

October 30, 2022

Sunnyside Community Church

Pastor Guy Shields

***“All Scripture is Breathed Out by God”—The Clarion Cry that Resolves Our Present Crisis of Moral Authority”~ 1 Timothy 3:16a***

---

**Introduction:**

→ I invite you—

—to turn with me—

—to the passage—

—we read—earlier—

—2 Timothy 3—

—our focus—

—this morning—

—will be—

—on vs.16a—

—While you are turning—

—I have a question—

—for you—

—*Would you agree—*

—*with me—*

—*that our nation/the whole of western culture—*

—*is—confronted—*

—*with a crisis—*

—*of authority?*

—To be more specific—

—*Would you agree*—

—*that our nation/ the whole of western culture/society*—

—*is*—*confronted*—

—*by a crisis*—

—*of*—

—*moral*—

—*authority?*

—*that our society*—

—*is*—

—*in a predicament*—

—*involving*—*the standard*—

—*for moral behavior*—

—*by which*—

—*our society*—

—*will be governed*—

—*involving*—*the rule*—

—*by which*—

—*we determine*—

—*what is right*—

—*and*—*what is wrong*—

—*what is good*—

—*and*—*what is evil*—

—*Would you agree*—

—that our society—is—confronted—

—with a crisis—

—of moral—authority?

—I would suggest—

—that—even—

—to the—most—casual—

—observer—

—to the person—

—who pays—

—only—the littlest—attention—

—to headline news—

—who overhears—

—only—the faintest echoes—

—of the cultural conversation . . .

—I suggest—

—that—even—

—for such a person—as this—

—it is—

—glaringly—obvious—

—that our society—

—is—confronted—

—by a crisis—

—of moral authority—

—Just in this last week—

—as I have been preparing—  
—for this message—  
—in the midst—  
—of this political season—  
—with the front-burner issues—  
—that are the stuff—  
—of campaign—advertising—  
—I can't tell you—  
—how many times—  
—this reality—  
—of a crisis—  
—of moral  
authority—  
—was—  
—illustrated—

—It seems—indisputable/ beyond dispute—  
—that our society—  
—is—immersed—  
—in a crisis—  
—of moral authority—

→ And—  
—the crisis—  
—is—a paradoxical—  
—crisis—  
—this crisis—

—of moral authority—  
—is a crisis—involving—  
—an inherent—  
—contradiction—

—a crisis—  
—comprised—  
—of two—  
—contradictory—  
—components—

—first of all—  
—this crisis—  
—of moral authority—  
—is a crisis—involving—  
—a—**WANT**—of moral authority—

—on the one hand—  
—the problem is—  
—that there—*is*—no—  
—moral authority—  
—there is—no—standard—  
—for right—  
—and—wrong—  
—there is no rule—  
—for defining/ determining—  
—right—

