

2 Timothy

Admonitions to a Son of God

By A. S. Copley

*“My son...Be not afraid of sudden fear...
Withhold not good from them to whom it is due, when it is in
the power of thine hand to do it.
The wise shall inherit glory.”*

Excerpts from Pro.3:1, 25, 27, 35

PREFACE

"...for the thing was done suddenly; because it was of the Lord." [2Ch.29:36]

The author of this booklet was moved in a special manner by the Holy Spirit to give a series of addresses on Paul's second Letter to Timothy. He did so. They were appreciated so highly, both by the assembly and by readers of *Grace and Glory* magazine, that it is deemed wise to issue them in this form. Why we should have spoken on this letter, rather than on Paul's first letter, we do not understand, except that it pertains particularly to the prevailing conditions in Christendom today in view of the end of this age. These sermons, therefore, are exceedingly timely. May the Holy Spirit use them mightily, is the prayer of the publishers.

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest:** Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

Note: *Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.*

DISCLAIMER

This document has been formatted, proofed, and its verbiage modernized so as to save it into an easily read and/or printed electronic format.

THE PURPOSE OF THIS LETTER

“Paul, an apostle of Jesus Anointed through God’s will, according to a promise of life, which is in the Anointed Jesus, to Timothy, my beloved child.”
[2Ti.1:1-2 Diaglott]

My father Paul has written me 2 letters. My heart is drawn out to speak to you from the second one. Paul’s epistles to Timothy have always spoken very deeply to me. I read them as addressed to me, and heed them as God’s voice to my heart. They speak to me at this time with unusual power, especially this second letter. It is a very timely heart talk to the messengers of grace in this time of growing infidelity and laxity toward the pure truth of God.

Timothy was led to accept Christ under Paul’s labors during his first evangelistic tour [Act.14]; hence, he calls him his “child.” On his 2nd tour, he chose him to go along in the work [Act.16:1-3]. It was about 15 years after, when these epistles were written.

Timothy was being sorely tempted with fear and shame; because Paul was still in prison. Therefore, the Apostle wrote him this letter. The phrase, “*being mindful of thy tears*” [2Ti.1:4], gives us some idea of the young brother’s conflict at that time. How wise of him to make known his sufferings to his father Paul, rather than to any other person. It showed his loyalty to him. The Apostle’s deep love and unswerving interest in Timothy are expressed in his words: “*without ceasing I have remembrance of thee in my prayers night and day, greatly desiring to see thee, that I may be filled with joy*” [2Ti.1:3 RV]. Timothy had a place in Paul’s heart that no other man had (see Phi.2:20-22). He had a special place in God’s purpose, a place that no other minister had, even of being entrusted with the gospel as Paul’s successor. This we shall see later. Hence, the reason that Satan was setting up so fierce a fight, and the greater reason that his father should write him this epistle.

Parental background is not without power. Timothy’s grandmother and mother were both full of faith. Their names are significant. **Lois** means, “*no standard bearer*,” as if she stood alone in holding up the standard in her community. **Eunice** means “*a happy victory*.” Both these facts grow out of “*unfeigned faith*.” No marvel that the son should be such an unusual character. Mark the phrase **unfeigned faith**. Oh, there is plenty of so-called faith, pretended faith, make-believe faith. It is easy to talk about believing. Talk is cheap; but real faith is expensive. It is so rare that Peter exclaimed that “*the trial of your faith, is much more precious than gold*” [1Pe.1:7]. Unfeigned faith is like the life in a seed. When it is touched by the moisture of the soil, it forces its way up through the crusted ground, defies heat and cold and tempest, and displays itself in a head of golden grain. Likewise faith moves silently, glorying only in the Lord, moves mountains and produces sons deserving to be “*honored of God*,” as **Timothy** means. Ah! Though Timothy was feeling fearful and ashamed, yet because he was possessed of unfeigned faith, Paul knew that he would not fail. Christ was praying that his faith fail not; even as He does for us all.

A REVIVAL AT HOME

“Wherefore I put thee in remembrance that thou rekindle into flame the gift of God, which is in thee by putting on of my hands.” [2Ti.1:6 RV]

Note how often the apostle speaks of remembrance. He points with holy pride to Timothy's parentage. He reminds him of his anointing with the Spirit and then takes him back to the resurrection of Jesus as the source of triumph [2Ti.2:8,14]. Fear is a sure dampener to spiritual fervor. "*Fear hath torment*" [1Jo.4:18]. A "spirit of fear" was haunting the young minister. Paul had been in prison for 2 years in Caesarea. Now he was in bonds in Rome, perhaps the second term; because he was "*set for the defense of the gospel*" [Phi.1:17] the fight was fierce. The reproach arising from Paul's bondage and from some of his friends forsaking him and turning from the Truth was becoming unendurable. Shame was harassing him that he was abetting a cause whose champion was despised and persecuted and imprisoned as if he were "*an evil doer*" [2Ti.2:9]. Timothy was in prison with Paul once. Now he feared that he might be imprisoned again.

Of course there was a temptation to let down. His ardor was cooling off.

- Why should I be so zealous? he soliloquized.
- Why emphasize the grace of God so vehemently?
- Why stress Paul's gospel as if it were the only message?
- After all, if Paul is right, why does he have such testing times?
- Why cannot we get the crowds as well as others?

These and other reflections, suggested by the Apostle's unique reply rocked Timothy's evangelistic boat tremendously. But as Jesus, by His own words, stilled the storms on Galilee; so through the writings of His successor, Paul, He quells the raging tempests that arise against the "*word of his grace*" [Act.20:32], "*the work of faith and labor of love*" [1Th.1:3]. Let us survey the Apostle's wise and invincible counsel in this, his final words, which are also exceedingly suitable for the finale of The Church Age. He sets forth a dozen basic facts, and gives Timothy 2 dozen burning exhortations accompanied with abundant reasons for them.

Apparently, Paul seems heartless. He expresses no pity for Timothy in his tribulation. Instead of encouraging him to take it easier and not be so outspoken in defense of the Truth, he stirs him up to greater zeal. He says to him, "*Rekindle into flame the Gift of God which is in thee.*" He had received the anointing with the Spirit years before by the laying on of Paul's hands. He was then filled with holy fire, which made him a flaming evangel with a burning message. He calls on him to blaze forth with the fervor of former days. Consume fear with holy fire. Swallow up shame with the unction of the Holy One. The reason Paul gives is 2-fold, negative and positive: "*For God hath not given us the spirit of fear (cowardice)*" [2Ti.1:7]. Oh, wonderful! There is wisdom in Paul's holy madness. He begins with God. He puts his son back on God. He reminds him of God's doings with him. He put the blame of this narrow, suffering way on God. He exclaims, "Child Timothy, those forebodings are not of God. They are satanic. There was no fear in that Spirit, which you received when I prayed for you;" "*fear hath torment*" [1Jo.4:18].

God gave us, you and me and all our brethren, the "*Spirit of power and of love and of a sound mind*" [2Ti.1:7]. He bestowed upon each of us the same identical Spirit. This 3-fold Spirit suggests the Trinity of the Godhead—the Father, the Son and the Holy Spirit. We have here also a triangle of certainty and safety. A triangle is a figure of 3 equal sides. No matter on which side the figure stands, the other 2 point to heaven and to God. Just so, the 3 Persons of the Godhead are equal to each other and stand in eternal agreement to give us Jehovah's best.

POWER

Power, the strongest word known in that day, in the Greek it means “*dynamite*.” Paul reminds Timothy, and us also, that his God had granted him “the Spirit of dynamite;” not a dangerous and powerful explosive, not an uncontrollable something like powder or glycerin, but the safe, intelligent, yet almighty and ever-present Spirit of the God of redemption. Power, all the power he needed to meet suffering, sorrow, toil, and perplexity. That power was in him. That Spirit he had received years ago had not changed, He had not moved out. He was only waiting for weak and fainting Timothy to count upon Him. He had not failed him in the past; neither could He fail him now. Glory to God! Reader, take this home to yourself.

LOVE

In the Greek, the word used here is not **PHILIA** (human affection); but **AGAPE** (Divine Love). “*God IS love*” [1Jo.4:8]. The love of God, the very Divine Essence “*has been poured out into our hearts through the Holy Spirit who was given unto us*” [Rom.5:5 Diaglott]. Thus we are made to accept what God accepts, and reject what He rejects. We have heard it said that “love is blind.” That is true of human love. It fails to see the weaknesses of my husband Jimmy, or the follies of my boy Johnny. Not so with Divine Love, which puts the Lord and His Truth first. Divine Love in saints is God-centered. Human pity is man-centered. The Holy Spirit causes our hearts to flow out to Jesus Christ because of His grace in dying for us, and to the Father for sending His Son to redeem us. Then we love our fellow men, not with a human pity that would condone their sins and gloss them over; but with a Divine Compassion that yearns to have them saved by grace alone through faith. This love seeks to save men, not from going to hell simply, but for Jesus’ sake, that He may be glorified, that the work of Redemption may be magnified. Divine Love glories in the Savior rather than in the experience which the sinner enjoys. The namby pamby love, of which we hear quite a bit, is simply human pity, which wants us to endorse the flesh and coddle the carnal at the expense of the Truth and the glory of Christ. It springs from self-seeking. It stinks to the God of love and to saints who walk in the Spirit.

SOUND MIND

The Greek word here is **SOPHRONISMOS** (“*wise discretion, making temperate, chastening*”). It is from the verb which means “*to moderate, to control, to chasten to correct.*” **SOPHRON**, the root word, means “*a sound mind, prudent, discreet, chaste, sober.*” The compound word is translated **sober**, or **sober minded** in Titus 2:4, 6, 12. Timothy was reminded that there was no danger of fanaticism; for God had given him the Spirit of soberness, discretion, and correction. What a complete equipment we have in this 3-fold Spirit of God. We have power for service, love for worship and a sound mind to hold both in moderation. Power operates through love and discretion. Love flows out to others through power and a sound mind.

THE PRACTICAL OUTFLOW

“Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God.” [2Ti.1:8 RV]

Paul begins to show Timothy how to let the 3-fold Spirit of God flow out. Most people would have expected him to commence by praying for a revival that sinners might be

saved, etc. They suppose that Paul would have said, "Timothy, get busy; pitch a tent; announce a healing meeting." However good that is for its time, that was not the most essential thing for him then. Nay! Timothy was recoiling from persecution and pain; he was becoming ashamed of both. Hence, first of all, he must get the victory, a greater victory than ever, over persecution. He had to learn in a deeper measure, that *"all that will live godly in Christ Jesus shall suffer persecution"* [2Ti.3:12]. Some saints never want us to speak of these things, and never warn the people of coming troubles and awful judgments. "Prophecy not unto us right things, speak unto us smooth things" [Isa.30:10] is their cry. But the apostle makes 7 plain and bold references to suffering or affliction in this small letter. He exclaims, *"I suffer"* [2Ti.2:9]. If we suffer we shall reign; endure affliction, etc. He gives no hope that it will ever be any easier. Jesus has given us the only hope: *"In the world ye shall have tribulation; but be of good cheer, I have overcome the world"* [Joh.16:33]. In Me ye shall have peace.

"Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." [2Ti 1:8-9]

Oh what an admonition to the young apostle: *"Be not thou therefore ashamed."* All his future usefulness depended upon his attitude thereto. If he were ashamed of our Lord's testimony, how could he proclaim it boldly? No one would believe it. If he were ashamed of his father's imprisonment, how could he make his gospel his own? He would have no gospel to declare. Here is where many fail. They admit the truth and witness to it until persecution arises. They cannot stand the reproach that the living truth awakens against it. Therefore, as if this was the first important thing for the exercise of the Spirit of Power, Paul writes, *"Suffer evil...according to the power of God"* [Diaglott]. Let that Divine Dynamite be tested by marshalling it against persecutions and privations. Let the Spirit show men and the devil how He can enable you to endure afflictions. By Divine Power, instead of allowing them to over-ride you, ride upon the waves of trouble to certain victory.

The Apostle further stimulates his son by reminding him of the nature and source of that dynamite: *"the power of God, who hath saved us and called us."* Oh, study Verse 9. Called with a holy calling; called us, not according to our works. Our salvation is wholly Divine, and planned before we were created. Both were *"according to His purpose and grace,"* the wondrous grace, *"which was given us in Christ Jesus before the times of the ages"* [2Ti.1:9 RV]. Me thinks about the time Timothy read those words, his head began to swim with the glory of God because his heart must have burned with old time fire. Nor did Paul stop there. Nay! But that purpose and grace were displayed by the presence, life, ministry, death, and resurrection of Jesus Christ. By His death, Jesus abolished death. Why then should we fear affliction? And by His resurrection, He brought life and incorruptibility to light through the gospel. Thank God! No more death; no more darkness, no more corruption for those who believe on Jesus. All the dynamite that was employed in conquering Satan and putting away sin on the Cross and in raising Jesus from the dead was placed at the disposal of the faith of shrinking Timothy. Could he be ashamed any longer? Could he be cowardly anymore? Yet, Paul goes on with words of comfort. He says, of this gospel:

"Whereunto I was appointed a preacher, and an apostle, and a teacher. For the which cause I suffer also these things: yet I am not ashamed; for I know him whom

I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.” [2Ti.1:11-12 RV]

Paul was not saved by his own works. He did not have those 3 offices by his own choice or by that of other men. He was not responsible for his call and commission; and he refused to be responsible for his sufferings and imprisonment. Why should he be ashamed of that for which he was not to blame? Why should he be ashamed if His God was not ashamed; and, of that which God allowed? God was responsible; not Paul, not Timothy. Further reasons, “*I know whom I have believed*”. Not “in whom,” as it is often quoted. Not only did he know the he believed in God; but he was acquainted with that God. He knew Him. He knew the God of resurrection, the God of the dynamite of which he wrote before. Therefore he was neither afraid, nor ashamed. He had enjoyed 30 years of unbroken fellowship with Him. He had seen the mighty achievements of His hand. By the Word of God and by personal experiences, he was persuaded that God was able to keep what he had committed unto Him against the day of the Lord. His son Timothy was no small part of that committal. His work and gospel and people were parts of that committal. His God was able to keep all. Such was Paul’s persuasion. His name be praised! We today are part of that committal. He is able to keep His Church today. We need not entertain any fear or shame. We have the same God and the same dynamite. Neither should we be surprised if we suffer similar afflictions. We cannot expect to win the crown by easier conflict than they in that day. The price of possession is the same to all, “*if we suffer, we shall also reign*” [2Ti.2:12]; but reign we will, thank the Lord; for He is faithful that promised.

AN IMPORTANT ENTREATY

“Hold fast the form of sound words which thou hast heard from me, in faith and love which is in Christ Jesus.” [2Ti.1:13]

The word rendered **form** means “*a sketch, a delineation, a pattern, an outline.*” By sound, or healthful words, the Apostle had outlined the message of grace and glory for The Church, and had passed it on to his spiritual son and successor, Timothy. Here he urges him to hold tenaciously to that pattern. It is correct. It is sufficient. He needed no other. Neither do we need any other. The stores sometimes issue a pattern book called, “*The Delineator.*” It gives sketches or patterns of ladies’ dresses. Praise God! Paul’s writings furnish the delineations for the making of the Bridal robes of the Lamb’s Wife.

Reader, are you familiar with The Delineator? Are you having your wedding garments made according to the instructions in The Delineator? These questions may seem amusing; but they are profoundly important. The value of Paul’s gospel cannot be exaggerated. The repeated emphasis he placed upon his message is tremendous. Was he right? Did he have **THE** message? Jesus Christ declared Himself boldly to be the Son of God (Messiah); because there was no one else to do it for Him. Just so, the apostle Paul had a distinct revelation of a Truth formerly “*hid in God*” [Eph.3:9]. He proclaimed it fearlessly. He greatly and constantly emphasized its value; because there was no one to do it for him. He glorified his office (study Rom.15:15-20). He was so thoroughly persuaded of the divinity of his gospel that he conferred not with other apostles even. He heard the voice of God. “*Woe is unto me if I preach not THE gospel,*” he wrote to Corinth [1Co.9:16]. Now knowing these facts by having become conversant with Paul’s writings, we too magnify his gospel and long to have the saints everywhere to know and appreciate his wonderful message. Our hearts burn and yearn to this end.

