

## 2 Timothy 2:14-26

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[ 0 : 0 0 ] I ask it all in Christ's name. Amen. If you have your Bibles open and you desire to do so and physically able, I ask if you'll join with me as we stand together and we read the word of God found in 2 Timothy chapter 2.

We're going to pick up where we left off last week, and that will be verse 14 and go into the end of the chapter. It gets us down to verse 26. 2 Timothy chapter 2, starting in verse 14. Paul writes to Timothy here, but he's writing to each and every one of us.

2 Timothy chapter 2, starting in verse 14.

3 Peter 3, starting in verse 29. 3 Peter 3, starting in verse 29. 5 Peter 3, starting in verse 29. 5 Peter 3, starting in verse 29.

And everyone who names the name of the Lord is to abstain from wickedness. Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor.

[ 1 : 2 5 ] Therefore, if anyone cleanses himself from these things, he will be a vessel for honor, sanctified, useful to the master, prepared for every good work.

Now flee from youthful lust and pursue righteousness, faith, love, and peace with those who call on the Lord from a pure heart, but refuse foolish and ignorant speculations, knowing that they produce quarrels.

The Lord's bondservant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance, leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.

You may be seated. 2 Timothy chapter 2 verses 14 through 26. We are making our way through this letter to Timothy. Paul, as we have been reminded each and every time we get into it, it is not writing that Timothy may instruct the elders and the deacons of the church how the church ought to conduct himself.

Rather, this last and final letter written by Paul, while sitting in a Roman dungeon awaiting his imminent death, as he says later on, he is writing to his child in the faith, Timothy, and encouraging him to be the man, to be the follower of Christ that Christ has called him to be, to live up to the testimony and the profession of Jesus Christ as his Lord and Savior.

[ 3 : 0 0 ] He's encouraging him to do it in the most discouraging of times, a time when the enemy is working rapidly, not only through opposition within the church, but also opposition without the church.

Quarrels and disputes within the body of believers is nothing new to Paul, because everywhere Paul went, there were also Judaizers and legalistic individuals who would follow him and upset some, and he was constantly encouraging the church to remain true to the faith that they profess.

But yet now, opposition has arisen from even the government and the political leaders, and there has been great forces that are resting up, not only upon Paul, but all those who truly profess Jesus Christ.

So Paul is encouraging Timothy to remain steadfast, to be strong in the grace of the Lord Jesus Christ. And in encouraging him, he is also encouraging us.

Last week, we looked at the first half of the second chapter, and we looked at the reality of what it looks like to live as a disciple maker. This week, I want you to see the sanctified vessel.

[ 4 : 06 ] The sanctified vessel. Sanctified is a beautiful word, but it is a word that literally just means to be set apart for holy service.

When something is sanctified, it is set apart for holy service. It may look like a common object. It may, in other settings, be used as a common object, but this particular one is something that has been set apart.

Physically, it may have the same semblance and the same makeup as other objects, but this one has been sanctified. It has been set apart for a specific purpose, a purpose of godliness, a purpose of holy service.

There were lamps in the tabernacle that were sanctified lamps. They were to light not the houses or the tents or the occupations of other people, but they were to light the inside of the tabernacle.

The myrrh and the aloe, the mixture there that was the incense that was to be burned upon the altar of incense was a sanctified incense. If you remember, God commanded Moses not to let anyone else make that same recipe to be used at home.

[ 5 : 17 ] It was sanctified. It was set apart for holy service. In our own lives, we have things that we say are sanctified, but we ourselves ought to be sanctified vessels, those who are set apart for holy service.

If we look at the chapter, there's a very neat division within the chapter, and we have followed that division in our study of it. That is, the first 13 verses apply to the disciple maker.

The last few verses, verses 14 through 26, apply to the one being disciplined. Now, that does not mean that if you are discipling someone else, then you can all of a sudden cast off the latter part of this chapter.

You say, well, I'm out there teaching someone else. Everyone is supposed to be instantaneously at the same moment, a disciple and a disciple maker. That is, we ought to be teaching others what we've already been taught, but someone ought to be pouring into our lives as well.

So we see here that Paul is giving Timothy a charge, and we see it in the second verse. We'll see it in just a moment. But then he is also giving a charge to those that Timothy will instruct.