—and—wrong—

—good—

—and—evil—

—There is a crisis—

—of moral authority—

—in part—

—because—

—we have no—

—recognized—

—agreed upon—

—acknowledged—

—and—accepted—

—and—binding—

—moral standard—

—there is—no—moral code—

—that is—recognized—

—by all—

—a moral code—

—that all—

—acknowledge—

—to which—

—all adhere—

—by which—

—all are—bound—

—in their conscience—

—irrespective—

—of who/ what—

—they may be—

—whether—

—prince—

—or—pauper—

—whether—rich—

—or—poor—

—whether—

—cultural elite—

—or—common man—

—A common—

—moral—

—code—

—In our society—

—there is—

—no such thing—

—This is the first—

—element/component—

—of the crisis—

—our crisis—

—of moral authority—

—is—paradoxical—

—because—

—on the one hand—

—the crisis—is—comprised—

—of a—WANT—

—of moral authority—

—But—

—secondly—

—this crisis—

—is—paradoxical—

—because—

—(and here is the paradox)—

—this crisis—

—of moral authority—

—involves—a situation—

—in which—

—we are—

—AWASH—

—in moral  
authority—

—In our present—cultural—moment—

—everyone—

—is—their own—

—moral authority—

—in this present—cultural—moment—

—everyone—



—has—their own—  
—truth—  
—Everyone—  
—determines—  
—for themselves—  
—what is—true/ right—  
—in this present—cultural—moment—  
—everyone—does—  
—what is right—  
—in their own—  
—eyes—  
—This is the other—  
—element—  
—in the crisis—  
—these two—  
—contradictory—elements—  
—make the crisis—  
—paradoxical—  
—Not only—  
—is there—a—WANT—  
—of moral authority—  
—we are also—  
—AWASH—  
—in moral authorities—

—On the one hand—

—there is—

—no—

—moral authority—

—on the other hand—

—we have—

—innumerable—

—moral authorities—

—on the one hand—

—there is—no—

—recognized—

—standard—

—on the other hand—

—there are—a myriad—of standards—

—demanding—

—to be recognized—

—on the one hand—

—the crisis—consists—

—of not having—

—any—

—moral authority—

—on the other hand—

—the crisis—consists—

—of—having--

—as many—

—moral authorities—

—as there are—

—moral agents—

—or nearly so—

—this is the composition—

—of the crisis—

—and—

—for that reason—

—it is—

—paradoxical—

—And—

—it is—

—a crisis—

—we are—

—inescapably—

—moral—creatures—

—every—aspect/facet—of life—

—is—moral/ has a moral—dimension—

—If there is no—

—recognized—

—acknowledged—

—embraced—

—binding—

—moral authority—

—by which—to regulate—

—the various facets/aspects--  
of our life—

—then—we are left—

—in confusion—

—This situation—

—is a crisis—

—because—

—we are—

—a society—

—we are—more--

—than—merely—

—a collection/ conglomerate—

—of individuals—

—we are—

—a community—

—But—

—no community/ society—can survive—

—without—a unifying—

—moral standard—

—No community—

—can survive—

—where there is no—

—common—

—moral code—

—where there is no—

—commonly—

—recognized—

—acknowledged—

—agreed upon—

—binding—

—moral authority—

—no culture—

—can long endure—

—when every man—does—

—what is right—

—in his own eyes—

—To be—wanting—

—such a unifying—code—

—or—

—to be—awash—

—in individual—

—moral codes—

—is to be—on the path—

—to disintegration—

—as a society—

—and—thus—

—we rightly call—

—our present—cultural moment—

—a crisis—

—Now—

—having said—

—all—

—that—

—having—

—assessed—

—the present—moment—

—having—

—diagnosed—

—our moral—malady—

—Let's move—

—in the direction—

—of—proposing—a remedy—

—Let me—ask—you—

—another—question—

—*If you could sound—a clear/clarion—cry/call—*

—*that would quiet—the cacophony—*

—*of our moral confusion—*

—*what would that call/cry—be?*

—*If you could supply a resource—*

—*that could resolve—the vacuum—*

—*of moral authority—*

—*in our society*—

—*what would that resource—be?*

—*If you could present—a formula—*

—*that would straighten—*

—*this whole—mess—out—*

—*a formula—*

—*that—*

—*by its very nature/ because—of what it is—*

—*would resolve—*

—*this crisis—of moral—authority—*

—*or—*

—*would set us—*

—*on the path—*

—*to resolution—*

—*what would that formula be?*

—*Is there—*

—*such a formula?*

—*Is their—*

—*such a resource?*

—*Is there—*

—*such a cry/call?*

—*I propose—to you—*

—*there is—*

—*There is—*

—one—  
—and—  
—only—  
—one—formula—  
—that can solve—  
—this crisis—  
—of moral authority—  
—It is—  
—simple—  
—but—  
—it is—  
—profound—  
—*and*—  
—it is—effective—  
—when it is—fully—  
—embraced—  
—and—implemented—  
—I put to you—  
—this morning—  
—that—the formula/resource/ cry—  
—that has the power to resolve—  
—the crisis—of moral authority—  
—in our society—  
—is—the simple—