There are many words spoken and written these days, but they are not all **SOUND OR HEALTHFUL WORDS**. Religious fads and theories are increasing in number rapidly. “What next?” we often exclaim. There is such an unfortunate mixture of error with Truth, because would-be teachers do not know Paul’s gospel. They get a glimpse of his message; then intermix either their own thoughts or the pious(?) utterances of others. Sad! Sad! On the other hand, we have reasons to rejoice; for the number of those who are learning the real sound Truth is also slowly increasing. Some of these are being greatly helped by the study of our literature. The Lord be praised!

“In faith and love which are in Christ Jesus.” Timothy was exhorted to hold to Paul’s pattern of healthful words, not in a cold, rigid theoretical manner, but in a practical manner, *“in faith.”* If truth is not practical, it is not truth at all. If a flying machine is simply a nicely painted model suitable to be on exhibit in a window somewhere, it is no flying machine at all. A real flying machine actually flies. A real saint, not a pretty picture only, is actually saintly; nor need we wait till after death to be saints. Praise God! Living faith in Paul’s living words brings healing and health to spirit, soul, and body. The Word effectually works in them that believe as does *“love;”* for there is a cold, iron-like faith, which moves mountains and works miracles. Love seizes hold of Divine Power and uses it; but it is not longsuffering, gentle, and kind. The *“faith and love”* here mentioned are handmaids, twin sisters. Where one is the other is, and they are always dressed alike. They are not in word only, but in deeds; they are both in Christ Jesus.

THE PRIMARY CHARGE

“That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.”
[2Ti.1:14]

The *“thing”* which was committed here means *“a trust, a deposit, property committed to the care of another.”* What was that deposit? What was Paul’s property that he handed down to Timothy? All that dear Paul owned was the gospel, which he termed, *“my gospel or our gospel”* [Rom.2:16, 1Co.16:25, 1Th.1:5, 2Ti.2:8]. The stewardship of this gospel, which is pre-eminently *“the gospel of the glory of the blessed God,”* was entrusted to him [1Ti.1:11, 1Co.9:16, Col.1:25]. But he knew that his career was drawing to a close. A self-sacrificing successor was needed. The charge of proclaiming that same glad message had already been laid upon Timothy. In 1 Timothy 6:20, Paul flames forth saying *“O Timothy, keep the deposit entrusted to thee. Take full oversight of putting forth the glorious message. I shall soon depart and be with Christ.”* In this 2nd Epistle, Paul renews the charge with emphasis. But how should Timothy keep that deposit? The answer is plain: *“Keep it by the Holy Ghost which dwelleth in us.”* Yes, we always need the Holy Spirit, and He is always at our service for Jesus’ sake. Here again we are reminded of the 3-fold *“Spirit of power and of love and of a sound mind.”* We need attempt nothing on our own strength or wisdom. The Spirit will never fail us. Let us trust Him implicitly. Count upon His unlimited almightiness. Rest in His perfect love. Rely upon His prudent discipline always.

“This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.” [2Ti.1:15]

We would scarcely have expected such an abrupt statement at that moment. The reasoned would say that Paul was unwise then. He had been comforting Timothy. He had just before admonished him to hold fast the outline of sound words,” and to *“keep the good deposit.”* Why should he make it hard for him to observe these entreaties, by recalling

such a discouraging fact? Ah, the apostle wanted his son to realize the great importance of heeding his fervent entreaties. How could Timothy draw back if others were doing so? Likewise, Paul's logic spurred me on. If others failed God, if others faltered, if others were in error; those facts made me feel the more like being out and out for God. I was needed so much the more.

By the phrase, "*All they which are in Asia*," the Apostle did not mean literally every believer on Jesus, but the gospel workers. He names 2 of them; because they were prominent. The meanings of their names express their character and conduct. **Phygellus** means "*a little fugitive*." He backslid from God and hence from Brother Paul. To know Paul's gospel and turn from it, no matter for what reason, is to turn away from the Lord. **Hermogenes** signifies "*luck born*." He was so fortunate in the natural that he did not need the Lord. He was well to do, had a good education, knew no sorrow, nor trouble, was highly esteemed among men and always fared fine. Therefore, he could not appreciate salvation, especially Paul's narrow way of dependence upon God. Satan soon had these 2 fellows meet and scamper off together. Phygellus led the way—note he is named first, and Hermogenes footed the bills. Fugitive counts himself lucky, and lucky gladly becomes a fugitive—any way to get out of sight of Paul, or the gospel of Grace.

Thank God the faithful shall not be forgotten.

"The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me and was not ashamed of my chain." [2Ti.1:16]

Onesiphorus means "*profit bringer*." Paul prayed that his benefactor's family might be rewarded here for the kindness of its head, and the profit-bringer himself be rewarded in the day of the Lord. He calls Timothy's special attention to this brother. He was not an apostle. He had no honored office, no place of note; yet he sought diligently for Paul in Rome till he found him, and had ministered to him variously in Ephesus. He felt no blush for the apostle's imprisonment. Why should Timothy? He walked by faith indeed. Paul's was not a lost cause; neither was his labor in vain. Leaders are not the only ones who shall receive rewards. They who silently suffer the reproach of the cross and defend the Truth every day shall have their recompense also.

THE ESSENTIAL ATTITUDE

"Thou therefore, my son, be strong in the grace that is in Christ Jesus." [2Ti.2:1]

Instead of shrinking from Divine Grace, as he was tempted to do; he should be powerful therein. Instead of attempting to be strong in himself, as were Paul's opposers, he should lay hold firmly of Divine Grace; be yet more base. The grace that proved sufficient in his father Paul's case would prove sufficient for him. Praise God! We are not to fear the faces of men, not to weaken if others waver, not to blush because of the reproach that bounds the narrow way. Rather, we are to seize hold of more grace; tax its strength and faithfulness to the uttermost if need be. As the Lord said to Paul in the hour of greatest need, "*My grace is sufficient for thee*"—so He declares to us [2Co.12:9]. Amen!

How could Timothy most effectually heed this injunction? By distributing God's grace to others.

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." [2Ti.2:2]

I would like for you to notice the place that God has given to the Apostle Paul, as compared with other gospel workers of his day. In all his writings he speaks of himself as **AN** apostle. He never says **THE** apostle. Thus, he assumes the modest place of an apostle with the apostles of the Lamb." Yet, we read also that he magnified his office. When he wrote to the churches and to other apostles and ministers, he always gave them to understand that his message was distinct from the message of the 12 apostles. His was a particular message for a particular company of people. It was new as compared with theirs. Hence, he always put special emphasis upon it and called it "*My gospel*" and "*our gospel*," leaving certain other workers out of the question. Therefore, when he writes to Timothy, he admonishes him concerning the things which he had learned of him. He never exhorted Timothy to consider what others said, but what he himself had said. Timothy was about 15 years learning the Truth from Paul, either through hearing him or through reading his writings. He became very conversant with Paul's teaching.

As a firm basis for his plea to give heed to his words, Paul reminds Timothy of His Divine Appointment saying, "*I am appointed a preacher, and an apostle, and a teacher of the Gentiles*" [2Ti.1:11]. God was responsible for his 3-fold relationship to men. Either he was boasting in the flesh or he had a right to demand Timothy's attention to his doctrine. If Paul was boasting out of God's will, then we ought to discard his writings altogether as spurious and as the doctrines of a vain boaster. But if he was divinely authorized to proclaim a special message of super-excellent value, then we owe it to God and to men and to our own happiness and usefulness to "*give the more earnest heed*" [Heb.2:1] to his doctrine. He could say that his gospel was heard among many witnesses. Others went with Paul and heard him preach. Among them were Mark, Luke, Trophimus, Titus, etc. He cites them as witnesses to his God-given message. With this fact I am deeply moved, that at the very close of his earthly career the Apostle had nothing to take back. He had been fully persuaded for many years that his ministry and doctrine were Divine; and when he was about to pass off the scene, he was of the same profound conviction. Therefore, he preached the same identical gospel while in Rome that he had proclaimed on his first missionary journey when Timothy first heard him. Hence, he admonished Timothy to give heed to what he had heard from him. We too are to hear the caution and give the same earnest heed.

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." [2Ti.2:2]

"The same commit thou to faithful men." This is a powerful proof that Timothy was chosen to be Paul's successor in promulgating the wondrous gospel of grace and glory. You can understand why the devil was seeking to make him afraid and ashamed. With Paul's death, he would stop the going forth of the gospel if he could. But he cannot stop God. Therefore Timothy should appoint helpers to labor with him—"faithful men." Notice the word **faithful**. Not all preachers are faithful. They are not all full of faith. Plenty of them are full of self-seeking, full of their own conceit, full of carnal ambition; but how few are full of faith. We have learned by heart-breaking observation, that not all who claim to preach grace actually see grace and lay hold of it; they are not all faithful to the sweet and glorious message which they profess to believe and publish. Paul named several unfaithful men in this epistle. We could name some also today.

Such helpers must be “*able to teach others also.*” Faithfulness is the first requisite; but there are other qualifications too. A knowledge of the Divine Word is also essential. How can anyone teach if he has not learned? Impossible. Nor is it enough to be able to quote Scripture from memory. The teacher must have an accurate understanding of the Scriptures and rightly divide them, or intelligently lay Christ open to view by accurately tracing Him throughout the Word of God. He is the food of the new man, and He must be dished out, if I may so say, as the hunger and need may demand. Saints may be faithful up to the light they have and may be going on with the Lord, and they may be filled with the Spirit: but that does not prove them able to teach others. Under the wise tutorship of the Spirit, they need to learn well the blessed Book. In due time, He will send them forth to guide others also.

Timothy was to discover by the Spirit of God who were faithful and able to teach, and to them he was to commit the publishing of the Truth with him. If you think I am slow in giving you an appointment, or in encouraging you to preach; just take it from the Lord. I never want to hinder anyone from going on with the Lord, nor from engaging in whatever ministry to which He may call him. It is my yearning heart's desire to urge and help all to go forward in God's perfect will. I would not turn my little finger to divert one soul from his God-appointed path; but I must be convinced that such a one is able to teach others.

3 STRIKING FIGURES

In the next 4 verses, we find 3 figures to which Christians are likened.

THE SOLDIER

“Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life.” [2Ti.2:3-4]

The first is that of a **soldier**. Not many of us have fought for our country: but we know men who have gone to the battlefield and have come home. They endured hardness. I used to hear soldiers speak about hardtack, which was their diet. When going out to war, they have regalia peculiar to soldier life; boots, trousers, coat, hat, blankets and canteen. It is a rugged life. How many soldiers returned from the late war over seas, some with one arm off, others with both; while still others were blind and some never returned at all? Some were blown to pieces by the destructive gases and ammunition. The ministerial life of him that follows the apostle Paul is similar to soldier life. He has to endure hardness as a good soldier of Jesus Christ. Note what separation such a career entails, “*No man that warreth entangleth himself with the affairs of this life*”. He says goodbye to his wife and children. He leaves his country, giving up all business interests. He lets them go out of his mind because he has to fight for his country. While on the battlefield, he never dare think of his business, but of shooting down his enemy and recovering lost property for his country. What is his motive for such sacrifice? Answer, “That he may please Him who hath chosen him to be a soldier.” The man who goes to the battlefield goes to please the ruler of his country. A good soldier of Jesus Christ goes to the front to please God, to please Him who has chosen him to be a soldier. God chose Timothy to be a soldier. He was to be a soldier of Jesus Christ; not a slacker; not a lounge; not a compromiser. So every true minister of God today, especially a minister of Paul's gospel, has to endure hardness as a good soldier of Jesus Christ. He has to run the risk of losing his eyes and his limbs, indeed of losing everything. The Apostle Paul says, “*I have suffered the loss of all things*” [Phi.3:8]. It is no light thing to be a Timothy.

THE COMPETITOR

"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." [2Ti.2:5]

The 2nd figure is that of a **competitor**. There are 3 divisions of this verse, for there are 3 kinds of competitors: The **BOXER**, the **WRESTLER**, and the **RUNNER**. One boxer competes with the other boxer. One wrestler grapples with another fellow and seeks to throw him down. The runner is running alongside of another runner and he is after the prize. All of these are after a crown. We all enter into our race as Christian runners for the prize. We combat and wrestle while we run. Is it not wonderful that the Holy Spirit has given us these figures to show us what it means to be a real follower of Jesus Christ! While you may not all be in the pulpit as teachers and preachers, yet if you are going to win the Prize you have to enter into these things. We might as well know it. We have something to combat. We have to beat down the enemy. People went from all over the country to see two men fight each other recently. Oh, the brutality of man in the civilized(?) world. Yet, that is a picture of our contest with the devil. He beats us. He strikes at us. We are to strike at him, not with carnal weapons, but with the weapons of the Word, the Word of faith; because that is our chief weapon. It is our weapon of defense and offense. Sometimes we not only hit him; but we grapple our competitor. It is a hand to hand tussle. Many a time, I have come through a wrestling match with Satan and felt as though I had actually been in a tussle with a man. My body felt bruised and mangled as though I had actually wrestled with a man.

That is what Paul said in his epistle to the Ephesians: *"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (the heavenlies)" [Eph.6:12]*. We grapple with unseen forces. It is a wrestling of faith by means of the Word of God. While we are boxing and wrestling, we are running, That is, on this Christian race-course, the enemy confronts us and withstands us and seeks to knock us out under the rope. We wrestle and endeavor to throw our foe. We box and knock our enemy out. We fight and conquer, not with carnal weapons, but by faith in the Word of God, being dependent upon the ever-present Holy Spirit. We seem to run smoothly and rapidly at times, and we feel like we would never have another conflict, nor detour, nor drop-down in rough places; but presently our competitor is confronting us again. As it was with Jesus, so it is with us. The devil leaves us for a season only. He will not leave us forever until he is cast into the pit of the abyss.

THE LABORER

"The husbandman (laborer) that laboreth must be first partaker of the fruits." [2Ti.2:6]

The 3rd figure is the **laborer**. Labor is far easier than fighting or wrestling, and more profitable in the natural. The farmer loves to plow and sow and cultivate his crop. If the ground is dry, he enjoys irrigating it. With anxiety and hope he looks to the harvest time for an ingathering. He rejoices in hope. In his own mind he says, "Soon I must gather the golden grain into the barn." Likewise, we do love to plant the gospel seed into hearts and eagerly look for it to bring forth fruit. We love to cultivate spiritual fields, or gardens, in joyful expectation of a bountiful reaping time. With Jesus we exclaim of our spiritual children, "Behold the lilies, how they grow."

He must *"first be partaker of the fruits."* That meant to Timothy that he must eat his own message, feed on his own preaching. I myself must live on the food which God gives me to mete out to others. If I do not appropriate the Truth that I offer to the people, they will

discover it soon enough. The barber was trying to sell his customer in the chair some hair balsam; but looking up, he beheld that barber was bald. "Why do you not use that on your own head?" he cried. Of course, he did not buy his balsam. Oh, it is a great joy to offer to others what we ourselves live on. Yes, and we must needs see beyond and live ahead of those we feed. A teacher must keep ahead of his class.

THE RESULT

Notice the result of these 3 classes of the soldier, competitor, and laborer. The soldier goes to war to fight for the ruler of his country. So **the soldier** of the cross is first warring a good warfare for the glory of God, which is the supreme motive that called him to it and keeps him going; not the salvation of the people first of all, but the glory of God. He is fighting for the government of heaven, the government of God. In the natural the soldier has to fight whether he gets home or not. If he returns home, maybe he will be permitted to be governor of his state, or perhaps congressman, or senator. If not such a prominent position, he may receive a lesser one. Thank God! In this warfare there is nothing like that. Though we die on the battlefield we are going to come up again and get a reward for fighting for our heavenly country. Every fellow that goes to war is going to get a reward when the battle is over.

The competitor competes for a crown.

"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." [2Ti.2:5]

Yes, he has to box according to the boxing rules. If he wrestles he has to wrestle according to the rules of wrestlers, and if he runs he has to heed the rules of the race-course, if he would gain the crown. They all compete; but they do not all win the crown.

In this Christian career, as **laborers**, we are after a reward, even the fruit of our toil.

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth." [Joh.4:36-37]

This is for ourselves. As soldiers, we seek the good of the heavenly country by helping to make Jesus King, with the hope of reigning with Him. This is for the government. Finally, as competitors, wrestlers and runners, we are after the prize, even Jesus Christ as our eternal Bridegroom. This is for the Lord and ourselves together with Him. Glorious hope!