[ 6 : 23 ] So for that reason, these charges or these instructions come to each and every one of us. This is not something where we say, well, that's set apart for Timothy, or for pastors or for just those super saints, those spiritual leaders.

Be careful there because there's really no such thing as a super saint. But for those people who are set apart and different, really it is for all followers of Christ. It tells us in the second verse of that chapter, the things which you have heard from me in the presence of many witnesses, entrust these to faithful men.

Entrust these to faithful men who will be able to teach others also. So Paul is encouraging Timothy to be a disciple maker, to teach other men so that they may teach others.

Now, if you remember last week, the word men there is really the generic word that means mankind. It could have application both to men and women. So this is not necessarily in the context of pastoral leadership because when we get to the writings of Paul and he refers to the preaching elders and the pastors and elders there, that word is very specific and it means males.

It does not mean mankind. It means males. This one means mankind. So the admonition is for Timothy to teach other men just like Titus tells the women to teach other women and that these are things in which we ought to be discipling someone around us.

[ 7 : 43 ] So we cannot say, well, this is just for pastors. It doesn't have application to me. The pastor should be raising up other pastors. No, the believer, again, we're not writing in context a book about the church.

We're writing a book to the church and it is the church in that it is to Timothy. It is a personal letter. I know it is referred to as a pastoral epistle and it is, but it doesn't have application of just how to do church life.

This application is how to do life. And he is teaching him that he ought to raise up other men who know the things that he knows, that he instructs them what he has been taught and then he gives him the charge as to why in the following verses.

But then in verse 14, he transitions after he says, this is why you should do it. Remember Jesus Christ, to be a good servant of the Lord, to be enlisted in his active servant, to be a farmer who's laboring over his harvest.

All these reasons why we ought to be pouring into the lives of other individuals. Now he begins to focus on those individuals in the 14th chapter. So hopefully you have tracked with me so that you can say, this doesn't just pertain to pastors, this pertains to me.

[ 8 : 54 ] And I say this because how often have we thought that that charge of telling an individual to study to show themselves approved or to be an approved workman is really just for the teacher or the pastor.

It's really not. It's for the disciple. It's for the individual who is learning the things of Christ. So we see here this charge of what it looks like to be a sanctified vessel.

Each of us ought to be vessels in the household of the Lord, sanctified and set apart for the holy service of the Lord Jesus himself.

Different services, sure, but service nonetheless. What does it take to be that sanctified vessel? Number one, it takes proper doctrine.

I say this all the time and I mean it with all of my being. Doctrine matters. That is, truth matters. What you believe absolutely impacts who you are.

[ 10 : 03 ] You need to know what you believe and believe what you know. You need to understand your doctrine. You say, well, pastor, how do I do that? Well, it's really simple.

Get out a notebook or a piece of paper and write it down on a piece of paper. This is what I believe. And start listening. This is what I believe. I'll never forget very early on in the ministry.

I just went full time in the ministry and I was at a conference and the conference was impactful. It taught me a lot, but it was a time that happened between conferences that it was just your pastor's wife and I were there.

We were in this little town in the middle of nowhere and I was at this hotel down in the lobby. I went down to talk with other pastors. I thought that would be refreshing. Most of the time it's not, just so you understand.

Pastors, it's really hard to understand. Unless you've been there, you don't know. Okay, so I thought, well, I'd sit down with these other pastors. Here I am, a young preacher boy. I started preaching at the age of 26, so by this time maybe I was 28, right?

[ 11 : 04 ] So as a young preacher boy, I'll go down and sit and fellowship with these other pastors and I sat at this table and there's an older pastor and a young guy there where this was the pastor, a senior pastor of a church in North Carolina. This was his associate pastors with him.

All of a sudden, I felt like I was a duck out of water. You know, this isn't my world. I'm from Normandy, Tennessee. The only associate we have down there is we associate with people. So anyway, I'm sitting here and they get to talking about doctrine and they get to talking about truths and they start looking at me, what are you pastor?

What do you believe? And I went, I don't know. Now I knew the gospel. I knew the tenets of the gospel. But the things they were asking me, and I'm not going to get into it here with you, the things they were asking me, I could not give them a good answer.

So I went back to the room. Carrie said, was that a good meeting? I said, no, it was not. I felt terrible. I felt awful. But I knew what I was going to do. So when I got back, I told you I just went full time.