—and—yet—

—profound—

—declaration—

—of 2 Timothy

3:16—

—“All Scripture—

—is—breathed out—

—by God”—

—“All Scripture—

—is—

—God-breathed”—

—In Protestant—church—circles—

—today—

—is—widely—celebrated—

—as—Reformation—

—Sunday—

—On—October 31—

—1517—

—Martin Luther’s—Ninety-five—theses—

—protesting—

—the abuse—

—of indulgences—

—by the Catholic church—

—were—posted—

—on the door—

—of Castle church—  
—in Wittenberg—  
—Germany—  
—These theses were posted—  
—as an invitation—  
—to debate the issue—  
—But—  
—as it turned out—  
—the Theses were printed—  
—and widely distributed—  
—throughout the region—  
—and—  
—if this did not ignite—  
—what became known—  
—as the Protestant—  
—Reformation—  
—it was the striking—  
—of the match—  
—One of the key concerns—  
—of the Reformation—  
—had to do—  
—with authority—  
—The question was—  
—where does supreme authority—

—for the Christian's—  
     —belief—and—practice—lie/ reside?  
 —The church—argued—  
     —that—the supreme authority—  
         —lay—  
             —with the church—  
 —But—  
     —Luther—  
         —and—the Reformers—  
             —were convinced—  
                 —that this authority—lay—  
                     —with the Word—  
                         —of God—  
     —It was—the Scriptures—  
         —that formed—  
             —the supreme—  
                 —and—final authority—  
                     —for the Christian's—  
                         —belief—  
                             —and—practice—  
 —From this—  
     —one—  
         —of the trademark—creeds—  
             —that came out—

—of the Reformation—

—was—

—*Sola Scriptura*—

—*Scripture Alone*—

—It is—in honor—

—of this Reformation—declaration—

—that we set aside—our study—

—of Revelation—

—for this morning—

—and—address—

—the pressing issue—

—of authority/ moral authority—

—that is so much—a part—

—of our present—

—cultural—

—moment—

—For both—

—the Reformers—

—and—

—for us—

—the issue—concerns—

—authority—

—For the Reformers—

—it was—the authority—

—to define/ determine--

—the Christian's—

—belief—and—practice—

—For us—

—today—

—it has to do—

—with the broader/ more general—matter—

—of identifying—

—the standard—

—for moral conduct—

—Although—

—the specific—issue—

—differs—

—somewhat—

—the answer/ solution—

—for both—

—is the same—

—*SOLA SCRIPTURA*—

—*SCRIPTURE ALONE*—

—And so—

—in honor—

—of the Reformation—

—and—

—its recovery—

—of the Scriptures—  
—as the supreme—  
—and—final—authority—  
—for all things—  
—related—  
—to Christian belief—  
—and—practice—  
—I want to focus—our attention—  
—on this declaration—  
—in 2 Timothy 3:6—  
—as the clarion call—  
—by which—  
—the crisis—  
—of moral authority—  
—that presently confronts—  
—our society—  
—is—resolved—  
—In the time—  
—we have—remaining—  
—I want to—walk—us—  
—through—this text—  
—I want us—to see—  
—that—this declaration—  
—does—

—indeed—

—resolve—

—our crisis—

—of moral authority—

—I want us—to see—

—how that is—

—To get there—

—our walk—through this text—

—will be guided—

—by three questions—

—first question—

—*What is in view*—

—*when the text speaks*—

—*of “All Scripture”?*

—with this question—

—we will consider—

I. The Identity of Scripture?

—second question—

—*What does it mean to say*—

—*that all Scripture—is*—

—*God-breathed/ breathed out by God?*—with this question—

we will consider—

II. The Nature of Scripture

—the third question—

—will be—

—How is it—

—that all Scripture—

—as God-breathed—

—resolves—

—our crisis—

—of moral authority?