Someone exclaims, "Oh, that is selfish!" If a rich man offers you a reward for service rendered, or a prize for winning in a contest in this world; do you consider that selfish? If God calls you to service, or into the arena against the devil, promising you a reward, a crown if you win, is that selfish? By no means. It is selfish not to accept His call. It glorifies God to heed His summons and win out for Him; for you have to take His grace to enable you to do so. By the Word of Grace, we learn the rules for running, wrestling, and laboring. We have to appropriate the life of Christ to enable us to fight, run, and labor. The provision is all of wondrous grace, free grace; but we must needs lay firm hold of enabling grace continually. Thank Jehovah. He cried, "*My grace is sufficient for thee*" [2Co.12:9].

"Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound." [2Ti.2:7-9]

Paul's exhortations are of paramount importance. By a more careful reading of this epistle, I find at least a dozen very important fundamental facts; for example, the resurrection of Christ mentioned in my text. Then I find about two dozen exhortations based upon those facts; or basic facts are interwoven with exhortations as buoyant encouragement to Timothy to give heed to what the Apostle is saying.

Perhaps I ought to call to mind again what occasioned the writing of this letter; for it will lend force to what I shall read and say and clarify the meaning of the epistle. Timothy was some distance away from the Apostle Paul and was somewhat tempted with fear (cowardice) and shame because his spiritual father was imprisoned in Rome at that time. Evidently, he communicated his trouble to Paul, even weeping in his letter; for the latter wrote to him to comfort him, assuring him that he was remembering his tears. Paul entered deeply into his son's feelings and stood in faith with him against the onslaughts of the enemy.

ITS FINAL PURPOSE

Also, this epistle is a last-day message. It was not written for the Timothy of that day only; but also for the Timothys of this day, if there be more than one. The weaknesses and compromises of religious workers of the last days are herein pointed out; and the necessity of faithfulness to the Truth is emphasized. One of the qualities of a faithful minister is a willingness to "suffer along with the gospel." Seven times we read of suffering affliction, persecution, or trouble of some sort. The apostle declares that he suffered those things because he was a preacher, an apostle and a teacher of the gospel to the Gentiles. He declared later, "*Yea, and all that will live godly in Christ Jesus shall suffer persecution*" [2Ti.3:12]. Sometimes people say we ought not to talk about suffering affliction and trouble; but rather we should always talk about the sweet, lovely, and victorious things pertaining to the gospel. But we cannot deceive the people and give out that the saints will never have any persecution or meet with any trouble, sorrow, or discouragements. If we did that, people would soon think that the preacher was either wrong in keeping silent, or that they were wrong and to blame because they were in trouble. It is good to read the Word and find out that every condition in our Christian life has been prophesied in the Bible. "*Yea, all that will live godly*"—those who put their will in it shall suffer persecution. The only way to keep from suffering persecution is to quit living Godly or else die quickly and go to heaven.

WHO HAS THE MESSAGE?

I want to call your attention to the phrase, "*my gospel*." I do not mean mine, but Paul's. He called the gospel which was revealed to him, "*My gospel*," in Romans 16:25. Also, we read that "*God shall judge the secrets of men by Jesus Christ according to my gospel*" [Rom.2:16]. Here in Paul's epistle to Timothy he said, "*Jesus Christ ... was raised from the dead according to my gospel*" [2Ti.2:8]. Again we read, "*According to the gospel of the glory of the blessed God, which was committed to my trust*" [1Ti.1:11]. Paul always emphasized the gospel that he preached without making any special reference to any other gospel message. There must have been a vast difference between his message and that of all other men; else he would not have put such emphasis on it. If that is so, friends, it behooves us to know what the differences are between Paul's gospel and the gospel that other men preached.

Paul's gospel never contradicted the gospel that was preached by Peter, James, and John: but it completed their gospel; for they only gave out a part of the gospel. They only

preached the gospel as pertaining to the reign of Christ on the earth; but Paul's gospel announces a heavenly kingdom, as well as an earthly kingdom [2Ti.4:18]. He brought in a message for another company of people who should find their final dwelling place in heaven and not on the earth. The victories which Paul taught, we never find taught in any other gospel. The rewards that he held out are not given by the other writers. John is excepted. He writes of the special reward to full overcomers [Rev.3:3-12]. That is the reason why Paul emphasizes his gospel, saying that "*Jesus Christ ... was raised from the dead according to my gospel.*" It means this: Paul saw something in the resurrection of Christ, for them that would believe it, that none of the other apostles saw; for everything that we experience in this Christian life was purchased for us by the death of Christ on the cross and vouchsafed unto us by His resurrection. We were planted together with Christ in His grave, so to speak; and when He arose, we arose with Him. We were all raised up together with Him, and made to sit with Him in the heavenlies. One thing which Paul saw that the other brethren did not see, is our seat in the heavenlies, our throne in the heavens, where some saints will sit with Christ and reign with Him. Any wonder Paul said, "*I suffer trouble as an evil doer*" [2Ti.2:9]. Not only was he suffering trouble and persecution; but he was called "an evil doer". He was accused of being guilty of things that would put him in the lockup, as he said, "even unto bonds." He was pronounced an outlaw. He says, "We are the offscouring of all things unto this day" [1Co.4:13].

THE UNCONQUERABLE WORD

"Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound." [2Ti.2:9]

Paul was bound for 2 years in Caesarea; but the Word of God was not bound. Paul was bound in Rome for 2 years one time, at least, and there is some inference that he was in Rome 2 different times. No doubt after the first term of imprisonment he was released; but at the end of the second, his head was laid on the block. Whatever happens to the messenger, the Word of God is not bound. Indeed the portion of the Word of God that was most precious to himself and to his son Timothy was written in Rome and sent out from the Metropolis of the world; for it was in Rome that Paul wrote his Epistles to the Ephesian, Philippian, and Colossian saints; and it was from Rome that this letter was written.

The more I read this letter, the more I marvel at its depth. I did not know until recently its real depth. I trust the Lord will help me to bring some of these things out for your exhortation and comfort. I might be bound. You might be bound; but, the Word of the Lord cannot be bound because the Holy Spirit has charge of the Word and He sees that it is sent forth somehow. The Catholics thought they had the Word of the Lord bound when they sought to kill Martin Luther; but some friends seized hold of him, carried him astride a horse up a winding way to a hill top, and kept him there in a castle; Rome greatly rejoiced, thinking him to be killed. A man claimed that he had seen the heretic killed; hence, the great city rejoiced and was full of glee at his supposed death. But imagine Rome's surprise and consternation to find some gospel tracts which were being printed and sent all over the empire. "*The Word of God is not bound.*" They hid Martin Luther in a castle to save him from his enemies; but God thus taught him the Word more perfectly and enabled him to do, through the printed page, more than he could do in person. When it seems like the wheels were clogged, the Truth stayed and the enemy marshaled against the work and Word of the Lord; when people say, "Nothing is being accomplished; the sick are not being healed; everybody is leaving the meeting and everything is going to pieces;" I say, when people talk that way, and if that were true, yet "*the Word of God is not bound.*"

THE CROWN IS CERTAIN

"It is a faithful saying; for if we be dead (died) with Him, we shall also live with Him." [2Ti.2:11]

In 1 Timothy 1, Paul shouts, *"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief"* [1Ti.1:15]. Here in 2 Timothy 2, we find another "faithful saying." I like the way the original puts it: *"Faithful is the Word."* He is not writing about sinners, but about believers. Paul is here teaching Timothy that if we died with Christ (and he teaches elsewhere that if Christ died, we also died with Him), we shall also live with Him. Do not be discouraged, Timothy. Do not be ashamed of this gospel; for if we died once we are going to live with Christ; we are not always going to have trials and hardships; for we are going to live in heaven with Christ. *"If we suffer, we shall also reign with Him"* [2Ti.2:12]. He teaches all through his epistles, that if we live godly, we shall suffer. Blood is the price of our salvation; but suffering is the price of the throne. If Christ died and we believe that He died for us, we shall be saved. If we, who have believed, suffer, we shall reign with Him. If we suffer persecution, privation, or our name is cast out as evil; if we suffer misunderstanding, we shall also reign with Him. Notice, it is suffer with Him. If we suffer for our disobedience, or our unbelief, we shall not get any throne; but if we suffer while we are walking in the light with Him, we shall receive a crown and reign. Oh, think of that, friends. Think of what it means to be a Pauline Christian and suffer for the Truth, not let down because things do not go as smoothly as you think they ought; not compromise the Word of the Lord; but plod right on; press your way through; *"fight the good fight of faith," "wrestle against the principalities and powers";* so run that ye may obtain *"the crown."* I hope to reign. I want to look like something sometime during my existence. I want a crown on my head. A king is good looking when he has a crown on his brow. If it is possible, why not have a crown on your head? I mentioned this before: but I mention it again. Suffer we will in this world; but why suffer for unbelief, or laziness, or indifference? Why suffer for negligence, stinginess, or greed? Why not plunge by faith into God and suffer with His Son? Why not endure what will bring us something glorious that will have no end? Why shed bitter tears of folly and vanity, when it is our privilege to shed tears which will be bottled up to our credit as so many shining globules of glory to the praise of God's grace forever?

"If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself." [2Ti 2:12-13]

"If we deny Him, He also will deny us" and send us to hell? No! Oh, no; do not put in what is not there. Notice the connection. If we suffer, we shall reign; if we deny Him by refusing to suffer; if we deny Him by disobeying Him, by rejecting His grace; He will also deny us the throne. If we deny Him the honor of walking with Him, going His way, and sharing in His pain, anguish, and rejection; He will deny us the crown that He Himself is going to get for His suffering. I do not want to be denied; do you? When we all come up before the judgment seat of Christ, do you want the Judge on the throne to say,

"I cannot give you a crown; because down there in Kansas City you denied me? You were silent when you ought to have witnessed. You compromised when you ought to have defended the faith. You spoke against the Truth when you ought to have spoken for it; because you were afraid something would happen to you."

Do you want the Judge to deal that way with you?

Furthermore, “*if we believe not, yet He abideth faithful.*” Yes, sir; He abides faithful. Above we said the Word is faithful. Here we read, “**HE** *is faithful.*” Whether we believe the Word or not, yet Christ abides faithful. His Word will be fulfilled to the uttermost. Those who believe Him are going to be treated of God just like the Son will be treated. They will be counted faithful also. They shall share with Him. What wonderful things are held out to us here and over there; but, those who do not believe will be eternal losers. Let us seek for eternal gain.

A RESULTANT CHARGE

“Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.” [2Ti.2:14]

I understand that primarily this refers to doctrine, or practical life. For example: sometimes people come here and argue with the saints, insisting that we must do something, keep the Sabbath, eat certain kinds of food, etc., or we cannot be saved. Recently one like that was here; and he consigned everybody to hell who did not agree exactly with him. It is wise to walk away from such a fellow and not strive with him. He is full of conceit, and refuses instruction. Such fellows usually know enough Scripture and are talkative enough to outwit the most of you. Instead of helping him you will be defiled and the Spirit will be grieved. Contention loves to be fed. Walk away from it and pray for the victim, and it (contention) will starve.

Further, Paul says,

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, straightly dividing (cutting) the Word of truth.” [2Ti.2:15]

Paul is not writing to Timothy about his walk, but his work. The workman may not always be approved by the people; because the people do not always understand the Word of God. Sometimes they are young in the Lord and do not know that they are spiritual. Hence, they may disapprove of some of your ways and doctrine. They advise us not to preach this or that, saying, it is not necessary. They have tried to give me advice. If it is in the book, it certainly has its place and its time. It is a part of the full sphere of the Truth and certainly must be given out in due measure. Therefore Paul says to Timothy, “*study.*”

I met a man years ago who was too lazy to study. He talked as though all he had to do was to get into the pulpit and God would fill his mouth. That fellow proved by one or two efforts that he did not study and did not know the Scripture, and was not even called of God into the pulpit.

The probability is that if a preacher does not study the Word to rightly divide it, the devil will put words into his mouth...words of error. The Bible is the library for preachers. It has been my library for years. I have been studying this library of 66 volumes and have not gotten to the end of it yet. It is the deepest and richest of all books. It seems we can never get to the bottom of the depths of the Truth of God. Sometimes 1 verse just begins to open up and we see hidden treasures in it as though we never would get away from that 1 verse. I want to be approved unto God. Then He will give me favor with men. I never like this statement: “I do not care what the people think.” **I DO CARE** what the people think. I have respect for the thinks and feelings of the people, but if God’s approval brings the disapproval of the people; then I must not compromise, but stand for the Truth at the

expense of the thoughts of the people. If my dearest friend disapproves, I must maintain my stand, for the Truth. Later on my dearest friend will agree with me. If honest people are mistaken, they will find it out. If we are honestly wrong, people bear with us and God bears with us and sets us right. Paul speaks of the carpenter's workmanship. If we are all honest before God, we want to render such workmanship that we will not be ashamed before God or man, but especially before God.

THE USEFUL MINISTER

"Rightly dividing the Word of truth." The original puts it thus, *"straightly cutting the Word of truth"* or *"cutting a straight course through the Truth."* It is like going into a forest. Here are 100 acres of timber and we want to reach a point on the other side of the forest; so a path must be blazed through it. The fellow that understands how to do it takes his ax and cuts a straight course through the forest. On either side he blazes the trees and when the trees are in the way he cuts them down or lays them open. He walks right through and takes his friend through to his destination. That is why the gospel minister is here, to blaze the way through the Word of God that the saints may journey happily through this forest of truth; that they may understand where they are going and how they are going and what they may expect at the end of the way. The God-sent minister spreads out Christ before his people in all His beauty, richness, and grandeur; emphasizing His present value and power and His future glory, as well as our glory with Him. Like Philip, he preaches *"Christ unto them"* [Act.8:5].

Oh, friends, it takes a lifetime to do this. It seems we never get to the end of it. We often meet young men and women, who feel they ought to preach the gospel. Maybe they are not called. As soon as they receive the Holy Spirit and a smattering of truth, they think they must quit work and start preaching the gospel. After Timothy had been preaching for fifteen years, Paul exhorts him, saying, *"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."* Timothy knew the Truth so well and knew God so well that Paul had committed to him the stewardship of this wonderful gospel after he should depart for heaven. Elsewhere he said to give thyself *"to reading, to exhortation, to doctrine"* [1Ti.4:13]. Acquaint thyself with the Truth.

One of our sisters, when away in the Lord's work, wrote a letter to Sister Bodie, in which she said, "I feel I should stay home and study the Word and sit under the ministry of the Truth a while longer."

She felt she was unfitted for the ministry of the gospel though she had some knowledge of the Word of God before receiving the Holy Spirit. We find out by getting away from home that we are poorly prepared and do not want to preach until we know the Word. Once I thought I had some education, having passed the teacher's examination, I taught one term of 37 days and was ready to quit.

We little know what it means to preach this gospel until we have had some experience and know the Word better. When we meet people with all sorts of tastes, customs, feelings, dispositions, and religious beliefs and long to bring them to Christ, or instruct them in Divine Things, we realize how weak we are—how dependent upon God. When we have to exhort, reprove, correct, and instruct in righteousness and endeavor to build up the saints, we find that we have no small task on hand. I marvel at the conceit of some. They speak and work as if they never felt a need of God. The devil never appears to withstand them;

and doubtless he never does. I fear that such do not know the gospel, nor do they realize the solemnity of giving it out.

Well, we have Paul's gospel and his gospel has some of us. It is the gospel of grace, the gospel of the glory. It takes in the whole sphere and range of Divine Truth, from the beginning of the old creation to the beginning and culmination of the new creation. Paul brings to us the foundation, development, consummation, and the reward of this new creation. That is why we feel impelled to proclaim especially the gospel that Paul preached and has written to us; also that he admonished Timothy to give out; for it is the Truth that makes men free. Every turn of the wheel proves to me every day more and more that Paul's gospel is the message that is needed. It also proves to me that the Lord is leading us in the right way and that we will see the finale in the glory one of these days. We are on the winning way with the winning Word. Hallelujah!

"But shun profane and vain babblings: for they will increase unto more ungodliness." [2Ti.2:16]

The Apostle warns Timothy against the false doctrines of some workers who had turned away from him and the Truth. He especially names Hymenaeus and Philetus, who taught that the resurrection is passed already. **Hymenaeus** means, "*married, or a wedding song.*" This speaks of pleasure. **Philetus** means "*amiable.*" The pleasure-seeker and the amiable both missed the mark. Millennial Dawn, Unity and Christian Science (all falsely so-called), teach something like this today, though they deny the actual resurrection of the body of Christ. Paul terms such teaching blasphemy and empty babbling. Instead of helping men God-ward; it makes men more ungodly. "Their word will eat as doth a canker" [2Ti.2:17]. The original reads, "*Their word will find a plenty to feed upon.*" Error is more readily received than truth. Error has far larger patronage than truth. Men love darkness rather than light, because their deeds are evil. It is no conclusive proof that a thing is right because the multitude accept it. "*Woe unto you when all men shall speak well of you*" [Luk.6:26]. Your doctrine is to be questioned if everybody recommends it.

