# 2 Timothy - Commentaries by Unknown Author

Christian Treasury: Volume 4, He Oft Refreshed Me

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Have you ever noticed the service of a brother named Onesiphorus? I believe it has a word for us in these days, when many are isolated, and often are unable to meet with the Lord's people for fellowship.

The Apostle said of him in 2 Tim. 1:16-18: "He oft refreshed me, and was not ashamed of my chain... he sought me out very diligently, and found me.... In . . . many things he ministered unto me.”

What a lovely list of things are mentioned here, and how suggestive surely to any whose heart is filled with the love of Christ!

“He oft refreshed me"—like a morning breeze, full of freshness and vitality, this dear man had often refreshed the heart of the great Apostle. Although Paul may at times have been cast down, here was one who had ministered to him, who had encouraged his heart, who had cheered his spirit and sympathized with the Lord's prisoner in his bonds.

Are there not some whom we could refresh, some drooping spirits whom we could water, some whom we might be able to cheer and encourage? And then having done it once, do it often!

Of Onesiphorus it is also said, "He sought me out very diligently, and found me.”

And there are some lonely ones who will only be found in this way. They will need seeking out and finding, and such service is noticed by Him who could seek out the poor outcast woman of Sychar's well. They are known to the Lord and never forgotten by Film, yet He would have us search them out, and by so doing remind them of that link which binds us together and to Christ in glory.

Both in Rome and Ephesus Onesiphorus ministered to the Apostle, in what way we do not know, but it was known to the Lord and was precious to Him, because done to one of His own, as He says, “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.”

O that we too may be ready thus to serve Him as we serve those who are His own! Young Christian!

Echoes of Grace: 1950, I Know Whom I Have Believed”

2 Tim. 1:12

A man of subtle reasoning askedA peasant if he knew"Where is the internal evidenceThat proves the Bible true?”The terms of disputative artHad never reached his ear;He laid his hand upon his heart,And simply answered, "Here”

Correspondence, Correspondence: 2 Tim. 1:6; Elders; God More Interested in One vs. Another?

Ques. What does 2 Tim. 1:6 mean?2TI 1:6

Ans. "The gift of God which is in thee by putting on of my hands." This is apostolic power, according to Mr. Darby's Synopsis. Timothy received the gift by prophecy. The presbytery were those who were older and had a desire to rule well and walk godly. In Timothy and Titus we have the appointment of elders by the apostolic authority. There is no such thing today, Paul only had the right to appoint Timothy and Titus. Although no one now-a-days has the authority to appoint them, we have elders, and we are exhorted to discern or know them.

Ques. At what age do they become elders?

Ans. This is a matter of spiritual discernment, years always accompany elderhood. Some do not rule well and thus fail to fill the place of honor and responsibility. We are to discern those who do, by their knowledge and godly walk. Three times the elders are referred to in Heb. 13,-"remember them," vs. 7; "obey them," vs. 17; "salute them," vs. 24.

Ques. Do you think the Lord is more interested in one than another?

Ans. We cannot limit God. We are human and so limited. Every redeemed one will vouch for it that he has found his sufficiency in Christ. Some in heaven will enjoy more than others. Our capacity is formed here. One goes on with the Lord and another shrivels up.

Edification: Volume 6, Answer to a Correspondent.

In 2 Timothy 1:18, speaking of Onesiphorus, Paul says, “The Lord grant unto him that he may find mercy of the Lord in that day.” Will you help us by stating what you believe to be the meaning of this Scripture? —Gateshead.

ALL that we know of Onesiphorus is contained in this passage. He often had so acted as to refresh Paul. He was in happy contrast to those of Asia who turned away from Paul, for he was not ashamed of his captive condition. Moreover, when in Rome his love and zeal took very active shape; he diligently sought for Paul in his imprisonment and found him, just as formerly he had in many things ministered to him in Ephesus days.

The Apostle, now in prison, can do nothing for Onesiphorus, save express his fervent dire and prayer on his behalf. That desire was twofold. First, that mercy might be shown to his household. Second, that he himself might find mercy at the Lord’s hands in the corning day of glory.

We naturally feel interested to know just exactly what Paul had in his mind; but the fact is, we do not know. We may suppose that Onesiphorus was in some way separated from his household and that some calamity or trouble had come on him personally. That may be so. There was no doubt something in the Apostle’s thoughts, of which we are purposely left in ignorance. It is useless speculating. It is indeed worse than useless for we can easily speculate ourselves into error—as some have done by assuming that Onesiphorus must have been dead, and then finding in the words you quote authority for praying for the dead!

If we do not attempt to speculate, what can we learn from these words? Evidently this, that “in that day”— the day of the judgment seat of Christ—all that may be ours in the way of reward is to be viewed as an expression of “mercy.”

Is not this an important point? We judge that it is. The “crown of righteousness” will be given by “the righteous Judge” (2 Tim. 4:8), yet behind all lies mercy. There would have been no diligent service, no loving Christ’s appearing, had not mercy taken the initiative with us and started all in motion.

That is why the saints will cast their crowns before the throne—the throne in which is to appear “a Lamb as it had been slain.”

Burbank Conference: 2022, 2 Timothy 1:1-12

Reading

Can we sing number one 81181? Yes. No. For safety. Great crime. The Lord is our heart. Lord, Lord will. We read one verse at the morning reading and the hymn brings to mind and Psalm 18. Psalm 18 and verse 29. Or by thee I have run through a troop by my God have I leaped over a wall. He's asked God's blessing. Our God and our Father, we thank you for the encouragement of the Scriptures. We pray our God is thy word is before us this afternoon that thou was used to stir our hearts. We realize while the enemy is great and thy people of all they had to say. Our brethren have discouraged our hearts. So that they did not go forward to take the land or God. We realized the tendency of honest is our brother has exhorted this morning that to complain even as we sit in the laugh of spiritual luxury. Grant our God, that thou hast used thy word to store our affections and our minds, and that we might to spend whatever little time might be left to us for our Lord's glory and honor. Realize to our God there are unique challenges, difficulties of the hour. They need that wisdom and need that comes from above through thy word, our God, our dear younger brother and families, our God, as well as us who are a bit older however own set of issues. Our God, we look to thee for thy blessing on thy word, for the strengthening us collectively, and as we've had reminded to the very intensely personal character of what we're reading. So we look to thee for thy blessing, the help our God and Father and our weakness. We look to thee. But I undertaken and blessing upon thy word to their hearts would be renewed afresh, drawn after Thee, Lord Jesus, for Thy love. It took Thee all the way to the cross, there to pen that ultimate sacrifice for sins, that we might forever belong to Thee. Bless thee and praise the Lord Jesus. Now seek Thy blessing our God and Father, as we ask all in His precious name, even the name of our Lord Jesus Christ. Amen. Amen.

Second Timothy. Chapter One. Paul, an apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ Jesus. To Timothy, my dearly beloved son, grace, mercy and peace from God the Father in Christ Jesus our Lord. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing, I have remembrance of thee in my prayers night and day, greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice. I am persuaded that in thee also. Wherefore I put the in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. 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 had 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. But has now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel. For unto I am appointed a preacher, and an apostle, and a teacher of the Gentiles, For the which 'cause I also suffer these things, nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed. Unto him against that day hold fast the form of sound words which thou hast heard of me in faith and love, which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost, with which dwelleth in us. This thou knowest, that all they which are in Asia be turned away from me, of whom are jealous and homogeneous. The Lord give mercy under the House of. Onusiferous. For he off to refresh me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently, and found me the Lord. Grant unto him that he may find mercy of the Lord in that day. And in how many things he ministered unto me at Ephesus thou knowest very well. We did get through the first part of the chapter this morning. For any that have arrived since the meeting this morning, I would suggest that we start perhaps with verse 6. Here we have Paul exhorting Timothy to. Stir up the gift that is in him. I personally feel this is a very needed admonition. For some here in North America, if I may be so bold. I feel there's a lot of gift out there that could be used. And. What is the problem? I don't know for sure but. The very next verse, Paul says God hath not given us the spirit of fear, and we can be afraid to use what the Lord has given us. Now of course there can be problems in both directions. There can be those who have a gift in one point and who try to exercise themselves outside of their gift, and that's not right either. But the Lord has given each one a gift. It may not be an outstanding gift, could be not may not be a public gift, but God has given each one of us a work to do and given us the ability to do it, and He would have us to exercise it.

And here we see. Here we see that the gift does not always reside in those that have a bold outward personality that finds no difficulty. In ministering to a crowd, or in getting up on a platform, or in putting oneself forward, your God had given a gift to Timothy, who by nature was a timid and somewhat retiring man. And he would probably far rather have listened to other people. As get out there himself. And the Lord, through Paul, says Timothy, stir up that gift. I have had more than one young person ask me how do I know what my gift is? How do I know what my gift is? I would suggest this. Don't ask what your gift is. Do what is right in front of you. Do what the Lord has put in front of you. Is there something to be done that is right there, available in your own local area? Then do it. And if you honor the Lord faithfully, where you are. You can depend upon it. If the Lord wants to use you more widely, He will see to it that that happens. But in gift, and we don't want to get sidetracked into a long discourse about it, but in the Scripture, and we won't go over the scriptures now, it would take too long. We get three things in connection with Gift. We get the individual in his own or her own. Yes, sisters have gifts too. We get brothers and sisters. Fitted naturally in their personality, constitution and in their bodies actually to receive the gift. Then we get the giving of the gift. And then we get the development of it through the use of it. God recognizes all three and so if you have something that if you would like to do something for the Lord. Don't ask what's my gift? What should I be doing? Should I be preaching the gospel? Should I be going out and visiting people or what should I be doing? Do what is right in front of you, because there comes a time later on in this epistle. When Paul has to say to Timothy. It's in the 4th chapter, he says. In verse five, do the work of an evangelist. Was Timothy naturally an evangelist? I don't think so. I don't think so. God doesn't usually equip evangelists with a timid personality. Least most of the good ones I've seen are not equipped that way. There comes a time occasionally when we have to do something that isn't naturally our gift, but at the same time, we each have something that we can do for the Lord. God has given us what we need to do or what we need in order to do it. And there's sometimes a need, as with Timothy, to stir that gift up. Rather than have so many things in my life. Taken up with the cares of this life and other matters. That my gift. Lies. What is? What happens to it? It's either wrapped up in a napkin or maybe it's. Put aside like the man who buried his talent in the earth. We need to be reminded of that, I believe, here in North America. I'd like to go back for a test very quick moment to the fifth verse where we have. Mentioned made of Timothy's mother and grandmother and I think of a verse in Proverbs chapter 14, the first verse it says every wise woman buildeth her house and so this is an encouragement for the sisters here and.

If we go back, especially to Second Chronicles, the latter chapters, when it mentions a king, it will often mention who his mother's name was, and that influence was either for good or for bad. If we looked at those chapters, the 29th chapter, the 22nd chapter, and some other chapters, and see, we could see that there was a decided difference in cases. So what a happy situation we had here where Louis and Eunice were able to exhibit that unfeigned faith which was later found in Timothy. At the risk of lingering a little longer, Brother Christensen on verse five, I would like to reference a few other things. If you read that Proverbs 14-1 in the Darby translation, it says the wisdom of women built of houses. It's true, it's a wise woman, but I believe it's put that way in a particular way is because there is a certain character of wisdom that women have. And in Proverbs it says I was my father's son. Tender and only beloved in the sight of my mother. There is a distinction, and Paul takes the place of the spiritual father to Timothy in this chapter. But let's not lose the influence, the impact of Lois and Eunice. When we come to the 4th chapter we read of not only Timothy but another young man that was influenced by Paul. His name was Mark. John Mark. If we turn back to Acts chapter 12 we find that there was a prayer meeting in the House of who? Mary, the mother of John Mark who was her husband. Doesn't say was she a single mother? Was she a divorcee? Was she a widow? Scripture does not say, but it does say the prayer meeting was in the House of Mary and that's where the apostles went. What an influence that they had upon John. She had upon John Mark, for the Saints of God were in their home. And we know that John Mark failed in the pathway. But at the end of Paul's ministry, he's referencing the Timothy to take John Mark with him. He's profitable to the ministry. And so there was an influence of Mary, the mother of Mark. And so Timothy, again, it's not only his. Mother, but his grandmother. What about his father? We don't know his name, but he knew he had when he was a Greek. As far as we know, we have no scriptural support to say that he was a believer. Now, here's a woman from another challenging situation. Maybe she was married and had a husband, but he was an unbeliever. What a challenge that that would be. What a what an excuse to to fall into the ways of the world having to go against the current of your husband. And so we find that the godly influence of a mother and a grandmother had tremendous impact. In the life of Timothy, and so we speak of do the work of evangelists. What greater work of an evangelist is there for a mother and a grandmother to bring the gospel before their own children and grandchildren. So what a mighty sphere of services is and so we just want to emphasize the the importance and the influence many of us can thank back to not only a mother but grandmothers that impacted us and influence in very significant ways in the ways of the Lord. Faith comes by hearing, and hearing by the Word of God. And so that ends. On Feign, faith evidently came through the teaching of the Word of God. Go to chapter four or three says From a child, Thou hast known the Holy Scriptures, How old is a child? Brother Bill, where does that start? I've heard this is the thought of an infant and it could go all the way into the womb. Yes, I think that's important that sometimes we don't realize that even in their young years when we think they're not taking in anything, they are taking in a lot more than we realize it. How important to read the scriptures to our children on a daily basis. I think that must have been the case with Timothy. And faith grows. But I have enjoyed this thought, Brethren, the disciples said to the Lord Jesus, Lord, increase our faith. I've wondered about that. Brother Bill, what would you say if I say it, Brother Bill, increase my faith in you? Is that a positive statement or what?

Well, I guess my reaction would be faith is increased by using what little faith I have. If I had faith in someone and I never exercised that faith. What good does it do me but if I have a little faith and I use it? Is the Lord going to let me down? Of course not. Some of us are older, old enough to remember Brother Harry Hayhoe, who used to emphasize in strong tones. God may test your faith, but he'll never disappoint your faith. Is that is that a fair answer? Yes. And I think instead of saying to the Lord, increase our faith. The more you know our person, the more you know that they are worthy of your confidence. And so it's just as if the Lord would say get to know me better, then your faith will automatically increase. And so I think that's what we need to do, brethren, is reading the Scriptures is the secret to increasing our faith. Going back to what you were saying, Brother Bill, on the question of gift, I think that is such an important thing. Like you say, I would like to go back to First Timothy chapter 4 where he speaks to Timothy in the context of First Timothy chapter 4 and verse 14. Neglect not the gift that is in thee. Which was given thee by prophecy, with the laying on of the hands of the Presbyterian or the Elderhood. And so there he was told too, to not neglect the gift in second Timothy, stir up the gift of God that is in thee. There is a tendency, I'm sure, like you say, is that we. Neglect those things. We need to stir them up. And I say to the young people here, when you get home to the Lord's presence above. Stand at the judgment seat of Christ and you say, what did you do with the gift that I gave you? Are you going to say, Lord, I can know I had a gift? Are you going to say that we need to be exercised, brother? And then like you say, Bill, I don't think we know necessarily. I remember Chuck Hendricks was asked that question. By a young person. How do I know the gift that the Lord has given me? He made a quote from John chapter 2 and what Mary said to the servants that were at the marriage feast. He said this whatsoever he says to you, do it not like that the Lord has laid something on your heart. Do it. You may say, I don't have a gift. Do it. If he's laid it on your heart, then we need to be exercised, brethren. And I find that when you use your gift, like you say, gift develops. So remember your father-in-law telling us younger brethren about the first

time he got up to give the gospel, If you remember that too, I surely do. Anyhow, the way I remember it, you can correct me if I don't give it right. But it was in Toronto and I guess there was a lot of. Nice serious older brother in there, and he was pretty nervous when he got up to give the gospel. In fact, he was so nervous his mouth went dry, so he took the glass of water to take a drink, and he had to hold it with two hands to be able to get it to his mouth. But those of us who knew Brother Albert Hayhoe know that the Lord gave him a real gift in presenting the gospel. I think that shows that gift is something that is developed. So Lord has put something on your heart. Develop it, use it, do what you can and don't be afraid of making mistakes sometimes. I've made lots of mistakes and thanks to my older brother and they corrected me. Learn to take it and profit from it, but use your gift. It's for use in this present day and I've been amazed at some younger brethren how the Lord has used them.

When there's exercise that's important, you grow by exercise. Brother, you gave me a gift and I opened the package up. I didn't know what it was. I would just ask you, what is this? Why wouldn't you tell me? Why is there any more complicated than that? Why can't I just go to my Savior and say this book tells me you've given me a gift, at least one. Would you show me what it is? Will he not answer that? Why does it have to be more complicated than that? My father will answer. You run into people, run into people all the time that say that I don't know my gifted or another one from Christians often that are from other backgrounds. They'll say I don't know my ministry is, I know what one is, Paul says. We've all been given the ministry of reconciliation, so there's one. And what kind of gift goes along with that is another thing. But why can't I just go to my father and say, I don't understand this gift you've given me, it's here, will you tell me? Very interesting to see the English word that's used here. It's stir up I believe in another translation that word is rekindled that gives the thought that there was something there that would be responsive. We sometimes. Use a wood stove in our home to get additional heat in the winter time and sometimes. That fire goes down, it's almost out, but then you look. At the stove and you still see some blowing embers. Well, you take the poker and you move those around. You add another piece of wood and you have that fire rekindled. So I think that that's somewhat the thought of this passage here in Timothy. It's interesting that here in Second Timothy, it's by the footing on of my hands. Whereas in first Timothy chapter 4, where you have the House of God in its order, it's by the laying on of the hands of the presbytery for the elderhood. And I think it shows that one, there is a desire to use our gift and whatever measures that may be that we seek the fellowship of our local brethren. And I think that's that's proper. In its place, so the Lord help us rather than in Second Timothy. Evidently he doesn't speak of the elder Hood is by the putting on of my hands so those who are older can encourage those that are younger. I just take it that the pudding on of the hands is just a way of showing fellowship that we understand. Yes, although I I would suggest that in those early days of the Church. Paul, as an apostle and as he could call himself a wise master builder, could recognize in this young man Timothy potential and that God could have used him as the instrument by which Timothy was made aware that God was. Giving him that gift is that. Is that possible? But yes, in the normal way the elder hood would express fellowship and I think that comment is very good that it's always good to work with and with the. Fellowship of our brethren, especially our older brethren. Brother Bob, when I was a young man, almost every time you saw me and greeted me, you said stir up the gifts. That's in you, brother.

You must have said it 100 times. I don't remember that. Thank you. Thank the Lord. Well, this next verse, the seventh verse is. Of real importance. God hath not given us the spirit of fear. And that fear can take many forms. Fear of ourselves, fear of failure, fear of the condition of things in the professing church, fear of the world around. And shall I say it? Fear of failure and perhaps being corrected by my brethren, as Bob has said. God hasn't given us that spirit of fear, but of what power? The word here for power is the same root word that is used in. Our English word dynamite. Dynamite. Wow. In a day of ruin we can talk about power. In terms of something as strong as dynamite, Yes we can. As we've emphasized, the Lord is the same and in the pathway of faithfulness to Him. All his power is behind us. You never need to have that spirit of fear. Burden. Yes, and as we will find out later in this epistle, it is a mistake to pretend to have power as it was in the days of the early Church when everything was in order. To go out there pretending to have the power of Pentecost is a mistake. To pretend that souls are going to come to Christ and that there's going to be that oneness of believers that we had or that we rather read about in the early church. God is not going to turn back the clock. We must recognize very clearly that we are living in the days. Of the ruin of the testimony. And to try and pretend that that is not so is a mistake. But once we have taken that position, there is no limit to what God can do in faithfulness. And then it goes on to say end of love. The word there is the word used in Greek for divine love. Love how very, very important, and that's already been emphasized today. And finally, of a sound mind, you have a right mind. There can be different thoughts as to this, but to me it implies a mind that is under the control of the Spirit of God. I believe that JND uses the term. Wise discretion. What does that mean? It means knowing when to say something. It means knowing what to say. And the right time to say it. Wise discretion. Do we need that in these days? Yes, indeed we do. But God wants to give all this to us. In a day of room. And it's available for us. Paul has to encourage Timothy along that line. He encourages you and me today, every one of us, in the same way. I was thinking in connection with Timothy, who by nature appeared to be timid. I was thinking of the admonition that's given in Acts chapter 4. It says verse 29. And now Lord, behold their threatenings, and grant unto thy servants, that they with all boldness speak thy word. So it's very important, isn't it? Some years ago there was a brother that attended a few meetings in Woodbridge. He was originally from Romania.

And he spoke about the very difficult times. Living in Romania under the dictator there with a very harsh regime. And very often he would smuggle Bibles from his house. And the authorities came in and caught him on one occasion and brought him before the court. And when he got there, the judge said to him, is it true that we found the Bible in your house? You said no, it's not true. I had many Bibles in my house. And the Lord gave him boldness under those circumstances. Naturally he was a very timid brother, but on that occasion the Lord gave him boldness. That probably he was detained for a short period of time but then released. So we're thankful for that bold testimony that he gave. Bill, assuming the sound mind. Is just that a sound mind? We know our brains. Our physical brains are not the same as our mind. Our minds are above that. It survives our death. Is that right, Our minds? What courage? Could someone who's beginning to fail. Baby with dementia or something? What encouragement could they take from this verse? That God has said something and the mind that's above the brain. To thy faith. Take encouragement from that as they see a deterioration. I can only tell a short story, but it could be repeated a number of times. I remember well a few years ago having lunch with a dear brother and his wife who had fairly advanced Alzheimer's disease. And if I talked about anything natural? To use a common expression, he was all over the map. But as long as I stuck to spiritual things in the Word of God, you'd never have known there was anything wrong. And maybe others have had experiences like that. I've had it several times and I don't believe this term sound mind means a mind that's in full control of itself in every aspect of life. I believe it means a mind that is under the control of the Spirit of God. And how often we find that as we get in 2nd Corinthians 4. Though our outward man perisheth, yet the inward man is renewed day by day. And how often have some of those who we say it very kindly, those who have been what this world would call mentally challenged, and who have not been born with what would naturally be termed a sound mind, and yet God has used their minds. Under his control to say words that have been such an encouragement and such a help and just the right word at the right time. I remember

well reading a story, and this happened many years ago because the Telegraph was invention invented way back in the 19th century and this young man was fairly if we would. Say it kindly, simple minded, couldn't really do book learning, couldn't really grasp many things, but he knew the Lord and he knew the word of God. And someone came to him and told him about the Telegraph. This was long before the days of the telephone and how that they could send messages from A to B and get there in very short time. He had a beautiful answer. He said, oh, he said, I know something even better than that. And he started a quote from Isaiah. Just imagine, he said, I know someone and he says before they even call, I will answer, he said, if they got that yet.

Amazing. And there from a boy that probably, I don't know whether he even knew how to read. But he knew the Word of God, and he had the right word for the right time. I believe the Lord can give that, wouldn't you think, brother? There's. Concurred with their. Thank you for that. Again, I say let's not pretend to be what we're not. A dear brother back in the 19th century wrote something like this, and some will recognize the source of what I'm going to say, he said. Wherever there is an attempt to set up and display the position in the unity, there will be nothing but a mess and a failure. Really. Yes, he said. God will not take that place with us. In order to be in the place of his strength, we must be in the place of his mind, and that is in the recognition of the ruin of the church. But once we take that place, there can be no limit to the blessing that the Spirit of God can give. He was referring to the fact that some felt because of the recovery of the truth, Oh, we're back in the days of Pentecost. God is going to reunite all, christen them together. Everything is going to be happy again. We've got the truth that Paul committed so faithfully to Timothy. God has restored it to us. We can enjoy it, we can, but no. Is there going to be a reuniting of Christendom? Not in God's way. It will come in Satan's way during the Tribulation, but not in God's way. But if we want to walk in the pathway of faith, there can be no limit. The blessing that God can give, and we need not have the spirit of fear. 50 years ago that all those young people were getting saved in Cedar Rapids, word came from people who heard about it and said that can't be a work of the Spirit of God because this is a day of ruin. It's a day of small things. Remember how discouraging that was to hear that not just to me, but others? And I remember the Lord speaking to my heart and saying, let me decide how small small is. Brother Bill, what you just said is there's an open door set before us and I remember the Lord pointing that out and all we have to do is walk through it and let him decide how small small is. But it is so important, isn't it? In our day, we've gone through that pandemic. And. See so much fear on every side. Rather than we need to be careful, we need to take precautions, but don't let fear dominate our lives. That is not the Spirit that God has given us. I must say I enjoyed 2 verses in Psalm 56 that were mentioned in connection with fear. The first one is in verse 3. Sound 53 six and verse three. What time I am afraid I will trust in Thee. So what is the remedy when we do feel fear? Trust in God. But now notice in verse 11. In God have I put my trust, I will not be afraid. He puts God first, and there's no place for fear there. In fact, somebody has said that this is the first and second class. Trained to heaven. First classes in God I have put my dress, I will not be afraid. Second class, you'll get there too. What time I'm afraid so there's there's fear there. I will trust in thee. So the Lord help his brother not to give place to fear in our life. Yes, we need to be careful and walk discreetly, but don't let fear dominate.

We need to learn to trust the Lord is over all circumstances and He has proved himself again and again as a God that can be trusted. If I walk up behind you in the dark, Bob and I go boom. You'll jump, you'll be afraid for a second. Things like that happen in our lives, all kinds of things. Everyone in this room has experienced fear, but what you do next is what you just said. What do you do next after you jump? Something startles you, life comes at you, and suddenly there's fear on. Reeves gave me some advice once, and he says there's a verse in the Bible that says be not afraid of sudden fear. What a strange idea that verse suggests. And he said, I experienced that in the Dominican Republic. I was walking along one day and all of a sudden I was filled full of fear for no apparent reason. And I took it that that was an attack of the enemy. And I thought of this verse not to be afraid of sudden fear. And then he trusted and it was gone. Remember some years ago Brother Ernie Wakefield from Montreal was preaching the gospel and he mentioned that one of the first places fear was mentioned was in the early chapters of Genesis and. He took up several of the sayings there. I was one of them. I was afraid. And there were four things that began with the letter I and he said that they were erased by the cross of Christ. And in connection with fear he turned us to 1St John 418, I believe, which says perfect love casteth out fear. So there was an antidote for each one of those. Fears and difficulties that surface there in the book of Genesis. We might mention one thing in connection with this seventh verse, not to be labored too much. You know, Brother Bob, you thought of getting into the second chapter and we'll do our best to get there, but. One thing we need to remember is that. Having confidence in the Lord and not being afraid is not at all compatible with pride. We cannot talk about pride, we never could, but far less so in a day of room. And if the Lord says, as he says here, God hath not given us the spirit of fear, that's true, but it also needs to be mixed. With a very healthy humility. In that we are part of the ruin of the church. Sometimes there gets to be the tendency. And I must confess that when I was younger, I was guilty of it too. That if in the great house that's mentioned in the 4th or in the second chapter, rather a great House of Christendom, there is moral evil and doctrinal evil. Thank God there's one corner of the great house where things are done right, and although we wouldn't say it out loud, by implication it was well. And that's where I think we are. No, no 1000 times no. I had to learn that the failure will be most evident where the truth is sought to be maintained. Now that sounds like a paradox, but it's true. The more you and I seek to maintain and walk in the truth of God, the more the failure will be evident because there will be such a contrast between what is reality and what is not.

And that humbles us. It ought to humble us, and we ought to be humbled into the dust. But as we've said earlier, and we emphasize it again, that does not mean discouragement, It does not mean being afraid. It means going forward with what God has given us. But I like the way you brought that out, Bob, from Psalm 56. Put God between US and the fear and things will come in their right perspective, won't they? Like to just say a word to well I think. It's important to say that the ruin is of the testimony to the church. And when we look at God's eternal purpose of blessing for the church, you can't say that they're ruined there. It's in the testimony that we are responsible for. That's where the ruin is. And like you say, when we profess to have everything doing right. Be careful, because you're going to be right on the edge of some pretty serious things. Let's not do that, brother. Let's go on individually with the Lord and with our brethren. But God professed to be where everything is done right. We should seek that which is right, Definitely. And enjoy the truth of God as much as we can. But to profess that we are the ones that have it right is is going to be ruining itself. And so the Lord help us. The testimony is in ruins. If you go out into the city of Burbank, how many places say they're the church? There's any number of places, but I thought the church was one. The body of Christ is one. Yes, it is. It continues to be one even today. But the testimony to that truth is in ruins. And so you see what has resulted. The Lord help us, brethren, to distinguish that. I I trust that that's clear. Maybe you can clarify it more. If that's no, that's very clear, Brother Bob and I say a hearty Amen to that. The Church is the bride of Christ and. She will be presented, how does it say, a glorious church without spot or wrinkle or any such thing? But it's the outward testimony that is in Ruth. Amen. I was struck forcibly some years ago by hearing a statement made by Mahatma Gandhi, known to some as one of the fathers of Indian independence and for many years the British. Or occupiers of India. And there was a nominal Christian profession. There, but the statement that he made was that wasn't for Christians. I would be a Christian. So Doctor Lee, he was acquainted with what Christianity taught, but he could not see that connected with the way the professors walked so. What a lesson that should be to us today. When my mother was young. And I was young. She was very vigorous, very competent, very busy. In a little boy's

brain, I didn't really evolve. It's the only mother I had. I just, that was my impression of her. Fast forward. 80 years or so into her, when she's in her late 80s and early 90s. I go to visit her and to walk from here to that door probably take 45 minutes. And she was shrunken down, and she was reduced. And I used to think of that verse, Despise not thy mother when she is old. And so we have in verse 8. Be not therefore ashamed of the testimony of our Lord.

It's possible, I suppose, to be ashamed of the Lord in the sense of disappointed, as we had this morning, which leads to discouragement because our hopes are somewhere they don't belong. We get called up short and we realize that we have had our hopes somewhere there, and we have to be brought down and realize our confidence is in the Lord. But to be ashamed of the testimony. It can be a response to seeing the weakness and outward testimony as you put it off, and not ought not to be that expression. The day of small things comes behind a phrase, if I remember right. Don't despise the day of small things. And so we recently had the experience of visiting some very small. Gatherings, literally two or three. It was so encouraging. You go there and they're just. They're just for the Lord, they're engaged with Him, they're digging into the Scriptures, they have various personal ministries and all the rest. It was so heartwarming. And so we ought not to despise the testimony our mother when she is old. Near neighbor of mine brought me to a little farmhouse over 45 years ago, and it became that testimony. There became a mother to me, it nourished me, it protected me, all those things that Bill Brockmire was talking about. So yes, it's weaker. We ought not to despise it. It's precious to him and it's a great privilege. To be in any way identified with it. Oh, I gotta drive an hour and a half and there's only four or five old people there. No, you get to drive an hour and a half only and there's four or five people there. It's as you say, it's, it's a perspective. And yes, your testimony is old in, in, in North America. Other places it's not. But let's not despise it. It's precious to him. We ought to be able to look back and see how precious it is been to us. And value it as such. It's been said that in First Timothy we have the testimony of the Lord, and in Second Timothy we have me as prisoner. And it seems like the line of things we're bringing out is really ashamed of me as prisoner. Paul cast out. Paul not listened to. May I suggest to brethren, the testimony of the Lord goes beyond the practicing of the truth that there is one body. One body isn't even mentioned in First Timothy. But there's many things that are brought in that I believe are encompassed in the testimony of the Lord. Chapter 2 we have the furtherance of the gospel. There is one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified and detained time. It's part of the testimony of this, the gospel. You come into proper place of the man and the woman. You get the place of the care for. You have the care of oversight brought out in that chapter. You have a matter of diet. You have a matter of of exercise in chapter 4 you have the matter of. Caring for the widows, we have some very intense things and yes, we even have the matter of relationship to government in terms of prayer and for on the chapter 2, chapter 6, we have the matter of stewardship and money and things of this sort. And so I don't, I appreciate very much the remarks that have been made. I, I do think we, we get a little bit off track when we limit the testimony of the Lord to the, to the gatherings that were in as small or large as they may be. I connect that more with Paul, me, his prisoner that was reproached. There was a day when the Christian testimony was mighty and powerful. And impactful and now we see our great weakness and especially in our local assemblies. But let's not be afraid of be a let's not be ashamed of me as prisoner either. But I I would just like to add that in regard to the comments that have been made. As you said, we get to drive there. I love that. It's a privilege to do that because he's there. And if we forget that sometimes, and I know it's, I'm sure you've experienced in others talking to a young person who's discouraged because they go someplace where there's only a few, well, how about doing something about it? There's power. Not like what build he exhorted us. It's not, it's not Pentecost power, but there's power. Doesn't Philadelphia? Aren't they told there's an open door before them? Isn't the Spirit of God the same Spirit of God? Isn't he still gathering people? Isn't he still saving people? Well, by faith, can't you act and do something about it?

I don't believe that the Apostle Paul was just being sentimental. Here in the early part of this chapter. Though it you could think that. In verse three he refers to his forefathers. In verse five he goes back a couple generations with Timothy. As if he's rehearsing in his mind, looking backwards. It very much reminds me of Deuteronomy, where I think it's around chapter 8 of Deuteronomy. They were considered the way that the Lord LED them. And Paul here is we'll get as one would get if we cut all the way to the 4th chapter. I'm now ready to be offered the time of my departure is at hand. He's. He's very reflective and he feels like almost like he's Moses and. It but I I'm going to be going to. But the reflection. As he sums it up to Timothy, as Timothy is going to be more like the Joshua, Timothy is going to be serving the Lord. Hopefully, as Paul would put it, with power and love and of a sound mind. And so he rehearses these things from the past as they did, they were told. Consider the way the Lord led you. He led you 40 years through the wilderness. You went through that ball earlier, but then it was now I'm going to bring you into a good land, a land of brooks, of water and wheat and all these wonderful things that's ahead of you. And so to me, it seems like Paul is in this, in this between things. Not for him personally. He knew from the Lord apparently that it was personally the end of his spiritual life, but but not for not for the the Saints and not for Timothy. And he's encouraging him. You, you can see what the Lord did, but you got to go forward. And whether I'm here or not, you're going to need power and love and of a sound mind. And don't be ashamed of the testimony of our Lord and so on or of me as prisoner. And then he points forward. In verse nine, Who hath saved us, and called us with an holy calling, not according to our works. I don't believe this is a gospel theology that we're saved by faith and not by works, though that's true. We get that in other places, but it's not works of any kind spiritually that supported testimony here. As to responsibility, there has been failure. But what does he say but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Paul, by the Spirit of God, had this remarkable buoyancy or resilience to be able to keep looking forward to that which was sure and solid. And so as, as we could say about this, this second epistle, Paul is optimistic. He's realistic about what's going on, but he's optimistic. And it's not discouragement to to to bring Timothy down, but to glue him up. It's a good land like like like Caleb. It's out there and and and the Saints of God are loved by him and serve them. You're going to need. Love, power and love of a sound mind. God's eternal purpose cannot fail, can it? Given us in Christ Jesus before the world began. Here we are in time. As I'm going to say, it works. Maybe I'm stiff necked and hard headed, but who do you think's going to win in the end? God and His eternal purpose for me and my stiff necked and hard heartedness. God knows how to handle that and He will, but His eternal purpose is going to be fulfilled. That's so wonderful to keep in mind.

So it's just beautiful to connect verse 8, brother. And again, we mentioned it before with verse 12. You're saying he says to Timothy, be not thou therefore ashamed of the testimony of our Lord, nor be his prisoner. Verse 12 For the witch, 'cause I also suffer these things, nevertheless. I am not ashamed. Oh brother, this is such a encouragement to us. I know. From my belief and am persuaded that he is able to keep that which I've committed unto him against that day. What confidence? The apostle Paul speaks with a theory should encourage us. What a contrast with John the Baptist who won, the Lord said. Greater than all the prophets. He got to a point in his service where he's in prison and he has to send messengers and say art thou he that should come or look we for another? That was the essence of his testimony. And yet he got in his in his mind, in his heart, his spiritual mind. He got his heartened and confused. What a contrast here with the Apostle Paul. He's at the end too. He's in prison and he says, I know whom I have believed. It's not intelligence that. Brings a clear testimony, I think, of the testimony of the blind man that was healed. His statement was one thing. I know that whereas I was blind, now I see. He didn't have to

testify about anything else. Maybe he didn't have any knowledge about anything else, but he could testify about what he knew. Perhaps in closing, we could sing the last two verses of 200 and 34234, verses 4:00 and 5:00. Made mighty expose most feeble are we yet trembling before our great leader they flee. Verses four and five of 234. My voice is in much good today, so maybe some other brother could raise the tomb, please. Why did your soul. Hurry. Yeah, traveling before. Greatly. Are. Never the bad wall. Is this lonely? Yeah. Regarding our Father, give thanks for another opportunity. Have our hearts drawn toward these to the heart. Lord Jesus, we just would thank Thee for the glory that soon ahead. In the meantime, Lord, help us to. The gifts that we do have to use them for thine honor and for the blessing of others too. We thank Thee for this time together, our God and Father, and the name of our Lord Jesus Christ.

Burbank Conference: 2022, 2 Timothy 1:12-18

Reading

238. 238. Our shepherd is the Lord. Living. To God. Is so understandable. We are. Someone. God Restore. Sin his way. Really makes our goal of George LeBron. Romney. Mercedes. Benz. Wherever we believe our love and we're faithful. Shall we be as much as we shall live in? Rejoice. Before we pray, I'd like to read. 4 verses out of Acts 16. Acts 16 verse 11. This is Paul with his group, therefore losing from Troas who came with a straight horse, to Samantha Rosia and the next day to Neapolis. And from thence to Philippi, which is the chief city of that part of Macedonia. And a colony. And we were in that city abiding certain days. And on the Sabbath we went out of the city by a Riverside where prayer was want to be made. And we sat down and spake unto the women which resorted thither, and a certain woman named Lydia, a seller of purple of the city of Thyrotyra, which worship God, heard us whose heart the Lord opened. And she attended under the things which were spoken of Paul. I'd like to read the last half of that verse again. Whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized in her household, she besought us, saying, If ye have judged me to be faithful to the Lord. Come into my house and abide there. And she constrained us.

Notice the prayer meeting was consonant at the Riverside. Paul went there, and when she heard Paul, her heart was changed. She attained into Paul's doctrine. And she has now a new purpose. It's beautiful to see this change in this dear sister's heart after hearing the words of Paul. We had the words of Paul before us here in the reading meeting. Let's give thanks. Our Father, our God. We're thankful for the portion before us. These last words, a servant Paul gave through the Spirit that we can enjoy 2000 years later and take in. We pray our Father and our God, that the Holy Spirit. We would continue to lead and guide. And direct in this portion before us, as we're sitting here in the last days, our Father, we recognize this. And that we may come away from a prayer meeting as well as attaining into these words of Paul that have changed lives as well. So we're thankful, Lord Jesus, to have thyself before us and thy precious name. We give thanks, Amen. It might just interject a personal note in connection with the scripture that was read. Some years ago I had a chance to go down into Macedonia. And I stood on a high Crematory or point along the coast overlooking the Aegean, and just down below was that city of Neapolis. And my heart overflowed when I saw that city because I realized that was the 1St place on the continent of Europe that the Apostle Paul set foot off. And I felt if it wasn't for that, I wouldn't be in the place of blessing that I'm found now. I had suggested the barrier. I think about verse 12. Is that that reasonable? Yes. Maybe you could read into chapter two. Yeah, I had suggested possibly going down to verse 13. Go ahead. Have you got another suggestion? That's good. Second Timothy chapter one starting with verse 12 for the which cause I also suffer these things. Nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day. Hold fast the form of sound words which thou hast heard of me in faith and love, which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. This thou knowest that all day which are in Asia be turned away from me, of whom are fie jealous. And homogeneous the Lord give mercy under the House of onus. Ephraus. For he off refreshed me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently, and found me the Lord granted to him, that he may find mercy of the Lord in that day, and in how many things he ministered unto me at Ephesus thou knowest very well. Chapter 2. Thou therefore, my Son, be strong in the grace that is in Christ Jesus. 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. Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandmen that laboureth must be first partaker of the fruits. Consider what I say, and the Lord give the 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 evildoer, even under bound bonds with the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation. Which is in Christ Jesus with eternal glory. It is a faithful saying, For if we be dead with him, we shall also live with him. 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.

If we want to stand for the whole truth of God, we are going to suffer for it, as Paul did. Most of the time the opposition came from the Jews, and we still find today. The Judaizing principles that have been brought into the professing church, which have brought Christianity down to the level of a worldly religion, and Paul suffered on that account. But he says here. I am not ashamed. Why could he say that? He could say that because he knew that what he had taught, what the Lord had given him, was the truth of God. And even though it was not widely accepted, even though, as we find out in verse 15, that all they which were in Asia had turned away from him, Paul says to Timothy. It's the truth of God. It's worthwhile. Carry on with it. And what we have here, which has always been a particular interest to me, are the two deposits that are mentioned, one in verse 12 and one in verse 14. And it's not clearly evident in our King James translation. It's far clearer in the Derby. But when it says there in verse 12. That which I have committed unto him against that day. The word there should is accurate in the Let me start again. The word that more accurately describes that is the word deposit. But then in verse 14 we have that good thing which was committed unto thee. The good depot. And we all know, all of us what a deposit is. It's something that we put somewhere for safekeeping. And here there is a deposit that the we have or we should be committing to the Lord. There's one that Paul had committed to the Lord, but then there's a deposit the Lord commits to us. Maybe we can enlarge on that a little. Every time you and I speak well of Christ and live and walk before him according to the precious truth that God committed to Paul, you and I are laying up a deposit there in heaven. Down here in this world, men pay a lot of attention to their investments, pay a lot of attention into where they put their money and what kind of a return they're going to get, and. Sometimes they get into the stock market and well, now what's going to happen is the market going up or down and what kind of predictions can we make and so on. And they get listening to various people that are supposed to know what's happening and

they're very concerned about what is going to happen to that deposit. And at least in the past, not so much today, there have been banks that have failed. And people have lost their money. There's one place where you can put a deposit up there in glory and you'll never lose it All in all. God keeps it for us, and Paul says he is able to keep that which I have committed unto him against.

That day, what's that day? That day refers, I believe, to the judgment seat of Christ. When your life and mine will be reviewed and God will place His stamp either of approval. Or disapproval of how we have used what He has committed to us. And I say to myself, what kind of a deposit am I making up there? But then just to make the comparison in verse 14. Paul says to Timothy, The good deposit which was given unto thee by the keep, by the Holy Ghost. Which dwelleth in us. You and I have been given a deposit as well. And it may be different for every one of us, it may be different for other people out there in other parts of Christendom, but whatever the deposit is, the Lord says. I want you to keep it. Are we keeping it or are we giving it up? Are we valuing it or are we throwing it away? Our brother yesterday was mentioning the importance of all that we have been given. And we have. Without boasting, many here have been raised under the sound of excellent ministry, ministry that very few people have the privilege of hearing. Are we willing to live and walk in the good of it? Paul says that good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in US. Now I know I've skipped over verse 13, but. Those two deposits are very important to us, one that we make up there with the Lord, one that the Lord makes down here with us. It's interesting here in Matthew chapter 6 where the Lord brings in that two aspects of depositing, one what we should not deposit and one that we should deposit. In Matthew chapter 6 verse 19, he says. Deposit not up for yourselves treasures upon earth where moth and rust does corrupt. For these breakthrough is still but the posit up for yourselves treasures in heaven where neither moth nor Russ corrupt and we're thieves do not ride through nor steal. And here's the the secret of all that for where your treasure is here's where your heart he also well we know where Paul's treasure was, wasn't it his object was the Lord Jesus and he was running a race and he was going through. Race and faithfulness. And so in the in the second. Chapter that we're going to be getting into. He could say. And I've lost my place here. Just a second here. Yeah, and. Excuse me a minute here in in Titus. Chapter 3. He could say lost my place here, I'm sorry. In in the 4th chapter Second Timothy, he could say I have fought a good fight. Finish my course, and I've kept the faith, and henceforth there is deposited up for me a crown of righteousness. Mr. Lord, thy righteous should shall give me in that day, and not only me, but unto all them also that love is encouraged. Was 13 is good to connect I think with verse 14 isn't it? Deposit is the outline, that's what the new translation reads, holds fast the outline of sound words which thou has heard of me in faith and love, which is in Christ Jesus. It's the.

Teaching that Paul gave us, and I just want to encourage young people to get an outline of Scripture. I still remember a meeting that Gordon Hayhoe gave up and I think it was in Toronto. He went over the whole book of First Timothy in one meeting. I can still remember how edified I felt after that meeting. He gave us an outline and once you have an outline, you know where to put the pieces and that is very helpful. So try to get an outline of Scripture. And I think that is sometimes we go into Scripture in a lot of detail, and I don't say that's wrong, but we do need an outline. And So what is First Timothy deal with? It was the House of God in its order. That's what he taught us there. And he went through every chapter and gave us an outline. He didn't go into details too much, but it was an outline. And I found that. Very helpful. Somebody is going to build a house, they have the plans for that house and they know where to start and they know where to put everything because they have the outline, the plans. And so in Scripture it is the same thing. I must say, dear young people, I too was brought up in the meeting and I must say when I was a young person. Walla Walla, I didn't really understand very much of what was said. But little by little, as I grew, I picked up something here and something there. And as time went on, I could pick up more. And it has become a treasure in my heart, the knowledge of the truth of God. And it's so important, especially when we're talking about Paul's doctrine, because he brought in the heavenly calling of the church. As no other one did. And he was a special instrument chosen for that purpose. And today when I see how covenant theology has affected the Christian testimony, which basically teaches that there is no difference between the Old Testament believers and the New Testament. It's all one group. Not to understand that there is an earthly people and a heavenly people hinders a lot that needs to be understood. When God promised blessing to Abraham, you remember how he said it, that his descendants would be as the stars of the heaven and as the sand by the seashore. Two spheres of blessing in God's eternal purposes, and the church is part of the heavenly sphere. And to understand that is so helpful and that's why we need the outline of Scripture. I think of the first few words of this verse hold fast. And some years ago I was reading in the first chapter. Judges. And I was very puzzled by a few verses that I read there, beginning at verse 6. An Adoni Vizac fled, and they pursued after him, and caught him, and cut off his thumbs and his great toes. Dhoni Bizak said three score and 10 kings or 70 kings having their thumbs and their great toes cut off, gathered their meat under my table as I have done and so forth. I thought, well, that's a very puzzling verse. Why does it go into those details? Having your thumb cut off, having your great toe cut off. But then I realized, without the thumb there could be no grasping, there could be no holding. And I thought of those scriptures that we have that exhort us to hold fast. Without the great toe, there is no real balance that would enable us to stand. And so we have so many injunctions, admonitions to stand fast.

After that, I realized why this verse occurred in the first chapter of Judges. What you were saying about verse 13, the outline fits well. With that verse in the second chapter, verse 15. Study to show thyself approved unto God, a Workman that needeth not to be ashamed in this part, rightly dividing the word of truth. My godly mother taught me an interesting lesson when I was young. Confused sometimes about where to put things. Like you get a bit here and a bit there, but how it all fits. We used to put puzzles together in the winter in our house and play board games and that kind of thing, and she said to me, it's like putting a puzzle together. You have 1000 pieces dumped on the table. Where do you start? You start with the corners in the outline. And then how do you rightly divide? You put the colors that are the same in the same spot. And I remember playing with kids who put a puzzle together. They find a piece and it looked like it fit, and they'd be trying to force it in there. And I said, what are you doing? Why are you trying to force it in there? You're not going to get the right picture. But there's people like that. They're impatient. They want to force it into the spot. We'll put it with the colored pieces and then you'll come along. And this is my mother. And you'll know where it fits. And then you put it in and the picture slowly grows. I've never forgotten that idea, that thought. And I've shared that with young people and newly saved folks saying don't worry about getting that thing together overnight. You know, the Lord will help you. And you just do that like a puzzle. It will fit together and the Lord will guide you that. I think that's a good illustration of those two things. Get in the outline and then rightly dividing. Learn something if we have to unlearn something first. Much easier if we would come to a subject open and willing to to learn the truth rather than having to other amount experience or others to have to overcome a wrong understanding the passage. I say that I know we need to press on to the chapter, but I would just like to reference back to verse 12 again in regard to what Brother Bill has already mentioned. Passage that I misunderstood for some time. And we may sing a gospel him. For I know whom I have believed, and am persuaded that he is able to keep that which I have committed against unto Him against that day. And what are we thinking about? What are we singing about? We're singing about our souls committing that to the Lord. It's not what the verse is talking about. The context of this verse here. Was the end of Paul's ministry and there is in prison. What does he have to show for it? Didn't have anything to

show for it. He shows all that are in Asia. He turned away from me. I'd like to reference the passage back in Isaiah 49. Again, not to linger too long on this, but I believe it's a beautiful word of encouragement for us in a day when you see there's so little to show for our efforts but Isaiah 49. Verse three. It's in reference to our blessed Lord. And said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have labored in vain, I have spent my strength for naughty and in vain, Yet surely my judgment is with the Lord and my work with my God. When the Lord Jesus ended his earthly ministry here, what did he have? A few devoted woman that came to the grave says and Daniel that he'll be cut off and have nothing, nothing in regard to Israel. What did he have to show for his labor? He said, I've labored in vain, but what does it then say? Yet surely my judgment is with the Lord. In my work with my God. And now saith the Lord that formed me from the womb, to be his servant, to bring Jacob again to him. Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing, that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preservative Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. We see the end results of the Lord's ministry blessing that has come to us Gentile dogs even in this day, and Israel will be restored in the coming day. But I say that as a word of encouragement because sometimes we come and just say, as we sometimes say between us, we don't say I've tried and failed anymore. We say we failed, but we tried. And yet the Lord is going to take that up and His own purpose and His own accomplishment since this is the context.

That Paul is ministering and seeking to encourage start off without as a groundwork. He's in prison and yet he is his words of encouragement for him to go on and again, as you mentioned brother Sam in chapter 2 just to anticipate a moment in verse eight of that chapter. The reason the Darby remember Jesus Christ of the seed of David raised from the dead according to my gospel were to remember him of the seed of David. Where is he now? He's in resurrection. His ministry down here. There was nothing outwardly of show, but in resurrection He sees the food of his work. And established and bolstered in that truth will give us great encouragement to go on in the day of of weakness and great outward failings. It's good to be reminded if you have that we need to get a correct understanding of what the text is actually teaching. But we're application of it is also wonderful. I don't know how many times in my life that inner conversation that I've had with myself that we all have. Being troubled that I have said to myself, I know whom I have believed and am persuaded he is able to myself those words. I'm not talking about the the doctrine that's being taught here except this, this idea, this principle. Why wasn't Paul ashamed? Why could he say this? Because he knew somebody and he knew him well. And if you know somebody and you're facing something that's. Very believe our impossible in full. You may say this to yourself. I know whom I have believed that confidence there in this person. You can express those things and make that application. We know what the doctrine is for here, but how helpful is that and realizing that's why Paul could say that because he knew him and you can say to yourself, well, maybe I need to get to know my Savior better so that I can have confidence to say something like that. Because any believer can say that and then stand on that in the face of all kinds of trouble and difficulty. I think that's that's good that we realize that before Paul starts out with this idea of an outline, he says this. He does not say I know what I have believed. He says I know who I believe. It is, it is critical for all of us. There's so many situations where we come to the end of our knowledge, where we come to situations we don't know how to face and we have to just turn to the one who we believe. That's what we believe because we don't know. Maybe some know a lot more than I do, but I come to that quite regularly and. Yet it's important that we have a knowledge, it's important that we have an outline, it's important that we understand the truth. But sometimes we come to the point where we just have to say, I know who. Well, the truth of God, properly understood in the soul, will always lead us back to the source of it, won't it? And that's so important. If Christ is not the object, then mere truth by itself is not really enough to keep us. It has to be connected with the source. But as we've been saying, Paul brings out, and he was the special vessel given that truth. Brings out the truth of the assembly. For this dispensation. Very, very important and his brother Bob was saying it's very, very helpful to have a good outline of sound words and without going wanting to go ahead you get it expressed in the seventh verse of the next chapter, chapter 2. Paul says consider what I said and the Lord give thee understanding in. All things. We will never understand the Word of God. Unless we understand the Church of God, the truth of the assembly. And how everything fits around it. It's central to the understanding of everything. One brother expressed it well, he said. Paul gives us the truth of the assembly in which everything is displayed and it's true. And he could say there in Colossians he was given the privilege and responsibility to complete the word of God.

There's no further revelation after Paul's ministry. Filling in the details, yes, but no further revelation as to God's ways with man beyond Paul's ministry. And if we lose sight of that? And a brother, brother said one time I thought it was very good. And it's true, I never quite seen it that way before. But he said when the church loses the sense of its heavenly calling, humanly speaking, it loses everything. Now we need to clarify that. The Church is the bride of Christ will be carried up to glory when the Lord comes. And she'll be his bride there for all eternity. Nothing will spoil that. But as to the testimony down here, if the church loses a sense of its heavenly calling, humanly speaking, for testimony in this world, it loses everything. And I believe that's why Paul was so concerned here for Timothy, because essentially Paul knew that that was where things were headed. Satan was going to pull the church down to the level of a worldly religion and in that sense he was going to render their their testimony null and void in this world. And sad to say, we see that still going on around us. And so how important is it says here to have an outline of sound words and understand the ministry that God gave to Paul and then how everything else fits perfectly in around? That this epistle is written to an individual, it puts an added perspective into these exhortations. Because we might comfort ourselves and say, you know, someone may ask us at work or at the, you know, at the coffee pot or at school about a line of things. And we say, well, and we, we, we caught up, draw a blank. We say, well, you know, the brother know. And, you know, we have that collectively. And, you know, Tuesday night or Thursday night, you know, I'll hear about it again. And it's there. Well, that's good that it's there, but this is a personal exhortation from one man to another and the truth. Yes, reading meetings have been a blessing for the Saints for almost 200 years. But there is something we don't talk about that much, which is that truth in a vital way is communicated from person to person, from grandmother to mother to little boy to little girl, older brother, younger brother. It is. It's the way the truth is passed on. It's personal. It's in a personal context that it's passed on and it needs to be held personally. And so he writes to Timothy in that respect. And so it says here. Uh, which thou hast heard of us? Not heard of me. I know Paul was unique in that he was impossible and unique even in his apostleship, but we can apply it to ourselves in that way. Heard of me in faith and love, which is in Christ Jesus. There are many brethren in North America in their homes. They have a shelf full of black books. You know what I mean? There's about, what, 35 or 37 of them? I've seen them in many, many homes. I was in a home once for lunch years ago. The assembly was, in my judgment, tipped upside down on a certain matter that I thought was very simple, but it was upside down. And this couple had us for lunch. We were young, they were older. And I said, well, it seems to me from Scripture that it ought to be this way. And the sister said, well, this is the way we've done it for a long time. And she pointed in the sitting shoe. We have all the books. And she pointed to that long black robe. Now, don't get me wrong, I have a black robe too. I love it. I love it. I travel with someone all the time for business and now for other business. So I value it. That's not my point. But my point is we have to lay hold of these things individually.

When when the children of Israel that were in captivity in Babylon. Were released by the by the Persian king Cyrus, I believe it was. The Lord stirred up their spirit to come back. It wasn't everybody that came back. It was some that were stirred up by the Lord. They came back and before they left there was weighed out to them by weight and by number, precious vessels of silver and gold. They were numbered and they were waved when they got across that dangerous travel and they got to Jerusalem. On the 4th days, I think it says eight, they were weighed out again. And it exercises me personally because much has been weighed out to me and to all of you much, and it's precious. But when I get home to see the Lord and be with the Lord and he reviews everything He's given me, it's going to be an exercise. Was it weighed this much and now it was this much. How much did I lose along the way? How much did I spend? And years ago I was reading some ministry by that brother who wrote, whose writings were collected in those black books on Matthew 25 and the talents. And at the end of it, he said it all boils down to this. Have we sufficient love to trade? Oh my. I must have shared it with my wife or else she read it on her own, because whenever I would get. Spiritually lazy. She would Zing me back with that comment. Well, do we have sufficient love to trade? That's exercising, isn't it? Paul was seeking to stir Timothy up. He needed the power of the Holy Ghost to keep what had been committed. We get that of verse 14 when it's in the context of faith and love. Expand on that thought a little bit. That phrase. Please. Sufficient love to trade. Well, we're reading Galatians where they were struggling with legality. This little expression I think of sometimes in the 5th chapter, Faith which worketh by love. And you say, well, you know, we need to. I heard some brothers speaking between the meetings today about contending for the faith. So on all of that, there's been a lot of contending amongst us over the decades that I've been alive. But has it always been with that absence of contentiousness? Has there been love driving it? Because faith works by love and. I suppose that's all I can say about it. You know, it's, it's very personal. In the early verses, and not to go back, but why does Paul? Why does Paula, why will he point to an onusiferous as we get to it? Why does he say in verse 4, greatly desiring to see thee, being mindful of thy tears? That I may be filled with joy. It was personal between him and Timothy. And that was kind of like the, the, the medium of these, this communication of spiritual things. We're not robots. And I read a comment the other day. About grace and truth. Truth is simple. Older brother said that in his writings, truth is simple. It's a light. It turns on. You can see turn on the light. It's it's all there. But grace is what's needed by us and faith, which worketh by love. So I don't have much to say other than that we've received the truth personally. We're drawn where our hearts are knit together. And it's not just a robotic thing in the assembly. If it becomes robotic, we're going to be the losers. What assemblies? Where there is, where there is personal, Where there is Phileo? Bob and I were talking earlier this morning where there is. The the affection side of love. There's an atmosphere for spiritual growth and for holding that good deposit which has been deposited with us. And ultimately. As we said earlier, the mere enjoyment of truth will not keep us. I can trade in truth.

Without really being close to the Lord. Now don't get me wrong, we need the knowledge of the truth, but ultimately. We will, if I could use the term run out of steam unless our affections are involved and if our affections are involved. That's what keeps us going. And you find that constantly in Paul's ministry, constantly over and over again, expressions that bring before us faithfulness to Christ, the love of Christ, the enjoyment of His love, and the enjoyment of the truth. Why? Because it is connected with the One who is our Lord and Savior. And if that element isn't there, then we can. We can. Talk about truth, we can even minister it, we can delineate it and all the rest of it, but it will not keep us without our affections being involved. Just recently. I read something that I hadn't read before. Some years ago, my Uncle Guilford wrote a history as much as he could remember the gathering in Woodbridge, NJ. And it goes back. Into at least the early 1880s. And he recalled some of the early brethren and sisters that were in fellowship. And I found out some things that I didn't know before. For example. My grandmother's parents. Were in the assembly in New York and my great grandmother as a girl. Was a servant in the house in Germany. Where Brother Darby used to regularly visit. And he was given the title Hair Doctor. A name of respect. But she commented on the fact of how gracious Brother Darby was every time he came and visited, and what an encouragement he was not only to his hosts, but to all of the staff in the house as well. And so we need to cultivate very much of that same spirit, do we not? The Song of Songs, which is Solomon's Let him kiss me with the kisses of his mouth. For thy love is better than wine, because of the savior of thy goods, or thy name is as ointment or forth. Therefore do the virgins love me, draw me, we will run after thee. The King that brought me into his chambers. We will be glad and rejoice in thee. We will remember thy love more than one. Someone once said that I don't know that they used the term trading and truth as you have, but when you're about the business of trading and truth, I guess if you have a sense that you're being about your father's business, it makes a difference. You think it's your business? Or if you think you're being about your father's business, it makes a difference in how you approach what you're doing for the Lord. You realize the value of the truth rather than the form of sound words? Then it's something you want to hold fast to, I must say. Mention was made of the reading meetings and how the Lord has used reading these. It says let the prophet speak two or three. Let the others judge, our brother Clem Buchanan said. I think that applies more in a reading meeting than it does in what we call an open meeting, although the principal still applies there as well. But and I, I can say that that I have really profited by that because there's a balance in a reading meeting. I can say something and I might be a little bit lopsided and one sided. Another brother sees that and helps by bringing in some other scripture and I found it very helpful reading meeting.

It's interesting in Latin America, or I should say not all over Latin America, but in Bolivia and Peru, and I think in Argentina too. If you go there, you probably will never be asked to have a meeting. They don't ask speakers, brother. They come together with the recognition that the Lord may use somebody to give them something. And I find that that I come to a meeting like that with exercise. I've not been tapped but I come with exercise. But not only I, but. The others come with exercise too, and we need to come to a meeting with exercise and somebody is, and I don't discount having an address, brother, but not criticizing that. But I say when we come with exercise, then there's a different attitude. If I know somebody else is going to have the meeting, I kind of sit back without the exercise that perhaps I shouldn't have anyhow. I think that is part of holding the. Form or the outline of sound words and I just want to express again the importance of understanding Paul's doctrine in relation to what was the truth in the Old Testament times there's a distinct difference between Israel, God's earthly people, and God's heavenly people in the present day, the church and that is not distinguished in the. Much of christened and today even evangelical Christian. One of the things they say that the temple is a building. There's the temple there. When you go there you have to be respectful of the Lords presence. Isn't the Lord always with us? Shouldn't we always be respectful of his presence? Where is the temple now? We are the temple and we should always live in the fear of God. So you see the difference there was between the the. People of Israel and they have their temple, which was a sacred place, no doubt about it. But that's not the case in the New Testament. We need to distinguish what is the temple. Now, another thing that I found interesting, and I mentioned this for the young people, sometimes they say why don't we use instrumental music in our meetings? That was something that was proper in the Old Testament, and David says in the 150th Psalm, praise the Lord with all kinds of spirit of instrumental music. But in the New Testament, where do you find instrumental music? There's two instruments that God. Speaks about in the New Testament that we are to employ in the praise of our God. One is the heart and the other is the lips. Those are the instruments we use and I find that so interesting and important to keep before us. There's a reason for these things. Another thing is the clergy in the Old Testament was only one tribe, Levi, that was chosen to do the service of God. Of that one tribe, only one family, the family of

Aaron was to be what could go into the holy place. Know that one family, only one person could go into the holy of Holies only once a year. That's the one it was in the Old Testament. Today we have what is called the clergy, certain ones that are qualified, other believers. No, they just sit there and do nothing. Brethren, I think we need to be exercised about this. And I've been thankful for some of the exhortations that have been given to our younger brother and especially when it relates to prayer and praise to be occupied, to be exercised with expressing our praise to the Lord that. Belongs not only. Two brethren who sit up in the front row here belongs to us all, and it's important, I fear sometimes that we get to looking at a special class amongst us as if they are the labouring brethren. We're all laborers in different ways. Let's not give place to the idea of a special class amongst us. Thank God for what we can do for the Lord. But everyone should be laboring for the Lords and so.

Idea of clergy has been imported into the church. And it's done tremendous damage, I must say. I look at some of those that are called pastors. And they really don't have the gift of a pastor. I feel sorry for those men. They are loaded with all sorts of responsibility that they were never really meant to exercise. God is working amongst us all. Dear brethren, One other thing I say for the young people that one of the things that has been imported from the Old Testament is the principle of tithing. 10% for the Lord, 90% is yours. I sometimes say to people who insist on that. I say if you tithe, you are really robbing God of 90% because it's all his, you and I are only. Administrators, to use what God has put in our hands, don't think that tithing is the answer. Dear brethren, these things are some of the things that show the difference between what Israel was in the Old Testament and what the Church of God is in the New. And this is what the apostle Paul brought out so clearly in the New Testament. And may the Lord help us to hold fast these precious truths. I'd like to ask a question if I could. I trust in the light of what we've been considering. We have an expression. We've read it five times. I think it's seven times in this epistle, began in the first verse. This expression, the promise of life. This is what I'm thinking of, which is in Christ Jesus. What does that expression mean? Paul uses it over and over. It seems to me there's something very important that he wants us to grasp. When we consider this thought of what it is. Be in Christ Jesus. We're just considering faith and love, which is in Christ Jesus. And I just was thinking to make my question maybe a little clearer. You know, the man in Romans 7, he had a difficulty and it wasn't until he came to see this truth of being in Christ Jesus that that difficulty was settled. If also Paul wrote to the Corinthians. And he brings right off the beat, right out of the beginning, this thought of their sanctified in Christ Jesus. God has made it. Christ is made into them, wisdom in Christ Jesus. They were carnal assembly. They they were not in the good of this truth, but he lays it out before them. And we come here to Timothy and it's a day of ruin as we've had before us. And there's all this breakdown. And he brings before them continuously this thought of in Christ Jesus. It seems to me it's someone could explain it. It's foundational for us to lay hold of this in a real way that we understand it, that we can grasp it, and we'll have a real effect upon our soul. Well, for my own soul. Then it seems, it seems to me, that yes, we get the expression in Christ many times in Paul's ministry, don't we? It was one of those special revelations received by Paul from a risen Christ in glory, that the believer is in Christ. You get that way back in the book of the Acts. We could turn to it. Acts 13 is one of the earlier references to it and. Paul says there. Paul says in verse 38, Acts 13 and 38. Be it known unto you, therefore, men and brethren, that through this man.

Is preached unto you the forgiveness of sins. That much they had already heard from men like Peter and John and Stephen and others that had labored. But then Paul says in verse 39, and it's much clearer in the J&D translation it should read. And in him all that believe are justified from all things from which she could not be justified by the law of Moses. That is, the believer is not only forgiven. But he is now seen as being in Christ and. Without giving a complete explanation of it, it seems to me that in Second Timothy we find that there is a giving up. There is. A laying aside of the precious truth that Paul had given. And Paul has to say all they which are in Asia be turned away from me. What does he come back to? He comes back to everything that is in. Christ Jesus, the promise of life. Do we not have that life? Indeed we do. But the enjoyment of it, the laying hold of it, the present, living in the good of it, that is something that we need to have and all the other things that are in Christ Jesus. It seems to me that Paul wants to refer us back to the one who was the source of it all and to point out that this is not just some esoteric teaching, this is not just some high sounding teaching that he is going to bring before them, but that everything that they have relates back to that Blessed One who gave that truth, who gave all those things. Arisen Christ in glory. Do we have the right? I say it reverently. Do we have the right to say, well, I don't really. I don't really care too much for all that. I don't really. I can remember a young, young man of my own acquaintance. He was also raised, gathered to the Lord's name, and I can still remember his words. He said, I know I'm saved. I know I'm going to heaven when I leave this world. And that's all I need to know. That's that's it for me. That's enough. And I still remember a much older man who was not gathered to the Lord's name. And he said, I'm not interested in all these points of teaching that you get into the epistles. There are souls out there that are going into a lost eternity. That's what I'm aiming for. I don't care too much about all this ministry of Paul, really. Really. Where did that teaching come from? With whom is it connected? So precious was it and is it to the heart of the Lord Jesus, that He commits it to you and to me, not merely to be held as a deposit, although that is important, but for the enjoyment, because it connects us with Him Himself. Would you agree with that, Ben? You've obviously had some meditation on it. Usually the brother that asks the question has some thoughts of his own. I'm just thinking about this morning meditating on a little I have been. Really, really enjoyed reading a bunch of Bruce Anstey's exquisitions on the New Testament books. What a blessing they've been to very, very many. Saints, whenever this expression in Christ Jesus comes up in the passage that Bruce is writing about, invariably he'll, he'll spend a paragraph or two on it. And, and, and the essence of it is, is that we are in Christ's place before God. And I appreciate that simple way of how he he expands on it, of course, and you can see it for yourself. But that's a wonderful thought to lay hold of. We are in Christ's place before God. There's a hymn in our Little Flock hymn book that says we stand accepted in the place that none but Christ could claim. And this, this, this put so much value on the truth of the resurrection and the ascension of Christ. Because there's only one man that has been raised from the dead and he has taken a place as man that no one else has. But he associates us with him self in it even while we're still down here.

We just briefly touched on that in Philippians 3 the other day and you see it all through the scriptures. There is a man. In heaven, a glorified man, spirit, soul and body. When I was a teenager, I remember walking through a living room of a friend's house. And the the Americans had just, I think, landed some sort of a little buggy on the moon, and a man was walking on the moon, I think it was. Around 1969. And and the the words that he uttered were no doubt rehearsed in advance. He said one small step for a man, 1 Gray giant leap for mankind. Well, I don't know if it was a gianty. I know it wasn't a giant leaf for mankind because man is still what he was before that. And he'll be that way outside of the work of God's grace and his power in a human heart. So it hasn't been a great but when the Lord Jesus stepped foot in heaven. He positioned himself there for you and my blessing for all eternity. And it's our privilege to be now in a spiritual way, identified with him in that new place. So I appreciate Bruce's clear exposition on that. To be in Christ is to be in Christ's place before God. Bill, you're going to say something. I can see that across the room. Yeah. With, with strong concurrence of what you say, brother Bruce, with regard to our place in Christ. Christ place before God, that is our place. I would take it here though in Second Timothy we are not so much on doctrinal positional truth per se. And I, I take it here that this expression such as you get to chapter 2 and verse one, my son, be strong in the grace that is in

Christ Jesus. That's not a positional thing per SE. And I take it here are these exhortations. We sing that little hymn, yet I may come and come again to thee. Where are we going to get the grace to go on in this day of giving up? Day of opposition and hostility, it's in Christ Jesus. That's where we're going to go. How about faith and love? Where are we going to get that which is in Christ Jesus? So I take it that he's the great resource for us in these things as well. So I've just considered it in this way that while those verses are very clear and we want to have them established, if any man be in Christ, he is a new creature. Old things are passed away. Behold, all things are become new and so on and. We want to, that's clearly established, but I just taken it here that in these practical matters when there's discouragement and disharmon. Where are we going to go to? The world would say dig deep, look within, pull yourself up, move forward. No, see Christ Jesus if that's all right. Let me do my part to move us along in the chapter, if I may. In in coupled up. Coupled up with the realization that Paul is writing to a personal letter and surely the Lord knows the end from the beginning. New millions of us would be reading it over the over the centuries. But still it's a personal letter. And so he gets personal and he calls people out by name. It's it's the contrary, I suppose is is important for us when when it's not personal to not call out by name in a negative way. We were noticing in our readings in the book of Acts, we learn in Galatians that Paul went up to Jerusalem for that very vital conversation with the brethren in Jerusalem about the Gentiles and others keeping the law in Acts 15. But on the way he stopped in these different cities. And what did he talk about? It says he he. You find that in Acts 15 it says. In verse two, there is no small dissension in disputation, but then they go up and on verse three of Acts 15, brought on their way by the church, they passed through Phoenicia and Samaria, declaring the conversion of the Gentiles, and they caused great joy unto all the brethren thus beautiful. And along the way, and I'm sure Paul was really concerned, deeply concerned about what was going to transpire at Jerusalem, but along the way he shared very positive things.

In Acts chapter 20, when he had that meeting with the. The Ephesian elders, they came down on the coast to meet him. He says I kept back nothing that was profitable. And so we we all need to be exercised about about the tongue and about being what do we share and how much detail we share it here. Paul felt it was important to give Timothy examples of what he was talking about because these two phagellis and homogeneous weren't the only ones that were turning aside from this this heavenly. Pauline doctrine, as we call it. There were other. And he gives just two examples by jealousy and homogeneous. And then he passes on to a beautiful person. An example of onusiferous. In other epistles he calls out people in a positive way. What an encouragement they were, where he seeks to exhort them and stir them up. I'm not aware, correct me if I'm wrong, that he calls out in a negative pointed way for for Timothy's warning some that were causing mischief in the Church of God and dragging down the Saints. Your time is nearly up, but when we. Read of one that OFT refreshed the Apostle Paul. We are reminded of some of the verses that we have in Romans chapter 16. The. No mistake that the word off is is mentioned, and it's no mistake. In Romans 16 when we read verse 6, read Mary who bestowed much labor. On me or on us? And again. The end of verse 12, which labored much in the Lord, was no mistake. God notice these little details and brings them out, doesn't He? For our encouragement. May we seek to emulate those that acted in this way. Just one more comment about Onessa Force I believe. As we've been saying that he's a most beautiful character, and as we were saying earlier, how much affection is needed in the things of the Lord? And here was one that had it who sought Paul out very diligently and found him in role and encouraged him. But there is an expression in connection with Onessa Force that. Could be very puzzling, at least it was to me for quite a while. In verse 18, Paul says the Lord grant unto him. That he may find mercy of the Lord in that day. What does Paul mean by that? That day can only refer to one time, the judgment seat of Christ. And he uses that expression back up in verse 12. He is able to keep that which I have committed unto him against that day. And then he says, the Lord grant unto him, that he may find mercy of the Lord in that day. I've asked myself, how could Paul ask that someone find mercy at the judgment seat of Christ? I'll share this with you. It puzzled me for a long time. I had my own thought on it. Just about all of our good writers, including the one that wrote the Black Books, skirt around it, don't talk about it, don't mention it. And I thought that's interesting. Why are they skirting around it? Finally 11 reliable writer came through. And without wanting to say this in any boastful way, he had the same thought as I had, I really believe. Where was Vanessa Forest from Ephesus? Where was Ephesus in Asia? What had gone on in Asia all day, which are in Asia, be turned away from me. I really feel that dear owness of force for a while had been carried away by the crowd. He had missed the path. He had forsaken Paul's doctrine, probably under the influence of others. But it was in the end of the journey. It wasn't the end of the chapter, it wasn't the end of the book later on.

He was restored. He comes to see Paul in Rome. He realizes the mistake he had made and Paul. In the character of intercession with the Lord, says Lord, I, I, I hope you'll remember the judgment seat of Christ, all that he did for me, even though he did for a time fail. And I say that as an encouragement because some of us have failed, Speaking of myself. Others, perhaps have failed. And yet Paul takes his time to record what happened with Vanessa Forest after the failure. No, others may disagree with that explanation, and that's fine if you do. But I believe for myself that that's the thought that Onessa Force, being an Ephesus, have been LED away by others and had for a time given up on Paul's teaching. But then he comes back again. And this time he's stronger than ever. And Paul says, Lord, you remember that, please, when you come to the judgment seat of Christ, because he really deserves a reward for all that he's done. And I believe Paul had the mind of the Lord in saying that. #18 in the next number 18. When they deserve. To stay. Glory. To. Right, so sunrise and. Now. Yeah. Oh. God. We glory. Worldly. There with joy shall be.

Before we pray, I'd like to. Read a verse in Ephesians. Chapter 4 has already been referenced. Ephesians chapter 4 verse 20. Ye have not so learned Christ, if so be that ye have heard him, and have been taught by him, as the truth is in Jesus. Hmm. So appreciated. Brother just brought out spent a wonderment to my own mind. It seems like the Spirit of God. Through Paul. Speaking of Vanessa Forest brings something toward our souls. It gives us to realize how cast upon him we need to be that someone that that was such a helpful fall and such a refreshment to fall. How he could be turned aside? We know those that have. Enjoy this very same truth that we've enjoyed here this morning and then they've somehow been able to go. And to to be connected with and associate with what our brother Bob has brought out all these things that that have sought to Judaize Christianity. And we say, how can they? How can they be in that and go on in that? I thought I knew them differently, but I just so I think of this verse. It's so important that we hear him and I believe this afternoon, this morning we have by his grace and to be taught the truth. With our affections. The truth being spoken in love and held in love. So that because so often the truth is given up, we're told in Proverbs by the truth and sell it. Not so when the truth is given up, it's generally sold. It's something that I gain for myself, and I'm willing to sacrifice some of the truth in order to have a present gain. We've been exhorted, encouraged not to, but rather to hold fast. And if we learn it as it is in him. Then we learned it in our affections that we can't anymore give it up than we can give him up. Our God and Father, we thank Thee for answered prayer this morning. We thank Thee for searching our hearts. For encouraging our hearts. To keep the good deposit. That's been entrusted to us. And to trust the. Our God to keep out which we entrust to thee. Even when they may feel. That our labor has been in vain, and there is out that has seemed to overwhelm it and destroy it. And so may each one of us. Heard thy voice this morning, Lord Jesus. And the precious truth that we have heard. May appease from thee and find its lodging place in our hearts. To stay

there. And to buy it. Not to sell it, but we just thank Thee for Thy wonderful goodness to us. We thank Thee for our Lord Jesus Christ, who is the truth. Livingly, may He become more precious to us. And his worthy and precious name we pray. Amen.

Scranton Conference: 2013, 2 Timothy 1:1-7

Reading

Lord, thou hast drawn us after thee. Now let us run and never tire, 166. Lord, thou test. Standard. Never. Come to my present shall. Thyself honorable, thy soul dreams time. Our president. Save the wild dwarf care North and flowers here. I. Our strength, our. Shape of. Our world. Change the world, thy gracious. And in life. Being hard to the world, I can never hear. I mean, God and Father, we just thank Thee for the opportunity that we have to open my word this morning. We just pray that now by Thy Holy Spirit, I might direct to the passage the portion that would be planned by Thee, our God, to feed our souls. We pray for each one who is led by Thy Spirit to participate, that they've been given wisdom in what they say, and to that glory would be brought. To the name, our God of thy beloved Son. We thank thee so much, Lord Jesus, for dying for us and providing for us in our life down here. And we just thank thee for our brethren. Pray that we would enjoy our time together, first with thee, Lord Jesus, and then with one another. Give thee our thanks and our praise, Lord Jesus and my precious name, Amen. Amen. Focus Second Timothy.

Chapter One. Paul, an apostle of Jesus Christ, by the will of God, according to the promise of life which is in Christ Jesus. To Timothy, my dearly beloved son, grace, mercy and peace from God the Father in Christ Jesus our Lord. I thank God whom I serve from my forefathers with pure conscience. That without ceasing, I have remembrance of Thee in my prayers night and day. Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy when I call to remembrance the unseen faith that is indeed which dwelt first in thy grandmother Lois and thy mother Eunice. And I am persuaded that in thee also, wherefore I put thee in remembrance, that thou stir up the gift of God. Which is indeed by the putting on of my hands. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. Be not thou, therefore a shame 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, but it now may manifest by the appearing of our Savior Jesus Christ, who has abolished death and has brought life and immortality. Light through the Gospel. Where unto I am appointed a preacher, and an apostle, and a teacher of the Gentiles, for the which 'cause I also suffer these things, nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed. And to him against that day, hold fast the form of sound words which thou hast heard of me, in faith and love, which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. This thou knowest, that all they which are in Asia be turned away from me. Of whom by jealous and her MO homogeneous, the Lord give mercy unto the House of omniscience. For He OFT refreshed me, and was not ashamed of my chain. But when He was in Rome, he sought me out very diligently, and found me the Lord. Grant unto him, that he may found mercy of the Lord in that day, and in how many things? He ministered unto me at Ephesus. Thou knowest very well. I think it's general knowledge that this is probably the last epistle that the apostle Paul wrote. In the 4th chapter and the sixth verse he says the time of my departure is at hand, so he's encouraging Timothy his. Son in the Faith. To continue. And a word that seems to be interesting in the first chapter that occurs 3 times is the word ashamed. Notice in verse eight he says to Timothy, B not thou therefore ashamed of the testimony of our Lord. And in verse 12 he says, for the which 'cause I suffer these things, nevertheless I am not ashamed. And then we have Vanessa for us, who was not ashamed of Paul's chain.

You know the. Lord's testimony in the day that we live is not a popular thing. Times people look at what we are and brother and it's not about us. It's about the Lord Jesus. But when they look at us, they say, what in the world do these people think they are? And if you look at us, there's quite a few things to be ashamed of. But when it's the testimony of our Lord that we're talking about, it changes the whole picture. And I think it's really encouraging to see the way the apostle Paul. He was right at the end of his pathway here. It looked like complete failure. Where was he in prison? What was ahead? He's going to get his head cut off. And how about the brethren? Oh, all those in Asia have forsaken me. It looked like complete failure. And yet Paul is not ashamed. And to me that is tremendously encouraging. Brethren, we have something that is so tremendously valuable. There is no need to be ashamed. But that's the way the world would project it to us so that we might be ashamed. Let's be encouraged. Let's not be ashamed of the Lord's testimony. Might be helpful to. Get a little insight into who this man was that Paul was writing to and what characterized Timothy. And we know Timothy was one who had no doubt been saved through the ministry of the apostle Paul, encouraged, gathered to Lord's name, and traveled with Paul. But I was thinking of a little portion in Philippians 2 That gives us a little insight as to the character of Timothy. And what his desire was for the truth and the Saints of God. Let's go back and we'll just read it briefly in Philippians chapter 2. And verse 19. But I trust in the Lord Jesus, descend Timotheus shortly unto you, that I also may be of good comfort when I know your state. For I have no man like minded who will naturally care for your state. For all seek their own, not the things which are Jesus Christ. But you know the proof of him, that as a son with the with a father, he hath served with me in the gospel. Him therefore, I hope to send presently, so soon as I shall see how it will go with me. And so we get a little insight into Timothy here. Timothy was a man who had a real care for the Saints of God, and Paul was encouraging him in the epistle we're reading. To go on with that care and value of the truth, even though it was indeed the last days and perilous times. And Paul had confidence in writing to Timothy at the very end of his life. I know it was directed of the Spirit of God, but the but inspiration leaves room for the exercise and character of the writer to come out. It's very different than dictation. And so Paul at the end of his life had every confidence to write to this young man. Of all people that he writes to at the end, it's Timothy. Why? Because Timothy was a man who liked the Apostle Paul, had a care for the Saints and a desire for their well-being. He could earlier send them to Philippi with confidence. He could now pass the torch, so to speak, to Timothy with confidence, knowing that Timothy would take up that torch not only to hold fast the truth, but to minister to the Saints in the spirit that was needed in the last days, because it's possible to hold the truth. But we must, brethren, in these days in which we live, hold it in the proper spirit. And pass it on with the proper care that is needed. And that's why at the end of the epistle he says to Timothy, the Lord Jesus Christ be with thy spirit. It's a very unique way. And there's two or three epistles end in this way. But it's a very unique way for the apostle Paul to end his epistle, and especially to an individual. Why? Because he says, as it were, Timothy.

You're going to have to have your spirit preserved, your attitude, the spirit in which you take up the truth and seek to pass it on to the next generation and care for the flock of God at the end is going to have to be right if there's going to be a preservation of the Saints of God. Well, I

appreciate this chapter being suggested because it's very relevant and needful for the day we live in. We're right down. In these days, parallel to the days that the apostle was writing to this young man, Timothy. You speak of the word ashamed brings to mind. Verse in Romans Chapter 9, which is actually a quotation from the Old Testament. Romans 9 and verse 33. As it is written, Behold, I lay in Zion, the stumbling stone and rock of offense, and whosoever believeth on him shall not be ashamed, or my margin reads confounded. Well then, we have repeated in the next chapter in verse 11 of Romans 10, for the Scripture saith Whosoever believeth on him. Shall not be ashamed. I believe outwardly perhaps the Christian today may seem to be a loser because. He don't seem to be. Benefiting, you might say, from. The advantages of pursuing the things of this world. But. The end of a thing is what really decides the true issue. And there's a word that says, oh, that men were wise, that they would consider their latter end. Now the Lord Jesus suffered in this world and he was despised. And he was rejected of men. And no doubt there were many that would say anybody would follow him. Will be a shame, will be confounded. It's not the way to go. And then he ends up on a cross. In humiliation and seeming defeat. But last weekend we had in Saint John. The wonderful future. That lies before the Christian, but also. How the Lord is going to reveal himself to this world in Matthew 24, it tells us that he's going to be. Appeared in power and great glory. And as Christians, we're going to be associated with him at that time. Now, that's nothing to be ashamed about. But I do believe that if we're going to be looking at the world's viewpoint today. We could easily become misdirected, get our eye off the Lord. And think that we're on the right track, but I do believe has have it here. To put one's faith in the Lord Jesus Christ. Results in success. And one in that category will not be ashamed or confounded. God's answers and resurrection isn't it And. I think that is very helpful because the Lord's life too, appeared like complete defeat. His 12 disciples. One was a traitor, another one who promised to never deny him, denied him three times, and the rest escaped. What did he have to show? He hung until he was dead on the cross. It didn't appear like triumph, did it? But I like the verse in the second chapter, and I think this is what it refers to in verse eight of the second chapter. Remember.

It says Timothy. And then the new translation that that isn't in there, remember, Jesus Christ of the seed of David was raised from the dead according to my gospel. So he's encouraging Timothy this way. It appeared as if it was defeat in the case of the Lord Jesus, but God's answer was in resurrection. And oh, what an answer, brother. The Lord Jesus now is at the pinnacle of all authority. His name is higher than any name in the whole universe. And so the apostle Paul, it appeared as his life was defeat too. But God's answers and resurrection, we should never forget that. And even things look discouraging down here. Let's keep our eyes on the future day. You know, going back to our chapter in the first verse there he speaks of the promise of life. Which is in Christ Jesus. You know, the life that we have in the Lord Jesus is a life that is beyond death. It is on the other side. It is in new creation. That's the life that we have. That's the eternal life. It's a life that death cannot touch any longer. But it's not the life that we look at down here, naturally speaking. And when you see young people full of life, that's great, it's natural, it's normal. But remember, the life that we're born with into this world is not the life we're talking about here. The life that we have in the Lord Jesus is a life that is beyond death in new creation. And so we need to live in view of that life, the promise of life that is in Christ Jesus. We have it if we're believers in the Lord Jesus, but we need to learn to live it. Not only just say I have eternal life, but live it. Sometimes we live the natural life. We like to have all our comforts and we don't remember that that's not necessarily the life that we're we have in Christ. Life that we have in Christ is beyond death. Wonderful, wonderful truth. And so the resources to live this even in the last days are as limitless as they ever were. And that's what Paul goes on to encourage Timothy. Because we might say, well, it's okay to talk about these things, but look at the day we live in. We're right down at the end. And it's true, brethren, we are down at the end. It's true that the moral and spiritual darkness is deepening over this planet earth every day. But it is interesting that Paul brings out three things in the second verse that our resources for Timothy to go on in the last days and perilous times. The first thing is grace, because grace is what preserves us in the path of faith and service. And that grace is as available today and as limitless as it's ever been. And is it something that's just given to a special class of Christians? A special group that have attained to some level of spirituality. No of all we received of his fullness and grace upon grace. Do we need more grace? It says he giveth more grace. So grace is what preserves us in the path. But then he says mercy. Paul only adds mercy at the beginning of an epistle when it's to an individual. He never puts mercy in connection with the greeting to an assembly because the Church has never looked at collectively as the object of mercy. The bride of Christ is looked at as the object of love. But individually we are the objects of mercy. And if grace preserves us in the path, then when we fail, mercy is what restores us. And aren't we thankful for that restoring mercy of God? Often we need his mercies. Maybe there's someone here this morning and you say, well, I've come to these meetings, but I haven't availed myself of the grace of God like I should. I've certainly failed. I've come to these meetings having let God down, let the Lord Jesus down. But this restoring mercy, David failed and he failed grievously in his pathway, But he said, the Lord restoreth my soul.

And he said, surely goodness and mercy shall follow me all the days of my life. And then there's something else. There's peace, because peace is so that we can go through the circumstances without the worry and the trouble and being overwhelmed. And this piece, I suggest is the same piece that the Lord Jesus left with his disciples at the end of his pathway. He said, Peace I give unto you not as the world give, I give unto you, let not your heart be troubled. He referred to it as my peace. What peace was that? The Lord Jesus walked through a troubled world amidst all kinds of obstacles and difficulties and ups and downs, with a peace and calm that came from walking in communion with His Father and doing the Father's will. And you and I can go through the last days and perilous times, not with outward peace in our circumstances, but we can go through this world with the same peace inwardly in our souls, the peace of God that passeth all understanding. And what does it do? It keeps our hearts and minds through Christ Jesus, so we can live the Christian life as Timothy was encouraged to do in these difficult times. Not looking for better or brighter days down here, but availing ourselves of His grace, His mercy, and that limitless and wonderful peace. I was thinking that the apostle. Is speaking to a young man here who? Have the tendency to be timid. And he had various limitations, but. He also encourages him in the verse six. I could be in remembrance that thou stir up the gift of God, which is in thee, by the putting on of my hand. I believe that. All with. He had imparted a gift to Timothy. That does not happen now, but. Had that authority to impart a gift to him, but there was the tendency to. To be discouraged when things were in such a. Low condition as depicted in this epistle, when all they that were in Asia had forsaken the apostle. They hadn't given up Christ, but they had. They did not want to walk in that path of separation from the world as a heavenly people. Timothy could have been discouraged and said, what is the use of ministering the gift that I have? But the apostle. Says, Stir it up. I was thinking of the verse in first Timothy 4:00 and 6:00, where we have this exhortation from Paul again to Timothy, If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, where unto thou hast detained. That was an exhortation for Timothy to. To. Give attention to the doctrine that Paul had imparted to him, Paul's doctrine, because generally it has been given up and Christendom today. And that's what we have brought before us in this epistle, the declension in the Christian testimony and Paul in his pastoral epistle. Here he exhorts Timothy. Continue on in that path. He had learned the doctrine. By diligent study that Paul had had given to him. But now he says, don't give it up, Timothy. Stir up the gift, strengthen the things that remain.

And that's what we have here in the first chapter. In verse three we have something I find helpful. He says, I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of Thee in my prayers night and day. Conscience is something that every human being has. When man was created and put into the Garden of Eden, he was put in in innocence. And when he ate of the tree of the knowledge of good and evil. He got a conscience. If you look at the word conscience, you take off the con on it. What's left is science or knowledge. With knowledge. And innocence means simply without knowledge of good and evil. But it's interesting to think about this brother. And it's mentioned quite a few times in First and Second Timothy. Question of conscience. Sometimes it's a good conscience. And here it's a pure conscience. But how important it is to. Walk before God. In exercise of heart. And Paul says it well, I think in. Acts Chapter. I think it's 24. And verse 16 he says. Herein do I exercise myself to have always a conscience void of offense toward God and toward men. Sometimes, you know, we kind of go along with other people. They do that. Well, OK, I guess I can do that too. You need to learn to walk in exercise before God yourself. God has given you a conscience. Somebody has said that conscience is like a pair of good eyes. I've got good eyes, I can see everybody here. But to be able to see, I need more than good eyes. I need light, and it's light that makes my eyes function properly. And so the conscience is not in itself a guide. Someone has said it's a good policeman. But it's not a guide. The guide is the Word of God and the Spirit of God in US and that new nature that we have. But the conscience is a policeman, and when you do something, you know it's not right. Your conscience immediately tells you you did something wrong. And sometimes, you know, we like to kind of quench the voice of conscience. Be quiet. And we don't listen. That's not right. We need to exercise ourselves to have always before God a conscience void of offence. Paul didn't say I always have a good conscience. I hear somebody, people say that sometimes I don't have to. I don't have a conscience against that. OK, you might not, but maybe you need to get more into the light to see what the word of God says about it. And then to exercise yourself, not because somebody else says it's right or wrong. But you yourself in the light of the word of God, to discern, to be exercised, to have a conscience void of offence. Here it says a pure conscience. The end of Hebrews, Paul says. Because we believe it was he that wrote the epistle. He says pray for us, for we trust that we have a good conscience. I like that. He doesn't say, yeah, I always have a good conscience, but says we trust we have a good conscience. That's a conscience that's being exercised rather than we're walking in a world full of problems and sometimes we slip into it and we need to be.

Constantly exercised, we're never out of danger as we walk through this world, and so may the Lord give us tender consciences as we do walk through this world. The opposite. Tender or sensitive conscience be what we have in First Timothy 4. Where we find there are those that have their conscience seared with a hot iron. And we read about those in the first chapter of First Timothy, Hymenaeus and Alexander. It says about them that they. Have put away concerning faith made shipwreck. And of whom is Hymenaeus and Alexander. Well, I believe that there was a warning to these ones concerning. Their beliefs, but apparently they ignored it and the conscience becomes hardened and as a result. The doctrine concerning Christ, sound doctrine, it's set aside in favor of that. Which accommodates their false teaching and helps to ease the conscience. And so the truth is lower. Now I was told, and I hesitate to mention this, but there is a. Translation of the Bible that's just been produced. It's called the Queen James Version of the Bible, and it promotes homosexuality. As though it's of God. Well, we know it's not. But the point here is that there are those that are trying to accommodate their false belief by putting out this that they say is scripture. So I think we need to indeed maintain a sensitive conscience, a tender conscience, and. It speaks here about a pure conscience. Which doesn't mean that we do everything perfect, that we don't make any mistake. But if we do make a mistake, to be willing to acknowledge it. And. You know, it's been said. There's something even worse than sin itself, and that is. A unwillingness to admit it. And that's a big problem. So I think a pure conscience involves continual self judgment. So if I think wrong thoughts or if I say something wrong or I do something wrong to be willing to admit it. You know, and to confess it and to repent of it. And of course, then Communion is restored. It's a happy thing. Pure conscience, very important, but it's not that somebody is going to be perfect all the time. And it doesn't say a good conscience here, does it? It's a pure conscience. And he says, I've served from my forefathers that that's interesting. And I think Paul, even before he was saved, was doing what he thought was right. He was doing what he thought was right. But he was having ****** of conscience, the Lord said to him when he arrested him on the road to Damascus. It is hard for thee to kick against the ******. When he saw Stephen dine with his face shining like an angels. There must have been tremendous tricks of conscience. And so it wasn't a good conscience, but he was doing what he thought was right. That shows the importance of light on our consciences. That's a continual thing, brethren. That's why it's so important, the constant reading of the Word of God.

So another illustration, someone has said the conscience is like the eye. I might have 2020 vision, but if I'm in a dark room, I'm going to trip over anything that's in my way. You say, well, why did you trip? You have 2020 vision. Well, I didn't have light, but you turn on the light now and you see all the obstacles. You can navigate your way across the room in a way that is for your own safety and the safety of others. And I really believe, as we've been saying, that that's what a pure conscience is. It's a conscience that's guided by the light. And where are we going to get the light? It's the light of God's word. And Paul sought by the grace of God to act on the light that he had at the at the at the time. And so when that light shone on him on the Damascus road, and he was brought into the light of Christianity in the presence of the Lord Jesus. Then he sought to act by grace on that light. Before he met the Lord, he had light too. It was the light of the Old Testament, and he acted on that as well. And doing that he thought he ought to do many things contrary to Christianity. That's why he could stand before the council in the 23rd chapter of Acts and say to the council that he had acted in good conscience up until that very moment. He'd acted on the light that he had. And so if I can just illustrate another way to a pure conscience is like everything run through the filter. You know, you may have some water, you may have some liquid that's not pure. What's the answer? There's really nothing wrong with the liquid apart from the impurities while you run it through a filter. And when it's run through the filter, it's the same liquid, but the filter has taken out that which is not good. And how are we going to run things through the filter? Brethren, we have the Word of God here. But I'd like to just say this too. And before we pass on from this third verse, there was something else that the apostle Paul recognized was important in connection with the encouraging Timothy to go on in the truth in the last days. He was also praying for Timothy. He knew that if Timothy was going to be preserved and to go on and to minister to the Saints and to utilize the gift that had been given to him, he was going to need prayer and he was going to need lots of it. And so the apostle Paul didn't cease to pray for Timothy. He prayed for him night and day that he would be preserved. You know, brethren, sometimes we can exhort one another. And we need to. We can encourage one another. We can point out things that need to be corrected in one another. We can sometimes come down hard on our younger brothers and sisters and tell them they need to be living this way and that way and not allowing this and that in their life. All fine and well. The apostle Paul does that with Timothy, but at the beginning of his exhortation here, he reminds Timothy that he's praying for him. How much do we pray for our brothers and sisters in Christ? If we prayed for our brothers and sisters in Christ as much as we exhorted them and corrected them, it would have a tremendous effect, wouldn't it? It would have more effect on what we say to them on our ministry. And it would have more effect on the reaction and the spirit in which it is received. And we would no doubt see far more blessing amongst the people of God, far more power individually and collectively, if we sought to carry out what Paul sought to carry out here. So he doesn't just exhort and encourage and correct and admonish Timothy, but he says,

Timothy, I'm praying for you. And that's where the power of preservation comes, doesn't it? And if we pray for one another, name by name and need by need, I believe it will give us the proper spirit and attitude in our interactions, one another with one another. And as I say, there will be more power in what we say and how it's received. Might mention that the just to.

Make another comment about conscience that we do have in God's sight a purged conscience. That's part out in Hebrews and several verses you will remember. That's our standing before God through the work of Christ. A purge conscience. Will never be judged for those sins that we've committed, because the blood of Christ has given us the perfect standing before God. But the pure conscience or a good conscience has to do with our state, and that's only maintained, as has been mentioned, through self judgment and a careful walk in the presence of the Lord. Is that right, Bob? That's Hebrews 914. That was, that's good. I was going to mention that too. I'm glad you did mention that. Now that we've been brought to the Lord Jesus. Do we have any consciousness of all the sins we used to commit? Yes, I would say we do. But it's a purged conscience, it's been taken care of at the cross completely, and it's a wonderful thing to realize. I was going to comment a little bit more about what Wally mentioned in First Timothy. Four of the Conscience Seared with a hot iron. You know, they used to be blacksmiths that used to, they don't use blacksmiths so much today, but sometimes down in Latin America you still see blacksmiths. And it's interesting to watch him work. And they get, they usually use some heavy gloves, canvas gloves, but sometimes they get so calloused in their hands that they just grab the hot irons with their bare hands. And their hands get extremely calloused. They don't feel it any longer. And when a person sins and sins and sins, their conscience gets calloused people. In the Second World War. Did awful atrocities of killing people, they come home to be with their family at night, hardly seemingly any conscience about it. Did they still have conscience? Yes, Conscience was still there. And I sometimes say, you take one of those blacksmiths with calloused hands, you take a pin and shove it down through the callus. Is he going to jump? You said he's going to jump. He still feels that. And he still has a conscience, but sometimes it takes something to get down through the callousing. And that's what it is. And how important it is for us as believers now to be sensitive. And we see in our chapter here in verse four that Timothy was a sensitive person. He was a young man. And I think we can say from first Timothy 4 that he was a timid person. And here it seems to. Show that he says, being mindful of thy tears. It was a sensitive person. That's beautiful to see those things that affected the Lord. He felt Timothy and what you read there in second chapter, Philippians said I have no man like minded who will naturally care for your state. And when things weren't going right with the brethren, Timothy felt it. And there were tears about it. That's beautiful. Well, Timothy had a godly heritage as we mentioned, as is mentioned here. From his forebears. And we need to. Think of our heritage to brethren, because the Lord has brought us into a place of. Great privilege. Having the truth in its purity. Paul's doctrine, which generally is given up in Christendom today, and that full revelation of the heart of God and the purposes of God and so on. So we have a heritage, but we have also responsibility. And as we see in this epistle, there was a general giving up, abandoning the truths that the apostle had suffered to bring out.

And. The fall exhorts Timothy to hold fast. That which he had received, and to minister it, pass it on in the same way in which he had received it and. That's our privilege as well as in my. Like to just say a word about that because I realized there are some here this morning that haven't been brought up in a Christian home, didn't have a God, have God fearing parents. And it's wonderful that the Lord has come in and saved you and brought you to the meetings, gathered you perhaps to the name of the Lord Jesus Christ. I think of what David said in the 27th Psalm. When my mother and father forsake me, then the Lord will take me up. And maybe there's someone here and your mother and father aren't happy that you're at meetings like this. Well the Lord takes you up and evaluates it but has been pointed out. Timothy had a godly heritage. He had a God fearing mother, grandmother and A and a godly mother. And just go over to the 4th chapter and you'll see it developed a little bit. I'll read first of all the 14th verse of the third chapter. I'm sorry, chapter 3 and verse 14. But continue thou, in the things which thou hast learned and been assured of knowing of whom thou has learned them. Now in this verse, what Paul is referring to as the things that he had learned from Paul. Timothy had learned the truth from the apostle Paul, as we said earlier. He'd been saved, no doubt, under the ministry of the apostle Paul. He'd had the privilege of being with Paul on a number of occasions, and he had learned from Paul, and he was too, as we know from this epistle. Take what he had learned from the apostle Paul and to pass it on to faithful men who would be able to teach others also. And that work is still going on today. That's how the truth has been passed down from generation to generation, not just to anybody, but to faithful men from one generation to another. And God has maintained that way of the truth being passed down. But now I want to notice in verse 16 of that third chapter, verse 15 of that third chapter. And that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith, which is in Christ Jesus. And so again, Paul reminds Timothy that from a child he had known the Holy Scriptures. That would have been the Old Testament Scriptures that would have been available to him at that time. How did he know those scriptures? Because at least on his mother's side, he had had. A godly heritage, and Paul reminds Timothy of this. But two things I want to say in regard to this. One is, for those of us who have had that kind of heritage, do we value it and appreciate it? And secondly, the day came for Timothy when he had to make these things good in his own soul. And so Paul reminds him that he'd known the Scriptures from the time he was a child, but then it came to the point where it was through faith, which is in Christ Jesus. It came to personal, individual faith, and not only to receive the Lord Jesus as his Savior personally himself, but to buy the truth for himself, to take hold of it for himself. And Paul, having seen that with Timothy, then, as we've been saying, had confidence to be able to pass the torch on to Timothy, knowing that he would pass it on to faithful men. But for those of us like myself who had that heritage, do we value it? And for those of you who are younger, you know, I have to hang my head and say I didn't appreciate it. I didn't value it when I was younger. Like I ought to have learned to value and appreciate godly parents, godly grandparents, and learn to appreciate it while you're young. It will save you and spare you from many things. Parents too, because there was a grandmother. There was a mother and here was a son. 3 generations. But faith is not something that is inherited naturally. How does it come? Faith comes by hearing and hearing by the Word of God. And you know, I sometimes notice that sometimes in homes I see that there were scriptures are not read to the children or with the children.

And sometimes I've heard this excuse. I don't know how to explain it. It doesn't say that faith comes by explaining the word of God. It comes by hearing it. Just read it. Let it get into the ears and hearts of those dear children. What a tremendous blessing it is to fill those little fresh. Recorders. With the precious Word of God. And so it had its effect on Timothy. A grandmother, a mother. We don't know much else about them except that they were women of faith. The father was All we know about him was he was a Greek. And so we don't even know if he had faith, but what a man of God Timothy was because of the influence and help of a grandmother and a mother. The exhortation here in verse 6 is good for each one of us. God has imparted a gift and ability to all of us. The sisters and the brothers, we're all servants of the Lord. As every man hath received the gift or the ability, Even so minister the same one to another as good stewards of the manifold grace of God. We're going to have to give an account. In that coming day as to how we have used what God has entrusted to us and that applies. That's a stewardship and that applies to everything. It applies to the gift that God has imparted to us. It applies to the use of our. Temporal resources. Our time and whatever. But here the apostle says to Timothy, stir it up, use it. Don't, don't become, don't become dormant. You know, there's the tendency in difficult times to become dormant and become, become discouraged. But this is a good exhortation for every one of us. The

Lord has given you an ability. It's not for yourself. It's for the benefit and the blessing of the people of God and the Church of God. There's a responsibility connected with it, as well as a privilege to stir it up and to to use it for the Lord's glory. It's interesting, John, I think you mentioned it before in First Timothy 4. But in verse 14 he mentioned something similar. There he says neglect not the gift that is in thee which was given the. By prophecy. With the laying on of the hands of the presbytery or the elders. In other words, I take it that those were Timothy was those who were in positions of of guiding the Lord's people. Discerned in Timothy a gift and they laid their hands on him. Just like we shake hands, say give you the right hand of fellowship, Timothy, the Lord has given you something special, Use it. And we're in fellowship in the use of your gift. That's that's beautiful, that's precious in Second Timothy. It's not the hands of the Presbyterian, it's just my hands, Paul says. And I suggest that, Paul, because gifts really come. From the Lord directly according to Ephesians four and 1St Corinthians 12, they're gifts of the Spirit and in Romans 12, there are gifts given by God. And I agree, John, that every person that is a believer in the Lord Jesus has a gift. We need to be exercised to use it in that day when we peer before the judgment seat of Christ and the Lord says to you.

Dear young brother or young sister, I gave you a gift. What did you do with that gift? Are you gonna say I I didn't even realize what my gift was? I don't think it's necessary to specifically know your gift. What's necessary is to be responsive to the Lord's direction in your life. The Lord lays something on your heart. Do it. And in time, in the use of a gift, it becomes apparent what gift an individual might have. And so it's important, Paul here in Second Timothy, he says, stir it up in the Spanish translation that says wake up the gift of God that's in you. I look around the young people in this room and say, man, what a lot of gift in this room. Are you using your gift? Remember, the use of those gifts will have implications for all eternity. How important to be aware of it. Sometimes we're very intense about developing our natural gifts. If you have gifts in sports or music, those are natural gifts or talents perhaps we could say, but they're not going to have the implications that those spiritual gifts. Have so be exercised each one, as to what the Lord might have you do. Be faithful in that which is least, and if you are faithful in the least things, then you will be faithful when the Lord gives you more as well. Important to be exercised about it. But Paul laid his hands on Timothy and I think that was to encourage him. And to say, like you mentioned, Brother John Timothy, you have a gift. And sometimes, brethren, we discern that there are gifts in young people we need to encourage in the right way, not to puff up, but to encourage. Remember some of the older brethren that were an encouragement to me early on. Remember Brother Ernie Wakefield coming up to me after a meeting one time and he said the Lord keep you brother. I really appreciated that. What you're saying because? Sometimes it's not just as easy as you're bringing before us the the thought of being able to exercise. The gift that a brother has. And I'll, I'll just relay just what the apostle is saying to Timothy here and the way he brings it to Timothy. He expresses his thoughts here in this epistle as a father to a son. He does that to Timothy. He also does it to Titus. Then in these 3 verses that we're looking at, he takes up the heritage that Timothy has. Very good heritage. You've brought before us earlier that Timothy had the tendency to be a timid brother. And that he has a tremendous heritage. He's had the word of God poured into him, not just by his mom, but by his grandma. It's there. And now not only does he have the word of God poured into him, but he's got a gift. He has a gift. And now, now the apostle says, you know. Need to stir that up. It's be nice to hear. About this gift, well, he says here. Wherefore I put the inner remembrance of thou Spirit, the gift of God, which is in thee, by putting out of my hands. For God hath not given us the spirit of fear, but of power, of love, and of a sound mind. Now evidently Timothy was not only of a timid nature, but perhaps was characterized by fear.

Now I'd like to turn to the end of First Corinthians for a moment. 1St. The apostle writes to the Corinthians here who were an assembly that as we go through it, we realized there were gifted brethren here in Corinth. Those that had a gift. Now the apostle he, he has a desire that Timothy go and spend some time here amongst the Corinthians. Now notice what he says in verse 10. Now if this is First Corinthians 16 and verse 10. Now if Tumultius come, see that he may be among you without fear, for he worketh the work of the Lord, as I do, as I also do. Let no man therefore despise him, but conduct him forth in peace, that he may come unto me, for I look for him. With the brethren. I read that verse. I'm also going to read the next verse which says, as touching our brother Apollos, I greatly desired him to come unto you with the brethren, for his will was not at all to come at this time, but he shall come when he shall have convenient time. Notice it does not say, the apostle does not say when he's speaking about Apollos in the Corinthians. See that Apollo's be be among you without fear. Why? Because applause was of a very strong character. Apostle was not going to ride there and just sit in the back row and not say anything. He was going to ride there like a bulldozer. That was his character we read earlier. He was an eloquent man. He was mighty in the Scriptures. And there can be the tendency for us to give place to the Apollos character. And what happens? It's to the neglect of the Timothy character. Now let's get very practical. This morning we have heard much from those that have the Apostles character. Anything wrong with that? No, it's very good. It's very important. But there are those that have the Timothy character. And because. Of what the apostle is bringing before Timothy, that timid nature, that desire to stir up the gift, that desire for him to have the place to present to the Saints what he had because he worked the work of God, just like the apostle Paul did. Because there's the the tendency of the strong character. To take over. The character of the Timothy is neglected. So yes, it's nice to to say to a young brother, stir up the gift that is within you. But it needs to get placed to that gift as well. And so we find that with the apostle writing for the Corinthians, he knew that Timothy was was of a timid character. He knew that Timothy had something to give to the Saints at Corinth. But he realized that those in Corinth were of such a strong character that perhaps Timothy was not going to be able to have a place. And isn't it nice? I appreciate, brother Bob, what you brought before us, the how, how in your your past life, there were those that had a tendency to encourage the gift and, and the desire for you to bring that before us this morning to seek to encourage the gift of a younger brother. However. It's good to give place to that gift as well as the apostle wrote the Corinth concerning 20 and how he did that. It's so instructive. You need to to look at the character of cost that we see throughout the word and see that the apostle doesn't say about apostles in Corinth. I see that he be among you without fear because he didn't have any. He really didn't have much, but Timothy did and there's going to be the tendency. Because of character. It's not a question of whether the man is gifted, whether the man. Has much to say whether the man has a gifted teaching. That's not the question. It's the question of character. And it's the overbearing, I shouldn't say the overbearing. It's the strong character that has a tendency not to give place to the character of the Timothy that the Saints could so much benefit by if they were given a little space.

Should there not be fined even in a meeting like this? And we're waiting on the Lord to allow that to take place. But sometimes we need a little excitation about it too. Thank you brother. No. Well there is a scripture that says this space will be given to ones gift. I can't remember where I read that now. That's Proverbs 18, verse 16. Man's gift maketh room for him, and bringeth him before great man. That's what I was thinking. It's nice to see a young brother. With the exercise to. Be a help to the Lord's people. It's an encouragement to us older ones, but it's nice to see him start in the prayer meeting. Wouldn't be becoming for him to take perhaps a prominent place in public teaching, but. He can gain that experience. Brother Gordon used to say, I like to see a young brother first of all begin in the prayer meeting. I thought that was good where he can I. Express his feelings to the Lord in prayer and dependence, and then the Lord can enlarge this fear. What is in thine hand? The Lord said to Moses he only had a rod, yet that rod was used in a remarkable way. So we all need that dependence upon the Lord and and also

to recognize that the Lord has other servants that he can use. I have an encouragement for the younger brothers there. It's my own experience. When I have come saved and was gather the Lord's name that many times the Lord spoke to me to bring out of the hymn or something of his pictures, I would hold back. And the power of the Lord was upon me so great, that sometimes I'd be so feel like I was going to be sick to give it out. But the Lord answered me by giving another brother to bring out the same verse or scripture. Me, I told you to bring it out. If you're not going to bring it out, I'm going to have another brother to give it out. This was a lesson to me, encouraged me to start speaking when the Lord spoke to me. That's just encouragement for the younger brothers here. Don't hold back. The Lord is talking to you to bring out something of the Lord if it truly went from the Spirit. Just say before I know our time is gone. Lest anybody be discouraged. All gift is not public either. Timothy had a gift to encourage the Saints in a public way, as we've noticed from the scriptures that have been quoted and read. But all gift is not public. There are many who exercise their gift before the Lord for the blessing and edification of the body of Christ. That have gifts that are not always recognized because they're not seen on the surface. And so everyone has a gift. I believe there's two things God gives every every person, every believer. One is natural ability and the other is gift. And God desires that we would use both our natural ability and our spiritual gift, be it great or small, be it public or hidden for His glory. And it's required that as stewards of those two things that we will be given account in a coming day. And it's not the greatness of the gift that's going to get the reward, but it is whether we use that gift for the Lords glory or not. Just say this to us, a little balance. In Corinth there was everyone had a Psalm, everyone had a doctrine. And we don't want to give the impression to that everyone can speak and just say what's on their mind or on their heart because that's wrong too. That only leads to confusion and God has given public gift as well as hidden gift. And again, it's the the question is, are we?

Using our gift as led by the by the Spirit of God for the Lord's glory and the edification of the people of God. #13 in the appendix. Child of God, my salvation. Christ, Lord, say Amen. Lord, you can find him every day. Was sitting in the river. All children. Make it so. My prayer to praise. Sweet pray, our God and our Father, we thank you for this time that we've had to consider. These precious things from thy word we think of that life that we have that is in Christ Jesus and. How? Regardless of the things that are around us in this world, yet that is the life which we will have for all eternity and can take up and enjoy right now. By Thy word, we pray that Thou would help us to. Spend more time with those things through Thy word, and especially that we may come to know that blessed man better through it. We thank Thee that we have Him as our object. We thank Thee that He is the One that. Well, in that coming day, fill our hearts and our minds. And that He can do so now. We pray that while we're here, we would be encouraged to continue on to take up more with what Thou has put in our hands to do, and to serve Thee while there's still time in this world where our Savior is yet rejected. We thank you that it will not always be so, but soon He will come. So we just look forward to that moment and give thee our thanks as we wait for it in the precious and worthy name of the Lord Jesus Christ, Amen.

Scranton Conference: 2013, 2 Timothy 1:8-18

Reading

#267 How fullness resides in Jesus. Our head of fullness abides to answer all need. Whatever distress awaits us below such plentiful grace the Lord will be stole, 267. Whatever describe. All the way to see you. And silence are here. And nothing can hurt us while she talks stands here. When we are there. I'm ready. Again. And make us sing well. Surround us, almighty good say. And. Savior will have. 231. We are not. Our World Peace, our praying on.

Oh, my dream father. Well, well, from everyone. We want to make our bride right. Now our greatest and soul. I will say a stranger. Lord God bless you. Lord says we say as well, rest all day myself. Lord. Bless themselves with your presence in. Correct. God and our Father, we thank Thee for Thy mercies to us this day. We thank Thee for what we've had already before our souls. And it is with fresh desire to be independence upon Thee that we are looking forward to this meeting and praying to thee, our God and Father, that Thou give us that which is suitable, that which is needful. But we pray that they'll give us reality, each one in our own hearts, without this desire truth in the inward parts, and that these truths that we are enjoying in our ears might become the reality of our hearts day by day. And Lord Jesus, we. Thank Thee that thou art that bright and morning star, that we have the hope of thy soon return before our souls and Lord Jesus, to see thee face to face and to be with all thine owns, to be supremely satisfied. Meanwhile, help us to be content as we go through the scene watching and waiting for thee, and we ask I blessing on the precious Word to our souls, our our heads, our head. From whom all true ministry flows, and those joints of supply. And so we pray for leading of the Spirit of God. Now this meeting, our God and Father, we ask it and give thanks in the precious name of our Lord Jesus Christ, Amen. Second Timothy. Chapter One. Beginning of verse 7. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. 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 has 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.

But it now may manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel. Where unto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the witch, 'cause I also suffer these things, nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that He is able to keep that which I have committed. And to him against that day hold fast the form of sound words which thou hast heard of me in faith and love, which is in Christ Jesus, that good thing which was committed unto the key by the Holy Ghost which dwelleth in us. This thou knowest, that all they, all, they which are in Asia, be turned away from me. Of whom I felt jealous, and her homogeneous. The Lord give mercy unto the House of Omniscient for us, for he of refreshed me, and was not ashamed on my chain. But when he was in Rome, he sought me out very diligently, and found me the Lord. Grant unto him, that he may find mercy of the Lord in that day, and in how many things he minister unto me at Ephesus. Thou knowest very well. Before we pass on just so there's no confusion, I. I think it would be helpful to not belabor it, but just to say a word on something that was perhaps a little muddy this morning. And that is when we read this, it's in the context of Timothy not being afraid to stir up and use the gift that had been given to him for the blessing of the people of God and so on. But giving out a hymn in meeting is not a question of gift, it's a question of priesthood. Praying in the prayer meeting is not a question of gift, it's a question of priesthood. It's the privilege of every brother to take part and utilize the office of priesthood in the assembly. Publicly. The sisters are priests too, but they don't take a public part in the same way. And so we need to not have fear in that regard either. It's true. And I think sometimes that there are those who hold back and perhaps quench or grieve the spirit because they hold back. Some are too forward, some are too backwards, be not as the horse or the mule. The horse is impulsive and has to be held back. The mule stubborn and has to be pushed forward. And we're creatures by extreme in so many aspects of our lives practically and in our spiritual life as well. But I think it'd be helpful just to clarify that. Again, to take

part in the assembly meetings as far as praying, giving out of him, so on, that is not a question of gift, and it is the privilege of every brother to do that. Then there is the question of gift, and that's what the apostle Paul was seeking to stir up. Timothy regarding Timothy was reticent and shy, as we've had before us this morning, and he needed to be encouraged to use his gift. Now, I suggest that Timothy had a public gift. And he wasn't using it. And the apostle Paul stirred him up. I want to look at a verse in Colossians in connection with another man, one of these men were not told a great deal about, but. In the Colossians 4, the end of Colossians, the 17th verse and say to Archippus, take heed to the ministry that thou hast received of the Lord, that thou fulfill it. Now Timothy, as we've been saying, had a public gift that was to be stirred up and used and he wasn't to be afraid to use it because God hadn't given him the spirit of fear. Archippus were not told what is gift and ministry was was it public or not? We're not told and I think for a good reason. Because everyone of us have been given a little gift and a ministry to fulfill for the Lord in our home assembly, some on a broader sphere. And again, we want to have spiritual courage to stir it up. Paul felt the Saints at Colossi were suffering a lack because there was a man by the name of Archippus there who wasn't carrying out the little ministry that God had given him to fulfill for the blessing of the Saints at Colossi.

And I believe there are many assemblies who suffer a lot because there are those in the assembly who do not stir up their gift and their ministry, be it public or private, and the body of Christ suffers as a result. So I just say that I hope that clarifies things a little bit. But again, I want to stress to give out of Him or pray read some scriptures in the assembly is not a question of gift, it's a question of office. I like to think about verse seven in in light of the gospel and talks about we're not given a spirit of fear, but yet sometimes we're afraid to hand out a tractor to say a word to somebody. And because especially in this country, you're going to get moth or the track is going to get torn up and thrown out. And we were just down in the caves down in South of here a couple days ago and we were down a couple, 100 feet down under the earth. And the, the guide, he turned the lights out and it was very dark down there. He was telling us that people after 20 minutes in dark like that, they start to hallucinate. And they lose their mind after. Some people lose their mind after so many hours. I made the comment while the dark was there to the crowd. I said, boy, this is I'm sure hell is probably a lot worse than this. And there are a few chuckles and some people made some comments about it, but it wasn't a reality to them. They didn't believe in hell. So there's a fear because we're going to get mocked if you give the gospel, if you give a tract, but it tells us we haven't been given a spirit of fear, but of power. And so there's power in the gospel. And so we can give the gospel, but as we give it. We can give it in power, but there also needs to be given in love. If the gospel is given a perfect gospel given in power, but it's not given in love, it is nothing. It needs to be given in love. Also the love of the Lord Jesus, what he's done for us and to present that love to the souls that we're speaking to, whether it's a one speaking to one person on the street or to a friend or to a whole group of crowd of people. To give it in love, but then it says. We're not given the spirit of fear, but of power, of love and of a sound mind. And so when we give the gospel, it's nice to have a sound mind. That is, I like to think of that as we need to know the gospel. We need to know the true gospel and how a person can get saved. We can give a lovely gospel message telling people of their need. We need to tell them how to get saved. So we need to have a sound mind to make it clear for them because if a person doesn't understand the message. Well, then maybe it'll just fall to the ground, but I think it's good to give a clear message of how to be saved with a sound mind. Related story occurrence that occurred several weeks ago. There were several dozen young people that had an opportunity to take a tour through one of the caves. Outside of an old city and in Romania. And our brother Ernie Monk was with them, as well as brother David Bedwell and several others. And the guide was talking about the wonderful acoustics. In this case, and one of the brothers, I think it was brother Ernie said would you mind if we just sang hymn to test the acoustics? So they all sang together Amazing Grace and the other tourists that were going through The Cave, even though they they couldn't speak the language, they knew probably the words in their own language because that him has been translated into so many languages. They stopped and when they were finished, they all applauded the group of young people. Well, we trust that they took some of the words to heart too. But here was an opportunity to testify the saving grace of the Lord Jesus Christ. It naturally we do fear, don't we, and I think that's been the experience of so many of us. But I just want to encourage young people too. Sometimes the Lord directs very especially I was in.

Venezuela last year and Venezuela has become very anti American and is on a bus, quite crowded bus and it just seemed like the Lord. Gave him by his Spirit, and gave me the desire to quote First Timothy 1:15. By here I am in a crowded bus. Is that the place for a gospel meeting? Not exactly, but anyhow, there's a brother with me, so I said. The Bible says Christ Jesus came into the world to save sinners. So I said to the brother with me, I said I'm a Sinner. So I guess that means me, doesn't it? I said a loud enough so everybody could hear it. So there's a lot of ways that we can share the gospel and sometimes we get fearful, but brethren, let's let it flow when the Spirit of God and gives you the impulse to do it. Want to tell you another story? That's to my shame. The Dominican Republic, I was on a bus. It was very full. And it seemed I was with Clem Buchanan. It seemed like the Spirit of God came up on me and said stand up and preach the gospel twice. Very definite impulse. Lord, this is not the context to preach the gospel in the bus. And I quenched the spirit. A man behind us stood up and started ranting with communist propaganda about these Americans and made us feel quite uncomfortable. So I say I felt it was a rebuke to me. If I would have given the gospel, I don't think he would have stood up to say his thing. So it's not fear that God has given us. Think of the apostle Paul and the context he gave the gospel on Mars Hill in the midst of all those idolatrous philosophers. But he gave it with a sound mind in that he adapted the message to those people that were there. And I think that is included in a sound mind. Wise discretion, the New Testament says or the New Translation says. So the Lord encourages, given us the power, the spirit of power, the Spirit of God dwells in us. You cannot limit what God will do by His Spirit and love. That's the thing that should move us and of a sound mind. Thank God we can go forward with the message. In the assembly context. It has been pointed out that in First Corinthians 12 we have the power, we have the resource there we have. The gifts that the Spirit of God has given. Then in First Corinthians 14 we have the use of those gifts. That the Spirit of God has imparted in the assembly wise discretion. We have instruction there for assembly order, but none of that is going to be a profit if it is not bathed in First Corinthians 13. The love that should motivate any public ministry in the assembly if it's not motivated and. Bathed in love, there's not going to be the prophet, as our brother has said. So power, love, a sound mind. We have in those scriptures in the assembly character. Little brother. Christian ministry is the exercise of a gift that God has given. He'll not send us into any service without fitting us for it in some measure. And so, as you say, corresponds the 1St Corinthians 12. But the motive, First Corinthians 13 needs to be love. And I thought of it this way. You know, if you came down the road and you came across an accident that happened, you might stop and maybe you really don't know much of what to do. But your heart goes out and compassion to the ones in trouble. And you might try and comfort and maybe there's a victim there. And you get a blanket out of the car and you cover them and put your coat under their head.

And that's all you can do that that's all you know how to do. That's all you've been fitted to do. But someone comes along and maybe you get on the cell phone and you call 911 and someone comes along and their emergency first responder and they can do a little more and kind of keep this person from going into shock and or stop some bleeding or whatever it might be. And then an ambulance comes and they can do a little more and they get them in the ambulance and maybe get some blood going and off to the hospital and there they get to a doctor and

he's able to get them. Back to what they need to be. Each one has a different ability. But the motive really on the part of each one, and that is care for the one that's been hurt, the one that's been injured. And so each one of us has something given to us of God, something that He's fitted us for in the Christian ministry. But it's exercised in love. And so it was brought out in the other meeting. If the Lord tells you to do something, do it. And I think that's in the context of He'll bring something before you. And it's going to move your heart. You see a need. You see a need in the assembly, or maybe it is outside the assembly, but you see a need. I'm thinking of the context of the assembly and you do what you can and maybe it's just this much and maybe that's all you've been fitted for and maybe that's your ministry and he's giving you what you need for that ministry. And then somebody else comes along, you know, they have a little different gift and they see that and they try and help out in the measure that they've been given. And all works together, doesn't it? But it really starts with the heart seeing a need and the desire to meet that need, to be a help to our brother and sister or the assembly. There's the motive for the exercise of Christian ministry. He's fitted us. He's given us the gift for whatever that ministry is. But it's seeing the need and the heart wants to go fix that thing. The heart wants to do whatever it can. To help my brother, my sister. And you see how that goes far beyond just public ministry. How many needs are there that reach the heart that we just wish we could fix? And maybe we can do a little. Maybe that's just what the Lord spitted me for. And then I can pray, as the apostle said, pray for better gifts, not for myself, but that the Lord would raise them up in the assembly to help that, to help the assembly or whatever thing has been brought before. My heart where I see a need. If there's something that's developed too, and I think that's how. All of a sudden appear in a person. But it's in the measure that it's used. And that's why I encourage you, any measure that the Lord puts something on your heart, do it. Like I have a gift there. Well, maybe you don't, but if the Lord has put something on your heart, do it. It's the head that's directing, and we need to be sensitive as to his direction by the Spirit. But I remember Brother Albert Hayle, who is with the Lord many years now, but he told the first time about the first time he stood up to give the gospel in Toronto, and he was a gifted gospel preacher. But he said I was so nervous. My hands were trembling, and my hands were trembling so bad that my mouth went dry and I took a glass of water to take a drink. I had to hold it with two hands to keep it from trembling too bad. That's the way he started. But as time goes on, gift develops and it's beautiful to see what the Lord is doing with young people. Tremendous gift. There is I, I have no question about it, that there's good gift right here. Tremendous gift, but it needs to be developed. And how does it develop? Through exercise. So be encouraged, young brother. Young sister too. Yes, Virgin, I think it was said no one jumps into the OR rarely does someone jump into the pulpit full grown. And that was the point he was making that just as you say, it takes development. But I'm glad you said something about the sisters because when we talk about the gospel here, we don't want to limit it to just the venue like we're going to have this evening. If the Lord leaves us here. The gospel work is often or more often.

An individual work, isn't it? And everyone of us can do the work of an evangelist. Maybe we're not all evangelists, but everyone of us can do the work of an evangelist. And one of the reasons God has left us here in this world is so that we will be lights. When the Lord Jesus was here in this world, he spoke of himself as the light of the world. But before he left, he said to his own, Ye are the light of the world. And Philippians tells us, we among whom ye shine as lights in the world. Holding forth the word of life. And that's a responsibility that everyone of us, young and old who know the Lord Jesus as our Savior have. Whether it's going to school, whether it's in our neighborhood, whether it's at work, or wherever the Lord has placed us, All that this world is going to see and hear of Christ is what's seen and heard in your life and mine. But you'll notice in our verse in the chapter, there are afflictions connected with the gospel. And so the apostle Paul says to Timothy, as we've had, he stirs him up, He tells him not to have the spirit of fear, but he doesn't tell him it's going to be easy either. So he says in verse 8, Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner. And then he says, but be thou partaker of the afflictions of the gospel, the afflictions of the gospel. It's not a popular thing to live and to speak for Christ in this world. Now I realize in North America we don't know much about physical persecution. Many of our brethren, if they were to give out a gospel tract or speak for the Lord in certain parts of the world, they really suffer for it and they have to be very circumspect when it comes to their testimony. But I remember, some of us will remember Charles Whitaker, who was a missionary in Africa for many years, and he was fearless when it came to giving out tracks and speaking to souls. And someone said to him one time after he had gone through a mall and given out tracks and spoken to souls, someone said to him, and the person who said it told me, so I got it first hand. They said to him, how is it that you're so fearless when it comes to giving up the gospel? Oh, he said, these people can't hurt you. He said when I was in Africa, I feared the headhunters. He said, these people can't hurt you. They might mock you, they might sneer, they might say something against you or the Lord. And so it was to Brother Whitaker. It was all relative. And brethren, when we think of the opportunities that we have here and we're not afraid of having a gospel meeting tonight and the authorities coming in and shooting us, we're not afraid of going down town, Montrose or Scranton or somewhere and handing out tracks and being arrested. We might be told we can't do that or to move on, but we're not afraid really for our lives. And So what are we afraid of? What am I afraid of? It's really a the reproach, isn't it, that we suffer. That's really the afflictions of the gospel that you and I suffer today. But he says don't be ashamed. Don't don't let the reproach of Christ. Don't let some shame, somebody sneering, somebody mocking you, stop you from propagating the gospel. And then he says there's the power of God. And so at the end of the verse, according to the power. Of God, you feel weak doing the work of an evangelist. That's OK. If you avail yourself of the power of God, there's a power there. And he can give you the spiritual courage to overcome any little fear of reproach you might have. Just a further comment here in verse 8 Beatbox therefore ashamed of the testimony of our Lord. I think all of us here can. Can picture. Our brother Bob getting on a crowded bus in Venezuela and preaching the gospel. Picture that in our minds. It's not going to happen for most of us. It's not going to happen to most of us. Most of us are probably not going to get to Venezuela. We can also appreciate. We can also appreciate the the two cave experiences that we've had our brother with real moral moral power to be able to make a comment in connection with the darkness of health.

Our brother who's was in The Cave and and heard this, this, this, him Amazing Grace, you know, most of us are not going to find ourselves in those circumstances. However, most of us have mundane, uninteresting lives it seems. But how is it that we such ordinary people, not on a crowded bus in Venezuela, cannot be ashamed of the gospel? How are how are we able to do that? You know, it's interesting. Some time ago, I, I bought my gas at a gas bar consistently. Not because it was the cheapest place to buy gas, but because there was a soul there that I was interested in. And the time came when they quit their job. And they went from that gas bar they went to, they went to Walmart. Well, you know, I started to buy things at Walmart. And it was the same soul. I didn't buy gas there, but I found other things to fly there. I presently buy my gas at a gas bar. It's not the cheapest, but I bought it there for the last two years because there's a soul there. There are many ways in which we can seek to share the gospel in our everyday lives as people that don't seem to have a lot of gift. But the Lord opens up opportunity. And yes, we may not be found preaching the gospel on a crowded bus, but there are many ways that the Lord opens up doors for us to share the gospel with some needy soul. It's good to pray about. Opportunities to look to the Lord. To give us opportunities and when they arrive, if we've been praying about it, we feel the Lord has opened this up to us and it seems like we've got a special boldness to go ahead because we feel the Lord is in it. So I think there are many opportunities and we all have a different way, I think, of presenting the gospel. But surely? There are Ways and Means that each of us can present Christ to another. Now over in chapter 4 of this epistle, in verse two it says preach the

word. Be instant in season and out of season. So I wonder. What is the in season and the oddest season referred to Now I give the gospel one time to an individual and he said there's no place for this preaching here at this time. It belongs in the church. And his idea was preaching is okay on Sunday in the church. In other words, it's in season there. But you know what? I don't believe that should stop us from continuing to present the word. The other six days of the week. I didn't really take the hard work that man had to say, but. I think there are situations maybe we need to consider, you know where it says. No soliciting or no distribution and so on. Is it right to? You might say close our eyes to signs like that. And just go and start to distribute or to solicit with the idea. Well, you know, it's sort of an out of season situation. Does somebody have a word on this in season out of season what this refers to here? Remember one time. You and I were on top of Machu Picchu and Peru. And there was a. Young couple probably living together, traveling around together, and you started giving him or her the gospel. She was an American. And she got quite incensed. This is not a church. You shouldn't be talking about that here. I don't think that daunted you, and you kept right on. That I think that's maybe a place out of season.

But I think those things you have to allow the Lord to direct in, in, in kind. In Muslim countries it is prohibited any kind of evangelization. So should we not do evangelization there? You have to leave that with the individual, with the Lord. He leads him. I say he has to work that kind of thing out. Respect authority. We should always respect authority, but. The first command is from the Lord to carry the gospel out. The point is to be ready to give an answer to every man, to be in the state of soul that the Lord can use us. Sometimes, alas, we're not in that state of soul. We're careless and we don't have opportunities we allow to slip through our hands. But if we're in the state of soul and dependent on the Lord, He will certainly guide us and open the doors and give us strength to seize the opportunities redeeming the time. Because the days are evil, buying up the opportunities. Certainly they are there every day, but sometimes we're not to exercise to to. Use those open doors. Verse 8 Brethren, is beautiful. He says, be not thou therefore ashamed of the testimony of our Lord. I think that's beautiful. It's not our testimony, brethren, sometimes we talk about our testimony. And sometimes our testimony is not really great. That's not the focus. The focus is on the Lord. I think you're mentioning this morning, Wally, when you consider the tremendous glory ahead, the earth is going to be filled with the glory of the Lord as the waters cover the sea and we are ashamed of Him. How can that be? Another point, another motivating factor we have in Second Corinthians chapter 5. Where it says, knowing the terror of the Lord, we persuade men. Just think of the terror of that judgment day as the things start to come apart in these countries. I think it's going to be awful here in the United States, president, awful right here in the United States. When the Spirit of God is lifted his impeding hand. On the course of evil and. People in the United States are pretty well armed. You can just imagine the awfulness, the terror, the abject terror that's going to strike people in places, especially the big cities. I'm thankful I'm not going to be around. But it's going to be awful and knowing that terror of the Lord. We persuade men, and so brethren, it's not the focus on ourselves. And I find that fear comes to me when I start thinking about myself. How are they going to treat me? How they're going to react? Because we all like to be accepted. Brother, let's keep the focus on the Lord. Be not thou therefore ashamed of the testimony of our Lord. Then he says, nor of me, his prisoner. Timothy, you associated with that man in prison over there. He's so radical. Look, he got himself put in prison. You associated with him. Don't be ashamed, Timothy. Of the testimony of our Lord, nor of me his prisoner. But what encourages me so much in this chapter, brethren, is what He says, and I've mentioned it before already. He says in verse 12, just to connect it. For the which 'cause I also suffer these things. Nevertheless I am not ashamed. There was that man in prison, in bonds, nearing the end of his life. I am not ashamed. Oh, that's so beautiful, brother. For I know complete certainty. Whom I have believed and am persuaded that he is able to keep that which I have committed my deposit. Unto him against that day. So he's looking forward to that future day, and he was not ashamed. May the Lord grant that we would be encouraged in that same way.

Colossians 3 verse 23 says whatsoever ye do, do it heartily as to the Lord, and not unto men, knowing that of the Lord he shall receive the reward of inheritance, for ye serve the Lord Christ. Anything that we do in our little spirit of activity or involvement that's done for the Lord will not go unnoticed and the coming day will be stood out and rewarded each in our own atmosphere. A word that we say and an action perhaps. Prayer, whatever it might be, might be unnoticed by the world around us, but the Lord will point that out and you'll reward it. We can each do something for handings, given us gifts as was mentioned, and the Lord will be pleased to. And we should be satisfied with knowing the Lord is pleased, not looking for the approval of brethren or family or whatever it might be. It might be persecuted for it, but just to be satisfied. The Lord knows and He understands, and He appreciates and values it too. Bible says go into all the world and preach the gospel and says their sound went out into all the earth. Your spirit might just be your friends that you meet. Most, most effective evangelization, I believe, is a personal relationship with somebody, building a relationship with with a person and then giving them the gospel. Another sphere is your home. Couple weeks ago there was a little girl. She found her cat had caught a mouse and mauled the mouse pretty badly and she picked up the poor mouse. It was all. I won't explain describe your mouth, but. And her brother said to her, oh, you're going to die because that that mouse probably has rabies. Well, the little girl, she got all worried and she was afraid and she was crying. Her mother could not console her. So that night her mother was talking to her, trying to console her, and she said, well, if I'm going to die from rabies, I'm not going to go to heaven. And the mother was able to talk to her and to give her the gospel, explain the gospel to her that she had heard before. A little girl got saved. And so the sphere for the gospel might be right in your own home. In John Gospel chapter one, it speaks of Andrew says in verse 41 he first find us his own brother Simon. And So what does he do? He brings them to the Lord Jesus. My uncle Guilford used to have a little piece of poetry. I think I've. Recited it once or twice and the supply on words and I'll repeat it several times. If each 1111, how many one ones would be one for Christ? So we're using the word WONNONE and I'll say it again. If each 1111, how many one ones would be one for Christ? And certainly that speaks to my heart too. Testimony of our Lord and of me as prisoner. As well includes that which the apostle Paul received from the ascended Christ, and he called it his gospel, or when he included Timothy, our gospel. And it was helpful to me years ago, it was explained he might go to court. Joe's on trial and you have to go to court. And the judge says, I want to hear your testimony of Joe. And you get up and you say all nice things about Joe, says no, I want to hear what Joe said, what you have to say about what Joe said. That's what I want to hear, not what things, nice things you might have to say about Joe. And that was helpful to me in this thought of the testimony of our Lord and of me as prisoner. It's what the ascended Christ had to say and what the apostle received from the ascended Christ that he called his gospel, and we call his doctrine as well those points. And Timothy was not to be ashamed of what the ascended Christ had given to. Paul, not the prisoner of Rome, but his prisoner. He was Christ prisoner. And so I think as well as the gospel which was mentioned, the afflictions of the gospel here, it's also Paul's doctrine that would be included in this. And that was certainly under attack in that day and being discounted because Paul was a prisoner.

Has false doctrine was connected with heavenly position and place and christ's present position there in glorious head and. It is in Christian circles even it's sometimes. Spoken against because. It removes us from the political workings of this world. And so Paul, in giving that truth, was made a prisoner. He was not appreciated. And so we need to appreciate that brother. And it it is a treasure. What we have from Paul's doctrine wonderful, wonderful treasure. Testimony of our Lord and me, His prisoner goes together. And you go on with Versailles. Time is

going. Here he is who has. 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. So it was in God's mind and thoughts to bless us even before the foundation of the world, and in time we were called. Our Calling, brethren, is a heavenly calling. We're passing through the world as we have had before us, to be a testimony. Is a wonderful privilege, but Our Calling is a heavenly calling. Certainly we had no part in it but our sins and God has a purpose to honor his beloved Son to give him the highest place and he wants you and I to share in that purpose. That's the the outcome of the gospel that we would share all the glory of the Lord Jesus. God has that purpose. It hasn't come to pass yet to but it's not going to be frustrated in any way. And it's all the grace of God that has brought this, these marvelous blessings to us. And and then the teaching that we have in the 10th verse shows us that now we have knowledge of the kind of body we're going to have in the glory. The Old Testament St. did not know that we have now a divine life, eternal life. Which is of a different character than the Old Testament Saints had. We can now we have the very life of God. We can enter into his thoughts, into his purposes, into his counsels, and then we have a body. It should be here incorruptibility. I believe this was not brought out in the Old Testament scriptures. Life for the soul, a divine life, very life of God now and incorruptibility for the for the body. We're going to have a body that's like Christ's body. Perfect, a glorified body that will, that will be just like his, apart from the marks of his sufferings. And it's through the gospel that Paul was given a special revelation as part of Paul's gospel, this glorious truth that we have of an incorruptible body and the very life of God, eternal life. To enjoy. That's an interesting expression too. He is abolished Death. That's in the new translation. It's an old death because death still exists, but it doesn't have its power now. It's annulled. But it hasn't completely disappeared in the world we live in. I like to connect three scriptures in connection with this brethren. Death has been annulled and in. Hebrews chapter 2 we have another detail as to death. And verse 14 it says that through death he might destroy or annul him that had the power of death, that is the devil. So not only has death been an old, but he that had the power of death has been an old.

And then one further word in First Corinthians 15. Verse 54 So when this corruptible shall have put on incorruption? And this mortal shall have been put on immortality, then shall be brought to pass the saying that is written death is swallowed up in victory. Isn't that beautiful wonderful the work of the Lord Jesus? Death has been annulled. He that has the power of death has been an old and here is talking about a future time when? There will be resurrection. Death will be completely swallowed up in victory. That word? Immortality. And corruptibility, the verses you read there in Corinthians, we're going to have a body that's immoral with immortality, and that's incorruptible. Immortality means it cannot die. Incorruptibility means cannot sin. There is no sin. And so we're going to have a body that's incorruptible. That means there's going to be no more sin. The soul that sinneth, it shall die. So we have bodies that are dying because of sin. But when we're when we're have our new body, it will be both immortal and it will be incorruptible. And so we'll have bodies that will not die. We'll have bodies that have no sin. Won't get old. No wonder the Apostle Paul says, for the which cause I suffer these things. Nevertheless I'm not ashamed, for I know whom I believed and and persuaded that he is able to keep that which I have committed unto him against that day. New Translation Read uses the word my deposit. I like that. Paul had lost everything down here. Was he ashamed for the way he lived? I am not ashamed my deposit. He has it for that day. O brethren, where are we depositing? Somewhere here in this world. It won't last down here. God grant us to deposit. For that day. I lived in Bolivia and we lived in Bolivia at the time of hyperinflation and it really impressed me, brethren, because. In one year down there, while we lived there, it was 40,000%. Inflation almost has no meaning. But the Bolivian peso went from 20 to the US dollar to 2,800,000 to the US dollar in the space of two years. You think those people hung on to those paces? You want to lose what you got, hang on to it. Hang on to it. That's not the way to do. It's using it and that's what they did. If they got pesos, they went and used it and. That way this value is preserved. But it was an impressive thing to me to live in that country at that time and it really makes us think, brother, and everything down here is losing value. In Israel they had what they called the Year of Jubilee. There was seven years. Every 7th year was to be a sabbatical year, and then after 7 sevens, 49 years, the 50th year was to be the year of Jubilee and everything would return to its original honor. So that if there was 50 years to go, you wanted to buy a piece of property from me, Bruce. Why, you might pay a pretty good sum. Because you got 50 years in front of you, but if there's only one year in front of you. And you'd have to give it back again. I don't think you'd be that interested in giving me much for my property.

And it was because it's all going to go back to the original order. We're getting close to those times, brethren. Things don't have that much value anymore. It's evident in the world we live. May the Lord help us to use what we have in view of that day that He speaks of here. Take it as the day of manifestation of the judgment seat of Christ. So. In as you say, I want to read you what Pete, what the Lord said to Peter, because you are Speaking of percentages and the value of things. Just read it in Mark 10 here in verse 28. And Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake in the Gospels. But he shall receive notice this on hundredfold now in this time, houses and brethren and sisters and mothers and children and lands with persecutions and in the world to come, eternal life, you know, a hundredfold is 10,000%. I don't think you'll get a return on any investment down here. 10,000% in return. That's pretty good investment, isn't it? But that's what the Lord was telling Peter. Peter might have felt he, he did feel he'd given up everything. We know Peter of all the disciples had a wife and he might have felt, well, I've given up more than the other disciples to follow the Lord. But the Lord said, I'll make it up to you. I'll give you new relationships now. I'll provide for you now and in the world to come, eternal life. And that's really what the apostle Paul had before him as thinking of how he speaks of this, this holy calling in Timothy, you know, three times you have the calling spoken of in a different way. In Hebrews chapter three, he speaks of it as a heavenly calling. Why? Because in Hebrews it's contrasted with Israel. Israel had an earthly calling and their blessings were connected with this earth. But the apostle, when he writes to the Hebrew believers, he connects them with the Lord Jesus as the risen glorified man at the right hand of God in the third chapter there living for them as their high priest and the apostle of their profession and so on. And he says, there you have a heavenly calling. It's not connected with this life. That's what the Lord Jesus was telling Peter, I've got something better for you than just things down here relate holding on to relationships and investments down here. It's a heavenly calling. In the third chapter of Philippians, the apostle Paul refers to it as a high calling, the high calling of God in Christ Jesus. Why? Because the apostle Paul before he was saved. He felt he had a calling. It was a calling that had to do with earthly religion. It was a calling, but it wasn't the high calling that he received when he got saved and he was pressing then toward the mark. He could give up all those things that he once counted dear. Was it difficult? Not really. When he got a glimpse of the high calling, he got a hold of a better calling, and he had Christ before him as the object. Here it's a holy calling because in Second Timothy it was a day of ruin. It was a day when there was a lot of things being introduced that weren't holy. And he takes that up in the next chapter. And we're to separate from that which is unholy and defiles and so on. It's a holy calling. And we are, as he says in Ephesians, to walk worthy of Our Calling, whether it's a heaven in the sense of a heavenly, a high, or a holy calling. We're to walk worthy of that, as Bob said, with the sense in our soul like the apostle Paul. That there is something of eternal value, an eternal weight beyond this life. And when he speaks of afflictions, how could he suffer? You know, you think of Paul, and he didn't go out and look for suffering. We don't go out and look to suffer. There'll be opportunity if we're faithful. But he suffered much. How did he? How could he do it? Oh, he had the glory before him. It was a light

affliction. Why? Because it was but for a moment, and he had an exceeding and eternal weight of glory before his soul. And if you and I can get a hold in some measure of what is ahead and what is laid up for us there in the glory, then it's going to help us. Not to lay up treasure in heaven where moth and rust corrupt and thieves breakthrough and steal, but to lay up treasure not on earth, but in heaven where moth and rust do not.

Corrupt and thieves do not breakthrough and steal. And those are the things that are of eternal value and weight. It's one thing to be laughed and mocked at by unbelievers when you're giving them the gospel. It's another thing to have other Christians mock you and and ridicule you because you're following the, the, the apostles doctrine. And Paul had had given Peter and I'm sorry, had given Timothy and Titus and these others an outline of truth. And it says in verse 13, hold fast the form of sound words. Which thou hast turned in me and faith and love, which is in Christ Jesus. Hold fast the form of sound words. That's the form. There is like an outline. We need to have an outline of truth. What do you believe? The way we practice is being gathered to the name of the Lord Jesus Christ. Is that really the way God wants us to meet? Is that the really way He wants us to practice and function as a church on the ground of one body? We do it. Do we believe it? Do you have an outline of sound words that can prove what you believe? It hurts even more when brethren who are gathered with us start to ridicule the teaching that they've been practicing. In law. And mop those who continue to to be gathered to the Lord's name. And so it's important to hold fast the form of sound words in verse 15. All they which are in Asia be turned away from me. They started turning away from the teachings of the apostle Paul and the apostles doctrine. And I'm sure he felt very discouraged because of that. And so he's telling Timothy, he's warning them him about this. It's helpful to the outline of sound words. You mentioned the truth of gathering, but I think it's very helpful to go through, especially the New Testament Scriptures because the church is built on the foundation of the apostles and prophets, and go through those New Testament books and get an outline of them. There is a way they're written. That if you spend some time reading some of the good ministry, get an outline of First Corinthians, for example, extremely important because it is really a universal epistle. It's written to those who are at Corinth, but to all those in every place who call in the name of Jesus Christ our Lord. And so it is written for all times, for all places. And so to get an outline of. Of assembly order that is taught in First Corinthians is extremely important, very helpful I must say. I noticed that those young men who take time to read some of the good ministry and get an outline of scripture. What was Romans written for? Written for? Give the truth of justification by faith. What is the first and second Peter about? Peter speaks of the Kingdom of God and in the House of God in. The first Timothy, and I'm saying first Peter and in second Peter, it is in the world, the government of God in the world. So if you get the outline of of the epistles, John's epistles take up the family of God. And so those things are very helpful. If you can get an outline of Scripture and that's what Paul is speaking to Timothy about it is very useful and helpful and I encourage especially those who are younger, but. If we're a little older, let's get the outline too. It's very helpful. 14 The power of God brought in. As that which is at our disposal.

In order to keep. That good thing or that the positive truth in order to be able to carry it out in a practical way, which I think. Sought to bring before Timothy the importance of not only knowing the truth, but also carrying it out in his manner of life. But it's all through the power of the Holy Ghost. Which dwells in us. So we need to keep that in mind, don't we? That greater is He that is in US than he that is in the world. So we have the power of God at our disposal to carry out the truth of God in a practical way. I was going to say what to follow up with. Wally is saying there that there is such a departure from Paul's doctrine today in Christendom. There's such a confusion that has come in. Recently or in the last 100 years or so in Christendom applying Old Testament. Promises that have no application to the Church bringing them in, spiritualizing them. Calling them covenant to theology and so on. A person who is affected by those things will not have an outline of sound doctrine. There's compromise and it's not rightly dividing the word of truth. So we can be so thankful to the Lord for His goodness in preserving to us the apostles, doctrine and fellowship, breaking of bread and prayers. Then in the last part of our chapter, it's beautiful to see onospheres. He identified with the prisoner, the apostle Paul. He put forth energy to look him up. And his family perhaps more reproach to it, says the House of Onus Ephraim. But he sought out the apostle and was not ashamed of him. Probably had to go to many different prisons in Rome. There probably was a number of prisons there. But he put forth energy to find the apostle to comfort him. Strengthen him, He sought him out diligently. The Lord valued that service of love that was shown here by unacciferous and it's recorded in the annals of eternity to be rewarded in that day. Well, it didn't. It wasn't something public that perhaps men would look up to, but it was a service for the Lord that was valued. And so I think of the sisters who work behind the scenes, we might say. We don't need to mention specifics, but they do much work behind the scenes. Not seen by the eye of man. It's going to be rewarded. The Lord sees those precious things and that sacrifice will will be rewarded in that coming day. #31. The Father. In my bride, Jesus and Grandpa, I love grave rain time. Before the world, we made our worlds.

All our trust, our deployment of life and glory. And soon thou bring us to my place. Where we shall sit in place to pray and glory, if I glory. Rain, rain, sandwiching and burn. Sing, sing, tell me.

St. Louis Conference: 2013, 2 Timothy 1:1-5

Reading

#208. If even here the taste of heavenly springs, so cheers the spirit of the pilgrims, saying is What will the sunshine of His glory prove? What the unmingled fullness of His love? Acts chapter 27, starting in verse 14. But not long after there arose against the tempestuous when called, and when the ship was caught and could not bear up into the wind, we let her drive, and running under a certain island, which is called Quada, we had much work to come by the boat. Which when they had taken up, they used help undergirding the ship a fairing, lest they should fall into quicksands and strike sail, and so were driven, and we being exceedingly tossed with The Tempest. The next day they lighten the ship, and the third day we cast out with our own hands. The tackling of the ship, and when neither sun nor stars, and many days appeared, and no small Tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence, Paul stood forth in the midst of them, and said, Sir, he should have hearkened unto me.

And not ever lose from creep, and to have gained this harm and loss. And now exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the ship. Brother stood by me this night, the Angel of God, whose I am and whom I serve, saying, Fear not, Paul, thou must be brought before Caesar. And lo, God has given thee all them that sail with thee. And wherefore, sirs, be of good cheer, For I believe God that it shall be, even as it was told me. And. The first chapter of Second Timothy. What in keeping or a little follow up to what's been before us in the previous meeting? I I make that suggestion. Second Timothy. Chapter One. All an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus. To Timothy, my dearly beloved Son, grace, mercy and peace from God the Father

in Christ Jesus our Lord. I thank God whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers. Night and day. Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy. When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice, and I am persuaded that in thee also. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee. By the putting out of my hands. For God has not given us the spirit of fear, but of power, and of love, and of a sound mind. 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 has saved us and called us with a 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, but is now made manifest by the appearing of our Savior Jesus Christ, who has abolished death and has brought life and immortality to light through the Gospel. Where I knew I am appointed a preacher and an apostle and a teacher of the Gentiles. For the which 'cause I also suffer these things, nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day. Hold fast the form of sound words which thou hast heard of me in faith and love, which is in Christ Jesus. That good thing which was committed unto thee. Keep by the Holy Ghost which dwelleth in US. This thou know us, that all they which are in Asia be turned away from me, of whom are five jealous and homogeneous. The Lord give mercy under the House of onusiferous, For ye OFT refresh me. And was not ashamed of my chain. But wha? But when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him, that he may find mercy of the Lord in that day. And in how many things he ministered unto me at Ephesus, thou knowest very well. In the previous meeting, our brother brought before us an incident in the Old Testament in the history of Israel, where there was perhaps that it was perhaps a day of weakness, there was failure, there wasn't, perhaps with some the appreciation of things that God would have. And yet as we went through that, weren't we encouraged brethren to see how God was still working and how God was interested in the lives of those men and the little details of their lives. And I think it's very beautiful when we go through the Word of God to see that God is greater than our failure and God is greater than the condition of things.

In the world and in the amongst the people of God, in whatever day we find ourselves. And that's what was really on my heart in suggesting this second epistle of Timothy. We know that in the first epistle we have, as has often been pointed out, the House of God in order. But in the second epistle, the last epistle that the apostle Paul wrote by divine inspiration, we find what are described to us in very real and graphic terms, the last days and perilous times. And when you read the third chapter, remember that when he speaks of the last days and perilous times. He's not Speaking of the condition of the heathen or godless world. He's Speaking of those things that characterize the professing church right down at the end. And brethren, don't we have to hang our heads? And admit, if we're honest with ourselves, that those are the days in which we find ourselves now. And it's become a great house in Two Timothy. And we cannot get out of the great house. We're in the great house despite, in spite of ourselves. And we have to own that we're part of the ruin and failure that has come in. And sometimes when we think of the epistle of Two Timothy, we think perhaps in those terms, those things that characterize the moral and spiritual darkness that's deepening over Christendom. Every hour we think of the failure and ruin that has come in. And brethren, we don't want to ignore that aspect of things. It's very real, and it ought to exercise us individually and collectively. But what I have found, especially recently in my for my own soul in going through this epistle. Is to realize that just as it was in the days of Elisha or any other time of weakness and failure amongst the people of God. There was always lots to encourage and brethren, as we embark on this chapter. Remember, there's much here to encourage. Here was a young man who was seeking to go on. For the Lord in difficult days he had to be stirred up. Its true. There were things that were brought before him to exercise him as to his gift and his ministry and so on. But here was a man who was seeking to go on in spite of the moral and spiritual darkness. Amongst the people of God, in spite of much giving up and subverting of souls and undermining of the truth. And not only that, but by the time you come to the end of the epistle, there's others too. A few names, albeit a small list, but there's a few names that are given of those who are seeking to go on and hold fast to the truth of God and live for the for God's glory in the last days and perilous times. And brethren, if we take up a chapter like this with that in view, I believe we can get encouragement and a blessing for our souls to press on. We're almost at the end. The night is dark. The spiritual and moral storms that hit this, have hit the professing Christian world today are very, very severe. And I don't want to undermine those things. And I know there's brethren here who face real difficulties and problems. Brethren here who perhaps say, well, I failed miserably in my own life. I come from a weak assembly. But brethren, there's much to encourage our hearts and to spur us on should the fact that we're at the almost at the end discourage us not for one moment. It should encourage us to have a fresh by grace, and it's only by grace, but to have a fresh burst of spiritual energy to hang on by grace and in the power that is given to us by God Himself. The few moments that are left, knowing that it won't be much longer. And will be beyond the exercises and the need for exhortation and stirring up.

Yes, we know that as has been brought out. Second Timothy was the last epistle that Paul wrote by inspiration. And the Lord allowed a condition of things to develop before He was taken home, specifically so that you and I would have. Instruction and guidance for the day in which we're living. How wonderful of the Lord to give us that so that we're not left to say well. It was all very well as it was in the condition of the early church, but we aren't living in those days. So now what do we do? And sad to say, in a lot of cases, uh, there is a tendency to say, well, we just have to muddle along as best we can. We just have to do whatever seems to be right under the circumstances. But how encouraging to see that God gives us instruction as to how to deal with issues in the day in which we're living. And as Jim was pointing out, there isn't even a hint of discouragement in the whole epistle. Burden, yes. Tears, yes. Many prayers and concerns, yes. Lamenting, perhaps over some who had. As Paul has to point out, not only left the pathway of faith, but been a real direct hindrance to him, causing a lot of distress and evil to him. All that is there, but not one hint of discouragement, but rather total encouragement to a young man who was, as it were, having to go on when the apostle was on the way out, knew full well that he wasn't going to be. Let go again and able to travel around. But there was every encouragement and there's every encouragement for us today too. Well, he was Paul's son in the faith, wasn't he? Timothy had no doubt been saved under the preaching of the Apostle Paul, encouraged in the Lord, and traveled with the apostle Paul by the apostle Paul, and traveled with the Apostle Paul, and Paul could refer to him as his own son in the faith. We're not told at this point how old Timothy was. He was a man, I suspect, by the time the 2nd epistle was written, of maturity. He was in a position to take up responsibility and as we get in the next chapter, Paul was going to, so to speak, throw the torch to Timothy to carry on the truth and to teach faithful men and who would be able to carry on and teach others and so on. And so I suspect that at this point he was not told how old, but I, I suspect a man of spiritual maturity and, and a in age as well as spiritual maturity and able to carry on for the blessing of the people of God. Is that what you're referring or what do you have in mind that? Relationship and son would speak of position. But I also have the word sun scratched out in child written above it. And there's a real tenderness in Paul writing to Timothy, isn't there? There was always a tenderness with the apostle Paul. But in the second epistle, as he's nearing the end and he's going to throw the torch to Timothy, there's a real tenderness in addressing him in that way. And in that regard, I'd like to just go to Philippians because it's interesting that this last epistle. That Paul writes by inspiration is written to this particular individual. Now, it's not written to an assembly, it's written to an individual. We often say the last days are

characterized by individual faithfulness. But I suggest there's another reason why Paul could in confidence. Right to. Write to Timothy in this way and pass, uh, pass responsibility on to him. But just notice in Philippians chapter two, he says in verse 19, But I trust in the Lord Jesus to send to Motheus shortly unto you, that I also may be of good comfort when I know your state. Now notice this next verse, verse 20. For I have no man like minded who will naturally care for your state.

For all seek not their own, not the thing, seek their own, not the things which are Jesus Christ. You know, it's interesting that Paul writes to Timothy with confidence because he knew Timothy had a heart for the people of God. And brethren, I believe that's what we need in the days in which we live. We need men and women who have a heart for the people of God. Now, God has given us all a gift, and Timothy had a gift in a ministry that needed to be stirred up. But he had a heart for the people of God. Maybe there's someone here and you say, well, I don't have any particular outward manifest gift or some great ministry the Lord has given me. But if you have a heart for the people of God, God can use you in a tremendous way for blessing in these these last days. And when you go through the Old Testament, you find that men and women that God raised up at the end and in days of weakness were not necessarily men and women. With great gift and ability. But they were men and women who had a heart, a love for the people of God. And I suggest that we all need to covet that in our own souls that we would have that heart, that love for God's people. Because if you have that love for the people of God, there is no telling how God can use you. It may be an ever so small and ever so feeble away. But it will be, I say, for, for blessing. And so Paul knew that while all were seeking their own things, there was a man who had such love for his brethren, for the people of God. That he wasn't seeking his own things. He wasn't seeking his own comfort. But that he was willing to step out of his comfort zone, to make, to give himself as a living sacrifice. To put himself out and in a position to be a blessing to the people of God. And I say. If we had, if we were each my say to my own soul, if I was exercised more in that way and had that love, what a blessing there would be. Child. As UMM it's Mr. Darby's translation has already been commented, UMM refers to him Timothy, my own child, in verse two and in chapter 2, therefore my child. Umm, we see from chapter one that there was faith in his mother and there was faith in his grandmother, but nothing about a father. There was no. Uh, record of a father in his relationship, natural relationships, which was of faith. And I believe from my own soul that in a certain sense, the apostle Paul, you might call him his adopted spiritual father, that is, Paul took him and fulfilled for him a role that was important in his life that he didn't have naturally and. Timothy recognized Paul in that way and that relationship and benefited from it, and Timothy while not. You might say grown up completely, but we see the father character of Paul working with Timothy to help him to grow and take on more. If I could say it in a right way, although it wasn't his motive, Paul's desire was that he'd be like Christ. But in the measure in which the apostle Paul was like the Lord Jesus Timothy through the nurturing. Of Paul was becoming more and more like the character of Paul as a heavenly servant of God, and so he recognized in him that heart for the people of God that we know was in Paul himself.

See here how Paul addresses Timothy and as you say, Dawn, there was a real heartfelt desire there to, uh, see him, to be with him. There was a special bond there. As you say, Brother Ed, sonship conveys more the thought of position and maturity. And, uh, there was that, no doubt in Timothy, but at the same time there was that relationship of a child. And so Paul addresses him, as he says here, and there are a number of details here. But he remembers him in his prayers. He greatly desires to see him being mindful of his tears. Why those tears? Were they tears on behalf of himself because of his own problems and difficulties? I doubt it. I doubt it. It goes back to the verse that Jim read in Philippians 2 where Paul says I have no man like minded. And I think the Darby reads who will with genuine, who will care with genuine feeling how ye get on? Genuine feeling. Sometimes. Some of us don't break down in tears very easily. Although we may feel them more inward than outward, but Timothy evidently was a man who not only cared in an outward way for the truth of God, but it seems that he had. Adopted some of the spirit of Paul. Paul could say to the Corinthians. Who is offended? And I am not offended. And he talks about I'm not quoting that accurately. And then he says who was offended? And I burned not. That is, even though some were going through problems and difficulties that perhaps they shouldn't. Paul felt for them if he couldn't feel with them. Very beautiful if the Saints of God are going on well. A believer who is himself going on well can feel with them. If they are not going on well, he can feel for them. And Timothy felt for those dear Saints, even though there was much. That caused him to shed tears. And contrary to what you and I would think if Paul saw a man who shed tears over the condition of the Saints, what did it do? It brought him joy. It brought him joy. Paul no doubt shed those tears too, but it brought him joy to think that there was another one out there, a younger man, one with energy, one with zeal for the Lord, one with a desire to follow him who shared his heart and whom when he met up with him. Even though there were tears no doubt on both sides. It would cause him joy. Comments about. Umm, the. What Paul is encouraging Timothy, besides the individual character of being an encourager of his brethren and so on, but something that's necessary in a difficult day to lay hold of or to be laid hold of by the Lord. Just pick a few verses out of second Timothy to speak to explain something you find in verse one. Paul, an apostle of Jesus Christ by the will of God, and then I emphasize according to the promise of life. Which is in Christ Jesus according to the promise of life. Which is in Christ Jesus. Now go to chapter 2. And verse 10 it says, Therefore I endure all things for the elect's sake. That they may also obtain salvation, which is in Christ Jesus with eternal glory. It is a faithful saying, For if we be dead with Him, we shall also live with Him. And then over in chapter 4.