—With this question—

—we will consider—

### III. The Implication of Scripture

—So—

—this is—where—

—we are—going—

—The first—two—questions--

—we will handle—

—fairly—

—quickly/ briefly/succinctly—

—so that—we can give—

—the bulk—of our time—

—to the third—question—

—which gets—

—at our main concern—

—this morning—

**Trans—So—**

—let's get started—



—first of all—

## I. The Identity of Scripture

—*What is in view*—

—*when the text speaks*—

—*of “All Scripture”?*

—2 Timothy 3:6a—

—declares—

—*All Scripture—is—God-breathed/ breathed out by God*—

—*What is*—

—*“All Scripture”?*—

→ An initial answer—

—to this question—

—is—provided—

—right here—

—in the context—

—of 2 Timothy 3—

—in vs.15—

—In 2 Timothy 3:14-15—

—the Apostle Paul—

—says—

—2 Timothy 3:14-15— *“But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.”*

—Paul speaks—

—of the—

—*sacred writings*—

—and he says—

—that these sacred writings—

—were able—

—to make Timothy wise—

—for salvation—

—through faith—

—in Jesus Christ—

—These sacred writings—

—have in view—

—the same things—

—as “*all Scripture*”—

—and—

—*What sacred/ holy writings—speak—*

—*of the Christ/ Messiah?*

—*What sacred writings—speak—*

—*of salvation—through Messiah?*

—*What would Timothy have been taught—*

—*as a boy—*

—*growing up—*

—*at the knee—*

—*of a Jewish mother/ grandmother?*

—*What would be the textbook—*

—*for his learning?*

—It would be—

—the Hebrew Scriptures—

—what we call—

—the Old Testament—

—the Law—

—and—the Prophets—

—the Law—

—the Prophets—

—and—the Writings—

—these—

—are—the sacred writings—

—This is—

—all Scripture—

—*When Jesus—*

—*met up—*

—*with the two disciples—*

—*on the road—*

—*to Emmaus—*

—*after His resurrection—*

—*and—later—*

—*when he appeared—*

—*to the eleven—*

—in the upper room—  
 —as he explained—  
 —to them—  
 —the things concerning—  
 —the Messiah—  
 —and—how it was necessary—  
 —that he should suffer—  
 —what writings—  
 —did he refer to?

**—Luke 24:25-27— "And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.**

**—Luke 24:44-46— "Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." Then he opened their minds to understand the Scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead**

—The Law—  
 —and—the Prophets—  
 —The Law—  
 —the Prophets—  
 —and—the Writings/ Psalms—

—These—  
—are—the sacred Writings—

—these—  
—are—all Scripture—

—For us—  
—Genesis—  
—to Malachi—

—the 39 Books—  
—of the Old Testament—

—Initially—

—in Paul’s statement—  
—to Timothy—  
—this is what—  
—he would have had—  
—in view—

—And yet—

—for those of us—  
—on this side—  
—of the Apostles/ Apostolic age—  
—there is—  
—another dimension—  
—to “All Scripture”/ “the sacred writings”—  
—the writings—  
—of the Apostles—

---

—What we know—as—  
—the New Testament—  
—the New Covenant writings—  
—The Apostles—  
—were—sent out—  
—by Christ—  
—they spoke/taught/wrote—  
—on behalf—  
—of Christ—  
—they spoke/taught/wrote—  
—with the authority—  
—of Christ—  
—so that—  
—their writings—  
—(at least certain ones of their writings)—  
—had the authority—  
—of sacred writing—  
—they were—counted—  
—as—Scripture—  
—the Apostle Peter—  
—testifies—  
—to this reality—  
—in his second Epistle—  
—in a remark—

—that he makes—

—concerning—

—the writings—

—of the Apostle Paul—

**—2 Peter 3:14-16—** *"Therefore, beloved, since you are waiting for these, be diligent to be found by him without spot or blemish, and at peace. 15 And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, 16 as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures."*