As the names of the above renegade workers imply, men who teach error, invariably are pleasure-loving and amiable. They are after a good time through religious methods. They indulge in fawning and flattery, so that by fair speeches and cunning, they may entice others to accept their heresy. Sad to admit it, but admit it we must; some who have received the Holy Spirit become tainted with this seductive policy of using most any kind of means to get the crowds. They cease to be pronounced for the Truth. They cut out what does not take, or refuses to become popular with the people. It is difficult to know what some of them believe. They seem to agree with about everybody and disagree with nobody. They are bent on reaching the masses, even at the expense of the Truth and of the highest good of the people.

Some day they will be weighed in God's ministerial balance and be found wanting a single eye to the glory of God; having instead a double eye (being double minded), seeking their own glory and carnal advancement. In their hearts they say,

"We must have a hearing. Give us a scientific choir leader with a trombone, no matter how carnal he be. If a minstrel band will draw the crowd, let us have the minstrels, etc. If we get the people, we will get the converts (God alone knows how many are really saved); then we will have the fame, win the game and get the money."

Do not accuse me of judging. Many are making merchandise of the gospel. It was so in Paul's immediate day; it is worse in this end time.

Oh, Lord, keep us from the spirit of Hymenaeus and Philetus. They always make shipwreck of faith. They invariably miss the mark. Verily they have their reward but it is fleshly and fleeting. Oh, the Christian workers that will be surprised and “*ashamed before Him at His coming*” [1Jo.2:28]. Oh, brother, minister, and fellow saint let us hold Enoch’s testimony, that we please God. Let us “*hold fast the form of sound words,*” be “*unmovable*” from Christ, “*always abounding in the work of the Lord*” knowing that our labor in the Lord is not in vain [1Co.15:58].

PAUL’S CHARGE CONTINUED

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.” [2Ti.2:19]

This is a continuation of the Apostle’s writings on which we discoursed last week. The conjunction, **nevertheless** contrasts the Truth with the spurious doctrine of Hymenaeus and Philetus. Hence, the Apostle declares that no matter what false doctrine they or others may teach, God’s foundation is immovable. Furthermore, it has this assuring, inerasable, governmental stamp that the Lord knoweth His own. Hearing contradictory voices may cause questions to arise as to who are God’s children. No matter. He knows. If you have become tainted with false doctrine, and your perfect growth somewhat hindered, yet your eternal salvation is sure; indeed He knows you to be His.

What is the foundation? It is well to know. Christ Jesus is the foundation of all truth, and of all deserving hopes. He is the basis of The Church. Paul exclaimed, “*Other foundation can no man lay than that which is laid, which is Jesus Christ*” [1Co.3:11]. Paul laid this foundation by the preaching of the gospel which he called “*My gospel*” and “*our gospel*.” This foundation stands firm; and if any one believes on Jesus, resting his soul on Him, God knows it. Your sense of your salvation may fluctuate; because you are still in a body of humiliation; but the Divine Seal is never broken. Because you are young in grace and ignorant of the Truth and surrounded by bewildering influences, Satan may becloud your assurance of salvation; but the seal never changes. It is still true that the Lord knoweth.

WHO IS RESPONSIBLE?

God is responsible. He is equal to the responsibility of keeping all who believe on His Son, and gladly assumes it all. Every true husband cheerfully assumes the care of his wife and of all the children that may be born to them. He is the responsible head of the house. Likewise, God is our Father and Jesus Christ is our Head. Cheerfully do God and Jesus Christ assume all the custody of Their own because They know them. *Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil*” [1Jo.3:7].

Further, “*And, Let every one that nameth the name of Christ depart from iniquity.*” Let everyone depart from iniquity who nameth the name of the Lord. Herein is the evidence to others as to who are the Lord’s. The Apostle John wrote “*He that doeth righteousness is righteous*” [1Jo.3:7]. In other words, “He that is born of God sinneth not”. If we inwardly turn away from iniquity and outwardly walk uprightly, that is proof positive that we are His; because it is by Divine Enabling that we walk pleasing in God’s sight. Man of himself cannot walk like God. Frequently we hear people say, “We must live the life. I believe in living it.” Of course such people do not understand the Word of God. How can a dead man live? Can the old

man live the new life? Not even the old man in a believer. Can an unholy man live a holy life? Nay! Flesh is a stench before God. It is not enough to name the name of Christ (call yourself a Christian); but is Christ your very life? It is not enough to name the name of the Lord (say that Jesus is the Lord); but is He indeed your Lord? Do you yield to Him as indeed your Head? It is written, that *"No man can say that Jesus is the Lord, but by the Holy Spirit"* [1Co.12:3]. Therefore it is known not only to God; but it will be disclosed to men also as to who are God's by their turning from the evil and following the Lord. If they keep following Hymenaeus and Philetus, it is probable that they never were born of the Spirit. It may be as John announced, *"They went out from us; but they were not of us"* [1Jo.2:19].

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour." [2Ti.2:20]

This doubtless has reference to Christendom as a whole. Christendom is a great house; and in it there are vessels of gold and of silver; that is, of varying values. Both are imperishable vessels. Though gold and silver can be melted; they are indestructible. They represent the imperishable character of the saints of God...they are vessels unto honor. A vessel is something in which things are carried. Therefore, the Apostle Paul is speaking here, not of all saints, but of workers in particular. Of course, all saints are vessels in a sense; but, here especially, **vessels** represent gospel workers. There are also vessels of wood and earth. These both are weak and destructible and speak of another kind of workers. Vessels of gold and silver are workers of honor unto God and The Church of Jesus Christ. Vessels of wood and earth are simply professed workers; they are like Philetus and Hymenaeus who teach false doctrines. They are would-be prophets. If they were vessels of silver, they would be grounded on redemption. Vessels of gold and silver are divine. They come from God. Silver speaks of redemption and gold of divinity. Vessels of honor are born of God; but false vessels are wholly of the old creation, and therefore are unto dishonor. All God's servants are earthen vessels, that is, fragile and human; but being born of the Spirit, they are counted as gold and silver.

"If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified and meet for the master's use, and prepared unto every good work." [2Ti.2:21]

These what? These false doctrines and false teachers; these profane, vain babblings, teaching that the resurrection is past already and that Christ's kingdom is set up and He is already reigning. Doctrines like that overthrow the saints and confuse weak believers, so that they hardly know where they are. Paul says, "Separate yourselves from these. Purge yourselves from such people." I tell you such a vessel is one that has gone on some. It is a tried vessel. First he has been sanctified. That is, he is holy. He acknowledges Christ as his holiness. He is already cleansed from sin. He has been prepared unto every good work by being filled with the Holy Spirit, by acquainting himself with the Word of God and by walking in all the light and power of that Word. His is a prepared vessel for a prepared place; consequently he is fit for the Master's use. He is not only a vessel of gold and silver, but he has become a vessel of honor by all this process; so that when all these false doctrines come before him, he instantly says "That is false doctrine" and he puts it aside. These religious rascals that have a great following, not only deny the personality of the Holy Spirit, the indwelling presence of the Comforter, the blessed Holy Spirit; but they reject the healing of the sick and working of miracles. They are never born again. They decry the very foundations of faith.

Further, the Apostle says to Timothy:

"Flee also youthful lusts, follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart." [2Ti.2:22]

I am sure that Paul has no reference to bodily fleshly lusts; for Timothy was delivered from them long before, if he was ever addicted to them. Because, when Paul wrote this letter Timothy had been preaching for 12 years. To what then does he refer? He refers to religious lusts. The Greek word **EPITHUMIA** is used in a good sense and also in a bad sense. The first meaning in the Greek dictionary is "*a longing, a desire, a yearning*;" then it means "*lust (evil desire)*." Paul means "Flee youthful ministerial ambitions." The woods are full of religious inducements to side track young ministers today. They are all plausible and appear pious. They appeal to young men. I know; for I was a young man myself and had to get the victory over them. I wanted a college education, because the churches were teaching it. I supposed it was necessary for my usefulness. A man today has to graduate from a college or university and then take a seminary course. I was ambitious to get a college education. Then I wanted to go to Naperville, Illinois to take a course of training in the Bible School, which altogether, would have taken me 6 or 7 years. I went to college long enough to be frozen out and it took me years to get delivered from religious refrigeration. I know whereof I speak; for I was there myself. Colleges and universities will do for men of the world. I am not disparaging learning. It has its place; but it also has a stopping place for a saint.

Today there are other religious enticements held out to induce young men and women. New environments bring other inducements. Whatever they be, we have to find out by the Word and Spirit whether these things are of God or not. After I had been preaching for a number of years, had a wife and 2 children to support and was not getting any more money than a family ought to have, I wanted to go to Chicago and attend the Moody Institute. I was informed that I could get a good musical training there; then they would give me a gospel opening with good support. You see, that was attracting my attention. I did not want my family to suffer in any way. Sometimes they were put to the test financially. Now, I see that back of all that was a desire for independence of God; but I did not see it then. We would like to get through without being dependent on God, and without suffering privations and reproach. I have a cousin, who a few years ago was trying to invent things. He was going to buy a fine home for his wife and children; then he was going to preach the gospel. God blew on the ambitions of that lad; because He wanted him for Himself.

There is a temptation coming in now among the Pentecostal people. Some want to give the teachers a paid salary. There is a likelihood of a division for some will never stand for that, because they want to trust the Lord for their support. Some lean on the arm of flesh or support in some measure. Hence, Paul exhorts, "*Flee also youthful lusts (desires)*"; they divert the mind from the perfect will of God. "*Follow righteousness*." Do not be too ambitious to hold big meetings. Do not be carried away with the tide of a great revival in the country. Do not yield to the ambition of being like some other preacher or evangelist. Do not let this or that person's success attract you. Let right living be the first thing. By "*righteousness*" he does not mean that Timothy should quit smoking, chewing, gambling and lying, but righteousness in God's sight; not man's standard of right doing; but God's standard of right doing. Most people's opinion of righteousness is, "What do the people think about it?"

Never once asking, “What is God’s standard? What will glorify God?” I know that is a high standard of righteousness which Paul wanted Timothy to follow.

Maybe you will not believe me when I tell you there are people preaching salvation, healing, and Pentecost, and yet they are not wholly right according to God’s standard; because they have light in which they do not walk. They turn it down; because God’s standard of righteousness is not popular. Friends, I tell you, if a man can endorse a meeting where the Oddfellows, Ku Klux Klan, Masons or any other lodge is given a special chance to hit the trail, and a lot of carnality and worldliness is allowed in begging money to cover expenses, etc.—I do not care who it is and how much success that man seems to have; he is not laboring according to Paul’s doctrine. People accuse me of criticizing for speaking thus. I do not mean this as criticism. I mean to set forth facts according the Word of God. We need to be warned of false doctrine and false methods as well. Righteousness! Yes, righteousness is God’s standard.

A PREACHER’S PURSUIT

Follow “*faith*” in God. Oh, child Timothy, go the faith way. Believe God to keep you. Believe God to guide you, for yourself and for the people. I read something yesterday in Proverbs 6 that was very sweet and instructive. “Go to the ant, thou sluggard; consider her ways and be wise, which having no guide or ruler, provideth her meat in the summer and gathereth her food in the harvest” [Pro.6:6]. Is that not wonderful! That is a picture of the saints having no guide except the Holy Spirit within. The only safe guide saints can have is the Holy Spirit. The Lord Jesus is our Overseer, or Head. God the Father is the Ruler. It is our faith in the Heavenly Guide, faith in our Head, and faith in our Ruler that takes us through.

Follow “*charity* (love)”. When our Bible was translated, men understood charity to mean what we now call love. Today charity does not quite mean that. Rather, it means benevolence now and has reference to charitable institutions. We show love when we are charitable, of course. But follow love, not sentimentalism, but love. Real love puts Christ first. Real love seeks to glorify God. Love is shed abroad in our hearts by the Holy Spirit. There is quite a bit of sentimental love spoken of, which simply means we are to condone other people’s sins and overlook their faults, acting like they never happened. If the Lord did that, He would give us all the same place in glory and the same reward. That is not the meaning here. We are to love the Lord with all our mind and strength. We are to love with a heart that will go at midnight and pray for someone that is suffering—a practical love, an everyday love, a love in shoes, if you please. Let us learn the difference between sentiment and real practical love.

- Love seeks to save the sinner.
- Love seeks to heal the sick.
- Love seeks to guide the erring.
- Love seeks to help people.

That is the love Paul is speaking of. The love of God does not call evil good. This love does not say, “God bless you,” when I know the fellow is teaching error. That is the meaning. It does not say, “God bless you,” when I know you are going wrong. I cannot conscientiously say that to you when I know you are wrong; for I am walking before God. How can I endorse wrong doctrine? That is not love, neither toward God, nor toward His

doctrine, nor toward the errorist. The way to show love to that fellow, is to pray the Lord will show him that he is in the wrong; and, to say to him, "I cannot endorse the course you are taking." That is putting Christ first, and holding the wrong fellow where God can set him right.

Follow "peace"? Yes, "*follow peace with all men*" [Heb.12:14]! On one occasion Paul said, "*If it be possible, as much as lieth in you, live peaceably with all men*" [Rom.12:18]. Notice that he said, "*as much as lieth in you.*" There is another party here. Sometimes the other fellow is not for peace. David said, "*I am for peace: but when I speak, they are for war*" [Psa.120:7]. He was doing all he could for peace. We must not be at peace with people at the expense of the Truth. We cannot go to the theater just to keep peace with them at home. Keep filled with the peace of God; do all you can to keep peace; but never compromise the Truth. Do all you can. This is the plan I have adopted for years. Here are 2 courses: If I take this course which is **EASIER FOR ME**, it will not be so well with the other party, or I cannot **KEEP IN HARMONY WITH HIM**; but if I take the other course, there will be peace. It does not matter which course I take, I am not compromising the Truth. Though the other way is harder for me, if I may have peace with others then that is the course I will take. But if there arises a division and I have to go against a party, or against the Truth, then I stand for the Truth and go against the person involved, though peace between us is forfeited. The Truth of God and the peace with God is far more than peace with man. If war arises, I let the man lay siege against me. I let him be the aggressor, and let my Attorney, Jesus Christ, fight my side of the battle.

See how this verse ends: "*With them that call on the Lord out of a pure heart.*" Follow **RIGHTEOUSNESS** with them that call on the Lord out of a pure heart. Follow **FAITH** with them that call on the Lord out of a pure heart. And follow **PEACE** with them that call on the Lord out of a pure heart. Many people call on the Lord; but they do not **CALL ON HIM OUT OF A PURE HEART**. They call on the Lord; but they are not honest in their heart toward Him; they are not transparent. Apparently they are out and out for God; but He knows they are not so. Did you ever meet any one like that? I am afraid of folks of that kind. On my first meeting with them, there is something vague, hidden, or concealed in their makeup. To be with them time and again strengthens this conviction. You can never see through them and see what they really are. None of us need to be that way in Christ, if we count our old man dead. Then there will be a transparency depicted on our very countenances. People will read us and say, "That is an honest, sincere face. When he prays, he calls on the Lord out of a pure heart." I do not mean that saints never make mistakes. We may not always be wise, but we may always be honest at heart. "*As he (a man) thinketh in his heart (not in his head) so is he*" [Pro.23:7].

"But foolish and unlearned questions, avoid knowing that they do gender strifes and the servant of the Lord must not strive, but be gentle unto all men; apt to teach, patient." [2Ti.2:23-24]

Such questions spring from impure hearts. That is why I find it wise to let people alone. Instruct them; but if they will not listen, let them alone. Do not be abusive nor try to compel anyone except with love and with Truth, gently.

"*Apt to teach.*" This is a rare quality. The basis of this qualification is a willingness to be taught. Then, together with a knowledge of God's Word, there must be an ability to communicate that knowledge to others. This need and importance of instruction is emphasized throughout the Bible by precept and example. Competent teachers are scarce.