The church the Lord had me in at that time, it was quiet. There was nobody there. Times I would go stir crazy and literally I'd walk out of the office and I'd have to walk over a mile before I would find a soul that I could talk to. That's no lie.

[ 12 : 11 ] I would just walk until I found somebody that was moving that I could have a conversation with. But God saw what he was doing and at that point I was in that office. And for the next six months, I wrestled just me and the word of God with a notepad in front of me.

This is what I believe. When I submitted my application to be pastor of this church, one of the things attached to my application was my doctrinal statement.

This is what I believe. Why? Because you need to know what you believe. Friend, listen to me. You say, Pastor, I didn't have six months.

Hey, in those six months, I still had a family. I was still preaching three times a week. I was still doing all those things. I still had work to do too. That's why it took me so long. I'm not a fast learner. But I worked it out.

You say, well, yeah, but you're a pastor. You have to have that question. Your friends ask you questions too. Your people ask you the same things that they ask me. And they want to know, does doctrine matter?

[ 13 : 18 ] Look at what it says. Remind them of these things. What things? Who is he reminding, by the way? Instruct other men so that they may be able to teach other men. So instruct the people that you are charging to teach other people.

So it is the job of the pastor, Ephesians 4.12, to equip the saints to do the work of the ministry. So my responsibility is to equip you to do the work of the ministry. It is not my responsibility to do the work of the ministry.

I am to instruct you so that you can instruct others. So it is the charge given through me to you. Remind them of these things. And solemnly charge them. This isn't just a good reminder.

This is a holy charge. Notice that. Charge them in the presence of God. Now why is he using such forcefulness here? Remind them.

Charge them in the presence of God. Not to wrangle about words. Not to get lost in endless genealogies.

[ 14 : 17 ] Not to get caught up in all this discussion. The reason meeting with bunches of pastors is not always pleasant is because there's a lot of wrangling about words. I'll just be honest with you.

It is all the minute details. It is all the conflict. And I love pastors. I do. And I'm not going to put it out there that I don't. I love pastors. But I'm just being honest.

I can be transparent with you every now and then. But look at what it says. Don't wrangle about words. You know, Paul says this quite often. Don't get caught up in all the needless things.

Well, you know the best way not to get in an argument about words is to know what you believe and believe what you know. If you are confident in your doctrine, then you won't get upset just because someone sees things different than you.

Because they're not challenging you. They're challenging the doctrine you believe. We'll get to all that in just a moment. But if you have a passive, oh, I think this might be so, and then all of a sudden somebody presents something else to you that could be so, then in your mind you're going back and forth.

[ 15 : 22 ] And I love those conversations, by the way. But I don't ever try to persuade someone to believe what I believe just because I believe it. But I will boldly declare to an individual, this is what I believe.

This is why I believe it. You open up the Word of God and see what it says to you. Notice the difference. I don't get upset if they reject what I believe because my belief is based upon doctrine.

There's no need in wrangling over these words. Be diligent to present yourself. Here's the charge. Be diligent to present yourself approved to God. You say, oh, yes, that's what pastors ought to do.

No, that is those that Paul is telling Timothy to teach others. That is those who are being disciplined. That's what they ought to do. Be diligent to present yourself approved to God as a workman who does not need to be ashamed.

Accurately handling the Word of Truth just in proper context. This is not directly applied to Timothy. I know the Word says, well, this is Paul telling Timothy to be diligent.

[ 16 : 25 ] Go back, read it. Remind them. Right? Remind them. His charge to Timothy is found in verses 1 through 13. His charge to those who are sitting under the teaching of Timothy are in verses 14 through 26.

Remind them to be diligent. Friend, listen to me. Be diligent to be found a good workman in Scripture. You say, oh, pastor, that's your job.

You're right. As a believer of Jesus Christ, it is my job. It is not my job as a pastor. It is my job as a disciple of Jesus Christ.

And the pastoral ministry is an overflow of that discipleship. It is our job to be diligent, to look at that.

And he says again in verse 16, but avoid worldly and empty chatter for it will all lead to further ungodliness. You need to understand the doctrine. You need to understand the truths. The truths which lead to godliness and lead to righteousness and lead to proper standing before a holy God because worldly and empty chatter will lead to further ungodliness and their talk will spread like gangrene among those are Herminius and Philatis.