—Notice—

—Peter places—

—the writings—

—of the Apostle Paul—

—on a par with/ alongside—

—the other Scriptures—

—(a reference—to the OT)—

—So—

—pulling all—

—of these strands—

—of information—

—together—

—What Paul has in view—

—when he speaks—

—of “*All Scripture*”—

—is—

—in the broadest terms—

—the 66 books—

—of the Old—

—and—New Testament—

—the 39—

—OT books—

—and—

—the 27—

—NT books—

—These books/ this book—

—is—

—“*All Scripture*”—

—This—is—the—IDENTITY—of Scripture—

Trans—but then—2<sup>ndly</sup>

## II. The Nature of Scripture

—*What does it mean to say—*

—*that—all Scripture—*

—*is—God-breathed/ breathed out—*

—*by God?*

—Again—

—Paul tells—

—Timothy—



—2 Timothy 3:16a—*“All Scripture is breathed out by God*

—The term—

—translated—

—*“breathed out by God”/ “God-breathed”/ “Inspired”*—

—is the single word—

—**θεόπνευστος/ *Theopneustos***—

—θεός- *God*—

—πνευστος- *fr. πνέω- to breathe*—

—(pneumatic/ pneumonia)—

—θεόπνευστος—

—is—a compound word—

—that Paul—

—likely—

—created—

—(this is the only appearance—of the term—in the NT)—

—to communicate—

—the essential/ fundamental—

—nature—

—of the sacred writings—

—θεόπνευστος—

—is—an adjective—

—with an active sense—

—Thus—

—the ESV—

—renders the term—

—*"breathed out by God"*—

—In other words—

—with respect—

—to its nature—

—All Scripture—

—is—breathed out—

—by God—

—All Scripture—

—is—the breathing out—

—of God—

—All Scripture—

—exists—

—by the breath—

—of God—

—In the same way—

—that all creation—

—is—the product—

—of the breath—

—of God—

—so also—

—All Scripture—

—is—the product—

—of the breath—

—of God—

**—Psalm 33:6— "By the word of the LORD the heavens were made, and by the breath of his mouth all their host.**

—To say—

—that All Scripture—

—is—breathed out—

—by God—

—is to say—

—that God—

—is—the Origin—

—of All Scripture—

—is to say—

—that God—

—is—the Author—

—of All Scripture—

—In the ultimate sense—

—God—is—the Author—

—of All Scripture—

—Now—

—I know—

—that there is more—

—to be said—

—about authorship—

—there is—

—the reality—

—of the human authors—

—through whom—

—God spoke—

—But—

—for our concerns—

—this morning—

—our concerns—

—with respect—

—to the nature—

—of Scripture—

—and—

—the meaning—

—of the phrase—

—*"breathed out by God"*—

—the word—

—θεόπνευστος—

—it is enough to say—

—that—

—as to its nature—

—All Scripture—

—has—God—

—as its Author—

—All Scripture—

—has its origin—

—in God—

—All Scripture—

—comes—

—from God—

—This is the NATURE of Scripture—

Trans—This brings us—to our—final—point—

### III. The Implication of Scripture

—and the question—

—*“How is it—*

—*that All Scripture—*

—*as breathed out by God—*

—*resolves our crisis—*

—*of moral authority?*

—It is—really—

—quite—simple/ straightforward--

—As the God-breathed word—all Scripture is the supreme authority on all matters—to which it speaks—

—God—

—is—the Supreme—

—Authority—

—He is—

—the Mighty One—

—He is—

—the Eternal Sovereign—

—All authority—

—rests—

—in Him—

—All authority—

—belongs—to Him--

—He—

—is—

—the Supreme—Authority—

—For this reason—

—His Word—

—is—the supreme—

—authority—

—His Word—

—is—the supremely—

—authoritative—

—Word—

—As the God-breathed Word/ the Word—breathed out—by God—

—All Scripture—

—carries—

—the authority—

—of God—

—All Scripture—

—is—the supreme—authority—

—on all matters—

—to which—it speaks—

—It is—a simple—

—syllogism—

—P1—God—is the supreme—authority—
—P2—The Scriptures—are—breathed out by God—
—C—The Scriptures—carry—supreme authority—

