



Sermon: 08/06/2017

1 Timothy 4:6 – 10

We're walking through 1 Timothy. We've come to chapter 4, verse 6. When I, we travelled, we moved a good bit when I was a kid and one of the places we lived was Smyrna, GA. There was this restaurant that all the kids adored. As a matter of fact, we all made our parents go there. But this restaurant had, when you walked in, three trunks. And they were filled with toys. So you would go to the back and when you left and you paid for the meal, you could open up one of those boxes, one of those trunks, and pull out any toy you wanted. So brilliant scheme by a restaurant. I don't know why they don't do that today because every kid in the county wanted to make sure they went to the restaurant.

Now we looked last week at chapter 4:1 – 4 about a box that Paul gave Timothy and Titus. He said, "Here's a box. It's got all the truth that you need to know about God and about yourself. It's not everything you can know about God. Not everything you can know about yourself. But everything you need to know is inside this box and I want you to take this box and make sure of two things: that you don't add anything to it and you don't take anything out. That you take the whole box. You pick it up. You take the stuff in it and you deliver it to the church." Now he continues on that theme, but he's going to get a little radical here. Now this is going to be strong, but it is the key, verses 6 through 10, to whether or not you last in the Christian life. You know if you really try to live for Jesus there are two things you will discover to be true. It's emotionally exhausting, it's physically exhausting at times when you really, really stand for him. Over the last, I would say, six/seven years I've seen more people leave positions of ministry than I've ever seen before in my life. And I don't mean just quit the ministry. I mean quit the faith and leave and pack out. It has been amazing to me. And part of the reason is sometimes it's because they're not believers and sometimes it's because of verses 6 through 10. So we're going to walk through this. But understand this is not an option for you. If you don't do what he says in 6 through 10, you won't last. Now that's strong, but it is what he says. I always wear pink when it's a hard sermon so you'll keep focus. So here we go. Verse 6:

*6While you deliver these things,*

That is the things in the box.

*to the brothers, you will be a good servant of Christ Jesus,*

So he says to Timothy, “Look you’ve got one job dude. Take what’s in the box, pick it up, give it to your brothers.” Same principle with Titus. He’s on the island of Crete. There are all sorts of cities on the island of Crete and he tells Titus in the first chapter, “Look I want you to put an elder in every church there and then I want you to take the box I’ve given you that you know and you pick that box up and you give everything in the box to those elders so they can give it to the church. The church has been built on this box. This is the box. It’s what’s in the scripture. So you have the box in front of you. So my job is to tell you what’s in here. Now this is why I am passionate about going book-by-book/verse-by-verse. Otherwise if I don’t go book-by-book/verse-by-verse what I will do is what every other pastor does that doesn’t do that. I will look in the box and figure something I like and pull it out and tell you about it. If you go book-by-book/verse-by-verse you just walk through the box sequentially and you pull out the stuff whether you like it or not. So he says, “I want you to take this stuff and give it to your brothers.” Now look at the next thing.

[having been nourished by the words of the faith and of the good teaching which you have followed.](#)

He said, “Timothy you know this has impacted you.” Now most of your translations are going to say trained there. The Greek word actually means to be nourished. As a matter of fact, there is a Greek word he will use throughout these pastoral epistles, 1 and 2 Timothy and Titus, called *hugiadzo* which is the word we get hygiene from. And the idea is that if you’re going to be healthy it’s going to be based on this teaching. No church is healthy that isn’t based on the correct pulling out of this box and delivering those truths. And Timothy, he says to Timothy, “Look you take those things to everybody and you know it’s worked in your own life.” And then he says this.

7But the irreverent and silly myths reject out of hand.

Get them out! There’s always two kinds of teachings that damage a church. We talked about this in the first chapter. There’s heresy and then there’s goofy. And sometimes it’s goofy. We had some people that were extremely close friends of ours in one of our other churches. And they got caught up in an incredibly goofy teaching. Now the goofy teaching, as a matter of fact, it actually split hundreds of Baptist churches in the state of Texas years ago with Milt Green and James Robinson. They both, Milt Green got a hold of James, and he got James to buy into this. And James is a great preacher and he brought it into the churches and they split over the idea that every sickness you have, every health issue, from allergies to coughing to colds to cancer, every sickness you have in your life comes because of some sin you have in your life you’ve not confessed. And this family that we were extremely close to bought into this. So that my son, who was born with congenital issues, they required four surgeries, their statement was that somewhere in the pregnancy I or Peggy must have sinned to have caused that. Now I will assure you of two things. One: we probably did sin inside those nine months. I’ll go with that one. But I will not go with the idea that whatever we did caused my son, out of our sin, to have an issue. But that’s the goofiness of the teaching that began to permeate, I mean literally hundreds of churches across Texas. As a matter of fact, he came, the dad, came to visit me in the hospital on one of the moments. And he sat down and he said, “Listen,” he was telling me about his belief. And he said, “Listen, I, man I’ve repented. I don’t even have allergies anymore. I’ve