The Apostle Paul speaking about his own life here. And telling Timothy his own experience in life. He says in verse 18, and these are some of the very last words that the apostle Paul ever wrote, if not the last words that he ever wrote. That's part of Scripture. He says, the Lord shall deliver me. From every evil work, and will preserve me unto his heavenly Kingdom. That is, he brings before Timothy when he starts to write to him something about the future. And the calling of God with respect to Timothy and with respect to himself and with respect to everybody that's in this room. That is a believer. We've been called to life. We've got a light that's temporary that we're all living in right now, but it has the stamp of death on it. The life which we have in this room that we got from our parents has the stamp of death on it, and it's going to come to an end. But Paul immediately begins by looking beyond that and presenting to Timothy, reminding him undoubtedly he knew it of that promise concerning life which is in Christ Jesus. And then he says later on in the first chapter, we didn't read it, but it was a calling, holy. It was a holy calling. Umm, that's the life that's in Christ Jesus. The character of it is holy. It's suited. To the heavenly Kingdom. It's that which they had and in common with each other. And so then in the second chapter he reinforces that. He said if he be dead with Christ and risen again with him. And finally in the last chapter, what he's saying, Timothy, God is going to preserve me. And he was encouraging Timothy to have the same thought of himself. He's going to preserve us. For that for which he called us. And brethren, we need that. We need the sense in our own souls that that which we have been called to by God, we're gonna be preserved to it, that we are going to get through Whatever comes in between, whatever these chapters bring out to us that may be between the beginning and the end, is the sense in our souls that God has a purpose with respect to us. He's called us to something, and it's a heavenly something, and it's life he's already given to us that's suited to that for which he's called us. And he says, as it were, Timothy, we're going to be preserved to the end. And we can be happy and encouraged as we go through every day with the assurance in our souls that can I say no matter what, because it's God's purpose, no matter what, we will be preserved. And yet the exhortations here are to directed to us to actually live a daily life with that sense of being exercised

for preservation. Establishes or institutes something, he always makes provision to the very end, doesn't he? Man sets up an institution, but he can't always bring it to the purpose or fruition for which it was intended. Sometimes he runs out of the resources or any other number of factors may intervene and he may in the end have to close down that thing and say, I can't bring it to the purpose for which I've intended. But God always makes provision to the very end, and it's no different with Christianity. God has made provision for us so that we can go on not with what we have in ourselves, but with the resources that we have from God through Christ. And it's very beautiful that at the beginning of this epistle there are three things brought before Timothy as resources. Even for the last days and perilous times. There are three things that we often enumerate very quickly but think perhaps little about.

And you have them in the second verse of our chapter, he says grace. Mercy and peace. Grace is really what preserves us, brethren. It's not only what saves us. It's true that we're saved by grace. But its grace that preserves us, its grace that carries us day by day. Of all we received, of His fullness and grace upon grace, Do we need more grace? He gives. He giveth more grace. If is it just for a select few know of all we received? Is it all we need? My grace is sufficient for thee. And that grace that is avail was available to Timothy and is available to you and to me. This afternoon is the same limitless supply that has always been available. To the people of God. But then there is something else. There is mercy. Grace preserves us, but mercy restores us when there is sin or failure. And again, sin and failure comes in, but God is greater than our failure. God is greater than our sin, and mercy comes in. Paul is writing to an individual here, and individually we are the recipients of mercy. The church is never looked at as the object or recipient of mercy. She's the bride of Christ and she'll be the lamb's wife in a coming day and a bride, A wife is never looked at by the bridegroom, or shouldn't be at least if things are in order, as the recipient of mercy, she's the recipient or the object of love. But when the apostle writes to individuals, mercies brought in, and individually, we need that mercy day by day. That again keeps us and restores us when we fail. But then there's peace. And what? Why do we need peace? Peace is for the circumstances of life. You know, we're not going to see outward peace in this world ever again. In fact, the last days are characterized by wars and rumors of wars and turmoil on every hand, sometimes in the circumstances of our personal, family or assembly lives. It just seems that everything is upheaval, but there is a peace. It's the same peace that the Lord Jesus had when He passed through this world as a man, and that same peace that He left with the disciples before He went back to glory. He was going to leave them in a world where outwardly there would be no peace. But he said, My peace I give unto you not as the world give us, give I unto you. Let not your heart be troubled. Neither let it be afraid. We can sit here in this room this afternoon in a world of absolute turmoil on every level, every level of society and government and so on. But we can have the peace of God ruling in our hearts. We can have the peace of God that passeth all understanding. Why? Because we're going to see things smoothed out down here. No, that's not what's going to bring inward peace. If that resource that we have of the very peace. That the Lord Jesus had when he walked through a troubled world, a world of turmoil, in obedience to the Father, no and communion with with the Father, knowing that he was doing what the Father had asked him to do and as he. Did the Father's will and enjoyed that moment by moment communion. There was an inward peace and that peace is the same peace that is given to you and me. So we have these three wonderful resources even for the end times. Grace to uh, grace to preserve us, mercy to restore us, and peace to keep our hearts even in difficult circumstances. You've already said it, Jim, but I'm just gonna restate it for importance from God. From God our Father and the Lord Jesus Christ. It's not something we can, in a full sense, give to each other. We can't give these things to one another. They really come from their primary We may be instruments of God in connection with them, but the true source of grace is God Himself and the Lord Jesus Christ, the true source of mercy given in a righteous way.

Man may show mercy to his fellow man, but generally puts aside righteousness to do it. But God is able to show us mercy and maintain His own personal character of righteousness and holiness. And there is a peace that only God can import to the soul that no other, none of us can give to each other. So as well for us to always be thankful and appreciate that when Jim used the word provision, these are provisions for us that come directly from God the Father and the Lord Jesus Christ. Maybe I could just add to that a little too, Don. Because there's a practical way that this can be enjoyed. And just go back to the 37th Psalm for a moment. Just allow a slight digression, but just to confirm what's been said and to bring out the practical way in which this grace, this mercy and peace that come only from God. And again, I know Don has said it again, but let's say it again, it comes only from God. Through our Lord Jesus Christ, but you say that's all fine for you brothers to talk about it, but I I haven't really practically experienced it as I've gone through recent trials and circumstances, but I believe there's a little, I don't like to use the word formula, but I will a little formula here in the 37th Psalm if we're going to practically experience what we've been saying. In the third verse of this Psalm, and you notice it's a Psalm of David. David was a man who experienced all kinds of problems and difficulties and upheaval in his life from the very time he was anointed by Samuel to be the next king over Israel till he took his Kingdom and all through his Kingdom. One kind of problem and difficulty it seemed in every sphere of life, from personal to family life, to the Kingdom and so on. But notice what he says in verse three, trust in the Lord. That's the first thing. Who is it to trust in man? No, it's to trust in the Lord. It's confidence in God for every circumstance of life. Verse four, delight thyself in the Lord, finding our joy and delight in the person. We have learned in some measure at least to trust. Verse three or verse, I'm sorry. Verse five, commit thy way unto the Lord as we trust, as we find our joy in Him. It's not hard to leave our life in His hand, to commit it into His hand. And what's the result? Verse seven, Rest in the Lord or in the language of the New Testament? It's the peace of God. How is it we're going? We can have rest in the Lord. How is it we can have that inward sense of peace? It's only in the measure in which we've learned to trust, delight, and commit. And when we have learned, brethren, in a practical way to do that, I believe we have learned to avail ourselves. Of the three resources that we have just spoken of, grace, mercy and peace. If you look at Jude verse one together. Little book of Jude verse one. Jude, the servant of Jesus Christ and brother of James, to them that are sanctified, set apart by God the Father, and preserved. In Jesus Christ, and called mercy unto you, and peace and love be multiplied. Assurance. Assurance is a wonderful thing. I stand. On the complete finished work of Christ. And I stand on. God's promises in his Word. And my assurance is upon them. We haven't said the words eternally kept. It goes beyond this life. And that is the beauty of it. That we are eternally kept. My mother preserved jellies, Pickles, all kinds, and they were down the basement, but they sat too many years, they changed and they weren't totally preserved to eternally.

We are eternally kept. The promise and the topic of peace turn to Psalms 29, verse 11. Psalms 29 is about the storms of life. And the last atom is the master of the storms, isn't he? In verse 11. It's one of those promises of the Word of God. The Lord will give strength unto His people. The Lord will bless His people with peace. And so we see our topics here falling together. And the beauty of it is, our brothers guide us through these scriptures. An assurance is nice to see that Paul ended in his last epistle with being preserved in assurance, isn't it? There is real encouragement here too. In what Paul says at the end of verse 3. I have remembrance of Thee in my prayers. Night and day. We have just completed my wife and IA bit of a trip. During the course of that trip, we had occasion to visit a number of dear Saints of God who were older, many of whom. If they could get out to meeting once a week, they counted that a privilege, but in some cases found it even difficult to do that. But all of them. Could spend time doing this and we might say that is difficult and I'm sure it was for Paul too. It was doubtless not

easy for him to be in prison there and not able to get about and doing things. Sometimes we like to get about and do something. But Paul, as we know in other scriptures, had called himself the prisoner of the Lord. And so it was here, wasn't it? Here was a man who had shown perhaps unparalleled energy for the Lord, unparalleled faithfulness. Unparalleled sufferings in the pathway of faith, and no doubt was ready to do more, but here he is put aside and not able for the moment to go out and about. And the Lord had showed him that No Paul. You're not going to be released. And he laborers in prayers night and day. And I say that to each one of us here, how important it is in the days of pressure and hurry in which we live. Let's not neglect prayer, but at the same time, let's remember if for any reason we are not able to be out and about as much as we would like to be, let's remember the value of prayer. Both for those for whom we pray and for our own souls. It's not merely that I pray for someone else, but that it brings me into the presence of the Lord and enables me in that sense to be one with him in all that he is doing. What a privilege that is. And so Paul no doubt had nights when he couldn't sleep, nights when he was wide awake. Some of us have occasional problems like that. What a privilege to use the time in this way. And I believe it's recorded here in order that we might pay attention to it and realize that. We aren't the first ones to have had this problem. And would you allow two, Brother Bill, that even if we can get out and about and do things, we need to discipline ourselves and be exercised to labor in prayer? Paul, no doubt, even as he was when he had been traveling around and ministering to the Saints and preaching the gospel, he was a prayer warrior, as we would say. And I, I've, I've enjoyed what you said. And let's just go back to Colossians for a little example of another man who wasn't in prison. Another man who had an active, I would take an act of service for Christ, but he was a man who labored in prayer as well. In the 4th chapter of Colossians verse 12, Epiphras, who is who? Is one of you, a servant of Christ? Saluteth you always laboring fervently for you in prayers that you might stand perfect and complete in the will of God. Isn't that beautiful? So on the one hand, as you say, Paul was in prison and he had plenty of time.

To pray for Timothy and the Saints of God that he knew and loved, and no doubt for the gospel work and so on. But here was a man, Epifras. He wasn't in prison, but he was a man who was exercised to discipline himself. To spend time laboring in prayer, not just for his own needs. No doubt he did that. But for the Saints of God. And if we read on, not only for the Saints in Colossians home assembly, but also for those of Heropolis and Laodicea, which were nearby assemblies and brethren, if we would spend more time in prayer for one another in this regard. And not just for those that have special needs or who aren't getting out to meeting or who have drifted away or missing the path in one way or another. But if we would pray for one another before those things arose, perhaps prayer would could be used as a preventative measure, much more than a restorative measure. And so Epifras, he had a he, he was a busy, I dare say he was a busy man. He was a servant of Christ. But he labored in prayer, you know. I just finished reading a book, a book about one of the old missionaries. And I know we've all read missionary stories and stories of early brethren who had tremendous faith and were used in marvelous ways for the blessing of the gospel and the Saints of God. And we marvel at the power and the activity they had in their life. But you know, when you read their biographies or autobiographies very closely, you realize that the reason they had power in their life. And the reason they were used in blessing to souls, be it in the gospel or amongst the people of God, was because they were men and women of prayer. They spent some of them literally hours in prayer. Martin Luther said, I have so much work to do for the Lord, I dare not spend less than three hours a day in prayer. He was a busy man. He was used mightily in the days of the Reformation. Why? Because he was a man who was exercised to spend time. Availing himself of the powerhouse of the Christian life. So I just I didn't mean to take away from, but beautiful to see whether whether it was Paul in prison or an active servant of God. They were both exercised in the same way to pray for the blessing of the Saints of God. Well, we have the supreme example, don't we? And it's often been very humbling to my own soul to read of how the Lord Jesus after a long day of. Ministry and healing. Spend all night in prayer. And two, two things about prayer. As it's been said, it's an expression of having common interest with God. It is also an expression of dependence. And sometimes the amount of time we spend in prayer is a reflection of the degree to which in our lives we share common interests with God and we share the sense in our souls of our native dependence upon Him. The last our interests are in common with God, The less tendency we will have to pray, the less we have a sense of need. Which prayer expresses, the less we will find ourselves in prayer, but conversely, our prayer life often expresses those two things. One of the apostles, I don't know which, was known as old camel knees. I'm sure not to his face. I read the other day that the average pastor spent 7 minutes a day in prayer. But I I just say this too, before we move on, that it's not always how much time we spend literally on our knees alone with the Lord that counts as our prayer life. That's important, don't get me wrong. Daniel disciplined himself even in his busy occupation and he he had a top job under the king, but he disciplined himself to escape to his room three times a day and pray. And that's, that's important. But learn to cultivate the habit of prayer as you go about from day-to-day amidst your difficult act, your your busy activity or the difficulties of life and to be keeping open line between yourself and the Lord.

You're driving your car and somebody comes to mind. Pray for that person as you're driving your car. You have a little break at your desk, you're sipping some coffee. Pray for your family, pray for your brethren. Use those opportunities. Maintain that open line. I'm sure Daniel prayed more than just those times when he was alone on his knees, independence with his windows open toward Jerusalem. I'm sure as he was signing documents for the king or whatever else he had to do, there were times when he was breathing a little prayer for the people of God. And for his own needs as well. So I just say that it's not always how much time we spend in our room in prayer, but it's to cultivate that spirit and habit in our hourly life and walk with the Lord. Well, I work for for a few years, told me after it doesn't you it is well to be on your knees as often as possible. But you don't have to be on your knees to praise the Lord. You can walk down the street, take off your hat and look up to the Lord. A Christian who's conscious may be able to do nothing else. They may be flat on their back. They may not be able to see, they may not be able to hear. They may be incapacitated in many ways. But a Christian, a conscious Christian can always pray. Isn't that wonderful? That that's the resource that God has given us to the very end. But I wanna say this too, just to I know we allu, I think Bill alluded to it, but let's just go back for a moment. Paul, when you go through his prayers in the different epistles, there's several things, couple of outstanding things that characterize them. He usually isn't praying about some malady or problem or difficulty. Now it's good to pray about those things, but he's praying for the well-being, the spiritual well-being of the Saints of God. We tend in our prayers, at least I do, to pray about. The cancer and the sickness and the lack of work and the loss of a job and that one, yes, that's that's all part of it. But we also need to remember to pray for the preservation of our brethren, our families and our brethren and the people of God. The other thing that's interesting is that in the epistles where Paul prays for the brethren, it is usually at a time when they were going on well. The Ephesian Saints were in such a state of soul that they could take in the highest truth committed to man. Twice he speaks of he, twice in that epistle he prays for them. The Philippians, I know there was a little problem coming in. They were going on well. There was a testimony in the gospel. There was joy in the Lord. He didn't cease to pray for them either. Timothy was a young man, as we said, who had a real desire to go on and serve the Lord and for the blessing of the people of God. Paul was praying for him night and day. Why? Because Paul knew that assemblies and individuals that were going on happily for the Lord were going to be special targets of the enemy. If you come from an assembly where things seem happy and there's a real desire to please the Lord and outreach in the gospel and attendance at the meetings, your assembly needs prayer more than more than perhaps some because the enemy is going to be right there to destroy that interrupted. If you know an individual who's really on

fire for the Lord and seeking to serve the Lord and the Lord's people, that individual needs to be prayed for like Timothy, night and day. Because the enemy's gonna be right there to seek to trip that person up, and so that he perhaps discourages and trips others up as well. So again, I believe we need to use prayer as a preventative measure. And when we see those going on, well, that's perhaps a time when they are most vulnerable and need the most prayer. Another point in prayer Jim is looking John chapter 17 and verse one we see the Lord's praying to the Father. And we we talk about praying for our needs and and interceding for one another and so forth. But in verse one here, these words spake Jesus and lifted up his eyes to heaven and said, Father, the hours come.

Glorify thy Son, that thy sin also may glorify thee. It's nice to include or maybe begin a prayer with worship to glorify the Lord as well. Very good. But for us, what perhaps we should be reminded of when we do pray to the Lord Jesus, it's not someone who umm. Isn't familiar with the trials of the way. Can I just point us to a scripture that we're all familiar with? It's in Hebrews chapter 4. Umm towards the end. I'll just read it. Umm verse 14 of Hebrews chapter 4. Seeing then that we have a great High priest that is passed into the heavens, Jesus the Son of God. Let us hold fast our profession, for we have not in High Priest which cannot be touched with the feeling. Of our infirmities, but was in all points tempted or tried, like as we are, yet without sin. Let us therefore, uh, come boldly unto the throne of grace, that we may obtain mercy and find grace. To help in time of need. I'm sure all of us in some measure, have been in a difficult situation where we've been comforted in prayer, knowing that the Lord Himself could, uh, sympathize with us in that trial. Umm, So I mentioned that as a means of encouragement to, umm, uh, get on our knees and be before Him in prayer. He knows all about it. Brother Le Moyne was uh, James, the half brother of Jesus. Tune with what has been said. It's interesting that just before he speaks of praying for Timothy, he speaks of a pure conscience. Now Paul back in the book of Acts spoke of his he lived in all good conscience before God. His exercise, I think it's in the 24th of Acts, was to have a conscience always void of offense. But here he speaks of a pure conscience and he speaks of this just before he speaks of praying for Timothy. Because I believe if our prayers are going to be really effective, we need to maintain a pure conscience. The psalmist said, if I regard iniquity in my heart, the Lord will not hear me. And what is a pure conscience? Well, I'd like to hear what others say, but I suggest at least part of the thought in a pure con conscience is to keep anything that is impure out of my out of my life. Let me illustrate it this way. We put a glass of pure water on the table and we say this is pure water. And it is. But the minute I add anything else. It's not pure water anymore. It can be anything from a drop of poison to a speck of dirt. But it is no longer pure water. I have allowed a foreign object to come in. To defile it in that way, and brethren, if we're going to be effective in our prayer life and our walk with God in these last days. We need to keep evil out. We need to walk in a with a pure conscience. And how do we maintain a pure conscience? Well, it is to walk in the fear of the Lord. It is to walk in the sense of His Holiness and to seek by grace to. Bring into our lives those things that are for His glory, and to keep out of our lives those things that are not for His glory. Refer in that connection Jim to 1St John, chapter 3. First John chapter 3 and verse 21. Beloved, if our heart condemn us not. Then had we confidence toward God and whatsoever we ask to receive of Him, because we keep his commandments and do those things that are pleasing in his sight?

Our state of soul with God cannot be separated from prayer. They're vitally linked together. And if there's that up in my life and on my conscience which I know is incompatible with God, there will be no confidence toward God in what I ask for in prayer. And Paul, John goes even farther here, he says, if our heart condemn us not. It isn't always a specific sin that we may be aware of that isn't judged in our lives. But if there's a walk that doesn't reflect nearness to the heart of God, that is, our heart can condemn us just because we're walking at a distance from the Lord without a conscious sense of His presence and His nearness in our lives. That too hinders confidence, But if there is that confidence, then we also have the sense in our hearts that what we ask will be in keeping with His will and He will be able to do as it says. Whatsoever we ask, we receive of Him. They'll be great boldness, great confidence, the nearer the heart walks with God, because there is the nearness of the sense of His own will in whatever it is one is asking for. Peter knew the heart of God. In some things that he asked for, Moses had a real sense of the heart of God, and he could say to him, you can't do that. You can't he, he literally could tell God. You know you can't do that. You can't deny yourself. You promised to do this and you can't deny that promise and so you're going to do it. That was an intercessory action on Moses heart with God. But he knew the heart of God and he had great boldness as an intercessor and he plead with God according to what God was and what God had said. And so when we really get into the presence of God and if I say live there. There is that growth in the soul that learns to draw upon God according to what he is his own heart and what he's promised. And there's boldness in asking according to those two things. But if we don't walk with God, we don't have that sense of his heart and we. Fills us with uncertainty in what we ask. If our heart condemns us, yes. I'll just pass on what's been explained to me by others and that is that. My conscience. If I have done something wrong and I haven't judged it with God, my conscience will feel guilty. My conscience may have no sense of a sin upon it, but my heart may not have confidence Godward, if I'm walking at a distance from Him in my spiritual life. It's the nearness to the heart of God that gives us confidence in the heart of God. That's why Peter says to John, ask him. Ask him. Because Peter at that time wasn't walking with the consistent nearness to the heart of the Lord. And so when there came up a question and somebody wanted to know the answer and Peter wanted to know perhaps all the disciples did. He basically turns as to John, he said, I know that you stay on his bosom. You stay right there where his heart is. You ask him, then we'll all know. And sometimes we do that we're we're not certain of the the heart of God in something. And uh, in that way, our hearts condemning us. But John is characteristic of one, he speaks of it here, whose heart did not condemn him because he, he found his resting place on the bosom of the Lord Jesus. Hey I just suggest this is an addition that.

Your your question Phil was with verse 20 where if our heart condemn us, God is greater than our heart. I suggest we see an example of that in the Lord's interchange with Peter in John 21. Twice the Lord asks Peter, lovest thou me? And Peter responds, Lord thou N that, I love thee. And when the Lord asks him the third time, Peter's grieved. And what does he say? Lord, Thou knowest all things. Thou knowest that I love thee. That is, if our heart is away from the Lord. The Lord knows my heart. He knows, perhaps the innermost desires of it. And Peter had a real desire. He did love the Lord, but there had been a pride and a self-confidence that had. Resulted in a fall and eventually he has to get on to God's side of things. Where? As it were, he says Lord. Alright. Whatever you can see in my heart is what really counts. And in that sense, God is greater than our heart, because every true believer loves the Lord, even though it may have gotten dimmed by circumstances and a walk at a distance from him. And this is, if I can suggest it, an epistle that takes up the family of God. And John often speaks in the abstract, every true child of God. Loves the Father, Every true child of God Has a heart for Christ, even though it may be ultimately dimmed by circumstances. Would you agree with that Don? No, I wasn't recognizing the verse he was asking about, but I'll add this to it. If we walk with God. We will have the joy of the fellowship of his heart and his thoughts. Abraham was a man that walked with God characteristically. And so when God was going to go to Sodom and destroy it, he said, as it were, I can't do this without talking to Abraham about it. And so there was that communion between them that caused God to share his intent to bring judgment upon Sodom, but he couldn't do it really until he talked to Abraham about it. Because Abraham walked with God, but. Even when we don't walk with God, even when we don't have the walk of Abraham, God still loves us just the same and will act for our good. What we miss is the enjoyment of the fellowship of what He's doing. He

will do it. He will act above our hearts because He can't deny His own heart. And He loves us with a perfect love, so He will act for our good. But what we will miss is the fellowship with him in what he's doing. And so he said, he made his acts. Known unto the children of Israel, but he made his ways known unto Moses. I reversed the order in which I think is quoted. What was he saying? Well, the children of Israel got to see the acts of God. Moses entered into what God was doing in those acts, and God wants us to. He wants to have a fellowship with us that not only his actions are there to be seen, but is what he's doing in them. Is that which He would bring us into as well. And in the measure in which we walk with Him is the measure in which His ways are perceived in our hearts and lives. Not everything, but in in measure we get to enter into His ways. But if we don't walk with Him, we may see His goodness in His actions, but we won't have the joy of the fellowship connected with it, with Himself. Our time is up. It's 61. It's time for us to get paid time.

In London, Kingston of life's great. To go back and also in your mind.

St. Louis Conference: 2013, 2 Timothy 1:8-18

Reading

294. Reading verse 40, Lord. Enlarge our scanty thought to know the wonders thou hast wrought. Unloose our stammering tongues to tell thy love immense. Unsearchable. 294. Some comments on the last part of our chapter, but. Just so John doesn't have to begin reading in the middle of a sentence, perhaps it would be good to read from verse 8, but we've made comments on. Some of these verses, but as I say, it's all part of the same sentence, so it will give them thought, but I think it'd be nice to go down these last few verses if we can.

Second Timothy, chapter one and verse 8. You're 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 has saved us. And called us with a 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. What is now made manifest by the appearing of our Savior Jesus Christ? Who has abolished death and has brought life and immortality to light through the Gospel? Where unto I am appointed a preacher, and an apostle, and a teacher of the Gentiles, for the which 'cause I also suffer these things, nevertheless I am not ashamed. For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto him against that day. Hold fast the form of sound words which thou hast heard of me, in faith and love, which is in Christ Jesus. That good thing which was committed unto the key by the Holy Ghost which dwelleth in US. This thou know us, that all they which are in age you be turned away from me, of whom are if I jealous and homogeneous. The Lord give mercy under the House of Onosepras, for He will OFT refreshed me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently and found me the Lord. Grant unto him that he may find mercy of the Lord in that day. And then how many things he ministered unto me at Ephesus, thou knowest very well. Like to just make a comment or two to bridge what we had before us this morning and what we have in these verses that follow. Or at least something of what we have. And that is to reinforce that when you read the life and ministry of the Apostle Paul, you realize that Paul after he was saved on the Damascus Rd. he lived in view of another world. You say as you we read the 2nd epistle. Why? Why was it that Paul wasn't discouraged at the end? Things were pretty bleak, outwardly speaking. All had turned away from him. There were, as we said earlier in these meetings, just a few names that he could commend. Some had turned away that are named like Dimas and so on. Why wasn't Paul completely discouraged at the end of his ministry? Because he was living as we have here in view of that day. He knew that there was something else, another world. The stories been told before, but I think it bears repeating. About William Kelly, whose commentaries many of us have en enjoyed and and read. But William Kelly, I believe it was his nephew, he had a nephew who went off to one of the great universities in England at the time. And he well, among other things, he was studying Greek. And the professor realized very quickly that this young man must be getting some tutoring in his Greek over and above what was being taught at the university. Because he was excelling in his studies. And so he was questioned about it. And he was told that yes, indeed, his uncle William was tutoring him in Greek. And the professor and the Dean of the college, the university made an appointment to have an interview with William Kelly. And the Dean of the college was astounded in the presence of one of the great minds of England at that time. And finally he leaned across his desk and he said, Mr. Kelly. You could be a great man in this world and Mr. Kelly looked him straight in the eye and he said. Which world? And that's really what we have with Paul. He had a vision. Well, he'd been caught up there. He had more than vision. But he it's like that verse in Proverbs that says where no vision is, the people perish. And in taking up a chapter like this or an epistle like this, brethren, if we can just get a vision of what's ahead.

These things that we have spoken of, that were characteristic of Paul, that he sought to impress upon Timothy as he passed the torch to him and was about to pass off the scene, these things will become. A reality in our lives, not just something we merely enumerate as one of the doctrines and the practical truth of the Word of God. But I was thinking too, in connection with what was said this morning of Moses. You know Moses first of all. He was a man when he came out of the palace, who was mighty in words and deeds. But that wasn't the kind of material God could use. He had to spend 40 years in the backside of the desert in the school of God. And when he came out of that, what did he say to the Lord at the burning Bush? Well, I can't win. I can't even speak well in our modern language. He was basically saying, I stutter and stammer and I can't put words together. How do you expect me to go in and talk to Pharaoh? That wasn't the Moses you found 40 years before. He was afraid in the one of the senses in which Brother Bill was bringing before us this morning. But he was now the material God could use. It wasn't the material God could use when he was mighty in words and deeds of the Egyptians and the schools of men. But now he was the kind of material God could use, because he was going to have to go forth independence. But you know, when you come to Hebrews, there's some interesting statements made about Moses. It says he endured us seeing him who is invisible. He lived in view of another world. He esteemed the reproaches of Christ greater than the treasures of Egypt, because. He had recompense unto the reward. He was. He had something else in view. Was it easy? No, even His own brethren spoke of stoning Him. It wasn't easy, as we said this morning. Was it worth it? Ask Him in a coming day. Later on He stood on the Mount of Transfiguration with the Lord, with the glory of Egypt, and it was a glorious nation at that time. Was the glory of Egypt worthy to be compared to the glory? Of the Mount of Transfiguration, Is the glory of Egypt worthy to be compared with what's ahead for you and for me? Anything in this world, Paul. When he got saved, he left those things behind that he once counted dear. The things he wants that he once thought gave him status religiously, socially, and every other way. They were nothing. Why? Because he had found something better. His desire was to win Christ. He had the prize before him, and he was living in view of that day. And that's why he could say that he knew whom he had believed, and was persuaded that he was able to keep that which I he committed unto him against that day. And, brethren, we need to live in view of eternity. As Dawn was saying in the address. It was impossible, in one sense, for those in the

Old Testament to have the viewpoint that you and I do. It's true that, as we've been hearing from Hebrews, Moses endured as seeing him who is invisible. And it's true that men like Abraham looked for a city which hath foundations whose builder and maker is God, but I would suggest that their thoughts of that were very dim and very imperfect compared to what you and I know. Why is that? Because what we have in verse 10 here brings before us what God has done. The appearing of our Lord Jesus Christ, that's not his appearing in the coming day, that's his appearing on this earth as a man. And what was the result of that? Perhaps a better word is annulled. Death. In one sense, death has not yet been abolished. If you and I are left here at some point, if the Lord doesn't come, we will have to pass through death. It will be abolished in the coming day. The last enemy that will be destroyed tells us in First Corinthians 15 is death, but God has annulled death.

You and I can now look upon death as that which is ours. Death is ours. Why? Because God has brought, as it says in the end of the verse, life. And although immortality perhaps is all right of a word, the Darby translation reads incorruptibility brought life and incorruptibility to light through the gospel. It has often been mentioned before that every Old Testament Satan, no matter how godly. Did not really know where he was going when he died. They knew about resurrection, they could trust God, but they did not really know where they were going. But now God has brought it all to light, brought to light the fact that not only do you and I have life in Christ, but in corruptibility. That is, there is every reason to expect that all of those in this room may well be caught up. To meet the Lord in the air without having to go through death, without having to to see, as it were, those bodies facing corruption. It's been brought to light through the gospel. So your vision and mind is is in a Vista, if you like, that none before this dispensation of grace could ever have. And God as it were, says to you and me, even in these last days when yes. There are difficulties, yes. There is a giving up, yes. The last days are characterized by many, many things that are very sad. God says, as it were, come up and get the viewpoint from the position where you really belong. Because it's all been manifested by the appearing of our Savior, Jesus Christ. Nulled that you put in place of abolished. Well that's what I suggest it's it's a it's a good word. Would you agree with that Yeah I, I sometimes render useless or inactive. It's the same type of thing that, uh, to the Christian because of eternal life and I just I just didn't hear it real clear it was all Bill that's why I asked there and I know it's a good word yes it's because sin death still exists in this world is an actual fact we die. But uh. The power of death is has been taken away, hasn't it? Looked at us, Hebrews, chapter 2. For another related part of it. In verse 14 it says Hebrews 214 For as much then as the children are partakers of flesh and blood, He's the Lord. Jesus also Himself likewise took part of the same. That through death he might destroy him. That had the power of death. That is the devil. So the one that had the power of death is destroyed. The word there is an old as well, because Satan still operates in this world, but his power has been annulled. It's no longer a valid power. And we recognize that. So that's beautiful because I remember somebody using the illustration of David when he went. Down into the valley of Elah to fight with Goliath. And of course he brought him down with his stone from his sling. But when he ran down into the valley, he stood right on top of Goliath, and he drew Goliath's sword out of his sheath and cut his own head off with his own sword. That's the picture we have. Through death. The Lord Jesus went into death. He tasted death. He knew what death was in this awful reality. But since he went into death, he destroyed or annulled him that had the power of death. Here in our chapter he has an old death and then back. I think you mentioned that bill in chapter 15 of Revelation First Corinthians. It says in verse 26 and it's talking about a future day. Actually, it has its fulfillment in in Revelation at the end of the 20th chapter, the last. Enemy that shall be destroyed is that but for us right now.

In the same 15th chapter First Corinthians, it says in verse 55. Oh, death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. So the sting of death is already gone. Good illustration of it. When Israel crossed the Jordan River, Bill mentioned yesterday afternoon that it went all the way back to the city of Adam and what that represents. Adams, But the city of Adam is apparently about 30 miles north of where they crossed the river. And the picture is they crossed the river on dry land and they did not see any water at all. That's the annulment of the power of death when they went through with him. The arc went in first, and then there was the dry land. And that dry land was the work of God was of such power that when they went through, they didn't see any water at all. All the water that was there at that time had flowed downriver and the stopping of the water was totally out of their sight 30 miles north. And God now uses death as an instrument of good for us. But its power to harm us is is done. And that's why in First Corinthians 15 and other places, it's referred to as sleep for the believer. We lie down and go to sleep. We have every expectation that in the normal course of things, it's only a temporary thing. And in a while, after our bodies have had sufficient rest, we rise up and we go on our way. So death is of even those, the Saints of God, who passed through physical death. It is. A very temporary thing, and while waiting for the resurrection, they're absent from the body and present with the Lord, which, as Paul said, is far better. We have a living picture when the Lord Jesus raised Lazarus from the among the dead and he was already four days in the grave. And later on we read that the layer table with the Lord Jesus and. As though there had nothing happened to him and but we do not read anything that he was saying. He did not tell anybody what he went through during that time where he was dead and his thoughts or anything he saw. We would have liked to know how that was, but we are not told it. But the reality is there that he was dead for four days and that he was put alive again by the power of the Lord Jesus. Certainly. Well worth repeating in verse 12. It does not say I know what I have believed. It says I know whom I. And all the peace and the joy in our souls is not dependent so much on what we know, although we do need to know sound teaching. It's very important to know it. But when it comes down to the persuasion of the soul, it's. Whom is everything? The person that we believe in. And trust in and have rested our souls upon is what we need. Before we go on, we just to come in a little bit more on that verse 10. I think you mentioned that Bill, didn't you the is brought life and in corrupt ability to light through the gospel. Would you open that up a little bit more? Will you go ahead, Bob I?

My thought on it is just fairly simple as I expressed it that. There was, as we know, life in those Old Testament believers, but it wasn't in that sense, and we don't want to make it complicated. It wasn't the kind of life such as, if I may say so, that dawn was bringing us to see. In John's Gospel, chapter 3, the Lord Jesus talked of heavenly things. He talked of eternal life, a life lived out in the power of the Spirit of God. A life that now has its horizons beyond this world and looks to heavenly things. And what is characteristic of that life? The constant, immediate expectation of the Lord's coming. And so the Lord Jesus could say, for example, at the grave of Lazarus, he that liveth and believeth in me shall never die. Believeth thou this he says to Martha. And Martha realizes that she's a little out of her depth in that conversation. Why? Because it was something that could only be apprehended by seeing beyond all that God had revealed in the Old Testament and was going to bring out in the dispensation of grace. Go ahead Bob, you must have some large thoughts on that. I don't know, I just enjoy it. It's been said that life is for the soul and incorruptibility is for the body and both things have been brought to light, you know, in the Lord Jesus rose and that first Lord's Day he breathed on them and said receive Holy Spirit. It was. Imparting life in resurrection in a way that had never been known before. It was like God in chapter 2 of Genesis. When he made man, He breathed into his nostrils the breath of life and man became a living soul. That was the first creation, now the Lord Jesus in resurrection. In new creation because the Lord Jesus and resurrection is head of a new creation breeze on them. Life in resurrection by the power of the Holy Spirit and life in resurrection. The Lord Jesus said a spirit has not flesh and bones as you see me have. It's not fresh in blood. It's flesh and bones because life and resurrection is by the power of the Spirit of God.

So he breathed on them. The Holy Spirit, and I think that's the thought of eternal life. Eternal life is the. Knowledge of God, the full revelation that we now have because of the Lord Jesus and because. Of his finished work on the cross. We know God. So the Lord Jesus says in John 17 this is life eternal, that they might know thee, the only true God in Jesus Christ, whom thou hast sent. What is eternal life? We always think of it as a life that goes on and on forever. That's true, but that's not the full sense of it. It's the knowledge, the full revelation of all that God is. We have it now because of the Lord Jesus, because of that finished work. And now the Lord Jesus in resurrection imparts life through the Spirit of God. He communicates that risen, that resurrection life, and that's the life we have now. It's the life that cannot die, this body I live in. Is subject to death because it's part of the first creation. But the life I have in Christ is a life that can never die. Isn't that wonderful, brethren? You realize that we are possessors of that life. He's brought to light through the gospel life and in corruptibility because in that creation, that new creation to the Lord, Jesus is already head of. When he comes again to rapturous home, these bodies are going to be transformed. You can't go to heaven with that body you have on right now. It's got to be transformed and it's going to transform these physical bodies to be bodies like his body of glory. So it's a body that cannot be corrupted. It's in First Corinthians 15. It's incorruptible, it's immortal, no longer possible for anyone in that, in that resurrection sphere to experience sickness or or death, Absolutely impossible.

That's what he has brought to light through the gospel. Wonderful to realize down here we suffer sickness and we struggle with it, and we feel for those that are passing through special trials. But brethren, we're soon going to be in a sphere where life and incorruptible incorruptibility will be in their full. Enjoyment, we can enjoy that right now because we have that new life right now we still lack the redemption of the body, but he has brought it to light through the Gospel wonderful revelation that we have because of the work of the Lord Jesus. And just to say one quick. After one. First John, chapter one. First John. The epistle of First John gives us in significant detail what the life is. To see it in its various aspects, read first John. And so it begins in verse two or verse one. That which was from the beginning which we have heard, which we have seen, the beginning here is the beginning of the Incarnation. Of that which presents eternal life to us, We didn't know it in our chapter until the appearing. He had to come, who had to come. That eternal life had to come among us, and so that which is seen with our eyes, John says, That which we have looked upon, our hands have handled. Of the word of life. For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us. Why was it manifested? How did we see it? Why did man never have a revelation of it before? Because it had never come to earth. And the person of the one who displayed it and manifested it to us. And so he begins the Epistle that way. And there's much, much connected with it. Part of it is the the eternal life is that which has imparted to us. The divine nature. And we participate in a relationship with God that has nothing to do with the first creation, the Adam, Adam and his race. But we have been given to share in that eternal life, Christ, who is our life, as we had in Colossians one that life is imparted to us to share with it in its source. And that is what is it. Look at the Lord Jesus and you see what the life is. You see them as He is now, and you're looking at eternal life. How does it apply to us in that sense? Look at chapter 3. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. What's it mean to be a son of God? Verse two. Beloved, we are the sons of God, and it does not yet appear that we shall be. But we know that when He shall appear, we shall be like Him, for we shall see Him as He is. But. Children of God God, when he brings children into his family, wasn't revealed. Before the eternal life was seen here on earth and the person of the sun. But now we know it in resurrection power as Bob was bringing it out. It's like the other side of death. It's life in new creation. But the essence of it, the wonder of it, is it's His life imparted to us. The very nature of God in life and love is that which we partake in. And So what does it make us? It makes us like Him. It makes us like Him. Everyone who has eternal life as it is going to be seen in US is going to be like Christ. Not just a little bit like him, but morally, totally, completely, perfectly consistent with himself because it's his life. There is that which he is unique that we never take part in. We never rise up to his glory. Thank God he it's never would want to. He should have the supreme and honored place. So we never become him, equal to him in any sense of the word. But as to a matter of life.

It's been imparted to us, and if you're going to have that kind of a life, God says, well, of course you have to have a body suited to it. You can't have a mortal body connected with such a life and have it retain and keep it that way. And so in First Corinthians 15, this mortal has to take on immortality. This body of humiliation that's been purchased by the blood of Christ has to be changed into an immortal condition. Because it's the only condition which is suited to the life that is in it. To clarify something I didn't mean, and I'm glad Bob brought it out, I didn't mean to imply when I connected incorruptibility with those of us who are here and expect to be alive when the Lord comes. It's not limited to us. It applies to every St. of God that will be raised at the Lord's coming. Everyone will share in that incorruptibility when the Lord comes. And there will, we will have, has been said bodies that are completely suited to that sphere of things, so that when we sit down in the Father's house in the coming day, we're going to be perfectly comfortable. When the apostle Paul was temporarily caught up to the 3rd heaven, the eternal dwelling place of God, it was a temporary thing. And he said he didn't know whether he was in the body or out of the body. But when we get there, we'll be in the body. But these bodies, as has been said. Will not be new bodies. It never says we get a new body, but they will undergo a tremendous change. We will have changed bodies. He'll change these bodies of humiliation. And so when we get there, as I say, we'll sit down perfectly comfortable, not wonderful. We sit here in these meetings and we're comfortable when we're thankful for comfortable chairs and climate control and all that has been provided for us. But we're not completely comfortable, really. Some of us have a few little aches and pains. There's burdens and cares. There's, you know, everybody seems to have a little different internal thermostat. Some of us might be a little too warm, some of us a little too cool, some some of us just right. We're never really perfectly comfortable in these bodies here in this world, no matter where we are. But we're going, as we were saying earlier to another world, brethren, and there we're going to be have bodies suited to that and the the realization, the enjoyment of this. These truths that we've been just talking about in our souls, the reality of them. Is going to give us the proper response and practical effect in our lives while we wait that moment Dawn didn't read on but the next verse in first John chapter 3. After he speaks of being with and like Christ, he says, and everyone that hath this hope in him purifieth himself, even as he is pure in the measure in which this hope and this truth is a reality in our souls. It's not that it should have a practical effect on our lives. It will have a practical effect. Why is it so often we don't walk as men and women of heaven? Why is it we don't always have that character that there ought to be that we've heard about in these meetings and the hymn we sang in the previous meeting in connection with, uh, with, with being men of heavenly birth and so on. Why is that? Because we know these things intellectually, Perhaps we can turn from page to page in the word of God. We can enumerate it as fundamental doctrine of Scripture, and that's good. We need to have that he's going to talk about. A form of sound words, an outline of truth. Wonderful, vital, especially in the days in which we live, to hold these things. As fundamental doctrines from the Word of God. But that is not enough, brethren, if we go out of this room. At the end of these meetings and we have simply learned intellectually a set of doctrines and truth, and that is as far as it has got. Then it will have no effect on our lives while we wait for the Lord to come. And that's why we need to let this become a reality and sink down in our souls that we might be like Paul. You know, he was a he goes on to say he was appointed a preacher, an apostle, a teacher.

Of these things, but it had a practical effect on Paul's life as well. And Timothy and others, when they looked at the apostle Paul, they saw the reality of it in his life. Just notice a little later on when he speaks of this to Timothy about having fully known. Yes, in chapter three he says to Timothy verse 10. But thou hast fully known my doctrine. But he doesn't end there. He says my manner of life, purpose, faith, long-suffering, charity and so on. He gives a list of things. The doctrine that Paul was given to present and we have it in our hands by inspiration. Thank God this afternoon. It was more became more than that to the apostle Paul and he could say to Timothy, Timothy, you've seen the reality of what I've taught you and you've seen it in view of that which is ET is eternal. Well may it be true in a measure at least of each one of us. To about it in its practical. Carrying it out. A man of the world can't see it. He's blind. He's dead in his sins. But. If it's lived out in our lives before him. There's one thing in them they can't deny it, and that's his conscience, even if he's blind to it mentally. The working of it out in a life that manifests it before his soul. As it's been said by some remember in preaching the gospel, a man's conscience is always on your side. And it's true. The conscience of man needs enlightenment, and even if it can't be under understood in the intellect, the word of God has that power through the testimony of a life. To manifest itself to the conscience of a soul. And so it's a very real responsibility that we have in the world in which we live, that we display what we have in such a way that even if his mind can't see it, our fellow man is touched in his conscience by it. Like to make another comment too on eternal life that's. Part of what eternal life is. When God created Adam? Adam knew God as his creator and this was before he ever sinned. Adam knew God as his creator and God came down and visited Adam and they had fellowship together. But Adam and his innocence. Did not know the full character of God. Adam was innocent. But when we receive eternal life. We receive a life which is holy. A life which can for the first time have the measure of fellowship with God that God intended for us as creature, and so he has imparted to us. That which enables us to have a fellowship with himself that we never had before. I say John 17 it was quoted this is life eternal that they might know the the only true God. Does that mean that I can count off that he's omnipotent and omniscient and all bunch of descriptive words that man uses to describe God in philosophy class no. I know it's hard. I know it's hard. I know it's hard better. I know my own heart. My heart is deceitful and desperately wicked in a natural sense. But having received eternal life, I have a life which resonates with his own heart in a way I can say I know the heart of God.

And likewise in light, God is light in his very nature, and he says you're my child and you walk in light as I am in the light. And we'll have fellowship together according to all that God is in his being. An eternal life is that which enables us to share in that character of fellowship with God. And it was not revealed, and it could not be revealed. And tell the Lord Jesus came and manifested it and then did a work that we could participate in it. And as soon as the work was finished in which we could participate in it got immediately began to reveal it in the Gospel and one other. It's the opposite side, but it's a solemn side of it too. It wasn't until the Lord came. And did the work on the cross that God fully revealed. Righteousness and wrath. If you go to Romans chapter one where you get the other side of it, you see that God through what he did on the cross of Calvary in the judgment of sin and his Son who bore that sin, God was revealing in it the full measure of his righteous character and of his wrath against unrighteousness. And so someone says. I don't thank God. He loves too much to put anybody in hell. He's never been to the cross in his soul. He has never gone to the cross and see what God revealed at that cross as to his own holy character and nature. And that also has been revealed. And that revelation is what man is going to be judged by if he stands before God. In his sense. Verse 12 for a moment. I am persuaded that He is able to keep that which I have committed unto him. And turn with me please to First Peter chapter 4. And verse 19, First Peter 419. Wherefore let them that suffer according to the will of God. Commit the keeping of their souls to Him in well doing, as unto a faithful Creator. In creation, in the beginning it said let us create. So we see the Father, the Son, and the Holy Spirit here, the faithful Creator. I might stand corrected, but I believe it's the only time that the two are used together in faithful Creator. In the verse that we have in Second Timothy, we have assurance. And we have security. An assurance in the security lies within the one with whom we have committed our soul to. When I take the check to the bank and I deposit it, I entrust it with the people that I deposited it with. And when we commit, we have deposited our soul and entrusted it with the faithful Creator. When you have a committal and you take vows, there's 22 parts to the to the vows, and that vow is registered on high the moment that we are saved and we've deposited our soul with him to the faithful Creator. And in turn, he also commits something back to us, doesn't he? And he commits his oracles, the oracles of God. And he commits the gospel to us, doesn't he? When you look there in first Peter chapter 4, if you look at verse 11, this has been ringing out all day. If any man speak lame speakers, the oracles of God, the oracles of gods are the words of God. If any man minister let it do it is the ability. Which God giveth? That God in all things may be glorified through Jesus Christ. We've been talking about power. We've been talking about the differences between each and every one of us and peculiar our brothers have brought out. And here we see that we have a difference of the ability that's been given to us by God, don't we? But the motivation behind.

What we've been committed with. Lies Inn. That God may be glorified through Jesus Christ. To whom be praised, and dominion forever. Amen. And so we touch upon committal here, don't we? And vows that are rang out in whom we've committed our soul with and what he's committed to us that day. Could we say, Brother Bill, that? It goes even beyond the committing of our souls to him in the sense that. Paul is looking onward here to the judgment seat of Christ to that day, and not only was he secure in the sense of what his soul and his ultimate eternal security would be, but he's very sure about what he's doing for the Lord and the fact that that deposit is going to be secure. We all know what it is for. Banks to fail in this world, although thank the Lord it hasn't been as common perhaps as. It was in at some points in history, but. Here is a Here is an investment that really will pay off. Here is where you and I can put a deposit that will have no no possibility of being eroded. Wall Street can't touch it. A sudden crash in the stock market can't touch it. It's a deposit that Paul says. I know whom I have believed. If everybody else is giving it up, if there's opposition from every angle, Paul says in verse 11, I am appointed a preacher and an apostle and a teacher of the Gentiles. That is, he was in a special place, but he calls on Timothy and ultimately on you and me to follow him. And then, of course, as you point out, there's a deposit connected with us as Dawn was bringing out with the vessels in the time of Ezra that had to be accounted for by number and by weight. So we make a deposit up there, but God says I'm giving you a deposit and I count on your responsibility to carry it out, too. That's in verse 14, isn't it? The deposit that we've been given, in fact, Mr. Darby's translation. Instead of using what I've committed and that which was committed, it uses the word deposit. It's interesting. It's helpful to see that. So there is one deposit that the apostle had with God and then there is a deposit that has been given to us to keep. But I think it's good, brother, and for us to see that the Apostle Paul was a vessel specially called. For suffering because he was the apostle to the Gentiles and the apostle to open up the gospel of the glory. It had to do with another scene seeing a heavenly calling and it just seems like Satan who is the Prince of this world makes a special object of of ridicule and suffering those. That would be connected with a heavenly glory. The apostle Paul lost everything he says in Philippians 3. For the love of whom I have lost all things, and do count them, but dumb that I may win Christ. He lost everything. There he stands before King Agrippa and all those mighty men in the Roman Empire. Come in with palm and sit down, and a man is brought in in chains. Who is that man? That man is the man that God had chosen. To open up heavenly glory. And it wasn't appreciated. And brethren, it seems like the enemy is trying to rob us too. Of that which will last forever, that deposit that he talks about here, that deposit in the heavenly bank, if you will. But he says, I am not ashamed. Paul, aren't you a little bit kind of radical? Why do you preach in such a way? You get yourself

imprisoned. Don't you think you should knock off a little bit and be a little bit more moderate?

I am not ashamed, he says. And so he says to Agrippa. I would that you were all such as I am, except this chain. That man in the chain before all those earthly potentates was the freest man there. He was the man who had real eternal gain before his soul. He lost everything down here, Brethren, it comes to me so often that. The enemy is robbing us by occupying us so much with earthly things. There's nothing wrong in themselves with material things, but sometimes they get such a hold on our life. We are occupied so much with them. Those verses that Don read in Colossians chapter 3 about set your mind on things above, not on things on the earth. Come on, brother and sister, I have to confess for myself as I evaluate sometimes the day's activity, what percent of that day was my mind set on heavenly things I have to say it's a pretty. Small percentage. We get so occupied with things down here. Apostle Paul lost everything, and I have noticed that people in this world who have little materially often appreciated in greater measure the heavenly glories that we're called to. Why do we let these things interrupt the enjoyment that God means us to have right now? I'm challenged by our brother in other parts of the world that are losing their lives. And here we are. We love our comforts. Nothing wrong with the comfort in itself, but we love our material things. But it's robbing us of the enjoyment of what Paul is speaking to us here. Says I'm not ashamed. How that speaks to my soul. Not ashamed. And he won't have to be ashamed in that coming day when he's evaluated before the judgment seat of Christ. Brethren, when we stand there and look back, I'm afraid, and I'm going to have to say. Why did those toys down there occupy so much place in my life? Why wasn't I more occupied with that heavenly glory that had been called to Lord help us brethren, to get our evaluations straight, Paul says. I'm not ashamed, for I know whom I have. Uh believed an M persuaded. And persuaded means that he calculated per definitely what he was talking about. And he said, I am persuaded that he is able to keep my deposit for that day. He won't be ashamed in that day either, brother. But Scripture speaks about the judgment seat of Christ and it speaks about in First Corinthians 3 about suffering loss. I'm afraid that's going to be. The experience that I will have and I the Lord is the judge, brethren, but we need to reflect on these things now and live in view of that day of coming glory. John as well. That exhorts us in connection with not being ashamed at his coming. There is that sense and as you say, that sense of loss. But just to go on, because our time is, uh, flying by, I'd like to make some comments on the 13th verse. Just say before I do that, that there are three things in this chapter that all the failure in man cannot touch. One is life in Christ. It's introduced to us at the very beginning of the chapter and we've spoken of it at some length. The other is our holy calling. You have that in verse 9. And the other is sound words. Nothing can touch that can touch those three things. No failure in man, no failure in the Church of God, but were exhorted in or Timothy is exhorted and it's for our.

Exhortation 2. To hold fast or to have a form of sound words or an outline of truth is the way Mr. Darby translates it, and this was very important for Timothy. As Paul was about to pass off the scene, and especially in regard to the fact that these are the last days described, when the truth of God was already in Paul's day being given up. And brethren, if Paul saw the seeds of the last days in perilous times before he passed off the scene, how much more are these things a reality in the days in which you and I live just before? The Lord Jesus is about to come and the day of grace, the Christian era is about to end, and it ought to really exercise us. But Timothy was told to hold fast the form of sound words. Very interesting that in both of these epistles we have a number of exhortations in connection with doctrine or teaching. In fact, in the previous epistle, the 1St Epistle, 9 times. Paul speaks about doctrine. I believe there's four or five times in this epistle. You can count them some time. But this was vital for Timothy to get a hold of. Now what earth is a form of sound words or an outline of truth? I suppose we can all spend our lives studying the word of God and reading scripture and still. Have to admit that we only have an outline, but is it isn't? It's not hard to have just some outline, some idea of what the different writers bring before us. Paul's ministry, John's ministry. The four Gospels and James and Jude and the different writers. What Peter's ministry brings before us, the Old Testament books and writers to see. Just to have a few short sentences perhaps, that sum up. What is this book saying? What is this writer's line of teaching? Just as an example, Paul brings before us the truth of the church and the hope of the Lord's coming. The dignity of sonship, John brings before us the relationship of the family and the he, he develops the thought of life as we've had before before us in eternal life and so on. And just to have some outline, this is going to be a safeguard when that which is per when something is presented to us that is not the truth, we can say, oh, that doesn't fit because Paul's ministry is such and such. That doesn't fit in first John, because that can't be what it's saying because. We have that outline now. I'll repeat an OFT repeated illustration. I've used it many times myself. But I noticed as when I've been home the last couple of times, that there is a large jigsaw puzzle spread out on a table in our family room. And we often do that as the winter approaches and we spend some evenings together putting together a jigsaw puzzle and we we enjoy that kind of relaxation. But when we put together a jigsaw puzzle, there's something we always do first. We always do the border. We get the outline of that puzzle. Why? Because it helps us to know how big the puzzle is, to visualize how big the puzzle is. But it also helps us. To not put pieces in the wrong place in the interior of that puzzle. If you work from the border in you're less apartment to put pieces in the wrong place or to force pieces where they don't belong, you do the outline. And that's true in many things that we do. We we like in in school they might teach an outline first and then they fill in those details that are necessary. Well, Timothy was to have an outline of truth and if he was to have an outline of truth. How much more you and I who are in a day when things have deteriorated to to such a .1 more little comment about this expression. Hold fast. I want to take that just the way it appears in our King James Bible because it does take energy of faith to hold fast to something. It takes spiritual energy if we are going to get an outline of truth and if we are going to.

Hold fast to that outline. Even when the truth of God is being subverted and given up, it's going It's not going to be easy to stand for the truth. Read some of the Old Testament examples. About a man who defended a field of lentils and, and on and on and on it goes. Those who valued what they had from God. It took it took energy in one way or another to defend it and hold onto it. And it is no different than the deposit of truth that you and I have been given. We must hold fast to it if we're going to enjoy it and walk in the good of it. Uh, turn over to Titus Chapter 2 a moment. And look at verse seven of Titus chapter 2 together. In all things, showing thyself a pattern. Of good works and doctrine. Sound. Healthy doctrine, the word pattern, by the way, and the word type 2, IPE and the word form, I believe can all have, uh, a same type of meaning. And our sisters can understand pattern real easily. You lay out a pattern to make a dress. It's like Jim talking about the puzzle. You lay out the pattern to make the dress. You can use various colors of material and make the same dress again off the same pattern and it can be handed down and handed down and it keeps using it. And that's what takes place here. When the sisters helped, an older one helps the younger one, the older brother helps the younger one. It's a pattern, it's a type, it's a form of sound doctrine there. And so you won't can have a good healthy doctor and helps in having a good healthy assembly. By the way, it's a beautiful chapter to look at. But a pattern or a type, I can look at what my mother was like and my father was like my elders or my anything. And there's a pattern, there's a type, isn't there? And each book has a form or an outline. And it does help and I encourage younger brethren to seek to get an outline. I remember an older brother giving younger brothers each time they got together. It was just kind of a cottage meeting at a home. And but they took up one book every time they came together just to give the outline of that book. Romans is a book that speaks about the gospel and the 1St 8 chapters deal with the question of sin. From chapter one to chapter 5, verse 11, it talks, it deals with the question of sins, those unrighteous acts we've done

from verse 12 of chapter 5 through chapter 8, it's sin that evil root in us that produces those sins. And if you have that outline, it really helps to understand the whole book. And so it is with the Word of God. And to understand it is very important, very helpful. Another illustration that is used is plans to build a home. Here you have a empty lot. You want to build a home. What do you do first? Did you get some plans made-up on paper? There it is laid out. Now you go according to those plans. Where do the doors go? Where do the windows go? It's all in there. And so it is in the Word of God. We have the instructions. First Corinthians deals with order in the assembly, and it's a universal epistle written not only to those Saints in Corinth, but to. All those in every place call upon the name of our Jesus Christ, our Lord. So it really helps to get an outline of doctrine of sound doctrine. The outline itself, but it's important to recognize too when. And you're gonna follow something, be sure where it came from. When God speaks, he speaks. He speaks from what he knows. When the Lord Jesus came into this world, he spoke what he knew. We live in a world. So much of what man follows is nothing greater than the imagination of man. It's not truth. It's just man's present imagination operating on present problems. And very, very often it's disconnected and it's, I'm not talking about building a boat or something like that. That's not in the moral realm, but when God speaks to us in the moral realm of things.

Be sure we have a sense of who it's coming from. And so much of what we think we often have absorbed within our thinking patterns without much sense of where it came from. We're constantly exposed to man's thoughts apart from a life that's consistent with God, and very very often, quite uncritically. We absorb wrong thoughts and don't even realize that we're thinking with wrong patterns of thinking. So it's very important for us to recognize we hold in our hands the perfect outline of sound words, not to take away from the individual thoughts that have already been expressed, which I think are the is the point here. But just to remember when we want to learn, we need to go to the right source. We need to go to the word of God and to back up one moment further. The Apostle Paul. Said I know whom I have believed and a lot was said about how he suffered for it. But back that thought up a little bit. I know whom I have believed. Who is he referring to? He's referring to the man that lived here on Earth. That it could be said of him at the end of his life and Daniel, he shall be cut off and have nothing. Nothing. If you evaluated the life of the Lord Jesus Christ at the time of his death, you would say that life ended in nothing. In fact, the world said. Get rid of it. We don't want that life here on earth. Crucify them. Get rid of them, and that's the value that was placed on that life. It was worth nothing to man, It was a life to be rid the earth of, and consequently from a natural perspective you could look at the life and say it was cut off and have nothing. That's the man that Paul followed. That's the man that he could say I know whom I have believed. He followed that life and that man. And consequently, because he did, he could say in the end of Galatians 6, God forbid that I should glory saving the cross of our Lord Jesus Christ. That's where he was gotten rid of. That's where that man ended his life. That's where the world put its stamp of value on him. God forbid I should glory. Is he gonna identify with the shame of it? Absolutely he is, because he identifies with that man. And he says by whom the world is crucified unto me, and I unto the world. And so if he ended his life in shame. And rejection. I'm as I'm following him, he's my Lord. Why would I expect anything better? And yet did did it make him ashamed? No, not really. He said I glory. He had properly evaluated it in such a way he could say I'm going to glory in that cross and I'm going to identify with the man that's on it. And if the world says I don't want you, then I'm willing to take the same side of the cross he's on and say I don't want the world either. Can do the same thing to me it did to him. I want to stay with him on his side of the cross. Turned away from Paul. Expand on that a little then. I think you have it. Go ahead. Well, we know that much of Paul's ministry had been in Asia, although I thank the Lord that not all of it was there. And I suppose that, as we had mentioned earlier, the highest truth that God ever gave to man concerning the believer's blessings is in the Epistle to the Ephesians. And he stayed there, as far as we know, longer than any other single place. There was tremendous blessing in Asia and they had a real opportunity to learn of that heavenly calling and all that was entailed in enjoying that heavenly calling. But the time came and we face it today.

When there were those that said Paul. And I'm going to paraphrase a bit. That brand of Christianity doesn't appeal to us. And we know that the ultimate attempt was to bring Christianity down to the level of a worldly religion. To take away from that heavenly calling. To take away from what that life really teaches us. And from following that rejected man in all that he went through, all the way to the glory. Reminds me of what? And some will recognize the source of this quotation, but a brother who was at a reading meeting back in the 1800s and somebody said to him, why do more believers not want to hear and enjoy the truth of God or words to that effect? And his answer was very terse and very to the point. He said, well, they will usually listen to you until you want to take them up to heaven. Does that say it all? I believe it does. And again, we don't point the finger because the tendency is in our own hearts, isn't it? And that's why Paul puts this here. And that's why we have it preserved to us as a gentle warning. All in Asia be turned away from me. In uh, Second Timothy chapter 4 and verse 16. Just a couple of chapters back there. At my first. Answer. That was his defense. No man stood with me. Turn 2. Psalm 69. And look at verse 20 of Psalm 69. Reproaches broken my heart. And I am full of heaviness. And I looked for some to take pity. But there was none. And for comforters. He looked for one to take pity. He looked for one to give him some comfort and he found none. And what did he do when he left? He sent us a comforter. That's our Lord, and our Savior has provided for us. But there is encouragement, isn't it there before the chapter ends? Because if the chapter ended with all they in Asia have turned away, would that be a very sad end to the chapter? But isn't it beautiful that Paul goes on then to denote an individual who hadn't just turned away, but had so was had searched him out diligently? We often say that the last days are characterized by individual faithfulness. And I think perhaps we have a little picture of it here, a little beautiful little illustration of it here, all in Asia turned away. That's in contrast to the first epistle where some would would turn away in the last days and some had erred and so on. But here it was all but not quite there was there was a nest of force. And it's very beautiful to my own soul that you have this man, just two brief mentions of him, one in this chapter and one at the end of the epistle, and it's in connection with his household. That beautiful, you know, I have I, I know there's other thoughts on this, but let me just make a little application and give a thought that I've enjoyed in my own soul in the regard to the fact that he's mentioned within connection with his household. I have wondered, brethren, if this whole household, not just the man of the house, the head of the home, but this whole household was a household. Where they were seeking to go on for the truth of God, where they where they valued the apostle Paul and his ministry. We know it was a household where he was OFT refreshed. Wasn't a lot of places where Paul was refreshed?

Especially near the end of his ministry and his life and so on. But here was a household where Paul found refreshment, those that loved and appreciated him. And I'd just like to say that I believe it's a little hint or a little encouragement that in the last days it is possible to go on in the enjoyment of the truth of God, not just as individuals, but as households. So little aside too, but it's interesting in the list that's given. At the end of the epistle of the very few that were seeking to go on and that Paul could commend. He doesn't again, just commend individuals, but he commends a couple, a couple that we've had several that you have several times mentioned prior to this and in the book of the Acts and so on. But that couple is Priscilla and Aquila. There was a couple going on. Here was the household of Vanessa Forrest. There were individuals who were going on and I believe what it shows, brethren, that in every sphere of our lives, whether it's individually. Whether it's as a couple, whether it's as households, there is the provision even in the last days to go on in the enjoyment of the truth of God and to live for

God's glory. And as a testimony in these very, very dark days when morally and spiritually the cloud is deepening over the Western world and what we call Christendom. But there were these bright lights that encouraged the apostle Paul. So on one hand, yes. He felt it, and he felt it very keenly for those who had turned away from him. Who were not willing to associate with Paul the prisoner, who, as Bill said, no longer seemed to appreciate that line of things that he had presented, that heavenly line of things. But on the other hand, his heart was encouraged too. With those that were going on and brethren, as we leave these meetings and leave this chapter. Let's look at the positive. Let's not, let's be aware of the negative. Let's be exercised by those things that are wanting, but let's be encouraged too. There are those that want to go on. There are those who have a desire. There's young people here who have a tremendous desire to please and serve the Lord. There's those who desire to go on at the Lord's table. To enjoy the truth of God, to go out with the gospel. If we look simply at the negative, we're going to get discouraged. There's plenty within and around us to discourage on every hand. But I believe we need to focus on that which God is doing. I've been to places in the last few months. I never thought I'd see the work of God the way I've seen it. It's not great things, brother, but a person baptized here. And at real cost. More cost than I've ever had to pay someone gathered to the Lord's name here. Someone saved here, someone restored to the Lord their little things. But brethren, it's encouraging. The Lord is still working by His Spirit. The resources we have, as we said at the beginning of the meeting, are still the same. The resources that we had in the first epistle were the are the same in the second epistle. And if we focus avail ourselves on of those things, focus on those things, I believe, brethren, the Lord can keep us in ourselves, no. He was, Timothy was told, to keep it by himself. No, in his own strength, no, by the Holy Ghost. The power still there, brother. The resources are still there. The encouragement is still there if we're willing to look for it. And let's press on and be used as instruments like Timothy was for the blessing of others and for our own encouragement and blessing as well. #285. Verse 3. To us they cross with all its shame, with all its grace be given. The earth disowns thy lowly name. God honors it in heaven.

Walla Walla Conference: 2019, 2 Timothy 1:6-12

Reading

How far did we get in Second Timothy 1 Bob? Verse 6. Good, yes. Second Timothy one and verse 6. Wherefore I put the in remembrance that they'll stir up the gift of God, which is in thee, by the putting on of my hands. For God hath not given us the spirit of fear, but of power and of love, and of a sound mind. 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 has saved us and called us within 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, but is now made manifest by the appearing of our Savior Jesus Christ. Who hath abolished death, and hath brought life and immortality to light through the Gospel, whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles? For the which 'cause I also suffer these things, nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words which thou has heard of me in faith and love, which is in Christ Jesus. That good thing which was committed unto thee. Keep by the Holy Ghost which dwelleth in us. This thou knowest, that all they which are in Asia be turned away from me, of whom are fight, jealous and homogeneous. The Lord give mercy unto the House of Vanessa Forest, for he OFT refreshed me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently. And found me the Lord. Grant unto him, that he may find mercy of the Lord in that day. And in how many things he ministered unto me at Ephesus, thou knowest very well. If we can use this six verse as an opportunity to look back. Brother Tim made some comments about gift. And that there may be some who are younger who, who don't they wonder what their gift is. And I think it's a good opportunity to say that here we have an older man. Writing to a younger man and he uses this expression stir up or rekindle or kindle afresh the gift that is in thee. And it's a good time for us to say there are there are hundreds of people in the room here today. There is no such thing in the body of Christ as a non functioning member. Every member of the body has a function. And some of the things that we've talked about I think emphasize the fact that. You want to know what our proper function is, and that's a matter maybe of some period of time, but it's also a matter of the Christian community. So here is an older man encouraging this younger man to rekindle the gift of God that is within him. He needed encouragement in the dark state of the assembly as it was in the empire at that time. Needed encouragement. And when we think of the functioning members of the Assembly, we have all the different ages and stages of life at which we are. We have some in the room who've been down the road of the Christian pathway for many years. It is incumbent upon them to be looking to the next generation. And we'll see some of that as we come to the second chapter, that there are those who are older who've been in the path of faith and they watch out. Over those who are younger, all the while realizing that a day is going to come when they're not going to be there and the baton is going to be handed to someone else. There are people in the room here who can remember a generation of men that I don't even remember. And the men who were sitting in these conferences ministering when I came among the brethren, they're no longer here with us. It's been handed on to someone else. But it's not just that. It's every function, whatever is necessary, even those things that are not readily seen with the eye. Every member has a function. And we want to be able. First of all, I think some of the comments that were made in the first reading. Are very important. There are things that are necessary if we're going to know what our gift is. One of them that was talked about was a good conscience.

If there is a walking in simplicity with the Lord in our lives, we can be found in a state of soul where we can discover what our gift may be. Secondly, what is our bent? The older ones even like with a child, but the older ones can look at the bent of the younger ones and we can see, you know this might be an individual. Who has a future as an evangelist? You can see that with some of the younger ones or as a teacher, or there is someone who is is shows an aptitude for wisdom in applying the Word of God to the practical affairs of daily life, whatever it might be. If you look at the gifts as we have them in Romans chapter 12, First Corinthians chapter 12, Ephesians chapter 4, there are a variety of different gifts that all have a function within the body of Christ. And I want to be in a state of soul so that I'm not disqualified from using the gift that the Lord has. I also want to be there. We want to have a condition in the assembly where the exercise of gift is encouraged. If a member does not function, the body misses out on that. And I think it's, I think it's a good thing to emphasize with this verse here for which 'cause I put the in mind to stir up or to rekindle. The gift of God which is in thee by the putting on of my hands. It's a it's a real encouragement to look after one another, to see that the needs in the community of faith are being met and that the gifts can function normally. Every gift. Even in the. State of the Christian testimony as it is today. God on his side has not lacked and he continues to give gifts like you say to every member. I'd like to point out this because it's good to get it in Scripture. Ephesians 4 and verse seven you made mention of it but says unto everyone. Of us is given grace according to the measure of the gift of Christ. In other words, there's different measures given to different ones, but it's to everyone. So it's for us to be exercised about it. What are you going to do young brother or sister, because the sisters have

gifts too. If you get to the judgment seat of Christ and he said the Lord says to you the gift that I gave you. Are you going to wait till then to say I didn't even realize I had a gift? Here it is unto everyone of us. That's why I cringe a bit when sometimes we make a classification of those in the Lords work. Brethren, we're all in the Lord's work, every one of us. Different functions, different measures, but still all in the Lord's work. And I think that's good. What you say, brother Dave, that there needs to be a sense in the those who are older. And seeing those that are coming on, of encouraging them, giving them space to exercise their gift, because gift is developed with use, it doesn't come immediately. Still remember our brother Chuck Hendricks when somebody asked, how can I know the gift the Lord has given me? His answer was what the what Mary said to the servants. At the wedding feast in John Two, he said she said, whatsoever he says to you, do it. I think that's a good answer. The Lord lays something on your heart. Do it. In time it may become evident what particular gift you might have. But the point is that we function in obedience to the directions of the head. Not just because I have a gift, but the directions of the head. And notice here in this chapter one of Second Timothy, it was by the putting on of my hands. In other words, the apostle Paul said, Timothy, I am in full agreement that you need to use the gift you have been given. Timothy evidently, according to 1St Corinthians 16, was a timid person. And so a timid person is not going to speak up that much.

And so he tells those Corinthians to be aware that he was there and that God had given him something to be used. I'd like to go back to first Timothy chapter 4 to see the difference because as we mentioned this morning, there we have the House of God in its order. But notice the distinction here in verse 14. Neglect. Not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbyterian, or the Elderhood. So evidently, when Timothy began his ministry, there were those in the local assembly that encouraged him. They laid their hands on him. They showed their fellowship. But notice what it says. By prophecy, I suppose that the apostle Paul detected that there was a particular gift in Timothy that was going to be useful, and so he told him to be diligent in its use. I think that is very helpful to see and and. Gifts are different, no one has exactly the same gift as another, but we are all to be exercised and if we would function as the Lord gives us opportunity, what blessing there can be. In connection with the sisters and experience I had a few months ago, I have the privilege of having an open door in the gospel and therapy houses. But the dear sisters, they make up cakes and cookies so. I have a little refreshment for them after the meeting. And so one week this young man came at the end of the meeting. We I get, you know, from anywhere from 30 to 50 that come. But at the end of the meeting they all come for the cake and cookies. And so this fellow came around and he had a a piece of cake. And he felt obliged to talk to me because he had a piece of cake. He thought that was so nice. And so we talked together. And he said, I'm not really interested, but I'll come next week, you know, and he got saved. So I want to thank the sister for the piece of cake, you know, so all the members are useful. And so perhaps you didn't know she was a Baker evangelist, you know, just encourage the sisters. We don't really know what gift Timothy had. I don't think Scripture ever says in the 4th chapter he says do the work of an evangelist, but it doesn't say that he was gifted in that way. And I think it shows that if the Lord lays on our heart to do something like evangelizing, even though we don't have the gift for it, we need to be obedient to the Lord in that. I wonder, Brother Bob, if verse 13. That you mentioned first Timothy chapter 4 verse 13 really defines Timothy gift. I'm suggesting this because it says till I come give attendance to reading. That's the public reading of the scripture. So a reading meeting like this remember that they didn't all have copies of the word of God. So a copy of a particular epistle would be read and then one that had the gift of teaching or exhortation here would. Be able to expound the passage so he was to go to those Bible readings, conduct perhaps Bible readings and exhortation are really. The. Stirring up of the Saints in connection with what was being brought out, and then doctrine. Doctrine is just an old English word that means teaching. So it's evident that Timothy had a gift for being able to expound the truth and to stir up the Saints, to encourage the Saints to walk in the truth. And he had an orderly outline of the truth of God and the Pauls doctrine particularly. And then in verse 14, as you mentioned, the apostle says neglect not the gift that is in thee. So he was timid and he perhaps was a little reticent and there were others that were there and he probably would rather just sit back and let them take part.

But he had a gift for expounding the truth of God. And so the apostle encouraged it. Now you might say, when did you get that gift? Well, it's been pointed out that the brethren recognized, and Paul himself recognized that this young man has a gift. But I believe he got it at the time that he was saved. And if we just look back at Ephesians or forward to Ephesians chapter 2, we find that there's at the time of our salvation, at the time that we're sealed with the Spirit of God. That we get a couple of gifts here. One is faith, chapter 2 of Ephesians verse 8 for by grace are you saved through faith and that not of yourselves. So as soon as you're sealed with the Spirit of God. Or quickened, I should say. You're quickened with the Spirit, You're given life, You have divine life. You have the capacity to hear the voice of the Lord, and He gives you faith to believe so that when you do hear His voice, you do believe. But I believe at the time that we're quickened, He gives us spiritual gifts. Everyone would get a spiritual gift. We have natural gifts that are given at our natural birth, but we have spiritual gifts that are given to us when we're born again. And when we're sealed with the Spirit of God, then we have the power we have. We're indwelled with the Spirit of God. We have the ability to use that gift for the glory of God. No gifts are mentioned here, aren't they? But. It's really in passing almost, isn't it? Because it seems like this last epistle of Paul, he's speaking about the condition of soul necessary to thrive in the difficult circumstances when there's failure, general failure. And So what we have here are mainly the moral and the spiritual character that does these things. Gift is good, good to talk about that. We have that in different places. In First Corinthians and Ephesians, but it's really part of the package here, isn't it? Sometimes people wonder, well, what's the difference between spiritual and moral? Maybe it's helpful to point that out. At least as best as I understand it, the spiritual qualifications have to do with my personal relationship with the Lord. The moral qualifications have to do with the practical working out of that in my soul and my relationship with others. And so that's what's mentioned in this book. Now this is Paul's last epistle. Some of us were visiting during the lunch hour. And one of the brothers was we were speaking about it and he said, well, notice that Paul doesn't say well. What you have to do, because things are so weak, you're going to have to set up a system, you're going to have to have a clergy, and you're going to have to appoint certain people that are going to be teachers and certain people. It doesn't say that at all, does it? But it's the moral condition that's conducive to order in God's house, even if it's only part of it, as we'll see in chapter 2. Because what we see in chapter 2 is within the great house, there's a place where the Spirit of God is given his proper place. And so we're to act in such a way that we behave in such a way that we recognize his place and his person. So again, I just want to make the point. I appreciated that. Brother pointed out to me that it's not a mechanical thing he sets up. That's what men have done, and that's what Christianity historically has done, is set up a system with clergy and with offices and so on and so on and so forth. Here it's the moral and spiritual qualifications. Necessary to function properly in the House of God. Yes, I think that is very, very good. Because the tendency is as the power of the Spirit of God, and of course I'm not talking about his intrinsic power, but the enjoyment and living in the good of the power of the Spirit of God. As that declines, so does arrangements to fill the vacuum with human energy increase and that is the system that you're talking out talking about. And so here in the next verse now we need to remember that if we follow Bob's outline, we have 3/4 of an hour to finish this chapter. But in the next verse, in verse seven, Timothy is reminded that it is God's power. God's love and a sound mind. I'm no Greek scholar, anyone can look this up, but the word for power here is the word that is generally used for God's power. The word for love here is the word that is used for divine love. And the

word that is used for a sound mind is a mind, I believe under the control of the Lord through the Spirit of God.

It's the same word as is used about the man who was filled with demons over in the country of the Gadarenes, and of whom, it could be said, after the Lord had cast them out, he was clothed and in his right mind. And so we have everything that we need amid all the weakness to go ahead. Does that mean we're going to restore things back to what they were? Originally, no. In the second chapter we find that that isn't going to happen. Does that mean that we can pretend to have the power of Pentecost? No, that's a mistake, and to try and do so only makes us realize that we don't have it. Does it mean that we should try and fill the vacuum with human energy? No. That becomes pretty self-evident if we're honest with ourselves that that is not spiritual power. But at the same time, has the Lord changed? No, he has not. But. Again, a remark that was a big help to me. And some will recognize the source of it. The Lord will always meet us where we are in blessing, if we admit where we are, if we pretend to be what we're not. He has to occupy us with our failure until we own it. But if we take the place that yes, the church has failed, yes, we are part of the failure, no, we cannot expect to restore things to what they were at the beginning, Then the Lord says, my power is there, my spirit is there, my love is there for you, and you are not to have the spirit of fear. We can go forward in confidence, but at the same time in the humility. Of realizing that we are part of the ruin of the church. Here is a ingredient off times when a young man wants to commence to use what the Lord may have given him or put on his heart. But that's not the spirit that God has given us. He's given us the spirit of power, love, and a sound mind. Always remember your late father-in-law, Brother Bill. Encouraging us younger ones. And he was. Really good in the gospel. He had a gift in the gospel, but he told us that the first time he gave got up. You probably remember this. It was in Toronto I think it was and there were quite a few older well taught brothers sitting there and he said I was so scared I my mouth went dry and I. Reached through the glass of water, but my hand was trembling so bad I had to hold it with the two hands to take a drink. You would never know that in later years he was a gift and that that shows that gift is something that is developed with the use. So seek the Lord, start in your own local area. Samson began. The Spirit of God began to move him in the camp of Dan that was his own local area. And so that's where to start. And then the Lord will show you where to go from there. So, Brother Bill, you use the expression the ruin, the ruin of the church. What do we mean when we say the ruin of the church? But I believe what we mean by that is that. Very shortly after the apostles passed off the scene, we find that very quickly the church gave up many of those cardinal truths that the Lord had given through Paul, the heavenly calling of the church, the leading and guiding of the Spirit of God instead of human systems, the present living hope of the Lord's coming at any moment, and many other precious truths.

These were given up, and as a result, human systems came in, bad doctrine came in, bad practices came in, which resulted very quickly in what the Scripture calls the Great House in the next chapter. And. It is always, I believe, a principle with God that whenever something that He sets up fails. And every, if we could say it this way, every dispensation has begun in blessing and has ended in failure, whether in the Old Testament or the New. Whenever that happens, it's a principle with God that he does not restore things. Down here to the condition they were at the beginning, but he calls out of that ruin those who. A spouse who show out, live out the characteristics that God gave right at the beginning, but only in a character that demonstrates the weakness that has come in. And so the church is in ruins because instead of a united testimony in this world going on with oneness of mind, being led and guided by the Spirit of God. What do we see? We see Christendom all broken up into literally hundreds of different groups and denominations, some with a large measure of truth, some with so little truth that you could scarcely call them Christian, and yet all congregated under the umbrella of what we might call the great House of Christendom. And I believe that is what we might call the ruin of the church. Would you agree with that, Dave, or would you add to that? So if we if we can, we can compare a few scriptures. If we have Matthew chapter 16, we see that Christ builds. He is a builder on this rock. I will build my church and I think we can say that what God does is perfect. It is not ruined. What Christ builds is the building of God. But we have in First Corinthians chapter 3 we see that men build. On that foundation, foundation is Jesus Christ. There is no other foundation, but men build upon that foundation. There are some who build and both they and their work are saved, are commended. There are some who build and they are saved, but their work is lost, it's burned up. And then there are the third class where both the workmen. And the work are burned up. In other words, some of these heterodox teachers that bring in Christ dishonouring doctrine, they don't build on the truth. They, they, they're building on the foundation, but they're adding wood, hay and stubble and this kind of thing. So there's the difference between what Christ builds, which is perfect, and there's that which man builds. And I think we, we see in Scripture, as you say, that God will begin something. But then we see the activity of man and what does it become in the hands of man? And that's where the ruin comes in. Now, everybody can take there. There are many excellent volumes of church history where you can go all the way back and and see some of the initial issues that arose at the beginning of the history of the church. And as it's been said elsewhere, in the first few 100 years, there were the Christological issues. Where the the person of Christ, what do the Scriptures really teach about the person of Christ? Is he very God and very man? Is he the eternal Son of God? The doctrine of the Trinity? These things were fleshed out in the first four or 500 centuries of the church's history. And, and what have we seen? We've seen ruin that has come in with many of those things, many of those teachings. That have departed from the biblical teaching of the person of Christ. Well, that's just an example. There are many other things.

So I think those two things, what Christ builds and what man builds on the foundation, those two things are key to understanding what has happened over the past 2000 years in the Christian profession. That's what God does is forever, isn't it? And and there is no fly in it. I sometimes use the expression the ruin is in the public testimony. That's where the ruin has come in because people say is the body of Christ one and they looked around at the different groups and they say I don't see that. And so the public testimony shows otherwise. But God is faithful and he continues to give gifts. I think that's so amazingly wonderful. Even in our day, brethren, He's giving gifts. And so we need to be encouraged and we need to be exercised to use what the Lord has given us. Well, the apostle in verse eight goes on, and he says, therefore thou therefore 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. And so. Timothy was. Very well aware that all day in Asia had been turned away from the apostle Paul, so they had turned away from his doctrine. What did Paul teach? He taught that the church was an heavenly Organism, didn't belong to this world, wasn't a part of Judaism at all. And he taught the fact that Christ loved the church and gave himself for it. All those things that have to do with good church order, Paul taught those things. He taught us about the coming of the Lord. We didn't read that. I didn't learn it from John or from, although in John's gospel he speaks of the Lord, gives the seed plot of it. He speaks of all those things that we have in Christ, all those blessings. That's Paul's doctrine and he teaches us the doctrinal significance of the remembrance of the Lord, what the loaf means, what the cup means and the cup of blessing which we bless and so on and so. Timothy knew that the whole of the Christian profession at that time largely had gone off into a popular Christianity, a mixed thing, a mixed thing of Judaism and Christianity, and took the sharp edge off the sword, you might say. And there wasn't a reproach to that kind of Christianity. But to remain faithful to Paul's doctrine and to remain faithful to the truth of what God teaches as to what the church is and how the church should conduct itself will bring reproach. And it was going to bring reproach to Timothy. And so he says, don't be ashamed of the testimony of our Lord, nor of me as prisoner. And so we need to

be willing. And I believe this is the instruction that we're getting here in Second Timothy. Paul is saying, be willing to identify yourself with the rejected Christ. Be willing to identify yourself with Paul's doctrine that has been rejected. It's very evident. In the world that we live in, that Paul's doctrine is being given up and has been given up to a large part. It's very evident. The one outward visible expression of it is that the sisters in Christendom don't see themselves as being a type of Christ, a type of the church in submission to Christ, and they don't cover their heads, They don't see the type, they don't see the picture, and so they've given up. It's a visible giving up of Paul's doctrine. So what a privilege it is to identify with the Lord in his rejection. To be gathered by the Spirit of God to the precious name of the Lord Jesus, and then to to identify ourselves with Paul's doctrine, to know it, to get an outline of it, to enjoy it, and to live in the good of it. I'd love to connect verse 8, verse 12, think he says to Timothy, be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner. And then in verse 12, Paul says, nevertheless, I am not ashamed. So there was the example for Timothy. Paul, where are you in prison? Whatever happened? Well, they rejected my testimony and so I landed in prison. Timothy, aren't you ashamed of that man? He's just so narrow minded. Why don't you just leave him there?

Don't be ashamed, Timothy. I am not ashamed. Look how he says it. I think it's so beautiful. I know whom I have believed and am persuaded when it says am persuaded. It means that there was reasons for Him to take the place that he did. I am persuaded that He is able to keep that which I have committed unto him against that day. The word is in the new translation. Is that the deposit? I am persuaded that he is able to keep that deposit. Aren't you losing balls by taking that position? No, my deposit is kept on another side. Oh, brethren, it it does me good. It encourages me to see the confidence with which the Apostle Paul speaks. I am not ashamed. I know whom I have believed. I am persuaded that He is able to keep that which I've committed unto him against that day. Every encouragement, isn't it? When we read Scripture, it's always helpful, isn't it, to look for keywords or key expressions in a particular book? And I think this is the key expression in the book of Second Timothy. Keep that good deposit entrusted. We have that same expression in the previous. Chapter of last chapter of First Timothy. I'll read in the new translation verse 20. Otimotheus, keep the entrusted deposit. What is the deposit that God has entrusted to us? Well, it's those things that were recovered in the 1St century, weren't they? The foundations of Christianity with the truth of a remnant testimony. And if we look at church history, it's so impressed me that these truths were understood to a certain extent in the 1St century. The Word of God wasn't even completed until the end of the 1St century. And then these things were gradually, were actually quickly lost, weren't they, for many, many years? And then over the period of time there was a recovery beginning back in the 14th century with Wickliffe and some of those people and Hus, and then later with the Reformation of some of these truths began to be recovered. I think we have a beautiful picture of it in Matthew 13, which is really a picture of church history. We have the treasure first. The treasurer, Mr. Kelly points out, is usually made-up of a number of individual pieces. And in the Reformation that some of the individual truths of Christianity were recovered. And that's a wonderful thing. And that was the foundation then on which the next parable in Matthew 13 is the Pearl. The the parable of the Pearl, which as we well know from Revelation and other places, is a picture of the Church of God, the collective truth. But not only the collective truth, but all the counsel of God, as Paul says in Acts chapter 20. Now these things were recovered only 160 or 170 years ago. And these things have been entrusted to us, and a great day of weakness, haven't they? But the truth is there in fact. It's more available now than it's ever been. These eternal truths. I was thinking of two expressions. The one is. The verse 8, the testimony of our Lord and another inverse. I know I have to go quickly here because our time is down to 25 minutes now, but in verse 9 according to his own purpose. Well, it's God's testimony and God's purpose, and it's been entrusted to us. That's a wonderful privilege. There's a difference in Matthew 5 where the Lord Jesus speaks of the light of the world and the salt of the earth. Mr. Kelly and his excellent book on Matthew points that out. The light of the world is what we normally speak of. That's the gospel to this whole wide world. But earth in Scripture is generally used in a more restricted way to profession. So the salt of profession is what we're speaking about as well. The church has those two important ministries. The one is in the gospel, the other is the mystery. And the mystery has to do with the whole council of God. And I, I, I believe that's what we have here. I would, I would like to say that I believe that's the key expression in Second Timothy is keep the good deposit entrusted. So there are two deposits, aren't there here in this chapter, is that right? There is a deposit that we put up there with the Lord and that's in verse 12.

And there's the deposit in verse 14 that the Lord gives us to keep. There can be no question of the Lord keeping our deposit if we could say it in. Financial terminology. It's an absolutely secure investment. Can't possibly fail. How many are interested today in a good investment? One that will not fail? Where can I put my money where it'll yield good dividends, good profits, good increase? Here's the best investment we can make. But then the Lord says, I've given you a deposit, now are you going to keep that? And as you say, Eric, that's the exhortation that is given to Timothy. The deposit is there. It's complete. Men have tried to say, well, I've got a new revelation. Muhammad said I've got a new revelation. Ellen White said I've got a new revelation. And various others have come along and said, well, I've got something new. No, the deposit is complete and it's there. We have the wonderful responsibility to keep it. I've often said that I believe I'd like. Subject, of course, to my brother's thought, but I believe really that this, this position that we've been entrusted with as as Christians is the highest privilege that God has given to any of his creatures. And it hasn't been recovered really in its, in its wholeness until recent years. So it's a tremendous privilege that we have, isn't it? I like the expression. I've often mentioned it, but Mr. Faraday in one of his little books on Solomon. Made a striking statement that I've never forgotten, he said. Israel is the aristocracy of this earth. The Christian is the aristocracy of the universe. Yeah. So Paul was in prison when he was writing these. He was suffering for the name of Jesus Christ. He had preached the gospel to the Gentiles. He says in verse 11, I'm a pre. I was appointed a preacher, an apostle and a teacher of the Gentiles. Verse 12 for this 'cause I suffer. And so the apostle Paul was suffering because of his testimony of Jesus Christ, but he also suffered double because the this the. All the Saints in Asia were turning away from him. So he suffered at the hand of the Saints and he's telling Timothy, now you need to go to these people and it's not going to be easy. Don't have a spirit of fear. And so if you are a servant of the Lord, which you all are in one form or another, you are a servant of the Lord. If you know Him as your Savior and you have a gift and you have a ministry, and God has not given us a spirit of fear. If you're going to serve the Lord, you need to have courage. That's another another quality of a servant of the Lord is he needs courage. To serve the Lord and it says be thou partaker of the afflictions of the gospel. So not only does there need to be courage because we're facing the world that hates the Lord, we're facing Christians who don't want the apostles doctrines, there's going to be afflictions. And so we need to be willing to suffer for the name of Jesus Christ. We need to be willing to suffer in our in our Christian pathway. And Paul says for this, 'cause I also suffer. And he's telling Timothy, you're going to suffer too if you're going to take up this. This work to serve the Lord. You're going to suffer and Paul says I know, I know in verse 12. I know whom I have believed. I am persuaded that he is able to keep that which I have committed unto him against that day. And so he's looking forward to that day. What is that day? That day is when the Lord Jesus comes back and takes his rightful place as king of kings in this in this world and he sets up the Kingdom here and all the enemies are destroyed and put away. And at that time all the gifts are are being used or the. The rewards that we receive in that day, the day of when the Lord Jesus takes his place, we'll start being able to use our rewards that He's given us. Those rewards are not for our glory, They're not for our prestige. They're for the Lord. We cast our crowns at his feet. Those crowns go back to the Lord. But as a servant of the Lord in this day, we need to

have courage. We need to be willing to suffer for Christ.

Because we know in that day we've committed ourselves to him. Because we know in that day everything will come out right. That's that's very good what you just shared and I was. Wells between second Timothy chapter one year and Haggai. What was said to the the remnant when they had stopped building in the book of Haggai? They had become discouraged and complacent. And in verse five of Haggai chapter 2. It says here, according to the word that I coveted with you when you came out of Egypt, So my spirit remains among you. Fear ye not. And so they were told not to be afraid. And then the word goes on a little bit later, a reminder of what was to come. That some were discouraged, Perhaps the state of things there. At that time and the house that was being built, but they were, they were given a future view of what was to come. And so it says in verse 9 and Hagee I chapter 3, The glory of this latter house shall be greater than of the former mercy of the Lord of hosts. And in this place will I give peace, saith the Lord of hosts. So I just thought of that in connection with the verse you just read you mentioned about. I am persuaded that He is able to keep that which I've committed unto Him against that. Day and it's such an encouragement to our souls to look forward to that day. That was the word of the Day of Haggai. And in connection with that, not to. Go back too far, but in verse 10 and also in verse 9. It seems to me that the Lord is in verse 9 going back into a past eternity. All of this was something that was in God's purposes in a past eternity. Verse 10 shows us that. God has now brought into the light what the future holds. It could read in the middle of verse 10, Who hath abolished isn't really the right word, because in that sense if the Lord doesn't come, we do go through death. But it could read an old death. All the sting that was associated with death under sin has been taken away and brought life, and not immortality, but incorruptibility to light through the gospel. We've attended funerals, many of us, and when that body is laid to rest, it sees corruption in the normal course of events. But will those who are alive at the coming of the Lord seek corruption? Absolutely not. And will those bodies be raised again in incorruption if they have suffered corruption? Indeed they will. They'll be raised, glorified bodies. Well, now, if God had purposes in a past eternity that can never fail, and if God has shown us the blessedness of the future, here we are between the two. In what is admittedly a place where failure, at least in outward profession, has taken place, how we can be encouraged on the one hand, to see the purposes of God in a past eternity and to see, on the other hand, what he has for us in the future. And that ties in very much with what you were saying, Sean. We need to know. We need to recognize too, that what Paul was given to reveal to the church, it was revealed to him. He brings in life and immortality to life or to light or incorruptibility. That has to do with the body. What really happens with the body after death? The Old Testament Saints really didn't have a clear picture, did they? No. And they didn't have a real clear picture in connection with life, their own souls, what they look for after they pass through the article of death, they had no idea. So it was after Christ came into this world and after he went into death and raised the gain. And his body, the very same body, the walk through this world with was glorified.

And the truth was revealed to Paul in connection with the immortality of the Saints. The in first Corinthians chapter 15, the change that's going to take place, what life really is composed of for a believer, his future state with the body that he has glorified. It was all revealed through Paul's ministry. And so this is what he's Speaking of here and what God has done not only. For the blessing of man, but for his own glory, for his own pleasure. And so he says that in verse 11 That he was appointed a preacher. An apostle and a teacher of the Gentiles. So he had many gifts. He was an evangelist, he was an apostle. He was the one that was sent by God to deliver a message with a particular work. And so he was appointed an apostle and he was also a teacher. He was a very gifted man and he used that gift to. Really lay the foundation, you might say, in connection with this, these truths that we understand, that we know, and that we should enjoy and that we should have an outline of. Because in the Old Testament times they had no idea. After they left this world, they had very little idea of what took place afterwards. They knew that there was a resurrection and they thought of it in a general sense. The Lord began to open up the veil a little bit and reveal it to them. In connection with the rich man and Lazarus and in connection with the death of Lazarus and his resurrection, he revealed some of the truth of those things. But it wasn't until the believers were indwelled with the Spirit of God and had the capacity, the spiritual capacity to understand these things that the apostle Paul was given the revelations and he unfolded it all. So now we understand completely. We ought to understand completely. The word of God has given it to us. So in a day of ruin then. Where Timothy is being encouraged to rekindle the gift of God which is within him, we have in verse 13. Here you might say we have the first antidote that he is faced with. The apostle says hold fast the form of sound words or in the new translation have an outline of sound words, which words thou hast heard of me in faith and love, which are in Christ Jesus. Now every element there is important. An outline of sound words, a systematic expose. He is to have a systematic theology in his mind. This is an encouragement to study systematically. You know, Paul was accused in in Acts 17 when he was speaking there on Mars Hill. They said, what will this babbler say? That's a Sperma logo. It's a seed picker. And you find the people that they'll pick up a little something here and a little something there, and they kind of get this mystical system of all these little things that they've picked up and put together. And it simply doesn't hold water. There might be a few things that are true, but then there might be a whole lot of it that's just an ad mixture of some other stuff that comes in. We want to study systematically. He was to have an outline of what he held. And he got these words which he had heard from Paul. He heard it right from the source in faith and love, which are in Christ Jesus. And that takes away the thought that it's merely an intellectual thing. Is the mind involved? Yes, of course the mind is involved. But it links us up with the person. The living Word is revealed in the written word, and the written word brings us instruction as to the living Word. We want to have a systematic understanding of what we hold from Scripture. That's very important. There are many helps available. There are many that can offer direction as to where you might start, but you want to understand the Word of God. Systematically so that you see where the parts fit in the hole. That's what we have in second Peter chapter one. Don't wait. Peter brings the same thing out. He said, knowing this first, that no prophecy of scriptures of any private interpretation. In other words, every part of scripture is part of a larger piece and we have to understand the larger pieces in order to understand where each piece fits. And so it is so important. And these things have been recovered again in recent years.

We sometimes refer to it generally as dispensationalism. It gives us an outline of Scripture. I've often appreciated that. There's three PS that'll maybe be helped to help to some others in getting an outline of Scripture. When is that? Scripture is progressive. There's a progression from Genesis through Revelation. Genesis is the introduction. Genesis is the Revelation is the conclusion and what we have in between. But then there's also. A great deal of parallelism in Scripture. We talked about Judges and Joshua parallel to what we have in first and Second Timothy, for instance. There's a number of parallels in Scripture and there's illustrations. The Old Testament illustrates the truth of the New Testament. And then there's parentheses. We have to understand that there's certain parentheses. The church, for instance, is a parenthesis between Israel being set aside and Israel restored. And that puts to rest some outlines that people have where they say that the the church takes the place of Israel. It does not. The church is simply a parenthesis between the time that Israel is set aside and when it's restored. So I just mentioned those three. PS Maybe some help, maybe some may be helpful to some others. They've been a help to me. We have progression in Scripture. We have parallelism. And then we have parenthesis. Had a Fort peak. Because all that it has to be connected, as you mentioned, with the person. When we disconnected from the person, it's like disconnecting our minds from our hearts. Somebody has a beating heart and

he's alive, but he might not be thinking about anything. But if you stop the heart, of course you can't be thinking about anything. So the heart is really, I think the key and the person of the Lord Jesus is the heart of Scripture from 1 Cover to another where it's parallel parenthesis. And I agree with what you said, brother, but I really will feel in my own heart that we have to connect every time with that which we have in that verse we were reading in 13 verse. It's faith and love which is in Christ Jesus. Not article of things that we believe, it's the person that we believe in and all the things connected with him. Is a person who loved us had a different thought in connection with Matthew 13 because that treasure in the field, that merchant, that man, he sold all he had to have the treasure. And I did have a precious thought in my heart that because the treasure is made-up of different pieces that are precious. I thought of that as the Lord thinking that you and me, each one of us are precious to Him. Collectively, that Pearl. And both of these are to be at this time affected in our affections towards that same person. Hasn't God revealed to us something, what He feels about His Son, the satisfaction that He's found in Him, so that He would have something now? The Lord just would have something now. He's going to have it all when He comes, because we're all going to be brought into the full intelligence of who He is and what He's done, but He's given to us now. While we're here on the earth to reveal to us the person of his son, so Paul says to reveal his son in me, the Son of God who loved me and gave himself for me. The Lord loved the church and gave himself for it. For it. What is he getting in response to giving himself? For you, what is he getting from us or giving himself for us? I think this is what our response should be today as we learn of these things that we move our hearts to live for Him individually and collectively. Might just ask how do we get a sound outline? How do we get a sound outline of the word of God? Well, if we turn to 1St a second Timothy 3 verse 14, it says, But continue thou in the things which thou hast learned, and has been assured of knowing of whom thou hast learned them. And so Timothy had learned from Paul himself. And Mr. Darby made the comment, perhaps I'm not saying exactly right, but he said that no Christian in the day that we live in can live in a right way without knowing Paul's doctrine.

No, Christian today cannot live in a right way without knowing Paul's doctrine. How do I get an outline of it? Read Paul's ministry, take notes. You know, there's a brother, he's well known among us. He has a notebook that Mister Darby had, and it's probably an inch thick, maybe 4 inches by 6 inches, just littered with notes. Mr. Darby was very well taught man, knew Greek, Hebrew. Different languages could translate the scriptures into French and so on. He took notes he had an outline of scripture take notes get an outline when it comes to I I mentioned earlier that there are four parts main parts to Paul's doctrine, the coming of the Lord make notes as to what those Scriptures are study them and the notes in connection with the remember to the Lord and those things that have to do with church order all the Christ loved the church gave himself for it. What is the church have an outline of that. Well, Timothy did and he didn't even have. All of the Scriptures. There is no excuse for us today not to have an outline of scripture. Of Paul's doctrine, there's no excuse not to have it. We have electronic ebooks, we have books. We have the funds to be able to afford to buy the books we have. We can make the time to read those books. We have it all. But perhaps we don't have the outline. And so this is very practical ministry. Paul was giving to Timothy, wasn't he says have an outline. And he says a little earlier, I think it's in first Timothy that he did have that outline. Want to encourage our young people to not miss the assembly reading meetings. That's I must say, brethren, in looking back over my life and 62 years ago, I remember being at a conference here with old brother HE Hayhoe. I was 13 years old and I must say I didn't pick up a whole lot. But yes, I did pick up a little piece here. And there, but it's important to be at the assembly readings. I appreciate the reading meeting because. There's a balance in ministry. One brother speaks and another brother can balance it off properly or correct if there's need for that. And I must say, I remember times when there was definite correction in a reading meeting and it impressed me. Brethren, that's what is so important in learning the truth of God. So over the course of many years, listening. Listen to what your brethren are saying. Don't be occupied with your cell phone and and what somebody may be writing to you. Listen in. The reading means it's valuable. There's a balance in the ministry that you won't get anywhere else. What Paul received, he received directly by revelation of Jesus Christ. He says. Let's read it in Galatians chapter two. I think it is. No, it's Galatians chapter one. Galatians, chapter one, verse 11. But I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. And so he got many revelations from the Lord. We might also read in chapter 2 and verse. 9 Galatians 2 verse nine. When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they under the circumcision only they would, that we would remember, should remember the poor the same which I also was poor to do. And so. Paul was the apostle to the Gentiles, and God spoke to him by revelation. He gave him many revelations. Let's look at another one. First First Thessalonians, chapter 4. Just as an example. Make a list of the revelations that Paul was given of the Lord. It says First Thessalonians chapter 4.

Verse 15 For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. So Paul didn't just dream this up. He didn't get it from the Jews in Jerusalem. It wasn't a part of Judaism. It was something distinct, it was new, and it was because the church. Those that were members of the church were indwelled with the Spirit of God and had the spiritual capacity to understand and to walk in what was being taught it. It's also important to emphasize that what Paul received by revelation of Jesus Christ was the key to understanding the Old Testament as well, because now he had the key. On general statement First Corinthians 11/23 that which I received of the Lord, that also I delivered unto you, and we have in our chapter Second Timothy chapter 2. Consider what I say, and the Lord will give the intelligence and knowledge in all things, not of all things. Our time is up.

Toledo Conference: 1990, 2 Timothy 1:1-7

Reading

Thing to the promise of life which is in Christ Jesus. To Timothy, my dearly beloved Son, Grace, mercy, and peace from God the Father in Christ Jesus our Lord. I thank God, whom I serve from my forefathers with a pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, greatly desiring to see thee being mindful of my tears, that I may be filled with joy when I call to remembrance the unfeigned faith, that is indeed which dwelt first in my grandmother Lois and in my mother Eunice. And I am persuaded that him be also, Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee. By the putting out of my hands. For God has not given us the spirit of fear, but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me as prisoner. But be thou a partaker of the afflictions of the gospel, according to the power of God, who has 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, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and brought life and

immortality to light through the gospel. Whereunto I am appointed A preacher and an apostle, and a teacher of the Gentiles, For the which 'cause I also suffer these things. Nevertheless I am not ashamed. For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day hold fast the form of sound words which thou hast heard of me in faith and love, which is in Christ Jesus. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in US. This thou knowest that all they that are in Asia, which are in Asia, be turned away from me. Of whom are Phi delis and homogeneous? The Lord give mercy unto the House of onusiferous. For he off refreshed me and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently and found me. The Lord grant unto him that he may find mercy of the Lord in that day. And how many things? And how many things he ministered unto me at Ephesus, thou knowest very well. I think most of us are acquainted with the character of the epistles to Timothy. In the first one we have the House of God in order, and in the second one the House of God in disorder. And so, in the first epistle he takes up the whole position of the assembly here in this world. It was to be the pillar and ground of the truth, and there was to be a pattern of godliness. That is, the Lord Jesus is the perfect pattern. Great is the mystery of godliness. God was manifest in the flesh. That is what is the secret of a godly life? Well, it's the pathway of the Lord Jesus. Then he shows through the epistle how it affects every part of our lives, our attitudes toward government care of those who are near and dear. Interest in the interests of Christ here in this world, and all it has to do with the Church as a testimony here in the earth and how beautifully it's brought out, touching every part of life, even looking after money that God has entrusted to us. But when we come to the second epistle, things had got into a state of disorder. There was a departure from the truth. Things were not as they should be. And I think it's very precious in the second epistle how he charges this young man, Timothy, her brother has just been talking to those who are young. He's charging this young man, Timothy as to his privilege and responsibility in a day like this, and that there was something committed to him and to the assembly. And he was responsible as an individual to keep that, to stand for it. And I believe, brethren, these are the days in which we live. And also, I think it is most important of all, is the Spirit in which it is done in faith and love which is in Christ Jesus. We can stand for truth in a cold way, or we can stand for it in faith and love, and that which has become so dear and precious to us that we desire, others would know for their own good and blessing, as well As for the glory of God. Well, I just mentioned this because I believe this is the character of the second epistle and directly suited to the very days in which we're living now.

It's very lovely the way he brings this in by the will of God, according to the promise of life which is in Christ Jesus. That's good for us to always bear in mind that the will of God, the heart of God. Is the source of all blessing. There's nothing that originated with us. Sin entered by man. But all blessing originates in the heart of God, and then the promise of life, which is in Christ Jesus that you and I now possess. Life in a risen Christ. Every one of us present as believers, have a life within us that is capable of entering into the thoughts and purposes of God. And the Spirit of God has been given as the power, but the promise of life that is. There is something special about this present time I am come that they might have life, and that they might have it more abundantly, and the more abundant life is not just. A character, and shall I say, a kind of life that some Christians live and some don't. That's not the thought. It is what is characteristic of Christianity that you and I possess life. In a risen Christ, you and I possess life. In a fullness that was not known and enjoyed in the Old Testament, if a boy was here and his father was here, but he'd been separated from him for many years, and he didn't even recognize his own father, he wouldn't have the same enjoyment of the relationship. But if he knew his father, knew the love of his father, there would be an enjoyment of the relationship. And you and I rather now have been brought into this circle. The more abundant life is life in a risen Christ. Life by which we can enter into and enjoy what is in the heart of God in a way that it never was revealed before until Christianity. That's really the thought of verse 10. Is it not that he has an old death and has brought to light or or has brought life an incorruptibility to light through the gospel. It wasn't really known. It wasn't revealed until that time. It's interesting how that he doesn't. He doesn't refer to our being members of the one body here, although he was the apostle especially chosen to bring that truth out. But he goes back to something even more basic and fundamental than that, and that is the life which is in Christ Jesus He touches, you might say, along the side of the Apostle John's ministry who spoke of that eternal life that was with the Father and was manifested to us and we have that life in the sun. So here Paul, in a time of ruin, and I think it's so important to remember this. In a time of ruin, what is it that really links us with other Saints? It's the life which is in Christ Jesus, isn't it? That same life that makes US1 in the family of God? Probably the most basic and fundamental of all truths, isn't it? I'd like to ask questions. Turning the expression verse one, the promise of life which is in Christ Jesus. And please turn to Titus Chapter one. Where you have. A similar concept. And it's really the 1St and Titus that I'd like to ask some help about. Titus Chapter One, verse 2. In hope of eternal life, which God that cannot lie, promised. There's that word promise before the world began. Now to whom did he promise it? And who did the promising? Could we have a word on this word promise? Why does it say? Promised Who did the promising and to whom? Was the promise made before the world began? Could we have some help on that? Before the answer is given, I'd like to read one more verse in First John 2. I just had mentioned that he links with John's ministry First John 225. And this is the promise that he hath promised us. Even eternal life. That's the same line that Paul takes up in Second Timothy. Maybe someone can answer Ron's question. Keep going. No, no. Go ahead, I.

Well, I was thinking of the passage in Second Corinthians chapter 2. Perhaps we could begin at the 17th verse. When I therefore was thus minded, did I use Lightness Chapter One, verse 17. Or the things that I purpose, do I purpose according to the flesh, that with me there should be yay, yay, and nay, nay. But as God is true, our word towards you was not yay and nay, the Son of God Jesus Christ, who has preached among you by us, even by me. And Sylvanus And Timotheus was not yeah and nay, but in him. Was yay, for all the promises of God in him are yay. And in him Amen to the glory of God by us. I think in this passage he's making a comparison between the law. In the law there was a yeah, and there was a nay. And it says if there had been a law given which could have given life, verily righteousness had been by the law. The law did not impart life. It made known to man what God required, and there was a yeah if he could keep it. They were to stand upon 1 mountain and pronounce blessings for obedience, and on another mountain and pronounced curses for disobedience. It was all conditional. It was made to depend on something that man could do. But God had in His eternal purpose as his own Son the source of blessing for man. And so when God made the promise away, back in the Garden of Eden, that the seed of the woman would bruise, the serpents had into Abraham. In thy seed shall all the families of the earth be blessed. And God knew that man could never live up to the requirements of the law. But those promises didn't depend. Those original promises, shall I say, didn't depend upon man. They depended on God's promise, the promised seed, who was Christ. And so I believe this was in the eternal counsels of God. Man was put to the test in innocence. He was put to the test without law, under law, with the promises. Everything failed under the first man. But God had purposes to bless man in Christ. And So what was necessary to improve the old man? No, it couldn't be improved to find some fruit. No, there couldn't be any fruit. But the Lord Jesus was the fulfillment of all that. So the promises are in him. And so I believe it's important to see that God begins in Christianity. By imparting a new life. And so I believe this is what is referred to in Titus and also here, those promises that were in the heart of God, that didn't Draw Something from man who couldn't produce any fruit for God, but began with the one who glorified God. And now has imparted to us a new life, a more abundant life. They have been fulfilled in the person of Christ. Those promises. That verse you referred to in Second Corinthians is a very good verse, isn't it? Could be perhaps a brethren that. These scriptures in the New Testament add light to the Scriptures referred to in the Old, like

you promised. You mentioned the promise of the woman's seat, and we have here in the New Testament. Additional light given you know if you only read these promises in the Old Testament, you do not have the light of the New, which really. Expands upon what is said in the Old Testament and really gives a new perspective. I think that's correct to say, isn't it? That there is now to us given to understand that with the overthrowing of the enemy? And the woman seed crushing the serpents head along with that is an impartation of life which goes far beyond anybody dreaming in the Old Testament, You know it goes way beyond that. But we have it now in the new. There's an additional light given to the promises in the old that we do not have if we had not the New Testament. I was just thinking now that our brother's question was about having life. And even with all these things, God has given us this life so that we have a life that can enter into and enjoy these things. And I think that the figure that set before us in Galatians chapter 4, where it shows the air as long as he is a child, differeth nothing from a servant, though he be Lord of all. There was Prince Charles. He was going to school. He had to learn his lessons.

And he was under the discipline of the school and it wasn't a very abundant life for him. But a certain stage came in his life when he is now declared publicly to be in a new position. Now of course, he didn't get a different life at that time, but you and I get, shall I say. Life in Resurrection, it isn't that it's a different life, but it's a new character of that life. That we have in Christianity so that we can appreciate this light. That wasn't. It wasn't given in the Old Testament. That's true. It's come to light through the gospel. But we also needed a life so that we could enter into it and the comparison between. The child, when he was going to school under tutors and governors and in the dignity of his position as the heir to the throne, is brought before us to help us understand the position of those in the Old Testament under the law as compared to us now. They had a new life, but it wasn't a very abundant life. It wasn't what scripture speaks of his resurrection life. I think the thought of the promise of life brought out here and entitus really anti seeds all the promises given in the Old Testament, doesn't it? So it really connects with the eternal purposes of God in Christ. Yes, I that's good. You will the promise of life which is in Christ Jesus. I think the thought of that is not so much to whom did he promise it, but that He promised it. That is, God has committed himself because of His desire from all eternity to surround himself with those that could enjoy fellowship with him, could enjoy his own fellowship. Truly, our fellowship is with the Father and with his Son, Jesus Christ, in order for that to be realized. We have to have the same life that he has, so he's promised it. And John says this is the promise that he had promised us, even eternal life. Now, since we are the ones that are going to be brought into this nearness and to this blessedness, the promise that he made without respect to whom he made it, we now can appropriate that for ourselves because he has committed himself to the bestowal of eternal life because of his eternal longing to have children. That will enjoy himself for all eternity. And Galatians, 4 to which our brother Gordon referred, clearly shows that the Old Testament Saints were children. But could not be referred to as sons. The truth of sons of God is strictly Christian, But even the fact that we are children of God, as well as that we are sons of God, can be enjoyed today because of the indwelling Spirit that even the Old Testament Saints did not have the conscious knowledge of what they possessed like you and I have it because the Spirit of God dwells within us. It's tremendous to live at this time in the history of man, You know, of this world where the truth has come out in Christianity, that it was ever in the heart of God, that he has children and sons. You know, we're children because we have his nature. And the difference between being a child and the Son of God is sonship, speaks of position. And being a child of God speaks of relationship, and what a wonderful truth that is. And to enjoy that just think even Abraham could not enjoy that relationship as you and I do. And that we by the Spirit can cry ever father. This is eternal life, that they might know thee the only true God in Jesus Christ, whom thou has sent, Who is He speaking to? He's speaking to the Father. Only you and I as Christians know God as Father and can say ABBA Father. Now the fatherhood of God is expressed in different ways in the Scriptures, but I'm speaking now of that relationship of having been brought into the very family of God so that we are children of God, sons of God. Like an old brother once said God had one son and he loved him so much, and he said I'm going to fill heaven with many just like him and we can already enjoy that relationship.

Now we are in that relationship already now, but there is the future aspect of that which we have in Romans 8, awaiting the adoption or awaiting sonship. But this is tremendous. This is Christianity, beloved and. This is for you and for me to enjoy. This is what gives us power and motive for Christian living when we realize who we are and into what favor and dignified position we have been brought through the work of the Lord Jesus and the indwelling of the Spirit. In keeping with these things that we're talking about, verse two should read to Timothy, my dearly beloved child, not son. It's the word born one. It's the word for children that he uses and that goes along with the thought of eternal life that he had come. That that's what brings us into the relationship of a child, isn't it? It's not so much the position of son here that he addresses Timothy in that way, but in keeping with the thought of eternal life, he calls him my dearly beloved child. The early church was in danger of losing this and drifting back to the ground that Israel were on. So in this chapter, there were those that turned away from Paul and he didn't give up Christ. But they didn't really enjoy the position that we are brought into in Christianity and the particular place that the church occupies in this dispensation. Something that is very wonderful. Padres was not true of those in the Old Testament. They were children. But they didn't, as our brother said, enjoy this relationship. I believe when the Lord Jesus breathed on the disciples and said receive ye Holy Ghost, it's a picture there of the Lord Jesus taking his place as the head of new creation and saw that he was bringing those disciples into that. And the coming of the Holy Spirit was that which became the power for the enjoyment of all this new place that we are brought into in Christianity. Very blessed for us to see this. It's being lost today as Christendom settles down more. To the level of the world and world improvement, they don't enjoy the position that we have. Life that we have that is heavenly in character, Well, I believe it's precious for us to get hold of this and see and enjoy what we have. And especially in view of the fact that the ruined state is brought before us in the second epistle, Paul gives to us that which we can enjoy and appreciate no matter what the condition of the church and the Christian testimony is. And that is characteristic of that second epistle, isn't it? And it is primarily that which is the individuals part. That is brought before us in the second epistle. You have the collective side in Chapter 2, but you have especially the individual side. And this is so encouraging for us that we can fall back upon that which you and I individually can enjoy, no matter what the Condition Roundabout is like. It's helpful to get a little background in connection with the conditions of Paul as he wrote this epistle, I think as we go on into these next few verses, as he seeks to encourage Timothy that if we could look back and see where Paul was, here he is in prison. And this is Paul's last epistle. This is his last words before he's ready to be offered and be martyred for the testimony of the Lord Jesus. And so here he is, in this difficult place, if we can believe history. He was in the mammoth time dungeon there in Rome. A very dark, dank prison where there were no windows, just a hole where food and water were let down to to feed the prisoner. It was cold. Perhaps that's why Paul says the cloak that I left at Troas bring with you. And in these conditions at the end of Paul's life of faith, when things too have broken down and there's there's ruin in the in the church, Paul isn't saying to Timothy, well, Timothy, it's just not worth it to live the Christian life. You may as well just give up. I've been shipwrecked. I've been beaten, I've been stoned for the testimony of the Lord. And now here I'm in prison and all those that are in Asia have turned away from me.

At my first answer, no man stood with me. He does mention that, but Paul is not complaining at all about his circumstances here. But instead, in this difficult time of his life, he is seeking to encourage Timothy, who's still out there on the front lines, to be faithful in his service for the Lord. And he's pointing out that it is worth it, he says in the 4th chapter. I fought a good fight, I've kept the faith, and there's a reward laid up

for me. And so to speak, he's saying, Timothy, I want you to have that reward too, So he says in chapter 2. Endure hardness as a good soldier. So if we were to look at this first chapter and I think in these especially in these next 8 verses we see. To to me anyway, an encouragement or a little blueprint as to how we can be an encouragement to somebody else. We I have written in my Bible over this chapter, encouragement for a believer in a day of difficulty. And so Paul seeks to encourage this young. Servant of the Lord Timothy, and in verse 2 The first thing that he mentioned here is to Timothy. My dearly beloved Son. And so he lets him know that he is dear to his heart, that is always. Spoken to me as I've tried to talk to other young people and brothers and sisters in the Lord, to to the young people in my assembly, to the brothers and sisters back home in Gig Harbor, where I come from. Know that they're dear to my heart, that I love them. Paul left no doubt, first of all in Timothy's mind, that Timothy was loved by the apostle Paul. Then he goes on to say, I'm praying for you and I'm mindful of your tears, Is sympathy for this younger brother. And then he goes on and he calls to remembrance the faith that was in his mother. And his grandmother. And he says, I'm persuaded that it's in you to confidence in that work of the Lord that was done in Timothy. And then encouraging him to exercise his gift, to stir up the gift which is in him. So I think here it's helpful to look as we go on into these next verses and see how Paul and these difficult trying time in his own life at the end of his, his pathway here on his way to glory. In these last words, he's writing to encourage Timothy to go on for the Lord. And we see a little pattern or a little blueprint that's helpful for each one of us as we seek to be an encouragement to one another. It's good to remember too that this is the character of Christianity in the world. It's not intended to be a popular and accepted thing. And so we find, as Paul unfolds, the truth of the church. It's in Ephesians, it's in Colossians where he was a prisoner, and here he's still a prisoner. There's a tendency today to try and make Christianity a popular thing. It is not a popular thing. It's something that brings reproach because. As we talk about the judgment of this world, and we talk about our portion being heavenly, we cannot expect to be accepted by the world or even the religious world, which would like to improve things and bring about a better social order and all that kind of thing. I believe the whole character of the Christian testimony is developed here, and as our brother said, Timothy, a young man, is encouraged to expect that this is what the type of testimony is. It's not a popular thing. It's not something that is going to have the glow and acceptance of the world. So we need to be strengthened in that thing, and we need this grace and mercy and peace. It's all undeserved. Where the objects of mercy, there can be a peace that rules in our hearts, even in the breakdown of everything, because it's what we expect. It's not something abnormal, it's something that we expect. And so Paul had a background in the things of God, but he hadn't learned the truth of Christianity. He had learned as he was brought up at the feet of Gamaliel. He was taught the things that had to do with the. Jewish order of things. And it was an entirely new thing now for him to. Except Christianity separated from his nation, separated from his mother's womb. He followed a path of difficulty here in this world. The word that has exercised me in this first chapter is the word ashamed. And we have it three times. We have it in verse 8 and also we have it in verse 12, and then we have it in verse 16. And in each instance it's in connection with the testimony. And as things are in a deteriorating state and we see and we are surrounded with popularized Christianity.

Then it becomes a test more and more. Whether or not we're going to be ashamed of the testimony, That's a testing thing for all of our hearts, and I believe there's something to learn in each of these instances. It is especially. Called line of things that is unpopular. And one of the popular things that are being pressed is the family. And certainly. We have scriptures addressing that subject in the New Testament, but we have to remember, Beloved, that the real blessing of Christianity is on the other side of Jordan. I believe we don't go too far that. Many of the things which in themselves are blessing for the believer. Are really something that would be illustrated by that which was found on the wilderness site of Jordan. The Lord no doubt had these blessings in mind for His people as well as those on the resurrection side, but they fell short in not wanting that and being satisfied with that, with that which would enhance and improve their life here on earth and their earthly relationship. Ships. And so we have to remember that Paul brings out the heavenly side and the church truth and so on. And like Brennan had said, Paul is in prison. We have to go and search him out. And we must not be ashamed of that side of the testimony. And especially when it is weak and failing. And you know, beloved brethren, has it ever been anything other than a failing? And weak testimony. You know we do not present it correctly if we make people believe it's wonderful and glorious and perfect. No, there's much to humble us. But it is still God's testimony that which answers, although feebly, to what God's purpose for his own at the present time is. I'm thankful I'm identified with it by His grace. And I don't want to be ashamed. Neither do we. Do we want to be ashamed of Paul or of the testimony. It's that which is the dearest to the heart of God in this world. It's interesting to reflect on the Epistle to the Ephesians. The first three chapters, this is heavenly truth. It's the highest truth that we have. It's what answers to Joshua to having crossed the Jordan we're seeing seated in the heavenlies in Christ. In the first three chapters we have the doctrine developed, and then in chapter 4-5 and six, and then Paul was speaking in the address about the Christian warfare. He begins that last part by finally brethren put on the whole armor of God. Having addressed first of all the doctrine in the 1St 3 chapters and then how are we going to live that teaching out in three spheres? The assembly sphere, first verses of chapter 4, the sphere of the world, the rest of chapter 4 and into chapter 5. And then the family, wives, husbands, children, parents, servants, masters. There you have it. So you've got the three spheres where the heavenly truth is to be brought down, so to speak. And lived out in those three spheres. And probably the most difficult one to live it out in is the family sphere. But it's part there, It's part of the the three spheres and and so we need the whole armor of God, whether it's in the assembly, in our relationships, in the assembly, whether it's in the world or whether it's in the family. We need the whole armor of God in order to walk down here for him consistently with the heavenly truth that we've been brought into. Connection with the family. I thought it's something to notice here that in this fifth verse it says which dwelt first in thy grandmother Lois and thy mother Eunice. And I am persuaded that in thee also we see from this that Lois was apparently a God fearing person, but she had the sorrow of seeing her daughter marry a Greek that was quite contrary to the whole Jewish economy. They were not to marry outside of their own nation.

It must have been a great grief, but it's lovely to see how the grace of God comes in. And Timothy, who was the child of this marriage, it turns out very brightly for the Lord, so this should be an encouragement. There might be parents who are feeling badly and suffering because of things that have happened within their home, but here we see Paul was earnestly praying and God comes in and this family which evolves a divided home. Because the Father. We are never told in Scripture that the Father was ever saved or had any part in connection with a Christian testimony. But this is nice to see God's answer to prayer, isn't it? Because he's one of the brightest lights of the Christian testimony was Timothy, who was the fruit of that unequal yoke. You mentioned prayer brother and back at first Grief. Paul mentions in connection with to encourage Timothy. He says in the end of the verse I have remembrance of thee in my prayers. Night and day always struck me that it doesn't say day and night says night and day. So perhaps in those long cold hours as Paul was down in that dungeon, maybe with rats running across the floor, we don't know the conditions, but Paul was redeeming the time and he was spending those late hours in prayer. Someone has said if you can't sleep at night, don't count sheep. Talk to the shepherd. And that's what Paul was doing in those late hours as he was praying night and day for Timothy Anna down in Back in Luke two was one who served God in the temple night and day with fastings and prayers. And so here's another way where we can be a tremendous help and an encouragement to one another. Maybe there's a young person here this afternoon and he said, well, I don't speak up in the assembly and there's all these older brothers there, and yet you may see

some difficulties and problems. Well, there's one thing that you can never be limited in, and that is the ministry of prayer. Paul Mate took advantage of that ministry. Though. He was in prison, he was praying and what a tremendous way to be in health and encouragement. Somebody was saying to me recently, they had visited with me several times over the phone about some problems in their assembly. And then I didn't hear from them for a while. And we talked not too long ago and I said, well, what about the difficulties? He said, well, things are looking up. He said, I guess the turning point for me was when I. Decided to be a part of the solution rather than a part of the problem. And here's the way we can be a part of the solution is by laboring in prayer, as Paul did here. What a what a way to encourage one another. I took a trip some years ago to the east and had never been there before to a certain assembly. And a brother walked up to me. And we introduced for the very first time an older brother, now probably in his 80s, and he said to me as we introduced, he repeated my name and he says, Oh yes, he said. I pray for you every day. Well, several years later I was back at that same assembly and I said, brother, are you still praying for me? There was the same brother, a little more feeble, a little more forgetful. But he said every day, brother, every day. And just at this conference another dear white haired old brother came up to me and he said, I want to tell you that I pray for you every night and every morning what a tremendous encouragement that was to my own soul. It may we, each one of us be exercised that we might be a part of the solution rather than a part of the problem and. Follow this example that Paul had here and being encouragement in laboring in prayer night and day. You do have some brother fairly. I was just thinking of conscience here too, in this first epistle, just backing up the verse three, as I besought thee to abide still. No, I'm sorry. In in the in the verse 3 thank God, whom I serve from my forefathers with a pure conscience. And I think in the first chapter in the first epistle he writing through Timothy. In the first chapter he says in verse 18. This charge I commit unto thee, son Timothy, according to the prophecies that went before. Indeed, that thou mightest by them mightest war a good warfare. Holding faith and a good conscience, well the apostles desire was he said that I. That I might go on with a pure conscience before God. And so he brings this before Timothy, too, doesn't he? And this now in the first epistle, of course, he enjoins him, He says, He gives him this charge, And now, in view of the decline of things, he says.

That I might serve from with my forefathers with a pure conscience, without ceasing, have remembrance of thee in my prayers night and day, that he might go on. With a pure conscience, it says In holding faith many times we we without faith, we're not a child of God at all. But what about the conscience? Perhaps your conscience would slight you about a certain thing. And what is your exercise? Well, I believe it speaks to my heart, at least to my conscience, to judge those things that might be a hindrance, even though I may be a child of faith. It's bringing God into the matter. And also keeping sin out is a good conscience. I'd like to ask, in that connection with that third verse, how are we to understand it? He says. I thank God, whom I serve from my forefathers with pure conscience. Um, how do you understand that? From my forefathers. Don't you take his answer before King Agrippa, was it? Or Felix? He said, I have lived in all good conscience before God unto this day. And the Lord Jesus said in the end, John 16, the time will come that they that kill you will think that they do God's service. It's very important that our consciences are guided by the word of God, not just by other things. Conscience is like a compass, but a compass isn't much use if you don't have a chart. You've got to have a chart. What good is it to point to the North if I don't know which direction I want to go? I have to first of all want to find a direction. I want to go before the compass is any use to me. And so conscience is very important, but it's never very practical apart from the word of God. And so the word of God is what gives us the direction we should go. The conscience is like the compass that tells us we're getting off the course, isn't it? Well, he persecuted the Christians then He had a good conscience. Yes. Yeah. He had a pure conscience. He did an ignorant paper that wasn't enlightened by the Word. His conscience wasn't enlightened by the word of God. He didn't know really what direction he should go, but as soon as he met the Lord Jesus on the way. And then there was a light above the brightness of the sun. He saw the way and he was told what to do. And we as believers can't really live properly with a good conscience unless that conscience is directed by the word of God, can we? So it's not enough to say, well, I have a good conscience in doing this. It's got to be according to the word of God, the conscience is not necessarily a good guide. It has to be enlightened by the word of God. Paul thought he was doing right and he was doing wrong. Now doesn't that say, isn't that Paul that says that they're zealous for God, but not according to knowledge of his Jewish brethren? So there are a lot of sincere, upright people out there. Even those who are not Christians, and they think they do God a service, but the light of the truth of God has not illuminated their conscience. But hopefully, when the light of the word of God comes, like it did with Paul when he was smitten there on the road to Damascus, who art thou, Lord? He had thought that he had to do all he could against that name. What an amazing revelation to find out who that wonderful person was. And then that this wonderful person in grace would reach down to one who had persecuted that which was dearest to him. A lot of grace, you know, But so how important it is we have to be more than zealous. It has to be according to knowledge. And my people are destroyed, the Old Testament prophet laments, because of lack of knowledge. You know, we do sometimes, perhaps. In belittle in Knowledge you know knowledge according to God. Being enlightened by the Spirit of God who opens up these scriptures to us is desirable. Because otherwise we might ourselves be zealous and do exactly the opposite of what we want to do, work against the work of God. Instead of helping us.

Nice to see also in connection with this Pittsburgh. A little earlier in connection with the generations that are mentioned, we would almost have a fulfillment of the 78th Psalm, at least the first few verses of that song. Just like to read a few verses there, beginning with the second verse, because I will open my mouth in a parable. I will utter dark things of old which we have heard and known. And our fathers have told us especially the fourth verse that says we will not hide them. From their children. Going to the generations to come. The praises of the Lord and his strength and his wonderful work. That he hath done so there's. 3 generations involved in our birth. And that continuance is brought before us again in the second chapter, isn't it? And the second verse, and the things that thou hast heard of me among many witnesses the same commit thou to faithful men, who shall be able to keep others also. So there is a passing down, and there is a passing on that is brought brought before us in these chapters. And how important that is, isn't it? You might say also that. Christianity, of course, as well as Judaism. Gives the woman an honored place, and there has been criticism of Paul as being against the women. Far from the thought, We see how Paul is very ready to give credit and this certainly is a lovely recognition and acknowledgement of these godly women. And we see that Paul commends a sister Phoebe there in Romans 16. In her womanly sphere of service, yes, indeed, Christianity elevates the woman in an honored place. That is in contrast to these dark Eastern religions. There's a necessity for the stirring up of the gift, too, isn't there the sixth verse, but the in remembrance that thou should have stir up the gift which is in the putting on of my hands. And we find later on too, that he's encouraged to use that gift that had been given. Each one of us has been given a gift of some kind, and each one of us are responsible, the Lord told about the man who has given the talent and just put it in the earth. And didn't use it. And so it's a responsibility for each one of us. We're not all given exactly the same place, but everyone has been given a gift and we are responsible to use that gift. And someday in the day of manifestation, it's going to be brought out how we use what was given to us. The person who receives a greater gift than another will not have a greater reward. The reward is really according to devotedness, where there was a difference in what was given. In the parable about the town, then they all received the same reward if they were faithful with what was given. But where they all received the same, and one gained 10 and another five, then there was a difference, showing us that there's no greater reward for having a greater gift. But there is a

reward according to how we use what God has given to us. So this applies to every one of us in this room who are believers. Every one of us have a place to fulfill in the body of Christ, and in the service of the Lord He gave to every man his works. And you might say, well, since I don't have as great a gift to someone else. But maybe you'll get a better reward than that someone else if you use what has been given to you and use it more diligently. So there's an encouragement, and I think it brings into the natural disposition of Timothy. It appears that he was a very timid sort of person, says here, mindful of thy tears, another place he's encouraged to devote to not to be ashamed of the testimony of the Lord. And quite a few little words that are spoken to show that he was to overcome a natural timidity that he had. Some people don't have that, but others do, and. Lord alone can help us. We know those in Titus. They had to be held back. They were doing too much talking.

And he had to tell us that they needed to be held back. So we all have natural dispositions. Let's teach the exercise to use what the Lord has given to us, and the Lord will take notice of it and not forget it in that day of manifestation. Need to read first Timothy. Chapter One. Verse 18. This charge I commit unto thee, son Timothy, according to the prophecies which went before on the that thou by them mightest war, a good warfare. In other words, what we have here is that there was a prophecy given concerning Timothy, and the place that he was to fill. He did not receive a gift from Paul with all prior. Prophecy being made. At what revealed how we are not told when it was revealed to Paul. But we do know that Paul had fellowship with this and laid his hands on Timothy, and the elder in the first epistle also had fellowship with that. So the reason I'm bringing this up is to make clear for anyone that there is no such a thing as being ordained by man, and that there is a bestowing of a gift. By some leaders of a church and ordaining somebody to the ministry. And Timothy is an exception here you might say he had to have a special or he had a special place in connection with the truth committed to him by Paul. And there had been a prophecy given or made, and Paul and the elders identified themselves with it, So that I believe the spiritual truth on the subject. So there is no such thing to be looked for today, but hopefully. We will recognize what anybody has received from the Lord. And that we will too have fellowship with the work that others are doing for the Lord. We don't go through a ceremony and putting our hands on somebody, but we can typically do this by having fellowship with the work that somebody is doing for the Lord. But one of the early writers said if you laid your hands on somebody, you better take and put your hand in the pocket and support them also. So let's have fellowship, beloved, recognize what the Lord has given someone and have fellowship with what. The one or the other or anybody is doing for the Lord. Like contrast connection with the first Timothy 4, where he says they're neglect, not the gift that is in Bacon, but here in second Timothy it stirred up the gift. And our brother Gordon was already pointing out to us all that in first Timothy we see the House of God in order and bringing that up even to our time. If we were to look at an assembly where things are in order, the tendency might be for a younger brother or a timid brother to just sit back. And neglect responsibility and let others take that to responsibility. And so Paul reminds Timothy, and a time when things were in order to neglect not the gift which was in him. But here, when things are in disorder, the tendency might be just the opposite, to throw up our hands and say, well, what's to use? How could I be at home? But Paul says no, Timothy says stir up the gift, which is in the fan it into flame. In other words, if ever it was needed, it's now. And so we don't have long. The time is short to to exercise and trade with the talents and use the abilities that the Lord has given us. And so as we look around and see the ruin each one of us individually, as this is an epistle to an individual, Ken, take courage from this verse to to not lose heart, but to stir up the gift which is in us. That is that what the Lord has given us to use in ministry for him. That next burst brings out what you were just saying, for God has not given us the spirit of fear. Timidity, cowardice, but of power and above. And of a town line. These three things the spirit of power. Say Well, we don't have the power to obey as we do. We have the word of God, and we have the Spirit of God. Who is assured of power, He will enable us to obey every injunction of the word. And above.

In a day like Second Tennessee, the love of many waxes cold, It's easy to get drawn into yourself and not let the love go out because of the state of things around it. So dark, everyone doing what is right in stone, eyes, all seeking their own things. These are Second Timothy days, so it's the spirit of love that is in US and then not to be carried away by. Emotionalism and. Things that are not according to a sound mind. So the spirit is the spirit of a sound mind, the spirit of power, spirit of love, spirit of a sound mind. That's brought out in the last epistle, his second imprisonment, that he wrote to encourage Timothy to be faithful to what he had received. One of the writers put it this way and said this is the exquisite. Compound. Of the apothecary the power is softened by the love. The love is strengthened by the power, and the spirit of wisdom goes to adjust both the power and the love. And I enjoyed that. The precious ointment of the apothecary. How what a balance there is there. It's just so beautiful, isn't it? Not that we boast great power, but or not that we say we have great love, but both are brought in there. The power and the love are brought into adjustment, and the perfection of the word of God is really that which is needed again. Going back to First Timothy, holding faith, that is bringing God in and embracing it and going on with it. Would you give us that again, please? Well, I just haven't noticed. Here the power is softened by the love. The love is strengthened by the power. The spirit of wisdom comes to adjust both the power and the love. That sound mind is sound judgment. Isn't that the thought? Behind this bird spoke of that didn't even he said, who then is that faithful and wise servant? And the Lord may appoint over his household to give them their portion of meat in due season. So there needs to be the combination, doesn't it? We can be faithful, but not wise, and so we need to have that faithfulness. But it should be directed by. Love. And it should also be as it says here, with a sound mind or wise discretion. A word gently spoken is like apples of gold and pictures of silver. We've all experienced this. A brother has spoken to us in love, spoken a word of wisdom, and we probably never forgot it all our days because it was really a word from the Lord. Well, we surely need that, don't we? There's so much today that is religious emotionalism and the groups that go in for that kind of thing. Set aside the word of God, pretty much, and they're moved by the Spirit. But here Paul tells us in the Word that the Spirit is the spirit of a sound mind, sound, sober, wise, discreet, judgment. And those movements are characterized by that at all. Is it the Spirit that leads them? In that this verse says no.

Toledo Conference: 1990, 2 Timothy 1:8-12

Reading

Be not thou therefore ashamed of the testimony of our Lord in order, but be thou a partaker of the afflictions of the gospel according to the power of God. Who have saved us and called us with a 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. But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel. Where unto I am appointed A preacher and an apostle, and a teacher of the Gentiles. For the which 'cause I also suffer these things. Nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I've committed unto him against that day. Hold fast the form of sound words which thou hast

heard of me in faith and love, which is in Christ Jesus. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in US this thou knowest that all they which are in Asia, be turned away from me, of whom are faigilus and homogeneous. The Lord give mercy under the House of Onusiferous, For he off refreshed me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day, and in how many things he ministered unto me at Ephesus. Thou knowest very well. Thought. And in the prayer. We need to make a few comments as to the House. My brother Gordon yesterday mentioned that the first Epistle. Gave us the house in order. And the expression, the ruin has been mentioned a few times in the readings and the Brothers Prayer just now. And so the house to which we refer is the corporate testimony that exists on earth. At that time in the first epistle, when the house was in order. The house. Did not have in it what we see around us today. The house was as God is building it is comprised of living stones. And does not. Is not affected by the ruins, but as was mentioned in the prayer. The ruin is that which man and his responsibility has done to what God initiated on the day of Pentecost in establishing a corporate testimony here. The ruin is twofold. The enemy came in early and sowed the seeds of sectarianism. And very early in the Church's history. It opened its arms to embrace the world. So the corporate testimony having been divided into innumerable sex, as they are now in the end of our responsibility here or nearing its end. And the world having been brought in, and its principles accepted as the principles for the. Operation of the testimony comprise what we are referring to when we say the ruins. The corporate testimony broken down by division and accepting the world as and its principles as the means of operating in the House of God, are what we refer to as the ruling. Maybe somebody would like to enlarge on those ideas. So it seems to be that in this second epistle we need special instruction how to conduct ourselves when things are in a state of ruin. And of course the second chapter gives special instruction when the house is taken on the characteristics of a great house that is harboring not only that which is good, but also that which is false. And so we certainly need special instruction and in verse 21 of chapter 2 not to get to involve. In away from our basic chapter, but it says, if a man you see the appeal now is to an individual, it is an individual appeal. It says, if a man therefore purged himself, and Mr. Darby's translation says, in separating himself, it goes even further in thought, he shall be a vessel unto honor, sanctified and meet or fit for the masters use and prepared unto every good work.

I believe there are many dear believers that have acted in some measure on this principle on the light they have and have found themselves isolated. Well, certainly that is not the mind of God that his own should be isolated, because it says not forsaking the assembling of yourselves together as the manner of some is, and so much the more as you see the day approaching. So then in verse 22 we have instruction for the right pathway. This is in chapter 2. That we don't go back to the world, to youthful us as it were, but the exhortation is to follow righteousness, as we had last night. That which God gives us a gift. But in a practical sense, this is the first thing mentioned. It is, we might say, the first principle even of the Kingdom, righteousness, peace, and joy. So it's righteousness, faith, charity, or love and pain. With them that call on the Lord out of a pure heart. So verse 22 is a key once again for a corporate testimony. We should never expect Christianity, Christianity, to be an accepted and popular thing in the world. And so he's preparing me, Timothy, for this position that he's going to occupy, be not therefore ashamed of the testimony of our Lord. We know the Lord Jesus, when he went away to how he prepared the disciples in the world, He shall have tribulation. That wasn't to be a strange thing to them, that they would be rejected for, he says if they have rejected me, they'll reject you. So I believe, brethren, it's good for us to realize this, that if we're going to follow the Lord Jesus, it's going to be a rejected path, but it's going to be a happy path. We are the subjects of grace, and all that grace has done for us is brought before us here. And we're also to walk in the enjoyment of His love, so that while we're a separated people, we have a portion that sustains us in that path, just as in the Old Testament we find in an evil day, Enoch walked with God. And he had this testimony that he pleased God. So I believe that's a very important starting point. To expect it to be a rejected testimony, but a very happy path because we can walk in it in the enjoyment of grace and the enjoyment of the love of Christ and the enjoyment of the future that's ahead of us. One is often said that the Christian is the only one who has an intelligent outlook on what is going on in the world. Many of the world are puzzled by events today and as seeing everything breakdown in all kinds of order, going to pieces. But you and I are prepared for all this. So we walk in peace, as the little hymn says, through scenes of strife and desert life we tread in. Peace our way. So I believe what he's doing here in this chapter is preparing Timothy. For this path, it is indeed a path of separation, but a separation to a person. And that's really what makes it a happy path. And a young couple get married, their separation takes place and they say forsaking all others keep the only for this one. There's a separated path in a sense, but it's to a person whom they love who makes the word, the separation, all worthwhile and a happy step. And so how lovely it is here. You not thou therefore ashamed of the testimony of the Law, our Lord, nor of me his prisoner, to be identified with others in that past. He, thou partaker of the afflictions of the gospel, were told to expect this. It it doesn't need to come on us by surprise. I think it's very lovely, the way he's preparing, Timothy, for the past that our brother has been saying. It's the last days. And everything is in disorder. But let us remember the law. It's a narrow path or it's a separated path or it's difficult. It is a happy path because of the company that we're in, our veteran.

Correct me if I go too far, but sometimes we have a view far too narrow of the Lord's testimony. What I mean by that is. The Lord's testimony is not limited to those gathered to his name on the ground of the one body in separation from evil. And. I'm sure that that is what the Lord has brought before us. And you can only express the truth of the one body. In the ruin that is round about us in separation, as Mr. Darby said that. The first principle of unity is separation from evil. But the power? To keep that unity is great. So yet I do believe the Lord's testimony is larger than just those few gathered through the name of the Lord. And I'm thankful for one for anyone who takes a faithful stand on any aspect of the truth of God. And there are those who do not see the truth as to the body of Christ, and walk not in that path, but the testimony of the Lord. Am I correct? Is larger than just limited to those few? Both Colossians chapter one of two ministries, doesn't he? The ministry of the gospel out to the whole world, and then the ministry of the truth of the church as the body of Christ. And I believe there are and where, as you say, there are many who are carrying out the gospel, the message of God's pardoning love and grace with great energy, energy that often puts us to shame but if we are fulfilling what God would have us to do in this present time. Why? There's not only that message that goes out to sinners, but there's also the truth of what God is doing in connection with the church and a testimony to that is very precious to his heart. But as you say, I I think it is important that we recognize that God is using others to carry out the gospel. But he would have us to also walk in the fullness of the truth, says he will have all men to be saved and to come to the knowledge of the truth. And after speaking there in Colossians, chapter one of the Ministry of the Truth of the. One body He speaks of the great zeal on energy that he had in this, for he said that him this is hit all the treasures of wisdom and knowledge. And I trust I say it humbly, that but unless we see the truth of the Church and its heavenly calling, we will not really have an intelligent outlook. We have perhaps get involved in things that we really should be separated from, but we do not forget the sovereignty of God. We're thankful for it because if the only gospel testimony was among those gathered to the Lord's name at be exceedingly small. But God is very gracious. He has a large heart. He seeks the blessing of all, the will of all men to be saved. But he does desire us to value and lock in the truth, but not to. And I might just suggest Brett and I just like to look at a verse here in Second Timothy. Chapter. Or, and verse 5. And I think there's a force to this that perhaps we overlook. But watch thou in all things endure afflictions, do the work of an evangelist. Make full proof of thy ministry. Some have taken it that Timothy did not have the gift of an

evangelist, but he has encouraged in it. But I really don't believe, brethren, that's the force of it, because it says make full proof of thy ministry. I believe that he did have the gift of an evangelist and that there is a danger when we are standing for the truth. To forget the need of evangelism. And so in this epistle, which particularly brings before us the narrow path of separation to Christ, he says, Don't forget evangelism. It's important, and we're not really filling our full place in the world if we just are occupied with the truth of the one body and a scriptural gathering. Very important, very precious, but, it says.

Watch thou in all things endure, afflictions do the work of an evangelist. So I think there's a beautiful balance in this epistle in where the truth of separation coming out, as it's been remarked from the vessels to dishonor, that we don't lose sight of the importance of the gospel testimony. What First Corinthians? Bring that thought to 1St Corinthians chapter one. I was just thinking of verse 2 unto the Church of God which is at Corinth. To them that are sanctified in Christ Jesus call Saints with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. It seems that Paul reaches out here, doesn't he? But the responsibility now is to the individual. Does it speak to me? Am I exercised? Does the word of God reach my conscience? As to my position, it just seems I'm just submit the thought that Paul goes out here to all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours. I wonder, is that thought there? Perhaps. Of course, the ridiculous thought in First Corinthians is that we often hear it said that there were local conditions in Corinth that Paul was seeking to correct, and I'm sure there were. But he's very insistent in that epistle to show that the directions laid down for that's really order in connection with God's assembly, whether it's in connection with the way we gather at the Lord's table to keep the Lord's supper, or discipline or ministry or. All those various things are taken up, and it doesn't just apply to those who with whom we may be associated. Every Christian, if he were submissive to the word of God, would find Corinthians instruction, its instruction for Toledo, not just for local conditions in Corinth. And it's good for us to bear that in mind. But I'm sure, as you say, there is a largeness of heart that reaches out to all believers. But there is no division. Vision among God's people at that time. There were inward divisions. And he deals with that very faithfully and that no doubt when that exists in an assembly will ultimately lead to outward breaks. But that was not the case when the first Epistle to Corinthians was written. But we are in a different situation now. There's this break up. And many go on in their own way. They have followed those men that would arise from among them. The elders in Act 20 and they have followed men, and so there are these conditions today. And so there is a path, and there cannot be two paths. You know, recently a dear brother left the gathered thing very dear to me. But more than four years ago, he said to me, Heinz, I don't believe anymore that there is only one expression of the truth of the one body, I said, I fear that you won't be among us much longer. If the Lord is in the midst, in various places, amongst the open Brethren, amongst the Baptists, any of these fundamental groups of Christians, why don't I go there? And if there's problems in the assembly, if there are problems in the assemblies, where I go? If the Lord is in the other place next door, why? Why shouldn't I leave the trouble they go there? That's exactly what happened. Now we lose stability in our path if we do not by grace seek to maintain that truth. There can be only one expression to the truth of the one body. There can be only one Lord's table. We do not claim that we own that we possess. It's always His table. But by grace we believe we are at that table and there cannot be true. There would not be an expression of the truth of the one body, if that would be possible.

That would be an expression of the divided state of the body. But the Lord's table speaks of We the many are one law, that one body of which he is the head. And the wonderful truth of Scripture is that we can express that truth in a limited way. We do not have to have all the members of the body of Christ in the locality gathered in one place in order to be at the Lord's table. And let me, while we are covering or touching on that, say, there are some thoughts being circulated amongst the gathered things that give me concern, not only that the table is elsewhere, even the thought that the table is in every community existing there, although there is not necessarily an expression that sounds to me like a very fanciful way and only one step. Taught saying the table is in various places of the denominations. We have no scripture to support such a fanciful notion that the table exists in every community. There is just no expression of it. Beware beloved and especially the young people get a hold of these things and hopefully by God's grace you will see it and have grace to maintain it and walk in that path. I'm glad it's fine. I'm very glad. That you have spoken this way. Because we need this ministry. And I just like to add to what you have said. That if we believe that the Lord Jesus is in the midst. Of all of these Christian groups. Then we must accept the decisions that are made. From all of these groups, and that is a great absurdity. It's just an absurdity. And so. A verse has been on my heart about this line of truth which you have spoken to us. And it's this if the trumpet give an uncertain sound. Who shall prepare himself to the battle? And we need to hold fast and to teach and not to allow this diversion of of teaching that the Lord Jesus is in the midst in every group and. I just feel there's a great need for. Ministry to counteract that tendency that has come among us. And the the sadness is that our young people hear an uncertain sound. And how are they going to prepare themselves for the battle when their teachers give them an uncertain sound? So let's hold fast to what our brother Heinz has said, Brethren, we need very much to hear that right now. That's very much what was on my heart. When Speaking of the ruin. Isaiah warns of the time when they call good evil. An evil good. And when they call light, darkness and darkness light. Now the acceptance of that principle that the Lord Jesus Christ can be in the midst, in many places his calling light, darkness and darkness, light. I say the acceptance of that principle. And that's what universally has happened in the professing church. The principles that have been so clearly stated here this morning are called darkness in those places. They say that isn't right. You may go to the Church of your choice and when one hears that. One thinks that the enemy laughs, as it were up his sleeve at God, that he has introduced that into the Church of God, which is accepted, that denies the very fundamental truth, that there is one body but a euro or even a step herder. The Lord is in the midst, according to Matthew 1820 in the Baptist Church, and I do not go there. I despise the presence of the Lord in the midst. And if we do not receive from those groups, then we acknowledge that we are guilty of Chisholm. That our position is contrary to Scripture. But this is not the truth. The path of separation is clearly marked out in the Word of God, now beloved.

If the Lord has kept us in this path. Let us not be proud. Let us be very careful. There were many who were in their path as one time, at one time and are no longer there. And have gone into great error. It's the grace of God that can preserve us. And it is the grace of God that will preserve a testimony to the name of the Lord Jesus and to the truth that was brought out 150 years ago. But may he give grace that we be found in that past, that we don't miss it. We are not any different than anyone who has been in that past before and have missed it. So the grace of God can keep us. It's important for us that the things there is one body, and every believer in the Lord Jesus in this whole world is a member of the body of Christ. That's a fact. But the expression of it is another thing. And I believe that if we carefully observe Scripture, the only thing in scripture in the New Testament that is called the Lord's table is the expression of that one body. There might be a family of ten children. Their ten children brought into that family. They might refuse to meet together as one family. There might only be two of them. Who would? Common recognize that there are 10 in that family but the two who are there. Are expressing the fact if they say, well there's a family of 10, we too are just doing what our father wanted us to do. He wanted us to meet as one family and so those two could fulfill what their father desired them to do. If they said we are the only members of the family, they would be denying what their father wanted them to do. And so brethren, as we break bread, we don't deny the fact that every member of the body of Christ on earth. Is equally part of that one body

as we are. But there is such a thing as the expression of it. And the expression of it, as we have in First Corinthians 10, is to break bread, not as members of a humanly organized group or something, but as members of the body of Christ. How wonderful it is. And I think it's confusing those two things, that there is one body and the expression of it that makes the difficulty. I'd also like to say another thing. We often think of ourselves as the ones who are doing the acting. But I believe that it's good for us to see that the work of the Spirit of God is to gather to Christ and so. Would the Spirit of God tell one person to go to that group and then the Spirit of God tell another to go to another? That would be the Spirit of God being the author of confusion. And so it says there is one body in Ephesians 4, but it also says. Endeavoring to keep the unity of the Spirit in the bond of peace, and that is allowing the Spirit of God to lead us. We see a beautifully exemplified on the day of Pentecost, it says. They were all. With one accord in the one place, the multitude of the disciples were of one heart and one soul. The coming of the Spirit of God formed that testimony on earth. And they continued in that which God had begun. Well, I believe, just to see the facts of the one body, the expression of it, is a work of the Spirit of God, as you were saying. Very important, not to say, well, we're the faithful too, but that the Spirit of God. Is maintaining that testimony. We find it back in Israel. It's very lovely to see how that there were 12 tribes and there was a king over those 12 tribes, but then when the division took place. By the 10 tribes left the place where God had set up that testimony and one of the kings, I think it was Abijah. It's very lovely when there was a battle between the. 10 tribes. And the two, he made this remark. He said, the table is there, and the 12 loaves are on that table. It was very lovely to think of this man as he spoke to the others. He said, you're represented there at Jerusalem. That's where the 12 loaves are on the table. And he said, now you've separated from that. Well may the Lord keep us, keep us in humility. And as he went out, counting upon God, the Lord undertook for him, as we know.

Hezekiah and his day did a similar thing to remind them that the Lord hadn't changed in spite of the division, and they all took the humble place, and the Lord blessed them. Well, I just mentioned this because it certainly is true. We shouldn't boast ourselves, but let us be subject to the leading of the Spirit. And most surely he would lead us to that which has been established by the Spirit of God here upon earth. Thank you for. Honey. Philadelphia. Thou accept my word. Telling us that force of that verse in Timothy do the work of an evangelist was to encourage Timothy with all of the responsibilities that he had in connection with the assembly matters, that he doesn't allow evangelism to slip through the work of an evangelist. He had that gift, and yet the other could overwhelm him so that he neglected the evangelistic. Side So there's a there's an element amongst us that has that view, let's face it. That is that we are just to maintain the truth of the assembly and not to be occupied with evangelism. And then there's an element amongst us which is very energetic in getting the gospel out, usually young brethren and we're very thankful for them. That's a wonderful work to get the gospel out. But the the tendency amongst some of them at least is that. They minimize the importance of the assembly line of truth. And again, thou has kept my word and not denied my name. We can't pick out part of the truth and say we're going to say this is important and the other isn't. We both air, both sides air. If we do that, the whole truth of God is important. We need to evangelize. I like the the illustration that WTP Walston gave an of an evangelist, he said It's like a compass. With one leg in the assembly, and then he sweeps out and brings souls to Christ, and then brings them into the inn where they can be nourished and instructed into the assembly. So an evangelistic work which is not assembly centered, there's something not right there. It ought to be. The evangelist works out from the assembly and brings souls into the assembly where they can be pastored and shepherded and taught. The Epistle to the Philippians. Is often been spoken of as the normal Christian life. A normal Christian life. Well, the first chapter talks about their energy in the gospel. They went out with the gospel. First chapter is the gospel mind, and then in the second chapter they went down to a humble Christ, the lowly mind. And in the third chapter they had the heavenly mind, the occupation with the heavenly object. They went up to a glorified Christ. And in the 4th chapter they went on. They were strengthened to continue in the past. Well, that's normal Christianity, it starts with the gospel. We're going out of the gospel, and where there's not that in an assembly, that's not normal. That's not normal. It's normal for an assembly to have those there that have a gospel outreach. Otherwise the assembly will die. I think one of the saddest things is to come to an assembly, and the only ones there are older people. We thank God for the older brethren, but if there's no young ones there.

You say as you leave that place, how long will they continue? We need. The younger ones to fill in the ranks, and they're the ones that ought to be energetic in the gospel. I know when I was a young man, did a lot of gospel work and on the street corner and visiting hospitals and so on, that's that's good for young brethren to do that. And as one gets older, there's more emphasis on the truth of the assembly. We need both. We need one another, don't we? We need the young. We need the older ones. To go on together to keep the proper balance so that we don't get lopsided and make some of these statements that are. That are wrong. The danger of. You need to be aware of the danger in taking the position and identifying yourself with that position without recognizing the reason. There as well and also I have a question what first, Second Timothy, I will currently discuss. In verse eight, I wanted to raise the question here too. I can't just pick up other references to it. But it's evident that this first fall personified the gospel that's thought that he would personify it. Does some brother have a? A thought in this an explanation. Even in Mr. Darby's reading, he draws A footnote attention to the fact of Paul personifying the gospel. Being partakers thereof, with it, and so forth. It brings out the thought of being one with the gospel, doesn't it? I've appreciated the fact here that it says Be not thou therefore ashamed of the testimony of our Lord. Sometimes we can get occupied with our testimony, which is a wrong fight. And that'll that'll lead us astray. Someone has said whenever we seek to be a testimony, we cease to be one. And when we get ahold of the fact that it's not our testimony, it's the testimony of the Lord, and that's what we have before us. I think of that scripture in Philippians 2 where he says. That every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Well, if I'm thinking about what people think of me, sometimes it becomes difficult to witness and share the gospel with other people. But when I realized that every time I opened my mouth and speak the gospel to others that it glorifies the Lord Jesus. Then it's an encouragement, and then it becomes, if our heart is right, an easy thing to do. And so Paul brings before them, first of all the test before Timothy, that it's the Lord's testimony. And so he says, don't be ashamed of that. And that's the the important. And then he goes on and mentions himself and says, nor of me his prisoner. Paul was in prison for what? For the testimony of the Lord Jesus. And so because he was one who had been faithful to the Lord's testimony, then he could tell Timothy, Don't be ashamed of me either. So it ought to be an encouragement to us too, to take a stand. And encourage those who are faithful to the Lord's testimony as was brought out. Yesterday, that there's three times in this chapter where we have this little expression not ashamed. I think that's a key verse here he says, the Timothy be not thou, therefore ashamed. And then he says in verse 12. For the which 'cause I suffer these things, nevertheless I am not ashamed. And then he mentions onusiferous in the end of the chapter verse 16. And. And so on. And he says about him that he was not ashamed of my change. So he was one who was not ashamed to be identified with the apostle Paul. So Paul wasn't ashamed to be identified with Christ. And the onusiferous wasn't ashamed either. When he went to Rome, he had to search Paul out. I'd noticed that little word there very diligently. Sometimes if we want to be an encouragement to somebody, it's going to take a little effort. And he had to seek him out very diligently. He had to go from one prison cell to another. And everywhere he would go, he would ask.

The question perhaps is Paul here and people would look at him and say, well, you're identified with this man who? Preaches about Jesus Christ. And so each place he went, he had to be identified with the Lord until at last he found Paul. And there he could stand next to Paul. And

so to speak, say, I stand for what this man stands for. I believe what Paul believes, and he was identified, and he was willing to suffer reproach along with Paul in connection with the testimony of the Lord Jesus. So what an encouragement to us today that we get a hold of the fact that it's the Lord's testimony. And may we not be ashamed to identify with it and with those who are also identified with it. And that's what Paul is saying here to Timothy, encouraging him not to be ashamed of the testimony of the Lord. I appreciate your brother. Speaking well of Christ in the gospel, that it glorifies him and I was encouraged in the end of this epistle in chapter 4. At these remarks of Paul. You can deal with the apostle when he was so alone. But he says in verse 17, Notwithstanding, the Lord stood with me and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear. The thought that came before me in connection with this passage is that they didn't necessarily believe, but God wanted them to hear, and God arranged things. That his beloved apostle was able to preach to these. Personalities undoubtedly from all over the Roman Empire, when he appeared before the emperor and the testimony in that way was fully known and all the Gentiles could hear in that sense, he was glorified in that. I think that's marvelous. It doesn't indicate that they received it, that they accepted it. But he was glorified that the name of the Lord Jesus as the only savior was magnified. That should encourage us. Just simply in connection with the preaching of the gospel, the handing out of track, or whatever his name is glorified when he's honored in that way. But it also says according to the power of God, I think that's important, isn't it? In other words, the flesh can manifest itself in any activity that we might desire to carry on for God. But it must be according to the power that he gives and the ability that he gives. That all the glory goes to him and not to man. It's important to notice, too, that we must follow God's order of things. I have thought of that in connection with the second chapter, that there's a listing of things not to go over them, but a listing of things that characterizes true service to God in a day of ruined. And if we consider methods in gospel activity, well, it says in verse 5. And if a man also strives for masteries, yet is he not crowned, except he strived lawfully, and also the husbandman must first labor, I believe it should read to be partaker of the fruits. So we must keep those things in mind. We can't depart from Divine order in connection with any service. And all of this should speak to our conscience. And of course, there has got to be the diligent He made the diligence he may not. Allow us to see fruit right away, but diligence is important in these things. Truth of God ought always to make a fumble, shouldn't it Tells us the man thinketh that he knoweth anything. He knows nothing yet as he ought to know it. And I or you haven't learned the truth in the right way unless it humbles us. And when we think of the wonderful grace that has been shown to us, doesn't it humble us? Why should we have been picked out of the mass of humanity to be in this wonderful place of blessing and association with Christ?

And so as being gathered to the Lord's name, if laying hold of this doesn't humble us. That God in his grace should have given us to see these things. Why? We haven't really appreciated it in the right way, and I believe that's important for us. In the giving forth or in the holding of the Lord must not strive but be gentle to all. Men have to teach patience. So in giving out the truth, let's be sure we give it out in the right spirit. We always see this here. It it brings shame, it brings reproach. But may the Lord keep us individually and collectively going on in humility. We find over and over again that when Israel got exalted and occupied with their own position, and so on. The Lord had to allow something to bring them down, and perhaps the Lord allows things even in our generation to humble us. Tonight we're most thankful for this number of people that come together. But may the Lord keep us from any boasting. We're really nothing. We're just a feeble testimony to His grace and goodness. It's His faithfulness that has preserved not only the blessed gospel but also the privilege of meeting in the name of the Lord Jesus alone, according to His word. Thinking of verse 9 going on for the speaks about the according to the power of God who hath saved us and called us with an holy calling. Hath saved us and called us. Well, every child of God enjoys the fact that he belongs to the Lord. He's been saved. But what about God's calling? What about the instructions in the word given? And I believe Paul here was instructing Timothy as a young man to not only, not only you're not only saved the saved ones here, but God has a calling for you, and it's a holy calling. It's a high calling. And I believe that as it brought as it's brought out here with a holy calling, not according to our works. I think as our brother Gordon has already said, it's no, not because we were better than someone else, not because we were more intelligent or we had a greater degree. That's not the point at all. It was. It's God's calling. He saved us and He has called us. But it goes back into into eternity, doesn't it? What a marvel to think that you and I've been called. We've been saved. God saw you and He saw me before this world ever began. We don't get that in connection with the Hebrews, with Israel. They were delivered in the time from the foundation of the world, but here. I think of this so beautiful, but according to his own purpose. It's his calling he has called us. It's according to his own purpose and grace. What is his purpose? Glory. Glory. What do we have now? Grace. We're called to that Peter tells us that grace and glory, and so how beautiful to think. But when was this given? Which was given us? In Christ Jesus. Before the world began. Can you enter into this? I cannot. But it's it's mine. It's yours. How beautiful to think. And Paul brings this before Timothy here. To encourage him, because I wonder too if the afflictions of the gospel. Pauls gospel Paul was rejected, his testimony was rejected and he's still rejected. Beloved ones. You speak to those as we've been referring to those outside and you will find that Pauls ministry is not accepted. He is still in prison, he still rejected. And so how beautiful to think that this was all he had. God has saved us. It's his work. He has called us with a holy calling, not according to our works, but according to His. On purpose He has a purpose for you and for me, and and grace which was given us in Christ Jesus and it's before the world began. Marvel at that precious truth. Word now is important to rethink how the Lord Jesus said, if I were of this world and would my servants fight? But now is my Kingdom not from him? And it's very important that we distinguish between God dealings with his earthly people and their hopes. Their promises were earthly, they fought with material swords. But there is a new a change now. The Lord Jesus Kingdom is not from hence he says.