“Patient.” Patience is indispensable to effective service. The farmer sows the seed, waits patiently through the summer heat and rains, and in the fall reaps a harvest. Just so the servant of God must wait for results from his gospel sowing. Sometimes it seems that all he has sowed was hot tears and fervent prayers, with no harvest obtained. He preaches and preaches, teaches and teaches, toils midst pain and disappointments, and has to be patient through it all. He must learn to take Christ to be his patience or he will have no harvest at all.

“In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” [2Ti.2:25-26]

These are in a worse condition than the questioners. They are against the Truth. Nowadays such people do not hold still long enough to be taught. Paul had in mind men like Hymenaeus and Philetus. They went away from him. There are some leaders who fall into those snares today. They get away from Paul's gospel and cease to take his instruction. I could tell you of a number of ministers, who if they had taken Paul's advice, would be going on well with the Lord today; but because they have not taken it but gone in their own way, self-willed, they are failures in their religious labors. If they do not change their ways, they will receive no reward. I have sought to help those men that I have loved; but they would not accept my counsel. I sought to get them to see the error of their way, hoping that God would give them repentance to the acknowledging of the Truth. The Apostle's concluding words prove that such servants have been trapped by Satan; for we are urged to instruct them, so that they may recover themselves out of the snare of the devil, having been taken captive by him unto his will.

END TIME CONDITIONS

“This know also, that in the last days perilous times shall come.” [2Ti.3:1]

Paul continues his burning letter to his son Timothy. This statement plainly indicates that the Apostle wrote here in view of the end time. Indeed the perilous or grievous times are upon us, which is proof positive that the end of the age is near. The peril to human souls today is unspeakable. Legality and all kinds of religious error, all of them imitations in some particular of Jesus Christ, make it difficult for the unlearned in the Scripture to know who is right. If possible, they would deceive the very elect; but it is not possible. God be praised.

In the following 3 verses, we read of 18 different classes of people and they are easily divided into 2 and into 4 fours (4 times 4 is 16; 2 times 9 is 18).

“For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God.” [2Ti.3:2-4]

The first begins with, *“Men shall be lovers of their own selves”* and the last ends by saying that they are *“lovers of pleasures more than lovers of God.”* Between these 2 lovers are 4 fours. Our sister preached to us from Acts 16 and she spoke of 4 quaternions of soldiers that were guarding Peter in prison. That meant there were 16 soldiers divided up into groups of 4. Four soldiers were guarding him at one watch and 4 at another watch and there were 3 hours in

a watch. It required 16 soldiers to guard him through the night. Here we have 4 quaternions of soldiers armed against the Truth of God; and, as we shall see later, they are religious people too, *“having a form of godliness, but denying the power thereof”* [2Ti.3:5].

Observe the root from which flows all these 16 characteristics: “lovers of their own selves.” That gives birth to 16 soldiers divided up into 4 fours—the quadruple strength of the religious old man against the Truth. You see, friends, we either love God, or we love ourselves. If we are lovers of pleasure more than lovers of God, it simply means we are lovers of our own selves. If we love God with all our mind, soul, and strength, then we will not be lovers of our own selves.

“Covetous, boasters, proud, blasphemers” These are the first 4.

“Disobedient to parents, unthankful, unholy, without natural affection.” Here we have the 2nd group of 4.

“Truce breakers, false accusers, incontinent, fierce.” These are the 3rd group of 4 and they become fierce.

“Despisers of those that are good, traitors, heady, highminded.” And these are the 4th, or the last group of 4.

All of them are *“lovers of pleasure more than lovers of God.”* This Scripture will weigh us. We are put in the scales of Divine Truth continually. We find out whether we balance with God or not. We find out how heavy or how light we are; for, in the natural, these characteristics are in all of us. The only difference between the saints and these people is that saints are those who are good.

THE 16 CHARACTERISTICS

THE 1ST GROUP

1. **“COVETOUS”** is put at the head of the list. Do you know that COVETOUSNESS is termed *“idolatry”* [Eph.5:5]? Covetousness means *“wanting what does not belong to you,”* or wanting what God does not want you to have. Covetousness is given as the 10th commandment, which comprises 7 prohibitions. *“Thou shalt not covet (Ethy neighbour's house, thou shalt not covet • thy neighbour's wife, nor Z his manservant, nor • his maidservant, nor • his ox, nor ' his ass, nor ' anything that is thy neighbour's”* [Exo.20:17]. That is covetousness; and covetousness is idolatry. To want something that God does not want us to have, in God's sight, is equivalent to worshipping that thing and treating it as God. There is a singular coincidence, in Ephesians 5:3 where we read of covetousness; then in Ephesians 5:5 and Colossians 3:5, we read that covetousness is idolatry. The covetous are lovers of their own selves, or seeking everything for themselves. In these last days, the world calls them grafters. They are avaricious.
2. Covetous folks become **BOASTERS**; for they get a great deal. Or, if they have big hopes and are never daunted in their prospects; they boast in their prospects.
3. Then **BOASTERS** become **PROUD**.
4. And proud boasters end up in **BLASPHEMY** against God. They may not take God's name in vain, as we generally understand; but, they become blasphemers in their

attitude to God and His Truth because they have a “*form of godliness*” and *deny the power thereof*” [2Ti.3:5] and are, in the meanwhile, covetous of the things of God or the place that God has given to His people and make misuse of the name of Christ and of the Truth for their own selfish ends. Thus they become blasphemers (see Rev.13:6).

THE 2ND GROUP

1. **“DISOBEDIENT TO PARENTS.”** Yes, I have heard it said for the last 20 years that parents have to obey their children instead of the children obeying their parents. Parents need great wisdom from God that it does not turn out that way. If children cannot succeed in overpowering the parents, they will coax them into yielding to their wishes and have their own way anyhow. Then the parents regret that they were overcome by their disobedient children. It is hard to rear children now, and it will become worse and worse as the days go by and the end days draw near. If parents do not take the wisdom of God and His grace to bring up their children right from the cradle; if they take their children into counsel and put them on a par with themselves, yielding to their carnal demands; they will have incorrigible cases on their hands. The children will rule the house.
2. **“UNTHANKFUL.”** They turn up their noses at the best their parents can give them.
3. **“UNHOLY.”** That is, unholy in conduct. They are not modest about it either. They are bold in their insolence against parents. Oh, let our children in this meeting be profited by the Word of God, and take Christ to get the victory over the old man.
4. **“WITHOUT NATURAL AFFECTION.”** That is a pitiful statement. Parents do not love their children like they used to do. Parents do not love one another as they used to do. It is much like I read in the paper at one time. A man saw a woman and waved a handkerchief at her. The next day they were engaged and the following day married. The fourth day she waved the rolling pin at him and on Friday they were divorced. Brothers and sisters do not love one another. This is the case in the natural. A young man thinks it is smart if he slaps his mother in the face. A young woman thinks she is bright if she steps on her mother’s heart. It is an easy matter for men to take one another’s lives today. It is the trend of the time. It is the spirit of the age. “*The spirit that now worketh in the children (sons) of disobedience*” [Eph.2:2] is working to the uttermost.

THE 3RD GROUP

1. **“TRUCE BREAKERS.”** That is, promise breakers. A truce is a promise. How easy it is for people to agree to something and break the agreement. They are quick to make promises and quick to break them.
2. **“FALSE ACCUSERS.”** They accuse the fellow with whom they have made the truce and find an excuse for breaking it. They resort to false accusations when they cannot find any real ground for their conduct. That develops into, incontinency.
3. **“INCONTINENCY.”** That is, they cannot contain themselves. How does this group end?

4. **"FIERCE."** Incontinency ends in fierceness. These are all religious. People enter into a religious truce and then they resort to false accusations and become incontinent in their truce breaking, and they become fierce in their conduct.

THE 4TH (LAST) GROUP

1. **"DESPISERS OF THOSE THAT ARE GOOD."** The first 2 groups together go on and become despisers of those that are in Christ. Those are religious people and they become arrayed against the true saints of God. Those, who are born again and walk in the light, seeking to glorify God with all the heart and soul and exalt Jesus Christ, are persecuted by formal religious people. Remember, they are still religious people but despisers of real saints.
2. **"TRAITORS."** That is they cannot be depended upon. They will kiss you on the cheek and stab you in the back.
3. **"HEADY."** Their religion is all in the head. Their righteousness is all in their profession.
4. **"HIGH MINDED."** They are all 10 feet tall in their own estimation. They belong to that class typified in Judges by *"Ahiman."*

THE FINALE OF THE 4 FOURS

"Lovers of Pleasures More Than Lovers of God." Here now is where we are. When God and pleasure are in the balance on which side are we found? We have the opportunity to determine the answer to this question many times, no doubt. So you see how real saints may partake of some of these things if they do not judge them when they come up. We have all of these characteristics in the natural man; but as they assert themselves, we are to judge them and count them as belonging to the old creation, count them as having died with Christ on the cross, and reckon that Christ only is to have the place in our hearts. Thus, we keep in the class of those that are good and we keep out of the class of those that are **LOVERS OF THEMSELVES** and **LOVERS OF PLEASURE** more **THAN THEY ARE LOVERS OF GOD**. I can hardly think, if the question were to arise in this meeting, whether the people were to go to a ball game or tennis court, or had an opportunity to do good, that they would refuse the service and take the pleasure. But here is where we have an opportunity of taking Christ, getting the victory and thus live for the glory of God and the good of our fellow men. There are many things that are innocent and harmless in themselves; but there come moments especially when we would be harming ourselves, or someone else if we did not count those things out and go in the way of blessing to our fellow men.

The kind of people we have been reading about have *"a form of godliness."* That is, they are religious people. They go to church. They read and quote from the Bible, claim to teach and preach the Word of God. They write books on the Word and pose as pious; but they are not saved. Not everybody that carries a Bible is a saint. The Latter Day Saints are not saints because they call themselves by that name. A saint is one who is holy on the inside. They may be sweet, lovely, and beautiful on the exterior; but on the interior they may be rebellious against God.

We were praying in a certain home yesterday for the sick, and there was present a woman from one of the occult sciences. It got too warm there for her, because the Word of God was being read and explained. The atoning work of Jesus Christ and that healing was

wrought through the death of Christ was being emphasized. She excused herself, saying that she had some necessary work to do. She remarked, "I am enjoying this; but I will have to go." When meeting was over, we asked, "What is the faith of that woman?" They replied, "She is a Christian Scientist," exactly what we felt in spirit. She had a form of godliness, but denied the real Divine Power.

Divine Healing is not a suggestion. Divine Healing is not simply denying the existence of the devil, sickness, and pain. Divine Healing recognizes pain and sickness and the devil, but sets the name of Jesus against it. The only suggestion that Divine Healing has to make is that the sick come to Jesus for deliverance. All formal religions deny the actual personality of the Holy Spirit in a believer's life. Occult religions deny the meritorious death of Christ and His resurrection from the dead. They reject everything that actually glorifies our Lord Jesus.

What is the Apostle's admonition concerning such? He says, "*From such turn away.*" He means that we shall not have fellowship with them. We are not to fight them but stay away from their meetings. The most effectual way of thwarting error is by filling up the people on the Living Truth. Death recedes from life. Sickness flees before health. Error takes its flight before the burning Truth of God. Feed children on wholesome diet and they will not need to be warned against poor food; they will put it aside of their own accord. It is exactly so in the supernatural realm. Truth begets a healthy appetite, which soon senses error and repels it. The simple advice is therefore "*from such turn away,*" "*And have no fellowship with the unfruitful works of darkness, but rather reprove them*" [Eph.5:11]. Give the reproof; then walk away and leave them alone.

"For of this sort are they which creep into houses and lead captive silly women, laden with sins, led away with diverse lusts." [2Ti.3:6]

Such is the spirit and cunning of errorists. They disguise their actual character and purpose. They do not walk in boldly and with a transparent face, as if with real glad tidings of good things. They never put their heresy to the front, but keep it concealed. They come to the door saying, "Is the lady of the house in? I would like to speak with her." Truth-seekers and truth-bringers are honest, free-hearted, above board, simple, and transparent. They seek the good of their fellows and the glory of God. They are not prompted by the glory of man nor by the power of the devil. They do not compromise the Truth for policy's sake but declare all the Truth for Jesus' sake. We often wonder how it is that errorists can get so much money to publish their false doctrines. The devil finances their enterprises—that is how. The flesh responds to error or to half truths far more readily than to the Truth. When fleshly teachers call for financial aid, fleshly hands quickly respond. Those who declare all the Truth and nothing but the Truth, never make demands for financial aid. Hence, God has the opportunity of supplying the actual needs but He does not move His people to answer the clamorings of the flesh. "*Silly women, laden with sins,*" are the most effectual prey for error. They want to get rid of their sins without coming to Jesus. They are "*led away with divers lusts (desires),*" instead of being led in the right path by desiring salvation and the glory of God. They lack the love of the Truth that they might be saved.

The pupils of formal, powerless religious cults "*are ever learning and never able to come to the knowledge of the truth*" [2Ti.3:7]. They are learning the wrong things; hence they are never satisfied. What they learn brings them no real comfort, or health, or joy. The Truth alone makes men free; but these never arrive at a knowledge of the Truth. Yet, their teachers

claim to know and be able to teach the Bible. Jesus declares that “*they know not the scriptures neither the power of God*” [Mar.12:24].

“Now as Jannes and Jambres withstood Moses, so do these also resist the truth.” [2Ti.3:8]

Jannes means “*he speaks, he opposes*” and **Jambres** means, “*foamy healer; the sea with poverty*.” These fellows were Egyptian sorcerers. From the meanings of their names, we infer that the first was a false prophet and the second a false physician. Together they were official agents of Satan in powerful opposition against Moses and God. They sought to perform the same feats that Moses performed. They counterfeited the miracles of Moses. Counterfeit is the most subtle sort of opposition. Hence, not all religious healing is of God. And if the devil could work miracles then, and astonish the people; how much more can he work them today; for he has had 4,000 years’ experience and training. He has learned to precipitate false healings upon the people. Only those who preach Jesus Christ and Him crucified and raised from the dead, can teach Divine Healing according to the Scriptures.

TIMOTHY’S KNOWLEDGE

“But thou hast fully known my doctrine.” [2Ti.3:10]

How fortunate was Timothy in learning Paul’s doctrine and manner of life. Exceedingly fortunate are all they who become acquainted with it today. Very few “fully know” his teaching. Timothy had been associated with Paul for about fifteen years, when the latter wrote to him. He had opportunity to fully learn Paul’s “purpose, faith, longsuffering, love, and patience.” As an encouragement to move forward undaunted, he reminds him of his knowledge. Ah, here is the fault of the saints—they refuse to travel long enough with Brother Paul to get acquainted with him. They associate with everybody but Paul. They talk and walk with Adam Clark, Dr. Pope, and with Jaimeson, Faucet and Brown, etc., etc.; but keep aloof from God’s appointed prophet of Church truth. Says one, “I read Paul’s writings. I know his doctrine.” Do you, indeed? Or, do you only accept man’s interpretation of Paul’s writings, as most men do? To accept Paul’s gospel, means far more than simply knowing the letter of it and giving assent thereto. We must accept the spirit of his message and the life and power of it. If we actually accept the gospel that the Apostle Paul preached; we will preach like he did, talk like he did, suffer like he did and have similar results. Of course our reward will be according to our works.

There are 2 classes of Christians on the gospel stage today; and, these are more or less at variance with each other.

The **1ST** class are those who **ACCEPT PAUL’S DOCTRINE OF GRACE AS THE ONLY WAY OF SALVATION**. These have been in the field for many years, even from St. Augustine (of the 3rd century) on, who taught Paul’s gospel. I may name some of its strongest advocates of today, such as the Moody School, the Torey School, the Plymouth Brethren, the Presbyterians, etc. This class set forth the fundamental doctrine of grace but without Divine Power. They decry the scriptural signs and wonders, which were ordained to accompany and credential the gospel message. They see only a small part of Paul’s gospel; because they have never received his 2 initial experiences: Christ as Savior and the Holy Spirit as the Teacher and Enabler. They jumble together these 2 essentially distinct and basic experiences. Unlike Saul, the scales have never fallen from their eyes.

The **2ND** class are the **PENTECOSTAL PEOPLE, WHO EMPHASIZE THE POWER OF GOD THROUGH THE ANOINTING** (or baptism, as commonly called) **WITH THE SPIRIT**. They demonstrate the power of God by remarkable healings and by signs and wonders. But very few of this class know the Word of God, rightly divided. They are not able to teach saints how to obtain and hold the victory over sin and sickness; neither can they build up the saints and help them to grow in grace and in the knowledge of the Lord. They are ignorant of Paul's gospel in a way different from the former class. They do not know his Word of grace. They have power without Paul. The other class has Paul without power.