—All Scripture—

—is—the supreme—authority—

—on all matters—

—to which it speaks—

—Now—

—this raises the question—

—*On what matters do the Scriptures speak?*

—In the broadest/ most general sense—

—the Scriptures speak—

—to—everything—

—in all creation—

—If the Bible says—

—that—

—*“By the word of the Lord the heavens were made”*

—If it says—

—*“In the beginning God created the heavens and the earth”*—

—Then—

—everything—

—in Heaven—

—and—on earth—

—is—essentially—spoken to—

—in the God-breathed Word—

—Everything—

—in all creation—

—can be—related—to God—

—The Word of God—

—can be referenced—

—in relationship—

—to everything—

—in all creation—

—In the broadest/ most general sense—

—nothing—

—in all creation—

—is—not addressed/ spoke to—

—in the God-breathed Word—

—Therefore—

—the Scriptures/ the God-breathed Word—

—is/are—

—the supreme authority—



—on all issues/ concerns/ questions—

—in all creation—

—including—

—the moral issues/ concerns/ questions—

—Speaking—

—more specifically—

—and—

—more directly—

—to the moral question—

**—The Scriptures speak to—**

**1. The origin—nature—and purpose—of the creation**

**2. The nature—character—and—purposes—of the Creator**

**3. The origin—nature—and—purpose—of man**

**4. The situation—of the creation/ the world of man—in the world—**

—the corruption/ chaos of creation/ man—

—consequences—

—of that corruption—

—man's situation—

—with God—

**5. God's dealing—with that corruption/ chaos—**

—His goodness—

—in kindness—

—mercifully providing—

—forgiveness—

—and—reconciliation—

—through faith—

—in Jesus Christ—

**6. Where all of creation is heading—**

—In a broad sweep—

—these—are the things—

—to which—the Scriptures—

—speak—

—These—are the things—

—(along with everything that falls under these broad categories)—

—concerning which—

—as the God-breathed Word—

—the Scriptures—

—are—the supreme authority—

—The Scriptures—

—speak—

—to all the moral issues—

—of our day—

—*and*—

—the Scriptures—

—are—the moral authority—

—for addressing—

—all these moral issues—

—That—is—why—

—the cry/call—

—*“All Scripture is breathed out by God”*—

—is—the resolution—

—for our crisis—

—of moral authority—

—That is why—

—the declaration—

—*“All Scripture is God-breathed”*—solves—

—our—WANT—of Moral authority—

—and—

—solves—the problem—

—of being—AWASH—

—in moral authority—

—both problems—

—are—remedy—

—by the One—reality—

—*All Scripture is God-breathed*—

—This declaration—

—sets—before us—

—the one—

—true—

—legitimate—

—moral authority—

—*SOLA SCRIPTURA*—

—is the resolution—

—for the crisis—of moral authority—

—confronting—

—our culture—

**Conclusion:**

—Now—

—as we conclude—

—*Does making this assertion—*

—*solve our problem?*

—*Does—declaring—*

—*“All Scripture is God-breathed”—*

—*do away—*

—*with our crisis—*

—*of moral authority?*

—Practically speaking—

—No—

—it doesn't—

—Because—

—not everyone—

—in our society—

—will agree—

—with our assertion—

—not everyone—

—will accept/ hear—and—heed—

—our word—

—But—

—who will?

—Who should?

—Who must?