[ 17 : 37 ] Paul names names. And what are they talking about? You say, oh, they're talking about things that disrupt the faith. What are they talking about? He tells us, men who have gone astray from the truth saying that the resurrection has already taken place and they have upset the faith of some.

Do you notice how it happens? It's false doctrine which is upsetting the church. When someone brings a charge against the church or against an individual or against me and if it's a personal charge and we can handle it personally and we talk one-on-one or in the presence of others about it but there's grand danger when it is a false doctrine being taught that is running through the church and it is being taught from one person to the next to the next to the next friend.

Listen to me. Know your doctrine. Know what you believe. You say, well, pastor, I can't. I've seen systematic theology manuals and I've seen all these great books.

I'm not asking you to book. My first doctrinal statement was literally front and back of a piece of paper. Big rock issues that I know I believe in. They didn't include eschatology.

It didn't include all these other major things but these are the essentials. These are the non-negotiables. This is what I believe. And since I believe it, I have them right now.

[ 19 : 01 ] I can stand up and now the Lord is using me. He will not use us until he knows us as we ought to be known and until we know him as he ought to be known.

You know, the greatest hindrance from keeping anyone teaching anybody else is they don't know enough. Know your doctrine. Know what you believe. I'm not saying you have to be a theologian. I'm not saying you have to be a scholar but you need to know the word of God.

Number two, there is a difference. Not only is there doctrine, there is also a difference. Look at what it says. Nevertheless, the firm foundation of God stands having this seal.

So Paul says there are men who have false doctrines and partial doctrines and they are doctrines which disrupt the faith of some but nevertheless, the firm foundation of God stands. Now this is telling because the foundation of God, the firm foundation of God's manifestation of himself to a watching world rests at this age and time primarily upon his people.

That is, we are the foundation which God manifests his presence. We are the manifestation of a holy God to a watching world because the firm foundation of God stands having this seal.

[ 20 : 17 ] The Lord knows those who are his. So he speaks about foundation and he moves right into speaking about people. The foundation of God are his people.

The Lord knows those who are his and everyone who names the name of the Lord is to abstain from wickedness. So now all of a sudden we begin to see the difference in a sanctified vessel.

Not only does the Lord God know those who belong to him but those who belong to him live differently. They separate themselves or they cast off or they abstain from wickedness.

And then he goes on. Now in a large house there are not only gold and silver vessels but also vessels of wood and earthenware and some to honor and some to dishonor. So you need to understand the terminology here. He is saying there are some vessels in which you'll serve the most distinguished of guests their meal on.

And then there are other vessels in the house in which you would carry the waste out in. That's the dishonor. And he said but these are all there. He said now and he goes on flee if he says now if one therefore in verse 21 if anyone cleanses himself from these things that is it doesn't matter if he's silver or gold or wood or earthenware if he cleanses himself from these things he will be a vessel for honor.

[ 21 : 41 ] Sanctified and useful to the master. Notice the implication. The implication is that the difference is that the disciple is both empowered and expected to take on the action themselves to cleanse themselves from these things.

You say well pastor I can't do it I can't make my desperate wicked heart right you're right you can't but by the power and spirit of Christ you can you can flee from youthful lust you can cleanse yourself from these things which defile you you are given the charge and the responsibility as I am to make sure that your life looks different.

You say well I can't in your own ability no you can't but friend brothers and sisters listen in Christ you can don't lie behind that half truth anymore it is true absolutely that in our flesh we can't but it is also true that greater is he that is in you than he that is in the world and if you're telling me that the holiness of God which is displayed within the life of the believer cannot empower the believer to flee from everything which holds them captive then you're doubting the power of God in your own life.

The only reason a believer continues in sin is because he chooses to not because he has to. There is a difference in the life of the sanctified vessel.

Are you perfect? No absolutely not. You're not yet what you should be but you ought to be pressing on towards what you ought to be. Right there is the effort there's the ambition there's the ability and all this is built upon one another doctrine and difference and all these things that are coming because the more you know of the word of God the more you want to live for the glory of God and all of a sudden the more you say well I've got to get rid of this and I've got to get rid of that and I need to take this out of my life.

[ 23 : 39 ] What is that doing? That is cleansing yourself from these things. That is what the book of Hebrews says to lay aside those things which easily encumber us. Right? Start laying them aside. Say well I've got to get rid of this and I've got to get rid of that.