This condition in The Church is exceedingly unfortunate. If both these classes really study Paul's gospel and receive it with all their heart, there will follow such a radical change that will wonderfully qualify The Church for the coming of Jesus. Those who know the Word will be endued with mighty power from on high and have a new message of grace, supplemented by the gospel of glory. The Pentecostal people will have a new and full and scriptural message to give to the world, even the marvelous message of Divine Grace, and Glory too. These 2 strong Arms of Jehovah will move in harmony with each other, by the same invincible Holy Spirit and according to the same safe rule of action—the Word of grace. Oh, that we all had Paul with power.

PAUL, A PATTERN OF ENDURANCE

"But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions and afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all, the Lord delivered me." [2Ti.3:11]

The Apostle reminded Timothy of his tribulations, many of which he had witnessed, in order to comfort him. **1ST**, he wanted him to know as he followed in Paul's steps, that he too would suffer; "*Yea, and all that will live godly in Christ Jesus shall suffer persecution*" [2Ti.3:12].

2ND, he sought to comfort him by assuring him that however great the trouble: it would have an end sometime: for the Lord had delivered him out of all the unspeakable afflictions which came upon him. He was sure that the same Arm of Love would do the same for his son Timothy.

FINALLY, he mightily strengthened him by declaring that suffering is the price of the throne—"If we suffer (with Christ), we shall also reign with Him" [2Ti.2:12].

Observe the clause, "*what persecutions I endured.*" Yes, we must take the grace of God to endure, for He giveth more grace. We must not wiggle out of them. Endure hardness as a good soldier of Jesus Christ. We get no reward for the persecutions which we throw off, or run away from. Mark might have had the place with Paul that Timothy afterwards had if he had not shrunk back and gone to his mother. The persecutions that you dear saints often receive in your homes are not overlooked by the Lord. Verily you shall have your reward if you **ENDURE**. How we shrink from pain. It seems that generally we do not mind toil; for that brings present results; who wants to bear something that promises nothing except more pain? Yet, this is the life that shall be well paid on pay-day. "*For Christ also hath once suffered, the Just for the unjust, so that He might bring us to God*" [1Pe.3:18]. Shall we not be willing to endure with the Just One that we may rule with Him forever?

"But evil men shall wax worse and worse, deceiving and being deceived." [2Ti.3:13]

Brother Paul, you must be mistaken. Men say that the world is growing better and better. Whom shall we believe, Paul or modern teachers? The Apostle received his message from heaven; men get theirs from their own minds, which are controlled by Satan. Oh, no; the world is not growing better. We have the proof of Paul's statement before our eyes. Yesterday men and women sat in the cold, watching the baseball score—*"lovers of pleasure more than lovers of God."* No doubt there were some professed Christians among them. Last week, on the day of the ball game, actually for many blocks in every direction, there were motor cars on both sides of the streets. How long would they sit in the cold: how many would wait there for Jesus' sake or for the glory of God? You say, "The world is growing better?" Why are the barbarities of centuries past coming to the front? Men travel for hundreds of miles at great expense just to see 2 bullies lock horns. All these things prove that unregenerate man is a degenerate creature, despite all the religious and educational efforts to improve him. Only those who are born again through faith in Jesus first and walk according to the Scriptures are really good. God counts them good; because they have a holy nature, being *"partakers of the divine nature"* [2Pe.1:4] through the new birth.

HIS GOSPEL UNCHANGED

"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." [2Ti.3:14]

The Apostle took nothing back that he had taught during the thirty years of his career. He could say as Jesus once said, *"My doctrine is not mine, but His that sent me"* [Joh.7:16]. He could declare to Timothy, "I have nothing to change, nothing to regret, nothing to take back." Hence, he warmly admonished him to perpetuate his teaching. Timothy was assured of the correctness thereof: because he had learned the Truth from God, though it came through his spiritual father.

"And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith that is in Christ Jesus." [2Ti.3:15]

The Scriptures may not give you much knowledge of botany, or arithmetic, etc., so that you may get a job of teaching; but they will make you wise in the things of God. You will understand salvation for yourself, salvation for your family, salvation from sin, from sickness, from the world, salvation from people and error. Read the Bible by faith in Jesus, and you will become wise indeed and in truth.

It should always be remembered that the Word of the Lord effectually works in them that believe. Years ago I longed so to speak as not to entertain people but to profit them. I wanted to be a real **Onesiphorus**, of whom we read in this chapter; his name means, *"profit bringer."* Hence, if you would be profited by the exposition of the Word of God, you must believe it. You must believe that I have read the Word of God today and that I am preaching that Word. If you do that, then it will come to you as the Word of God and you will be benefited by the Word of God. Otherwise, you will be entertained, or you will be impressed with my knowledge of it, if you think I know it. Or, you may think of my eloquence, if you think I am eloquent. Whatever you may think will have the preponderance in your mind and that is all the benefit you will get. Friends, I am reading the Word of God. I am expounding the Scriptures by the power of the Holy Spirit sent down from heaven. Therefore, listen as if hearing the voice of God.

Paul is writing to his spiritual son Timothy, declaring the attitude he should take toward the Truth of God and toward The Church of Jesus Christ, especially in view of the last days. Hence in Verse 16 he says: *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”* It is inspired, or “God breathed.” God breathed into Adam’s nostrils *“the breath of life, and he became a living soul”* [Gen.2:7]. Likewise, God’s Word is a living Word. If it is God-breathed, then it has life. As Jesus said, *“the words that I speak unto you, they are spirit, and they are life”* [Joh.6:68]. That is why, my friends, when you believe the Word of God, it works effectually in you. It is the power of God and the resurrection life of Jesus operating in you. The Truth of God becomes incorporated into your very being, just like the foods you had for breakfast, or the vegetables you ate for dinner become incorporated into your physical body and give you strength.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” [2Ti.3:16-17]

“All scripture” is found in 66 books; 39 in the Old Testament and 27 in the New Testament. All Scripture includes the whole Bible from Genesis to Revelation. Therefore, we read in Deuteronomy, that *“man doth not live by bread only, but by every Word that proceedeth out of the mouth of the Lord doth man live”* [Deu.8:3]. It is no wonder that the great bulk of Christian people are weak and sickly, helpless and faint spiritually, and have no victory, have little fellowship with God and grow so poorly. Many remain dwarfs all their days. It is because they have not learned to feed on the Word of God.

“All scripture ... is profitable.” We ought to be after the thing that is profitable. *“Profitable for doctrine.”* We ought to be searching into the Book that is profitable for doctrine. Notice that 8 times¹, Paul mentions the Word **doctrine** in his first epistle to Timothy, and 4 times² in the second. For example, he writes, saying, *“Take heed unto thyself and unto the doctrine;”* *“teach no other doctrine.”* He insists on preaching *“good doctrine”* and *“sound doctrine.”* Never mind what others teach, you, Timothy, declare my doctrine; for I have received it from the Lord. We believe in the verbal inspiration of the Scriptures. There is a peculiar positiveness and weight to God’s Word as it was originally uttered. That is why we choose to quote the Word frequently in our writings and set it in bold-faced type. We prefer to emphasize God’s Word, rather than our words about His Word. Many quote the sacred writings in smaller type. The Scripture is far more than anything man can say about it.

“All scripture is ... profitable for reproof (or refutation).” Sometimes we have to refute the teachings of others. The Word of God is our only all-sufficient weapon to silence the errorist. Indeed the Word refutes the reasonings of our own minds, and thus we are kept from error.

“All scripture is ... profitable for correction.” If, for any reason, we are turned aside in our thoughts, or purposes, or walk; the Word sets us right. Then, as workers, we have the blessed Word, by which to correct others who may need it. We will never go wrong, nor lead others wrong, if we fill up on God’s holy Word, receiving it with all the heart. All Scripture is profitable for instruction, or literally, *“child-training.”* Those who learn doctrine, yield to refutation of error in doctrine and practice, and submit to correction in work and walk, are truly in a blessed way to receive training for growth and usefulness. Teachers of the saints have abundant material in our Divine Text Book, the Bible, with which to instruct them **“IN**

¹ 1Ti 1:3, 10; 1Ti 4:6, 13, 16; 1Ti 5:17; 1Ti 6:1, 3.

² 2Ti 3:10, 16; 2Ti 4:2-3

RIGHTEOUSNESS." All these points are concerning righteousness. The Apostle was not interested in natural things, in educational matters, in domestic affairs, in politics, but in what was conducive to the people's "**RIGHTEOUSNESS.**"

THE PURPOSE OF THE PROFIT

"That the man of God may be perfect, thoroughly furnished unto all (every) good works." To these ends is the Word given and made profitable. Let us look at some striking characters in the Old Testament. Moses was called "**THE MAN OF GOD.**" We all have some knowledge of Moses, what a great man he was, what a responsible place he had, and how he learned the will of God and did it perfectly. He was God's man for that time. Also we read 4 times in the books of Samuel, that Samuel was called "**THE MAN OF GOD.**" He knew the Lord so well and heard his voice so distinctly that it is written of him, *"the Lord was with him, and did let none of his words fall to the ground"* [1Sa.3:19]. It was all effectual, and all came to pass, or will yet come to pass. Samuel was God's man for his day. Elijah raised the widow's son by faith in the Lord, and she named him, "**THE MAN OF GOD.**" He was God's prophetic man, with a particular message for his time. Those men lived by the will of the Lord, by His power and for His glory. They were in full fellowship with Him, thought as He thought, understood as He understood and lived like Him. Therefore, they were known as the men of God.

When Paul wrote to Timothy, he addressed him as his child, or dearly beloved child: but when he spoke to him officially, he said, *"Thou, O man of God"* [1Ti.6:11]. He gave him the title that a correct knowledge of the Word, theoretical and practical, really deserved. In this second epistle Paul writes to encourage his son to stand for the whole truth and push the battle to the gates. Only a man of God can do that. He reminds him again that the Scriptures alone can qualify him to be such a man, and that he too might be *"perfect and thoroughly furnished"* for his arduous task, as well as were Moses, Samuel and Elijah for theirs. Hence, he urged him to pour over, ponder, and practice the Word of God and he would certainly be a fully equipped "**MAN OF GOD.**" He would be God's man for his day, as Paul's successor, as truly as Paul was God's man for his time.

Some men know the Scriptures sufficiently to get men saved. Some know them better, and get people healed. Still others know the Word so as to lead saints to be filled with the Spirit; but how few are fully fitted for every good work, *"meet for the Master's use"* [2Ti.2:21], "whenever and wherever He may summon them. Oh, who can rightly be termed "**THE MAN OF GOD** today"?

Brother, might we not covet to walk in the steps of those Old Testament worthies? Oh, the calamity of the hour! Ministers and teachers know the Bible so poorly that they cannot feed the people after they are saved. Many cannot heal them when they are sick. Others cannot build them up in the Truth and in the faith. The land abounds in religious runabouts, who pose as evangelists or Bible teachers. They have nothing to give the people but a few set sermons, or dry topical theses, or catchy addresses on popular themes. Therefore, they soon wear their welcome out, or break up the meeting, or let it run down, or allow error to come in and divide the flock. They are not versed in the Word so as to build up the saints. At best, they can give them milk diet only: because they themselves are not *"of full age"* in the Lord. Oh, brother minister, let us heed the apostle's words to Timothy. Let us learn the Word, preach the Word only, preach the Word correctly, preach it in the power of the Spirit, or quit the field. What a burlesque that men call themselves "reverend," and do not know the Scriptures well enough to know that such a title is

unscriptural. At any rate, they ought to equip themselves thoroughly by an exact knowledge of the Word of the terrible (reverend) God, whom they profess to represent.

My own heart bleeds and breaks at present conditions. Some have a fairly good understanding of the Truth; but it is only in the head. They will not yield and be filled scripturally with the Holy Spirit; hence, the Word has no real power in their lives. They fail to feed on the food which they themselves sell to others. In short, they are not out and out for God; not whole-hearted for Him; not actually men of God. Others receive the Spirit; but refuse to learn the Word under his tutorage; refuse to be guided into "*all the truth*" by Him. They have the power; but attempt to use it for their own advantage. Shame! Shame! Bear with me. God stands and offers a premium to the man who dares to yield absolutely to Him and walk in His perfect will and declare all the counsel of Jehovah. Harken to Paul's burning words in the next chapter. They certainly fire me up and I would put this white heated flame on all my own people, especially upon those who have a conviction to publish the glad message of grace as pastors or evangelists.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." [2Ti 4:1-2]

Paul brings Timothy right up into God's presence, and charges him to consider the things he has just said before, as reading them in the very throne room and as being responsible to Jehovah for their observance. Timothy, you stand, or fall before God, who has made you what you are, and who is ready to make you indeed, "**THE MAN OF GOD**" for the hour. Never mind about Phygellus, Hermogenes, and Alexander, or any others who have miscarried. You preach the Word. He takes him forward even into the very judgment hour, charging him to preach in view of the end and of the appearing of Jesus. Preach today as if you were going to be judged tomorrow. Oh, how the Apostle must have felt the momentousness of his message. He wrote as standing by the judgment throne and looking back, rather than as looking forward. For the judgment day view-point, he was committing the churches into Timothy's care, bidding him to proclaim unflinchingly all the Scripture, as the only and all-sufficient equipment for a victorious life here and of a perfect preparation to meet the Lord, and reign with Him.

If all Scripture is profitable for doctrine; then Timothy should preach all the Scripture that the people might learn sound doctrine; and so should we if it is all profitable for reproof, or refutation; then he was to announce it all and thus refute all error. Can we do less? If it is profitable for correction, then Timothy should strive to correct all the erring by declaring all the Word of God. Can we do less and be well-pleasing to God? If all Scripture is profitable for child-training, how could Timothy truly train his spiritual children in righteousness, except by giving them "*all the counsel of God*" [Act.20:27]? And how can we? If we do not learn all the Word; how can we teach it all? If we do not teach it all; how can the flock of Christ live? For it is written, "*Man shall not live by bread alone, but by EVERY WORD that proceedeth out of the mouth of the Lord*" [Mat.4:4]. Friend, do you believe it?

THE CRIME OF MINISTERS

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." [2Ti 4:2]

Why do men not preach all the Truth? I will tell you why. People are afraid of the Truth. As a preacher's wife remarked once, "This hidden life is hard on the flesh." That is the reason. People pity their own flesh. Preachers also pity their own flesh. They have tasted something of the suffering that declaring the Truth entails and they draw back from it.

They cannot stand the opprobrium and criticism that is entailed by preaching the whole counsel of God. I was impressed with this when I first came here. I met a pastor. He had received the Holy Spirit, both he and his wife, and had come out of the denomination. He talked to the ministers about the Truth as far as he saw it. They said to him, "If we preach like that; we will lose our jobs." That is it. Their job is more to them than the Truth. Thank God! The Truth is more to me than my job. My job is to preach the Truth; and if God sends me to preach the Truth and He cannot take care of me and the Truth also, He is a poor, weak God. If He cannot take care of me and the results; then I will quit preaching. Praise God! As long as I am here, I cannot do otherwise than preach the Truth; for it is "*the truth that makes men free.*" Men are free to the extent that they know and believe the Truth. "Preach the Word: be instant in season, out of season." We are in season this afternoon. It is a seasonable time to worship the Lord and preach the Word and listen to the gospel; but when you go home and are sitting by somebody in the street car, then, it will be out of season to witness of the Lord. Paul said to Timothy, "Preach in season, out of season." Make the **OUT-OF-SEASON** to be **IN SEASON** if you have the opportunity to do it and the Lord enables you to do it; because the end draweth nigh and the people need to know the Truth.

"*Reprove*" ("*confute*"). Some would have us be silent concerning error; but the Holy Spirit bids us to show it up, shut its mouth, and drive it away by pouring in the Living Truth. Doctrines of demons abound on every hand and are gaining a stronger foothold as the end draws near. The need of earnest and wise confutation is all the greater.

"*Rebuke.*" No one wants to be rebuked; and very few care to do the rebuking. Most people complain to someone else if the conduct of anyone is out of order. They are not willing to reprove the erring. Timothy must not be delinquent in this unpleasant task.

"*Exhort*" ("*comfort*"). Some do not need to be refuted or rebuked; they need to be encouraged to press on, because they are under trial or beset with discouragement. The full-fledged servant of God is prepared "*to speak a word in season.*" Therefore, this 3-fold admonition is to be "*with all long suffering and doctrine.*" Pastors and evangelists have to bear with the people; for often they resent the Truth at first, and sometimes never accept the instruction. "*O Timothy, keep that which is committed to thy trust*" [1Ti.6:20].