repented.” And I’m thinking I’m going to find the sin that will get rid of my allergies. I’m good with that. So tell me what it is. So he went through all this deal. He said, “I don’t have colds anymore.” I mean it was getting just outrageous. I’m not normally this way, well I probably shouldn’t say that either. I need to repent of that one. So I looked at him and I said, “Do you wear contacts?” “Well, yeah.” “So what sin do you have that God hadn’t healed your eyeball? Because he’s healed your nose, but he missed the eyeball. Because you’ve got something in there that must really be bad.” And of course he didn’t appreciate that and I did. So it was a balanced conversation.

Now, but Paul writes Timothy. He says, “Look take the stuff out of the box, give it to the people, it’s nourished you, you know that, the goofy stuff, stop it now.” OK. If you, if I stop here, OK, I close the book up, we go to an early lunch, some of you going, “OK. I’m good.” If I do that then what we have from the Bible is that you and I are to find the box, right, we’re to grab the box, pull the teachings out, don’t add to them, don’t take away. Anything goofy that would contradict what’s in here, I stop and that’s my job. That my job is to take and figure out what’s in here. But he doesn’t stop there. Now the rest is going to sting a little. Stung me so it’s fair that you get stung. So here we go. Next thing.

<sup>7</sup>But not only reject the irreverent and the silly myths. But train yourself toward godliness;

Now listen to what he says. It is a Greek word for trained. It is Greek, the word that means that if you’re an athlete you’re taking off anything that would hinder your training and you’re going to run whatever you have to run to get to ready to be in the race. Now that’s what the Greek word means. Then he says I want you to train yourself for the purpose of becoming godly. That is a secular word. It is not a religious word really as far as Christianity is, it’s a secular word. It was used for Zeus, Venus, any of the others. But the idea was that I, I train myself toward godliness which is I so revere this god, I’m in such awe of this god, we sang that this morning, I’m in such awe of this god, listen, that it translates into my life. So godliness, that Greek word *eusebeia*, we saw it in the first chapter, is not just an idea that I feel good about God after I train myself. No. I’m in such awe of God, which is radically different than what you feel, I’m in such an awestruck understanding of God that it changes who I am in my life. Now that’s the meaning of the Greek word. So here’s what he said, right. Get rid of these goofy myths and take and train yourself to become a person who reverences Jesus so deeply that it comes out in your life daily. How do you do that? Good question. Listen to what he says.

<sup>8</sup>bodily exercise profits a little bit,

That doesn’t mean you shouldn’t work out. If you’re running marathons keep doing it. I don’t understand you, but you keep doing it.

it’s profitable for a little while, but godliness, same Greek word here, is profitable to everything, listen, because it holds a promise of life now and about to come.

Now if you run marathons that’s great. We’ll just get you a smaller casket when you die. I personally don’t want to work out that much. I don’t want to be in the nursing home any longer