We call it in our household living open handedly saying Lord whatever you leave there we'll gladly hold on to but whatever you want to take take it Lord we'll let you. We want you to remove it away from us because if it's holding us back we don't want it anymore.

I need to get rid of this. Should I get rid of that? Some of them are good things quote unquote. Some of them are desperately wicked things. Some of them are things that you don't have to ask me should you get rid of because you know in asking me you already know the answer but some of them you generally say Lord what is this?

Should I give this up? And that is between you and your Lord right? But if you want to be used by him then you'll live in such a way say Lord I want to be sanctified.

I want to be set apart. And the answer someone says well pastor can I do this? And I'll say if you can do that with Christ then you're free to do it. That's the standard right?

[ 24 : 46 ] If Jesus can use you while you're doing it then by all means do it. If you don't want to take him along with you then maybe you shouldn't be there anyway. It's really the only test there is.

It's not a rules and list and regulations. Right? It's a relationship. It's living out that way. It is presenting themselves and that ought to be our ambition that we ought to say Lord here am I.

Let me present myself to you. Isaiah presented himself before God here I am send me. And it was after that presentation that God says okay now I'll prepare you right?

I'll cleanse you with the fire from the altar and I'll take care of that filthy mouth that you have. I'll take care of that bad habit you have going on.

But he presented himself. Now that same spirit lives inside of us and we say Lord help me to present myself to you holy sanctified set apart. There's doctrine.

[ 25 : 44 ] There's difference. Number three there's dependence. How are we going to be a sanctified vessel? We live in dependence. Look at what it says in verse 22. Now flee again.

There's the implication that there's something we do. Now flee from youthful lusts and pursue righteousness, faith, love and peace. Now by the way we need to understand this. It does you no good to flee from something if you're not pursuing something else.

Okay? It always in the context of scripture when we are told to flee from something wrong we are told to pursue something right. It is not good just to run in circles.

Because you're always going to catch back up with what you thought you were leaving behind. What happens often times are people think well I'm going to get rid of this sin. I'm going to get rid of this thing which I know is wrong.

I'm going to get rid of this thing. I feel like the Lord is asking me to cast off. And they say well I'm going to flee from it but they're not pursuing anything in its place. Nature abhors a vacuum. And if we allow that vacuum to exist in our lives and I guarantee you the enemy will bring something worse back into it and if you think that it's just me saying that go read the account of Christ about the man who had the demon that was cast out of him and his latter state was worse than his former state.

[ 26 : 57 ] He said what do you mean? Well he left his house decent and clean and swept and in order but he didn't put anything in there. Right? He didn't fill it with things of righteousness and godliness. He just left himself empty.

And if you leave yourself empty then guess what? You'll be filled up with things that are not desirable. He says flee from youthful lust but pursue righteousness, faith, love, and peace.

But notice what it says there. with those, with those who call on the Lord from a pure heart. Oh here you go. Here's really where the rubber hits the road.

You cannot flee these things and pursue those things on your own. With those who call on the Lord from a pure heart.

You say pastor I've tried to do it but have you done it with those who call on the Lord from a pure heart. Who you are in the company of while you pursue these things really matters.

[ 28 : 00 ] It really does. If you're running alone then you might eventually get there. But if you're running alone when everybody else is running the wrong way then you'll never get there.

He says pursue it with those who are on the same pursuit. Right? It is a dependence upon others. We love to live in a world of independence.

But my friend I tell you that the Christian life and the life of a disciple is not an independent life. It is absolutely dependent upon other people. Whether we want to acknowledge it or not we are dependent upon those around us.

Be sure that those you depend on are those who call on the Lord from a pure heart. And we feel their need. We understand that we want them beside us.

Oh how we live in utter dependence upon the people around us. This morning I had the opportunity to go into two Sunday school classes. I went into the ladies Sunday school class and I went into the adult Sunday school class.

[ 29 : 04 ] And I told them the same thing. There's a lot of wisdom in these rooms. And I got the same response. Everybody laughed at me. I don't know. But I told them the same thing. I said I've learned a lot about marriage from each of these rooms.

I need you guys to invest in those coming. I'm dependent upon it. I need it. That's I would just be let me just be really transparent honest.

It is very hard for your pastor to stand up and he needs somebody to help him. That is hard. Because I would love to say my personality is I'll do it.