THE TRUTH DESPISED

"For the time will come, when they will not endure sound doctrine, but, having itching ears, they will heap to themselves teachers after their own lusts, and will turn away their ears from the truth, and will be turned aside unto fables." [2Ti.4:3-4 RV]

This is the continuation of the Apostle Paul's fervent exhortation to his dear son. With inspired vehemence, he shouts for the last time, "*Preach the Word.*" But why such a stern charge? He assigns 2 reasons. First, the growing indifference to God's truth, as expressed in the above Scripture. One might suppose that because of such an attitude to the Truth, the Apostle would have instructed Timothy to take it easy, and not be burdened

about conditions. If they will not heed what is the use preaching to them? Instead these dreadful conditions are the very impetus to spur us on to sound out the full message unsparingly. By declaring the Truth, we put the responsibility upon the people. We bring them face to face with the Lord of righteousness. Whether they hear, or forbear; we must announce all the Truth. Oh, what a time is upon us! People want to be religious; but they do not want to be Christ-like. They shun the Truth, because it exposes sin and slays the flesh. It lays bare selfishness and greed. Men love to read and hear religious things that soothe the conscience and entertain them without putting them under conviction.

The whole counsel of God lines people up on all sides. The whole counsel of God gives a full photograph of the old man. Some folks do not want a full photograph of what they really are; consequently they stay away from the camera that shows them up in every particular. Jesus preached the Truth. He was the sweetest Man that heaven, or earth, ever knew and He walked absolutely in the perfect will of God. He never spoke by Himself. He spoke as the Spirit gave Him utterance; yet He gave out the Word of truth so plainly, so pointedly, so practically, so positively and constantly that one day He was overwhelmed, with a feeling of discouragement and said to His disciples, "*Will you also go away?*" Dear, impetuous young Peter answered, "*To whom shall we go? Thou hast the words of eternal life*" [Joh.6:67-68].

The preachers are not altogether to blame. The people love to have it so. Under the old covenant, they cried, "*Prophesy not unto us right things, speak unto us smooth things, prophesy deceit*" [Isa.30:10]. I have heard it again and again that there is a preacher who would like to preach the Truth but he does not know the Lord well enough to trust Him absolutely. Not being endued with power from on high, he is afraid of non-support for his wife and 5 or 6 children. He knows if he lays down the Truth according to the Bible, he will probably lose his official head. Let us not blame the preachers altogether. Here, the Holy Spirit is blaming the people.

Nor are they satisfied with one or two. They "*heap to themselves teachers*" [2Ti.4:3]. "*Heaps upon heaps,*" said one of the prophets. They even tire of the fellow that talks the nicest. They seek to be tickled and coddled; but never have enough. They gladly throw their money at the fellow that can make them laugh the heartiest and deceive them the most. "*And if the blind lead the blind, both shall fall into the ditch,*" said Jesus [Mat.15:14].

"*And they shall turn away unto fables.*" Is not that time here? Are not men turning away from the Truth of God today? Are fables not far more readily received than the Truth? There is such a prevailing spirit of lightness and superficiality and irreverence for Divine Things that even God's people are greatly influenced by it. As a brother wrote recently, "Most of the Christians live on meetings and conventions. While these are in operation, they seem to go on all right; but directly they cease; there is a relapse into the old rut again." Religious? Ah, yes. This age is extremely religious; but it is by no means pious or devoted to God. Therefore, be not surprised if the people prefer the false to the true.

"*Endure afflictions*" do not run away from them. Do not hunt another job because your present one is hard. Do not give up preaching because the people do not all take in the Truth.

"*Do the work of an evangelist.*" That is work indeed. A true evangelist has no small, no easy task. He earns his wages. Shame on the make-believes, job-hunters, meeting-holders, and money-getters.

“Make full proof of thy ministry.” That is, prove by your teaching, toil and conduct that God called you to be an evangelist. Compel the people to acknowledge your commission by pouring on them the living truth in the power of the Spirit.

Now you see friends, what is incumbent on me; for I am certainly a successor of Timothy. I do not say that I am the only successor of Timothy. I say, **A SUCCESSOR**. If I am going to preach the pure, clean gospel of Jesus Christ according to the pattern which the Apostle Paul set forth, here it is. You must excuse me if you think I do not preach just right. If you think I am too severe, or do not handle the subject just right, or dwell on some things that are not necessary; you must remember that *“all scripture is profitable.”* You must remember that if I am going to preach the Word, I must preach the whole counsel of God whether you hear or forbear. Whether anybody hears, or forbears, I have to leave the results with God and I am glad to know that the results are good and glorious. I just praise Him today that *“His Word is working effectually in them that believe.”* If some do not believe the Word, it does not work in them; nevertheless, I am a “savor of life unto life” to them that receive the Truth and a “savor of death unto death” to them that receive not the Truth. In either case I am a savor unto God, because I move in His blessed will and preach Christ [2Co.2:15-16]. God’s Word is fulfilled. His purposes are accomplished.

PAUL’S RETROSPECT

“For I am being poured out already, and the time of my departure is near.” [2Ti.4:6]

When Paul wrote to the church in Philippi, he had *“a desire to depart and be with Christ, which is far better,”* for he was tired of those days of imprisonment in Rome. However, for the sake of The Church, he tarried longer, even though he could have gone then to be with his Lord if he had chosen to do so. Now, the mighty warrior has not only a desire to be with Christ, but he purposes to go, and knows that he will go soon. What an intimate acquaintance he enjoyed with the Lord, that he should have such rare privileges accorded him as to choose for himself. How he moved on with God, step by step, so that he knew perfectly when his career was ended. Oh, what a calmness must have filled his breast. What a profound satisfaction possessed him. Many years before, he heard God’s voice calling him to be *“an apostle and a preacher and a teacher of the Gentiles.”* Now after a strenuous life of service and sacrifice, like which there had been no other, he hears again the same voice summoning him home to heaven. Therefore, with characteristic firmness and power he exclaims,

“I have fought the good fight; I have finished the course; I have kept the faith.” [2Ti.4:7]

Who can take a retrospect with such a resultant testimony? Most people are fought and whipped by the enemy. Paul fought and conquered, not for himself alone, but for many others. Some people fight but not “a good fight.” They contend for their own rights, fight for their country, fight for their creed; but such is not a *“good fight.”* Some contend for a portion of the Gospel with carnal weapons and seek their own glory; but that is not a *“good fight.”* Thank the Lord, our beloved Apostle *“fought a good fight.”* And thank God, we may fight a good fight also today; and some of us do.

“I have finished my course.” This statement is wonderful. The Apostle does not mean simply that he has come to the end of his life on earth; far more than that. He had entered upon a race-course and ran for a prize. He had to run according to rules laid down. To break those rules was to miss the prize. But, he had the witness in his own heart that he ran rightly. He ran without stopping; for there are no stopovers for a prize-winner. He ran

wisely and rapidly. Paul ran for the glory of God. He ran clean through to the end—“*I have finished my course.*” Beloved, are you simply drifting with the religious tide of this Age? Are you running for a corruptible crown? Are you seeking some present-day laurels, a name or a place among men here? Paul’s prize was an incorruptible crown. What is yours? The Lord Himself became Abraham’s “*exceeding great reward.*” Christ alone was the prize, which Paul held in view. What is yours?

Finally, he shouts, “*I have kept the faith.*” Ah, Brother Paul put the first thing, the essential thing, last. By keeping the faith, he fought. By keeping the faith, he ran. By faith in God’s gracious Word, men become famous with Jehovah; they are sure of an eternal reward and walk into faith’s hall of fame (see Heb.11). By faith in God’s provision the sinner becomes justified and is called a saint. By faith in God’s promise that saint sets out to run a race and win the crown offered to the faithful racer. People do not believe in this glorious doctrine, or they do not believe that the Lord can enable them to run successfully; or they do not value the Prize high enough to endure the hardness of the strenuous race. In a word, they have not faith; they do not keep the faith and “*without faith it is impossible to please Him (God)*” [Heb.11:6]. Only those who please the Lord can hope to win the glorious prize. Therefore, with what confidence the Apostle looked into the endless future, rejoicing with joy unspeakable and full of glory.

PAUL’S PROSPECT

“Henceforth, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.” [2Ti.4:8]

Paul ran, not as uncertainly. He fought, not as beating the air. His efforts were not aimless. He was not self-appointed, or chosen of men. He was God-appointed and God-anointed. He had God’s message not man’s. He followed the Lord not men. His movements and motives were Divine not human. Therefore, he was assured of a corresponding reward. He had preached righteousness, the by-faith righteousness of the righteous God; hence, he had solid ground for expecting that He who alone judges righteously would grant him “*the crown,*” which that righteousness demands. The Apostle was not selfish nor conceited in his position. He included all the saints of a like attitude of heart. Therefore, he adds, “*and not unto me only, but unto all them also that love His appearing.*” What a marvelously comprehensive verse is this. **LOVE** is the controlling attitude here—love of Christ’s appearing.

John says “*And every one that hath this hope set on Him, purifieth himself even as He is pure*” [1Jo.3:3 Diaglott]. Likewise, Paul’s whole career was in view of the coming of Jesus. That was his great incentive to serve, sacrifice, and suffer. He loved the appearing of Jesus, with whom he expected to appear in heavenly glory. One can readily discern who actually loves Christ’s appearing; hence, we know also who will not receive the crown of righteousness. They who live for themselves, who seek the honor and glory of men; they who labor for a place here and for present emoluments, verily shall have their reward; but it will be here. The righteous Judge cannot give them a crown of righteousness because they are not living as before the Judge; they are not occupied with His advent, but with the advent of their own success and present glory. If the love of Christ’s appearing is the condition of obtaining the crown; then it is not a question of our conducting meetings, directing great campaigns, writing books, and editing mighty magazines. Big doings here is no proof of a great reward. What was our Lord’s prevailing impetus? “*Who, for the joy that was set before Him, endured the cross, despising the shame*” [Heb.12:2]. Note that it was not His great

works nor spectacular achievements that should be rewarded with joy, but His endurance of suffering. Spurred on by a love for Christ's coming to be with Him forever, we gladly toil, sacrifice, and suffer, pouring out our very lives for the salvation and up-building of the people.

Observe also that the reward is not at death, but "*at that day*", that is, on that "*great and notable* (outshining) *day of the Lord*" [Act.2:20]. God "*hath appointed a day in the which He will judge the world in righteousness by the Man* (Christ Jesus), *whom He hath ordained*" [Act.17:31]. He will grant crowns to His saints [Rev.19:12], who will join with Him in judging the world.

When we are born again, we put off the old man with his deeds and put on the new man; that is, we "*put on Christ*." By walking thus in newness of life, even as the heavenly One, we judge and condemn the world now as out of harmony with God, as at cross purposes with God's purposes for mankind. By building the ark, Noah "*condemned the world*," declaring thereby that it was going to be destroyed because of its wickedness. We who judge the world now are qualifying to join with The Judge in judging it when He shall shine forth from heaven. We judge the world of pleasure by finding our delight in the Lord. We judge the political world by accepting our citizenship in heaven and not by sitting in the gates of Sodom and bemoaning its wickedness, meanwhile endeavoring to purify its politics. We judge the religious world by standing aloof from its dead forms and false pretensions. We reject its errors in teaching and practice, by accepting the Truth and walking therein. We are not to spend our time fighting error and the people who are wrong, but seek to lead the erring into the light by giving them the Truth. In like manner, we judge carnal believers not by rebuking their carnality but by being spiritual, moving in the Spirit and "*holding the form of sound words*." The Holy Spirit guides always in full accord with the written Word of God. When we conform to that Word, not in a heady, heartless, legal way, but in the sweetness and yet firmness of the Spirit of Christ; we condemn the fleshly without aiming to do so. Thus, we judge the entire world continually here and now. We are on dress parade for the judgment day, when we shall sit with the Righteous Judge, highly honored with righteous crowns—the eternal proof of having been obedient to God.

PAUL'S PLEASING FINALE

"Do thy diligence to come shortly unto me...Do thy diligence to come before winter." [2Ti.4:9, 21]

Remember, when writing this letter Paul was imprisoned in Rome. He had to pay his own house rent, living in "*his own hired house*" [Act.28:30]. Strange that he should pay for his own imprisonment. That indeed is the extreme cruelty of the spirit of Antichrist against the true, loyal saints of God. As we have seen before, the Apostle Paul finished his life work and expected to go home and be with the Lord; but, before he did this he had committed this Gospel of the grace and glory of God to his spiritual son Timothy. I consider that Timothy had the most responsible place of any minister in that day after the Apostle Paul. He stood even above Apollos, who was eloquent in the Scriptures. He stood above Barnabas, who failed Paul on 1 occasion. Timothy was the divinely chosen successor of the Apostle Paul (for he was also an apostle) to carry on the work of evangelism and look after the churches that Paul had planted. Now, before Paul passes on to heaven, he longs to see his successor; hence he says: "*Give diligence to come shortly unto me*."

Then he gives a number of reasons why he wants to see him. The first reason is that one of his ministers had lost out and was drawing back; for he writes, "*Demas hath forsaken me*."

Demas means “popular.” The popular fellow always forsakes Paul for Paul was never popular. His Gospel was never a popular gospel. Dear saints, never expect that this message will ever become popular. Do not become discouraged if this meeting does not become popular; for at that moment it would lose its power with God. I never expect to become a popular minister, nor a popular writer. I should be frightened if I did.

“Demas hath forsaken me, having loved this present age, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus.” [2Ti.4:10-12]

Remember, as I remarked at the beginning of these lessons, that this epistle was written in view of the last days. So this present age has some other Demas'. Demas was not backslidden in the eyes of the Christian people. He did not go back into the world and give up preaching and go into the real estate business, as many a minister has done; but, he changed the course of his ministry. Paul says, “*He has forsaken me.*” That is, turned away from Paul’s Gospel and preached a popular gospel. I do not suppose he quit preaching about the Holy Spirit and Divine Healing. That is not intimated. I do not suppose he went back on the real fundamentals, as some unsaved ministers are doing today, but he failed to hold a straight course in the Truth and preach Christ in all His fullness. There is a preaching of the baptism with the Holy Spirit (as it is called) and Divine Healing that does not measure up to the New Testament pattern. Carnal men use carnal methods and carnal results follow. Therefore, neither pastor nor evangelist nor hearers ever grow out of their babyhood experiences, despite their loud boasts. Oh, what will the harvest be? Mostly wood and hay and stubble.

Demas “*departed unto Thessalonica.*” **Thessalonica** means “*victory over falsity, victory over the tossings of law.*” When we see God’s grace and lay hold of it, we actually come into a place of victory over the tossings of The Law, or the unsettled experience which legality imposes. We are under grace and we learn to live by the power of the grace of God. Elsewhere in the Scriptures, we read of those who turn God’s grace into lasciviousness; that is, they take selfish advantage of His grace. For example, they say,

“If we are saved by grace, it does not matter what we do; we are saved anyhow. Demas was falling into this snare. Such people teach that **if** we are saved by grace, **if** the Holy Spirit is by grace, **if** healing is by grace, **if** the resurrection of the dead and the translation of the saints will be by grace then we need not live such a strenuous life. We will be translated anyhow and we will get a reward anyhow. What is the use of being so particular as to how we live? We will come out all right anyway if it is all by grace.”

You see they have a false victory over the tossings of The Law. They take advantage of, and abuse the doctrine of the grace and living a life of perfect victory and running for the crown; instead of seeking for the best and being at their best for God, they let down and seek an easier route to get through; hence, they go to Thessalonica. I am glad that all the Thessalonians were not that kind of saints. One of the best churches to which Paul preached and wrote was the Thessalonian church. Two of the most glorious and sweetest letters we have in the New Testament are Paul’s letters to the church at Thessalonica.

“*Crescens to Galatia.*” **Galatia** means “*needing milk.*” When we read Paul’s letter to them we see that they were children in grace. Judaizers came along and taught them that they must be circumcised in order to be saved; thus, a yoke of bondage was put on their necks. Crescens does not forsake Paul; for evidently he grows in the light of God. As long as you

are growing in the grace and knowledge of the Lord, you are all right. We bid you God-speed. If you are going back we cannot say "God bless you." That growing young minister went to Galatia to bring those babies out of their babyhood, that they might throw away their toys and rise to their privilege in the wondrous grace of God that they might grow up in Christ in all things and learn His blessed will.