—We—*MUST!*

—We—

—the people--

—of God—

—We—

—the people—

—of Christ—

—We—

—the church—

—We—

—who are begotten—

—by the breath—

—by the *pneuma*—

—by the Spirit—

—of God—

—We—

—must—agree—

—We—

—must—accept—

—this assertion—  
—We—  
—must—affirm—  
—the reality—  
—of this statement—  
—We must—affirm—  
—its—meaning—  
—its—implication—  
—Its—application—  
—We—must be—a people—  
—who live—  
—under—the authority—  
—of the God-breathed—  
—Word—  
—We—must be—a people—  
—who submit—our opinion—  
—to the authoritative—declarations—  
—of the Word—of God—  
—We—must be—a people—  
—who hold—the God-breathed Word—  
—as our—Supreme—  
—conscience-binding—  
—moral—  
—authority—

—How do we come to be—

—such a people?

—By the Spirit—

—through the Word—

—Time spent—

—in the Word—

—We won't be conscience-bound—

—by something—we don't know—

—By the Spirit—

—through the Word—

—the binding authority—

—of the Word—

—is—established—

—through deeper—

—firmer—understanding—of the Word/ truth of the Word—

—that binding authority—

—is—strengthened—

—in our minds/ hearts—

—it grows—stronger—

—as we grow—deeper—

—in our knowledge—

—of Christ—

—as are minds—

—are—further—renewed—

—in the truth—  
—So—  
—we—apply—ourselves—  
—to the knowledge—  
—of the truth—  
—with the prayer—  
—for the Spirit’s working—  
—We endeavor—  
—to take ahold—  
—of the truth—  
—in such away/ to such a degree—  
—that the truth—  
—takes ahold—  
—of us—  
—In this way—  
—the church—can be—a bulwark--  
—against the moral—erosion—  
—going on—  
—in our society—  
—In this way—  
—the church—can be—a light house—  
—for those—lost—  
—in the fog—  
—of moral confusion—



—in our present—

—cultural moment—

—In this way—

—the church—can provide—a foundation—

—on which a collapsed society—

—can be rebuilt—

—the moral decay—

—that is eroding—our society—

—began—

—with a departure—

—from this declaration—

—If you trace back—

—the trajectory—

—of movements—

—that has brought us—

—to this present moment—

—of moral confusion—

—in our society—

—you will find—

—that it began—

—with a departure—

—from the reality—

—that *All Scripture is God-breathed*—

—It stands to reason—

—that—

—if the confusion came—

—from a departure—

—from the reality—

—then—clarity—will come—

—from a return—

—to this reality—

—a recovery—

—of this—reality—

—and—

—the place—

—for that recovery—to begin—

—is—the church—

—One of the most poignant--

—moments—

—in the Protestant Reformation—

—One of the most—

—iconic—images—

—that came out—

—of that historical movement—

—in the church/ society—

—is—the image/moment—

—when Martin Luther—stood—

—before the governing  
counsel—

—of the Holy Roman Empire—  
—at the Diet—  
—of Worms—  
—He stood there—  
—surrounded by tables—  
—on which lay—  
—his writings—  
—He stood there—  
—called—  
—by the authorities—  
—to recant—his views—  
—Luther—  
—stood there—  
—trembling—  
—but—  
—resolute—  
—And—  
—to the question—  
—of the authorities—  
—he responded—

“Since your most serene majesty and your highnesses require of me a simple, clear, and direct answer, I will give one, and it is this: I cannot submit my faith either to the pope or to the council, because it is clear that they have fallen into error and even into inconsistency with themselves.

If, then, I am not convinced by proof from Holy Scripture, or by cogent reasons, if I am not satisfied by the very text I have cited, and if my judgment is not in this way brought into subjection to God's word, I neither can nor will retract anything; for it cannot be either safe or honest for a Christian to speak against his conscience. Here I stand. I can do no other. God help me. Amen.

—On the issue—

—of moral authority—

—our answer—

—must be—the same—

—***"Here I stand. I can do no other."***—

—Because All Scripture—

—is—breathed out by God—

—All Scripture—

—is—the supreme—authority—

—for all moral matters—

—To take our stand—

—on this assertion—

—is—to hold out—to the culture—

—the resolution--

—to its crisis—

—of moral—authority—