And so we find that we belong to a heavenly position. And it says he's called us according to his purpose in grace, but now is now made manifest by the appearing of our Lord Jesus Christ. Who hath abolished or unknown death, and hath brought life and immortality or incorruptibility to light through the Gospel? We will not find light. As to the position between death and resurrection in the Old Testament, that's not revealed. No Old Testament St. knew where he was going at the point of death. He knew about resurrection, but he didn't know the interval between death and resurrection. And the Lord brushes aside the curtain in Luke chapter 16 and shows us that there were two intermediate states before the resurrection. And then the thief on the cross looked on to the Kingdom, and he's given to know something through this blessed one. This day shalt thou be with me in paradise. And the second thing they didn't know. They didn't know what kind of a body they would have in resurrection. They didn't realize how they knew that there was a resurrection. But we have the light of Christianity now. It's now made manifest. An Old Testament St. feared death. We find all through the Old Testament it was king of terrorism. It's mentioned in Job, but now it's the believer's servant. All things are yours, whether life or death. And so how blessed our position. We understand what death is. It's a servant to bring us absent from the body and present with the Lord our dear sister Levin who's gone, we have no question. No Old Testament St. knew this, but we know she's absent from the body present with the Lord. It's far better. We know that we're going to see her again in resurrection with a body of glory like Christ. Let us appreciate what we have in Christianity. It's often said it's not distinguishing between the Old Testament position and. What is now made manifest that has kept many Christians from enjoying? Our present position, I think Mr. Darby made the comment that. It is misunderstanding the Psalms that has kept Christians from laying hold of their position in Christ. There's nothing about heavenly blessing. Knowing God as Father, those things were not revealed and their hopes were

earthly. They waited for the destruction of their enemies to have their portion, whereas we wait for the moment when we'll hear the Lord give that shout and call us home. I believe it's important to that word now. To distinguish between the possession of Israel and our place. As belonging to this present place, members of the Body of Christ with a. Heavenly calling and knowing all these precious things well, may the Lord make them good. This was all what was given in connection with Paul's gospel that was particularly committed to him. As a person, because the apostles were the ones who laid the foundation of Christianity. That's what it means. Build upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone and those who don't lay hold of Pauls ministry, and that which is given to us now is the foundation of Christianity, he says. As a wise master builder, I have laid the foundation and another bill that they're on. They don't enjoy the place that they should enjoy now in this present time. With our heavenly calling, our heavenly hopes, understanding our position in this world. I believe this is all very important and brought out here, and this is what Paul is passing on to Timothy. We want to pass this on to our dear young people so they'll grow up not expecting anything from this world that's under judgment, but seeing what our position is, we can live in peace and happiness and have a very precious ministry in these last days. I thought of it this way in connection with the terminology holy calling. Here it seems to be in contrast to the unholy state that has developed in the ruin of things. And in Philippians it speaks about the high calling or the calling on high. And perhaps that could be in contrast, sad to say, with those that mind earthly things.

And then in Hebrews he speaks about being partakers of the heavenly calling. Perhaps that's in contrast to the fact that Abraham was called in connection with an earthly portion and blessings. Maybe someone could enlarge on that. Well, it is important in that day when everything is going to pieces, as we find brought before us in the third chapter, all under the name of Christianity, says they had a form of godliness. But all this list of things that we have in Second Timothy, chapter three in the first few verses is very similar to what we have in the heathen world in Romans, because the knowledge of these things will never keep us brethren, We may know all these things. So there can be, and there's always this present danger with us all of having a form without the power. Without it practically making us a holy people, we tend to take on the habits of this world instead of recognizing that it is a holy calling and that the pattern as we have it in the first epistle is the pathway of the Lord Jesus. Here he was in this world, a heavenly man in this world, walking through this world. Despise and rejected of men. But God was in Christ reconciling the world unto himself. In wondrous grace, he walked through this world and now he's committed to us the ministry of reconciliation, that we go to this world. Say, God's not looking for something from you. Everything's in. Under condemnation. The day has been appointed, the judge has been set. But God is a God who's offering pardon and blessing to man, and we carry to them the ministry of reconciliation. I really believe rather than the thought is that. Man naturally has wrong thoughts about God. And he has wrong thoughts about himself. He doesn't know his own real condition before God, and he doesn't know the heart of God. And our brother last night tried to bring this before us, that they didn't know their true condition. But God tells us what our condition is. But he also brought before us what the heart of God is toward people like this, like ourselves. And this is the ministry of reconciliation for really saying to the world is you don't know the heart of God. And you don't know your own condition, but God has found a way to meet you in that condition. And to deliver you, and to give you a new life and to bring you into a new position. This is our message to the world. Not trying to bring in a new order in society. Not trying to improve the world. It's under judgment. Well, I believe that's important for us to see what our true ministry is here in this world and our own life is the example before the world as to whether it has affected us. We're called with an holy calling. We're to be careful that we don't take on the ways of the world, but rather walk as those who really belong to heaven. Through his vessels that picked the paint, the darkest picture. Second Timothy was Paul's last writings, and we had in the Dorothy conference last weekend the epistle of Jude, the darkest picture there and in verse 20 and Jude he says, but she beloved, building up yourselves on your most holy faith. And here Paul speaks of. Our holy calling, our holy calling, the tendency when things have come to the point that we have in these two epistles. Is to lower the standards, and this is just the very thing that is. Insisted on by the writers of the New Testament, your most holy faith. Your holy calling the standard is not to be lowered now sometimes. When we contend for these foundation truths as we were speaking earlier in this meeting about there's one table, there is only one Lord's table and that's that's quite evident it's not ours. And the those that don't like the stand that we take on that truth say you say it's your table. No we don't and if we say that we're mistaken, it's not our table.

It's not our testimony as Tim was telling us. And as it says here, it's the Lord's testimony and it's the Lord's table. So we don't have any right to establish an order at his table which is contrary to the order which is already set down for us in the book. That is our responsibility is to acknowledge his order. If I would enter into your house and as a guest, then I stay with many brethren as a guest and I say, well. In my house we do it this way. Let's change these things. We'll get up at a certain time and. Will change the order here. Well, the one that the head of the house would say, no, you don't. I set the order in my house. You set the order in your house. But what has man done? He has introduced his order into the House of God. And he has no right to do that. He's changed the order of things. He's established A1 man ministry. He's borrowed from Judaism, he's borrowed from paganism and brought all kinds of things so that. What is presented to the people today as Christianity is a mixture. It's it's not the pure thing any longer. The the ministry that is being given hardly ever speaks of our heavenly calling. In fact, Christians are being urged to get involved in politics, to get involved in social problems and to assert our influence here in order to change the ills of society. Well, as we've been hearing in this meeting, and it's so important to stress these things, that's not why we're here. We're here to bear testimony to a rejected Christ, and we're identified with him. And that is a holy calling, and it's also a heavenly calling to be identified with him. The one the world will not have to join hands with the world to improve its ills and correct them. Is to say that the ungodly and the Saints of God. Can join hands those that won't have him and have rejected him. That we can accomplish good without Christ, while the Christian can't do that if he's true to the principles of the Word of God. And so I agree with the brother. That said, we have to be very careful how we come across. In standing for the truth that there's only one Lord's table and there can only be one true expression of it, that's true, and we ought to hold that, but at the same time. We ought to do it with the humbled hearts and bowed heads in the realization. Of how we have failed in practically carrying these truths out and walking in separation from the world. So we have to be very careful while we hold fast to the truth that we do it in a proper spirit, lest we come across as being proud and superior and looking down upon other Christians as though we're better than they. That's never right and never approved of God. That unholiness. I would think of just I know the meanings over but just one verse in Exodus chapter 30 concerning this holy anointing oil. Just read one verse, verse 32, upon man's flesh Shall it not be poured, neither shall you make any other like it. After the composition of it, it is holy, and it shall be holy unto you. 318.

Toledo Conference: 1990, 2 Timothy 1:13-18

Reading

1. Second Timothy chapter one and verse 10. But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death. And have brought life and immortality to light through the gospel, where unto I am appointed a preacher. And an apostle, and a teacher of the Gentiles, for the which 'cause I also suffer these things. Nevertheless I am not ashamed, for I know whom I have believed. And am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words which thou hast heard of me in faith and love, which is in Christ Jesus, that good thing which was committed unto thee. Keep by the Holy Ghost which dwelleth in US. This thou knowest, that all they which are in Asia, be turned away from me, of whom are fidelis, and homogeneous. The Lord give mercy unto the House of Onosiferous, for he off refresh me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently, and found me the Lord. Grant unto him that he may find mercy of the Lord in that day. And in how many things he ministered unto me at Ephesus, thou knowest very well. Good. Not that. Word abolish in verse 10 should it not? Be better worded Annulled, in other words, made as it were, legally void because death is still at work, and indeed it will be destroyed as the last enemy in First Corinthians 15. But he will. He has annulled death and he has annulled him too. That has the power of death in Hebrews chapter 2. The Devil. So I believe that's an important thought. Is that not? Death has actually now become the believer's servant. It was through the death on Calvary's cross that all blessing comes to us. And also that when we do face physical death, why it just takes us out of a world full of suffering. To be absent from the body and present with the Lord. And as we were marking this morning, if we know it's something that we know now because of the work that the Lord Jesus has done and the coming of the Holy Spirit of God to bring these things before us. And Paul was the instrument whom God used. That's why he says, I'm an appointed A preacher and an apostle and a teacher of the Gentiles, and he speaks of it as my gospel also. It was something specially committed to him. I think that's the importance of what we have in the Epistle to the Hebrews in the 12Th chapter. It says, see, that you refuse not him that speaketh. For if they refuse not who heard him that spake on earth, how much more shall not we escape if we turn away from him that speaketh from heaven? And brethren, it's the voice of a glorified Christ from heaven that brings before us true Christian position. I believe that's important because sometimes Bibles that have the words of the Lord Jesus Christ spoken here on earth. In red give us the feeling that the others are not the words of the Lord Jesus. But Paul received his ministry directly from Christ in glory, and what he gave to us is the Lorde own voice speaking from heaven and making these things known through his servant, the Apostle. And it's important that we accept these things given out through the mouth of the apostle and through what God has written down for us in His word. As the truth of God, especially for this very period in which we live. What we might call the church, period. And really, when the Lord Jesus Christ offered the Holy Spirit? Spoke of his coming after his going on high. He said he will guide you into all truth. That beloved is specifically a reference to these epistles where God unfolds Christianity in his heavenly character. Some have been LED astray by supposing First Timothy 63 excludes some of these words. From being the words of the Lord Jesus Christ, notice verse three of the preceding chapter. For what we're considering, if any man teach otherwise, and consent not to hold some words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness and so forth. But the Lord of the Apostle Paul says to the Corinthians, if any man think himself to be spiritual, let him acknowledge that these things I write unto you, are the commandments of God.

So these epistles that we read are just as much the words of our Lord Jesus Christ. Spoken by the Spirit of God down here, as they would have been had He been here and spoke on himself. This tenth verse. Very basic to get a hold of, to understand it. He has an old death and brought to light two things. Life, Life for the soul. And it should read incorruptibility. Incorruptibility for the body that brings in the thought of resurrection. Life for the soul was not an issue. It's not that it wasn't in the Old Testament, there are passages that speak of it. But it wasn't necessary to be born again. In order to be a part of the people of God. All one needed to. To be was to be born in the nation of Israel, needed to be an Israelite. And if he was an Israelite, he was a part of the people of God whether he was born again or not. The Lord taught to Nicodemus, the leader of the Jews, you must be born again. And the ye is plural. It doesn't mean you Nicodemus, but you Jews need a new birth and so it applies to the whole nation. But that's that's been brought to light now in the in the fullest sense of the word. By the Gospel. And of course it was introduced words which began to be spoken by the Lord Jesus. And have been. Repeatedly spoken through the apostles. So here we have the apostle Paul. We tend to think that. We tend to think in in other dispensations, that what is true of this dispensation was always true of the previous one. And that isn't the case. We're living in the day when life for the soul is a necessary thing in order to be. A part of the people of God in reality, except a man be born again, he cannot see the Kingdom of God. Northern. So it's essential to be in true relationship with God, to have a new life. But that issue wasn't raised in the Old Testament. That's an issue that has been resolved. He came, He said I'm come, but they might have life and that they might have it abundantly so. The abundant life he gave. Now I'm not denying or saying that the Old Testament Saints didn't have life. They had light. But not, I don't believe Saul of Tarsus. Not Saul of Tarsus. Saw the king Saul. I don't believe he had life. I believe he was just a man after the flesh. But he was the king of Israel. David, another king of Israel, had life. He was no doubt born again. But that wasn't an issue that was raised in the Old Testament. One could be in the very highest place in Israel. Saul was and just the carnal, just a fleshly man. He never experienced the new birth. I don't believe we'll meet him in heaven. There are some that feel we might, but I really don't think so. But. The point is, that issue wasn't raised then that's been brought to light by the gospel. We can, however, see some clear evidences of faith, can we not? On the part of many. You know, they had life. Oh yes, and like David could say, and I shall dwell in the House of the Lord forever. That was quite a statement of faith, even life forevermore, in the end of Psalm 133. So faith laid hold of that and turned it into a thing of reality. But the light of these things was not. Revealed it was not, as it were, brought to light until the Gospel. That passage in John chapter one is astounding. It says in him was life and the life was the light of men, Mr. Darby says. You can interchange that in him was light and the light was the life of men. Astounding. It's all centered in a person, the source and the means. And that really answers your question to this morning, brother, as to the personification of the gospel. The personification of the gospel.

According to Romans One, he was the Son of God, the gospel of God concerning his Son. So the glad tidings are that God came down and revealed in the sun as an object of faith, life and immortality, life and incorruptibility. So here we have the glad tidings personified, because it's the sun revealed as that good news come from God. I think it's important, though, to see that in the Old Testament they ought to have known that new birth was necessary. Because the Lord said to Nicodemus, art thou a master in Israel? And knoweth not these things? There was enough in the Old Testament that they ought to have known that man in his natural state was not acceptable. And all scriptures that spoke of the future blessing of Israel showed that the only blessing that could come was for them to receive a new life, take away the Stony heart out of their flesh, and give them a heart of flesh. But the interval between death and resurrection was not revealed in the Old Testament. But if you don't see that, it's very difficult to understand that they had no nothing at all. And the expressions of these in the Old Testament was because it wasn't yet brought to light. And so as you read through the Psalms, you can see that very definitely that they thought far as they were concerned, while they looked for the Kingdom and knew that it was going to be brought in, that death was something they didn't fully understand. But now it's been brought to light. And how blessed for us, brethren, to sit in the light of divine revelation. And know these two things that were not revealed in the Old Testament. While as I say, I believe they knew that new birth or should have known that new birth was necessary, but this that they when a person died that he would be present with the Lord. What a

wonderful revelation. Remember even Martha and Mary understood about the resurrection. I know that my brother shall rise again in the resurrection of the last day, but they didn't know that. The very person who was there was the resurrection and the light. Well, how blessed is that we have been brought into the light of these things, to know them and enjoy them. What was the burden on the heart of the apostles? What he is passing on to Timothy is not only this brethren, but all that had been revealed to him as one who was the apostle of the Gentiles, 1 to whom the truth of the Church was revealed. That brethren in those times should not lose this precious deposit of truth that is given. In Christianity. And the Jewish tendency even at that time was to go back to what was known and enjoyed before the cross, and not be in the good of what was now revealed in Christianity. And this is, I believe, what he is Speaking of himself specially appointed to do. And that's why he goes on in the 12 first, for which 'cause I suffer these things. What did he suffer for? For bringing out the truth of the Church? The Jews, when he went to Jerusalem, would accept him as long as he dealt with the hopes of Israel, and many of them who truly believed would accept that those blessings could only come through the Lord Jesus Christ. But to see what was happening in this church period and the Jew and Gentile were made one in Christ, that the middle wall of partition was broken down in the place of relationship that we had and that our blessing was heavenly. Those things caused him to suffer as he proclaimed them, but he said he wasn't ashamed. And he committed his whole course. Brethren, we'll have never, never have any peace in our souls. In standing for the truth if we if we're just concerned about what men think, Paul said. If I yet please man, I should not be the servant of Christ. But Paul said something like this. I know I misunderstood for standing for the truth that I do, but he said I'm just committing it all to the Lord. It'll all come out in that day when all these things that I've talked about and spoken about me about meet their final fulfillment in that coming day. And all is manifested at the judgment seat of Christ. Today is the 1St and act. I was trying to think of where it is, where Paul says that the Lord told him that he would take him out from among the nation of Israel and the Gentiles, but sent him to the Gentiles. I think that's a remarkable verse that the Lord takes this Apostle of the Gentiles and he makes clear.

That he is taking them out not only from among the Jews, but also from among the Gentiles. He is not identified with either of these two groups. He's taking him out and he is sending him now to the Gentiles. Why is that important? Because what we have in Christianity is not just an extension of Judaism and bringing the Gentiles into the blessings that were promised to the Jews. You know the Lord has taken this minister of the Church. The Apostle Paul, the Apostle of the Gentiles out from amongst the Jews, out from among the Gentiles, and then sending them to the Gentiles in order to bringing them into the church into the same position where he really is outside of both. The Jews and the Gentiles, I'd like to add. To those remarks, this thought that. It seems to me a real evidence of the wisdom of God. To select a Jew, To bring the truth of the Church to the Gentiles. Otherwise, man may have said, well this is just a thing that originated with the Gentiles. And they're trying to work up something for themselves, but I've felt that it was the wisdom of God. To select a Jew and one who was very well learned in the Jewish religion. It was the wisdom of God to select a Jew like that to carry the blessed truth to the Gentiles. So that none can say that the Gentiles work this all up for themselves and by themselves. But God had a selected vessel who knew well the Jewish economy, and he used him to bring that blessed truth of Christ and the church to the Gentiles. I felt that was a real stroke of God's wisdom. Just the way he went about it, you know, it seems evident wrong that the Spirit of God was maintaining that unity all the way through, because we know that Peter went down to Samaria. They could not receive the Spirit of God until there was that clear link, because they were in an independent and a false position. And so we can see that the Spirit of God all the way through was maintaining that unity, even when there could have been a serious cleavage between the Jewish and Gentile believers. And yet we see how God allowed that question to go to Jerusalem and how they discussed the matter. And then an assembly action was taking taken that the Gentiles should not be under law. What grace that was so critical. A question so important for all ages, in fact, we see how. The Gentile believers rejoiced when the news was brought of this action, and so it's the spirit of God maintaining that unity. It's very good to see that in the book of Acts. The verse that our brother referred to as Acts 2616. In case you want to make a note of that, because it's a very significant. Addition to the Christian position, ye are not of the world neither Jew nor Gentile. There is no difference, for all have sinned. And it's really better to think in terms of what our brother said sending to you to the nations, because God is now visiting the nations Jew and Gentile to take out a people for his name, so that he establishes in this world a third category. Of Jews and Gentile, and the Church of God. That scripture reference should be repeated because the mic doesn't always cut in right away. Acts 2616 and 17. Interesting also in his 12Th verse, where he says and am persuaded that he is able to keep that which I have committed unto him against that day. And then he says in the 14th verse that good thing which was committed unto thee, keep by the Holy Ghost. I think that's very lovely Paul, in seeking to go on with that ministry which brought him so much suffering for he says the Apostle of Jesus Christ.

I mean, the prisoner of Jesus Christ for you Gentiles, was because of this truth that he was cast into prison. But he committed all this misunderstanding that he had with the Jewish people. All to the Lord, he said, I just leave it. It'll all come out in that day. And then he says, Timothy, there is a deposit. There's something committed to you, and you have something that you are responsible now to go on with. So Paul committed, so to speak, all that he was seeking to do to the Lord. Very blessed for each one of us, brethren, do we seek to go on in the Lord's work and in whatever he has given us to do, no matter what it be that at the end of the day we could just. Leave it all and commit it all into His hands, feeling that we have sought to act in obedience to His word and according to what He would have us to do, and then realizing that there is something committed to us, something that we are to keep. And he is reminding Timothy that you have something committed to you. Now, Timothy and I believe, rather than that has gathered to the name of the Lord Jesus, we have something committed to us. Yeah, I believe it's an individual thing, but I believe it's also a collective thing that if we are going to be a testimony in this world. To the truth of the Church and its heavenly calling, that there is something that we are responsible to keep, may the Lord give us that grace. And give us also the grace to just go on in peace, knowing that no matter what is said or done. We wait. We leave all until that manifestation, if it's done for Him in obedience to His word. The approval may not be here, but it will come out in that day. Brother Gordon, could you give us a little word on Ezra 7? I've heard you speak of us before about the weighing out and the weighing in of the truth. Ezra. Chapter 738. Yeah. Well, in this 8th of Ezra tells us here about them making this journey through the enemy's land. You read the from the 21St verse on. And then it shows us that in the 26th verse of the 8th of Ezra I even weighed unto their hand 650 towns of silver, silver vessels, and hundreds talons. And a golden 100 talent also 20 basins of gold have 1000 grams, and two vessels of fine copper, precious as gold. And I said unto them, Ye are holy unto the Lord, the vessels are holy also, And the silver and the gold are a free will, offering unto the Lord God of your Father's. Watch ye and keep them until ye weigh them before the chief of the priests, and the Levites, and the chief of the fathers of Israel at Jerusalem. In the chambers of the House of the Lord, so when they arrived there. We find in the 33rd verse it was all written down by not 33rd, and then in the 34th verse by number and by weight of everyone, and all the weight was written at that time. So they were given these vessels to carry up the House of God at Jerusalem, and when they got there, not only the number of the vessels, but also weight. And that always speaks to my heart because. I might say, well, we're holding to the truth of the Church, the body of Christ, the rapture, the Lord's coming before the tribulation. But does it have its proper weight with me? That's a question that I could easily ask myself. I say these things. We profess these things as gathered to the name

of the Lord Jesus. But do they have their weight with us? So that as we go through this world, we act as heavenly men, we act as those who recognize that there is one body? Loving all the children of God, yet walking in that path as we see this little company just a small we can despise company. Subject to attack from their enemies but carrying them to Jerusalem then when they got there instead of getting taking any. Credit to themselves, they offer all these offerings and give thanks that the Lord has done it well. May the Lord give us this sense of a responsibility and of a privilege too. And remember, the day is coming when all will be manifested in His presence. Were it formed?

Has been translated picture. I know that's how it is translated into German. And what probably could help us to understand what is the form of sound words. It's like an outline of truth. And but the Apostle Paul is telling Timothy is Timothy. Hold fast. The form of sound words. So you cannot hold fast anything that you don't have. So the challenge is, and I like to throw that out to all of us, but especially to the young ones among us. Do you have a form of sound word? Have you made the truth your own? Have you bought the truth? So that you clearly see God's purposes, God's thoughts, what God is doing at the present time by his Spirit, and hold fast to that. How important that is, You know, beloved, allow me to read stuff to you that I ran across in the writing of one of the early graduates. And I wrote it down. I believe it's profitable. He is commenting this writer on Acts chapter 20 if I remember correctly. That thus was the body of Christ built up. It is in this care that we see the most manifest contrast of modern times with the primitive. If the converts are guarded from turning aside, it is in general the most that is attempted. Zeal habitually goes out for the conversion of sinners and those devoted to that work. Are regarded as eminently faithful and enlightened if they do not yield to superstition on the one hand, or philosophy on the other. Truth in the truth is rare. And particularly unknown even among the teachers not to speak of the convert. The consequences are deplorable. Teachers and taught in these circumstances, are ever liable to the many misleading influences around beloved. Those are sound words. Now, we do not in any way want to belittle the importance of gospel effort. As it has been pointed out, both truths are our responsibility. But this here speaks especially of that which was the burden of the writer that I've just. Rat. And so that's the exercise. That we really know the truth, that we enter into it, that we do not only know it intellectually, that that truth controls our very being, our life, our purpose, and that we really walk in and find ways to walk in. And in that way we really prove that we possess the truth. That's where the outline comes in, and it's very important. I believe, as the scripture mentions, hold fast to form. For the outline of sound words, if I don't know that I'm a citizen of Canada, I don't know how to act when I cross the border or how I act in my position. But once I know my possession, then that is a great help to understand what my responsibilities are. If I don't know that I'm a member of the body of Christ, and I don't know what the body of Christ is, then I'll be seeking out to join something that man has set up. But that's why these things are so basic, brethren, that if we understand our position, it has been said that all the exhortations of Christianity are based on what we possess. So God first acquaints us with what he has done for us, blotted out our whole record of sin so that we're clear as our brother brought before us last night, there were holy and without blame before him in love that he's brought us into the family of God as children. That he's brought us in as members of the Body of Christ. That our citizenship is in heaven. Well, once we're established in this outline and see what Christianity really is. In contrast with the position that they occupied in the Old Testament, then He set before us a whole line of conduct that is suited to the position that were brought into.

That's what they do, even in government, when a man is accepted or a woman is accepted.

Bible Witness and Review: Volume 1, Death Abolished

2 Tim. 1:10.-In this scripture our Savior is represented as having abolished death (here personified, as is sin in Rom. 7.) Of course this does not mean that men no longer die as a fact, but that He has annulled the title of death as regards His own; as in Heb. 2 it is declared He took part of flesh and blood, " that, through death, he might destroy (, the same word as here) him that had the power of death, that is, the devil." But He has done more: He has brought to light life and incorruption (the body being in question, and not the soul only) through the gospel. It is not said nor meant that either was absolutely hidden, for enough was suggested for the faith of God's elect to show that resurrection and heaven were in His mind, and not earthly blessing only, as Matt. 22:23-33, and Heb. 11 abundantly prove. Nevertheless, under the law, these were obscure subjects, because the ordinary and normal application of the law was found in present visible rewards or punishments from a God who dwelt between the cherubim on earth. The gospel does not speak of life and incorruptibility as utterly unknown before: on the. contrary, it supposes them to have been partially seen gleaming here and there through the darkness; whereas now they stand out in bold relief, the grand theme of evangelic testimony, as viewed in the person of the Lord Jesus. "Which thing," as St. John says, " is true in Him and in you, because the darkness is passing, and the true light now shineth."

Bible Witness and Review: Volume 1, Gift of God That Is in Thee, The

2 Tim. 1:6.-I apprehend that the common division of " gifts " () into ordinary and extraordinary is unscriptural, and calculated to mislead; for in one sense, and that a very real one, all the gifts are the affects of , " freely given of God," and not attained by man's labor. Scripture recognizes these things as quite distinct; first, the natural ability with its providential training, as the vessel; secondly, the gift of grace, which is received in due time by the chosen vessel; and thirdly, the use of means (as prayer, the word, meditation, hearing, etc.), that the gift be stirred up, and profiting appear. No doubt, the gifts which were signs have disappeared; but all needed for perpetuating, nourishing, and ruling the church abide " till we all come," etc.

I do not think that there is any difficulty in the apostolic communication of a \, when the Lord was so pleased. There was an express prophecy so directing it. in Timothy's case. In general the New Testament shows that such a channel was not necessary nor often employed, though it was sometimes in the wisdom of God. The same remark applies not merely to the , but to the of the Holy Ghost (i.e. the Holy Ghost Himself given to believers in general). Occasionally this was associated with the imposition of apostolic hands, as in the case of Peter and John (Acts 8), and in Paul's case (Acts 19) But Acts 2 x., etc., are decisive that it would be an error to suppose anything of the sort to be the invariable rule. Hence, while God by times attached either the one or the other to the apostles, He maintained His own sovereignty all the while; and certainly He has not failed either in giving the Holy Ghost or in distributing such gifts as He sees fit to continue, and this directly, now that apostles are no longer found on earth. Rom. 1: 11 does not necessarily mean a ministerial gift.

Bible Witness and Review: Volume 1, All They That Be in Asia

2 Tim. 1:15.-Are these all the Asian saints absolutely, or are they only the few that had been at Rome, and had shown this cowardice towards St. Paul,-that they had failed to identify themselves with him, and his testimony and circumstances? Clearly the latter: and the way of speaking of them used by the apostle ( ) is likely due to the fact that these Asian Christians were home again in Asia when Paul wrote to Timothy about their neglect of him when they were in Rome; and that Timothy, to whom he wrote, was then in Asia also.

It is rather too wide a conclusion to come to, that all the Christians in Asia had turned away from Paul. The fickleness of the Galatians would warrant us in looking for a good deal of turning away from Paul in Asia;- but this passage gives no countenance to the incredible notion that the whole of the Asian saints had given up Paul. The fact of Phygellus and Hermogenes being mentioned as two of them, shows that they were only a few. And again, the praise of Onesiphorus (an Asian), in the same connection, for seeking him out very diligently and finding him, and not being ashamed of his chain, points pretty plainly to the circumstances of the apostle as the cause of their repudiation of him, and that the scene of their so doing had been Rome. He says in effect: The Asians all shunned me when here; but instead of being ashamed of me, or repudiating me, Onesiphorus sought me out with more than ordinary diligence, and found me. 2 Tim. 1:8 shows that this was the purport of the apostle's meaning. "Be not thou there-, fore 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."

Christian Friend: Volume 9, Testimony of Our Lord, The

It has long since been pointed out, that the proclamation of accepted truths involves no reproach. Even worldly men and politicians will contend for popular creeds, and, like Demetrius, the Ephesian, will not hesitate to rouse the passions of the multitudes in their defense. It is new truth-whether for the first time revealed, or recovered after having been long ignored or forgotten-which tests the heart and excites its enmity, and which therefore requires courage on the part of its heralds. This fact will explain the special exhortations addressed to Timothy in this chapter. Some have thought that timidity, or even cowardice, was his peculiar snare. Be this as it may, very clearly he needed no common boldness and endurance in the accomplishment of the mission with which he had been entrusted, and for this very reason, that his work was in connection with “the testimony of our Lord.”

What then are we to understand by this term? Is it to be confined to the truth of “the mystery of Christ”? (Eph. 3:4) All will admit that this was the special ministry confided to Paul, while Col. 1 makes it plain that it was not the whole of his ministry. It will be perceived that the apostle uses the term “ gospel “ in this same scripture as co-extensive with “ the testimony of our Lord,” and he connects this again with God’s “purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and incorruptibility to light through the gospel: whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.” (vv. 8-11) “The testimony of our Lord” could not therefore embrace less than the whole ministry of the apostle, which he often expresses in the one term “the gospel,” or “my gospel.” (See 1 Tim. 1:11; 2 Tim. 2:8) But then the far-reaching significance of “the gospel” in the apostle’s mouth must be carefully borne in mind. It is so narrowed in our conceptions from its popular use that we are apt to forget what “the gospel” implies. It is a term that will include what we understand as “ the gospel of the grace of God,” and “ the gospel of the glory,” according to 2 Cor. 4, a gospel, which, in its fullest expression and consequences, contains the truth bf the body of Christ. For the knowledge of the glory of Christ on high, the fact that He is glorified as man at the right hand of God, is fundamentally requisite to the truth of the mystery. As the glorified man, He is the Head of the body, and it is through the reception of the Holy Ghost by those who have believed the gospel (Eph. 1:12)-thus sealed with the Holy Spirit of promise-that souls are united to Christ, and made members of His body.

Such then was “the testimony of our Lord; “and it is easy to perceive how its proclamation would stir up the fanatical prejudices of the Jew, as well as excite the opposition of Jewish believers. Peter preached that God had made that same Jesus, whom the Jews had crucified, both Lord and Christ; but this testimony, if received, was in no way, in and by itself, destructive of the special privileges of the Jewish nation. Nay, in Acts 3 Peter tells them, in the long-suffering grace of God, that, if they will repent, God would send back Jesus Christ to them. But Paul’s testimony annulled all distinction between Jews and Gentiles, and he plainly declared, again and again, that in Christ there is “neither Greek nor Jew,” &c. (Col. 3:11; see also Eph. 1: 3)

We can well understand therefore that the apostle might need to exhort Timothy to stir up his gift, to remind him that “God hath not given us the spirit of fear, but of power, of love, and of a sound mind;” and to exhort him not to be “ashamed of the testimony of our Lord, nor of me His prisoner,” because, as we have seen, identification with such a ministry must entail incessant reproach and persecution. Nor will it be less so now when Paul’s testimony is fully declared. Keep back part of it, make something of man, and you may be a popular preacher even in Christendom. Declare it fully the truth of Christ’s rejection, and of His glory at the right hand of God; the consequent end of man, and the judgment of the world in the cross; the truth of Christianity, involving the presence of the Holy Ghost on earth, and the union of believers to Christ by the Holy Spirit, together with the heavenly calling and waiting for God’s Son from heaven, and you must still be accounted “as the filth of the world, and the offscouring of all things.”

It should, however, be distinctly remarked, that this testimony could never be divinely rendered unless the state of the witness answered in some measure to it, the testimony itself is purely objective; i.e. an external thing; but a sadder exhibition could not be witnessed than a falsification of the truth by the life and associations of any who proclaimed it.

One interesting particular remains to be noticed. “Be not thou therefore ashamed,” says the apostle, “of the testimony of our Lord, nor of me His prisoner.” The connection of these two things is most significant. Paul was so completely identified with “the testimony of our Lord” as to make it impossible to accept the one without the other. To profess to receive the testimony, and at the same time to be ashamed of him who was the Lord’s prisoner on account of it, would but be an evidence of insincerity and unreality. And yet how often is it the case that truths are avowedly held, and even delighted in, while the standard-bearers of those very truths are condemned and proscribed, and in some cases the light which has thus been received is used to cover with reproach the vessels through whom the light has shone. (See Phil. 1:15,16) Such conduct may satisfy man, but it can never be pleasing to the Lord. His witnesses are as sacred in His eyes as the testimony they bear. He thus

said to His disciples, on the eve of His departure from them, “Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth Him that sent me.” (John 13:20) There are many Christians to-day who would not hesitate to receive “the testimony of our Lord “if they might be ashamed of the cross connected with it; viz., identification with those who bear the testimony. But God has joined the two things together; and if we separate them, we can neither be under the power of the truth itself nor in fellowship with His own mind.

The Remembrancer: 1911, Beautiful Sunset, A

“For which cause also I suffer these things -, but I am not ashamed; for I know WHOM I have believed persuaded that HE is able to keep for THAT DAY the deposit I have entrusted to HIM."

(2 Tim. 1:12.-New Trans.)

The words of " such all one as Paul the aged " would at all times be pregnant with deep interest; how much more so when they are his parting words, his paternal legacy What marks this epistle is the blending of the most solemn truth with the greatest tenderness. It is the utterance of chastened affections, and the language of a man who, in the midst of unparalleled trials, can look into the past without, regret, and into the future with the confidence of triumph. Yet nothing looked more unlike triumph than the circumstances in which the apostle was.

From chapter 1 he states that "all in Asia had turned away "from him, and such was the contagiousness of defection, that his own beloved son in the faith himself needed the exhortation, "Be not thou ashamed of the testimony of the Lord, nor of me his prisoner." When we come to the last chapter, the sight is that of a battle-field, where, when the fight is over, a list is drawn, not alas' of the wounded only, but of deserters as well, the commander himself heading the first class. But faith rose above appearances, and then it was that the victorious prisoner could say, "I know," and I am persuaded." Blessed confidence

Great is that end of the journey which resembles (in what can be imitated) that of our blessed Lord. He, the Author and Finisher of faith, resisted unto blood, striving against sin, but did it by self-surrender. So His faithful servant Stephen, whose end Paul recalls long afterward in these touching terms, And when the blood of Thy martyr, Stephen, was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." And so now the persecutor of that day, condemned and worsted in human eyes, can with inexpressible satisfaction say, am now ready to be offered, and the time of my departure [‘release] is at hand. I have fought a good fight, I have finished my 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." Like his Master,

By weakness and defeat

He won the meed and crown."

No end is more sweetly triumphant than this. He had fondly cherished it before when he said, " I count not my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus." He was now being gratified in this respect. The few years that elapsed between his last interview with the elders of Ephesus, and his last defence before the Roman tribunal, had been, as he knew beforehand they would be, fraught with many a danger and sore temptation: hence the charm, now that the last contest was over, of saying, " I have finished." This means he was conscious of having left nothing undone, or half done, of his extensive service, “That by me the preaching might be fully known, and that all the Gentiles might hear." O that each of our days went toward such an end that we knew more of this holy and sober confidence as regards our feeble service!

In the first epistle we find the apostle in the full active energy that produced such immense labors, and, in beautiful consistency with it, we see a spirit not slow to rise in indignation against those who gave up "a good conscience," and the indignation sternly expressed in these words, " Of whom is Hymenæus and Alexander whom I have delivered unto Satan, that they may learn not to blaspheme;" but in the second, whilst his estimation of a " pure conscience" has in no wise been lowered, he seems to feel that it was now best to leave it to the Lord to deal with such cases as that of Alexander and although the latter had been frightfully bitter and wicked towards the apostle personally, he calmly says, " The Lord reward him according to his works "—not in the least anxious to have the last word himself.

Then, next, when he thinks how the ranks of his fellow-soldiers had been thinned by desertion, he sorrowfully says, " Only Luke is With me," instead of qualifying the conduct of the deserters by withering words as it deserved, he enters into the difficulty of standing the storm, and gently adds, that it may not be laid to their charge."

So with the blessed Master, in the hour of His incomparable trial,.‘ What, could ye not watch with Me one hour?" The servant "said, " Only Luke;" but that was one to watch with him whereas the yet more deeply tried Lord had none—no, not out. And, then, the gentleness of His rebuke; "Sleep on now, and take rest. How true that in all things He must have the preeminence even in sorrow, and in the patience that tribulation worketh! Yet it Was the faithful apostle's lot to have, at this trying final moment, the precious words made good to him, The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord;" and thus the conformity is completed by linking together these two blessed utterances: Yet I am not alone, because the Father is with Me;" and, Not withstanding the Lord stood with me, and strengthened me."

This much for his immediate circumstances. But the Scripture heading this paper takes in a wider range yet. It was not merely in the face of death that could say, I know," " I am persuaded, but in the face of rapid declension in the church, which would culminate in nothing less than the awful picture so faithfully drawn in chapter 3:1-5. And why not?

Man is at best but a broken reed, and when the last page of his sad history is read, faith turns towards another, and says, with immense delight, “HE is able.” Steadfast peace and perfect confidence are thus wined, the clouds not allowed to weigh the spirit down, nor to dim the light of His blessed countenance. We are so foolish, and so forgetful of our good-for-nothingness that, we often need trials, in the shape of disappointments, to cast us more absolutely upon the Lord. Were our faith stronger, the trials would not take this shape. With Paul it never

came to that. He was given to witness that which was most painful and to predict that which was most terrible yet the peace of his spirit and the confidence of his heart remained unmoved, undisturbed. He knew WHOM he had believed.

The abstract way in which he speaks of the Lord is very telling. It is the peculiar feature of John, and the way of one who is so engrossed with His person that he cares for naught beside. “WHOM” and HIM convey the thought of profound, yet holy, intimacy.

It was not only, I apprehend, with regard to his own individual safety that He said. I know," and " am persuaded." We may fairly conclude that the “deposit alluded to in this verse is more than himself. The very manner of his conversion had taught him Christ's estimate of, and love for the Church—" Why persecutest thou ME and ever afterward was this the prominent feature of his own character. It was by this standard that He measured his former life and path. To him there was nothing so humblingly bad as that, he had persecuted the Church of God.” How these words tell of the intense love he now bore it, of the beauty and excellency he now saw in it, when looking upon it with the eye of Christ? Oh, for more of a kindred feeling in us! We need it pressingly. Much of our dryness and narrowness is due to the lack of it. We need not fear lest this feeling should produce indifference to the evil of the church. Is Christ, indifferent to it? Nor shall we be: but tenderness will cause us to make more frequent use of the basin and towel, and more unfrequent use of the stone and the sword. We shall not lose thereby. I cherish the thought that this “deposit" comprised that church which, next to Christ., Paul loved most. When he had committed it to the care of its Nourisher and Cherisher, he could calmly speak of the worst times saddest departure, and darkest evil n powerless to sever it from that diligent care, And beyond this present (lark and evil day there is a day mentioned—" that day” —when all will look different from now.

“THAT DAY." How suggestive! It needs no other qualification: it stands alone in the estimate of Christ, as his " hour stood alone in the estimate of God—this for suffering, that for joy. It is the time when He will "present it to HIMSELF a glorious Church, not having spot, or wrinkle, or any such thing. The spots and wrinkles tell of failures and cares With which we are sorrowfully acquainted. Do you want comfort in the midst, or this heart-breaking scene? Think of “THAT day." Our apostle thought of it as well as of the present faithfulness of God's grace, and the sufficiency of His word, when he, spoke to his beloved Ephesians; even then yet so fresh in their first love, the words of Acts 20:29, Wolves and perverse men might, and would, make a fearful havoc in that best, and most fertile of the apostle's fields, where a labor of " three years and a half, night and day, with tears," had produced such an abundant harvest; and in the field would grow tares, in the shape of giving heed to fables and and endless genealogies, which minister questions rather than godly edifying which is in faith.' But, notwithstanding all, he who knows the love of Christ to the Church does not faint, because he can reckon upon Christ, being fully gratified in that day; and if He, surely we also.

Faith never surrenders anything to man and his unfaithfulness, and when God prepares it by His word for dark shadows and blighting winds, it refuses to stop therein, and passes right beyond, where Christ is seen, unchanged and unchangeable, and where the Church stands as closely connected to HIM and as cherished by HIM as ever.

May our hearts be more filled with this enlarging love? And while we grieve and sorrow over our own faults and the faults of all, let us remember that. God has not given us the spirit of fear [' cowardice’], but of power, and of love, and of a sound mind [` wise discretion ']."

Soon shall my bark be safe on shore,

Lodged in the port where JESUS is:

Where neither winds nor waters roar,

And all the tides are tides of bliss.

But while my floating bank doth ride

And beat on life's tempestuous sea,

My dang’rous course Lord Jesus guide,

And Thou my constant Pilot be!

Though surges swell as mountains high—

Though death and dangers threaten me—

Though sleep may seem to close Thine eye,

Stay faithless fear from waking Thee.

On the dark wave may I behold

Thy Spirit form, my Lord Most High,

And with these words my heart enfold,

“Be not afraid; ‘tis I! ‘tis I!”

Thus have I found that blessed shore—

That port, whose tides are only bliss;

And though the winds and waters roar

Know Thee, my Pilot anti my peace.

Young Christian: Volume 34, 1944, Approbation of the Lord, The

It should be joy to any one who loves the Lord Jesus to think of having His individual peculiar approbation and love; to find that He has approved of our conduct in such and such circumstances, though none know this but ourselves who receive the approval.

But, beloved, are we really content to have an approval which Christ only knows? Let us try ourselves a little.

Are we not too desirous of man's commendation of our conduct? or, at least, that he should know and give us credit for the motives which actuate it? Are we content, so long as good is done, that nobody should know anything about us—even in the church to be thought nothing of? that Christ alone should give us the "white stone" of His approval, and the "new name which no man knoweth save only he that receiveth it"?

Are we content, I say, to seek nothing else? O, think what the terrible evil and treachery of that heart must be that is not satisfied with Christ's special favor, but seeks honor (as we do) of one another instead!

I ask you, beloved, which would be most precious to you, which would you prefer, the Lord's public owning of you as a good and faithful servant, or the private individual love of Christ resting upon you, the secret knowledge of His love and approval?

He whose heart is specially attracted to Christ will respond, "the latter." Both will be ours, if we are faithful; but we shall value the latter most; and there is nothing that will carry us so straight on our course as the anticipation of it.

Young Christian: Volume 19, 1929, Path in a Day of Difficulty, The

A Letter

"Let us go forth therefore unto Him without the camp, bearing His reproach." (Heb. 13:13).

Study this carefully, and compare it with 2 Timothy 2:19-22. Is not our path distinctly marked out individually, to go out to Christ Himself, purging ourselves from a corrupt Christendom; and yet not to be isolated, "but follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." Read also chapter 3, which describes the very days in which we live. Yes, this is God's view of boasting Christendom.

Just as the last four addresses in Revelation 2, 3 describe the last states of Christendom, you will learn there what the Lord approves. The church has failed; but He has not failed, and He never will fail. Yes, the church has utterly failed as a testimony to Christ, as Israel, and indeed everything before failed; and there is not the slightest intimation that the church will be restored on earth. We must not let our thoughts run on where Scripture is silent.

Now, for instance, you speak of the church beginning when Jesus called Peter, Andrew, and the others. There is no such thought in the Scriptures. Jesus, some time after this, spoke only of the church as a future thing:

"On this rock I will build My assembly," or, as it is translated, "church."

In the word of God that assembly is never spoken of as existing on earth until formed by the descent of the Holy Ghost at Pentecost; indeed, how could it exist before as a heavenly body joined to the Head, Christ, as Man in heaven? Believers could not be baptized into one body by the Spirit, before the Spirit came (see 1 Cor. 12:12, 13). It would be so much better to give up your theology, and cleave only to Scripture. Have you ever really searched the Scriptures to know what the church is? This is a subject of deep importance.

You say, "Peter being president in the church is an undoubted fact."

I search in vain in Scripture for such a thought. The truth of the church, the body of Christ, does not seem to have been given to him to minister. Does Peter ever name the church? Did he ever speak of Christ as Head of the church? The keys of the kingdom were committed to him; never the keys, so to speak, of the church.

Look carefully over his preaching in the Acts, and you will find he, as the Apostle of the circumcision, preached the coming kingdom on earth. If the nation of Israel would repent, God would send Christ, their Messiah, from heaven to earth again.

There is not one word about the church or its ascension to heaven; all as to the church was committed to Paul. So far from Peter being the president of the church, if we had only his epistles, we should not know one word about the church. Peter baptized by water; but the baptism into Christ, forming the one body, is by the Holy Ghost, as we have seen in 1 Corinthians 12.

You will find it of great help to your soul to search the Scriptures, as to the contrast between the kingdom and the church—it is very little understood—it would give you light on many subjects. If you turn to the words of Jesus, you hear Him say:

"Suffer little children and forbid them not, to come unto Me; for of such is the kingdom of heaven" (Matt. 19:14). He did not say, of such, is the church. And why not?

Read in Matthew 13 the seven parables. The church is the building of Christ, and stands impregnable; but in the kingdom of heaven there is the distinct work of the devil—tares and leaven and birds of the air. There is the outward kingdom—as we say, baptized Christendom—and there is the true church of God.

And one word further: even when the millennial kingdom is set up on this earth, it will have earthly "glory"; but not the glory and privileges of the church. We never read that they will be blessed with all spiritual blessings in the heavenlies in Christ, which is our portion (Eph. 1). The veil is now rent, and we have holy liberty in the holiest (Heb. 10).

If you turn to the millennial temple with its worshipers, you will find that even the prince of Israel in the days of the millennial kingdom, will not enter the holiest; but shall stand by the post of the gate— “and he shall worship at the threshold of the gate.” Likewise the people of the land “shall worship at the door of this gate before the Lord,” (Ezek. 46:2, 3). What a contrast is this to the present privilege of the saints of God (see Heb. 10).

Christendom has lost the knowledge of the church, and all its present privileges, and future heavenly glory, as the bride of Christ. Hence they put Peter in the place of Christ, as head or president of the church.

The church is heavenly, and its ministry was direct from heaven to Paul (Acts 26). He had no human authority or ordination (see Gal. 1), but was separated to a special mission by the Holy Ghost (see Acts 13:2).

Who ordained the laborers at Thessalonica? Who told you that Linus was bishop of Rome? or Timothy, bishop of Ephesus? or Titus, of Crete? This is all mere human history, and utterly contrary to Scripture. Paul sent not for the bishop of Ephesus, but for the elders. Search the Epistle to the Romans; Paul never names the bishop. There is no such a person named in Scripture, unless it be Diotrephes (3 John).

There was apostolic authority, but even then it was subordinate to the Holy Ghost, each seeking the guidance of the Spirit (Acts 13:1-4; 18:27). You will find nothing in Scripture that agrees with Eusebius. Long before the days in which he wrote, the Holy Ghost had alas, been set aside, and man put in His place. There is positively nothing in God’s Word about “one bishop in a Catholic or Christian church.”

You will find no such church as you are seeking: all is in ruin and confusion. As to our bodies, we are in Christendom, but we have distinct instructions for our path in these last days: “from such turn away.” And until He comes there will be a few calling on the Lord out of a pure heart. Nay, if it even comes to this, that you find Christ knocking at the door, outside all that professes to be His, even there He will sup with you (Rev. 3). And if He knocks at the door, let us open to Him, and seek to bring all we can to Him.

I only desire to be helped, and to help all that are His: until we see His blessed face.

Young Christian: Volume 23, 1933, Endure Hardness, As a Good Soldier of Jesus Christ

2 Timothy 2:3

Do I bear patiently the afflictions and trials that God, in His providence, permits to come to me? Or do I allow myself to become discouraged and impatient under them?

Do I call to mind the patient endurance of Christ under all His sufferings? And does the thought of His example sustain and encourage me, when otherwise flesh and heart and might fail?

If He was made perfect through suffering, can His followers expect to go and meet Him but by the road that He trod?

The Assembly, Assembly, The: Part 5, 2 Timothy 2:19

2Ti 2:19 Paul's Epistles to Timothy give instruction to the man of God to direct his path in connection with the assembly. The first gives instruction as to how to put, and to keep things right in it, in view of evils foretold as coming in among them.

In the Second Epistle, the evils have come in, and are developing to such an extent, that the apostle marks out the path for the man of God through the confusion which he cannot put right,-a path in which he can, like Enoch of old, walk with God, and know, as Enoch did, that it is the path pleasing to God.

We have seen that we, as believers, are sealed with the Holy Spirit, and are members of the body of Christ. This means that we are united to Christ the Head in glory, and to each believer down here, and that we are children of God the Father, in conscious enjoyment, able to look up, and to say, "Abby Father," and in happy, full assurance, give Him thanks that we are made fit to be partakers of the portion of the saints in light, and also that these relationships are eternal.

Our behavior may often be poor, but our relationships cannot fail. These do not depend on our behavior, but our behavior should flow from our enjoyment of what God's grace has conferred upon us. Though there may be difficulties to meet in order to walk with God, we may rest assured that such love that did not spare His own Son, will not fail to point out the true path to us, if we are in earnest to do His will. (John 7:17.)

We notice that these Epistles do not unfold these relationships, but in the Second Epistle we see what the believer can rely upon when everything outwardly has been corrupted, what faith can lay hold of, and see here what is God's path for him, "A path which no fowl knoweth, and which the vulture's eye hath not seen." Job 28:7. The Lord will make it plain to the one who seeks His face, and desires to follow in the steps of our blessed Lord, who ever did His father's will while here on earth.

In 2 Tim. 1:1, Paul speaks of himself as "an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus.”

Verse 9 tells 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.”

Verse 10 speaks of the One who won the victory over Satan's power, and has brought life and incorruptibility to light through the gospel, Though man has rejected this testimony, and Paul is a prisoner because of it, he is not ashamed, and says, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that clay." He also exhorts Timothy to "hold fast the outline of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." Division in heart had begun, and all that were

in Asia were spoken of as having turned away from him.

Nevertheless, Chapter 2:1, begins, "Thou therefore, my son, be strong in the grace that that is in Christ Jesus, and the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This teaches us that the more the failure is seen, the more we should set ourselves to go on with the truth. The apostle exhorts the man of God to be like a true-hearted soldier that endures all manner of hardships and deprivation, that he may please the One who called him to be His soldier, -that is, with purpose of heart to please the Lord; "a good soldier of Jesus Christ."

Verse 5, likens him next to an athlete, striving for the masteries, but he must strive according to the rules of the game, and will not get the laurels except he strive lawfully. This is obedience to the Word.

Verse 6 should read, "The husbandman must labor before partaking of the fruits," exhorting him thus to go on to plow, sow, cultivate, and then wait till the harvest for his reward. Jesus Christ, of the seed of David, did not get the blessing till He had been rejected, crucified, then raised and glorified; and Paul, as: His apostle, must also have the rejected place, an example of devotedness, and in suffering, for love to Christ, and to His saints, and in righteousness, in which we also have the privilege of suffering with Him. The apostle said, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory."

It is suffering in faithful ministry of the truth in love that goes through every difficulty, in afflictions, and desertion, to accomplish what God had counseled for His saints, and this was a faithful saying, If we have died with Christ, we shall also live with Him. If we suffer, we shall also reign with Him. If any deny Him, He would need to deny them. (Peter denied that he knew Him. He did not deny that He was the Son of God.) If we believe not, yet He abideth faithful (that is to the failing believer), He cannot deny Himself. He cannot deny any of His own.

Further, he was to put believers in mind not to enter into discussions to no profit, but to the subverting of the hearers, but he was to study to show himself approved unto God, a workman that needed not to be ashamed, rightly dividing and applying the Word of truth. He was to shun profane and vain babblings; which only increase unto more ungodliness. These evil discussions eat as does a canker: like the two mentioned here who erred concerning the truth, saying that the resurrection is past already; and overthrew the faith of some.

Amid, and in spite of all the evils that had come in, "The foundation of God standeth sure." Blessed fact! All God's purposes will stand. The eternal life in Christ Jesus, cannot be lost. All the blessings God has given, endure to the end; yet there are two sides to this seal, First, "The Lord knoweth them that are His." We may not be able to discern, or pronounce on the multitude of professors, nor are we called upon to try.

The second side is, "Let everyone that nameth the name of the Lord depart from iniquity." This is surely a blessed privilege. We need not go on in fellowship with evil; we need not go on in unequal yokes with believers, or unbelievers. There is a clean path through all the confusion of Christendom. We cannot get out of this great profession, but we can find out the path of obedience to the Word of God, and of separation from all unrighteousness.

Verse 20 compares this profession, which takes in all baptized Christendom, to a great house, where gold and silver, wood and earthen vessels, are mixed up in confusion, some to honor and some to dishonor. Who can straighten out the tangles, and put it in order? None, but God. We cannot set up the assembly anew. To try it would only make another sect, full of pride and assumption.

Verse 21 tells how we are to act,-in humility and lowly self-judgment. We are to purge ourselves from these, that is, the mixture; and in holy separation, be a vessel meet for the Master's use.

This is seen in Verse 22 to go deeper than mere outward separation to be meet for the Master's use, and prepared unto every good work, for we need to flee youthful lusts, and this is the application Of the death of Christ to our own natural lusts and habits, as in Rom. 6:11, reckoning ourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord. The Holy Spirit is dwelling in us, giving us power to keep our eye upon Christ, and to follow him. Then we are to follow, not people, but righteousness, faith, love, and peace, -practical righteousness in our walk, active faith that lays hold of the Word to obey it: love in activity going out in response to His love to us, and then going out to all His saints; and peace with each other, but not at the expense of truth. This is to mark out the character of the new company, as it says, "with them that call 'on the Lord out of a pure heart," that is, in sincerity before the Lord.

The behavior of the Lord's servant is next seen. He was not to contend; he was to be gentle, leading others on in the truth, instructing opposers in meekness, if God might work in them, breaking down by gentle words, their stubborn opposition. What a lesson for us all!

May the Lord exercise each believer to find out this path of faith, and to seek grace to walk in it. It is only the path of obedience to God and His Word that glorifies Him.

In Chapter 3 we are told of evils still to come among those who profess the name of the Lord, and these have a form of godliness, yet denying the power thereof, and from all such we are to turn away. These work by imitation of the truth, as James and Jambres withstood Moses, and in this way resist the truth; men of corrupt minds, reprobate, or worthless, concerning the truth.

Verses 10 to 12 we have Paul's teaching and life in simple-eyed service for the Lord: purpose, faith, long-suffering, love and patience. Then his sufferings in service, and the Lord's deliverance out of all the dangers, and adds that all that will live godly in Christ Jesus shall suffer persecution. It is the path of following the One whom the world has cast out.

Verse 13 tells us of progress in evil, and exhorts Timothy to continue in the path, and in the truth given by the apostle, and directs him to the Scriptures, known to him from a child, and which were able to make him wise unto salvation through faith which is in Christ Jesus. Every Scripture is given by inspiration of god (God breathed), and is profitable for teaching, for reproof, for correction, for instruction in righteousness, so that the man of God can, by giving attention to it, be 'perfectly furnished unto all good works.

Then in Chapter 4, he is charged before God and the Lord Jesus Christ, the Judge 'of the living and the dead, at His appearing, and all through His kingdom, that he preach the Word, in season, out of season, that he reprove, rebuke, exhort, with all long-suffering and doctrine.

Is it not plain that we have come to those difficult times, that men are choosing their own teachers who will tell them the things they like to hear,-not sound teachings, but fables.

The path marked out for every man of God, is the path 'of 'obedience to the Word, the path Of full separation from all that would dishonor the name of the Lord, or deny the holiness of His Word. The time of the apostle's departure was near at hand. Now, he and the rest are gone, but we that are left, have those blessed things that remain, as long as the assembly is on earth,-Christ's presence as a Center to gather to (Matt. 18:20). The Holy Spirit dwelling with us and in us. The blessed infallible Word of God to be our guide, and His grace for each one who seeks it.

Correspondence, Correspondence: How Can We Apply 2TI 2:19-22 to Christians Now?

Ques. How can we apply 2 Tim. 2:19-22 to Christians now?

Ans. 2 Timothy applies to individuals who desire to please God. It describes Christendom, and shows what man's failure cannot destroy (see chap. 1:1, 9; 2:19; 3:16, 17; 4:8, 18).

Chapter 2:19, tells us God's firm foundation stands. The Lord knoweth them that are His; and every one that nameth the name of the Lord is to depart from unrighteousness. We are not called upon to say who are the Lord's, but to separate from evil persons; and ways of Christians also, if associated with evil.

Verse 20 describes Christendom under the simile of a great house where confusion is.

Verse 21, calls on the man of God to separate from the mixture, and be thus suited for the Master's use.

Verse 22, tells us to judge our own ways in the words, "Flee also youthful lusts." Then comes what we are to follow,- not men, "but follow righteousness" (that is, practically); "faith" (that is, obedience to the Word of God); "charity" or love (that is, the activity of the divine nature in us); "peace" (that characterizes the man of God). The next words tell us of others with whom we are to associate, "with them that call on the Lord out of a pure heart."

We do not decide who are the Lord's; He knows them, but we are to associate ourselves with those who manifest themselves in separation from evil; those I am to know, own, and walk with.

The Lord would not give us such instruction if we could not carry it out; only let us faithfully ask Him to guide us to those who keep His Word, and do not deny His Name.

Comments Upon Texts, Comments Upon Texts: Fourth Text

"It is a faithful saying: for if we be dead with Him (Christ Jesus), we shall also live with Him" (2 Tim. 2:11).

So much of what has just been said upon the third text applies to this, that little remains to be added. In Romans, the apostle was laying down the theory, the foundations of the doctrine of the Christian faith. In writing to Timothy, he takes up the practice, the superstructure of a life so built; and, as the times were difficult, stirs him up to enduring hardness as a good soldier of Jesus Christ. His life we have; With Him we expect to live and to reign when we come home to Him-till then, the world under Satan, and heavenly places preoccupied with foes-assure us of suffering if we walk as He, whose life we have, walked here below.

thou, therefore, endure hardness, is almost the key-note of this letter, chap. 1:8, 12, chap. 2:3, 9, chap. 4:5; and this flows out of the life of Christ, possessed now in circumstances, and amid power strangely contrasted with, and opposed to, itself. The circumstances and the powers around, are adverse to the life; but the life of Jesus Christ is already in us; and he that has it can say, in the power of it, I choose rather to suffer affliction with the people of God and of Christ, than to enjoy the pleasures of sin for a season. May we, then, endure hardness, as the God soldiers of Jesus Christ, for the little of that, "yet a little while," which remains. Even so. Come, Lord Jesus.

If, what the Spirit states by Paul is, that " we were quickened TOGETHER WITH Christ" (Eph. 2:3, Col. 2:13), then, clearly, we have one life in common with Him. Not; He possessed of one kind of life, held in one kind of way, and we of another kind of life, held in another kind of way; but one life possessed in one and the same way; for we were quickened together with Himself.

It was a life taken by Himself-upon earth, in the grave—taken by, with, and in perfect divine power. A life not subject to death (Horn. vi. 9, Rev. 1:15), nor in us to corruption (1 Peter 1:23). That it has been, as yet, comparatively little displayed by and in Himself upon earth, since His taking of it, is true; in Him its chief display has been in heaven. Yet this matters not: in Him it has been seen in action among His disciples, He being upon earth (John 20 and 21, Acts 1, &c.).

Now that He has left the earth and abides " the little while" in heaven, He is there as Son of man, and interested in what passes down here. He showed it in Stephen's martyrdom, often in connection with Paul, and does so constantly, as we see at the close of Heb. 4, to the feeblest of His disciples. He will return to earth to show it forth again here, in narrower circumstances, which are to be more limited than those of His present position-more restricted to earth.

In us, it never is separated from Himself. It acts in. us down here, but turns us to the heaven where He is; acts in us to make us know ourselves as members of a body, the Head of which is in heaven; acts in us, poor channels of blessing, which it fills as itself ever flowing ceaselessly down from Himself; the alone Fountain-Head. That He is God over all blessed forever, must never be forgotten: yet we have a life in common with Him as Son of Man, He having taken His life again as man, in other circumstances, and in other connections, than He had it at first.

And what is most peculiar of all to us is, not that the liberty from all condemnation which is His should be ours; not that. we should be graced in Him the beloved; not that we should have experiences and prospects in common with Him, but that the objects and motives which

influenced Him in His highest acts, are the objects and motives which influence this life in us. As Paul most abundantly shows in Phil. 2 " Let this mind be in you, which was also in Christ Jesus," &c. "For it is God that worketh in us, both to will and to do of His good pleasure," &c.

Questions and Answers on Scripture: From the Bible Treasury, Relation Between Purging and the Government of the Great House

Question: 2 Tim. 2:21. What is the relation between the purging here mentioned, and the government of the “great house”? Were the vessels to honor to go out, refuse any longer to obey the rulers, and set up a government of their own? C. B. St. G.

Answer: The evil predicted for the last days is such that the apostle speaks not of saints but of “men,” “having a form of godliness, but denying the power thereof” (2 Tim. 3); and his direction to the faithful is, “from such turn away.” This was not to “go out” from the house of God but to be separate from the evil done in the Lord’s name. It is in no way to leave God’s house but due to Him; it is to depart from evil, but not to forsake the Christian profession. They were to have nothing to do with wicked rulers or wicked ruled. These alike were vessels to dishonor, and one is bound by the inspired word to purge oneself out from them (2 Tim. 2:21). If so, and not otherwise, one shall be a vessel unto honor, sanctified, and meet for the Master’s use, prepared for every good work. But there is to be no slight of fellowship: one is called to court and cleave to it with all that call on the Lord out of a pure heart.

Thus indeed we are under all circumstances to obey God, certainly not to obey the rulers who disobey God. We are never to “set up a government of our own” (which is what almost all Christendom does, though in different ways), but fall back on that organization and rule which God established wand His word makes plain, as far as it is still existent. For it is clear that apostles were not permanent, though then inspired; and that they personally chose elders in every church, but left no provision for perpetuating them. But if we have not apostolic authority to choose regularly, we know what their desired qualities should be, and are bound to own such as are so far fit. Again, we have gifts, evangelists, pastors and teachers, which never depended on ordination, but only on Christ and His unfailing love for the church. So that there is no real ground for discouragement, though we need living faith.

To act on this scripture is the very reverse of schism; for schism means splitting what God sanctions. But God does not sanction going on with known vessels to dishonor in evil or error. On the contrary it is He who directs and sanctions our purging ourselves out, after that all right means fail, tried in vain to purge out those unworthy vessels. This is His answer to that difficulty, and as plain as it is righteous and orderly. His church is the last place to make a refuge for iniquity; and the Fathers proved their iniquity in making it so. It is not a direction to a Timothy or a Titus only. It is incumbent on every faithful soul who is sure of the dishonor done to God: , “if any one therefore purge,” etc. This is surely unanswerably certain.

We are still bound to own the one body, and disown the denominations of men. And as the Lord makes the duty obligatory to quit a fellowship where evil is allowed and refused to be dealt with according to God’s word, so He has given in Matt. 18:20 the precious resource in the constitutive principle with which the church began: “where two or three are gathered together unto () My Name,” (not Episcopalianism, Presbyterianism, Congregationalism, or any other sectarian system) “there I am in the midst.” And this precious principle assures us of the same sufficient and all-worthy and efficacious center for all saints to the end. He is worthy, the one Head of the one body, whatever the members may do; and the one Spirit abides to give it living power where there is faith to act on the word of His grace. To remain in the evil condemned is to rebel against God’s word, and set one part of His word against another. Is not this evident?

Fragments Gathered Up, Didaktikos

The word is not the gift of teaching, properly so called; it means suitable to communicate the truth he might have. It is a practical qualification as all the others, not a specific gift. What confirms in this is 2 Tim. 2:24, where it is among the qualities characterizing the manners to the Lord’s servant, as avoiding foolish questions, and dealing with souls for their instruction. (1 Tim. 3:2; Titus 1)

Dartmouth Conference: 2014, 2 Timothy 2:1-2

Reading

Trust is protect. Oldest reason? How to play in our life, or I'll let you know when you've landed in the game for the trash can for the treasure. Yeah, nothing has heard of this wild chicken of his dinner. When? 2018. Throat. And it's time I shine where? Oh God, God for my name. We need help with the strip. Her crown. We could look at the Second Timothy, chapter 2. We know that the Papa Paul was seeking to encourage Timothy. He was the next generation that was, uh, going to take the baton, so to speak, and, uh, have the responsibility, responsibility, God-given responsibility in the testimony when Paul was taken. And so in this chapter, we have instruction that was given from the heart of Paul himself to his son in the faith. Are you happy with that portion? Second Timothy, chapter 2. Thou therefore, my Son, be strong in the grace that is in Christ Jesus. The things that thou hast heard of me among many. Thou therefore endure hardness as a good soldier of Jesus Christ. No man that wore entangleth himself with the affairs of this life, that he may please him who have chosen him to be a soldier. And if a man also strives for masteries, yet is he not proud except he strived lawfully? The husbandman that laboreth must be first partaker of the fruits. Consider what I say and the Lord give the understanding in all things. Remember Jesus Christ of the seed of David, raised from the dead, according to my gospel, wherein I suffer trouble as an evildoer, even unto bonds that the word of God is not found. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

It is a faithful saying for if we be dead with him. We shall also live with Him. If we suffer, we shall also reign with Him. If we deny Him, He also will deny us. If we believe not that he abided faithful, he cannot deny himself. These things put them in remembrance, charging them before the Lord, that they strive not about words to no prophet, but to the subverting of the hearers. Study to show thyself approved unto God, a

Workman that needeth not to be ashamed, rightly dividing the word of truth. But sun, propane and vein babbling, so they will increase onto more ungodliness, and their word will eat and stop. A canker of whom is Hymenaeus and Eyelidus, who concerning the truth have erred, saying that the resurrection is passed already and overthrow the faith of some. Nevertheless, the foundation of God standeth sure having this seal. The Lord knoweth them that are his, and let everyone that nameeth the name of Christ depart from iniquity. But in a great house there are not only vessels of golden and silver, but also of wood and of earth, and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor sanctified, and meet for the masters use and prepared unto every good work. We also use the lust. But follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. But foolish and unlearning questions avoid knowing that they do gender strikes. And the servant of the Lord must not strive, but be gentle unto all men, apartment to teach, patient in meekness, instructing those that oppose, if God per adventure 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. This chapter really has to do with the service in the House of God, the labor as he laborers in the, uh, we know in Timothy, really that's a picture of the house in disorder in the days and the last days. And yet, uh, there was going to be a work of God that would go on for the glory of God, for the blessing of his people and, umm. So Paul was giving this instruction to Timothy and he uses 7 examples of one that might be a labor. And, uh, I'll just, uh, mention them here at the outset so that, uh, they give a little bit of an outline of how Paul is going to address Timothy here. So in verse one, he speaks of my son, and that's a child. He was in connection with the affections of the apostle. We know that perhaps Paul preached the gospel and that Timothy heard from. Uh, Paul? Foam lips, the gospel of the grace of God who was saved. And so he speaks of a son and then in verse three, he speaks of a good soldier and then he speaks in verse five of a man that's striving for mastery. So he speaks, gives a little picture of one that would strive in the games, in the Olympics. And then in verse six, it's the husbandman. So it's a farmer and then a little bit later on. He speaks of a Workman in verse 15. That needeth not be ashamed, directly dividing the word of truth. And then a little bit later on in verse 21, he speaks of a vessel. If any 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. And then in verse 24, the servant. Servant of the Lord must not strive. So he really the apostle desire that the work would continue in the Christian testimony and umm, because of the weakened state of things, there might not be the reception that, uh, there would be desired the reception, but the work was still to go on. And so he gives them this, these examples. And as any list in scripture is given, it's not haphazard.

That's what purpose with absolute accuracy. And so he's addressed. Timothy first is addressed as a son. And so it has to do with the affections and the response of our hearts that we're going to serve the Lord and have any desire at all to be a blessing to the brethren. And the support for the Christian testimony in the day that we live is going to be with a sense of the grace of God and that we're sons of God, heirs of God, joint heirs with Christ. And so as those that desire to respond and love to the Savior. To just minister the needs of our brethren and to strengthen the testimony in any way that we can. That's the first verse. And so he appeals to Timothy on this basis. Lovely to see the spirit of Paul in this summit. Thought that Paul might be a very hard man, very difficult man and self will. Certainly he was the beginning of his career, we know, but he was very, very tender hearted man. You read in the Scriptures of Paul weeping. Many times he was weeping and he might have been a tough person when before he was saved, a tough persecutor of the church. But he was a very tender hearted man and the Lord worked in his life and might be. It's noteworthy as we contemplate. The circumstances that Paul was in at this time, he was in bonds, he was in prison. And if we back up into chapter one, he tells us something else in verse. 15 This thou knowest that all they which are in Asia He turned away from England. Of whom are Phi jealous and homogeneous? It doesn't say here that it turned away from Christ. So in measure, I believe there was still faith in Christ, but it wasn't the willingness to follow Paul's teaching. And Paul labored fervently in these areas, and yet we find that. His teaching is opposed and of course, he himself. And So what I see, though, in Paul is that he is still seeking the blessings of others and he still has the Lord's interest at heart. He doesn't resent what's happening to him. And I think it's beautiful to see. And I think it's because Paul appreciated the grace of God in his own soul. And he thinks about what he was before he was converted. And how you say he was, uh, injurious man, And he was. One that persecuted the Lord's people. And yet God saves him, and he really appreciates that, that God would show favor to one who. Least deserved it, and refers to himself as the chief of sinners. So in writing to Timothy, I believe, uh. Gary emphasizes importance in verse one of our chapter. Now. Therefore, my Son is strong in the grace that is in Christ Jesus. We need to keep in mind the favor that God has shown to you and to me. Well, we don't deserve it. A bit of it, and we ought to be showing that kind of. Favor to others too. You know the grace of God that it might influence our behavior towards those that are without as well as those that are within. Is strong in the grace in Christ Jesus. You get umm. Also you mentioned the 1St chapter. Well in the 4th chapter we have brought before us that Paul anticipated that his time was getting near the end. You have in verse chapter 4 and verse uh, six. Where I am now, ready to be offered in the time of my departure to Japan, my release is at hand.

He was expecting the executioner to arrive shortly. What's he thinking of? Is he thinking of the execution of coming? The sinking of the burden he has for this man, Timothy. That he'd go on. My son, be strong from the great citizen Christ Jesus. I think that the, uh, this chapter here is that the version, particularly in the first part of the chapter is the spiritual condition that is necessary to go on in a day of weakness too. So you have here the strong and the great citizens of Christ Jesus. As we live, brethren, in a day when things are being given up to a shocking degree. And, uh, it's it's it's. For both of us that are a little bit older, we can't believe our when we see 30-40 years ago the changes that have taken place in the setting aside of the very fundamentals of Scripture. Is there a path for God has if we can't see this, what about our dear young people coming along? Is there a path for them in this day? There is a path, brethren, and that's why the God gave us this that we that Saints of God go on and whether we're in our 70s or 60s or our 20s or younger, there's a path to go on in the grace of God. Now what I don't want to ask the question in connection with this first verse. What is the grace that is in Christ Jesus? What is it that the apostle is referring to? He is strong in the grace that is in Christ Jesus. Be that He is the source of that grace for us. Umm, all was given by Moses of great truth in diagnosis crisis. Have the full display of the abrasive blood in the person and twice and his, uh, entrance into this world and glory. Umm. Grace is the unmerited favor of God. And we're subjects of it, we're trophies of it. That grace that we're showing in the, uh. In the life of Christ, in his umm, entrance into this world. Uh, where sin abounded, grace did much more abounded. Not the Roman Catholic. And live there. And so we find that. Full exhibition of the. Of the grace of God in the person of Christ, you say? What about second Peter? Uh. 3 and 18. But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever. Amen. For those two, they linked up together those two thoughts and those verses. Hi with umm for the second Timothy chapter 4, verse 22 really is the last words that we believe Paul wrote and uh, he mentions grace there as well. The Lord Jesus Christ be with thy spirit, grace be with you, Amen. There are different meanings to the word grace. Uh, brother John has mentioned that, uh, grace, uh, in connection with our salvation. Really speaks of unmerited favor of the unmerited favor of God. But then, uh, we, uh, can read of the apostle Paul and he's had the thorn in the flesh and, uh, the Spirit of God records that, uh. The Lord told them, my grace is sufficient for thee. So he had strength, he had grace, He had energy from God himself to go through the trial. And umm, we know too that, uh, sometimes when we give thanks for our food and in the world, they'll

often use the term that, uh, you can say grace. And so it means that to, to be thankful, to have a thankful spirit. So those 3 meanings generally, we can attach to that word, that English word, grace. But uh, the apostle Paul here, his last words.

In the day of declension that he lived in, he spoke of grace, grace be with you. And then the verse that you read, the last words of Peter that we know that he wrote, uh, he mentions grace as well, but grow in grace in the knowledge of our Lord and Savior Jesus Christ. And then if we turn to the Book of Revelation, we find that the last chapter of the word of God and the last verse 21 John, the ministry of John, he speaks the same way. Embrace of our Lord Jesus Christ be with you all. And so there was a calm, sweet spirit in connection with the Lord and as he went through his trials and, uh, there was never any bitterness. And Paul at the end of his life doesn't speak in a bitter way at all. And we know that, uh, the Lord is working with you and I in a day that we live in, that we might not get bitter about things, that we might be thankful that we might have been given strength and grace for the day that we live in to be gracious with one another. And, uh, it's not like we're looking at, uh, days of strength and, umm, but there should be something of Christ that you see in me and that, that, uh, I should be able to see in you. And we should be very thankful and to be very gracious with one another. And I believe this is partly what Paul was saying here to Timothy, that in a day of declension, be sure to manifest a gracious spirit, the very grace that was in Christ Jesus, and he would give the strength. To go on that's important is that from that angle, of course, that we are. We feel like by the grace of God that we are on scriptural ground that we are gathered according to the word of God outside the systems of men. We want to become proud about that we we are. It's only the grace of God that is LED us into the path of the truth and maintained us there over the years. Umm, many have left the ground of the truth, but it's not that we are any better. It's. It's entirely the goodness of the Lord and His grace. So however, it is the other word of caution that. I could not forget and that is proof also has its place and grace doesn't mean that we overlook evil in the assembly or a. For, umm, treat, uh, sin lightly. So that's not the purpose of grace. If it has to be dealt with according to the, uh, the word of God, uh, so there has to be separation from. What is contrary to the word of God should be done in that gracious manner, but it there is the aspect to the. The other side, that truth must be maintained, the claims of God in his assembly, in our own personal lives. Uh, separation from what is on Prairie to the word of God. In fact, the whole chattery takes that up. 735 the first into a verse that's in Ephesians chapter 6, we have to remember who he's talking to. The first, uh, first or second Timothy, He says in verse two to Timothy, my dearly beloved son, this was a precious one. This was one who he felt a, a special affinity to and he doesn't want him to go on in his own strength. And Ephesians 6 and verse 10, he tells them, finally, my brethren. Be strong in the Lord and in the power of His might. The thought of grace is there too, because grace would signify undeserved favor, unmerited favor. And it's unmerited because we are nothing, absolutely nothing, and we cannot do anything without cancer. And that's what he wants Timothy to do, to lean on him completely and fully, to trust in the Lord in all aspects of his life. Good for us too. That's the only way really and we could produce rates practically. Uh, when the Lord was here as a man. He gives us the definition of phrase in Second Corinthians. Chapter 8.

Verse nine it says for you know the grace of our Lord Jesus Christ that though he would rich, yet for your sakes he became more that he through his body might be rich. We didn't deserve any of that, but the Lord took that low place and he went to the cross of Calvary to redeem us and that really is what grace is. It's making that whole place. And I believe in our chapter here we have, we're Speaking of service. Aspects of service once mentioned and uh, a little further on in our chapter, it says. After it mentions about the husband and verse 6. Must be first partakers of the fruits. This is consider what they say the Lord give the understanding of all things. And then it says, remember that Jesus Christ of the seed of David was raised from the dead according to my gospel. Why does he bring the resurrection? And because it shows the grace of the Lord Jesus Christ accept the court of wheat falling on the ground and die and abideth alone. But if it die, if bringeth forth my fruit. An order from Lord Jesus to have truth. God that meant in obedience going to the cross and dying for us to put away our sins and that brought fruit for God's glory. And, and so it's in connection here with with these different workers that they all had to be diligent in what they did to produce, produce the fruit that was required in their occupation. It was a farmer and he was he had to work with, we know farmers today, they have to work really hard to get the crops at the end of the year to get a good profit. They got to work hard at it, telling the soil and so on. And so I think it's instruction for for all of us, but for Timothy, that in order to be a good Workman that we need to lean on the grace of God. For the pathway on His strength, on His grace, where we will be able to produce anything, and Christ is a perfect example for us as a man. With that, what is often brought before us, I can hear it in the doctor. It's it's fact of the ruins that this is in the Christian testimony. Umm, it's a different character to the first epistle. Uh, here Paul is at the end of the journey and all that they would be in Asia have turned away from him. They don't. They didn't want to walk in Paul's doctrine. Uh, as noted today, it doesn't say they, uh, were so Christ, umm, forsook the apostle to having loved his present war, his present world, but. The point is in the doctor, it's declension has come into the Christian testimony on every side. What is our pathway in view of that, the resurrection of Christ, Where did he see as Venus has brought before us, He saw fruition, resurrection. So in these difficult times. We are exhorted to continue on, not to give up, and to follow the instruction the Apostle gives us here as to separation. Within Christendom, where we're in the Bright House, we cannot get out of the great House, Uh. And the instruction is given how we should behave ourselves in the Great House. That separation is necessary. Well, that's anticipating what is great for us in the in this situation. I have enjoyed, uh, thinking of this verse in this way that. Umm, the grace that is in Christ Jesus has already been mentioned by Second Corinthians 8:00 and 9:00. How the Lord became. For for us, in the face of opposition, how is it that I react? When the Lord was here, he faced opposition. He was called a wine bibber and a glutton. Somebody called you that. What would you say back? What would I say back? The way that we react when the flesh in US reacts to these various circumstances that come up.

Show is really the state of soul that I'm in, and Paul here is ministering to Timothy. Timothy, you've got to stay close to the Lord in your life because you're going to face this kind of opposition as you go on and be strong in the grace that is in Christ Jesus. With that reference there to the Lord. In uh, uh, remember Jesus Christ, the seed of David and the Lord went on to the end and he left it all to when he was reviled, he reviled God again. He left it. He left us an example that way. So in the face of opposition, brethren, it seems to me that the burden of the apostle Paul, he anticipates. The difficulty that is going to come in in connection with giving up the truth of the testimony and what is the mind of God. The Scripture says consider what I say and the Lord give the understanding he tells in this verse in this chapters to vote not to strive but to be gentle that takes grace. So if you find somebody perhaps that you feel that feel different about you and connection with. What the scripture says be careful. The spirit that we show when we talk to them, that's what I. Enjoy in connection with this, it seems that. He's trying to point Timothy to the Lord himself, doesn't it? If the grace is in the Lord, then to enjoy that grace you have to do with the Lord. And the anticipation is not merely of opposition, but possibly even death. And as Enoch pointed out. And uh, verse eight, he brings up the matter of the war being raised from the dead. I just make a comment because I read this left out the word that and the word was some probably noticed that it's because they're not in there. They were added by the translators. If you read it without that, what it points to is not to remember a fact. It's to remember the Lord Himself. What verse you're referring to Verse 8. It should read Remember Jesus Christ as to remember the Lord Himself raised from the dead. So as to remember the Lord himself, particularly the fact that he's raised from the dead. But

it's not to remember, just the fact is to remember the Lord himself raised from the dead, because that is to give the encouragement, you know, to remember that the Lord was raised from the dead. And that he, not just that he was raised from the dead, but that he is raised. That's the point. He's alive, He's there, He's raised from the dead as the first fruits, right, of the resurrection to remind us that all who believe in him are going to be there too. They're going to be raised too, so this is all in anticipation of the possibility of facing death for the sake of the truth. I just mentioned that the word spirit, umm, we need to take heed to our own spirit as a modern English word that might be an equivalent is our attitude. So if you read that in connection with the Spirit, taking heed to our own spirit really is instructive. The Lord is telling us to be very careful about our attitude. So this would really harm, hinder the work of God in connection with Timothy. If his attitude was one of superiority among his brethren, and perhaps looking down upon his brethren as they went on in unfaithfulness, but he was to really having a have a sense of his own nothingness, and of the faithfulness of Christ himself, and to go on in the same spirit of the Lord. It's also to remember that the Lord is for us. The grace that is in Him is a reminder to be for us in verse. Verse four of chapter one, it mentions Timothy's tears. You know, this just had to be such a just such a discouraging time. For Timothy, you know, the one who led him to the ward, who is now in prison. People are falling away, those in Asia are leaving. His doctrine, umm, just, it must just have been a terrible, terrible time, discouragement and, and, uh, so you can see in many of Paul's words this.

Shoring up? Timothy need to be shored up, so to speak. In the face and, uh, because of this situation. And Timothy may have been. Becoming ashamed. 1St chapter there and Paul says that about them. Verse 8 be not valid, therefore, ashamed of the testimony you brought up some fights about all the carnasia turned away you know and remember what these assemblies were offices and. Smyrna and Pergamos and thyroid, thyroid and Sardis and Philadelphia and they have the SIA and we'll follow themselves with Colossus. I believe it's correct, isn't it, that they were all in Asia? And the highest truth and great gift was there. But there is a younger Timothy now in the midst of these and. And they're all gone away. And there's the Apostle Paul, his father in faith, in prison, and maybe he was feeling it, feeling the shame. And so Paula Patel in there, Don't be ashamed of the testimony of our Lord. Rough me. And then a little later he tells him in verse 12, I'm not ashamed. I'm not ashamed for my no, I believe it's funny. I'm through the Lord. And then to encourage him further, he brings in the ministry of Omeprazole in verse 16 and talks about him who was not ashamed of my chain. There was one in a sense, like Timothy may have been like you lied to. He thought he was the only one that was left. And no one says there's some occipirus. He came to Rome. He sought me out diligently and found them. And what a message that is for us in the day was for giving up. We must give up. The Apostle Paul's ministry on the Cypress sought me out diligently and found me. That's the message. In it for us is the old fast to continue that the search of this elderly ministry comes from the Apostle Paul. Seek it out and find it. In this great sports chapter here the greatest grace for that. But we have the advertise liners. And so it's instilling in Timothy the idea that, you know, though I'm ready to be offered. He says don't give up. Don't see some ashamed. Instead, he says in verse six, stir up the gift of God attending. It's not a time when there's apostatizing, there's backsliding on behalf of all those who were so radiant before. He says still for the individual, this is the second book, second book before last days. And so he says there in last days, it's time to stir up the gift, be encouraged, continue that. And so this is what we have. I believe here he may have been getting a little ashamed of the testimonies. What goes upstairs? Reproach. Isn't it the outside place? And, uh, you can be ashamed of, uh, of our own lives sometimes, but be ashamed of the testimony of the Lord. And to, uh, in the gospel, there's nothing to be ashamed of. We should be, uh. Uh active and uh. And not draw back. We we instinctively feel that the message of the gospel is not going to be reduced. We we feel that we feel the reproach. But the award would encourage us to press on boldly with. Customer, I was thinking the second verse in our Chester here. Umm. The Apostle. Uh, it works, Timothy, to pass on what he has received. I think there's four generations here right before us. And uh, he was to pass on the truth in the same way in which he received it wasn't to add anything to it or change it. The things which allow us heard of me among many witnesses the same commit thou to faithfulness. It doesn't say intelligent men. Are very gifted men. It says faithfulness. We shall be able to teach others also. So there was a, there was a.

Passing on of the crew. Always going to leave the scene. But Timothy had diligently followed up on the teachings of Paul, right? You see that in the first First Timothy 46. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, where unto thou hast attained. So Timothy was diligent. In learning the doctrine that the apostle Paul had imparted to him. And now he says, you pass it on to others in the same way in which you have received it. That it that it might continue to be ministered among the reward people. How does that happen? While it's not in a Bible seminary. Umm. You have the truth in its purity, in the assembly. We can boast about anything but. Umm, I believe that the, uh, the place of learning the truth is in the assembly. Gathered through the Ward's name and uh, recognized that gifts have been given. A lot of the gifts that we have in the written ministry, the the brethren themselves have passed off the scene, but we do have their ministry. In written form and that we should avail ourselves of it. And then we have teaching in the assembly. I believe that's where young people learn the truth in the assembly by by. Availing themselves of the much precious ministry that has been left to us and and enjoying it. And then little by little, perhaps taking more responsibility in the in the gathering that that would be. I was thinking about the importance of the reading game. A lot of times our own assembly and off the stage, maybe out, sometimes the reading. But this is how the truth gets passed on. And uh, loffer my own soul that attending the reading room. You only picked up perhaps one valuable truth tonight. That's 52, uh. True, you'll learn of the year and uh, you can't underestimate the importance of the reading meeting come together. This is one of the ways in which this truth was to be passed on to others. Can't pass it on. If you don't have an audience, you don't have people coming out to attendance. Can't be passed on. You can get so much of the ministry books. But there's a value in having. A number of brothers sitting around at a reading meeting over God's word and getting the proper meaning of the past. Pretty valuable. I think that's very important Venus and needs to be stressed. It says, you know, in Acts chapter 2, they continued steadfastly in the apostles doctrine in fellowship, breaking your bread and prayers. And we're living in a day, I think, where the meetings are being neglected, just to be honest, Uh, the breaking of bread most come out to, but umm, the prayer meeting, the reading meeting are being neglected. And, uh, we need to be together over the word, don't we? And in prayer, how can we expect things to continue if we neglect these things? So I think what you're pointing out is very important. It's really a language. I'm sorry. I can, uh, if I can say the, the last, the last statements on 1St 2 here is also great importance. Umm, you think of who is the son of a missionary who, uh, was speared at the handed off Indians and who's playing? He wrote a book called the great omission and he, he says how not only is teaching the word of great importance, but also teaching to teach. So, umm, in a sense, like there's a statement that goes, you know, if you, if you give a man fish, you feed him for a day. If you teach a man to fish, you feed him for a lifetime. But if you teach that man to teach, that's kind of a third element of you, you see the nation for a lifetime. So. Not only should we teach the word, but umm, and but we should teach people to teach. There's that sense that the multiplying effect. I think that can happen here when people are positive that we, we get at the end of the first, so.

That's how the chain works, isn't it? You know, we're taught ourselves the truth and we can pick up that truth mentioned in the reading me a lot of the truth they're not together as we sit around read the word of God. And then? Those that receive that truth are able to pass it on to

others. And so it's a. Continuous lengthy might say. To begin with, Paul and uh, Paul having umm, received something from a risen head glory and umm, it says that of Timothy that Don has heard of me among many witnesses. So it doesn't mean specifically that Paul sat Timothy down and said, now listen, I want to tell you about this and went through a whole course structure. It was as Paul ministered the truth, as you might say in a reading meeting, as Paul ministered the truth. To others, Timothy was there, he heard what Paul said, and it's necessary for us to go to the place where Paul's ministry is upheld and it's honored, it's read, it's ministered in its faithfulness. So as you say, it's also necessary to identify others that might be exercised in their souls as to going on in all of the truth of God and to deliver, to teach, to deliver some of that. Truth to them I just might point out that Paul's ministry there's four real key points to Paul's ministry he's not Speaking of something that's really. Fast and undefinable. He's speaking very specifically to Timothy here. And so Paul's, uh, ministry largely takes up four different points. One is that, that we're in Christ, that, umm, you know, that little, uh, expression that Paul uses, that we're in Christ. Is not used by Timothy, uh, by umm, the other apostles in the same way. And so it's really we're associated with Christ in the glory in Christ. We're part of that heavenly scene. We're not part of the earthly scene. And then he speaks of the great mystery as well. The second point and uh, in connection with the Christ in the church and we're Paul taught that, uh, Peter didn't teach us, uh, Peter taught other things, but. And John is, uh, given to, uh, in his ministry to teach us of how to maintain communion and so on. But Paul teaches us about the mystery. And then he also teaches us about the rapture in tells us about the change that's going to take place in First Corinthians chapter 15, some details there. And he teaches us in First Thessalonians chapter four, he teaches us about the rapture and the sequence of events that will take place and so on. That's unique to the apostle Paul. And then the other thing is he speaks of the Lord's Supper and the emblems on the table, what they need the Lord instituted. He gave the seed plot of the remembrance of the Lord. But Paul goes into detail on who teaches the distinct meaning of the loaf that represents the body of Christ and so on. And they cop on the table. That is the it's not a cup of suffering. That's not a cup of judgment. This really has to do with blessing and communion, our communion with God on the basis of that shed blood of Christ. So this is the same commit thou to faithful men. Who shall be able to teach others also? Now each one of those doctrines the enemy is seeking to destroy today, every single one of them. We talked to a Christian on the street. You identify someone in the airport and reading the Bible and go over and talk to them and, and pretty soon you find out that they have no idea when the Lord's coming. They thought they did before, but now someone's teaching something different. They have absolutely no idea. So Paul taught this doctrine. It's necessary to know it and to enjoy it, to savor it and to. Minister of faithfully and lovingly in the Assembly and then to go on with the next generation. And I think that's the key. The real key is, uh, to administer, uh, that truth, uh, with love. And if we read and, uh, you know, in First Corinthians, the greatest belief that Jesus loved, you know, faith, hope and charity. And, uh, if we're doing something with an agitated spirit in the assembly, it's not going to accomplish anything for the Lord whatsoever. It's just going to drive, uh, the person that you're agitated with away. And, uh.

The person who feels that agitation because. In fact, Christian is agitated. Uh, and they're going after, uh, the other, uh, the other people in the assembly. I mean, you know, they're gonna feel it and it's gonna drive them further away and, uh. I heard, I read the ministry, umm, I, I figured which brother had said it, but, uh, in his ministry, very godly brother. And uh, he said unless something is red out of sin, let's keep him more forward, you know, and uh, not to be going with that person, pointing out the faults and picking on them and driving them away. And uh, J&B said. Uh, you get a touch of the heart. You can touch the heart. Conscience only just driving the trees like the first centers, you know, And I was just thinking of the love that the Lord had, you know, and, uh, he's giving us that mandate to, uh, to show that love to others. And, uh, you know, if we see something that's, uh, irritating, uh, another Christian is doing, but, umm, and all, all things do all things with a partiality, you know, partiality as well. I got one rule for myself and I got one rule for everybody else, you know? Yeah, and, umm, you know, that just amounts up to, uh, like the Farazies, they were hypocrites and I didn't even know it, you know, because, uh, they had a, they had one rule for themselves and for everybody else, you know, and even they put the Lord down, you know. But anyway, I was just thinking of John 13. I'll just read it quickly. He rises from supper when they decide the Germans, his Germans are the Germans of the low in Cassia, you know, and, uh, so gentle. He took a towel and girded himself. And wash their feet and, uh, then, you know, he and verses 15. So I've been giving you an example, but you should do as I have done to you. Look, we all have faults, you know, I have more faults, I think, than anybody talking through. And I feel it and, umm, but when you know, when you see Christians picking another Christians, you know, for some heavy little things, you know. It just drives those Christians away. And, uh, if you're talking about behind their back, that's going to drive them away because, uh, if we're talking about people and, uh, you know, uh, you know, picking on, let's say somebody's children, you know, without the knowledge of the parents, you know, and the children are going to go back and tell their parents what happened. That's, that's, that's just normal. But that drives people away. And, uh, the apostle Paul, I, I love this in, uh, second Corinthians in Chapter 7, the apostle Paul. Umm, he's so gentle, he's so much like the Lord, uh. And the disciples, you know, they argued and they fought and, and, uh, things like this. And we know that, you know, and, uh. Anyway, Second Corinthians in chapter UH-7 and umm, of course this is real soon that was in the assembly and the the brother had to be put away, you know. Uh, but Paul, Paul felt so bad about it, you know, and uh, he thought that he was too harsh on them, but I couldn't know if it wasn't because, umm. But anyway, but Paul was going through verse five in Chapter 7 for when we were, uh, coming to Macedonia, our flesh had no rest, but we were troubled on every side without the fightings within our fears. Nevertheless, God, that comfort those that were cast down. The apostle Paul was cast down, you know, and the Lord had to bring him to that situation in his life where he, he brought out the love that he had for those Corinthians. They were very wealthy people, Christians and. You know, in chapter 12, he has to advance and say, examine yourself the CGB in the face because they were going on with a set sin, you know, and uh, these weren't false. This was sin. And so, uh, we read here, umm. It's just so lovely. Umm. He was so cast down and, uh. Umm, in verse seven, and not by the coming only, uh, but by the constellation wherewith he was comforted in you when he told us your earnest desire, your mourning your fervent mind toward me so that I rejoiced the more. For though I gave you story with the letter, I do not repent, though I did repent. And you know, he felt bad, You know, he felt was that too hard on him? He really, really bothered. He wasn't self-righteous, not one little bit. And.

You know professing Kristen Kristen thinks of the apostle Paul being hired man and of course, even on our own natures and. And, umm. Uh, brother and 1800, she said this uh, mighty man used a driving to gather Thorazam until the end of his life and used money to the Lord. He said, umm, we all have a tendency, uh, naturally speaking to think of the Lord as a austere man. Now an austere man is very hard. He's got a set of rules. You follow them, and if they don't follow them exactly to his specifications, that man will get angry. In the spirit and everybody feels it and, uh. But the Lord doesn't want us to have that spirit where we're angry all the time with people, you know? But, umm. And then in verse 8, four, I think it made you so sorry with other I do not pretend so I do repent, for I perceive that the same epistle has made you sorry, though it were. But for a season he really felt bad. And then verse nine. Now I rejoice not that you were made sorry, but that you sorrow to repentance. For you remain sorry after a godly manner that you might receive. That you might receive the damage by us in nothing. And so he was so concerned. And then the first hand for godly sorrow work with repentance to salvation. But anyway, umm, I just want to mention that, uh, you know, uh, this brother that was, you know, the, they were, they wouldn't forgive them, you know, And uh, they, they still, uh, you know, they were being ungodly themselves, I mean, but not forgiving him and bringing him back into the polls. And, uh, but the biggest thing

is, uh, Paul had this great love. He had such a love. He was just so, so afraid that he independently too far and was too hard on him. But of course he wasn't. And, uh, we know that he was such a gentleman and. We have it on the beginning of the chapter. He was so gentle and, uh, I think he was. The most gentle Christian I ever lived. I, I always think of that and uh, the Lord, he is so gentle and uh, we only began to taste his love. I'd like to add a little different thought in connection with the second verse here that. I got it when I was kind of reviewing by an uncle of mine. Time Buchanan. When I was talking to him about our children were younger, about coming to the meeting and that there wasn't much in the meeting for them, I felt that the minister was getting down to the proper level. And in his own blood way, he said to me it is not the responsibility of the assembly to bring up your children. Your responsibility that God has given and He referred me to take a minute and turn to Deuteronomy Chapter 11. Uh, versus, uh, I think we're somewhat familiar with Deuteronomy Chapter 11 and verse 18. Therefore thou shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand. That they need the front desk between your eyes. And you shall teach them your children. Speaking of them. Citizen Thine House, when the walkers by the way, when thou liest down, and when thou risest suffering, thou shalt break them upon the doorposts of thine house, and upon thy gates, that your days may be multiplied in the days of your children in the land which the Lord swear unto your Father to give them at the days of heaven upon the earth, so you can see easy at night. Those verses that the the principal in the Old Testament was that the that the father, particularly mother and I I don't want to leave the mother because mine, I, I-1 feels the. New parents here that that are have young children.

Uh, and you want your children to go on to please the Lord? Here's the instruction. Here's the instruction for the fathers. And you know, it's not just the teaching of them, but do the parents, do the children see in us that it's something that fills our lives and that means something to us when we walk by the way, do they see that it's the days of heaven upon the earth? Well, I just bring that out as additional thing our one feels out. Important the assembly is but. Here's the home to be brought in as well. I think it's important as well. If I just very much appreciate you saying that and I'd just like to comment maybe a little bit practically on it. Umm, first of all, if you just go back to first Timothy chapter. Four for a moment. In verse 13, Paul said Timothy, he said, Till I come give attendance to the reading, to exhortation. And to doctor the exhortation is the umm. The, the practicing, if you will, of, of what you've read. And you know, there, I think back 30 years ago, first of all, just to comment on reading generally, uh, dumbbell Sally at, at his camps enforced very strictly a 15 minute rule that when you went to bed at night, you had to read your Bible for 15 minutes. It left in a powerful impact on my life and it's been a tremendous, umm, exercise to me, especially in the last. Few years, about how much? First of all time I devote and I challenge all the young men here today, especially who are in their 30s and 40s and younger too. How much time in a day do you devote to the reading of the Bible? But then there's the exhortation parts and what you just said. And the reason I bring this up is that I do believe that there's a lot to be gained if I can put this personally for someone, say my age, to listen to the ministry of the older brethren who are here in this room and generally. So where do we, if we don't maybe have quite so much opportunity, shall we say, to exhort in the assembly? It's good to learn. Where do we, where do we put it to practice? In the home is a tremendous place to start and I want to share something personally about what happened to me this morning. I make this really interesting alive to people. We had an argument in our house, not an argument, but a discussion about. Clothing and what my children should wear today. And why do we have one standard for Saturday and why another? We're not going to bring that up here today. This will be a diversion and it's not why I bring it up. It's questions like that that come from your wives and your children. That as men and there's gonna be fathers here in this room very soon, forced us into the Scriptures to dig and to find the answers. They may say, well, why do you believe this about the assembly when I'm hearing from my Christian friends or at school something different that gives us an opportunity to study and to dig and to exhort and teach in our own house and. And that's really important. And so I just appreciate you sharing that. My whole, uh, father, when I read those statements was we have to do with love and there's some things we just can't do that, Uh, I can't go after somebody else's children and say, well, look, you're, you're, let's see, maybe chewing on gum or something, you know, and we'll have to, you know, and, uh, that's, that's just drives that, that child away. But, uh, it's not proper because they're not the parent of that child. And, uh. They should say anything. It should go to the parenthood that much, you know, some little thing, but, umm, The thing is, uh, if it's not done well and uh, you know, umm, it's not, it's not going to come to anything. But what makes us want to grow in the grace and knowledge of the Lord is to hear lovely things about him and to get occupied with his love to us and not our love to him, you know, like. We have a tendency to do that and, uh, all of us, we have a tendency think, oh, uh, you know. A lot of people, I, I shouldn't say all of us, but there's some people, I think they're more than others. Like, uh, and I just wanna ask the question and, uh, are there two classes of Christians, uh, calling the older brethren to answer that question? Are there two classes of Christians?

The one thing that comes to mind immediately with me is a brother that said years ago, God has no favorites in his family. There's nothing. There's another, uh, point here that we'd like to very briefly comment is that, uh. Timothy's address is my son. And so he had the liberty to come into Paul's presence. You think of the mighty Apostle Paul, and here he has a young man, Timothy. He was a little older now, but uh, Paul was about to say, uh, pass off the scene, but it's a wonderful thing. I'd encourage you young brothers, younger men in the faith that have an exercise to go on in the truth of God, to search out some of those older brothers that are still among us and sit in their presence and to invite them to your home. Umm. I can tell you. Umm with loving remembrance of the occasions that I invited Brother Gordon to our home and spend a little time with him, I can tell you of times when I was in brother UMM. Heinz Brickman's home spent some time over the word. I can tell you different ones. I felt liberty, perfect liberty to be in their homes and to be in their company and to open up the scriptures and ask them about symbols. Perhaps you might say hard questions, difficult passages. Enjoyed it tremendously as a young man. And I just encourage you, those of us that are older, perhaps in the faith ought to make our younger brethren feel welcome and to. Be able to open up these passages because it says commit or entrust thou to faithful men. And so now there's responsibility. If we have something entrusted to us, it means that we have responsibility connected with it. And the Lord is going to hold us accountable for what we do with what is entrusted to us. So let's enjoy it. Let's pass it on to one another. Let's. With profit, spend time together in the presence of the Lord and go over the epistles. Paul's doctrine it was. Paul gives it to us in a very orderly fashion. One quick comment connection with this second verse. Again, there's no Apostolic succession mentioned or no, no, uh, coordination of ministers. The This is the apostle Paul that's leaving the sea. There's none of them that's man made. So The thing is, that's particularly important in connection with Acts 20. You remember, uh, Paul was more or less saying goodbye to the elders of Ephesus, doubting whether he'd see them again. He didn't, umm, talk about appointing elders to continue. He says, I commend you to God and to the word of his grace. And so that's what we need, isn't it, in his last days, the word of God and the Spirit of God to guide us. We don't have any, uh, postulates succession and therefore we don't have anyone that has the power of ordaining, uh, an elder in the assembly gaining to anything as far as that goes. That was entirely a fostolic authority. But we do have those that morally take that position of an elder in the assembly and we recognize, we honor them in that position, but we don't, they're not ordained to. I'm not a. In fact, there's no argument when it comes to a gift, but even in an office, there's not ordaining. Now, we don't ordain, but we do recognize those that have that moral, uh, moral authority in our midst. Is that right? A faithful man is one that I believe gives out that which God gives. And you know the Apostle Paul, he spoke about how. That which I have received with the Lord. Have I delivered unto you? So he was a. You might

say a clean conduit for the truth of God, and he passes it on and he wants to see that happen. In Timothy, and he wants Timothy to be passing down to those that well. Later in the chapter speaks about vessels that are sanctified.

To meet for the master's use. But I noticed when I go to uh, these fast food places. If I get a drink, I like a straw and those straws, they're wrapped in paper individually and I feel good about that, you know, uh. Well, the point is what goes in the end of the straw. You hope is the same that's going to come out the other end and it destroys and wraps up. I I don't go to somebody's table. It's had a drink and there's a straw laying there. I pull it out of the empty cup and start drinking. No, I go to one that's wrapped up because that's a clean straw and I feel that. Confidence to drink out of it, you know. So I think faithful men are important, aren't they? And speaks to my own heart that we might consider who it is that we're listening to. And who it is that we're reading? Fair time's up. We've seen 172. Will teach us more of my blessed ways. The holy Lamb of God, fixed and rooted in thy grace, as those redeemed my blood. 172. Oh, say just more. Can you get that straight down? And blah, blah, blah, blah, blah, blah, blah blah. Blah blah blah blah blah blah blah blah blah.

Dartmouth Conference: 2014, 2 Timothy 2:3-11

Reading

I #275. Our God is light. Although we go across the fastest wild, our Jesus footsteps ever show the past for every child. Now where it's not most gracious Lord, though we may weary grow in season with a sustaining word, our gifts, our hearts to know 275. Our God is life. Three right now I'm tired of the. Measure. Of shedding. Those cold drinks raining. If you can give me a meeting, maybe I'll scroll. Praise God strawberry down. The road. And stop breathing. Desire to continue start the Second Timothy chapter 2 and maybe read from verse 3. Stop. Second Timothy, chapter 2, verse 2. Battle of four endure hardening as a good soldier of Jesus Christ. No man that woreth entangled himself with the affairs of this life. That he may please him who hath chosen him to be a soldier. And if a man also strives for masteries, yet is he not crowned, except he strive lawfully. The husband man that laboreth must be first partaker of the fruit. Consider what I'd say in the Lord. Give the understanding in all things. Remember that Jesus Christ is the seed of David was raised from the dead, according to my gospel, wherein I suffer trouble as an evil doer, even unto bonds with the word of God is not found.

Therefore I endure all things for the elect's sake, that they may also obtain the salvation, which is in Christ Jesus with eternal glory. It is a faithful thing, for if we be dead with Him, we shall also live with Him. If we suffer, we shall also reign with them. If we deny Him, He also will deny us. If we believe not, yet He abides faithful, He cannot deny himself of these things. Put them in remembrance, charging them before the war that they strive not about words to no prophet, but to the subverting of the hearers. Study to show thyself approved unto God, A Workman that needeth not to be ashamed, rightly dividing the Word through. But shun profane and vain babblings, for they will increase unto more ungodliness, and their word will eat, as doth a canker of whom is Hymenaeus and Thyletus. So concerning the truth have aired, saying that the resurrection is passed already, and overthrow the faith of some. Nevertheless the foundation of God stand ashore, having this eel, the Lord knoweth them that are his, and let everyone that name it the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood in a burst, and some to honor, and some to dishonor. If a man therefore purrs himself in these, he shall be a vessel 1 To honor, sanctified, and need for the master's use, and prepared unto every good work. Lee also youthful lusts, but follow righteousness, faith, charity. Piece with them that call the Lord out of a pure heart, but foolish and unlearned questions avoid knowing that they do in gender strikes, and the servant of the Lord must not strive, but be gentle. 1 to all men apartment to teach patients in meekness, instructing those that oppose themselves, if God peradventure will give them repentance, the acknowledging of the truth that they may recover themselves out of the snare of the devil. Who are taken after by him at his will. Just a few remarks on the back, uh, backward and Lopez verse 2 is. Not on his order. Thing switched out as heard of me among many witnesses. I was commented this morning that. There is the the danger of not holding the truth in all its. Entirety Paul's doctrine and the special revelations which were committed to the apostles. Are very important. Uh, so I think there's a word of caution in order here that we watch the source of the ministry that we receive because there's a lot of error abroad and we're, uh, aware of that. Now, uh. We, umm, we are formed by the ministry that we sit under and, uh. Umm, there is, uh, many godly Christians outside of those gathered to the Lord's name. But I just want to caution on that point that if we don't, if we're not careful, we're going to pick up some wrong interpretations of the Word of God by those that are in the camp to speak plainly. Nice. Maybe godly Christians personally, but. They have not followed the. The teachings of the apostle Paul, you know, in Christendom, Paul's doctrine is largely, uh, set aside. They are not walking in it now. We're no better, as we mentioned this morning, but the Lord has in his grace brought us to that place of his appointment where the cruise is held in its purity. We need to maintain that by the grace of God and to be nourished up in the words of the of good teaching, good doctor, you know, doctrine is very important.

In the life of the believer, uh, many groups, they say doctrine doesn't matter. We're all one and uh, we're all serving the same master and so on. That's true. But doctrine forms our lives, forms our practice. You can't have proper practice in your life if you don't have good doctors. And this is what the apostle emphasizes in these two pastoral epistles to Timothy. Uh. To, uh, if you give them a mandate and give them some clear, uh, uh. Warnings here, uh, to the, uh, to be careful, to be faithful. We need them too because there's a lot of error out there. There's a lot of error in Christendom today. And if we're not careful, we're going to, uh, pick up doctrines or teachings that are not according to the truth of God. So we mentioned this morning about the witnesses and, uh. The fact that we don't have now. Umm, ordained elders. We don't have any ordaining authority. Now, contrary to what some practice, we don't ordain a person, but there is a gift. Of course, the gifts were never ordained anyway, but there are gifts in the Church of God that we are to recognize. An offended Christ. Received the Holy Spirit the second time. Ephesians 4 showered down those Yes, no man's authority is necessary for the exercise of a gift that you have received from an ascended Christ. No man's authority is is necessary. Then you have a gift. Every brother and every sister in the room here is a servant of the Lord and the minister of the Lord. Now not all are in the public place. That all have the work to do in the assembly and the body of Christ. Every man to every man is worth. So, umm. There are those that have a public gift and as we spoke this morning, we are to recognize and honor them. Uh. And profit from their ministry so. Those gifts are now in exercise in the Church of God. Not all of them. We don't have apostles and prophets. We don't have miraculous gifts, but we have all that is necessary for the edification, the, uh, the building up, the, uh, the, the exhortation, the building up in the uh. Umm, the growth of the, uh, of the Church of God, uh. Through the gifts that an ascended Christ has imparted to his people and we should be exercised that we are fulfilling that little work that the Lord has given us to do in the assembly or in the gospel of whatever it is to exercise that gift, that ability that the Lord has given. As every man has received the gift or the ability, Even so minister the same one to another. As good stewards, the manifold grace of God and just few remarks on the. 32. I think 1St

Corinthians 14 make the good John look at what you just said and also to. There's an answer in a sense that in my mind that the penis raised this morning in that second verse, First Corinthians 14 go teaching others, learning, and so on. A familiar versus. Verse 29 Let the prophet speak two or three, and let the other judge if anything be revealed to another first holy speeds. For you may all prophecy one by one, that all may learn. And all may be comforted what comes in here that it all may learn. We know that the church doesn't teach the church doesn't talk and it's taught as you see here, Paul is bringing it out. It's the liberty of the Spirit of God and coming together as we do that one thing can be revealed to military city by this wasn't happening in Corinth. They were introducing all kinds of things and we have a remark that there's all kinds of things coming in and there were.

Doing that in verse 26, it says that you see, how is it then, brethren, when you come together, every one of you, at the song, at the doctrine, at the tongue, at the revelation of interpretation, and all things be done on to edify. They were. Bringing things in. There weren't reasoning out of the Scriptures. They're bringing things in. And so there was a mixture here in Corinth and we know what the problems were and the Saints were very, very much a distress and we say because of it. But the answer is in teaching to be first of all, that says verse 30. If anything, we revealed to another citizen by Chambra that I think is lying about ourselves in our. Personal readings. If we are into the Word and the Spirit can bring something before us and we just learned, and we can bring it out as the one that sits by, and then what we all can learn as it says in the next verse there that Paul may learn. It's the Spirit of God that teaches you. Not the church. And so it's. It's good to be careful of those things that come in in these days that we don't reason into the scriptures, but reason other scriptures. We've only got about two more readings. It would be nice to try to carry on. We've only done 2 verses so far. All right. Well, there's a reason why the, uh, soldier is brought in at this particular time. He says, thou therefore endure hardness as a good soldier of Jesus Christ. And that is if, uh, you've been given a very valuable deposit of truth, something that it costs Christ to give the church to bring us into such blessing. And then it was revealed by Apostle Paul as a deposit of truth from the risen Christ and glory, and he delivered it to Timothy to umm. Safely. Umm, I think as the Mr. Darby's translation says, uh, and trust the same and trust, uh, the faithful man. Well, you don't give somebody who's not faithful, you don't give them something valuable to carry from one place to another. If you, we don't have time to read it, but if you looked in as Ezra chapter 8, the, I think it's Ezra gave the vessels of the temple to that were carried into Babel and he gave them to the different priests to carry from Babylon back over to Jerusalem along journey. Was very valuable. It's a picture to us in Scripture of those that were given a deposit of truth and umm in connection with the person and the work of the Lord Jesus. And umm, they gave it to Ezra, gave these priests this deposit and they carried it and were entrusted with it. And then when they got to the other end in Jerusalem, it was all weighed out to see whether they brought it all back. That was all there. And so you and I have sat under the ministry. Of those older brethren that have passed on, they walked. They sought to walk and pause doctrine. They sought to teach us one other generation in connection with the things of God and umm, they desired us to walk in a right way in the Christian testimony in the day that we live in. And as her brother John has said, if we don't have good doctrine, we won't walk in the right way. We won't walk in accordance to the heavenly calling of the church today. Will become earthly minded and have earthly minded aspirations. Will give us the, the, uh, present hope of the Lord's coming. All those things, we need them all. And so now if I have this deposit of truth to carry forth in connection with being gathered to the Lord's name and, uh, the proper timing of the Lord's coming and, umm, the mystery of Christ in the church and all those things. We're gonna face some opposition. And so he brings in this teaching and connection with the soldier and they're going to be required some endurance because you're going to face opposition. If you go and tell someone that you know, perhaps at work, and you tell them the Lord your, the next great event that you're waiting for is the coming of the Lord. Well, maybe they have imbibed some other doctrine that's afoot in the Christian testimony and they oppose you and there may be some that, umm.

Even in the assembly where things should be really clear and a clear a clear ring to the truth of God and those that are feeding on perhaps campfish materials and get mixed up and they're going there may be opposition that even arises from within. And so there's it's necessary to endure and to umm as a good soldier of Jesus Christ not to have any. False. Umm, ideas? That's going to be an easy journey. I was noticing, Brother Robert, that in the new translation it says take thy share of suffering as a good soldier of Jesus Christ. We have a pretty easy going Christianity here in this country. We don't face much opposition. I was just mentioning to a brother a few moments ago about a sister who was a Christian brought up in Iran and she's married to a Christian, but she had Muslim relatives. And they went to the authorities and told them that she had converted from, uh, Islam to Christianity. And so they arrested her. And as I understand it, as I speak, she is condemned to flogging and death by hanging. And they said all you have to do is deny that you're a Christian and we won't carry this out. And she said, no, I love the Lord Jesus and I won't change. So they jailed her and her. 22 month old, umm, I think Son is with her in the prison. She's awaiting death. Well, she knows what it is to suffer. And the apostle says here in the third chapter, doesn't he, in the 11Th verse, persecutions, afflictions which came unto me at Antioch and at Iconium, at Lystra, what persecutions I endured. But out of them all the Lord delivered me. So Paul knew what it was to suffer, didn't they? And I almost trembled to speak about this because we really know very little about facing opposition in this country, don't we? But I but Paul says always that will live godly in Christ Jesus shall suffer persecution. Perhaps the reason we don't face more is because of our unfaithfulness, but we're to be as soldiers were to endure, aren't we? We're to take our share of suffering. It certainly doesn't mean to take up weapons and fight against those who oppose. It doesn't. And we're fighting a spiritual warfare. We have an Ephesians. And, uh, we need to sort of the spirit helmet of salvation. We need the spiritual weapons as we go through the light here. And, uh. Certainly they did experience hardness. We see it in this chapter. There were those that were. Speaking out that there was no resurrection. And then we read in Corinthians that some were saying the resurrection. With no resurrection and here we have resurrection passed already over to the base of some. And so you mentioned earlier about the bad teaching that's going around today. And these calls, the apostles, doctors given up in these truths that we value and hold precious are being set aside and the vain babblings as they're referred to here are are coming in. And so we need to enjoy the hardness we're not to. Take up weapons of fight back and that matters. But to leave it with the Lord. The Lord was her perfect example. He committed everything to the Father, even Judith when he approached me to say, friend, you know, he, he, he never fought back. And we see that with your with the apostle Paul. Because it gets, uh, report chapter. Instead of the 14 first Alexander the Copper Smith, they'd be much evil. The Lord reward him according to his works. He's, uh, he's into a, a fight with this, this person, even though he had withstood them, it caused him a lot of grief. You get left with the Lord.

Yeah, a few years ago, uh, there was a man I met with, Christian man who was passing out cracks and doing that type of work. And I had a visit with them in our own home, and he started telling me how the church replaced Israel in the earth. And I had never heard of this doctrine and it's quite confusing. But uh, Lord, give me a an insight out out of it. But uh. That's one thing I think that should be made clear, that the Church is a heavenly as a heavenly calling. And we're not replacing Israel at all, but Israel would be taken up again after that time. That after the rapture. But let me let me someone could explain that a little bit just so. They wouldn't find themselves like I did without any instruction. The whole idea of what you mentioned can rapidly christened them today, namely, but the blessings of Israel are now transferred to the

Church, that we are a moral force to build a better world, and that through the preaching of the gospel the Kingdom will be established. That's basically what you say. And it's, uh, widespread increasing them today. So it resents the original book on, you know, you relieve that error, uh. And umm, it's, it's the confusion. First of all, they don't see dispensational teaching, therefore they can't understand scripture. Umm, and there's other errors associated with it, often the denial of the rapture and other things. But we don't want to be critical. But these things are. Extent among us now among imprisonment where they are being promulgated and we need to be careful, but. Uh, we do have the whole truth of God. We don't want to get into something deeply prophetic this afternoon, but there are dispensations in Scripture. God is not dealing with the church as he dealt in the days of the the law. There was a dispensation of the law. There was a dispensation of grace that we are in now, which will come to a close when the Lord gets the shout and we are raptured into the glory and there's a dispensation of the Millennium. There are there are distinct ways in which God acted at different times. Of the history of the world and you can use those is going to leave us in a, uh, in a very in perplexity. We're not going to be able to understand scripture if we don't see. To put it, uh, briefly, that God has two purposes before him, the blessing of an earthly people and the blessing of the heavenly people, and they are distinct. As our brother mentioned, the church is a heavenly company. We are strangers and pilgrims here. We're not here. As a, uh, correctly, social injustices that we see on every hand or if you have part in the whole political system of the world today, we are called out of this you and Gentile made into reformed into one new creation of one body. And so we are here to preach the gospel, definitely. That's what we have come brought before us here. How often we get entangled with the things of this world. Business or education or whatever it may be not morally wrong, but things that consume our time and. Deprive us of the the opportunities to serve the war as as we should. So entanglement here. Using the figure the apostle is here, a soldier is one priority is to obey his commander. That's what is before him first and foremost. To obey his commander and to be ready at a moment's notice to, uh, step into service. Doesn't think of him own comfort. Of, uh, of what he would like to do. He has a, he has a, a mandate to serve his country and to be obedient to his commander. We're just thinking of that verse in Luke's Gospel, chapter 8 and along this line of Zachary Buncombe Madrid. Some of us don't know very much of this, but see the blessed Lord in his pathway verse one came to pass after your word and went throughout every city and village.

Preaching and showing the glad tidings of the Kingdom of God, the Clover with him. What sacrificing the life of the blessed Lord. Every town and village never thought of himself his own comfort. He was here represent his Father to preach the glad tidings, albeit was the gospel of the Kingdom. But the principle is is given to us here to endure hardness as a good soldier of Jesus Christ. So what the apostles really bringing before Timothy here is that the enemy is going to use different tactics to take us out of the warfare, take us out of the battle. In actual warfare, there are snipers and there's, uh, different, uh, ruses that the enemy might use to, umm, dispatch or to disable those that are soldiers and to get them out of the conflict. And so the enemy is trying to. Uh, work with each one of us in some way to get us so that we're, umm, immobilized and incapable spiritually of defending the truth. Incapable of enjoyment, incapable of defending it, Incapable perhaps, or unfaithful to him passing it on. Let's see here, one of the tactics was that there would be an entanglement that would come in and just tie someone all up. You might say, that's a little expression that we use, isn't it? Someone's all tied up with whatever it might be. When I was a young boy, young man, instead of reading the scriptures until, you know, I was 18, maybe 19 before I really started to use it to read the scriptures. I was entangled with hockey. It was awful. It was an addiction. But to be able to be taken up with the things of God, there are going to have to be other sacrifices made so that I can you or I or anyone else that's a believer that says that to please him who have been chosen, uh, chosen him to be a soldier or Mr. Darby's translation, Enlisted, you're enlisted. And, umm, you have a, a commander, you have responsibilities, You're a, part of a battalion, perhaps, uh, a little assembly and, uh, there are those responsibilities. You're enlisted. And there's either good soldiers, bad soldiers, there's a soldier you would trust your life with, another soldier you might not trust your life with. Brother, uh, Carl Fromm was in the Vietnam conflict and he said that umm, the first day that he was actually there went into the jungles of South Vietnam and umm, someone had to take the lead as they marched through the jungle and umm, they said, Carl, you're, you take the lead this time. So he started marching up there. He got his machine done and he no longer he, he hadn't been doing this for two minutes. And one of the Vietcong N Vietnamese ran across the path and into the Bush and he just was so startled. He just kind of stood there. Well, the experienced man behind him, umm, they knew what to do. They dispatched the, the enemy. Well, you know, the enemy has just got all kinds of bruises to try to take you out of the conflict. Might be, you know, let's speak plainly, maybe it's a girl, maybe it's a guy, uh, he's interested in the girl that's not spiritually minded. Maybe it's a young sister and, uh, she's not as exercised in the things of God she should be. And a young man at school that shows attention to her. The enemy doesn't care how he takes you out of the conflict. He just wants to take you out. And so here one of the things might be to be occupied with earthly things. Hobbies. And other things, but to forget that we were enlisted in this, uh, battle, the spiritual conflict at the time that we were saved by the grace of God saved. We switched sides. We're no longer under the influence of the power of the enemy. We've got new loyalties now to the one who bought us with his own precious blood, loved us enough to lay down his own life. We can trust him with ours. And so he says. Be aware of those ruses that the enemy has to take you out of the conflict.

I wonder what the application of verse five would be for us. Well, as we mentioned in the first meeting, it's really a reference to an Olympic runner or some, uh, one that was striving for masteries in this world. And if we were to want to be a part of the Olympic team, we would, uh, if we were a swimmer, we'd want to eat, drink, sleep, swimming. And it was just the all consuming that would be the one focus of our lives. We would give ourselves to all that training and sacrifice to make sure that we acquired the prize. And so here it says, if a man also strives for masteries, so do we take our Christianity seriously? It's just kind of a sideline. It's like one of those things we do on Lord's Day. It's, uh, we, we kind of get it together with some of these brethren and so on. It's, it's kind of, it's almost like a hobby. But umm, the apostle speaks here as if Christianity was the main thing. That's the main principle of life. And the thought is that Christ died for my sins. Enlisted me in this, uh, spiritual warfare and there's a prize if I devote myself to the cause of Christ, there's going to be a prize at the end of life. There's going to be a meeting at the judgment seat of Christ and there's going to be a reward given. And so he says there's a good way and a bad way to run to to run the race. You might must accept it yet is he not crowned except he strive lawfully. So we need to. Run the race according to rules. And there are guidelines given in the Word of God as to how we should conduct ourselves in gospel work. And in ministry is the truth of God, we're reading some of the principles. It's not to be a free for all. Your opinion doesn't count, in my opinion. And we just try to come up with some way of doing things that appeals to us. God has given us the principles and the word of God. I think we have a good example. A few years ago there was a runner from Canada, I can't remember his name, might have been Johnson, but he won the gold medal in. And it's against the, the rules of the Olympics to use steroids in order to get the, uh, in order to, umm, participate. So he lost his gold medal. And I think that's the point, isn't it? We might. I remember Mr. Hagel used to quote that little expression. Only one life will will soon be passed. Only what's done for Christ will last. He said that's not exactly true. Only what's done for Christ in obedience to the word of God will last. Uh, yes, we should do all for the Lord's glory, but if it's not done in obedience to the word of God, there won't be a reward for it. And so just like Johnson lost the gold medal, the Lord doesn't want us to lose the time we say the gold medal in a coming day because we didn't strive lawfully. We need to go by the word of God. Could we also, uh, say that, uh, well, I always think of this as, uh. This particular uh thought and passage. Excuse me, We're

on a narrow path and every believer is on that narrow path and, uh. You know, it's so easy to go in one ditch or the other, you know, and there's a ditch in each side. There's a ditch of legalism and the other ditches. Looseness and, uh, worldliness and, but he wants us on the straight and narrow and that's a happy path. Umm, so, you know, uh, we see that we're gonna have, uh, loss and, uh, you know, I know I'm gonna have much loss at the judgment seat of Christ and I, I can't wait to, uh, be there and haven't dealt with and, and, uh, you know, it's just like, umm. We have to be careful both digits, don't we? You know. It has to be done with grace. That's the narrow, narrow path. You know, there was, uh, I, I think we understand cheating in sports. I, I don't think that's the question. The question is how does it apply to us as Christians particularly believe in the work? And, uh, but there's no shortage of examples of strive of, uh, striving unlawfully, you might say, umm, some really, there are some really bizarre examples and I wouldn't wanna go there, but.

Uh, I can think of some Christian groups that, for example, you know, when rock music became very popular, when I got saved, that was the period of the early 70s and. And so, uh, there were places that would hire bands, rock bands to come in and, and entertain in order to bring in people to hear the gospel. So they had the rock band perform and then there might be a Gothel message. I think that's an example of, of driving unlawfully. I mean, that's that, that's just one example. And you know, the Lord can use anything. Some of us get saved in, in, in, uh. Context that probably some of us wouldn't agree with in it, but we got saved. We heard the word. Believed it and we got genuinely saved. That doesn't justify the way it was done. The Lord uses the devil too, as an extreme example. So you, you can't say because the Lord uses something that that justifies it. And I believe Paul is telling Timothy, no shortcuts, you know? Don't. Don't use gimmicks. Don't use the world. Don't you know? Go outside of. Your own. Holiness, don't compromise your own holiness in some fashion in order to try and, uh, accomplish something. Quote, quote for the Lord. You know, Stan, I used to hear that, uh, little saying too. And, uh, I used to think it would be better said. Doing things for the ward, but we have the Lord himself saying many have come to me in that day and they said I did all these things in your name and what's he going to say? I don't know you. You go and you did all these things in my name. I never told you to do them. So, uh, probably better said only what's done in price. Timothy was, uh, he was one that, uh, the apostle Paul could trust with. He, uh, he said he had no man like minded. He would naturally care for the welfare of the Saints. So he knew Timothy's heart that he and that's where it starts to believe in the heart and the mind. No, no man like minded tells us in Corinthians that we have the mind of Christ and we have that from His word. We know his mind, His read his word, we learn what the Lord wants from us according to the word of God. I believe that's what it means here to strive and then the bounds of scripture, not to go outside. There's an Old Testament example, and I oftentimes enjoy looking, uh, for the, in these principles, for an Old Testament example that illustrates the point. And if you turn to ex uh, Deuteronomy chapter 22, you get a little bit of an illustration, as it were. Deuteronomy chapter 22 and umm verse 9. Thou shalt not so thy vineyard with divers seeds. That means two different kinds of seeds. Lest the fruit of iced seed which thou hast sold, and the fruit of thy vineyards be defiled, Mr. Darby in his translation translates it be forfeited. So you don't have to use mix the seeds in your work for the Lord. The vineyard speech is a place of fruitfulness for God. So you want to do a little work for the Lord. Don't mix it with the flesh. Don't mix it with those that perhaps don't walk in the truth. And umm, remain, have a pure work, one that agrees with the principles of the Word of God. And if you need to have a companion in the work of the Lord in connection with the gospel or whatever it might be, have a companion that walks in the truth of God with you, walk with you and minister the truth. Because someone like a brother said he got saved. Maybe there was a rock band playing. God didn't send the rock band, didn't bless the rock band. He blessed his word. Someone got saved. Somebody who hired the rock band isn't going to get a reward. That's what he's saying here. Because let and the fruit as I've been here to be defiled, He would have, the Lord would have loved to get a full reward, but he can't give a full reward. And when we see him at the judgment seat of Christ, we mixed ourselves up in all kinds of stuff. He's going to look into our face. He's saying we'll put this on the burn pile over here. Is that OK? We'll put it on the burn pile. We'll give you a reward for this. It was done in obedience and in a conjunction with the plain teaching of the word of God. We can give you a reward for this.

You know, in Hammer Bay we have a big burn pile. We're only allowed to burn after November the 1St. And so we have a front end loader, the Jonathan run this, uh, little business that, uh, works for that do some work in repairing cottages and so on. So you get an old dock, you get all kinds of stuff. And by the time November comes, you need the front end loader to put this stuff up on the Laverne pile. And it burns at the end of the season. After November the first, it burns hot. We need to make sure that in our own work for the Lord, whatever we're doing in a affection for Christ is done in purity and obedience to the word of God. How we do what we do is just as important as what we do. I just want to mention too, brother says that you know, the rest of those groups is not the plot of fuel with an ox not and uh. Mask, but, uh, you know, first Corinthians, uh, uh, uh, four, uh, then shall every man have praise of God. And so it's a wonderful thing to meditate upon that we're all going to have the praise of God and, uh, it really encourages us, umm. Who want to do his will? Much more, uh, wouldn't you say? So, yes, he's going to reward motives, yeah, as well as the deeds that are done. So it's nice to have the right motive. And to also strive lawfully. I think this is really what the apostle was bringing before us here. I think another example from the Old Testament was concerning David. Who had the desire to bring the park to Jerusalem? And David, I believe, had a good desire. And of course the art was the expression of God's presence in Israel. So he goes and he doesn't consult though with the Lord about this. He consults with the people of Israel. And The upshot is, yeah, let's bring the art back. But what do they do? They build a new car. Dirty part and they have a couple of men Ohio and Aza. They're driving the car now. It might have looked real good and I was just noticing in First Chronicles 13 and verse eight it says David and all Israel played before God with all their. Might and we're seeing and with harsh sultry timber symbols trumpets. So there was this great outward display and celebration which might have appeared very wonderful. But did God appreciate this? Not in the least. Why they weren't bringing the art back in the God-given way. You turn back to numbers. You find very plainly the Ark was to be carried by the Levites, just in black and white, in numbers, and also. It was. The Levites, as I say, to be carrying the power to not on a. Cart, as expedient as that might seem to put the arch on wheels well. We know the story. And of course. As it tries to study the arc when the oxygen stumbled and the anger the Lord was kindled. And other with smoke it's like. Is the one that's upholding the universe is the creator of the universe, and he's upholding the universe? Does he need some mere creature to help him out? You might say, to stay on even keel? I think the thought is blasphemous. Well, you know, I think David acknowledged his sin.

And, uh, God is ready to forgive. And I think David repented of what he had done, and now he wants to bring the ark again, but this time God's way. And so the Levites, they carry the ark on their shoulders and it tells us that. David brought the Arc home to himself. To the city. And, uh, the wonderful thing is though, it says in verse, uh. 26 First Chronicles 1526 incidents came to pass when God helped the levites that bear the ark of the covenant of the Lord, that they offered seven Bullock 7 ramps. We see God helped the Levites. And I believe that God's instructions always come with His enablement. He never asked us to do anything but what He's going to help us to do it. As hard as it may seem, if He has asked you or me to do something, you can be sure He's going to help us through. He's going to help us to do it. And when we do things God's way, then worship is a result too. It says here that they offer seven bullets, 7 ramps. This is such a beautiful ending to the whole story. But it's

all a matter of obedience, I believe, to God's will. That brings blessing, are they not? Copying what the heathen had done. Well, he originally they had put the arc on a on a new cart. That's right. And they were just copying what the heater had done. And there's a danger with us of copying the way people do things that. So we stay in a worldly way or whatever. Well, the heated didn't know any better than to do what they did. But the Israelites? He knew better and so there's a responsibility, I believe that. God held the Israelite tomb. Now he speaks as a husbandman or the farmer. We have uh, a husband is, uh, brings the the thought in the English language with the husband is one that has responsibility. And he's responsible, the husband is responsible for the fruitfulness of his household. He has responsibility in connection with his wife, in connection with his children, and in connection with the order of the home. But here it's uh, husbandman that laborers and perhaps have just suggested that, uh, in the House of God we have responsibility and he gives this, umm, work of service and connection with farming. That the husbandmen, that laborers must be. I'm gonna read it in Mr. Darby's translation. It reads just a little clearer. The husband must husband and must labor before partaking of the fruits. Consider or think what I say, and the Lord will give the understanding in all things and so. Timothy was going to have to labor and umm, sometimes. We looked for results before we could look for results. My father-in-law used to tell us of how, uh, his mother gave him when he was a little guy in Hammer Bay. You know, we just, we still have snow piles, uh, where the snow plows plowed. The snow is still not gone as the middle of May. But he took out, took one of these little seeds of corn out right beside the, the house and they were planting gardens. So he planted a seed right beside the house in little garden and he watered it faithfully and so on. Just a little guy and uh, he came out. And pretty soon you saw a little shoot green chute come up and oh, he longed to to see what was under that soil. He wondered what was underneath it. And umm, he had a little patience, maybe for a day or two. He said finally, you know, this little shoot just came up just long enough and he just had to see what was under it. And he yanked it up and roots and all, and we saw what was under there. And then he put it back down and, and tried to pat it all back down, make sure that it would grow again while it didn't. And so there's a work of God going on in your soul. And there's a work of God going on in our children and our young people. Let's be very careful not to rip up and try to find out what's really going on down there, but less water it with prayer and with love.

I think there's another verse, Brother Robert, that sort of helps with this. First we had an internal just the other night, James 5 and verse 7. James 5, verse seven. It says, Be patient, therefore, Brennan, unto the coming of the Lord. Behold, the husbandman waits for the precious fruit of the earth, and has long patience for it, until he received the early and latter rain. So as you say, sometimes we look for quick results, don't we? But, umm, the farmer has to wait from maybe June right through to October before he gets, uh, the crop. And another verse says palming plant in a polished water, but God gives the increase. So it might be my responsibility to plant, but might be someone else that will reap. But uh, the coming day will show the true results, won't it? This is the truth in the gospel work as well, isn't it? I'm not an example of connecting with gospel work. There are others perhaps in this room that know how to do gospel work in our gifted evangelists. But I had a man in business that I didn't work, uh, business with. He was a printer. His name is Dan Strong, lives in Ohio and uh, for years he printed our materials and, uh, brought up, born, brought up Roman Catholic and umm, so every time we went out for lunch, we gave thanks for our meal and then would speak of the Lord and give him gospel and so on. He listened politely and so on. And this went on and nine years later he got saved sitting in his car alone on a Friday night in the rain. His daughter got saved and she sent him a letter. He showed me the letter, the one page letter. She sent him a Bible and came into my office and he was weeping because he was reading this letter and he didn't know. He said, tell me what again? Tell me again what it means to be saved. So it means to be saved from the judgment of God. And he said he sat in his car that that that night he wouldn't get out of his car until he got saved himself. But nine years went by. We don't know what there were others that were involved and gave the gospel and the Lord watered it, as you say. And so perhaps we might be guilty of cutting off the ears sometimes because we just won't let someone else do the watering. And it's gods that gives the increase. So just do the little part that God gave you to do and don't look for results right away. We'll see the results sooner than we think. Very lovely brother. Well, actually, that's brought me for us here, isn't it that, uh, the Lord Jesus, what's the result really? Did he see at the end of his life? They all persisted in fled 1 denied him another, uh, betrayed him. Uh, there wasn't, you might say, a lot of visible results from the Lord's halfway down here, but they were seen in resurrection. So, umm, we often been reminded of that. Well, Stan will remember it. Don't count your converts before you get to heaven, because you'll count too few. Sow the good seed, water it with prayer, be faithful, leave the results with the Lord and be manifested that day. So the apostle says. Because there must be labor before, uh, the fruit, uh, is manifest. And, uh, the Lord can give us understanding of all these things. I was thinking also that we cannot lose our, our, our, uh, eternal salvation. That is something that cannot be forfeited even though we are unfaithful and depart from the Lord. But we can lose our reward. The crown speaks of the reward. And already the judgment seat of Christ has been mentioned. However our lives are going to be reviewed. There's going to be a manifestation of our lives. At that, uh, at that, appearing, uh, before the judgment seat of Christ. It's not judicial, nothing to do with punishment for our sins, but our lives are going to be manifest reviewed. And, uh, Bruce Anthony mentions it reviewing, uh, rewarding rejoicing. It'll be the awards. Joy to reward any little active service in our lives.

A couple of cold waters, a thought upon his name, is all recorded in the Book of Remembrance. But we're not gonna see the reward down here necessarily. Of course, we do have the, the, uh, the, uh, encouragement in our souls. If we serve the Lord, he gives us some, uh, umm, some recompense in our own souls down here. But the full result we have to leave until the judgment seat of Christ when everything will come to light. I've been noticing lately in the, uh, rewards given to the. Umm, those who uh. Shared in Davis Rejection. We'll look at it now, but Second Timothy a Second Samuel chapter 23 gives you the names of. David's Mighty Men, and it's a very interesting study. There's thirty, I think there's 37 men, 37 places there. But there's one place that is not vacant. There's there's one name that is not given there. They're all driven listed. Some were more devoted to the Lord than others, and David was established in his Kingdom in peace and that tranquility. Then these were gathered before him and the reward was given. For their faithfulness. You can read it there, but there's one missing there. There's. One place that is blank. We don't know who it is. Was it Jonathan? Was it Joab? I guess that's not the point. The point is someone did not get the reward there. Who? Uh, David said. Desired to uh. To umm, uh, acknowledge and reward, but the place is the name is missing back. So the thought is that we should live in view of that day. Our lives will be manifested as there might be a vantage meets with the Lord's approval and uh. Will be uh for his. I was just going to mention, uh, about their, uh, brother, uh, number of years ago picked up a bra. Brother bus stop and, uh, sitting in the yard and he said, uh, I meant, I mentioned this because Timothy was, uh, he was a resident and I think we all had have her moments. Where were Timothy and we missed the opportunity a lot of times. And, uh, but anyway, umm, there's a, there's a little note that Derby has said redeeming the time for today's review. He says not redeeming the time in the usual sense of the word of, but take taking advantage of every available opportunity. And so the brother, sister, let me see your tracks, brother. I said, OK, he was looking up to me. Oh, that's good, that's good. He, he says, uh, this one, this one's a good hair. I said, well, that's my favorite track, one of my favorites. These are all that takes a lot of bravery to give that up. And I didn't think so, but it encouraged me so much because that was one of the easy tracks I found to give out. You know, a lot of times you give it a track and you're nervous, you know, so umm, but when you follow through, the Lord takes over. He, he's the one, the Spirit of God just takes over the whole situation. And it's very encouraging to that was a defendant's

encouragement to me. In the word of the Lord, those little things, they mean so much to Him. And we've taken about an hour to, uh, to, uh, fulfill verse 7. Considering what I say, we've been considering for about an hour those three, those three, uh, analogies. But again, I just repeat in verse eight, it changes the meaning a little bit, but it's to remember Jesus Christ. I that's verse 8 and chapter 2. Remember Jesus Christ of the seed of David raised from the dead and. It is to remember Him and always to It is the Lord's person that will adjust this property in all things. So it looked like the Lawrence had a wasted life. It looked like his followers had forsaken him, as we've already mentioned, looked like Paul's life was about to be snuffed out all day of Asia forsaken him. There were a few that were now who might say that had received his teaching and that we're, uh, glad to be heavenly citizens and, uh, recognized that, uh, the value of the heavenly calling of the church that, umm.

He gives this, uh, as encouragement to Timothy and he says in verse 10, therefore, I endure all things for the elect's sake that they may also obtain the salvation which is in Christ Jesus with eternal glory. And I believe that salvation here is not your eternal salvation, having your sins forgiven, because if you are a believer, you already have that salvation, but you need to have your life. Your life practically needs to be saved and we. Brother Gordon used to often tell us that it was possible to have a saved soul and a lost life, and you need to save your life. From this world and from the influences of the world and from the tactics of the enemy to DI to divert your activities, to divert your attentions, the enemy is going to see by some route to get you to give up. But he says, Paul says I endure all things and for the elect's sake and for your sake and for mine, that's why he was endured. The elect here really is another word. It's an English word that means the chosen. And, uh, I think if I'm right, the, somebody can correct me, but I believe every time it says the elect, you could translate the same word chosen. And it's always in connection with individuals. It's never in connection with a group of people, always an individual. So he's saying everyone in the individual Christian testimony, not only in the day that he lives in, but in the day that we live in, he suffered, he endured, he took the punishment, the abuse. Of this world so that you would have the truth of God. And you remember Paul was imprisoned in his house. He was under house arrest, perhaps in some prisons for a little while, but then their house arrest in Acts chapter 28. So he had reasonably comfortable circumstances when he wrote the epistles, some of the epistles. But then when he came here into the dungeon, different story, but he was enduring, and it brought out the sweetness of Christ in his life as he endured. And so it's only the suffering that the Lord allows in your life, the endurance to make you tougher, as it were. To build character is only gonna produce sweetness, or it'll produce bitterness. It'll make you better or it'll make you bitter. And you don't see the bitterness in Paul's life. It's wonderful. To see this example that he gave us. Isn't it, uh, just think of the weight of the end of verse nine in light of the fact where we are today? Here was here was Paul in prison, and he writes to Timothy and says the word of God is not bound. And we're holding that very statement in our hand. As are millions of people. And that word, it can be in anyone's language. The word of God is not bound. Did he have any idea? How true that statement was. And it kind of makes you think of what's been said about gospel work and what effects we may not we have, may have no idea what kind of effect a little act of faith may have on people. But Paul, when he and glory, you know, aren't you gonna wanna go up and say when you said this, did you have any idea? Where this would go? Quite astounding. To think of Gospel and Christianity, the basis of Christianity was spread across Europe by that one man. And he had no radio or television or even printed page. You didn't even have the printed page. Have you ever? Everything had to be copied out by hand. But he took that gospel message that was built on after his death and. Europe was Christianized. And all them giant temples today are nothing but piles of rubble. Of Apollo and all those great so-called gods. It's all gone of course, and now where people are turning back to those things, aren't they? At the beginning of what was called. And a few that helped him. I read somewhere recently that in these prisons where the apostle was is the way that they let the food and water into it is a little hole that was above and.

The water and the food were let down. And that's what he had, the food that he had to eat at this last place that he was prior to being executed. Now, they don't know these things in detail, but I read that from someone who's written about history in connection with this. I remember our brother Lundeen commenting on the these prison epistles he said that God had to bring. Call to nothing so that Christ could be everything. And that's. You know it was the end of man in the flesh, so to speak, just before leaving this world, that we might have the richness of these prison epistles. Salvation, uh, is sometimes spoken of in as a future uh. For, umm, enjoyment, uh. Gaining salvation issues in Christ Jesus with eternal glory. Sometimes Paul looks at looks at at this word of that. For future, uh, blessing, there's the salvation of the soul. Uh, through the work of Christ and through the faith and the sacrifice that we made, there's salvation along the way each day. We need, uh, we need to avail ourselves of the probation that God has made many difficulties and trials that we need to be saved from or saved through. Uh, that's a present aspect. But there is a future aspect of salvation that we have not yet entered into. Uh, that will be the salvation of our bodies. Uh, that's when we will enjoy eternal life in its fullness. We have eternal life now. Are we enjoying it? Well, we have hindrances down here, but the day is coming though we're, you'll enjoy. The salvation of our bodies. And we'll, uh, be able to enjoy eternal life and the presence of the Lord without any hindrance. I think you have that same thought, don't you? Uh, brother John and 1St Thessalonians 5 and verse, umm 9. For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Isn't that the salvation of the body? That's the thought there. And the future aspect there. Yeah, the future aspect and the wrath spoken out in that chapter, I would think would speak of, uh, the tribulation, wouldn't it? Yeah. We sing #191. We need, throughout the walk of faith, the same free grace, let's say. OK.

So we'll get anything instead of the. Time. That all that dividend we need to pray. Dreaming in the world.

Dartmouth Conference: 2014, 2 Timothy 2:12-26

Reading

First, now has drawn up after the. Now let us run and never time. What did I love for that? Our cigar by night, our by day. 166. Mm-hmm. For thou hast brought after me. I remember I was like, oh, my heart. Don't burn me anything. Your eyes don't look like a cold. No, no, no, no, no, no, no, no. I don't know if it's raining out loud and everyone can be hard, so let's drive one moment. I'm not going to provide you with the chicken and everything survived our bread and chicken. Our strength and our Shields. Ourselves. Umm. And. And he told me to understand no one's ever bring anything to her. And that's the rest of the red o'clock. Do I need anything else from God? And he brought the sunshine on the end of the day. With Second Timothy chapter 2, I suggest that, uh, we start at verse 12. Second Timothy, chapter 2. If we suffer, we shall also reign with Him. If we deny Him, He also will deny us, if we believe not. Yet He abided faithful. He cannot deny himself of these things. Put them in remembrance, charging them before the Lord, that they strive not about words no prophet, but to the subverting of the years. Study to show thyself approved unto God a Workman that needeth not to be ashamed. Rightly dividing the word of truth, but Sean Profane and Zain babblings, where they will increase until more ungodliness, and their word will eat and stuff. The canker of whom is Hymenaeus and Philetus,

who concerning the truth have aired, saying that the resurrection is passed already, and overthrow the faith of some. Nevertheless the foundation of God stand this stand at the shore. Having this deal, the Lord knoweth them that are His, and let everyone that name is the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and a bird, and some to honor, and some to dishonor. If a man therefore purged himself in the East, we shall be a vessel. London on it sanctified, and need for the masters. Use and prepare every good word. Lee. Also youthful lust. But follow righteousness, faith, and charity peace.

With them that call on the Lord out of a pure heart, but foolish and unlearned questions avoid knowing that they do gender strike, and the servant of the Lord must not strive to be gentle unto all men. Apartment to teach station its neatness, instructing those that oppose themselves, if God for adventure will give them repentance to the acknowledging industries, and that they may recover themselves out of this manner of the devil. Who are taken captive by him at his will. Well, this passage of Scripture as we begin really the begins in verse nine, verse 9/10/11 and 12. There's three encouragements that the apostle Paul gives to Timothy in connection with The Walking by faith and walking in a time of ruin. And uh, the first encouragement is in verse 9 and it's really has to do as we mentioned yesterday. It's in connection with the sovereignty of God, and that is that the word of God is not bound. It doesn't make, it doesn't make any difference what the enemy does. We can do nothing against the truth but for the truth. And so it was an encouragement. For Timothy, intended for Timothy and ought to be an encouragement to us as well. We speak the word. There may be opposition. Uh, we've heard of, uh, you know, incidents where the Bible was ripped up and different, uh, situations and people just, uh. Not regarding the word of God as they ought to, but the word of God is not balanced. The 2nd encouragement is in verse 10. It has to do with the sufferings of, uh, those that, umm, were laboring and Paul was laboring and uh, he says, uh, he suffered for the elect's sake. And that the salvation which is in Christ Jesus with eternal glory, to look forward to eternal glory, there would be a future rejoicing. With the Lord. And then a third encouragement here is in verse 11/12/13. He says that. And in as much that there's going to be a reward at the end of it all, our motive to suffer for the Lord and to endure all things is not that there's a reward. But it does give encouragement, doesn't it? And so it's a faithful saying. For if we be dead with Him, we shall also live with him. He brings in the resurrection. If we suffer, we shall also. As a believer, how would the Lord ever deny me? What would he do that umm, if I wasn't faithful? How would he be able to deny me before the Father and before the the ones at the time of reward? Well, he wants to give a full reward. And if to get a full reward, we're going to have to identify with him as the rejected man and endure our portion of the fame and the reproach of Christ and endure suffering. And he can give a full reward if we shun. That umm, uh, AC aspect of our Christianity and, and we avoid every aspect of suffering and we will not identify with Christ in the situations that would bring reproach. He'll deny us the reward that we could have had. And he would like to give us a full reward, but he won't be able to give us a full reward because we didn't suffer with him. And so this is the scene 11 brethren, where we're given the opportunity to suffer reproach and to identify with the Lord Jesus in his rejection. And he longs for us to identify with himself. And he belongs to be in a future day, look us in the face and be able to say, well done, how good and faithful servant, and to also have us appear in glory with him. And reflect the glory of the Lord Himself after we receive our rewards. Jonathan is an example of one who, uh, loved David dearly. In the Urban League reading, first Samuel stripped himself of everything and he gave it to David, but not his shoes. He did not walk with David in that path of repulsion, rejection. He went back to the city, back to the palace of his fault.

Never did share with David the sufferings and the. Umm, discomforts of The Cave of Medulla, the rejection. And it should not rain with David either. And his name is conspicuous by his absence in the, uh, the record that David gives of the mighty men in Second Samuel 23. So this morning we gathered around a rejected Christ. We didn't together around the glorified Christ this morning. One who is still in rejection. It's a privilege, but there's going to be always reproach connected with being gathered. The outside plate outside the camp within the veil. Hebrews 13. I might just back up to uh, verse 9. The apostle speaks about the word of God and how it's not found. Now you can bind the apostles. Call was changed. But you cannot find the Word of God. You can't hinder the Word of God. And what I've enjoyed is in Isaiah chapter 55, we have reference there to the rain and the snow coming down. Now there's nobody. That's able to hinder the rain from coming down. Or the small when God intends for it to reign. Or the snow. Nobody hinders that. Now Isaiah 55 and verse 10. It says for as the rain cometh down and. The 4th and bud, that it may give seed to the sower, and bread to the eater. So shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and shall prosper in the thing whereto I sent it. So there's no way that we can restrain. God working through his word and how wonderful that the word of God, it runs and it's glorified and as was brought out yesterday. Here we are in North America enjoying the Word of God. It's made, made good to us. And so I just feel that God's desire is to bless. That's what he finds his delight in, to show blessing to mankind and through His word, and even though his servants may be found not, so is Word. We're coming back to verse 12. If we suffer, we shall also reign with Him. I I believe this is the sequence that we find in the word of God. Suffering always comes before reign and mention was made of David and certainly he was persecuted. And he suffered. At the hands of a godless man by the name of Saul. But we find that in time, God exalted David to the throne, and David waited God's time for that to happen. And I think of Joseph as well. You know Joseph. He was, uh. Dated by his brother. Really without it, other than Envy. And Envy was put into a pit and he was sold to the Ishmaelites and then to the Egyptians, and he's falsely accused in the House of Potiphar. And then he ends up in prison. It just seemed like he went from bad to worse and yet. I find great encouragement in five words in connection with Joseph. The Lord was with him. It's mentioned more than once the Lord was with him and he smoked adverse circumstances, and the time came when he was exalted.

To a position next to Pharaoh. So there was the suffering there, but then the reigning. And I think we ought to be encouraged to realize that we're called to suffer for Christ. And if we're not experiencing some kind of suffering, we might well question. What's wrong with our testimony for the Lord? But it's all in view of His coming glory and our association with Him. So this is a great encouragement, I believe, to go on for the ordinary circumstances today to know that. We suffer. We're going to reign. About over a couple chapters. Wally, Second Timothy, 417. Could you read that verse for us? Notwithstanding, the Lord stood with me and strengthened me, 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. Same thought. Same thought. Good. This was umm, the Apostle Paul's last imprisonment. He was imprisoned. Two or three times before. He was imprisoned in his own house and, uh, had a guard. It seemed some scripture with him so that he could write the epistles of Philippians, cautions and Ephesians and so on. But this is a couple of years later. And uh, I was, I was looking up about this prison actually just last night. Umm. No, it it's not from scripture, but history records the type of prison that it was. And umm, let down from a roof above into it. The food was. Put down through the roof and there he waited his execution. He was considered a malefactor. A criminal and uh, anybody that went to see him was upon suspiciously as well. So the follower rejected man like that. I meant to take sides with him and reproach his involved in connection with it. And we do follow a rejected Christ, don't we? It's search. It's searching to, uh, think of these things because we know so little of that type of thing. Rejection on fields. For myself. The same spirit that crucified the Lord is in the world today. And if we're going to be faithful in our testimony. We agree with my

brother Dave, but, uh, sometimes I'm great. We hide our light and we avoid the the reproach because we don't identify with the Lord. We lose the joy of the of the. We reproach to First Peter Four. You're familiar with that verse, First Peter 4. The 14th. Umm, we can avoid the results. My umm, failing to uh, witness for the Lord verse forth. 14 If you be reproached is the first Peter 4 Or 14 If you be reproached for the name of Christ, happy ye should be. That's what it says. Happy are you. The Spirit of glory and of God resteth upon you. Therefore he is evil spoken of your part He is glorified. Every believer suffers with Christ, but not every believer suffers for Christ. We can't prove through a go through a world with all its. Groaning in its uh. Umm, scars and traces of sin and suffering on every hand, Uh. Umm, and not suffer with Christ when something for Him is identifying in our testimony, by our word and by our walk with our rejected crisis and UMM.

There will be a reproach in too, if we are gathered through the Lord's name. Outside the whole system of this world's religion. And the system of men and the organization of men, we are outside of all of that in. Fellowship with the Lord according to divine principles of Scripture is going to be reproaching connected with that too. So we have a Hebrew Sirte, isn't it? Outside the camp, the various reproach, some other reproach that we run across today are from other believers, no doubt about it. But we're not reproach so much. When we come together to meet, we have liberty. We come together to teach, read God's word in this land, we have liberty. But that's not the case in a lot of countries where there are believers today. They can't be, they don't have that liberty because there's a reproach from the government that they're under that prohibits them from being together. And if they're caught, they they do suffer for it. So they suffer for Christ sake in that way. You have that account in X over an X that capture uh. Or when Peter and John were teaching and preaching. Uh, where they did and said they called them and commanded them not to speak at all or teaching the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hear, and unto you more than on to God like me. It was a decision that was to be made, whether they were to be faithful to God. And the Commission that he had given to for preaching to teach. Or give that up for the persecution that they were suffering at the hands of those that had authorities. In the next chapter over, Chapter 5. Is there that? And 29 words. That's Peter. Any other apostles after he said we often obey God rather than him? So they put God in God's Word first. And, uh, they suffered for it. Some of them were thrown in prison and they suffered greatly for their faithfulness. We don't encounter that in this land. We're very blessed in that way where we can, we have much liberty to proclaim the gospel, to meet the way that we do. But some of the reproach I feel does come from, I might say, camp where a lot of the Apostle Paul's doctors been given up. And uh, we're looked at now is, is being, uh. Uh, let's say, uh. Weird. You might say it because you want to use that word, because we we hold truth that that the camp has been given up, has given up and. If we're faithful and. We're it's a form of reproach that we suffer because we don't have the same fellowship with them as we would like to. We can't really enjoy their company as we'd like to because. They they're going on with things that are not structural. So there is a reproach in that sense. Just in case somebody doesn't know what reproach means, maybe. Be good to give a definition. Reproach really means shame content. Somebody looks at you and says. Who just looks at you with content. And so the name, name the name of Christ. And it brings shame because the man, the last thing this world saw was a man Christ Jesus on the cross. They saw him on the cross as a man that had been crucified. Judge dumped this world as unworthy of life, but the Father God raised him from among the dead.

He's resurrected. He's a man in the glory and we're identified with him as that man in the glory. So what you've said is it's normal to be gathered for the Lord's name and to say someone says, where do you worship? You say by grace we can say I'm gathered to the name of the Lord Jesus Christ. We don't take any other name. Well, don't you have a name on the building? No, don't have a name on the building. Well, you gotta have a name. No, there's only one name. It's the name of Christ Jesus. Were gathered to the name of the Lord Jesus. So it brings reproach because we're identified with that man. And if you take another name, it's it's umm, removed some of the sting of the shame and the reproach of that name and the world can identify with another name, but not with Christ. Well, if we move on, it says here that in verse 14 that of these things put them in remembrance, charging them before the Lord, that they strived out about words to no prophet. Such as a subverting of hearers of the hearers. Paul is instructing Timothy as to how to conduct himself and what kind of ministry that he should bring forth. And there would be some snares. The enemy would, uh, seek to just, uh, divert his energies and to take up words to no profit. And Mr. Kelly, uh, in his commentary commentary says, uh, uses this little phrase that their philosophical word warriors. So they're trying to get wrapped up in the definitions of words and and try to umm. Distract and try to make a big issue of different words instead of getting the spirit of the teaching of what is given in scripture. And so Timothy was to avoid the intellectual activity in the spirit and the things of God. And so these things would be subverting of the hearers. There's a danger in getting caught up in religious discussions. We want to mention we want to discuss things as far as. The person of the Lord Jesus, the blessed work that he did on the cross of Calvary, the heavenly aspect of the Church and all those things and not get arguing about different things in connection with various words of Scripture. If there's anything fundamental, of course, we must be, uh, very earnest to contend for the faith once delivered to the Saints. Well, we need to, uh, be careful of introducing into the assembly that which is not of profit. The whole point of the reading meeting is for edification, and if I introduce something that is. Of a, uh, controversial nature. Your phosphorus is mentioned here, uh, something that is really not building up the Saints for encouraging them, uh. Then I'm wasting time, uh, if that's the way I participate, it would be a kindness for the brethren to tell me to be quiet. But uh, we should have, in having the edification of the brethren when they come together, uh, it's. Founding the word or, uh, referring to other scriptures, something that would build up the soul and give us the strength to go on and this Dark World and encourage, uh, the brethren. I was thinking also in the trapped we used to get an overview of things. Uh, probably probably has already been touched upon by here in second Timothy, the house is in ruin. It is in or looked at as generally in order since the first epistle. So here we have that the remaining of apostasy and we need to have an understanding of the time. And this is the last official the fossil rope. It was on the eve of his marker dumb and things were in a a state of declension and ruin. And the departure in the Christian testimony, we know the apostasy has not started, but the spirit of apostasy has invaded Christendom. And there is a giving up of the truth.

They're not walking, as we have mentioned in Paul's doctrine now, not that we are any better, but we need an understanding of the times in which we live. We live in the last days, in the last hours of the church's testimony just before the rapture and. True. No, True. No believer can apostatize. That's not possible. It's only a professor that can apostatize. But these are the type of people that were coming into the testimony here. Bringing in these, uh, blasphemous doctrines and, uh. Profane Vein, Valvoline, a number of them were not saved. In the great House of Christendom, not everyone is saved. There are many who are vessels to dishonor and many who are wooden and earthen. They're not truly believers, but they're in the Christian testimony. They're in the Kingdom of heaven and we need to. We're not going to get a revival, some great revival. We're we're not going to have a return to Apostolic. Power, we can have a return to Apostolic position, but not through the power and the gift of the Apostolic day. But uh, the apostle is giving us here the instructions in view of the condition that he saw developing at this point in time. How much more so now when we're right near the, on the threshold of the Lord's return and how we should conduct ourselves in this situation. What are we going to do when we see this development here, umm, that the apostle outlined? The apostle might say, mentioned also that improve believer cannot apostatize, fostatize. He can fall away, he can backslide, but backsliding is not the same as

apostasy. Apostasy is giving up a even the profession of that of Christianity. It will be fully developed. When the Antichrist rises up and uh. Destroys the whole professing Christendom when it comes to an end, when the woman who rides the beast will be destroyed. That's the end of Christendom there. But the spirit of it is starting here. And, uh, we see it around us now, how we need to be on our guard here as to association with that which is not according to the word of God. That is the touchstone. Is that right there? You know it. Umm, we just say that, umm, you got a couple of steps. It seems to me after second Timothy and, uh, in, uh, in, uh, second Peter chapter 3, and then in the book of Jude, where things are declining even more and more toward the state of apostasy. I have always thought of the book of Judas, perhaps almost, if not at the apothecary statement. Do you feel like yourself or? Yeah, that's a depiction. It's depicting this, the last state of Christendom, Julia. Similar to the to Malachi, they they correspond those first those books, but I would say that is the the almost the full development of the apostrophe. But the apostasy per se, it won't take place until after the church is raptured in the warrior and we have the the anti Christ coming on the scene. That's really a key to understanding the epistle in the Hebrews as well as what you mentioned, because there was a falling away and there was also an apostasy. It was evident, and Paul or the writer of the Epistle of the Hebrews believe it was Paul was warning that, uh, they would, uh, warning the, uh, those that had, uh, taken up with Christianity not to apostatize because Evelyn Smith makes the comments, umm, in connection with the, that spirit of things is brought out in Hebrews. He said it was just like the Jews that uh, professed to know the Lord the Savior and take Christ the Savior and go on in the strength, in the power of Christianity. And then to turn back to Judaism, it was just like saying I tried Christianity, it didn't work for me, so I'm going back to Judaism. He said there's only judgment and so that's why it says in Hebrews chapter 10, I think it's verse 25. Uh, not forsaking the assembling of ourselves together as a matter of some is there were some that had hypostatized and gone back, umm, about an exhorting one another, encouraging one another so much. The more you see the day approaching. What day was it the day approaching? It was the day of apostasy. And so as we see the day of apostasy approaching in the Western Christian world.

We ought to be more diligent being together over the Word of God and encouraging one another on a daily basis. So here we have this, uh, instruction given to Timothy. He says, uh, study to show thyself approved unto God. I'm going to read it in, uh, the new translation says, try diligently to present thyself approved to God. A Workman that has not to be ashamed, cutting in a lot straight line the word of truth. So in a low state of things, Paul says that there was going to be striving. They're going to be striving or contending about words. And when we get into a low state, we don't have crisis before our souls. We're not enjoying the things of God. We're not savoring them for ourselves walking in communion. Then what happens is there's strife, there comes the the flesh is striving against the flesh and all the Spirit of God gives us this wisdom, you know, in verse 15 is the striving should be to have Christ before us and to be walking in a path that's in approval to him. If we, I'll just say this, umm, as a word of encouragement is, umm, you know, maybe there's a young person here, maybe somewhat older. Isn't that the Lord's table? And her brother gave an exhortation this morning that this wonderful thing, a wonderful privilege and a wonderful blessing to be at the Lord's table to remember the Lord in his death. I can't give you that invitation. The Spirit of God uses the word of God to give you that invitation. But his desire is that, uh. You would hear that the voice of the Lord and not do it for your brethren. Don't come to the Lord's table. Don't be there because of your brethren, but be be the Lord's table taking place at the Lord's table. Remember the Lord in his death because the Lord is there. Do it for him. Don't do it for me. Don't do it for mom. Don't do it for dad. Do it for him. And one of the things that was an encouragement to me is a young person. Was tremendously stressful to think of going to one of my older brother and saying, you know, as a 16 year old or 17 year old, I'd like to remember the Lord in his death. I could, I just trembled in my boots to go and see them. But I, you know, what tremble made me tremble more was the thought of standing before the Lord at the judgment seat of Christ and the Lord saying you didn't even remember the meaning in my death, not even once. And I wouldn't be able to say why I wouldn't have an answer. I just asked you to do it just for me. And so you know this, these verses 14 and 15 are connected. There's strife if we're in a low state of soul. But there is to be a striving to be approved in the present day of ruin, approved to the Lord himself, and a Workman that needeth not to be ashamed. And so who do you serve to serve the Lord? It's true you can serve your brother and you can do a little work in blessing to your brethren, but in actual fact, you serve the Lord and do your work of service to be acceptable to Him. That's very tough, Sir. Striving there about about words of no, words of no prophet. All scripture has prophets, but if I was to sit down and and and talk to some brother here about what party they thought should be the best party to lead Canada in the next 4 years. I spent four hours doing that. Would that have any edification? Your soul or mine? No, nothing there for. The nothing there for the soul, nothing for the Lord, and that it'd be words of no prophet. And doesn't profit, is it? And so the Lord wants us to encourage one another with words of edification that would build us up and encourage us to go on. But it doesn't mean to say that we're not to be armed. In in Titus chapter one it says verse nine there holy fast and faithful word he had been taught that he may be able by sound doctors go to the store and to convince the game savers.