"Titus unto Dalmatia." **Titus** means "*honorable*." He was true to his name, proving faithful to his spiritual father, Paul. He was one of the few that went in the order of God. He did not forsake Paul. He was left at Crete to set in order the things that were in that assembly [Tiu.1:5]. From there he evidently went to **Dalmatia** (which means "*the priestly robe*"), suggesting that the assembly there was given to worship the Lord. If saints actually worship God in spirit, He will have little trouble in securing their effective service for His glory.

"Only Luke is with me." **Luke** signifies "*light*." Light remained with God's great apostle, though he was still in dark Rome. He never lost the surpassingly bright vision of Jesus Christ. The true light is in his message today. All they who heed it do well in Christ. Luke, true to his name, continued loyal to Paul and the Truth. Verily he shall have his reward.

"Take Mark and bring him with thee." **Mark** means "*the shining one*." When he started out with Barnabas and Saul, many years before, he found the evangelistic life too strenuous; hence, he "*went not with them to the work*" [Act.15:38]. Paul refused to take him along on their 2nd tour, which greatly displeased Barnabas. This caused a separation. Barnabas took Mark and "*sailed to Cyprus*" [Acts 15:39]; and into oblivion, had not the Holy Spirit led Paul to write afterward about them both (see 1Co.9:6). They both saw their mistake and humbled themselves before the Lord, so that Paul could receive them again into full fellowship. Here the Apostle says, "*He is profitable to me unto service*," the very menial thing that he refused to do when he was with Paul before. But he learned his lesson, and it pleased God to cause Mark to write the servant life of Jesus Christ. By being a deacon, an attendant of the ones who preached the Word, he became qualified to pen graphically the menial career of our Lord. He that humbleth himself, shall be exalted in due time. Oh, that the ministers would study the brief biographies of Barnabas and Mark. They certainly would have more respect for Paul's doctrine and writings.

Tychicus means "*a good fortune*." That is where I am this afternoon, in the city of the moon, seated in the heavenlies with Christ Jesus. It is a good fortune to get to Ephesus, which means "*city of the moon*." Everybody who is in the city of the moon is named Tychicus. He is fortunate to see the truth of our identification with Christ, our resurrection with Christ, our ascension with Him. While our members are walking around on earth, by faith we are actually seated in the heavenlies with Christ. There are a few Tychicus saints in Kansas City as well as in other places. Oh, what a company of believers are going to meet the Lord in the air, because they have been sitting there by faith a long time, waiting for the Lord to resurrect their sleeping bodies, or translate their living bodies, and take them up.

"The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books; but especially the parchments." [2Ti.4:13]

Troas means "*penetrated*." Paul penetrated that locality with the wondrous gospel of grace. Therefore, it was well named. **Carpus** signifies "*fruit*." He was indeed some of the choice fruit of Paul's ardent toil. Leaving the cloak, a thick upper garment, with Carpus reminds us of Elijah dropping his mantle upon Elisha when he ascended on high. It

suggests that the Apostle sought to bestow upon Carpus some of the mighty gospel power with which he was invested, that he might be an effective witness for Christ in his home town. As he was about to leave the earth, he aimed to distribute his spirit and gifts among his fellow helpers. Oh, how he yearned to spread the glad tidings.

Leaving the cloak for a time and then sending for it again suggests another lesson. The Lord often offers people opportunities and equipment to serve him; but, if they refuse them, He recalls them. Jesus said, "*For whosoever hath, to him shall be given ... but whosoever hath not, from him shall be taken away even that which he hath*" [Mat.13:12]. If you desire to live for God and His glory, He will grant you the open door. If you are indifferent to His things, or for fear of man, or of losing your reputation, or money, you fail to enter the open door, it will be closed to you, but entered by another. God is never short of material. If He does not get the co-operation of one man, He will get someone else.

The chief lesson suggested by the cloak being brought, and which agrees with what has been set forth earlier in these addresses, is this; that Timothy, in particular, was to be Paul's successor. To him was committed the invincible Word of Divine Grace. To him was granted Paul's robe of authority and power to go forward with the work where he was about to lay it down. Who will imbibe the unflinching and untiring spirit of the Apostle today? Who will accept the cloak left at Troas for these end-time days? Shall he not find a Timothy, a Carpus, a Titus? The next item certainly indicates the answer.

"Bring also the books and especially the parchments." [2Ti.4:13]

BIBLOS is Greek for the **inner bark of the papyrus** from which scrolls, or books, were made. It also means "*the paper, or book made therefrom.*" **BIBLIA**, here rendered **books**, means "*small papers or books.*" No doubt, they refer to the Old Testament writings. The "*parchments*" (literally "*membrane*") were the dressed skins of animals on which they wrote. Evidently, those were some of Paul's valuable writings which he had left with Carpus for his special instruction in the things of God. Now that he was about to lay his armor down, having committed the care of the churches to Timothy, he wanted the latter to have those invaluable documents. God be praised that we have the indispensable writings of our beloved brother Paul, which "*fill up the Word of God*" [Col.1:25]. Who will expound them? Who will carry them hither and thither in the power of the Spirit that the Word of inspiration may be completely filled up today, so that the saints may be fully prepared for the soon coming of Jesus? Will you, my brother?

THE GOSPEL OPPOSED

"Alexander, the coppersmith did me much evil: the Lord reward him according to his works: Of whom be thou ware also; for he hath greatly withstood our words." [2Ti.4:14-15]

We read first of Alexander in Acts 19. He was one of Paul's converts; for when he preached in Ephesus a great commotion followed on account of the goddess Diana and some men laid hold of Alexander. We know nothing more about him until 1 Timothy 1:20, where we learn that he and Hymenaeus made shipwreck of faith. It appears that Alexander became a minister and afterwards went out from the Apostle Paul, preaching against this Gospel of grace. Whenever we read of individuals that stand out here in bold relief, they are always leading men, or are ministers, and are set as examples to follow, or examples whom we are not to follow. Hymenaeus and Alexander made shipwreck of faith. Evidently Hymenaeus led Alexander astray. **Alexander** means "*helper of men*" and

Hymenaeus, “*marriage or the wedding song.*” You know there are many weddings that are not ordained of God, even as Hymenaeus and Alexander joined hands and went away from the Truth. They failed to hold a good conscience before God. What a solemn fact that is. Some people seem to have no conscience before God. I have said it many times, “Surely they have no conscience before God, or they could not act and talk as they do.” Thus, it was with Hymenaeus and Alexander; not holding a good conscience and not holding the faith of the pure Gospel of Jesus Christ, they made shipwreck of faith.

In 2 Timothy 2:17 we again read of Hymenaeus. This time it is evident that he and Alexander had had a falling out; for whenever 2 rascals start off together they will not hang together very long. They will fall apart and go against each other; therefore, Hymenaeus finds Philetus and strikes out in another direction. He introduced a new gang and Alexander went on in a gang by himself.

In the 2nd chapter we learn of the particular error that these men fell into: “*Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.*” Doubtless that is what Alexander and Hymenaeus taught when they first started out. Hymenaeus began teaching it and **Alexander** picked up something else. His name indicates that, because it means “*helper of men.*” He repudiated the true teaching of the resurrection of the dead, which is still future, and taught that the resurrection is past already. Thus he introduced a scheme of philanthropy. He begins to build alms houses and rescue missions without any salvation in them. In that way he becomes popular. He makes for himself a name. He walks around the street and says, “Poor fellow” and pulls out a \$5 bill and gives it to him. He flatters the rich and gets them interested in his philanthropic movement, and before people know it, here is a gigantic structure that accommodates 10,000 people and he gets the reputation of being a helper of men.

Notice, Paul’s last word to Timothy about Alexander the coppersmith, that he did him “*much evil.*” Paul does not attempt to punish him, but he says, “*The Lord reward him according to his works.*” One old lady said, “Paul was in the flesh when he said that.” Nay, Paul was in the Spirit. He wrote in view of eternity. The Holy Spirit would not allow a word like that to be recorded to the charge of a dear man who for 30 years was pouring out his life as a drink offering and sacrifice upon the service of the saints everywhere.

He says further, “*Of whom be thou ware also; for he hath greatly withstood our words.*” Do you know that philanthropy is one of the greatest hindrances to the spread of the pure Gospel of Jesus Christ? It appears so noble, so uplifting. It seems so necessary. It is very good for the world to help its own. But Jesus said, “*Let the dead bury their dead.*” Let the dead in trespasses and sins take care of those who are dead physically; “*but go thou and preach the Gospel.*” He has sent us to be winners of souls; to get people saved out of the world; to deliver them out of sin and sickness and deliver them to God that they may be ready for the coming of Jesus. That is why I never take any interest in alms houses and old ladies’ and old men’s homes. They are of the world. We have not time to bother with those things. Let the world look after those things. Let us look after the saints and the Lord Jesus Christ. God has not sent us to improve the old creation, or “for the betterment of humanity,” as we sometimes hear it said. He is interested only in a new creation. We are “Godlike” if we have the same interest only.

PAUL'S UNSWERVING FAITH AT ROME

"At my first answer, no man stood with me; but all men forsook me: I pray God it may not be laid to their charge." [2Ti.4:16]

When Paul was on trial in Rome, after having been in prison there, all the men forsook him. They lost heart. It looked like Paul was going to the block in a hurry and it looked as though they were going to the block with him; hence they forsook him. But see how tenderly he looks on them. *"I pray God that it may not be laid to their charge."* He prayed that God would not chastise them for being overcome. It was discouraging to see their spiritual father in prison. Paul had a tempestuous voyage on his way to Rome, and then all the while he was there he was imprisoned, and it just appeared like this Gospel of grace was doomed, therefore they forsook him. But as always, God was on the scene. *"Notwithstanding the Lord stood with me and strengthened me,"* because God was not yet through with Paul. I think we have clear evidence here that Paul was delivered from Rome and imprisoned there the 2nd time.

"That by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion." [2Ti.4:17]

Who is the lion but the Roman government? Out of whose mouth was he delivered, but the power of Rome? How could he preach this message to the Gentiles if he had not been delivered out of prison and had the chance to do it? For he says: *"That by me the preaching might be fully known."* Because the Lord delivered him the first time gave him an encouragement that He would deliver him again. It may be that when he was delivered out of Rome the first time is when he went to Spain; for when he was on his way to Rome he wrote saying, *"I will come by you on the way to Spain."* No doubt he reached the uttermost parts of Spain and preached the Gospel there.

"And the Lord shall deliver me from every evil work and will preserve me unto His heavenly kingdom: to whom be glory for ever and ever. Amen." [2Tim.4:18]

What faith he had. See how this dear man had to stand alone when the government was against him; when his own ministers failed to stand by him he had to stand alone. It looks like a dismal prospect. You walk with the Lord and you will come to some places where you will be absolutely alone. You will find no friends, no one to comfort you except a few saints who may be weak in the faith. Or they may be strong in the faith, but weak otherwise; weak financially or have no prestige with the people. They may be faithful and devoted and love you to the death, yet be so circumscribed that they cannot be of much help to you, but to pray for you. Well, that is the best anyhow. That is the way the Lord stood with Paul in other saints. I am glad we have the promises and hope that the Lord will stand with us. I have been in some tight places; but the Lord stood with me. He is always with those who trust Him absolutely and steadfastly.

"And He will preserve me unto His heavenly kingdom." That is no small item, I tell you. There is an earthly kingdom and a heavenly kingdom. God will have an earth-dwelling people, who will never see inside of heaven. They will be God's people and reign with the Lord Jesus Christ; but they will only be an earth-dwelling people. The Millennium will begin with the revival and perpetuation of the kingdom of Israel. There will be also the nations of them that are saved. No doubt many present-day believers will live till Jesus comes but will not be raptured. Study the 5 foolish virgins [Mat.25:1-13].

THE HIGH CALLING OF THE CHURCH

And, God be praised, there will be a heavenly kingdom for a heavenly people. There is an upward calling today [Phi.3:14 and Heb.3:1]. Some have heard the upward calling and are seeking the heavenly Prize, and expecting to be in the heavenly kingdom. In the beginning of this chapter, Paul wrote that there is a crown laid up for him. Here he tells us where it is. He said, "*He will preserve me unto His heavenly kingdom.*" "*I have fought the good fight; I have finished the course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day, and not to me only, but unto all them also that love His appearing.*" He is saying, "I am sitting down in my own hired house and waiting until the Lord will come to take me up into His heavenly kingdom. Then I will receive my glorified body." Do you observe the distinction, my friends? The heavenly kingdom is within God's universal domain. His capital city, the New Jerusalem, will be situated there. But there will be also the kingdom of God on earth, over which the heavenly people, reigning with Christ, will have dominion.

"*To whom be the glory into the ages of the ages. Amen.*" Such an exclamatory ending is the inevitable result of a real vision of Divine Grace which culminates with exceeding glory. Faith looks back to Calvary where the old creation with all its sin was done away; it gazes into the tomb and behold, death's victim has risen to die no more. Then, it leaps upward and lo, the despised Nazarene sits King of the ages upon His own throne in the air. That living faith ascribes absolutely all the glory to that One **FOR-EV-ER**. Then with one small word it sweeps over the whole expanse of the ages again, shouting, "*Amen.*" Dear Reader, do you agree with our beloved brother Paul? Does your spirit enter into his words and soar away with him? Are you counting on a like crown and reward? "*Faithful is he that calleth thee, who also will do it*" [1Th.5:24]. O, Hallelujah!

TENDER CLOSING WORDS

"Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth: but Trophimus have I left at Miletum sick. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren." [2Ti.4:19-21]

I am glad to hear the younger sisters in the meeting speak respectfully of the older saints, saying that they enjoy their testimonies. So do I. Sometimes the younger saints get a little uppish and do not want to take the counsel and instruction of the older ones. Paul sets before us an example of respect to be shown to those of mature years. **Prisca** (Priscilla) means "*ancient.*" She had a place in the Apostle's career similar to Old Testament sisters such as Sarah, Hannah, etc. **Aquila** has 3 meanings: In Hebrew it means, "*I shall be nourished;*" in Latin, "*an eagle;*" in Greek, "*immovable.*" Prisca and Aquila had been a special comfort and help to Paul in his work. He never forgot them. The combined significance of their names is interesting. They were indeed eagle saints, living above the sordid things of earth. They were immovable, being joined to the Ancient of days. Hence, they nourished other saints in the things of God.

"*And the household of Onesiphorus*" **Onesiphorus** means "*profit-bringer.*" Read in 2 Timothy 1:16-18 what Paul wrote of him as positive proof that he was true to his name. His household was like him.

"*Erastus abode at Corinth.*" **Erastus** means "*beloved.*" His ministry was greatly needed there to feed the babes and build them up in the faith, and deliver them from sectarianism.

"Trophimus have I left at Miletum sick." **Trophimus** was probably overworked in making good the meaning of his name, "*nourishment*." **Miletum** means "*cared for*," a fine place to be left when ill. Some saints are sick and must be left behind, because they draw back from light. Though they are cared for in their trouble, yet they miss God's best. Let it not be so with us.

"Do thy diligence to come before winter." Paul longed to see his son Timothy before he would depart. In 2 Timothy 4:9 we read this same request. He loved him second to none.

The following 4 men were doubtless former acquaintances with Timothy. They send greetings in Jesus' name to him.

1. **Eubulus** means "*of good counsel*." He is always needed.
2. **Pudens** means "*modest*." He is not much in evidence these days.
3. **Linus** means "*linen*," which reminds us of "the righteous acts of the saints," the costly wedding robe of the Bridal Company [Rev.19:8].
4. **Claudia** means "*lame*," and speaks of those who may have physical infirmities, but are overcomers nevertheless.

These 4 characters are found in Paul's company, or rank of believers.

THE APOSTLE'S UNIQUE BENEDICTION

"The Lord Jesus Christ be with thy spirit. Grace be with thee. Amen." [2Ti.4:22]

Oh, how wonderful is the full assurance of faith and hope. It shouts aloud now, in the face of every opposition and contradiction, "*There is laid up for me a crown*" [2Ti.4:8]. What words! "*Laid up*." Faith obliterates time. Faith laughs with scorn at the gainsayer, and laughs with exultant joy at the Word of promise. It sees God lift the beggar from the dunghill and set him among princes and make him inherit the throne of glory [1Sa.2:8]. Then it beholds that same beggar joining with Christ in judging fallen angels and men. Who is like our God? "Glorious in holiness, fearful in praises, doing wonders" [Exo.15:11].

-- V --