I got it. Y'all just come along behind me and keep up if you can. But the keep up if you can is a little bit easier for those who are following me now than it used to be because I'm slowing down a lot. But I really need those around me.

Boy that's a humbling thing to say isn't it? I'm dependent upon it. But it's a freeing thing to say Lord I'm not going to do it on my own. Fourth and finally look at this there's doctrine there's difference there's dependence.

[ 30 : 15 ] Number four this is why discernment. Discernment. Look at what the text says. But refuse foolish and ignorant speculations knowing that they produce quarrels.



The Lord's bond servant must not be quarrelsome. But be kind to all. Able to teach. Patient when wronged. This has application both to the pastors and to the believers.

That because everyone is going to at some point be wronged. They're going to be opposed if they live openly in their faith in the proclamation of the gospel someone is going to disagree with them.

This was not new to me when I entered into the pastoral ministry it was already taking place in my life in the workplace. It happens. The moment someone sees you reading your Bible.

The moment someone knows that you pray before your meals. The moment someone knows that you're a follower of Jesus Christ because you live differently. Friend listen I've worked with individuals that made it their whole ambition to see if they can make believers break down and start cussing like sailors.

[ 31 : 19 ] believers. I mean they told me that's what I'm trying to do. I know the reality of the workforce but listen to what it says. We ought to be patient when wrong.

You say oh pastor I'm tired of being patient. I understand but this is where discernment comes in. Look at what it says. With gentleness correcting. So it doesn't say that we shouldn't correct. Get that from scripture.

with gentleness correcting. So it's okay to say well you're wrong. With gentleness correcting those who are in opposition.

Why? If perhaps God may grant them repentance leading to the knowledge of the truth. We never know those that God is drawing to himself through the testimony of our own witness.

But I can guarantee you that that testimony is marred when the witness is not one of gentleness. And love. And even correction. We never know.

[ 32 : 24 ] Because he says if perhaps. God may grant them repentance. Now the Lord God knows but we don't. Look at what he says. May grant them repentance leading to the knowledge of the truth.

And here's where the discernment really comes in. And they may come to their senses. He said oh pastor I know some people need to come to their senses. Well you and I did too if we're believers in Jesus Christ.

There was a day we needed to come to our senses. Look at what it says. That they may come to their senses and escape the snare of the devil having been held captive by him to do his will.

Do you understand my friend? Do you understand my friend? We wrestle not against flesh and blood but against the powers and principality and the spiritual forces of the air.

And the opposition that comes to the truth is coming through mankind sure. But it's coming through those who are held captive by the devil to do his will. Understand discernment.

[ 33 : 23 ] Let your heart break over the reality that it is not just that people oppose you. But rather the enemy of your soul has people held captive so that they will oppose you.

Give them gentleness. Oh there are times I want to give them gentleness alright but it's from the slap on the forehead. Right? I want a divine healing but I want it in my way. I want to heal them sure but I want to do it more with an uppercut than I do a little small little anointing.

Right? I want something overly anointing. I'm just telling you some from the flesh side of it. But the reality is is that people come because of the gentleness and the love and the truth and the correction sure because it is not the person that we're wrestling against.

But it's the person that is being held captive to do the will of who has ensnared them. So now all of a sudden may the heart be broken not because it's difficult for us but may the heart be broken because those who make it difficult are held captive by one who is leading them to everlasting destruction.

That's a big difference in how we see it. May we be moved by the reality that men and women are held captive to do the will of Satan.

[ 34 : 44 ] And may we be those agents of gentleness who say maybe God would draw them to the truth so that they can escape that through the testimony of our will.

But it will never happen unless we are sanctified vessels presented to the Lord for honorable use. Where will we stand today?

Let's pray. Lord Jesus for those of us who can honestly proclaim you as Lord and Savior of our lives we eagerly and willingly testify that so much in our lives must be laid bare before you and we say here we are.

If there be matters in which we need to lay aside help us to lay aside them. If there are things that you want us to take a hold of and to move forward in help us to move forward. Lord may the ambition and the desire of our lives be to be used by you for your glory and your honor.

Give us broken hearts but give us steadfast minds. Help us to know your words so that we know that we can speak truth into the lives of those around us.

[ 36 : 03 ] If there's any here today who do not know you as Lord and Savior may they understand that they stand entrapped by the devil held in his snare to do his will.

And may your word set them free. We ask it all in Christ's name. Amen. Amen.