Where there are many unruly and vain talkers and deceivers, especially they of the circumcision, whose mouths must be stopped to subvert whole houses, teaching things which they ought not for a filthy lucrative sake. And this is. In in 14 first not giving he the Jewish fables and commandments of men. That turned from the truth. Perhaps that was coming in here, Timothy piece of babbling's and fables and things like that and no prophet spiritually gratification, but when it was God's word was being perverted and they were to be the word of God was being used to dispute them and to put it down. The fable is something that. It's a lie presented to us as the truth, really what it is. State is taking something of scripture and twisting it around and presenting the fluids as being the truth. Kent, you had a comment. I was just, you know, gonna follow up a little on what Robert was saying about verse 15. It was, uh, many cases reduced to, uh, studying, just studying the scriptures. You know, they take it to mean that. And they, it's a case where we take a modern, uh, meaning of a term and we force it back into the word of God and then make the word, the word say something. It, it didn't, it wasn't intending to say. Umm, and so the study here, you know, the first thing when you see study, you think in your mind of sitting in a table reading a book. And so we might tend to think of it that way, but I'm glad he read the the Darby translation and makes it more clear. The thing to be studied is showing yourself approved unto God. That's the subject of your study. And it's in contrast to disputing with people because you know when you when you think you got it right. And you think you're right, you're pretty well energized to dispute with you. But he said you ought to be putting your energy or your diligence towards making sure that you're approved to God. You need to study to show yourself approved unto God and so. It's more than, uh, an intellectual study of the word. That's just a, a clarification, especially for the younger ones. We have a lot of young men rising up and they're studying the scriptures and it's, it's needed. I mean, that's one of the means by which you show yourself approved unto God is the first thing you need to know what his word says to you, right? So studying the word is, is surely included in that. But, uh, you can get into an intellectual, uh. Uh, study of the word and that can lead to the very thing he said to avoid in the previous verse, which is disputes of words. So, uh, it's to be diligent to show yourself approved to God. You know, I have, uh, I have enjoyed. Connecting two scriptures together, one in the first epistle as well as that verse in the 15th verse you look at First Timothy 4 and verse first Job. 15. Meditate upon these things. Which I sell fully to them thinking of this expression meditate. I look upon meditating and studying differently. I thought we've heard the expression of chewing the cut connection with meditation. That is reading the Bible and just meditating, thinking on it and let it sink in and let the Lord talk to you through

the very words that you're reading. To me, studying, I look on study as something where it takes an effort to try to. To, uh, see, line things up the way God has put them in His Word. For example, dispensational truth and so on, and we that we don't confuse. Uh, uh, Jewish blessing with the heavenly blessings that we have in Christ. And I think that Paul wanted Timothy to get a hold of both things here. It's one thing to have an intellectual grasp of things. It's another thing to enjoy the Lord in your soul personally. And I think Paul presents first of all.

The enjoyment of Christ in the soul, and then he brings in this other. The approach to I believe and I've enjoyed it this way other than David it's things in order in the first book say I meditate second book has to do with time of apostasy or beginning of an invention and it's in response is to look at these things as three different groups of people. Here he's telling about he's trying to encourage Timothy to go on in a day when things are being given up just the just the context of and how to go on and preserve yourself in this day when. There are things that being rolled back, and so if Timothy is to take the instruction, he's going to suffer persecution. The first chapter. Of second Timothy you have these two people mentioned you turn back to it they are first 15 this thou knows that all of which are in they should be turned away from Yahoo mark by jealous and homogeneous there's the the 1St test you might say you're going to suffer because of this because. They've given up the apostle Paul as the heavenly ministry of the apostle Paul being given up and this is going to be a real test for Timothy to hold fast when everyone around them, those are seniors especially are giving up this truth and so he will suffer that and so he's encouraged to you know, to screw up the gift that's in him and so on. In the second chapter, it's a little different. It's verse 17 and their word believe that that I can't grow up. Omar is Ameneus and Politicus. These are this is the deal with the doctrine. Of those in bringing things and so he says now study. Because all the things we get to do is not only Paul given up as a as a whole category of things, but even though it remains. I want to put to a test. What does this mean? So now study to show myself in a daily pension and a day of apostasy is coming on then all faster these things. But we'll be suffering because it doesn't be a box of lots of retribution to hold faster than you go to the 4th chapter, you get this person. Is he too, Alexander? You mentioned there, yes it's umm yes. In verse 14 he says to him Alexander Coppersmith didn't mean much evil. The Lord reward him according to his words that I believe is actual physical. Deeds under the Apostle Paul and as we go into giving up of things, those around it may come down to that. We may come down, it may not be things of our choosing to as it would be a testimony for the Lord with a great effect that we are testimony for the Lord may bring out exactly that the Alexander, the Congressman, they make the attacks. So this could be the physical. So that's why he's telling Timothy in these last days how to conduct himself as a work and all these second books except for me, Second Corinthians, Second Thessalonians, Second Timothy and Second Peter. All of those deal with class days and the days of apostasy and Jews like I call it third Jeff, Third Peter. You want to get grassland Jews lead Second Peter and then read Jews. As a matter of fact, you turn to Jude. I believe it's probably active to say that Jude was influenced by second Peter by reading Peter. It may have been in the he may have been in the assembly where that letter was read because. He changes his mind with verse three of duty, says, Beloved, when I gave all, all diligence to light on behalf of the common self. That was the first intention to write about the common salvation. But something has changed his mind, and now he gives this, this overview of the Ananda, the last days, as long as they follow one of the worst things. That can come in as a word, maybe before we're taking away or after. But he gives this excess extra expectation to them. But he would tie it and read it through. Second, second, Peter. You'll see how close they are together. Like he was influenced by what he he read in Peter's letter. So it has to do with the how do you go on in the last days and basically pension.

Might say in a nutshell, that would be possible with teaching Timothy here that not everything, not everyone that names the name of Christ is going on in an orderly way and so we live in a place. In time when people take the name of the Lord Jesus and they put it up on the building. And they say the Church of Christ or something like that, but the doctrine isn't according to the truth of God. And so he was to rightly divide the word of truth. And it's not only meditation that we're the clean animals were to chew the cut to digest what they ate and to rightly they had to have a divided hook. So they had to walk in separation and they hear Paulus and Jordan Timothy to be careful. Not everyone that names the name of Christ is going on in an orderly way. And so here in verse 16, he says shun profane. And vain babblings, for they will increase unto more ungodliness, and their word will eat as stuff a canker or a cancer, of whom is hymenazon Thalidus, who concerning the truth of Aaron, saying that the resurrection is passed already, and overthrow the faith of some. So there are consequences to umm allowing ourselves to umm associate with those that hold false doctrine, it says here. I'm gonna just point out there's five things that Paul says in connection with the separation. He says the first one is in verse 16, Shun. And then a little bit further on he uses the term umm in umm, right at the end of verse 19, let everyone that name it the name of Christ depart from iniquity. There's another word, depart. So Sean and depart. And then he says in umm verse 21, if any man, therefore, if a man, therefore purge. Himself or purify himself from these, he shall be a vessel in honor. And then in verse 22 flee also youthful lust. And then the last one is in verse 23, but foolish and unlearned questions avoid knowing that they do gender stripes. So it requires discernment when we engage in spiritual matters as to those things that are profitable and those that are not. And if there are those that hold the doctrine that is not according to the truth of God. And we discerned that they're really not going to be convinced one way or another better not to be engaged in that kind of activity and so. If, if we do, then there's going to be an airing and the overgrowth, overthrow of the faith of some. You and I can be deceived. We're not stronger than the enemy and we can be deceived. Every single one of us wouldn't take much and we could be deceived. And here they were deceived about the resurrection. Well, they perhaps didn't have the teaching clear, but the resurrection takes part in three stages. The first group of resurrection is Lord Jesus. That that resurrection is passed already. The Lord Jesus is a risen man. He's in the glory. But there's another resurrection apart. The 2nd installment of the resurrection is going to be at the rapture. You can read about it in First Thessalonians chapter 4. The church is going to be taken up and all those Old Testament Saints were going to be raptured. The last installment as as it were, of the resurrection takes place. In Revelation, uh, chapter 20, I believe that it's, uh, presented those that are martyred during the tribulation period, during the beginning of sorrows and at the, during the tribulation period, at the end of the tribulation, at the beginning of the Millennium, they're going to be resurrected. And so that's the end of the first resurrection. Let's read it so that we get the terminology right. Chapter 20 of Revelation and verse 5. Uh. The rest of the bed live not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power. But they shall be priests of God and of Christ, and shall reign with Him 1000 years. So the first resurrection is complete after the. Tribulation period. And those that are resurrected will reign and live with the Lord. And so these ones, there was false teaching in connection with the resurrection at the beginning of the church period. We need to be careful not to get mixed up in doctrines that are prevalent in the camp. We know that covenant theology is becoming more prominent. The error that the church first fell into.

And they perhaps around 8300. And umm, without going into a lot of detail about it, the aspect of it was told yesterday that umm, you know, some teach that, uh, Israel's place is taken by the church and has an inheritance in the earth. And that's not the truth of God at all. Your inheritance in mind is reserved for us in heaven. And we're a heavenly people. We belong to heaven. We don't belong to this earth. The church is a living Organism, a heavenly living organization. All is exhorted to this is really a mandate of the apostle Paul, his son in the faith,

Timothy. And the the subject is the House of God. It's not here the body of Christ, but it's the House of God that is prominent in these epistles. It brings me for us our behavior, not the unity of the body. The public witness in this world of the Christian testimony as the the basic thought in the in the epistles of Timothy. And I was thinking of that very soon. First Timothy 46 Since I put the brethren in remembrance of these things, I also have to be a good minister of Jesus Christ. In other words, Paul is saying, I want you to have a fruitful ministry and if you put the brethren in remembrance of these things, you're going to be a good minister of Jesus Christ. Nuri stuff in the words of faith and of good doctrine. Alright Nourish office has the idea of being spiritually fed and it's not only the the Old Testament scriptures, but it's the whole truth of God that we now have revealed to us Paul's doctrine New Testament scriptures. Murray struck in the words of faith and of good doctrine where unto God has detained so there was diligence necessarily. We turn over to 2nd the Timothy 3 and 14. We see that Timothy had profited from the exportation of the apostle Paul. He had been diligent in his study of the Word of God. He had given attendance to these things. Continue, Val. And the things which thou hast learned. Not only did he learn them, shall we say in his head, but he had been assured of them. He had made them his own. He had walked in them. Not only was it some intellectual. Apprehension he had walked in the truth. It's not what we know that controls our lives. It's what we enjoy and what we walk in. We're in $2.00 detained, uh, knowing of whom thou hast learned them well, the source of the teaching the Timothy received was the apostle Paul. But now we're coming down in the chapter. Time is the the game stuff here and we're coming down to some very important scriptures. In the 19th and 20th versus, we should spend a little time there because these are umm. Brusenski puts it the Magna Carta of the of the New Testament that this is. Our exportation in view of the condition that prevails in criticism, and I think we should. Spend a little time on these verses 19 to 21 you have association. And you have disassociation, everyone. That name is the name of Christ. Depart from iniquity. That is, doctrines that are contrary to the Word of God. Wherever they're found, we are called upon to separate from doctrine. Now, if a person holds that doctrine, though it is painful to have to separate from another believer, We don't want to do that. But if they hold doctrine that is subversive of the truth. To the word of God, what is the exploitation? Is is to depart from iniquity. We must separate from the doctrine the evil that we find in Christendom today and associate with those who by the grace of God are, are, are.

Vessels of honor that have that. Given the Lord his rightful place, because that association with evil will be fired. It's a call to individual faithfulness in the day of ruin for each other, individual faithfulness. And so he speaks of if in verse 21, if a man purge himself from these, he shall be a vessel unto honor. So we spoke a little earlier in verse 15 of the workmen. And so the laborer umm in the House of God, he desires to rightly divide the word of truth doesn't get himself embroiled. In controversy in connection with words to no profit and doctrines that are opposed to the person and the work of Christ. And here now he needs to walk to purge himself from these a vessel. And to honor sanctified, sanctified really just, uh, in this aspect needs to be, uh, set apart for God, set apart by God for a holy purpose. And so we meet and we are meet for the masters use and prepared. The Lord will use us unto every good work. And so there's umm, individual exercise that's necessary if a man purge himself. Snip. Nice just to think of how. Umm, we can in the day that we live in and all the confusion and Christianity take up with the Word of God and get this instruction that we need to be individually faithful to the truth that we know in the Word of God and faithful to Christ, the person of the Lord Jesus and every one of us, If a man therefore purge himself, every one of us is responsible for going on in a day of ruins and faithfulness to Christ. In First Corinthians 5. We have there pergi. But there it's a wicked person that's to be purged, put out of the assembly and installed with the desire that they might be restored. But the assembly becomes aware of the evil and is willing to deal with it. And Paul, he had to bring before the Corinthians some of their glaring mistakes and false teachings and so on. And you know, there was. Uh, I believe about. Expectation and a willingness to admit there and to put out the wicked person. But I believe here we signed, we have some wicked teaching. And apparently there is not. The exercise or the conviction to deal with this error and it's allowed amongst the group and. If it's brought to the attention of the group and they refuse to deal with the air, then it's responsibility of a Christian who has integrity to separate from that error. And so in this case, the upright one is purging himself out. I think there's an important thing to remember here though, too. You know, back in the early Middle Ages, there were those men that recognized the need to separate from what was evil. So what did they do? They built a little community out in the middle of the woods somewhere and put a wall up. And they wouldn't have anything to do with the outside world. But they forgot that a lot of the problems start from within the heart. And so there's a warning here in this particular chapter in the. 22nd verse it says to those who depart and purge themselves from those things flee also youthful lusts. We've got to judge our own hearts or we're going to find ourselves falling into the same trap that others have fallen into. And so it says follow righteousness, faith, charity, peace with them that call on the Lord of the pure heart. I think it's important to see that warning. Paul kind of touched on that with the Ephesian elders be when he gave them the exhortation right before leaving. He said there's going to come some from without. And then there's some among you that are gonna rise up, so you know it. It's always necessary to remember that we can worry about things coming in, but we also need to worry about bringing things in ourselves from our own minds and our own thoughts and inclinations, and then rising up amongst ourselves to get recognition or have preeminence in the assembly.

It's wonderful to talk about, uh, evil doctrines and things that go along with the scripture, but perhaps it might be, uh, interesting if we could get a few examples of what those might be for some of us. Umm. Nice to talk about them in a general form, but maybe without getting in too many details, is there one or two doctrines that we could put forth that would show this, umm, aspect of of error and and that just for some of those who aren't as well learned in scripture is some of the brothers? Well, there's been one mentioned already, of course, which is covenant theology. But yeah, there could be others as well. And I have to ask the question, what is the most paramount? Umm umm, evil teaching amongst all the, uh, evil teachings that are in Christendom. Was commonly taught in Christendom today, uh, I don't know what percentage, but it's widespread that Christ could have sinned. He didn't, but he was capable for him to do so. That is the blasphemous doctrine and that is hell. And in other words, they are saying that Christ had a, he had an old nature. How could he respond to a temptation? All the temptations of the Lord were from without. But if he could have sinned, then he must have had. An evil nature. The Prince of this world cometh and have nothing in me. But then there's the denial of eternal security, which is rampant in certain groups. There are the excesses of Pentecostalism. Umm. Women participating and uh. Outright disobedience to the word of God, because there's the whole clerical system, that whole. All organization of man, that is where the Spirit of God is not given his rightful place. Uh, there's, there's ecclesiastical evil where we've often been reminded of those three things. There is doctrinal evil and sometimes it's concerning the person of Christ. In any way where his divinity or his perfect humanity is is attacked or denied. That's that's gravely serious error. There are, uh, there is moral evil. Umm. Wally has referred to, uh, First Corinthians five. That is not practiced in Christendom today. The judgment of moral evil is not always practiced and in assem, uh, often it is ignored. That's why our testimony is one of the reasons. Our testimony is small as gathered to the Lord's name, because we do, we do judge that which is evil in our midst. Otherwise the assembly would be corrupted by the evil they allow. Then there's a third category, ecclesiastical evil, which I touched upon there. There are many ecclesiastical errors. Now the question is, if I associate myself with a company that that is practicing those things, am I effective? I am am IA defiled by that association, association with evil defiles, whether I imbibe the evil or not. Then on the positive side. Uh, separation, uh, has been, uh, dwelt upon here, but separation is not isolation. That's two different

things. We are to separate from what is contrary to the word that we are to associate with those we call on the Lord of the pure heart. Thank God we can meet here with the beloved Saints of God who by grace alone are gathered on the spiritual ground. We have double shipped wonderful time of fellowship together. Flowing out of the apostles doctrine, however, and so we are not called to walk that pathway alone, though we're getting weaker. Continue on in those. Those little assemblies where there's only a handful of Brother Robert has been visiting many of them and told me most, most of them are below 5. It's not easy to go on in those situations. The Lord will reward abundantly to continue on faithful to His word in that coming day and in this day in your own soul this day too. I was wondering, John, can you define what it means here when it says a pure heart?

This is not. Meaning of perfect group of leaders is it? No, I have difficulty with that problem. You can can help us. Go ahead. I just think of a first John is a possibility John deals with that question and to answer Bill possibly in first John 4. And the first you have two books together. The first book of study is trying to set things in order and maintain the order and give it direction, but it fails to the second book to. For the individual, So in first John 4. First verse John says, you know where John is leaning in Lord's bosom. The lovers believe not every spirit but try the spirits for the day of God, because many false spirits have gone up into the world. And so he gives us direction in the first first book. But now he writes a second book to assist her because apparently she never got that message. And So what was happening with her? Well, she was receiving door to door people and knocking on her doors. They were coming in and she was receiving them, but she wasn't trying the spirits. There's something about this that came in of the name of Christ, name of God. And so he brings out the person of the Lord Jesus and God himself as being a critical thing in the second book. And it says look at verse seven. First of all, for many deceivers. Are entered into the world who confess not that Jesus Christ has come in the flesh. This is a deceiver and an Antichrist. Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresses and abideth not in the doctrine of Christ hath not gone either. By the doctrine of Christ we have both the Father and the Son. If any, come on to you and bring not this doctrine. Receiver loan to your house iravidium God's feet we have built in God's feet. In particular of the devil deeds Jersey I think one of the fundamental attacks on the the person and work of the Lord Jesus Christ in the very nature of God, probably one of the worst given by someone who knew the Lord best for me and on this bosom. For the Wally, I would just suggest a definition of a pure heart. A pure heart knows what the Word of God teaches, understands what the Word of God teaches, understands what the truth is, understands what righteousness is. That's the first thing in this list and accepts it and walks in it. An unpure heart knows what the truth is and refuses to walk in it. Regardless of what the Lord has said, they have the will of engaged you and I want to have a pure heart. If the word of God says give us a warning, we ought to accept that warning and we ought to accept the truth and desire to walk in righteousness. A pure heart. There are others that desire to walk in purity of heart and in a righteous path in an unrighteous world. I heard it explained one time as a pure motives. The desire for the Lord's glory, having Him as an object. And you know, not every Christian understands everything. I know I don't. But it's great to have an attitude where I'm willing to learn and to act on it. When I find out what is the word of thought now, I think of what Job says. Well, here in Job 34 and verse. 32 I think this is a good attitude. That which I see not each Tao me. If I have done iniquity, I will do no more. So here we have a spirit where one is willing to learn, and not only to learn, but to do. Done iniquity, I'll do it no more. I think that's a pure heart. There's an expression in the Old Testament they that feared the Lord. The fear of the Lord is the beginning of wisdom, and just give you Malachi 316 They that feared the Lord spade off in one to another, and the Lord hearkened them earth. And I heard it in a book of remembrance was written before him for them that feared the Lord, and that thoughts me.

We think 241 Savior through the desert, lead us. Without thee we cannot go 241. Savior through the desert. I'll be thinking I'm. Crying girl can't stand straight thinking. That's why I'm here. And whoa, whoa, whoa, whoa. That's my breath. And share us all our journey. Full time. Is there any way you can change anything? No, no, no, no, no, no, no, no, no, no, no, no, no, blah, blah, blah, blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah, blah, blah, blah. That's something Germany life. Render life like presidency. Hey, I have a great day. Bye. Well, I don't know what you say. About right? Now. My heart and blood and blood, and they come by, come and see me. So far, so far. The glory created in the glory of the Lord, of the Lord of glory.

Kentucky YP Camp: 2019, 2 Timothy 2:19-26

Reading

Every day. The water turns out missing everything within the hospital. Slumber before the sun. All I can see things from the fair and clean everything. Everyday. I promised my father. So we'll go back to Second Timothy. Chapter 2. And uh. Matthew, can you read this for us from verse 19 to the end please? Nevertheless, the foundation of God's and His cherished having this seal. The Lord knows them that are his, and that everyone that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of golden and silver, but also Lumia verb, and some to iron, and some dishonored the man, therefore purging self convenience. He shall be a vessel unto honor sanctified and meet in Massachusetts, and prepared unto every good youth work. We also useful loves, but follow righteousness, faith, charity, peace within the calm the Lord out of the pure heart. But foolish and unlearned questions avoid knowing that they do gender strives.

He served as the Lord must not strive, but be gentle unto all men apartment to teach patient and meekness, instructing those that oppose themselves, if God for adventure will give them repentance to the acknowledge of the acknowledging of the truth. That they may recover themselves after Snare the devil, who are taken captive by him at his load. Thank you. Might be helpful just as we launch on these LA out on these last few verses of this chapter to realize the context of first Timothy and second Timothy in first Timothy, one of the keys. So the key scripture, let's turn back to it in the third chapter and and let me while you're turning there, let me just say this to that. When you take up a book in Scripture, it's helpful to see a key verse. There's usually a key verse or a key phrase that unlocks the rest of the book. And I found that very helpful in my study of the Word of God to look for a key verse or a key phrase that opens things up. And here's, I think the key verse that helps us to understand the context of first Timothy. Verse 15 of chapter 3. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth. So first Timothy has to do with behavior as being part of the House of God. Now when it says how to behave ourselves in the House of God, it's not just talking about coming to meeting, how we behave when we come. Collectively into the presence of the Lord. Now there are other scriptures that would exhort us as to our conduct when we come together in the presence of the Lord and so on, but that is not what this verse is talking about. This verse is talking about our behavior wherever we are, whether it's that meeting, whether it's at home, whether it's at school, whether it's in the neighborhood, whether it's at work. Because we are the House of God. The Church of God is the House of God. Just notice a verse in Hebrews

3 that confirms that. Hebrews, chapter 3. And verse six, but Christ as son over his own house, what is his house that he's over? It's the Church of God. It's that building that is being built of living stones. And you're a living stone in the Church of God. I'm a living stone in the Church of God. So First Timothy has to do with our behavior. As to us being the House of God, as I say, it's more than just when we're at meeting, It's our conduct wherever we are now. Having said that, we go back to our chapter here and in in second Timothy, the House of God has become a great house. In other words, in the in the first epistle, the House of God is made-up of believers only. True believers who make up the Church of God. But what has happened in Second Timothy is there has become a mixture of those that are real and those who profess Christianity but are not real. And that's why we find here it's referred to as a great house. So he expands it here because in Second Timothy it includes reality and profession. So I hope there's no one here who professes to or pretends to be a true Christian. And they're not. You're part of the great house if you've made that profession. But the Lord knows them that are his. Now to bridge this we started at verse 19. You remember yesterday when we took this up, we noticed that there was in the these days an undermining of the truth of God. And there were these two men, and they're just a sample of two men, but there were these two men and there were others who were teaching false things. And they were doing it to overthrow the faith of some. But now Paul says to Timothy, nevertheless, the foundation of God stands sure. You know, no matter how much false teaching is propagated in Christian circles, it doesn't change the truth of God.

Let's go to Ephesians chapter 2 to see what the foundation is, and I've quoted this a couple of times this weekend, but let's see it right on the page of God's Word. So we understand what this foundation is that cannot be shaken, that stands sure. Ephesians chapter 2 and in verse 19, he's talking about us who are believers. He says now therefore you are no more strangers and fo and foreigners, but fellow citizens with the Saints and notice this and the household of God. Again, we are the House of God. How are we to behave ourselves in the House of God? That's what we had in First Timothy. And now I want to notice this. And are built upon the foundation. And now he's gonna go on and explain what the foundation is. The foundation of the apostles and prophets. Jesus Christ himself being the chief cornerstone or the cornerstone. So what are the apostles and prophets? What is he referring to? I believe it. And we could compare it with other Scriptures. It is the foundation cruise that the apostle Paul and all the New Testament writers lay down for us. And what he's saying is in our chapter in Timothy. That can't be shaken, that will never change. That stand sure, you can build a lot of false things on the foundation, but the foundation stand sure. So young people, what we have in the Word of God, the foundation truth of Christianity, that never changes in spite of what men have tried to teach and propagate, That is false. And the reality of the House of God, the Church of God, which is only true believers. That can't be shaken either, even though in Second Timothy it becomes this great House of reality and those who profess, or, as we would say, those who simply pretend to be believers. So when he says the Lord knows them that are his, what we have to realize is that in a situation like Timothy was in and like we are in, we can't always judge who is a true believer and who isn't. Now we look for fruit. It says by their fruit she shall know them. But again, someone can pretend to be a Christian so cleverly. That they fool everybody. You know, Judas was like that, wasn't he? You know, you would think that after 3 1/2 years of being with the other disciples and the Lord Jesus that he would have made some kind of slip that would make the other disciples suspect who the betrayer was. But when they came to the supper in the upper room and the Lord said there's a betrayer, they all looked at each other and they didn't seem to even suspect that it was Judas. And they said, is that I? Is it I? Judas was so careful in his cover up that he never gave himself away. Until the Lord ex exposed him. So we can't always tell who's a true believer and who isn't. Conversely, someone might make, someone might begin, well, and we see what seems like for fruit or is fruit and then they backslide and maybe we say, well, I don't know if that person is a true believer or not. You know, Lot was like that in the Old Testament. Lot got into such a condition. That from his life, you would never know from the Old Testament if he was real or not. If the New Testament didn't tell us that he was a righteous man, you wouldn't know whether he was a backslider or an apostate. Now you say, what's an apostate? So a backslider is one who's real and they, they slip away. They, they, they get into things that they ought not to and they spoil their testimony and so on.

Often they're restored, but not always lost with never restored to the Lord this side of heaven. An apostate, on the other hand, is like Judas. It's one who makes a profession, but there's no reality. And then they slip away. And once they do, Scripture tells us as far as an apostate, there's no restoration, there's no coming back. So to make a contrast again. Peter was a backslider. Peter denied the Lord three times with oaths and curses, but he was a real disciple. He was a true believer and he was restored. Judas was an apostate. He cleverly put on a front and fooled all the disciples for all those years. But he didn't fool the Lord, and eventually his heart came out. He went out and hung himself, and it says he went to his own place as an apostate. He will be in a lost eternity. So we have to say sometimes about a certain individual, I don't know if they're really saved or not. The Lord knows them that are his. And we cannot judge whether a person is an apostate or a backslider. Only the Lord knows the heart. We can only judge if one is restored to the Lord this side of heaven, whether they were an apostate or a backslider. Example of pick up a little mask, use the example of an apostate is a Judas and that umm, he didn't, you know, when it came time that he said someone would betray him that he didn't have a clue to which we have the benefit of scripture and retrospect. And I just wanted to input the thought that we have in John where Mary poured the thought of found a spikner on his feet. He complained that it, you know, we could have sold that, but then it's the first says in chapter 12. Uh. This is 436. One that not sold 300 prints and give it to the score. This he said, not that he cared for the poor, but because he was a thief and had the bag. This small thing that we have a clue, but if we had been the disciples who had no more ideas than they did. Yes, we see it in retrospect and recorded in scripture, but umm, they? So the whole point of the next few verses is that, well, we can't always tell the difference between a true believer and a professor. Our responsibility is not to try to sort that out, but our responsibility is to depart from iniquity. We are to depart from that which is evil. And he's going to go on to speak of ecclesiastical evil, that is. Being connected with a system that teaches or practices that which is error and not according to the Word of God, moral, uh, uh, moral evil. He takes up the subject of doctrinal evil in this epistle. And so you and I are responsible to separate from evil. I think that's important because in Scripture and, and I hope you understand what I'm going to say now, because I think it's important. We are never told in Scripture to separate from true believers. Now let that sink in a minute. We're never told in Scripture to separate from true believers. What we are told to separate from is evil, is iniquity. And if that means there are true believers that I cannot go along in fellowship with. Then I have to say, so be it. But it wasn't the believers themselves that I was told to separate from. It was evil. And so if there are those who hold doctrines and principles and practices. That are not according to the word of God. Then I cannot go along in fellowship with them. So let me say that again. We are never in scripture told to separate from true believers. We are told to separate from evil and that may mean there are true believers I cannot go along in fellowship or company with.

Maybe just, uh, briefly as a, uh, description of what moral evil, uh, doctrinal evil and ecclesiastical evil are. These might be a little bit confusing to some that are a little bit younger. Uh, more illegal is probably the easiest one. Uh, stealing, uh, evil, umm, killing your neighbor evil, that's moral evil. Uh, doctrinal evil is bad teaching. Doctrine means teaching, uh, any type of bad teaching. If someone says that Jesus was not the son of God, that's doctrinal evil. An ecclesiastical evil is different. Uh, things that are ecclesiastical have to do with how a system

operates. Umm, and an example of ecclesiastical evil is we have a verse that says there's one mediator between God and man, the man Christ Jesus. Uh, the Catholic Church promotes that you have to go to a priest to confess your sins. As a mediator between, uh, God and man, that's ecclesiastical evil. That's a system where the system in and of itself, not that there's evil people there, but the system itself is evil. So those are those examples of those three types of evils. So that's helpful because I hear P, I've heard Christians say, well, I don't go along with everything that is taught or done in that system, but I believe I should be there and go on with it because I can be a helper, a counter to it. But what scripture teaches is if there is a system that teaches or practices things that are not according to the word of God, then I am to separate from that system. And if I remain in that system, then I am really embracing all that is that is connected with that system of things now. Oh, I, I, I wanna just, umm, focus on this illustration of the great House here. Because again, and let's keep in contact that what we are to separate from here is evil and we can't according to the context of this. Discern who is real and who isn't. That is not the point. It is not for me to discern who is real and who isn't. Yes, if again, by their fruit she shall know them and so on. But I am to separate from evil. Now he's gonna use this illustration of this great house. Let's bring it down to camp here for a minute. So out in the kitchen, the the ladies have operated this weekend with many vessels and the, the vessels out in the kitchen here at camp have been made of many things. There were pots and pans that they used on the stove. There were plates and cups that we put out on the table. There was cutlery. There were glass bowls. There was plastic. What made the vessels that the ladies used this weekend serviceable was not what they were made out of. It was whether they were clean or not. And that's why we appointed teams to wash the dishes so that those, those defiled dishes could be used again in the service of the next meal. And young people, I, I know there's been a lot of confusion about this passage, but I really believe in the context, it's not a question of what these vessels here are made out of. Because there were some, some have tried to separate that the wood and the earth were unbelievers and the gold and the silver were believers. You're confusing it with the rewards that are given at the judgment seat of Christ. It has nothing to do with that. This has to do with people vessels are used as a, as a symbol of the human body in Scripture which which vessel, which treasure we have in earthen vessels, Speaking of those of us who know Christ. And so a wooden vessel is serviceable. You put a solid in a wooden solid bowl if a wood if it's clean up a clay vessel. And they would have understood that in those days, because in those days there were a lot of wooden vessels and pottery and clay vessels and as well as vessels made of precious metal. What made the vessel serviceable? Whether it was wood or earth or gold or silver, No, it was whether it was clean or not. Every vessel that the ladies used this weekend in camp was serviceable if it was clean and it every vessel had a different capacity, a different function. What do we learn from this that you and I who know Christ as our Savior, if we are walking in a way that is morally upright, if there's the cleansing and of the word of God in our lives, if we're separated from moral.

Doctrinal and ecclesiastical evil, then we are going to be vessel. Vessels used for the master. We all have different capacities, we all have different abilities. Just like those vessels that were used here this weekend or vessels in your home when you go home. And so on. So again, I believe it's not to try to sort out which vessels are real and not we're not to do that. It says the Lord knows them that are his. I can't sort out. We're not to sort out what which, which vessels are real and which aren't what we are to sort out and what we are to separate from our vessels that are defiled. And you know, sometimes there are Christians, true believers who are not walking in a path of practical separation and holiness. There's defilement and what am I to do? I am to separate from that which is evil, which as I said, may mean that I have to separate from, from true believers. So I, I really believe that's the thrust here. We're not too. It's not a question of who's real or who isn't. It's a question of sin and defilement. And God has always taught that sin and defilement are a thing that are not fit for His presence, His service, or the presence of the people of God. So that's why he says if you're gonna be useful for the master, if you're gonna be serviceable, he says if a man, verse 21, if a man therefore purge himself from these, that is, he separates from the defiled vessels. It's not, it's not vessels that are made of certain things that he has to separate from. It's vessels that are dirty that are defiled. If he separates from those, then he's a vessel unto honor, sanctified and meet for the masters use and prepared unto every good work. So I watched you young people as you did the dishes and The Dirty dishes went in the window on one side. They were all defiled. And as they touched each other, they even got more defiled. One dirty dish defiled another dish. One dirty dish made another one more dirty. So then we had you had some of your team washing and rinsing and then you put them back with The Dirty dishes. Not a chance. I think Faye and Beck and Nancy would have been after you big time if you had had done that. No, what did you do? You sanctified them. You set them apart on the other side. Now they were clean and they were serviceable, useful for the next meal, for the next function. But if you had put them back with The Dirty dishes on that side, if you hadn't sanctified them or set them apart, they wouldn't be useful as much as they had been scrubbed with soap and water. They would be defiled again. So what's going to make you and I useful for the Lord Jesus in His service? It's to separate from evil. It's to be clean vessels. And that is what makes us serviceable. So in the measure in which you leave camp this weekend and you walk in separation from evil, as we've had with the wall in the days of Nehemiah, in the measure in which you separate from evil. Brother in the local assembly, because that's a little bit. And it said, uh, the way to, I guess, uh, finance ourselves or wash ourselves from that environment is to read the word. I can't think of the verse. This is clearly washing water by water. Yes, and Ephesians, the washing of water by the water, that's the one, yeah. So that just puts it to me very clear if we read the words God every day and that'll wash us from any depilment to me might uh, see or pass by during the day.

Yes, and that's why we said earlier in connection with one of the gates recorded the verses in the 119th song. Wherewithal shall a young man cleanse his way by taking heed thereto, according to thy word. So it's the labor that they had in the Old Testament where they had to come and wash their hands and their feet that got defiled with their walk through the wilderness and their service. And so the priest had to come again and again. About how to. Umm, how to make sure that you stay clean without, umm, to be separate, separated from those that are depiled from the 22nd verse, which uh, talked about a bit last night, is, uh, how to keep yourself from getting defiled. Umm, when those temptations and things come along, you flee, uh, perhaps out a little bit to the comment that I made last night. Umm, As far as these useful loss or these, uh, often recurring loss, umm, it was mentioned by, uh, by Phillip. He talked about it being, uh, filled with the Lord instead of being, uh, you're going to be occupied with one thing or the other, so be occupied with the Lord, umm. That's an important principle to understand, but we have to understand that sin never becomes less attractive to the old nature. It never becomes less attractive. And I, I personally know someone who, umm, he was, he was always tempted to fornication and he asked the Lord time and time and time again to take that temptation away from him. And instead of laying hold of the power that God has given to us in the new life he wanted just just get rid of the problem. I don't, I don't want the solution to be difficult. I don't want it to require anything on my part. I just want you to get rid of this problem and the left. The Lord never took away that desire for him, and he ended up blaming God for his own sin. And that's a sad situation to fall into. So don't don't ever expect that a temptation will ever become less for you. But that's not to say that God hasn't given us everything that we need to walk in a way that's pleasing to Him. And so instead it says, but there's a, there's a colon and then it says, but follow righteousness, faith, charity, peace with them that call on the Lord out of the pure heart. So it gives a little instruction and, uh, righteousness, a holy life, faith, trusting in the Lord with love and, uh, peace. And it's, instead of with these vessels of dishonor, it's with those that call on the Lord out of pure heart. How we're going to maintain this, uh, this sanctification, practical sanctification. Some of them

speaking about here and to place something is to get away from it as quickly and as far as possible. And young people don't think that you can go a certain distance and stop. We don't know our own hearts, and I think sometimes we feel well. I know how far to go in this and I won't go any fur any further. Be careful. He that trusteth in his own heart is a fool. So I'll repeat a little story. I think maybe I told it at the reading meeting in Mayfield the other night. There's. Summer I was recently that back in the early days of Christianity and it are the revival of the truth in, in England, uh, there was a, a man, a Christian man. He was the Lord and he had a, uh, Manor house and it was up on the top of a hill and there was a very steep and winding driveway that went up to his Manor house. And this man was very wealthy and he had a number of horses and coaches. And so he went to hire a coachman. And he interviewed several people and, uh, he would ask them this question now he'd say, I have this windy driveway that's very steep, comes up to the, the, uh, house here. And there's, uh, a lot of precipice on the side of it. How close do you think you could come to the edge and not go over with the, with my carriages? And, uh, these men, many of them were very experienced horsemen and they would tell how close they could come and how careful they would be and so on. And finally, he asked one man and he said, oh, Sir, I'd stay as far away from the edge as possible. Well, he said, you're the man for the job because the others might be very, very good drivers, but maybe something would startle the horses and they would give alerts or something like that, and over the edge they would go. But he wanted the man that would stay as far away from the danger as possible. And so the Scriptures tell us here to flee also youthful lusts.

Go get away from it quickly and get as far away from it, uh, as possible. And then it's been said, I wanna notice these things were to follow and the order, righteousness, faith, charity, or love and peace. Now here's another little hint for you in studying the Word of God. Whenever God lists two or more things in Scripture, there's always an order, an importance to the order God doesn't like. I do list things haphazardly. You know, when I'm home, I like to do the shopping. Say it's not a grocery shopper and I like to do the shopping. It gets me out of the house and out of the office for a while. And sometimes I meet people I know and so on. Plus I can throw a couple of things in the cart that aren't on the list. But uh, when we make out that list, that shopping list, if I said to Faye before I went out the door, why did you list those things in that order? She would probably have to say, well, it's just the way they came to mind, or I was flipping through the sail, the sail bill. And that's the way, uh, they got listed. But there's no particular order. God doesn't list things in that way. And it's been helpful to me when I seen a list of two or more things in Scripture to note the order in which it is listed. And it's very important here because if I was listing, listing these four things. And this is the way people kind of categorize or list them Today. I would have put love and peace at the top of the list and left righteousness and face further down. And there's a great movement in Christian circles today to say, oh, it doesn't matter. Doctrines not that important. Our personal lives, how people live from Monday to Saturday isn't all that important. That's their business and that's between them and the Lord and so on. And so they put and we gotta love all Christians. Well, yes, we do love. We know we pass from death unto life because we love the brethren, but that we can't always show practical love and we can't always go on in practical peace together. When faith and righteousness, or truth and righteousness are compromised. And so we are to we are to maintain righteousness. We are to maintain the truth of God. And if those things are maintained, then we can go on in practical love and peace and with those who have this a similar desire and exercise. And when it says those that call on the Lord out of a pure heart, I really believe that's what he's really saying. It's those that have a similar exercise, those who desire. To maintain righteousness and truth and then to go on in P, in love and in peace. But don't reverse the order. Don't put love and peace 1St and say that righteousness and truth don't matter. They are important and they are vital to maintain. So then he goes on to say foolish and unlearned questions avoid knowing that they do gender strikes. Now, young people questions are good, and we've had some very good questions at this camp. And I would say too, you can turn a bad question into a good answer. But we need to be careful that we don't just raise questions for contention or questions that really are senseless and are not going to lead to edification. As I say, questions are good and when you go home and you go to local meetings for ministry, the reading meeting for instance, and uh, you're thinking about something that's relevant to the subject at hand or the portion that the brethren are taking up and you have a good question. I want to encourage you to ask that question. Questions. Brothers can sometimes bring out something that would otherwise be passed over. They can bring out something that's on everybody's mind.

But let's go to Proverbs 26 and see what it says there about questions. I'm going to read you 2 verses that are going to at first seem like a contradiction, but of course we know in scripture there are absolutely no contradictions. So Proverbs chapter 26 and verse 4. Answer not a fool according to his folly, lest thou also be like unto him. Answer a pool according to his folly, lest he be wise in his own conceit. Isn't that interesting? At first it seems like a complete contradiction, but I believe that we need to discern when questions are asked. Whether that question is just being asked to gender strife, whether it's just a foolish question that the person has asked to maybe stir up trouble or to bring some humor or or levity some sin into the discussion of the of the Lord's things. However, sometimes questions are asked in a genuine way. You know, sometimes the word fool isn't always the way we think of the word fool some or ignorant. Sometimes it's just the fact that the person really doesn't know. And so sometimes a question may be asked sincerely. It may seem perhaps like a foolish question. Maybe it's a question that we say, well, really they should know the answer to that. But as I say, sometimes a bad question can be turned into a good answer. The Lord always perfectly of course, discerned when questions were asked how to answer them or not to answer them. Read the life of the Lord Jesus. Sometimes he answered people's questions. Sometimes he did not answer people's questions because of course he knew the motive and the spirit and the heart. Of the person that asked it. So sometimes questions need to be answered, and sometimes questions need to be just left because they're asked for the wrong reason with the wrong motive. And sometimes these questions are asked just to bring up an argument. You know, there's a lot of people like a good debate. They like a good argument. And I believe that's one reason why Paul goes on to instruct Timothy in verse 24. But the servant of the Lord must not strive but be gentle unto all men apartment to teach patients and and so on and make this instructing those who oppose themselves. So when people ask questions. That are just questions to generate debate. Be careful. Don't get into a tangle with someone who really isn't interested in the scriptural answer or reason, but they simply want to debate. You know, we don't debate the scriptures. We present the scriptures and we let the scriptures being the living word of God and the sword of the Spirit, then have their effect. Now there we want to be. Uh, we, we, we, we want to present the Scriptures in a way that shows that we really believe this. We don't want to, to present it in a wishy washy way. And we're to earnestly contend for the faith, but that doesn't mean we're contentious. To contend for the faith and being contentious is two different things. To be contentious is just to raise things, to stir up strife. To contend for the faith is to hold fast just to the truth of God. And not budget or give ground when the truth of God is being undermined or given up.

So what we're reading here? From a meeting we recently listened to. Uh, has been speaking about exercise being exercise about certain things and kind of, uh, I think goes with this being separated, uh, master's use. There's things that may not be wrong themselves that we do. There are things that might take time to spend in the Lord's things instead. And so to be able to discern and like the first, uh, reading right now. Verse 24. The servant of the Lord must not strive. How, uh, how can we know not to strive if we're not in, in the word of the Lord with his

mind And then to be gentle unto all men. That's not something that's, uh, very easy, at least for me. And umm, it says have to teach and patient also the weakness instructing those that have chose themselves. So I think all these things, uh, we can. Maybe easily detect or able to discern or to do is I think we're exercising about certain things in our lives that, uh, like I said again, not, not bad in themselves, but uh, maybe things that we can set apart that we can use that time instead of the things of the Lord. And let's realize too, when we present the truth to others, someone comes to us, they have a question and we present what we see is the truth of God. Let's remember that they may not see it right away, so we want to press it. We want to make them see what perhaps we see clearly from the Scripture. But the one who teaches here, the one who presents the truth, they have to be be gentle. They have to be patient in meekness, instructing and and so on. Because if you see something clearly, some truth clearly from the Word of God, that's no credit to yourself. That was the work of the Spirit of God. None of us would understand the simplest principles of Scripture apart from a work of the Spirit of God. And so when you present the truth to others, they may not always see it right away. It may take time. You may have to go over it several times, not in a contentious way. But you may have to bring in other scriptures and, and maybe a little different explanation. And if they don't see it right away, don't be contentious about it. Don't try to press the points. Just leave it. You've sold the seed. Just leave it for a work of the Spirit of God. And I know sometimes people have brought things before me. I didn't see it at the time, but the seed was sown. And maybe a lot later I was sitting in a meeting or I heard something or something came to my mind by the Spirit of God. I said, oh, I see what that brother was talking about. I see what that person was trying to say. So Timothy was to present the truth. Paul was preparing Timothy here to pass on the truth, as we've been saying to others. But he said Timothy realized everybody's not going to see it right away. And you can't press these points. Present it clearly, simply. Speak it with with fervor and reality, but then leave it for a work of the Spirit of God. Uh, I was talking to a brother this afternoon. He said he's got a lot of guys that he's, that he works with who are Christians from different denominations and they like to get together and argue and say, well, my church has a better creed than your church. And one of them came to this brother that I was talking to and said, you know, I really don't like when to argue with you when you get in these debates. And he said, well, what do you mean by that? It's like, I don't, I don't try to argue. And I said, well, you just, you just give scripture and, and nothing else. Well, it's kind of hard to argue if you're trying to prove that your church is the best from Scripture and someone presents a scripture. If you argue with it, you're saying, umm, if you argue with it, you're saying that you don't uphold Scripture. And if you don't argue with it, you're acknowledging you're conceding the fact that he's right. So, umm, just to leave scripture and leave it at that. Umm, and Jim, you mentioned earlier, umm, the verse in chapter 4, verse five, do the work of an evangelist.

And Paul is giving instruction to Timothy in this book and how he ought to conduct himself. And we talk a lot about gift and gift is very important. And uh, Paul told Timothy Neglect not the gift that is in me. That was all the instruction that he was given on the gift that he had. But here it says apartment to teach and there may be a time when a teacher is not there and you have to fill in the shoes. There may be a time when the evangelist is not there and you have to fill in those shoes. There may be a time when the pastor is not there and you have to fill in those shoes. So it's important that we're well grounded in scripture and, uh, not only knowing it, but as it brings out here this gentleness and this patience, but living it practically so that we can be a help on the time arises. Umm, the application is often made if you work at a, if you work at a motorcycle shop and, uh, you're a mechanic in the back and the salesman goes on a trip to a trade show somewhere. And someone comes in to buy a car, uh, to buy a motorcycle. Are you going to say, well, I can't sell you a motorcycle because I'm the mechanic or do you sell them a motorcycle? And uh, on the other hand, if you're, uh, if you're the sales person and the mechanic is out and you say, well, I can't do that. Or do you try to give the best advice that you can? And, and umm, I guess the application falls somewhat short, but it works both ways. So so there are two things. Our time is gone, but there I want to conclude at least with this, there are two things that make up vessel and the vessels are you and me that make us fit for the Master's use and prepared not just unto some good work, but to every good work. So the first thing is what we had in verse 21. It's separation from evil. OK, You're not gonna be prepared on every good work unless you walk in separation from evil. The second thing is, in the end of chapter three, he says that, well, let me read verse 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction and righteousness, that the man of God may be perfect. Now here we are again, thoroughly furnished unto every good work, unto all good work work. Now on the one hand, there must be separation from evil, that which defiles. On the other hand, as Tim has just pointed out, there must be a grounding in the Word of God. Those two things are what make us useful in the Master's service. And I say that because we might separate from evil, we might have a real love for the Lord. But if we don't know the if we don't have the Word of God, how do we know how to act? How do we know how to serve, where to be where? Uh, as it says in Romans 12, we're to do the will of will of God, present our bodies a living sacrifice and according to the will of God, how are we going to know the will of God if we don't have the have the word of God? How can you speak to souls in the gospel or encourage souls as to the truth if you don't, if you aren't grounded in the word of God? So you have to be separate from evil. You have to be a clean vessel and you have to be grounded. You have to know the word of God. Now it says here prepared to every good work. It's very interesting. I'll give you a little example that I think helps to illustrate this. When I'm in other countries, sometimes I'm asked to speak in various places and to participate in various things. And before I do, I always raise this question if I speak to a certain group of believers or if I participate in something. And do I understand that I am free to speak on any subject? That the Spirit of God lays on my heart. If I am not, then I am not prepared unto every good work. So I'll give you another little example. None of you here remember. I mean none of you young people here remember John Burton. But those of us who are older remember. He labored amongst us and taught us as young people, gave us a good foundation in scriptural teaching. But he told the story that one time he was asked to speak at a Christian businessman's luncheon.

And he said to the man who asked him, the president of the of the organization, he said, if I take this responsibility, do I understand that I am free to speak on any subject that the Spirit of God lays on my heart from the word of God? The man said, Oh no, we give you a list of things you do not speak on. John Berton said, I cannot take this this responsibility. And his his point was he would not be prepared unto every good work. So to be prepared unto every good work is to be a clean vessel free from defilement and sin, to be grounded in the in the word of God, and to be free to be used in whatever way the Spirit of God would have for you. And that applies to everyone of us who are believers in this room. If you're a true believer, you can be a vessel prepared not just to some good work. But to every good work, ready to do whatever the Spirit of God and the Master have for you. Well, I trust that this has been a help and an encouragement. I felt, as I said at the beginning, that this perhaps went along with what we had in connection with practical sanctification and holiness and separation and connection with the building of the wall, the rebuilding of the wall in the days of Nehemiah. I just say this, young people, that we live in a difficult day. I realize that there's a lot of compromise as to the truth. There's a desensitizing as to what sin really is. What holiness really is, we tend to get desensitized if we're not walking in the fear of the Lord and in into the work and and there's just a lot of it's a it's a downward course. It's the last days and perilous times. But I do believe this young people that you and I have all the resources we need to go out from this camp and the little time that's left to us before the Lord comes, we have all the resources we need. To live for God's glory, to walk a pure sanctified life and to be a testimony and meet for the masters, use in any way that he desires to use us. We have all the resources, the Word of God, the

Spirit of God, divine life. We could go on and on, Christ living for us. So don't be discouraged, at least the last days. Is life tough? Is the enemy busy? Yes, but don't be discouraged. Be encouraged that you have everything you need in Christ. And pretty soon we're gonna be beyond it all, in safe home in the Father's house.

Mt. Tabor Conference: 2008, 2 Timothy 2:1-4

Reading

Our Lord, when we have passed, and the grace when thou on earth and abroad. Demand thy wondrous love and grace thy faithfulness to God. Verse three says, Faithful amidst unfaithfulness, amidst darkness only light Thou didst thy Father's name confess, and in his will be like 230. The Lord won't be. But then I can't hear you. 12578. Umm. Rhode Island. Rhode Island with me. Oh. Right, Godfather, we just give thanks again for the privilege that we have to be here and that thy mercy to us again. We thank thee for the Lord Jesus Christ and we. Just, uh, think of how we've thought a little already as I faced on it. Lord Jesus, we've sung and thy faithfulness to us, and we just count on thee to uh.

Lead us to a portion suitable for us, we do. Pray that each one of us will have hearing heart and willing heart to hear what they'll have to say to me. And we just give thanks again and count on me for thy health, Thy worthy name, Lord Jesus. I wonder if we could read Second Timothy chapter 2 brother. And talking about the Lord's faithfulness. And in that chapter it talks about. Faithful men as well. I was thinking of exactly the same thing, Brother Bob. Why didn't you say so, brother? I'll read the chapter. Second Timothy, chapter 2. Thou therefore, my Son, be strong in the grace that is in Christ Jesus, 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. Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warth entangles himself with the affairs of this life, that he may please him who has chosen him to be a soldier, and if a man also strive for masteries. Yet is he not crowned, except he strive lawfully? The husbandman that believeth must be first partaker of the fruits. Consider what I say, and the Lord give the 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 evildoer, even in bonds, even unto bonds. But the word of God is not bound, therefore I endure all things for the elect sake. That they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying. For if we be dead with Him, we shall also live with Him. 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 of these things. Put them in remembrance, charging them before the Lord, that they strive not about words to no prophets, but to the subverting of the hearers. Study to show thyself approved unto God, a Workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness, and their word will eat, as doth a canker of whom is Hymenaeus and Philetus, who concerning the truth have heard, saying that the resurrection is passed already, and overthrow the faith of some. Nevertheless the foundation of God stands ashore. Having this seal, the Lord knoweth them that are his, and let everyone that names the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and silver, but also of wood and of earth, and some to honor, and some to dishonor. If any man therefore purge himself from these, he shall be a vessel unto honor. Sanctified and meet for the master youth, and prepared unto every good work. Fleeing also youthful lusts, but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid knowing that they do gender strikes. And the servant of the Lord must not strive, but be gentle unto all. I have to teach patience in meekness, instructing those that oppose themselves. If God per adventure 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. And the first epistle and the first chapter, the apostle Paul could say in verse 12, I thank Christ Jesus our Lord, who has enabled me for that He counted me faithful.

Putting me into the ministry so we can thank, thank the Lord for that faithfulness on the part of the Apostle Paul. Uh, if you have, I was thinking likewise of just a few other verses. One in the 20th of Proverbs. And it says in verse six, most men will proclaim everyone his own goodness. But then there's a question that is asked, but a faithful man who can find. And then we have also in the third chapter of Hebrews, uh, Moses brought before us as an example. But before that we have the wondrous example in verse one. Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful. In all his house. It says for this man was counted worthy of more glory than Moses. So we have that prime example before us, the Lord Jesus Christ, don't we? All wrote many of his epistles to assemblies, but these two epistles are written to an individual. According to the 4th chapter of First Timothy, he evidently was a young man, because Paul tells him, Let no man despise thy youth. In other words, if Timothy would lead a life of exemplary conduct. They could not despise his use. There wasn't that Timothy could flaunt himself and say, and Paul says you've got to pay attention to me, No. But it was his testimony that was to command. Uh, respect and so. It necessarily reflects on our conduct. And I really think there is a tremendous message not only for young people, but for us all. In Second Timothy, it is individual faithfulness in a time of outward ruin. And you look around and you see a lot of young people around you, and that's encouraging. That young person, young brother, young sister, you've got to learn to be faithful yourself to the Lord on the individual basis. It is extremely important and uh, that's what we have focused in on and especially the 2nd chapter, although the whole second epistle is very important, seems to be that it is the last epistle that Paul wrote because in chapter 4. He says in verse. Six. I am now ready to be offered in the time of my departure. Is at hand. So probably the last written words that we have from the Apostle Paul in this book, Second Timothy. First one and two, we have uh, this statement thou therefore, my son, thou. Therefore, refers to that which had gone before in the that would have been written before in the first chapter, to find in the first chapter that there were those that had turned away from Paul. Paul's doctrine, and it says in verse 15 of the first chapter this Thou knowest that all they which are in Asia be turned away from me. And then you can say therefore. What should we do? Uh, there was a great need when that was occurring that there was that there should be more grace. Therefore, my son, be strong in the grace that is in Christ Jesus. And secondly, there was a great need for teaching.

And that's that is. I think what's needed and in the face of difficulties and. And those turning away, we might say is to have a lot of grace, faithful teaching. And, uh, that's, that's what, that, that's why we have the word. Therefore here now, therefore, my son, be strong in the grace in Christ Jesus. What is Grace, Brother Paul? Well, the easy answer is unmarried favor, but, uh, there's much better answers than that. There's, there is one, there's a few, few answers. One would be in Ephesians 417 and that has to do with grace of, of, uh, gifts given. And so there's an exhortation to. Exercise gifts. And other. Thought there I think is that. By the unmerited favor of God, he gives. He gives gifts. Umm, this side. NO47, not 417 But unto everyone has given grace according to the measure of the gift of Christ. And so it is a umm, it is uh, is a favor shown that is not deserved. So these people here that turned away from the T, the doctors that Paul really didn't deserve favor, we

might say. What they're they're called upon to show some. And and and, uh, so that's. And just as we don't, we don't deserve any gift that God has given to us, whether it be any ability or whatever we're called upon to use it. You probably have some more thoughts on it I'd like to hear. Well, nothing exactly there, and hence that, except to say that grace is in contrast in Scripture with law, the principle of law. Man was tested on the principle of law in the Old Testament and he completely broke down. And there is a tendency, I find it in my own heart, brethren, to go back to that principle. Law basically says. You do what's right, you're going to get good consequences. You do what's wrong, and there's gonna be bad consequences. But, brethren. In Christ, in this present dispensation, we've been shown God's. Abounding grace when we deserve nothing. When man did the most awful thing possible, taking his creator and nailing him to a cross. When God did his best, man did his worst. God would have been just in wiping the human race off the planet at that time. But God in effect says you've done your worst. Now I'm going to take that same act and I'm going to show my abounding grace. And he turns it around and he shows us his unmerited favor. Oh, brethren, we stand before God on that ground that we don't deserve one bit of what we have. In Christianity, God gives us everything because of what Christ has done on the cross, and that touches the heart. And in Christianity that is the main spring of Christian activity. It's not. Holding a stick over your head and saying if you don't obey, you're gonna get it. That's the principle of law that does not work. And that's why I think it is. When you say Paul, that in first chapter all day that Indonesia had a forsaken him. It was a sad situation.

They probably said to Paul, I don't think they left off being Christians. But they probably said you're just a little bit too radical, Paul. Look, you got yourself in prison. They're about to cut your head off. Can't you just be a little bit more conciliatory? Must have been tough for the for Timothy to go on knowing that his spiritual father was going to be taken away. What's gonna keep them going on, Timothy? Be strong in the grace that is in Christ Jesus. Oh brethren, to realize we have a God who gives all because of His own heart of love. And even as a Christian I fail and I have to go to Him as the God of all grace. Oh how much grace we need to go on in a day like this. But he's the God of all grace, and if he needs some more grace, brother or sister, you think you can't go on any longer? Go to him, ask for some more. Since he's the God of all grace, He'll give you some more. He'll give you enough so you can go on even in days like we live in. To me, that is the point is to be strong in that principle of grace. To understand that's what will keep us going on, brother, and it won't be the spirit of law. Sometimes you think things are sliding so bad, we gotta put the brakes on somewhere somehow. Let's keep see if we can keep these young people under control. You can't do it in the spirit of law. Young person, if you do not heal the love that the Lord Jesus has towards you to go to the cross, nothing is gonna keep you. There's the door, there's the world out there. Go ahead. Did you know that love that he loved us with all the way to death? The Creator of the universe, the eternal Son of God? He went to that cross. Supreme obedience to his Father's will. You won my heart. Now there's no desire to go out that door and go after a world. No desire there any longer. Why? Somebody standing over me? No. He's done something on the inside. He's touched his heart of mine, and I want to place him more than anything else. That's great. That's what's going to make you strong in a day of ruin. For myself, I've enjoyed it. The definition of great because all the character and glory of God poured out on a Sinner. In that sense we we get to know who he is and we live as he lives in that glory and in that that that character of who he is, Paul said. For me to live is Christ. He was living in the grace, the, the, the, the sense of the great of God, you know, and the same opportunity here. He's strong and great. Is in crisis live Christ when we get to know and God wants to reveal Christ to our soul. Every circumstance that we go through God is revealing Christian creating Christ in us, creating that character within be strong at what God has given all that's great. All the glory of and and character of God poured out from the Sinner. There's a sense in which the, uh, question of merit. Drops out. With the, the definition that Paul gave is, uh, is a good win. And we've often heard that unmet grace is unmerited favor, but there's verses like this in the Bible in Luke chapter 2 in verse UH-40. And the child grew and waxed strong in spirit. This is the man Christ Jesus. Filled with wisdom and the grace of God was upon him. Well, there I have to move beyond the definition. That's a good definition that Paul gave. And the issue of merit crops out. I can't say it's unmerited favor now, but I can say it's favor. And I heard, uh, an older brother once in a reading meeting give a definition that grace is God being for me in all that he is. And so as we think of this, this, this, this youth, we think of the eternal Son of God taking manhood to himself. And there he was as a youth. You can just imagine the delight and satisfaction as God looked down upon him. And the God couldn't have been more thoroughly for his Son as he watched him walk through this world.

From a youth on so sometimes it's nice to. Move beyond, I would suggest the question of merit for every one of us we know is unmerited and enjoy that God is for me. And that, that changes my attitude and buoys me up because we tend to be pretty hard on ourselves, as Bob was saying. And we can, if we're not holding the tape measure to our brethren, we can hold it hard to ourselves. And not that there isn't a place for us to judge ourselves. There is, and it's important. But we have to, after our head hangs down sometimes lift up our head, lift up our hands and realize that in spite of how weak I am and how often we fail, God is for me, is for me, and and this energizes me in my pathway. And I think that's the thought here. Be strong in the grace that is in Christ Jesus. How I do that? Isn't grace something he does? How do I be strong in it? It's almost like, how would you do that? But I, I was thinking as I was sitting here listening about this colleague that I used to have where I worked here in, uh, up in Maine, and he took me out on a sailboat. He was a sailor and uh, the whole idea of sailing was, it just was mis mysterious to me because he could sail the boat into the wind. And I always thought you put a sail up and you kind of aim it so that the wind blows in the sail and along you go. And maybe sometimes that's true. But it's more subtle than that he was telling me and he could sail into the wind by going back and forth. And what actually happened is he explained to me is that you put the sale up and the wind kind of draws it along from the other side. It kind of sucks it along. And so, you know, we, we learn as young believers that when we try to be strong and it's all us, we have to learn that in me. That isn't my flesh wealth, no good thing. And we have to learn that painful lesson sometimes over and over again. Without me, the Lord said you can do nothing. And after a while we learned just to try and put this big sale out. We try to learn just to yield ourselves to the Lord, and to learn to be dependent upon him which is unnatural to us, and then unmerited in our case, the unmerited favor of God being for me. In that strange way that that the Scripture calls state, it draws me along. It's an unnatural thing for us to walk by faith, isn't it? But that's what we're called to, to be strong in the grace that is in Christ Jesus. God is for me. That enables me to get up in the morning and enjoy spiritual food and lift up my heart, my hands and press on. Wonderful. Raised his presentation too in this verse of energy, I believe. That was found in the Lord Jesus and that is required. To be a faithful servant, as Timothy was called to be. So verse 3. And your heartlessness as a good soldier of Jesus Christ. Or take thy part in the sufferings for the Lord Jesus Christ who wants to have suffering. I don't wanna have suffering. Here's the search. There are circumstances. If you go there, you're going to suffer. How can I help? Unless you have the grace of the Lord Jesus, this is what has to be done. And then it says any man going to war, doesn't it, you know, encumber himself with the things of his life. There are the things of this life, the comfort, the opportunity, the money, the traveling, whatever the world has to offer. Yeah, You enjoy that. Turn her away from that and say no, that's not what I'm gonna choose. I need grace for that. I'm not gonna take these things in my life because they're gonna burden me and slow me down as I wanna follow the Lord.

And then he speaks of the one who? Wow, the husbandmen, that labourer. There's a seal right there. Nothing growing out of there. It's gotta be months and months and months and sweat and a lot of work and I got to plow that ground and work that out. We need grace, we need

grace, the grace of our Lord Jesus Christ that could go in their suffering and let everything aside just to do His Father's will and work and work and work and see no fruit. I just enjoy these thoughts and connections being strong in the grace which is the right of Jesus. In connection with the thought of God being for us, grace being God being for us, I'm not. Their definition an acrostic definition which perhaps some of her GRACE, God's riches that Christ's expense. And, uh, that applies to to us God's riches. At Christ's expense. There's a confidence that, uh, Paul wanted Timothy to have in being strong in that grace, that as he took up the ministry that God had given him as a servant. Paul departing from the scene, no longer having the wise master builder there to, uh, labor under his tutelage and, uh, care and oversight in that way. He was going to have to go on alone without Paul. And he had to be confident that the Lord was going to use that ministry for the blessing of the Saints in spite of all outward appearances. And so, as you mentioned, the, the gifts, uh. That are given in Ephesians and in other places that the word grace is brought in because it's his grace to use that means to build up and minister to his Saints. And so Timothy needed confidence that he would take what he had and use it. You know what has cell in my hand arrived? We became the rod of God. What hast thou in thy house? Ohio little pot boil. Oh, it filled the vessels. One after another. And So what hast thou in thy hand? Be strong in the grace. He'll use what He's given you and fitted you for, for the blessing of His people, if you seek to take it up and serve Him. It's often. Go ahead, Rob. I was just gonna say, could we say then that being strong? To be strong in the grace that is in Christ Jesus is to make full use of what God has given. That's how we that how we would be strong in our lives. And it's things in our lives that sometimes we think they're so terribly insignificant, like you mentioned, a rod or a little pot of oil. Or, in the case of the Lord Jesus, feeding the five thousands. 5 loaves and they say loaves. They were little rolls, they weren't big loaves like we have. And two fishes, what are they amongst so many? Brethren, God takes the little insignificant things in our lives and if we put it into his hands, he can make it a blessing. Some despise the little things in your life, use it. Put it into the Lord's hands. You'll be surprised the Lord can use it's like it's been said, it's. Not what we are, it's what our God is. I've often wondered how it was when the Lord fed those 5000. Imagine 5 little rolls. What did he do? He says he took them and broke them. You must have just kept on breaking them. To 5000 people I I don't know how it happened the point is it just magnified the fact that God is for his people and he's going to supply the need even in 2008 when we live look around and when I think of when I used to sit in conferences and some of the.

Old timers that were. Gray haired men then and I enjoyed so much their ministry all gone. Doesn't seem like there's anybody like that today. But as our God changed, it's not what our brethren are, it's what our God is. That's the focus in Christianity and that is beautiful to get that focus right. So these are things that Timothy was going to need to serve and that's that's really what the apostle has before him is that he was going to have to continue on after the apostle was gone. So we're left here to continue on. God has given us a responsibility and I think especially gathered to the Lord's name. He's committed to our trust truth that our brethren in the camp often have not heard the Old Testament Israelite if he found something lost by his brother, he was to lay it up in store. And to have it ready to restore to Him when the opportunity came. And I think we have a special responsibility to carry on in the truth that has been ministered to us by those who are now with the Lord. They gave it to us as the Lord enabled them and the purity in which they had received it. And now we're responsible to carry it and to commit it to others as well. That which has been restored to us by by God's grace. And these points that unfold in these following verses are all things that are going to be needed by us. If we're going to carry out our service to the Lord, uh, faithfully and to his glory and for the blessing of others and grace is the first one, but these others follow very needed as well. In verse two we have 4 generations mentioned it. It is interesting. To say that what God is going to use to maintain his testimony from generation to generation. He doesn't talk anything about ver in verse 2 about eloquence or good preachers. No. What does he say? What kind of men? Faithful men. Just to notice the four generations, it says here the things that thou hast heard of me among many witnesses. So the Apostle Paul and then Timothy, the second generation, the same commit, thou, Timothy was responsible to commit to faithful men. That would be the third generation who shall be able to teach others also. That's the 4th generation. So it's the truth of God is to be passed on from generation to generation. He doesn't say to Timothy, Timothy, you go and look up some good preachers or some eloquent men. No, what is important is faithfulness. I I'd like to ask the question, what does that mean? What does that word mean? Faithfulness. Brother Stan, you had this on your heart this chapter. Would you explain it? Well, uh, I would say it would be someone who. Uh, first of all, puts the Lord first in his life, one that, uh, spends time and meditation over the word. And, umm, I was just thinking, you know, that we've been handed down, uh, a wonderful treasury of truth, umm, and, uh, the ministry of various ones like Mr. Darby, Mr. Kelly and others, uh, are we availing ourselves of the opportunity of. That ministry that has been handed down to us and, uh, you know, sometimes I think the world is so attractive to the young people today. They, there's magazines and everything to attract the eye. But we need to spend that time, don't we, in meditation on the word, personally spending that time alone with the Lord, uh, morning and evening and, uh, then, uh, perhaps spending that time to reading what others have written. That would be for our encouragement and then we can hand it out to others. If we're not faithful ourselves individually, we'll never be able to hand down to others, uh, what we have.

We're thinking too, in connection with what our brother Steven brought before us, the fact that, uh, this is passed down from one generation to another. We have a similar exhortation given in the 4th chapter of Deuteronomy, and I'd just like to read a few verses. There beginning with verse four, it says, But ye that did cleave unto the Lord your God are alive, everyone of you this day. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me that He should do so in the land whither ye go to possess it. Then verse nine, only take heed to thyself and keep thy soul diligently. And that's part of what we have brought before us, the keeping of our souls diligently. Says, Lest thou forget the things which thine eyes have seen, unless they depart from thy heart all the days of thy life, but teach them thy sons, and thy sons sons. So we have a continuum there as well. So this just reinforces the need to have it passed down from generation to generation. But as our brother Bob has brought before us, each one has to buy hold for ourselves. We don't like hold, so to speak, of our Father's faith or our grandfather's faith. But we have to make it our own, don't we? And we have to walk personally in the good of what the Lord has brought before us. Romanians chapter 4 says what is required of a steward is that a man be found faithful. You understand it simply in temporal circumstances, you hire someone to do a job and say, well, you come in at 9, you put the lights on and you start the computers and whatever and you give them a list of things you want them to do. And then so if he's a faithful steward, that's what you committed to him, he's going to carry out. You ask the man, So what, what, what's your job? I, I'm supposed to come in in the morning at 9 and, uh, turn the lights on and put the computers on and whatever it was, you know. That's knowledge of what he's expected to do. But the faithful man not only knows what he's expected to do, but he does it. So he's an example when he's training somebody else to fill in the job for him, he says this is what you do, not just give him a list. He shows them how to do it and he goes through the the emotions with him. So a faithful man I understand would be one and only. Who knows but who does? Obedience. There is an example in Ezra. Ezra was a you would say a faithful man. But notice what it says in Ezra Chapter 7. And verse 10. For Ezra had prepared his heart to seek the law of the Lord. And to do it, that's what you're talking about, Obedience. Faithfulness is obedience. And that's what God values, brethren. Obedience to the Word of God Walk. In obedience to the Word of God, that's a faithful man. In that same verse and to teach. Another example in connection with Abraham's servant in the 24th chapter of Genesis. Uh, that says in that second verse. And Abraham said unto his elder servant of his house, that ruled over all that he had,

Could I pray thee, thy hand under my thigh? While Abraham could have confidence in that man, in that man in that service says he ruled over all that he had. That was a responsible position, wasn't he? And we can see, as we read through, uh, this chapter, one Abraham entrusted to this servant something that would certainly not be entrusted to one who didn't in the past carry out the wishes of the master. And so it was done faithfully, wasn't it?

I wonder if we see an interesting correlation between faithfulness and truth. If we look at uh verse 13, it says yet he abideth faithful, he cannot deny himself. What is given us in the Word of God is truth, and you cannot destroy truth. Umm, it's the same today as tomorrow, the same 2000 years ago as 1,000,000 years from now. Truth will stand and whether we believe it or not doesn't mean that it's not the truth. We might be deceived into thinking something else is, uh, is correct. But what God has said is true and it will stand and it cannot be taken away. It cannot be destroyed. What we have is absolutely solid God. Is faithful, he cannot deny himself. What he has given is the truth. And so. Very importantly, in the second verse, we have, uh, faithfulness, and we've been speaking about the necessity of thought, and it certainly is necessary. But it's not just. Our faithfulness that keeps us. It's what we're being faithful about, if I can put it that way. And that was the things that Timothy had heard from Paul. What had Timothy heard from Paul? In uh, second in first Corinthians 2IN chapter First Corinthians chapter 2 and verse two, this was written, Sir, the Saints in Corinth, not Timothy. But he says here I determined not to know anything among you save Jesus Christ and him crucified. So the things that Timothy. And others had heard from Paul. We're all about the Lord Jesus Christ and him crucified, and that's what we need to be faithful about. Sometimes we I fear we're more concerned or counting on our faithfulness rather than. Just our employment of God's faithfulness to us through the Lord Jesus Christ. Our faithfulness will is necessary. But that alone will not keep us. Our enjoyment of the Lord Jesus Christ. We need to learn to read the Bible to do it. Not merely to teach it or to know, but to do it. That's what faithfulness is. I think that's really important. The Old Testament, the Lord gave the, uh, King Saul a command to go and destroy the Amalekites. And he saw some that. Look pretty good so he saved him. He lost everything because he was not careful to obey what God said. Young people and brethren at large, we need to learn that lesson that God means what he says. Maybe I don't understand it very clearly, and that's why we have to have meetings like this to help us sharpen understanding of Scripture. But once you understand it. Obey it. Sometimes we think we know a little bit better than God, and so we put our little twist on it. You remember Peter? When the Lord used his boat to preach from and afterwards he says to Peter, launch out into the deep and let down your Nets for a haul. Well, Peter had been working all night long and he hadn't gotten anything. And maybe Peter thought, well, the Lord is a Carpenter. He's not a fisherman. He doesn't know that we were laboring all night and we didn't have get anything. But he said to the Lord, at thy word, I will let down the net. Is that obedience? Lord is gonna stop because Peter didn't let down the Nets. No, he filled Peter's net, but he had problems because he didn't fully obey. His net broke and then they had to signal to their companions and they came and they filled up both boats and they started to sink.

If you were to let down the Nets like the Lord told them to, you wouldn't have those problems. So let's learn to diligently read the Word of God to do it. That's what faithfulness really is. Faithfulness is, I believe, a fruit of the Spirit. I know it says faith in Galatians chapter 5, but in French it's the word faithfulness and it's not being full of faith. It really is faithfulness to carry out as the Lord Jesus did. We see that exemplified, uh, brother Michelle, in the very first verse of the book of the Acts, don't we? In connection with the Lord Jesus. It says the former treatise have I made, Oh Theophilus, of all that Jesus began to both do and to teach. So the doing came first, didn't it? Then the teaching. I have enjoyed too, on this particular chapter that we have the believer brought forth in seven different ways. I just mentioned that in passing. First of all, Timothy is referred to as the Son. No doubt he was saved through the apostle Paul. Uh, when he went through Derby and Lystra and, uh, Paul had a special affection for this, uh, young man, I believe his son. But then he refers to the believer in the third verse as a soldier. And then in the fifth verse as a runner. In the fourth verse as a husbandman. And in the 15th verse as a Workman and in the 21St verse had the vessel and in the 24th verse as a service. So it's beautiful to meditate as we go through this chapter on the seven ways that the believer has looked at first mentioned in the first verse as my son. There's a practical side to faithfulness. Too often, you know, we we might think, well, when I've read all the ministry and, you know, studied it and it maybe then at one point I'll actually be. Considered faithful, the Lord will look upon me as faithful, But in Luke 16, there's a very small way in which we can be faithful. And one of the things that impressed me the most years ago was somebody telling me about being faithful in the small things and Luke 16. Verse 9 says, uh, make to yourselves friends of the mammon of unrighteousness, that when ye fail, but it really means when it fails, we're not going to fail. We are. We know where we're headed. We know the Lord's going to bring us there no matter what, but everything around us is going to fail. The whole system of things is going to fail. So when it fails, he might be received into everlasting habitations, He that is faithful. And that which is least is faithful also in much. He that is unjust in the least is unjust also in much. If he therefore have not, If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if he have not been faithful in that which is in another man's, who shall give you that which is your own? So there's really not a thing that we do that we can't learn and practice faithfulness in it, in it, no matter what job I'm doing. If I treat it as the Lord's school to teach me faithfulness. There's not a minute of my life that's wasted. I don't have to be sitting reading ministry or my Bible. That's certainly. You know, the ultimate in faithfulness. But I can be doing whatever I do during the day. And it can be the Lord's way of teaching me faithfulness. And if I make a mistake, I make a mistake. It doesn't matter because it's all gonna be burned up anyway. So if I do something wrong at work or whatever it might be, or if I blow a bunch of money that I shouldn't have spent and there's a lesson to be learned in it, it's not gonna count. The money is not gonna count in the end, but the lesson learned will. So we can be faithful in very, very small and seemingly insignificant things, and they have an eternal value in our lives and for eternity too.

Well, the faithfulness is obedience. Then we have. A lesson in that in verses 3:00 and 4:00. The soldier. Is given to us. These are examples in everyday life that we know something about. And Paul says in verse seven, consider what I say and the Lord give thee understanding in all things. So he's not just giving us these examples as something to think about, but to be encouraged. These things in natural life that we know about have a spiritual lessons. For us. I've never gone into the Army as such. There's some that probably have here, but I suppose if I'd ask somebody, what do you learn? Learn in boot camp. Probably the number one lesson is obey. Unquestioning. Obedience. You don't say. Do I really wanna do that? You don't say. I don't think that Sergeant knows what he's talking about. You learn to obey, and that is drilled into them. And you have to learn it, and it's gonna take some hardness. Suffering. It's not easy. Don't expect the Christian path to be easy, and it's not that. Endure hardness, the new translation says. Take thy share in suffering as a good soldier of Jesus Christ. When it comes to. Our own interests. How we are right there to take care of our own interests, my car, my house, my family. What about the Lord's interests? Is that first in our mind? What kind of soldiers are we anyhow often think of, uh. Luke Chapter 9 of some examples of people that profess. Profess to want to follow the Lord Jesus. Others that the Lord called to follow him that notice their responses to me. This is searching verse 59 of Chapter 9, Luke Chapter 9, verse 59 and he said unto another, follow me. But he said. Notice this suffer me first. To go and bury my father. Jesus said unto him, Let the dead bury their dead, but go thou and preach the Kingdom of God. Verse 61 and another said also, Lord, I will follow thee, but let me first. Go bid them farewell, which are at home at my house. Jesus said unto him, No man, having put his hand to the plough and

looking back, is fit for the Kingdom of God. That's the culture we're passing through and young people, it is a tremendous challenge for you. To challenge the system, you're being taught me first. If I don't look out for myself, who else gonna look out for me? I gotta look out for myself, don't I? No, you don't. You don't have to look out for yourself. Uh, soldier has to understand when his commander gives the order. Whether he agrees with it or not, he's obedient. And when the Word of God is very clear in Scripture about different things, there should be unquestioning obedience. How easy it is, the scripture says very clearly not forsaking the assembling of ourselves together as the manner of some is.

Sometimes when it comes to weeknight meetings, uh, got lots of homework. I got something. I got a job. I had to do. For that, I'm sorry, I can't go. What kind of soldiers are we, anyhow? Do we treat the Lord's interests as less important than our own? You think we qualify as soldiers? If that's the case, these are important principles that we need to be challenged by. When this commander speaks. Soldier has to know. Even if it costs him his life, he's got to obey. And we need to learn that, uh, that, uh, as well. That's why it says in the next verse, verse four, he that wareth. Does not entangle himself with the affairs of this life, that he may please him who had chosen to be a soldier. Can a soldier have a business on the side? I don't suppose there's anything wrong with him having a business. But when it's his commander who speaks, he's got to understand my commanders. Will is my first occupation. He's got some time after that, while he might attend to some business, but he's got to know that his commander is #1. Is the Lord Jesus number one to us? Is His Word what commands complete obedience? Lord, help us to challenge our hearts on these important principles. There's one I believe that's brought before us in the 11Th chapter of Second Samuel that really understood what was becoming of a soldier, and that's Uriah A and when? Uriah was summoned, it says in verse 9, but Uriah slept at the door of the King's house with all the servants of his ward. And went not down to his own house. Well, he had the right, so to speak, to go down to his own house, didn't he? But he realized that he was a soldier. There was an important task that lay ahead of him. And so he couldn't let his guard down at all. We see, unfortunately, uh, David letting his guard down in this chapter. But Uriah did not understood what was becoming of the soldier. Didn't he? Our approach to David back to. Faithfulness of that soldier Uriah, whatever approach to his soul, and you just see what sin does. He was blinded to that faithfulness and he just continued on and had a murder. Entangle is a very colorful word, isn't it? Umm, we can, uh, we can see ourselves caught up and stuck in something that we can't get out of. And, uh, we have to think of it in the sense of, of living a life that has not, does not allow us to get entangled. There's, there's things that we can do which are very good in themselves and very right in themselves. Umm, but it's going to keep me from doing that which God has asked me to do. What the Lord has called me. There is another, uh, situation in David's life, brother Bruce, that uh. I enjoy where in The Cave of Abdullah David had a desire. It doesn't even say it was a command. Said, Oh, that one would give me of the water of the well of Bethlehem, which is by the gate. You just had a desire. It wasn't a command. I don't. Three that were close to him heard his desire. And those three mighty men at risk of losing their own lives, broke through the host of the Philistines that was there. And they went to that well. David probably knew that well well, because he was raised in Bethlehem and probably had drunk that water lots of times. But there they go and they draw water out of that well. And they take it to David.

What's some water? Is that worth losing your life over? My commander desired this and I'm going to do it. That was the spirit that motivated them. I think that's so beautiful. And we think of the desire of the Lord Jesus. Do this. Until I come to remember him in his death. It's a desire. He wants you to do it. And if your heart is true to the Lord Jesus, I know you cannot be at rest until you two do it. I think Brother Bob, we have an example too in connection with the Lord Jesus in John 14, he says there in the 15th verse, if he loved me, keep my commandments. So there are certain things the Lord has specifically asked us to do and there's a scripture in verse for them. But then when you come down to the 23rd verse, it says if a man loves me, he will keep my words. It doesn't say commandments there, but words. And so if we're close to the Lord and we're enjoying communion with him, we will discern what he likes and what he doesn't like and will desire to do those things that please him, even though there might not be a specific commandment for it. And someone has given the illustration that, uh, there are certain things, perhaps my wife, uh, I know she likes me to do and I do them, but. Uh, living with her for a long time, I get to know what she likes, even though she might not express it in so many words. And, umm, I think that's what the Lord is bringing before us there in John 14. There's a difference between a soldier there and David's camp that said. We'll wait until he gives us a command. To those 3, David's word, just the breathing of as well had the power of a command. They couldn't lay it on anyone else. They were looking for a command. Perhaps if I had been there. I just said, oh, we'll, we'll wait until we hear somebody blow the trumpet and give us some specifics here. There would be no reason for them to, uh, to do that, except that they love David. Here it says the no man that wore it, you know, there is a time for soldiers to go home. There's furloughs and uh, their three-year conscription comes to an end. But we're on a campaign that doesn't end until the Lord calls us to be with him. You can imagine a man in the trenches says, well, fellas, it's uh, 4:00 quitting time, time to go home and gets up and starts walking away in the middle of enemy fire. He'd say he's out of his mind. We're in a warfare, We're in a campaign now. That last spiritual warfare until the Lord comes. So it's very specifically no man that Warren or is on campaign entangles himself with the affairs of this life. Could we sing #312? 312. Lead on Almighty Lord, lead on to victory, encouraged by thy blessed word, With joy we follow thee 312. Lead unknown. We need all the girls for me. I'm pretty sure I'm gonna come out.

Umm. OK, loving God and our Father, we do. Pray that thy precious word might find its entrance into our hearts to have its, uh, practical effect and working out in our lives while we're here in the scene. Think of these, uh, words that, uh, faithful and wise master builder, uh, to his beloved son Timothy and the faith, uh, to encourage him to go on in that service that was committed to him. And so we know that each one of us are in that same services. So. My own servants and we pray that the motivation of our hearts might be. Lion love, our God, our Father, and the love of our Lord Jesus Christ to us of his condescension, how he came down from the heights of glory, how he was rich, became poor for our sakes, and how he yet, uh, condescends to meet us in all our needs. And in that service help us to place our confidence in him as we go forward in the path of faith, uh, looking for that, uh, blessed home. When we will be called from the scene of conflict. And so we thank thee that the end of that conflict is that Satan will be cast out of the heavenly places that Hughes are of the brethren there for so long, finally cast out in our warfare. We'll see its wondrous conclusion. Lord Jesus now at that, uh, one who has defeated him in Calvary's cross, and we just follow the wake of thy wondrous victory. So we do, uh, commit ourselves to thee for the rest of our time together. Asking if they'll continue the blessed Thy word to our souls, we might gather up the tenor of thy mind, the desire to walk in it. Do thy will my precious name, Lord Jesus, Amen.

Mt. Tabor Conference: 2008, 2 Timothy 2:5-10

Reading

276. Guide us all down. Please. Of butterflies. Oh no, Glenn, thy power of all hands. Uh-huh. Man can't cry. It's a vowel and a bowl of a lot of money. 85 73 shrubs down your legs and stuff. Rigid in the end close. We're in rainbows and flowers. Umm. No for your life. So real hard here. Long period as well And will it be all about? No, OK. Oh, oh, oh, Oh my greatness that I have a style of God and I know. Unfortunately. Our God and our Father, we have your sons. This hymn together. And we've asked for guidance. So we go through this barren land. When we think of how we've done with our character as a Pilgrim, but we own our God, that, uh, that doesn't always characterize us. We just would pray that it would more and now as we would, uh. Spend this time in my precious word. We just earnestly pray our God that it would be for a profit for each one of us. We thank Thee for the food convenient that we've had before us this day and now as we would. Uh, open thy word afresh and we just would have prayed that uh, the lips of each one that uh would take part would be anointed. That is now the the need and the desires of each one here, our God, we just would pray thy blessing upon thy precious word of each of our hearts. We thank thee most of all for that blessed One, our Lord Jesus. And we just would pray that as we consider thy precious word, that, uh will be more and more conformed into the image that blessed one. And so we'd ask this our God giving you thanks in the worthy and the precious names of that blessed one, our Lord Jesus. Shall we continue with Second Timothy 2 verse 5? And if a man also strives for masteries, yet is he not crowned except he strives lawfully? The husbandmen that laborers must first, uh, be partaker of the fruits. Consider what I say, and the Lord give the 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 evildoer even unto bonds. But the word of God is not bound. Therefore I endure all things for the elect sake, that they may also obtain the salvation which is in Christ Jesus with eternal life. Either eternal glory is a faithful saying, for if we be dead with Him, we shall also live with Him. If we suffer, we shall also reign with Him. If we deny Him, he will deny us. If we believe not, yet He abides faithful, He cannot deny himself of these things. Put them in remembrance, charging them before the Lord, that they strive not about words to no prophets, but to the subverting of the hearers. Study to show thyself approved unto God, A Workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness, and their UN and their word will eat as Duff. A canker of whom is Hymenaeus and Philetus, who concerning the truth of Erd, saying that the resurrection is passed already, and overthrow the faith of some, nevertheless the foundation of God stand ashore. Having this seal, the Lord knoweth them that are his, and let everyone that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and silver. But also of wood in a verse. And some do honor, and some to dishonor. If any man therefore purge himself from these things, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Flea also youthful lusts, but follow righteousness, faith, charity, peace within the calling the Lord out of a pure heart. But foolish and unlearned questions avoid. Knowing that they do gender stripes and the servant of the Lord must not strive, but be gentle unto all. Men have to teach patience in meekness, instructing those that oppose themselves, if God for adventure 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. A lot of cheating going on in this world in sports and you hear sometimes people who have been recognized as world champions and this and that have turned in their. Metals and they get disqualified because they didn't follow the rules. So the question is not finishing first. It's abiding by how the Lord wants things to be done and then we have a reward. We live in a world where ethics are accommodated according to the situation, some sometimes called situational ethics. People think they can vary things according to their thoughts. They don't allow that in sports world even today. They disqualify like you say, and there's people that have been using. Enhancing drugs and they get their medals taken back. If that's the case in the sports world, how much more so when we're dealing with the question of the things that relate to God? You cannot ignore the principles of Scripture and prosper. It doesn't work. You may look like you're getting results. But if it doesn't conform to the word of God, it will not stand. Stan was talking about the mega church down in. Texas, did you say? 16,000 you said yes. Well I heard over in Korea there's mega churches that get close to half a million people. Incredible. Looks like things are working for them. You people are so small you think you're right. Brother, it's not a matter of us being right and they wrong. That's not the point. The point is that we have in our hands the precious, living, abiding word of God and we cannot ignore it and prosper. In the end it stands. It will stand forever. Let's respect it. Young people go by the book. Got it in their hands.

I'd like to connect the verse. That we have later in the chapter to the few verses that we have just considered. And the 21St verse speaks of a vessel unto honor sanctified, and meet for the Master's use, and prepared unto every good work. I've just heard that there's no honor, and a victory gained unlawfully. And so. I'd like to connect that thought of honor with this striving lawfully. That if we go back to. Well, let me see it says a vessel under honor. So that's driving lawful, sanctified. Now that makes makes me think of what we talked about without the soldier he wasn't entangled with. The affairs of this life, he was set apart, committed to his, uh, his. That was his assignment. Neat for the masters use that makes me think of what we talked about is the faithful as as the faithfulness that we spoke of in verse two. So he's he's. Under honor sanctified meat, and for every good work prepared unto every good work. And that makes us think of the soldier also the second part of the the the training to go through endurance and suffering. So we have a connection, I believe between verses 2 Through. Five and verse 21. Inverse 6 so I'd like to read it in the. Translation it says the husband then must labor before partaking of the fruits. I think that's the sense of the Scripture, maybe not so clear in the King James translation. The thought is that you don't get immediate results. Those who are farmers have to prepare the soil. They sow the seed. They don't sow it one day and go out to reap a harvest the next day. It doesn't happen that way. It takes a lot of Labor for there to be results. We are in a culture that wants immediate results. Well, we have to learn that when God works. Paul may sow the seed, Apollos may water, but it's God that gives the increase in his own time. So don't expect immediate results from your laborers. It doesn't happen that way. Real, true work of God is going to take time. Somebody who sows a crop of corn. I suppose, I don't know, I'm not a farmer, but yeah, what the labor, 5-6 months, I suppose, to get a harvest. It takes time. And so if you're going to go out and sow the seed in the gospel. It will take time. Sometimes you see souls that get saved when they hear the gospel, but if you talk to them, you'll find that generally speaking, it was somebody that years ago sowed the seed in their heart. And now you come along and you give them the gospel, perhaps, and they get saved. But it was because of the seed that was sowed way back a long time ago. Let's not get discouraged if we don't see results. And I think that's the thought, the lesson we learned here with the. Umm, husbandmen. What we call a farmer, I guess. This is true not only as as you apply it to laboring with other people or communicating with other people, but also true of ourselves. Sometimes a person may get away from the Lord. They may still be at the Lord's table, and they may still be going along in an upright manner outwardly, but in their hearts they get away from the Lord, and they lose their joy, and things become dry and routine and ritualistic and A and a.

And a chore? Well then, then the. Then we might awaken and say, oh, I, I know what the problem is. I've gotten away from the Lord and they start to go back and do the fundamental things that we all were taught are basic things. We're going to be happy and fruitful as Christians, but the joy doesn't come back in one day or two. He does restore our souls, but it's like a person. We may let our physical body, we just may

ignore our health. We may allow our weight to balloon into the point where we are are unhealthy. And uh, etcetera, Well, we just don't go to the gym for a day or two and then expect something radical to happen. And so we need sometimes to humble ourselves as to how we can allow ourselves to get away in our hearts from the Lord and then just put our heads down and diligently seek his face again and go back to the first things, the the simple things, the ABC's. When I was first saved, the brother who had a trucking business used to always talk about RPMS. You need to say you gotta keep your RPMS up, which he said we're reading and prayer and meditation. If you can't keep those RPMS up, you're just gonna bog down. And you would often remind us of that. And so it's uh, again, it's, umm, getting back is not easy. Uh. Getting out of shape, it's not easy to get back so that you feel good again and umm, but the Lord will bless, uh, the diligent, uh, labor, whether it's with others in the, in the field around us or within our own souls. James Chapter 5. Verse 7. The patient therefore, brethren. That verse in Timothy, it certainly. Speaking of preaching the gospel. But there's increase in the field, you know, and if you sold Cornwall it it there it is. It starts and then steel starts getting green. But it'll be a while. It's gonna have to grow. And it needs rain, the first rain, so it gets moisture from the ground and all, and then it starts growing and then it needs rain for maturity, so. Our laborers with one another include that, don't they? We want to see people say we want to see them grow. We want to see them mature and that is part of our dealings with one another and the ones around us and that the subject of our prayers that this would be true of each one of us. If we're not saying that it comes to the Lord to know the Lord is your Savior. If you know him, that should be growing and if you be, if you're growing, that should be maturing until the lightness and fullness of the Lord Jesus. It's just a worldly saying, I suppose, but even men say that only in the dictionary does success come before work. And so the point is, is that Timothy is going to take work, you're going to have to labor. It's not going to be easy. This, uh, chapter, this book, as someone was saying earlier this morning, may have been the. And it ends with this verse. The Lord Jesus Christ be with thy Spirit, grace be with you. We've been exhorted by older brothers that are now with the Lord. Uh, in the last days we suspect we're in before the Lord comes. Day of weakness and ruin all around. To be particularly careful about the spirit that we approach one another in and in the assembly and also other Christians that we might meet wherever and Paul exemplified this when he in verse 7 where he says consider what I say the Lord give the understanding in all things.

You connect it with the end of the chapter where he gives a distinct exhortation to Timothy verse 24. The servant of the Lord must not strive, but be gentle unto all, have to teach, patient in meekness, instructing. And so it just doesn't work to try and force feed someone or ramrod them or twist their arm into accepting the things of God. But it's beautiful that Paul displayed, even with his son Timothy, that same gracious spirit. He felt what he was communicating. He had full confidence that what he was communicating was the truth, but he knew it had to be not just the Spirit of God giving out the truth from his lips or from his pen, but it has to be the Spirit of God enabling another to take it in. And so in peace, Paul can say, consider what I say, I put it before you. And then he as it were praised for him says the Lord give the understanding in all things. And you, you just have a helpless feeling when you speak to someone, when you give somebody the gospel, you may sit next to him on a plane or a train and. It's highly likely you'll never see that person again, ever. Unless they get saved and you put it before them and you just, you know, you have to leave it there. And whether it's, uh, the truth of the, of the Christian pathway or whether it's the gospel, we need to, uh, to have this spirit, as brothers have said, if the servants are proud and hasty. Harrogate. Overly forceful. How shall they know that the Master is meek and lonely? I like to think of it as verse 7 as a definition of what meditation is really. Consider what I say and the Lord give thee understanding and I'd like to encourage you young people especially. We all need to be encouraged in it is to. Take your Bible, read a verse. Think about it, these things that Paul has been talking about. Faithful men in verse 2A. Soldier in verse three and four. An athlete in verse 5A, farmer in verse six. There occupations were all well acquainted with and there's a definite lesson in each one of them to help us to go on in the last times that we're living in. You've got to learn to get it for yourself, young people. You just can't sit in meetings like this and listen. It's good to sit in meetings and listen. But you got your Bible in front of you with that brother's talking about. Check it out. Is that what it's saying there? Think about it. Consider it and the Lord can give you understanding in all things. I think it is really an important exercise. You don't read the word of God like you read another book. Skimming it. You read it and you consider it. It's like, uh, Stan was talking about the clean animals that chew the cud. Cal grazing and then it sits and lays down under a tree and then it brings up its cut and it's chewing. No wonder it's got good milk to give because it's been chewing the cud. And you and I need to do that too. We know on our when we eat food, naturally speaking, there's a lot of food you don't just swallow down as soon as you put it in your mouth. You keep it in your mouth for a while, you're chewing it up. That chicken we have this snow is pretty good stuff. And I think we all enjoyed it. You chewed it for a while, and that's the way it does you good, by chewing it up in the same way with the Word of God. You're not gonna understand it. There's things that are very hard to understand in the Scriptures. Chew on it. Don't force it if you can't understand it right away. Consider it. Put it on the back burner. Think about it a little bit longer. The Lord will give you understanding in all things.

It doesn't give us understanding of all things, but in all things. Is it so? He gives us understanding for what we need to understand. We all know in part so. We are showing things to know that we're ignorant here. We're not. Verse eight of our chapter I think is a very important verse two, brother and I. I'd like to see if we can get it across to our young, especially it's. I didn't really. Know for a long time why this verse? It seems like it's just kind of dropped in there. Didn't know what the purpose was. Remember, Jesus Christ of the seed of David was raised from the dead according to my gospel. What does he say that for there. This is what's come to my own soul, and perhaps others can help too. But. The Apostle Paul was about to pass off the scene. He was about to go. It looked like the work he did was a complete failure. All those in Asia had abandoned him. Here he is in prison. He's going to be taken out according to history. Had his head taken off. Doesn't look like. His life was any success by any practical means. But he says here he directs his attention to the Lord Jesus. And was the Lord Jesus any different? Think of the arduous laborers that the Lord Jesus went through and His light at the end of 3 1/2 years of ministry. How many disciples? 12 Is that all? Couldn't you do any better than that? One of them was a trader. And another one said he would never deny him and he ended up denying him three times and the rest they all took off and ran away. The alert failed it. There he died on the cross. It looked like it was complete failure. But brethren, this is the point. Remember, Jesus Christ is the seed of David, raised from the dead according to my gospel. God's answers and resurrection. Let's not necessarily expect big results down here. It may never happen. The point is. God's answer is in resurrection and all. What an answer it was for the Lord Jesus. Oh, what an answer is gonna be for the apostle Paul. And you and I need to be encouraged. You don't see much results in being faithful to the Lord and to the Scriptures. Don't get discouraged. Remember Jesus Christ of the seed of David according raised from the dead. According to my gospel, God's answer is in resurrection. Notice you correctly left that word that out of the verse. You did that on purpose, didn't you breath, Bob? Well, I saw it wasn't in the Derby, but that's right. The point is that we are to remember him. Not that we have to remember. Not that we don't remember that he's raised on the debt, but that's not the point. The point is to remember him. And it's a very similar thought. And uh, in Hebrews chapter 12 where it says, uh. Consider him that endured such contradiction of sinners against himself. Let him be worried and faint in your minds. We've been having an exhortation in this chapter about. Being patient as a labor, uh, as a farmer and, uh, having endurance like a soldier and so on. And now we're given an example. Consider him, remember him. And this is what happened to him. Uh, there the, he was raised from the dead, but. It is his example that we follow. Not, uh,

well, I shouldn't, I should leave it there. The point is to remember him.

There's a verse in the two verses in Isaiah. To connect together with that, uh, verse and Timothy first one is Isaiah 49 and it, it's speaking prophetically of Israel, but also of the Lord Jesus. And what they go through in the tribulation and it seems like all that they suffer is, is, uh, just coming for nothing but the Lord. The Lord's own thoughts are echoed in, uh, verse four of Isaiah 49. Then I said, I have labored in vain. I've spent my strength for not and in vain. Yet surely my judgment is with the Lord and my work with my God. Then he come over few chapters. Isaiah 53. He shall see of the travail of his soul, and shall be satisfied. So there it is in resurrection. The laborer now is a partaker of the fruits. 1St Corinthians 15 verse 19 it says it's in this life only we have hope in Christ. We are of all men most miserable. Not here it's there, but the next group says but now is Christ risen from the dead and become the first fruits of them that slept for only a Christian for down here we've missed the point completely. It's in resurrection and it's in eternity and it's in glory that all of this has its true purpose and and future and here it's only a very short period of time. He sent out a receipt of David in connection with the Kingdom too that everything that the Lord was supposed to have, He didn't have it, but his resurrected from the dead and he's all going to have it. And here's the apostle Paul is a minister. He found the change. Is the Kingdom going to happen? Of course it's going to happen. He's going to rule and the the Saints are going to rule with him. But as you say, it's in resurrection. So I want to come. That's his time of rejection. Now there's a connected thought with that brother you think of, uh, of, uh, Elijah, you know, after calling. To go out and answer by fire on Mount Carmel. And that sacrifice was consumed. And all the people say the Lord, he is the gods in contrast with the idols that they had gone after. And then he sees finally that it's really going to come to nothing. And he he runs away and he says I'm not better than my father's. I have thought that God was going to use me in a wonderful way to restore Israel to himself. And it's not going to happen. And he said I'm not better than my father's. And he was cast down. But you know, he appears on the mount with the Lord. The Lord had said there were those that were standing there that would see the Kingdom. And then they do. They're taken up to that mountain. They see the Lord transfigured who's there in that Kingdom to see it as well. That one who said I'm not better than my father's, everything's come to nothing. He's there to see the one who's going to make it all good. Connected to verses, just consider what I say the Lord will give you understanding in all things. Misunderstanding in Christianity that Christianity should be reigning on the earth. Apostle Paul says to the Corinthians that God will allow you to reign, that we reign with you. But that's going to happen when the Lord reigns. Not gonna reign now, it's future to come. So we need intelligence for our behavior down here. We're trying to change the world to make the Kingdom happen. It's not going to happen that way. It's going to happen when the Lord comes. He had the hidden key, he had the knowledge of resurrection. And as, uh, David was quoting from First Corinthians 15, he he could see it in the life of Christ as it was revealed to him sown in dishonor. Raise in glory, sown in weakness, raised in power. You applied that to his own life, into his own ministry, and is here exhorting Timothy to do the same. Be content to be plowed under. Be content to labor. Be content to not see fruit now. You're surely going to see it in the future. And, uh, in the book of Philippians, he writes in a similar manner. He expresses that he was content to be like a drink offering poured out on the sacrifice of your faith. And that's what he's exhorting Timothy to do in these next couple of verses. I suffer trouble even as an evildoer, even under bonds. That's me. What? The word of God is not found. And he knew that, that, uh, that answering glory.

For him, for others. Everything redounding to the glory of Christ was going to happen. You could see that it says of Moses in Hebrews 11. He endured as seeing him who was invisible. Book of Proverbs says where there is no vision that people cast off restraint or the people faint. So without that, as a hymn writer puts it, without that view of faith, to look beyond the long dark night and hail the coming day. We need that. It's not just an optional thing for us to have that forward view to the way things are really going to be when God turns out, uh, turns right side up. All these things that today are upside down. And the ability by faith to live in some measure in the enjoyment of those things. Is sustaining to us now. Take out those 5 loads and two fishes we're speaking about. There's the Apostle Paul. We can't travel, we can't speak to crowds. He doesn't have the Internet. He can't send out emails on his mailing list. He doesn't have all his communication power. He can write little notes to some of the assemblies there. What has God done to that? God has done that. He's instructed and spoken the truth of what he's revealed to the apostle Paul, to millions and millions and millions, and that's the word of God. To the Apostle Paul, who faithfully, while imprisoned, had a concern for his brethren and was led to write to them. He didn't lament, and he continued to labor for the Lord and the measure that he could. And the Lord just made it prosper so much so I was encouraging for us and everyone in our little measure. Whatever we are able to do for the Lord, the Lord will make that prosper in His own time. You know what you're saying, Bruce, about keeping our eyes on that coming day of glory. And it's so important, isn't it? It seems like Paul had that always before him. Look back to the first chapter of this epistle and then verse eight he says to Timothy. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner. Don't be ashamed, Timothy. Now notice what he says in verse 12. For the witch gods, I also suffer these things. Nevertheless, I am not ashamed. For I know whom I have believed. And am persuaded that He is able to keep that which I have committed unto Him against that day, that coming day of glory. We need to really keep that before us, brethren, things in this world are going downhill. They're going towards their end and I really believe we're getting close. To the time when things are going to change drastically in this world. Things are not going to last, young people. They are going to change. And for the worst in major form. And we need to set our sights. On something beyond something that's going to last. Christ and his glory, that coming day of glory. And live for that day. So often young people are presented with challenges of making good in this world for themselves. Material things. Brethren, materialism has been a tremendous bane of the Christian testimony in our time. It's not having a bunch of stuff that will make you satisfied or happy. It doesn't happen. Traveling different countries around I I notice young people in the states in Canada are. Unsatisfied. Board, they often say. Why they get so bored? I don't think any any culture has the entertainment as this. This one does is the one we live in the United States.

Millions and billions poured into entertainment. It's not the answer. God is showing us eternal glory. Didn't it interest you? Are you gonna strive for something down here? It's gonna last a few short years at best and be gone forever. The Lord challenge our hearts to live for that day might have to suffer down here and fall in these verses, verse nine he says I suffer trouble as an evildoer. Even unto bonds. But the word of God is not bound. Our brethren in many parts of the world are suffering. Brother, we need to realize that. Rather than in Muslim countries, in red China. Are suffering. We think we can live it up over here, be Christians and live it up. Something's not right if that's the way we're thinking. Not only in things too, but man not only likes the material part, but he likes his own glory. And you know, the danger for the believer and the service that the Lord gives him is to try and seek his own glory even in that. But there was only one who really deserved earthly glory and he didn't get it. Peter says God gave him glory, but he's speaking about on the Mount of Transfiguration where it wasn't before this world, it was shut off from the world. But other than that, he did not get it. Here He was glorified in heaven, and so. Part of remembering Jesus Christ raised from the dead is Timothy. You'll not get glory down here. That waits for another day, and the Lord's first. First. There's only a safe place for us, you might say, to get glory or be in glory when the Lord hands out rewards. Not today, when there's no flesh left in US. Dangerous for us to ever have that here. All describes himself in another epistle as a nurse. Or a nursemaid cherishing the believers like a nurse would little

children. But here it's more along the soldier line, his sense of enduring things for the sake of the elect. I can remember when we were in university and had gospel meetings and Bible meetings and. We get ever onto the subject of election. It was hard at first for people to take in. But no one in this room today would be a believer would have laid hold of the hem of his garment. The Lord didn't actively intercede in your life and say, left to yourself, you're going to continue down the Broad Rd. You're going to end in destruction. But I'm God. And it's proper to me, and it falls within my scope of authority and prerogative that I can intercede in your life. And so he puts his finger out and he arrests us, says, no, you're not going down that road. He made that possible by sending his own son. And so Peter and John and others in the in the New Testament write of God's prerogative to choose. Uh, a member of Brother Adrian Roach used to repeat, at least I heard it a number of times from him, a way that was helpful to understand. He would say all may with respect to the gospel of the grace of God. He would say all may, none would, some shall. And then he would develop the scriptures for each of those things. All may because that's important in accordance with the heart of God. God is not willing that any should perish, but that all men might be saved. And so it says in John 316 that God didn't just love the elect. It says For God so loved the world that he gave his only begotten Son. But the sobering thing is that such was our nature. Like the the leopard, we couldn't change our spots. And a man can't physically pick himself up by his bootstraps. If he's real strong, he'll pull the bootstraps off of his boots, but he can't pick himself up that way. And so left to ourselves, none of us would come. And the Lord Jesus looked out upon men when he was here, and he said you will not come.

At that point God would have been just and righteous, so to speak, to just close up shop. Said I have stretched forth my hand all the day. So Lord Jesus says prophetically in the psalms, and no man regarded. But grace were sin abounded, grace did overabound. And the grace of God comes in and has come in in my life. And many of yours said, OK, you're going to come with me. Some shout, my house shall be filled. And so it is that as Peter writes, so we were elect according to the foreknowledge of God the Father. We thought it was all something we did. And if you were older when you were saved, you can remember the, the, the, the moments of decision or agony or going back and forth. Shall I, is this right? Shall I not? And all of that. But really? Once you come inside, you realize it was. He that drew you, and he that drew me. And so when people hear this reality, this truth, sometimes they say, well, then why preach the gospel if if it's just gonna be, you know, God is going to just choose himself and that's it. There's nothing for us to do. But this first illustrates that it had the opposite effect upon the apostle Paul. Rather than say, well, God is gonna choose and he's gonna elect, so I can just chill out here. And as as Steven was saying this morning, it's 4:00 time to go home. You know, I'm gonna have, you know, dinner and relax. Paul just the opposite, he said. There's the elect out there. There are ones that God has his eye on. They must hear the word. And it inspired him it it motivated him to suffer the indignities and the humiliation and eventually even lost his life. In bringing the Word of God to those whom He knew would be destined to receive them. I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. Clearly the command is to carry the gospel to every creature, isn't it? God's heart is shown in that He is not willing that any should perish, and so the message is gonna go out in that way. But I love this verse 9. The word of God is not bound. Isn't that beautiful, brethren? They combine the servants of the Lord. They did fall. The word of God is not bound. And the word continues to go out. They continue to oppose it. They do war in any way they possibly can to. Get rid of the word of God. I'm sure many of you heard that the atheist, the French atheist Voltaire, said he was going to do away with the word of God. In one generation it would not exist any longer. Well, I think you probably heard what happened is very home turned out to be. The uh, place where the one of the Bible societies function from sending out millions of copies more of the word of God. Most published book in all time continues. You cannot bind it, you know. Wonderful to send it out to have a part in it, brother. Alert. Encourage us to have a part in it. It challenges me, frankly, when I hear about the cries for Bibles over in China. You young people. Have you ever put yourself in the Lord's hands and say, what can I do, Lord, what would you have me to do? I really think that we need to be exercised. There's a world out there and the Word of God is not bound. Get it out in any way you possibly can. The Lord can use it. These verses in this chapter, uh, starting with verse 11, it says this is a faithful saying and it's interesting going through Timothy's 2 epistles.

How often that is, uh, mentioned? This is a faithful saying. I think it's four or five times anyhow. We remember the one in First Timothy 1:15, but here is one of the faithful sayings. If we be dead with him, we shall also live with him. 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. A lot to think about in those verses. Lot to exercise our hearts. It really hits me that one in verse 12. Brethren, if we suffer, we shall also reign with him. Ask how many want to reign with Jesus. We can open up our hands. But there's an if there. If we suffer. Like to suffer. You were talking about that brother Michelle. I don't think any of us naturally speaking like the suffering, but in the world that we live in, it's inevitable. You cannot escape it. Are you interested in raining in that coming day? There's an if here that we need to pay attention to. Philippians chapter one. Verse 29. Philippians one and 29. Run to you. It's just giving it on the behalf of Christ, not only to believe in Him. But also to suffer for his sake, having assumed conflict, which he saw in me and now here to be in me, believe we suffer and we reign. These verses look on to. Time of raining and, and, uh, when he says in verse 11, it is a faithful saying, it's connected with verse 10, what he suffered for the elect's sake and, uh. The desire that they would obtain the salvation which is in Christ Jesus with eternal glory. And if we just, uh, refer back to a couple of verses in Romans 6 connection with it. Romans 6 and verse. 22 But now, being made free from sin and become servants to God, you have your fruit unto holiness and the end. Everlasting life. Are the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord? There's two aspects of eternal life that these verses illustrate. There is the end everlasting life, and then there's the present possession of it. The gift of God is eternal life. So the apostles desire and his labor for the elect's sake is not only to come to Christ, but it's to see them all the way home, you might say, in glory. As was brought out earlier, preserved. Spirit, soul and body unto the coming of our Lord Jesus Christ. And so I think that salvation is that which encompasses not just the salvation of our soul, but the whole man and eternal glory that's connected with it. It looks all the way on to when we're with the Lord. It's future aspect, you might say. Perhaps we could sing to gather hymn #226. And then for a little bit.

Whoa. I don't have to be able to run. Whatever the car I get out of my computer. I know I have to get it. I know how I can see it. Whoa, whoa, whoa, whoa, whoa, whoa, whoa, whoa, whoa, whoa, whoa, whoa, blah blah blah blah blah blah blah blah blah blah. 1217. 12 together. 0019. Four may be the 2nd. For all of those related issues. 17000. Well. I'm proud of my life. And I'm afraid I don't know. What would be a? AM. Glad that you're waiting for a financial Uh-huh. 3-1, 5. Chance of eternity and glory in our souls, that in the short time that's left to us while we're here, we might have the joy of anticipation of what it will be to be there. And that in our lives the things that are so unimportant might find their place, and that the blessing of others might be uppermost in the gospel. And for thy people, Lord Jesus, we just pray for strength for Thy preserving care, spirit, soul and body, until the moment that we're there. We ask it, Father, in Jesus name.

Mt. Tabor Conference: 2008, 2 Timothy 2:10-26

Reading

OK. Right up right. Oh my God, straight one place can be. Umm. And for ourselves. The handsome die. Without the joy's brain of his, life is going to be a life as I thought. With no idea. They are alive right outside. And you're all. Where you are. The blood and my heart. Shelly Price, our God and Father do rejoice and. We know that thou hast raised thy beloved son now from among all the rest of the dead. Glorified him and assigned to him a seat. Thy right hand and glory. We rejoice, Lord Jesus, Thou hast been crowned with glory and honor, and though we see not yet all things put under Thee by faith, we behold Thee there. And it brings joy and satisfaction to our renewed hearts to know that Thou hast been rewarded with glory. And we look forward to that time when Thou shalt come again into this world where thou was cast out and hated without a cause to see Thee owned in this very place. And to see thee, Lord Jesus. Coming and being displayed in this world is the one that, though the builders rejected, the Thou art indeed in the Council of God, the very chief cornerstone. We thank Thee to our God and Father, that we know that we have an eternal connection. With that man in the glory. We thank Thee that we can sit here now in peace to know that glory awaits us and that we have the promise of Thy grace. In the meantime, we confess that.

We sometimes sing while bowered away. Lord, we stumble and stray. Oh, hasten the day of my coming. Again we look to Thee for fresh grace. And as we have this opportunity this afternoon to open Thy word one more time, Ray, that will direct us into that which would be for our encouragement, our blessing, our profit. That we would receive Lord Jesus, a word from thyself. We commend to thee those that are already traveling for safety for them each one. Pray for Mrs. Roshan. Who had to leave early this morning and not feeling well And commit her to thee. Now again, our God and Father, we just look to these thy children that Thou provide food in season for us. We ask it our Father, and the worthy and precious name of our God and our Savior of the Lord Jesus Christ, Amen. A Workman that needed not to be ashamed, rightly dividing the word of truth, but shun profane and vain babbling, that they will increase unto more ungodliness. And their word will eat as stuff, a canker of whom is Hymenaeus and Philetus, who concerning the truth have heard saying that the resurrection is passed already, and overthrow the faith of some. Nevertheless the foundation of God's standard. Sure, having this seal, the Lord knoweth them that are His, and let everyone that name it the name of Christ depart from iniquity. But in a great house there are not only method of gold and of silver. But also of wood and a verse. Some water, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor. Thank the blind, and meet for the Master's use, and prepared unto every good work. Flee also youthful lots, but follow righteousness to faith, charity, peace with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid. Knowing that they do gender stripes. And the servant of the Lord must not strive, but be gentle to on unto all men have to teach patients in meekness, instructing those that oppose themselves in per event, if God per adventure will give them repentance to the acknowledging of the truth. And the thing they recover themselves are the snare of the devil, who are taken captive by him at his will. I have a question. It's uh, the veteran will be happy just to give some thoughts on. If we deny him, we also will deny us in verse 12. You know, this verse has been a difficulty to some and, uh, I'd like to perhaps if some had a thought on that. Help us with that verse. We know that Peter denies the Lord. But uh, I've heard it said that connection with this verse it brings before us. A subtle purpose of art or a course that is pursued. I may be wrong and uh. Excellent looking at this way, but we know that. Uh, Peter did deny the Lord, but the Lord through his grace later to commend that one to shepherd the sheep. So I think that we have to view this as. Of course that's pursued. Brother Michelle, would it be right to say that? A true Christian could never deny the Lord in his heart. Peter denied him with his lips and he never denied him with his heart. I wondered if in this second Thistle to the Timothy, Timothy, but uh, we have like the church looked at as a great house that includes professionals and I was wondering if when it says if we deny him, he go off and deny on that looking at someone who takes the plane of being a believer.

But really doesn't matter. Christ in his heart, yes. The thought came to mind that you were speaking too as I would just say I think he was going to spew it out of his mouth and that was lifeless profession really away from me. I never knew you so I would understand. That's good. There is a verse in Matthew chapter 10 that somewhat relates to that. There's uh, 32 it says, who's still ever there? For shall confess me before men, and will I confess also before my Father, which is in heaven? But whosoever shall deny me before men, him will I also deny before my Father, which is in heaven? And it may be so I don't have a special thought about it. I have often wanted to get more clear on this part myself, but I think it's here to exercise this, brethren. And uh, so we need to take it just like we read in the previous phrase, if we suffer, we shall also reign with him. How much suffering do we do for the Lord in the United States of America? I'm afraid I'm gonna have to say I don't do very much, brethren. And am I gonna miss out on raining? It's there to exercise this, brethren, and let's be exercised about it. And I agree with what you say, that Peter in his heart really never denied the Lord. But it was a real fall for Peter, wasn't it? And I think he learned some valuable lessons by it. I'd like to stay here in this chapter 2. It's quite interesting. Throughout both epistles of Timothy, you get warning about those that occupy people with words and strife. And it says here in verse 14 of these things put them in remembrance, charging them before the Lord that they strive not about words to no prophet. But to the subverting of the hearers, verse 16 says, But shun profane and vain babblings, for they will increase into more ungodliness. Through both epistles you have warnings about words that lead to no profit, genealogies getting into questions that don't profit. We need in these last days to learn how to avoid those questions. Sometimes we're not real direct about it. But I remember in Bolivia one time, a broth, a young brother who posed a question in the conference and another older brother just simply said, I don't think that's a profitable question. So we'll just go on with the Bible study. And, uh, down there, they don't take offense at it. Like we might do it up here, but I thought that was quite interesting. But we need to be occupied with things that positively edify brethren. So if you're going to ask a question, and I encourage you younger brothers, sometimes that question can be very profitable. And if you have a question in your mind about something, there's a good chance that quite a few others perhaps present have that same question. So I encourage questions. I think they're helpful, but let's be careful to pose questions that are for profit. And, uh, James has said growing the year to God and he will draw near to you. And, uh, I often take encouragement from little things that I see in my job or in my work. And, uh, if I'm using a torch at work and you bring that flame and that heat close to the metal, the metal flows and take the heat off. If the wind, you throw it away, it cools off. Things like us, if you take a piece of charcoal and you or a piece of wood and you move it close. To the glowing embers, it also glows. And, uh, the Lord doesn't change what we do, you know, and we cool off and we move away. So I would, I would say that, uh, another way of looking at this versus the, you know, if we deny him our attention, if we deny him our affection, he doesn't lose affection for us, but we lose the benefit of, of the heat and the hormone flow again by being closer.

Call. This is rightly dividing the word of truth, the end of verse 15, to put that in opposition with using the word of God deceitfully because we're not using the word of God, we're being taught by it and then the measure that we understand it. Directly dividing a word of truth by exposing justly the truth of God from His Word. That's a Workman, isn't it? That's another one of the figures you were mentioning, Stan, and I think it is an important one. Study to show thyself approved unto God. Not approved unto the brethren, but approved unto God. Live before God, don't live before the brethren. You may give momentary approval from the brethren, but there's a good chance they might a little later on disapprove of you too. So if you live for the approval of brethren, you're gonna be disappointed. Live for the approval of God. But a

Workman that needs not to be ashamed, rightly dividing the word of truth. That's that's a really important. Thing that we need to be exercised about. Just like to read a verse in connection with this in First Corinthians chapter 10. And verse. 32. Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God. The Jews or God's chosen people? Chosen earthly people? Are distinguished in the Bible from the Gentiles. The Gentiles were the rest of the nations. The Church of God is composed of those who have been saved both from the Jews and from the Gentiles, but it is a completely different entity. It is a heavenly people. The Jews or Israel was an earthly people with an earthly calling. And when we read the Scriptures, we need to distinguish who God is talking about. All scripture is written for our prophet. You read that verse yesterday. In First Corinthians or not, it was Romans, right? There's a. Another one in First Corinthians 10 that says about the same thing. But uh, in when we read the scriptures, we should ask to whom is God speaking here? All scripture was written for us, but all scripture was not written to us. God told the children of Israel to go into the promised land and to put to death all the enemies, their enemies. Are we gonna take that and apply it literally? No. We rightly divide the word of truth. So that was for an earthly people at that time. So we, when we read the word of God, we need to know how to rightly divide it. There's a lot of confusion because. That is not done. Scriptures that apply directly to Israel are taken and applied to the Church. Just for some practical examples, the question of tithing. It was a command of God to his earthly people. Israel 10% for God. But when you get to the New Testament, do you find that principle applied in the church? Never. Why not? Because in the New Testament, the Lord Jesus has purchased us and everything that we have, it all belongs to Him. So if I would say 10% for God and 90% for me, I'm robbing God of 90%. It's all his and I'm just.

A administrator of what he has put into my hands. So we need to. Rightly divided tide does not apply. Now does that mean I can just give a little bit brother, We should be exercise that what we do under grace is not less than what was under law, but it's not a rule. Now everything is his. The father has many children. He's responsible to provide for those children. That's what God has commanded. And if he doesn't come provide for them, he's worse than an infidel is denied the faith. So if he uses all his money doing that, he's going to give a count, and that's what the Lord told him to do. So we need to be exercised, brethren, to rightly divide the word of truth. Another question that sometimes comes up, and I'd like to mention it just for young people because. It is, uh, something that is important to understand. Why don't we use musical instruments in our meetings? Why don't we have an organ? Why don't we have? Uh, guitars to lead us in our worship of the Lord. If you go into the Old Testament, it says to praise the Lord with every instrument of music, but who is it talking about there? It's talking about Israel, and it was proper at that time to use musical instruments. But when you come to the New Testament, you find that our worship is in spirit and in truth. The character of Christian worship. Is what comes from the heart. The instruments to be used are two that I find in the New Testament. One is the heart, the other is the lips. There's something wrong with musical instruments. It's not that there's something wrong with it, brethren, it's just not the character of Christian worship. I don't have any problem with using those instruments in other circles, but when it comes to the. Worship of God, it's worship in spirit and in truth, and we need to rightly divide the word of truth. What is pleasing to God here is that which comes from the heart, in spirit and in truth. Musical instrument are not spiritual brethren. They do. They are for the enjoyment of our souls. But when we come together, we don't come to please ourselves. We come to please Izzier, and that's why that we do not use musical instruments. It's part of rightly dividing the word of truth. It runs very deep as well. It can overthrow faith because at the root of it, as you say, there's not an understanding of what Israel is and what the Church of God is. And what's happened in the Church of God, gone through many years until God graciously gave relief in the recovery of the truth, was that what the church thought as they were the spiritual extension of Israel? And that Israel had no future blessing under the Messiah in the Millennium. And they appropriated all of Israel's blessings to the church. And they left them with all the curses, you know, in the Crusades that led the Christian Crusaders, when they got to the land of Palestine, out slaying Jews. Why? They're just left with the curses. No future blessing for them. They're just the murderers of Christ. Let's annihilate them. And so those doctrines lead to bad practice and they can even overthrow faith. You pardon me? I'll be a little bold. I don't want to. Well beyond what we should in this meeting. But there's a little account that I actually pasted in the front of my Bible. Because at a time when I wrestled with these things that so impressed me as to the importance of rightly dividing the word of truth, rightly seeing dispensational truth and its effects on the very fundamental doctrines of Christianity, that I just put it there to remind myself of it.

If I could be permitted just to read that little account comes from. Many years ago, when the truth was just being recovered and there were men who were evangelizing Jews in Egypt. And they found because of their doctrines of denying the future promises to Israel that the Jews would not receive them. You deny our future blessing. Why should we listen to what you have to say? And this little account? The fact happened in London after a sermon in a church in the Strand. Amongst the hearers were two Jews. A discussion took place in the vestry between them and the preacher on the subject of a Psalm which contained a prophecy referring to the restoration of the Jewish people. The pastor maintained that it could not be understood in the sense of a national restoration. The Jew who spoke answered him. How then can you be surprised that we should deny what you call the Incarnation? What, said the clergyman, taking a Bible? Is it not written? And behold, thou shalt conceive and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David, and he shall reign over the House of Jacob Forever, and of his Kingdom there shall be no end. The Israelites then asked the minister to take up with him again the different parts of this passage, which he did accordingly, And after having read the two or three first sentences, the Jews were convinced that they were to be interpreted literally. But when they came to these words. And the Lord God shall give unto him the throne of his father David, and he shall reign over the House of Jacob, etcetera. The pastor said this signifies that he shall reign in the hearts of his people. If it is thus, replied the Jew, if it is not in Jerusalem, where David had his throne, where he reigned, then I deny that Mary had a son. I affirm for my part, that what is said on this subject signifies nothing else. Say that the Messiah was to be pure from his birth, and that this is the true meaning of these words. A virgin having a son. You see, I only follow your motive. Interpreting the end of the passage, I apply it to the beginning. And by this means I deny the incarnation. But, replied the minister, we admit. The literal interpretation of this part of the passage, because the event has proved that it was to be understood thus. I shall never forget with what an air of disdain and contempt. The Jew then said, Oh, you believe this because it has happened. As for us, we believe what is written, because God has said it. We ought therefore to take heed in what manner we interpret prophecies, for you see. If we deny the privileges promised to the Jewish nation, we shake thereby even the foundation of our faith. It's a big movement, and Christendom today is to deny. That and then you do not distinguish between Israel and the church. And that's why today it is very popular for Christians to get involved in political circles. Brethren, that is not our place, it is the Church losing the sense of their heavenly calling. We need to rightly divide the word of truth. It says very clearly that we are ambassadors for Christ and ambassador does not get involved in the politics of the country he is re he is living in. He is there to represent the country He comes from. Yes, I am a natural citizen of the United States and I submit to the laws, but my real calling is a heavenly calling, and I am to represent the Lord Jesus Christ here. When did He ever take up the sword? When did He ever take up political movements? Never. And so, brethren, let's rightly divide the word of truth. It's something that we really need to be exercised about.

The 212 him in our little clock expresses that truth, does it not? Just wanna read. Part of the verses there it's a fall from above, and heavenly men by birth, who once were, were but the citizens of earth. As pilgrims here we seek a heavenly home, our portion in the ages to come. I think in the towards the latter part of Matthew 13 there's another. Uh, expression by the Lord Himself about this. Process of holding the truth. In the right Places. Matthew 13. Inverse, uh, I'll start at the end of verse 51. Jesus saith unto them, Have you understood all these things? They say unto him, Yeah, Lord. Then said he unto them, Therefore every scribe which is instructed unto the Kingdom of heaven, is like unto a man, that is a householder, which bringeth forth out of his treasure things new and old. That last expression, things new and old was the name, I think of a periodical that CHM, uh, Mr. McIntosh published, uh, back in the 19th century, Things new and old. And it's not just that you have a, a bunch of things, even precious things all mixed in together. You have old things, you have new things. We have the privilege in our, in our privilege, uh, position. To be in the understanding of both the new things that, for example, Stephen referred to in the open meeting today, the mystery which hath been hidden God, but is now revealed by his holy apostles and prophets, by the Spirit, those are new things. Those are things which were unknown, not revealed by God to Saints of old. But then there's old things we can read in the book of Galatians or in Romans or other places in the New Testament, that which is common to men and women of faith all down through the ages. We have Hebrews 11, which is an example of things like that. And so it's our wisdom, it's our virtue, no matter how much we've been able to take in according to our spiritual, uh, development or age. But the things we have, we should have them in the right place. If you have a household and you have the chainsaw in the kitchen and the silverware out in the garage and you have, you know, stuff that you use in the lawn up in the upstairs. Linen closet, your house is in chaos. And so most of people, my generation, our, our parents were a very orderly bunch of people. If I wanted to use some of my dad's tools, I could go into these workshop and he had the tools painted on the wall, you know, so when you took it down, you knew where it went back. And he had this kind of tool here and that kind of tool there. It made it pretty simple. Didn't have a lot of tools. And he used to get rightly irritated with me if I didn't put him back. And so if you have a bunch of whole mishmash of all kinds of tools and sockets and wrenches all mixed up. You know, you're not going to be a very effective Workman, which is really the subject here. So, you know, sometimes I think we do well not to be so occupied with how much we know, but to be sure that what we take in, we take it in rightly that our hearts are right, that what we receive is the truth and that we put it as a, as it says in Proverbs, all the by wisdom is in house building. I think it says by understanding are the chambers filled with all manner of precious treasures. So we wanna have things in the right place and be able to to hold and to access, so to speak, these precious old things that we enjoy. I read in the Old Testament about the promises that God's earthly people. I rejoice at that. It'll be a wonderful thing to see the Lord as Joseph revealed himself to his brethren. The Lord is gonna reveal himself in that manner to his father, and it's gonna be so touching. We don't wanna. Throw that out and assume that Steven has just read to us that that has been subsumed somehow in Christianity. It's a separate thing. And of course the precious things that we have, especially in Paul's epistles and also in John, are specific and unique to us. So we're to be like these, the householder that has his treasure things new and old.

Doctrine is important, isn't it? Correct teaching. And that's what we get in these words that follow here. Uh, it talks about two men, Hymenaeus and Phylidus, concerning the truth of air saying that the resurrection is passed already and overthrow the faith of some bad teaching. There's a lot of bad teaching that goes on and it's important to have correct teaching and that's why I believe that. House of God is the pillar and ground of the truth according to God's thoughts. It's where the truth is upheld and maintained. I can make mistake in ministering the Word here. But there's other people here with their Bibles open on their laps. They're listening. I hope you're measuring it by the word of God, the measuring stick. If I make a mistake, I hope somebody is going to say, brother, let's look at this verse and make it clear what the true meaning is. We can all be mistaken. That's why it says let the prophet speak two or three and let the others judge. You don't sit there sleeping. You sit there listening. And measuring what's said, that's what it means to judge. Measure it by the word of God. And so there is a lot of bad teaching that's going on and sometimes it doesn't get challenged. We need to be clear on teaching. The IT says in Acts 2 and verse 42 They continued steadfastly in the apostles. Doctrine and fellowship. Our fellowship is based on the apostles doctrine. That's the groundwork of our fellowship. If you don't have correct teaching, your fellowship is going to go down as well. We need to be careful to have correct teaching. Lord help us in this, brethren. It was a consequence of this, uh, bad doctrine. And we have that in the first chapter. In our chapter we have the heads that are wrong or turn. And in the first chapter, in verse 15, we have feet that are turned. But it was in consequence, I believe, of what we have in the second chapter. We read in the, uh, fifteenth verse of the first chapter. Because this thou knowest that all they which are in Asia be turned away from me. And then the two individuals that we just read about in our second chapter are names. So that wrong doctrine caused some to turn aside. And when scripture speaks of wrong doctrine, I believe it speaks in a very serious way. Uh, in Leviticus chapter 13 in connection with the vapor when leprosy was in the head, it says that they should pronounce that one utterly. On screen, I don't believe that yours is so. It's worse in connection with leprosy, another on another place of the body, but where the head is involved and where human reasoning comes in. Scripture pronounces this utterly on Queen. These ones mentioned in verse 17, Timeneus and Pallidus. We read of Himeneus in the first epistle. And then and another one called Alexander. First Timothy, Chapter one. We could read from verse 18 This charge I commit unto thee, son Timothy, according to the prophecies which went before only, that thou by them might have swore a good warfare, holding faith and a good conscience, which some having put away concerning fate, has made shipwreck, or have made shipwreck concerning their faith. Of whom is MNAS and Alexander, whom I have delivered unto Satan, that they may learn. Not the glass screen. But it doesn't seem that they learn not to blasphemy. We read of Himeneus in the second chapter. Here he was going on spreading wrong teaching and error and something that the Saint needed to be kept from. And Alexander you read up in the 4th chapter.

Alexander verse 14. I believe it might be the same. Alexander the coppersmith did me much evil. The Lord reward him according to his work. Of whom be thou? Where also for ye hath greatly withstood our words. So there was opposition to the sound teaching of the Word of God to the apostle Paul. And there was other teaching being introduced, and the Lord has mentioned these ones by name. What a serious thing to have our name mentioned in such a connection. So I started with not having a good conscience, being faithful. In the little things, if we have a tender conscience. You were speaking yesterday, Bob, in Spanish, I believe. A little thing that's there, a little little lie, a little something that bothers your conscience, the Spirit of God brings before you. What are you gonna do with that? We'll confess it to the Lord and be restored to fellowship. But if you don't respond to that, you're just gonna accumulate more and more and more to a point where you're gonna have a shared conscience. I can put a ton of bricks on your hand. You're not gonna feel it. You could feel a feather the first time just going by or a family landing on your hand, you'll feel it. But if you're insensitive to these signals from the Spirit of God, greater things are gonna come in and they're gonna go by. And here's this one. Him and auntie was in connection with the apostle and made shipwreck concerning the faith and he had become an instrument of the enemy just didn't go go away. You didn't hear about him anymore. He was saying things that were wrong and turning the fate of others away. I'll wicked. There's some verses to connect with. This in First Corinthians 15, where the doctrine of the resurrection came up as well. 1St Corinthians 15 and verse 33. Be not deceived. Evil communications, corrupt good manners. So bad

doctrine has its effect on our conduct. And what was the bad doctrine? It was in connection with the denial of the resurrection. And so he goes on, and he says, awake to righteousness and sin not. Why would he say that? Well, the end of verse 32 Says if the dead rise, not let us eat and drink, for tomorrow we die. That bad doctrine led to wicked practice. And you know, I think we come all the way perhaps to the end of Corinthians and we find one of the roots of the difficulty of the moral evil at Corinth, the doctrine of the resurrection overthrown. Doesn't matter what we do then, and it led to immorality. And wickedness at Corinth. And so in our chapter. He says with Hymenaeus and Philetus just in verse 16, for they will increase unto more ungodliness. Those bad doctrines are going to increase into more ungodliness. There's a bad practice that goes with that bad doctrine and you know it says they are saying that the resurrection is passed already. How is that? How could they say that? How did they get away with saying that? Have anyone believe it? I think it's the same way many have gotten away with taking the spiritual, the, uh, literal blessings that are Israels and that belong to them and have spiritualized them and given them to the church and denied them to Israel. They took the literal truth of the resurrection. They didn't say there's no resurrection. They just said, oh, it's passed. They spiritualized it away somehow. Oh, you know, well, we're raised from the dead then. We have life in Christ and you know, that's all past now. And somehow they, in a careful way, they just talked away the truth of the literal resurrection. And I believe that really they are an example of those who do not rightly divide the word of truth, take the literal interpretation of the word of God and spiritualize it away into something else and thereby deny the truth of God. And it leads to bad practice, increased ungodliness. What a blessing it is to come to verse 19. The first clause there nevertheless. The foundation of God's standard shirt. Oh brethren, that's a bulwark to our faith. The foundation of God, that what which was laid by the apostles and prophets is called in Ephesians 2, the end of the chapter, the foundation of the apostles and prophets. They laid it out here in the New Testament Scriptures for us, and that's never going to be corrupted. It's here sometimes. Think of it in the Old Testament when ruin came into Israel.

And the temple was destroyed. Even the foundations were broken up. And when they came back, they had to relay the foundations. It was a thing that caused great joy when those foundations were laid. But in New Testament times, brethren, there has been a lot of ruin. But there's this difference. The foundation can never be corrupted. The foundation of God standeth sure. And that should be a real bulwark to our faith. Sometimes I think we have to dig down through the rubble of our own thinking. But you'll find that the foundation is there and it's sure it can never be moved. And so we can get back to what is foundational. Very important to understand where we stand in Scripture, especially as relates to the Church of God. We need to understand the apostles doctrine, Brethren, that is important to you young people to get to understand the form of the Church of God. Go back to the Old Testament and we get beautiful pictures of things in the news, but understand the foundation that is very important. It stands sure having this seal and there's two parts to the seal. The Lord knoweth them that are his. That's the first part. So as we come to what is called in verse 20, a great house. We know that this foundation has this seal on it. The Lord. First of all, the Lord knows them that are his. And as we come to this great house, there are times when we cannot distinguish and say this one is the Lord, this one isn't. No, we have to leave that in the Lord's hands. The Lord knows. But there is the other side of the seal, which says, And this is our responsibility, let everyone that nameth the name of Christ. The translation says, the name of the Lord depart from iniquity if you name that name. You are responsible, whether true or not true. You are responsible to not connect that name with iniquity in whatever form it takes. Moral, doctrinal, ecclesiastical. Don't connect. That name with iniquity. So there's those two sides to the seal that we have in verse 20 read. Verse 19 I'm sorry, connection with that thought of iniquity brother. I was wondering if uh. In Matthew Chapter 7. Matthew Chapter 7, verse 21. And everyone that said unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father, which is in heaven. This is to believe on the Lord Jesus Christ. This is the will of the Father. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you depart from me, ye that were iniquity. I just I'm not. I'm asking this as a question, but would would the Lord be telling us here that association with such activity? That was done here in his name, but wasn't commanded by him. Is actually being a work of iniquity. I work in big inequity. He he charges them he that work in equity. Is he telling us that what they were doing was actually iniquity, though He would answer that by passing out the devil or whatever, that the workers themselves were working in equity because they weren't safe. That's what we have in this chapter. Now in these verses, uh, let's get on to it rather, because it's important instruction. In the First Timothy we had read to us in the last meeting that the Church of the living God is the House of God.

That's God's thoughts about it in First Timothy 3, the way it should be. But here it's not the House of God. It's a great house. It's overextended the foundation. There's a lot that names the name of the Lord that does not have any foundation under it. The Mormon religion speaks about the Lord Jesus Christ. It's in the great house. But if you know anything about that religion, it is not on the foundation at all. They're not on that foundation. So it's a serious thing. And so you have here in this great house vessels of gold and silver, vessels of wood and of earth, all kinds of vessels. We are vessels. Every one of us is a vessel. And then it adds verse 20 at the end, some to honor and some to dishonor. Which are the ones to honor? Which are the ones to dishonor? Naturally speaking, you say, well, it must be the gold and silver to honor. And the wood on earth are to dishonor. But we need to let Scripture dictate that question. And verse 21 tells us what is a vessel to honor. If Amen therefore purged himself from these, notice it's individual. You are responsible for your vessel. I am responsible for my vessel. We're living in a great house. This is christen them what we say christen them. Brethren, it's important to understand it's where the name of the name, the name of the Lord is professed, whether it's real or not real. But if a man therefore purged himself from these. He shall be a vessel unto honor sanctified, and meet for the masters use. And prepared unto every good work. Need to purge ourselves from those things that are connected with iniquity, whether they are vessels or whether they are bad doctrines. They need to be. We need to be purged from them so that when the Lord comes into this house, he's still operating in this great house. The Lord is still saving souls and he comes in and he wants to use a vessel and blessing. Am I gonna be ready? Uh, vessel ready for his use? These are things that we need to be exercised about, and I think when it says here a vessel unto honor sanctified and meet for the masters use prepared unto every good work. Brethren, we can be encouraged, even though I cannot go into many sectors. Of religious Christendom, because my conscience will not allow it. Still, if I will simply obey this scripture, purge myself from iniquity, I can be a vessel prepared unto every good work. You need a wider sphere than that. I don't think you do, and I think if you do that you can be used by the Lord in a mighty way. Rather remarkable, brother Bob, that you've been bringing up here. This is a great house. The language that he uses in connection with it, uh, in the 16th version and in the 21St, I'm sorry, the 19th verse departs. In the 21St verse, purge. In the 22nd verse, flee, and the 23rd verse, avoid. Very important words, aren't they in connection with the great house? Because there you have that. Mixture that God hates. He wants his people to be separate, doesn't he? From that which is. Contrary to his name. So he uses these words in connection with the Great House. An answer to Brother Michelle's question just quickly Iniquity here is connected with the mystery of iniquity and it's man's will thrust into the things of God in the house. Uh. OK. And I promise. You all. Whatever. You can't build anything in the world. Remember ourselves, our loving God and our Father. We think of the mind about them that we sometimes sing walking and waiting. May we be as those that wait their Lord to see. We're reminded to in thy word to occupy the loudest time. So we would just think of that which has been for us this afternoon and throughout the past two days. We just pray

that we.

May meditate upon what we have heard and may we uh. Consider all of what thou hast done for us, and by law, we just thank Thee for having Thy word open to us. And we thank you for the privilege of being able us to come together, uh, without fear of persecution. And, uh, we know not how much longer that you know, allow us to meet in this way. But we just thank you for these occasions. And again, we would just thank you for my wondrous while giving thanks, Lord Jesus, and I'm alone worthy of precious name, Amen.

St. Louis Conference: 2016, 2 Timothy 2:1-5

Reading

Fullness resides in Jesus, our head. Fullness abides to answer all need 267. One 68168. 30000100. One 10-4 10-4 10-4 10010 10-4 oh 10-4 01001 oh oh oh oh oh oh oh oh oh oh oh oh oh oh oh oh oh oh oh oh 10-4. 9. 41 Fire. 1. Timothy, Chapter 2. Your address, Brother Bill. Seems to me that in this chapter we have principles that. A true Philadelphian would value. That is suitable. After two. Thou therefore, my Son, be strong in the grace that is in Christ Jesus. And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men. Who shall be able to teach others also? Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warth entangleth himself with the affairs of this life. That he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned except he strived lawfully? The husbandmen that Laboureth must be first partaker of the fruits. 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 evildoer, even unto bonds, but the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation, which is in Christ Jesus with eternal glory. It is a faithful saying, For if we be dead with Him, we shall also live with Him. 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 of these things, put them in remembrance, charging them before the Lord, that they strive not about words to no prophet, but to the subverting of the hearers. Study to show thyself approved unto God, a Workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase under more ungodliness, and their word will eat, as doth a canker of whom is Hymenaeus and Philetus, who have concerning the truth, who concerning the truth have erred saying. That the resurrection is passed already and overthrilled the faith of some. Nevertheless the foundation of God standeth sure. Having this seal, the Lord knoweth them that are his, and let everyone that nameth the name of Christ depart from iniquity. 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 honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the masters use and prepared under every good work.

Flee also youthful lusts, but follow righteousness, faith, charity, peace. With them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid knowing that they do gender stripes. And the servant of the Lord must not strive, but be gentle unto all men, apartment to teach, patient 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. The House of God in its order. If you go to the third chapter of first Timothy and verse 15, it says, But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth. Sometimes the church is presented as the body of Christ, but here it is presented as the House of God because there is order in the house. And that's why you have bishops and deacons mentioned in this chapter, and it's because there is an order to God's house. And that's what we have in First Timothy. But in Second Timothy we have, as Bill was mentioning, a time when there is. Tremendous ruin in the Christian testimony. Even the Apostle Paul has to say in first in the first chapter of Second Timothy, that all those in Asia have forsaken me. There was Ephesus. She had spent almost three years there ministering the word of God. Tremendous epistle to the Ephesians that we have of the truth of God. As to the church, wonderful. But they had turned their back on Paul that forsaken him, and it looked all bleak. And he's trying to encourage Timothy. Brethren, we live in those days. And so in his encouragement to Timothy, a young man. We have many young people here. Thank God for your the interest they have. But there are principles in this second chapter that are so important and encouraging for us to appreciate and learn. And he uses figures. Notice in verse two faithful men, verse 3A soldier. Verse five, an athlete, verse 6 and husbandman are a farmer. So those are figures that we can draw lessons from, easy to understand, and they all have lessons for us. And so I suggest that. We take it up in that light. We are living in days of the outward run of the public testimony. Still the truth of God remains, and there is every reason not to be discouraged, but to simply lay hold on the. Principles, the unchanging principles of the precious Word of God. And so he starts out this chapter 2 with Thou. Therefore, my son, be strong.

How are you going to be strong? In the grace that is in Christ Jesus. What is going to make us strong, brethren, is not. Getting a hard legal attitude. But it is the appreciation of the grace that is in Christ Jesus. And when we look at what was done for us on that cross, brethren, by the Lord Jesus, how He laid down his life, the only One who truly had rights, laid down every right He had so that there could be blessing for us. Now he's brought us into tremendous blessing, not because of any. Merit of our own, but because of His unbounding grace, and that should touch the heart that brings to the floor in a response from these hearts of ours that will carry us through times of outward ruin. May the Lord encourage us. Yes, that's very important, isn't it, Bob? If some of us had been writing it, we might have written My son. Be strong in the truth that is in Christ Jesus. And of course that is important too. But grace is the. Strongest power to keep us walking in a pathway of faithfulness to the Lord and a sense of His grace is. Far, far stronger than any, as you say, legal attitude or seeking to, uh, as it were, whip people into shape by human energy. Man tries to do that sometimes, and it may work for a while in an outward way, but the strongest force among believers to follow the Lord is a sense of His grace in our souls. Of the apostle Paul, isn't it in uh, this, uh, chapter, chapter 4 and uh, verse 22, he says the Lord Jesus Christ be with thy spirit, grace be with you. And so there was, uh, perhaps, uh, in Timothy's day, the tendency to despise those that had not gone on in the truth of God, as the verse chapter one, verse 15 of the first epistle brings before us something of the measure of order. But in this epistle. There was a giving up, a wholesale giving up of Paul's doctrine and his fellowship and the fellowship of the apostle and what he taught. And so it required grace. And I think it's very nice that he addresses Timothy as his son because it brings in the thought of relationship. Isn't it wonderful to have a relationship with the Lord Jesus? And with God we know him as Father, and that is a part of the Christian revelation is to know God as our Father. And so he is addressed as a son. And he had the privilege of serving with the apostle Paul as a son we know. Maybe that the Apostle Paul was the one that led him to the Lord as he went through Derby, but we have this privilege of reflecting the grace of the Lord Jesus in our lives in the day of ruin. As we serve, recognizing that we are sons, but reflecting the

same grace that Christ would have with his brethren. This person is connected with chapter one and verse 9. Speaking 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. We're going to take up a chapter which Paul is exhorting Timothy, and much of the chapter is exhortation to Timothy of things that he needs to do to walk in a very difficult day in which Timothy lived.

And he lived in just as difficult a day as we do today. We sometimes think all the world's getting terrible and it's awful, and it is. But brethren. The condition of the world today is no worse than it was on the day of the crucifixion. That's the worst day of the whole world. And the condition that the Saints had to face in that day for many of them was far more severe than any of us are facing in this room tonight or today. But the point in Chapter 9 or verse nine is you can't. Walk for the Lord in a difficult day unless you are firmly founded in what God's thoughts and purposes for you are. We have to have that as the foundation or the chapters exhortations to us are going to seem too difficult and too hard. But before Paul takes them up with Timothy, he establishes very clearly what the grace of God that he was to be strong in meant for him. And so it says God. Who has saved us? Timothy was to have a complete confidence that he was in the hands of a God who had saved him. Not according to what he had done. But what according to God's own purpose, Is God going to have a purpose for Timothy that he will not fulfill, he will not keep? Of course not. And so it was according to his own purpose and grace toward Timothy. And I'm using him as one example. But we all come under the same purpose and grace. According to his own purpose and grace. Which was given to Timothy in Christ Jesus before the world began. And he brought him into the relationship with himself, with God. According to that purpose to be a son. Now Timothy had a firm foundation, as is described later in the chapter. He had a very strong firm foundation on which to live. And we need to have established in our souls that strong firm foundation that I was purposed in the grace of God to be His Son before this world was ever created. And now in the little while that's given in this life to walk according to the day in which we live. In that faithfulness that corresponds to the great grace on which we stand the great favor of God. Because he won't, as it says later, He won't deny himself. He'll be faithful to his promises and to his calling. And yet He would have us to walk worthy of that calling while we're here and not give it up. The Christian life isn't it? And it says in Titus. To that the grace of God teaches us. It's not the law that teaches us. Some people say that after you're saved, the lies a rule of life. No. The law is what provokes our sin nature. And that's not the rule of life. It's the grace of God that teaches us that, denying ungodliness and worldly lust, we should live righteously and wholly in this present world. Looking for that present blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. It is the strongest motivator to living a godly life is the sense of grace in our souls. Brethren, the Lord help us to understand it. It's another verse I really has provoked me is First Corinthians chapter 15. And it's in connection with the Apostle Paul and how he labored for the Lord. Verse 10 First Corinthians 1510 and it says. But by the grace of God, I am what I am.

And His grace, which was bestowed upon me, was not in vain. But I labored more abundantly than they all. How did he do that? Yet not I, but the grace of God which was within me, which was in me, with with me. So does the grace of God having the sense of God being the God of all grace. And in that way, brethren, that is what touches the heart. And the heart is the main spring of Christian life, and that is what will carry us through. These times of outward ruin, Lord, help us to understand it. One more verse in Romans chapter 5 and verse 2. Romans chapter 5 and verse 2 by whom? By Jesus Christ also we have access by faith into this grace, wherein we stand and rejoice in hope of the glory of God. That is. We stand in our position before God in His favor. God looks upon us with all the love of His heart. In favor. This is my child, this is my son in whom I'm finding delight, and that's our position before God. He looks upon us and all that. I favor toward us and that's the grace, that favor in which we stand. And so he says if you have that, as he says later in Romans, if God is for us, who can be against us if he had the eternal purpose that I am to be with him and like his Son, the Lord Jesus Christ, you gonna abandoned his purpose. Is he gonna not fulfill it for us? We stand in it. And so, he says, we rejoice in hope. A firm, fixed expectation, not a hope of maybe or maybe not, but a confident hope that what's ahead of us is the glory of God and to live in it. And so he says in the next verse of that chapter, which Timothy was feeling in his day with Paul speaking to him. And not only so, but we glory in tribulations. And so on. And so even the difficulty could be looked at as something God was using for the fulfilling of that purpose of good. And so if we stand strong in the grace of God, we will also be able to look at the tribulations that come with it as those things that God is using for good and for blessing, rather than, as Timothy had a tendency to be, fearful. And sort of not wanting to face it. Is unmerited favor. None of us deserve any favors from God when we consider what we are by nature. We've turned our back on God. And yet God is willing to show favor. To you and to me, and we need to keep, I believe, in the enjoyment of God's goodness to us. Now reference has been made to Titus chapter 2 with respect to the grace of God, but I was noticing in chapter 3, it tells us here what we were in verse three, Titus 3:00 and 3:00. For we ourselves also were sometimes foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful and hating one another. Well, if this is our condition. What sort of favors do we deserve?

Nothing. And I believe the apostle Paul, as he writes this to Titus, was thinking about the fact that he was in this category. But in verse four he says, But after that, the kindness and love of God, our Savior toward man appeared. And so on. And then he speaks of God's mercy and also how we are justified by grace in verse 7. But I feel that in my own experience. When there's persecution. Because of testimony for Christ, the tendency, perhaps is to become resentful. And to become. Even rather antagonistic. But that's my old nature. And if one was strong in the grace that was in Christ Jesus, one would realize. That I don't deserve any good, any favor and God. In Spite of Oneself has shown it to me, and I think if we appreciate this, we're going to be more. In the right attitude toward those that oppose us. And the apostle Paul, I believe he must have felt opposition from the enemy like no one else, no other servant apart from Christ himself. You know, was it that, uh, Lystra? The parcel. He was stoned. And he thought he was dead. And they're standing around. Well, he rises up. Is that dead or what is he gonna do? He goes to the next town. And continues the glorious message of the gospel. He's still giving out the glad tidings. He doesn't resent the treatment that he received at Lystra. In fact, I believe he goes right back to that place later on. So I just mentioned this because. We want to have the right attitude toward those that oppose us, and we really cannot unless we're enjoying the grace of God in our souls. Infinite grace of God. Couple of other the other apostles and what they said about grace as well. I know the apostle Paul was speaking to Timothy here, but really the last words of Peter the apostle, he addresses a situation where there was umm a falling away really in connection with practical godliness in life and umm among the believers in his day. And he says in second Peter chapter 3 verse 18, but grow in grace. And in the knowledge of our Lord and Savior Jesus Christ, to him be glory both now and forever. And then in Revelation, where we were reading this afternoon, they laid a sea in character of the Church in its latter days. Now the apostle John spoke of and in the very last verse of what he writes in Revelation chapter 22 verse 21, he says the grace of our Lord Jesus Christ be with you all. Oh, man, so there's grace needed not only when there's breakdown in the testimony in the House of God, but there's grace that's required in connection with what we see perhaps among the Saints of God, a lot of loose living. And dishonouring of the Lord in that way, And then perhaps the coldness or an indifference to the glory of Christ, and the cooling of the affections. Why, we have the same grace that is presented as the. That which is needed in the day

that we live in. So why does he address here? Umm, he? Why does he use the title of Christ Jesus? Why isn't it Jesus Christ? In verse one. Ford's present, uh, exaltation at the right hand of God, uh. Isn't that the thought when the apostle uses Christ Jesus that? He is considering the Lord now as exalted. God's right hand. As a man.

Jesus is that which Scripture uses to emphasize. The place that we have been brought into before God in Christ. And when Christ is used first in contrast to Jesus Christ used. They're both brought together, but the emphasis first is Timothy, it's important to recognize that what grace has done has brought you into the place before God that you enjoy in Christ Jesus. And so it brings before us our place before God in his person, through what he has done, if any man be in Christ. He is a new creation. When it's Jesus, it's generally first. It is the thought of what God is doing for us through the person that he has sent into this world as a man. And what God is accomplishing by that man, Jesus Christ. But when Christ is given first, generally in the Epistles alone, or even in connection with Jesus, it is more the thought of what we have been brought into the place that we have before the eye of God. Through his person and his work. And so through the person and work of Christ, we have been brought into a new creation, and we stand before God as children in Christ Jesus before God. We don't stand before God in Adam. We stand before God in Christ we were before. God is children of Adam. But not anymore. We've been brought into a new place. By. Christ Jesus to stand before God in new creation, and that's part of the grace that is in Christ Jesus. And so as it says in Romans referring to it again, chapter 5, verse two, that place of favor in which we stand would not be possible. Except for the death of the Lord Jesus Christ and His resurrection. God could not put us in the place of favor before His eye, except He could bring us into it through the death and resurrection and then association of us with Himself in Christ Jesus. And that's what brings us into new creation. And so we stand now in that new position in His favor toward us, which is unchanging and will be toward us forever. It's not only individual acts of favor that's in view, but it's our position itself is eternally before His eye, as according to His delight and His favor. Hmm. Well, we're not to keep that grace to ourselves, are we? Verse two brings before us that. What Timothy had learned. He was to commit to faithful men. This is one verse that forever and there are others, that deals a death blow to any thought of Apostolic succession, doesn't it? God never intended that apostles or others should be the custodians of the faith and that they would continue to carry on, but there was a way. Not in any way, of course, uh, denigrating the word of God. That was going to be very important. But at the same time there was a responsibility to communicate that which Timothy had received of Paul and to pass it on to faithful men. What were they to do? Pass it on to others, and the Word of God would be the safeguard that it was passed on in a pure form. We know, of course, that it was not done that way. We know that failure came in. We know that bad doctrine came in. And so quickly after John wrote this that actually those who knew and were conversing with the apostle John were in some cases instrumental in.

Taking the truth away and substituting for that which was not according to the word of God. But this is what God intended, didn't he? As well as known in the head, and this way of transferring or passing the truth of God on from generation to generation must be walked in or we can't keep it and hold it. And so the way Paul speaks about it here emphasizes that no doubt Paul was feeling very much those in Asia that had turned away. From his doctrine, I don't believe they'd given up all New Testament truth, but they had specially given up Hall's ministry and Paul was the one who saw the Lord in glory. We were. We are emphasizing what the meaning of Christ Jesus is, and that's how Paul came to know Jesus as his Lord in glory, and so that characterizes his ministry. And this ministry of the heavenly calling of where Jesus is now and where our destiny is, that is the, uh, a truth that is very precious. It was to Paul. And he wanted to be sure that Timothy, uh, uh, valued that and would pass it on to those who would responsibly walk in there. Diligent in. Learning Halls doctrine and he turned back to the uh, the 4th chapter of first Timothy, verse six. If thou with the brethren in remembrance of these things, thou shalt be a good. Minister of Jesus Christ, nurished up in the words of faith and of good doctrine, where unto thou hast attained. So I believe that Timothy had been diligent in taking in Paul's doctrine and walking in it, and. He was a faithful brother. It doesn't say commit thou to gifted brethren, but to faithful men. That's what God is looking for. And, uh, it was to be passed on in the same form in which it was received. Which, you know, they'll be. Timothy did did so. So he says in that First Timothy 4IN verse. 12 Let no man despise thy youth, but be thou an example of the believers in Word. Conversation, that's manner of life and charity, that's love and spirit and faith and purity. In other words, he was to walk according to the truth that he was learning and had received in his personal conduct. The Lord Jesus who said, I am the truth also said, I am altogether that which I say unto you. In other words, his life was the living, perfect expression of all that he said. And he's the model. That's true faithfulness when the life is the expression of that which is taught. That faithfulness, and it's the only true way that truth can be passed on, because if we don't express the heart of God. It's not possible to express the truth of God, and God is holy and God is love, and if we do not express in what we say is doctrine. The expression of what God is in his own being of light and love, then we are not expressing properly the truth of God. And so in this expression, faithful men, it didn't have really anything particularly to say to give. Gift has its place, but the important, overwhelmingly important thing is that having received it for oneself is to be held in one's own life properly and then expressed to others.

Chapter one and verse five the Lord speaks to UMM. These seven assemblies, but the first thing he says he begins to say in verse 5 from Jesus Christ, who is the faithful witness. And the first begotten of the dead, and the Prince of the kings of the earth. We find in the scriptures often times those that were faithful witnesses paid a very steep price and the Lord Jesus paid the price to be a faithful witness. But then a little further on in Revelation chapter 19. He's given a new title in verse 11. I saw heaven opened, and behold, a White Horse, and he that sat upon him was called faithful. And true. And so Timothy in First Corinthians chapter 4, the apostle Paul speaks of him, and he says in verse 17, First Corinthians 417 For this cause of Isen unto you Timotheus, who is my beloved son. And faithful in the Lord, who shall bring you into remembrance of my ways, which be in Christ, as I teach everywhere in every church. So Timothy knew what it was to walk with Paul, faithful man. And he too, the Spirit of God records was faithful. And we find in, I think it's the first Peter chapter 5 that Umm Sylvanus is referred to. And in the new translation he says Sylvanus, the faithful brother. So every one of us has the opportunity and the day that we live in to be faithful and the Lord is going to judge us on our faithfulness. To His Word and to His cause, not our intelligence as to what it is, not as to really the gift that we have. Every one of us has the potential to be faithful to Christ, to the Person of the Lord, and to the truth that we know. So there's four generations mentioned in verse 2. Paul taught Timothy. Timothy was to commit what he had learned to faithful men. And they in turn were to be able to teach others also. This is the way God's testimony is to be carried on from generation to generation. As has been said, not through necessarily gifted men, although everyone has a gift and there is gift, but it is through faithful men. But I'd like to mention here he says what thou hast heard of me among many witnesses. I think that is a a good. Thing to think about. When we have a reading meeting, as we are now, the scripture says in First Corinthians 14 the prophets speak two or three and let the others judge. Not judging persons, but judging what is said. You have the scriptures in front of you. Look at it as the brethren are talking about it. Is that what it says? Get it for yourself from the Scriptures and and I, I really appreciate it because there is opportunity in a meeting like we are having now for the Lord to use one brother and another brother to give the right balance to the truth. I'm not really balanced in every way. I need my brethren to help out in that and we need each other. And so, Paul, what he taught Timothy was not his secret, it was among many witnesses. And so the

importance of these reading meetings in public reading and teaching. Says to be able to teach, that's important to be able to teach others. Also. I was just looking at Ezra Chapter 7. It's beautiful what it says about. Ezra. In verse Chapter 7 and verse 10. Ezra had prepared his heart to seek the law of the Lord. And to do it, there's a faithful man. And to teach in Israel statutes and judgments how important it is.

To teach these things. Bill was mentioning the importance of getting a hold of these precious truths as to the church and our heavenly calling that is being given up in a lot of places in the world. Well, Ezra could teach go to Nehemiah. There was another man who was faithful. Chapter 8 and verse eight it says. Amongst others was Nehemiah and they read in the book of the law of God distinctly. And gave the sense and caused them to understand the reading. That's the purpose of a reading meeting, to give the sense and to help to understand the scriptures. How important these things are ready. Hear that? Uh, they were to go to, uh, Bible college or to, uh, seminary, but, uh, in the bosom of the assembly where the truth was ministered in its purity, uh, they would learn the truth, uh. That had been committed to the Apostle. So, uh, we have a wonderful fund of truth amongst brethren, so-called. And, uh, there's nothing that really can compare with it in the systems of men. And so, uh, if we, uh, value that truth and it's, it's ministered in the assembly, we have something that, uh, you won't find in a Bible college. Yeah, I I thought about that. Not to speak. Degradingly of those that want to teach the scriptures but in the Bible college. A professor is paid to teach. And it's not for these students if there is an error in what he says to stand up and say. But what does the Scripture say here, Mr. Professor? You can't do that. That's not the context. It's in the assembly when we're gathered together and the Spirit of God is given liberty. I can make mistakes. I have made mistakes, brethren, and thankful for others who caught it. And were able publicly to say, let's read this other Scripture. And he gives the balance to it. That's the context. And that's why it's the assembly that is the pillar and ground of the truth in First Timothy chapter 3. It is not a Bible school. Let's not speak degradingly. I'm sure there are many that want to teach and do teach a lot. That's good, but that's not the proper context. Way 2 doesn't he? In UMM chapter five First Thessalonians he says in verse 19 First Thessalonians 519 Quench not the Spirit, despise not prophesying. Prove all things, hold fast that which is good, while they were going to hear things and they needed to prove them by the word of God. And so he says to Thessalonians in Second Thessalonians chapter 2 and verse 15. He gives them instruction there. 2nd Thessalonians 2 verse 15. Therefore, brethren, stand fast and hold the traditions or the traditional teachings which. Ye have been taught whether by word or by our epistle. And so God largely uses those two means to teach us the truth of God by word or by the epistles. And Paul wrote 14 epistles. And we know that there were eight writers of the New Testament. They wrote as well, every one of them. And there's a purpose for every letter that was given to us but Timothy here. Was to be giving this truth out and to really identify those that would be faithful. Devoted to Christ and to pass that truth on accurately, not to umm, water it down and perhaps take the sharp edge of the sword off of the truth of God. It was to be delivered the way He got it.