than I have to. So I want to go early. Deer stand. So marathon will make the casket small, but it won't do anything after you die. 1 Corinthians 3, we don't have time to look at, 1 Corinthians 3 says that how I live for him, he rewards me with in this after life. And so he says godliness not only nourishes me here, but it impacts me there. Now so I train myself in a similar way to physical exercise. I recently started road biking again. I quit when the texting thing was there. When a lady side-swiped me right by Gander Mountain. But they've gotten rid of the texting. I understand we're going to get rid of it in the state which is wonderful. So I started biking again. Now I have obviously a road bike. You come up into my office I can show you the bike. We can go up after church. It's good looking. It's got a nice little Tegra stuff, good color. It's an old man bike; it's balanced, a little more upright. You can still go crazy on it and I have to have those moments when I'm just going nuts. You can go crazy. It's really good looking. The cables are routed through the, I mean it's cool. I can bring you up and show you my bike. But I'm not training with it unless I get on it and take it out and do something with it. Not trying to be a jerk, I'm just trying to make a point from the text. It's great if you memorize scripture. It's great how much scripture you know. That's great. But if you don't take it and do something with it then you're not training yourself. You can tell me all day long how much Bible you know. That's great. You can impress me with all your knowledge of the scripture. But if you're not picking it out, getting on the bike, and riding it, you're not taking the Bible out and doing something with what you know, then you are not training yourself, listen, and you will not ever become godly. Again, I'm not trying to be hard, but let's just be straight today. Listen to this. As a matter of fact, we went through this where he talks about the fact, listen. He says, I want you to pray for everybody in authority so that you can lead a quiet and tranquil life in all, there's the Greek word, godly and seriousness, this is good and profitable. And he says the reason for this is because if you can live a good and quiet life, evangelism can occur easier if your life's quiet and tranquil. We saw that in chapter 2. So we've been here, right. Got the box, one of the things out of chapter 2 is that you pray for those over you in authority that are under the Father so that you can live a tranquil life so the gospel can go out better. So here's my question. The kids are going to school this month. Those of you who have kids in school have you prayed for either Superintendent? Have you prayed for the principal at the school where your kid goes consistently so that your child can live a quiet life on the campus so that the gospel can move out from your child? See if you haven't done that you've got a nice bike in your office, but you're not riding it and you're not training with it and you're not going to become godly and you're not going to impact because you're, you know it, but you're not training with it. Matthew 9. John the Baptist's disciples came to Jesus and said, "We've got a question. We fast and the Pharisees fast." Well they're just saying they fast. "But your boys, they don't fast at all. What's the deal?" Now listen to what Jesus said. He said, "You're right. I'm with them." He said, "They don't need to fast. I'm right here. But when I go away and the Holy Spirit arrives because they can't see him and touch him like they can me, they will fast then." So you can impress me with all the scriptures you know about fasting, tell me how smart you are, you can tell me about a three day fast and a 40 day supernatural fast and a fast, you can tell me all that stuff, but if you don't practice fasting, then you're not training yourself for godliness. It's not how many scriptures you memorize, it's how many scriptures in your life you prioritize. It's not what you know; it's what you do. Listen to this, verse 9.

<sup>9</sup>This saying is faithful and worthy of all acceptance.

Now that's interesting because he told us that earlier in the book, the exact same phrase, chapter 1:15, this word is faithful and worthy of all acceptance that Christ Jesus came into the world to save sinners. Now listen to what he just said. He said, "It's as important to take the truth out of the box and train with it." It's as worthy a saying as it is to say Jesus came into the world to offer grace and mercy to sinners. It has the same value. So you have to take the book that you know and put it in your life. Colossians 3 when it says seek first the kingdom of God, I mean, seek heaven, seek the things above where Christ is sitting at the right hand of God, think the things above. If you don't get up seeking him and you don't get processed in your life by what this book says instead of what everybody tells you, then you know the scripture, but you are not living the scripture. And then watch what he says. This is why

<sup>10</sup>This is why we labor and agonize, because we've hoped in the living God, who is the Savior of all men, especially those that believe.

He says, "Listen. Jesus wants to save everybody. He really saves those who believe." But here's the deal; he uses two Greek words: *kapiaó* which means to labor to the point where inside emotionally you're exhausted. And the other word, *agónizomai*, means to labor to the point where you're physically exhausted. How does a person keep going when he's emotionally exhausted and physically exhausted because there's something compelling him beyond the fatigue? That's why you take the scripture and you train with it so when you get in the race and these things hit, you don't quit. You power past them because you've trained yourself to godliness which means you don't quit.

1968 Olympics. Mexico City. One of my favorite Olympics because Bob Hayes set the record, Dallas Cowboys receiver, back when the cowboys were really God's team. They're not anymore, but they were back then. But they had the marathon that year. So they ran the marathon, right, this guy from Tanzania is running in it, Akhwari, and they, you know they're trying, there's 75 guys, and they're trying to get in position. And somehow he falls and stumbles and he just wrenches his knee and he busts his shoulder. Well over. So they finish the marathon, they get everybody in, all 75 guys. It's so late they turn the lights off in the stadium. There's like 5,000 people left there and they're getting ready for the medal ceremony when it comes over the loudspeaker, "Hold on! Hold on! We've got one more guy coming!" And around the corner comes Akhwari. He's just limping, he can barely move. He finishes the race an hour and a half after the winner. So obviously the media walks up to him and says, "What are you thinking? Why did you finish the race? You were in last place." "My country didn't send me here to start the race. They sent me here to finish." Jesus didn't save us to start. He saved us to finish.

Let's pray.

Father I know there are things I know that I don't implement. I know that's true for most of us in this room. Father just remind us that it's the non-implementation, not the knowing or even not knowing, that is the danger point in our life. Hold us and lash us to the blood of your son and the indwelling of the Spirit. I ask you that in Jesus Christ name.