And how we can be so thankful that the truth that was recovered, as our brother was mentioning earlier, uh, almost 200 years ago now, has been delivered accurately and taught in the writings of our older brethren. And May God give us the grace in these latter days to hold the traditional teachings of Scripture as we have been taught, as we have read in the Word of God, and as we have received from those older brethren. Connection with this verse in the presence of many witnesses. The truth of God is to be passed on in a public way. Umm, when the Lord Jesus was being challenged and put on trial and they asked him of his doctrine, his answer was in secret. Have I said nothing? I taught in the synagogues. He taught in the public place where the Jews came together and he didn't have private. Secret councils, as the Jewish leaders did for what they were going to do and not to do. And it's always a danger. If we think we have some knowledge of some kind of a truth that we think we have to share in a private way with some more spiritual eyes or minds or something like this, but it's not suitable for collective benefit, that's a very serious danger. And the Saints of God have gone wrong and people have gone, been misled and gone down wrong roads because it was not the truth being ministered in among many witnesses. And that's the character of the assembly, that is, it's public among the Saints of God. And in that place the Spirit of God will. And this is a preservative. The Spirit of God confirms that each person present, if what they're hearing is truth. And if two people say something in the same meeting and they don't agree, we don't have to fight and say no, I can prove I'm right and you're wrong. The Spirit of God is the one that confirms the truth to the soul, and he, the Spirit will never confirm error to our souls. And so it's essential that the truth be passed on where the Spirit of God has liberty to confirm it to the soul or not confirm it by not confirming it to the soul in the way it's given. So they fact that it was passed on in the presence of many witnesses is also important. Hmm. He gets testimony to the truth of God. There's another passage of scripture that Paul says this. Then in Acts chapter 20 and verse 20 he says Acts 20 verse 20. Now I kept how I kept back nothing that was profitable unto you, but have showed you. And have taught you publicly and from house to house. He didn't teach one thing publicly and then teach something else privately. Paul was very consistent in his delivery of the truth. And sometimes we might publicly want to say something. We might present ourselves as being very faithful publicly to hold up the truth of God, and perhaps in an assembly or a reading, meeting, whatever. But then privately, maybe not as devoted to Christ and, uh, devoted us to the truth and not as faithful or as accurate as what we might present publicly. But Paul didn't put any airs on. No airs. What he taught publicly, he taught privately, and he taught the truth in the homes. It's a a good thing. It's well, I know I'm not trying to. To say that anything differently in connection with what has been just said, but perhaps we could turn to Acts chapter, uh, eighteen. It speaks there of equivalent Priscilla. It's the right way of using the home, but they were supporting the truth in Acts chapter 18 and verse 26, He began to speak boldly of Apollos. It says that he began to speak boldly in a synagogue whom when Aquila and Priscilla had heard, they took him unto them. And expounded unto him the way of God more perfectly. And so perhaps they brought him into the home, and they expounded the way of God more perfectly unto him. It's the right way to use a home. But what we teach in the home is what we teach in the assembly.

There that. The apostle not only was a great teacher, uh, unexampled that, uh, I would, I would say, uh, in his, uh, ministry of the word and the revelations that he had received from God, but there was also the pastoral aspect, uh, not only publicly, but he was in the homes, uh, ministering and, uh, in a shepherd capacity there. Uh, to, to, uh, be with the brethren and to, uh, enter into their, uh, their particular needs and, uh, and. Minister, uh, in that capacity, is that not, uh, the thought in House to House as well as what our brother has said here? The thought is not that any truth cannot be communicated to from one individual to another. It can, but all truth. Yeah, it's perfect liberty to share the Word of God with one another. We never should say, oh, I can't say this because it's not in the presence of witnesses. But the thought of God is that the passing on of that which is collectively recognized, as it says the pillar in support of truth is in the assembly, is that which supports what truth is and is to be passed on. And so there's nothing that's to be. Held privately. It's all right to communicate it, but it's not to be given that character of private or specially godly ones are supposed to know some things that no one else is allowed to know. And, uh, it's the manner in which the truth is preserved that's in question, not individual use of it for one another. Hmm. Hmm, hmm, hmm. Three and four we have the soldier. And uh, the new translation says, take thy share and suffering as a good soldier of Jesus Christ. How to recognize it's not going to be easy? So a soldier when he's trained to be a soldier. Is vigorous. Discipline, and he learns, above all, obedience. Sometimes he understands the command and doesn't understand why, but one or the way or the other, it's obedience, and so he might have to suffer. Durer hardness as a good soldier of Jesus Christ, and no man that warth entangleth himself with the affairs of this life, that he may please him who

hath chosen him to be a soldier. He has to have firmly established in his soul that the word of his commander is first. Nothing can compare with that that's first. So often, you know, brethren, we know that Scripture exhorts us to not to forsake the assembling of ourselves together. But when it comes to the meeting, assembly meetings, we have excuses for not being there. Brethren, how are we in comparison to this figure of a believer, a soldier? This is something to think about. Mary used to have a little expression. Maybe you heard him say it, but he said, uh, when we got saved, we gave up our right to choose. And so here in verse four it says in the new translation, that he may please him who hath enlisted him. As a soldier, so when we got saved, we gave up our right to choose and if we truly would acknowledge the Lord Jesus as our Lord and He had Lordship authority in our lives, He could direct us. And in the path of faith there is suffering if we act in obedience. In Luke Chapter 9, we have two individuals that came in contact with the Lord and it's interesting what they said.

Verse 59. He said to another, That's the Lord said to another, Follow me. But he said, Lord, suffer me first. To go and bury my father, Me First. That's the culture that we form a part of in United States of America. Me first. Jesus said unto him, Let the dead bury their dead, go thou and preach the Kingdom of God. And another also said, Lord, I will follow thee, but let me first. Go and bid them farewell that are at home at my house. There's another me first. Jesus said unto him, No man, having put his hand to the plough, and looking back, his fit for the Kingdom of God. Oh, what a tremendous lesson it is to learn it. It dies hard in it. This me first thing. It's easy to let it predominate a soldier. Is not a me first person if he's a good soldier. This is verses three and four. We get both sides of the same coin, don't we? That is when it says to endure hardness or take your share in suffering. That can take many forms. A soldier, of course, might have to sleep on a pretty hard bed at times. He might have to sleep in a tent. His food might not always be up to what he thought it should be. Many things he might have to do. He might have to slog it out in an unfavorable climate. For you and for me as believers, it can cover many things, can't it? It can cover what kind of a job we take, what part of the country we live in, what kind of lifestyle we undertake. It can cover many things and there may be some hardness involved in many different aspects of our life that we have to accept. But then the next verse talks about what we do. A soldier doesn't ask for hardness, he gets it. But if we entangle ourselves with the affairs of this life, that's something we choose to do, isn't it? And that can become a very difficult thing because we need to mind our affairs in an orderly and proper manner. We can't just ignore them and be sloppy about our way of doing things. That's not honoring to the Lord. But sometimes we have to say. I can't really serve the Lord. I can't really do what He wants me to do. I can't really go where He wants me to go. I can't do the things that I feel I want to do for Him if I'm in this situation or that situation, if I do this in my life or do that. And I suppose, and we've used the example before, a good example is an individual who wants to compete in the Olympics. For about four years, usually. Everything is subservient, isn't it, to that goal? Doesn't matter what it is in their life every time they think of what they're going to do. How is it going to affect that coveted gold medal that maybe I'll get down the road? And it ought to be that way with the Christian, shouldn't it? And of course it leads into that in verse five, but. The entangling ourselves, I say it kindly because I'm guilty of it too, is probably a bigger snare for us in North America than other countries. Would you say, Bob? It's easy to get entangled here. There's lots of things to tangle us up. And we spend time on them, and perhaps neglect the Lord's things. And again I speak right here to myself. Oh no, Oh no. The fact the brother remarked many years ago, he said. The better The thing is, the more dangerous it is. Because it looks good. It may not be evil in itself. Greatest form of suffering. Sad to say would be the shame that's associated with taking a stand for Christ in this world. I can see in my own life and. From others that I've talked to, the reproach is associated with going into this, uh.

This world around us with a culture that's taken place and to prevent something which others don't wanna hear, uh, we just suffer and, uh, and having to bear a reproach and to take up the cross of Christ. And uh, in the eighth burst of umm, of the first chapter, it says, be not thou therefore ashamed of the testimony of our Lord, nor of he is a prisoner, but be thou partaker of the afflictions of the gospel according to the power of God. Uh, this isn't a question, umm, it's not a question as to whether or not we should bear reproach for God. It's we should, umm, it says be thou partaker of the affliction, doesn't say try to try to scoot around it and do work for and do something for the Lord. Present the gospel where there's not going to be reproach. It says to be a partaker of it and there's joy in that. The aspect in which is. It says in the Acts when they first suffered. Umm, for him that the Lord the apostles, they say. They rejoiced. That they were counted worthy to suffer. Why? For His namesake. And it's the attachment of the soul to the person of the Lord Jesus Christ that makes the difference. The moment the point of reference is my suffering or my reproach for His name, but the moment it's the me first, even in the suffering side of it. It's going to be incredibly more difficult. But the apostles didn't have themselves as the point of reference. It was rather his name. His name. Not my name, not my suffering, but his name. And they appreciated they had a love for himself that was such that they counted suffering a privilege for his namesake. And if the soul is attached to the Lord Jesus? That makes the difference, really, in the willingness to be identified. And so Paul and Galatia said to the Saints in his letter to them, God forbid that I should glory. Saving the cross of our Lord Jesus Christ, by whom I have been crucified unto the world, and the world unto me. That is, he was personally found his identification with the very thing that caused suffering, the cross of the Lord Jesus Christ, which represented his rejection by the world. And so he said, I want to be identified with my Lord, my Savior. I love him. And the consequences be as they may. And so it is tremendously, practically important that the heart be attached to himself, otherwise the capacity to suffer is greatly diminished. I must interject. At this point, I can just hear it, Brother Edgar saying at this moment. Time's up, brethren. Just a little reminder of our brothers. It's not here. Hmm. 226. And art thou grave?

Nsnoise. Kings chapter 2 and verse seven do not they blasphemy? That worthy name by which ye are called. Yes.

St. Louis Conference: 2016, 2 Timothy 2:6-15

Reading

Lord, Thou hast drawn us after Thee. Now let us run and never tire. Thy present shall our comfort be thyself, our hope our soul desires. 166. Yesterday we were reading in Second Timothy chapter 2. How far would you think we got, Brother Bob? Second Timothy, chapter 2, verse 6. The husbandmen that Laboureth must be first partaker of the fruits. Consider what I say and the Lord give the 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 evildoer, even unto bonds, but the word of God is not bound. Therefore, I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying, for if we be dead with him, we shall also live with him. 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.

Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no prophet, but to the subverting of the hearers. Study to show thyself approved unto God, a Workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness. And their word will eat as doth a canker, of whom is Hymenaeus and Phivitus. Who, concerning the truth, have erred saying that the resurrection is passed already? And overthrow the faith of some. Nevertheless the foundation of God standeth sure. Having this seal, the Lord knoweth them that are his, and that everyone that nameeth the name of Christ depart from iniquity. 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 honor, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour sanctified, and meet for the master's use. And prepared unto every good work. Also youthful, lush, but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid. Knowing that they do gender strife and the servant of the Lord must not strive, but be gentle unto all men apartment to teach, patient 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. Remind ourselves that we have only this morning's reading and that which is scheduled for this afternoon. There is much in this chapter that would be a prophet to us, and well, I wouldn't in any way want to shorten the discussion on a particular verse. We might bear that in mind. Yesterday. We were encouraged in a faithful way to hold fast the as we had in the Second Thessalonians, the tradition by which we've been taught, whether by word or whether by our epistle. And So what I'm going to say may seem to fly in the face of that, and I trust it doesn't. But in the first chapter of our epistle. Verse 16 It says the Lord give mercy unto the House of Vanessa. Forest refreshed me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently and found me. Lord, grant unto him, that he may find mercy of the Lord in that day. And how many things he ministered unto me at Ephesus thou knowest very well. My question is. Did Onessa Forrest, after he had done all this in regard to the Apostle Paul, did he turn away from him as well? I I don't know why that if he didn't, the apostle would say the Lord grant first of all to to him to his house, he might find mercy, and then the Lord might grant that he would find mercy of the Lord in that day. Because this is that day, the day of manifestation of all things. And I just mentioned this because. I know of those who have defended Paul's doctrine, even at a cost to themselves. And yet later today. Umm, they're saying something different, and their associations are a denial of what we have in in Paul's doctrine. And so I I only mention that as we take up these exhortations that we have in the second chapter to realize that none of us are immune.

Will not be preserved unless we take these exhortations to heart. In chapter 4, Ernesto Forest is mentioned in verse 19. Second Timothy chapter 4 verse 19 salute Prisca and Aquila and the household of Vanessa forest, and so I wondered whether or not Sephora went to be with the Lord and his household continued. In the truth, there were not all it says here in verse 15 where you read first Timothy chapter one, verse 15. Thou knowest that all they which are in Asia be turned away from me, of whom are collegiates and homogeneous. The Lord give mercy unto the House of Vanessa for us. He's an exception. Perhaps there was uh, really, uh, Paul points out that uh, there were were some that were faithful not all forsook him. And I wonder if uh, perhaps. We're not told whether, uh, he went to be with the Lord or not, but that there was, uh, some faithfulness seen in his life. And then at the end of this epistle, the apostle Paul speaks of his household as being faithful and perhaps walking in the same faithfulness as the Father did I just suggest this. Just made, but at the same time IA 100% agree with what was said previously as to the moral importance of recognizing that any of us are. None of us are immune. From what is before us of having embraced truth, enjoyed it, lived in it, and then later on turning away from it. And I will give as a scripture example of that truth, that point. King Solomon, when he first became king, it says specifically of him, he loved the Lord. But at the end of his reign, it also says of Solomon that the strange wives, he didn't follow his own advice, he didn't follow the truth that he preached to others. As that we have in the Proverbs specifically, and the instruction there not to be taken up with the strange woman. And yet it says at the end of Solomon's life, that he his heart. Was taken away by his love for the strange women of the other countries and his the end of his reign was sadly unpleasing to God. And so I think it's the point made is very important that we can embrace truth of God and live in it maybe for years and that. At some point in life, we're not immune. From that which would draw us away from it and bring sorrow upon ourselves, our family, and our brethren. You get a similar thought I would suggest in the Old Testament. And I've often thought of him in connection with. Jonathan. There's no record that Jonathan ever displeased David in any way. And yet Jonathan was not willing to share that rejection with David, and as a result, he lost his life on Mount Gilboa. What kind of a crowd was David surrounded with in The Cave of a Dullum? Some very faithful men, but also some impetuous men, some who had to be rebuked at times and had to be restrained, some who were ready to stone him at one point in his life when things went the wrong way and Ziklag was burned to the ground and their wives and children taken captive. But they were faithful to David and so I suggest the possibility as Robert has brought out that maybe Onessa Force and as Dawn has said too, maybe there was some failure in his life along the lines of real faithfulness. But Paul appreciated his love and his kindness and everything that he had done. And it does seem that his family continued to go on well for the Lord, which is a very thank worthy thing.

Interaction with Jonathan, that he had a son and his son is mentioned in connection with David Mephibosheth and uh, but it says that he was lame on both of his feet in chapter nine of Second Samuel. And perhaps a little picture of the fact that Jonathan did not walk with David in rejection. He did not identify with David in his rejection, and as a result, there was an effect upon the sun's life. And so his Son was not able physically to walk and to follow David. But a little picture of how necessary it is for us as fathers and grandfathers to walk in a path of separation to the Lord, and to acknowledge the Lord Jesus in our lives practically, and associate with Him in his reproach. Otherwise, our own children or our own grandchildren may not go on to follow the Lord. Solemn responsibility that we have. The spirit of the apostle Paul as he sought the blessing of the Lord's people, he had he had instructed Timothy here to be strong in the grace of our Lord Jesus Christ. And it's obvious that the apostle Paul himself was strong in the grace of our Lord Jesus Christ because as he as he comments on on osiferous. He doesn't necessarily tell us the whole history of onociferous but. You can sense the grace and the love that is in his heart for him, and he places on oceiferous in the best light possible. If there was failure in odosiferous life, the apostle Paul makes no attempt to make to emphasize that, but he makes the attempt to put osiferous in the in the the most. Favorable life that he can. And that's a, that's a, umm, a proof of the grace that the apostle Paul had had in his heart. And that's a wonderful thing for us too. And isn't it? To learn and to be established in that same grace so that we can always put our brethren in the most favorable light possible. Their husbands meant that laborers must be first. A taker of the fruits. And then consider what I say, and the Lord gives the understanding in all things. I was thinking a lot about what is meant by this by this verse here and I was looking at. Edge when Paul got saved. And ever saw actually he was still sour when he got saved, it says here in verse in Chapter 9 of. Ads and when he had received meat, he was strengthened, then was sauce. Certain days with with disciples which were at Damascus, and straightway he preached Christ in the synagogues that he is the Son of God. Did the Apostle? Far go through this right away. That he when he was say that he was right away able, He was right away able to preach. And does it have any connection with that? It's helpful to see the new translation. I'll read it. It says the husbandman must labor before partaking of the fruits. Of course we know that to be the case. Brother Doug, you are a husband, man or a farmer. Can you tell us about this verse? Well, as in

the natural, so in the spiritual and, and, uh, we, we understand that very easily. I don't think it's complicated.

It struck there to encourage us to labor and wait for the fruits we labor in hope, brethren, we and carrying on the with Paul's doctrine, there are many challenges. It's harder to go on for the Lord in a day of ruin. Then when everything is smooth and there's a bright testimony. And so, uh, it takes more faith to walk with God in the day of run, but individually it's possible. And we, we need to be in be a here encouraging ourselves to continue on. Uh, there's a lot of, there's a lot of background history represented in this room of people that have struggled through, uh, problems and things that have come in, in the assemblies. And it's wonderful to have survivors and to those that carry on with Paul's doctrine. I think, uh, I was thinking of the in the story of or in the book of Acts, it's often been suggested that the shipwreck of Saul is a prophetic outline of the end times and that in that, in, in that shipwreck, it says that they cast the wheat in the sea to save the testimony, the ship. I think that's a picture of casting out he, the heavenly calling of the church. And that's what the, uh, covenant theology that is becoming more embraced by Christians today does in essence. And so it's a challenge to carry on with the heavenly calling and our relationship with Christ as a church. How long does it take after you to produce, uh, a crop of corn? Well, four months or five months isn't very long, but it's a picture of uh, uh. Of the pathway of the Christian. And are there in those four or five months? This, and we see it as it's recorded in Daniel. It says of him at the end of his life he shall be cut off and have nothing. And if we looked at the life of the Lord Jesus on the day of the crucifixion, we might have said this man produced no fruit in the earth. His life was a failure. He didn't get anything out of the whole life that he lived. But on the day of the resurrection and beyond, we look at his life and we see it's the most fruitful life that has ever or ever will be in the history. And yet he labored his whole life really in faith for God. And you might have looked at it and said that life wasn't very fruitful because there's, as it says in Daniel, he shall be cut off and have nothing. And that's the way it appeared and that's the way it was. And so he was a faithful laborer. He was a faithful husbandman. But he, too, waited for the crop. And the crop is the greatest crop that there will ever be in the history of man. And so we're given the same We sow in faith, and God's perfect time for a harvest comes, and we can count on there being the harvest, but our job is to be laborers for him and let him take care of when the fruit comes. Apparent results. Should we? I think that's why in our chapter, brethren, he goes on to say in verse 8, Remember. And Mr. Driver leaves out to that Remember Jesus Christ of the seed of David. Raised from the dead. According to my gospel, God's answer is not in this life. God's answer is on the other side in resurrection. And as you said, Don, it didn't appear that there was much results in this life. He died. It looked like it was complete failure. And here is the apostle Paul now he's come to the end of his life in this epistle, and it doesn't appear like there's much results, all those in Asia where he'd labored so hard.

It turned away from him. Things looked pretty bleak. But he says, remember Jesus Christ of the seed of David raised from the dead according to my gospel. And I think it is such a beautiful thing. There's not, uh, results in this life. We need not to get discouraged. We need to go on. There will be a harvest in the future. Like to mention to me, it's a beautiful example. Of it in John chapter 4 the Lord Jesus is in Samaria and notice what he says there. In verse 35, Say not ye, there are yet four months, and then cometh harvest. Behold, I say unto you, lift up your eyes, and look on the fields, for they are wide already to harvest. 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 Reaper. I sent you to reap that where on ye bestowed no labor, other men labored, and ye are entered into their laborers. And many of the Samaritans of that city believed on him for the saying which testified of the woman. That which testified he told me all that ever I did. But now go over to the book of the Acts in chapter 8 and you find another instrument of the Lord Philip. This is not Philip the Apostle, it's Philip the call later in the book, the Evangelist. And it says in verse 5, Then Philip went down to the city of Samaria, Samaria, and preach Christ unto them. And the people with one accord gave heed unto those things which Philip spoke, hearing and seeing the miracles which they did, which he did. And verse 12 and when they believed Philip preaching the things concerning the Kingdom of God in the name of. Jesus Christ, they were baptized, both men and women. There's an example of the Lord Jesus sowed the seed in Samaria, and then later on here's Philip reaping the harvest that the Lord Jesus had sowed. So sometimes there are those who sow the seed and don't see too much results. It may be for another instrument of the Lord to come and do the reaping. The point is whatever the Lord gives us to do, not to be discouraged. I would like. I would like to make a application of this scripture in John four that I think fits very good with our subject matter. Excuse me while they are, I would like to finish this thought and then I wanna hear your thoughts too. Uh, I was already gonna read this before Bob mentioned this scripture in John and uh, so we're, I think we're on the same channel here this. In John 4 where he said the Lord Jesus has saved not ye, there are yet four months and then cometh harvest and then he refers to the white wheat that is ready to harvest. Wheat that is white is is passed ripe, it's sun bleached and it's so it's in it needs to be done quickly. There are four months between the wheat harvest and the fall harvest. And I believe what the Lord Jesus was teaching here was the Jews were looking for what the fall harvest was a picture of. That was the harvest of earth, the blessing of the Kingdom on earth. The Lord Jesus was saying right now is another harvest upon us. It's the heavenly harvest which wheat is a picture of. And there are four mints between them. And so it links up with.

Paul's doctrine, which is heavenly truth, that is the harvest of wheat that is pictured throughout the whole Bible, and it's the tendency of Christianity Today to only think of blessing here on earth, when in reality Paul's doctrine gives us heavenly truth. The wheat harvest is a picture of that, and that comes first. In the in the feast of Jehovah that are in the Old Testament and so the Lord Jesus here is saying don't miss out on the harvest. That's right now that is he's he was thinking of having a people in heaven with him afterward. We know there's gonna be a earthly time of blessing on earth and so that applies to us today, brethren. There is a tremendous movement in the Christian testimony to go back to what are the light that the translators of the King James Bible only knew. They only knew the truth that linked up with Israel and didn't distinguish between the heavenly calling and the earthly. And so we can be thankful that 190 or 80 years ago that truth was revived. Of the heavenly calling of the Church, the coming of the Lord, and so on. These are the truths that I believe are impressed on us in this chapter and so we need to cling to these these things that are especially precious and have been revealed to us as those gathered to the Lords name, along with many other Christians that have accepted them too. But the danger is to give that up. I was just gonna say that in Ecclesiastes. It tells us there. To sow the seed. End. Sew it in the morning. And sew it in the evening. Because you don't know what's going to prosper. Either this or that or they both be like good. So we don't know what the results of sowing the seed will be, but it's our privilege to sow the seed. And I never forgot what somebody said one time they said. You can count the number of seeds. In an app, but you cannot count the number of apples in a seed. So let's not get discouraged. Let's. I'd like to draw attention to just two very plain statements of Scripture that have encouraged me. In this connection, Wally referred to Ecclesiastes. Ecclesiastes 11, verse one. Cast thy bread upon the waters. For thou shalt find it. That's a very positive statement. God doesn't leave us in a hope so condition. When we have his word, we have something that's. Guaranteed the guaranteed results. His word never goes forth in vain, so it says, Thou shalt find it. Very plain statement. And the other verses in First Corinthians. And again this is this passage was alluded to just in the last few minutes. First Corinthians chapter 3. And verse 6. Paul says I have planted a Polish water but God gave the increase. We recognize what God did through Apollos and Paul, but verse 7 applies to us.

Verse seven says so that neither is he that planteth anything, neither he that watereth, but God that giveth the increase. Extract from that this plain statement God gives. The increase? It's guaranteed.

Hmm. Going back to the question our brother Eckert was asking. I would suggest, and we don't need to dwell on it, but I would suggest that when the apostle Paul was saved, as her brother has pointed out, he was still Saul, that the Lord did give him very quickly. A sense of the mission that he was to have, how that he was to be the apostle to the Gentiles and the special one to whom the truth of the assembly was committed. And he did receive, as we know, those revelations. From a risen Christ in glory, not given to anyone else, but given to Paul. And he was given the responsibility to preach that precious truth. And I believe in that connection. That's why he says in verse seven of our chapter. And that connects with what our brethren have been bringing out. Consider what I say. And the Lord give the understanding in all things. Do I want to have an understanding of the Word of God? I have to have Paul's doctrine clear in my soul and in my mind. I've never yet in my life met someone who could understand the Word of God, who rejected Paul's ministry because it's the key to everything. And so if I want to understand the purposes of God, they're found in Paul's ministry, and it links together all the purposes of God from a past eternity to a coming eternity. It's all found there. But as Dear Paul found out, it was not popular. And at the end of his life, as has already been pointed out, he could have been an extremely discouraged man. He could have said Timothy. It's not working. We have to try something else. We have to do something different. Look at what happened. I remember quite a few years ago now. I had a contact with a man who was a little younger than I in Buffalo, NY and he asked me to have lunch with him. He was a dear Christian. And I remember distinctly, he looked at me, he said, Bill, you've traveled a fair bit. You've been around the world. You've had a lot of experience in Christian things. I want to start a church. I want you to tell me what works. What works? Well, I said, brother, I want to show you what worked for the Apostle Paul. And I don't think, although we parted amicably, I don't think he really cared for the answer I gave him. I said, brother, let's look at what the Apostle Paul had to experience at the end of a faithful life of preaching the whole truth he could say without hesitation in Acts 20. I have not shunned to declare unto you all the counsel of God. What did he have to say at the end of his life? Just what Brother Bob brought out all day, which are in Asia. He turned away from me. Now I thank God that all Paul's laborers weren't in Asia. But the point is, where some of the brightest testimonies had been, there was a total giving up of Paul's teaching. Not Christianity, but Paul's teaching. They said, Paul, this is not for us. I don't have any right to say what works, do I? What I have to say is, and this is what is being brought out in this epistle. And Paul says this to Timothy. You be faithful to the Lord, you consider what I say. And the Lord will give the understanding in all things, but remember the reward for faithfulness. For the Lord Jesus was in resurrection the reward for faithfulness for Paul. Well, be it the judgment seat of Christ, he didn't see it down here. And by implication, the reward for the faithful Christian will not necessarily be down here. Yes, we may get encouragement from time to time. We thank God for that. But. The reward is in the coming day, and Paul proceeds to detail that as he goes on in this chapter, that it's going to be a pathway of suffering. It's going to be a pathway of difficulty. It's going to be a pathway where you may not see the tangent rewards for what you do for the Lord, but the Lord will give us reward in the coming day if we're faithful to Him.

For results does he? He does hold us responsible for faithfulness, but he does not hold us responsible for results because as our brethren have already quoted in First Corinthians. Chapter 3 God giveth the increase. And so he goes over here in verses 8 and nine really in connection with the two examples of faithfulness unto death. Really he, Paul hadn't suffered, uh, to death. But he mentions the Lord Jesus as one of the examples of one who was faithful to his God and father in all that he was given to do. And he could say truthfully, he could say, I do always those things that please my Father and heaven itself could open up and say, this is my beloved son. In whom I am well pleased. He was faithful unto death, but then the Apostle Paul was faithful as well. Wherein I suffer trouble. It says verse nine. And then he also says verse 10. I endure all things for the elect's sake. And so there was an endurance, faithfulness on the part of the apostle Paul. So we have those two great examples even in this chapter, and perhaps we might even say Timothy, an example of faithfulness. And so God delights and he always rewards faith and faithfulness. Were not accountable for results. We are accountable for faithfulness. Very very important really is to understanding this passage and fruit bearing verse 8 to read it again. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel. Going back to the Old Testament, God looked for fruit from his earthly people, Israel. In Isaiah chapter 5, he says of his planting. And he had planted Israel and the earth as a seed from which he was seeking fruit. And he has to say what more could be done in my vineyard and he could find no fruit. The truth of that is that in Adam there is no fruit for God. None. There's not a child of Adam who has been able to produce or be himself fruit for God's glory, and Israel with all its benefits and all the labor of God as a husbandman for that earthly people could not produce a fruit that was pleasing in his sight, and consequently when the Lord Jesus came here to earth. As a husbandman seeking fruit for God, there was not going to be any, even though he labored as the seed of David in Israel for fruit. And it had to be said, except a corn of wheat fall into the ground and die. Speaking of himself, it abideth alone. He would have been the only fruit for God in the history of man as a seed of David, as a earthly man. But there's no fruit for God in Adam's race, in Adam, all die. And so here the key in verse eight is raised. He went through death. And then? Was raised from the dead, and that's the secret of all fruit for God's glory. There would be no harvest for God if there had not been death, the death of the Lord Jesus Christ, and there would be no fruit for God if there was no resurrection. In Adam I'll die, in Christ all shall be made alive, and now God can have a harvest. He can have fruit. And we've heard something about people today who seek fruit for God and have corrupted, destroyed the whole truth of God in trying to produce a fruit. I'll use the name through things like covenant theology as an example, because it's an attempt again to go back and produce something for God in Adam's race, and it always connects itself.

With the 1St man and prosperity, the prosperity gospel and all the rest of it, is man trying to use Christianity as a means of encouraging fellow man to be fruitful and have a happy life. But it doesn't work. God, you might say, did it for 4000 years without producing any fruit as a perfect husband, man. And so, as he says, Paul says to Timmy, think of what I say. Think of the message of the gospel. What is that message? To believe on the Lord Jesus Christ and enter into a totally new creation on associated with that eternal life. And then there's blessing. Doug spoke of the harvest, and the first true harvest is in Christianity for God. But then he's going to go back with his earthly people and he's going to produce a second harvest from them. But on the same principle as the first harvest, and that's through death. And so when God deals with an earthly people again, he's going to have to start with them as dead. And you have it prophetically and is equal detailed to us. And the basis on point which there will be an earthly harvest in the coming day is the same basis in which there's a heavenly harvest taking place now, and that is through death and resurrection. And so as it says in first Corinthians 15 and Adam all die in Christ, all shall be made alive. And so, as he says in this little paragraph, even connected with ourselves. Uh, he says I suffer all things, I can suffer even to death because the truth is the harvest is coming in the resurrection of life. And so death isn't going to stop the harvest. It's in life that it comes. And so as he identifies in verse 11, if we be dead with him, we shall also live with him. And so really these verses are all taking up that very, very basic fundamental point, brethren. And that's the truth of fruit for God and a harvest for God, that even God himself operates on that principle. And so should we. If we're going to be fellow laborers with Him in his work to produce a harvest, then it's going to be on that one basic principle. Hmm. Waste

any time after his calling, he went right to work. Drink rice in the synagogue. We don't know how long he was there and the mascot with his brethren and what the conversation had been. No doubt he acted as a husband man. And the the result was persecution. So we shouldn't waste any time, even today, to preach the Lord Jesus Christ and Him crucified. Three, you have the three laborers there. I suppose we have seen that. Before the uh, the one who ministers Christ, uh, the gold, the silver, precious stones. That's the ministry of the, of the Lord that will, uh, bear fruit, uh. At the judgment seat of Christ, that which will abide in our ministry, that has his approval. Umm, this is what the apostle coveted, and so should we. But then there is the other workmen, uh, that is given to us there in, uh, verse 15. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved yet so as by fire.

That's a saved soul, but a lost life. His work is burned up because it has not been according to the the rules as we have in our chapter. He had departed from the instructions. We find Lot is an example of that. A saved soul, but nothing in his life that really bore fruit for eternity. And then the third person is the one who defiles the temple of God. Verse 17 If any man defile the temple of God, him shall God destroy, For the temple of God is holy, which temple ye are. That's an unsaved person bringing into, uh, Christendom defiling evil doctrine. Uh, he's destroyed himself and his doctrine is umm. This is a very serious thing. It's, uh, bringing in usually, uh, error as to the person and work of Christ. So we have man's responsibility in this chapter very, uh, clearly, uh, brought before us. One verses 8:00 and 9:00 as possibly, uh, an example of our versus 11:00 and 12:00. Uh, the words that Paul wrote to the Corinthians, Second Corinthians 1. Verses 8:00 and 9:00. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure above strength, insomuch that we despaired even of life, But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raises the dead. Who delivered us from so great a death, and thus deliver whom we trust will yet deliver us. So would you say, Doug, that the pathway of the believer here is to be in the current of God's thoughts and to be looking after Christ's interest down here? And in that pathway we can be assured of all the power of God behind us. But it may mean suffering. It may even mean giving up one's life. And many dear believers are doing that in the world today. We shouldn't seek persecution. Sad to say, there have been believers in the past who have done that and those who seek persecution. Sometimes it only ministers to self. But we have the assurance that if we do follow Christ in a faithful way, we will suffer persecution in one way or another. But the great thing for the believer today is to be in the current of God's thoughts. To be where he would have us to be and to be looking after Christ interests and the interests of his own. And that's what Paul says in verse 10. I endure all things for the elects sakes. Why? That they may obtain the salvation which is in Christ Jesus with eternal glory. That goes far beyond their merely being saved from coming judgment. Paul's gospel, Paul's ministry took the believer right up to heaven, gave him truth which separates him from this world. And gives him a place connected with a risen Christ in glory. Paul says, I really want to preach that truth. And that's what you and I have to do. And that is what we should have before us and. If we do so, there will doubtless be suffering, but the glory is ahead. Mentioned in scriptures and not always in connection with the salvation of our souls. And so here he's really referring to the salvation of their testimony, their public testimony, and the salvation perhaps even of their individual lives. And as our brothers mentioned, it's possible to have a safe soul and a lost life. So Paul also mentions in Philippians the, uh, salvation of the assembly and he speaks in uh, chapter 2 of Philippians in verse 12, that uh, because of his, his absence, he was imprisoned. And he says, uh, wherefore my beloved, as he have always obeyed, not as in my presence only, but now much more in my absence. Work out your own salvation with fear and trembling.

So it's the salvation of the assembly in that aspect because the enemy was seeking to destroy the assembly. And he's still seeking to the destroy the assembly. And so the Spirit of God gives us encouragement here in connection with suffering. And uh, in verse 12, it says if we suffer, we shall also reign with him. If we deny him, he also will deny us. And so there is a faithfulness required and there's going to be suffering if we desire to be faithful to the name of the Lord Jesus. And his desire is that he would give us a full reward, more than we could ever expect or desire, as it were. You know, there's a brother out east and he has a little expression that he uses. And I take it as encouragement. Often times, he says. When you do work for the Lord, you're working for maximum wage. When you work for this world at McDonald's or some place, they're going to pay you minimum wage. But when you work for the Lord, He will pay you maximum wage. You don't know how much that is, but you can be certain that he will pay maximum wage. And so that's what he's referring to. The apostle. He says if we deny him, if we shirk our responsibility and we don't identify with him in the time of his rejection and take our share of suffering and reproach for the name of Christ, he won't be able to give us as much of A reward as he would have liked to have given us. He wanted to pay us maximum wage, but we didn't enter the work as it were. We just desired not to do that work. And so he will also deny us, He'll deny us that reward. So isn't it lovely? What a privilege it is, brethren. To identify ourselves with the Lord Jesus is he worthy of identifying with he pleased his Father in every aspect of his life in all of his service in a day a terrible day at the end of the day of the Jewish testimony in this world that was accepted of God, raised up of God and then the times of the Gentiles had taken had begun in Daniels day we know. But now we have the privilege, at the end of the day of grace in the Laodicean character of the church that we see all around us, to take up with the name of Christ. And he's going to pay maximum wage at the end of it all. I could just make one more comment on that, which I think you would agree with, brother Robert. It's often been misunderstood that last phrase of verse 12. If we deny and him as in italics, he also will deny us. It's not the only time that Paul uses a phrase which in its ultimate interpretation, refers to an unbeliever. He does the same thing in Philippians chapter 3 where he talks about those whose end is destruction. Why does he write that to an assembly of believers? Because there was a danger of their getting carried away with self-interest instead of Christ interest. Why does he talk about denying when he's writing to a faithful brother like Timothy? Yes, there are, sad to say, those who are in the great House of Christendom who are not even true believers. And ultimately, although they may masquerade as Christians, they really deny him. And in the coming day, they will be denied. But there's a warning for us, which I think our brother Robert has placed a good construction on, because can I effectively in my Christian life? Deny the one who loved me. The one who gave everything for me. By my actions, I can live a worldly life so that I am scarcely distinguishable from the world around. And as our brothers pointed out, He won't deny us in the sense of denying our salvation or denying that we are His.

But what alofts at the judgment seat of Christ, if that's the way I have lived my life? What an awful loss to have to see another getting a real reward for faithfulness and the Lord happened to say I'm sorry, but you could have had much more. So I believe that is the import for our souls. While realizing that the ultimate meaning of it really applies to an unbeliever who is really, as we often say, a nominal or a professing Christian with no reality inside. I'd also like to say in connection with it and what I believe is the great force of this paragraph, and that is he's spoken about death and resurrection in verse 10, and so he says this is the faithful word. We have died with him, we shall live with him, and if. I refuse, practically speaking, to live my life on the other side of death in resurrection life with Christ. I am denying the place which He is in and which He has brought me into. Hmm. And that's what's particularly in, I believe the Spirit of God is wanting us to get a hold of. And that is, I might say, well, I don't know. I don't deny him. That He's the Savior and that He's the only one that can be saved through Him by trusting in His precious blood. If I live seeking fruit for God without recognizing that He has died as to this world and that I am dead with Him, and now He is raised from the dead and I stand before God in Him in resurrection life. If, if you will, what the apostle Paul in accepting this truth, said, I

am crucified with Christ, nevertheless I live yet not I, but Christ liveth in me and the life which I now live in the flesh. I live by the faith of the Son of God who loved me and gave Himself for me. That is the truth of not denying Him, but taking my place that He has brought me into. And even if I don't walk faithfully in the truth of resurrection, in my place and resurrection, he can't deny himself, he will remain faithful. But we in principle, without going all the way to false profession, can in truth deny our heavenly calling in resurrection by the way we live. And in such the Lord was seeking those who would. Take His place with him, as he has it now with respect to this world, so that when his day of glory comes, he might identify them with himself in that glory for having lived now in that same place that he he has with respect to this world. Temple of that on Pentecost, when he was very bold for Christ, he had denied the Lord because he didn't understand what was going on at the cross. But once he got a hold of the truth that the Lord Jesus was alive and had power. He was very bold for the Lord afterward because he knew his right relationship with the Lord in resurrection. Because in this matter of suffering to death, because I now live in a life that death can take, not take from me. That's what's so important. Paul could suffer to death, but what death? The death of the natural man, because he now had life and resurrection. He had eternal life that the fruit of that could not be taken from him. And to him, the life he now had was far more important than the life that he wants that only had, which was the natural life he'd been born with. He now had a better life. He had a life that no matter what man did, the worst he could do was usher him into the full enjoyment of his new position. And so he could say, for me to depart with Christ is far better because he had something he already was living in, the enjoyment of, something that nothing in this life could take from him, including death. And so he could consciously, even joyfully if necessary, face death itself.

Because of his position with Christ in resurrection life. I have found it helpful to my own soul. To think about this word deny, it's not a word that we commonly use in our own language. We think when we hear the word deny, we think of Peter, how he denied the Lord, and so on. The word literally means to say no. Is there anything? That the Lord Jesus. As revealed to me in His word, in His life. To which I have said no. That's the bottom line. That's what it comes to. If we deny him, He presents to us a truth that we're not willing to walk in something that he a responsibility that we're not willing to fulfill. Then he has to say no to us that they reward. Deny means to say no. And we get ourselves in those positions because of our lack of faith. And that's why I find verse 13 so encouraging. Brother, if we believe not, that's our lack of faith. What then? Does that change our God? Not in the least. Yet he abideth faithful, He cannot deny himself. God is God, he is immutable, he is faithful, he cannot deny himself. And so, brethren, it leads us to realize there is only one we can fully trust. You know, sometimes when we are unfaithful and it happens, brother. The enemy comes to, Arian says OK, you messed up. You can't trust the Lord now. Well then, who can you trust? That's the enemy that's speaking. That's who you can trust. He still is faithful. And I love to think of Peter. He knew the Lord and when. He meets in John 21. They're out fishing all night and catch nothing, and there's the Lord on the seashore. And he gives them the direction to cast the net on the right side of the ship. And they do it, and the Nets are filled. And John says it is the Lord. What does Peter do? He dives in and swims to shore so he can be first to be with the Lord. I I I find that so beautiful, the confidence. Hey, Peter, you made a mess of things. Aren't you scared to go and face the Lord? Not in the least. He was gonna be the first to go. Oh, brother. And to me it's a bulwark. Verse 13. If we believe. Not yet. He abideth faithful. He cannot deny himself. Wonderful thing about it is when he's faithful too. In other words, we might say, well, no, if I the Lord, he's he's always faithful. He always does it right, even though I fail and I do it wrong and and so on. And we only look at it sort of abstractly as to the fact that he's a faithful person in his character. But I'd like to refer back to what we had maybe in the first reading in verse nine of chapter one, chapter one, verse 9 tells us something. He's faithful to He saved us. He 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. He's faithful to fulfill every single word and every single thought in that verse with respect to us. Even if we are unfaithful, He cannot deny Himself. He purposed our blessing before this world began, and He called us with a faithful calling.

In Christ Jesus and He will fulfill it. He is faithful to His promises and they they turn us back to Himself, even if we have failed to be cast more humbly perhaps upon Himself and what He has said He would do. Well, in verse 14, it's possible to occupy ourselves with that, with that which doesn't. Profit us at all? Charging them, it says before the Lord, that they strive not about words to no prophet, but to the subverting of the hearers. And then the next verse tells us what we are to do. Paul does not go into detail about what all these words to no profit are. I rather think that in his day it had to do with a lot of questions and arguments about Judaism and things that of course have been the bane of the church all down through the ages. But it can be a number of different things which. Are argued about perhaps really not to any profit. There are important fundamentals, important things that God has given us in His Word that we need to be occupied with. And we need to remember that, don't we? Let me use an example. I remember quite some years ago now having a discussion with a young woman who had been raised a 7th Day Adventist. And she wanted to have a lot of discussion about things like keeping the Sabbath, and she knew her Bible pretty well too. And she wanted to talk about various interpretations of prophecy and so on. And. We had a little bit of a discussion. After a while, I said to her, you know. These things are not really the root of the problem that you and I need to be talking about. And I started, I won't go into detail, but I started asking her a few questions about what 7th Day Adventists believed as to the person and work of Christ. She was intelligent and with some reluctance she admitted that those things that I put my finger on were true, that that is what 7th Day Adventism taught. And we're not here particularly to throw stones at any group. I just mentioned that as part of a story. I said to her, those are the things that you and I need to talk about. Those are the crux of the issue that you need to get into the Word of God about. Because these other things are only peripheral issues. And we could argue all over the map about some of these peripheral things and never get a straight answer. I don't fully for myself believe that God doesn't give us these answers, but Paul wants us to be having a proper foundation in that which is important, not to be taken up with peripheral things which men love to argue about and love to get into discussions about, but rather to as we get in verse 15. To study, to show ourselves approved unto God. And what's the result? Rightly dividing the word of truth? Or, as another translation reads that is a little more accurate, cutting in a straight line the word of truth. We can only do that if we have the foundations properly in place, can't we? 14 It's interesting in this chapter, and even in quite a few places in First Timothy, does Paul warn against getting into these striving about words. Notice verse 16. But shun profane and vain babblings, for they will increase into more ungodliness, and their word will eat as doth a canker, of whom is Hymenaeus and Philetus. And later in the chapter here, verse 23, but foolish and unlearned questions avoid knowing that they do gender stripes. So again and again he encourages Timothy to avoid those kind of things. And I think that is wise. You get into some of those questions that are really not basic like you say Bill and.

It, it really helps nothing in your overall, uh, growth in, in Christianity, It's so important to avoid that. Verse 15 as well, that's very encouraging, he says. Study or strive diligently to show thyself approved unto God. And I think it's helpful to us to recognize that there is that which is God can approve and there is that which he does not approve of. And what we need is to study the truth of God and to know the word of God to be a Workman. That's another example of one that is laboring in the House of God during in the day of declension that, uh, he works as a Workman and he sweats, he laborers for the Lord and, uh. But he's doing it in a way that is will meet with the approval of God himself. It's, uh, interesting how he uses it in several different places, uh, in Scripture. I'll just mention one here in, uh, Hebrews chapter 12, it says in

verse 28. Hebrews chapter 12 verse 28 Wherefore we receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably. And with reverence and godly fear, not only that which is consistent with what God approves of, as we know in His Word, but the character of the Spirit in which we labor. And so it's with reverence and godly fear. Doesn't wonderful to just be able to do a little something for the Lord and to walk practically in the path of faith and to have a sense. Of the approval of the Lord in that walk we hear of peer pressure and often times those that want to please somebody else. You may even want to please your brethren, but it's the truth of God revealed in the word of God that. Tells us how to walk in such a way that we can meet with the approval of God himself. In connection with rightly dividing the word of truth, just an observation that I have observed down in Brazil where the Lord is blessing the, the preaching of the gospel on many souls are getting interested in being gathered the Lord's name and going on to understand the New Testament truth. It's interesting that, uh, one of the things that is being very helpful is. The study of the dispensational order in the Word of God and an outline of what God did from the beginning down through the ages and getting teaching, that is distinguishes between the Old Testament and the New and so forth. And this is very basic truth that gives a groundwork for people to understand their Bibles and in particular Brother Lamar. Has gone around and, uh, he has a series of meetings on the, on the dispensations of the old of the Bible and it's, it's been proving very helpful to a lot of new believers. Older ones too, but, uh, I, I've been struck by how that God is using, uh, the teaching there to rightly divide the word of truth and, uh, souls see more clearly than the differences and, uh, there's growth. Yes, it says in chapter three of our book here and verse 16. All scripture is given by inspiration of God. And is profitable for doctrine, for reproof, for correction, for instruction in righteousness. So all scripture is profitable, but all scripture is not written to us. It's all written for us. But if you go back to First Corinthians chapter 10 and verse 32, you find.

3 distinct groups that. The Apostle Paul mentions. Says, Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God. Jesus was God's earthly people in the Old Testament. Gentiles simply means the nations of the earth outside of that circle of blessing that God had for Israel. And then God has from both Jews and Gentiles. Called out a people for his name that is known as the Church. The assembly called out ones. And so when we read Scripture, we should distinguish to whom is He speaking here. We read it and we profit from reading it all. But we need to distinguish what is written to us and what was written to the Jewish people. We don't apply directly the Law of Moses because it was never given to the Gentiles. It was given to the Jewish people and so in the Old Testament. You have for example. In Psalm 152 Says to praise the Lord with all instruments of music. Why don't you do that? We are not Israel and you go to the New Testament when it relates to the church and you find only two instruments that I remember that are mentioned to praise the Lord. One is the heart and the other are the lips. Those are the instruments that it mentions in connection with the church. So there is if there are instruments, and I don't say that they're wrong in themselves, but it's not the characteristic of. The prayers that we give to God now in this time. So we need to learn to be workmen, to rightly divide the word of truth. Somebody made the comment the other day, I forget if it was here, but that in Judaism, I think it was you, Bill, that mentioned that in Judaism they had immense temples. They had a temple that's Solomon built. What a beautiful building. And people put that name on a physical building today. That is not the temple of God in this time, we are the temple. Of the living God we need to learn to rightly divide the word of truth. That's what uh, quite a few mentions have been made of covenant theology. And covenant theology basically does not distinguish between Israel and the church. It varies a lot from one group to another. And so it's hard to make overall statements as to it, But I have heard statements made that the church was in the Old Testament and that. The church in the New Testament has replaced Israel so that there is no God, has no future for the nation of Israel any longer. Those are things because they believe that there's one people of God at all times. No, there is a distinction made. Scripture itself makes that distinction. And we are to rightly divide the word of truth as to what is written to us. It's all written for us again, I say. But not all written to us, so we need to distinguish. Perhaps Romans Chapter 11 and just get that distinction. I think it would be helpful in Romans Chapter 11 and verse 25 and he's Speaking of the Gentiles here. The distinction between the Gentiles and the Jew, what God has done in the past with the Jews and what he's going to do in the future. Romans 11, verse 25. For I would not, brethren, that you should be ignorant of this mystery, lest ye should be wise in your own conceits. So God had taken up in an interval of time with the church.

And with the Gentiles that blindness in part is happened to Israel until the fullness or the completeness of the Gentiles, the time of the Gentiles become in. And so all Israel shall be saved, as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. And so in the future God will take up with Israel. And the testimony will not be centered in the Gentile world. But will be centered again in Jerusalem. God is going to have his way with Israel and the sovereignty of God. There's going to be an abundance of fruit, as has already been mentioned. But we need to make this distinction. It wasn't revealed in the Old Testament that God was going to have a church. It wasn't revealed that there was going to be. A great blessing brought out to into the, in the Gentile world. There were little hints at it, but, uh, it was really a part of the apostles doctrine to really bring out the fullness of that truth. And so he calls it the mystery. And so the mist, the blindness, is only in part. There are Jews getting saved today. They were brought into the light, their eyes are open, but the nation as a whole is blind towards the purposes of God. They will be brought to life again, as it mentions in Ezekiel. And the Jewish people and the Jews that are saved today are part of the church, aren't they? Correct. 303. Nsnoise. Nsnoise. Chapter 43. Adverse. 25 Just a phrase out of the middle of the verse.

Isaiah chapter 43. Verse 25 Read the whole verse and then focus on the middle phrase. I even I am. He is of lot of thought. Thy transgressions. For my own sake. And we'll put and and will not remember thy sins put me and remembrance. 4. 9 own sake.

St. Louis Conference: 2016, 2 Timothy 2:16-26

Reading

Were pilgrims in the wilderness? Our dwelling is a cap with fellow pilgrims meeting as through the waist. We roamed 231. Nsnoise. Put verse 16 be good. Second Timothy 2, verse 16. But shun profane and vain babblings, for they will increase unto more ungodliness, and their word will eat, as doth a canker, of whom Heminius and Philetus, who concerning the truth of air, saying that the resurrection is past already, and overthrow the faith of some. Nevertheless, the foundation of God standeth sure. Having this seal, the Lord knoweth them that are his, and let everyone that nameth the name of Christ depart from iniquity. 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 honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor sanctified, and meet for the masters use and prepared unto every good work.

Flee also youthful lusts, but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid knowing that they do gender strife. And the servant of the Lord must not strive, but be gentle unto all men, apartment to teach, patient 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. Well, just a backward look for a few moments, uh. It's a wonderful privilege to be identified with Christ in his rejection and, uh. This is not the time of glory, it's the time of suffering, time of the Lord's patience. And we have that, uh, wonderful privilege of, uh. Being identified with the Lord, we have gathered around a rejected Christ, not a glorified Christ. Yet and. You will rejoice to confess our names before his Father if we are we have suffered and confessed him boldly here below. So it does speak to our our conscience is that sometimes we have the opportunity to speak for the Lord and we hold back we may hear his name, uh blasphemed and we. We don't, uh. Speak up and, uh, reprove such, uh, conduct. So, uh, in that way, we are really denying him. If we're not willing to take that, uh, that place of, uh, rejection with the Lord, separation from the world, not isolation, but separation, then, uh, we're not going to receive his commendation in that coming day at the, uh, judgment seat of Christ. The verse that we started with, verse 16, there are some things that we are told to separate from and to, uh, consider individually the necessity of distancing ourselves from. And one here, I'm going to point them out. There's, uh, five or six things in verse 16. Shun profane and vain babbling. So don't partake in that kind of activity. It speaks of separation. And then a little further on in verse 19, uh, Mr. Darby's translation says let everyone that name it the name of the Lord withdraw. From iniquity so were to withdraw or depart. From iniquity were to walk in a clean path, and then were also in verse 21, to purge ourselves, that if any man therefore purge or purify himself from these, he shall be a vessel. Unto honor sanctified. So we're to purge ourselves from those vessels that would hinder us from, uh, walking in a path of obedience and faithfulness to Christ and to the truth that we know. And then in verse 22, it says flee. Also youthful lusts. So we also have here in verse 23 foolish and unlearned questions. Avoid. Knowing that they do gender strife and I'll just .1 out in chapter 3 verse 5. Having a form of godliness, but denying the power thereof from such turn away. So we heard a little bit this morning of the necessity of saying no, and the perhaps we would get ourselves in less difficulty at times if we simply said no to those that would like to engage us in conversation that is not profitable or in some activity that is not going to be profitable in according to the mind of God. So it requires discernment and so the enemy is seeking to.

Really mar our personal testimonies and to really, umm, engage us or entangle us in things that we shouldn't get engaged in. And I believe that the apostle Paul here was pointing some of these things out to Timothy so that he would have a good ending with dear brother Gordon used to often remind us it's good to have a good beginning. And there are young people here and it's nice to see you here and have a, a good beginning. But make sure you have a good ending. And that's how Paul was speaking to Timothy. He said, as it were, there are some tactics that the enemy has to get you off track and make sure that you have a good beginning but a very good ending. That bad doctrine inevitably leads to bad practice. But bad practice also leads to bad doctrine. Paul could tell Timothy in the previous epistle. In the first epistle he could talk about. The doctrine that is according to godliness. But if we go in a pathway that is ungodly. Then the human tendency is to shape the doctrine in order to fit the bad practice. And so I believe that's a warning that we have here, because if we allow profane and vain babblings, which again, in the context in which Paul uses it, probably LED back to Judaism and many things that they were occupied with, that tended to bring Christianity down to the level of a worldly religion. But it could be many different things. And what's the result? We find that in verse 17. The word says eats as doth a canker, and I believe the word in the Darby translation is more descriptive. It's gangrene. Gangrene results in the human body when there is not enough circulation, not enough oxygen getting to tissues to keep it alive, and so it begins to die. And sad to say, there's only one remedy for gangrene in the human body. It usually occurs in the extremities, particularly the feet. And the only remedy for it is an amputation. Very, very difficult. And when I worked with people in the medical profession, it was often very hard to persuade someone to have a toe or a foot or even a leg amputated in order to save their life. It was not an easy decision. But that's the way bad practice works. It eats like a gangrene and eventually results in what we have here, those who actually say that the resurrection is passed already and overthrow the faith of some. And so it's very, very important in a world that is characterized by bad practice, as our brother Robert has been saying, to avoid that number of things we need to avoid. But that's what is. One of the things that is brought before us here, isn't it? Extremely important, isn't it? It's, uh, nice people don't think it is that important. It's our actions that are important, but all actions are ultimately based on doctrine. Doctrine is just a word that means teaching. And it speaks here of this false doctrine that these two were giving out, that the resurrection was already passed and the result was that they overthrew the faith of. So, Doctor, it is extremely important, and that's why it's so important. Somebody mentioned the verse this morning. They continued steadfastly in the apostles doctrine and fellowship and in the breaking of bread and prayers. That's Acts 242. Very important verse. The fellowship is based on the doctor. You and I can't get together and say now this is the kind of teaching we're going to allow here. It's all set down already. And we and that's the value of these reading meetings is to set forth the teaching of the apostles and our fellowship is based on that. So tell a doctrine is extremely important. It's foundational.

Uh, it says here in verse 19, the foundation of God standeth sure. To me, that's another bulwark in the Christian faith. The foundation stands sure in the Old Testament when the temple was destroyed. The foundation was broken up. And when in the time of Ezra they came back, they had to relay the foundation. But in the New Testament, even though ruin has come into the public testimony, the foundation of God stands sure. That is tremendously encouraging. Sometimes, you know, we have to dig down through the rubble of our own thinking to get to God's thoughts about things. But when you do, you're going to find it's all there and it's all sure. And so the Lord help us to get back to the basics like you were mentioning this morning, Bill about. Different doctrines sometimes that people quarrel about, but how important it is to understand. The person and the work of Christ, those are issues that are fundamental, they are basic, and it's so important to be clear and correct in our thinking about. Those two things, the person and the work of the Lord Jesus Christ. Verse of the chapter where we started or second verse, it says he was to commit these things to faithful men who would be able to teach others. And then here we find two men mentioned by name. It's a solemn thing when someone has to be mentioned by name in connection with their false teaching or false thoughts. But the point I want to make is what we teach effects and influences other people. And so we have to be careful because we ourselves, if we get wrong thoughts and we pass them on, they may have an effect on someone else. And, uh, so we affect each other in this way. And that's another reason, going back to the second verse, why it was so important that the word be passed on to faithful men, because if we're unfaithful and we have the word, we may be a Hymenaeus and a Pulitzer that. As it says here, overthrow the faith of some. So it's an important thing to know truth, it's a responsibility to hold the truth, and it's a serious thing to mislead someone else in that which is not the truth. I was thinking that we don't have Apostolic gift or a position or power at the present time, but uh. We do have the Apostles doctrine. Clearly presented to us in the epistles. And this is where Christendom has largely failed. They don't acknowledge a return to those principles of the truth that were enunciated by the apostles. Uh. All and others. So we have not started a new denomination, but we've returned to that which was from the beginning, but God gave us in the apostles doctrine very important and the teaching. Of the separation from not only the

present evil world, of course, but also separation from the systems of men, where man's organization has been prominent and a departure from the principles of. On the subject of this chapter, but in connection with what's just been said, I'd like to refer back to John 16 for a thought, connection with the truth and passing it on and holding it.

Umm, it says verse chapter 16 of John and verse 12. I have yet many things to say unto you, but you cannot hear bare them now. Albeit when He, the Spirit of truth, is come, He will guide you into all truth. For He shall not speak of Himself, but whatsoever He shall hear, that shall He speak, and He will show you things to come. He shall glorify me, and he shall receive of mine, and show it unto you. We have something better than the apostles. We have the Spirit of God. And the time we have this now we have the Spirit of God to take the truth and authoritatively make it good in the soul. And we thank God for that. The Lord said that the Spirit when he came, would have that function. He's the spirit of truth. And just to say again, the Spirit of God will confirm to our spirit what is truth. The Spirit of God will not confirm to our spirits what is error. And so when we have the Word of God, we don't have to reduce it to one opinion versus another as to what it means. But we have given of God not only the words themselves that we are to know and understand the doctrine, but we have one who gives that understanding and a power that's beyond ourselves and yet doesn't occupy us with ourselves, rather with the thought of God. Down below where it says the servant of the Lord must not strive, but be gentle. We don't have to use human strength or striving to suppress our point. The Spirit of God is able to take it, and that's why the striving is unnecessary. It's also in acknowledging the lordship of Christ, isn't it? In verse uh 19 Towards the end the Lord knoweth them that are his and let everyone that nameth the name of the Lord. Depart from iniquity. And so it's really the lordship authority that should, uh, have, uh, power in our lives, our thoughts that in the assembly in the Church of God, it's the will of God. It's the Word of God that ought to govern what goes on there. It's not my opinion or another brother's opinion or anybody else's opinion, but we should have real convictions as to what the truth is, as what the Spirit of God teaches in connection with. The activity that goes on during the Christian time that we're here. And so it's personal responsibility to depart from iniquity. And then he says that in a great house, which is really what Christianity has become, he says there are not only vessels of gold and silver, but also of wood and of earth, and some to honor and some to dishonor. And so not everything that is done in the name of the Lord, not everything that is done is. Approved of God. Not everything, not everyone that says Lord Lord is a approved of God. Let's look at Matthew chapter 25 there because the Lord reveals that there even after the rapture, there's going to be those that call themselves Christian and they'll address him as Lord, but they don't have life. They're not indwelt with the Spirit of God in verse 11, Matthew 25, verse 11. Afterward came also the other virgin, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for you know neither the day nor the hour. And so here there's that individual responsibility to recognize and to discern that which is characteristic and approved of God and that which is not approved of Him. Those who are real believers, the silver and the gold, Speaking of redemption and divine righteousness. And then those that are of wood and earth, those that are not characterized by. The heavenly thing, heavenly line of things, and not perhaps even believers. Beautiful balance, don't we, in that 19th verse. On the one hand, in a day of ruin where there is a lot of bad practice and bad doctrine. We sometimes don't know whether an individual is real or not.

All we can judge by is what we see by their fruit. Shall you know them? And sad to say, there may be a believer. I have to see the tendency in my own soul. I could get so far away from the Lord that someone looking at me would say, well, he professed to be a Christian and he seemed to be walking well, but look at him now. I don't know. We fall back on the Lord knoweth them that are His. But what is my personal responsibility? Let everyone that nameth the name of the Lord depart from iniquity. And as you say, that brings in the lordship of Christ over everyone who names the name of the Lord. Has someone been baptized? They name the name of the Lord. Does someone say I'm a Christian? They do, in an outward way, name the name of the Lord. Do you and I, as perhaps real believers, name the name of the Lord? We have a responsibility. And let me say something here, and I hope this doesn't offend anyone, but I've seen during my lifetime sometimes people, dear believers too, who don't want to take their place in remembering the Lord at His table, and sometimes, while it perhaps may not be said to explicitly. I have found out that there is a thought in their hearts. Well. If I come and take my place at the Lord's table. Then my life will come under closer scrutiny by my brethren. And perhaps I will have to. Walk a different path and give up certain things that I allow in my life. Nobody bothers me right now and it's better that way. No. Many, many years ago. Over 100 years ago. There was a young man who didn't come to the Lord's Table. For that very reason. And suddenly he read this verse and it hit him right in the eye. Do I name the name of Christ? Do I name the name of the Lord? It doesn't say that everyone that breaks bread depart from iniquity. Oh no. Doesn't say let everyone that is at the Lord's table depart from iniquity. It says everyone that nameth the name of the Lord. It exercised his heart. He gave up certain things that he knew in his life. Were not something that he ought to be going on with. And happily came to the Lord's Table. Wonderful. For what it's worth, the brother was Harry Hale. That came through the family. I he never told me that personally, but. So we can all have that thought that we don't want to be under the scrutiny of our brethren. But. If we name in the name of the Lord, we have a responsibility, don't we? And we're talking in verse 20 about. A great house. But before it speaks of that, it speaks in verse 19 of the foundation of God. Interesting. And I find it extremely helpful to me to get that clear what that means. If you go back to Matthew chapter 16, the Lord Jesus speaking about his church. Says upon this rock, referring to himself as the Son of the living God. Upon this rock will I build my church. That's the foundation. And that rock is solid. If you go to 1St Corinthians chapter 3, you find the foundation mentioned again in verse 10. The apostle Paul is speaking and says, according to the grace of God, which is given unto me as a wise master builder, I have laid the foundation in another bill, that they're on that leather. Let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid which is Jesus Christ. There it is the affirmation of the foundation of God that stands sure.

Now go over to Ephesians chapter 2. And we find a little bit different thought, although it is really the same. But in verse 20, speaking about the house aspect of the church, it says we are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. So here it says it's the foundation of the apostles and prophets. Very interesting and important to understand this. Because it is the apostles and prophets of the New Testament upon which the Church is built as well, and Jesus Christ himself is the chief cornerstone. The point of reference in everything, how important it is to get a clear understanding of New Testament doctrine and I encourage you young brothers to get a hold of it, you young sisters as well. It's important. It will establish you in your souls. It's interesting. It's important in view of the fact that here in Second Timothy chapter 2, when the. House is spoken of. It's not like in First Timothy. First Timothy, it says very clearly in chapter 3. We mentioned it yesterday, the House of God, the pillar and ground of the truth, the Church of the living God. But here it doesn't say the House of God. Why not? It just says a great house. And it's been like some our brothers have been talking that there's been a lot of profession that has entered into the Christian profession. I understand that the Christian religion is the largest religion on the face of the earth. And this is what it is. It's the place where the name of the Lord is named. Doesn't mean that everyone is real in that house, and it has become such a great thing that you can't hardly tell now that it has the characteristic of the House of God, because God's order has been left out in so many sectors. Of the area that is that names the name of the Lord. So we have to say, like you're saying, Brother Bill, the Lord

knows. We can't tell. It's not ours to judge, but there is a responsibility and it's important to understand that if you name the name of the Lord, you have a responsibility. Don't connect that name with iniquity in any way, shape or form. There's iniquity, morally speaking, There's iniquity, doctrinally speaking, that we have here in verse 18. And there is ecclesiastical iniquity too, that is mentioned in parts of Scripture, so that it's important that in whatever way iniquity comes up, we are responsible. And this is individual responsibility. I think it's important to understand it says here, if a man is therefore verse 21, it's individual, you are responsible. I am responsible to act upon the truth of these scriptures. Before we get too far from verse 18, I don't want to slow down the forward progress because there's so many important points in the, but could someone just give us a brief, umm, explanation of? The seriousness of this evil that was being taught concerning the resurrection and I guess the other part of the question is what resurrection were these two referring to Himeneas and Phelitis? So I guess that's part of the question and what what is the seriousness of the consequences of of this error and doctrine, this evil doctrine?

Uh, verse 18, OK. Well, I would make a suggestion, Brother John. We don't need to turn to it, but in First Corinthians 15, once again there were those that were denying the resurrection. And what was the result? Paul says that is going to lead to the very thing that you and I see around us today. He says evil communications, corrupt good manners and the eventual outcome is let us eat and drink for tomorrow we die. And if they said here that the resurrection was passed already, what does that do? It effectively removes responsibility from man. Because, as we had earlier in the chapter, where is the reward for faithfulness? Where was the Lord Jesus reward for faithfulness? Where was Paul's reward for faithfulness? Where is our reward as Christians for faithfulness? It's in resurrection, isn't it? It's on the other side of this world. And in that sense, if man can persuade himself and. Even, sad to say, those that might be true believers, if they can persuade themselves that the future is not that serious and that the resurrection is passed already, then the result is it brings believers down to the level of this world and gives them, you might say, the license to live according to the course of this world. Live for the moment. That's the watchword of today. Live for the moment. All the young people here know what the coined word Yolo means. YOLOU only live once and that's what the world is saying today. And even though perhaps some of those that would say the resurrection is passed already might not go that far yet that is the eventual result, isn't it of of saying that how they. Presumed all that and what they thought happened the scripture doesn't go into, but it was a very serious thing, the same as it was in Corinth and resulted in a lowering of the behavior believers down to the level of this world. Uh, perhaps they thought the Lord's resurrection was passed already and that there would not be any further. But go back to John chapter 5 and it's very clear there what the Lord Jesus himself says in verse 28. Marvel not at this, for the hour is coming in which all that are in the grave shall hear his voice. And shall come forth. Uh, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. So absolutely every tomb, every graveyard of this world will be empty. Very clear, isn't it? So there is no such thing as the resurrection has passed. Every single human being that has ever lived on planet Earth and died will rise again. In Jewish, uh, in the Jewish, uh, era, they didn't have real light and complete knowledge of resurrection, did they? And so even the Sadducees, they denied the resurrection and umm, so in first Corinthians chapter 15 has been alluded to in verse 23. It says every man in his own order, Christ, the first fruit after were they that are Christ that is coming. And so the Rhode Island, the umm, resurrection really, you might say the. Takes place in three installments. The first fruits and umm, so they the Lord Jesus is risen, a glorified man. He's seated at the right hand of God. The next installment of that resurrection is going to be at the rapture. And you and I are going to leave this world the same way that the Lord Jesus left it. We're going to leave planet earth with bodies glorified and will be brought into the presence of the Lord. And so the glorified head will be.

United with a glorified body. And then we find in Revelation chapter 20, he speaks of the first resurrection being complete then and so very shortly before the appearing of the Lord and to assert His rights in this scene and to deliver His people, Israel, that first resurrection is going to be complete because the martyred Saints during the tribulation period will be raised. And they all have glorified bodies. And then at the appearing, why the Lord Jesus is going to come with all of his Saints. So it's evident that as we're reading here in Second Timothy, these Judaizing teachers that troubled the Saints at the beginning of the church period, they didn't know all of the truth and they rejected Paul's doctrine and, uh, different parts of it. And so they weren't clear as to the truth of resurrection. And so this is perhaps given to us as an example. Of doctrine that is, uh, misguided, untruthful, and how it will affect the outcome of our own lives and our own testimony. How thankful we can be. To be able to, uh, simply read and, uh, have, umm, oral ministry that, uh, gives us the truth of God in connection with resurrection. And to realize that the next great event in this world, uh, the world is not aware of, but the very next great event is going to be the rapture. And it'll be the resurrection of those Old Testament Saints and New Testament Saints. And we know that we're going to be caught up together to be with the Lord. And so shall we ever be with the Lord. It's the truth of God. That at the end of Millennium there will be the resurrection of the dead. That's why you understand. Next, I'd like to turn to Second Timothy, Second Thessalonians, Chapter one. Saints in Selena were new believers. The first epistle may have been written within three weeks of their salvation. And, uh, in that first epistle, they have spoken to them about the Lord's coming in chapter 4 and the looking forward to the Lord to come. And it raised certain questions in them that troubled them, uh, when they, when they were told about the rapture, as we call it. And, uh, so he writes in the second letter to them. And chapter one and verse seven, you who are troubled, rest with us. The Lord shall be revealed from heaven with His mighty angels. I'm not going to get into the teaching, but He is correcting some thoughts that they had which were not correct. The point I want to make is very often error is mixed with enough truth to confuse. And that's part of its danger. Umm, the very subtle work of Satan in the Garden of Gethsemane in the Garden of Eden, was to mix in some measure truth with error and caused the fall of man. And so Mary, for example, when the Lord talked to her at the time of the death of her brother Lazarus, and the question of resurrection came up, she recognized, as a godly Jew did, that there would be a resurrection. And she said to him, I know that he shall be raised in the resurrection, or there should be a resurrection, she said in the last day. And so the Jew had certain senses of resurrection. Christianity introduced more. Enlightenment as to the subject, and here are some who have not explained to us in detail, have started to mix what was Jewish hope with Christian hope and when it was going to happen and how it was going to happen and. So on and so forth, but just the point. Again, the danger for us is very often the subtlety that there's some truth in the error. The timing may be wrong, the motivation may be wrong, but we need to stick to the words of God. Otherwise we can easily be LED astray by error because of the measure of truth in it. These people weren't denying there was a resurrection here.

But they were saying, well, you know, about the resurrection and et cetera. And it's already happened. And now they're trying to give something that goes beyond the the resurrection and it's, it's serious error. Himself more light in connection with resurrection, didn't he as you mentioned in chapter five he says and to corroborate brother Bob just corrected me on or just added to in verse 29 John 529 shall come forth and they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation. So those that are. Umm die in their sins will be raised, but not at the same time as those that have life. Those that are raised, that uh, have faith in Christ, that died in faith, will be raised and will be given glorified. Our bodies will be glorified. Receiving a new body. That's not really scriptural. It's the same body in which, uh. A person goes into the uh. 20. Uh, we are always, we are part of the great house. We cannot leave

the great house. Uh, it's professing Christendom. There's the House of God in reality and there's the House of God in profession. Umm, we're always in the House of God. Uh. That's taken up in detail in in the first epistle. But it it mentions the apostle says, let everyone that name it the name of Christ depart from iniquity. Gold and silver vessels would be true believers. The wood and earth would be unbelievers. But there in the House of God, part of baptized Christendom, some to honor an unbeliever cannot be to honor and some to dishonor. That could be a that would be an unbeliever, but it could also be a believer. Who is associated with that Which is, uh, contrary? To the word of God. So we are to separate. From uh, iniquity, from, uh, the evil doctrine which may necessitate separating from persons. But I was wondering, is there another class here, uh? As we have in verse 21 a vessel unto honor sanctified, and meet for the masters youth, and prepared unto every good work, I have a little difficulty here. To say that everyone who is not gathered through the Lord's name, I don't think we could say that they are a vessel to dishonor. Umm, perhaps someone can give us a word on that? Can a person who is not on his in a scriptural position? According to the word of God, can they be a vessel unto honor? Important for us to understand that this is individual responsibility. They're not looking at a collective position here. It may result in a collective position because it says in verse 22, follow righteousness, faith, charity, peace with them. And so there might be as a result. A collective position, but it's not looking at that primarily, It's individual responsibility. Everyone that names the name of the Lord has this responsibility. And notice, brethren, when it speaks of vessels of gold and silver, of wooden, of earth, we tend to relegate those to honor and to dishonor. The Scripture doesn't really explain it that way. It just says some to honor and some to dishonor. And then in verse 21, it defines the vessels to honor. What are they? It doesn't define those to dishonor. But here it says, if a man therefore shall purge himself from these, And it is.

Like you say, Brother John, it's the iniquity, and perhaps that may mean separating from. Uh, vessels, maybe of gold and of silver, that are Alvini iniquity connected with them. Purge himself from these, Then he shall be a vessel into honor, sanctified, and meet for the master's use, and prepared into every good work. I don't have any gold vessels in my house, but supposing you came to my house, Brother John, and saw that I was using a vessel of gold for the garbage pail. Would you say that's a vessel of honor? You'd probably say that's strange. Why should he have that vessel in that position? That's not a vessel to honor, not in that position. But that vessel was not made for that. It was made for a place of honor. So what has to be done to that vessel? It has to be taken out of that place. It has to be cleansed and then set separately in another place. And we, we shrink from the thought of separation, brother. And it's hard because we know those that are real believers and perhaps are going on with things that are clearly not scriptural. Lord, help us to have the right spirit in connection with it all, but to separate, you know, in our own houses what would happen if you would see me washing the dishes after a meal and here on one side all The Dirty plates. And they have the what the dish. I don't have a dishwasher suppose and I don't but and I'm washing them and I wash and I put them. Over here separately and then all of a sudden I pick up a dirty one and I set them over there with a clean one. So my wife gonna say anything to me? Yes, she will. Why? Because those are clean. You don't put The Dirty ones with the clean ones. Anybody that washes dishes in their house knows that. So here you have a bunch of nice clean vessels clean. Uh, blades and you put a dirty one with it. You don't do that. We use more care in our homes than we do in connection with our Christian association. Evil contaminates and we need to be careful with it. And so to me, it helps me to understand that, Brother John, to realize that here we're dealing with the position individually. You are responsible. I am responsible. It's not looking primarily at a collective position. It may result in something collective, but it's individual faithfulness in a time. Of ruin, you say? That's right, Bill, definitely. And I like your point that we need. Real humility in all of this because all too easily the reference point can slide away from the Lord to be a focus on ourselves and that's wrong. There were those in the. I think it's the 9th chapter of Luke who took issue with one who was casting out demons in the Lord's name and. It's ironic that not too far previously to that the disciples had been unable to cast out a demon, but they said to the Lord we forbade him because he followeth not with us. And the Lord rebuked that spirit because the emphasis was on the US. Here we notice very clearly that the reference point is always the Lord iniquity, that is, iniquity before the Lord. Vessels to dishonor. Dishonor to what? Dishonor to the Lord. And if that becomes the reference point, then as Bob says, in separating from what dishonors the Lord, I may have necessity end up separating from a vessel of gold and silver. But then again, it's not because I think I'm better than he or she. It's rather am I going to dishonor the Lord by being in fellowship with that which dishonours him? Or am I going to separate from what dishonors him, even if it sometimes means separating from another true believer can be very, very difficult. But I believe there's one more point here.

Which is important to include. And that takes us into the 22nd verse. It talks about those who are calling on the Lord out of a pure heart. Everyone who calls on the Lord out of a pure heart does not know the whole truth of God necessarily. But I would suggest it means that calling on the Lord out of a pure heart are those who have not set their will against what the Spirit of God is seeking to bring before them. That is important. And so we should recognize those who perhaps. Do not necessarily know it all. Perhaps they have been given very limited opportunities and perhaps because of an upbringing or associations. Their understanding of the whole truth of God is very limited, but if there is a willingness to accept what the Spirit of God is seeking to bring before them, then they're calling on the Lord out of a pure heart, aren't they? John. But they'll just got through saying there. I think that's a good answer. Verse 20/20/21 are separating from and and verse uh 22 is separating 2 something. It's having the the Lord before you and it's best to leave the other souls in the House of God alone to to be looking at their position is really to fail to see that we. This whole mess of the ruin of the House of God we are a part of and a part of the cause of it and everything and that it's an individual thing of action within the House of God that God has opened up. And given faith to have a bulwark to lean on the foundation of God, remain, assure. And so we can, that's something for us to cling to. God holds that and we need to leave those souls that aren't necessarily following with us where God looks at them and not be those that pronounce upon their position. Uh, I believe it's utterly, uh, uncharacteristic of, of how we got to where we are and being, uh, seeing truths that gather to the Lord's name in a way of separation from. Evil. And so our let's concentrate on not only separating from those evil things, but following faith, following righteousness, faith, charity and peace with them that call upon the name of the Lord out of a pure heart. A verse in the Old Testament might connect with this thought of a pure heart job. Chapter 34. And verse 32 Job 3432. It says that which I see not teach thou me if I have done iniquity. I will do no more. We have here one that I believe has. The right attitude, A teachable spirit. And desires to know the truth of God, acknowledges that he or she doesn't know at all. And perhaps there is something that isn't consistent. That they don't know about something not consistent with the word of God and they want to know about this. They say if I have done iniquity. I will do no more. Now would this be a pure heart? I mean, a pure heart is not a perfect heart. I don't think anybody really. Has a perfect tire, do they?

In the sense that there's not a. Believer on the face of this earth that doesn't need correction of some sort. Our desire is to judge that. And to go on and to live for the Lord. It seems to me to be. In connection with having a pure heart. Art this list is, that is given in the order of the list because it's righteousness first. And, uh, we would naturally like to put love first, which is really the third item there, but it's really God's part, God's portion first. And God delights in righteousness and in holiness. And so there's righteousness. There is such a thing as a righteous path. And, uh, as our brother Bill has mentioned, uh, when one. Is teachable and sets aside his own will, then there is a possibility of being able to

be brought into the knowledge of the righteous path, acceptable path with the Lord. And so we can walk with the Lord out of a pure heart. It's just, umm, you know what struck me that umm, and I've often enjoyed it this way that, uh, a pure heart is one that knows the truth of God, knows the word of God, knows the instruction and the clear teaching of the word of God. And walks in it. One that does know that, one that knows the truth of God, knows the clear teaching and the word of God, and will not walk in it, is not walking in a pure heart. He's not walking according to the truth of God and so that's why this list is given righteousness first, faith men, charity or peace and love men, peace with them that call on the name of the Lord on the Lord out of a pure heart. So it really gives us the encouragement, doesn't it, that there are going to be others. It's not that we're going to be an island to ourselves, but God in his grace reserved in Elijah's days 7000 that had not bowed the need to veil. And it doesn't matter how bad things get in the Christian testimony, it seems to me that this is a little encouragement to Timothy and ought to be an encouragement to us that God is going to see to it that there are others that walk and desire to walk in a path of righteousness and faith, love for one another, love for the Lord, and it will result in a peaceful path and the path of fellowship with him. Something that I find sometimes causes confusion and thinking about these, uh, portions of Scripture, the great house, or it says really a great house here. And we have said this is the House of Christian profession. And brother John was mentioning we cannot leave the House of Christian profession. Unless we should become apostates to Christianity, give up the Christian profession completely. But sometimes we use the, uh, expression the camp, which is used in Hebrews chapter 13, as if it were the same thing as the great house. And I think that is important to distinguish because we are told distinctly to come out of the camp. And the camp is the Judaistic religion that is in many parts of the Christian profession has been incorporated. But we are to come out of that, but are never told to come out of the great House, and I think that is important to distinguish those two. I'd like to go back to uh, for a moment. It's we've covered it before, but I want to summarize a couple of things back to First Timothy chapter 3. Been referred to multiple times and I don't think it's been read in this reading meeting but perhaps it was yesterday or this morning. First Corinthians chapter 3. And verse 15. Umm, if I carry long, that's Paul speaking to Timothy. If I don't see you soon, that thou mayest know how thou oughtest to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth.

Immediate thing you see here in connection with the House of God is behavior. Behavior has to do with responsibility. The Church of God is seen in different ways, but it's seen here as God has a house, and in His house, just as there was the temple in the Old Testament, and it had its vessels and so on, of gold and silver and other things, God today had formed a house on the day of Pentecost. And so he says to Timothy, I want to give you instructions concerning your behavior in this house. For it is to be where God's truth is supported and maintained in the world. And so in God's house, that's the purpose of it, to maintain the truth of God in the world in which we live. So then in the second Timothy. God, as it were, the Spirit of God can no longer call that house his house because it no longer has the characteristics that identify themselves with God. So instead of calling it God's house, a different name is used. It's called the Great house, but the truth of it is there's just one foundation, and the foundation has already been spoken about. So God's house was built on a foundation. Now the same foundation is there, but the house that's on that foundation no longer shows the characteristics of God and is no longer by the Spirit of God, calls this his house. His name can't, as God, be identified with the behavior that's taking place in it as a whole. So it's called instead a great house. Baptism is the manner in which we enter the house. And so everybody who's in this house on this foundation got into it in the place of responsibility by baptism. Now it comes to behavior today and the behavior today in this, the verses we've been considering have direct reference to one person. Lord and Lord is always seen in Scripture as an individual thing. It's not a collective thing. Your relationship to the person that you call Lord is your Lord. He's mine too, but my relationship with him is myself and himself and. And consequently, when you have this confused condition of things and I'm told, how am I supposed to act? To me, the simplicity that comes out of it is I have to go in reference to my Lord and obey Him. And he tells me how to act as. The personal relationship between myself and himself in something that is very confused and out of order. And so when I why do I separate from something? Because my Lord says do it, it's directly and to me. The key in a personal sense to following out these things is I don't separate from you or somebody else in something I rather. Seek to obey my Lord, and that may require me to be in separation from someone. And it does. Tomorrow morning there's going to be a loaf and a cup on a table in the middle of this room. Why are you going to sit down and partake of it? I purpose Lord willing to sit down and partake of it because it on that table is what my Lords table. And remember it in the individual responsibility connected to it rather than the collective side of it. I want to sit down because to me and my own soul, it is a direct response between my heart and my Lord who wants me to do it. And he says to thee, this is my table. And I want you to sit down at my table with me and Remember Me in my death. And when that cup and that loaf is passed to you, I want you to think of it as me, your Lord, giving it into your hand to Remember Me in my death. And then it takes on its proper collective character when others do it. But the sense to me and my own soul of what we're doing is following the fact that Jesus is.

My personal Lord. And it answers some of these questions about looking at it collectively and individually, and it gives me a motivation because I'm motivated in my own relationship to that person who I say my Lord. And so when I act, I act in his name because I'm doing it in reference to himself. The result is a testimony. Uh, but if we invert that order and seek about making a testimony, uh, we're, we're, we're, we got the cart before the horse. Pretty well known by name, but maybe it it will say do less about it. I guess I'll use his name. A brother in the last in the 1800s who said if we seek to be a testimony. We will be a testimony to our own failure. In other words, if our object is to be a testimony rather than to be obedient to the will of our Master and act for him, we will be a testimony to our own failure. That person's name was John Darby. #52.

Walla Walla Conference: 2019, 2 Timothy 2:1-12

Reading

30. What is the world? War. It's such a real church. The story brought joy. Oh God. Thy Lord. Could be. Ruined, all of it will stop. My 4:00. Great. Sores. The Holy. We see. And the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warth entangleth himself with the affairs of this life. That he may please him who had chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that Laboureth must be first partaker of the fruits. Consider what I say, and the Lord give the understanding on 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 evildoer even unto bonds. But the word of God is not bound.

Therefore I endure all things for the elects sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying, For if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him. If we deny him, he will also deny us. If we believe not, yet he abideth faithful. He cannot deny himself of these things. Put them in remembrance, charging them before the Lord, that they strive not about words to no prophet, but to the subverting of the hearers study to show they self approved unto God. A Workman that needeth not to be ashamed. Rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness. And their word will eat, as doth a canker, of whom is Hymenaeus and Philetus, who concerning the truth have erred, saying that the resurrection is passed already, and overthrow the faith of some. Nevertheless the foundation of God standeth shore having this seal, the Lord knoweth them that are his, and let everyone that nameth the name of Christ depart from iniquity. 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 honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the masters use and prepared unto every good work. Flee also youthful lusts that follow righteousness, but follow righteousness, faith, charity, peace within the call in the Lord out of a pure heart, but. Foolish and unlearned questions avoid knowing that they do gender stripes, and the servant of the Lord must not strive, but be gentle unto all men. Apartment to teach, patient in meekness, instructing those that oppose themselves, if God prevention 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. It's rather instructive to us how this second chapter begins. In the first chapter, Paul is laying out, if we could say it, the state of things that had come about. Culminating in the fact that All Day in Asia had turned away from him, and of course, ultimately turning away from what Paul stood for. And here was Paul a prisoner and not able to go about and to seek to combat that. I speak for myself. If I had been writing this, I would probably have written Thou. Therefore, my son, be strong in the truth that is in Christ Jesus. But that's not the word Paul uses. I believe Paul recognized that there's always the tendency in the human heart that when spirituality declines and there's a turning away from the truth, there's an attempt to try and maintain things in order with human energy. And that does not work. The energy may be well motivated and you might say directed in the right way, but. The strongest force to keep us in the pathway of faith is a deep understanding of the grace of God. Yes, as we had when Brother Bob took up the House of God. There is discipline in the House of God and there is a need for order there and that needs to be maintained. But the strongest force to keep me to keep you. Enjoying and going on in the truth of God. Is a deep sense in my soul of the grace of God that has brought me there and given us that precious truth.

I think that's because we can never get away from the thought that we are receivers. No matter what we have, what blessings, what knowledge, whatever it may be, we talk about being those who've been given the highest truth in the Bible, who understand the mystery of Christ. We never step away from the thought that we are receivers because God has chosen to give. If you look at those early verses in Proverbs chapter 2 where he talks, he, he exhorts them, his Son, you know, he uses words that are energy, words like striving the things that you long for that you search after. Then how does he finish? He says for the Lord. Gives wisdom. He is asking us to strive for the things that He gives to us. And in the 6th of John the Lord, he tells them, you know, don't labor. For the things that perish, you want to labor. For that which is truly life, which the Son of Man shall give unto you. And I remember reading that statement years ago, how our problems, so many of our problems stem from the fact that we lose sight that we are receivers of His grace. And so these things we're talking about here, they're based on that, aren't they? And we're receivers. Not because of any merit of our own. And so grace is unmerited favor. And I love that verse in first Peter chapter 5 where it speaks of God as the God of all grace. He continues to give and give and give and give some more. And so if you need more grace, don't be ashamed to go and ask for more grace. But it's a totally different basis than the system of merit. Remember when one time in the High Plains of Bolivia they had a time of very hyperinflation and there was need of food? And so we were able, with the help of our brethren up here, to take some foodstuffs up to them. And this lady looking on says, you people must gain a lot of favor with God by doing these things. Say, lady, we're not doing it to gain any favor with God. I already have complete favor with God because of what Jesus did. But you know what? I feel so tremendously indebted through him for what he's done that I can't do enough to express my gratitude. And that's the sense of grace, isn't it? And that's what will empower us to go on in a day of ruin, like in the public testimony, like we are living in. And so it is very appropriate that he begins with this. The grace, be strong in the grace brethren, let's really meditate that that will keep us going on. Brother mentioned in the last meeting that verse in second Corinthians chapter 12. When I am weak, I am strong. And so how are we strong in grace? Well, it's the grace which is in Christ Jesus. That's where you get the grace when we run into situations that need. Activity or or. Action. What are we going to do? We go to the Lord, and how would He? Act. How would he have us do things? And we'll have from him the grace that is needed. An example isn't it if the Lord Jesus the grace that was in him and is in him because when he was faced with false accusation the stood before Pilate and even when he was on the cross and he was reviled by those thieves, yet the grace shone forth and all of that opposition. He could say Father forgive them for they know not what they do. He could heal the ear of the high priest servant Malcus. And so in a time of ruin and a time of declension. At the very end of the day of the Judaism, it didn't change the heart of the Lord at all. And so his heart went out in grace to those that he was ministering to. And so Timothy was going to find himself here and found himself at this time in the day of declension, a day of giving up of Paul's doctrine. And it was a dark day. And yet his spirit needed to be the same as what was found in the Lord Jesus in the day of declension that he had been in, and he was to minister the truth of God.

And the person of Christ with the same grace that the Lord did. And yet it says the grace which is in Christ Jesus, isn't it? That's so important because the word grace is so misused today, isn't it? It's the grace which is in that is in Christ Jesus. It's been mentioned that in the House of God there's two main themes. I think sometimes we forget that. But if we look at First Timothy, we can see that when is that God be displayed as a savior God to this world? And that's a wonderful thing. And we've talked about that primarily, I think. But there's a second theme we get in First Timothy, and that is that God be displayed as the creator God. And that's being attacked on all sides today, isn't it? That the relationship, for instance, between the distinctions between genders, that's being completely destroyed today, the relationship of a man with a woman. How important that is the foundation of the family and the family is being attacked on every side. And so if we read in this in second chapter of first Timothy, for instance, we see that and that's part of the grace that is in Christ Jesus. Some people would say, oh, you need to show grace and I want to live how I want to live, but that's not what it says here. It does it. It says the grace that is in Christ Jesus. That's true liberty, isn't it? The law of liberty. I'd like to suggest that there are. Seven figures of the believer in this chapter, and I trust we can get through this chapter today, but just to briefly mention them, in verse two we have faithful men. In verse three and four we have a soldier. In verse five we have an athlete. In verse six we have a husbandman or a farmer. In verse 15 we have a Workman. In verse 20 we have a vessel, and in verse 24 we have a servant. I suppose you could say it differently, but I think that helps to There are things that we know in natural life and Paul gives them so that we can understand the lesson in these different figures because he has a message to give in them. In fact, he says was mentioned yesterday, verse seven. Consider what I say. So in each of these figures there is a lesson to be learned. The Lord will give the understanding in all things. The verse 2 is a faithful man. What is a faithful man? Mother Dave, what is a faithful man? The man who walks as a Christian, isn't it? Obedient man, isn't he? It's interesting because he says and if you look at verse two closely, there's really 4

generations that are spoken of and it shows how the truth of God is maintained from one generation to another. The things that thou, Timothy hast heard of me Paul, Paul taught Timothy the same. Commit thou to faithful men. That's the third generation who shall be able to teach others. Also, he doesn't say Timothy. Look for some good preachers or look for some eloquent men. No. What kind of men will be able to carry on the Christian testimony? Faithful men. Men who are simply obedient to the precious Word of God. How important it is to be faithful to God's Word.

It says there among many witnesses. So if I was the only one that heard what Paul said. What did he exactly say? You know, maybe I missed something what he said, but there were many witnesses to establish what he really said and what he has as witnesses today, every one of us, we are witnesses of what the Apostle Paul said. Where it has, we have it right here in our hands. Isn't that wonderful? We are the witnesses of that discourse. And So what did he exactly say? We have it here. We have it all the epistles. And that is what the faithful men would do. They would go on with what was committed by the Apostle Paul. As witnesses of that's exactly what he said And so we have it in English and French, in different languages. We can go and check the original languages, all the tools today and establish this is what he said and go from there. There's another thought in faithfulness and it's you could connect it. I believe in Galatians chapter 5. We could just quote it, verse 22. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith. Meekness, temperance against such there is no law. So faith there. I believe Mr. Darby's translation he translates at fidelity. So faithful men are those that are loyal and faithful to Christ, to the person of Christ, to the work of Christ, to the doctrine that honors and glorifies exalts that blessed one. And so I think it has that thought too, doesn't it? Loyalty to Christ, wonderful thing that goes right along with what is obedience to faithful man is is loyal, but he's obedient. That's the way he shows it. As I look around the room, I see four generations of faithful men. There's a lot of young men in the room that are faithful coming on. There's middle age and older ones. And as we have these meetings here, we're committing these things to those faithful men. Maybe that's you. Maybe you're one of the faithful men these things are being committed to. We have an example in the end of the chapter, one with Onessa for us. Here's all the in Asia, we're turning away from the Apostle Paul. There is a lot of animosity towards him both in the, in the world and in the in the church. But yet this one man was from Asia. He didn't turn away from the Apostle Paul and he sought him out diligently. And Paul wants him to be remembered in that day when the rewards are given out. He was a faithful man. So he's a good example of a faithful man. And he needed grace to continue on. And I know especially for some of the young brothers who. Want to be faithful and they want to take a step out and be a help in their assembly. And maybe they'll make a comment or two. But I know it's, it's unfortunate because some of the other young men will, will make fun of that man, that brother, if he gives out a him or if he reads some verses or makes a comment. And so it's very, very difficult for a young man to take that step to exercise his faithfulness. And so we need to encourage one another. And it's going to take a lot of grace to go on in this day when people are giving up as they did here in this day, though they in Asia were giving up. And as people are giving up today. And we try to be faithful, it's not going to be easy. It's going to be difficult at times. And so we need that grace that is in Christ Jesus to, to go on as a faithful man. So this is the succession that we see you. You hear about succession in the Catholics believe in Apostolic succession. This is the succession that we see for the truth being conveyed from one generation to another. Our knowledge of how the early church. Transmitted the truth from one generation to another is very scanty. There's not much that's known. That's why we come back to a scripture like this and we see. It's the responsibility of those who are older, who take up the word to convey it to the others. We've mentioned before that the generations pass. There comes a time when those that we used to listen to, we used to appreciate their ministry, those who gave direction, they're home with the Lord now. And justice, like Brother Tim says. We can look around the room here I can see young men who are 10 years old.

You're going to be sitting behind this microphone. If the Lord leaves us here, 1520 year old men, I can look around and I can see your faces and the hope is is that there will be preparation on your part so that you will be able to do that. So that maybe the Lord doesn't have to raise up somebody else to do it. When is the time to prepare for that? Right now. Today. Out. Well, listening. Taking an interest and I would say this also young people as you as you are growing up and and going through your early years. Learn to identify things of value in life. In in no other day. Has there been such a plethora of worthless stuff to occupy your minds and to take you away from things of true value? And I'll tell you, all of us who are older, we know that for ourselves, too. We've had to ask ourselves, did I really need to know that maybe my time would have been better spent if I would have been studying Romans or the Gospels or whatever it might have been. We have a. A deficit of attention among us today because everybody is vying for your attention, largely because they want you to buy their products. Or to go to the movie that they produced or something like that. Learn to identify things of value in life. Learn to listen. Listen carefully to what you are hearing. All of the things that are vying for your attention. Pay attention. How does that apply to the young sisters also? I think it applies in the same way your wife is sitting next to you who spent more time with your children. She did. You know, in business we had a little expression. It's a parasitic load and we need to get rid of the parasitic loads so that we can devote ourselves to a load, to an effort that is worth the effort. And so we find a lesson in Barnabas that says that he was a good man and full of the Holy Ghost. And so he didn't have room for those parasitic loads that took his time, just 5 minutes at a time, 30 seconds. I, I don't know what the. Frequency is, but some people check their emails, you know, 60 times an hour or something. It's, it's too much. There's a parasitic load. But we need to be filled with the spirit. How do we learn the truth? How do we become faithful? I think there's a little bit of a, a hint in Second Thessalonians chapter 2. 2nd Thessalonians, chapter 2, verse 15. Therefore, brethren, stand fast and hold the traditions or the traditional teachings. Which ye have been taught, whether by word or by our epistle. So we learn by the listening to the truth being taught at meetings like this, at addresses and so on. But we also need to read, we need the epistles. And Paul spoke the truth, and then he also wrote it down. And by inspiration we have it today. But we need both. And so I would just say that to become faithful men. We need to be empowered by the Spirit of God. We are indwelled with the Spirit, but we need to give ourselves to the things of God and make it a priority. Not give the Lord the leftovers, give him the 1St place. And Mark, we hear, we read that it says take heed how ye hear. And that requires faith and in addition to obedience, doesn't it? Faithful man obviously has to have faith. In reading recently about David, there was times when he had great faith when he went out against Goliath and when he went into Saul's camp at night. You can imagine right where he was in the middle of 3000 of his soldiers and the Lord kept them all quiet. That was real faith. But what did he do next? He said, I'm gonna, I'm gonna, I have to leave. He went over to the Philistines. So a faithful man needs faith, doesn't he? Believing what God says. So it says in end, Mark, take heed how you hear. But then a little bit later it says, take heed what ye hear. We have to do both, don't we? We have to hear in faith, believing what God says and know what God's purpose is and God's counsels are and have faith in that. That's a tremendous blessing and privilege.

And then also we have to filter things out. Take heed what she hear. Value of verse seven. I encourage young brothers, you might not understand everything that is said in a meeting like this, but like Dave says, listen. I have found that sometimes I didn't quite catch that. What was that? And verse seven says, consider what I say. And the Lord give the understanding in all things. In other words, we understand as we grow. You don't understand a child of six years old to understand algebra. What's wrong with that child? Nothing wrong with him. Give him

time to grow. And sometimes understanding comes in time with growth. But listen. And those things I found in time, as time went on, it came clear what it was that was meant, and it clicks. And the Spirit of God is in us to give testimony to the truth of God. What a blessing to have the Spirit of God at liberty to use maybe human instruments, but one way or the other to learn it to consider. And the Lord gives understanding. So before we pass on to verse seven, you, you mentioned we have these images of, of the ones that we could say are faithful, the obedient man. And you listed off seven of those. And here we have the soldier and we have the athlete and we have the farmer. And there is a common denominator. And I think that helps us to go on all three of those. They're under some sort of discipline. We have farmers in the room here as they can tell you they're not out harvesting today. There is something that has to be done before they reap the harvest and that involves a discipline, it involves watching the weather and when you do this process and when you do that process, you know an athlete, he doesn't just go out and win the gold medal. We don't have to say what goes on before that. And the soldier, he goes through a period of training and the thought is with a man like Timothy, there's a period of training before you reap the rewards that that training and skill would bring you into. And that is an image of the Christian life, the Christian life here in this world. We're, we're not at home yet. There's going to be a time when we will be at home, but we are not at home yet, so. Now is the time to learn the discipline of the training and the tools that God has given us to use in order to walk the Christian life so that we can be in the reality of these things. A soldier has to understand his priorities. Good and the soldier have a business on the side. I suppose he could. But he has to know that when his commander speaks, that is number one priority. There is nothing that can take the place of that. And so those are things that are established. And young people, this book is number one priority when there's something I, I, I really feel we are, we are compromising, we are losing by. May be taking up studies when there's the reading meeting. And I must say, before I remember young men, I remember a young man that I lived with who is studying medicine, pretty hard course of study. And the next day, he had a test. Exam, but that night was the reading meeting. He said I am going to be in the reading meeting first, then I will study after. Well, he knew what his priorities were and I think so. We so often leave. Well, everybody will understand. I got a test tomorrow. Come on.

Do you have your priorities right? And so the soldier knows he might have an other affairs, but he doesn't entangle himself. He has to be at the command of his superior. And when he gives the command that is to be obeyed, I mean, he might not understand why he's been given that, understand that command. Maybe he's going into the face of direct fire. But when the commander says advance, he doesn't say I might get killed. He doesn't. I didn't think about that. He only thinks about the command. I'm here to obey and so it's really an important command. In Luke Chapter 9 we have some that were had met with the Lord and I just want to point out that what was the problem? The Lord Jesus in Luke Chapter 9 and verse 59, he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my Father. Jesus said unto him, Let the dead bury their dead, but go thou and preach the gospel of the Kingdom of God. And another also said unto him, I will follow thee, but let me first. Go bid them farewell, which are at home at my Father's house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God. We live in a ME first generation and it's hard. I recognize we live in, you know. It just seems to me, brethren, that we are being robbed by the humanism of our culture. Me first, my interests. If I don't look after my interest, nobody else will. We're being robbed by that. Let's get our priorities straight. Isn't it right, brother Bob, that if I say I, if I don't look after my own interests, nobody else will? I am wrong. If you and I look after the Lords interest, won't he look after ours? Indeed he will. Your father knoweth that ye have need of all these things. So I would suggest the keyword in verse four is entangleth. We all have to deal with the affairs of this life. We all have to deal with making a living. And it can be very complicated and very difficult Today. Often, for example, the job may be in a big city and yet the housing is out of reach and therefore certain things tend to be accommodated in order to make it work. And various things have to be sacrificed and maybe both husband and wife have to work. And I'm not going to sit here and say that that's always 100% wrong. But I do say that if you and I as believers go to the Lord and say Lord, I want your things to be a priority in my life. I believe we can count on him to make a way for it. And how he does it, that's an individual thing. He does it differently for each one. But I can very much say that the Lord, the Lord will undertake. Could I say something in connection with that verse in Luke and also? You know, temporal responsibility. I remember a brother told me once he said I want the Lord to call me to forsake my wife and my children so I could go serve them. Well. There's ample scripture to say that's not what the Lord would want from him to take care of his family first. If anyone doesn't care for his own, he's worse than an infidel. And so when it's that verse also in Luke to bury your father, I I wouldn't understand that the man had just lost his father. And I thought it wasn't sensitive to his grief, but rather that his father was still living. And that like Abraham of old, he didn't enter into the land till his father passed away. So I think we need to balance that out because our religious spirit would be even fanatical to a point. We would use scripture, one scripture to pit it against another and give a dishonor to the Lord Jesus. You know, the Apostle Paul, we're talking about doctrine before and being faithful while he was not only teaching, he was living out what he was teaching. He didn't have the responsibilities of a wife and children to provide for.

But his example was to be followed. And so with us, if we're going to be faithful in what the Lord has committed to us in revelation, it's going to be carried out in our behavior, and I believe it will be characterized by grace. Before we get to four, I'd like to go back to the brother's question about about the women and their faithfulness. We look around and see a lot of faithful men. We also see a lot of faithful women too here. And how can they go on in faith? Well, let's look at First Timothy chapter 2. And verse 11 and 12 let the woman learn in silence with all subjection, but I suffer not a woman to teach nor to usurp authority over the man, but to be in silence. Then we go in First Corinthians 14, the position of the woman in relation to the man. But yet if you look at verse 15, we see how the woman can overcome that position. If you want to use that term, the position in the church. Says, notwithstanding she shall be saved, that's not her salvation of her soul, that's perhaps the salvation of her position in the Church. And notwithstanding, she shall be saved in childbearing. If they continue in faith, there's the faith, charity and holiness with sobriety. So as the woman, she, as was mentioned, she, she's in the home, she's with the children more than the man. In the way society works. And so the woman has a big influence on the children. There's a saying that the hand that rocks the cradle rules the world well, as the as the as you see all the men in the faithful men and women in this world who raised these men and women while their mother did. Guess the father has influence too, but the woman has more influence. And so the woman has if she's remains faithful. In charity and holiness with sobriety, she can raise those children. To serve the Lord, to be faithful men and women that can be raised up to serve the Lord and to be faithful husbands and wives. But then you might say, but I'm not married, maybe I'll never be married. How can I be faithful to the Lord? And there's, there's instruction back in First Corinthians 7 for that. And verse 34, First Corinthians 734. There is a difference between a wife and a virgin. The unmarried woman cares for the things of the Lord that she may be both, she may be holy both in body and in spirit. And so the the woman who is unmarried or the man, if you'll read verse 33, the man who is unmarried doesn't mean he's unfruitful. It doesn't mean he doesn't have any value in the church, doesn't mean he has any value for the Lord. The woman has much value for the Lord. And she can serve him and she's much freer to serve him when she's not married to bring honor and glory to the Lord. But how? But as our brother said, they can be faithful. They can learn to be faithful in the same way as the men to, to, to read the word of God, to study it, to listen. And, and we all grow the same way. And, but God has given us different, different doors in which we can go through to serve him

and to be faithful. I think of that verse. As you're speaking 1St Corinthians 11 verse 11, however, neither is woman without man nor man without woman. That's a very important principle. And as an example, when we address young men and we talk about the future that they might have in the things of God, that future has to include the young women as well. You know, the young sisters. You can lead a man down one path or you can lead him down the opposite path. And every one of us has a responsibility this this thought of obedience, of walking as a Christian according to the word of God.

Applies to both the man and the woman. Each has their place. And The Walking by faith. The young woman the young the man has to learn to walk by faith as Lord leads, even when he can't see clearly the. Next step. He has to walk in submission in many areas of life, even when it doesn't quite seem right. What does the woman have to do? Walk in submission, trusting that the Lord will guide. Where she can't see clearly. But it's still by faith we walk, everyone of us. It's really verse 6, isn't it? We don't look for results here. It's the husbandman that laborers must be first partaker of the fruits. It's a clear translation in the new translation, the husbandman must labor before partaking of the fruits. So we're not going to be the Lord isn't looking for us to get results down here. He's looking for faithfulness. He's looking for devotedness to His cause. And to do the planting he will do. He's the Lord of the harvest, and he will get the fruit, that the fruit belongs to him. But we are to be faithful. And so as the farmer plants and he waters the crops, the crops are watered, perhaps irrigated, or they're from the heaven itself, He waits for the results. He waits for the fruit. And so God is going to hold us. He's not holding us responsible for the results. He's holding us responsible to be faithful. And so this is, I believe, the picture that's given to us in verse 6. So don't get discouraged if you don't see results. Gospel preachers perhaps have that. Perhaps that focus of wondering to see whether there are results, leave the results with Christ. And the Lord does give us occasional results as an encouragement, doesn't He? We can be thankful for that. But I I thoroughly agree with that and verse 8. Perhaps we need to move along in the chapter a bit. Verse eight is also much clearer in the JND translation. I believe that. The word that the second word in the verse is left out in the Darby translation. It's not so much the thought that Timothy was to remember the fact of the Lord's resurrection, but he was to remember. Jesus Christ of the seed of David raised from the dead according to my gospel. I would suggest that the thrust of that verse is that the reward for a life of faithfulness will be primarily in resurrection. Is that the thought, Bob? I think I heard you minister on that one time. Is that? Is that the thought? That's the way I understand it, yes. And at the end of his life, the Lord Jesus. It really looked like complete failure. Over a life of service to God, how many disciples did he have? 12 Is that all? One was a traitor. Another that vowed to be faithful to him to death denied him three times and the rest took off and fled. And he was condemned as a criminal. He didn't even open his mouth to defend himself. And so his death looked like complete failure. But I think that's the point. God's answer to faithfulness is not necessarily here in this world. It is in the other side, in resurrection. Now Paul is talking to Timothy, and where is he in prison? Timothy, are you following that guy in prison? Come on, get with life. And all and for in Asia forsaken him. And is soon to be taken outside the city of Rome and have his head cut off.

Looks like complete failure again. But God's answer us on the other side. And so I think that's the point. Yeah. What you say, Bill? Remember Jesus Christ of the seed of David raised from the dead according to my gospel. Oh, brethren, let's get a glimpse of the other side. Just let's say I've been challenged. Dear brother Eric Smith. Many of you remember him. But he gave up a lot of opportunity in New Zealand as a young man and when he told his father I'm going to Bolivia to preach the gospel, his father at that time was not a believer. He said if that's your decision, get out of my house. And he was able to make his way through two years of medical studies. He was known in Bolivia as Doctor Smith the Doctor. But I remember going one of the last times into the area where he began his work amongst the Indians. And there at the end of a long day in the back of a truck, Brother Eric Smith and Ramon Alarcon were up in the cab and they had a little window up into the cab. We could look through there and see them. We came to where the brethren were waiting for us and. They were singing as we approached and the brother turned off the engine and we sat there and. I looked through that window. There was Brother Smith with his head down. The tears streaming down his face. The fruit of his labor's, but not so much there. But in that coming day when we go on to the other side and see that which remains for all eternity, Are you laboring for what's going to stay here in this world and be burned up? Are you laboring for what's going to last for all eternity? And I remember just buying my head there and say Lord. Please help me not to be deceived by the material things of this life. Please help me to live for that day. And that's the point of this verse, I think, verse 8. I did want to mention verse five. We kind of skipped over that brother and it's the athlete. It does say if a man also strived for masteries, yet is he not crowned except he strive lawfully. In other words, if an athlete is going to win, he has to pay attention to the rules of the game. Maybe he's running the 440 round a circuit. He has to make sure to keep in the track. He could cut off the through the middle and get to the goal first. He would be disqualified. He would not be crowned. And so, brethren, it's important to go by all of the scriptures because. Because if a man strive for masteries, he is not crowned, except he strive lawfully. Though can we say in these verses then to understand the structure a little bit, it's helpful I think to see the 1St 6 verses give us the principles. Don't they have Christian discipline and grace and truth? And then in verse seven through 10 we have two examples of that. The first being the Lord Jesus himself. So when we read about the Lord Jesus, we see that pathway that he walked as the perfect man. And then secondly, in verses 9:00 and 10:00 we have. The Apostle Paul as an example. A faithful man, he didn't give up. As we said, in the face of difficulties and challenges, he kept his eye on the goal and he's exhorting Timothy to do the same in a difficult day. I've enjoyed it this way and I just want to suggest this. If it holds water or not, but. Remember I have it in French here and I did check it that it's in that order in in the Greek. Also remember Jesus Christ risen from among the dead. Of the seed of David, according to. My Gospel. And So what? Really.

Got me in that thought processes was the mention that of the seed of David? And so the Lord Jesus he had. A mission on the Earth. Connected with the people of Israel. And what did he have? He had a cross and a rejection. We will not have this man to reign over us. So he dies and he is risen again, and he goes up in the glory. And what the disciples ask him, is it at this time that you will establish the Kingdom of Israel? And I believe the Lord Jesus presented to Israel again by the apostles after his resurrection, we have Jesus Christ risen from the dead of the seed of David. And so there is that that possibility that was there for the blessings, the fruit of the Lord to Israel to be established. And it was not what the apostle Paul had a special burden for the people of Israel, did he not? And so, and that's why he was in prison also because of his desire that his brethren is Jewish brethren should be saved. And so I've, I've read it in this connection and I, I just suggest it to you that the Apostle Paul in his ministry. Had this particular desire, was it his only one? But he had this particular desire for the blessing of his Jewish brethren. And so he says there in verse 10. This is why I endure all things for the love of the elect, that they may also obtain salvation, which is in Christ Jesus with eternal glory. There was temporal glory for Israel associated with the reception of the Messiah, and it's going to happen. When the little Jesus comes and he says all Israel will be saved, the Liberator will come from Zion, and you will establish that fruit for the Lord Jesus in that earthly people. But those that were Jews at that time who were part of that chosen people, it was also available for them to participate in the salvation, which is in Christ Jesus with eternal glory. So I just enjoyed that in connection with the fact that the Spirit of God brings the seed of David into that thought there. Perhaps they give us that. Perspective. He brings in resurrection here in connection with the Lord Jesus

because really that it was God's answer, wasn't it, to the work of the Lord Jesus, to his service. And as it looked like a total loss, as you say, at the end of the life of the Lord Jesus, he had his 12 disciples. And then we know that when the church was formed on the day of Pentecost, there were about 120 in the room. It looked like a 3 1/2 years of service. There was hardly anything to show for it. But what did Paul teach? It was my gospel. Well, He had these revelations from God, and he presented to us in the Word the truth that Christ was going to have a church and that was going to be formed out of those that were Gentiles and Jews. And so Christ loved the church and gave Himself for it. And so that was what he did. And the result of his laborers was that he was going to have a church. And so there was a reward. So I'll just suggest too that in connection with ourselves, the Lord says here my inspiration, He says, remember Jesus Christ of the seed of David was raised from the dead according to my gospel. At the time of the judgment seat of Christ, we're going to have our rewards. And so when it's not going to take place, it's very closely connected to the rapture. And so those of us that remain on the earth, we're going to be changed. We're going to be caught up to be with the Lord. We'll meet the Lord in the air. So shall we ever be with the Lord? But very shortly thereafter, the judgment seat of Christ will take place. And I'm just suggesting Revelation chapter 22, the very last chapter of our Bibles, and we have the resurrection or the. Rapture very closely connected with that judgment seat of Christ. Verse 12 And behold, I come quickly, and my reward is with me to give every man according as his work shall be. Well, that is brought out, isn't it, in the next few verses, verse 11? It is a faithful save. If we be dead with him, we shall also live with him.

If we suffer, we shall also reign with him. What a prospect. And so the pathway of the believer in this dispensation of grace is not one of trying to straighten out this world, nor is it one of taking a high position and being respected in this world. In fact, rather the attempt to gain that has been the bane of the Church. And Satan, as we have sometimes said, has done a good job of bringing in Judaizing principles to the point where Christianity becomes respectable in the world. And in order to do that. We have to give up, at least to some extent, our heavenly calling. I'm not talking about what is at the end of the journey, but rather living in this world as those who really belong to another world that is not popular. And so. We are called upon to suffer down here, and it may not be as we have often mentioned, as some of our brethren, even at this very moment in countries in the world are being imprisoned and. Persecuted in some cases even under death. At the moment we aren't called upon to do that. I'm not saying we won't be. But our brother mentioned the principle of this school that lost his job, no doubt because of faithfulness to the Lord, and they found Ways and Means apparently to bring accusations against him and to dismiss him. That's the kind of thing we have to expect if there's faithfulness in this world. But again, where's the reward for faithfulness? In resurrection in a coming day. And some of us, if we might take a moment to just mention it. It might be a little difficult to understand the last clause of verse 12. If we deny him, he also will deny us. I would make a suggestion that this is not the only place in the word of God. We get it in other places where there is a comment that followed to its logical conclusion applies to an unbeliever. Will the Lord ever in that sense deny you and me even if we are unfaithful? Christians know the next verse settles that he cannot deny himself if we are. Connected with Christ if we are in Christ, as Paul teaches. There is no possibility that you and I can be denied. But. I believe the moral sense of this exhortation can be applied to us who are believers. If you and I are unfaithful to the Lord in the day of his rejection, I suggest this carries the force that there will be, and this is just been brought out about the judgment seat of Christ. There will be a loss in that day. There will be a sense of loss of having failed to carry out what we were given to do in the day of the Lord's rejection. We get a bit of the same thought in Philippians chapter 3 where it talks about those. Whose God is their belly? Who mind earthly things, and the last clause is whose end is destruction? Well, that could only refer to an unbeliever. But can you and I have our belly, if I could say it this way, as our God? Yes, we can. Can we put me first, as Bob was bringing out? Yes, we can. Can we mind earthly things? Yes, we can. And so the exhortation perhaps ultimately is a warning to someone who masquerades as a Christian. And isn't even a true believer. And that, of course, was going to be the condition of things in the great house that we get to later on in the chapter. There would be those who were vessels of wood and of earth, not true believers. But the moral instruction in this last clause of verse 12, I suggest, has an application to you and me as believers.

I was thinking of those in Matthew 7 who had prophesied in the Lord's name and cast out demons in His name and performed lyricals in His name. They were using His name but denying Him. They're coming to the Lord about what they are doing, not about what He has done. So individually, the Lord says, I never knew you away from me in a collective way. Laudicea Revelation, chapter 3. There's this testimony. We're rich. We have need of nothing. And the Lord is outside. I will spew the out of my mouth. I never knew you. So I think we have examples there too of that kind of a denial of the Lord himself. And the Lord says that's not of me. 1St Corinthians 3, when it speaks about ministry, there is a danger at the judgment seat of suffering loss, isn't there? And so there is that danger here as well. I'd like to read to that verse. That really ends the paragraph. Verse 13 in the new translation I think is much, much clearer. If we are unfaithful, he abides faithful, for he cannot deny himself. That's really the thought, isn't it? It's otherwise kind of unclear in our translation, but. And this really, I just want to make the comment this, we kind of skipped over it in verse 10, but this is what salvation is in verse 10, that they may also obtain the salvation. It's the present tense of salvation, isn't it? It's not having merely a saved soul. Of course, that's the foundation of everything, but it's having a saved life as well. That's what we're reading about. The Lord would delight to give us each a full reward, an overabundance of reward. And but it will require suffering if we suffer for His namesake, if we endure all things. Paul said he endured all things for the elect's sake. He suffered because he wanted the people of God to benefit. He was willing to endure the reproach of men, the scorn of the Jews, imprisonments, beatings. He was willing to endure as long as the people of God got a blessing. And so there's going to be fruit because of his life. But here he gives a little. Instruction, as it were, He just encourages, Timothy says, you know it's worth suffering for the Lord, it's worth suffering for his cause. And if you suffer and you're faithful for him, you're, he's going to reward you. But if you don't suffer, if you escape the suffering, if you in some way are able to sidestep the suffering and suffering, the reproach for Christ. You'll deny him the privilege of being able to give you a full reward for having lived for his glory in this scene, beautifully illustrated in Davidde life, isn't it? There was a time when he could no longer be in Saul's presence because Saul would have killed him if he could possibly have done it. And his dearest friend was Jonathan. But Jonathan never went with David to The Cave of Adalam and separated with him. And so he lost the reward, didn't he? He died on the battlefield of Mount Gilboa with his brothers and his father. That's the sense we have here, isn't it? He lost the blessing. Jonathan said, David, you're going to reign. I know that, and I'm going to be next to you. It didn't happen. He was a man of faith. He was a vessel to honor in so many ways, wasn't he, as we'll see in the following verses. But he wasn't a vessel unto honor, sanctified. He didn't go with David to The Cave of Adon. And in that last chapter, I think it's chapter 32 of. Second Samuel, there's 37 men that are named. One of them isn't named, and so he's not on the honor roll by name. It's a solemn thought. I find it very a bulwark really. Verse 13 brethren, if we are unbelieving. Or we are unfaithful. Yet he abideth faithful. He is called in revelation the faithful and true witness. It's not a question of my faithfulness, my position. It is a question of his faithfulness. Thank God. Thank God in this day of ruin and so much departure. He abideth faithful. What a bulwark for our hearts. Might just mention in connection with that one man in first Peter chapter 5 and was already read to us at this conference, but it says by Sylvanus a faithful brother. Mr. Darby's translation, he translates it Sylvanus the faithful brother and so that's the last mention of his name in the word of God, Silas or Sylvanus and God had his summary of his life.

And he says Silas or Sylvanus, the faithful brother. 325. We wait for thee, oh son of God. We. Shall. Bring you. And shall begin to be the evening of the day. Surprise. Shall be hurried, so don't believe me?

Montreal Conference: 1971, 2 Timothy 2:1-4

Reading

General meetings, Montreal, October 1971 Third reading meeting. Our journey go here on earth. Be room to find and have a flavor our spirit home for our city. But he found the gold free to look up to heaven in our Rd. #56. Oh, oh, oh. Rift me to give out one more hymn brethren before we read why those fears. Behold his Jesus holds the helm and guides the ship.

#290. Covered fairly well, Brother London, the third chapter First Corinthians. I think it would be nice to go on to something else if someone has something. All of the Brethren think of taking up the second chapter of Second Timothy. The reminder to raise your voice as much as possible for you. Very difficult to hear the four corners of the community. Suggested that we might take up the second chapter of Second Timothy. Second Timberlake, second chapter. Now therefore, my son. Be strong in the grace that is in Christ Jesus.

And the things about her to me among many witnesses the same, Commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness. As a good soldier of Jesus Christ, no man, that war entangled himself with the affairs of this life, that he may please him who have chosen him to be a soldier. And if a man also strive for mastery, yet is he not proud except he strive lawfully? The husband that laborers must be first partaker of the fruit. Consider what I say, and the Lord give the understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my God. Wherein I suffered trouble as an evildoer even on the ball, but the word of God is not found. Therefore I endure all things for the elected sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful thing, for if we be dead with him, we shall also live with Him. If we suffer, we shall also reign with Him if we deny him. He also. Will deny us if we believe not. Yet he abides faithful. He cannot deny himself. Of these things put them in remembrance, charging them before the Lord, that they strive not about words, and no problem. But for the subverting of the here. Studying to show myself approved unto God a Workman that needed not to be ashamed, rightly dividing the word truth. But Sean profane and vain badly, for they will increase unto more ungodly, and their word will eat at as Duffy tanker of whom is time even. And. Who, concerning the truth have aired saying that the resurrection has passed already and overthrow the basins off. Nevertheless the foundation of God stands pure. Having this seal the Lord knows them that are his. And let everyone, the name of the name of Christ, depart from iniquity. But in a great house there are not only methods of gold and of silver, but also. And a murder, some water, some dishonor. If a man therefore burns himself from thee, he shall be a vessel unto honor sanctified, and meet for the master Jews, and prepare unto every good work. Flee also youthful love, but fall righteousness, faith. Peace with them that fall on the board out of a pure heart, but foolish. Not alert questions. Avoid knowing that they do gender strikes, and the servant of the Lord must not strive. But we gentle unto all men have to teach patience, patient in meekness, instructing those that oppose themselves, if God her adventure will give them repentance to the acknowledging of the truth, and that they may recover themselves, and to snare the devil who are decapitated by him at his will.

Yes, thank you. Wealth of instruction we have in this chapter. And specially. Important for the very day and time in which we're now living. Some questions of God's word are especially important in giving us what Peter speaks of as the president, who all scriptures have foretell Timothy farther on. All Scripture is given by inspiration of God and is profitable under doctrine. Righteousness. Man of God may be perfect, thoroughly punished unto all good works. So whether it be Old Testament or New Testament, the Gospels or the Epistles, or Revelation, or the Acts of the Apostles, it's all intended for us. But sometimes it may be that we need special instruction for the problems. And for the needs and the establishment of God's people. At a special time. In the history of this world, and especially what here, in connection with our responsibilities. In the Church of God. As you go, as he's already taught, Timothy, which is the pillar and ground, are part of the truth. There's a verse that says something like this. Speaking the truth in love, I like to think of this second epistle. As just that. The apostle here is about to be offered up. And he could say of Timothy. I have no man like minded Timothy could enter in with the apostles. And have the same mind as to the things of Christ. The He had sat under the apostle, and he had learned the truth of these precious revelations that God had communicated to Paul, and especially in that which was so precious to God a testimony here on the earth according to the truth itself. And so he he commits certain things to Timothy. In this matter, in this regard, but he does so. In affection, and we have it in the beginning of this chapter. Now, in other places in Scripture the apostle asserts his apostleship in a very definite way. But here it seems that in the very last moments of his life his heart is poured out to Timothy and to us through Timothy, the deep affections of the heart of the apostle. Who Dr. deeply in the love of Christ is now expressed to Timothy, and so when he says my son is more than an expression. We learned earlier that he remembered him with tears because he felt those bombs, those Christian bombs, were so strong and so precious especially. In the day when always that in Asia had forsaken him, now, brethren, this is a word for our hearts. We're living in a day when things are breaking down around us. The very fundamental truths are being given up around us. There's one way in which we can express Christianity. By this shall all men know that you are my disciples, and that you have love one for another, and as we express the truth in any way. Be done in love, as the apostle shows us here in connection with Timothy.

I know it's the first chapter of this epistle, and this is in connection with what my brother Lundeen reminded of us holding the truth in love. It says here in verse 13 of chapter one. Whole fact, the form of sound words without heard of me. In faith and Lama with faith and love. This is very important. There are two things, faith and love, and that's the balance, isn't it? All the truth in love. But also remember to hold it in faith, in faithfulness, perhaps is the thought we must hold the truth and love, and in faith as well and. This cast us. It was a test for Timothy. He saw the Apostle in prison. He saw him suffering for the truth sake, for Christ sake. And no doubt Timothy was tempted to give up. Paul has to tell him in verse eight of the first chapter, be not now, therefore ashamed of the testimony of our Lord. And remember, Timothy was a young man, and perhaps we might say it would be easy for him to be stumbled, or try to sign, or to be ashamed and give up, but the apostles encourages him to go on. And that's what we need today. An encouragement to go on and. We noticed in this same first chapter that Paul reminds him. This thou know that all day which our name can be turned away from me. But then it seems that he's saying Timothy, don't turn away, don't turn away from me, don't turn away from the truth, hold on the truth, and don't turn away from the grace as we have here in the first verse of our chapter. Be strongly grace that is in Christ Jesus. Don't give up. You can't stand in your own strength. The only way you can stand is by grace. There are three special names by the team mentioned in these officials. In the first chapter to find out those whose feet

were wrong. First of mentioned 1St 15 This thou love of all things in our nation be turned away from me. Well as we prolonged and turning away from the cops before because he was following sight, let me find the statement after the motion hits were wrong. 7/16/17 first and the second chapter. And their word will lead to stop a canker of whom is Himanius and Philetus who concern you? The truth have heard saying that the resurrection is passed already and overthrow the faith of some. They're wrong in their heads. Well, in the third chapter. In verse 11. Verse 10 For Demas hath forsaken me. Having loved this present world, the heart of demas was wrong, and turning to this world instead of following Christ. And we have the three remedies for them too. How to keep the feet right? How to keep the head right? How to keep the heart right Now we have in. And the 21St verse of the second chapter. If a man therefore purge himself from these, he shall be a vessel unto honor, and prepare unto every good work This show you'll keep the feet right. Then it tells us in the. The fourth verse of the second chapter. No man at war entangled himself with the affairs of this life. But he may please him who have chosen him to be a soldier. Disentanglement from the affairs of this life will help to keep the heart rate, and it tells us how to keep the head right. The 15th first of the second chapter. Study to show thyself approved, undergone a work when that need is not to be ashamed, rightly dividing the word of truth.

That will help to keep the head right. So these are three special dangers mentioned. And we all need the warnings too, that our feet might be kept right in the path which the Lord has marked out, and our heads right and our hearts right. Before he enters into the subjects of this chapter, he says far away from the strong in the grief that is in Christ Jesus. In a similar way, the Apostle speaks to the Ephesians. In in Ephesians 6 chapter. Where he is about to bring before them to put on the whole armor of God. He may be able to stand in the evil day, but before he enters into that subject and the 10th verse, he says, finally, my brethren, be strong in the Lord. And in the power of his knight in this chapter he says, be strong in the grief that is in Christ Jesus. When it's a question of. Warfare. When we're in conflict with the enemy, we need special strength. And where we will find that strength? Did he tell us to put on the whole armor of God that? In order to use that armor, we must be strong in the Lord. Not in our own might, not in our own strength, but in the power of his might. Well, in this chapter where he's about to give instructions first way. Partially we have to God's children as to their walk and their preservation. The word grace is prominent to be strong in the Lord, where we need power because it's facing those wicked spirit and heavenly places. We need that power here in connection with the health and instruction for the people of God. There is much need of Greece and brethren how we do need grace to go on together. In an evil day. And we can be strong in it. And they remember this too. The Great sets self entirely aside because it is of grace. It's entirely apart from ourselves. That by which we are saved, We're saved by grace and His grace that keeps us. And when we get to glory, it will be. Great health, great that has brought out in our lives that will be that for which the rewards are given. Don't you say of that seven verse of Ephesians 4, Brother Perry. Coated No Season 4, not 6. How do every one of us is given grace? According to the measure of the gift of Christ. Well, I thought a brief there really as the gift. If a gift is bestowed, it's really God's grace. None of us didn't deserve any of his favor. Perhaps you have some thought More than that, I was wondering if. This suggests that possibly. The soul would be more concerned now about being in close communion. So that we do not overstep that which he has given to each individual, because each one in the body has his place and. We're to act according to this, the grace that he's given, but not to go beyond it. That word measure there may suggest this, that he has given grace and each member has his place now, Timothy.

Had much committed to him, and the apostle has to exercise him as to what had been committed to him. There may be the danger, especially with the younger one, of going beyond that which the Lord has committed to him. I suppose that's the danger of all of us. But I think in communion we learn this, do we not? What he has committed and how far we should go? But it says all to be turned away from me. It wasn't that they had turned away from Christianity, but they had turned away from all doctrine. They were not walking in that truth. That was communicated to Paul. And that's why this pistol has its particular application today, because we see a vast profession of Christianity. It has become what is described in the second chapter as a great house with vessels to honor and vessel to dishonor, and also as we had in First Corinthians 3IN that house where the spirit of God dwells, there's wood, hay, and stubble, as well as gold, silver, and precious stones. There are those that defile the temple of God. And I believe that this is a great concern for every true Christian. That is, he looks about on the profession of Christianity and he says, well, there are so many people believe differently, and they all claim to get it from the Bible. How are we to know what is the truth of God? Well, I believe this shows us our path, that we're not satisfied that they merely profess Christianity. But now we must make a test. Is it according to the word? Is it according to that truth of Christianity that has been revealed? For Paul speaks of that which he had received from Christ in glory, and it says, see that she turned not away from heaven, that speaketh from heaven, and saw. I believe it has a very special word for us in this day, that we might know what our conduct should be in this great House of Christendom, and that there is a path for faith where we can follow righteousness, faith. Love with those that call on the Lord out of a pure heart. It isn't that we have proposed to say that only certain ones are believers. Even Paul when Speaking of these two men who said the resurrection was passed, he didn't pass judgment and say they were not saved. He said the Lord not them that are his. But his path was clear. Let everyone that name is the name of Christ. Depart from iniquity. And therefore in this chapter it's been noticed before. The Christian is looked upon in seven different ways, and in these different ways the particular character of conduct. And so the first one we're considering as being in the family well, what is to characterize the family Well, to be strong in the Greece, that is in Christ Jesus, as our brother remarked that grace has been shown to us. And what is grace? Is an overlooking of sin. Oh no, God didn't overlook sin. God judged them that He might manifest what was in his heart. And sin was perfectly and completely judged at the cross. And now God abounds to us and all the riches of His grace. Well, in giving out the truth, let us remember we're no better than others. But God has revealed something to us from His word and as we pass it on to others. It's in the sense that it's only grace that has made it known to us and that can make it good in our own souls and having its power over our own lives. To notice too that it's the grease which is in Christ Jesus. So that necessitates that we are much occupied with His blessed life down here. I found a remedy lots of times. Well, I can't sleep to start out with one of the Gospels and justice travel through the gospel and follow the Lord from step to step. Find it. I get up to enjoying the Lord in my soul and occupied with him the first thing I know, I said, which seemed to be. Evading me, I get. I get a peaceful sleep then.

My father taught me that. He said start in one of the gospel, chapter after chapter, and see how much you can remember in each gospel. And I found it a very practical, simple way to get rest times when I'm restless. The grief which is in Christ Jesus. It was perfect. There all think of those gracious words that proceeded out of his mouth, and then think that the next thing, that those who would not accept that grace were ready to throw him over the brow of the hill. You know where it was to be despised because of His grace. And so those who were faithful in connections with their testimony will have to experience the same thing. But that never changed the Lord. Going on in that same gracious ministry all through his pathway down here. I'm thinking of this expression, My son. It's it, really. Paul is Speaking of Timothy as his son. I think if we can connect that with the what we have in chapter one where the apostle says I have. In verse 3. Our first four greatly desiring to see thee being mindful of light here. Timothy was one who had great affection for Paul, not just as a personality, but as you mentioned, Paul is brought before us in this epistle as the the one who has brings the truth of God in Christianity to us. He is the vessel of testimony, we might

say and Timothy. When others had turned away, as they did in Asia. From Paul. Timothy was sympathetic and there was a fraction, and it's reciprocal here, he says. My son, I'd like to contrast that with what we have in the 18th chapter of Acts. Around the 20th chapter of Acts, when the Apostle Paul has the elders. Of emphasis before him. In this 20th chapter of Acts. We have really the culmination of the ministry of the apostle. He had been raised up of gods who. Complete or fulfill the word of God, as he says in Colossians. And here he says that he had not shown to declare unto them the whole council of God. They had all of the truth brought to them. The testimony had been fully revealed through the apostle, and he commends them to God and to the word of his grace. But what I had, especially before me, is the affection that they showed for him. At the end of the chapter we read in verse 37 that they all wept sore, and fell on Paul's neck and kissed him. This, I believe, would speak of the fact that in these early days there was a real love of the truth that Paul had brought. Because, you see, their affection for him was because he had been the one used of God to bring the truth to them. They spoke of their affection for the truth of God, the truth not only of the gospel, but he was a minister of the assembly as well, the truth of the Church. The truth of Christ, love for the Church. So in the beginning we might say that this characterized the whole church. They were. They had the love of the truth that Paul brought. But now when we come to the days of Second Timothy, that Second Timothy speaks of the day of the ruin and failure of the church. Why they have left the first love. They've departed from that first love. And like Demas, he had forsaken the apostle, having loved this present world, not necessarily the sinful amusements and pleasures of the world, but he had to no longer that affection for the truth that called it brought, and other things he was interested in. We might say that he he was more or less attracted by that which gave him a place in this world.

And those that in Asia turned away. But here was Timothy he he still had love and affection for that truth, that Paul had brought Pauls doctrine, Paul's truth, the truth of the assembly as well as the gospel. And it speaks of that affection, I believe, for the truth that the Lord would look for even in a day of ruin and failure, when the vast majority of those who profess to know the Lord. Have no concern for the truth of gathering to the Lord's name the truth of the assembly, the truth of that Paul has brought to us by the grace of God. Well he I believe, that the Lord appreciates. That affection for Paul, in that sense that there is a love for the truth of the assembly in a day when it is, and as to its outward testimony and ruin and failure. There were 10 positions. That's where you used your 7. Seven ways that the believer is looked at in this chapter. Well, we have immediately before us. Three of those positions, first we have the soldier, then we have the athlete. And then we have the husbandman or the farmer, each giving us a special line of instruction. It's very helpful. But before we enter into that subject in the second verse. He says the things that thou hast heard of me, among many witnesses, the same commits out of faithful men, who shall be able to teach others also. Now here is the scriptural way in which the truth of God is ministered and preserved among his people. In the 1St place we have. Paul, who was an inspired man committing their truth that have been revealed to him by the Spirit. To Timothy. Of whom you are just mentioned that there was no one like minded, who would naturally care for the for the Saints. Apostle could remind the Philippians as a son with a father, how he had gone on for years. There was a suited vessel. Into which the apostle the great inspired apostle. Could pull up the pure, undiluted truth of God. Now in the second place. He was still commit these things from the apostle. To faithful men, well, that's important, isn't it? Faithful men. Men who have proved through years that their conduct is above reproach. And that their walk among their brothers has committed itself so that all fields, that certain one is one who and with a whole heart desires to please the blessed Lord. And true that one can't be a faithful unless He's one who is walking in obedience, simple, humble obedience to the word of God. And then? The third step is. Who shall be able to teach others also? Now that the dispensers any such thought, the theological school or a Bible school, this is the divine way of when man begins to interfere and think he has a better way to perpetuate the truth. Why he spoils it, he brings in. A system that is open to all the work of the enemy. So many Bible schools or theological schools started out sound and then as time went on then corrupt minds got in and after a while the whole system becomes just a modernistic system but the way the apostles.

Set things before Timothy is perfect. It's. It will exclude anything like. Coming in. Of wrong teaching without a faithful man, who shall be able to teach others also. Brother Potter told me that when he attended general meetings in England years ago, he said you'd see Mr. Darby. With a group of brothers around him, told of another brother that went astray, He said that he would. You see him surrounded by the sisters. Well, we don't want to belittle the sisters, but he just called attention to this that. Brother was continually preparing others to carry on the truth. The Lord had given him to others. So when he first went to Chicago, he saw a young man who was a Shoemaker there, working humbly making shoes to provide for his family. And he recognized in that young man a gift. And he spent much of his time with that young man. And that young man was our brother, Walter Potter. Who was greatly used and continued on, and the testimony to the end of his journey. Brother Barry that in regard to the sisters, we have two circles here, one in the first chapter and one in the second that you have just referred to. In this second verse of the second chapter, we have 4 generations that have had the truth communicated to them. In the first chapter there are three, but this we have the sisters, that is, the mother and the grandmother who had communicated the truth to Timothy. Now this is very important to notice. Because. Little do the sisters perhaps realize how important their work is in the hall. They're in close contact with their children. And that's why the spirit of God says keepers at home. Because unless the woman is a keeper at home, she cannot fulfill her duty and privilege with those dear children. Now, there may be exceptions, of course. We're not trying to lay down laws, but we're Speaking of principles that the the mother and the grandmother. Have a very important place in communicating the truth to the little ones. I'm going to refer to something that I have referred to before, but I think it's very important to notice this. In the first chapter I was called with another brother to the deathbed of a man who was 100 years old. And on his deathbed he confessed. The Lord Jesus as his Savior and we asked him how he came to this when he said, when the Lord put me on my back, I remembered the words that my grandmother taught me. Now that was almost 100 years before. And so let's not grandmothers give up. You have something to do that no one else can do. With those dear grandchildren of yours, because you can show affection to them in a way perhaps, that can attract their hearts and communicate the truth to them. There was an old grandfather who was unsafe and a little girl. This is just the reverse of it, of course. A little girl came to him and she said, Grandpa, aren't you going to heaven with us? Well, it broke his heart. And so it works both ways, you know, works both ways. In connection with the existence speaks about being keepers at home, I often think of what she was said to Abraham. Abraham, where is your wife? He said in the tent.

He didn't say round the neighbors having a coffee break. He said in the tent he knew where his wife was. She is a keyboard home. We hear the expression Apostolic succession. We know, of course, there's no such thing in the word of God. This is the only succession that I see in scriptures what we have right here. In this murder, and this is a simple one, isn't it? And I believe we need to be exercised about this, that we help others in the truth and the older ones should help the younger ones, because there will come a time when the older one will be gone, the Lord carried. And who's going to carry on the younger one the responsibility passes on from. Generation to generation. On each generation needs to be an exercise about the truth of God. For written ministry. But it never replaces this, does it? We have often found one is that spend a great deal of time over written ministry, but neglect the fellowship of their brethren. And that shall I say word of mouth help that God is able to give mess a great deal and can perhaps to become one sided. I believe God has provided and we thank Him for the written ministry that we

have, but we also thank Him that in this present time he has a testimony, and it has been said that there is a tendency to reject a present testimony from God. We find this all through the history of God's people. Even when the Lord was here, they boasted that they accepted Moses, but they were rejecting the Lord. So if God has a present testimony, let us on it and seek to go on with it and realize that we need one another. I wonder if we see that in the last chapter of Acts. That seems to me to be very significant in connection with what has been said. It's a wonderful, wonderful privilege to sit at the feet of those to whom the Lord has entrusted the truth. And really, before we know it, some of them are gone and their voices are silent. And we we feel that we missed something because we perhaps have not thought out the opportunity ourselves as sitting and listening to such ministry. In the end of the act, we found that great city of Rome which the spirit of God knew would someday be the boasted center of Christianity. But in that city there was a man who was virtually A prisoner, the apostle Paul. And it says of him that he dwelt two whole years in his own hired house and received all that came unto him. I think that the very interesting picture they are in that great city of religion. There was one place where there was a despised man, virtually a prisoner. But if there was a real desire for the truth of God, and a recognition of the present testimony that has been spoken of, they knew where they could go to hear it. They could go to that home. And it wasn't a very popular place to go. There was a man from whom they heard the ministry, a very popular man either, and it seems to me rather striking that this was only granted for two years. I felt there's nothing rather significant about that. I feel those two years are just about ended, and I feel that the ministry of God entrusted through that, that servant bog off wondrous grace is still available. It's not popular. But it's still, by the grace of God, I believe, accepted, and in contrast to this reference has been made to demons who had accompanied Paul and had listened to his ministry. But there came a time when Demas made a choice. And somehow, I don't know whether I'm using the right word or not, but I've always felt it was a bit of a compliment to the Apostle Paul.

That FEMA? Felt he could go along with Paul and with the world at the same time. Demons had forsaken me, having lost his present world. There was something about the presence and the ministry of the Apostle Paul that made demos reorg that he just couldn't go along with both. And I cannot help but feel that if the ministry of the precious word of God is and it ought to be. It just could greatly be mingled with that which he must not have. There is quite a lengthy exhortation to the women in Scientists or Not. Especially the way it reads in the new translation in the second chapter. Titus 2. His first speech of the elder man and then? In regard to the women. The fourth verse in regard to the women. And it says. For the third word, Father, that the elder women in like manner be in deportment and becoming those who have to say the sacred things. Not slanderers, not enslaved much wine teachers of what is right. That they may admonish the young women to be attached to their husbands. To their children, discreet, chase, diligence in homework, good subject to their own husbands, that the word of God may not be evil spoken of. Younger men in like manner start to be discreet and dawn. It's very, very good, isn't it? I believe in this next verse. That we're coming to. It might be. A well to notice that another translation puts it this way. And take our share in sufferings. Take thy share in sufferings as a good soldier. Jesus Christ. Not to shrink, Timothy might be willing to. To speak. All right. But now there's something else comes in. There's something that characterizes Christianity in a special way. As was told to the apostle at the beginning of his ministry, and that is in fact it was told. To the Prophet, not to fall, but to another I will show him what great things he must suffer for my sake. Now I'm sure that no one wants to go into suffering, but when it comes, take thy share of suffering. As a good soldier, I believe that's the thought. And in the fourth verse it says no man that Warren. Here we find a soldier on active service. Not merely in the barracks, there's nothing but his daily drills to worry about. He's on active service, and so therefore he needs the grace which is in Christ Jesus, and his desire should be to please him who have chosen him to be a soldier. But for the grace of God would be the soldiers of the devil. Still, how thankful we should be that we are soldiers of Jesus Christ through his work at Calvary. Otherwise we'd be in the devil's army. So here we have a soldier on active service, one who is has an enemy to face. And he needs that grace, special grace which is in Christ Jesus. And his desire should be to please him who have chosen him to be a soldier. Himself with the affairs of this life. To do with the politics when he's in the army, has he? He's the soldier and that's his position and he has his duties to perform, but he has nothing to do with politics. While he's in the army.

Well, I'm sure there are many other entanglements that we can have. We can get into things and large debts over our head and all kinds of things like this that hinder us. Perhaps when we want to do something for the Lord, we have put ourselves in a position where we say, well, I just have to attend to this and that. Whereas the one who seeks to go on as the scripture says, Oh no man, anything seeks to go on in a somewhat simple life. Find that when there's a call to do something for the Lord, he's not entangled with that which would hinder him from saying yes. We find that when the Lord called people, he called busy men. He called Jeff. He called Moses when he was keeping the flock of Jethro. He called a fisherman. When they were fishing. He called Matthew when he was sitting at the receipt of custom. They were fulfilling their ordinary jobs. But they were in a position where they could leave at the call of the Lord. And I believe, I I think it's a very helpful thing for us all, and especially those who are young and planning their lives, not to put themselves in a position where they become perhaps obligated for years to come. And if the Lord should say, I want you to go here to do this and that their son tangled that they can't go, it's not that these things are are positively wrong. Things may be perfectly normal and right, but it's a question of pleasing him who has called us to be a soldier. I believe this is a very good and helpful word for those of us who make plans, and especially for those who are younger. I believe we can do a lot in our youth to fit ourselves so that when the Lord does want us, we're free to go. The the Levites were numbered from a month old. It appears that when they came to 20, they began to be broken in, as it were. And finally, when they were 30 years of age, they were doing full service. But it wasn't something that just came suddenly, was something that came gradually because they belonged to a family. Who owned the Lord's claims over them? They were his set apart for him. Gideon's army. Well, he had a quiet army to begin with, but they were pared down to only 300. Well, at the last, when they came to the to the water, there were those that bowed down to drink, but there were those that that laughed as they went along. Well, I suppose that brings before us, but in every one of us a desire for ease and comfort. A dis. For ease and comfort and all, what a hindrance this is to us in serving the Lord. But here were 300 that had as it were abandoned themselves, and they were not seeking any comfort at all. If they could get a little water by as they were walking long, laughing it up with their hands, well, that was all right, but they were not going to bow down in a comfortable way to get a drink. And they were the ones, the 300. That got used well. There were soldiers, and they were not so only soldiers in May, but in reality in their hearts. And isn't this what God is looking for? It's so easy for us, and every one of us has this in him, to seek for comfort and ease, just to settle down and have it easy. And perhaps we're thinking about the day when we're going to retire and have it easy. Oh, this is the main one of the veins of the Christian, I believe. And May God give us grace to, as it were, yield ourselves to the Lord. Say, Lord, take me, and use me, if not that we want to be great, but to do some little thing that the Lord might want us to do, and to be a soldier, to stand for him, to be true to him, and if we have any testimony to give, that He'll give us grace for. All we need to ask the Lord for grace. Just to abandon ourselves to the Lord, and I believe here in this verse.

It could retake your share of suffering with the cause, or for the cause. It is the cause of praise. What cause do we have in this world? The only cause that we should be interested in is the cause of Christ. The testimony for Christ, living for Christ, walking for Christ in the sea. Someone they're worried about the the 19th chapter of First Kings Elijah is calling Elijah. The last 19th chapter of First Kings. Yes, that's connected with

a burst in Luke. Perhaps we should read that first. And that's the. I have just turned to it when you've spoken. The. 61St Birds of the 9th Chapter of Luke. And another also said, Lord, I will follow thee, but let me first go and bid them farewell, which are at home at my house. And Jesus said unto him, no man having put his hand to the plow. And looking back is fit for the Kingdom of God. I want to read that verse again. No man. Having put his hand to the plow and looking back is fit for the Kingdom of God. Now in Kings Second Kings, our first kings 19 and 19. We have. What this refers to, I believe that our brother has mentioned. In connection with. Elijah as he is to take up the work. Of Elijah. As a successor. We find here in this passage. In first Kings 19. And 19. So he departed fence, that's Elijah departed then and found Elijah, the son of Shaytan, who was plowing with 12 yoke of oxen before him, And he with the 12 and Elijah passed by him and cast his mantle upon him. And he left the oxygen and ran after Elijah and said, let me, I pray thee, kiss my father and my mother. And then I will follow thee. And he said unto him, Go back again, for what have I done to thee? And he returned back from him, and took not a yoke of oxen, but the yoke of oxen, and slew them, and boil their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him. The picture here is. What comes first? The issues of the Kingdom of God or self? We have in the picture of Elijah. Juan, who was now going to pass his mantle, that is the work was going to be put on another, and his mantle wants to be transferred to Elijah. And we find that Elisha is plowing now. Plowing in Scripture suggests, I believe, the state of soul repentance. And so he finds the man who is repentance, a man who is just self. That's the first point. Perhaps you better not go into too much of this just to refer to the main points. I believe that the 12 yoke of oxen, however, suggests that it's the end of a dispensation. The law and the prophets were until John, after that the Kingdom of God's preached, however. He passes by him, and he casts his medal upon him. Now we notice he leaves the oxen, and he ran after Elijah. And he said. Let me, I pray thee, kiss my father and my mother now. This is equivalent to what the Lord was Speaking of in Luke, going back again to the old order of things, putting that first.

Father and mother suggest the first principles Nature. But instead. He rebukes him, and he says, go back again for what have I done to thee? This won't do you go back again. And he does go back, not to kiss his father and mother, but to bring death in upon everything. That had gone before. He had been plowing with Oxford, but now he slays them. He takes the very instruments that he had been using to make the fire wind, so he can boil the flesh for the people of God. It suggests the new ministry of grace that follows that of Elijah. A ministry. That. Has to do with the subject of the Kingdom of God. Righteousness. Peace, joy, and the Holy Ghost. These are pictures, of course, but he he brings death in upon everything that's gone before. And now he's ready to follow Elijah. Because Elijah, I believe later in the in the second chapter a second king sets before us, the risen man. The one who has gone on high with Elijah, Elijah now following him. And being his representative down here, which really is a picture of the believer. Once you have brought the forest, brother, I believe is very important in connection with putting the Lord first in the ninth of Luke. We have three types of followers mentioned. One has already been mentioned by a brother, it says in verse 57, and it came to pass as they went in the way a certain man said unto him, Lord, I will follow thee with us, whoever thou God. With us whoever there are goals, And the Lord turns to him and says Foxes have holes, the birds of ear have nests of the son of man have not where to lay his head. Are you prepared to follow me under those conditions? We hear no more about the man, then we find the next, one says. Verse 59 And he said unto another, Follow me. But he said, Lord, suffer me for us to go and bury my father. I do not believe it necessarily means that his father was dead. But he put himself under an obligation and he was not free to serve the Lord till his father was dead. So he says me first and then in the verse 61 and another also said, Lord, I will follow thee, but let me first again go and visit them farewell which are at home. So we have three types of followers. When the Lord told the first one what conditions were we hear no more about He's following the Lord. Than the other two said me first, Lord, me first. On both occasions, well, it should be the Lord first. So do we not have a picture here entanglement with the affairs of this life? In here about John Mark, because I think he was an example of one who did turn back, was unwilling to take his share and suffering when there was difficulty in the work, it says he went back and saw the next time Paul didn't feel free to take him because he hadn't taken his share in suffering. But the story doesn't end there. It's nice to see that he was afterwards restored, and Paul could speak about him and say bring Mark or he is profitable to me for the ministry. No doubt he had learned lessons by the mistakes that he had made, and some have suggested that it was by writing the Epistle of the Gospel of Mark. We know that this one who had been a failing servant. Was used as the Spirit of God to write the gospel of Mark, which presents the Lord Jesus to us as the perfect servant. So what a change it wrought in the life of Mark. And we afterwards find this very man profitable to Paul for the ministry. So let us not be discouraged, if we have perhaps turned back in difficulties, to realize that the Lord can still use us if we seek to come beforehand.

And the profit by even the mistakes that we have made and on them before him and seek to go on. 50. 2 Lord, we are Lord. I love. You. I love you. Right.

Montreal Conference: 1971, 2 Timothy 2:5-22

Reading

General Meetings, Montreal, October 1971. Reading. #12

Second Timothy 2 brother Barry. Very happy to go on my end of the brother. What verse? Verse 5, but I thought. Second Timothy Chapter 2, verse 5. And if a man also strive for mastery, yet is he not crowned except he strive lawfully? The husband man that laborers must be first partakers of the fruit. Consider what I say. And the Lord gave the 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 evildoer even unto bonds. But the word of God is not found. Therefore I endure all things for the elects sake. They may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying. For if we be dead with him, we shall also live with him. If we suffer, we shall also reign with Him. If we deny him, he also will deny us. If we believe not yet he abide, is faithful, he cannot deny himself. Of these things put them in mock remembrance, charging them before the Lord, that they strive not about words to no prophets, but to the subverting of the here. Study to show thyself approved unto God, a Workman that needeth not to be ashamed, rightly dividing the word of truth, but shunned profane and vain babbling, For they will increase unto more ungodliness, and their word will eat. Has got a canker of whom is Hymenaeus and Phalidus? Through concerning the truth have heard saying that the resurrection is passed already and overthrow the faith of some. Nevertheless, the foundation of God stands assure having this seal. The Lord knoweth them that are his, and let everyone that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also wooden of earth, and some to honor, and some to dishonor. If a man left or purged himself from these, he shall be a vessel unto honor sanctified, and meet for the masters youth. And prepared until flee also youthful lust. Follow righteousness, faith, character, peace with them that call on the Lord out of a pure heart but foolish and unlearned questions. Avoid knowing

that they do gender strikes, and the servant of the Lord must not strive, but be gentle unto all men apartment to keep patients 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, and it will. And the fourth verse that I think is very nice in connection with what was said this morning. Mention was made of abstaining from entangling ourselves with the affairs of this life, but it's so lovely, the way it goes on in the verse, to say that he may please him. Who have chosen him to be a soldier. I've never had any Army experience, but I've heard from those who have that. In the face of hardships and difficulty, there are sometimes 2 problems that arise. 1 is.

I'm in this because I have to be and I don't really want to be here. The other is they're never very sure whether they're really on the winning side. But how lovely it is to know that those of us who are included in this fourth verse and have this exhortation put before us are actually there because of the choice of Him who put it in such a position that we may please Him who has chosen us to be soldiers, and by the grace of God, who we know that the position in which we're found is going to end in. Not in defeat. There are some verses that I'm sure that all of us. Feel that have stood out in our lives as turning points. We feel that for instance in salvation, some may feel that John 5/24 was the first that really gave him to see their need and the provision. Well, this fifth verse. Certainly was a turning point in my own experience. I remember I was coming to the meetings. But I wasn't clear. About the truth until this verse was read to me at a young people's meeting. If a man also strive for masteries, yet is he not crowned except he strive lawfully. I believe in the new translation. It has to do with the games. That is, the thought is there. Now most young people here have had to do with different parts of athletics. In my own case, I used to run a little bit for the school and we were very deftly told what the rules were and if we violated them, no matter how fast we ran, how well we ran, we would not get the prize for the school. And so we had to be very careful that we have made all the rules that we started right, that we stayed within the bounds and that we ended up properly. Well, I believe this is something that. We need to take home to us in connection with the word of God. We must drive according to the rules. It's a wonderful thing to give out the gospel. But, you know, there are certain things that are pleasing to the Lord in connection with the giving out of the gospel, and other things that we may invent from our own minds. And I think it's good for us to have the instruction from the word of God and to act on it. This is true all the way through, from salvation on that we must go according to the rules. Now it's true we're not under. The law. But the point is here pleasing the one who has chosen us. He's chosen us and all to think of the cost in choosing us, how he has provided for us. Well, the least we can do now is to abide by the instructions, because all this will come out of the judgment seat of Christ, whether or not we have continued according to the instructions. 11/6 Go along with this verse. About the state, it is impossible to use him. Yeah. Speaking of that. We noticed in that passage in the end of our chapter. Where we have righteousness, faith, love and peace. That's the order. Well, when we think of faith, we must remember that there is no such thing as faith unless it's based on the word of God. I suppose that's your thought, brother. If the word of God, that we must. Abide by That's faith. It wouldn't be faith to use our own reasoning powers, whether it be in the giving, the methods of the gospel, or anything else.

Brother was quoting that scripture. Faith comes by hearing and hearing by the word of God. And it's not. Our faith is not based upon reasoning, as her brother says, nor on what we might read in in good books. It's the word of God that's the basis for the faith. Oh yes, they're both good, aren't they? But I'll read Hebrews 11/6. But without faith, it is impossible to please him, impossible to please him. For he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him. Suppose we could say that there is what is done, and also the motive for doing it in First Corinthians 3 that we were considering. It brings before us what was done. But when we come to 1St Corinthians 4, we have the motive for which it's done when a God makes manifest the councils of the heart. So we might do a thing that perfectly right in the way it's done, and yet not have the love of praise constraining us and doing it. It is blessed that when the 2GO together, and yet one is enjoyed the thought that in First Corinthians 4 it says, And then shall every man have praise of God. A man might have a motive in doing something, and perhaps the thing might not be just according to the mind of God, but it's blessed to see that God takes notice of the motive, even though he can't reward the act. We have a little example of this with David. David wanted to build a house for the Lord, but this wasn't the mind of God for him. That was the mind of God for Solomon. Yet the prophet could say it is good that it was in mine heart. And so we know that there have been those who have done things that were not all together according to the Word, yet they had a heart for Christ, for God can't reward what was done that was not according to his word. But it's lovely to see that he does take. Desire of the heart. And so that this is the only passage in referring to the judgment seat of Christ, where it assures us that everyone will have a reward, then shall every man have praise of God. So when we think of this, it's an encouragement, I suppose. Many of us have attempted to do something for the Lord, and we've blundered. We found that we made mistakes in doing it. Well, the Lord can't reward the mistakes that we made, certainly, But it's lovely to know that he sees the motive of the heart. I remember reading a little illustration of this about a a child and she saw her father step down his watch at night and when he set it down, he noticed that it has stopped. And he said to his wife, oh, my watch is stopped. I think it needs cleaning. So the next morning he didn't take it to work. Because it wasn't going. But his little girl thought she would be very helpful, and she took it and moisted under the under the faucet in the kitchen where she meant well. But it wasn't what he wanted her to do, certainly, and if she'd only asked, he would have told her how she could have been helpful. But he did take notice of the loving little heart that wanted to do something for him. Solace. Be thankful that the Lord does see the motives. But it's nice when both the motors and the action are, According to him, a. Member When the Lord began to exercise in the Congo about the way God wanted us to do His work, this was one of the scriptures that He brought before us. It's true that God has a work to be done, but He also has a way to do it. And so I looked to the Lord about that, Well, what was his mind? What was his way? And I found a great deal of help in the book of Acts, because there's where we see God's servants doing his work, and it was a good pattern for us. So God has not only worked to be done, but he has a way to do it as well.

Mr. Lord Jesus, of course, always a motive, and the way was perfect. I think it's lovely for us in reading the gospel, but I think particularly of Mark's Gospel, where he's presented as the perfect servant. The way in which he served there. I'm just going to read, if I may, 1 little passage. An instance in the service of the Lord. See the the 8th chapter, the 10th person straight away he that entered into a ship with his disciples and came to the parts of Dalmatia. And the Pharisees came forth and began to question with him, seeking of him a sign from heaven tempting him. And he sighed deeply in his spirit, and said, Why does this generation seek after a sign? Verily I said to you, there shall no sign be given under this generation. And he left them, and entering into the ship again departed through the other side. A little instance in the service of him who was perfect both as a motive and as to the manner of his service. And yet I believe there's a less minute. The Lord Jesus went to this place and he met with this pitiful spirit that would ask for a sign that was unbelief in their heart. And he sighed deeply in his spirit. I think that's interesting because you find that expression more often. In Mark's Gospel and in any other, he groans, and he sighs more often than Mark than in any other gospel. He felt very, very deeply the unbelief that he met and he kept into the ship, and comes back again. Well, in reading this we naturally think now if I had undertaken such a venture, I surely would have felt that I have missed the mind of the Lord to go over there and meet with that unbelief. To have to get in the ship and come all the way back again without ever having accomplished

anything, I would say Why surely missed the mind of the Lord and wasted that effort, but not so the Lord Jesus. I wonder if it's put in their dust to encourage us that, even with a right motive and a right manner. There's no promise that there will be that which can be pointed to as a result. So I believe by the grace of God we can be encouraged to serve the Lord. And if we meet with such an attitude, we're never entitled to shrug our shoulders and say, well, I did my part anyway. The Lord sighed deeply, not from discouragement, but because he felt their unbelief and longed to bless them. I have been struck in reading what the incident we have in verse 22 of the way in which the Lord Jesus. Bring sight to this blind man in keeping, as you say, with the thought of Mark. Where we have the Lord Jesus as the model servant, there's an expression in verse 23 that we might take note of. Said he took the blind man by the hand and led him out of the town. Well, I thought once in reading this, why did the Spirit of God give us this little notice that before he affected any delivery for this man, he led him out of the town? Well, we know that town speaks of where people dwell, cities and towns is what man builds. And I believe we have here the principle that in the service the Lord service is seeking to help souls in the gospel, or any way they should be taken, as it were, out from under man's influence we do not want to use. A man's methods in ways that human influence. And seeking to bring blessing to souls, the Lord LED this man out of the town, and then he affected the deliverance. Now the Apostle Paul followed up this same principle when he came to karma in the second chapter of the first epistle. He said he came not with Excellency of words he did not come and in any way to influence them humanly.

He did not want them to be affected by any human influence. He wanted their faith to stand in the power of God and I believe this is a principle in the service of the Lord that where human influence and human methods are employed. It it really takes away from the power of the spirit of God and affecting a work that God would desire to affect. We had the soldier, we had the athlete, and now we come in the sixth verse to the Heavenland that always someone that has a new translation would read that verse in the new translation. It's much better than what we have before us six verse of the second chapter. Labor. Thinking of the truth, yeah, that is the lever received the fruits, and that is instructional for anyone who seeks to serve the Lord in maybe especially in gospel work. That there may be much labor, may be years of oil efforts before they'll see any blessing. May be soul saved, but we need to remember the seed must be sold. Before there's anything to reap. Yet there was number seed ever sold in the in the ways of God, there'd never be any harvest at all. And the the Lord says, And the 4th of John is speaking about the connection with a woman at the well that others had labored, and they were entering into their laborers. And so he says that he that soweth and he that reapeth may rejoice together. No jealousy, no rivalry whatever, If one labored for years and years, and then another brother came along and was blessed, and seeing many souls saved. The one who had sowed the seed has just as much to rejoice in as the brother who is used. Bring blessing or salvation to souls. And I think we need to remember this too, that sometimes we see a soul brought to Christ. Oh, such a happy conversion, everyone is rejoicing in it. But we may forget that perhaps in a lonely place in the closet, as it were. Some mother, some grandmother, some loved ones. Has been interceding before God for that one for many years, and they're reaping a little of the fruit. A loved one who on her knees or on his knees, has been at the throne of grace. Now the reaping time comes. This expression, husband man, really means a farmer. And of course the contact would bear that out because. It's Speaking of of fruits, fruit that would come from from planting and care of of a farm. And we noticed that it speaks of laboring. Well, if we're acquainted with farming at all, we know that farming is hard work. You don't raise any crops unless you really go to work, and it means perspiring and really earning your bread by the sweat of your brows. It's hard work, but there's a reward. There's a looking forward to the fruit, and in serving the Lord, surely we ought to be reminded of this. But it's not easy. To be a soldier is not easy. And to run in the games is not easy, and to be a farmer is not easy. These things are not for people who are looking for an easygoing life. In serving the Lord, it takes real labor. Well, the farmer works the soil to get it into condition to put in the seeds.

He doesn't go and spread the seed on top of the ground. Well, it takes much labor first. Before it's ready for the scene, well, how is the servant to work to get the ground into shape? Well, the ground is the heart of soul and how can we get them into shape? Well, I believe we have to be in the presence of the Lord in prayer and trying to Him, that He by His Spirit will work in their hearts, That they might be ready to receive the word when it's preached. That it might not be the wayside ground or or the Stony ground, but it might be good soil. Been worked up. I understand that expression good ground means. A ground that has laid over the winter. The frost has worked upon it and broke it up into small particles, so it's mulchy and it's ready to receive the seed well. This is what we need to be concerned about as being in the service of the Lord and giving out the word and being a testimony for Him. It takes prayer waiting on the Lord to work by His spirit and heart. That they might be ready to receive the word so often, I'm afraid that we're giving the word of God the souls who've not yet been prepared to receive it, and then we try to make them. Give a confession and we force a confession out of them and. Well, they become damaged souls, and there's no real fruit for God in it. Some may feel that this refers particularly to. Someone who is in constant active service for the Lord. But I I believe that we should apply this to each to ourselves, whether it be the housewife at all, or whether it be the child at school, or whoever it is. These principals are good for all of us, on the other hand. I suppose most of you have read. I don't recall the name of the. Missionary who who worked for 15 years in one of the, I think it was the South Seas and there were no results whatsoever. But there were times when he had to run for his life, but at the end, practically the whole island that he was working on it came to the Lord the chief, and many of the people confessed Christ. But this was the result of years of patience and labor, and now there's something else I'd like to mention, supposing we don't see results. It turned to the 49th of Isaiah. It would seem to me that this is a prophetic. The Lord Jesus at the cross. It says in the fourth verse. Then I said. I have labored in vain. I have spent my strength for not and in vain. Yet surely my judgments with the Lord and my work with my God, I was at a meeting one night where there was a man who had been working in Africa for a good many years. And this verse was quoted he was just visiting for the evening. Oh, he said this. This was worth coming for. He said All those years I did not see much proof, but I know I'll see him in resurrection, what this verse says and the Lord Jesus. When he was at the cross, there was no real evidence outwardly that man could see of the fruit of his laborers, but all what fruit will be seen in resurrection life? And I believe we should have faith that if the Lord has appointed us has to do that, there will be. The fruit as a result, whether we see it or not.

Never count your converse. You won't count enough. Leave that to the Lord. Let him manifest in his time just how much he used. Your efforts and your service, I believe in what follows. Here we have just exactly what our brother has been saying. He's speaking about the Lord Jesus in this very way. It says the seventh verse. Consider what I say and the Lord The other translation is and the Lord shall give the understanding in all things. Remember Jesus Christ of the seed of David raised from the dead. According to my gospel, that is what is going to give us understanding in this whether we might labor on and not see any results. But when we consider Jesus Christ, we consider the one whose service was perfect. Our service is far from perfect. We make blunders. We speak when we shouldn't. And often there are so many things in connection with our service that we might be cast down. But here was one whose service was perfect. And where were the results of his service? Well, as our brother remarked when the time came for him to be crucified. Where were all the people that had been blessed through His ministry? What did His disciples do? They forsook Him in flat, and it seemed that there were no results from that perfect pathway of service. Where are the results? Or they'll all be manifested another day and were to remember Him raised from the dead and all He is the first

fruits. And what a glorious ingathering there's going to be when not only the 1St fruits but all the harvest is gathered. And there, together, we'll see that it was all a fruit of the trivial, of his soul. But the point is that the results were not apparent in his life. It seemed to end in disappointment. Well, this gives us understanding. It gives us encouragement to go on. And when we see this, and I believe also that there's a further thought to it, not only the gospel in connection with the saving of souls, but I believe he enlarges the thought here when he goes on to speak of his own service. Here in the ninth verse, in the end of the eighth verse, according to my gospel, wherein I suffer trouble as an evildoer, even a divine, But the word of God is not bound. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. We talked a little this morning about declaring the whole council of God. It wasn't only that testimony that was used to the salvation of souls, but it takes in all of Pauls gospel the declaring of the whole council of God. And there's a tendency with us because we see that the truth of Paul's gospel, of Paul's ministry, the heavenly calling, the truth of the church, is unpopular. For us to feel that nothing is being accomplished. But here he enlarges on this, and rejoices that even alone he was in prison, because he had stood for that truth, that the word of God was not bound and trying God through his grace, we sit here this afternoon enjoying those precious things that Paul was willing to suffer, that we might have. And let us not be discouraged, brethren, not only in connection with giving out the gospel. But in giving out the truth, that may make us unpopular and Christendom, but is that truth which leads the Saints of God into the full enjoyment of all that God has for them? I believe that's the force of it, the salvation which is in Christ Jesus with eternal glory. Lovely brother. Hey, all the salvation which is in Christ Jesus is fought. The gospel brings to the Sinner that we don't want to stop there. That isn't all that the gospel brings. It brings the assurance that there's a home and glory. There's a reign with Christ. With eternal glory just like this, here's salvation, and I'll just put in eternal glory in addition.

To that salvation. So we could meditate at length on that eternal glory. Just think of not just a few years of. Games or something attained to but an eternity of glory with Christ. It's immense, isn't it? It's marvelous. It's wonderful to think of being associated with the Lord of Lord of the in company with him in that scene where sin and sorrow. And never come. Well, that's all is included. And Paul wasn't just satisfied to give the gospel and not go on any farther with souls. He was concerned that they might enter into and understand something of this eternal glory that God has has promised. Speaking of the word of God not being bound. Paul was bound. He couldn't get out of prison. But the authorities couldn't keep the word of God in there. It got out. Some of the most blessed epistles came out of that prison. The word of God was not bound, and there were souls that came to see him, and they went away with the word of God. And that word of God just exerted its power and influence in a great area. Not only just in the immediate vicinity of the prison, but even into other countries. It's wonderful to see that. And I think we should remember that when we give out the word, perhaps it's only one person that's heard the word. But that person may get saved or may get good out of the the teachings that we have tried to give them, and they take it to somebody else and it just spreads all over well. This is the principle. And that God has given us in connection with the Word. That's the way it caused it to spread. It's not found or wonderful to have the word of God and it's not found. And here we have it in a on a lap this afternoon. There have been those that have tried to burn up the scriptures, do away with them. They couldn't. We still have the word of God. Mr. Kelly, I believe it was passed away. One of the religious journals of the day made the comment that it seemed too bad for a man was such a gift to have restricted his usefulness to self. You, when I speak of it, as an example of a man who sought to walk in the path of the truth and were often accused of the same thing today, where you restrict your usefulness. Well, if we if we only restricted within the bounds of God's word, we can be quite sure that the word of God is not bound. Far better to seek to go on in obedience to the word of God and leave the results with the Lord of the harvest, then step into the path of obedience to accomplish results. If Paul had chosen A wider path. You know, James said to him, thou seest brother, how many thousands of Jews there are that believe, and they're all zealous of the law. I know that's what we're told today. Why? Look at the results that we're having. And you're trying to walk in such a narrow path. But the truth that was committed to the apostle Paul is the truth that has remained Jerusalem was destroyed. All that which makes Judaism and Christianity was came under the hand of God there with the destruction of Jerusalem. But that truth of God that He has given to us in His word remains, and it's unbelievable word of encouragement to us always seek to labor and obedience to the Word of God and leave the results. The Word of God is not bound and thank God the precious truth ministered according to the Word. Then flows out and reaches to many many in other places. Even though they may not come to The Walking the truth themselves, it still goes out to them, and they're blessed by it. I was struck by a remark by a historian reading a certain history who I do not believe was a Christian. At least there was no evidence of it. He made this remark that the Roman Empire came in at just the right time to clear the seas of pirates so that the Christianity could spread over Europe.

Well, I thought that was a remarkable statement for a man who was not particularly interested in Christianity. I also read at one time that when Tibet was opened up, they found evidences of the epistles of John in that remote country of Tibet. Well, these things are rather interesting. When we think of the word of God not being bound, God saw to us that the word spread regardless of man and his opposition. History of the Gospel in Russia, one time going back to the days of the apostles, and the writer told of the time when there was such a storm of persecution that all the Christians were killed. Just wiped out. But they left their bibles behind and people began to read those bibles after the Christians were killed and got saved and apparently new work of God sprang up as a result of that. The word of God was not bound, they killed all the Christians. But they didn't destroy his words. For a moment, I suppose the farmer has every right to particular fruits himself. First, as they I was thinking what we have in Leviticus 23. Three verse 14. And ye shall eat neither bread, nor past corn, nor green ears, until the self stained day that she had brought an offering unto our God. God must have his portion first. He has every right to it, Athlete. He says there is a faithful thing for if we are, we be dead with him. We shall also live with him. If we suffer, we shall also reign with him. We deny him. He also will deny us if we believe not yet here by the faithful. He cannot deny himself. Now every believer in the Lord Jesus is looked at as having died with Christ. The Apostle says that in Colossians, knowing out that so many of you as no, I just didn't get it just right. So I'll turn to it. Read it just as it is there. At the third chapter. If he then be risen with Christ. Let your affections on things above and not on things on the earth, or ye are dead, and your life is hidden with Christ and God. So there isn't a child of God that isn't looked at as having died. Christ. But what do you think that in this passage that is seeking to bring it before? Before us, in a practical way. The more there is that recognition of our having died with Christ, the more the more we'll enter into the the joy and the reward the gain hereafter. When we're living with him, so it falls on the same way. If we suffer, we shall also reign with him now. You couldn't be a child of God in this dispensation without being one who will someday sit on the throne of His glory when the Kingdom is set up. All will reign with him, but isn't there special rewards and connection with Rainy? And if we try to avoid this suffering, that something like the history of Jonathan isn't it? He loved David and thought about a good place and Davidde Kingdom, but he has shirts of suffering with David and of course in that case he completely missed the reigning. We couldn't carry that too far because everyone will reign with him. But you find among David's worth is they were mighty men. And they were faithful and loyal to David, and they got special rewards owners because of their faithfulness to David during the time of his rejection. And that's our position now, isn't it? We're following a rejected Christ, and if we cater to the world and think it's.

Think it's smiles? And compromise with the world. We're certainly, definitely losing something in connection with raining hereafter. Then with the 15 first were strive diligently to show Thyself approved unto God. That's the thought, the approval in his sight. This is all all goes together, doesn't it? And then, if we believe not yet he abided faithful, he cannot deny himself. Denial there, I think, is really being rejected. You couldn't say that Peter denied the Lord in the sense in which Paul speaks Timothy Here he says if we deny him, he will also deny us. That's really is a fatal thing, to be absolutely set aside and rejected. Now Peter never denied the Lord's divinity, his being the Son of God. He confessed that boldly thou art the Christ, the Son of the living God. Peers. Denial was cowardliness. Not to confess the Lord, because he was so frightened that the consequences of testimony for Christ. He denied that he knew him. He really didn't deny. Who the Lord was at all? But that's a very strong thing for anyone. Denies that the Lord is the eternal Son of God. Denies His deity or who he was. That's something that's faithful. It's a solemn word for these modernists in these days that they're boldly denying the eternal sonship of Christ. Lord our God will never bring any dishonor upon his beloved Son, because. Multitudes of so-called Christians are out denying the virgin birth of Christ, and it's a very solemn thing that some of these popular preachers are having modernist men on the platform to to offer prayer. God cannot honor that. He may in his sovereignty reach souls with the gospel, but it's a very serious and solemn thing. This denial would seem to be a course of things which would indicate. That the person is not the Lord at all. Denying Peter, denying that he knew the Lord was not a court, that was a fall that he had, but it was not a course with Peter. This was not the tenor of his life at all. For in the 13th verse, rather, if we believe not in the new translation that renders it, If we are unfaithful, he abides faithful. He cannot deny himself. He would say Peter was unfaithful, but he did not deny the Lord in the sense that's referred to here. But he was unfaithful, and we've been unfaithful too. And the Lord never turns His back on one of his own, because we're unfaithful, because he cannot deny himself. He's pledged himself that we should never perish. But is your remark, and I think it's important. The one that's referred to in the end of the 12 verse are ones that were never saved. Here's the pronoun we. Explain that to me, please. If we deny including himself as an outfit person. Through the epistle, because there were always, there was always a danger of no identifying strong. But the Christian testimony who were not real, you know, identified himself with the Christian testimony, was baptized. But that the action was true, that it's hard to not write the kind of thought and it is enough to be out of the identified testimony to take the place of a soldier or or a husband and yet not be played. I believe we are going to see that word that we that addressed. If it says if you continue in the very ground and unsettle that we have moved away.

All of the gospel. We shall not be. And the context of the chapter is the house, isn't it? The sphere of profession? We got that little word three times mentioned in the first epistle of John. Says verse six. If we say that we have fellowship with him and walk in darkness, we lie and do not the truth. And the verse 8 If we say that we have no sin, we deceive ourselves and the truth is not in US. And the 10th verse, if we say that we have not sinned, we make him a liar. So there's an illustration of that there. In the second chapter of of Hebrews. You get the How shall we escape if we neglect so great salvation? Paul realized they might be here, professors among the Hebrew believers to whom the epistle was addressed. And the prophecy too, with the not in the first epistle of John. Yeah, that's just right, really. Hiding Like our mentioned later, their word relief is done. A canker of whom is Simonius and Philetus. There are examples here of those, although we wouldn't judge them, yet there are those who are on the way in a wrong path. And so there's a warning to servants in this chapter as they're not particularly. Brother Hale, those seven different positions looked at. I suppose you come to one of the seven and the 15th verse. Studied to show thyself approved unto God, a Workman that needeth not to be ashamed. Rightly dividing the word of truth. There's the student, isn't it? Approved not the man, but approved to God. A Workman that needeth not to be ashamed. Well, there's something to exercise the soul and then rightly dividing the word of truth. I believe the new translation puts that cutting in a straight line. Word of truth and that is a very important subject. Not to mix up all different subjects and confusion so we fail to get our bearings. And reading the word some might think are the all important. Service for us is to get the gospel to sinners and to get them saved. It is important. It's very important. But still the going on in the things of the Lord has an equal importance too, and so we don't want to neglect their disregard. Stop them that we find in the scriptures and we want to get these truths in their definite scriptural. Location, that is. We do not want to mix up Israel's blessing with church blessings. And so are mixed up our blessings with the blessings of the coming Kingdom after the Church is gone. Illustration would be if they were building a three story building and they have the blueprints for the first floor and the blueprints for the 2nd and for the third. Well if the Workman attempted to mix these up and say well here's the blueprint, it'll do for any floor, he's going to be in confusion. The blueprint gives the instructions for the first floor, but that's not to be missed with mixed with the second floor. The instructions for the 2nd floor are equally clear, but they're for that part and not to be mixed. There was a certain area where they were going to build a bridge, and they followed the instructions perfectly. They had the instructions about how this bridge was to be built, and they went about and they got about half or 3/4 of the way through it. Before they realized that alone, they followed the instructions perfectly. They hadn't put it in the right place.

And it had to be torn out. The instructions had been followed, but the location of it was incorrect. Well, it just shows us how when we read the word of God. There are blessings that are associated with Israel. There are blessings that are associated with the church. And if we mix these things, we're going to be in confusion. And this is a very important part of the service of the workmen. We know how much confusion has been done in Christendom by mixing Judaism and Christianity into one system. And there is distinct as can be. A new line of Christianity was not to be put in the old bottles of Judaism. The new things of Christianity were not to be put as a patch on the old garment. It was a new thing. And it's so blessed that God has given us this and given us His Holy Spirit, so that we can rightly divide or cut in a straight line the word of truth. You might even consider the matter of the. Praise for the Lord. In the Old Testament times we had loud founding symbols and harps and all kinds of musical instruments to praise the Lord. Well, when reading that and you tried to introduce that into. Into the Christian testimony. Why you would be just mourning the very way at the Spirit of God would have our praises go up to the following the sun. If if you looked at, say, the last song. 150th song. Praise ye the Lord, praise God in his sanctuary, and so on. Then the third verse, praising with the sound of the trumpet. Praise him with a sultry and heart, praise him with the timbrel, and dance. Praise him with a stringed instruments and organs. Praise him upon the loud symbol, So on. How if we turn to the New Testament for instruction, if you looked at the 5th chapter of of Ephesians for one place. And the eighteen first been off drunk with wine, wearing a success, but be filled with the spirit speaking to yourselves and sounds, hymns and spiritual songs, singing and making melody in your hearts to the Lord. How different that is, you'll find nowhere in connection with. Church truth. Anything about musical instruments in connection with the worship of the Lord. It's worship in spirit and in truth. Some of the young people you know may wonder why it is that there's that you come into our little meeting rooms, there's no organ, there's no piano, there's nothing of that. That's permitted there. Well, we're following New Testament instructions and not Old Testament instructions. Our principles, however, in the Old Testament that we need to take heed to are there not, and that we have to distinguish between what's definite instruction for the Old Testament and the general principles that always hold good. That's where the remark comes in, and you probably heard my father make it. Sometimes the moral ways of God do not change with dispensation. So what was morally suited to God was wrong to tell a lie in the Old Testament. It's wrong to tell a lie in the New. The holiness of God is the same, and the old and the new. He might have born with things in the comparative darkness of Judaism, but His holy character was the same. And so we have moral instruction in the Old

Testament, just like, if I could use my illustration again, it's just as important that there is safety on the 1St floor as there, that there's safety on the third floor. But the way it's built might be different. And there is that which is.

The same at all times. I am the Lord, I change not. Did you have any special thought for the jail on vain babblings if you warned against here? While I believe we have to be careful about the activity of the mind and the things of God. There should be a simple submission to the Word of God, and when we introduce our own thoughts, we can get into all kinds of reasoning about the things of God. Things about which scripture is often found and it's well for us to be silent, makes me think of I heard about a group of Christian not in fellowship with those gathered to the Lords name, but they came together to read about the temptation when the Lord was tempted of Satan, and they spent the whole hour trying to figure out how they got the Lord under the pinnacle of the temple. Says that Satan took the Lord on to the pinnacle of the temple and told him to cast himself down. Well, Scripture doesn't answer that kind of a question at all, just simply says that he he took him up there. It's not for us, then, to try and find out how they did it. And there are many things like this in connection with the truth of God. The silence of Scripture is often as important as what God has said. And I believe that the two things, simplicity and romance, in connection with the word of God are very important. And will save us from these vain babblings. And as soon as our minds go to work, the result as we have here, they will increase on the more ungodliness. Because if we can introduce human reason into one thing, we introduce it into another. And first thing you know, we've got far away from the truth of God and are following our own thoughts. There's a connection between this, perhaps, and the first epistle, as we often see in the two epistles. If you'll notice, in the 6th chapter of the first epistle, the subject comes up. I just mentioned the one expression in the fourth verse, doting or sick about questions. Well, it's the beginnings of a bad state with someone, but it ends in our epistle, where the church is in ruins. Where? Thing is going to pieces where they're actually teaching. The wrong truths about the Resurrection. But it starts out with being sick about questions, and so we want to be careful. That even if their questions come to mind, that there are questions that are in keeping with what would be good for us, not just questions to satisfy the curiosity even about spiritual things, questions that will be beneficial. And you know, Speaking of this, I think it's very helpful sometimes and those who are younger. To introduce a question. A good question into the breeding meeting because it helps to bring out subjects sometimes that would be missed. They may not feel free, and perhaps it wouldn't be proper for some who are younger to try to instruct, but to bring out a question sometimes is very helpful. But not questions that gender strives, not questions that would throw the meeting into difficulty. But it's it's questions that would be for edification. But now when you come to the second epistle, you get men who are raising up questions about the resurrection. And that's all. I suppose we could say in connection with what is being said about this 16th verse, that the 17th and 18th verse are a continuation of the subject that is. How? How did they get this idea that the resurrection was passed already? Thought that they took the case that's recorded in the gospels, that when the Lord Jesus rose there were bodies of the Saints which slept, that arose and went into the holy city and appeared unto many. And so they speculated on this that this was the first resurrection and that's all there was to it. And rob the Saints of God as the truth that is set forward so clearly in First Corinthians 15.

I mentioned this because it shows how we can use one scripture against another. We can take one verse of Scripture and almost make it set aside another. To have a true interpretation of the Word of God, it must be in harmony with the whole revealed mind of God. Now Scripture is of any private or isolated interpretation. The understanding of God's word will always be in harmony with all His truth. And we get this by the Spirit. And it's a sad thing when a person uses some verse of Scripture to raise the question about another instead of seeing how it harmonizes perfectly with it. That one of the question here that they denied the fact of resurrection. But it was going astray. As to the manner of something about it, some detail about it that they went astray on. But what was the result? Well, it was upsetting the state. It was overthrowing their faith. It had this asterisk effects nevertheless. All of that he says. However, the left, the foundation of God stand, is short. Having this seal, the Lord N them that are his, and that everyone that nameth the name of Christ depart from iniquity. Yeah, that's in the 16th of numbers, do we not? According to our verse, nevertheless the foundation of God stands ashore. Having this seal the Lord knows them over his and that everyone that named the name of Christ will name the Lord. Depart from iniquity. In #16 we find there are 250 Princess. They are famous in the congregation, many renowned. But it says in verse 5 And he spake unto Korah, and unto all his company, saying, Even tomorrow the Lord will show who are his, the Lord knows them to his and who is holy, and will cause him to come near unto him. Even him who we have chosen will he cause gum near unto him. There's one side of the seal, we might say, as we have in our verse. And then. Verse 26. He spake under the congregation, saying, Department, I pray you from the tents of these wicked men is the other side of the seal, and touch nothing of theirs, that she be consumed in all their fins. And we find later on that these 250 men, famous in the congregation, men, have renowned they were slain. So we have a very similar picture to what we have in this 19 verse. Yes, touchdown The Greenhouse yesterday, didn't you, Brother Lundy? This point. Is the substance of things hoped for, and the evidence of things not seen because the the number of ceremonial law sacrifices. And of course they can see all that and. He got back into the glory and now they must fought by friends. The 7:30. I was thinking of this expression withdrawing from iniquity. You know, some things are so thoroughly embedded in people's minds that they don't realize that they're connected with what's wrong. I remember a sister once I heard of who was trying to get her husband to come to the meeting, and he belonged to a secret organization of some kind and he couldn't see anything wrong in it. And. Her brother Martin happened to be going through and he knew nothing of this at all, but he was to have a meeting that evening. In a certain home. And so this sister asked her husband once more if.

If he would come to the meeting, well, he said. All right, I'll come. Brother Martin knew nothing about this brother at all, but during his talk he spoke about some people who are so cold as the marble slab and the Masons temple that did it. This brother came out from it immediately, but you see how the Spirit of God works. He uses various ways. To to shake so loose from these things that entangle us and all. How many things entangle souls if they don't realize? What? What they're connected with? We're not called upon here to leave the Great House, who would have to forsake Christianity or the profession of Christianity to do it? But in the Great House there are vessels to honor and vessels to dishonor, and it's that which takes place within the professing House, separating from the vessels to dishonor, just as in our own homes we have certain vessels for one purpose, certain for another. We wouldn't mix them because if we mix them, why they would become defiled by being mixed. So they're kept separate. And in the Great House there are vessels to honor and vessels to dishonor. We're not even called upon to say whether all these are saved or not. The Lord know them that are His. But it's an individual call to purge from the vessels to dishonor. And having done so, then we find others who have done the same. And together follow righteousness, faith, charity, peace with them to call on the Lord out of a pure heart. But I think it's important to notice that it's an individual call. It's not calling for a group of people to leave a certain other group, but it's calling upon each one as an individual, to separate from the confusion and vessels to dishonor. And when he does so, he finds that God has also worked in the hearts of others, just like the ones who came out to David in The Cave. They came as individuals, but when they came to David, there was a band. But they were there because they came as individuals to one who they recognized as God's rightful king. But I believe it's very simple for us too. So often you meet Christians, well, they'd like a certain group of Christians to separate

from something and have a little more truth. Well, the cause individual. And when we do act upon this and obedience, the Lord will direct us. And Charlotte, that there are others who have had similar exercises and who are seeking to walk in the truth and speaking with those who may be are still in places like that in Christendom. They may be very exercised about what they're connected with. And invariably, any soul like that that's exercised about the condition of things, he's trying to set things right where he is, and this seems to be a principle that many faithful souls. Follow in Christendom. And we can thank God for them. They're sincere in their way, but they're not following this principle. They're trying to set everything right that they're connected with. But this verse tells us to set ourselves right. And I have had a case to speak to some in this way, that God doesn't require you to set everything right where you are, but he does expect you to set yourself right. And when you set yourself right, as you see further down, you'll find other that have set themselves right and you can have fellowship with them. 312. Lead on, Almighty Lord, lead on to victory. Encouraged by thy blessed word with joy, we follow thee 312.

Delevan Conference: 1991, 2 Timothy 2:1-3

Reading

So first one. Now therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of Maine, among many witnesses. The same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness as a good soldier of Jesus Christ. No man that wore it entangled himself with the affairs of this life, but he may please him who hath chosen him to be a soldier. And if a man also ascribed for masteries, yet is he not crowned except he strived lawfully? The husband man that laborers must be first partaker of the fruits. Consider what I say, and the Lord give the understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel. When I suffer trouble as an evildoer, even unto bonds, but the word of God is not bound. Therefore I endure all things, for the elects sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying, for if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him. If we deny him, he also will deny us. If we believe not yet hereby the faithful, he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no prophet, but to the subverting of the hearers. Study to show thyself approved unto God. A Workman that need us not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodlyness, and their word will eat as duck the canker of whom is Hymenaeus and Philetus, who concerning the truth have urged, saying that the resurrection is passed already, and overthrow the faith of some. Nevertheless, the foundation of God standeth sure. Having this sealed, the Lord knoweth them that are his, and that everyone that nameth the name of Christ. Depart from iniquity. 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 honor and some to dishonor. 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. Flea also youthful lusts, but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. But foolish and unlearned questions, avoid knowing that they do gender stripes. And the servant of the Lord must not strive, but be gentle unto all men. Apartment to teach patients in meekness, instructing those that impose themselves if God for adventure 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. Back in the first chapter, the 15th verse that says this, thou knowest, and that word for knowledge is something that we can see that there's a podium up there, but this is a different kind of knowledge. This is the knowledge of communion that only probably Paul and Timothy knew this. Thou knowest that all they which are in Asia be turned away from me, of whom are by jealous and homogeneous, and I I wonder if the first verse of our chapter.

Doesn't morally connect, therefore. Son be strong in the grace that is in Christ Jesus. First mention we have of Timothy is in Acts 16 I believe, where Paul, as he begins one of his missionary journeys, takes Timothy seems to have found him already a believer. And so it seems that Paul was a spiritual father to Timothy, perhaps not the instrument that God used in his salvation. Although we're not sure of that, but still an instrument that God used very strongly in Timothy spiritual development. And it's beautiful to see this relationship between Paul and Timothy, especially in this epistle, which is probably the last epistle that we have that Paul wrote. It's not to an assembly here, it is to an individual. Because in our days, brethren, it is a question of individual exercise in the path of faith. I think it's so important to realize that. And the day we live in. It's not going on merely collectively, although that is a result. But it is going on, each one individually exercised as to the principles of God's Word. And as we go on in that way, we'll find that there are others that we can associate with. And have fellowship with, but I think it's extremely important to see that in these last days it is important the matter of individual exercise in the path of faith. And so Paul speaks to Timothy here in the first verse. My son. That's beautiful and just a real encouraging thing for those who perhaps are a little older to. Take a real interest in those who are younger and have a desire to please the Lord. Take an interest. And as Paul advised Timothy and exhorted him many times, I can say in my own life what a blessing it has been for me when those who have, who are older, have taken an interest, and have had the courage to perhaps give a word of correction, a word of exhortation. In the first chapter we see that Paul exhorts Timothy to. Stir up the gift of God that was in him. He was a young man, according to First Timothy, where it speaks of his youth, and evidently he was timid, But still there was a gift there that God had put there, that Paul recognized and exhorted him, and spoke of the laying on of his hands, which evidently should his fellowship in the exercise of Timothy's gift. It's amazing what you can learn if you put yourself in the position of being a pupil. And willing to listen. And so we see in Timothy that. Desire. He was willing to listen to what the Apostle Paul had to say. As you, as one brother I think has already pointed out, in the previous chapter there were those that turned away from Paul's doctrine. They no longer listened. And as our brother Buchanan has. Brought before us already today. The word says he that hath an ear, and let him hear what the Spirit saith unto the churches. And so it was a joy for Paul to have somebody that would listen to what he had to say. And Timothy was willing to do that, and so consequently he receives the blessing. And we too can receive a blessing if we're willing to listen to what God has to say to us.

I was thinking relate related to this statement be strong in the grace that is in Christ Jesus. She might turn to Acts Chapter 20. For a very familiar verse, but yet a very important one. Acts, Chapter 20. Verse 32 Acts 2032. And now, brethren, I commend you to God and to the Word. Of his grace. Now isn't that wonderful? It brings the grace of God before us to the Word. Of his grace. So we go back to our scripture. Be strong in the grace that is in Christ Jesus. And I think if you put some other words in there. You'll see that they don't fit. If it said, be strong in the law. Well then you would, we would say, oh, Oh no, no, no. I I won't find any benefits there that that won't do me any good. Well, maybe, it said said. Be strong in your history and your own personal faithfulness. We would say no, no, no, that won't work either. Don't, don't

encourage me to look at my path of faithfulness, because it doesn't exist. And don't take me back to the commandments and the laws. What will fit and what will do us good, especially in the day of extreme confusion? What will do us good is a sense in our souls of the grace of God, his favor towards us, even though we don't deserve it. And so Timothy is encouraged to fall back. And lean upon and rest upon the grace. Of our Lord Jesus Christ. And I think that's a very encouraging thing because. None of us can claim any faithfulness. At all or anything else to fall back upon. And we just love to think that there's a solid foundation that will always be there and even if we fail. We can come back to the grace that undeserved favor of our Lord Jesus Christ and this will stand firm throughout the entire churches history. And so Timothy is encouraged to keep in mind and. Strengthen himself in the fact that the Lord Jesus Christ is gracious. The supply of this grace is limitless, isn't it? Says of all we received, of His fullness and grace upon grace. Do we need more grace? Will he giveth more grace? And I think it's nice to see this in Second Timothy, because, as has been pointed out, Timothy found himself in days that are parallel to the days in which we find ourselves perilous. Times, times when it's difficult to stand for the truth, times when there's every wind of doctrine and this type of thing. And we might say, is it possible to go on in a day of ruin? Where we look about in Second Timothy, we find the breakdown of everything, the breakdown in government, in the home, in the assembly, the truth being given up, compromise on every hand. And we say, is it possible to go on in days like this? But the supply of that we need to go on is always there, God's people in any dispensation. And whatever circumstance He placed them in were always given everything that was needed. When Israel passed through the wilderness, everything was supplied. When they were hungry, fed them. When they needed water, he gave them water to drink. Their shoes didn't wear out. They had the pillar of cloud to guide them, the pillar of fire to protect them. All these things were God's provision, and God never asked us to live in circumstances or days where He won't supply everything that's needed. And Timothy might have looked around and said, well, we used to believe those things, and the older brethren have told us those things and the apostles and so on. But these are different days. Oh, brethren, he was exhorted as a young man to continue. If we go over, I believe it's to the third chapter. It says, continue thou. In other words, Timothy, there's no excuse for looking around at what you see, whether it's in the world or Christendom or in the assembly, and giving up. And I say that to those of us who are younger, because sometimes we might look at the circumstances around us and say.

Well, we have to give a little bit here and there. These are different times than our fathers lived in, than the apostles lived in, and so on. Oh, no, we're we're never given an excuse in Scripture for giving up, giving up. We're given all things that pertain unto life and godliness. And as we look at Second Timothy, I think it's nice to look, to realize that we have, though we live in days like Timothy live, we have the supply of everything that's needed to live the Christian life. To be faithful to that blessed one until that day when we're safe home in the glory. Law expects from man, and grace expects from God, and that's the secret brethren. If we're going to be looking to ourselves, to our faithfulness, we're sure to fail. We're going to look up to the throne of God and to God, whose supply of grace is limitless, Then we have a reason to go on. And so this is what's going to make us strong in these last days. Sometimes we get the feeling perhaps, when everything's slipping and sliding downward morally and in every other way in society, let's put on the brakes. Let's lay down some laws and enforce them rigidly. But the Old Testament was enough of a manifestation of the fact that man under law cannot produce. And neither can it now, dear brother, So what is it that's going to make us strong? It's the grace that is in Christ Jesus and always carries me back in my mind when I read that expression to the cross. The love that was displayed there in the awfulness of man's treatment of God's beloved Son. What was it that God? What was God's response to it all? It was over. Abounding grace. Dear brethren, this is what we need to feel. We need to stand at the foot of the cross. We need to see that agony of our Savior. And then, dear brethren, we will be strong in the grace. How can I, after standing at the foot of the cross, to see my Savior suffer there? How can I submit to the moral decadence all around it? It doesn't fit. I cannot go that way. Not because somebody is put a rule in the regulation on me that you shouldn't do that and you shouldn't do this. It's because his love has won my heart, and grace is what wins the heart, and the heart is the mainspring of life. Dear Brittany. So we see in the chain of succession in preserving the truth that it is not a first generation. Birth thing like it was with the priest. And it's not Apostolic succession. In fact, in the chapter Ronald was reading from just before that. Paul says, I know that after my departing shall grievous wolves that are in not sparing the flock also of your own self. So men arise to speaking perverse things, to draw away disciples after them. Then he says, therefore watch. Remember. And then we have the 32nd verse that Ronald was telling us about. We are commended to God and the word of His grace, Two things that everybody who is a believer at least always knows and has, no matter where you are. And they don't fail. There's a full supply of the Omnipotent one and the grace that he gives. So how is the truth, which was committed to the Church to be the pillar in support of, in chapter three of the First Epistle, going to be carried down as a witness in this world? It's this second verse, the things which I always heard of me. There's Paul. He was the one to whom church truth was given. He passed it to Timothy and I says Timothy.

You turn it over to somebody else. Who does he tell him to turn it over to? Faithful man. That's what's required. Back in let's look at it in Luke 12, Peter asks a question. Which I think bears on what we have in our second verse. In the 12Th of Luke, the Lord had put forth a parable and Peter asked the question about it in verse 42. And says who then No verse 41. Lord speaketh now this parable unto us, or even to all. Now that's Peters question. Now the answer. Here's what we want to get, the Lord said. Who then is that? Faithful and wise steward, Here's that. Here's that quality one who takes what he hears and is faithful to the truth and wise and handles well what has been committed to him. So this is the chain, Timothy, you give this the faithful man who shall be able to teach others also. And brethren. I believe it comes down to 1991. How am I wrong in that? I believe the truth comes down that chain into 1991. Faithful man is not one who merely listens and nods his head to what is said. Faithful man is one who obeys what the Scripture tells him. And that's so important in our days, dear brethren. It's not great feats. That we should seek after but simple obedience to the word of God. And there were those who did great things, and sometimes we think of doing great things for God the brethren is just the simple going on day after day after day of obedience to the Word of God, the word that is spoken of in. Genesis How about Enoch? Always impresses my heart. Enoch walked with God. 300 years. That's tremendous. How long have we walked with God? I don't. I don't know. The Lord knows. But to say that he walked with God consecutively 300 years, no big mighty acts that that Enoch did. He didn't slay a giant like David, those mighty acts that manifested faith, but the simple walking day by day with God? That's faithfulness. And that's what God values, and those are the ones that God will use. To carry on his testimony down through the ages, as our brother has pointed out the four generations that we have mentioned in that second verse. It's interesting too, in that second verse, to notice that Paul says. The things that thou hast heard of me among many witnesses. Paul didn't speak these things in secret. No, there were many witnesses that he spoke, those things amongst who could attest to what he spoke about. So these are not things that we speak in secret, the Lord Jesus himself said in secret. Have I said nothing? No, it was in public, and so there are public meetings, but maybe not many appreciate the truth. But it is there in those that place that the truth is committed to faithful men to carry on and teach others also. There's a responsibility, if in any measure you and I have received some of these things. Way, then, we are responsible too, brethren, not to keep them for ourselves, but to share them with others who also will be faithful men.

I wonder if those of us who are younger here this afternoon really value those, our older brethren who seek to pass on the truth to us and who have walked in the truth for years, those who have experienced it in a very real way. And I say that because I fear that today there is the thought with some that, well, the older brethren are A and I'm going to speak plain, are a force that are to be tolerated. But if you're just hanging in and the Lord leaves us here, they'll be gone. And then we can do things in a manner that we would like. I feel that that's a very poor spirit, and it saddens my heart. You know, in the world around us today, it is ingrained in us in our schooling to rebel against authority, whatever authority it may be, whether it's governmental, whether it's parental, whether it's at work, whatever it is. And I'm sad to say that which characterizes the world in any given age, eventually seeps in amongst the Lord's people. And I fear that perhaps today there is that in our hearts, and I speak to my own heart, that rebellion against authority. We don't like by nature to bow to authority. But I just say to those of us who are younger, God has raised up those brethren. He has left them with us. They are guides in the assembly. They have experienced the truth in a way that those of us who are younger have not, And in faithfulness they seek to present the truth of God to us. Be willing to listen. Are we willing to submit? Or Brother Buchanan was Speaking of those representatives in the seven churches and how we're all responsible in the assembly. But I wonder, and I dare to to be corrected, but I wonder if there are perhaps those who are more responsible in the assembly, those who have been given the truth and those who seek to commit it to us. And then we are responsible too, of course, to bow to what they say and to walk in the good of it. And so I just say that we value those who seek to bring the truth. God before us, Timothy, was exhorted to go on in the truth that he had heard from an older brother. And we need those older brethren. They have wisdom that we who are younger don't have. They look back over many years, they see things perhaps in a little different light. Well, may we seek grace to go on together in happy fellowship, one with another. We need each other as members of the body of Christ. Let's read. Chapter 3, verse 10. The 10th verse of chapter 3. As we're considering this word faithful. Verse 10 of chapter 3 but now is fully known my doctrine. Manner of life. Purpose. Faith. Long-suffering charity patience. And so on. I think that verse somewhat explains the thought of faithfulness. Not only just knowledge in our heads, but coupled with that I was fully known my doctrine, manner of life. And I don't believe you can disconnect. Your manner of life from the doctrine that you hold and still be called faithful. Now in the world in which we Live Today. There are scattered around a lot of very learned. Bible teachers. And they know their Bibles quite well. Maybe they have radio programs. And maybe they say a lot of things that are good. But what about their manner of life? What about their fellowship? In the 22nd chapter of Luke. When the disciples were told to the by the Lord Jesus where they would find. The proper place to meet, he said. When you go into the city, a man shall meet you. Bearing a pitcher of water. Follow him into the house wherein he goes. Now that verse is often spoken to me, I know it can be applied to the Holy Spirit.

Ask ourselves this question is this great Bible teacher that we're listening to. Is he walking to the place where the Lord is in the midst? Can you follow him into the house where he enters? Can you? As all his great Bible knowledge equipped him to go to the place where the Lord Jesus. Is the center. Well, better, better think about it. So let's not disconnect doctrine from manner of life. And that goes together to make faithfulness. And I think a lot about this brethren. As I say, there's a lot of Bible knowledge. Everywhere. But can you follow that teacher? To the presence of the Lord Jesus. Has his Bible knowledge got him that far? Or as he got a side door somewhere where he escapes and does not go to meet the Lord Jesus. Well, I just want to make that point as strong as I can. We must connect doctrine with manner of life and. Our doctrines and teachings will have no power if they're not connected with faithful walk to please the Lord in obedience to His precious word. A book known as Some of Us by CS Lewis. Really had some real merit is called the case for Christianity. And he makes a statement in there which I think is very important that don't tell me that Jesus is a good man if you don't believe what he said, because if he don't believe what he said, well then he's a liar. He's not a good man. So there are some very nice things and as you're reading along you you, you're very thankful that here is an Oxford professor. That got saved and he's bringing out some very vital things in tension with salvation, the curse of Christ that you just say Amen to have a copy of my desk at work. And I read it years ago and I come to a part that he says, well, now I I brought you into the building of Christianity and he said, you know, there's a lot of different rooms of fellowship and I just kind of leave it to you. Which room you choose for yourself and my stomach just goes through you know I it's too much. And so I'm thankful for many many dear things to God and their faithful. And so Moses went back into the camp but Joshua stayed out and and I I have to say for myself that I've never listened to a preacher outside the assembly that I didn't find something. Is that I said that contrary to the wound? And how important is the verse in Second Timothy 314 and I remember as a young brother, as a young person being in the Los Angeles conference with brother Clifford Brown making this statement. Now read the verse, and then the statement he made about it. Continue thou and the thing which thou has learned, and has been assured of, knowing of whom thou hast learned them. He said, That does not speak the Spirit of God, of whom is plural, knowing of boom, thou hast learned. And so in the process of the second verse of our chapter it says the same. Commit thou to faithful man who shall be able to teach others also. More point, there's a young man from the Tiago Falls assembly that's coming to Pittsburgh to go to Carnegie Mellon. No, you mentioned his name, but not particularly the .9 years ago his brother came and he's now graduated and they're both taking up computer engineering. One graduate a few years ago, now he's younger brother is coming and he made this comment. He said the emphasis, the increased emphasis on computers and how their approach is 180° different when my brother came years ago. Brethren, it's true in case with computers, but it's not true in connection with the word of God. It's exactly the same word that was committed to Paul, that went to other witnesses and came down. There is nothing lost from one to the other. And as we go back, and we from Scripture, we can be assured, and we might be assured, that there is nothing lost in passing a baton. It's not dropped it. It's not a different baton. It's exactly the same word. I can accept progression in computers and if there's any computer explosion, but not in the word of God, it's exactly the same as what they're pumped. And Paul gave us the word of God, the Word of God gives us.

Pole is rather special, Very special. Chosen. Separated from his mother's womb, he says in Galatians. For a special purpose. Given a special ministry. Faithful in it, so much so, that in First Timothy one he says a pattern to them which would hereafter believe. That's Paul, we can go to him. He's here in this verse, the things which thou hast. Heard of me? If we go to Philippians chapter 4, it's enlarged upon by a whole. And very interesting in Philippians 4 verse nine he could say is those things which you have both learned and received and heard and seen in. Me do what's going to be the result, and the God of peace shall be with you. Now this is Paul's duck and set here in Scripture. For us to get ahold of by learning, by receiving, by hearing it and then practicing it. Make a I'll tell the remark that Eric Smith. Told me years ago. Bearing on witness, he said. It snaps so much. What you say that counts? It's not so much what you do that counts. Your Christian witness is what you are the sense now that gets right down. Inside. We hear what we think about Father, Brother Hale used to tell us, making a verse of Scripture simple. As he thinketh in his heart, so is he. So it comes right back down for me. What do I think about? That's what I am. Am I thinking about the doctrine that Christ had brought to us in the church through poem? It gets right down into the very language of Scripture. So that it says down here further in our chapter rightly dividing the word of truth and. It also says. Not to strive about words and no prophet. These are verses 14 and 15. We are not to be. Arguing about the meaning of words. Words convey meanings from one person to another. We were told years ago that. Language is the only vehicle upon which thought can travel, and we're using English language now here because we all know English and. I hear a word and I use a word and I have an interpretation for the meaning of that word. And your hearing and your use of the

word might be the same, might be a little bit different. So we don't want to get down, get bogged down on mere words, but to read. The Scripture and let the Spirit of God give us the sense from it. And listen to it and rightly divide the word. Cut it in a straight line. No to whom the Word of God is addressed, about whom it's speaking, but all of the Word is for us. So the doctrine of Pole, the doctrine of the Church, the truth as it was revealed, is now out and here in this chapter, and turn from Paul to Timothy, who had been brought up under faith. He had a godly mother.

And a godly grandmother, the first dealt in them. Doubtless it wasn't. The truth of the grace of the gospel that Timothy got, his mother might have gotten that. I don't know. It doesn't. She was of another generation, but now it has come. The truth is here, the first epistle tells us, as we've referred to, the church is sent here to be the pillar and support of the truth. There gets to be an argument down the end of our chapter, and the wise man is to. In meekness instruct verse 25. Those that oppose, When the truth goes forth, there's opposition in this world. It's not always received. It's not always accepted. Now here's the matter. To combat that and leave it with God in meekness, instructing those that oppose themselves if God for adventure will give them repentance, a change of mind, change of heart. What for do they acknowledging of the truth? The truth abides. And in the ruin that was here when. The Hanford profession became the great House. Then there comes in separation. The characteristic of truth is that it stands the temp of light. So the Apostle Paul, when he was communicating truth, he did it in the presence of witnesses, because he could do it publicly and stand the test of light. But Paul's practice, which was in conformance to his doctrine, was a life that was lived in the life as well. It wasn't necessary for Paul to have a certain manner of life among his brethren. And a different manner of life in his own home, or among other friends, that he might have had so his practice, his life, he could say to those about And thou hast fully known my manner of life, because his life was a life that was lived in the light, because it was a life of truth. And so perhaps for us there is a certain way in which we might question ourselves concerning either. That which we hold to be truth, or that which we hold to be truth in practice, and that is, is what I say and what I do. That which would be acceptable if all were to see it and examine it, Could it be said in the presence of witnesses? Could it be done in the presence of witnesses? And if it couldn't, then we have strong reason to question in our souls. If there's a reason why we prefer in that thing the darkness. Like to ask you a question, Don back in Galatians. It's not difficult. It's not hard. It's just a question I puzzled about a bit in connection with witnesses and the beginning of Paul ministry in Galatians 2 when it goes up to by Revelation to Jerusalem to communicate with the apostles that were there before him, the second verse. Galatians 2 verse 2. Just an interesting point. And I went up by revelation and communicated unto them that gospel which I preached among the Gentiles. Now this is Paul preaching before he had been with the 12. Preaching the gospel, the grace of God, then it says, but privately to them, which were reputation, lest by any means I should run, or had run in vain. What do you say about that? Was he a bit puzzled about? What he was preaching or what? What did he want to get in the communication with the trail? I believe that none of us is the final judge of whether we have all the truth and all the light. And it is not wrong for us to desire and to expect that there will be others that the Lord will use to at times give a judgement in something in which we may find ourselves not to have done it.

Perhaps directly according to the mind of God. Now in the case in Galatians 2, Paul had absolutely no question in his soul that he had a revelation from God concerning the gospel, and he doesn't go to them to be sure or to check with them as to what the message that God had given him was a message from God or not. It was the revelation, and he understood that, but he was also conscious that there may have been something in the way in which he presented it. Or the way in which he was going about. To among his the people of God that might have needed some correction and so on. For myself I believe that it was. Privately. Because not everything while it will stand the test of life. Not everything is wise to be brought out among every person, and to me he went to those that he had respect for, and he put before them what he was doing that he might receive from them any correction or adjustments in his thinking or his ways that might have been necessary, rather than can I say falling and assembling, meeting and saying, well, now, brethren, if anyone here has something that they have seen in my life. That isn't quite in conformance to the word of God. I'm here, I've called you all together with someone like to tell me that isn't necessarily wise or the mind of God. I think because even here we see an example of it. That addresses that. That's what I was expecting to hear. It's very nice to go on in that. 2nd of Galatians. And to see that it worked out that the communication between them fit together and they understood one another, and then they they they found out. Well, Paul, you're the possible, the Gentiles and Peter's the Apostle, the circumcision. And so they had the same ministry to carry just just communication between them. So they felt comfortable with what they were all bringing. And so I think those were some of his witnesses that he had as to what he. Spoken and what he taught verse 9 Brother Clem of that chapter. Is helpful because it shows that. His lowly spirit in doing so. Resulted in him getting the hand of fellowship from these leaders. And that's what he wanted. Beautiful, isn't it Today. Well, we ought to be in accord, brethren. We have the same message if we get it out of the same book and get it right. Connection with faithfulness. I was thinking what you mentioned Iran in chapter three of the definition of faithfulness in verse. Ten I just like to read the 1St 2 words of verse 11. Persecutions and afflictions announced buzz. It's easy to talk about faithfulness and being faithful to the truth. Until a test comes, we come down to the question of persecution. When it comes to the point of afflictions in our lives, what is our response? That's where the real test of faithfulness comes in. It's all right when everything is going normally and everything is going fairly positively. But when things go contrary, and as it's been mentioned, we live in a world, brethren, that is contrary to God. And if you're going to, you and I are going to live by the principles of the word of God, sooner or later we're going to be put to the test. There's going to be opposition to that, and we get we need to. Really meditate on these things. I speak to those of us who are younger to make sure we've laid hold of these principles because the test will come. Still, remember when I left home and.

I came E to work in the Chicago area. I've been taught so many things in my home life. Thank God for it, and they've gotten some kind of a hold on it. And in the assembly meetings as well, I'd heard a lot. But I still remember that times I was violently shaken in my conviction by those who came and really shot me down. Say this is where the test really comes and I was. I really had to start getting back into the word and digging, and when I did that I was almost surprised at times to find that there was basis for it. I had been. Been brought up and I could say this is the way I've been taught. But I never come to the point where I say I believe because God has said, and that's where you and I will have to come. Sooner or later the test will come. As I say again, faithfulness to me is an extremely individual matter. You cannot really speak of faithfulness in a group. But there are maybe faithful people in that group. But faithfulness is an individual matter, and to me it comes down to the time when there's opposition afflictions. Persecutions will be the thing that God uses to test. How much I am truly.

Delevan Conference: 1991, 2 Timothy 2:3-6

Reading

Verse 3. How therefore endure hardness? As a good soldier of Jesus Christ. No man that worth entangled himself with the affairs of this life. But he may please him who hath chosen him to be a soldier. And if a man also strived for masteries, yet is he not crowned except he strive lawfully? The husband man, that laboureth must be first partaker of the fruits. Consider what I say, and the Lord give the understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel. We're going to suffer trouble as an evildoer. Even unto bombs, but the word of God is not found. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying. For if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him. If we deny him, he also will deny us. If we believe not yet he abided faithful, he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no prophet, but to the subverting of the hearers. Study to show thyself approved unto God. A Workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness. And their word will eat as doth a canker of whom is Hymenaeus and Philetus, who concerning the truth have heard saying that the resurrection is passed already, and overthrow the faith of something. Nevertheless the foundation of God standeth. Sure, having this seal, the Lord knoweth them that are his. And let everyone that name of the name of Christ depart from iniquity. 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 honor, and some to dishonor. 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. Plea also youthful lusts, but follow righteousness, faith, charity, peace with them that call upon the Lord. Out of a pure heart. 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 apartment to teach. Patient in meekness, instructing those that oppose themselves if God pervention will give them repentance to the acknowledging of the truth. And that they may recover themselves out of the snare of the devil. Taken captive by him at his will. It is wonderful indeed, how God the Lord. Anticipated. The age in which you and I live toward the end of the Church's history. And has perfectly provided. A path for faith. To honor the Lord in the midst of confusion. In every dispensation, whatever has been turned over to man has come into ruin and ended with judgment. This age is no different but the faithful Lord. That's what he's he's called in 2nd Thessalonians 3. The Lord is faithful. As foreseen for us. Who belonged to him to have a clean path for our feet and not have to walk alone to his glory? The Great House has developed in the first epistle. It was in order, and there was behavior taught in the house.

And now when it's become a great house, and men have introduced something besides the apostles doctrine, there comes separation. But as we noticed in verse two, we have the apostles doctrine, the things which thou hast heard of me. Among many witnesses we referred to the fact that Hull even communicated with the 12. The gospel that he had received from the Lord from heaven. Church truth, Christianity begins the other side of the cloud. The 12 had gotten what the Lord gave them while he was upon earth. That's apostles doctrine too. But the Apostle Paul got further revelations from the Lord from heaven, and we may see say, the complete revelation as to Christ and the Church. And he is. We're checked in with the 12 There in Galatians. 2 Communicated with them and it fit together perfectly. What the 12 had learned was apostles doctrine. Matthew had learned is the apostles doctrine. We have it all in the New Testament. We have it in the Word. And God hasn't made it difficult. We have made it difficult. And not listen to the word. It is rather simple to fast for faith in this age when. What is committed to man outwardly has become the great house and run off the foundation. What are we to do? Stay on it? I remember our dear brother Ersman, who was an engineer, saying that this great house. Has developed by those who have left. The foundation has become a great house. The extent of the building is out on, as it were, the sinking sand, but it's connected. It's all the Great house. There's real in it and there is profession in it. Back in the psalms, I think in the 11Th Psalm it says if the foundation to be removed, what can the righteous do? Well somebody might remove the foundation from the under themselves but we can stay on it. We can stay right on the foundation. And says here the the foundation of Lord stand to sure we're build Christ builds his House of reality on the solid drunk. And it's true that every believer is on the solid rock as to being in the House of God that Christ builds, but the house that men built has extended far off from it. So we need to stay on the apostles doctrine and then we can enjoy the apostles fellowship, find out that there are others there who have Nicole on the Lord out of a pure heart and so we can have fellowship in agreement with the teaching. That the Spirit of God gives to us and it becomes a conflict. So we have three things here. For those of faith are in a battle soldiers. And then? The athlete, The games. And then the poor old farmer that plants and asked to work before he gets proof. And we're compared to all of those. And we can add to it the Workman down in verse 15 the simple way these pictures are brought before us, as those who I trust want to walk the course of faith in obedience to the doctrine that came from the Lord, from the other apostles, and committed to Timothy, as we follow that chain down, who turned it over to faithful man. And there are still faithful men. Thank God for them, and we're told to follow their faith. Not to follow the men, but to follow their faith. Just concerning your comments on doctrine, I would say Amen because doctrine is very, very important. I fear that sometimes today the attitude is taken that doctrine is not all as important as perhaps those of a past generation or generations have thought. And it burdens my heart sometimes to hear a OFT repeated statement. And that is that we're not gathered to a doctrine, we're gathered to a person. Now, brethren, that is true.

Gathered to a person. And as long as we see that person and are occupied with him, and see of him in the midst, we're going to be preserved. But I fear that sometimes those who use that make that statement use it to set aside doctrine as being unimportant down the list, shall I say. But it's interesting that in Acts 242 That the early brethren, they continued steadfastly or persevered, And what was the first thing on that list? In the apostles doctrine, it was the basis for everything else. It was the basis for fellowship, it was the basis for breaking of bread, and it was the basis for prayer. People that meet for any purpose, whether religious or otherwise, there's some basis, There's some common ground that they meet on societies. They men come together, women come together because they have a common interest. Will I speak reverently? What basis do we come together on to remember the Lord and for prayer and for ministry in the assembly? It's the apostles doctrine. And let us let no man be dial us as to the unimportance of doctrine. If people try to tell us it's unimportant, brethren, it's very important. It's vital. Paul always headed a list of things. With that, he said all scripture is given by inspiration of God and is profitable. And what is the first thing on the list, doctrine, he said. Thou has fully known my doctrine and manner of life, and so I would just echo what our brother said. It's very, very important. I was struck in reading through church history to find that when the early believers after the apostles passed off the scene, and especially the Apostle Paul, when they began to give up those fundamental doctrines, those principles that they had been taught, especially by the Apostle Paul, that who brought before the church their heavenly calling. The hope of the Lord's coming and those things that we I trust, hold dear. As soon as they began to give that up, then they it ushered. In the Dark ages, the corporate testimony was lost. The people of God settled down in this world and lost hope, but lost sight of the hope of their heavenly calling. And so, brethren, I just say again, I don't want to belabor this, but doctrine is very, very important. But Timothy is told here in this chapter that if he's going to hold these things and he's going to be faithful and walk in the good of them. He's not going to have an easy path, and the path of faithfulness is never easy. And it's interesting that Mister Darby translates this third verse. Take thy share of suffering. Now we know nothing, perhaps a physical suffering in a land like this. There may be brethren who for the testimony sake, in the name of Christ, our suffering persecution in a physical way in this world today. But there I I believe two kinds of persecution that one can suffer. One is physical, and as I say, we know nothing about that. But there is a

reproach connected with the name of Christ, It says, Let us go forth therefore unto him without the camp, and we might have reproach no bearing his reproach. All they that will live godly in Christ Jesus shall suffer persecution, whether it be physical, or whether it be that reproach that perhaps we suffer. Because those with any dispensation who sought to be faithful to the Lord always found themselves in the minority rather than in the majority. The truth has never been popular. Christ was rejected. He's still a rejected one. His name is hated today in this world, just as it was 2000 years ago. And if you and I are going to seek to walk in the doctrines that we have been taught the fundamental principles of the Word of God, if we're going to seek to be faithful as to His name and to get. Gather to his name alone, we're going to find that it is not popular, and there will be in that way our share of suffering. And I would just say this too, in the measure in which you and I are faithful to Christ and to His name. In that measure we will suffer a reproach. Then would you give us a little bit more thought on a statement you made that the apostles doctrine begins beyond the cloud? Is that excellent? That's Christianity. Yes. There were lost sight of Christ there when he went up in Acts chapter one. Then then from the other side of the cloud, we're using that as a reference point. Christ. Sat down through the Apostle Paul, we may say the. Whole of the Church truth. The others referred the church, but the church truth comes through Paul. That's Christianity. That's a heavenly people and it's a reference point and it goes back to Israel was an earthly people. Romans 10/4 says Christ is the end of the law for righteous.

And so that age is over with and God is seeking out a lot of people for the earth now, but for heaven. So he sent down the heavenly truth, which really takes us out of this world, and we'll literally take us out of this world. The rapture, so close, you know, but it teaches the people how to live to the glory of Christ while we're waiting his return, knowing that we belong to heaven, that this is not our home, this is not our country. This is not our citizenship. We're taught behavior down here in the first epistle. Then we find out that men have introduced their doctrines, and we've come to that. Well, just to refer to your question again. The statement that Christianity begins the other side of the cloud is that fact that heavenly truth and church truth began after Christ went to heaven. The Spirit of God came down and gave it to us in Paul's doctor. So now Paul's doctrine is so important for a heavenly people. And but we don't throw out and it all fits together what Matthew taught, what John taught, and the other apostles and I would say the prophets who gave us the New Testament. Paul laid the foundation but he refers to the apostles and prophets as a foundation as well. In Ephesians we won't go into that but we have the apostles doctrine including. What the apostles learned from Christ and what? Learned from Christ and given to us. But go back now for doctrine to Matthew chapter 15, to see what the Lord ran into when He came and He came to those Jews. And what had they done with the law which was God-given? For that people. It's like what Christendom has done with heavenly truth. In Acts I mean Matthew 15. The Lord says verse 8. This people. Draw nigh unto me with their mouth, Professors weren't they, and honors me with their lips. But their heart is far from it. They weren't calling home the Lord out of a fewer heart. What? Verse nine, In vain do they worship me, teaching for doctrines the commandments of men. That's what they were doing then. That that is what has been done in the Great House. Now what's the remedy? The next verse? He called the multitude and said into them, Hear and understand. We go right back to the word of Christ coming through, Paul coming through the other apostles, and we've got a solid foundation. Let's stay on it when you say beyond the the cloud. Are you speaking in terms of? The death and resurrection of Christ and ascension into heaven. It was beyond that time. In other words, it's this side of the death, burial, resurrection of Christ, the Apostles doctrine. Let's read what it says in Acts one, because that's the changing point. Christ had finished his work. He'd done everything to God's glory he could do down here. He'd ask the Father to glorify him in heaven so he'd glorify him up there. And from there, now that's the use of the other side of the cloud. The cloud. The cloud we're talking about is the cloud in verse nine of X1. Yeah, right. Yes, Read it wrong. That's the cloud. Yeah. When he had spoken these things, behold. Well, he had spoken these things while they beheld. He was taken up and a cloud received him out of their sight. So as far as the world's concerned.

The Lord, just the Lord Jesus disappeared when he was put into the grave, and they no unbelieving eye saw him after that point. He was only seen by believers after that point. But Christianity had not begun yet, and Christianity did not begin until after the Lord Jesus was in heaven. And so here we see him taken up a cloud receives him out of their sight. And then, in just a few days, God began an entire new. Working with man on earth, the Lord Jesus is in heaven. And Christianity then comes into bearing by the descent of the Holy Spirit. But that's the cloud we're talking about. Club. Where's where we get the doctrine of Christianity? The Apostle? Yeah, the other side of of this cloud. In Chapter 9, verse nine, he was up. The cloud receives him and they couldn't see him anymore. But later on the ministry comes down from heaven. 2 basic truths of this dispensation are that there's a man in the glory of God and that the spirit of God is here in this world. So I think that's what. Really has in mind. My question is, being the word beyond, not meaning before the crowd or before that cloud, but this side of the cloud, isn't it now I'm not. Am I confused? When we say beyond, we mean where Lord has gone. He's not down on earth anymore. He's not working with Israel for an earthly people and use it beyond the cloud. That's where he's gone. And as Bob says from there he sat down the Holy Spirit to form the church. And to teach. And to teach for the age in which we live. That's what we need in this chapter we've got. And we're going to find out it's a conflict. I tell you, Satan does everything he can to dislodge us from the heavenly side of things, the heavenly calling. So the soldier asked to go back to Ephesians 6 and take that whole armor of God. And we can't go higher than heavenly standing in that chapter. We're to stand. And having done all to stand and to withstand, we can't go up. And we're not to go down or to remain on that standing of the heavenly calling that belongs to us even now as we're not there physically. But we know it's our home, It's our citizenship. So we're soldiers, and we're going to find out. We're going to endure hardness. We're opposed even in the end of this chapter. There are those that oppose the truth, and when meekness were to instruct such, Oh, I tell you, the enemy hates the truth of Christ and the body of Christ on earth. And any witness to the fact that Jesus lives and he lives and is represented in that one loaf which shows every member of the body of Christ down here. And so Satan will dislodge us from that. Blessed position. Of our heavenly calling, our heavenly citizenship. So it's a battle to stay there. It's interesting to me that truth, brethren, is not only gained by sacrifice and paying a price, but it is also maintained in the same way. There is no such thing as saying I have gotten the truth, I've arrived, I'm here, and then to sit down and relax. Because you'll read in the Old Testament, in the book of the Judges, where the children of Israel actually went into the land. Took possession of it, but then they relaxed, and they reverted in many of their ways to the ways of the people of the land. And little by little the enemy came in until they were totally at the mercy of the enemy again. And I fear sometimes, brethren, and This is why they suggest the extremely important individual focus of this epistle, that we feel that we've arrived at the position of the truth. Believe there is a position of that we should occupy in relationship one with another here in this world, but never should we treat it in a way that I've arrived and now I can relax and take it easy. No, the conflict is going to be here, all the way home to the glory, and we're going to have to learn that there's going to be suffering involved. And I'd like to connect that second verse where we've been meditating the other day.

Faithful men with what we have in the 3rd and 4th verses in connection with the soldier, I suppose the greatest lesson that a soldier has to learn is obedience. Obey at any cost. It doesn't matter. The soldier is trained not to think of the cost, only to think of one thing, the word of his commander, and to go forward according to that word. And I just challenge my own heart. And I challenge your hearts, dear brethren. It's not

merely what our brethren say that should carry weight in our souls. They help us. They expound the word. But then it is the word. That should have supreme authority in my mind. I can bear with a person who perhaps doesn't understand the scripture when I try to explain it to him. Maybe haven't explained it well. I can bear with it. But once the Word is understand and we quibble with the Word. That is not a good soldier of Jesus Christ really impressed me. Some time ago a brother gave me a book on Israel written by one of the ex ministers of defense, Moshe Dayan, and then the young quick Kipper war over there, the border of Egypt. They had certain outposts, army outposts that were heavily bombarded and their policy was to send. The commanders right up onto the frontline that they didn't command on the from behind the lines, they were up on the frontline. And in some of those army posts, all of the commanders in those places were killed off two times in a row, and they just kept pouring men into there. It wasn't a question of losing their life that would didn't enter their thoughts. Their only thought was obey the command of the superior. I say, dear brethren, we stand at the cross of Christ, see him suffering in such intense agony. To liberate us from the power of Satan and from hell. Can I read his word and quibble about it? Say I don't think that that applies to me in the way they say it does. Dear brethren, what kind of soldiers are we? It really searches my heart when I hear, when we hear the verses like not forsaking the assembling of ourselves together and we allow other things to come in. Brethren, that it's a simple matter to be at the meetings, but there are other things that are more important. Your brother was saying yesterday there there are things that come in sometimes we can't be there. But if we were really had the word of God, like a good soldier of Jesus Christ, nothing could come before the word of our supreme commander. That would have to be supreme no matter what the cost. And that's why there's so much weakness in the testimony today is because we don't know. I have to confess of times it's that way in my own life, what it means to be. A good soldier of Jesus Christ, verse four. It says no one man that warth entangled himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. In other words, he may have other things that he has to do in other areas, but when his commander commands something that is first, there is nothing else. It's unquestionably first in his mind. He cannot say, look, my commander, I've got some other business that I've got to attend to today. No, if his commander says it, no matter. Even if it seems to be a very trivial thing. That's first. That's number one. In his mind, that's a good soldier. What kind of soldiers are we, brethren? These are things that search our hearts. Let's not say that we've arrived. Let's be exercised and view the truth of God that we have written here. Let's look at a captain of our salvation to find the perfect model in what has been said to us in Hebrews Chapter 2.

Who is the captain of our salvation? We know him. We know His obedience. It's stated here in Hebrews 2. Verse 10 It became him. For him are all things, and by him are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. Turn to Chapter 5, Hebrews. Oh, to thank the one that's ahead in this battle, but the one who has tried the whole course of faith and laid down his life. Though being God. Laid that form aside and became a man. Verse 8. Hebrews 5/8 though he were a Son, indeed the eternal Son of God. Become the Son of Man, yet learned he obedience. There's the word to obey, To think of Jesus, the captain of our salvation, obedient. Unto death in contrast to the first man who was disobedient unto death. So he comes, he enters into the warfare. He conquers Satan. It goes perfect through the world. He goes into debt. He conquers death. Though he were a son, he learned obedience by the things which he suffered and being made perfect as to experience as a man, he was the great God who commanded all things. Now as the subject man, the Father sent the Son to be the Savior of the world, wished he not that I must be about my father's business. He says as a boy of 12 years old, he steadfastly set his face to go up to Jerusalem. He knew he had the work of the cross. Nobody has ever been commanded to work to do like Jesus. He went straightforward. He completed it. He went there through suffering. Now he gives us the privilege to enter into the conflict in a world that's supposed to us. If they have hated me, they will hate you, He told them. 16th of John. Now we're in the conflict. And as Bob says, there's one thing. Obey. I'll tell you a story on Lemoyne Smith, who's here. I believe he was down our way a year ago. We had a young brother who had gotten saved a year ago in July. And. About three or four months before that, he had signed up with the Marines. And he was brightly saved down there last year. And he came along well. And Lemoyne came along and learned and was introduced to him. And he gave him one word of advice and he just gave him, as far as I'm no one word of advice said. You, you've signed up. You're, you're, you're in the Marines. You're going there. I'll give you one word to help you get through that service. Obey. Obey. Obey. Well, that's us. We're in the service down here. We're in the conflict. There's one word for you and I in our service as good soldiers. Obey Who? Christ. His doctrine? His teaching for us. Very blessed to realize that not only is there a path of individual faithfulness for each one of us, but full provision has been made for that pathway. No man goes to warfare at his own charges. We have this illustrated very beautifully in the Old Testament. I would just encourage us to read the Old Testament as well. Because there we have the truth illustrated in a way that helps us to understand it. And we find that when Israel went in to possess the land, to possess that blessing that God had for them, because their blessings were earthly. But before they went in to possess it, there was a man that Joshua met over against Jericho, and he had a drawn sword in his hand. And Joshua went up to that man, and he asked that man if he was for them or for their enemies. And that man said, and we know it must have been the Lord as he. Appeared in different forms in the Old Testament, but he said of captain of the Lord's hosts. Am I come?

And it gave them the assurance that as they went in to possess the land, their inheritance, as they went in to enjoy that which Jehovah had for them, there was one who was going before them. And as they kept their eye on that one and recognized their dependence, he was going to fight for them and help them to possess that land and enjoy it. And, brethren, there's one who's living for us, the captain of our salvation, as we have been reminded, And we're given all things that possess that pertain unto life and godliness. God never asks us to do anything or live in any dispensation or any situation without providing everything that is needed. We noticed in going through our family, reading, that when Israel was in ******* in Egypt, there came a time when. They had to still make their tally of bricks, but they weren't even given straw. Satan is a hard taskmaster. He takes from us, and the way of a transgressor is hard, but it's just the opposite. In Christianity, everything is provided. The spirit of God has been sent down as the power for our new life. We have the completed word of God as light and instruction for our pathway. We have one who's living for us as our advocate and as our great High Priest. And it's interesting that when Israel went out to fight with Amalek as well. It says that Amalek swooped smoke behind her part of them, those who were farthest from the captain, those who were farthest from the captain. And so it's good exercise for each one of us to keep our eyes on that blessed one and to realize the provision that he has made for us. And I think too, it's good, in a day of ruin and weakness to look at that which is positive, that which God is still accomplishing. I say that because it's so often easy to get our eyes on the circumstances and on one another and the problems in the assembly. And I don't mean that we shouldn't be aware of them and exercise by them. We ought to be, and they ought to humble us. You know, sometimes I visit with my dear older brother, those in nursing homes, and sometimes they just seem so overwhelmed by the difficulties and the day of ruin and weakness, and they're discouraged. They're like those men. And was it Nehemiah or Ezra's day who looked back to the former glory of things and they wept. But, you know, brethren, there's still lots to be thankful for today. And, you know, I was encouraged. I was in to see our brother Eric Smith in the nursing home in Montreal, one who had served the Lord for so many years in South America. I asked him when he was gathered to the Lord's name. I think he said 1924. And so I said to him, I said, you must have seen a good many changes amongst the Lord's people. You must look back over those years and see a decline and the declining and let the Laodicean state

become more and more prevalent. I said, tell me, is there still lots to be thankful for? And he said, Amen, He said, we can still be overcomers, not be overcome. Will it rejoice my heart to speak to an older brother? Who felt that? Even though there is ruin and we have to hang our heads and say we're part of the Laodicean state of things and indifference to the claims of Christ, yet rather than there's still lots to be thankful for. And even in Laodicea there was an overcomer and God is still in his grace saving souls, the gospel still going forth, He's still gathering to the precious name of the Lord Jesus. He's still preserving his Saints. All these things we have so much to rejoice in, even in these days. Of weakness and ruin, and everything is provided so that we can, like Timothy, press on and be faithful to the truth. I'd like to read a verse that corresponds, Jim to that portion you mentioned in Joshua, the man who was the captain of the Lord's host. That was for Israel, entering into their promised land in this world, and our promised land is heavenly places where there is conflict. In Ephesians one, we find what corresponds to that in our day, and it's been a thrill to my soul to get a glimpse of it. This is the present position of the captain of our salvation, Ephesians one, beginning with verse 19. Paul is praying that the Ephesians might have their eyes opened to understand, and they he says in verse 19. What is the exceeding greatness of his power to usward, who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places?

Far above all, principality and power and might and dominion in every name that is named, not only in this world, but also in that which is to come and have put all things. Under his feet and given him to be head over all things to the church, which is his body, the fullness of him, that filleth. All in all there's the man that with the drawn sword in his hand, the captain of the Lords host. And as you look up, brethren, into the glory of God and realize that the great captain of our salvation is there, he has already triumphed. We belong to a 'cause that will triumph in the end. There is no doubt about it. The point is, dear brethren, to go on with their eyes on him. We do have everything to encourage us really and truly, when we look at the Lord, His present position of glory, as head over all things to the Church, all things are brought into subjection to Him. You got a problem in your life individually, or maybe in your assembly meetings. There's a real problem. Brother, sister, let me ask you a question. Is Christ head of over the church in that situation? Have you learned to look up to him, to lay hold of him for that situation? Are we really looking to the captain of our salvation? Or are we looking to some of our leading brethren? Thank God for those that God has gifted to explain to us the scriptures. But brethren, God is jealous for the glory of His own beloved Son, And He doesn't want us with our eyes on brethren, He wants us with our eyes on Christ. And if we have our eyes and brethren, we're going to stumble around and fall, brethren. But when we get our eyes on him, there he is, sitting in highest glory, all things made subject to his feet right now. Oh, brethren, can you go on? There is no lack of power. He has not changed. Not the least, he continues faithful. His word has not changed. His spirit is in amongst us. We have everything to encourage us to go on, but why do we get discouraged? Because we start looking at each other. If we start looking at each other, brethren, it doesn't take very long to find out. False. To be a preoccupied with it doesn't take long. And alert give us the grace, and in this to be as well good soldiers of Jesus Christ, to have our eyes on the great captain of our salvation. Brother Bob, I want to thank you. For calling our attention to that verse in Ephesians. Which speaks of the headship of Christ. I have been a soldier. Was a time in my young life. When I was invited by the President of the United States. To be drafted into the United States Army. And I was taken into the army and spent some time as a soldier. And as has already been pointed out to us. The one thing that I had to learn very quickly was that my first. Responsibility was to be obedient to those that were over me, and so obedience was the main thing that I was confronted with. I had to obey the orders. Now, the verse that we're considering, I know we've talked a long time about it, and I worry if we're going to get to the end of the chapter during these meetings, but we really want to get a blessing for our souls, and so that's why I'm continuing to speak of the batter of the. The headship of Christ and being a soldier. So this group of Christians that sits in this room today?

Are here because of one basic principle. Our Fellowship, beloved Brethren of this group. Is based upon submission to the headship of Christ. We are not Baptists. We are not Roman Catholics. We are not Presbyterians or Lutherans. We sit here today as believers gathered to the name. Of the Lord Jesus Christ. And this particular group here in Olympia. Represents by the grace of God and nothing more. A group of God's beloved people, beloved people who have sought to obey the headship of Christ. We are here today in fellowship because we have submitted. To the headship of Christ in the past. And that principle is being attacked right now, Extremely. Vehemently by the devil, and I think it's so important that we we just come to grips with it. Why am I here with you? It's because I have received. The decisions of the assembly that have been made in the name of the Lord Jesus Christ. Among the gathered Saints, that's why I'm here with you. And in fellowship with you. Assemblies have made decisions in the past. In the name of the Lord Jesus and thank God, there is a group. Still. Which has received those decisions? As the decisions made. In the name of the Lord Jesus. And his headship is recognized when we bow to those decisions. And so may the Lord keep us on that ground, that when an assembly makes the decision in the name of the Lord Jesus Christ, we have no right to do anything but obey and submit to the headship of Christ. And the fellowship of which I am a part, and I thank God for that. And I thank God that many of you here today are in fellowship with that testimony. We're only here. Because we have submitted to the headship of Christ and we have received the assembly decisions that have been made in the name of the Lord Jesus. Now this is a basic principle, and may the Lord keep us with that in focus, because when assembly decisions are made. In the name of the Lord Jesus. And let's remember he is the head and we have nothing else to do. But to accept his headship and submit, we have no choice in the matter at all. Our job is to obey, which takes us back to the precious principle in verse three. A good soldier. He obeys. He has to endure hardship that the path of obedience. Will not be an easy one. He is told to endure hardship as a soldier, and let's not you and I think that submitting to the authority of the Lord Jesus is going to lead us into an easy path. For a path that pleases the flesh, there are many beloved children of God. Who are seeking their fellowship in that which pleases them. Maybe they want to go where the music is good. Maybe they want to go where the fellowship is good and the convenient and friendly. But those are secondary issues. The primary issue is submission. Obedience to the head, our captain, the Lord Jesus. And that is the basis upon which I sit here together with you today. I'm here because by the grace of God, I have submitted to the assembly decisions that have been made in the name of the Lord Jesus. I have nothing else that I can do.

And be a good soldier of Jesus Christ. So I think that's very important. And perhaps within the next month or the next year, there will be assembly decisions made among us in the name of the Lord Jesus Christ. What are we going to do about it? We must submit to the headship of Christ. We have nothing else to do. We have no choice. Well, that's to me a very important concept, and May God keep us that we not lose the focus on that. But then it goes on to say in verse four that a soldier is to find his own business. As a soldier and not to become entangled in the civil affairs of the world. When I was in the army. I was told what to do. And I was not given liberty. To join with all the other things that were going on around me. What is our business, brethren, is our business to clean up the slums. Is our business to see to it that there are no drinking establishments in our communities? Is our business that of seeing that the best men are elected? No, you see, we have been drafted into the army. Beneath the captainship of the Lord Jesus and we've got other business. Our business is to submit to him and and his business and not to attend to the civil affairs of this world which is ripening for the judgment of God. So that is verse three that were to attend to the business of the Lord and not get all tangled up in the affairs of the world. So you have two things in these verses. One is absolute submission

to the heads. And then separation from that which is not according to his plan and his weight. So though those are the points of those two verses and excuse me for. Saying more about it because our brethren have already said a lot, but I believe it's so important that we have this in focus. One point we might notice on all three of these examples, the soldier. The athlete and the farmer is that I'm sure each of them look on to the end. Soldiers life is rigid and most of them want to get out of it and get through it and get to the end of it. Well, when athletes in a game, he wants to get the end of it to get to the crown. The goal is before him. The last words we sang in our hymn to bear thy cross and seek thy crown. Now that's the athletes vision at the end of the game. And he can't make shortcuts and and disobey the. Rules of the game and be crowned. That's applicable in our goal before us as down here to enjoy, I think, living for Christ and carrying the bull to bear thy cross. That's the football. We carry the cross to bear thy cross and seek thy crown we find out. That the person with the cross gets attacked. We're soldiers and him. We're in the game that ends in the glory. The crown is there. There are no shortcuts to it. It's just going on with him, with the end in view and the portal farming has to work a long time before he got goes out and eat what comes out of the ground. So the end is in view there too. So these similes. These examples for the man of faith in this age, at the end time of the day of grace, are very instructive and encouraging for us. And certainly the conflict is not going to last much longer. The crown must be very near, and to eat that bread of heaven, well, we can eat it now, you know, feed upon Christ, We do a little bit for the Lord.

Well, he does so much for us. He supplies us with joy down here. And the soldier has some nice times too, in the conflict to go on for God and result. You can see some victory sometimes in a little sense, and the joys of the game, the athlete. But The thing is to persist right on to the end and have that in view. Brother Clem, you have spent most of your life as a farmer. And. I don't know anything about it. I've only been a spectator to farming. But I admire the farmers. But I'm told that the farmer is the happiest at the harvest. Wouldn't it be fun to just have October all the time and no planting? No, no, no, no plowing necessary. No. No planting necessary. No cultivating necessary, No spraying necessary. Just just have October after October. Well, our brother Clem would say, Reeves, you need to have your head examined. Farmers, Farmers don't work that way. Most of the sweat of farming comes before October. They got to plow the field, they got to put the seed in, they got to see to it that the weeds are taken out and. Those that live in dry climates have got to bring some water there and most of the sweating is done. Before harvest. Well, see, we don't want that. We all want to go out and harvest everything right now, and we don't want to sweat. But if we're going to operate on verse 7 and get the benefit of it, we're going to have to be willing to labor. And plowing and sewing. And cultivating and watering and. Clem, do do you need any patience to be in farming? Patience, I think, is the longest lesson of life, maybe the hardest too, and you think of the nice thing, Paul said. I have planted A polished water. But God gave the increase, the Lord said to those disciples. Other men labored year, entered into their laborers, and certainly the time of. Harvest well, the fields are ripe to harvest, and for you to pray the Lord of the harvest that he sent forth laborers into his harvest. But the plowing does come first for the farmer, and the planting of the seed, and then the watering of it, and the cultivating and the getting out the tears, and then the harvest, and that is the time of happiness. We thank God that this nation has put a day of Thanksgiving. I think it's appropriate. That those Puritans I believe, who believed in God, they were thankful. And we are thankful when harvest comes. The harvest at the end is drawing near when we'll all be gathered in. To hunt Ephesians speak so, and what Joshua typifies. Actually, Ephesians and Joshua are heaven enjoyed ahead of time and there's great conflict in both books. And that's where we are sitting if we have realized our redemption out of Egypt and realized that we are helped through the wilderness. And then to get in over the other side of. Jordan and find out that the promised land is full of enemies. I tell you to stand for the truth of God, the truth of the apostles. Doctrine is hard fighting and hard laboring, and it has to be. Persistence to go on to the end to get what God has in view for us. When do we discover what our the fruit of our laborers? Are going to be is that something that we can? Determine now or are we waiting for a coming day of manifestation?

Much will be the judgment seat of Christ for the believer. I thank God that he lets us see some of the fruit of our laborers. And it's wonderful when you're in a gospel meeting and somebody gets saved or three or four or five or doesn't get saved. You know, the Lord lets us see a little bit of the fruit of the sowing of the seed and watering it with tears. Go ahead, Bob. You had something should be an encouragement to each one of us to sow the seed. Now, brethren, and it's a responsibility not just of a few, but of everyone of us to do the work of an evangelist. And so we need to be exercised to sow the seed and wait for that coming day, for to see the fruits. We're not going to see perhaps much here, but to wait for that day. I still remember the story I read of a missionary, and I forget just where he went. I think it was to Greenland. And he labored amongst terrific odds for about 10 years and saw absolutely no fruit of his laborers. He got discouraged and went home. And. Somebody out else went out to replace him, and it wasn't long when he began to see real fruit. The first brother had sown the seed, the other one had come to reap the harvest. So God does give us to see perhaps something of the fruit now, but the final evaluation remains to that coming day. Still remember Mr. Larson, Somebody asking him because he was a man who worked with tracks. Through the mail and giving out tracks, have you seen much fruit of your laborers, Mr. Larson? No, I haven't. That was it. And I don't think he did until the Lord count and call him home. But he was satisfied, brethren, let's not. We don't see too much fruit. Let's continue to labor, sowing the seed wherever the Lord may direct. There's so many people here in this country who are disillusioned, completely disillusioned with life, and we need to shine brightly. The Lord can make the seed grow when he sees fat. Another thing that's encouraged me is that it is the incorruptible seed ready that we sow. You saw our seed in the ground and I don't know how long it might be there, maybe three weeks or four weeks. If it doesn't sprout and grow on that time, it shot doesn't grow anymore. The incorruptible seed that we saw brethren made lie dormant in our soul for 5/10/15 years and a special moment God may make that seed sprout and grow the incorruptible seed that we saw. 284.

Delevan Conference: 1991, 2 Timothy 2:7-26

Reading

Consider what I say. And the Lord give the understanding in all things. Remember that Jesus Christ of the seed of David. Was raised from the dead according to my gospel. When I suffer trouble as an evildoer even unto bonds, but the word of God is not found. Therefore I endure all things for the elect sake, that they may also obtain the salvation which is in Christ Jesus eternal glory. It is a faithful saying, for if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him. If we deny him, he also will deny us. But if we believe not yet he abideth faithful, he cannot deny himself. Now these things put them in remembrance, charging them before the Lord, that they strive not about words to no prophet, but to the subverting of the hearers. Study to show thyself approved unto God, a Workman that needeth not to be ashamed rightly dividing. The word of truth. But shun profane and vain babblings, for they will increase unto more ungodliness, and their word will eat, as doth the canker of whom is Hymenaeus and Philetus. Who concerning the truth, have heard saying that the resurrection is passed

already? And overthrow the faith of some. Nevertheless the foundation of God standeth sure. Having this seal, the Lord knoweth them that are his, and let everyone that nameth the name of Christ depart from iniquity. 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 honor, and some to dishonor. 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. Flee also, youthful us, but follow righteousness, faith, charity, peace with them that call on the Lord. Out of a pure heart but foolish and unlearned questions, avoid knowing that they do gender stripes. The servant of the Lord must not strive, but be gentle unto all men apartment, to teach patient 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. These two first verses we have read seem to. Simply. Mean to us this Paul Saint Timothy. Here's what I'm telling you, my doctor. Like we had this morning, the Lord saying to those in Matthew 15, hear and understand. The application about the decision is here the church Matthew 18. Here Timothy says, hear my doctrine. I mean, Paul says to Timothy, consider my doctrine, Paul's doctrine, and then he prays that the Lord would give. Him understanding in all these things, so I guess prayer. For us and for others, as Paul's doctrine is ministered, would be helpful to taking it in. Then I think the next verse becomes very precious when we drop out two words that and was. I I think they belong in there. But the understanding is nice when we read it this way. Remember Jesus Christ of the seed of David Ray? From the dead, according to my gospel at least it beautifully fits the instruction the Lord gave from heaven to Paul in First Corinthians 11. Remember Jesus Christ? It's a person we remember, and we remember him as raised from the dead. He was at the seat of David. He was a legal king, but he was raised from the dead. That's what we remember, the person raised from the dead, according to Paul's gospel.

That seems really significant, that 8 births. And I like to think of it in connection with the character of the day in which Paul was writing to Timothy. Everything seemed to be going downhill. Nothing seemed to be working in the right direction. In the first chapter, we've had it drawn to our attention all day that are in Asia. Turned away from him. Paul was in prison. He was waiting at anytime his execution according to the 4th chapter. It seemed like a lost cause. And Timothy. He was trying to encourage Timothy. And so he says, in effect to Timothy. Remember Jesus Christ of the seed of David raised from the dead? According to my gospel, Because when the Lord Jesus finished his course down here, it looked like an outward way, failure as well. Fact prophetically in Isaiah 49, he says, I have labored in vain. I've spent my strength for not. And in vain it's surely my judgment is with God, and my work with my judgment is with the Lord and my work with God. Brethren, God's answer is in resurrection, and we may not see great things down here. We shouldn't expect to see God's answer down here. God's full answer is in resurrection, and so Paul is encouraging Timothy Timothy to follow these principles. You may not see great things down here, great results down here, but remember God's answers and resurrection. Remember Jesus Christ of the seed of David raised from among the dead, according to my gospel, rather than that should be an encouragement to us. We don't look for great things down here, don't look for objectives down here in this world. No, God's full answer is in that Day of Resurrection. When we stand before the judgment seat, then we're going to see God's full answer to the whole picture. It should be a real encouragement to us as we go on, to be content to go on, even if there is not too much to encourage. Go on. The answer will come, but it may not be in this life, Brother God's answer is in resurrection. Why does the Apostle Paul hear and in Romans 216 speak of the Gospel? Is my gospel? Why was it distinctively the Apostle Paul's doctrine? Well, I suppose that. It's. What the Lord gave him from heaven, like we were saying this morning. We mentioned a goodie on the apostles doctrine and then Paul's doctrine and. When the church was founded they didn't have Paul's doctrine, but there was the apostles doctrine and the word of God was being written and you traced through packs. It says the word increase. The Word grew. That is when the apostle Peter spoke an axe. It was the apostles doctrine and was written down. What we needed to have, of course the whole of it is the apostles doctrine or the. Doctrine that comes through the prophets, the whole of the New Testament and so. The apostles doctrine began with that of the 12 There they were in Acts 2 and the Lord was leading them. This Holy Spirit was down there, and they began to practice breaking of bread, which later on becomes to be named through Paul the Lord's Supper, and. Then Paul begins his ministry. Personally, Acts 11 in Paul's doctrine comes and his is the doctrine. That came down from heaven. Paul didn't receive it from the apostles at all. He just checked out with them. He got it from the Lord, from glory. So it's a it's a special gospel and it's the gospel of the glory. Pauls gospel takes us right up to the glory. The gospel, the grace of God is much of it too, but the gospel of the glory and that comes through Paul. So Paul's gospel is very bright in that way.

When you preach, it all did, he said. We and I suffer trouble. Christ had been rejected. Christ had gone up to heaven. He gave all the heavenly doctrine. He preached it. He was rejected. And I wrote here he was bound, but they couldn't mind the word of God. The word of God comes right out of that Roman prison, and he was written, He was used to complete the word of God in Colossians one, it says. We have that then in Second Corinthians chapter 4. Our gospel, our gospel be hid. Head to them that are lost in whom the God of this world has blinded the minds of them which believe not lest the light of the glorious gospel of Christ or the gospel of glory. I've heard it said it was the image of God should shine into them. Yeah, that's part of it. The gospel of the glory especially comes through Paul and the gospel of the grace of God. To what gospel is, It's good news concerning Christ. It's always that. The gospel is God's good news concerning Christ. Beginning with the fall, spoken to the serpent, the seed of the woman. There's the first gospel. It's always Christ. Whether it's that everlasting gospel, where it's the gospel the Kingdom, whether it's the gospel of the grace of God, whether it's the gospel of the glory, whether it's Paul particularly revealed. But one says my gospel. I think it's what God has given us through Paul. I'd like to see that the purposes of God are never frustrated, are they? Paul finds himself in prison, as has been mentioned, and perhaps the enemy thought if he could lock the Apostle Paul up in prison, then he would keep him from traveling amongst the Lords people and encouraging the assemblies. He would keep him from preaching the gospel. Perhaps he thought that in that way the spread of the truth would be hindered or stopped, but it only worked out for a far greater purpose. God was in control. And so as a result of Paul being in prison, we have that written ministry by divine inspiration, part of the inspired word of God. If he had been giving ministry orally with one would have been wonderful for the Saints at that time. But now as part of the inspired word of God, we have those things for our encouragement and for our blessing, all down through the ages. I'm sitting right up until 1991 and I often think of that verse. I think it's the 176th Psalm and verse 10. It says the wrath of man shall praise thee and the remainder of wrath thou shalt restrain. And it's very beautiful to see that. And even in a day of weakness such as we. Find ourselves and Timothy found himself and ruined. God is in control. He's overall, he, he's on the throne and he's working everything out for a purpose and a purpose of blessing. And not only in this world, not only is he in control of all that's going on in this world, but he's in control of all that's going on in your life and mine. Whether it's as individuals, whether it's as families, whether it's in the assembly, he's in control. And if we're willing just to commit things to him and realize that he is working everything out for a purpose of blessing, then we're going to be preserved. Then we're going to go on and you know, I was thinking of. This verse in connection with the seed of David, because I suppose those who associated themselves with David in his rejection in his time of suffering in The Cave of Adalom, and when he fled as a bird to the mountains and so on. I suppose those who were there with them, associated with them in his rejection, were looking forward to that time when David would come to the throne, and they would be associated with him in his Kingdom. And what encouragement it gives us, As he says later on in the chapter, if we suffer with him, we shall

also reign with him. We had that before us this morning concerning that goal and how the farmer, when he has a goal, he has the harvest in view, the soldier has the victory in view, the the student has the diploma in view, the athlete has the the prize in view. And what is the prize in the Christian life? It's Christ. And do we have that in view? Are we willing to associate with a rejected Savior now with that in view that there is a day when we are going to be associated with him?

In that coming scene of glory, and that glory at that time when he has his rightful place not only in heaven but on this earth. And I know, brethren, that the hope of the Lords appearing is not the proper hope of the believer. We're looking for the rapture. We're looking for his coming in the air to take us to be with himself. But nevertheless, to me it's a tremendous encouragement to realize that there is a day when he will have his rightful place and every knee is going to bow and every tongue confess. And a day when we're going to be associated with him in glory and we're going to see everything in the light of his presence. And it takes faith to count on that. Perhaps we don't understand things now, but there is a day, it says in Isaiah 40 when the crooked is going to be made straight and the rough place is playing. Solomon looked at things from a natural standpoint and he said that was just crooked. Cannot be made straight And that was just rough, cannot be made plain. But there is a day when everything is going to be manifest in the light of his presence. Now we see through a glass darkly. But I've enjoyed a little expression and revelation concerning the heavenly city and also that sea that is in front of the throne of God. It says it's clear as crystal And brethren, there's a day when everything. Is going to be clear as crystal. Are you and I content to go on to follow a rejected Christ? To be faithful with him? To leave those things that perhaps offend us and those situations that we think are never going to be straightened out? To leave them with him, and count on that day when he will have his rightful place and will be associated in glory with him. You love the gospel, Ronald. And you know you can't save a soul. But it talks about the elect. What do you think about the pattern for you and I and all of us in verse 10 concerning what Paul says in my gospel? Well, the. We hear people tell us. There's no need to preach the Gospel because. Those that are going to be saved are going to be saved. We don't need to take our children to Sunday school. If God's going to save them, he'll do that. He doesn't need our effort. And there have been doctrines which have gone to sea Ultra Calvinism. What went to seed on that? But, Brother Clem, your question is excellent, because Paul is to us a great example of a faithful servant of Christ. And he said, and and he's the one that taught us the truth of predestination and election, as no one else did. And yet. He gives us a wonderful example. He says I'm going to endure all of this for the elects sake and God has told me to go into the world and preach the gospel and I'm going to do it because he told me to do it and I'm going to suffer and I'm going to spread the good news even though I know that only God can save souls. Yet I'm going to do this in obedience to the Lord, trusting him to bless his word. I think he's a wonderful example. For all of us to follow, let's not sit back in our rocking chairs and say no need for me to do anything because the Lord has to do it all. No, that's that's just one side of the coin. And the other side of the coin is I'm going to work, I'm going to sew, I'm going to cultivate, I'm going to water so that God will use that for the blessing of your souls. And I think that's what. Your thought was, wasn't it brother Glenn, to ask the question that Paul is to us a real good example? Of a normal servant of Christ. I think that's right, Ron. I think God works on both ends. He works in the heart of Ron Reeves to publish and distribute thousands and thousands of tracks then. That's God's word, in and through you are, and then it's his work to bless what you've done. He He works on both sides of the fence. So he brings a servant of Christ to be exercised to share Christ in the gospel, and he works accordingly.

In the to bless that servant's work. Isn't that pretty much the thought he because it's God who worketh in you boasts to will and to do of his good pleasure. So we can say if there's any activity of the gospel in the life of any Christian, it's really God working, giving me the desire to do it and the energy to do it, the will to do it. And then he takes what we've done, which is his work, and he blesses that. If we think of Paul, where he was when he wrote this and why was he landed there? It helps us in our thoughts. It was love, genuine love, national love, appalled for his nation, that landed him in prison. He was the apostle chosen for the Gentiles, but he had to work with the Jews. But he was taken by the Spirit of God out of the Jewish center. And moved over to Rome. And here he is writing and he says I endure all things. For the elect's sake, he knew that God had chosen. But he had a privilege and responsibility. What could he do? He wrote. And you think of what came out of that prison and the millions that have been brought into the light of the gospel, of the grace of God and the gospel of the glory of God through Paul. Then how much of that he foresaw, we don't know. But he loved his nation. He loved the Jews. Those in Italy were blessed there, those in Caesar's household. Well, he had to endure. Although they could tie him up, they couldn't tie the word of God up. The scripture of the command given for preaching the gospel was to preach the gospel to every creature, and that is our responsibility. Even though Paul knew that there were the elect, still the command is not to preach to the elect because we do not know of those who are still unsaved who they may be. The responsibility is to preach to every creature, even though they may not receive the message. And I've enjoyed the thought in Second Corinthians chapter 2 where Paul says. We are a sweet Savior of Christ in them that believe and in them that perish. So preaching the gospel to those who will not believe still is a sweet savour of Christ to God, and so it need to be encouraged to make it known to the whole world. It's the responsibility, brethren, We're still here, and those around on every side should see the light of the gospel in our lives. Paul was thankful for any way that the gospel went forth. I think it's in Philippians where he said whether in truth or pretense, Christ is preached, deny their endure, rejoice, Shay and will rejoice. Even though he said there that there were some preaching out of contention hoping to add to his bonds. He was just thankful that the gospel was going forward and that was Pauls whole desire after he was saved. Before he was saved, his whole being was taken up with persecuting the people of God and seeking to stamp out the truth. But after he was saved, his whole desire was first of all that the gospel go forth to the loss. And under the Saints be encouraged and go on well. And it's beautiful to see that in these epistles how his whole he's not complaining as to his situation. He's not wallowing himself Pity, shall I say this whole desire is that the people of God are going on in fellowship together. It's a real shepherd's heart, and we ought to covet that. And we heard this afternoon about that word encouragement. And brethren, we need to seek that shepherd's heart like Paul, to encourage one another to go on in these difficult days. It's We had that verse, I think, read to us in the prayer meeting. Be sober. Be vigilant for your adversary. The devil is a roaring lion. Seek walketh about seeking whom he may devour. And what is his character as the roaring lion in application to you and I? Not persecution in a physical way, but he's seeking to divide and discourage the people of God, and we need, like the apostle Paul, to have that desire. In fact, I've been struck in noticing in the end of Second Corinthians that.

When he speaks of all those things that he suffered physically for the testimony sake, and it's a tremendous list there in 2nd Corinthians 11. All those things shipwrecked, beatings, imprisonment, things that you and I have never been called on to pass through, perhaps, but at the end of that list, he says. And that which came upon me daily, the care of all the churches, And to me it's just as if all those other things that he suffered in a physical way, they just pale. They just don't seem to mean as much. When he thinks of the burden that he had for the people of God that was greater to him. Whether the Saints were going on well, going on in happy fellowship, growing in the truth, that was more of a burden to him. It meant more to his heart than all those things that he could suffer physically. Well, I say we ought to covet that, especially in these days when Satan is busy to divide and discourage the people of God. Like to mention, it's helpful to see the whole focus of this chapter.

It's instruction from one service of Christ to another that's really the focus of the whole of this chapter. The Apostle Paul in the first letter to Timothy particularly exhorts him about himself and his own growth of his soul. He tells them to occupy himself with the doctrine, to be so that others and himself too may progress in that. And the first epistle is particularly an encouragement to a believer to go on in the truth of God, to lay hold of the doctrine, and to walk in it. The 2nd letter to Timothy is to stir him up as a servant of Christ. To do that service for the Lord in the Great House. And so when this chapter begins, it has that focus. He hell has something. What is he to do with it? He's to pass it on. There are others that need that word, and Timothy is exhorted to pass it on to others. He's to be a good soldier of Jesus Christ. In what context? As a servant. It's as a servant and it's a servant. And which, brethren, I want to apply it to ourselves. In this way the Lord has wonderfully given many of us to enjoy a lot of truth of Scripture. Now we live in the great House. Are we sharing it, or are we keeping it to ourselves? Or are we passing it on? Are we content to the fact that we have it, or are we going to be good soldiers of Jesus Christ and put away the things? This light, now that we have the truth as we think and not pass it on to other members of the body of Christ and share it with them. I can enjoy it. I can take my ease, I can say I've got it. And so I entangle myself really in the affairs of life in addition to what I have. But the good soldier says no, I'm going to for Christ sake. Not make this life a place of ease for myself, but in obedience to the captain of my salvation. I'm going to go forth as a soldier to my fellow man, to my fellow believer, and then he goes on to include that it takes work. The husband then has to labor. There's effort involved in what he's doing. And if I don't do it in accordance with the word, if I don't serve the Lord in obedience to the method that's shown in the word of God, I can't expect the Lord's approval of it. And then Paul goes on here to give this personal example of himself in a very gentle way to his fellow servant, to encourage him to be a servant of the Lord. Because he starts out and and the way he does it to me is wonderful. He says, Now you know, Timothy, my gospel and how what has happened to me because I have presented that gospel. Well, Timothy, you know, I've ended up in prison because of it. That's been the result. Because I have preached Jesus Christ, risen from the son of the Son of David, risen from the dead. Where has it gotten me, Timothy? Well, it is. It's landed me in jail. And that's where I now write to you. But Timothy, I know I've suffered and gone. And he says a little later, he says, But if we suffer, he's encouraging his fellow servant. He says, I know it costs something to share the gospel of Jesus Christ, to share the truth of the word of God.

But it's worth it, Timothy, because if we suffer, then the glory is going to come. Timothy, don't deny it. Let's not deny the truth. Let's go forward with it. Because he denies he He'll remain faithful. The Lord won't deny himself. And so if we're a good servant or a faithful servant to him, we can always count on the presence of the Lord in it. Timothy needed this encouragement because he saw Paul in prison and he might said oh. I can't serve the Lord in that condition. What if I really tell the truth of God? I might end up in prison. Well, now you and I don't think we will. But many of our brothers and sisters in Christ are in prison today. They're in prison today. Why? Because they have been followed the exhortation for this chapter. We don't know how many hundreds or thousands. Of the Lord's people are sitting in a prison cell this afternoon because they have been faithful in the way that Paul was exhorting Timothy. And then he goes on in the what follows in this chapter just to kind of give an overview because I think it's helpful to see the chapter and it's it's focused, it's real context when he goes on, he says. Timothy there are some who have brought in perverted words. They haven't really brought the truth. Now what is the servant going to do about that? He said Timothy And he tells him, he says you shun fame and profane battling. Don't get involved in that, he said. I know that some have perverted things by saying the resurrection is passed already. But listen, Timothy, the servant of God, must not strive but in general, and he shows him how to deal with that situation where he was. He wasn't to raise up, as it were, and beat down all opposition and forced his own will upon all men. He couldn't do that in the great house. He might have when all was in order in the first epistle of the 1St letter. But now all that is confused. Nor was he taught to withdraw from it all, as it were, and say well. I've got the truth, and you and I can enjoy the truth, and we'll let everybody else worry about themselves. No, as a servant of the Lord, while he wasn't to strive, he was to be gentle, have to teach to carry forth the truth unto all men, and in connection with it, just in that center, he said. In verse 18 concerning the truth, some have urged saying the resurrection is passed already and overthrow the faith of some. But then he gives a word of encouragement to the servant in a confused and evil day. But Timothy, the foundation stand, sure, we can rest in that, and we can build on that foundation. And we'll find that if we build on that solid foundation of the word, that we're going to find others on the same foundation striving in the same way. And we can go on with them, even as we seek to bring blessing and benefit as servants of the Lord in the whole household of God. And we can. Desire that God may give those who oppose the truth her adventure, He says to give them repentance to the acknowledgement of the truth. So I just, I want to bring that out, brethren, so that we can sort of see even in the verses that we read, that the real strong emphasis of this whole chapter is an encouragement to us and instructions and exhortations to us as to how to be the Lord's servant. In the confused state of Christendom and in the world today, and to encourage us to be willing to do it even if we have that privilege of sharing with Paul and with Timothy and the suffering that goes along with it, what was it for? For the elects sake. Paul he just says Timothy, why am I doing it? Well it's for the elects sake and so may we not give our lives to everything that we have and are for the sake of the elect. We don't know who they are individually and so we we go out to all but our lives should be those that are motivated as servants of Christ and love to all men and to all the body of Christ. Maybe we can.

Go on in this chapter to get a little further towards the end. I'd just like to. I don't want to hurry anybody who has a special burden on any verse that it's like to point out some real positive things here towards the end of the chapter that I think are so beautiful to lay hold of the 13th verse. It says if we believe not. Yet he abideth faithful. He cannot deny himself, rather than that a consolation to realize that even if we are not faithful, if we do not believe, there is one who is always faithful in the seven churches. He's called the faithful and the truth. We can count on the Lord brethren. No matter how difficult the situations that may arise, and the Lord may have to allow more difficult situations than what we are already passing through. But he is faithful, he cannot deny himself, and we can count on his faithfulness in the midst of the confusion that there is all around. Then Don touched on that, going down further to what relates to the Great House, because in verse. 17 There were two who were denying The Who were saying that the resurrection had already passed, and they were overthrowing the faith of some bad doctrine was being taught. And here in the great House, where everything is so confused and everything is now not according to God's thoughts of His house, It's not no longer called the House of God like it is in First Timothy, as it's been mentioned, but it's the Great House. Man's ideas, man's thoughts have been incorporated, but all under the roof of profession of the name of Christ. But notice the first part of the 19th verse. Here's a real positive thing, brother. The foundation of God standeth. Sure the Old Testament. When Nebuchadnezzar came and destroyed Jerusalem, even the foundations of the house were broken up, so that when Ezra came back, they had to relay the foundation. But in the ruin of the public testimony today, brethren? The foundation stands. Sure. It's sure, brother. We have a sure foundation. It speaks in in Ephesians chapter two of the foundation of the apostles and prophets. Jesus Christ himself being the chief cornerstone. The apostles and prophets laid down in the New Testament scriptures is sure we can still ground ourselves on those principles. They were laid down there. It stands firm. Isn't that a consolation in our day, even amidst the confusion? That's the foundation of God stands. Sure. Oh dear brethren, we do have things here that really encourage, even in spite of the fact there may be a lot of trouble still. He abides faithful, he cannot deny himself, and the foundation of God stands sure. What's the other seal? Two farts, dude, Aren't there. The Lord knows them that are His, and let

everyone that name it the name of Christ depart from iniquity. God's side of it and our side of it. And we do have a responsibility in regard to in regard to it. There is a great house. We are told in 2nd Corinthians 6 not to be unequally yoked together with unbelievers. Come out from among them and be separate. Stay the Lord and touch not the unclean thing, and I will receive you and be a father, and you should be my sons and daughters, saith the Lord Almighty. He's already our father, we know that. But he acts as a father and. So here in this it's. It's the devoted heart. It's the desire of those who know the Lord and love the Lord.

To show that love. By. By leaving The Walking and separation from the vessels under wood and earth, the vessels under dishonor. That will fit for the master's use, and prepared forever unto every good work. We need to need leave souls with God, don't we, brethren? The Lord knows them that are His, and it's not for us to go and say this is a real believer and that one isn't. The Lord knows we have to leave him pretty well with God in that side of the matter. But there is an individual responsibility that reflects on each one of us. That is, let everyone that nameth the name of Christ or of the Lord. Depart from iniquity, and everyone who names that name, and I would say this, that the great House. Includes all those who name the name of Christ who use that name. If they name that name, they have a responsibility. But it's put in this singular here, and so I have to examine myself if I name that name. Do not connect that name with iniquity, in whatever way it may crop up doctrinal moral ecclesiastical. Do not connect that name with iniquity. That is the responsibility of everyone that names that name. Another thing I think we should mention that since this great House includes all those who name the name of Christ, and it includes a. A lot of different peoples and groups, you might say that name, the name of Christ. Brethren, we are part of the Great House, and we cannot get out of the Great House without becoming an apostate to Christianity. That would be the only way to leave the Great House. Sometimes I and I like to clarify it. Sometimes we use terms and I think we need to clarify them. In our minds we use the word the camp. Brethren were told to come out of the camp. But we're never told to come out of the great House. That would be impossible. Sometimes in our minds eye it seems like it's the same word we're using, but it's different. The camp is Judaism, that which ministers to man in the flesh, that which pleases man in the flesh, and that we are to lead, we are to come out of. But here it is not the count as such. It is the great House of Christian profession, and in that great house. There is a responsibility that reflects on me to not connect the name of Christ with iniquity. And also if I want to be a vessel unto honor meet for the masters use, then I need to purge myself from those to dishonor. And so there is that responsibility. Within the house we do not leave the house, but within the house there is that. Responsibility. I present it to you individually as it reflects to my own soul individually. I must act before God on my own responsibility for this if I'm going to be a vessel unto honor meet for the master's use and prepared unto every good work. I'd like to ask a question concerning the end of verse 22. Timothy is exhorted to go on with those that call on the Lord out of a pure heart. I think this is an expression that has been misconstrued and misapplied, and I just like to ask if the question concerning this expression who are those that call on the Lord out of a pure heart? In chapter one of First Timothy, the same expression is used. The first Timothy 1. Five Now the end of the commandment is love out of a pure heart.

And that's what's enjoined upon us. And it's the single eye. It's what pleases God. No other motive enters there, does it? But the sense of pleasing God. I think of those three men who were with David in The Cave of a Dolom, and David expressed a desire, oh, that one would give me water. The will of Bethlehem wasn't a command, was a desire. But there was a heart in those three men that went, and at the risk of their lives, they broke through and got that water for David. Let's use that border and go on with these. Vessels to honor the clean vessel. In using drinking glasses. And pure water. And a glass that's full of dirt dirty. And it's been over there, where they may be mixing up something on the farm, just a dirty glass. Then there might be a chemical there on the farm, some kind of poison. One glass is dirty with dirt, One glass is dirty with poison. One would be a picture of moral evil. Poison would be doctrine illegal, but mixed with those two glasses or those. Two classes of glasses. There are other glasses that are just in association. With dirty things and with poisonous things. Now you want to drink. You wouldn't take anyone of those 3. Different groups to get you a drink of water, dirty or poisonous, or even those who were contaminated because they were in the area of it. I think we have these three crashes of evil to separate from moral evil, doctrinal evil and evil associations. They probably include what is meant here. Iniquity depart from iniquity. Association with evil is defiling as well as being evil personally. Read the Little Book of Haggai. It'll tell you that That's right. This is a illustration that perhaps all our sisters know well. When you have a finished with a meal, you take all The Dirty dishes and put them on one side of the sink and you have the sink full of water and you dip a dirty dish into the water and wash it. You do not put it back where the other dirty ones are, you separate it. That's what's sanctified. Means it is separated, is put completely on another side of the sink. Completely separated. And so we need to remember that as the Lord comes into this great house, and as he desires to find a vessel that he can use brethren, Are we in a position that He can use us? Sometimes the thought has been that the vessels to gold and silver are the vessels to honor. The vessels to wood and to earth are the vessels to dishonor. But Scripture doesn't say exactly that. Brethren it simplifies, which is a vessel to honor. Very clearly by saying, if a man therefore purge himself from these, he shall be a vessel unto honor. Supposing, and I suppose we could say that vessels to gold and silver are made for an honorable position. But supposing in the illustration of Brother Clem used of the poisonous glasses, supposing we see there amongst them a vessel, a glass made of pure gold. So, well, that wasn't really the purpose that that gold vessel was made to be used for, but there it is. You wouldn't want to use that gold vessel to take a drink of water either. No. First of all, it would have to be cleansed before it could be used. And so as God comes into, and the Spirit of God dwells in this great house brethren, and as he comes in and seeks for a vessel to use, Why?

He's going to use one that is ready for his use, and so this is the reflection for each one of us. Are we in a position where he can use this? Are we purged from that which is dishonorable to his name so that he can use this? And it's been mentioned in verse 22 That it is. With them that call on the Lord out of a pure heart. But I suggest that is the result of each one obeying individually the command of the Lord. As you obey that command, as I obey that command, as each one obeys that command automatically, we're going to find a fellowship together. Him 298.

Des Moines Conference: 2000, 2 Timothy 2:1-5

Reading

It'll be very profitable. It's all there for my son. He's strong and great for his in Christ Jesus. And the things that thou have heard of me, among many witnesses, the same Smith thou the faithful man who shall be able to teach others also. Thou therefore endure hardness as a good soldier of Jesus Christ. No man that wore us entangles himself with the affairs of his life, that he may please him who hath chosen him to be a soldier? And if a man also strives for massage, yet is he not crowned, except to strive lawfully. The husbandman, that labourers must be first partaker of the truth. Consider what I say, and the Lord give the understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel. Maria and I suffer trouble as an evildoer, even under bond, for the word of God is not

found. Therefore I endure all things for the elected sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful thing, for if we be dead with Him, we shall also live with him. 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.

While these things put them in remembrance, charging them before the Lord that they strive not about words to no prophet. But to the subverting of the hearers study to show thyself improved unto God, a Workman that needeth not to be ashamed, rightly dividing the word of truth, but Johnson and vain babbling. For they will increase unto more ungodliness, and their word will eat as Duffy anchor of whom is Hymenaeus, and Clay leaders, who concerning the truth have heard saying that the resurrection is passed already, and overthrow the faith of scum. Nevertheless the foundation of God standeth. Sure, having this field, the Lord knoweth them that are his, And let everyone that name it the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and silver, but also wood, and averse, some to honor and some to dishonor. The man therefore perched himself from these who shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good word. Lee also used the lust to follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid knowing that they do gender strikes, and the servant of the Lord must not strive, but be gentle unto all men have to keep patience and meekness, instructing those that oppose themselves, if God for adventure will give them repentance through the acknowledging as a truth. And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. That Paul wrote evidently because in chapter 4. He says. The time of my departure is at hand, so. He's giving his last instructions to. An individual. It's not written to an assembly, it's written to an individual. Timothy. Evidently a young man, evidently A timid young man. Nice to see a lot of young people here today and I think it's helpful in this chapter to see the different figures of a Christian that are given me are figures that we know quite well in natural life around. Mentions in verse 2 The faithful Man, verse 3A Soldier. Verse 5 is a an athlete. Verse 6A Farmer. Down in verse. 15-A Workman. In verse 21 or 20 and 21 a vessel. And in verse. 24 A servant of the Lord. So these are figures we know in natural life and false fairs and verse. Seven, consider what I say, and the Lord give the understanding. So there are lessons to be learned in these figures that we have that are extremely helpful for the day that we live in. That's great in our chapter, and we can never overestimate or overvalue great. About grace, it says in First Corinthians 10/9 You know the grace of our Lord Jesus Christ. Every believer here, every believer in the world, knows something of this grace of our Lord Jesus Christ. And one thinks of what Peter wrote about it in First Peter 113. A bird that's a marvel to me. He says There, therefore gird up the loins of your mind.

Keep our minds, be sober, and hope to the end. Or what the great that is to be brought under us at the revelation of Jesus Christ? Don't we know Jesus Christ be strong in the grace which is in Jesus Christ our Lord? Our chapter begins. Now therefore, my son, be strong in the grace that is in grace peace. So go, go to the Corinthians, said, you know the grace of our Lord Jesus Christ as though he was rich. Yes, for your text he became poor, that he to his property might be rich. Grace brings us into everything that Christ has. Yeah, And then in the knowledge of our worldview discussion. And then that's great, that people undo us at the revelation of Jesus Christ. I tried to think of it this way, that evidently talking to me about the first time I see. We're going to see him. We're going to see his face. We learned Greek all the way through the wilderness. And we're as we were singing, we don't need to fear the journey's length. But this will had a long time getting through the world. Some of us don't have so long. Some have a very short time. But when we get out of this world, we're going to be in heaven. We know the great by grace, Are you saved through faith? So I bring this into his family and he's bringing us into that glory. And evidently Peter said the grace that's be brought and blessed, that's a revelation of Jesus Christ. I guess that's something that Paul couldn't even write about the glory of that great. Two, it goes along with following verses as well. For by grace are you saved through faith? None of yourself. It's a gift of God. None of works with any man should vote. For we are. His workmanship, A masterpiece created in Christ Jesus unto good works, which God has before prepared for for us. I have enjoyed that very much, that what we are is what He has made us. It is God that work is thinking both the will and to do of His good pleasure. And so we are the product, the masterpiece. Of the hand of God. He's a skilled Workman. We don't always measure up to what we should, but then nevertheless we're we are what we are, but the grace of God. Every all the glory to God. If he's picked this up by his dear sovereign Grace, there's nothing I can boast of, Of what I am in myself, absolutely nothing. And this wonderful brethren to realize that not only are we saved by grace, but every step of the pathway down here is great. I love that verse in the 5th chapter. First Peter Two. It says the God of all Grace. You need some more grace to go on, brother. Are you finding this tough in life? He's the God of all grace. Go ask him for more grace to go on. He'll give it. He has no limits to his giving and that's the power of going on in a day of ruin. Sometimes I think that Ball may have said maybe this is the way we would have thought he would have said, Timothy. Things are slipping so bad. First chapter he mentions all in Asia and abandoned him. Sit down some rules and regulations and make sure that the brethren keep to those rules and regulations. It won't work. Rather, in our hearts don't work that way. What is it that draws the heart so powerfully is the realization that we stand before a God of all grace that is called listen to his eternal voice. And are we sufficient for these things, Brother? Absolutely not. But we have to prove every step of our pathway down here that he's a giving God. He's a God. Of all grace. And so Timothy is exhorted to be strong in the grace that is in Christ Jesus want to mention that when we speak of it that way, we're not speaking about laxity. And sometimes people think that when we speak of God, it's the God of all grace, that we are just passing over what is not right and what is not according to the.

Standard that God sets up in his scripture in the scripture, but that's not the case because the Lord Jesus in order to be able to show grace to us more love sinners and to go to the cross and every one of those sins I've ever committed were laid on him and he bore the full penalty for it all. Grace is not passing over extreme lightly, and if somebody thinks that's what grace means. That is not what grace means. Grace take things seriously. The brother we can't go on except we know him to be the God of all grace, and we're not going to be able to go on in these days. It's a lesson where you constantly have to learn. Does anybody here learned it for good, or are we learning together? Last epistle. He concludes it with praise being with you. It was mentioned that we are grow and great and in the knowledge of our Lord Jesus Christ. These are the last words of Peter. And when we turn to the last book of the Revelation, and we see the last word, John. Concludes with God's grace. So this tells us, beloved, that these. Agent Apostles who are the foundation of the Assembly. Would have us to be occupied with the strength of God. It's also mentioned that it is sometimes considered grace might be. Thought of as carelessness as the sin. Going to read Titus chapter 2 and verse 11. That shows us why we do not need to fear grace. Breeze. Of God, which carries with its salvation for all men, has appeared teaching us and having denied. Iniquity, ungodliness, having that I've worldly lost, we should live soberly and justly and piously in his best important things. But it doesn't stop there. It sets before us the blessed hope that is the expectation of the Lord Jesus Christ coming at any moment to take us out of this scene. And it set before us great. The grace of God that has brought salvation to us, sets before us the hope of the Lord Jesus Christ coming to carry us out of this thing, to be with himself forever. And it sets before us a blessing, appearing when he comes to the very scene that cast him out and crucified him to establish the grace of God in this world. And so we have the grace that teaches us how to conduct ourselves and sets before us the hope of the Lord Jesus Christ not only. In the Rapture, but in his appearing to set

up the Kingdom of these worlds. To be the Kingdom of our God. So grace is the integral, the essential element of Christianity. And because of the natural tendency of our hearts to seek of all, to seek a rule to keep, we are cautioned at the very end of the apostles days to be strong in the grace of our Lord Jesus Christ. And my dream acceptable with reverence and godly fear, Hebrews. Chapter 12. Grace will enable us to do that. But you know, I was thinking for your when you were reading Titus, that was true. I was having the five opens to that same verse. Should we not ask ourselves whether we have come into the good of the grace of God? If we are not living godly, the grace of God will teach us that and the danger is of going to 1 extreme or the other. In June we have the warning of people that turn the grace of God into lasciviousness, using the grace of God as an excuse for sin.

Well, it has helped me quite a bit personally is looking at the Beatitudes in Matthew 5. He finds that the first Beatitudes have to do with righteousness and then the next Beatitudes have to do with mercy and grace. And it is suggested by this fact that there has to be a balance of things. We cannot just stress grace if we do only stress grace. Then we might come to what is warned again in June, turning the grace of God into lasciviousness. But if we do not balance righteousness with grace? And only stress. Righteousness has been lead to legality, and it drives people away. There has to be a balance in these things, and the Lord's teaching on the Sermon of the Mount begins with this. Showing these two things that we should hopefully have in the life of everyone of us righteousness and grace. A balance in these things is what the Lord is looking for. Also there. College with the pointing up of the bridge of our Lord Jesus Christ. The Law. John. Chapter One. The Law came by Moses. Of great and fruit came by Jesus Christ, and this is where we see the perfect expression of this grace of God the Lord Jesus coming. And in the coming and grace and truth we have that balance of grace and righteousness of which we have just about about what it is just a month. So praise in him. He is the He is the pattern. He is the occupation for our parts which enables us to walk. Grace that is perfectly expressed, and I bless it, man. You have another reference made to great to be established by grace. What establishes the soul is great. And that's very important for us. To lay hold of, not with me. That's the legal system that the Jews had. Don't do this. Don't do that. You have to do that. That is not what establishes the soul. Grace will establish the soul. God, it's very blessing. Free because of what the Lord Jesus has done. And so that's the basis of which all blessing ever comes to us is through Christ. It's great. And I was thinking of a case in the old system. Maybe it would help us understand the being strong in this and great. Case of delight with the horem in Israel. Why this is the second kings. I will just refer to it and the lighthouses there, and they get into a predicament. No water. And they tried to the prophet and the when the prophet he liked to see this wicked king. Doesn't have a message from God and he asked for a minstrel. The minstrel distracts him, gets his mind off the present condition, and then the communications can flow and he springs lessons. He brings water that they need, but rather when we live on the day of ruin, we can get our eyes off of the store, we can get taken up with the things around us and. Become unusual, become not dispensers of what God really wants to give, and the basis upon which thought shall give pleasure, which is great. And so we have to get back to that basis. Sometimes it takes a minstrel to do that. Maybe, but we anyway, we need to get back to the stores. How can God bless in the day of ruin? We don't deserve it, rather. And we we get our feelings wrapped up sometimes with our bread and or one another or our fault, and we get discouraged and the blessing drives up, as it were.

Great. I'm good. So Timothy, that's what we're going to do as he was going to go on and serve after. Certainly applicable to us. Great focus is on what God know how wonderful they turn from ourselves. God, the greatness of this Dean brothers know that all our blessings depends on him, not on ourselves anyway, we just simply are receivers of that great. Thinking of Brother, he'll mentioned that person. John's Gospel, Chapter One. Grace and truth came by Jesus Christ. I'd like to link that with the new, small, simple statement that we often use in the Gospel and John's epistle. God is light and God is love. Grace is the manifestation of the truth that God. And proof is the manifestation of this. Proof that God is like the 2GO hand in hand. You can't separate. If God is going to show grace, he's going to be, won't, will not compromise the standard of righteousness. He cannot deny himself. You have that, but he's going to show it. But he shows it on the groundwork of that standard. So as you trade the Lord Jesus through this world, especially in John's Gospel, that is beautiful. To see how that sounds, you know, great. Explore, Never compromising the Son of God. Never. He makes that poor woman in the fourth John. She's been living a pretty bad life. But he speaks about the water, the will of living water, and she says, give me this water. And he said go call my husband and come get it. That had to be studied, too. The story of her life had to come out into the light. But all the two things that went beautifully together. We need to meditate, poor brother, on the perfection of those two things in the life of the Lord Jesus, and in meditating on them realize that this is our life. In the measure that we enjoy in Him, we are going to be conformed as well to that same image the Lord giveth to know. These days have been mentioned these last days to know what it means to be strong in the grace that is crazy. At first, Hebrews 13 was mentioned. It is good. The apostle says that the hardship is that embrace and not meet, and correctly it was mentioned that term of means refers to all of the ordinances and sacrifices of which that very official says they do. Participated in them, had no profit in them, but with grace being the characteristics. Responsibility of the assembly in this world to administer grace from God. It is necessary, and that is what the conclusion of the Apostle draws at the end of Hebrews, after showing the superiority of Christ and Christianity to all that system that the heart could be established in Greece, and knowing the dependency of the heart to return the law be caused against cancer. Or falling great, giving up free. Our hearts are just so lean to to desire your role, to desire the law, and you have to be strong integration. You have to have hard sex and it's great of our Lord Jesus Christ. Other birds are like this opportunity in First Corinthians 15 and verse 10 that speaks of the grace of God.

By the grace of God. I am what I am, and is great. Which was bestowed upon me was not vain, but I labored more abundantly than they all, yet not I but the grace of God, which was with me. Grace is what makes you understand it properly. It makes you a willing servant for God. I It's interesting in Latin America rather than where Catholicism, Roman Catholicism has prevailed largely that the word grace that is taught in that religious system is not the way, the word the way we know the word grace in description and to explain it, it means in the Catholic system. A virtue that I possess. And since I have that virtue, God looks at me with favor. That is not the word grace in the Bible, but that's the thought, and I often run into it as I go to Latin American. Like whether you were saying there's a natural tendency of our hearts to return to the principle of law that what we have received, we have received because of some faithfulness of our own. The principle of love. But I remember meeting up with a lady somewhere in Latin America and she said, oh, you must gain a lot of favor with God by doing what you're doing, right? Ma'am, I do nothing to gain favor with God. I have favor with God because of what Jesus did on the cross of Calvary. And now he's won my heart. And all my desire is to show my gratitude to that precious Savior that died for me, and I want to work for him. That's great, making this way. And if you really understand it, it will make you a willing service. Jesus certainly would suggest, would it not, that if we want to grow in Gray and become more characterized by grace in our life, we have to look to him and go on in communion and fellowship with him. That is what is going to bring about the change here. We know what the tendency is, and we certainly humbly have to confess that the world is coming in amongst us, and the tendency is that we emphasize and overemphasize subjective ministry that have happened among brethren. And it has led to a very legal, awful system which even went to stray in a serious way. Dark final the overemphasis on subjective, practical things, he suggested. Lines in the Word of God is always based on objective reality that has to be, first of all established in the soul, clearly

used and seen and enjoyed. Then come. Practical admonition based upon our standing and position in Christ. So we are expected to conduct ourselves because of what we are, not in order to become something. I think that's Christianity, and we cannot overemphasize the importance of personal communion and fellowship with the Lord Jesus. You know, even in the. Actor says that they took notice that they had been with Jesus. I think that. Can't even still today be recognized in the life of the believer. Whether there is a life of communion and fellowship with him that makes all the difference. That's our source. It's not enough, it's in him. The divine order is given in the first chapter of Second Timothy. All Scripture is given by inspiration of God and is profitable for doctrine, and then what follows for reprove, for correction, for instruction and righteousness. That the man of God may be perfect, truly furnished unto all good words. There is no proper Christian conduct without being established in Christian doctrine. All Scripture is given by inspiration of God and is profitable for doctrine.

To improve the correct instruction and righteousness, assault the doctrinal is first, and then the practice according to God's purposes, follows from a clear understanding of the doctrine that God has given, that the man of God may be perfect, truly furnished unto all good work. It is not do and live, it's live and do. Completely turned around, North gives us life as a for the David over here. Quoting from. Defeating 2. He works in IT and then he gives us something to do. Good work to follow that. Live and do. And in our chapter here, the very next verse two, he goes right down to what we have been hearing of what you were saying to us, Dan. What is committed to us? The things which thou hast heard of Maine, the oldest doctrine, and all this truth. Then he wants to provide a way for that to go on, and he has to come right on down to this day. So I think it'd be nice to look at this and see the change. In which the truth of God has been preserved through the year we call 2000 from Paul's days. It's very simple in this second verse. The things which God heard of me. That's Paul. It's Paul Doctor. What was committed to him? The same Smith Zou. Now you come if you're next in the line. And then who's going to be after Timothy? Faithful men, That's all said about It's not a history of brethren. It's the word carried down through faithful men goes right back from the beginning. The God of all grace. And then we're way down the cane. Aren't faithful men. We'd like to think about it. I was thinking a very clear when somebody was talking over here and thinking about do and live and witness, he said. Contrasted to it many times I've heard him say it in your Christian testimony. It's not so much what you do that counts. It's not so much what you say that counts, it's what you are. It gets right down to the roof, Christian, the hope of God. The official will be avenged after the apostles tribes behavior of the Gentiles. Says those who believe. But you have not so learned the truth as it is in Jesus. The priest is in him going about doing good in the midst of evil after goodness in his heart healing all those oppressive demons. The truth, as we see it demonstrated in the Lord of the Lord Jesus Christ, is the grace that he brought from the Father's power. And I put it this way here, watch. We see in Jesus all that man should be to God, and we see in Jesus all God is command. That's the truth as it is in Jesus. Notice it's not a gifted man, it's a faithful man. The tendency is that we look to individuals that are capable and gifted, but faithfulness is keeping that which is entrusted faithfully. It's demonstrated in the Old Testament when the remnant returns. Some captivity. The vessels that were entrusted to them were weighed out to them, and when they came to Jerusalem it was again way out, and checked to see that they had nothing, lost nothing of it, and I understand that sort of chapter. Brown has made the statement. I never heard him say it, that he had one exercise and that was that he wanted to test on the troops in the purity in which he had received it.

That was the exercise of a faithful man. Now, Brenda, let me ask you, have we always faithfully continued in practicing the things that were recovered 170 some years ago? Is there not the danger for us that we might water down things, change things, adjust them to the conditions that we find in the Christian profession or perhaps even among ourselves? Faithfulness is characteristic or characterized by maintaining what has been entrusted and not giving it up, buying the truth and not to sell it. You know, I hope we have that exercise and ask the Lord for help. Because without His help we cannot keep anything. We cannot get anything without His help, the help of His Spirit, but we cannot either keep it without divine help. The Lord is able to do that. Both passed the form of sound word which our circle of me chapter one in faith and love Christ Jesus, that good thing which was committed unto thee heat by the Holy Ghost that dwelleth in US. Several verses in the 20th of act I'll read, as Paul was giving to me, how I kept back to nothing that was profitable under you, but it showed you, and it taught you publicly and from house to house further down. And now, brethren, I commend you to God. Which is able to build you up and give you an A Harrison among all members were sanctified. I am covenant. No man's silver or gold or apparel. Yeah, you yourselves know these hands minister my necessity for them that was with them. I have showed you all things how they're so laboring. You ought to support the week and to remember the words of the Lord Jesus. How he said it is more blessed to heal than we see. He was a faithful man, and it gives us a little word for the seasoned elders. What is becoming and should be becoming to us today? God, and I think that's important. It's like was mentioned before. It's not called in, say Timothy, Timothy, Timothy. You look for some gifted preachers or some people that understand the truth real well, no, I didn't say that. Faithful men. And this is the way the truth is maintained as it's been mentioned already down through the centuries. And here you have 4 generations in this verse too. I think it's important to see that men establish their organizational structures to propagate the truth like. Sometimes. Seminaries, And I think we realize that Harvard and Yale, those old institutions of learning, were established to teach the word of God. And now if you go there, you find that rank infidelity is taught. Those institutions that man makes are not the way the truth is mentioned. The way it is maintained is from by word of mouth to faithful men. And that's something that really searches us. Do I walk in the truth that I know? Because if I'm not walking on it, in it, I really don't have it, brother. It's only in the measure that I walk in it. That I have it. And can pass it on to others as well. But that doesn't really matter. And so I I felt it was so pertinent that I appended it to the back of my Bible, and I'll read it. Shut your eyes to that which attracts nature, and unflinchingly carry out what you know to be the revealed mind of God.

Unflinchingly carry out what you know to be. The revealed mind of God Do not join parties or allow party feelings to develop. Didn't do that. So however sorry we can be for him in a sympathetic, human way. He was not faithful as he lost his life. How about Josiah, the king that rose up to the prime of the time in Israel of being God's people? That. He objected. You might say to God using Pharaoh instead of him. And he lost his length. Literally. You and I interfere in God's plans. For the world, we're going to lose our testimony as a Christian. That, I hope, are appropriate. Let us therefore, as many as be perfect, Be thus minded, and if at anything you be otherwise minded, God shall reveal even this unto you. Now this verse. Nevertheless, where do we have already attained? Let us walk by the same rule. Let us mind the same thing nevertheless. Where to we have already attained? Let us walk by the same rule. Let us mind the same thing. Brown mentioned. He was a long time in this assembly and he spent. His name has been mentioned and. It was this. We are never wiser than Scripture. Amen. Never wiser than Scripture. God says that. That's it. She was Speaking of Josiah. Remarkable comment that God makes about him. Never was there a king like him before him, and never was there a king like him after him, remarkable from God himself. And yet he failed an example to every one of us. Don't let us never get a high thoughts of ourselves. We'll fall. A brother that labored amongst us years ago and is now with the Lord. And preaching the gospel on one occasion made the comment along this line, he says. My mother never had to take me up on her lap and say, son, you must learn to lie because it'll stand you in good in the world. She didn't have to teach me that. Well, I have kind of translated that a little bit into this chapter and in this way. God does not have to tell me to be hard on my brethren. That comes out naturally, but he does give a place for hardness. Be there for conduct. Hardness. As a good soldier of Jesus Christ, when we engage the enemy, we don't give

any quarter. There is a place for hardness, but not with our dear brother. We are to labor in love, admonishing one another and seeking to be of help. But the hardness comes in the engagement of the enemy when we're in the trenches, no quarters to be given. An example of verse four. No man that wore it entangled himself with the affairs of this life that he may please him with chosen him to be a soldier. I got saved in April of 44, the same month I got became a man 21 years old and. Shortly after, a brother who was among brethren. And it helped to me quite a bit in my early days. Asked me who I was going to vote for. As in the election of. November that year. Franklin Roosevelt was running for the fourth term, and I said I'm, I'm voting for Franklin D Roosevelt. He only commented. He says some of the older brethren consider it unwise for Christians to engage in the politics, even to cast a vote. Well, here's one question that will be casting a vote from Roosevelt. Then shortly after that, in my reading, I read this verse. No man that wore it entangled himself in the affairs of this life.

That he may please him who has chosen him to be a soldier well. That was all I needed, a word from God himself to show me that as a Pilgrim and a stranger, I I had no place. To determine the affairs of this life and. A Pilgrim I had no right to vote. A stranger I didn't know how to vote. So for since 1944, when I became a man, I have never voted. Thankfully, God knows what he's doing and he's running the affairs of this life in politics, not me. You agree that enduring partners is not so much the question of showing to be hard, but to suffer. A soldier has to sacrifice the many of the comforts that we enjoy in everyday life, like you refer to being in the trenches. And so we have to expect in our Christian life. That we don't always have an easy time, a brother 1-2 years ago said. To me, don't be surprised if you're in the front line if you're shot at. And do a hardship or hardness. As a good soldier we have to expect that even the Lord Jesus says in this world we will have tribulation. But be of good cheer. I've overcome the world. So the Christian life, the young people, is not always easy. And we need. Men that are willing to endure and to suffer, girls, women, for the Lord Jesus. And how important that we have to please him who has chosen us to be a soldier. And we have to please him and not men. And in seeking to please him we might well come under fire. But never mind. He doesn't leave us alone in these circumstances. He's at our side and helps us all along. I say you said it's not always easy. It's hardly ever easy. The Christian life. It's it's we're living in a culture where people want to please themselves and to make life easy. Every commodity, every comfort is offered to us. And there's nothing morally wrong with the comforts. But, brethren, it seems that it takes away our power to be indulging in a lot of comforts. Paul is telling Timothy here, If you're going to be a soldier of Jesus Christ, you're going to have to know what it means to suffer. The Lord Jesus said, if anyone come after me, let him deny himself. Take up His cross. Follow me. Have I denied myself something today for Jesus? That's the character of a soldier. Not just do it to deny himself, but because he follows a Christ that is rejected. And it's not easy, brethren, The Christian life is not easy, and it seems to me that is a lesson that is hard for Americans to learn because we want everything easy. And I have to confess, brethren, for myself I have been affected by the culture through which I'm passing more than it is good. They have to confess, brethren, and it takes away our power. You remember when the Lord Jesus met that father whose boy was demon possessed and the disciples found themselves powerless to cast out that demon?

And they asked the Lord why? And the Lord said, this kind comes not out but by prayer and fasting. Sometimes I say we like to put a little E before the A In fasting we do more of that rather than we do fast. And we thank God for good food we enjoy. But, brethren, when we give ourselves to so much of that, it really takes away our power. We need to be resolved to suffer as a soldier for Jesus Christ. I would say we find him as a young man. Before whom they laid their their clothes, you know, and I would assume, that the Apostle Paul had a fairly good position in the in the the army at that time of, if you can call it that, and perhaps had an entourage that gave him certain comforts in that army. And we know that in the arm and the armies and so forth of the day. There are certain ranks. If you go up through and perhaps each ranks you go up through, you get a few more perks, you know, and and it's a little more comfortable than the one who is fighting in the trench. But the Apostle Paul, when he was saved, he became a different kind of a soldier. And now what do we see of him? If we turn to the 11Th chapter Second Corinthians, we find out what he did endure and what kind of a soldier was that, was he? And so nobody could say fall, fall. You know, you really don't know what you're talking about. That you have. It's so easy, said I have learned to be abound and I've learned to be a face. And so when we read up his accounts in Second Corinthians Chapter 11, we know that the cost of false scares himself not at all he he endured hardness as a good soldier of Jesus Christ. Not the kind of soldier he was before. When he went to take to take the Christians and to bring them and cast them into prison. He perhaps had it very easy. He stood by. Like I say he stood by and let them cast their coats at his feet while they threw stones at the at the Stevens. And So what a change there was in that man when he became a soldier of Jesus Christ. Commenter 2 after the affairs of this life. Politics has certainly been mentioned and it's a major factor in this country particularly. But the seed of the Kingdom that was sown among thorns was choked out by the cares of this lake. The man who was invited to the feast had bought a piece of ground and begged to be excused, and so forth. There are many issues that appeal very strongly to the human heart, but we are not to involve ourselves in these. Our mission is to announce the gospel of the Lord Jesus Christ and to deliver souls from this present evil world. We are ambassadors for Christ. Our citizenship is in heaven from which we look. For the Savior to change these bodies of humiliation and the bodies of glory like His own. So there are many, many issues that so appeal to nature and to the human heart legitimate causes. But these are not those things with which we are involving ourselves in order to please Him who has enlisted us to be a servant or a soldier in his warfare down here. Deceitfulness of riches is in death passage and in Mark there is something added. I don't remember it accurately, but the thought is the desire for many things. Isn't that what is characteristic of our society? You know, we have to have this, we have to have that and all these kind of things. And when did ever ordinary working people? Were able to have what we have in this part of the world. So these are dangerous things that we become so occupied in reaching out for those things including comforts. As the Bob said, one of the ways how the light is hit is under the couch, right that speaks of these very things, things that you mentioned comfort. So that these comforts mean so much to us that we're useless.

For the interest of God in this world. Question of priorities in this verse 4, isn't it? It's to understand who is first. It is extremely important that a soldier learn that when his commander speaks, that is unquestionably first. Nothing can be put in there. You might have other occupations, but when it comes to. What my commander says it is implicit. Obedience, immediate obedience. And I think that's so important because. We live in a society that is humanistic or man centered and so much revolves about around what I like, what I want. And we have to get some points straight here that I is not the commander any longer in the Christian life. It is somebody else. And we got to know that with clarity. We have to know it, that there's somebody who commands. Go back to Luke's Gospel Chapter 9, something that is been a help to my own soul. And searching, I must say. Luke Chapter 9. Towards the end. Verse 57 And it came to pass, that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. Jesus said unto him, Foxes have holes. And birds of the air have nests, but the Son of Man hath not where to lay his head. To follow Jesus, brethren, is not going to be easy. And he said unto another, Follow me. But he said. Lord, notice these next words Supper. Me first. That's the play of the culture that we live in. Me first to go and bury my father. Jesus said unto him, Let the dead bury their dead, but go thou, and preach the Kingdom of God. 61 And another also said, Lord, I will follow thee, but let notice the next two words. Me first. Can I say, brethren, That's the plague of our culture. Let me first. Go bid them farewell, which are at home

at my house, Jesus said unto him. No man, having put his hand to the plough and looking back, is fit for the Kingdom of God. Lord, help us to get that priority right. We really can't be a good soldier until we get me first out of the way and make Christ first. The Lord deals with his impatience, I think is beautifully brought out in the ninth chapter of Acts. There was a certain disciple named Ananias and him, the Lord said in the vision Ananias, He said, behold, I'm here, arise and go into the straight St. which is called straight, and inquire in the House of Judas. And he's seen a vision, a man named Ananias coming to him. Now. It's this dialogue that I think is absolutely beautiful. And this is the way the Lord wants us to feel towards him. But notice the outcome then Ananias answered. Lord, I have heard by many of this man how much evil he has done to thy Saints at Jerusalem. And here he hath authority from the chief priests to bind all that call in thy name. In essence, Ananias was saying, I can't do that. Why should I have to go? But the Lord said unto him, Go thy way now I believe that in. The life that you and I have and our communion with the Lord. There may be things that He says to us. And do we have the liberty of being able to say to the Lord, Lord, I don't understand or this is difficult. The Lord listens to that. But remember, the Lord did say to him, go thy way, but I believe it's important that we understand.

That it's not like into the valley of death rode the 600, you know, and that kind of thing. God wants us to be able to talk to him, but let's remember that if he says go thy way, go your way. The secret and our worst is the little word entangler. If the things of this light entangle us, that's the secret of it. When things in this life become bigger than they should be, we're entangled by them and it's a snare to us being good soldiers of Jesus Christ, and so the Lord said. Your Father, your Heavenly Father knoweth that you have need of these things. So why should we threaten entangle ourselves with the affairs of this life when we have a consciousness in our souls that are calling those we have need of these things? So I don't need to be overly occupied with the affairs of these of this life. There are those demands upon us, but we mustn't become entangled with. We can thank the Lord for our comfortable bed, can't we? But. Our these comforts hindering us from doing his bidding. What did he have a comfortable bed to be thankful for? Kids are also really to enjoy and we can be thankful for these things. It would be good for some of us to travel. Sometimes in South America or in Africa we would become more thankful and not to be so discontented. We can enjoy these things and appreciate these things, but do not give them too great of a place of importance. Hebrews chapter 12 tells us to lay aside every weight and the sin which does so easily. Be set up. Let it run with patience the race that have set before it. So those weights are those things that entangle us and drag us down and prevent us from walking and running freely in the race. And if if we keep a hold on to those things, they become sins. 76 in the bag. No more. Than. All day. Oh wow. Let's go play. I'm drawing. My daughter. My heart is sore. My heart is all my ground. With it and it's better. I can't all along.

Des Moines Conference: 2000, 2 Timothy 2:5-18

Reading

82 We've outcome still thy faithful word, the cross shall meet its sure reward, for soon must pass this little while. Then joy shall crown thy servants toil. We shall hear the Savior say, Arise, my love, and come away. Look up, for thou shalt weave no more but rest on heaven's eternal shore, the whole hymn. Master, we will. The rainbow. All the way. Love me. Oh. And all. The first Thessalonians. Well known to everyone. First Thessalonians, 4th chapter. Starting with the. 16th verse For the Lord himself shall descend from heaven with a shout. With the voice of the Archangel and with the trump of God and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. And so shall we ever be with the Lord. Wherefore comfort one another with these words. Our God, our Father, indeed. That's better. Second Timothy chapter 2 and verse 5. And if a man also strive for masteries, yet is he not crowned except he strive lawfully. The husbandmen that laboureth must be first partaker of the fruits. Consider what I say, and the Lord give the 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 evildoer even unto bonds. But the word of God is not thou. Therefore I endure all things for the Elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying, For if we be dead with him, we shall also live with him. 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 of these things, put them in remembrance, charging them before the Lord that they strive not about words to no prophet. But to the subverting of the hearers. Study to show thyself approved unto God a Workman that needeth not to be ashamed, rightly dividing the word of truth, but Sean profane and vain babblings. For they will increase unto more ungodliness, and their word will eat, will eat, as doth a canker of whomeneous and qualitas, who concerning the truth have heard saying that the resurrection is passed already, and overthrow the faith of some. Nevertheless the foundation of God standeth. Sure, having this seal, the Lord knoweth them that are hid. And let everyone that nameth the name of Christ depart from iniquity. 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 honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the masters youth, and prepared unto every good work. Lee also youthful lust, but follow righteousness, faith, charity, peace with them that call in the Lord out of a pure heart. But foolish and unlearned questions avoid knowing that they do. Gender stripes and the servant of the Lord must not strive, but be gentle unto all men apartment to teach patient in meekness, instructing those that oppose themselves, if God for adventure 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. His comment this morning? As to the difficulties to be expected and the pathway of faith and service. Where the Lord Jesus Christ. And it was also mentioned the various characters and wedding the Believer. Is portrayed in this chapter. And in chapter in verse five we have. AI think the figure of 1 striving injury competitively in the games and he says that one is not crowned except he strived. Lawfully, that is, according to the roads, the apostle. In First Corinthians 9. And verse 27. Refers to the rigor of self-discipline required in the pathway of faith and service, but I keep under my body and bring it into subjection. Lest by any means, when I have preached others, I myself should be a castaway. Point is. The fruit of the Spirit. Is a number of things that he got first in Galatians chapter 5 and the last of those segments. His temperance self-control. And so we have here the. The athlete who by rigorous training and self-discipline and control. Dictates to the body so as to be in condition for the engagement when the battle comes. Or when the competition comes. So the requirement here is to strive lawfully. Plainly, that means that we. Do all that we do. To the glory of God. According to the word of God. We often encourage our young people to read the word of God.

In one sense, and I don't want to be. Facetious about it. You need to know what the rules are if we're going to compete. For the glory of Christ, in winning souls for him, and in service for him amongst the Saints of God. And it is according to the Word of God. Sometimes on the very

smallest technicality we have seen in our school experience. Possibly the best runner or the best jumper or whatever disqualified because. Of a little violation, so here it is. A crown when we strive, according to this precious book, that God has preserved for us in our own language. Then the day we lived is to push those technicalities to one side and say, well, it doesn't matter that much, it does matter. And if you're really interested in the Crown, you have to pay attention. To those technicalities, so to speak. How important it is the reading and letting the word of God. Dictate in every aspect of our lives. See so much of the attitude? Well, the Bible deals with the matters of of religion and of God. But when you have your business to take care of why, you take care of it yourself. No, the word of God deals with every aspect of life and you cannot ignore it and prosper. It can't be done. The scriptural example. Of driving lawfully in the service of the Lord is in 3rd John. We know there were difficulties there because of this diatrophies, But Gaius in verse 5 Beloved, thou dost faithfully, whatsoever thou doest to the brethren, and to strangers which have borne witness of thy charity before the church. Whom if thou bring forward on their journey after a godly sword, thou shalt do well. Because they for his namesake, they went forth taking nothing of the Gentiles. This is very much ignored in Christendom. They make a basket, pass around when they're preaching the gospel, and expect everybody to put something in there, whether they're saved or not. Well, I believe the point here is that they, the servants of the Lord, had gone forth for His name's sake, taking nothing from the unbelievers. And that is one way. Also, you'll even find that some of the popular preachers, they invite people of the class to sit on their platform and even those who deny the fundamentals of the faith, asking them to ask for blessing upon the gospel campaign. Well, this is not according to the mind of God. And of course, as individuals now we do well to remember. That the weapons of our warfare are not carnal but spiritual, that we have to serve as directed by the spirit of God, and that we cannot accomplish the Lord's work in the energy of the flesh. And we do well to remember that. But even when it comes to fellowship in service, I think this is very important, that it's being ignored in the Christian profession. In the first chapter of the Revelation where the Lord Jesus is set forth as He. Who evaluates the activity of the particular assemblies of about which he is about to speak? His eyes are as a flame of fire. And when we. Arrive at the final evaluation of service at the judgment seat of Christ. It is going to be the all seeing piercing eye of the Lord Jesus Christ that views the service performed in his name, and that which will not withstand the piercing examination of the eyes that are of a flame of fire will perish. It'll be burned up.

And that which is durable, the gold and silver and precious stones, can endure the examination and scrutiny of the all seeing eye of the Lord Jesus Christ, the captain of our salvation, the head of the assembly, the one through whom all ministry closed. This abides, and it is in view of that evaluation that we are instructed to drive to describe according to the principles and the instruction laid down in this precious book. Verse 6 The margin is that helped to understand the thought that is presented. The husband, laboring first, must be partaker of the fruits. There's a lot of farmers in this area that could probably probably know a lot better about that than. Some of us, But this is a principle that is very well known, that to get a crop you have to labor 1St and you don't get discouraged just because you don't get your crop in two or three days. You don't expect that. So the seed you wait for it to come up, you cultivate. It takes several months to get a good cry. Sometimes when these principles are put into practice, we get discouraged because we don't see. Immediate results. Don't get discouraged. That's what he's saying. You've got to labor first before there's going to be anything visible for what you're doing. And that's a really important principle in these last days too, because to be faithful to God, you may not see results that are very positive here in this life. Just be assured that there will be results even though they are not immediately. On our way to the Allendale Conference this spring. We stopped for breakfast at a place and our waitress clearly confessed to be the Lords, and this illustrates the principle that's just been brought before us. Told me of a lady that had just been hired that she had known in her history. And as soon as they met at the cafe. Oh, she says, I have your name in the back of my Bible. She said whatever for she said. 20 years ago you spoke to me of the Lord Jesus Christ and I got saved. And she went 20 years without seeing the fruit of that simple witness. But here God graciously gives sometimes evidence, sometimes promptly. But they that honor me will I honor. That's an absolute principle of the word of God. And it may not come now, or it may come 20 years later as the sisters witness came. And it may be in the glory that we see the fruit of our neighbors. But the labor has to come first. We labor. And servants of God. We labored according to the rules seeking by his grace. To do that which is becoming as Saints of God, servants of God. And we leave. The results of the labor to the master. Of the vineyard, shall we say, Who sees everything? Knows the difficulty of the job. And knows the desire of the heart, and he sees what is being done. Being done unto himself. So he is faithful to reward the labor according to his. Ability And according to his wisdom, I should say. We have to be persistent that it continuously working. I sometimes put it this way. We might start like a house on fire but then it doesn't last. That is not what is suggested in this verse. We continuously labor and don't give up. Don't get.

Discouraged because you don't see fruit and result. You just got a letter in the mail that Brother Barry sent to us, A copy of a letter that Mrs. Director Munich wrote. They have a place where we stayed at the Barry stayed there. And they labored with them. We labored with them that quite a few years ago, started in 91. Now the lady is saved. If you would see that letter, there is no doubt in your mind if you would read it that they are. She is saying husband isn't. Yes, but they took that much time. But so don't give up and I believe for us who have children. To don't be discouraged when you do not see the results that you would like to see. As early in their life as you would like to see it. Be encouraged by what you see in the life of Moses and his parents. I don't think they really lived anymore by the time when Moses came brightly out for the Lord, and the Lord sighed and the Lord could use him. So we must not give up. We must continue to seek to labour and to be of help wherever the Lord gives us opportunity. And continuing it, don't throw in the towel. That's not according to God. Their laborers together with God is to get in First Corinthians 3. Where you could say, who then is Paul, and who is Apollo, but ministers by whom you believe, Even as the Lord gave to every man I have planted the Paulus watered, but God gave the increase. Well, then neither is he that planteth anything, neither he that watereth of God that giveth history. Now he that planteth, and he the watereth, or one and every man shall receive his own reward according to his own labor. For we are laborers together with God. Ye are God's husbandry. Ye are God's buildings. We're not on our own, are we? Where laborers together with God and one another too. All this was mentioned by thinking of him this morning in the pathway. We were talking about the our pathway, the pathway of faith of the Christian today is a difficult one. But in the 11Th chapter of Hebrews, there is one verse we could read that's very helpful concerning Moses. The 27th verse. Through faith he forsook ego, the type of the world he left that behind. Not fearing the wrath of the king, all the wrath of Pharaohs. Through faith, he endured. That's just what we're talking about. He endured. He just kept on. How could he do it, as seeing him that is invisible in our pathway, Faith is what will get us through. Through faith, the next verse is interesting too. He kept the Passover. Think of Moses. Through faith he kept the Passover. And the sprinkling of blood, lest he that destroyed is the first born, should touch them. The next faith is when they get. Through the Red Sea. At plural air. So I faith they pass through. Well, we've got the waters to pass through too, but God can hold them up and sustain us and we are to endure. I'm thinking of the race that Paul talks about in the third Philippians. A little bit different, but very nice to notice how he looks at himself as being in a race the third of Philippians. Verse 13, brethren, I count not myself to have apprehended. But this one thing I do forgetting those things which are behind just like. Moses He forgot Egypt. And. Reaching forth unto those things which are before. I suggest that this raise the pause in is not a competitive one.

It's one that everyone's going to win. It's nice to think that you're going to win the race you're in. I'm going to win the one I'm in. The Lord is going to bring us all the way home to the Father's house. But we do have a test of endurance along the way. That's an important point. In most races there's more than one person. They may be running against time, but they're competing with one another. We're not in competition with one another, are we? No, that's important because as you say, we're all in a race and only one. In the races down here, only one win. But in the race that you and I are in, we are all going to win. And that's the grace of God, and only the grace of God. It seems to me that the first part of this chapter is continuing on. It's been mentioned enduring, continuing on. Maybe some have heard the story. And Benny probably know the man. I won't mention his name, but he was a great violinist, one of the best that this world has ever known. And he had a concert in a city that's well known to everybody. And there was a lady in that city of high society, lady that went up to him afterwards and said to him, spoke to him by name and said I'd give my life to play like that. He said, lady, I have, and I think that's what we have here. I think that's what we have here. It's our life that we give. It isn't that we start a day and as Heinz has said, and throw in the towel. But we go on, it's a race of endurance and that won't end. Until either we pass through the article of death or the Lord comes and calls us to himself that race is going to. Continue. We live in a culture where you are geared to think of immediate results. And everything around us is with that thought in mind. And if a person works for a company and doesn't get good results and in short order, why he's called in and the tactics are changed so that there will be results. And I think this is something that we need to think about. The important thing is to continue according to the word of God. Let it search us, brethren, Let's go on. Seeking to go according to the principles of the Word of God. There will be results. But they may not be immediate. I read that verse in First Corinthians 9 and maybe it would be helpful to comment on the end. We are talking about laboring in the service of Christ after we have already been brought to Christ and peace with God. And the thought in the end of that verse is not the apostle having any doubt as to his destiny. I know whom I have believed and am persuaded he is able to keep that which I have committed unto him against that day. But he is examining his service. Lest it be not acceptable, he says that he labored that he might be acceptable to God, not accepted of God. We had that issue that before us this morning. We are accepted in all of value and word that God places upon the work of the Lord Jesus Christ, accepted in the beloved, made holy and without blame before him in love. This is what we are, but then we are created. God's workmanship created under good works. And now the Apostle says, let's see salmon our hearts, let's be exercised, whether or not this service is according to the word of God. And acceptable to God. That which is not in accordance with this precious book will not be acceptable to God. And he's castaway as a son, certainly, but as a servant rejected because he wasn't according to the principles that God has given us. A verse that is kind of a following on of that thought because we have the supreme example and the person of the Lord Jesus. He says, Consider what I say, and the Lord shall give the understanding in all things. Then he says, remember Jesus Christ of the seed of David was raised from the dead according to my gospel. In other words, here was Paul and he was just about to close his earthly pathway. What kind of results could he show from his life? All in Asia had turned away from him. Must have been a terrible thing for him to think about those that had turned away from him. They were believers, but they didn't want to follow with all. And so he's about to terminate his life down here without hardly any results to show for it. And he's encouraging and seeking to encourage Timothy. And so he says, remember Jesus Christ.

And at the end of the Lord's life down here, 3 1/2 years of arduous labor, How many disciples did he have? 12, But one was a traitor, Another one that said he would never deny him, denied him three times. All the rest forsook him and fled. It appeared a complete failure his life. He said he was the king of the Jews, but he was crucified. It all was totally the opposite, the way it should be. But what Paul is saying to Timothy here, remember Timothy? Results, the way God counts them, are in that day of resurrection. Don't look for results down here. And oh, what an encouragement that is labor, labor on. Be encouraged, your young brother and sister in the Lord Jesus. Older brothers too. But don't look for results down here. Results are in resurrection in God's account. Chapter one, verse 12 fits in here, doesn't it? I am persuaded that he is able to keep that which I have committed unto him against that day. What is he talking about? His labor. He has committed it unto him against that day. In that day, God will recognize whatever was of himself, not only in Paul's life, in any of our lives. That's when everything will be brought to light, That which was of himself, and that will be rewarded. And so. Of course it is wonderful when we do see results. Even now. And certainly. We certainly have reasons to be thankful. Who have seen results and do see results but in the final analysis. God is the one that ultimately appraises everything, and even that which we might think was accomplished through our service might prove not to really have been. What we thought it could be, but we'll be very happy to accept his appraisal of everything. And wholeheartedly agree with him at that time. Isaiah 49, verse 4. Isaiah said. Then I said. Verse 3 two, verse 3. And he sent it to me. Thou art my servant, O Israel, in whom I will be glorified. Reform, then, said I I have labored in vain. I have spent my strength for not and in vain. Yet surely my judgment is with the Lord, and my work with my God. Redial. Thou saith the Lord, that for me from the womb to be a servant, to bring Jacob again to him, though Israel be not gathered yet, shall I be glorious in the eyes of the Lord, and my God shall be my strength. One more that he said. It is a light thing that thou should be my servant to raise up the tribes of Jacob, and just to restore the preserve of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth, and that's that, and that's coming right on down there. Tremendous what God answers the Lord in the prophecy there. He had been sent to Israel. He was born of Israel. He had labored and labored. And what did they do to him? Completely rejected him, cast him out, named him to a cross. What a thing. Well, God had us in view as well as the Jews. But he hadn't forgotten to. Do you come back and pick them up. Her blessing for the millennial reign. What a plan God has but here to be gathered, this word gathered.

One of the most difficult things there is today is gathering is the name of the Lord Jesus Christ. And that's by the Spirit of God. And he does gather. The song is the Spirit of God that has the power by the Word of God to save the soul, and it's only the Spirit of God who has the power to gather that saved soul to the person of Christ. Who used to be known up here, he said to me one day, You know. It's a much greater work of the Spirit of God. Together to the name of the Lord Jesus Christ than it is to bring the salvation and get people saved. Now I wasn't talking about the work of Christ. He did all the work of salvation. And by the grace of God many are saved, and in the world today they. Lift them as about a billion people that are under Christianity. Well, there'd be a lot of those that are really saved, but how many are gathered to the name of the Lord Jesus Christ today? And what does the Lord think about that? What does God think about that, Those that want to feed his son? Well, we know what he thinks. There is no better place on the face of the earth. Enjoy the heaven ahead of time, you might say. Samaritan who, when he was cleansed as he was on the way to the priest, turned around and came back and fell down with his face at his feet and gave God the glory. What a privilege to do that. Remember Jesus Christ of the Seed of David. Raised from the dead. According to my gospel, how many remember the Lord Jesus Christ every week? At his table as one who raised from the dead. I think this is almost a direct invitation to us to remember that person that he was dead, but he's raised from the dead, the celebrated according, as he has put it before. Emphasize. Just Leave out two words. I'll go through it this way, remember. If a person remember Jesus Christ of the seed of David raised from the dead according to my gospel. It's not what he accomplished and went through in resurrection, but it's the person very important. Yeah. These are the two he's raised from the dead, the tremendous burst system. And the seventh verse could read this way. Consider what I say, and the

Lord will give the understanding in all things. Jesus Christ of the seed of David raised from the dead, according to my daughter. In what way is the gospel here referred to Paul's gospel? Maybe somebody could give us a statement about that and my according to my gospel. Off the Guest four different special points that were revealed to Paul. In the short order Philippians 3. There are four different things given to Paul. From Christ in heaven. Which are stated that way. I should say Ephesians 3. And this brings in the Gentiles as well. The first verse of Ephesians 3. For this cause I call the prisoner of Jesus Christ to you, Gentiles. If you have heard of the dispensation of the grace of God, that's what we're getting in our chapter, which is given to me to yours. Now here's the special statement how that by revelation he made known unto me the mystery. Skipping down to five, which in other ages was not made known unto the sons of men. As it is now revealed under the Holy Proclaim and Prophet that the Gentile should be fellow heirs and of the same body and partakers of the promise of in Christ by the gospel. Now that's one special revelation given to Paul. Let's go to 1St Corinthians 15 to get another one.

Notice how he starts. Verse 51. All right, that, behold, I show you a mystery, something that hadn't been known before. We shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye. At the last trump, where the trump shall sound, the dead shall be raised incorruptible, and we shall be changed. To save time, let's go on to. One Corinthians 11. There is the one body and there is something to. Witness to that and when the. All gets the revelation from the Lord from heaven about the Lord's Supper, what we call it. He introduces it in this way, the 23rd verse. Now this is Paul saying, this is part of his gospel. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. When he had given thanks, he break it, and said, Take this is my body which is broken for you. This do in remembrance of me. After the same manner also he took the cup when he had stopped saying This cup is the New Testament my blood. Which is shed for you This do ye as often as you drink it in remembrance of me. For as often as you eat this bread and drink this cup, ye do show the Lords death till he comes. The other one I think we already had read to us, But we'll go back to it again in First Thessalonians 4 The Rapture. In short, it's the truth of the one body. And. The resurrection truth and a witness that there is one body in First Corinthians 11. Now how are we going to get into that place that he's going to bring us into? He introduces this in First Thessalonians 416. We've already read it, but we'll read it again for the Lord himself. No, we should read the 15th. This we say unto you by the word of the Lord. Paul saying, I got this from the Lord, I'm passing it on to you. This is my gospel, that we which are alive and remain under the coming of the Lord shall not recede them which are asleep. For the Lord himself shall descend from heaven with a shout that the voice of the Archangel and the trump of God and the dead and Christ shall rise first. Then we which are alive and remain, that may be us here, brother. We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air. And so shall we ever be with the Lord. Wherefore comfort one another with these words. So this is a part of Paul's gospel. What you've said once it proceeds that this characterizes the dispensation that we're in, it keeps our feet in a steady path and our hearts and minds fixed on what God's thoughts are for this dispensation. Paul's teaching Distance and how important for young people. Middle-aged people, old people. To clearly see what God's thoughts are about this dispensation, We could go into the Old Testament, we could pick up the period before the flood, after the flood, the time of Abraham, and there's not too much difficulty to discern what God's purposes are. But with so many believers, you come into the New Testament and, well, it's a wonderful thing to have love, which is true. It's a wonderful thing that this one is doing this work and that. But that's not. What God's thoughts are for this dispensation, and to see it is to see Pauls doctrine, isn't it? How clearly and beautifully it settles the heart, where we get to it right Lead to fighting the word of truth. There are dispensation. You want to keep them straight. Interesting that the apostle Paul, in writing to the Romans, and we know Romans, is not taken up with the doctrine of what we've just been discussing. But let's read the last three verses of the last chapter of the book of Romans. I think it's exceedingly interesting that he brings the very thought of what we've just been saying into this, the last three verses now to him that is of power to establish you according to my gospel and the preaching of Jesus Christ according to the Revelation.

Of the mystery which was kept secret since the world began, but now is made manifest and by the Scriptures. And the New Testament prophets that says nothing to do with the Old Testament prophets according to the commandment of the everlasting God, made known to all nations for the obedience of faith that God only wise the glory through Jesus Christ forever. Amen. What a marvelous conclusion to the book of Romans, which doesn't doctrinally touch what we're talking about. But he says, this is my gospel, This is a story that I have to deliver. Presenting these things that have been outlined to us and seeking, with God's help to maintain that truth. And to some extent, if we desire to walk in these things, we too will be suffering. Now Paul, it was to the point that he was imprisoned. Yet what an encouraging statement it is. He said the word of God is not found. There are some of these encouragement, encouraging statements in that second epistle. This is one of them. The word of God is not found. So bring the word of God, beloved Saints of God, beloved brethren, even the sisters, when they have an opportunity, you know it's not just the brothers that are in a race and that are. To continue faithfully in service the Sisters as well the word. Of God is not found, Mr. Darby once said. Somebody might say. This thought doesn't cut. I know it cuts, and I'm going to use it. You know, the word of God is what God in his wisdom. Is used as a means for man's blessing, whether it is new birth, whether it is feeding our souls or cleansing us some defilements. So the word of God is not bound, we quoted and bring it before souls. Then we have another statement that is so encouragement encouraging, he abideth faithful, even if we are not. We haven't always been faithful halfway, but he abides faithful. Then another very encouraging statement in this chapter is that the foundation of God's standard firm that cannot be overthrown. So these are very encouraging statements in this chapter that we can enjoy in our own soul in view of the ruined condition that we find round about and even suffering in the service of Lord that we might have to face. The word of God is not bound. He abides faithful and the foundation of God's standard firm. Evidence of the word of God is not bound yet in the 16th of Acts, when the jailer himself was turned to God. If the service of Christ puts one into restricted circumstances, then those of Caesar's household are black, the Chamberlain of the city. And so wherever one is, is the opportunity. Every individual with whom we come in contact is a prospect, and the world is a field, and the word of God will have its way with men. Do you think that Taylor was the man over there in Asia that was calling for help? Could be there were sisters over there meeting by the seaside. Oh, and Silas found them, but they were having a hard time finding the man. But God knew where he was, and he dropped that man out of ******* to his sin and Satan through putting Paul in the prison. And then he took Paul out and silent he carried on the work, but he got his servant over to Rome and God, as it were. I hope I'm thinking right. What are these prison epistles to be wrecked? As they were who were, I guess maybe more in the president room, but we don't read in the word of God about Paul getting out of the Roman prisons. We know he did, but he? God was going to finish His word that way to reach us with all these wonderful epistles.

What a survey that you've given us of, of God's ways. Appalled. And this is the second imprisonment just before his death. Same thing. Let's yawn on the Isle of Piedmont apartment. Rather he was bound there for the Word of God. He was exile there for the word of God. And some like to think, well, John, you've labored all these years an old man and look at you end up on that island all by yourself. But there he got the visions of God. And you and I have them today. And and and so the word of God is not found. And you and I can be unfaithful. We can depart from the word of God, but it does not change the truth of God. And the truth of God keeps going off, and it always will. Heaven and earth will

pass away, but my word shall not pass away so. God uses God is faithful to his word, and it's a wonderful thing that you and I can have four centers saved by grace. We can take that the word of God and continue it on and be workers together with God in it. Somebody tell us very simply who the elect are this next bird or one word is used in the Bible. I can do her old thing for the elect. Sake. Go to world games, actually turn alive. There's another scripture and the gospel in the mind of covenant theologian and others. Their idea is that the gospel is going to convert the world and bring it into subjection to Christ. That's not true. The gospel is to bring in the elect of God. The jailer was one of them that you mentioned. And those ladies by the waterside there. They were some of the elections and. We don't know who they are, but we know that the gospel is God's means of bringing in the elect. And I remember John Person pointing out in First Thessalonians. When Paul came to Thessalonica, he didn't know who the elect were, but he preached to all. But then by faith, love and hope manifested in their life when they received the gospel, he said, Knowing, beloved of God, your election. So now he knew who they were. He didn't know when he was preaching to them. But so that takes the frustration out of gospel work, doesn't it? When we know we would like to everyone that we preach to to accept the gospel, but we know that God will use this as a means to bring in the elect. Of course, that also means that the servant better be directed by the Spirit of God and by the law. To get to those souls and speak a word in season and out of season. So how important that is. Paul in Acts several times wanted to go someplace already come over to Macedonia and help us was said, you know, after twice he was in there. They were told to be gathered, saved and gathered amongst the Gentiles, and so he was directed, although he wanted to go someplace else twice, but the Lord didn't allow him to because there were other souls to be reached. And in Corinthians you know he has to flee some Thessalonica, but in Corinthians he is told to remain there, because the Lord told me I have much people in this city, much people yet to be saved. And in John chapter 10. The Lord Jesus speaks of the sheep from the pool, that is Israel, and those who are not of this whole them also I must bring that as Gentiles. And he referred to them as he already before they have ever heard the voice of the Good Shepherd said. How wonderful the gospel brings the blessed God that takes every post thing away from any of us. It's got grace that has chosen us in Christ before the world was. He destined us for blessing. What's the difference between elections and predestination? The individual is elected. Predestination is what he is elected for. To be conformed to the image of his Son. These are the simple explanations, I believe, as the scriptures plainly teaches it.

Truth. We ought to We don't get ahold of it. Nothing like it. It's it's Job himself. As Peter says. He left according to the foreknowledge of God the Father. All right, The vision chosen him before the foundation of the world. I'll remember and say what Eric Smith. Said with a definition to elect by. Red belt Indian there after he had labored there with the gospel, and they got hold of the truth, and they came to the Word. Elect. And the question was that what does that mean he lacked? And one of the old Indian chief says it means that before God ever dropped 1 stone in place, he was thinking of this poor old Indian. That's a good understanding of elect. Before creation, before the foundation of the world. Oh, it's all grace, and it has to be. There are two tracks about the rental production. Responsibility comes in. Everyone in this room is responsible, having heard the word of God to accept it. That doesn't change what's just been talking about, but. That's still very much the word of God. Every man is responsible.

Des Moines Conference: 2000, 2 Timothy 2:19-24 and Others

Reading

#35 In the appendix All the past the Saints are treading, broadened by the Son of God, all the sorrows they are feeling, felt by him upon the road, all the darkness and the sorrow from around and from within, all the joy and all the triumph he passed through apart from sin. All the path that takes the rest of the drive, and he's right. And he died from the cry. I'm sorry, there was a little. Bit of stuff that's the way it's all blah, blah blah blah, blah, blah blah blah blah oh, oh, oh, oh, oh, oh, oh, oh, oh, oh, oh, oh, oh, oh, oh, oh, oh, oh, oh, oh, oh, oh, oh, oh, my God. I don't know. It's yesterday, my father laughing. Goddess. Never mind. What's going on in second Timothy 2? And dropping down South, they can cover the last verses to verse 19 and reading to the end of chapter 2 and then pick up a few words few verses in chapter 3 beginning the verse 14. Through the second verse of the 4th chapter. And then read the last verse of the assessment that you do that. I think you better run that by me again. All right, let's finish from verse 19. To the end of Chapter 2. Then go on down in chapter 3 to verse 14. Read those 4 verses and the first two of chapter 4. And the very last. Second Timothy, chapter 2 and verse 19. Nevertheless, the foundation of God's standard Sure, having this seal, the Lord will examine it, are his, and let everyone that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, some to honor and some to dishonor. If a man therefore birds himself from thee, he shall be a vessel unto honor, sanctified in me for the master Hughes. And prepared under every good work we also used for lust, but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. But foolish and unlearned questions, avoid knowing that they do gender strikes, And the servant of the Lord must not strive. But be gentle unto all men after teach patience and meekness, instructing those that oppose themselves, if God's first adventure 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 taking captive by him at his will. Chapter 3, verse 14. But continues thou in the things which thou hast learned, and have seen assured of knowing of whom thou hast learned them, And that from a child thou hast known the holy Scriptures, which are able to make me wise unto salvation through faith, which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine. Or recruit for correction or instruction and righteousness, that the man of God may be perfect, truly furnished unto all good works. 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 the instant in season out of season.

Recruit review Exhort with all long-suffering and doctrine. Do the Lord Jesus Christ be with thy spirit, Grace be with you. Amen. So that is in Christ Jesus the last verse, the Lord Jesus Christ be with five years grace be with. Through this state of soul and appreciated what God has done for us. And then to pick up. The inspection of living in a day in which we live. As a witness. We left through some opposed gospel, especially revelations given to him. Namely, Ephesians 3, where the truth of the one body comes out. With the Jews and Gentiles brought into the same body. And then going on to 1St Corinthians 11, those verses from 23 on which we so often read, all his I have received of the Lord that was also I delivered unto you. And what is it? It's a witness that stands for the truth of the one body. It's a witness that the Lord table that loaf on the cup on the that loaf on the table is a witness that there is one. And then the comfort that we need in the other special revelations that were given to Paul the old I show you a mystery. 1St Corinthians 15. And then the last one, the Rapture of first Thessalonians 4. With the You eat so much that we're expecting the Lord to come from heaven. These are part of the special gospel given to Paul. Now in our chapter we have noticed that he passes on and obtained these truths to be kept through. From Paul to Timothy, to faithful men and to others. And the faithful men and others are still here on the earth. That's the way the witness goes on, and the tenor of the meeting yesterday in the open

meeting. Was remarkable, I thought. So I thought we should get on in this chapter and get down through the end of it, where we find out where repentance comes from. Where did we come from? And what leaks the restoration? What the exam. So I'll call attention to what we read in verse 25 of chapter 2. Meekness, instructing those that oppose themselves. If God notice that if God prayer adventures give them respect to their technology, the truth is God's truth. He's the one that can give us the change of mind, to obey it, to take it up and live according to it. And the positive words of the last verses of three and four would encourage us in our last meeting, I hope. Well let's get on with the staff at the beginning. Of course 19 his mother brothers have other things they can go back and pick up. Some of the others in chapter 2. Or study the sort of school come to God. The correct rendering is really useful diligence. The thought is not that by studying we become approved unto God, but that we should be diligent and have an exercise to be approved unto God. There is too much of time to please men in the Christian profession today. The sermon of the Lord had to be exercised to be approved unto God. And a servant that rightly divides or cutting in a straight line, as Mr. Darby said, the word of God, not adjusting it so that it is acceptable to the people, cut it into a straight line. He didn't have my words, the sister says in the Old Testament. Let him see the faithfulness. You know we need that kind of a thing, especially in a day of ruins. I'm sure that those who are faithful men.

Spiritually exercise. Souls will approve. Of a servant of the Lord that carries on with this kind of exercise. But that should be our exercise, every one of us that will be approved unto God, not to be men pleasers. Of course, we always, I hope, Abu, with love and compassion for men that are lost, or even for our fellow believers in life to try to be a help to them. But our. Responsibility is that we are serving the Lord and that we have to be approved by Him. Whatever we're doing. They come through especially you know how to write the divisor with the truth and agility connection. On Saturday something about this sensational truth. But there's a lot of confusion because of lack of distinguishing to whom God is speaking in the word of God and in First Corinthians chapter 10. It's good to see. Paul distinguish us 3 distinct groups here in this world. In verse 32 he says give none offense neither to the Jews nor to the Gentiles, nor to the Church of God. So when you read the scriptures, we can say that all scripture is written for us, but not all scripture is written to us. We should read it all because it is all profitable. But I think it is important to read it in its context. We are not Jews. We were Gentiles. But when you and I, those who are Jews and Gentiles, accept the Lord as their savior, they now belong to another third group, which is the Church of God, those that are called out for heaven. And so when I read the scriptures, I read distinguishing. To whom God is speaking, so we don't apply the Old Testament directly. Still, there is tremendous teaching and pictures in the Old Testament that help to enlighten the truth of the New Testament. But what we have down in our 19th verse now of our chapter speaks about the foundation of God. That stand sure in the midst of bad teaching that was evident with this Hymenius and Philetus, Where is the foundation upon which we are built? As a second chapter of Ephesians, we are filled upon the foundation of the apostles and prophets. That's New Testament prophets, Jesus Christ Himself being the chief cornerstone. So it's important that we be grounded in New Testament doctrines. Not that we make little of any part of the Scriptures. It's all important. But it is not all written to us, it's all written for us. So it distinguishes what was written to the Jews, what was written to the Gentiles, what was written to the Church of God, sometimes given for the young people an illustrations, perhaps. Since we were three boys and not my home, my father had taken a trip and he writes the letter to us. And he gives the general news, and then he gives specific instructions to each one of us boys what we are to do. We all read the whole letter, and we all read that. We all learn from the whole letter. But when it comes to direct obedience, I pay attention what he directed to me. If I'm going to start trying to do what he directed to my brother, I'm going to cause confusion. And that's what's happened in Christian circles, not distinguishing those three groups that Scripture recognizes. God's confusion and people get into politics because they get into the Old Testament, and they see a man like Daniel, who is high up in the authority of the king of Babylon and the Kingdom of Babylon, and in medial Persian as well. And they say, well, why not? If we don't distinguish brethren, then there is confusion as to those points. It is important to distinguish you rightly.

Divide the word of truth. That might be worth. Let everyone that name us the name of Christ depart from iniquity, if you or I take the place of being a Christian. We are under all the responsibilities that a Christian has, so that we read in First Corinthians. Notice in the first chapter the broadness of the Epistle. First Corinthians chapter One. All thus believe were still under the Church of God, which is important. Of death to them that are sanctified in Christ Jesus called Saints, or things like calling. Now notice the largest with all that in every place call upon the name of Jesus and Christ our Lord, both sears and powers, and then He goes through thee. Things that had gone on in the church there through the epistle. But it turns us to the fact that profession is very great today and we can't always know who's a real believer who's not what the gods can. So the first part of the verse has one seal the foundation of God. Standard Stewart having this deal. The Lord knows them better here and that's all we need to know. We are the judge by the fruit. However President, I think that every one of us. For ourselves can have the seal that I know that I am the Lord. But I don't have to know about my brothers sister. We want to know and we want to see the fruit, so they ought to be there. So there's responsibility if I make a profession to be a Christian. As somebody said, be what you want. Your child is God be with practice. The name of the Lord. Because it has to do with the lordship of Christ. The and everyone who is in the Christian profession called upon the name of the Lord and. Now those who do are expected to withdraw from unrighteousness. In the German, the word for iniquity is unrighteousness, and Pat Hindrance pointed out that that is how it is in the original unrighteousness. Why is that important? Because in the collective tab, the first thing that is mentioned is righteousness. Not love. Licenses in the day of general ruin is the first thing that is strength in the collective path. Love is not left out, but it's so important. This passage in the Word of God has been called the Path of the Faithful in the Day of Ruin, and that path is open to us. We cannot any longer practice the truth of the one body with every member of the body of society. That would be nice with the truth. And he certainly missed those who are two members of the body of science, the authorities. And that is probably one of the reasons for the weakness that exists the Manhattan because they are missing so many of members of the body of Pride that could it's willing to meet on that principle could be of help to us. But the encouraging thing is that we do not need every member of the Body of Christ. In order to practice the truth of the body of Christ. And when we had these problems some years back, one of the statements that was made over and over again by some who didn't understand it, that we have to keep the truth of the body of life. That's not true. We have to keep the unity of the Spirit in the bonds of peace, that which gives practical excursion to the truth of the one body.

Leading on that ground and we can do that in a limited way. With those that are willing to meet on that ground and think of the divided state in Intrahel when the House of David they sent us two other centers, but there was still the center in Jerusalem. And. There were still 12 laws on the table of showbread. Representing all the 12 sides of Israel and those who meet today at the divine center when they break bread, a brother already mentioned that his expected to the truth of the one body. That loop on the table represents every member of the body of Christ, not just the gathered thing. And if you do not understand that we do not understand the truth of the Lord's table. And we can give expression to that, although not everyone who is represented in that lobe is willing to lead on that ground. That is so encouraging. Beloved faces God that he can, in a limited way give expression to that truth. But when we give expression to that truth, we do not just express the

truth that we who are gathered are represented in their flow. We teach every member of the body of silence. I thought Albert Neil had given us that story and met his dear Christian 1 Lord for the afternoon. And he said I saw you in the meeting that day when I saw the next your meetings today. Well instead I saw you in the meeting today. So I've never been at your meeting. Well, he had to explain. It was a low bond at the table and that law represented every member of the body of Christ in the middle of represented you as well. So we see. If we don't see every member of the body of Christ represented here, we have a limited view. We cannot fully expect fellowship with every member of the body of Christ. But I hope you never will have a limited view of the truth of the body of Christ. There is one body. Absolutely nothing can ever change them. And as to the truth, it says no lies of the truth. But a lie doesn't change the fact that the truth of us now we are to walk in the truth practically. Compressing. The name of Christ, and happening and living up to it. This statement at the beginning of verse 19 the foundation of God. And sure. Your testament, When the temple was destroyed in the time of Nebuchadnezzar, the foundations were broken up, and when they returned in the time of Ezra, they had to relay the foundation. That is not the case in the time of ruin in this dispensation. The foundation stands. Sure, the ruin is great, but isn't it a comfort brethren that where we are built upon stand Sure, Nothing can shape that foundation. Nothing can change it. And so sometimes, I say for those of us who are younger, we need to dig down through the rubble of our own spots and human opinions and teachings. To get to where the foundation really is. Latin America, when they built, they used bricks a lot down there. The builders often use a Plumb line. We need to use the Plumb line rather than in our actions as gathered to the Lord's name, or even in our lives individually. Does it square with the doctrine that we have from the apostles and prophets of the New Testament? It's there. It's not for you and I to come to some agreement as to the program we're going to carry out. No, it's all set there long ago. It's just for you and I to discern what it is and to build on that foundation. That's where we are, brother. That foundation will never be changed. It stands. Sure.

Back to the first letter, Timothy the first official and chapter. 3. First Timothy chapter 3. All right to Timothy the first time says to him in verse 15. But if I carry long, that thou mayest know how thou oughtest to behave thyself in the House of God. Which is the Church of the living God? The pillar ground, or the pillar is the port of the truth. God established the foundation on the work of Christ on which he has a house, and in Timothy's first epistle, it's called the House of God. And now he exhorts Timothy, using this picture of the church as the House of God. He said, Timothy, I'm writing these things to you so that you will know and can share with others how you should behave yourself in God's house, and the House of God is a place of responsibility. And God has given. To that house which he calls his assembly to be the pillar and support of truth. And that's been the mind of God and the purpose of God, the intention for which he brings before us. The thought of the house is that place where God's truth is maintained and supported by the collective body that is the church. But when Paul writes, Paul writes to Paul writes the second time to Timothy. Sadly, when he addresses it by the Spirit of God, God is no longer able. To use the same expression to refer to that house, OK, it was now called the Great House. Why is it the Great House here in Second Timothy, where in the first letter it was called the House of God? Because those responsible had not maintained. Their responsibility of being a pillar and support of the truth. And God can no longer own it by that which it was his purpose to call it. He does not call it by the Spirit anymore. The House of God. You know, you have a house many here in this room. I have a house. And there are people that might look at your house and mine and they might say, oh, that's Mary's house or Don's house or. The so and so house. And it is identified by the people that live there and the behavior of those people. And so God has had to look upon that which should be called the House of God and say it's a great house. There are all kinds of things that are going on in that house. That are not according to the mind of God, and not in keeping with His Holiness and his righteousness, you might say. Well, what do you do about it? Timothy might have said to Paul. What are we going to do about it? Are we going to set it all right? Can we set it right? Can we make it again to have the character in the House of God? He says no. God's foundation on which that house is built. Stand sure, and it will never change. And he knows everyone that is his own, because there are many living in that house now and taking the name of belonging to the Lord Jesus who are not real. Who are not of the house, really. There are others who have belonged to the house, but they're not acting in a way that's in keeping with the righteousness and character of the truth. So what happens? He says. You, Timothy, and those like you must depart from the iniquity. You must separate yourself. Well, where do you go? Castle out of the house. Every single person in this room belongs to the Lord Jesus Christ is in the great House. Only way you can get out of the house is to give up the protection of Christianity. And if you recognize you belong to the great house, you recognize that you belong to the rulers and you will feel it in your soul. You will recognize that you cannot disassociate yourself. From those, you might say the Gentiles or those that are not part of the Church of God, who are looking at that house, and they see you as part of it, and you must recognize that and feel it. But that does not mean that you must go on with the evil that's in it.

The individual expectation is depart from iniquity, order that's been explained, unrighteousness. And then as we see what goes on later, you don't have to walk alone. You don't have to compromise the truth of God, because then it says to walk with them to call on the Lord out of a fewer hearts. And so the Lord in graciousness and mercy has still allowed that his people not have to compromise the truth of God. But that they may go on according to that truth and fellowship with himself, and enjoy the privileges. Of that that God has set up for his pleasure, and still individually and together be the pillar and support of the truth, of which one of those privileges is remembering the Lord Jesus and his death at his table. But the responsibility is much more than simply testimony to the truth of the one body. It is all the truth of God and connect connected with the House of God, and it's been maintained in its entirety. By those you walk on with the Lord out of a poor heart. Part of it verse 19. That let everyone that name it the name of Christ departs from iniquity individual. Verse 21 If a man individual again therefore purge himself from thee, he shall be a vessel unto honor, sanctified meat for the master's use and prepared unto everyday work. And get down to verse 22 We have about following with others that I call on the Lord out of a pure heart, but I think it is important to see that it is individual here, and if there is not the taking those steps individually before God. In this great house, then, it won't be clear verse 22 either. It is in the measure that you individually take that step, I myself as well, that later we will find that there are others who also occupy that position and we can find fellowship together. But it is not primarily looking at collective testimony, it is individually separating. And then the results will be a collective testimony. I think that's that's important point to keep in mind in connection with this truth as to the palace, the great house. Say that these fellowship with those who are saved and free of immorality and free of evil darkness, that is true, but it is short of what we learned from this testing. What this pastry teaches is that it is not just important what I am like, how I conduct myself, what doctrine I hold. My association my entirely if I go on in fellowship with vessels to dishonor, I am depiled. So the grounds of gathering is the truth of the one body. You will fellowship only with those who belong to the Lord, and you have to separate some immorality and some evil doctrine. But if you go on with evil doctrine in the group of believers, where you are? Or when there are individuals who are living immorally and they didn't judge by your association, you are disqualified for being received at the Lords table. Now these are important principles to get ahold of. We're not only meeting on the ground of the one body in separation from evil and the house aspect of the Church. It already has been indicated. Is maintaining God's order, God's holiness, Holiness the cometh thine house for God forever? Be he holy. Wasn't that right at the beginning of these meetings? Be ye holy, for I am holy. Obviously I understand and accept what you said. Could we be a little as impossible to do it? Feel free to tell me.

Could we be a little more definitive? As to the character of those, or the character of the physicians that those are in, from whom I am to encourage myself. I don't think you like your thoughts. Well, it's not fair because I asked the question. Let's be more definitive as to the character of the people or the character of the of the place that they are in, from whom we are to purge ourselves. I was raised across the Greeks in the meeting room in Bloomington. I was raised in the assembly and. I'm not sure that I really sympathize. With those that we might call vessels the dishonor. And yet I do understand that I have what I purge myself from. This is not a public confession. I understand it by the grace of God. But there may be some for whom being received at the Lord's table was a beautiful thing, and it continues to be, But they're not really sure that in their personal experience that they have separated from anything. So they were never connected with anything, but there are those that we meet at school at work. Someone giving out crack and we say beautiful grace of God heaven in our home there was 1 during the Columbine here he had a great big cross on a on a wheel and some of us had him at home and seeking to bring to him something a little more and I think he saw the shadows of it. But what is the character of what is is in the camp is that which we are to separate from. Again, let me repeat it. Young people received at the Lord's table. I don't think he should be given. Interrogation as to these things, but I'm sure from my own experience when I was younger I didn't understand and and could there be something Ecclesiastes believe? One thing that you have to separate from what is the cardinal thing is listener. They act as if the Holy Spirit has not come. To say how it's cleaning, they put a puny mortal in charge of divertits and ministry. He arranges everything, and he has to him stick out the passages that are to be read, and he might graciously call on somebody to lead in prayer, but he acts like he is the Holy Spirit. That's iniquity, That's unrighteousness. It ignores the fact that the Holy Spirit has come, the clergy system has thought. It's bringing Judaism into the church, into Christianity. Beautiful instruments, choir, singing in the midst of the church, realizing that phrases. I'm not saying that we cannot have faith, that sort of Gordon bidding for me and can enjoy them, but we don't have solos in the assembly. I'm just mentioning all of those kind of things. Other things can be added but not willing to judge. Evil is on the increase and we are in danger, beloved Saints of God, to accept people into fellowship that has no place at the Lord's table if they are in an adulterous union. Remember, such a person does not have a place at the Lord's table in Christendom. That is more more acceptable, but not that should not be acceptable amongst those gathered in the name of the Lord Jesus. And the form that it presents itself, it could be ecclesiastical. What is spoken of here in these verses, prior verses 17 and 18, is really doctrinal iniquity, bad teaching as to the doctrine of resurrection, but it could include as well moral iniquity in whatever way iniquity presents itself. I am responsible if I name the name of the Lord to depart from the nicotine. Don't connect that name with iniquity in any form whatsoever. That is my responsibility and the responsibility of every person that says I'm a Christian. So this Great House is the great House of Christian professor profession. It's Christmas is what we generally speak of it, and I'd like to mention in verse 20 it mentioned Bethel. And of course every Christian is a vaffle, but it mentions vessels of gold and of silver, which are costly vessels which are durable vessels.

Perhaps figurative of true believer, the Lord knows the matter is there are vessels of wood and a verse, those that are not of that much worth, and those that are not so durable. But then it goes on to say, some to honor and some to dishonor. Sometimes in Latin America, I like to ask which are the ones to honor? Which are the ones to dishonor? Without looking at verse 21, the answer is given. Oh gold and silver to honor and wouldn't through earth are to dishonor. That's not what scripture says. Scripture gives the definition of a vessel to honor in verse 21. If a man therefore purged himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work. You take an illustration. I don't know that many people have vessels of gold in their house. But if you would come to my house above and look underneath the kitchen sink and see that for a garbage pail we have a vessel of gold. I don't think you'll see that, but if that would happen, would that be a vessel to honor in that position? Absolutely not. But it's the gold vessel, you think? Yes. No doubt the person that made that vessel made it for the table of the king. It's not in its right position there. And so to be a vessel to honor that vessel needs to be taken out of that position. And scrubbed down and put in its proper place, and in that way it can be. They have absolute honor, but I think that shows that there are many positions. That disqualify even a real believer from being a vessel to honor. And so it's something that's presented to us to exercise each one of us brethren just because we're gathered to the Lords name. Sometimes there are those gathered to the Lords name that are going on with things that are dishonorable, that are iniquities. There needs to be that purging if you want to be a vessel. That the Lord, when he comes into his house, can say I need a vessel to do something with, right? Then you should be exercised about purging yourself from that which would hinder you from being a vessel ready for the masters use. You know when you go into your house you want to get a drink, you go right to where the clean glasses are, and you use those because they're ready. You don't look in The Dirty dish files or a glass. Any clean glasses? Maybe you have to pull one out of The Dirty dish pile and you have to clean it up. Then it's ready to use. But the Lord, when he comes into the house in the midst of this confusion, he's looking and he will use those that are ready for his use, that are vessels to honor. I think it's important for us not to go around placing tags of vessels to honor or vessel to dishonor this. The way this is presented, it's presented to exercise each one am IA vessel to honor ready for the masters use sanctified meat, for the masters use prepared to every good word. Having a great house and live in brethren is it's hard to separate from our brethren better members of the body of Christ. We believe that there's iniquity there, and we're faced with this from time to time, and especially those that are learning truth. And they're connected with a system where dishonorable things are allowed and there's uncleanness, iniquity and righteousness.

And it's a dilemma that those ask themselves, Must I separate from true Christians that I love? That's a hard issue. Well, I think that's why the Lord tells us the Foundation stands purely because He maintains that, and we cannot maintain a testimony in its entirety that there is one body by gathering with all of them as they were in the beginning. That's impossible. That's why these instructions are for us in the time of ruined. I thought it was real helpful that bridges are red in First Timothy about the house, in order, the House of God. God has given us 22 patterns here, one for the house and order. One what to do when the house is not in order, when you cannot meet together with all Christians because of defilement iniquity. The Lord tells us what to do. He says we must separate, and that's where it comes down to the individual, because you can't do it with the whole whole, the whole Mass. They won't do it. There's been failures. And so individually we have to do that. And how beautiful that then that when we do that, that I so enjoyed that little story of the brother who recognized that those from whom he had to separate were represented in that loath, and that as it were still one way that we can give expression to the wholeness of the body of Christ. By having just the one rope on there on the table, rather than than many which would give testimony to division rather than to the truth of God. There is one body. God maintains that there the foundation God has maintained. And so we kind of have to leave that with him as he does it, but walks in separation from the violence and then. They're usefulness to the Lord. But if we stay in that mixture, then the Lord is limited to using us for defiled vessels just as defiled vessels like it's a garbage can that was mentioned. Even if the garbage can was of gold, it was defiled and how could the Lord use that? Well if that garbage can got cleaned up and it could be used like it really was intended. Would you say that only together things are calling upon the name of the Lord out of a pure heart? No. I feel very strong that he had to question herself to think that way. I believe there are many who do not understand what the Lord has given us to understand and. They do not necessarily call upon the name of the Lord out of his pure heart. They don't know any better, but when the truth is presented and acknowledged by them, and they don't fall through it, then we can no longer say that they're calling upon the name of the Lord out of the

pure heart. The story has been told that better, Borden, but. Visiting with a believer, he mentioned somehow and the truth of the assembly and the body of Christ was discussed. And this was new to this man. He had not understood it, and he said that the end of the conversation he wished he had never met him. You know now he was under obligation as to the truth he had learned from Brother Gordon. So there are those who call upon the name of the Lord out of the pure heart, not knowing any better. And he had to be very careful in. Classifying stuff is not calling upon the name of the Lord of the pure heart, and if such, comes to the assembly. Of course we cannot really receive them without them taking a step of separation, I believe. But they do not have to understand all that we have come to see before we receive them. You know, as long as we present the truth that by God's grace he has shown us that we live in separation from that which is contrary to His Word, and they're willing to accept that and identify with it, although they don't understand.

We ought to receive them spiritually. Intelligence is not the conviction for fellowship. We have to be very careful not to just think of ourselves. Gather to the name of the Lord as those that fall upon the name of the Lord out of your heart. A word sanctified here because that's where the word separation really comes into. It means set apart. And I'm sure the sisters here did the dishes mainly in the houses. Sometimes brothers do the dishes too, but you take that for granted in your household. If I was doing your dishes for you, and after I got done washing a dish, I put it back with The Dirty ones, you say no, don't do that. And if I take a dirty dish and put it over where they clean ones were? Don't do that. We take care of those things in our households. But when it comes to God's house, where God's house names when the name of Christ is owned, sometimes we want to not use as much care as we use in our own homes. We make a distinction between what's dirty and what's clean, to make a definite distinction, to make sure that they're separated because, like you say, there's contamination and we need to be careful. In these things, where the name of the Lord is called upon in a collective way as well, we need to be careful about it. I used to go a little pilot out there. I thought about that, brother. I really don't have too much of the comment. Maybe somebody else does. He said that I made an illustration out of the vessel of gold and said would you comment on the wood and earth? Go back or and a silver vessel is definitely a system, you know, or two Christians. There's no question about wooden it's not being questioned, but are perhaps not real. The Master Chief rather than what it made out of it and Joseph. Life, he said. Take my silver cup and put it in the back of a younger. Benjamin was not guilty of any minister of guilty. And so that vessel which was clean and was weak for Joseph, was even put in the mouth of his back of someone else. That was seen quite interesting. Then if we turn to Daniel chapter five, we find there that has taken the vessels of Jehovah's house. And in verse 23 it speaks of dustbin. Of silver, Gold, Brass, ironwood, stone. But as he honored them. No praise to God. Of gold and silver, glass, silent stone. He is dishonouring God. Domestic Daniel Gibbons is not the God. Give the message to judgment. If I may make an application. There are many deer, young fish. Being taught to admire the important world. To Excel and whatever you want to name it. In Bathmat the World. Misappropriating Assembly of God Help. They don't mind if someone. Take the viewers of these stripes at the end of giving the gold medal. The only thing in both of his friends has nothing to sell someone else. Getting back from his views of the ventilation. We need to.

He vessels made for the massive use. We talk about devotion to the Lord. In the fields of white department. He looked on and two brothers said. Feel the distress that appears a white new harvest. The young are going out to the degrees of this world. Daniel started to run a year round and go ahead and be. Oh man, going to be lost. How? Are we thinking? Subtitle in this world. He asked. It really doesn't mean that he's got 20 more versions and there's a very pleasant person that they threatened to the portion. Can we speed up a little bit? The first would improve play vessel fast so on. It's it's a real focus here, being clean commit to the man. I'd rather do the fishing and the vessels up in this House. Going to be verses at the end of this chapter. Primarily apply to those who are in the collective tab or whether it is larger. To also apply in our context with those that are not in that path. That might apply to both cases, but we will find even among those gathered through the name of the Lord Jesus, that there are situations where people are ignorant. But I don't understand and to some extent even appalled because of lack of understanding. And you better remember the admonitions given here, that the servant must not strive. And hence to, in a spiritual way, try to help us to recover themselves, so that they would recover themselves, and come to retention and maybe beloved service. The difficulties that we have experienced and where the Lord has humbled us, we have not been able. In a spiritual way to be of help to those who didn't see certain aspects of the truth they actually opposed and they wanted a wider path. But did we have but it took to really help them. If he had been able to practice what Paul was saying, he at the end of the chapter, maybe some souls could have been rescued. That most distinctive ball instructs Timothy to avoid strike it is. It is really remarkable how often in first and Second Timothy we don't have time to go through them now, but just in this chapter. Notice verse 14 of these things put them in remembrance, charging them before the Lord that they strive not about words to no prophet, but to the subverting of the hears. Verse 16. Shun for vain and vain babbling, so they will increase into more ungodlyness, and then, as it's been mentioned in Virginia 3rd, 23. Foolish and unlearned questions of boys. Verse 24. The servant of the Lord must not strive. You need to avoid strife. We we, we gain nothing by strife. It really is remarkable, and I think it's something to notice in these last days of the Christian death. The fight will work. Only by the flies, some of the contentious.

Horrible attitude for a child. Applause. An angry match served as driving all these other aspects of the nature coming out. But be gentle unto all inclined to teach. Those are the rules themselves. I think of the children of Israel in Egypt building treasure. That is the payroll. Here, dear believers whom references been made that are walking in all like they have, they are posing by strengthening the very system that keeps them in *******. But God has to give repentance. I cannot save my brother, to whom I can have a measure of brothership, who is not gathered in the Lord's name. You must get out of that. I must minister Christ, walk in the truth, and a way to give him to realize. Oh, I've been instructed religiously wrong and I've seen from the word of God a path that would take me outside, but. Seek to bring one out without administration of the grace of God and the truth of God is to put him under law. He won't, He won't do it any favor they can mount which he's given his energy that still keeps him in *******. So I really have entered into my own soul. The principle of being gentlemen of all, and not seeking to bring them out under any other principle of a diagnosis of the word of God. Well, it's looking out right through the word all the way through. You have the word twice in the Psalms. You have it in the beginning of Isaiah, and it's always that order, separation from evil and then doing good. In First Corinthians 15. There's some verses, but one of them says simply be not the key. Evil communications corrupt good manners. And we can understand that. And if you want to find out what it was under the law, read the book of Haggai. We haven't got time to turn back on if I could, but it's such an easy principle to try to remember these hurts from ears he claims. To bear the vessels of the Lord was under the law too. And it's the same person, just departed from evil then doing good. To serve the living in true God and to wait for something. What a what a marvelous instruction to all of us. Returned to God and they had to go to currency. So it wasn't hard to leave up there either. And if we can see the truth of Christ and the grace of Christ, we can give up associations that we file. That relations all his furs used to come through and then bumped, You know, he sometimes reversed that order. Go unto him outside to him the same principle, and in our context with fellow believers who have not come into the enjoyment of what the Lord administration has given us to see, we can bring the scriptures before them, but the early brethren did. Many times. They had cottage meetings, reading meetings in homes where they brought the food before home. We can still do that. May be thought will not always as a result of his efforts to gather to the name of the Lord, but even

if they come to a full understanding of some scriptural truth, it's a worthwhile effort. And to go there and to just trying to force down their throat, come out from the system as we added to the name of the Lord. Well, bring the truth of God before them, and so that they come to a greater appreciation of the Lord Jesus and the work that He has done, and everything perhaps, will fall into place. There's a possibility for us to reach out to souls, not just inviting them to the essentials, visiting with them, and bring their sisters before them, but he murdered me in chapter 3. You were mentioning to others that you can and the Old Testament. That's all Timothy has, right? He didn't have the New Testament, yet he was admonished to continue in those things that become a child had learned. How much do we learn from the Old Testament and all scriptures is given by inspiration of God. We may be perhaps at times have neglected the Old Testament.

The offering and all that gives us such a better understanding of the various aspects of the death of Christ. And we better do not neglect the Old Testament because we will not have to say some of the New Testament if we don't have the Old Testament background. And we won't get the spiritual lesson from the Old Testament without the news. Well, the word of God is such a treasure. We're only skipping or we're only on the surface of your mindset. There's so much to be enjoyed and may the Lord help us that we do not neglect this. Daniel and a few others in the Old Testament. The Lord Jesus Christ be with Zions here. Briefly, with what could be more blessed than this? Some of the endings of other epistles. And you start to sit down through you see that this verse? Is the richest beautifulness the Lord Jesus Christ? Be ready, Christ. Lord God. I save your heart. Where, Lord? Healthy. We will go. Everywhere. At all. I need. If not when? I. Work. Hard worker. Oh boy, oh, oh, oh, oh, oh, oh, granddaughter.

Denver Conference: 2006, 2 Timothy 2:1-7

Reading

Psalm 119 and. Verse 18. Open thou mine eyes, that I may behold wondrous things. We asked the Lord something blessed are going to be acceptable, brethren. To or occupy occupation. For the old as well as the young. That we find instruction in Second Timothy, chapter 2. You live in a day in such a chaotic state. But I believe we who are older need instructions to help us. In these times of difficulty in trial. In the world that we live. And since we have so many young people and also we who are older. We're not exactly from knowing all the word of God which brings before us. For our pathways while we await the Lords return. Chapter 2. 2nd. Now, therefore, my son. Be strong in the grace that is in Christ Jesus. And the things that thou hast turned me among many witnesses the same commit thou the faithful man, that we shall be able to teach others also. Now, therefore, in your apartment as a good soldier of Jesus Christ. A man that wore us entangled himself with the affairs of this life, that he may choose him. To his children he would be a soldier. And if a man also prescribed for masteries, and if he knocks down a piece, Dr. lawfully. The husband and that laborers must be first partaker of the screws. Consider what I say, and the Lord gives the understanding and all thinking. Remember that Jesus Christ of the feet of David was raised from the dead according to my gospel. Wherein I suffered trouble as an evildoer even under bond, but the word of God is not bound. Therefore I endure all things for the elected state, that they may also obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful thing. Would we be dead with him, we shall also live with him. If we suffer, we shall also reign with him. If we deny him, he also will deny us if we believe not. Yet He invited faithful, He cannot deny himself. Of these things but the memory membrane charging them before the Lord, that they strive not about words to no prophet, but to the security of the ears. Study to show thyself approved unto God, a Workman that needeth not to be ashamed, rightly dividing the word of truth. Let's shine propane and vein babbling, they will increase unto more ungodly nature, and their word will eat as a changer of whom it is timeliness and politics. Who concerning the truth of the heirs, ain't this resurrection is passed already? And overthrow the faint of some. Nevertheless, the foundation of God's standeth sure having this seal, the Lord knoweth them that are given, and let everyone that name it the name of Christ, depart from iniquity.

But in a great house there are not only vessels of gold and of silver, but also of wood and of purges, some to honor and some to dishonor. If a man therefore purge himself from thee. He shall be a vessel under honor, sanctified and meet for the Massachusetts and prepared unto every good work. Please also usefulness to follow righteousness, faith, charity, peace within the color of the Lord. I move to your heart. The foolish unrest question avoids knowing that they do gender strikes and the servant of the Lord must not strive but be gentle unto all men have to teach patience. In neatness, instructing those to oppose themselves, if God for adventure will give them repentance, could He acknowledge you know the truth, and that they may recover themselves out of the snare of the devil? You are taken by him at his will. Just to compare. Tennessee and Second Timothy. The House of God is the subject. And in the 15th verse of chapter 3 in First Timothy, we read. But if I carry long that thou mayst know how thou art is to to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth. So it presents things on both sides in order, you know. But in the second episode it's in ruin. You know, there is a ruined state depicted. But in spite of this picture, that is painted very faithfully there by Paul. He mentions things that abide. For instance in verse one of chapter one. Umm, he speaks of, uh, the will of God, he being an apostle according to the will of God, uh, according to the promise of life, which is in Christ Jesus that remains and grace, mercy and peace that remains in God the Father and Christ Jesus. There are even in the day of ruin things that we can cling to by faith we find ourselves. In ruined condition in the Christian profession. And we have contributed through that. We're part of it. We cannot say that we have nothing to do with that. We have contributed to it. Just think of what has happened amongst the gathered things we have contributed to the ruin in the Christian profession. But there is a path for faith, and that is what is shown here in the second chapter especially. The latter verses you know. But it begins with individual separation. But we are not expected to go as individual through this world with them. They call upon the name of the Lord out of a pure heart. There is a collective path even in the day of ruin, and that is so beautiful that that is clearly presented here in the second chapter, especially towards the end. And then God abides faithful. How wonderful. Uh, he abided faithful we are unfaithful, but he abide faithful He cannot deny himself. So it's wonderful to see in spite of the ruin that is clearly presented, there are things to which faith can claim and rest him. The setting of the epistle. Is an old servant of God who has come to the end of his path of service for the Lord, as he indicates in the 4th chapter. And he's encouraging a younger servant of the Lord in the past to carry on and to carry the torch, to be faithful. And so it's a beautiful exhortation for those who have an exercise to serve the Lord and to be faithful in a day like we live.

Some have thought that the epistles to Timothy are good for our young people, which they certainly are, because we have many young and many of them perhaps are careless and indifferent. Others are maybe lukewarm, not that particularly interested. But really the subject that's before us in the second epistle is that he's addressing his remarks to one who is very exercising concern. Timothy was not a loose and indifferent young person. A younger brother, he was a servant of the Lord and he was seeking to press on and Paul gives him some helpful

advice here as to how to meet the day in which he was living. The 1St chapter is Heinz has mentioned, really gives us the setting and that is the rune of the Christian testimony. You get that in verses. A number of places, but verse 15 and so on tell us that the sphere where Paul spent most of his laborers in Asia. That most had turned away from him. In fact, he says all they which be in Asia be turned away from me. So there was a great giving away from the teachings that the apostle had labored for. And so the first chapter really gives us the setting, the ruin of the Christian testimony. But then the second chapter gives us the right needed spiritual condition to live in that day. And so we have some beautiful exhortations here in the second chapter. I just mentioned that because often you think that the epistle could be used for exhorting young and indifferent and careless young people. But though we can certainly make our remarks to that end, the subject here is toward one who is extremely exercised in the past. Timothy, as we read from Philippians chapter two was a man that had a sterling character and a care for the people of God. I just read a verse in Philippians 2 and verse 19 and 20. I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort. And I know your state, for I have no man like minded who will naturally care for your state. It could be translated who has a genuine feeling. On how you get on. For all seek your own, and not the things which are Jesus Christ. That was Timothy's character. Just a couple more things about Timothy. So I just want to read verses and I found on them because sometimes we have the question, well, where do you get this from the book? Where do you get that he was a young man? Well, first Timothy 4 verse 12, let no man decide you to get a sense that he was perhaps a timorous young man. You know, he wasn't a perfect young man. He's a little encouragement, but he wasn't a young man, as has been mentioned, that was backsliding. Umm, the next chapter comes to post Timothy 5 verse 23, that this bus can obviously be mistaken, but drink no water. No longer water, but use a little wine for my stomach sake. He wasn't a particularly healthy young man, not an athlete, someone that would perhaps naturally draw attention to himself by his physique. He was timorous, unhealthy. The second Timothy boasts 1A chapter one verse. Umm, 6 Wherefore I put the remembrance that they'll stir up the gift of God, which is in thee. He needed a little encouragement. Stir up that gift that's within you, Timothy. And then it was brought out, changing subject here, the 1St chapter, the first book of Timothy, we have the House of God in order. And brother Heinz read that post where it says that thou know how that oldest behave myself in the House of God. Well, how do we know that second Timothy, the House of God is in disorder? Read the book just read it but one vote that comes to mind in particular is verse 20. It's now a chapter 2, the chapter we read but in a great house. There are not any vessels that go in the silver roasted water of earth and some on and some to dishonor. So we have to help God in the first book and help this young man Timothy was to behave himself and that it was a killer, which is the judge of the living God, the piling ground of truth. But in the second book to Timothy we find out that it's a great house and they're not only a vessels on but.

Dishonored them. Could someone explain what's meant by that term? The House of God has been used a few times. What does that mean in comparison with, say, the Church of God or the family of God? So we can get the context? It's the sphere of Christian profession. You know only true believers are members of the body of Christ. But everyone who is baptized is in the House of God. By nominee, he becomes nominally a Christian through baptism. They even use the term Christianing in connection with baptism. Yes, publicly you take the place as a Christian through baptism, but then you are in the House of God. But you're not necessarily a member of the body of Christ. Only true believers are members of the body of Christ by 1 Spirit. Are we all baptized into one's body? Only true believers belong there. And we are the bride of Christ, you know. But the House of God is larger. Than the body of Christ they are the true and the false, the good vessels and the vast vessels in Matthew. That's all Speaking of the same thing. You know, those who nominally are part of the Christian profession, but hopefully. Once one is in that position, one comes to realize that it is more important to be a true Christian. How do I become a true Christian to personal faith in the Lord Jesus? And what makes you and me a Christian is not that we are born again. We couldn't be a Christian without being born again. We need more than new birth. The Spirit of God takes a vote in our body and that makes us Christians and makes us different from any believer that ever lived before the day of Pentecost. You know we become Christians through the indwelling of the Spirit. He couldn't indwell us unless we had new life. He doesn't seal a dead professor, but we have to have new birth. And then the Spirit comes to indwell that individual and we better remember that our body is the temple of the Holy Spirit and that is used to exercise the conscience of the Saints. What you sin with that body and with the Holy Spirit dwelt. You're a Christian and remember that. And act like that. We can't do it in our own strength. But the Lord has given us what it takes to live Christian lives if we walk independence upon the Lord Jesus and allow the Spirit of God to control us. And the Spirit grows in US individually and in the assembly collectively, you know, so we become Christians through the indwelling Spirit, and the Spirit dwells in the assembly and he is to be in charge. You know, it's really a terrible thing when they hire a man to head up a local church. You know that is really replacing Christ and ignoring the fact that the Spirit is there. You know there is a difference between the Spirit being amongst believers and the person of the Lord Jesus to whom we are gathered by the Spirit of God whenever Christians come together. They do not have to pray as some do, that the Spirit would come. He is there. All they have to do is let Him control, and if He is in control, He will magnify Christ and make people to come to realize the most wonderful thing on earth today is to be truly gathered to the name of the Lord Jesus, where He is in the midst, recognizing Him as it, and let Him be in control by the Spirit. Good, we had two that brother Heinz at the House of God is seen in two different ways, is it not? One is Christ is the builder in which he puts in living stones which we see the the work of Christ going on and all of his perfection. But there is also the House of God committed to man and responsibility. And we know from first Peter that judgment must first begin at the House of God, that which bears the name of God and of Christ and testimony. And we see that in a little example in the seven churches. Admittedly there is the 7 golden candlesticks.

But we see the Lord among His people as a judge, because there was things that had come in into the way of testimony that were not according to his mind and according to His will. But there still is that work where Christ is the builder, where all is according to God. We know from Paul's ministry too, that the two main aspects of the assembly that he brings out are the House of God in those two aspects and also the body of Christ. But our brother mentioned the family of God. That's primarily John's ministry, isn't it? Because you read in first John 3, Behold the manner of love the Father asked bestowed upon us, that we should be called the sons, or more properly the children of God. Because John brings out the fact that we all have eternal life, and that was what is what brings us into the family of God. We have that same life and that same nature, whereas John does not develop the truth of the assembly and either its aspect of the of the House of God or the body of Christ. And so as we go to the second epistle of Timothy, we do see the House of God. It's still the House of God. But such confusion has come into it is likened to a great house where there is all sorts of things that are not according to his mind nor according to his will. And so in that context, how wonderful that we have guidance and principles for us. To go through the Christian pathway not only individually but collectively, according to the will of God. Brother Darby makes it cool and one in his collective writing that goes I think it's something like this. He says in these days, it is all important that Christians should understand that they are to be Christians. And I just I've always taken that quite to heart because it's it comes right back to one. How do we walk in the world? How do we present ourselves? How do we appear for those in the world around us? Do we represent as ambassadors for Christ? We represent Him and all that we encounter in the world around us, in our dealings and our association. Vitally important, especially if it was true in Darby's day that he could make such a quote. How much more so in our day today when we see so much, it is contrary to Christian principles, contrary to Christians behavior. How another has said, you know, in our day

that we Live Today, we don't need to say much. We don't need to say much, but we desperately need to live like we are Christians. We need to be. Christians because more when we observe by those around us as to what we do, how we behave, possibly more than what we can say. In this difficult day that we live, and you know, that's so good to put that out. The secular world has a word for the great house. It's called Christendom, meaning the Kingdom or the dominion of Christ. And how do Christians act if they recognize? That they are under the dominion. Back to our chapter. Where does the therefore what? What is the point from which Paul is saying, Thou, therefore my son, be strong? Is it the 15th 1St I. I'm not answering my question, I'm asking further this. Thou knowest that all they which are in Asia be turned away from me. Thou therefore my son, be strong in the grace. I wonder if there is no one. Not a neglect of that which is vital in life and it's brought out in in this chat in these chapters, the first verse of the the book it speaks of the promise of life call an apostle of Jesus Christ by the will of God according to the promise of life which is in Christ Jesus that reality, isn't it? And then in the the 10th verse. We have the presentation of life, but it's now made manifest by the appearing of our Savior, Jesus Christ. Who has abolished death and has brought light and immortality to light? Light through the Gospel? Then we have the participation of Light in the second chapter, in the 11Th verse.

It is a fateful thing, for if we be dead with them, we shall also live with him. Then in the third chapter, in the 12Th verse, someone has given this to me and I I'd like to share it. And I think it's very apropos in the sense that there has to be reality. Now we have the pattern of life, yay. And all that will live godly in Christ Jesus shall suffer persecution. Then in the 4th chapter. We have the purpose of life. I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the data at his appearance and His Kingdom, preach the Word, etcetera, and so on, the purpose of life. So in this great House, there's that which should continue on and invite and vitality. In other words, there's no excuse for giving up. And it's great. That needs to be emphasized, you know? It's strong in the grace. You know God is willing to give this kind of grace to everyone to live for Him. You know, as I already pointed out, we have no excuse for sin. We have to given everything we need to live Christian lives. But it is the grace of God that has given it to us, and so we should be strong in the grace the law was given to man in the flesh. And it was testing man in the flesh. You didn't have to be born again to be on the ground of the law. Every Jew was on that ground. There were those who had true life. You know, they weren't Christians, but it was given to men in the flesh. But in Christianity, we're on the ground of grace and be strong in the grace. Let that grace be demonstrated in your life and. We are not Speaking of physical strength as it was with the Jew. When he was to overcome his enemies, he was to kill him. That's not the kind of a strength that is given to the Christian. But it's given to us as Christians is to suffer for the Lord, suffer for the truth, and to be strong in demonstrating what the grace of God has made us to be. There's another portion or another portion that we should turn to in first Timothy chapter one gives us another little insight as to what the apostle Paul was trying to say Timothy and the force of what was going on in the day that Timothy lived in first Timothy chapter one and verse three it says. In verse three there, as I besought to abide still at Ephesus. When I went into Macedonia, that thou mightest charge some that they teach no other doctrine. And so there was the tendency. In the natural heart, perhaps in the church, in the early church, even in Ephesus, you know, we read that there were 12 Persons there when that assembly began in Ephesus in the book of Acts. And he had to exhort them that they would teach no other doctor. Now doctrine just means that it's an old English word to, to really mean the teaching. And the apostle Paul uses this word doctrine. Or teaching throughout the epistles to Timothy and both First and Second Timothy, and in Titus particularly. He uses this word and he says here to take heed of the doctrine. But if you turn back to First Thessalonians chapter 4, you find chapter 5. I'll just read one verse there in verse 21. First Thessalonians chapter 5 and verse 21, it says prove all things, hold fast that which is good. And what is it that we're going to use to prove what is good? It's the word of God. And so This is why he says here in second Timothy in chapter one, he says hold fast the former, the outline of sound words which thou have heard of me and faith and love which is in Christ Jesus. And so he speaks of those that had forsaken him. They had left off the Apostle Paul. Now what had they left? Had they ceased to be his friend, so to speak? No, it was really they were laying aside his doctrine, his teaching, and they were going on with something other than what they had originally been delivered. And so the Spirit of God just very carefully would desire to give the instructions that the doctrine, the apostles doctrine, is that which is of exceeding value in connection with the Church of God.

The bride of Christ, the body. It's the entire teaching that the apostle Paul brought out, but there was that which they would desire to have in its replacement. And so he says it's something that the Papa Paul brings out particularly he says hold fast in verse 13, hold fast the form of sound words and it's the the thought is two thoughts is that I'm to grip it with tenacity that I'm not to let it go. And to hold it dearly to my heart, those two things and the tendency in Timothy's day in Second Timothy was to release the grip just to loosen the hand as it were, and to let it slip away. And so now he says in verse two of our chapter, the things that thou hast heard of me among many witnesses the same commit thou the faithful man, he said, don't change anything. I've got what I received from the word from the Spirit of God. And don't change anything. And so that's the tendency. Our brother Bruce mentioned that there were some he gave a little bit of background that Timothy was a man that had a desire to please the Lord, to walk in the truth of God. And he's now he's being encouraged to hold fast and not to let it slip away because of what was an exceeding value. And he was going to test everything that he had there by the word of God. And the apostles doctrine was going to be something that he withhold and dearly to his heart. He doesn't say give it to smart men. No, you know, intelligent, mentally intelligent people, faithful men. A faithful man is one who accepts the truth and walks in a you know, and that is to be our exercise. But you cannot hold anything. You don't have young people. Do you have it? Do you have it? You know, I'm so thankful when I look back on my life, I had grandparents already that loved the truth, you know, and what a privilege to grow up under that influence. You know, there might be people here who didn't have that kind of a background, you know, but what a privilege to go to meeting. You know, are we going to attempt the meetings? Are we faithful in attending the meetings? Well, the first thing is we believe the Lord is there. Would you want to miss the opportunity to meet the Lord? And then of course, by the Spirit the truth is presented. You know, of course, if we only limit our influence of being influenced by the word of God and Lord, say, and on Wednesday we don't grow very much. You have to expose yourself to it every day. Read the Bible, have a time. Every day to read the Bible for yourself. And begin early, you know, begin early to get into that habit. And then when you're reading, ask the Lord in your military, please help me to understand it. And then you will have questions and go to some brother and say, what about that question? I don't understand that I read it. The brother will be pleased to leave sometimes might not have an answer for you that might even lead to that brother looking into the Scriptures to get the answer, you know. But that there's nothing like feeding on the Word of God individually. You know, if you only had two meals a week, you wouldn't live very long. Speaking of natural food, you don't survive spiritually if you only go to meetings. You know, you need to get into the habit of reading prayerfully the word of God for yourself and then prayerfully read it and you will grow spiritually and it will. So I work have I hit in my heart not in my head. The scripture says, you know, let it penetrate your heart when your heart's affections for the Lord. You know, of course, if you would never mind. We couldn't take anything in any way, but but it's important is that the Spirit of God uses the mind you know as a tool. The power is the spirit, not the mind and so read the Scriptures prayerfully.

And get into that habit early. At go to meeting you know. And hopefully. Brothers in the meeting that will take part will remember that there are young people in the BT2 That don't know very much, you know, and that they don't always talk over their heads, you know, to prevent things that they can get a hold of. Sunday school is nice, you know, but of course, if children wouldn't get anything at home, they wouldn't benefit even from going to Sunday's group, not very much by going to Sunday school once a week. Sunday school is wonderful, you know, but it wasn't started for the children of the same that was started for the children of the world. You know, I'm not against Sunday school, but remember it was started to reach the children of the world. You know, it's a nice thing that we have Sunday school with and, but hopefully the children are not limited to learning the scriptures in Sunday school, learn it at home. The second verse is really God's Bible school, isn't it? On the corner of Hamden and University here in Denver. A beautiful piece of property used to be called the Denver Seminary or some such. Well, some businessmen recognize that that piece of property could be used for much greater value and so they bought it out and a few miles down Santa Fe. They purchased 20 acres and now they can advertise that their Bible school has this, this new facility of 20 acres, just just pristine. They must have gotten a handsome price for it. But you know God has his way. The things that thou has heard of me among many witnesses, the same commit thou of faithful men who shall be able to teach others also. This is God's seminary. This is God's Bible school. Because we are in God's school, aren't we? How important. And, and I'm thankful that that not too far up university a little further is another seminary. And I overheard a conversation that the one further off on the campus of the University of Denver is modern. And the one down by Hampden was what we would call evangelical. But you know, God doesn't want either one of them. He wants us to learn in consort with the Spirit of God and His people. This is God's training school, isn't it? The things that thou hast heard of me among many witnesses, the same commit out of faithful men who shall be able to teach others also. This is the only type of training and school that Timothy got, wasn't it? 4 generations there isn't there? Tell it well, you probably could tell us better, but if you have in that second verse that things was thou hast heard of me, so you have it from Paul. And then it was given to Timothy among many witnesses. Then he was to take it and pass it to faithful men. That would be the third who were able to teach others also there will be to the 4th. And so that's how the truth is passed on. And So what he's saying here to Timothy, as I understand it. In these opening verses of the second chapter is in view of the Great Giving Way. Which he's mentioned in the first chapter, Great. Giving up of his doctrine. In view of that, Timothy was to be involved in disseminating Paul's doctrine. And he tells him the way not set up the school, as you were saying, not set up some university and have a classroom, so to speak, but that he should seek out a faithful man that we're going to walk in the truth and then pass it on to others. That's the thought you're able to teach others also. Is not referring to gifted men or gifted teachers, but the idea of competency, of wanting to pass it on. If that were the if that were the what the the verse meant, you might take from this to Timothy was to go look for teachers and have a teachers conference or a teacher meeting and you teach these ones and they would go out and teach others. That's not the thought. He was not to look for gifted men. He was not to look for intellectual men. He was not to look for anything that perhaps the world might seek after, but for faithfulness. And then he used to commit what Paul had given to him or entrust that word should read.

The very same thing that Paul gave him. You know, the danger today in passing on the truth is to not give it in the same way in which we have heard it or received it. Now, how is that possible? Well, we take our own thoughts and we add to it a little bit, and then we pass it on. And if each one of us did that, after a few generations, you can imagine that it wasn't hard to resemble what was first given. And so we have to be very careful to do as he says here, the same. Commit thou to faithful man. Not take it and give it a little twist of your own and then pass it on. Things would be lost quickly, wouldn't it? I might add to that. In First Chronicles chapter 29, I believe we have a beautiful parallel passage. Because in Second Timothy we have the heart of the apostle desiring that this young man, who he could call my son. So in the Lord and the blessedness and the enjoyment of the truth, that the House of God might be furthered, you know that Timothy's father, according to the flesh, was a Gentile, perhaps not even a believer, but the heart of the apostle went towards him. And in First Chronicles 29 we have a similar scene, in that we have one generation going off the scene and another generation coming on regarding Solomon and David. Just to read the first few verses there. First Chronicles 29. Furthermore, David the king said unto all the congregation, Solomon, my son. Whom alone God hath chosen is yet young and tender, and the work is great. For the palace is not for man, but for the Lord God. We can understand the House of God. It's for God, it's the House of God. Everything should be according to the mind and will of God. It's not for man, it's for God. Now verse two. Now I have prepared with all my might for the House of my God. The gold for the things to be made of gold, and the silver for things of silver, and the brass for things of brass. The iron for things of iron and wood for things of wood. Onyx stones, and stones to be set blistering stones, and of divers colors in all manner of precious stones and marble stones of abundance in abundance. Moreover, because I have set my affection to the House of my God, I have of my own proper good of gold and silver which I have given to the House of my God. Over and above all that I have prepared for the Holy House will. Just a couple of points here. One is David had set his affection to the House of his God. Is there love? For the Church of God and his character as the House of God, if the affection is not there, it's going to be an empty, sterile thing. But further in verse two we see the energy of David to lay up for the next generation. He is prepared with all his might that Solomon might build this temple. But this comes to mind with respect to what we read about the same. There was gold for the things of gold, and there was silver for the things to be made of silver. It wasn't silver for the things to be made of wood or brass for the things to be made of iron or something of the sort. There was certain things that were to be made of gold, and he given him gold to make the things with gold, not to make things that were should be made out of gold to make it out of silver. To mix and match, to change things, there was things that were to be made according to certain material, and it was designated that this material is for that. And so how important it is that we rightly divide the word of truth. We cut it in a straight line, that we commit the same to faithful men, that there is a proper understanding of what becomes the House of God. And then two, to recognize it only not only needs a receptive heart to take in the truth, but a willing heart. To share it and give it forth for that generation coming on. Amen and remember. It's not always easy to be a Christian. Accept that as a fact, and that's what's indicated in verse 3. Doubt therefore endured sufferings. Mr. Darby Render that is a good soldier of Jesus Christ. You know it's not always easy to be a Christian. In our land here, we don't have to be afraid of physical suffering. We might be ridiculed, made fun of, and so on, but never mind our brethren in Muslim land and in North Korea in places that killed for the Lord.

And they are faithful unto death, you know. But there is still suffering connected with being a Christian. Even in the West here, you know, when students are in school and they don't get involved in things that other students want them to be involved in, they might be ridiculed, made fun of, you know, never mind. That is part of the Christian life. So endure sufferings. We are soldiers. There's a war going on and a soldier is not expecting. To have a picnic, you know a soldier is expected that he will be shot at, you know when he is in the front line. So expect. Difficulties. But we're not going through these difficulties alone. The Lord is with us, you know, and He strengthens us and helps us to endure whatever He allows. And it is for His glory if he suffer with Him. And for him, you know, so we find some of these things explained in Matthew, you know, so we have to be willing to suffer. And be a soldier. And don't surrender. You know the soldier keeps on fighting until the Lord relieves him of the conflict. Just to go back to verse one for a minute. Saying it's strong, my son, be strong in the grace that is in Christ Jesus. It doesn't say be strong and intestinal fortitude so you can endure or be strong and knowing all these things be strong in the grace that

is in Christ Jesus. Well, that's not grace that's inside of us being gracious to others. I believe it's the fact that we depend on the grace of the Lord Jesus to help us and if we read biographies of people that have done great things for God, we find out that they. Feel that they're not able, but they depend on the grace of God to help them in each situation. And so as we're enduring hardness, we might say, I'm not capable of this. It's it's too much for me. But we, like Timothy, can be encouraged to be strong in the grace that is in Christ Jesus. We can depend on his grace to help us. And so as we think of things like the doctrine and we say, well, it might be more than I feel I'm capable of. To correctly layout everything and I have someone that the school or work has asked me a question and do I just kind of dock or for what we say? Well, no. We can be strong in the grace that is in Christ Jesus and we can say I'm I'm not capable of this, but we can look to the Lord and give an answer. And it's not that we're each going to be superheroes and and perfect soldiers and knowledgeable and all the doctrine. No one achieves that status. All of us have to depend on the grace, be strong in the grace that is in Christ Jesus. So no matter what level you might say we might feel we're at, we can do this for the Lord, depending on Him, His grace to help us. And there's going to be a cost involved, isn't there? But it's going to be worth it all. By the truth and sell it not in the cost. And here it says in in JMD take my share of suffering as a good soldier of Jesus Christ. I'm going to be suffering connected with it, but it's going to be worth it all, isn't it? And so I just like to encourage the young people and if we're older too, to buy the truth. Don't sell out. Go forward, encourage. Take the suffering. It's going to be worth it all in ECG. You know, it says in Revelation chapter 22 and verse 12, behold, I come quickly and my reward is with me. With me to give every man according as his work shall be. And so the Lord Jesus uses that term with me so often in his umm, in the Gospels and here in the Book of Revelation. And he says, as it were, I'm going to appreciate it If you suffered with me, if you were partakers in the sufferings of Christ. And you know, the Apostle Peter, he didn't want to suffer with the Lord Jesus that he, he denied the Lord and he it's as if he got to the point where he was going to have to suffer.

It's not worth it. I'm going to just deny that I know the man and but you know, sweet in first and second Peter, the apostle Paul, the apostle Peter uses that word suffering. He uses it and he uses it and he used it and he says, you know, it's worth suffering for the Lord. And so you know, beloved brethren, there's only this time that we live in this scene that we're able to suffer for the Lord when we get home to the glory, the suffering time is going to be over. And now he says my reward is with me. Is he going to appreciate it if we have associated with him in his rejection? When He comes for us and receives us unto Himself, He's going to appreciate it and we're going to be thankful that we were associated with Him in His rejection. May I also say suffering for Him and suffering with Him. You know, suffering for him is if we go out with the gospel and we are attacked, that's suffering for him. But when we see the condition amongst God's people. And we grieve over it. We're suffering with him. We have feelings like he has, you know, and have fellowship with him, seeing things the way he sees it. You know, it's really sad when you see the divided state among God's people. They ought to be one. That's what we find in the high priestly prayer, that they may be one. Even as we are one. But what a shameful course has been. Manifested among so-called Christians, and I'm Speaking of two Christians, you know, and uh, we ought to be exercised to feel these things the way the Lord does, you know, and not get proud and say, oh, we are faithful, you know, we ought to feel the shame that has come upon the name of the Lord to the divided state. Say 3 or gathered. We have had several risks amongst the gathered things, you know. Do we really feel these things? Humble ourselves, you know, and suffer with him? You know, what does he think when he looks down and sees these things? You know, He is grief. He suffers and we can suffer with him. In verse four, there is a battle line drawn here. From the Christian solar. Perhaps someone can speak to where that line exactly lies. Would you repeat your point in verse four or in verse three We're. The metaphor of being a good soldier, Jesus Christ, suggests a warfare here. But then there's a line drawn in four that that warfare is limited to a certain spirit, if you will. Maybe someone could speak to that. Well, you have to be asking yourself. Will this interfere with my life for Christ? You can get married that doesn't necessarily interfere with your life for Christ. You can together live for the law, but there are also things that we can get involved in that uh, uh, is entangling ourselves in the affairs of life. It is not that what we are involved in then can be for the glory of the Lord Jesus, you know, so marriage, there is nothing wrong with it. You know, if you have a. Merge partner that is a help to you in a spiritual way. What a wonderful thing that is and to be exercised to give a demonstration in our own feeble way of what is true of Christ and the church. Husbands, love your wife as Christ loved the church. Does any of us that is married?

Can we say that we have loved our lives like Christ loved the Church? But that is nevertheless the standard put before us. You know, in our own feeble way we can demonstrate in our marriage relationship, but we better be careful that some of these natural relationship are not predominant. We are in these relationships for the Lord, you know, and then we can glorify Him. In these relationships. And I won't interfere with our responsibility as a social, you know, the wife can be a tremendous help and assistance in fighting that war. In verses three and four, he uses the figure of a soldier here and there's two things that he's really bringing out. The third verse, as we've already commented on the the need for enduring hardness and being prepared to suffer for Christ. But then the fourth verse we have another side of things and that is that the soldier needs to be careful to keep himself free from getting entangled in things of this world. So that he may be free to serve the Lord. And we have to be careful that we don't bring things into our lives that are only going to tie us down and get us occupied with the world and the earth so that we will not be free to use our time and our energy for the Lord. And so he's warning Timothy, be careful here at this point because it's so easy to get entangled with the fares of this life and therefore not be able to be as free as we should be to. To answer the call of the our commander and the one who has enlisted us. Are there affairs of this life that seemeth right unto a man seem justifiable in the course of Christian warfare that when you look a little closer, really aren't Amen at the work of the enemy to try to introduce things into our lives that look very things that you should be looking after responsibilities. They may take a certain form. And, uh, we bring them into our life and then we realize that, uh, afterwards we pay the price and get entangled so that we're not as free as we should be. It's an exercise that we should all be concerned about who live in North America when there's so much that we could bring into our lives because there's so much that offers, it is offered to us as far as things of this life are concerned. You know, those who live in 3rd world countries where there isn't the same opportunities that we have. Uh, have an advantage over us in some sense. I mean, this is one. Let's use an example. There's nothing wrong in having a house, right? But do you have the idea of building a mansion that is way beyond your means and you have a hard time even though meeting your expenses? You know, there's nothing wrong in having a house, but you better live within your means. What about a car? There's nothing wrong to have a car. We couldn't hardly get anywhere in the United States without a car. You know, unless we live in New York, then you can have public transportation. But so there's nothing wrong in having some of these things, but these must not be the purpose in our life, you know? So we have to be careful. And then of course, we have three things here. We have the affairs of life, Then we have an athlete, and then we have a farmer. These are three types used to explain the Christian life, you know. When you're running. Uh, arrays. You better don't step out of line, even though you may end up the first crossing the winning line. You're not crowned because you stepped out of the line, you know? In other words, stay in line as an athlete and then. The husband man has to later before he can partake. That's the better rendering. This rendering is misleading. The husband meant that labourers must first be partakers. No, he has to labor before he can't partake. That's the thought that is expressed in verse 6. So we are. In all of these different ways for the Lord, hopefully, the affairs of this life.

He has chosen us a soldier, let be a soldier and. And, uh, let's be running the race according to the rules. There are rules even for a Christian. We're not under law, but there are regulations for us as Christians. And then we better labor and we have to labor before we can expect fruit of our labor. You know, hopefully whatever we do, we do. It is the strength that he provides. Appropriate portion. I'll just read it in First Corinthians 7. But this I say, brethren, the time is short. It remains that both they that have wives be as though they had none, and they that weep as though they wept not. And they that rejoice as though they rejoice not. And they that buy as though they possess not. And they that use this world as not abusing it. For the fashion of this world passes away. And they that use this world as not abusing it. How? How appropriate isn't it? Yeah, fits in very well the word of God. I want to refer to that Mark's Gospel chapter 10 and the Lord Jesus spoke the same thing really to a young man there. And there's 21. Well, let's read verse 20, Mark 10 and verse 20. And he answered and said unto him, Master, all these have I observed from my youth. This is particularly a snare in youth, isn't it? What we're talking about here is, uh, the acquiring of wealth and the acquiring of, uh, the goods of this world and setting our hearts upon a career that would get us farther in this world and so on and so on. The Lord Jesus said to him. Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest, There was just one thing missing. He had everything that life could possibly provide him with, But he said gold eyed way, sell whatsoever thou hast and give the poor, and thou shalt have the treasure in heaven and come. Take up the cross and follow me. And he was sad at that thing and went away Greece where he had great possession. And so what's a danger to us to have possessions? And so the world is just taken up with the things that manufacture, that manufacturers, and it takes and polishes them up real well. And the heart is distracted, It's divided from Christ. And that's what idolatry is. It's something that comes in between my heart and the Lord. And my heart is distracted and the Lord said to this young man, he just was missing just one thing and he needed to go and sell all that he had and then there wouldn't be that hindrance. And so it's a warning that each one of us is brothers said that we need to just war and not entangle ourselves. Otherwise it's the spiritual conflict that we have that will take that will suffer. We're not going to have that success as it were in the spiritual realm of things. There's going to be the enemy will gain an advantage. And so we need to be aware of his tactics in that way. There's nothing wrong for a Christian to have things. But what he holds in a material way is only a steward. It belongs to another. Luke chapter 16. If one isn't faithful in that which is another, that's the material things. The true riches will not be entrusted to him. I have related that at different times my grandpa was taking a laborer to visit the homes of the Christians, you know, and he went to a home. Of a man and a brother that was taking the labor said Now we're coming to the House of a brother who is rich, but he's poor. You see, he did look at the possessions he had in the right way. And then they came at a House of another brother and the brother said, now we're coming to a brother who is poor, but he's rich. He was rich in the things of God. Well, there's nothing wrong in having things. But do we look at it in the right way? I'll be faithful to us. It belongs to another. You know, we're only stewards and we better conduct ourselves in such a way that we can get his approval. We said that verse five is the figure of an athlete being used here. You would better see that if you looked at the Jan Darby translation that made something like this. And if a man also strives in the Games, it adds for masteries he's talking about, it's an allusion to the Olympic Games, whether they're athletes striving for the medals or the crown or whatever that was given. And the point here, as we know the context of the chapter, is the serving the Lord.

At this young labor was to do and the point is Heinz is mentioned is that he was to serve him according to the rules of the of the game, so to speak. And so God has principles in his word, the way in which we are to serve him if we're going to meet his approval and get rewarded in the coming days. Is possible for a person to not serve along the lines of the principles of the Word of God, and we're going to lose our reward? We will bring into the House of God wood, hay, and stubble with our energies and with our laborers. And so it's important that we would strive lawfully, as He says, or according to the principles of His Word. There are many. I'm not picking on any Christian groups or anything, but I'm just saying there are many Christians who do things in their service as they seek to serve God that I just don't feel with my conscience before God and with an open Bible that I could do and. We leave them with the Lord, and He will weigh that in the coming day. But with the light that I have, I just don't feel that I should bring to my gospel service or work that I seek to do for the Lord a electric guitar and a rock band or whatever to try to win souls for Christ. I for my own conscience. I believe that I would not be striving lawfully. I would not be serving according to the principles of God's Word and bringing in what is of the world and what is of nature to draw upon and to work upon the senses of the audience. To create some effects, I want to leave it open for the Spirit of God's work in a soul. So I present the Word of God in that only and Christ from the Scriptures. I give that as an example of striving lawfully in our service. But music hath charm. And it does. I mean I I could envision myself. In a group like you mentioned are overhearing a group and it has a charm. I may not enjoy that particular piece. I may not enjoy that particular piece, but music has charms. But what does the Spirit of God want to use to charm? If we can use that word, charm our hearts, the person of his beloved Son. No substitute for it. The condition of the heart is so important. You know, why don't we as brethren have no musical instruments? That was acceptable under Judaism, right? Because it was a worship for men in the flesh. But in Christianity. It's the spirit of God that leads to singing at the hemorrhagic says join the singing that he leadeth is an expression in one of the hymns you know so there's nothing wrong in singing as good as we can sing but. We are not. Introducing things that were acceptable in Judaism. Robot singing is what will even be in heaven. Our portion, they sing a new song. Wasn't there a little bit of honey in the offering? What's that? There was no honey, no honey in the offering to bring sweetness was there. And we're not saying that we we decry music. We are not saying that music is wrong for a Christian. What we are saying is using it in our service for the Lord to draw souls to Christ, or as Heinz has alluded to, even worshipping the Lord. I have very much enjoyed to listen to the Messiah. You know, beautiful music, scripture, put in melodies, you know, and I feel personally the tunes fit with what is expressed in the song, you know, but we won't introduce that kind of a thing in the meeting. But I can enjoy it and we have listened to it in the car, you know, and it's an enjoyable thing, but.

To be better, remember that in the meeting the Spirit of God is spiritually the Lord Himself. In Hebrews 2 in the midst of the church will I sing that phrase, you know, And He leads to singing. Join the singing that He leadeth. So let's see and prayers and praise of Christ as this sweet pursue, yes and love the sense of reason to consume right? Philippians 3 Three. We are the circumcision which worship God in the Spirit. Rejoice in Christ Jesus and have no confidence in the flesh. Worship God by the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Adding music to our service for the Lord is only one thing that we could mention with regard to perhaps not serving according to the principles of God's Word. Music, as you know, does stir the emotions. I think of. You mentioned handle, but I think of. Largo by I got married to that when they we walked down the aisle. Every time it's played and I listened to it, it brings still a tear to my eye. It is so an emotional. Umm, music. But uh, is emotion what we should be seeking to use to reach souls? It's possible even to to preach in such a way as we use the emotion to to create an effect in our audience, Maybe stories or whatever. No, I think that if we would rely upon the power of the Word of God as used by the Spirit of God. That would be striving lawfully and God would use it, and there would be a real work and a soul. But if a person gets saved or converted by some other means, umm. You know, we can't ever hinder the Word of God. And as it says in this chapter, the word of God is not bound. He God uses His Word wherever it is it is proclaimed. But for the servant of the Lord, he needs to be an exercise before God as to serving according to the principles of God's Word. Some may have more light as to this than others. We have to leave them with the

Lord. As we said, we're not here. We're trying to bash other Christians or anything like that what they may do. But each one of us is our conscience before God with regard to our service for the Lord. Lord gives a little light on that in Deuteronomy chapter 22, and it's worth reading. And it says in Deuteronomy 22 and verse nine, I'll just read that verse 9. Thou shalt not show thy vineyard. That's a place of fruitfulness for Christ, your own work for the Lord. Thou shalt not so thy vineyard with diverse seeds, two different kinds of seeds, the flesh vineyard and the spirit. Perhaps you can save lest the fruit of thy seed which thou hast sown. And the fruit of thy vineyard be defiled. Mr. Darby translation, he uses the word forfeited. And so you could read it this way, that less the fruit of thy seed which thou hast sown, and the fruit of thy vineyard be forfeited. And so someone might get saved, if I bring musical instruments, and we preach the gospel of grace and kindness of God, and so on, and thank God that souls are saved. The word of the Lord is not found, and the Spirit of God is at work. And yet if I work in disobedience to the word of God and the principles of the truth of the word of God, the Lord says I'm going to forfeit that that reward. You won't get the reward. You could have got it if you striven lawfully. You knew what the truth was, but you didn't walk in it. And so isn't it lovely the the apostle Paul here just encourages Timothy to strive lawfully and we just need to encourage one another veteran to strive lawfully according to the truth of God. And we may not understand the way we ought to understand And if we just have someone just come to us and. Come up to the sign and say, you know, you might see things a little bit differently, but I just suggest a word of Scripture that would give you a little light to help you in that little work that you're doing in your vineyard for the Lord. And then, you know, there's we might correct one another and what grace, what kindness just to say a word to one another. And so this is what the apostle Paul was saying to Timothy. Don't just do a work for the sake of doing the work for the Lord. That's not what he wants. No, he wants it done in accordance to his word. You have to be patient and allow people to grow, you know?

We have had the experience that a couple came to meeting, they were saying but she wouldn't cover her head. We didn't pressure her and say, listen here, you're not scriptural. We just left it up to the Lord. But it didn't take long and she came with her head covered. You know, I'm using that as an example. Just give people an opportunity to see things without making it a rule. You know, but uh, had the subject come up, you know, we would have faithfully pointed it out. But uh, still we have to give people a chance to grow in their understanding, you know, and the Spirit of God will give them more light. We still need more light every one of our side. I believe This is why the Spirit of God uses this word in in first in the verse 7 considered what I say. And. The Lord will give the understanding in all things. So we're to be spiritually exercised about those things that are brought to our attention and those principles that would give us more light, or to consider those things and how thankful we can be for those that will consider and then walk in a clean path with the Lord in connection with head coverings. I won't give you all the circumstances of it, but there's a brother in fellowship and that. Wanted to remarry because his wife had died. And he had this Christian friend that just couldn't see head coverings. And So what did he call? He went. He went to the Internet and there he found an 18 page article by a Presbyterian minister that was the finest presentation that he had ever read. And the brethren that he showed it to said it was absolutely the finest of the fine in cash with a head coverage. Presbyterian minister, 18 pages and also he found and this strikes very close to home. I even forget the family name but this sister meets in Buena Park and it's 6 pages and she is a triplet so you know them far better than I and. She came to the point. Apart from the 18 pages of the Presbyterian minister, she came to the point. That, she said, I must bow to the word of God. And that was her testimony. And some of you know her personally. So God has his representatives. And has his truth that is adhered to and we can be thankful for it. Be safe for what we know in what you know, and He will give more life. As thou goest step by step, I will open up the way before you. Sweet the song may be no heart, but of the spirit thought makes melody to thee, 206. 17. Unpleasant is the sound of praying, and well becomes the things of God that we refuse our songs to raise the stones might tell I came by for him who watches his blood. Let us our sweetest songs prepared. He thought it's one reason far from God, and now preserves us our history. Connection with the two hymns that we've sung. I want to read Ephesians 5 verses 19 and 20. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ, Amen. A couple of more verses, uh, Luke 1464748 And Mary said, My soul that magnifies the Lord, and my spirit hath rejoiced in God my Savior, for he hath regarded the lowest state of his handmaiden. For behold, from henceforth all generation shall call me blessed. Thinking of the thought of the prodigal son coming home, it says. And they began to make marries, it began to course.

Standard. Sometimes that course goes a little dim and we need to be restored to the Lord, to that joy and that song. But we can bless Him for it so that He does restore our soul.

Denver Conference: 2006, 2 Timothy 2:8-26

Reading

#115. 115. Hello. 21. Revelation 21. And I saw a new heaven and a new earth. For the first seven and the first earth were passed away and there was no more seas. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride, as one for her husband. And I heard a great voice out of heaven saying, Behold, the Tabernacle of God is with men, and he will be with them, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. God shall let away all tears from their eyes. There shall be no more death, neither sorrow nor crying, neither shall be any more pain for the former things that passed away. And give us out upon the throne, said, Behold, I may. It's all things new. And he said unto me, Right? For these words are true and faithful. And he said unto me, It is done. I am alpha and Omega, the beginning and the end. I will give unto him that is thirst, but the fountain of the water of life, truly. Right. Again, Bradley first. OK. Eight first. Eighth grade first. Second Timothy chapter 2 and verse 8. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel. Wherein I suffered trouble as an evildoer. Even on the bonds, but the word of God is not bound. Therefore, I endure all things for the elect's sake. But they may also obtain the salvation which is in Christ Jesus with eternal glory. It's a faithful saying. Or if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him. If we deny him, he also will deny us. If we believe not. That D of light is faithful, he cannot deny himself. Of these things put them in remembrance. Charging them before the Lord, that they strive not about words to no prophet, but to the subverting of the hearers. Study to show thyself approved unto God, a Workman that needeth not be ashamed, rightly dividing the word of truth. But Sean Profane and vain babbling. They will increase under more ungodliness. And their words lead as dothe canker, whom the comedians and thalitus. To concerning the truth have erred say that the resurrection is passed already and overthrown the faith of some. Nevertheless, the foundation of God stand assured, having this seal, the Lord knows them that are his and. Let everyone the name of the name of Christ, depart from iniquity. But in a great house there are not only the vessels of gold and silver, but also of wood and a bird, and some to honor and some to dishonor. 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. Play also usefulness to follow righteousness. Faith, Charity, Peace. Then the phone. Oh my Lord, out of a pure heart.

But fully, it's not worth knowing that they do generous Christ. The sermon of the Lord must not strive, but be gentle under law, men. Have to teach patient. And make this instructing those that oppose themselves with God for adventure will give them repentance to the acknowledging of the truth. And that they may recover themselves of the snare of the devil, who are taken captive by him at his will. Why did you bring up the need to remember Jesus Christ, the seed of David raised from the dead? Sounds like he's changing the subject. Is it not the thought that he's saying that what's going to give a person the perseverance to continue on a day of rune and failure and their service is to remember that the results are to be seen in another day and to remember the Lord Jesus ministry that He was the seed of David. He came to present Himself to Israel as their Messiah. And you read from Isaiah 49 that He had spent his strength for not, and that Israel did not return unto God. And outwardly, his ministry looked like a failure. But what was it in Resurrection? There was much fruit that was came out of that labor of the Lord Jesus. But it was only seen after his resurrection. We know that there were many that turned to him after the spirit came. And I believe that what he's saying here to Timothy is the same thing, that if we're looking for results where we're now, we're here in this world now in a day of ruin like this, which he speaks, a person could get discouraged. But if he looks on to another day and remember that the rewards and the fruit of all that our laborers have been will be disclosed at that time. And if we keep our hearts and our minds focused on that time, it will give us the energy to continue at this time. Helpful to see that I think the Darby translation Remember Jesus Christ of the seed of David raised from the dead according to my gospel, leaving out the words that and what? Only Amen to what you've just said about the earth. Can you quote the rest of that verse from Isaiah? I spent my strength in vain, yes, and but. Though Israel will not know it's Isaiah 49. Three I believe 4. This was the sum total of the Lord's ministry, His three years of ministry here. And he says to his Father, Isaiah 49, four, I have labored in vain. I have spent my strength for not and in vain. Surely my judgment is with the Lord and my work with my God. He committed the whole thing to God. Beautiful, beautiful. Now John the Baptist. That repent for the Kingdom of heaven is at hand. And that is the same message that we find in the next chapter. Repent for the Kingdom of heaven is at hand. That was not the way we understand the word Kingdom of Heaven. They were referring these two verses were referring to him coming to reign in power and glory, but then the king was rejected. And then we have a mystical form. There's a mystical form of the Kingdom. There is a Kingdom, but. In a different way, there is a spiritual sense to it. And so. But he is not our King, he is our Lord. We enter into the Kingdom of the Son of His law. And that's the spirits of Kingdom to which we belong. And then when Paul says, according to my gospel, you know, he presents the gospel of the glory of Christ, you know, that's characteristic of false gospel, you know, and all of our blessings are connected with the risen and glorified Christ, not with the king of Israel. You know, and there is a Kingdom to which we belong and, uh, there's going to be a Kingdom when he comes back to earth, an earthly Kingdom, and he will even bring us along and have a share in the glory of that Kingdom. We shall reign with him, the Bible says, but we will be reigning over the earth, not on the earth because consistent with our heavenly position, we will be maintaining that position even when we rail reign with him over the earth. So.

Uh, Paul's gospel has to do with the glory of Christ. It's the gospel of the glory of Christ, and how wonderful that. This has been known to us and that we can be associated with Him in this new way. As we already indicated before, we are in a relationship to God and through our blessed Lord that nobody enjoyed before He rose and sent the Spirit. Even the disciples in Acts chapter one that was still connected with Israel, you know that they will see Him come back again. To sit stand on the Mount of Olives that was still in connection with the hope of Israel. But then the Spirit comes and joins those that were followers of the Lord Jesus to a risen glorified Christ by the Spirit. So how wonderful the gospel of the glory of Christ is. And that we can accept that by faith and know ourselves associated with a glorified Christ. Connection is what you brought out with the bruising. Regarding 49 believe we have a similar thought in the ninth of Daniel, where it speaks of the Messiah being cut off but not for himself or the new translation renders it and shall have nothing. Nothing in regard to what? Well, in regard to Israel, He came and had nothing with respect to them. I think we have a beautiful picture in the 22nd, 3rd, and 4th of Genesis. There were, of course, Genesis 22. We have Abraham and Isaac, picture of the Father and the Son there, and the type of the death of Christ there. In the 24th chapter. Of course, we're familiar with the call of the bride where Isaac goes to Rebecca. The Servant rather brings the Rebecca to him. But in the 23rd chapter what we have is the death of Sarah, and I think of that in regard to that expression, the Messiah shall be cut off and have nothing. Yes, Sir, there is a type of Israel. There was nothing there. And so that following that we find the call of the bride where the Spirit of God, typically they're an early age, although he's not named, brings her across the wilderness to Isaac and then Isaac brings Rebecca into his mother's tent and he loves her. And so all this present day, the Lord has nothing with regard to Israel. The church, the assembly, the bride of Christ, has now come into the affections of Christ. But we know from Genesis 25 that Abram. They married again and took up Katura and the picture of the Gentiles coming into blessing and the coming day. But it just holds true. Therefore the Lord came as nothing with dark Israel. The Church has now come into His affections. The present place of blessing, but His counsel as it relates to Israel will still be fulfilled, and that's why in Isaiah 49 He can say it is a light thing, that I should be my servant to raise up the tribes of Jacob and to restore the preserved Israel. I will also give the alight to the Gentiles, that thou may see my salvation unto the end of the earth. We know that the Gentiles have even now come into blessing, but in connection with the body of Christ, the bride of Christ. In the coming days, the Gentiles will be blessed with the Jews as Jews and Gentiles alike, and that will really be the answer of the fulfillment of what? What God has purpose for his. We all have no talent and joy in Isaiah 53. But what it is really expressing is SRL repenting Israel, acknowledging who He is and what they have done. They considered Him stricken of God and afflicted, but He brought their iniquities, you know. So the first application of Isaiah 53 is for the Jew. That's a prophetic scripture expressing what they will express at that time.

We can apply that to ourselves, because this death of this Blessed One is all to the basis for our blessing, but it is also the basis for fulfilling the promises that were made to God's earthly people and are not yet fulfilled. The work of Christ is the basis for it to fulfill what couldn't be fulfilled. When it was underground of the law, you know, they had to keep it all or guilty. If they transgressed in one, they were guilty of it all. And, uh, so they were transgressors. They forfeited everything. But Isaiah 53 will show and does show that the basis of the work of Calvary's cross is the basis for Israel to be blessed. You know, we can claim that for ourselves. It's the basis for our blessing. But we have much greater blessings than Israel will ever have blessings. Fulfill that were promised of an earthly nature nature. You know we have heavenly blessings, but the work of Christ is the basis for our blessings like it is the basis for that which will yet be enjoyed by Israel. Every blessing I. Reading this in the back of my Bible, every blessing God has purposed for Israel, or for the Church, or for the nations in the Tribulation and or the Millennium is based on the sacrifice of Christ as determined in the counsel of the Trinity from past eternity. End of quote. We will be so happy to see the blessings fulfilled to Abraham. See, we will rejoice in that. Why? Because the Lord is glorified in it. You know, can a Christian really be an anti-Semitic person? Better not be, no. Well, I used to work for a Jewish hospital, former Hitler. He was working for a Jewish hospital. I told them how can I be anti-Semitic? My savior is a Jew. Hello, how can a Christian be anti-Semitic? Out of communion with the thoughts of

God. But the Spirit of God always brings before us Christ, and so he endured, it says in Hebrews chapter 12. For consider him that endure such contradiction, or sinners against himself, lest ye be weary than faint in your mind. Ye have not yet resisted under blood striving against sin. And so he did resist against He. People and he laid down his life. The Lord Jesus would rather obey and endure and die rather than disobey. And so the trend here in in second Timothy was the the letting go and the giving up and the setting aside of what was the truth of God. And so he says, here's the remedy. Remember. Remember. And we are natural hearts, we would forget, but what is it that will bring us into tune with the thoughts of God? It's remembering how the Lord Jesus conducted himself in this scene. He could say, I do always those things that please my Father. And so he endured. He had the end in view and He endured. He could see that the fruit was going to be Godward and abundance of fruit. And so our lives can be that same abundance, can't they? Well, we may not be able to expect to see the fruit of our labor as well. We're here in this world and should be content to leave it for another day. As we've been saying, this eighth verse does speak of the ninth verse goes on to say that what we will expect, we should expect, and that is opposition. Opposition. If we think that, as you say, that the Christian life of serving the Lord is a picnic, we've got to get a serious adjustment in our understanding of things. We're following a rejected Savior. We're preaching an unwanted gospel. We're standing for things that this world doesn't want to drive against their conscience and so therefore there is going to be suffering and trouble. And Paul was mistaken here as being an evil doer. But he does that though, that even though he wasn't bombed, the Word of God is not bound. God's Word is still producing blessing and fruit wherever it is used. We thank God for it. So use it.

The Word of God is like a hammock. Use it. Memorize it so that at a certain time the Spirit can bring a scripture to your mind and quote it. Remember, that is what God has decided to use the Word of God, not our convincing arguments. It's the Word of God. Quote the scriptures and that is what God has decided to use for the blessing of men. Faith is based on the Word of God. Chapter 4 he says to Timothy, preach the word. There you have the idea of using the word of God. I remember hearing a younger, an old brother talking to a younger brother encouraging about the gospel he was about to take and he said make sure to open the word when you get out there. Soon. Some people get up there and they try to tell a few stories. If the people to laugh a little bit, it's like it's an entertainment or something. And slowly but surely they turn to the scriptures. No preach the word. It's the word of God that has power to affect blessing in souls, not your stories or antidotes or whatever else that we may have. Like you say, clever argument. It's the word and so in the in the last days, which is what this epistle is all about, the emphasis here is to preach the word, layout, the truth of God. The Word of God is quick and powerful, sharper than any two edged sword. It will accomplish what God would have accomplished. It's in our hands and we're to use it. As Brother Heinz has been saying, in 1948 in this city there was a conference. Bob Brimlow's father preached the gospel, and I never. Before or after have heard so many Bible verses quote? Stories which he probably could have told, but he quoted and read the word of God. Didn't need it for salvation, certainly needed it for a refreshment. Appreciation, he quoted and read the Word of God. Stories might illustrate a point, and that's what we find even in the scriptures, right? And but it's the word of God that is to be used and. So suffering is connected with Christian service, but Paul said he endured all things for the elect's sake. Who are the elect? I don't know who they are, Neither did Paul know who they were. That's why he preached to all, but he knew that the elect would be reached. So whatever suffering was connected with his preaching, he did it for the elect's sake, because the gospel. Has this purpose to draw in the elect? To me, this is overwhelming. In the eternity past, God has chosen me in Christ before the world was. Isn't that amazing? He knew that there were behind statement board in 1930 and he said I want that Heinz to be mine. And that's true of every one of us here in the room that is safe in the eternity past. God has chosen us. We are elected in him before the World Foundation. Amazing. There was nothing in US why he would pick us. You know, if anything, what we deserved was to be condemned. You know, we were alienated from God through sin. We were heading for hell. That's what we were deserving. But. He is loved and he is gracious, you know. And in his lab he gave us the Savior. In his grace He has brought us to himself as sons. Isn't that wonderful? Sons of God. Through faith in the Lord Jesus, in the family of God, we have been brought and know Him as Father. I mentioned that before. Nobody knew him as Father in the Old Testament. The Lord Jesus revealed him as Father through faith in him became God to know His Father. You know, and to know him in that intimate way and to say ABBA father, what does ABBA mean? Well, if you ever would have traveled in the Middle East, you know, if you hear a little boy address his father, he wouldn't say daddy, he would say. You see, I'm not saying we should say daddy to God, but when we say ABBA, that's what is conveyed. Like what a little child would say to his father in the intimacy of a little child. We can say ABBA, Father. That's the beautiful point, isn't it? Intimacy, nearness.

It don't have to be afraid. We don't have to be. We don't have to be afraid of him. You know. He loves us. I believe it. I think you're our Father's house only today. Amen. I believe that there are dear Saints of God here, as there are elsewhere that have been raised with the beauty of Jesus loves me. This I know, and their immediate response today as a young adult, middle-aged adult is Jesus, but the Father himself. Love it. And so it's wonderful that Jesus loves me. This I know, and we should never forget it and the closeness and the dearness. But to think of what relationship we've been brought into and to think of how much is missed by not enjoying the relationship we have with the Father. And the nearness that should express itself in prayer and meditation. But we had to die. We had to die. You know. That's what is expressed in baptism. Vary with him in baptism. The Sinner belongs in the grave, and that's what is expressed in baptism. But how wonderful. Raised with Him in glory. You know, if it would be only buried with Him in baptism, that would not be that encouraging, would it? But we are raised with Him, and we're seated in Him in glory. And that's what that term in Christ refers to in Paul's writing, as we have in the latter part of verse 10, salvation, which is in Christ Jesus. That's the position that everyone of us stand in today as libras, regardless of how we may be going on practically in our souls. Some may be careless, some may be very diligent. We are all equally in that place of acceptance of being in Christ. And it's salvation that puts us in that place before God. It literally means to be in Christ, place before God. That's my place. Acceptance that Christ rests and stands in it as he is before God, and the favor of God that rests on him is mine. That's the same place that I'm in and you too. So it's beautiful to see how he speaks about the salvation that it is in Christ Jesus. And as Heinz has said, all of our distinctive Christian blessings are in that position, in that man that is there at the right hand of God. So not only is our place there, but our blessings are there. Ephesians chapter one and verse three says that we are blessed with all spiritual blessings in the heavenly places. In Christ Jesus isn't that beautiful? Notice that he uses this the names and titles of our Lord Jesus in a different way here than he did in verse 8. In verse eight he said Jesus Christ. Verse 10 he says Christ Jesus. This isn't a haphazard thing. Spirit of God has laid this out because when it's when it's Christ Jesus as we have in verse 10, it's referring to the man that has risen and gone back to heaven and that place that he has now there on high. But when it's Jesus Christ, it's referring to the one that's come here. For the glory of God. And as we were mentioning in verse eight, that's the thrust of that verse, the Lord's earthly ministry here at the seed of David, and he came. Uh, as we said that his life and ministry looked like, uh, it really didn't accomplish anything for the glory of God. It wasn't until a resurrection that we see the fruit, as we said. Yeah, common comparison that might bring that out is the distinction between the president-elect and the president. They're the same. Same man and one will have the office Jesus Christ, but Christ Jesus is the one recognized in office is that you'll find that the term Christ Jesus as we have in verse 10 is not Even so much as found anywhere else in your Bibles but the Epistles. You don't read of that in the Gospels of the Acts.

He has made him both Lord and Christ is in Acts, you know, in resurrection, and he was Lord before, but he isn't in a new position now as a result of the work of Christ on the cross. You know, he has made him both Lord and Christ and what a wonderful thing to know here. Do you know him? Does everybody in this room know him? I hope you do. Even the boy there were there, you know they can know him. A little child of seven or even three or four may enter into heaven through Christ the open door. I had a brother say once and I wasn't happy about that. He said a little child of seven or eight or nine or more may to have a low. I said I don't like that. I like the way it is in the hip. Little child of seven or even three or four. One of our granddaughters got saved when she was 3. My dad died. They came to the funeral and here he was in the coffin. I took about a hand, you know, I didn't want her to be scared. I said, you know, this isn't really open. That is the house in which OPA. OPA is vampire, you know, in which OPA dwelt while he was on Earth. OPA is in heaven. She couldn't get that out of her mind. OPA is in heaven. And when they were back where they were staying, she said, how can I make sure to be in heaven? You know, she wanted to make sure to be in heaven. Well, my daughter said that her heaven is a clean place and you cannot have any dirt in heaven. And sin is like dirt. And the only way that the dirt of sin can be wiped away is when you come to the Lord Jesus. And in childlike simplicity, she did that right then. And she clicks to that even now. She's a young lady now, but she clinks to that, that at that time she accepted the Lord Jesus as Savior. That's why a little child of seven or even three or four may enter into heaven. You know, we don't have to be 20 years old before we can get saved. Speaking of what you were saying about baptism in verse 11. For if we be dead with him. A faithful thing? Reckon yourselves indeed. That I'm the same. It says it is a faithful saying in the King James Version, but I think it reads up the word is faithful. He's been speaking about how that he is bound, but the word of God was still bringing blessing. And that is an important point for us to understand as we serve in this day. Listen, brethren, the Lord doesn't need any one of us. Regardless of how gifted you may be and your brother and pat you on the back, the Lord doesn't need you. He's pleased to use you. And we're thankful for that. But even a man is as gifted as this that we're reading of. The apostle was found, and blessing was still going on. And he wasn't offended with it either. And so the Word is faithful because it's the Word of God that's bringing the results by the power of the Spirit, not the gift. But there is going to be a difference, not in heaven, but on earth. According to the measure of faithfulness, we will be given a place to reign with Him, you know, reign over the earth. If we suffer, we shall also reign with him. That's the Millennium in heaven. You know, we are not going to be reigning in heaven. But there is going to come a Kingdom, and we will have part in that Kingdom. And according to what we have endured for our blessed Lord, there is a different on earth in connection with the Kingdom. Some will be over so many cities, some will be over so many cities. There's a difference in the Kingdom, you know. And then there will be crowns given. We find that in Revelation. And what do the Saints do with their crowns? They cast him at his feet. As much as to say, if there's anything in my life that deserves to be recognized, that is because of the grace that you, Lord, have given me. And that's why they cast the ground at his feet, giving him credit for it all. Well anyway, but wouldn't it be nice to have some crafts to cast that his feet of sign on?

Hmm, I'll sign on after we. Yeah, given the. Just an addendum to what our brother Bruce has said. I certainly say Amen, that God doesn't need us, but he does use us. According to Two Corinthians 76, I remember this verse and I'm not going to quote it incorrectly, but I'm going to. Called it just as it was on the calendar and it left 1234. Left 5 words at the end of the verse off. Let me read it. God that comforteth those that are cast down comforted us. That's a true statement because it's scripture, but what the rest of the verse by the coming of Titus, God delights to use his own, but he can't use a vessel that's not shipping. So let me read it again. God that comforted those that are cast down, comforted us by the coming of Titans. Beautiful to think that a Titus could be thus used, and it's marvelous. The grace of God that any of us. In any capacity can be used. There are two reasons, perhaps we could say why God is pleased to give us the truth through our brotherness. We've been speaking in verse 2. But passing it from 1 to another and one of them would be that it keeps us humble. You know, I I may say something or you may say something and if somebody gets blessed or helped, she said. Brother, where did you get that? Well, I got it from old brother so and so. It wasn't mine. And So what happens is that it keeps us humble. We can't take any credit for it because it's been, most of it's been handed to us by others. If we've been diligent to gather it and we're honest, you know the Lord has given it to us through other brethren. What hast thou that thou hast not been given? 1St Corinthians 4 But there's another reason why it pleased the Lord to give us the truth. To passing it one to another, and that is to promote fellowship. To promote fellowship, it is important that we get bound up together in a practical expression of walking together. You know, it is possible to read books at home and not to even walk in fellowship with other Christians and learning truth. But we're going to miss some aspects of the truth if we do that. There are certain things that we need, that we do acquire that can only be gotten through the fellowship of the Lord's people. You know, we talk about those kind of people who call them island Christians. It is off by themselves, as an entity by themselves. And but they miss a lot when it comes to the coming day. It will be manifest at that time that they have missed because there's much that we learn in the education in the school of God that He teaches us through our brethren. Has he been saying what? Titus was there at the right time, at the right place? Most of us have heard about the story of Robinson Crucial living all by himself on the island there for many years. But in God's mind, there are not to be any Robinson Cruiser Christians. We ought to have fellowship. We ought to look for fellowship. That's God's way for God's people. You know He doesn't want us to go on as individuals. You know. The truth of the body of Christ very clearly illustrates that. You know, if we need each other and we benefit from contact with each other, you know, it's not just in the assembly meetings. You know, when we have contact in our homes, how do we spend the time when we visit each other? I believe there ought to be always something of the law. Being brought out, you know, something that we can enjoy as fellow Christians. I'm not saying that we should overdo it and harm our children, you know, uh, and preach to them for hours, you know, that turns them off. But there ought to be something of Christ coming out in our contact, even when we visit as families, you know, and we have Christian fellowship, not just limiting.

Into assembly meetings when we have contact with one another. Would you suggest on the basis of what you said, that if I'm invited to your home and my wife and I that? You're going to bring out a Bible and and and we've forgotten to bring ours and give us the Bible so that we can read together. Is that all right? Yes, all right, But I don't I was hoping you'd say it was. I I I don't think we should overdo it, you know, but there are sometimes be set aside for that, especially when their children involved. You know, you don't want to turn them off, but children learn from their parents when they really see what the parents enjoy. Children generally want what their parents enjoy. So the the family altered doesn't need to be altered merely because there is company. That should be maintained to. There's a nice little illustration of that and it's worth looking at in Acts chapter 18. You know, it says of the overseer in in I think it's both times in the one in the 1St 17 and once in Tigers. He says that that overseer would be given to hospitality because there's a work that can be done with others that is only done privately in the home. And it's wonderful thing to just have someone in the home and just enjoy their fellowship and. Maybe in a casual but reverential way, take up the Word of God and set things a little straight sometimes and just help one another, encourage one another. Perhaps someone is downcast. And I'm just referring in Acts 18 to Aquila and Priscilla, and they saw Apollo's there, and he was born at Alexandria in verse 24, an eloquent man and mighty in the Scriptures. He came to Ephesus. This man was instructed in the way of the Lord, and being fervent in the Spirit, he spake and thought diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue. Boom. When Quill and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

What a blessing and then he went out in verse 28. He mightily convinced the Jews and that publicly showing. Apply the Scriptures that Jesus was Christ and so there was fellowship in with other believers and here he wanted to go on in the truth. He had a desire. He was fervent, but equivalent facilitated work in their home that might not have got done if it wasn't done in the home. And Priscilla assisted Aquila in teaching this great man of God. I'm sure she kept her place as a lady, but she did it, you know, but she had parted there. But if it wasn't intended as you say. It would have said. Priscilla, it would have only said a quote, yeah, it would have left out for someone. So whatever measure in which she was sharing, she may have just been sharing by. Encouragement, but the Spirit of God brings them both together. The ladies are in danger to think. Well, the men in the meeting have to do the talking, so they better know the Scriptures, you know. But the ladies ought to read the Scriptures prayerfully for themselves and meditate on it. And who has more influence on the kid, the husband or the wife, The father or the mother? The mother, you know. So mothers have a tremendous place to play. In the family, you know, anecdotally, mother. What a tremendous blessing it is. I have three brothers and they're all going on in a Christian way. And what we as boys have, we owe to our mother. She will bring the Scriptures before us in whatever situation arose. Problems or difficulties, she would bring the light of the scriptures into it. That gave us to understand you have to bring the scriptures into every situation that arises. So what a wonderful thing it is to have a godly mother, have a godly wife. You know, and to have her read the scriptures for herself properly, you know, it's very important. Of course we know. They are more busy than we men, you know. We go to work, maybe now we only have to work 8 hours. They used to have to work more hours but but they are working from morning until night, you know. But they should still have time to read and to pray.

And for themselves. And uh, what a wonderful thing as we travel and visit the Saints to come across a well taught sister, you know, that knows the scriptures. A lot of pleasure this and every godly king in the Book of Kings. Wasn't it true the only mention of mothers? When you search this, I haven't searched this out completely for myself, but I believe everything goes either godly or else turned out godly. The mother was mentioned. Women had a more affectionate nature. You know, and that comes across better than the way we meant sometimes try to bring things across to the children in a more authoritative way, you know. But the mothers have a lovely way about them, generally speaking. What's the sense in the 13th verse of not believing? Genuinely, I, I, I need help on that first. I think it's translated if we are unfaithful, he abides faithful. And it's in context with the Timothy saying, you know, Timothy, if there is failure or weakness or you're not going to be courageous as you need to be to carry on the service in such a difficult day as this. Well, if you're unfaithful, God's not going to be. He abides faithful. He cannot deny himself. Helpful. Oftentimes we're unfaithful because there's unbelief in our heart, and so he says. Let us lay aside every weight in the sin which does so easily beset us, and that's the sin of unbelief, of the goodness that's in the heart of God. And so if we believe that we walk by faith, and we believe that it's worth the effort to be faithful, it's worth it in the eyes of God to walk in an acceptable way and not deny him the pleasure of seeing him suffer, seeing us suffer with him and for him and for him. We can deny him that pleasure, if I could put it that way, that he looks down and he sees his sons and daughters and what a pleasure it must be to his heart to see us want to identify ourselves with him and to walk faithfully. But we can deny him that in the scene. So this is what is brought out here. He's not going to deny us. He's not going to be unfaithful. The word is going to be kept. What a privilege we have. May I say something for the boys here? What attracts you to a girl? Of course, we do not expect that you are attracted to a girl if you don't. Naturally are attracted to her. But if you're a Christian and want to please the Lord, you look for more than just whether she's pretty, whether she has a nice personality. All of these are nice things. You look whether she is spiritually exercised, because that's the kind of health meat you want. And the. So. Sisters be exercised to be. Controlled and guided by the Word of God. And that the Word of God is demonstrated the truth of it in your life and. Hopefully the Lord will bring somebody in your life who also is spiritually exercised. You know now sometimes the Lord has allowed somebody to marry somebody who was not spiritually exercised. And then the Lord in His grace came in and brought spiritual exercises into the life of that individual. But we ought to look for that before we. Show an interest. In a person or accept attention from a person so hopefully. The things of the law will have a great influence on our life and also what we are looking for, even when it comes to a partner for life and to walk together except they be agreed. Amen.

Walk together. Your. In the 14th verse, he warns Timothy that there's a wrong way of trying to disseminate the truth of Paul's doctrine, and all you're going to do is create a lot of damage. And that is by our dream. Trying to subvert your hearers by a lot of clever arguments. You may not just get that out of the 14th verse as it is in the King James Version, but I would like to now read it in the Darby translation of these things. Put in remembrance, testifying earnestly before the Lord, not to have disputes of words profitable for nothing to the subversion of the years. Then on the flip side of it, he goes on the next verse and says the strive to. Diligent, deep present thyself approved unto God a Workman. That right needs not be ashamed, but rightly dividing the word of truth. And So what he's saying is don't try to give people the truth of my doctrine by arguing with them. And all this clever way of presenting it, to try to subvert your hearers into accepting it. Present the word of God, rightly divide the word of truth. There's where the power lies, not in our clever argument, but in the exposition of the Scriptures. And rightly divided, I think it says in the other translation, cutting in a straight line the truth. So these two verses, 14 and 15 go together. One, is that what he's telling them not to be doing? In verse 15, he's telling him what he should be doing. In political district team. There is a word called gerrymandering yes, and if you want of your particular political. Party you go this way and then you swing around and catch some more and so on. So so that you gained your end. But cutting in a straight line, we don't gerrymander through scripture to to gather out the things that prove a certain point. We've cut in a it's a straight being a straight cutter, isn't it? That's what we should be a straight cutter subscription. Plea you collapse. And what is it that we should follow? Responding to. Righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. Yes we have the discernment has been given to us to recognize those that we can do these things with because they're calling out of upon the name of the Lord out of a pure heart you know and. So that begins with. Us as young people. You know, when we get safe and have assurance of salvation. Who do you keep company with? Look out for young people that mean business with the Lord. You know if you associate and keep company with those that are not spiritually exercised, they pull you down. You know. Yeah, I do. Thankfully that mean business with the Lord that you can have company with. Now in my own case. What I found out is that I could join with young people. They usually were older than I was, you know, those of my age at that time, most of them didn't have much of A spiritual exercise, but there were those that did have spiritual exercises. And what actually happened, and I'm not trying to be posting, but to share, tell you my spiritual exercises. I went to a brother that helped me come to faith in Christ and I said, could you have Bible study with us boys? There were a number of us about my age. That wanted to get to understand the scriptures better. And this dear man did have Bible studies with us. And all of those who took part in those Bible studies ended up ministering the Word when they were older, you know, so. It's a very important thing to have spiritual exercises. Seek company of those that have spiritual exercises, you know, and then the Lord will use that to be an encouragement to you and perhaps even you are an encouragement to others.

In that connection, brother, I would like to avoid too much of A of a personal reference, but I will bring it into this extent. When I was a boy, I anyone that knew my father. Of course he probably knew him when he was much older, but I never thought of him as a legal brother. And

maybe by example, maybe by precept. I was given to feel that the first day of the week was not Sunday. It was Lord's Day and even to this day. I park my bicycle in the garage and I may go out early in the morning on other days, but I don't use that bicycle on the Lords day. And I would take this young people and from the Lord. If you can't take it from me, then then don't take it, take it from Him. I believe that the spirit in which we conduct ourselves. Relative to the Lord's Day is an indication of where we are in our soul. So you don't go boating on Lord's Day. If you had one, I there's some questions your Dave Whitaker years ago told me, and there's some questions you don't need to answer. The answer is already given. Well, it's it is. It takes a real exercise to. Do not get drawn into arguments, as verse 14 and 15 are talking about, because oftentimes in a day of ruin when the bad doctrine is everywhere, there are those who want to argue for their bad doctrine and they've got their clever arguments. And as you listen to it and you come back with trying to present the truth, slowly but surely you can get drawn back, drawn onto the level that they're on and end up arguing. And you'll never produce anything for God through the the energy of the flesh, even if it's seeking to argue for the truth. You know, it says in James One that there wrath of man worketh not the righteousness of God. We can get angry until or whatever and try to in the energy of the flesh to present the truth and to argue that person and to present our arguments from the truth so cleverly that they can't deny it. But the Lord may not be in it. The Spirit of God may not be in it. It has to be the opening of the word of God and and it's the power of the word by the Spirit that is going to make things good in a soul. The Workman needs to be. Well. Versed, or shall we say diligent, and so that he can rightly divide the word of truth and to set things out in an orderly way so that it will condemn the the gainsayers. Notice it also says. A Workman started to show thyself that proved unto God. A Workman not approved unto the brethren. Proved unto God. So what you're seeing, brother, is really First Corinthians chapter 3, the discernment that the apostle Paul had in connection with the Corinthians. He says in verse one, my brethren could not speak unto you as unto spiritual, but as unto carnal, even as unto bathe in Christ. So there were some things that he couldn't go into with them in connection with the truth of God because they were unable to bear it. And so he gave them a he could give them, and then he left the rest as it were and didn't get into it unprofitable. Argument. And so he's really giving them, giving Timothy that same advice, isn't he? That they strive not about words to no prophet, but to submit to the subverting of the hearers. And so all of these questions that come up that don't exalt Christ, we ought to lay a light touch to. If it exalts Christ, we can speak of Christ, we can enjoy himself and the person in the work of the Lord Jesus. Why, those are words of profit. But the enemy would seek to introduce those things that would distract our hearts from Christ and take us off into some other territory. That would just be worth of no profit. And so, you know, I've often enjoyed Deuteronomy chapter 2929.

On that point, because, you know, we have so much revealed to us in the Scriptures that we can enjoy. We don't need to go into these questions that have no profit. And so it says there in the last verse of Deuteronomy 29, the secret things belong unto the Lord our God. There are some things He hasn't told us about. Let's not go and try to find out what they are, but those things which are revealed belonging to us and to our children forever, that we may do all the work of this law. So isn't it lovely? We have the whole word of God. And we have those things that are revealed that says that I have not seen or heard, neither have entered in the heart of man the things that God has prepared for them, that love God. But God has revealed them unto us. And so we have the truth of God, we have the word of God. And let's occupy one another with those words that will have profit and will resolve Christ. We could anticipate to verse 25 of our chapter. I think we see something else that's needful. It's not simply a matter of more information. Verse 25 in meekness instructing those that oppose is not here opposing themselves. If they're opposing the truth, strike that word for themselves, if God for adventure will give them repentance to the acknowledging of the truth. It's a moral issue. It doesn't mean weakness. Weakness is not weakness. We don't cave in, we don't blink. We say, well, I guess that wasn't the truth after all. No, we have a spirit and a tone that's conducive of one that's a servant of God. But to recognize that more information is, is not going to necessarily solve the matter here because there's a moral issue at work. What is needed is repentance on the part of one that's opposing. And so I'd like to read this in the new translation because it puts it this way. If God perhaps may sometime give them repentance to acknowledgement of the truth, maybe they will, maybe they won't, maybe not now, maybe later. But we stick with the truth, lay it out in meekness that God can come in and work a work of repentance that that one might be blessed. So there are vessels to this honor from which we have to hurt ourselves. Vessels are people. Separation necessary, but this verse that you refer to in 25. Refers to those who are, you might say in fellowship, you know, and unfortunately at times there are things voice that are not scriptural and that's where that verse comes in, you know, in meet this. Instructing those that oppose themselves so we trust. That the Lord gives us grace to do it in a way that is not. Making enemies of the people, although unfortunately, sometimes no matter. How gently things are presented if it is in form of correction. People do not always appreciate that their pride is hurt and but the scripture in meekness instructing those that oppose themselves, you know hopefully that they will accept whatever truth is presented to them. Repentance, truly acknowledgement of the truth. So if anybody has made any statement contrary to the truth and the brother in meekness instructs them, hopefully they will accept the truth. Because what is important is not whether we accept the person that presents the truth. Will we accept the truth that he presents? You know, that's the point. If we reject what he presents, if it is the truth, it's the truth we are rejecting. You know, it's bad enough if we reject the person. And have feelings against him when he brings in correction. But what is much worse is that if we object to the truth that is presented and rejected, that's a serious matter, you know, do you want to reject the truth of God? You know, just look what happened among so-called fragrance. And the Lord has raised them up to recover much truth that was never known by the Reformers or even other broadly people afterwards. God has given more life after the Reformation.

Got a testimony throughout the ages? That book gives you a real good insight into the work of God. Even long before he raised up so-called brethren. But if the truth is rejected. It's not so much the person that they reject, it's the truth that is rejected. And that's a serious matter. If it is the truth of God, we have to bow to it. You know, we have to bow to it. And acknowledge it, even if it humbles us because we needed correction. Father years gone by. We rejected the truth of the security of the believer. And he fought 2 Commands. Three months and. So the truth was presented to him. Time and time again by our departed brother, Brother GAIL. And so later on you have an exercise. And so they took a trip up from Omaha, NE. On the Lord's Day. To be gathered there to remember the Lord. You know they were not together for the Lord's name at that time, but. They argued. Tooth and nail all the way for 50 miles with a sister. And so, Needless to say, there was a lot of distress and so forth, and they sat there to remember the Lord. There in in Omaha, NE many years ago. My father was still. Straining against the truth of the Word of God. And so after it was all the remembrance was all over with, my father got up. He turned to the Scripture. He says all the way to obey God. Better than man. And ask for their place at the Lord's table, brethren, that's what the word of God-given in love and waiting upon him to do the work. And then it's going to be profitable to each and everyone. And bring another one into that place where He's appointed, gathered under his precious name. So there is such a condition in our lives, but we rejected and rejected until we find out. The Lord is really saying, well, you're not, you're just rejecting me, you're rejecting my word. And we have to bow to it. And then there will be real blessing in our lives, and there was great blessings. Bowing to the word is really what it means when it says a pure heart here because let's just read it. It says follow righteousness, faith, charity or love, peace with them that call on the name on the Lord out of a pure heart, and so a pure heart. The word of God is presented, and the will is set aside, the will of man, Our brother Bruce quoted, The wrath of man worketh not

the righteousness of God. And so the wrath of man often is connected with the will of man, and so he sets it aside. And the pure heart hears the word of God, reads the word of God, and believes the word of God, and wants to walk according to the truth of the word of God. That's one that's in the pure heart. An unpure heart hears the word of God, reads the word of God, but the will is at work and will not in one way or another will not bow to it. And so the heart isn't pure. And there's something mixed with faith, if you could use that terminology. And so the Lord works to, if we walk tenderly before him and in gentleness. This is one of the words that is used here. The apostle Paul uses it in verse 24. Be gentle unto all men. And so it's not if we're going to put more force to it, we're going to get our own way, so to speak, and we're going to win the argument. That's really not the point. It's to present the Word of God. The Word of God is going to be used of the Spirit of God to bear fruit for God. So there are times. When we have the responsibility of receiving somebody at the Lord's Table, there is such a thing as reception to the Lord's Table. It's not an open fellowship for everybody besides for himself, whether he's in fellowship or not. There is such a thing as reception. But sometimes we have the obligation to receive a person that doesn't understand certain aspects of the truth. You know, we do not expect them to reach a certain level of understanding before they can come into fellowship. They don't have to study the Catechism of Brethren through before it can be received.

But if there is a pure heart, you know, when there is a sincere desire to please the Lord, although there might be still quite a bit of ignorance, we have no reason to keep them out. You know, of course, if there are serious doctrinal error, that's different. You know, there's such a thing of ignorance to be born with. But a new doctrine, doctrine, it's very plain in Scripture. We cannot tolerate that. You know, but ignorance, you know. How much did we understand when better embraced took us in? How much do we know now? How much do we still have to know and have to learn, you know? But there are things that are conditions that need to be met. You know, we cannot accept anybody that denies the eternal sonship, you know, and other things, fundamental truth. We cannot have fellowship with such a person, but. Yeah, a lot of people that have not been exposed to as much sound teaching as most of us growing up amongst so-called graduates. You know, I had that privilege in Germany. I learned a lot from these brethren. I'm thankful for what I learned from them. I still love that. But the time came that I realized I couldn't go on with them anymore. And it was a painful thing. You know, I didn't enjoy that and I had to separate from them. But. There are those that serve the Lord according to the measure of light they have and leave it to the Lord to judge them in their service for the laws, you know. But we have to go on according to the light that in grace He has given to us. And then when we come in contact with somebody who doesn't understand some of the things the Lord in his grace has given us to understand, let's be careful how we come across, you know. And then? Do not. Alienate them five to win them. Before the hour of our time is up, could we have something on the two seals in verse 19 and the great house verse 20 and what it says in verse 21 to purge himself from these? I think that. We need to complete what the. Doctor has. Verse 19 It shouldn't be too much of A difficulty. The Lord is the only one that knows the heart, right? We don't 2 seal, yeah. One is the Lord and all times are his, and the other is. Let everyone that name it the name of the Lord depart from iniquity. Yeah. What? I mean the first seal. Surely we we know the Lord knows the heart. We don't. And that's a comfort, you know. But what governs us? Is we have the responsibility to withdraw from iniquity? And what is iniquity? Well, you have a more modern work, so I'm not trying to catch anyone. No, but I mean, can you think of a word? Iniquity is not what we use in everyday English today. If I remember what Mr. Lundeen said, and I may not, as someone remembers, feel free to correct me. Iniquity is evil in in spiritual things. But I've heard another definition and that is sin is often called missing the mark. Iniquity is deliberately missing the mark. Is a graver thing, isn't it? And then wickedness would be. I don't know. You tell us. I don't know, because that's kind of why I was reserving wickedness for, but umm.

It's probably very close than it. I've been searching through this for a while. Me too. You have those words in Daniel Chapter 9 and God never wastes a word. He doesn't use it out of I I know that these I think this was written in Hebrew or Arma. But in Daniel Chapter 9 and verse five, he says we have sinned, we have committed iniquity. Have done wickedly, and have rebelled even by departing from thy precepts and from thy judgments. And so a sin is really to transgress the commandment of the Lord or to lawlessness, I think is really the proper thought there. And so the whole human race is charged with lawlessness. And then I've understood that iniquity has to do with the moral perverseness of the 2nd or the 1St atom that, you know, the fallen nature of man is morally perverse in every way. And so when we. Sin in lawlessness, there is moral perverseness connected with it often times, And then we've done wickedly, and that's the wicked intent of the heart of man. And so he says that I'm not going to be able to quote it. I guess it's Jeremiah chapter 17. Umm yes, verse 10. Well, verse 9, the heart is deceitful above all things and desperately wicked. Who can know it by the Lord? Search the heart and try the reins. And so he uses these words and doesn't waste any words. And there's a specific reason why everyone is used, and perhaps you might even say the order of it is instructive as well. The lawlessness of men doesn't stop there. It goes into moral perversity and then wickedness, absolute depravity of the natural man comes in and there's a progression. And so the sin was really of departing first. And what do we depart from first? We depart from the Word of God. It was so in the garden of the Lord, the Word was given and there was a departure from the Word. And it didn't stop there. It progressed in evil. And so it's a lovely thing for us to take up the Word of God, to believe the Word of God, to have faith in the Word of God, to trust it and not to depart from it. And we won't have to live with some of the other things that go along with sin or lawlessness if we will just accept the word of God and obedience, walk with the Lord. Let me also point out in verse 19 into more accurate critical rendering, as somebody has called Harvey's rendering. Another scholar put it that way. The most accurate critical ending, it doesn't say the name of Christ, it says the name of the Lord. You know. It's a question question of the lordship of Christ, you know, our being in Christ. That's the correct that to use Christ, you know, it doesn't say we're in the Lord, you know, we're in Christ, but he is the Lord, you know, and we better recognize it. I think I mentioned that before. He's the Lord of our lives and we better submit, you know, and. Let everyone that name it the name of the Lord. Depart from aniquity. Do we really acknowledge him as Lord? Separation from evil is a must. We reject evil, you know. And that is expected of a true question. And the Spirit within gives us a sense of even if he cannot always put your finger on what is wrong. But he gives us a sense something is wrong here, you know, and we better keep our distance and. Take part from iniquity. And then that great house, as we already have heard, uh, it's no longer the pillar and ground of the truth as it is presented in the first epistle, has become a great house, you know, And there are a mixture has come in, you know, and there are the real and the false reference to honor vessels to dishonor becomes necessary, a must to separate from vessels to this time. And he gives us the discernment to know who we have to separate from if we're spiritually exercised.

It's a great point that in the. Twenty 20th verse or something I said, well, which ones are real, which ones are not real, but that this is the whole point of the passage. There might be a gold vessel that's unclean. We think of Belshazzar, how you the holy vest of the Lord in a very corrupt way. When we read in Leviticus 11 of the wood vessel and an earthen vessel that were cleansed, they were clean, they were serviceable. So it's not the quality of the vessel. The question is whether they're clean or not. And so the question for separation is not. Well, is that one a real believer or not as we just had before, as the Lord knows them that are his. It's not up for us to figure that out in certain instances, but it is for us to understand that one of the names in the name of the Lord must depart from iniquity. That's the criteria. That's

what we do know. We can't look into the recesses of their heart. The Lord knows that, but we do have the responsibility to judge according to the the conduct and so on. Verse 21. If therefore a man therefore purged himself from these. Haven't we often been instructed and noted that? The only other time this word purge is mentioned in Scripture is in First Corinthians 5 where the assembly is told to purge out the old Lebanon. There's for the assembly acts to purge it out that the assembly might be a new loan. Well, in this situation here, there's no purging of it. And so the man must purge himself from the the corruption that is there. And so this brings before us not the assembly's responsibility to put out able, but the individuals responsibility. To get himself out and away from that evil. So what does the vessel? Wooden pixel. Is it a true believer? Could be, I'm thinking a second Corinthians 4, We have this treasure, an earthen vessel that certainly would be a believer. But I take it here, it's not the point of whether it's the real or not the real. The Lord knows that, but rather is it clean or is it unclean? No, I learned from the Scriptures better than me that the wood and earth are not real, at least fit for the House of God. You know, I'm just telling you what I was taught. And the the gold and silver. Gold speaks of righteousness, silver speaks of the. Your righteousness, yeah. So that speaks of what is real. You know what the believer is in Christ. I personally take it that way that would an earthen vessels are not really real or used or usable for the House of God. My brother Heights, the only thing that I can refer to would be that the vessel that were in the Tabernacle, and we find that many of them were covered with gold. And so that's divine righteousness. So these earthen vessels can be covered with divine righteousness, the silver and the gold and of course the tarnishing that's visible outwardly the tarnishing can be visible, but all the vessels that were in the Tabernacle. Were covered with the gold, the golden candlesticks and they they are for the covenant and those those things that were in inside the temple, they were all covered with gold. That's divine righteousness. So. We're looking towards perfection, isn't it, that we're looking for? And in order to get perfection, it takes redemption, which is silver, but gold is divine license. And that does not perish. You know what in earth perishes. Vessel unto honor, sanctify, and meet to the masters youth, and prepared unto every good work. I'll refresh it.

We sing #22 in the appendix #22.

Maine Conference: 2020, 2 Timothy 2:1-7

Reading

A God, our Father. Give me thanks for these words as we can sing, or thou astronaut us after thee, and let us run, and they retire. Present shall our comfort be. And so we just give these thanks that we can have this time before us this morning and we just. Realize that we need strength to be able to run, and we just desire that. Portion that would be before us would be food for our souls. There was always have for us, Father and justice. Pray for Thy health and direction. As far as suggesting a passage, whatever we might take up and whatever comments might be made, just pray that my Spirit would lead and that we would just be blessed as we sit here in my presence, Lord Jesus this morning, so we commit our time into Thy hands and the rest of the day in Jesus name, Amen. Let it be profitable rather to consider Second Timothy in chapter 2. For your consideration. I would read that portion. 2nd. Second Timothy, chapter 2. Thou therefore, my Son, be strong in the grace that is in Christ Jesus. Things that thou has heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also. Thou therefore endure hardness as a good soldier of Jesus Christ. No man that wore it entangled himself with the affairs of his life, that he may please him who hath chosen him to be a soldier. And if a man also strived for masteries, yet is he not proud except he strive lawfully. The husbandmen that laborers must first be partaker of the Bruce. Consider what I say and the Lord give the 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, trouble as an evildoer, even as unto bonds. But the Word of God is not bound. Therefore I endure all things for the elects sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory. There's a faithful saying, For if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him. If we deny him, he also will deny us. And if we believe not yet he abideth faithful, he cannot deny himself a. These things put them in remembrance, charging them before the Lord, that they strive not about words of no prophet, but to the subverting of the hearers. Study to show thyself approved unto God, a Workman that needeth not to be ashamed, rightly dividing the word of truth. A Shun profane and vain babblings, for they will increase unto more ungodliness, and their word will eat, As doth the canker of whom is Hymenaeus and Philitus, who concerning the truth of air, saying that the resurrection is passed already, and overthrow the faith of some. Nevertheless the foundation of God standeth shore. Having this seal, the Lord knoweth them that are his. And let everyone that name it the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wooden earth, and some to honor, and some to dishonor. If a man therefore purged himself from these, he shall be a vessel unto honor. Sanctified and me for the masters use and for. Unto every good word. Lee also youthful lusts, but follow righteousness, faith, charity, peace with all of them to call on the Lord out of the pure heart. But foolish and unlearned questions avoid knowing that they are gender stripes. Servant of the Lord must not strive, but be gentle unto all men. Apartment to teach, patient in meekness, instructing those that oppose themselves. It's God for adventure will give them repentance to the acknowledging of the truth, and that they might recover themselves out of the snare of the devil, or take a captive by him at his will.

Started the meetings off singing Oh God of matchless grace. And it just makes me think of this first verse. Be strong in the grace as in Christ Jesus. Reminds me of that verse. I think it's Hebrews 13. Says it is a good thing that the heart be established with grace, not with means and we can think that we're strong in a lot of things we can think we have a strong will or we have a lot of knowledge or whatever it is and Timothy certainly was someone who. Had been faithful in many ways but. It's just encouraging here, I think, and encouraging for our day that he's encouraged to be strong in the grace that is in Christ Jesus. I, I take it that that just means that he is to lean on the Lord for his strength and depend on the Lord for his strength, not to. Look to something else, good teaching or whatever it may be. Not that those things aren't important, but that his strength was to come from the grace of the Lord. Greece is really such a wonderful thing, isn't it? And when we have a realization of it in our souls. And held properly, it really helps us to have the right attitude in the right perspective. And in all of us were honest deserve. Never to be able to see the face of God. We deserve the lake of fire. That's what we by nature and my practice. Earlier, but when we see that God instead of giving us what we deserve, has given his Son has given us to appreciate what is really like if we can be strong in that that we have been given everything that we have. Then we can have the right perspective. Are we going to be focused on ourselves? When God has given us such grace, you know, that's so weird to be strong in, you know, isn't that something that's a challenge for each one of us? To think about ourselves a lot. The grace gives us to get outside of ourselves and realize that God wants to glorify His Son. We are connected with Him and we can be strong in that, you know, we can be fruitful, it goes on to say. And the things which thou hast heard of me, you know, it's not just that we would leave the word of God aside in order to be strong in that which we have been given to. But they're together. It's not

one without the other. And we just appreciate that so much the 2GO together. We have in verse two it says the same commit that a faithful man we shall be able to teach others also. So we tend to like to as it goes on in chapter Florida, here's something we haven't heard before, to hear a fresh perspective or something new and exciting. But here it's the same commits out of faithful manner and we can't get beyond appreciating the Lord Jesus, what he has done, who he is. You know, if we do we've we've got off the top, it doesn't mean we can't have a fresh enjoyment of him. Of everything that is true, but it's the same. It's not our own perspective that we need to pass on. We don't need to add something to the Word of God to make it better. You need to enjoy what He is given to us. Saying you know it says commit thou to faithful man who shall be able to teach others also. There's some here that are that are mothers. Have opportunities special time with children be able to teach them the truth of and those that perhaps teach in a different capacity, but each one of us it's not just to pass it on to, you know, certain brothers who are going to teach others. The truth of God is for each one of us to appreciate the Lord Jesus.

I think there's a proper order of things that's brought out here, but I think if each one of us thinks this is to somebody else, we're going to mess up. The Lord has something for each one, and Timothy obviously is who is being written to here, and there is a specific thing that tendency is to be doing. I think each one of us can apply it to our own selves. The Word of God is not just for others. Enjoy the new translation. False says so, my child. There's this fatherly care towards this younger brother who had had a. The occasion to to minister with him, to be with him, as it says here, and learn many things of him. That was witnessed by many. You know, it was all always transparent. His teaching was was a public teaching. It was consistent. It was over time and and Timothy was with him and he's really, you know, he is really handing off as it were. You know, Paul was an apostle. He had particular authority. Filleting of the foundation of the assembly, but here he is handing off to a faithful young brother and admonishing this young brother to to entrust the word commit is translated trust these teachings, these words to other faithful men and that's really the way that the the Lord by his grace. You know, has there is a way there is that's the way things have been handed down. You know there were those that teach you the. Official standing down. It's not official. It's faithful men. And by the grace of God, here we are, 2000 years. After these words were written almost and we have this word in our hand. Thank God there have been those faithful ones who have. Done this, handed this word out and it is as Kevin said, it is the word of God that we have. The grace of God and the Word of God that will get us through it works. God's way. That's to consider. You know, I think of times when we were younger and we had, you know, and I had the privilege of having many people. Stay at our house and I think it was a time when there was more traveling. Especially. Many of the those who were laboring administering amongst the Saints with travel a lot and you had that privilege of. Having many stay with us and. I can think of those times. Often after meeting or at night. Put the kids to bed and sitting with some of these ones and it was a great privilege and you know. Be very thankful to be considered one who was a faithful person. Mean a faithful man, which is a little discretion there, isn't there? So it's a real. You know it's a real. It's it's a real call to do this is care and there's care. And how the truth is handed on this Karen Witten, the way it is handed on. I still think of again some of these interactions with like brother Bill Asali. Norman Berry and. You know, you know, Fatherly way. Take a side of young brother and say here. These are important things. And you have a responsibility towards that. I'm giving you these things. Trusting them to you, it's really something, isn't it, To continue that.

Walk on faithfully in this world. It's going to require hardship. And I think all of us have a tendency to, I mean, it's just human nature that we don't like the hard path. We want the easy path. So most men go down the Broad Rd. they don't go down the narrow road. And many Christians take the easy way as opposed to the hard way. And so this is this exhortation is given to Timothy to endure hardness as a good soldier. Of Jesus Christ. Sally's given me a bit of a love for history, and as I have a long commute to work, I've listened to a few books on history. And it's amazing when you look back in history or even today, of what a soldier has to go through. Even today, what a soldier has to go through, but even more so back in the in this day, it was an incredibly arduous. Occupation. Long marches, marching through cold and summer uniforms, through heat and winter uniforms, you know, lugging water, building fortifications, and then of course the ever present danger of death at the next corner. It's really not. It's actually a lifestyle. I know it kind of sounds glamorous, but it really wasn't a very fun or exciting thing. Most of the time, and it certainly involved an incredible amount of hardship and the Roman soldiers, you know, a little bit about Roman soldiers and how they were drilled. You know, they, you know, decimation happened. Just it's incredible the thing that a soldier is called today or and, and back in in the day when this was written to go through and a lot of times maybe we just think as a Christian that I'm entitled to. The Lord loves me and the Lord's over also. I really should have a pretty easy life. I don't know why I should really have to go through a lot of hardships. It doesn't make a lot of sense to me. I mean, I should be able to have a pretty easy life, and it's rare to me anyway. I believe it's rare. But the easy way is the right way, the way that would follow the Lord. And so he calls them to endure hardness as a good soldier. You have bought a lot of even. Even today, the present time, a lot of. What those who are you say in the service having to do? It's, it's continuous, it's monotonous. It's not necessarily interesting. And again, if there are times it may be that, you know, very uncomfortable, certainly today modern soldiers, at least in our country, probably have more creature comforts in many cases. But then there are times when they don't and they're trained for those times, right? So we all know basic training is the beginning of whatever service you're in and whatever discipline you end up going into in the in the service. When you end up at a desk job or or firing artillery, you know, they all start with basic training and that's where they have to drill and kind of push the limits. They have these drill sergeants that yell at them and. Make them feel not so good to see if they can do it. You know, part of it is that people quit people. Not everybody can endure that. Not everybody can take it. But then again, you know, a lot of the the actual day-to-day. Service of a soldiers that you know, it's marching, it's the drills, it's the it's just the going on in those things that aren't necessarily fun in themselves and in many cases. You know our as it says, but yet what you do, you just do it. You do it until you're done. And you know a soldier also. So I understand. I've never been in service, but I understand. My person enlists.

They are, they actually sign a paper signing, you know, in the United States military, they sign over really their all their rights to the government. During the Spirit of God. So they have no rights. And the good soldier needs to be focused on the one. Who had chosen him to be a soldier That's so important? So these entanglements. Entanglements is when you get all wound up. Thanks. And again, soldiers are. There are strict codes. They can get disciplined for violating these codes and getting involved with things. That, you know, either bring dishonor or danger, in many cases to to their fellow soldiers and to the government that they serve. So they wear a uniform. The uniform identifies them. And. Other things. And so it is with us. To be entangled with the affairs of this life. We're here to please the One who is in heaven. His his interests are heavenly, not earthly. His interest in the earth or. With the souls of people who he loves. He died now that is his interest here in this world. I think it's so beautiful how in the Scripture, you know, simple illustrations are used that we all can just easily relate to. And the youngest one, well, maybe not absolutely youngest, but you know, the youngest one here with understanding can, can, can relate to and these three are given. And I know that there may be some of the words or words we don't use so much today. But the first one is has already been written. It's just how effective is the soldier going to be going into battle if he's busy shopping and busy, you know, checking on his Amazon delivery status and, you know, whatever it is? How effective is he really going to be as he goes into battle? And the answer is

obvious. He's not going to be effective because he's not focused on what's in front of him. And then you have the next example in verse five. If a man strive for masteries yet is he not crown except he strive lawfully while striving for masteries is just an old way to say that you're you're in a competition. So you can think of it like a race. And if someone's in a race and then they decide to just. Cut across, you know they're in some long distance race. Decided to cut across some. Shortcut in the path? Well, that's all fine and good. It may look to everybody like they won the race. But as they review, they're not going to be crowned unless they strive lawfully. So there is that principle as well. And we can seek to take shortcuts, avoid hardness. I mean, you think of running. I think we probably all have run. And you can just, you know, you just think of how every every step becomes agony as you get towards, you know, as you get into a race and you just. Everything is hard, and the thing that you want more than anything is just the race to be over. So if there's a way to take a few shortcuts to make things easier, the temptation is there. And we can all think back in times and, you know, they're running the Boston Marathon or whatever, and people try to take shortcuts and. So there's that danger as well that we would seek to avoid hardness by taking, by just bending the rules a little bit, as we might say. Does it really mean that Exactly. You know, I think the Lord understands. I think that's a very dangerous statement. And then you have verse six, the husband, and that's just a farmer. The farmer. And it's kind of, I think it's a little clearer. I'll just read it in Darby because it's helpful. I think the husbandmen must labor before partaking of the fruits. So you can't start, you know, when you're on your, your way. If you see some strawberries and they're not, you know, you have to work at it. You have to put in all the energy ahead of time. It's not until the end that you're able to actually select that that fruit. And so maybe sometimes we do something for the Lord and we expect some great reward, like right away one, you know, people's adulation or whatever it is.

That's not appropriate. We are looking for our reward in the future time. Not now. Yeah, thinking about the farmer, you know, this is the time of year that the seed, the seed catalogs come out. Get these beautiful pictures and nice bright luscious fruits and vegetables, you know, on some people. Oh, that's great. I'm going to have a garden. And then when it's time, you know, the summer and the garden school release, things don't look quite like the pictures in the seed cattle off because you know, it doesn't. You have to labor. That's what husbandry is that active daily. Paying attention, you know, the labor is really paying attention on a daily basis to the needs and to the situation. You know, if it's gardening, then it's wedding and dealing with bugs and transplanting and mulching and and then finally, if you do all of that, you get to eat some good stuff. And you know, whether it's animal husbandry or whatever, it's a care, It's a daily care. You can't, you know, I appreciate one of the things our kids, I think. Benefited from by having animals to take care of is you know even when you don't feel like getting up early before school or before even extracurricular activities at school to deal with the animals you got to do it anyway you can't say I'll wait till long just. This doesn't work, so it's a. It's a very good thing to think about. But daily continuous routine and attentiveness. What it is you're growing or raising? Just one more comment in regards to the soldier. I was thinking of Uriah, how he was called from the thick of battle to David. David had his own intentions. In that, but Uriah did not go home to his wife. He would not entangle his concentration, his battle concentration. He had been called, he expected to be going back to battle. And so he slept, I believe, on the steps of the palace and. That's the kind of concentration that the soldier has to have, otherwise distraction could cost his life or the life of his comrade. Consider what I say. And the Lord gives the understanding in all things. You know, we don't always have understanding of the things that are being committed to us. Sometimes we have to. Gain experience. We have to live life and if we do so. With the Lord in mind. Then. We gain understanding, we go through experiences that show us the truth and the value of the Word of God. And as we imparted to others, we. They gained by that experience someone else's experience. Sometimes we read a scripture. One more 20 years old. And we just kind of read over it a few years later or a year later we read it again and well, there seems to be something there, but. Maybe 10 years later. Or 20 years later, we go through that passage and we are just amazed, but we've gone through some things. I like again the new translation says think of what I say. Or the Lord will give the understanding and you know sometimes. Sometimes something can be communicated. And you've got to work. You've got to work at. Understanding it and, you know, I teach electric theory and such and you know, sometimes I, I, I know I do with a group of students and I put something out and talked about it and they look at me with blank eyes and I've just got to say you just need to just think about it. Just think about it and then sometimes.

Through a lot of struggle, suddenly the lights start coming on and go, wow, yeah, I didn't, I didn't. So you have to work at these things. There's a there is a labor in understanding even, and we don't always understand. And we understand more. You know, these little ones understand a certain level of these very same scriptures that we're reading that they've memorized for Sunday school, but. They grow, they'll understand more. And that's the way it is. But it takes that, that effort that, you know, the, the chewing on the thinking on the meditation. Very important. Could we sing 275? Our God is light and God. Of our heartless world. I like God, our Father would be thank you for. The word we've been able to enjoy this morning by word. We just again thank you for diversities to us and thy grace. Just commit ourselves to be in Jesus name.

Maine Conference: 2020, 2 Timothy 2:8-26

Reading

Could we sing 191? Still in. I thought our father we. Just look today for this time you set aside for the reading of Thy word. This next hour you commit the time today. We look today for the leading of Thy Spirit again. We pray for each one of us that we would have years to hear Thy words and. We just ask this now. In the blessed name, the Lord Jesus. Continue with Second Timothy, chapter 2. Save or save? Yeah. Second Timothy chapter 2 verse starting with verse 8. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel. Wherein I suffer trouble as an evildoer, even unto bonds, but the word of God is not born well, therefore I endure all things for the elect sake, that they may also obtain the salvation, which is in Christ Jesus with eternal glory. It is a faithful saying, For if we be dead with him, we shall also live with them. If we suffer, we shall also reign with him. If we deny him, he will also he will also deny us. If we believe not yet the abide is faithful, he cannot deny himself. But these things put them in remembrance, charging them before the Lord, that they strive not about words to no prophet, but to the subverting of the hearers. Study to show thyself approved unto God, a Workman that needeth not to be ashamed, rightly dividing the word of truth. But Sean profane and vain babbling, for they will increase unto more ungodliness, and the word will eat, as doth a canker of whom is Hymenaeus and Philitus. Who concerning the truth of earth, saying that the resurrection is passed already? And overthrow the fate of some. Nevertheless the foundation of God standeth. Shore having this seal, the Lord knoweth them that are his, and let everyone that name it the name of Christ, depart from iniquity. Fought in a great house, there are not also only vessels of gold and silver, but also wood, never some to honor, some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor. Sanctified and meet for the masters use is prepared up to every good work. Also youthful us, but follow righteousness, faith, charity,

peace with them to call upon the Lord out of a pure heart. Foolish and unlearned questions avoid knowing that they do gender stripes. Servant of the Lord must not strive, but be gentle unto all men. Apartment to teach, patient in meekness, instructing those that oppose themselves. If God, her adventure will give them repentance to the acknowledgement, acknowledging of the truth, that they may recover themselves out of the snare of the devil, who are taken captive by them as his will. The. Before Timothy these very practical. Expectations. Really. And charges he brings in this this verse. Remember that Jesus Christ of the seed of David. Was raised from the dead according to my Gospel and the new translation said remember Jesus Christ raised from among the dead. Of the seed of David, according to my glad tidings and I would love to hear others but. She's Jesus Christ. Is, you know, anointed 1.

David speaks of this really kingship. Raised from among the dead. You know that. The Lord was crucified, rejected, but raised up. According to my gospel and you know. There were times this is one of the places where God where Paul refers to not the gospel, but my gospel. And this is what I'd love to hear. Other comments, but really false ministry. Was. So much. Illuminated and instructed by the knowledge of Jesus Christ, the Rejected 1. And going on in this world as belonging to him, the one who was rejected as a part of as the heavenly body of Christ. And so. You know, it's just interesting. It's near the reference. It's not the gospel. There's my gospel. So Paul had a certain line of teaching. That he was given by God and then he was faithful with. But really in so many ways it has to do with the heavenly calling of the believer going on. As belonging to a resurrected but rejected Christ. I'd love to hear some comments on this. I just appreciate that like, like, like you read from Dougherty and other good translations have it that way as well. It's not so much remember a fact, but it's really remember a person. So that person being Jesus Christ and he's just been talking about enduring hardness as a good soldier of Jesus Christ. And I take it that. He lays before them an example in the Lord Jesus, the one who endured hardness, one who suffered, and we can be thankful there are many soldiers who have to follow generals. Who never saw combat and who never had to go through the toil and the trenches and whatever. It was the West Point that graduated, became officers and flew a desk for a while, and now they're commanding soldiers. Difficult for them to relate to those soldiers experiences when they command them, you know, want you to go take position act. And we can be thankful that we don't have we're not serving someone like that. We're serving one who went far beyond anything that we will ever be expected to go through. And then he also sets before them himself in verse 9, wherein I suffer trouble as an evildoer even unto bond. So he also Paul, the apostle Paul, who is saying this is also not one who is, you know, just preaching from a desk, if you will. He's one who is he's been in the field, he knows what it's like that he's telling us to to follow those same footsteps. Along that line and. Colossians chapter one, verse 24, it says now I rejoice in sufferings for you. I'm reading from the Darby translation and I fill up that which is behind of the tribulations of Christ in my blessings for his body, which is the assembly. So. It was the body that was paramount, and Christ. Had shown how paramount it was in the giving of himself at the cross, and Paul sees his own tribulations as as the same outworking. Of Christ on behalf of the assemblies. And as far as my gospel, it goes on to say in Colossians. Of which I became minister, that is, of the assembly according to the dispensation of God, which has given me towards you to complete the word of God. The mystery which has been hidden from ages and from generations, but has now been made manifest to His Saints, to whom God would make known what are the riches of the glory of His mystery among the nations.

Which is Christ in you? The hope of glory? That was false gospel. Encouraging in verse 10 to see the care that Paul has towards the elect. That would include you and I think you really had a care towards. Obviously was the folks done too, but. He was willing to endure all things. In their state, because he recognized that he had something that was valuable, so he was willing to give up his own comfort, his own advantage. Things that He had in the flesh for others for their blessing that they could have the salvation which is in Christ Jesus with eternal glory. And He had seen that Himself. And so to Him it was worth it what He was going to suffer because He wanted others to be able to have what was so valuable to Him. And say being alone in prison, having your friends all forsake you is worth something. Well, it was the eternal glory, the salvation that he recognized was worth it. It wasn't comfortable. It wasn't glamorous, wasn't something that others would look on in the flesh and say, wow, I wish I could be like you. No, it was like faith. That you perceive these things and was willing to take up this supper even as an evil doer, not being one, you know, we might suffer a speeding ticket because we're speeding. That's not fake. And he was suffering as if he was an evil doer even though he wasn't. He was suffering that unrighteousness. For the blessing of others. And that kind of care is really needed amongst ourselves, isn't it too? Don't want to send this down a rabbit trail at all, but. Last in New Jersey. Can't remember exactly how he put it, but Fall in Love was telling me this little quote I guess he heard. He said we don't do what we do because we're unwilling to face the consequences. And in other words, you don't go the speed limit. For the reason that just started getting a ticket, if that's the reason that you're going to speed limits, then where is there any reward for that? You're just scared, that's all. And I think that that has application with a lot of the things that we face right now and today. We don't do what we do because we're scared or because we're not willing to face the music. You know, let's submit because I don't want the government to come and block us all up or whatever it is. That's not why we do or it should not be why we do what we do. We should be doing what we are doing for the glory of God. So if there is found in us. The spirit of being unwilling to suffer, that's not good, should be. Willing to stop her. Says the word. Or it is a faithful saying you have. The translation says the word is faithful. Or if we be dead with him, we shall also live with him. That's the consequences we're looking for. We don't have our eyes on consequences here, but the consequences of being faithful according to the word to Christ. So if we. If we be dead with him, we shall also live with him. What could be better than that? Death has no claim on us. If we suffer, we shall also reign with him. If we deny him, he also will deny us. That's a sad.

Circumstance there. Verse 12, I take it? I know that there are different thoughts on verse 12. So I would welcome other thoughts as well, but as I understand verse 12 it just refers to if we deny him. It means the first part of the verse if we suffer the second part if we deny. So there is the Lord tells us to do something and we deny him and we say no, or we deny him as Peter denied the Lord and do not want to admit our our association with him says He also will deny us. And the way I understand that anyway is it says we and I take it to be believers that the Lord will deny us in a practical way. What we ask of him, if we ask, if he asked us to do something, we say no, I'm not going to do that. Then we turn around and get sick and we say, oh Lord, please heal me. It may not be that the Lord will do that, that's how I take it, but I know that there's other thoughts on that so. Make room for that. But in verse 13 is talking about salvation. I believe if we believe not or literally if we are faithless. Did he abide as faithful? He cannot deny himself. So if we are saved, we are in Christ. The Lord cannot deny Christ. How can that even make sense? One says you're always saved, so he's careful to make that distinction. So the thought would be that if he. If we are not faithful, He still abides faithful to us. Such a It's such a comfort and joy to know that the Lord abides faithful. There's many that we perhaps might look up to that might let us down. We know ourselves. We let ourselves down. With the Lord Jesus, He just abides safely. That's just such a constant when we have circumstances that change people to change. He's the same. And that's never going to change for eternity either. And he just abides faithful. And even if he has to deny us. You know, we still know that all things work together for good to them the love God to them who are the called according to his purpose. And even if, like Peter, you know, he missed out on that opportunity to stand with the Lord, but the Lord was at that point where everyone turned away from him. He missed that opportunity. You know, the Lord still

abode faithful Peter. He still loved him and he wanted him back. He wanted Peter to be fruitful again. It's just wonderful for each one of us, our measure as we go through this life and perhaps wandering here longer there the Lord abides, faithful, and He always wants us to enjoy fellowship with Himself. Always, you know, it's such a, such a constant. I think it's easy to take it for granted because, you know, he's so faithful. Is referred to as the Faithful and true witness. He's been faithful to the uttermost to his Father's will. And. By the same token. In the same work, he is also faithful to us to the uttermost. And bringing us. To his father. And. That faithfulness does not. End with salvation. It goes on. He is our great high priest. Is faithful. To keep us from failing. He's our advocate when we do fail.

Be faithful. They're just the last few minutes. Here is only two readings. At this time, I just think of the last few verses. Just give us some instruction in a time when there is perhaps a lot of. Contention or differing opinions It talks about of all the foundation of God standing sure. The building that is built on it, if you will, has become a great house. And it's huge and it has all kinds of different vessels and summer of good quality and some are of bad quality and some are dirty and some are clean. And we're instructed, we're given instruction with regard to that condition of things to separate ourselves from those vessels which are unclean. But as we get down to like verse 23, it starts to talk about how we would interact. With each other when there is a kind of divided state of things. And I just appreciate the wisdom of some of these verses. Difficult to act on it sometimes, but foolish and unlearned questions avoid knowing that they do gender strikes. There are some questions, we we tend to call them in our vernacular as a loaded question. I think sometimes we just call it that. And we just made a question where, you know, that the questioner is really just looking for a fight. That's, that's really all it is. And so they ask a question and, and, and the goal of that question is to really draw you in to some sort of a debate, which is not going to be for anybodies blessing. It's just going to result in strike. And the instruction that is given is to just avoid those questions, to just avoid them. And it could be so tempting, you know, you feel like you have wisdom. You feel like, oh, this one, I know I can, I can get this one. And you go down that road and it just an hour later, it just. Should never answer this and there's such wisdom in this avoiding the foolish and unlearned questions and it just presents the principle of how we are to deal in the face of disagreement when we're talking with somebody in verse 24. The servant of the Lord must not strive but be gentle unto all men have to teach patients feel like if you're in a discussion and you realize at some point it just kind of comes to life in the middle of that discussion. That you're striving, you're wrestling. You're not talking anymore. If you're wrestling with that, that brother, your sister, you're striving with them, then you have to recognize that you have failed. Because now you're striving with them and you haven't been yet and. And then there's more instruction in verse 25 unique about it structure. Those that oppose God will give them repentance to the acknowledging of the truth. It really requires when somebody is wrong. But they don't think that they're wrong, and they take up some line of things and they start to argue that point. It's really hard. It requires a repentance, a change of thinking, and it's humbling to admit, okay, I was wrong. That's not easy. It's not easy for any of us. It is so much easier to say, okay, you know. I just don't want to admit that I was wrong, you know, and just keep arguing or whatever it is so we can seek the Lord. To give them repentance, the acknowledging of the truth. There's many practical excitations in this chapter. And so often. The Lord is brought out in many of these verses, and I think in carrying out any of these things. It really needs to be in communion with the Lord. There's no substitute or shortcut. Living the Christian life, we need to do it in communion and you know, whether it's the servant of the Lord must not strive nor representing him. In everything that we do and say, all of our interactions, whether other people know about them or whether they don't.

And all these things that we just try and carry them out without connection to the Lord, you know, we're going to come up short. Really need to be firmly connected with him and carrying out these things. Can't do them in our own strength. If you try, and you can try all these things and some of us maybe are stronger characters, you can do a better job of carrying them out and their own strength. But we're going to come up short unless we have the strength of the Lord to carry these things out. Day the home is brought before us in verse 22 we also youthful us to flee is the run of fear. This isn't you know linger around give yourself opportunity, but it's to run the fears to stay away and in connection with the Lord Jesus. You know where to follow that which is right you have a pure heart. That's what he desires. He doesn't desire to have those that are you know maybe going to give him 5% of our focus or. Maybe even 50% of our focus and once at all. He wants our hearts to really love him and notice that's a tough word to each one of us. You know, it can come to meeting and do what I need to do a meeting, but the Lord wants our hearts all the time. We're going to carry out these things like Timothy that needs to be in connection with him. You know, we know that. Then there's, you know, those decisions we make more time and how we carry it out and we just need to talk so much to do these things. It's sobering to consider. That when we lack. In that communion with the Lord. And. He failed and. Some of these and other exhortations. It's it's begun with an individual or. Two, and then you end up with a great house. You know that troubles me. Again, small, but they can grow. There can be parties that are formed one side to the other. And the result is, is that the truth is set aside because the Lord has been set aside. And so now we carry our own. They don't carry anything for the Lord it's. It's all outside of the realm of Christianity, and so you have that which is watered down. Could we sing 172? I. Show with friends. Our gracious God, our loving Father. We were just bowed with shame. For anything that we may have done that or would have caused discouragement to another. Or have. Driven them from Christ. Father we. The best that we may. Off times, be unwilling to perform or do those things that make for peace. Unwillingness to deny ourselves. Take up our cross and follow him. We thank the Father for the scriptures we've had before us. We just look to Thee for blessing from them. That we would be not leaving here, leaving it behind, but be mindful of that.

That we might profit from them to thine honor and glory. We're thankful, our Father, for all thy love and grace. That have been shown to us. So abundantly in the giving of thine own son. And in judging him. In our place. For that which we are and have done. Sinners and sin. Father. We thank thee. For the love of that blessed One who would so suffer and die for our sakes. And what he bore in those hours of darkness, we shall never know. But we shall know the peace, the joy. The glories of the heavenly place. Because of his faith, we thank Thee for that blessed point. So we just commend ourselves to the. Remainder of her time together. In the long, worthy and precious name of our Lord and Savior Jesus Christ, Amen.

Denver Conference: 2006, 2 Timothy 2:1-7

Reading

Second Timothy, chapter 2. 1St. Now there, my son. He's strong in the grace that is in Christ Jesus. And the things that Thou has turned me among many witnesses, the same commit Thou the faithful man, that we shall be able to teach others also. Now, therefore, endure pardon as a good soldier of Jesus Christ. Command that wore it entangled himself with the affairs of this life. That he may choose him. To his children he would be a soldier. And if a man also prescribed for mass trees and if you're not crowned 50 striped lawfully. The husband resident laborers

must be first partaker of the truth. Consider what I say and the Lord give the understanding and 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 evildoer, even under bonds, but the word of God is not bound, Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus. With eternal glory. It is a faithful thing where it would be dead with Him. We shall also live with Him. If we suffer, we shall also reign with Him. If we deny Him, He also will deny us if we believe not Yet He abided faithful. He cannot deny Himself. Of these things but the men remembrance, charging them before the Lord. That they strive not about words to no prophet, but to the suburban of the ears. Studies to show thyself approved unto God, a Workman that needeth not to be ashamed, rightly dividing the word of truth. Let's shine propane and vein babbling and they will increase them to more ungodly and their word will eat as a tanker. My phone is timeliness and bullied through concerning the truth of the earth, sustained that resurrection is passed already and overthrow the faint of some. Nevertheless the foundation of God standeth sure having this seal. The Lord knoweth them that are good, and let everyone that name it the name of Christ impart iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of curtains, some to honor. Some to this If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master Jews, and prepared under every good work. Plea also useful us, but follow righteousness, faith, charity, peace. Within the color of the Lord, out of pure heart the foolish unrest questions avoid. Knowing that they do, gender strikes, and the servant of the Lord must not strive, but be gentle unto all. Men have to teach patience in meekness, instructing those that oppose themselves. If God for adventure will give them repentance, could He acknowledge you know the truth, and that they may recover themselves out of the snare of the devil? You are taken by him at his will. Just to compare. First Timothy and Second Timothy. The House of God is the subject. And in the 15th verse of chapter 3, in first Timothy we read But if I carry long, that thou mayest know how thou orders to to behave thyself in the House of God, which is the Church of the living God, the pillar and ground of the truth, So it presents things.

On God's side, in order, you know. In the second epistle, it's in ruin. You know, there is a ruined state depicted. But in spite of this picture that is painted very faithfully there by Paul, he mentioned things that abide. For instance in verse one of chapter one. He speaks of the will of God, he being an apostle according to the will of God. According to the promise of life, which is in Christ Jesus, that remains, and grace, mercy and peace. That remains, and God the Father and Christ Jesus. There are even in the day of ruin, things that we can cling to by things we find ourselves. In ruined condition in the Christian profession. And we have contributed to that. We're part of it. We cannot say that we have nothing to do with that. We have contributed to it. Just think of what has happened amongst the gathered Saints. We have contributed to the ruin in the Christian profession. But there is a path for faith, and that is what is shown here in the second chapter especially. The latter verses you know. But it begins with individual separation. But we are not expected to go as individuals through this world with them that call upon the name of the Lord out of a pure heart. There is a collective path even in the day of ruin, and that is so beautiful that that is clearly presented here in the second chapter, especially towards the end. And then God abide faithful. How wonderful. He abided. Faithful, we are unfaithful. But he abides faithful, he cannot deny himself. So it's wonderful to see, in spite of the ruin that is clearly presented, there are things to which faith can claim and rest in. The setting of the epistle. Is an old servant of God who has come to the end of his path of service for the Lord, as he indicates in the 4th chapter. And he's encouraging a younger servant of the Lord in the path to carry on and to carry the torch, to be faithful. And so it's a beautiful exhortation for those who have an exercise to serve the Lord and to be faithful. In a day like we live, some have thought that the epistles to Timothy are good for our young people. Which they certainly are, because we have many young and many of them perhaps are careless and indifferent. Others are maybe lukewarm, not that particularly interested. But really the subject that's before us in the second epistle is that he's addressing his remarks to one who is very exercising concern. Timothy was not a loose and indifferent young person. A younger brother, he was a servant of the Lord and he was seeking to press on and Paul gives him some helpful advice here as to how to meet the day in which he was living. The 1St chapter is Heinz's mention. Really gives us the setting and that is the rune of the Christian testimony. You get that in verses. A number of places, but verse 15 and so on tell us that the sphere where Paul spent most of his laborers in Asia. That most had turned away from him. In fact, he says all they which be in Asia be turned away from me. And so there was a great giving away from the teachings that the apostle had labored for. And so the first chapter really gives us the setting, the ruin of the Christian testimony. But then the second chapter gives us the right needed spiritual condition to live in that day. And so we have some beautiful exhortations here. In the second chapter. I just mentioned that because often you think that the epistle could be used for exhorting young and indifferent and careless young people. But though we can certainly make our remarks to that end, the subject here is toward one who is extremely exercised in the past. Timothy, as we read from Philippians chapter two, was a man that had a sterling character.

And a care for the people of God. I just read a verse in Philippians 2. And verse 19 and 20 I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort. And I know your state, for I have no man like minded who will naturally care for your state. Or it could be translated who has a genuine feeling on how you get on for all seek your own and not the things which are Jesus Christ. That was Timothy character. Just a couple more things about Timothy. I just want to read verses and not expound on them because sometimes we have the question, well, where do you get this from the book? Where do you get that he was a young man? Well, first Timothy 4 verse 12, let no man despise thy youth. To get a sense that he was perhaps a timorous young man. You know, he wasn't a perfect young man. He needed a little encouragement, but he wasn't a young man, as has been mentioned, that was. The next chapter. First Timothy 5, verse 23. This bus can obviously be mistaken, but drink no water. No longer water, but use a little wine for the stomach sake. He wasn't a particularly healthy young man, not an athlete, someone that would perhaps naturally draw attention to himself. By his physique. He was timorous, unhealthy. Second Timothy verse one chapter one verse. 6 Wherefore I put the remembrance that they'll stir up the gift of God, which is in thee. He needed a little encouragement. Stir up that gift that's within you, Timothy. And then it was brought out, changing subject here, the 1St chapter, the first book of Timothy. We have the House of God in order. And Brother Haynes, read that post where it says that thou know how their orders behave myself in the House of God. Well, how do we know that second sympathy the House of God is in disorder. Well there we read the book just read it. But one vote that comes to mind in particular is verse 20. It's now of chapter 2, the chapter we read but in a great house there are not any vessels that go in the silver roasted water of earth and some on and some of the dishonor. So we have the House of God in the first foot and how this young man Timothy was to behave himself and that it was. A killer. Which is the Church of the living God, the piling ground of truth. But in the second book to Timothy we find out that it's a great house and there are not only a vessels on, but sadly also dishonor them. Could someone explain what's meant by that term? The House of God has been used a few times. What does that mean in comparison with, say, the Church of God or the family of God? So we can get the context? It's the sphere of Christian profession, you know. Only true believers are members of the body of Christ. But everyone who is baptized. Is in the House of God by now, and he becomes nominally a Christian through baptism. They even use the term Christianing in connection with baptism. Yes, publicly you take the place as a Christian to baptism, but then you are in the House of God. But. You're not necessarily a member of the body of Christ. Only true believers are members of the body of Christ. By 1 Spirit I'll be all baptized into one body. Only true believers belong there, and we are the bride of Christ, you know.

But the House of God is larger than the body of Christ. There are the true and the false, the good vessels and the vast vessels in Matthew. That's all Speaking of the same thing, you know, those who nominally are part of the Christian profession, but. Hopefully. Once one is in that position, one comes to realize that it is more important to be a true Christian. How do I become a true Christian? To personal faith in the Lord Jesus and what makes you and me a Christian is not that we are born again. We couldn't be a Christian without being born again. We need more than new birth. The Spirit of God takes a vote in our body and that makes us Christians and makes us different from any believer that ever lived before the day of Pentecost.

You know, we become Christians through the indwelling of the Spirit. He couldn't indwell us unless we had new life. He doesn't seal a dead professor, but we have to have new birth. And then the Spirit comes to indwell that individual and we better remember that our body is the temple of the Holy Spirit and that is used to exercise the conscience of the Saints. Would you sin with that body and with the Holy Spirit? Dwelt you're a Christian. And remember that and act like that. We can't do it in our own strength. But the Lord has given us what it takes to live Christian lives if we walk in dependence upon the Lord Jesus and allow the Spirit of God to control us. And the Spirit dwells in US individually and in the assembly collectively, you know, so we become Christians through the indwelling Spirit. And the Spirit dwells in the assembly and he is to be in charge. You know, it's really a terrible thing when they hire a man to head up a local church. You know, that is really replacing Christ and ignoring the fact that the Spirit is there. You know, there's a difference between the Spirit being amongst believers and the person of the Lord Jesus to whom we are gathered by the Spirit of God whenever Christians come together. They do not have to pray as some do, that the Spirit would come. He is there. All they have to do is let Him control and if He is in control, He will magnify Christ and make people to come to realize the most wonderful thing on earth today is to be truly gathered to the name of the Lord Jesus where He is in the midst recognizing Him as. And let him be in control by the Spirit. But we had two that Brother Heinz at the House of God has seen in two different ways, is it not? One is Christ as the Builder in which He puts in living stones, which we see the work of Christ going on and all of His perfection. But there is also the House of God committed to man in responsibility. And we know from first Peter that judgment must first begin at the House of God. That which bears the name of God, and of Christ and testimony. And we see that in a little example in the seven churches, admittedly there is the 7 golden candlesticks, but we see the Lord among his people as a judge because there was things that had come in into the way of testimony that were not according to his mind and according to his will. But there still is that work where Christ is the builder, where all is according to God. We know from Paul's ministry too, that the two main aspects of the assembly that he brings out are the House of God in those two aspects, and also the. Of Christ, but our brother mentioned the family of God that's primarily John's ministry, isn't it? Because you read in first John 3. Behold the manner of love the Father hath bestowed upon us, that we should be called the sons, or more properly the children of God because John brings out the fact that we all have eternal life and that was what is what brings us into the family of God. We have that same life and that same nature whereas John does not develop the truth of the assembly and either it's. Of the House of God or the body of Christ. And so as we go to this second epistle of Timothy, we do see the House of God. It's still the House of God. But such confusion has come into it is likened to a great house where there is all sorts of things that are not according to his mind, nor according to his will. And so in that context, how wonderful that we have guidance and principles for us to go through. The Christian pathway, not only individually but collectively. According to the will of God. That goes, I think it's something like this, he says in these days, it is all important that Christians should understand that they are to be Christians. And I just I've always taken that quite the heart because it's it comes right back to one. How do we walk in the world? How do we present ourselves? How do we appear for those in the world around us?

Do we represent as ambassadors for Christ, we represent him and all that we encounter in the world around us and our dealings and our association Vitally important, especially if it was true in Darby's day that he could make such a quote. How much more so in our day today when we see so much it is contrary to Christian principles, contrary to Christian behavior. How? Another has said. You know, in our day that we Live Today, we don't need to say much. We don't need to say much, but we desperately need to live like we're Christians. We need to be Christians because more what we observe by those around us as to what we do, how we behave, possibly more than what we can say in this difficult day that we live. And you know, that's so good to put that out. The secular world has a word for the great house. It's called Christendom, meaning the Kingdom or the dominion of Christ. And how do Christians act if they recognize that they are under the dominion? Back to our chapter. Where does the Therefore? What is the point from which Paul is saying, Thou, therefore my son, be strong? Is it the 15th 1St I'm not answering my question. I am asking further this. I'll know us that all they which are in Asia be turned away from me. Thou therefore, my son, be strong in the grace, not a neglect of of that which is vital in life and is brought out in in this trap in these chapters, the first verse of the book. Speaks of the promise of light. Paul, an apostle of Jesus Christ, by the will of God, according to the promise of light. Which is in Christ Jesus that reality, isn't it? And then in the the 10th verse. We have the presentation of life, but is now made manifest by the appearing of our Savior Jesus Christ, who has abolished death and hath brought life and immortality to light life through the Gospel. Then you have the participation of life in the second chapter in the 11Th verse. It is a faithful thing, for if we be dead with him, we shall also live with him. Then in the third chapter in the 12Th verse, I'm going to given this to me and I I'd like to share it and I think it's very apropos in the sense that there has to be reality. Now we have the pattern of life, yay and all that will live godly in Christ Jesus shall suffer persecution. Then in the 4th chapter. We have the purpose of life. I charge thee therefore before God and the Lord Jesus Christ. Who shall judge the quick and the guarantee at His appearance and His Kingdom preached the word, et cetera, and so on, the purpose of life. So in this great House, there's that which should continue on and invite vitality. In other words, there's no excuse for giving up. And it's grace that needs to be emphasized, you know? It's strong in the grace. You know, God is willing to give this kind of grace to everyone to live for Him. You know, as I already pointed out, we have no excuse for sin. We have been given everything we need to live Christian lives. But it is the grace of God that has given it to us, and so we should be strong. In the grace the law was given to men in the flesh. And it was testing man in the flesh. You didn't have to be born again to be on the ground of the law. Every Jew was on that ground. There were those who had true life. You know, they weren't Christians, but it was given to men in the flesh. But in Christianity, we're underground of grace. And be strong in the grace. Let that grace be demonstrated. In your life.

And. We are not Speaking of physical strength as it was with the Jew. When he was to overcome his enemies, he was to kill him. That's not the kind of a strength that is given to the Christians. What is given to us as Christians is to suffer for the Lord, suffer for the truth, and to be strong in demonstrating. What the grace of God has made us to be. There's another portion or another portion that we should turn to in first Timothy chapter one gives us another little insight as to what the apostle Paul was trying to save Timothy and the force of what was going on in the day that Timothy lived. In first Timothy chapter one and verse three it says. In verse three there as I besought the to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine. And so there was the tendency. In the natural heart, perhaps in, in the church, in the early church, even in Ephesus. You know, we read that there were 12 Persons there when that assembly began in Ephesus, in, in the book of Acts. And he had to exhort them that they would teach no other doctor. Now doctrine just

means that it's an old English word to to really means the teaching. And the apostle Paul uses this word doctrine or teaching throughout the epistles to Timothy and and both first and second Timothy and in Titus particularly, he uses this word and he says here. Here to take heed of the doctrine. But if you turn, turn back to. First Thessalonians chapter 4 you find chapter 5. I'll just read one verse there in verse 21. First Thessalonians chapter 5 and verse 21, it says prove all things, hold fast that which is good. And what is it that we're going to use to prove what is good? It's the Word of God. And so This is why he says here in Second Timothy. In chapter one he says, Hold fast the former, the outline of sound words which thou has heard of me, with faith and love, which is in Christ Jesus. And so he speaks of those that had forsaken him. They had left off the apostle Paul. Now what have they left? Had they ceased to be his friend, so to speak? No, it was really they were laying aside his doctrine, his teaching, and they were going on with something other than what they had originally. Delivered and so the Spirit of God just very carefully would desire to give the instruction that the doctor and the apostles doctrine is that which is of exceeding value in connection with the Church of God, the bride of Christ the body and it's the entire teaching that the apostle Paul brought out. But there was that which they would desire to have in its replacement and so he says it's something that the apostle Paul brings out partic. He says hold fast in verse 13, hold fast the form of sound words and it's the the thought is two thoughts is that I'm to grip it with tenacity that I'm not to let it go and I'm to hold it dearly to my heart. Those two things and the tendency in Timothy's day in second Timothy was to release the grip just to loosen the hand as it were and to let it slip away. And so now he says in verse two of our chapter. The things that thou hast heard of me among many witnesses the same commit thou to faithful man. He said don't change anything. I've I've got what I received from the word from the Spirit of God and don't change anything. And so that's the tendency our brother Bruce mentioned that there were some he gave a little bit of background that Timothy was a man that had a desire to please the Lord to walk in the truth of God. And he's now he's being encouraged to hold fast and not to let it slip away. Because it was an exceeding value and he was going to test everything that he had there by the word of God and the apostles doctrine was going to be something that he withhold and dearly to his heart. He doesn't say give it to smart men. No, you know, intelligent, mentally intelligent people, faithful men. A faithful man is one who. Accepts the truth and walks in a you know, and that is to be our exercise. But you cannot hold anything. You don't have young people. Do you have it? Do you have it? You know, I'm so thankful when I look back on my life, I had grandparents already that loved the truth, you know, and what a privilege to grow up under that influence.

You know, there might be people here who didn't have that kind of a background. You know, but what a privilege to go to meeting. You know, are we going to attempt the meetings? Are we faithful in attending the meetings? Well, the first thing is we believe the Lord is there. Would you want to miss the opportunity to meet the Lord? And then of course, by the Spirit the truth is presented. You know, of course, if we only limit our. Influence or being influenced by the Word of God on Lord's Day and on Wednesday. We don't grow very much. You have to expose yourself to it every day. Read the Bible, have a time. Every day to read the Bible for yourself and begin early, you know, begin early to get into that habit. And then when you're reading, ask the Lord in humility, please help me to understand it. And then you will have questions and go to some brother and say what about that question? I don't understand that I read this. The brother will be pleased. And he sometimes might not have an answer for you. That might even lead to that brother looking into the Scriptures to get the answer, you know, but that there's nothing like feeding on the Word of God individually. You know, if you only had two meals a week, you wouldn't live very long. Speaking of natural food, you don't survive spiritually if you only go to meetings. You know, you need to get into the habit of reading prayerfully the Word of God for yourself. And then? Prayerfully read it and you will grow spiritually. And it will. Divert if I hit in my heart, not in my head. The scripture says, you know, let it penetrate your heart when your heart's affections for the Lord, you know, of course, if you would never mind. We couldn't take anything in any way but but it's important is that the Spirit of God uses the mind, you know. As a tool, the power is the Spirit, not the mind, And so read the scriptures prayerfully and get into that habit early. At Gotomeeting you know, and hopefully. Brothers in the meeting that will take part will remember that there are young people in the BT2 That don't know very much, you know, and that they don't always talk over their heads, you know, to present things that they can get ahold of, of Sunday school is nice, you know, but of course, if children wouldn't get anything at all. They won't benefit even from going to Sunday school, not very much by going to Sunday school once a week. Sunday school is wonderful, you know, but it wasn't started for the children of the same that was started for the children of the world. You know, I'm not against Sunday school, but remember it was started to reach the children of the world. You know, it's a nice thing that we have Sunday school and but hopefully the children are not limited. Learning the scriptures in Sunday school. Learn it at home. Second verse is really God's Bible school, isn't it? On the corner of Hamden and University here in Denver. A beautiful piece of property. It used to be called the Denver Seminary or some such. Well, some businessmen recognize that that piece of property could be used for much greater value and so they bought it out and a few miles down Santa Fe. They purchased 20 acres and now they can advertise that their Bible school has this, this new facility of 20 acres just just pristine. They must have gotten a handsome price for it. But you know God has his way. The things that thou has heard of me among many witnesses, the same commit out of faithful men who shall be able to teach others also. This is God's seminary.

God's Bible School, because we are in God's school, aren't we? How important. And and I'm thankful that that not too far up university a little further is another seminary. And I overheard a conversation that the one further off on the campus of the University of Denver is modern. And the one down by Hampden was what we would call evangelical. But you know. God doesn't want either one of them. He wants us to learn in consort with the Spirit of God and His people. This is God's training school, isn't it? The things that Dallas heard of me among many witnesses, the same commit out of faithful men who shall be able to teach others also. This is the only type of training and school that Timothy got, wasn't it? 4 generations there isn't there? Tell us. Well, you probably could tell us better, but if you have in that second verse the things which thou has heard of me, so you have it from Paul. And then it was given to Timothy among many witnesses. Then he was to take it and pass it to faithful men. That would be the third who were able to teach others also there will be to the 4th. And so that's how the truth is passed on. And So what he's saying here to Timothy, as I understand it in these opening verses of the second chapter, is in view of the great giving way. Which he's mentioned in the first chapter. Great giving up of his doctrine in view of that Timothy was to be involved in disseminating Pauls doctrine and he tells them the way. Not set up the school as you were saying, not set up some university and have a classroom so to speak. But that he should seek out faithful men that we're going to walk in the truth. And then pass it on to others. That's the thought you're able to teach others also is not referring to gifted men or gifted teachers, but the idea of competency, of wanting to pass it on. If that were the, if that were the what the mean, the verse meant. You might take from this that Timothy was to go look for teachers and have a teacher's conference or a teacher's meeting that you teach these ones and they would go out and teach others. That's not the thought. He was not to look for gifted men. He was not to look. Intellectual men, he was not to look for anything that perhaps the world might seek after, but for faithful men. And then he used to commit what Paul had given to him, or entrust that word should read the very same things that Paul gave him. You know, the danger today in passing on the truth is to not give it in the same way in which we have heard it or received it. Now how is that possible? Well, we take our own thoughts and we add to it a little bit, and then we pass it on. And if each one of us did that after a few generations, you can imagine that it wasn't hard to resemble what was first given. And so we have to be very careful to do as he says here, the same commit

thou to faithful man, not take it and give it a little twist of your own, and then pass it on. Things would be lost quickly, wouldn't it? I might add to that in First Chronicles chapter 29, I believe we have a beautiful parallel passage, because in Second Timothy we have the heart of the apostle desiring that this young man, who he could call my son, that would go on in the blessedness and the enjoyment of the truth, that the House of God might be further. You know that Timothy's father, according to the flesh, was a Gentile, perhaps not even a believer, but the heart of the apostle went towards him. And in First Chronicles 29 we have a similar scene in that we have one generation going off the scene and another generation coming on regarding Solomon and David. Just to read the first few verses there First Chronicles 29. Furthermore, David the king said unto all the congregations. Solomon, my son, whom alone God hath chosen, is yet young and tender, and the work is great. For the palace is not for man, but for the Lord God. We can understand the House of God, It's for God, it's the House of God. Everything should be according to the mind and will of God. It's not for man, it's for God. Now verse 2. Now I have prepared with all my might for the House of my God. The gold for the things to be made of gold, and the silver for things of silver, and the brass for things of brass. The iron for things of iron and wood for things of wood. Onyx stones, and stones to be set blistering stones that have divers colors in all manner of precious stones, and marble stones of abundance in abundance. Moreover, because I have set my affection to the House of my God, I have of my own proper good of gold and silver.

Given to the House of my God over and above all that I have prepared for the holy house. Well, just a couple points here. One is David had set his affection to the House of his God. Is there love for the Church of God and his character is the House of God. If the affection is not there, it's going to be an empty, sterile thing. But further in verse two, we see the energy of David to lay up for the next generation He had prepared with all his. Light and Solomon might build this temple, but this comes to mind with respect to what we read about the same. There was gold for the things of gold, and there was silver for the things to be made of silver. It wasn't silver for the things to be made of wood, or brass for the things to be made of iron, or something of the sort. There were certain things that were to be made of gold, and he given him gold to make the things with gold, not to make things that were should be made out of gold, to make them out of silver. Mix and match to change things. There was things that were to be made according to certain material and it was designated that this material is for that. And so how important it is that we rightly divide the word of truth. We cut it in a straight line that we commit the same to faithful men that there is a proper understanding of what becomes the House of God. And then to to recognize it only not only needs a receptive heart to take in the truth. But a willing heart to share it and give it forth for that generation coming on and remember, it's not always easy to be a Christian except that as a fact and that's what's indicated in verse three. Doubt therefore endure sufferings. Mr. Darby renders it is a good soldier of Jesus Christ. You know, it's not always easy to be a Christian. In our land here we don't have to be afraid of physical suffering. We might be ridiculed, made fun of, and so on. But never mind our brethren in Muslim land and in North Korea, in places that killed for the Lord, and they are faithful unto death. You know, but there is still suffering connected with being a Christian. Even in the West here, you know, when students are in school and they don't get involved in things that other students want them to be involved in, they might be ridiculed, made fun of, you know, never mind. That is part of the Christian life. So endure sufferings. We are soldiers. There's a war going on and a soldier is not expecting. To have a picnic, you know a soldier is expected that he will be shot at, you know when he is in the front line. So expect. Difficulties. But we are not going through these difficulties alone. The Lord is with us, you know, and he strengthens us and helps us to endure whatever he allows. And it is for his glory if he suffer. With him and for him, you know, so we find some of these things explained in Matthew, you know, so we have to be willing to suffer. And be a soldier. And. Don't surrender. You know the soldier keeps on fighting until the Lord relieves him of the conflict is to go back to verse one for a minute saying it's strong my son, to be strong in the grace that is in Christ Jesus. It doesn't say be strong and intestinal fortitude so you can endure or be strong and knowing all these things, let's be strong in the grace. That is in Christ Jesus. Well, that's not grace. That's inside of us. Being gracious to others, I believe it's the fact that we depend on the grace of the Lord Jesus to help us. And if we read biographies of people that have done great things for God, we find out that they feel that they're not able, but they depend on the grace of God to help them in each situation. And so as we're enduring hardness, we might say, I'm not.

Capable of this. It's it's too much for me. But we, like Timothy, can be encouraged to be strong in the grace that is in Christ Jesus. We can depend on his grace. To help us and so as we think of things like the doctrine and we say, well, it might be more than I feel I'm capable of to correctly lay out everything and I have someone that school or work has asked me a question and do I just kind of dock or or what we say, well, no, we can be strong in the grace that is in Christ Jesus and we can say I'm I'm not capable of this, but we can look to the Lord. Give an answer and it's not that we're each going to be superheroes and and perfect soldiers and knowledgeable and all the doctrine. No one achieves that status. All of us have to depend on the grace, be strong in the grace that is in Christ Jesus. So no matter what level you might say we might feel we're at, we can do this for the Lord. Depending on him, His grace to help us. And there's going to be a cost involved, isn't there? But it's going to be worth it all. The truth and sell it, not in the cost. And here it says in J&D, take thy share of suffering as a good soldier of Jesus Christ is going to be something connected with it. But it's going to be worth it all, isn't it? And so I'd just like to encourage the young people, and as we're older too, to buy the truth. Don't sell out, go forward. Encouraged. Take the suffering. It's going to be worth it all. And we see Jesus. It says in Revelation chapter 22 and verse 12, Behold, I come quickly and my reward is with me. With me to give every man according as his work shall be. And so the Lord Jesus uses that term with me so often in his in the Gospels and here in the Book of Revelation. And he says, as it were, I'm going to appreciate it if you suffered with me, if you were partakers of the sufferings of Christ. And you know the apostle Peter. He didn't want to suffer with the Lord Jesus that he. He denied the Lord and he it's as if he got to the point where he was going to have to suffer and he said it's not worth it. I'm going to just deny that. I know the man and but you know, sweet in first and second Peter, the apostle Paul, the apostle Peter uses that word suffering. He uses it and he uses it and he uses it and he says, you know, it's worth suffering for the Lord. And so you know, beloved brethren, there's only this time that we live in this scene that we're able to suffer for the Lord when we. To the glory, the suffering time is going to be over, and now He says my reward is with me. Is He going to appreciate it if we have associated with Him in His rejection? When He comes for us and receives us unto Himself, He's going to appreciate it and we're going to be thankful that we were associated with Him in His rejection. May I also say suffering for Him and suffering with Him? You know, suffering for him is if we go out with the gospel and. We are attacked. That's suffering for him. But when we see the condition amongst God's people. And we grieve over it. We're suffering with him. We have feelings like he has, you know, and have fellowship with him, seeing things the way he sees it. You know, it's really sad when you see the divided state among God's people. They ought to be one. That's what we find in the high priestly prayer, that they may be one. Even as we are one. But what a shameful course has been. Manifested among so-called Christians. And I'm Speaking of two Christians. You know, and we ought to be exercised to feel these things the way the Lord does, you know, and not get proud and say, oh, we are faithful, you know, we are to feel the shame that has come upon the name of the Lord to the divided state.

Say through your gathered we have had several rifts amongst the God of things, you know, do we really feel these things, humble ourselves, you know, and suffer with him. You know, what does he think when he looks down and sees these things? You know, He is grief, He suffers

and we can suffer with him. In verse four, there is a battle line drawn here. The Christian soldier. Perhaps someone can speak to where that line exactly lies. Would you repeat your point in verse four? In verse 3 where? The metaphor of being a good soldier, Jesus Christ suggests a warfare here, but then there's a line drawn in four that that warfare is limited to a certain sphere, if you will. Maybe someone could speak to that. Well, you have to be asking yourself. Will this interfere with my life for Christ? You can get married. That doesn't necessarily interfere with your life for Christ. You can together live for the law. But there are also things that we can get involved in that. Is entangling ourselves in the affairs of life. It is not that what we are involved in then can be for the glory of the Lord Jesus. You know, so marriage, there's nothing wrong with it. You know, if you have a marriage partner that is a help to you in a spiritual way, what a wonderful thing that is. And to be exercised to give a demonstration in our own feeble way of what is true of Christ and the church. Husbands, love your wife as Christ loved the church. Does any of us that is married? We say that we have loved our wives like Christ loved the church, but that is nevertheless. The standard foot before us, you know. In our own feeble way we can demonstrate in our marriage relationship. But we better be careful that some of these natural relationships are not predominant. We are in these relationships for the Lord, you know, and then we can glorify Him in these relationships. And I won't interfere with our responsibility as a soldier. You know, the wife can be a tremendous help and assistance in fighting that war. In verses three and four, he uses the figure of a soldier here, and there's two things that he's really bringing out. The third verse, as we've already commented on, the the need for enduring hardness and being prepared to suffer for Christ. But then the fourth verse we have another side of things, and that is that the soldier needs to be careful to keep himself. Free from getting entangled in things of this world. So that he may be free to serve the Lord. And we have to be careful that we don't bring things into our lives that are only going to tie us down and get us occupied with the world and the earth so that we will not be free to use our time and our energy for the Lord. And so he's warning Timothy, be careful here at this point because it's so easy to get entangled with the fares of this life and therefore not be able to be as free as we should be to. To answer the call of the our commander and you're the one who has enlisted us. Are there affairs of this life that seemeth right unto a man seem justifiable in the course of Christian warfare that when you look a little closer, really aren't Amen at the work of the enemy to try to introduce things into our lives that look very things that you should be looking after responsibilities. They may take a certain form. And we bring them into our life and then we realize that afterwards we pay the price and get entangled so that they're not as free as we should be. It's an exercise that we should all be concerned about who live in North America when there's so much that we could bring into our lives because there's so much that offers it is offered to us as far as things of this life are concerned. You know, those who live in 3rd world countries where there isn't the same opportunities.

We have have an advantage over us in some sense, and this is one, it's huge. An example. There's nothing wrong in having a house, right? But do you have the idea of building a mansion that is way beyond your means and you have a hard time even though meeting your expenses? You know, there's nothing wrong in having a house, but you better live within your means. What about a car? There's nothing wrong to have a car. We couldn't hardly get anywhere in the United States without a car. You know, unless we live in New York, then you can have public transportation. But so there's nothing wrong in having some of these things, but these must not be the purpose in our life, you know. So we have to be careful. And then of course, we have three things here. We have the affairs of life, Then we have an athlete, and then we have a farmer. These are three types used to explain the Christian life. You know. When you're running. A raise you better don't step out of line even though you may end up the first crossing the winning line. You're not crowned because you stepped out of the line, you know in other words, stay in line as an athlete and then. The husband man has to later before he can partake. That's the better rendering. This rendering is misleading the husband and that laborers must first be partakers. No, he has to labor before he can't partake. That's the thought that is expressed in verse 6. So we are. In all of these different ways for the Lord, hopefully, the affairs of this life. He has chosen us a soldier. Let's be a soldier and. Then let's be running the race according to the rules. There are rules even for a Christian. We're not under law, but there are regulations for us as Christians. And then we better labor, and we have to labor before we can expect. Fruit of our labor, you know. Hopefully, whatever we do, we do it in the strength that he provides. Appropriate portion. I'll just read it in First Corinthians 7. But this I say, brethren, the time is short. It remaineth that both they that have wives be as though they had none, and they that weep as though they wept not, and they that rejoice as though they rejoice not, and they that buy as though they possess not. And they that use this world as not abusing it. For the fashion of this world passeth away. And they that use this world as not abusing it. How appropriate. Isn't it wonderful? Yeah. Fits in very rough, the word of God. Mark's Gospel chapter 10 and the Lord Jesus spoke the same thing really to a young man there. And there's 21. Well, let's read verse 20, Mark 10, and verse 20. And he answered and said unto him, Master, all these have I observed from my youth. This is particularly a snare in youth, isn't it? What we're talking about here is the acquiring of wealth and the acquiring of the goods of this world, and setting our hearts upon a career that would get us farther in this world, and so on. And so the Lord Jesus said to him, then Jesus. Holding him, loved him, and said unto him, One thing thou lackest, there was just one thing missing. He had everything that life could possibly provide him with. But he said gold eyed way, sell whatsoever thou hast, and give the poor, and thou shalt have treasure in heaven. And come take up the cross and follow him. And he was sent that thing and went away Greece, where he had great possession. And so what's a danger to us to have possession? And so the world is just taken up with the things that manufacture, that manufacturers, and it takes and polishes them up real well. And the heart is distracted. It's divided from Christ. And that's what idolatry is. It's something that comes in between my heart and the Lord and my heart is distracted. And the Lord said to this young man, he just was missing just one thing and he needed to go and sell all that he had, and then there wouldn't be that hindrance. And.

So it's a warning to each one of us as brothers said, that we need to just war and not entangle ourselves. Otherwise it's the spiritual conflict that we have that will take that will suffer. We're not going to have that success as it were, in the spiritual realm of things. There's going to be the enemy will gain an advantage. And so we need to be aware of his tactics in that way. There's nothing wrong for a Christian to have things, but what he holds in a material way is only a steward that belongs to another. Luke chapter 16. If one isn't faithful in that which is another, that's the material things. The true riches will not be entrusted to him. I have related that at different times. My grandpa was taking a laborer to visit. The homes of the Christians, you know, and he went to a home of a man and a brother that was taken to, Labor said. Now we're coming to the House of a brother who is rich, but he's poor. You see, he didn't look at the possessions he had in the right way. And then they came at a House of another brother and the brother said, now we're coming to a brother who is poor, but he's rich. He was rich in the things of God. Well, there's nothing wrong in having things, but do we look at it in the right way? Are we faithful stewards? It belongs to another. You know, we're only stewards. And we better conduct ourselves in such a way that we can get his approval. We said that verse five is the figure of an athlete being used here. You would better see that if you looked at the James Darby translation or made something like this. And if a man also strives in the games, it adds for masteries. Let's talk about it's an allusion to the Olympic Games, whether they're athletes striving for the medals or the crown or whatever that was given. And the point here, as we know the context of the chapter, is serving the Lord. As this young labor was to do and the point is Heinz is mentioned is that he was to serve him according to the rules of the of the game, so to speak. And so God has principles in his word the way in which we are to serve him if we're going to meet his approval and get rewarded in the

coming days is possible for a person to not serve along the lines of the. The Word of God and we're going to lose our reward. We'll bring into the House of God wood, hay, and stubble with our energies and with our laborers. And so it's important that we would strive lawfully, as He says, or according to the principles of His Word. There are many. I'm not picking on any Christian groups or anything, but I'm just saying there are many Christians who do things in their service as they seek to serve God that I just don't feel with my conscience before God and with an open Bible that I could. And we leave them with the Lord, and he will weigh that in the coming days. But with the light that I have, I just don't feel that I should bring to my gospel service or work that I seek to do for the Lord a electric guitar and a rock band or whatever to try to win souls for Christ. I for my own conscience, I believe that I would not be striving lawfully. I would not be serving according to the principles of God's Word and bringing what is of the world and what is of nature to draw upon and to work upon the senses of the audience to create some effect. I want to leave it open for the Spirit of God's work in a soul. So I present the Word of God and that only and Christ from the Scriptures. I give that as an example of. Striving lawfully in our service. But music hath charm. And it does. I mean, I I could envision myself. In a group like you mentioned, or overhearing a group and it has a charm, I may not enjoy it in that particular piece, I may not enjoy that particular piece. But music has charms. But what does the Spirit of God want to use to charm? If we can use that word, charm our hearts. The person of his beloved son. No substitute for.

Condition of the heart is so important, you know. Why don't we as brethren have to do music to instruments? That was acceptable under Judaism, right? Because it was a worship for men in the flesh. But in Christianity. It's the Spirit of God that needs the singing as to him, Raja says join the singing that he leadeth is an expression in one of the hymns, you know. So there's nothing wrong in singing as good as we can sing, but we are not. Introducing things that were acceptable in Judaism, you know about singing is what will even be in heaven. Our portion, they sing a new song. Wasn't there a little bit of honey in the offering? What's that? There was no honey, no honey in the offerings to bring sweetness, wasn't there? And we're not saying that we decry music. We're not saying that music is wrong for a Christian. What we're saying is using it in our service for the Lord to draw souls to Christ, or as Heinz is alluded to, even worshipping the Lord. I have very much enjoyed to listen to the Messiah. You know, Beautiful is a scripture put in melodies, you know, and I feel personally the tunes fit with what is expressed in the song, you know, but we wouldn't introduce that kind of a thing in the meeting. But I can enjoy it and we have listened to it in the car, you know. And it's an enjoyable thing, but. To be better, remember that in the meeting the Spirit of God is there to leave the Lord Himself in Hebrews 2 in the midst of the church will I sing that praises, you know? And He leads the singing. Join the singing that He leadeth. Philippians love the sense of reason to consume. Philippians 3 Three, We are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Worship God by the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Adding music to our service for the Lord is only one thing that we could mention with regard to perhaps not serving according to the principles of God's Word. Music, as you know, does stir the emotions. I think of. You mentioned handle, but I think of. Largo by I got married to that when they we walked down the aisle. Every time it's played and I listen to it. Still a tear to my eye. It is so an emotional. Music. But is emotion what we should be seeking to use to reach souls? It's possible even to to preach in such a way as we use the emotion to to create an effect in our audience, maybe stories or whatever. No, I think that if we would rely upon the power of the Word of God as used by the Spirit of God. That would be striving lawfully, and God would use it, and there would be a real work in a soul. But if a person gets saved or converted by some other means? You know, we can't ever hinder the Word of God as it says in this chapter. The word of God is not bound. He God uses His word wherever it it is proclaimed. But for the servant of the Lord, he needs to be an exercise before God as to serving according to the principles of God's Word. Some may have more light as to this than others. We have to leave them with the Lord. As we said, we're not here. You're trying to bash other Christians or anything like that, what they may do, but. But each one of us is our conscience before God with regard to our service for the Lord. The Lord gives a little light on that in Deuteronomy chapter 22, and it's worth reading. And it says in Deuteronomy 22 and verse nine, I'll just read that verse 9. Thou shalt not sell thy vineyard. That's a place of fruitfulness for Christ, your own work for the Lord.

Thou shalt not sold thy vineyard with diverse seeds, two different kinds of seeds. In the spirit, perhaps we could say, lest the fruit of thy seed which thou has sown, and the fruit of thy vineyard be defiled. Mr. Darby Translation. He uses the word forfeited. And so you could read it this way, that unless the fruit of thy seed which thou hast sown, and the fruit of thy vineyard be forfeited. And so someone might get saved if. I bring musical instruments and we preach the gospel of grace and kindness of God and so on. And thank God that souls are saved. The word of the Lord is not found, and the Spirit of God is at work. And yet if I work in disobedience to the Word of God and the principles of the truth of the Word of God, the Lord says I'm going to forfeit that. That reward. You won't get the reward. You could have got it if you striven lawfully. You knew what the truth was, but you didn't walk in it. And so isn't it lovely? The the apostle Paul here just encourages Timothy to strive lawfully. And we just need to encourage one another, brethren, to strive lawfully according to the truth of God. And we may not understand the way we ought to understand. And if we just have someone just come to us and come up to the side and say, you know, you might see things a little bit differently. But I just suggest a word of Scripture that would give you a little light to help you in that little work that you're doing in your vineyard for the Lord. And then, you know, there's we might correct one another. And what grace, what kindness? Say a word to one another. And so this is what the apostle Paul was saying to Timothy. Don't just do a work for the sake of doing the work for the Lord. That's not what he wants. No, he wants it done in accordance to His word. He had to be patient and allow people to grow, you know. We have had the experience that a couple came to meeting, they were saying, but she wouldn't cover her head. But we didn't pressure her and say, listen here, you're not scriptural. We just left it up to the Lord. But it didn't take long and she came with her head covered. You know, I'm using that as an example. Just give people an opportunity to see things. Without making it a rule, you know. But at the subject come up, you know, we would have faithfully pointed it out, but still we have to give people a chance to grow in their understanding, you know, and the Spirit of God will give them more light. We still need more life every one of our side. I believe This is why the Spirit of God uses this word in in first in the verse 7. Consider what I say. The Lord will give the understanding in all things. So we're to be spiritually exercised about those things that are brought to our attention and those principles that would give us more light or to consider those things. And I'm thankful we can be for those that will consider and then walk in a clean path with the Lord in connection with head coverings. I won't give you all the circumstances of it, but there's a brother in fellowship that. I wanted to remarry because his wife had died and he had this Christian friend that just couldn't see head covered. And so he what did he call? He went, he went to the Internet and there he found an 18 page article by a Presbyterian minister. That was the finest presentation. That he had ever read, and the brethren that he showed it to said it was absolutely the finest. Of the fine in cash with a head covering. Presbyterian minister. 18 pages and also he found and this strikes very close to home. I even forget the family name but this sister meets in Buena Park and it's 6 pages and she is a triplet. So you know them far better than I and. She. Came to the point apart from the 18 pages of the Presbyterian minister. She came to the point that she said I must bow to the word of God and that was her testimony and some of you know her personally. So God has his representatives and has his truth that is adhered to, and we can be thankful for it.

Be faithful what you know in what you know and He will give more life. As thou goest step by step, I will open up the way before you.

Denver Conference: 2006, 2 Timothy 2:8

Reading

Second Timothy, Second Timothy chapter 2 and verse 8. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel. Where I suffer trouble as an evil doer. Even on the bomb, but the word of God is not found. Therefore I endure all things for the elect state, that they may also obtain the salvation, which is in Christ Jesus with eternal glory. It's a faithful saying, for if we be dead with him, we shall also live with him. 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. Of these things put them in remembrance. Charging them before the Lord, that they strive not about words to no prophet, but to the subverting of the hearers. Study to show thyself approved unto God, a Workman that needeth not be ashamed, rightly dividing the word of truth. But shun for fame and vain babbling, they will increase under more ungodliness. And their words lead as duffer. Canker whom? To concerning the truth have aired say that the resurrection is passed already and overthrown the faithful. Some nevertheless the foundation of God stand assured having this seal Lord know of them that are His, and let everyone that nameth the name of Christ depart from iniquity. But in a great house there are not only the vessels of gold and silver, but also of wood and a bird. And some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel under honor, sanctified, and meet for the master Jews, and prepared unto every good work. Plea also youthfulness, but all righteousness. Faith, charity, peace with Sam Nicole from the Lord out of a pure heart. The foolish and unlearned questions avoid knowing that they do gender stress. Servant of the Lord must not strive, but be gentle unto all men. Have to teach patient in meekness, instructing those that oppose themselves to God for adventure will give them repentance to the acknowledging of the truth. And that they may recover themselves of the snare of the devil, who are taken captive by him at his will. Why does he bring up the need to remember Jesus Christ, the seed of David raised from the dead? Sounds like he's changing the subject. Is it not the thought that he's saying that what's going to give a person the perseverance to continue on a day of ruin and failure in their service is to remember that the results are to be seen in another day and to remember the Lord Jesus ministry as He was the seed of David, He came to present himself to Israel as their Messiah. And you read from Isaiah 49 that. He had spent his strength for not, and that Israel did not return unto God, and outwardly his ministry looked like a failure. But what was it in resurrection? There was much fruit. It was came out of that labor of the Lord Jesus, but it was only seen after his resurrection. You know that there were many that turned to him after the Spirit came. And I believe that what he's saying here to Timothy is the same thing that if we're looking for results where we're now, we're here in this world now in a day of ruin like this which he speaks. A person could get discouraged, but if he looks on to another day? And remember that the rewards and the fruit of all that our laborers have been will be disclosed at that time. And if we keep our hearts and our minds focused on that time, it will give us the energy to continue at this time.

Helpful to see that it in that I think the Darby translation remember Jesus Christ of the seed of David raised from the dead according to my gospel, leaving out the words that and what. Only Amen to what you've just said about the earth. Can you quote the rest of that verse from Isaiah? I spent my strength in vain, yes, and but. Though Israel will not know what's Isaiah 49 three, I believe 4. This was the sum total of the Lord's ministry, his three years of ministry here. And he says to his Father, Isaiah 49, four, I have labored in vain. I have spent my strength for not and in vain. Surely my judgment is with the Lord, and my work with my God committed the whole thing to God. Beautiful, beautiful. John the Baptist said repent for the Kingdom of heaven is at hand. And that is the same message that we find in the next chapter. Repent for the Kingdom of heaven is at hand. That was not the way we understand the word Kingdom of Heaven. They were referring these two verses were referring to him coming to reign in power and glory, but then the king was rejected. And then we have a mystical form. There's a mystical form of the Kingdom. There is a Kingdom, but. It is in a different way. There is a spiritual sense to it and. So. But he is not our King, He is our Lord. We enter into the Kingdom of the Son of his love. And that's the spiritual Kingdom to which we belong. And then when Paul says, according to my gospel, you know, he presents the gospel of the glory of Christ, you know, that's characteristic of false gospel, you know, and all of our blessings are connected with the risen and glorified Christ. Not with the King of Israel. You know, and there is a Kingdom to which we belong and there is going to be a Kingdom when he comes back to earth, an earthly Kingdom, and he will even bring us along and have a share in the glory of that Kingdom. We shall reign with him, the Bible says, but we will be reigning over the earth, not on the earth because. Consistent with our heavenly position, we will be maintaining that position. Even when we rail reign with him over the earth. So. Paul's gospel has to do with the glory of Christ. It's the gospel of the glory of Christ. And how wonderful that this has been known to us and that we can be associated with Him in this new way. As we already indicated before, we are in a relationship to God and to our blessed Lord that nobody enjoyed before he rose. And sent the Spirit even to disciples in Acts chapter one that was still connected with Israel. You know that they would see him come back again to sit, stand on the Mount of Olives that was still in connection with the hope of Israel. But then the Spirit comes and joins. Those that were followers of the Lord Jesus to a risen, glorified Christ by the Spirit. So how wonderful the gospel of the glory of Christ is and that we can accept that by faith and know ourselves associated with a glorified Christ in connection with what you brought out brother Bruce. And regarding Isaiah 49, believe we have a similar thought in the ninth of Daniel where it speaks to the Messiah being cut off, but not for himself or his new translation renders it and she'll have nothing. Nothing. In regard to what? Well, in regard to Israel he came and had nothing with respect to them. I think we have a beautiful picture in the 22nd, 3rd and 4th of Genesis there where of course Genesis 22 we have Abraham and Isaac, picture of the Father and the Son there and the type of the death of Christ there in the 24th chapter, of course we're familiar with the call of the bride where Isaac goes to Rebecca.

The servant rather brings the Rebecca to him. But in the 23rd chapter what we have is the death of Sarah, and I think of that in regard to that expression. The Messiah shall be cut off and have nothing. Yes, Sir, there is a type of Israel. There was nothing there. And so that following that we find the call of the bride, where the Spirit of God, typically there in age, although he's not named, brings her across the wilderness to Isaac. And then Isaac brings Rebecca into his mother's tent and he loves her. And so while this present day the Lord has nothing with regard to Israel, the church, the assembly, the bride of Christ has now come into the affections of Christ. But we know from Genesis 25 that Abram he married again and took up Katura and the picture of the Gentiles coming into a blessing in the coming day, but it just holds true there for the Lord came had nothing with guard to Israel. The church has now come into his affections. The present place a blessing, but his counsels as it relates to Israel will still be fulfilled and that's why in Isaiah 49 he can say. It is a light thing that thou should be my servant to raise up the tribes of Jacob. And to restore the preserved Israel, I will also give the alight to the Gentiles, that thou mayest be my salvation unto the end of

the earth. We know that the Gentiles have even now come in to bless you. But in connection with the body of Christ, the Bride of Christ, in the coming day the Gentiles will be blessed with the Jews as Jews and Gentiles alike. And that will really be the answer of the fulfillment of. What? What God has purpose for his sin? We all have no talent in joy, Isaiah 53, but what it is really expressing is Israel repenting Israel, acknowledging who He is and what they have done. They considered Him stricken of God and afflicted, but He brought their iniquities, you know. So the first application of Isaiah 53 is for the Jew. That's a prophetic scripture. What they will express at that time, we can apply that to ourselves, because this death of this Blessed One is also the basis for our blessing, but it is also the basis for fulfilling the promises that were made to God's earthly people and are not yet fulfilled. The work of Christ is the basis for it to fulfill what couldn't be fulfilled when it was underground of the law. You know, they had to keep it all or guilty if they transgressed in one, they were guilty of it all. And so they were transgressors. They forfeited everything. But Isaiah 53 will show and does show that the basis of the work of Calvary's cause is the basis for Israel to. Blessed, you know, we can claim that for ourselves. It's the basis for our blessing, but we may have much greater blessings than Israel will ever have blessings fulfill that were promised of an earthly nature. Nature, you know, we have heavenly blessings, but the work of Christ is the basis for our blessing like it is the basis for that which will yet be enjoyed by Israel. Every blessing. I'm reading this in the back of my Bible. Every blessing God has purposed for Israel, or for the Church, or for the nations in the Tribulation and or the Millennium is based on the sacrifice of Christ as determined in the councils of the Trinity from past eternity. End of quote. We will be so happy to see the blessings fulfilled to Abraham. Abraham, see, we will rejoice in that. Why? Because the Lord is glorified in it. You know, can a Christian really be an anti-Semitic person? Better not be, no. Well, I used to work for a Jewish hospital, former Hitler, He was working for a Jewish hospital. I told them, how can I be anti-Semitic? My savior is a Jew. You know how can a Christian be anti-Semitic? Out of communion with the thoughts of God. But the Spirit of God always brings before us Christ. And so he endured, it says in Hebrews chapter 12. For consider him that endure such contradiction of sinners against himself, lest ye be weary than faint in your minds. Ye have not yet resisted unto blood striving against sin. And so if he did resist against evil, and he lay down his life, the Lord Jesus would rather obey.

And endure and die rather than disobey. And so the trend here in in Second Timothy was the the letting go and the giving up. And the setting aside of what was the truth of God. And so he says, here's the remedy. Remember, remember. And we are natural hearts, we would forget, but what is it that will bring us into tune with the thoughts of God? It's remembering how the Lord Jesus conducted himself in this scene. He could say, I do always those things that please my Father. And so he endured. He had the end in view and he endured. He could see that the fruit was going to be. God were an abundance of fruit, and so our lives can be that same abundance, can't they? Well, we may not be able to expect to see the fruit of our labor as well. We're here in this world and should be content to leave it for another day. As we've been saying, this eighth verse does speak of the ninth verse goes on to say that what we will expect should expect, and that is opposition. Opposition if we think that, as you say, Heinz, that the Christian life of serving the Lord is a picnic. We've got to get mysterious adjustment in our understanding of things. We're following a rejected Savior. We're preaching an unwanted gospel. We're standing for things that this world doesn't want rise against their conscience, and so therefore there is going to be suffering and trouble. And Paul was mistaken here as being an evildoer. But he does add though that even though he wasn't bombed, the Word of God is not found. God's word is still producing blessing and fruit wherever it is used. And we thank God for it. So use it. The Word of God is like a hammock. Use it. Memorize it so that at a certain time the Spirit can bring a scripture to your mind and quote it. Remember, that is what God has decided to use the Word of God, not our convincing arguments. It's the Word of God. Quote the scriptures and that is what God has decided to use for the blessing of men. Faith is based on the Word of God. Chapter 4 he says to Timothy, preach the word. There you have the idea of using the word of God. I remember hearing a younger, an old brother talking to a younger brother encouraging about the gospel he was about to take and he said make sure to open the word when you get up there soon. Some people get up there and they try to tell a few stories. If the people to laugh a little bit, it's like it's an entertainment or something. And slowly but surely they turn to the scriptures. No preach the word. It's the word of God that has power to affect blessing and souls, not your stories or antidote to whatever else. We may have, like you say, clever arguments. It's the word. And so in the in the last days, which is what this epistle is all about. The emphasis here is to preach the word, layout, the truth of God. The Word of God is quick and powerful, sharper than any two edged sword. It will accomplish what God would have accomplished. It's in our hands and we're to use it as Brother Heinz has been saying. In 1948, in this city there was a conference. Bob Brimley Father preached the gospel and I never before or after have heard so many Bible verses quote. Stories which he probably could have told, but he quoted and read the word of God. Still remember? Didn't need it for salvation, but certainly needed it for a refreshment appreciation, he quoted and read the Word of God. Stories might illustrate a point and that's what we find even in the Scriptures, right and but it's the Word of God that is to be used and so sufferings is connected with Christian service, but. Paul said he endured all things for the elect's sake. Who are the elect?

I don't know who they are, Neither did Paul know who they were. That's why he preached to all, but he knew that the elect would be reached. So whatever suffering was connected with his preaching, he did it for the elect sake, because the gospel has this purpose, to draw in the elect. To me this is overwhelming. In the eternity past, God has chosen me in Christ before the world was. Isn't that amazing? He knew that there were behind Franklin born in 1930 and he said I want that Heinz to be mine. And that's true of every one of us here in the room that is safe. In the eternity past, God has chosen us. We are elected in him before the world Foundation. Amazing. There was nothing in US why he would pick us, you know, if anything. What we deserved was to be condemned. You know, we were alienated from God through sin. We were heading for hell. That's what we were deserving. But. He is loved and He is gracious, you know, and in his love He gave us the Savior. In his grace He has brought us to himself as sons. Isn't that wonderful? Because sons of God, through faith in the Lord Jesus, in the family of God, we have been brought and know Him as Father. I mentioned that before nobody knew him as Father in the Old Testament. The Lord Jesus revealed him as Father. To faith in Him became God to know His Father. You know, and to know him in that intimate way and to say ABBA father, what does ABBA mean? Well, if you ever would have traveled in the Middle East, you know, if you hear a little boy address his father, he wouldn't say daddy, he would say. You see, I'm not saying we should say daddy to God, but when we say ABBA, that's what is conveyed. Like what a little child would say to his father in the intimacy of a little child. We can say ABBA, Father. That's the beautiful point, isn't it? Intimacy, nearness. I don't have to be afraid. We don't have to be. We don't have to be afraid of him. You know he loves us. And you believe it. I think you're our Father's house only today. Amen. I believe that there are dear Saints of God here, as there are elsewhere, that have been raised with the beauty of Jesus loves me. This I know. And their immediate response today as a young adult, middle-aged adult is Jesus. But the father himself loveth. And so it's wonderful that Jesus loves me this. I know we should never forget it and the closeness and the dearness. But to think of what relationship we've been brought into and to think of how much is missed by not enjoying the relationship that we have with the Father and the nearness that should express itself. In prayer and meditation. But we had to die. We had to die. You know that's not his expressive baptism. Buried with him in baptism. The Sinner belongs in the grave, and that's what is expressed in baptism. But how wonderful race with Him in glory. You know it would be only married with Him in baptism. That would not be that encouraging, would it? But we are raised with Him, and we're seated in Him in glory. That's what that term in Christ refers to in Paul's writings, as we have in the latter

part of verse 10, salvation, which is in Christ Jesus. That's the position that every one of us stand in today as believers, regardless of how we may be going on practically in our souls. Some may be careless, some may be very diligent. We are all equally in that place of acceptance of being in Christ, and it's salvation that puts us in that place before God. It literally means to be in Christ's place before God. That's my place. All the acceptance that God Christ rests in stands in it as he is before God, and the favor of God that rests on him is mine. That's the same place that I'm in, and you too. So it's beautiful to see how he speaks about the salvation that it is in Christ Jesus. And as Heinz has said, all of our distinctive Christian blessings are in that position, in that man that is there at the right hand of God.

So not only is our place there, but our blessings are there. Ephesians chapter one and verse three says that we are blessed with all spiritual blessings in the heavenly places. In Christ Jesus not beautiful. Notice that he uses this the names and titles of our Lord Jesus in a different way here than he did in verse eight. In verse eight he said Jesus Christ. Verse 10 he says Christ Jesus. This isn't a haphazard thing. Spirit of God has laid this oath because when it's when it's Christ Jesus as we have in verse 10, it's referring to the man that has risen and gone back to heaven and that place that he has now. But when it's Jesus Christ, it's referring to the one that's come here. For the glory of God. And as we were mentioning in verse eight, that's the thrust of that verse, the Lords earthly ministry here. And as the seed of David, he came as we said that his life and ministry looked like it really didn't accomplish anything for the glory of God. It wasn't until a resurrection that we see the fruit, as we said, yeah, common comparison that might bring that out. It's a distinction between the president-elect and the president. They're the same man and one will have the office, Jesus Christ, but Christ Jesus is the one recognized in office is that. You'll find that the term Christ Jesus, as we have in verse 10, is not Even so much as found anywhere else in your Bibles but this, but the Epistles you don't read about in the Gospels of the Acts. It has made him both lost in Christ is in Acts, you know, in resurrection. He was Lord before, but he isn't in a new position now as a result of the work of Christ on the cross. You know, he has made him both Lord and Christ and what a wonderful thing to know here. Do you know him? Does everybody in this room know him? I hope you do. Even the boy there were there, you know, he can't know him. A little child of seven or even three or four may enter into heaven through Christ, the open door. I had a brother say once and I wasn't happy about that. He said a little child of seven or eight or nine or more, may I do it to have a law. I said I don't like that. I like the way it is in the hip. Little child of seven or even three or four. One of our granddaughters got saved when she was three. My dad died. They came to the funeral and here he was in the coffin. I took her by the hand. You know, I didn't want her to be scared. I said, you know, this isn't really opaque. That is the house in which OPA OPA is vampire, You know, in which OPA dwelt while he was on earth. Oppa is in heaven. She couldn't get that out of her mind. OPA is in heaven. And when they were back where they were staying, she said, how can I make sure to be in heaven? You know, she wanted to make sure to be in heaven. Well, my daughter said to her, heaven is a clean place. And you cannot have any dirt in heaven. And sin is like dirt. And the only way that the dirt of sin can be wiped away is when you come to the Lord Jesus. And in childlike simplicity, she did that right then, and she clinks to that even now. She's a young lady now, but she clinks to that, that at that time she accepted the Lord Jesus as Savior. That's why a little child of seven or even 3 or 4. May enter into heaven. You know we don't have to be 20 years old before we can get saved. Speaking of what you were saying about baptism in verse 11. For if we be dead with him. A faithful saying Reckon yourselves indeed. That unto sin, it says it is a faithful saying in their King James Version, but I think it reads the word is faithful. He's been speaking about how that he is bound, but the word of God was still bringing blessing. And that is an important point for us to understand as we serve in this day. Listen, brethren, the Lord doesn't need any one of us. Regardless of how gifted you may be and your brother and pat you on the back. The Lord doesn't need you. He's pleased to use you.

And we're thankful for that. But even a man is as gifted as this that we're reading of the apostle was bound and blessing was still going on, and he wasn't offended with it either. And so the Word is faithful because it's the Word of God that's bringing the results by the power of the Spirit, not the gift. But there is going to be a difference, not in heaven, but on earth, according to the measure of faithfulness. We will give, be given a place to reign with him, you know, reign over the earth. If we suffer, we shall also reign with him. That's the Millennium in heaven. You know, we are not going to be reigning in heaven. But there is going to come a Kingdom, and we will have part in that Kingdom. And according to what we have endured for our blessed Lord, there is a difference on earth. In connection with the Kingdom, some will be over so many cities, some will be over so many cities. There is a difference in the Kingdom, you know. And then there will be crowns given. We find that in Revelation. And what do the Saints do with their clowns? They cast them at his feet as much as to say, if there's anything in my life that deserves to be recognized, that is because of the grace that you. Given me And that's why they cast the ground at his feet, giving him credit for it all well anyway, but wouldn't it be nice to have some crowds to cast at his feet given the. Just an addendum to what our brother Bruce has said and certainly say Amen, that God doesn't need us, but he does use us. According to Second Corinthians 76, I remember this verse and I'm not going to quote it incorrectly, but I'm going to quote it just as it was on the calendar and it left 1234 left 5 words at the end of the verse off. Let me read it. God that comforted those that are cast down, comforted us. That's a true statement because it's Scripture. But what's the rest of the verse? By the coming of Titus, God delights to use his own, but he can't use a vessel that's not fitted. So let me read it again. God that comfortes those that are cast down, comforted us by the coming of Titus. Beautiful to think that a Titus could be thus used. In a marvelous. The grace of God that any of us in any capacity can be used. There are two reasons perhaps we could say why God is pleased to give us the truth through our brethren as we've been speaking in verse two while passing it from 1 to another, and one of them would be that it keeps us humble. You know, I, I may say something or you may say something and when somebody gets blessed or helped say, brother, where did you get that? Well, I got it from old brother so and so it wasn't mine. And So what happens is that it keeps us humble. We can't take any credit for it because it's been most of it's been handed to us by others. If we've been diligent to gather it and we're honest, you know the Lord has given it to us through other brethren. What hast thou that thou hast not been given? 1St Corinthians 4 But there's another reason why is please the Lord to give us the truth. Through passing it one to another and that is to promote fellowship. To promote fellowship, it is important that we get bound up together in a practical expression of walking together. You know, it is possible to read books at home and not to even walk in fellowship with Christians and learn the truth. But we're going to miss some aspects of the truth if we do that. There are certain things that we need, that we do acquire that can only be gotten through the fellowship of the Lord's people. You know, we talk about those kind of people who call them island Christians. They're just off by themselves as an entity by themselves. And but they miss a lot when it comes to the coming day. It'll be manifest at that time that they have missed because there's much that we learn in the education and the school of God that he teaches us through our brother, As he's been saying, what Titus was there at the right time at the right place. Most of us have heard about the story of Robinson crucial living all by himself on the island there for many years. But in God's mind, there are not to be any Robinson crews of Christians. We ought to have fellowship. We ought to look for fellowship. That's God's way for God's people. You know he doesn't want us to go on.

As individuals. You know, the truth of the body of Christ very clearly illustrates that, you know, and we need each other and we benefit from contact with each other, you know, and not just in the assembly meetings. You know, when we have contact in our homes, how do we spend

the time? When we visit each other, I believe there ought to be always something of the law. Being brought out, you know, something that we can enjoy as fellow Christians. I'm not saying that we should overdo it and harm our children, you know, and preach to them for hours, you know, that turns them off. But there ought to be something of Christ coming out in our contact even when we visit as families, you know, and. We have Christian fellowship, not just limiting. It to assembly meetings when we have contact with one another. Would you suggest on the basis of what you said, that if I'm invited to your home and my wife and I that? You're going to bring out a Bible and and and we've forgotten to bring ours and give us the Bible so that we can read together. Is that all right? Yes, but I was hoping you'd say it was I I, I don't think you should overdo it, you know, but there are some time be set aside for that, especially when their children involved, you know, you don't want to turn them off, but. Children learn from their parents when they really see what the parents enjoy. Children generally want what their parents enjoy. So the family alter doesn't need to be altered merely because there is company. Have to be maintained to. And it's worth looking at in Acts chapter 18, you know, it says of the overseer in in I think it's both times and one of the first company and once and Titus, he says that that overseer would be given to hospitality because there's a work that can be done with the others that is only done privately in the home. And it's wonderful thing to just have someone in the home and just enjoy their fellowship and and maybe. A casual but reverential way. Take up the Word of God and set things a little straight sometimes and just help one another, encourage one another. Perhaps someone is downcast and I'm just referring in Acts 18 to Aquila and Priscilla and they saw Apollo's there and he was born at Alexandria in verse 24. An eloquent man and mighty in the Scriptures. He came to Ephesus. This man was instructed in the way of the Lord as being fervent in the Spirit. He spake and taught diligently the things of the Lord. Only the baptism of John and he began to speak boldly in the synagogue, who went quill, and Priscilla had heard. They took him unto them, and expounded unto him the way of God more perfectly. What a blessing. And then he went out in verse 28. He mightily convinced the Jews, and that publicly showing by the Scriptures that Jesus was Christ. And so there was fellowship in with other believers and fear. He wanted to go on in the truth he had. Desire, he was fervent, but equivalent facility didn't work in their home. That might not have got done if it wasn't done in the home. And Priscilla assisted Aquila in teaching this great man of God. I'm sure she kept her place as a lady, but she did it, you know, but she had part in there. But if it wasn't intended, as you say, it would have said. Priscilla, it would have only said a quote. Yeah, it would have left out for someone. So whatever measure in which she was sharing, she may have just been sharing by encouragement, but the Spirit of God brings them both together. The ladies are in danger to think. Well, the men in the meeting have to do the talking, so they better know the scriptures, you know. But the ladies ought to read the scriptures prayerfully for themselves and meditate on it. And who has more influence on the kid, the husband or the wife?

The father or the mother? The mother, you know. So mothers have a tremendous place to play in the family, you know, and a godly mother. What a tremendous blessing it is. I have three brothers, and they're all going on in a Christian way. And what we as boys have, we owe to our mother. She will bring the Scriptures before us. In whatever situation arose. Problems or difficulties, she would bring the light of the scriptures into it. That gave us to understand you have to bring the scriptures into every situation that arises. So what a wonderful thing it is to have a godly mother, have a godly wife, you know, and to have her read the scriptures for herself prayerfully. You know, it's very important. Of course we know they are more busy than we men, you know, we go to work, maybe now we only have to work 8 hours. They used to have to work more hours but but they are working from morning until night, you know. But they should still have time to read and to pray. And for themselves and. What a wonderful thing as we travel and visit the Saints to come across a well taught sister you know that knows the scriptures. A lot of pleasure this and every godly king in the Book of Kings. Wasn't it true the only mention of mothers? When you search this, I haven't searched this out completely for myself, but I believe everything goes either godly or else turned out godly. The mother was mentioned. Women have a more affectionate nature, you know, and that comes across better than the way we meant sometimes. Try to bring things across to the children in a more authoritative way, you know, the mothers have a lovely way about them, generally speaking. What's the sense in the 13th verse of not believing? Genuinely, I I need help on that. I think it's translated if we are unfaithful, he abides faithful and it's in context with the Timothy saying, you know, if Timothy if there is failure or weakness or you're not going to be courageous as you need to be to carry on the service in such a difficult day as this. Well, if you're unfaithful, God's not going to be. He abides faithful, He cannot deny himself. Helpful. But oftentimes we're unfaithful because there's unbelief in our heart. And so he says, let us lay aside every weight and the sin which does so easily to set us, and that's the sin of unbelief of the goodness that's in the heart of God. And so if we believe that we walk by faith and we believe that it's worth the effort to be faithful, it's worth. And in the eyes of God, to walk in an acceptable way and not deny him the pleasure of seeing Himself. Seeing us suffer with him and for him, we can deny him that pleasure, if I could put it that way, that he looks down and he sees his sons and daughters and what a pleasure it must be to his heart to see us want to identify ourselves with Him and to walk faithfully. But we can deny Him that in the scene. So this is what is brought out here. He's not going to deny us. He's not going to. Be unfaithful, the word is going to be kept. What a privilege we have. May I say something for the boys here? What attracts you to a girl? Of course, we do not expect that you're attracted to a girl if you don't. Naturally are attracted to her. If you're a Christian and one of please the Lord, you look for more than just whether she's pretty, whether she has a nice personality. All of these are nice things You look whether she is spiritually exercised because that's the kind of health meet you want and. So. Sisters. Be exercised to be. Controlled and guided by the Word of God.

And that the Word of God is demonstrated the truth of it in your life and. Hopefully the Lord will bring somebody in your life who also is spiritually exercised. You know now sometimes the Lord has allowed somebody to marry somebody who was not spiritually exercised. And then the Lord in His grace came in and brought spiritual exercises into the life of that individual. But we ought to look for that before we. Show an interest in a person or accept attention from a person so hopefully. The things of the law will have a great influence on our life and also what we are looking for, even when it comes to a partner for life and to walk together except maybe agreed. Amen. Walk together. In the 14th verse, he warns Timothy that there's a wrong way of trying to disseminate the truth of Paul's doctrine, and all you're going to do is create a lot of damage. And that is by our dream. Trying to subvert your hearers by a lot of clever arguments. You may not just get that out of the 14th verse, as it is in the King James Version, but I would like to now read it in the Darby translation of these things. Put in remembrance, testifying earnestly before the Lord, not to have disputes of words profitable for nothing to the subversion of the years. Then on the flip side of it he goes on the next verse and says, But strive to diligent people, present thyself approved unto God. A Workman that right needs not be ashamed, but rightly dividing the word of truth. And So what he's saying is don't try to give people the truth of my doctrine by arguing with them. And all this clever way of presenting it, to try to subvert your hearers into accepting it. Present the word of God, rightly divide the word of truth. There's where the power lies, not in our clever argument, but in the exposition of the Scriptures. And rightly divided, I think it says in the other translation cutting in a straight line the truth. So these two verses 14 and 15 go together. One, is that what he's telling him not to be doing in verse 15? He's telling him what he should be doing. In political district, district team, there is a word called gerrymandering. And if you want of your particular political party, you go this way and then you swing around and catch some more and so on. So so that you gained your end. But cutting in a straight line, we don't gerrymander through scripture to to gather out the things that prove a certain. Point we've

cut in a It's a straight being a straight cutter, isn't it? That's what we should be. It's straight cutters of scripture. Plea youthful us. And what is it that we should follow? Responding to righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. Yes, we have to discern them has been given to us to recognize those that we can do these things with because they're calling out of upon the name of the Lord. Out of a pure heart. You know, and so that begins with us as young people. You know, when we get safe and have assurance of salvation. Who do you keep company with? Look out for young people that mean business with the Lord. You know if you associate and keep company with those that are not spiritually exercised, they pull you down. You know. There are those, thankfully, that mean business with the Lord that you can have company with. Now in my own case. What I found out is that I could join with young people. They usually were older than I was, you know, those of my age at that time, most of them didn't have much of A spiritual exercise, but there were those that did have spiritual exercises and what actually happened, and I'm not trying to be.

Boasting, but to shall tell you my spiritual exercises. I went to a brother that helped me come to faith in Christ and I said, could you have Bible studies with us boys? There were a number of us about my age. That wanted to get to understand the scriptures better. And this dear man did have Bible studies with us, and all of those who took part in those Bible studies ended up ministering the Word when they were older. You know so. It's a very important thing to have spiritual exercises seek company. Of those that have spiritual exercises, you know, and then the Lord will use that to be an encouragement to you, and perhaps even you are an encouragement to others. In that connection, brother, I would like to avoid too much of a personal reference, but I will bring it into this extent. When I was a boy, I anyone that knew my father. Of course he probably knew him when he was much older, but I never thought of him as a legal brother. And maybe by example, maybe by precept. I was given to feel that the first day of the week was not Sunday. It was Lord's Day and even to this day. I park my bicycle in the garage and I may go out early in the morning on other days, but I don't use that bicycle on the Lords day. And I would take this young people from the Lord. If you can't take it from me, then then don't take it, take it from Him. I believe that the spirit in which we conduct ourselves. Relative to the Lord's Day is an indication of where we are. In our soul, so you don't go boating on Lord's Day. If you had run, there are some questions. Your Dave Whitaker years ago told me there's some questions you don't need to answer. Your answer is already given. Well, it's it is. It takes a real exercise to. Do not get drawn into arguments, as verse 14 and 15 are talking about, because oftentimes in a day of ruin, when the bad doctrine is everywhere, there are those who want to argue for their bad doctrine and they've got their clever arguments. And as you listen to it and you come back with trying to present the truth, slowly but surely you can get drawn back, drawn onto the level that they're on and end up arguing and you'll never produce anything. For God through the. Energy of the flesh, even if it's seeking to argue for the truth. You know, it says in James One that the wrath of man worketh not the righteousness of God. We can get angry, in trouble or whatever, and try to, in the energy of the flesh to present the truth and to argue that person and to present our arguments from the truth so cleverly that they can't deny it. But the Lord may not be in it. The Spirit of God may not be in it. Has to be the opening of the word of God and and it's the power of the word by the Spirit that is going to make things good in a soul. And so the Workman needs to be. Well. Versed, or shall we say diligent, and so that he can rightly divide the word of truth, and to set things out in an orderly way so that it will. Condemn the the gainsayers notice it also says. A Workman started to show thyself approved unto God, A Workman not approved unto the brethren. Proved unto God. So what you're seeing, brother, is really First Corinthians chapter 3, the discernment that the apostle Paul had in connection with the Corinthians. He says in verse one my brethren could not speak unto you as under spiritual, but as unto carnal, even as unto babes in Christ. So there were some things that he couldn't go into with them. In connection with the truth of God, because they were unable to bear. And so he gave them up. He could give them and then he left the rest, as it were, and didn't get into an unprofitable argument. And so he's really giving them, giving Timothy that same advice, isn't he?

That they strive not about words to no profit, but to submit to the subverting of the years. And so all of these questions that come up that don't exalt Christ, we ought to lay a light touch to, if it exalts Christ. We can speak of Christ, we can enjoy himself and the person in the work of the Lord Jesus. Why? Those are words of profit. But the enemy would seek to introduce those things that would distract our hearts from Christ and take us off into some other territory that would just be worth of no profit. And so, you know, I've often enjoyed Deuteronomy chapter 2929 on that point because, you know, we have so much revealed to us in the Scriptures that we can enjoy. Need to go into these questions that have no profit. And so it says there in the last verse of Deuteronomy 29. The secret things belong unto the Lord our God. There are some things he hasn't told us about. Let's not go and try to find out what they are, but those things which are revealed belonging to us and to our children forever. But we may do all the work of this law. So isn't it lovely? We have the whole word of God and we have those things that are revealed that says that. I have not seen or you heard. Neither have entered in the heart of man the things that God has prepared for them that love God, but God hath revealed them unto us. And so we have the truth of God, we have the word of God, and let's occupy one another with those words that will have profit and will resolve Christ. We could anticipate to verse 25 of our chapter. I think we see something else that's needful. It's not simply a matter of more information. Verse 25 in meekness instructing those that oppose. It's not here opposing themselves. If they're opposing the truth, you know, strike that word for themselves, if God for adventure will give them repentance. For the acknowledging of the truth. It's a moral issue. It doesn't mean weakness. Meekness is not weakness. We don't cave in, we don't blink. We say, well, I guess that wasn't the truth after all. No, we have a spirit and a tone that's conducive of one that's a servant of God. But to recognize that more information is is not going to necessarily solve the matter here. If there's a moral issue at work, what is needed is repentance on the part of 1 supposing. And so I'd like to read this in the new translation because it puts. If God perhaps may sometime give them repentance to acknowledgement of the truth, maybe they will, maybe they won't, maybe not now, maybe later. But we stick with the truth laid out in meekness that God can come in and work a work of repentance that that one might be blessed. Through their vessels to dishonor from which we have to purge ourselves. Vessels are people. And their separation necessary. But this verse that you referred to in 25 refers to. To Joshua, you might say in fellowship, you know, and unfortunately at times there are things voice that are not scriptural. And that's where that verse comes in, you know, in meekness. Instructing those that oppose themselves. So we trust that the Lord gives us grace to do it in a way that is not making enemies of the people. Although unfortunately sometimes no matter how gently things are presented if it is in form of correction. People do not always appreciate that. Their pride is heard and but the scripture in meekness instructing those that oppose themselves, you know hopefully that they will accept whatever truth is presented to them. Repentance to the acknowledgement of the truth. So if anybody has made any statement contrary to the truth and the brother in meekness instructs him, hopefully they will accept the truth. Because what is important is not whether we accept the person that presents the truth. Will we accept the truth that he presents? You know, that's the point. If you reject what he presents, if it is the truth, it's the truth we are rejecting.

You know, it's bad enough if we reject the person and have feelings against him. When he brings in correction. But what is much worse is that if we object to the truth that is presented and rejected, that's a serious matter, you know, do you want to reject the truth of God? You know, just look what happened among so-called brethren. And the Lord has raised them up to recover. Much true that was never known by the

reformers or even other broadly people afterwards. God has given more light after the Reformation. Got a testimony throughout the ages? That book gives you a real good insight into the work of God. Even long before he raised up so-called brethren. But if the truth is rejected. It's not so much the person that they reject, it's the truth that is rejected. And that's a serious matter. If it is the truth of God, we have to bow to it. You know, we have to bow to it. Acknowledge it, even if it humbles us because we needed correction. Father years gone by, he rejected the truth of the security of the believer. And he fought 2 Commands, weeks, months and. So truth was presented to him time and time again by the party brother, Brother GAIL. And so later on you have an exercise. And so they took a trip up to Omaha, NE on a large day. Is there to remember the Lord. You know they were not together for the Lord's name at that time, but. They argued tooth and nail all the way for 50 miles with a sister. And so, Needless to say, there was a lot of distress and so forth, and they sat there to remember the Lord. There and in Omaha, NE many years ago. My father was still. Framing against the truth of the word of God. And so after it was all, after the remembrance was all over with, my father got up. Turn to the scripture, he says. Ought way to obey God rather than man? And ask for their place at the Lord's table, brethren, that's what the word of God-given in love and waiting upon him to do the work. And then it's going to be profitable to each and everyone. And bring another one into that place where He's appointed, gathered under his precious name. So there is such a condition in our lives. What we rejected and rejected until we find out. The Lord is really saying, well, you're not, you're rejecting me, You're rejecting my word. And we have to bow to it. And then there will be real blessing in our lives, and there was great blessing. Bowing to the word is really what it means when it says a pure heart. Here, because let's just read it. It says follow righteousness, faith, charity or love, peace with them that call on the on the Lord out of a pure heart. And so a pure heart, the word of God is presented and the will is set aside, the will of man, Our brother Bruce quoted the wrath of man worketh not the Lord of the righteousness of God, and so the wrath of man. Connected with the will of man. And so he sets it aside and the pure heart hears the word of God, reads the word of God, believes the word of God and wants to walk according to the truth of the word of God. That's one that's in a pure heart, an unpure heart hears the word of God, reads the word of God. But the will is at work and will not in one way or another will not bow to it. And so the heart isn't pure and there's something mixed with. If you could use that terminology, and so the Lord works to if we walk tenderly before him and in gentleness. This is one of the words that is used here. The apostle Paul uses it in verse 24. Be gentle unto all men. And so it's not if we're going to put more force to it, we're going to get our own way, so to speak, and we're going to win the argument. That's really not the point. It's to present the word of God. The word of God is going to.

Be used of the Spirit of God. To bear fruit for God. So there are times when we have the responsibility of receiving somebody at the Lords Table. There is such a thing as reception to the Lords Table. It's not an open fellowship where everybody decides for himself whether he's in fellowship or not. There is such a thing as reception. But sometimes we have the obligation to receive a person that doesn't understand certain aspects of the truth. You know, we do not expect them to reach a certain level of understanding before they can come into fellowship. They don't have to study the Catechism of Brethren before they can be received. But if there is a pure heart, you know, when there is a sincere desire to please the Lord, although there might be still quite a bit of ignorance, we have no reason to keep them out, you know. Of course, if they're serious doctrinal error, that's different. You know, there's such a thing of ignorance to be born with. It's very plain in Scripture. We cannot tolerate that, you know. But ignorance, you know, how much did we understand when Britain embraced, took us in? How much do we know now? How much do we still have to know and have to learn, you know? But there are things that are conditions that need to be met. You know, we cannot accept anybody that denies the eternal sonship, you know, and other things, fundamental truth. We cannot have fellowship with such a person. But there are a lot of people that have not been exposed to as much sound teaching as most of us growing up amongst so-called graduate. You know, I had that privilege in Germany. I learned a lot from these brethren. I'm thankful for what I learned from them. I still love them. But the time came that I realized I couldn't go on with them anymore. And it was a painful thing. You know, I didn't enjoy that and I had to separate from them. But. There are those that serve the Lord according to the measure of life they have and leave it to the Lord to judge them in their service for the Lord, you know. But we have to go on according to the light that in grace He has given to us. And then when we come in contact with somebody who doesn't understand some of the things the Lord in His grace has given us to understand, let's be careful. How we come across, you know. And then? Do not. Alienate them, try to win them. Before the hour our time is up, could we have something on the two seals at verse 19 and the great house verse 20 and what it says in verse 21 to purge himself from these? I think that. We need to complete what the chapter has. Covers 19. That shouldn't be too much of A difficulty. The Lord is the only one that knows the heart, right? We don't 2 seals. Yeah. One is the Lord know them that are his yeah. Other is. Let everyone that name it the name of the Lord depart from iniquity. Yeah. What? I mean the first seal. Surely we we know the Lord knows the heart. We don't. And that's a comfort, you know. But what governs us? Is we have to responsibility to withdraw from iniquity? And what is iniquity? Well, you have a more modern word. No, I'm not trying to catch anyone. No, what I mean, can you think of a word? Iniquity is not going to be used in everyday English today. If I remember what Mr. Lundeen said, and I may not have someone remembers, feel free to correct me. Iniquity is evil in in spiritual things.

But I've heard another definition and that is sin is often called missing the mark. Iniquity is deliberately missing the mark. Is a graver thing, isn't it? And then wickedness would be. I don't know. You tell us. I don't know, because that's kind of as reserving wickedness for, but I see. But it's probably very close then, isn't it? I've been searching through this for a while. Me too. You have those words in Daniel Chapter 9 and God never wastes a word. He doesn't use it out of I I know that these I think this was written in Hebrew or Armaic yet but in Daniel Chapter 9 and verse five, he says we have sinned, we have committed iniquity. Have done wickedly, and have rebelled even by departing from thine precepts and from thy judgments. And so. A sin is really to transgress the commandment of the Lord or to lawlessness, I think is really the proper thought there. And so the whole human race is charged with lawlessness. And then I've understood that iniquity has to do with the moral perverseness of the 2nd or the 1St atom that, you know, the fallen nature of man is morally perverse in every way. And so when we sin in lawlessness, there's moral perverseness connected with it oftentimes. And then we've done wickedly. And that's the wicked intent of the heart of man. And so he says that I'm not going to be able to quote it. I guess it's Jeremiah chapter. 17 is it? Yes, verse 10. 12 verse 9, The heart is deceitful above all things, and desperately wicked. Who can know it by the Lord? Search the heart and try the reins. And so he uses these words and doesn't waste any words. And there's a specific reason why everyone is used, and perhaps you might even say the order of it is instructive as well. The lawlessness of man doesn't stop there. It goes into moral perversity and then wickedness. Absolute depravity is the natural. Man comes in and there's a progression. And so the sin was really of departing first. And what do we depart from first? We depart from the Word of God. It was so in the garden of the Lord. The Word was given and there was a departure from the Word. And it didn't stop there. It progressed in evil. And so it's a lovely thing for us to take up the word of God, to believe the word of God, to have faith in the word of God, to trust us. And not to depart from it. And we won't have to live with some of the other things that go along with sin or lawlessness, if we will just accept the word of God and obedience, walk with the Lord. Let me also point out in verse 19 into more accurate critical rendering, as somebody has called Harvey's rendering. Another scholar put it that way, The most accurate critical rendering, It doesn't say the name of

Christ. It says the name of the Lord. You know, it's a question, question of the lordship of Christ. You know, our being in Christ that's a correct that to use Christ, you know, it doesn't say we're in the Lord, you know, we're in Christ, but he is the Lord, you know, and we better recognize it. I think I mentioned that before he's the Lord of our lives and we better submit, you know, and. Let everyone that name it the name of the Lord depart from a dignity. Do we really acknowledge Him as Lord? Then separation from evil is a must. You reject evil. You know, and that is expected over to question and the spirit within gives us a sense of even if you cannot always put your finger on what is wrong.

But he gives us a sense something is wrong here, you know, and we better keep our distance. And depart from iniquity. And then that great house, as we already have heard. It's no longer the pillar and ground of the truth as it is presented in the first epistle. Has become a great house, you know, and there are a mixture has come in, you know, and there are the real and the full. Vessels to honor, vessels to dishonor becomes necessary, a must to separate the vessels to this time. And he gives us the discernment to know who we have to separate from if we're spiritually exercised. Great point that in the 20 twentieth verse with some. Said, well, which ones are real, which ones are not real, but that this is the whole point of the passage. There might be a gold vessel that's unclean. We think of Belshazzar. How you that's the holy vest of the Lord in a very corrupt way. We read in Leviticus 11 of a wood vessel and an earthen vessel that were cleansed. They were clean, they were serviceable. So it's not the quality of the vessel. The question is whether they're clean or not. And so the question for separation is not, well, is that one a real believer or not? As we just have before us. The Lord knows them that are his. It's not up for us to figure that out in certain instances, but it is for us to understand that one of the names in the name of the Lord must depart from iniquity. That's the criteria. That's what we do know. We can't look into the recesses of their heart. The Lord knows that, but we do have the responsibility to judge according to the the conduct and so on. Verse 21 and therefore a man therefore purged himself from these. Haven't we often been instructed and noted that? The only other time this word purge is mentioned in scripture is in First Corinthians 5 where the assembly is told to purge out the old Lebanon. There's for the assembly acts to purge it out that the assembly might be a new loan. Well in this situation here there's no purging of it and so the man must purge himself from the the corruption that is there. So this brings before us not the assembly's responsibility to put out evil, but the individual's responsibility. To get himself out and away from that evil. So what does the vessel? Wooden pizza. Is it a true believer? Could be, I'm thinking a second Corinthians 4. We have this treasure, an earthen vessel that's certainly to be a believer. But I take it here, it's not the point of whether it's the real or not the real, the Lord knows that, but rather is it clean or is it unclean? No, I learned from reading that new descriptions better than me that the wood and earth are not real, at least fit for the House of God, you know? I'm just telling you what I was taught and the gold and silver. God speaks of righteousness. Silver speaks of. Yeah, so that speaks of what is real, you know what the believer is in Christ. I personally take it that way that would an earthen vessel are not really real or usable for the House of God. Brother Heights, the only thing that I can refer to would be about the vessels that were in the Tabernacle. And we find that many of them were covered with gold. And so that's divine righteousness. So these earthen vessels can be covered with divine righteousness, the silver and the gold, and of course, the tarnishing that's visible outwardly, the tarnishing can be visible. But all the vessels that were in the Tabernacle were covered with. With gold. Golden candles, sticks and the ark for the covenant and those, those things that were in inside the temple, they were all covered with gold, that divine righteousness. So we're looking towards perfection, isn't it? That we're looking for? And in order to get perfection, it takes the redemption, which is silver. But gold is divine righteousness, and that does not perish. You know what in earth perishes. Vessel unto honor, sanctify, and meet to the masters youth, and prepared unto every good work.

Denver Conference: 2006, 2 Timothy 2:8

Reading

Second Timothy chapter 2 and verse 8. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel. Where I suffered trouble as an evil doer even on the bomb, but the word of God is not found. Therefore, I endure all things for the election, that they may also obtain the salvation, which is in Christ Jesus with eternal glory. It's a faithful saying, for if we be dead with him, we shall also live with him. 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. Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no prophet, but to the subverting of the years. Study to show myself approved unto God, a Workman that needeth not be ashamed, rightly dividing the word of truth. But Sean profane and vain babbling, they will increase the more ungodling, and their words lead as Duff a canker whom is harmonious and pilitas. Concerning the truth of Aaron, say that the resurrection is passed already and overthrown the faith of some. Nevertheless the foundation of God stand assured, having this seal, Lord know of them that are his, and let everyone that nameth the name of Christ depart from iniquity. But in a great house there are not only the vessels of gold and silver. But also a wood and a bird, and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master of Jews, and prepared unto every good work. Also usefulness, but all righteousness, faith, cherry, peace with them. That falls on the Lord out of a pure heart. But foolish and unlearned sex and avoid knowing that they do gender strife. The servant of the Lord must not strive but be gentle. Under law, men have to teach Asian and meekness, instructing those that oppose themselves. God for adventure 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. Why does he bring up the need to remember Jesus Christ, the seed of David raised from the dead? Sounds like he's changing the subject. Is it not the thought that? He's saying that what's going to give a person the perseverance to continue on a day of rune and failure in their service? Remember that the results are to be seen in another day and to remember the Lord Jesus ministry as He was the seed of David, He came to present Himself to Israel as their Messiah. And you read from Isaiah 49 that he had spent his strength or not, and that Israel did not return unto God, and outwardly His ministry looked like a failure. But what was it in resurrection? There was much fruit that came out of that labor of the Lord Jesus, but it was only seen after his resurrection. We know that there were many that turned to him after the spirit came and I believe that he what he's saying here to Timothy is the same thing that if we're looking for results where we're now, we're here in this world now in a day of ruin like this which he speaks. A person could get discouraged but. Looks on to another day and remember that the rewards and the fruit of all that our laborers have been will be disclosed at that time and if we keep our hearts and our minds focused on that time, it will give us the energy to continue at this time. Helpful to see that it I think the Darby translation. Remember Jesus Christ of the seed of David raised from the dead according to my gospel.

Leaving out the words that and what? Only Amen to what you just said about the earth. Can you quote the rest of that verse from Isaiah? I spent my strength in vain, yes, but though Israel will not know what Isaiah 49 three I believe 4. This was the sum total of the Lords ministry,

his three years of ministry here, and he says to his father. Isaiah 49 four. I have labored in vain. I have spent my strength for not and in vain. Surely my judgment is with the Lord and my work. With my God committed the whole thing to God, beautiful John the Baptist. Said Repent for the Kingdom of heaven is at hand. And that is the same message that we find in the next chapter. Repent for the Kingdom of heaven is at hand. That was not the way we understand the word Kingdom of Heaven. They were referring these two verses were referring to him coming to reign in power and glory, but then the king was rejected. And then we have a mystical form. There's a mystical form of the Kingdom. There is a Kingdom, but. It is in a different way. There is a spiritual sense to it. And so, but he is not our King, He is our Lord. We enter into the Kingdom of the Son of his love. And that's a spiritual Kingdom to which we belong. And then when Paul says, according to my gospel, you know, he presents the gospel of the glory of Christ, you know, that's characteristic of false gospel. You know, and all of our blessings are connected with the risen and glorified Christ, not with the King of Israel, you know, and there is a Kingdom to which we belong, and there is going to be a Kingdom when he comes back to earth, an earthly Kingdom, and he will even bring us along and have a share in the glory of that Kingdom. We shall reign with Him, the Bible says. But we will be reigning over the earth, not on the earth, because consistent with our heavenly position, we will be maintaining that position even when we rail reign with him over the earth. So. Pauls gospel has to do with the glory of Christ. It's the gospel of the glory of Christ. And how wonderful that this has been known to us. And that we can be associated with Him in this new way. As we already indicated before, we are in a relationship to God and to our blessed Lord that nobody enjoyed before He rose and sent the Spirit, even the disciples in Acts chapter one that was still connected with Israel, you know. That they would see him come back again to sit stand on the Mount of Olives. That was still in connection with the hope of Israel. But then the Spirit comes and joins those that were followers of the Lord Jesus to a risen glory by Christ, by the Spirit. So how wonderful the gospel of the glory of Christ is. And that we can accept that by faith and know ourselves associated with a glorified Christ. Connection is what you brought out with a person regarding this idea 49. We have a similar thought in the ninth of Daniel, where it speaks of the Messiah. Then you cut off, but not for himself, or his new translation renders it, and shall have nothing. Nothing in regard to what? Well, in regard to Israel He came and had nothing with respect to them. I think we have a beautiful picture in the 22nd, 3rd, and 4th of Genesis. There where 4th Genesis 22, we have Abraham and Isaac. Picture of the father and the son there. And the type of the death of Christ there in the 24th chapter. Of course, we're familiar with the call of the bride, where Isaac goes to Rebecca. The servant rather brings the Rebecca to him. But in the 23rd chapter what we have is the death of Sarah, and I think of that in regard to that expression.

The Messiah shall be cut off and have nothing. Yes, Sir, there is a type of Israel. There was nothing there. And so that following that we find the call of the bride where the Spirit of God typically there in Elijah, though he's not named, brings her across the wilderness to Isaac. And then Isaac brings Rebecca into his mother's tent and he loves her. And so while this present day the Lord has nothing but regard to Israel, the church, the assembly, the bride of Christ has now come into the affections of Christ. We know from Genesis 25 that Abram, he married again and took up a patura and the picture of the Gentiles coming into blessing in the coming day, but it just holds true there. But the Lord came had nothing with dark Israel. The church has now come into its affections, the present place of blessing, but his counsels as it relates to Israel will still be fulfilled. And that's why in Isaiah 49 he can say. It is a light thing that thou should be my servant to raise up the tribes of Jacob. And to restore the preserved visual, I will also give the alight to the Gentiles, that thou mayest be my salvation unto the end of the earth. We know that the Gentiles that even now come in to bless you. But in connection to the body of Christ, the Bride of Christ, in the coming day the Gentiles will be blessed with the Jews as Jews and Gentiles alike. And that will really be the answer of the fulfillment of what what God has purpose for his. You all have locality and join Isaiah 53. What it is really expressing is Israel repenting, Israel acknowledging who He is and what they have done. They considered Him stricken of God and afflicted, but He brought their iniquities, you know. So the first application of Isaiah 53 is for the Jew. That's a prophetic scripture. Expressing what they will express at that time, we can apply that to ourselves. Because this death of this Blessed One is also the basis for our blessing, but it is also the basis for fulfilling the promises that were made to God's earthly people and are not yet fulfilled. The work of Christ is the basis for it to fulfill what couldn't be fulfilled when it was underground of the law. You know, they had to keep it all or were guilty if they transgressed. Guilty of it all. And so they were transgressors. They forfeited everything. But Isaiah 53 will show and does show that the basis of the work of Calvary Cross is the basis for Israel to be blessed. You know, we can claim that for ourselves. It's the basis for our blessing. But we may have much greater blessings than Israel will ever have. The blessings fulfill and were promised of an earthly nature. Nature, you know we have heavenly blessings, but the work of Christ is the basis for our blessing like it is the basis for that which will yet be enjoyed by Israel. Every blessing I'm reading this in the back of my Bible. Every blessing God has purpose for Israel or for the church or for the nations in the tribulation and or the Millennium is based on the sacrifice of Christ as determined in the counsel for the Trinity. Past eternity, End of quote. You will be so happy to see the blessings fulfilled through Abraham. See, we will rejoice in that. Why? Because the Lord is glorified in it. You know, can a Christian really be an anti-Semitic person? Better not be, no. Well I used to work for a Jewish hospital. Former Hitler. He was working for a Jewish hospital. I told them how can I be anti-Semitic? My savior is a Jew. How can a Christian be anti-Semitic out of communion with the thoughts of God? The Spirit of God always brings before us Christ. And so he endured it says in Hebrews chapter 12. For consider him that endure such contradiction, or sinners against himself, lest ye be weary than faint in your minds. Ye have not yet resisted under blood striving against sin. And so he did resist against. Evil. And he laid down his life. The Lord Jesus would rather obey. And endure and die rather than disobey. And so the trend here in Second Timothy was the the letting go and the giving up and the setting aside of what was the truth of God. And so he says, here's the remedy. Remember, remember.

And we are natural hearts, we would forget, but what is it that will bring us into tune with the thoughts of God? It's remembering how the Lord Jesus conducted himself in this scene. He could say, I do always those things that please my Father. And so he endured. He had the end in view and he endured. He could see that the fruit was going to be God word and abundance of fruit. And so our lives can be that same abundant as, can't they? May not be able to expect to see the fruit of our labor as well. We're here in this world and should be content to leave it for another day. As we've been saying this eighth verse does speak of the ninth verse goes on to say that what we will expect should expect and that is opposition. Opposition. If we think that as you say, Heinz, that the Christian life of serving the Lord is a picnic. We've got to get a serious adjustment in our understanding of things. We're following a rejected Savior. We're preaching an unwanted gospel, we're standing for things that this world doesn't want, but it rise against their conscience. And so therefore there is going to be suffering and trouble. And Paul was mistaken here as being an evildoer. But he does add though that even though he wasn't bombed, the word of God is not bound. God's word is still producing blessing and fruit wherever it is used. We thank God for it. So use it. The Word of God is like a hammock. Use it. Memorize it so that at a certain time the Spirit can bring a scripture to your mind and quote it. Remember, that is what God has decided to use the Word of God, not our convincing arguments. It's the Word of God. Quote the scriptures and that is what God has decided to use for the blessing of men. Faith is based on the Word of God. Chapter 4. He says to Timothy. Preach the Word. There you have the idea of using the Word of God. I remember hearing a younger, an old brother talking to a younger brother encouraging about the gospel

he was about to take and he said make sure to open the word when you get out there. Soon. Some people get up there and they try to tell a few stories. If the people to laugh a little bit, it's like it's an entertainment or something. And slowly but surely they turn to the scriptures. No preach the word. It's the word of God that has power to affect blessing and souls. Your stories or antidotes or whatever else that we may have, like you say, clever arguments, it's the word. And so in the in the last days, which is what this epistle is all about, the emphasis here is to preach the word, layout the truth of God. The word of God is quick and powerful, sharper than any two edged sword. It will accomplish what God would have accomplished. It's in our hands and where to use it. His brother Heinz has been saying in 1948. In this city there was a conflict. Bob Brimelow's father preached the gospel, and I never. Before or after have heard so many Bible verses, quote stories which you probably could have told. But he quoted and read the word still new, didn't need it for salvation, certainly needed it for a refreshment appreciation. He quoted and read the Word of God. Stories might illustrate a point, and that's what we find even in the scriptures, right? And but it's the word of God that is to be used and. So suffering is connected with Christian service, but. Paul said he endured all things for the elect's sake. Who are the elect? I don't know who they are. Neither did Paul know who they were. That's why he preached to all. But he knew that the elect would be reached. So whatever suffering was connected with his preaching, he did it for the elect's sake, because the gospel. Has this purpose to? Draw in the elect. To me, this is overwhelming. In the eternity past, God has chosen me in Christ before the world was. Isn't that amazing? He knew that there were behind Franklin, born in 1930, and he said I want that Heinz to be mine. And that's true of every one of us here in the room that is safe in the eternity past, God has chosen us. We are elected in him before the world's foundation.

Amazing. There was nothing in US why he would pick us. You know, if anything, what we deserved was to be condemned. You know, we were alienated from God through sin. We were heading for hell. That's what we were deserving. But. He is loved and He is gracious, you know, and in his love He gave us the Savior. In his grace He has brought us to Himself as sons. Isn't that wonderful? Sons of God? Through faith in the Lord Jesus, in the family of God, we have been brought and know Him as Father. I mentioned that before. Nobody knew him as Father in the Old Testament. The Lord Jesus revealed him as Father. To faith in him became God to go as Father, you know. And to know him in that intimate way and to say ABBA, Father, what does ABBA mean? Well, if you ever would have traveled in the Middle East, you know, if you hear a little boy address his father, he wouldn't say daddy. He would say ABBA. You see, I'm not saying we should say daddy to God, but when we say ABBA, that's what is conveyed. Like what a little child would say to his father in the intimacy of a little child. We can say, ABBA, father, that's the beautiful point, isn't it? Intimacy, nearness. It don't have to be afraid. We don't have to be. We don't have to be afraid of him, you know. He loves us and we believe it. I love your heart of Father's house only today. Amen. I believe that there are dear Saints of God here, as there are elsewhere that have been raised with the beauty of Jesus loves me. This I know, and their immediate response today as a young adult, middle-aged adult is Jesus. But the father himself loveth. And so it's wonderful that Jesus loves me this. I know we should never forget it and the closeness and the dearness. But to think of what relationship we've been brought into and to think of how much is missed by not enjoying the relationship that we have with the Father and the nearness that should express itself. In prayer and meditation. But we had to die. We had to die. You know, that's not as expressive baptism buried with him in baptism. The Sinner belongs in the grave, and that's what is expressed in baptism. But how wonderful. Raised with him in glory. You know, if it would be only married with him in baptism, that would not be that encouraging, would it? But we are raised with Him, and we're seated in Him in glory. And that's what that term in Christ refers to in Pauls writing, as we have in the latter part of verse 10, salvation, which is in Christ Jesus. That's the position that every one of us stand in today as believers, regardless of how we may be going on practically in our souls. Some may be careless, some may be very diligent. We are all equally in that place of acceptance of being in Christ, and it's salvation that puts us in that place before God. It literally means to be in Christ's place before God. That's my place. All the acceptance that God, that Christ, rests and stands in as he is before God. And the favor of God that rests on him is mine. That's the same place that I'm in, and you too. So it's beautiful to see how he speaks about the salvation that it is in Christ Jesus. And as Heinz has said, all of our distinctive Christian blessings are in that position, in that man that is there at the right hand of God. So not only is our place there, but our blessings are there. Ephesians chapter one and verse three says that we are blessed with all spiritual blessings in the heavenly places in Christ. Jesus isn't that beautiful. Notice that he uses this the names and titles of our Lord Jesus in a different way here than he did in verse eight. In verse eight, he said Jesus Christ. Verse 10 he says Christ Jesus. This isn't a haphazard thing. Spirit of God has laid this oath because when it's when it's Christ Jesus as we have in verse 10, it's referring to the man that has risen and gone back to heaven and that place that he has now there on high.

But when it's Jesus Christ is referring to the one that's come here for the glory of God. And as we were mentioning in verse eight, that's the thrust of that verse, the Lords earthly ministry here and as the seed of David, he came as we said that his life and ministry looked like it really didn't accomplish anything for the glory of God. It wasn't until a resurrection that we received the fruit as we said. Yeah, common comparison that might bring it out. It's a distinction between the president-elect and the president. They're the same man and one will have the office, Jesus Christ, but Christ Jesus is the one recognized in office. Is that you'll find that the term Christ Jesus, as we have in verse 10 is not Even so much as found anywhere else in your Bibles but but the epistles. You don't read of that in the Gospels of the Acts. He has maintained both Lord and Christ and is in Acts. You know, in resurrection. He was Lord before, but he isn't in a new position now as a result of the work of Christ on the cross. You know He has made him both Lord and Christ and what a wonderful thing to know Him. Do you know him? Does everybody in this room know him? I hope you do. Even the boy there, over there, you know. A little child of seven or even three or four may enter into heaven through Christ, the open door. I had a brother say once and I wasn't happy about that. He said a little child of seven or eight or nine or more, they had to have a low. I said I don't like that. I like the way it is in the hip. Little child of seven or even three or four. One of our granddaughters got saved when she was 3. My dad died, they came to the funeral. And here he was into coffin. I took her by the hand. You know, I didn't want her to be scared, I said, you know, this isn't really open. That is the house in which OPA OPA is vampire, You know, in which OPA dwelled while he was on earth. Oppa is in heaven. She couldn't get that out of her mind. OPA is in heaven and when they were back where they were staying, she said how can I make sure to be in heaven? You know, she wanted to make sure to be in heaven. Well, my daughter said that her heaven is a clean place and you cannot have any dirt in heaven and sin is like dirt. And the only way that the dirt of sin can be wiped away is when you come to the Lord Jesus. In childlike simplicity, she did that right then and she clinks to that even now. She's a young lady now, but she clinks to that, that at that time she accepted the Lord Jesus as Savior. That's why a little child of seven or even three or four may enter into heaven. You know, we don't have to be 20 years old before we can get saved. Speaking when you were saying about baptism in verse 11. For if we be dead with him. A faithful saying, reckon yourselves. Indeed, it says it is a faithful saying in the King James Version, but I think it reads the Word is faithful. He's been speaking about how that he is bound, but the word of God was still bringing blessing. And that is an important point for us to understand as we serve in this day. Listen. Brethren, the Lord doesn't need anyone of us, regardless of how gifted you may be and your brother and pat you on the back, the Lord doesn't need you. He's pleased to use you and we're thankful for that. But even a man is as gifted as this that we're reading of the apostle was found and blessing was still going on and he wasn't offended with it either. And so the word is faithful because it's the word of God that's bringing the results by the power of the Spirit, not the

gift. But there is going to be a difference, not in heaven, but on earth, according to the measure of faithfulness we will give, be given a place to reign with Him, you know, reign over the earth. If we suffer, we shall also reign with him. That's the Millennium in heaven. You know we are not going to be raining in heaven.

But there is going to come a Kingdom, and we will have part in that Kingdom. And according to what we have endured for our blessed Lord, there is a difference on earth in connection with the Kingdom. Some will be over so many cities, some will be over so many cities. There is a difference in the Kingdom, you know, and then there will be crowns given. We find that in Revelation. And what do the Saints do with their crowns? They cast him at his feet as much as to say, if there's anything in my life that deserves to be recognized, that is because of the grace that you, Lord, have given me. And that's why they cast the ground at his feet, giving him credit for it all. Well anyway, but wouldn't it be nice to have some crowds to cast at his feet of thine own? Of thine own have we Yeah, given the. Just an addendum to what our brother Bruce has said and certainly say Amen, that God doesn't need us, but he. Does use us according to Second Corinthians 76? I remember this verse and I'm not going to quote it incorrectly, but I'm going to quote it just as it was on the calendar and it left 1234, left 5 words at the end of the verse off. Let me read it. God that comforteth those that are cast down comforted us. That's a true statement because it's Scripture. But what's the rest of the verse? By the coming of Titus, God delights to use his own, but he can't use a vessel that's not fitted. So let me read it again. God that comfortes those that are cast down, comforted us by the coming of Titus. Beautiful to think that a Titus could be thus used, and marvelous. God, that any of us in any capacity can be used. There are two reasons perhaps we could say why God is pleased to give us the truth through our brethren as we've been speaking in verse two while passing it from 1 to another, and one of them would be that it keeps us humble. You know, I I may say something or you may say something. Somebody gets blessed or helped say, brother, where did you get that? Well, I got some old brothers so and so. It wasn't mine. And So what happens is that it keeps us humble. We can't take any credit for it because it's been, most of it's been handed to us by others. If we've been diligent to gather it and we're honest, you know the Lord has given it to us through other brethren. What hast thou that thou has not been given? 1St Corinthians 4 But there's another reason why is please the Lord to give us the truth. To passing it one to another, and that is to promote. Fellowship. To promote fellowship, it is important that we get bound up together in a practical expression of walking together. You know, it is possible to read books at home and not to even walk in fellowship with other Christians and learn the truth. But we're going to miss some aspects of the truth if we do that. There are certain things that we need that we do acquire that can only be gotten through the fellowship of the Lord's people. You know, we talk about those kind of people who call them island Christians. They're just off by themselves as. By themselves and but they miss a lot when it comes to the coming day. It'll be manifest at that time that they have missed because there's much that we learn in the education and the school of God that he teaches us through our brother. As he's been saying with Titus was there at the right time at the right place. Most of us have heard about the story of Robinson crucial. Living all by himself on the island there for many years. But in God's mind, there are not to be any Robinson Crusoe Christians. We ought to have fellowship. We ought to look for fellowship. That's God's way for God's people, you know, He doesn't want us to go on as individuals, you know, The truth of the body of Christ very clearly illustrates that, you know. And we need each other, and we benefit from contact with each other, you know, and not just in the assembly meetings, you know, when we have contact in our homes, how do we spend the time when we visit each other? I believe there ought to be always something of the law.

Being brought out, you know, something that we can enjoy as fellow Christians. I'm not saying that we should overdo it and harm our children, you know, and preach to them for hours, you know, that turns them off. But there ought to be something of Christ coming out in our contact, even when we visit as families, you know, and we have Christian fellowship, not just limiting. It to assembly meetings when we have contact with one another. Would you suggest on the basis of what you said, that if I'm invited to your home and my wife and I that? You're going to bring out a Bible and and, and we've forgotten to bring ours to give us the Bible so that we can read together. Is that all right? Yes, but I was hoping you'd say it was. I, I, I don't think you should overdo it, you know, but there are some time be set aside for that, especially when they're children involved, you know? You don't want to turn them off, but the children learn from their parents when they really see what the parents enjoy. Children generally want what their parents enjoy. So the the family altered doesn't need to be altered merely because there is company that should be maintained. In Acts chapter 18, you know, it says that the overseer in in I think it's both times and. One of the 1St and once in Tigers, he says that that overseer would be given the hospitality because there's a work that can be done with the others that is only done privately in the home. And it's wonderful thing to just have someone in the home and just enjoy their fellowship and and maybe in a casual but reverential way, take up the word of God. And set things a little straight sometimes and just call one another. Encourage one another. Perhaps someone is downcast. And I'm just referring in Acts 18 to equivalent Priscilla. And they saw a Polish there. And he was born at Alexandria in verse 24, an eloquent man and mighty in the Scriptures. He came to Ephesus. This man was instructed in the way of the Lord, and being fervent in the Spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue. Who went? Quill and Priscilla had heard. They took him unto them. And expounded unto him the way of God, more perfectly, What a blessing. And then he went out. In verse 28 he mightily convince the Jews and that publicly showing by the Scriptures that Jesus was Christ. And so there was fellowship in with other believers and here he wanted to go on in the truth. He had a desire. He was fervent. But equivalent facility didn't work in their home. That might not have got done if it wasn't done in the home. And Priscilla assisted Aquila in teaching this great man of God. I'm sure she kept her place as a lady, but she did it, you know. But she had parted that if it wasn't. As you say, it would have said Priscilla, it would have only said a caller. Yeah, it would have left out for someone. So whatever measure in which she was sharing, she may have just been sharing by encouragement, but the Spirit of God brings them both together. The ladies are in danger to think well, the men in the meeting have to do the talking, so they better know the scriptures you know. But the ladies ought to read the scriptures prayerfully for themselves. And meditate on it. And who has more influence on the kid, the husband or the wife, the father or the mother? The mother, you know. So mothers have a tremendous place to play in the family, you know, and a godly mother, what a tremendous blessing it is. I have three brothers. And they're all going on in a Christian way, and what we as boys have, we owe to our mother. She would bring the scriptures before us in whatever situation arose. Problems or difficulties, she would bring the light of the scriptures into it. That gave us to understand you have to bring the scriptures into every situation that arises. So what a wonderful thing it is to have a godly mother, have a godly wife, you know, and to have her read the scriptures for herself prayerfully.

You know, it's very important. Of course we know they are more busy. And we men, you know, we go to work, maybe now we only have to work 8 hours. They used to have to work more hours but but they are working from morning until night, you know. But they should still have time to read. And to pray. And for themselves and what a wonderful thing as we travel and visit the Saints to come across a well taught sister, you know, that knows the Scriptures. A lot of pleasure it is. And every godly king in the book of Kings, wasn't it true the only mention of mothers And he searched this. I haven't searched this out completely for myself, but I believe everything goes either godly or else turned out godly. The mother was mentioned. Women had a more affectionate nature, you know, and that comes across better than the way we mend

sometimes. Try to bring things across to the children in a more authoritative way, you know, the mothers have a lovely way about them, generally speaking. What's the sense in the 13th verse of not believing? Genuinely, I need help on that. I think it's translated if we are unfaithful, he abides faithful and it's in context with the Timothy saying, you know, Timothy, if there is failure or weakness or you're not going to be courageous as you need to be to carry on the service in such a difficult day as this. Well, if you're unfaithful, God's not going to be. He abides faithful, He cannot deny himself. Help. Oftentimes we're unfaithful because there's unbelief in our heart. And so he says, let us lay aside every weight and a sin which does so easily beset us, and that's the sin of unbelief of the goodness that's in the heart of God. And so if we believe that we walk by faith, and we believe that it's worth the effort to be faithful, it's worth it in the eyes of God to walk in an acceptable way and not deny him the pleasure of. Himself seeing us suffer with Him and for Him, we can deny Him that pleasure, if I could put it that way, that he looks down and he sees his sons and daughters and what a pleasure it must be to His heart to see us want to identify ourselves with them and to walk faithfully. But we can deny Him that in this scene. So this is what is brought out here. He's not going to deny us. He's not going to be unfaithful. The word is going to be kept. What a privilege we have. May I say something for the boys here? What attracts you to a girl? Of course, we do not expect that you are attracted to a girl if you don't. Naturally are attracted to her, but if you're a Christian and want to please the Lord, you look for more than just whether she's pretty, whether she has a nice personality. All of these are nice things. You look whether she is spiritually exercised, because that's the kind of health meat you want. And. So. Sisters. He exercised to be. Controlled and guided by the Word of God. And that the Word of God is demonstrated the truth of it in your life. And hopefully the Lord will bring somebody in your life who also is spiritually exercised. You know, now sometimes the Lord has allowed somebody to marry somebody who was not spiritually exercised, and then the Lord in His grace came in and brought spiritual exercises into the life of that individual. But we ought to look for that before we show an interest in a person or accept attention from a person. So hopefully. The things of the Lord will have a great influence on our life and also what we are looking for, even when it comes to a partner for life and to walk together except maybe agreed. Amen.

Walk together, beautiful. In the 14th verse, he warned Timothy that there's a wrong way of trying to disseminate the truth of Pauls doctrine and all you're going to do is create a lot of damage. And that is by arguing trying to subvert your hearers by a lot of clever arguments. You may not just get that out of the 14th verse, as it is in the King James Version, but I would like to now read it in the Darby translation of these things. Put in remembrance, testifying earnestly before the Lord, not to have disputes of words profitable for nothing to the subversion of the years. Then on the flip side of it, he goes on the next verse and says the strive to. Diligently present thyself approved unto God. When the right needs not be ashamed, but rightly dividing the word of truth. And So what he's saying is don't try to give people the truth of my doctrine by arguing with them. And all this clever way of presenting it. Try to subvert your hearers into accepting it. Present the word of God rightly, divide the word of truth. There's where the power lies, not in our clever argument, but in the exposition of the Scriptures and rightly. It says in the other translation cutting in a straight line the truth. So these two verses 14 and 15 go together. One is the what he's telling him not to be doing. In verse 15, he's telling him what he should be doing. In political district. Team there is a word called gerrymandering and if you want of your particular political. Party you go this way and then you swing around and catch some more and so on. So so that you gained your end. But cutting in a straight line, we don't gerrymander through scripture to to gather out the things that prove a certain point. We cut in a it's a straight being a straight cutter, isn't it? That's what we should be a straight cutter subscription. Play you for last. And what is it that we should follow? Corresponding to righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. Yes, we have to discern them has been given to us to recognize those that we can do these things with because they're calling out of upon the name of the Lord. Out of a pure heart, you know, And so that begins with us as young people. You know when we get saved and have assurance of salvation, who do you keep company with? Look out for young people that mean business with the Lord. You know if you associate and keep company with those that are not spiritually exercised, they pull you down. You know, but. There are those, thankfully, that mean business with the Lord that you can have company with. Now in my own case. What I found out is that I could join with young people. They usually were older than I was, you know, those of my age at that time, most of them didn't have much of A spiritual exercise, but there were those that did have spiritual exercise. And what actually happened, and I'm not trying to be boasting, but to shall tell you my spiritual exercises. I went to a brother that helped me come to faith in Christ and I said, could you have Bible study with us boys? There were a number of us about my age. They wanted to get to understand the scriptures better.

And this dear man did have Bible studies with him. And all of those who took part in those Bible studies ended up ministering the word when they were older, You know, so it's a very important thing to have spiritual exercises. Seek company of those that have spiritual exercises, you know, and in the Lord will use that to be an encouragement to you. And perhaps even you are an encouragement. To others. In that connection, brother, I would like to avoid too much of A of a personal reference, but I will bring it into this extent. When I was a boy, I anyone that knew my father. Of course they probably knew him when he was much older, but I never thought of him as a legal brother. And maybe by example, maybe by precept, I was given to feel that the first day of the week was not Sunday, it was Lords Day and even to this day. I park my bicycle in the garage, and I may go out early in the morning on other days, but I don't use that bicycle on the Lord's Day. And I would take this young people from the Lord. If you can't take it from me, then then don't take it, take it from Him. I believe that the spirit in which we conduct ourselves relative to the Lords day is an indication. Of where we are in our soul. So you don't go boating on Lords Day if you had one. There's some questions. Dear Dave Whittaker years ago told me there's some questions you don't need to answer. The answer is already given. Well, it's it is. It takes a real exercise to. Do not get drawn into arguments, as verse 14 and 15 are talking about, because oftentimes in the day of ruin, when bad doctrine is everywhere, there are those who want to argue for their bad doctrine and they've got their clever arguments. And as you listen to it and you come back with trying to present the truth, slowly but surely you can get drawn back or drawn onto the level that they're on and end up arguing and you'll never produce anything. For God through the the energy of the flesh, even if it's seeking to argue for the truth. You know, it says in James One that the wrath of man worketh not the righteousness of God. We can get angry in trouble or whatever and try to in the energy of the flesh to present the truth. And I would argue that person and to present our arguments from the truth so cleverly that they can't deny it. But the Lord may not be in it. The Spirit of God may not be in it has to be the opening of the word of God. And and it's the power of the word by the Spirit that is going to make things good in a soul. So the Workman needs to be. Well. Versed, or shall we say diligent, and so that he can rightly divide the word of truth and to set things out in an orderly way so that it will condemn the the game Sayers notice it also says. A Workman started to show thyself that proved unto God. A Workman not approved unto the brethren. Proved unto God. So what you're saying, brother, is really First Corinthians chapter 3, the discernment that the apostle Paul had in connection with the Corinthians. He says in verse one, my brethren could not speak unto you as unto spiritual, but as unto carnal, even as unto babe in crisis. There were some things that he couldn't go into with them in connection with the truth of God because they were unable to bear. And so he gave them what he could give them, and then he left the rest as it were and didn't. Unprofitable argument. And so he's really giving them, giving Timothy that same advice, isn't he? That they strive not about words to no prophet, but to submit to the subverting

of the hearers. And so all of these questions that come up that don't exalt Christ, we ought to lay a light touch to. If it exalts Christ, we can speak of Christ, we can enjoy himself and the person in the work of the Lord Jesus. Why, those are words of profit.

But the enemy would seek to introduce those things that would distract our hearts from Christ and take us off into some other territory that would just be worth of no profit. And so, you know, I've often enjoyed Deuteronomy chapter 2929 on that point because, you know, we have so much revealed to us in the Scriptures that we can enjoy. We don't need to go into these questions that have no profit. And so it says there in the last verse of Deuteronomy 20. The secret things belong unto the Lord our God. There are some things He hasn't told us about. Let's not go and try to find out what they are. But those things which are revealed, belonging to us and to our children forever, that we may do all the work of this law. Isn't it lovely? We have the whole word of God, and we have those things that are revealed that says that I have not seen, or you heard, Neither have entered in the heart of man the things that God have prepared for them, that love God, But God has revealed them unto us. And so we have the truth of God, we have the word of God, and let's occupy one another with those words that will have profit and will resolve Christ. We could anticipate to verse 25 of our chapter. I think we see something else that's needful. It's not simply a matter of more information. Verse 25 in meekness instructing those that oppose. It's not here opposing themselves, it's they're opposing the truth, you know, strike that word for themselves, if God for adventure will give them repentance. For the acknowledging of the truth, it's a moral issue. It doesn't mean weakness. Meekness is not weakness. We don't cave in, we don't blink. We say, well, I guess that wasn't the truth after all. No, we have a spirit and a tone that's conducive of one that's a servant of God. But to recognize that more information is, is not going to necessarily solve the matter here. And there's a moral issue at work. What is needed is repentance on the part of one that's opposing. And so I'd like to read this in the new translation. Puts it this way, if God perhaps may sometime give them repentance to acknowledgement of the truth, maybe they will, maybe they won't, maybe not now, maybe later. But we stick with the truth, lay it out in meekness that God can come in and work a work of repentance that that one might be blessed. So there are vessels to this honor from which we have to hurt ourselves. Vessels are people. Separation necessary, but this verse that you referred to in 25 refers to Joshua, you might say in fellowship, you know, and unfortunately at times there are. There are things voiced that are not scriptural, and that's where that verse comes in, you know, in Meet This. Instructing those. That oppose themselves. So we trust that the Lord gives us grace to do it in a way that is not making enemies of the people. Although unfortunately sometimes no matter how gently things are presented, if it is in form of correction, people do not always appreciate that. Their pride is hurt. But the Scripture in meekness instructing those that oppose themselves, you know hopefully that they will accept whatever truth is presented to them. Repentance to the acknowledgement of the truth. So if anybody has made any statement contrary to the truth and the brother in meekness instructs him, hopefully they will accept the truth. Because what is important is not whether we accept the person that presents the truth. Will we accept the truth that he presents? You know, that's the point. If we reject what he presents, if it is the truth, it's the truth we are rejecting. You know, it's bad enough if we reject the person. And have feelings against him when he brings in correction. But what is much worse is that if we object to the truth that is presented and rejected, that's a serious matter. You know, do you want to reject the truth of God? You know, just look what happened among so-called brethren.

And the Lord has raised them up to recover much truth that was never known by the reformers or even other broadly people afterwards. God has given more like after the Reformation. God's testimony throughout the ages. That book gives you a real good insight into the work of God. Even long before he raised up so-called brethren. But if the truth is rejected. It's not so much the person that they reject, it's the truth that is rejected. That's a serious matter. If it is the truth of God, we have to bow to it. You know, we have to bow to it. And acknowledge it, even if it humbles us because we needed correction. Father years gone by, he rejected the truth of the security of the believer. And he fought tooth and nails, weeks, months and. So truth was presented to him time and time again by our departed brother, Brother Gill. And so later on, you have an exercise. And so they took a trip up to Omaha, NE on the Lord's Day. To be gathered there to remember the Lord, though they were not together for the Lord's name at that time, but. They argued. Tooth and nail all the way for 50 miles with a sister. And so, Needless to say, there was a lot of distress and so forth, and they sat there to remember the Lord. There in in Omaha, NE many years ago. My father was still. Against the truth of the word of God. And so after it was all the remembrance was all over with my father got up and he turned to the Scripture. He says odd way to obey God rather than man and ask for their place at the Lord's table, brethren. That's what the word of God-given in love. Waiting upon him to do the work, then it's going to be profitable to each and everyone and bring another one into that place where He's appointed, gathered under his precious name. So there is a such a condition in our lives where we rejected and rejected until we find out that the Lord is really saying. Well, you're not. You're rejecting me. You're rejecting my word. And we have to bow to it. And then there will be a real blessing in our lives. And there was great blessings. Bowing to the word is really what it means when it says a pure heart here, because let's just read it. It says follow righteousness, faith, charity or love, peace with them that call on the name on the Lord out of a pure heart. And so a pure heart, the word of God is presented and the will is set aside, the will of man. Of Brother Bruce quoted, that the wrath of man worketh not the word of the righteousness of God. And so the wrath of man often is connected with the will of man, and so he sets it aside. And the pure heart hears the word of God, reads the word of God, believes the word of God, and wants to walk according to the truth of the word of God. That's one that's in the pure heart. An unpure heart hears the word of God, reads the word of God, but the will is at work and will not. In one way or another will not bow to it, and so the heart isn't pure. And there's something mixed with faith, if you could use that terminology, and so the Lord. Works to if we walk tenderly before him and in gentleness. This is one of the words that is used here. The apostle Paul uses it in verse 24. Be gentle unto all men. And so it's not if we're going to put more force to it we're going to get our own way so to speak and we're going to win the argument That's really not the point It's to present the word of God the word of God is going to. Be used of the Spirit of God to bear fruit. For God. So there are times. When we had the responsibility of receiving somebody at the Lords Table, there is such a thing as reception to the Lords Table. It's not an open fellowship where everybody besides for himself, whether he's in fellowship or not, there is such a thing as reception. But sometimes we have the obligation to receive a person.

That doesn't understand certain aspects of the truth. You know, we do not expect them to reach a certain level of understanding before they can come into fellowship. They don't have to study the Catechism of brethren so before they can be received. But if there is a pure heart, you know when there is a sincere desire to grease the Lord, although there might be still quite a bit of ignorance. We have no reason to keep them out. You know, of course, if they're serious doctrinal error, that's different. You know, there's such a thing of ignorance to be born with doctrine. It's very plain in Scripture. We cannot tolerate that, you know. But ignorance, you know, how much did we understand when Britain embraced took us in? How much do we know now? How much do we still have to know? I'd have to learn, you know? But there are things that are conditions that need to be met. You know, we cannot accept anybody that denies the eternal sonship, you know, and other things, fundamental truth. We cannot have fellowship with such a person. But there are a lot of people that have not been exposed to as much sound teaching as most of us. Growing up amongst so-called graduate, you know, I had that privilege in Germany. I learned a lot from these veterans. I'm thankful for what I learned from them. I still love them. At the time came that I realized I couldn't go on with them anymore and

it was a painful thing, you know, I didn't enjoy that, that I had to separate from them, but. There are those that serve the Lord according to the measure of life they have and leave it to the Lord to judge them in their service for the Lord, you know. But we have to go on according to the light that in grace He has given to us. And then when we come in contact with somebody who doesn't understand some of the things the Lord in His grace has given us to understand, let's be careful. How we come across, you know. And then? Do not. Alienate them, fight to win them before the hour. Our time is up. We have something on the two seals of verse 19 and the great house in verse 20 and what it says in verse 21 to purge himself from these. I think that. We need to complete what the chapter has. Verse 19 shouldn't be too much of A difficulty. The Lord is the only one that knows the heart, right? We don't 2 seals. Yeah, one is the Lord N under his, the other is. Let everyone that nameth the name of the Lord depart from iniquity. Now what I mean the first seal. Surely we we know the Lord knows the heart. We don't. And that's a comfort, you know. But what governs us? Is. We have the responsibility to withdraw from iniquity. And what is iniquity? Well, you have a more modern word. No, I'm not trying to catch anyone. No, what I mean, can you think of a word? Iniquity is not going to be used in everyday English today. If I remember what Mr. Lundy said and I may not. If someone remembers, feel free to correct me. Iniquity is evil and and spiritual things. But I've heard another definition and that is sin is often called missing the mark, but iniquity is deliberately missing the mark.

Is a graver thing, isn't it? And then wickedness would be. I don't know. You tell us. I don't know, because that's kind of why I was reserving wickedness for. But I see it's probably very close then, isn't it? I've been searching through this for a while. You have both words in Daniel Chapter 9 and God never wastes a word, doesn't use it out of I I know that these I think this was written in Hebrew or Arma yet but in in Daniel Chapter 9 and verse five, he says we have sinned, we have committed iniquity. Have done wickedly. And have rebelled even by departing from thy precepts and from thy judgments. And so a sin is really to transgress the commandment of the Lord, or to lawlessness. I think it's really the proper thought there. And so the whole human race is charged with lawlessness. And then I've understood that iniquity has to do with the moral perverseness of the 2nd or the 1St atom. You know, the fallen nature of man is morally perverse in every way. And so when we sin in lawlessness, there's moral perverseness connected with it oftentimes, and then we've done wickedly. And that's the wicked intent of the heart of man. And so he says that. I'm not going to be recorded. I guess it's Jeremiah chapter 17. Yeah, verse 10. 12 verse 9, The heart is deceitful above all things, and desperately wicked. Who can know it by the Lord? Search the heart and try the reigns. And so he uses these words and doesn't waste any words. And there's a specific reason why everyone is used, and perhaps you might even say the order of it is instructive as well. The lawlessness of men doesn't stop there. It goes into moral perversity. And then? Wickedness, absolute depravity of the natural man comes in and there's a progression. And so the sin was really of departing first. What do we depart from? First? We depart from the Word of God. It was so in the garden of the Lord, the Word was given and there was a departure from the Word and it didn't stop there. It progressed in evil. And so it's a lovely thing for us to take up the Word of God, to believe the Word of God, to have faith in the Word of God, to trust us. And not to depart from it. And we won't have to live with some of the other things that go along with sin or lawlessness if we will just accept the word of God and obedience, walk with the Lord. Let me also point out in verse 19 into more accurate critical rendering, as somebody has called Darby's rendering. Another scholar put it that way, the most accurate critical ending. It doesn't say the name of Christ. It says the name of the Lord, you know, it's a question, question of the Lordship of Christ. You know, our being in Christ. That's a correct there to use Christ, you know, it doesn't say we're in the Lord, you know, we're in Christ, but he is the Lord, you know, and we better recognize it. I think I mentioned that before. He's the Lord of our lives. And we better submit, you know, and. Let everyone that nameth the name of the Lord depart from iniquity. Do we really acknowledge Him as law? And separation from evil is a must. We reject evil, you know. And that is expected of a true Christian. And the Spirit within gives us a sense of even if he cannot always put the finger on what is wrong. But he gives us a sense something is wrong here, you know, and we better keep our distance and. Depart from iniquity. And then that great house, as we already have heard, it's no longer the pillar and ground of the truth as it is presented in the first epistle, has become a great house, you know, And there are a mixture has come in, you know, and there are the real and the false.

To dishonour becomes necessary a must to separate from vessels to this, and he gives us the discernment to know who we have to separate from if we're spiritually exercised. Great point that in the 20 twentieth verse or something said, well, which ones are real, which ones are not real, but that this is the whole point of the passage. There might be a gold vessel that's unclean. We think of Belshazzar, how you that's the holy best of the Lord in a very corrupt way. Well, I read in Leviticus 11 of a wood vessel and an earthen vessel that were cleansed. They were clean, they were serviceable. So it's not the quality of the vessel. The question is whether they're clean or not. And so the question for separation is not, well, is that one a real believer or not, as we just have before us? The Lord knows them that are His. It's not up for us to figure that out in certain instances, but it is for us to understand that one that names the name of the Lord must depart from iniquity. That's the criteria, that's what we do know. We can't look into the recesses of their heart. The Lord knows that, but we do have the responsibility to judge according to the the conduct and so on. Verse 21 and therefore a man therefore purged himself from these. Haven't we often been instructed and noted that? The only other time this word purge is mentioned in Scripture is in First Corinthians 5, where the assembly is told to purge out the old leaven. There's for the assembly acts to purge it out, that the assembly might be a new lump. Well, in this situation here, there's no purging of it. And so the man must purge himself from the the corruption that is there. And so this brings before us not the assemblies responsibility to put out evil, but the individual's responsibility to get himself out and away from that evil. So what does the vessel? Wooden pixel. Is it a true believer? But beyond thinking a Second Corinthians 4, we have this treasure, an earthen vessel that's certainly to be a believer. But I take it here, it's not the point of whether it's the real or not the real. The Lord knows that. Or rather, is it clean or is it unclean? Scriptures better than me. That the wood and earth are not real, at least fit for the House of God. You know, I'm just telling you what I was taught. And the gold and silver. Gold speaks of righteousness. Silver speaks of. Yeah, so that speaks of what is real, you know what the believer is in Christ. I personally take it that way that would an earthen vessel are not really real or usable for the House of God. My brother Heights, the only thing that I can refer to would be that the vessels that were in the Tabernacle, and we find that many of them were covered with gold. And so that's divine righteousness. So these earthen vessels can be covered with divine righteousness, the silver and the gold and of course the tarnishing that's visible. Outwardly, the tarnishing can be visible, but all the vessels that were in the Tabernacle. Were covered with gold golden candlesticks and the the ark of the covenant and those those things that were in inside the temple they were all covered with gold that divine righteousness. So we it's working toward perfection, isn't it that we're looking for and in order to get perfection it takes. Redemption, which is silver. Glow this divine, and it does not perish. You know what in earth perishes. Vessel unto honor, sanctify, and meet for the masters youth, and prepared unto every good work. I'll refresh it.

I. We're seeing #22 in the attendance #22.

It is interesting and profitable to study the different words used by the writers of the New Testament, as led by the Holy Spirit, respecting our Lord in the sense of His being our Master.

1. The word most commonly used in reference to our Lord as Master signifies teacher. It was used occasionally by the disciples; for instance, when they were in the boat in a storm and He was asleep they said, “Teacher, carest thou not that we perish?” He was indeed their Teacher. When he had spoken parables in the hearing of the people, He explained to His disciples the meaning of what He had been saying, for He wished them to understand what He taught. “He said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables.” (Mark 4:11.) The disciples brought their difficulties to the Lord, and He solved them. Thus we find them asking the question, “Why say the scribes that Elias must first come?” (Mark 9:11.) Had Elias come first? Yes, in the person of John, and yet he was still to come, for John had been rejected by the rulers.

Our Lord on one occasion calls Himself the Teacher. When He sent his disciples to prepare the last passover, He told them to say to the good man of the house, “The Teacher saith, My time is at hand; I will keep the passover at thy house with my disciples.” (Matt. 26:18.). This was not exactly a family gathering to keep the passover; the Teacher with His disciples would meet for that purpose in the guest chamber. On the same occasion the Lord’s supper was instituted.

On another occasion our Lord said, “Ye call me Teacher and Lord: and ye say well; for so I am. If I then, your Lord and Teacher, have washed your feet, ye also ought to wash one another’s feet.” (John 13:13, 14.) If the divine Teacher could thus humble Himself to wash His disciples’ feet, how much more should we seek to help and restore one another?

Our Lord was constantly addressed by His opposers under this title. It cost them little to account Him to be a teacher, who was gathering disciples around Himself; and they could do this without in any way owning His heavenly character. Nicodemus was beyond them, for he said, “Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him” (John 3:2), and he received further instruction.

It is to be remarked that this title is never applied to the Lord in the epistles. It was while He was on earth, and was with His disciples to instruct them, that He was thus addressed. Before He left the earth He said, “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” (John 14:26.)

2. Another word used to designate our Lord as Master is Rabbi. It was an honorable title among the Jews given to their learned men, doctors of the law, &c. The title is applied to our Lord by His disciples and by others. In Matthew it is addressed to our Lord by Judas only, when he said, at the passover table, “Rabbi, is it I?” and again, when our Lord was arrested in the garden, he said, “Hail, Rabbi, and kissed him.” Alas! what honorable words can be used with treachery in the heart! In Mark’s Gospel (9:5), Peter on the mount of transfiguration says, “Rabbi, it is good for us to be here.” Nathanael said, “ Rabbi, thou art the Son of God: thou art the king of Israel.” (John 1:49.) Noble testimony!

Our Lord never uses this as a title for Himself, but allowed others to thus address Him. He was among ‘His own’ while in Israel.

Our Lord said that the scribes and Pharisees loved to be called, Rabbi, Rabbi; but He warned His disciples not to be so addressed; for they had a Master, even Christ.

3. Another word translated Master and referred to our Lord is the word commonly translated ‘Lord.’ Paul wrote to the masters at Colosse, to give to their servants that which was just and fair, knowing that they had a Master in heaven. (Chap. 4:1.) He is the One to whom we owe allegiance, and who has dealt with us in such marvelous mercy: we shall have to give an account of our actions to Him. He is our Lord.

4. Another word is used in six passages only, and is always addressed to our Lord. It signifies an overseer or one in authority. It is used by the apostles in Luke 5:5; 8:24, 45; 9:33, 49, and by the ten lepers in 17:13: “Jesus, Master? have mercy on us.” It is recorded that when the ten were healed, only one of them returned to give Him thanks, and he was a Samaritan. Thus we see how easy it is to own Him as Master, in order to be benefited by Him, and at the same time to render no real homage from the heart.

5. Another word is only once translated ‘ Master 5 when referred to our Lord. It signifies ownership, and is the correlative of ‘slave.’ 2 Pet. 2:1 refers to some “denying the Lord that bought them,” and who had thus become their owner, which our Lord is of all men. The passage in which it refers to our Lord is significant. (2 Tim. 2:21.) If a Christian purge himself from vessels to dishonor, “he shall be a vessel unto honor, sanctified, and meet for the Master’s use:” fit for the use of the One that owns him. May this be the earnest desire of all God’s beloved people in this dark and evil day. The Lord is using one here and one there: let all seek to be so separated from evil as to be fit to be employed by Him.

6. There is still another word, which occurs only in Matt. 23:8, 10. It signifies ‘a guide,’ and thence ‘teacher.’ “Be not ye called Rabbi, for one is your Master, even Christ; and all ye are brethren.....Neither be ye called masters; for one is your Master, even Christ.” Thus our Lord is declared to be our Guide—one to go before us; and hence to guide us into all truth, through the teaching of the Holy Spirit. Oh that we were more apt scholars, to sit at the feet of our Lord, and learn of Him. We should then never have to unlearn, as we often have to do.

From the above we see in how many aspects our Lord is called Master in scripture. Teacher, Rabbi, Lord, Owner, Guide; to whom we owe obedience, and whose authority over us we can never slight without receiving damage to our own souls, and giving grief to His tender, sympathizing heart. Let us contemplate what it cost Him to purchase and redeem us: it was not with silver and gold, but with His own precious blood. To His peerless name be everlasting praise!

Christian Truth: Volume 16, Remember Him

"Remember Jesus Christ raised from among the dead, of the seed of David." 2 Tim. 2:8; J.N.D. Trans.

The sevenfold forms of service in this chapter have often been noticed. The first three characters of the Lord's labor seem to be especially emphasized in these verses, and the Lord Himself presented as the great Exemplar of His servant. He preeminently was faithful as soldier, athlete, or husbandman. The Apostle tells Timothy how to consider what he says in bidding him to call to mind Jesus Christ—David's seed—whose holy separation, obedience, and labor as man on earth, an obedience unto death, is attested by His resurrection. Avoiding or resisting every entangling alliance "with the affairs of this life," refusing every unlawful aid in His strife against sin, He was ever about His Father's business. He rendered to Caesar his things, rejected the praise of men and their desire to make Him a king. He refused the testimony of demons to His deity, or the temptations of their prince. He Himself, the first fruits to God, of His own labor, now, after first laboring, is a "partaker of the fruits."

Bible Treasury: Volume 5, Scripture Query and Answer: The Firm Foundation of God

Q. A correspondent questions both the translation and the meaning of “the firm foundation of God;” as given in the new version published by G. Morrish. He would render it substantially as the Authorized: “yet still the foundation of God stands firm,” and argues that it can be nothing else than the resurrection of Christ, because of the contextual reference in verses 8 and seq.

A. But, in the first place, the proposed rendering, like that of the English Bible which it repeats in its faultiness, offends against ordinary grammar. The position of the article proves that ,” firm,” cannot be a predicate, but is an epithet forming an integral part of the definition.

The only possible meaning, therefore, is, “the firm foundation of God stands.” Secondly, the notion that the fundamental doctrine of the resurrection is meant, was that of Cocceius, as well as of some since his day. Theodoret held a similar but wider view, considering the foundation to be the basis of the truth, of which the hope of resurrection is the seal. But I see no reason for giving it a special application, believing, with the translator referred to, that tile figure is used abstractedly.

Bible Treasury: Volume 12, Fragment: Didaktikos

The word is not the gift of teaching, properly so called; it means suitable to communicate the truth he might have. It is a practical qualification as all the others, not a specific gift. What confirms in this is 2 Tim. 2:24, where it is among the qualities characterizing the manners to the Lord's servant, as avoiding foolish questions, and dealing with souls for their instruction. (1 Tim. 3:2; Titus 1)

Bible Treasury: Volume 20, Seal of God's Foundation, The

2 Tim. 2:19

GOD'S servant is called to strive diligently to present himself approved to God, a workman that has not to be ashamed, cutting in a straight line (as a mere man can never do) the word of truth. And this the more, because profane babblings prevail and must be shunned, as they surely advance to greater impiety and will not scruple to overthrow the surest truth and brightest hope. But His firm foundation stands, having this seal, “The Lord knoweth those that are His, and, Let every one that nameth the Lord's name stand off from un-righteousness.” He in sovereign goodness and faithfulness knows His own and fails not: such is His side of the medal. Let every professor of His name withdraw from iniquity: such is our inalienable responsibility. Certainly this ought not to fail in those born of God, and redeemed by Christ, to who'll God gave a Spirit not of cowardice, but of power and love and sobriety of mind.

The Holy Ghost discerned and announced then, even in apostolic days, the dismal change from early separateness to God in faith, love, and purity. Those bearing the Lord's name could be compared before Paul departed to a great house with its vessels, not only of gold and silver, but also wooden and earthen, and some to honor, as others to dishonor. The consequence of a phase so opposed to God's pleasure and Nature is the appeal to individual “If a man therefore purge himself from these (i.e., the vessels unto dishonor), he shall be a vessel unto honor, sanctified, meet for the Master's use,' prepared unto every good work.” In earlier days, when a person within became “wicked,” the word of God was, as it still is, Purge out the old leaven; put away the wicked man from among yourselves. Now that vessels to dishonor are tolerated within, he that hears God's word and is by grace resolved to do his will must purge himself from among them.

Originally the Christian came out from among the idolatrous Gentiles (or the Christ-rejecting Jews), and was separate to the Lord with all that were His (2 Cor. 6.) The same principle applies when this new disgrace befell His name—vessels to dishonor bearing it without shame on their part, or conscience on the part of the rest to put them away. It is not a question of leaving the house, even when become so great and mixed, but of leaving the unmistakable evil. If one cannot purge it out, one may and ought to purge oneself out: for how cease to do evil, unless one remove oneself from acquiescence in it? God is not pleased, nor mocked with words belied by facts. Am I not bound to cease from an evil communion, aggravated by a merely verbal protest which proves my conscience bad? Am I to walk with those manifestly evil men that bear the Lord's name? Refusal or even powerlessness to judge evil is faithlessness to the Lord, and the mother of all corruption. The call is the reverse of leaving the professing church; it is correcting in oneself all complicity with what the Lord hates. One cannot leave the house, whatever its state, without abandoning the Lord's name. But if I bear that name with conscience toward God, I am bound solemnly to clear myself from unrighteousness. Separation from, or avoidance of, a sect is a Christian duty, instead of quitting the church or even Christendom so-called. On the contrary he who refuses to be of a sect, or to go along with corruption on the plea of unity, is alone walking in the house agreeably to its Master.

Words of Faith: Volume 1, Our Path and Our Associations

IT is a very simple, and yet a very important thing, to realize that the path for each of us must be an individual one. Many may, in fact, be in company with us, but to be right it must be the identity of the path that brings us together, not in any wise the desire of companionship, save with One alone. If others walk with Him, then we shall be together; but this is not, and must not be, ever what makes the path for us; this must be before God, and with God alone.

It should be needless to insist upon it, but doctrine and practice, alas! may be widely asunder; and conscience may be at a much lower level than the theory (for it is then really that) of which we have got hold.

And there will be a great many delicate points to consider, which nothing but real nearness to God will enable us to have settled; for are we not members of Christ's body together, and not mere individuals? and does not this impose limits on the individuality of the path? Here we must answer, No; in no wise. It is by the careful preservation of our individuality alone that the church's welfare can be realized and maintained.

But our dissociations and associations are both prescribed for us in the text which heads this paper; and that in full view of the disorder which so soon came in and disfigured, and has never ceased to disfigure, the church of God on earth, while it has made the path of the true saint only more manifestly individual, as this scripture speaks it. For if " in a great house" (such as Christendom has now become) "there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor;" it results that only " if a man 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." Thus our associations, of which it is the fashion of the day to think so lightly, are put in the forefront here, as affecting our own spiritual condition and fitness for being used of God. There may be, and are, vessels to honor, which are mixed up with the vessels to dishonor, as we know, but you cannot say, according to this scripture, (and " scripture cannot be broken ") that they are " sanctified and meet for the Master's use" while in such a condition. Sovereignly He may of course use them, as He can use a vessel to dishonor even, if He will; but that is a totally different thing.

Who can say, then, that a man's own condition may be godly, while in open-eyed association with ungodliness around? The second Epistle of John is no plainer than the second Epistle to Timothy is here. Both say we are responsible for, and partakers of, the sins of others, with whom we knowingly associate ourselves. Concord between Christ and Belial there cannot be-this will be granted. Then for half-hearted following, which would in effect unite them, toleration there cannot be. The fiftieth link with evil is as real an one as the first; and to maintain our link of fellowship with Christ, we must refuse the fiftieth as we would refuse the first. Dissociation is the first thing here enjoined, that we may be free to walk in that individual path with God to which the apostle is here exhorting.

Now as to association on the other side, " Follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." How are we to find these? How are we to test the heart? Why, by the ways. And I find my companions as I walk myself in the path of righteousness, and faith, and love, and peace, to which I am called. Suppose I wanted to find the people going by a certain train to the next town, what more simple than to put myself in the train? Ourselves upon the road, we find the people that are upon the road, and it is the only practical way. The individuality of my path is preserved with distinctness, and that path it is which governs my associations, not my associations the path.

Now what am I to follow, if I may not follow people?

I am to " follow righteousness, faith, love, peace." Leaders I may own, and rightly if, and only as, they can show me that the path they lead on has these marks. But I must be shown the marks or refuse the path, no matter what else may commend it to me. Nor will it do to take counsel with humility, and walk by the judgment of others, when God is bidding us hearken to His word.

Now for the marks: the first is "righteousness." Here, as it is our own path that is in question, we cannot be too rigorously exact. We are under grace, blessed be God, as to our relationship with Him, and to be witnesses of that grace to others, but wherever our own path is in question it is no matter of grace at all; the first and peremptory demand we must make upon ourselves is, is it righteous? This will be as far as possible from leading to hardness as to others; for even from this side of righteousness we must take them into account. Exaction is not this, but its opposite. On the other hand, no real love to others will ever lead me to put my foot down there where I cannot be sure it is of God, or according to Him. " By this we know that we love the children of God, when we love God and keep his commandments." It must not even be doubtful if we are keeping His commandments; to doubt and do is to make light at least of disobedience; and if we should thus stumble, even in the right path, we should not ourselves b~ rightly on it.

We are to judge our own ways. If in this the judgment of others becomes necessary, the necessity is its sufficient justification. "Do not ye judge them that are within? But them that are without God judgeth; wherefore put away from among yourselves that wicked person." He was among themselves, and being among them their association with him gave sanction to his wickedness. Toleration was thus unrighteousness in them, and even to eat a common meal with such was this.

Righteousness is then the first requisite here, and the severity we have to exercise is upon ourselves rather than others. If it be really upon others we are sitting in, judgment, we are not really righteous according to the standard of the kingdom of heaven: " I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?"

Righteousness being secured, there is still further question. Not every righteous way is a way of "faith." Here then the path becomes still further narrowed. " Faith" supposes a having to do with God as a living God; with Christ the Shepherd of the sheep as a living Guide. It supposes, not a " king's highway," such as Israel might have had in passing through the land of Edom

_ (Num. 20), but that trackless desert path which was God's choice rather for them; there where the pillar led, fire by night and cloud by day, that they might go, independent of nature, by day or by night.

A righteous path merely may, after all, be of the nature of the " fold," a hemming in between certain limits, outside of which I may not be, but within which I may do my own will. A path of faith is a path which I recognize as God's for me, not my will any longer, save as following His. This makes it, looking from one point of view, as narrow as it can be. For as there can be but one step at any time, which He really has for me to take,-one and no other,-there is no permission for self-acting for a single moment. This for the legalist would be intolerable legality. Only grace can make it as broad a way as it is safe; for it is always broad enough for another to walk with us, whose presence is all for strength, for comfort, for satisfaction; and our own will means sorrow, defilement, and the ditch. Think of a way which eternal Wisdom has taken counsel

of, eternal Love to mark out for us! Think of the eye of love never withdrawing its tender interest in the path we take! Would we desire it? Are we wiser, better, or more careful for ourselves, than He who counts every hair of our heads?

Yet a path of faith is just the one for plenty of exercise and searching of heart. It is one as to which more seldom than we think can one pronounce for another, and when the need of spirituality is absolute and necessary. " The spiritual man discerneth all things." He " discerns." It is not internal feeling or blind impulse which controls, but the knowledge of one whose mind and ways of thought are formed by the word, and who is in the presence of God, so as to be guided by His eye. This guidance infers present nearness and knowledge of Himself-the instruction of the word; but where the soul waits upon God, and occupies itself with Him, so as to see and interpret every look of His.

Faith then requires God's word to justify it, in a path whence self-will is absolutely excluded. It thus guards the " love," of which the apostle next speaks, from being taken for the " liberality," so miscalled such on every hand true love finds within the sphere which the word thus marks out for it, its amply sufficient field of exercise. "Seeking- not its own," it teaches no soul to do its own will, or to shew large-heartedness by setting aside, even for a moment, its Master's constant claim. It supposes no possible accomplishment of good to others by swerving from the good and the right way oneself; and this whether it be in one line of things or in another: " faith" having taught it, there is, and can be, no matter of "ecclesiastical policy," if you will, or anything else which affects His people in any way which He, who has thought of the covering of a woman's head, has not thought of and provided for. To swerve from His mind by way of accommodation to others, or for whatever purpose, would be but the unseemly " liberality" of a servant in things that appertain to his master,-not liberality, but carelessness or worse.

Righteousness and faith however being maintained as to our course personally, " love" is next surely to be followed,-safely under these conditions. Our hearts are to embrace not only the brethren, still less only those whom we find walking on the path with ourselves, but, as in "fellowship with the gospel," all men. There is nothing however in which we are so apt to make mistake as we are with regard to " love:" there are so many and subtle imitations. We like people who please us,-who minister to our selfish gratification, and we call that "love." And if these are the people of God, this may help still more effectually to deceive us. How often does this kind of feeling betray itself by fermenting, on occasion given, into the most thorough animosity! True love, seeking not its own, holds fast its objects with a pertinacity of grasp which never fails: "having loved his own which were in the world, he loved them unto the end." We may be forced to separation, forced to walk alone, forced to judge and condemn the ways of those whom nevertheless we cling to before God with desire which will not admit of giving them up even for a moment. Thus if judgment be passed, it will be expressed as the apostle, " even weeping:" truest and most solemn judgment, where it is not that of an enemy but of a friend; and blessed they who in the spirit of mourners find themselves thus in company with the "Man of sorrows."

We must be content here to point out the order, and the meaning of the order, in which "love" occurs in connection with our path. It does not form this (divine love has formed it for us, not our own): it is the spirit which is to animate us rather in the path-not the rails, but the motive power-and here, of course, love to God first, as that from which all other springs

“Peace” closes the catalog.. It is the necessary issue to which all this tends. " The fruit of righteousness is peace." Faith walking in wisdom's ways finds that " all her ways are peace." While love seeks the peace of the objects of it, and satisfies itself with what it finds in blessing for them. Every way peace is reached; and only here as the end of the rest-guarded and defined by what precedes it—-can it be true or safe as an object to be sought after. Here it comes in seemly order and due place. May God grant us more attainment of it, such as it is here presented.

F. W. G.

Christian Friend: Volume 13, 2 Timothy 2:20-21

The difficulty which is often felt by many as to this scripture would be at once removed by giving attention to the exact language employed by the apostle. He does not say, “In the house of God,” but “In a great house there are not only vessels,” &c. In fact, he uses an illustrate on to set forth what professing Christianity —the house of God, indeed, as built by man (1 Corinthians 3) —has become; i.e., it has become a mixed thing, like a great house with vessels of honor and vessels of dishonor in it. The question therefore whether the vessels are teachers or saints proceeds upon a misconception, inasmuch as they only illustrate the fact pointed out, that the professing church has become so mixed and corrupt that separation is now necessary within its own borders. Whether converted or unconverted is not the point, for all are on that ground as professors; and all, whether converted or otherwise, must be separated from it if, like the’ vessels to dishonor, they are polluted by unholy associations or employments.

If a man therefore purge himself from these—the vessels to dishonor—he shall be a vessel unto honor, sanctified and meet for the Master’s use, and prepared unto every good work. The next verse (22) points out that there must also be moral separation, and fellowship with those who call on the Lord out of a pure heart.

E. D.

Christian Friend: Volume 13, 2 Timothy 2:7-8

“Remember Jesus Christ raised from among the dead, of the seed of David.” The sevenfold forms of service in this chapter have often been noticed. The first three characters of the Lord’s labor seem to be especially emphasized in these verses, and the Lord Himself presented as the great Exemplar of His servant. He pre-eminently was faithful as soldier, athlete, or husbandman. The apostle tells Timothy how to consider what he says in bidding him to “call to mind Jesus Christ”—David’s seed—whose holy separation, obedience, and labor as Man on earth, an obedience unto death, is attested by His resurrection. Avoiding or resisting every entangling alliance “with the affairs of this life,” refusing every unlawful aid in His strife against sin, and He was ever about His Father’s business. He “rendered to Omar” his things, rejected the praise of men and their desire to make Him a King. He refused the testimony of demons to His divinity, or the temptations of their prince. He

Himself, the First-fruits to God, of His own labor, now, after first laboring, “is a partaker of the fruits.”

C. H. H.

Christian Friend: Volume 9, Grace That Is in Christ Jesus, The

(Notes of a reading on 2 Timothy. 2)

Paul begins by encouraging Timothy in his own service: “Be strong in the grace that is in Christ Jesus.” He was to endure hardness, and not to entangle himself in the affairs of this life. “The husbandman laboring first, shall be partaker of the fruits;” that is, he must labor before he gets the fruit. He is speaking of the ruin of the Church in chap. 1; but a person is to go on working, through grace, in all the circumstances in which he finds himself.

Verse 8. Two characters of the gospel-the accomplishment of the promises, and Christ raised from the dead. You get the same thing in Rom. 1:3,4: He was the accomplishment of all the promises; the Jew has lost all title to them, and must come in in mercy like any other poor sinner. The promises to Moses were conditional, to Abraham unconditional.

Then he shows at the end of the chapter the state of things: “Foolish and unlearned questions avoid.” (v. 23) How from the beginning Satan wrought, or sought to work, by all these notions! Verse 19: Both sides of the seal, God’s sovereign grace, and the responsibility side. You get the different stages of evil; in Jude they had “crept in,” in the epistle of John they had “gone out.” The “last days” (3:1) have come to a head now, and this is a warning how to act when that is the case. God has always trusted the blessing He has sent to man, and he has always failed. God’s grace has gone on working all the time, and “He knoweth them that are His.” He “added to the Church daily such as should be saved “-made them manifest. While Paul was alive there was spiritual energy to detect these false brethren. False notions are learned much more easily than the truth. The truth meets with the opposition of the flesh in us, whereas error meets with no resistance. You can learn Irvingism in a week, but it takes years to learn the truth; for the truth sanctifies, and if a person does not bow to that he does not get on. Verse 19: Two sides-godliness of walk in those who say they are Christians, that should accompany profession; and, on the other hand, they may be hidden among all these foolish people, but the Lord knows them.

Then you get the great house, and he calls upon Timothy to purge himself from the vessels to dishonor. It is not here the exercise of discipline (you get that elsewhere); but here a man is to purge himself, then he will be a vessel unto honor. Then he tales up another thing. It is not now all who profess as at the beginning; now open infidelity has come in; but then what he says is, “Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.” You must get this following godliness in every way, and do it with those who call on the Lord. When the Lord added daily to the Church such as should be saved, there was no need to pick and choose; but here evil has come in, and you have to try people. It may be very plain in some: “Some men’s sins are open beforehand,” &c. Sometimes it requires a good deal of grace to discover only a little grace in another. “Out of a pure heart” is the motives that govern a man; “a sound mind” is that he does not go after wild fanaticism, but is sober in his judgment about divine truth.

Till the disorder had come in I could not follow this order, for I should have nothing to purge myself from. All that God has established remains, and we must go on with it. The Church is still “the pillar and ground of the truth.” Christendom is not, though in a certain sense it is; for it maintains outwardly the profession of Christ’s name, and while it does that the Holy Ghost has not left it. Philadelphians are those who keep the word of Christ’s patience, and are looking for Him. The thing is to keep fast hold of what does remain, though we have lost a good deal. Here “calling on the name of the Lord” is not sufficient. I have to see who is trying to walk “out of a pure heart.” The directions of God are as distinct in this ruin as when there was no, ruin at all.

Chapter 3:14: “Knowing of whom thou hast learned them.” I know whom I have learned them from Paul, or Peter, or John, &c.; that is, when the nominal church is all gone into confusion, then I get the word of God which remains. In chap. 2. I find directions for personal conduct, in chap. 3 what they are based upon-the Scriptures. People talk about “the fathers.” Were they from “the beginning “? I ask. No; but from near it. Very well then, I can’t have anything that did not come from “the beginning.” Christ never can be unfaithful to His saints, and He is just as sufficient for these times as for those times. All that is in the Word remains; it is not that organization remains as it ought; that may go, but none of this can go. And there is another thing connected with it-it is never promised that miraculous works should continue. But in Eph. 4 gifts are not spoken of as coming from the Holy Ghost, but you get what are edification-gifts there, and they will endure “till we all come,” &c., and that is never said of miraculous gifts such as tongues and healing. You never find the apostles healing any of their own friends who were sick: “Trophimus have I left at Miletum sick.” This very Timothy was to use a little wine for his often infirmities. But when it was a testimony to the Lord, you get all these miracles wrought; but where it was not for that, you do not find them at all. In Eph. 4 the gifts are spoken of as coming from Christ, because it was not merely power; for a person, as to the gifts that are lost, might have power and not exercise it at all, not speaking with tongues for example. There was positive action of the Holy Ghost, and not allowed to be used. But where Christ gives, He gives what will endure “till we all come,” &c. He cannot desert His Church. It is of all moment to have the conviction that Christ, because of His holy, blessed nature, cannot fail the saints to give all that is needed for their blessing in walking down here. You never find the “us” dropped in Scripture: “They went out from us, but they were not of us.” You still get the saints corporately. The “us” are people walking in faith, charity, peace, out of a pure heart, walking together. If there was not the corporate unity, there could not be anything from which to apostatize. There are special blessings attached to the fellowship of the saints which cannot apply to an individual.

“Therefore I endure all things for the elect’s sake.” (v. 10) Paul was saying there almost what Christ did; he was a witness, but it was a great deal to say. He must live for himself with Christ, to be able thus to live for the saints. Chapter 3:17: “That the man of God may be perfect;” that is, full-grown. I am not a full-grown man in Christ till I realize what Christ is.

Well, with a little patience in trusting Christ, all goes on very simply; I do not mean to say without trial. Things are very much more moral than people think; seeing clearly, and all that, depends on the state of the soul.

J. N. D.

" Thou, therefore endure hardness, as a. good soldier of Jesus Christ." (2 Tim. 2:3.)

Many and varied are the aspects in which the believer is looked at in the Scriptures. I now desire to dwell upon that of soldier.

In the first place it is well to notice the state of things in this Epistle, the only book in the New Testament in which the term `soldier' is applied to the believer. The careful reader will notice that evil (and the consequent sorrow and trouble connected therewith) abounds throughout it. In Matt. 24, the blessed Lord speaks of a terrible state of things and warns (ver. 12) that "because iniquity shall abound the love of many shall wax cold." Is not then 2 Timothy of special value to us, beloved fellow believer, dwelling as it does on what takes place " in the last days when perilous (`difficult ' New Trans.) shall come." Let us however remember that any and every time is too difficult for us, but none are so for the Lord. Peter was as unable to walk on the water when smooth as when rough, except sustained by the power of God; and that same Peter (1 Peter 1) speaks of being "kept by the power of God," but adds (that we may remember our side) "through faith," for " without faith it is impossible to please God " Heb. 11). Now who are the ones that are going to stand in a day such as 2 Timothy contemplates, when we have not only Satan in his " roaring lion " character, but also " the wiles of the devil " to contend with. Do we not get a clue to it in chap. 2:2, where Timothy is enjoyed to commit to faithful men what he had himself learned of the apostle that they might be able to teach others also? Does this not show us that he considers Timothy to be such an one? But not for any natural qualification. Naturally Timothy was inclined to be weak and timid, as indicated in chap. i. 6-8. But is that not in accord with the teachings of 1 Cor. 1:27, etc. " God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. etc." He that of old had trained and taught the shepherd boy to slay the lion and the bear (typical of Satan's two ways of working) and sent him against the mighty Goliath, had been training Timothy and was now sending him forth to a more stupendous conflict. Paul's testimony of him in Phil. 2:19-22. is a very remarkable one. Taught and trained in God's school he had learned (by God's grace) to overcome the worst foe that any of us have to contend against, that Hydra-headed monster, self. The great lesson of Phil. 2 is self-abnegation. The Lord Jesus immeasurably first, " in all things He hath the preeminence," vs. 6-8; Paul, vs. 17, 19, 25; Timothy, vs. 20-22; Epaphroditus, vs. 25-30. " I have no man like minded" is the wonderful testimony Paul (inspired by the Holy Spirit) bears to Timothy. Constrained by the love of Him who had won his heart, the interests of Christ had displaced all self-interest, and that too when self-interest was predominant in all around. He did not entangle himself with the affairs of this life that he might please Him who had chosen him to be a soldier.

In reading this 2nd chapter of Phil. 1 am reminded of a question recently asked as to where collective testimony is now? If I read Acts 2:42-47; 4:23-37; 5:41, 42, I see collective testimony beautifully exemplified. But that was, I judge, an answer to John 17:21. But when I read Phil. 2:11, I find that Satan, using the Hydra-headed monster, previously referred to, as his chief lever, had broken it up before the apostles were off the scene. As to corporate, or church, testimony, He who loved the Church and gave Himself for it had foreseen the unfaithfulness that would come in and made provision for it in Matt. 18:20. As He who uttered what is there recorded is. "The same yesterday, and today and forever," and as "The word of the Lord endureth forever," faith is certain that wherever the conditions there mentioned are fulfilled, so surely will He Who " abideth faithful, He cannot deny Himself" fulfill His part. Yes, only three, or even two, gathered to His name! " Who hath despised the day of small things?" He does not, nor will any one taught of the Spirit who has (through grace) overcome the Hydra-headed monster and in whose heart faith is in exercise.

To return to our subject. Does not the very term " soldier " suggest fighting, warfare of some description and not a peaceful state of things. Now every believer is a soldier; but there are bad soldiers as well as good. How many, in the present day, want to have all the blessings and privileges belonging to the Christian and to shirk the responsibilities—why? Because the heart has grown cold, the Hydra-headed monster has done his horrid work and the (I won't say duty, but) privilege of being wholeheartedly—identified with a rejected Christ in this the time and scene of His rejection is lost sight of. But it is very needful, if our service is to be of an intelligent character and so " acceptable to God," (Rom. 12:1, where `reasonable' is rather intelligent') that we should learn from the word of God the true character of the warfare the Lord is looking for now, and also the sort of weapons. How valuable then is acquaintance with dispensational truth. The conflict for Israel, under Joshua, was against flesh and blood, but not so with us: read carefully Josh. 5:13-15; Eph. 6:10-19; 2 Cor. 10:35. But as what happened unto Israel were types for us and written for our guidance and instruction (1 Cor. 10:6,11), we learn valuable lessons from the Old Testament as well as the New. And I desire to say right here that God's word is a beautiful and perfect whole and we need to be careful not to fall into the selfish way some have of reading it, viz, having a few pet corners that they go to when they do take up the Bible. Dear fellow-believer let us remember the gracious words of our beloved Lord and Master in John 15, where, after referring to His wondrous love so infinitely surpassing all other love (ver. 13), He, the Maker of heaven and earth, says (ill connection with fruit bearing) " Ye are My friends! (What wondrous language from such an One addressed to the likes of us), "if ye do whatever I command you," He then proceeds, " I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you," (vs. 14, 15). Now put that alongside 2 Tim. 3:16, 19, "All Scripture is given by inspiration of God (lit. ' God-breathed'), and is profitable for doctrine (' teaching) for reproof, for correction, for instruction in righteousness; that the man of God may be perfect (` complete throughly furnished ('perfectly equipped ') for every good work." In the 1st Epistle Paul had enjoined Timothy to give attendance (' attention ') to reading... Meditate upon these things, give thyself wholly to them," " for ye are not your own, ye are bought with a price," and such a price! "Every word of God is pure " (Prov. 30:5)-then do not omit any of it, but be like Jeremiah, " Thy words were found and I did eat them, and thy word was unto me the joy and rejoicing of my heart." Beloved fellow-believer is that so with you and me? " Eating " making it our own before God and entering more into the interests of Christ and intelligent as to what concerns His glory, and then like Mary who sat at the feet of Jesus and fed upon His word we get to know what is suitable to Him and are led by the Spirit to the right thing at the right time and perhaps be found fault with for doing it as Mary was. Hut " let her alone... she hath wrought a good work... she hath done what she could," from the Master, more than repaid her. (Mark 14:3-9.) Do not forget the word of the Lord to Martha, Luke 10:41,42.

The word of God is the only offensive weapon the Lord gives to His soldiers (Eph. 6:16), and remember you must let it do its work in your own soul first ( " your loins girt about with truth," Eph. 6:14), or you will not be a good swordsman. The Holy Spirit teaches us a valuable lesson through Ezra who is spoken of as, " A ready scribe in the law of Moses, which the Lord God had given" (Ezra 7:6). Read carefully the 10th verse (same chapter) and note the order " Ezra had (1) prepared his heart to (2) seek the law of the Lord, and to (3) do it, and to (4) teach." He was a real help (Ezra means " help, cf, 1 Cor. 12:28). I would call your special attention, dear reader, to the first qualification above

mentioned " prepared his heart." O do not let it be mere head work, " the Lord looketh on the heart." And what a remarkable lesson does the Spirit of God teach us, Eph. 6:18,19. We have in the previous 7 or 8 verses the Lord's soldier armed from head to foot and what next? Placed on his knees. What an attitude for a soldier'! Conscious of his own utter helplessness (if going on with God) he looks to the Lord that he may be made " strong in the grace that is in Christ Jesus, (2 Tim. 2:1. cf. Eph. 6:10.) He needs to be watchful, even in prayer, against " self " for the Spirit adds " for all saints." Then are there any in the fore front of the battle in the deadly fight that is going on, as Paul then was, it is added further, "for me."

Lastly I would call attention to two things said of Zebulun, (1 Chron. 12:33).

(1.) " Could keep rank." In my mind I associate this with that which is said in Eph. 5:21 and 1 Peter 5:5 and in contrast with, " Every one, did that which was right in his own eyes," why? Because "In those days there was no king in Israel.' If JESUS is reigning in our hearts we will not want to do what is right, in our own eyes but will he found in subjection to Him and to one another in His fear. And is that not closely connected with what is said of Zebulun.

(2.) "Not of a double heart." I will here simply quote what that little verse says and may the blessed Lord make it good in your heart and mine, beloved fellow-soldier.

" Oh, that strong in faith abiding, We may to the Savior cleave, Naught with Him our hearts dividing, All for Him content to leave!"

Christian Treasury: Volume 4, Resource in Last Days

God has foreseen all these last days, and, after describing (2 Tim. 3:2-4) the terrible things that would characterize them. He says there is a resource. And what is that? "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." That is. God has given His Word, the Scriptures, as the security when there would be a form of godliness, but denying the power, if there was faith in Christ Jesus. But notice that whoever hinders the direct authority of the Word of God upon the heart of a believer is meddling with God's rights. If I were to send a message by a servant, and someone were to go and meddle with that message, it would not be meddling with the servant but with me.

I must have that which was "from the beginning" nothing else will do; I must have it from the beginning. Why? Because it came from God: "that which was from the beginning," is what God taught. I have gotten what is from the beginning, and I must know from whom I learn it. The apostle had said, that "after my departure shall grievous wolves enter in among you, not sparing the flock." I am told that there would be a time of failure, and if I do not possess that which was from the beginning, I know very well it is worth nothing. I have, in the Word of God, that which is from the beginning distinctly. Consider the last thing said to the Church of God in the seven churches. Is it a call to hear the church? On the contrary, it is to "hear what the Spirit saith unto the churches." I am called upon to listen to what the Holy Ghost says to them.

“Upon this rock I will build My church." I have thus what is certain, and who is doing this work? Christ. "Upon this rock I will build My church." Christ is in heaven, the head, and the Holy Ghost came down forming this Church. "By one Spirit are we all baptized into one body," thus connecting them with Christ, who is "head over all things to the church." I find, then, not only salvation, but Christ raised from the dead and set above all principality and power as head over all things to "the Church, which is His body, the fullness of Him that filleth all in all." That is not yet fully accomplished, because all the stones are not built in, but I have this testimony of the purpose of God having exalted Christ, and by the Holy Ghost uniting us to Christ. He baptizes all who believe into one body, and thus is formed the Body of Christ, a thing never revealed or spoken of before Christ had been glorified. For the existence of the Church, Christ must be rejected and also accepted as the Son of man, in glory, at the right hand of God, and the Holy Ghost come down to unite souls to Him. It could not exist before. You must have the Head before you have the body. Then I have not only the individual here, but all Christians united by the Holy Ghost as members of "His body, of His flesh, and of His bones"; this figure, no doubt alluding to Eve, is what we are now in connection with Christ.

“Upon this rock I will build My church; and the gates of hell shall not prevail against it." I have the power of death on one side. On the other side I have Christ building, after He had broken the bands of death, after He had met all the righteous judgment of God. After all was done He builds up one stone after another. Satan's power is already destroyed, even for the individual. "Resist the devil, and he will flee from you." It does not say that you will overcome him, but he will flee from you.

Peter alludes to this in the second chapter of his first epistle. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively [living] stones, are built up a spiritual house." There is not a word about the building of that; there is no person mentioned as doing it. What I find there is this: the Word of God declares that He will carry it on, a work of grace. Peter says that it is going on, and Paul says that it is growing "unto a holy temple in the Lord." But in I Corinthians 3 we find a very different thing: "As a wise master-builder, I have laid the foundation, and another man buildeth thereon." Now I have man's building, and I have man's responsibility—that alters the whole thing. If he builds with God, that is good work; if he builds with wood, hay, and stubble, that is another thing. Has no wood, hay, and stubble been built in? The mistake made is, to confuse Christ's building with that of the wood, hay, and stubble. There are three different cases in 1 Cor. 3. There is a good Christian, who is a good builder, then a bad builder, though a good Christian, and finally a corrupt builder who is destroyed. Here I find another thing entirely. God has set up man as responsible, and what God set up perfectly, breaks down under the responsibility of man. But whatever has been ruined in the first man has been gloriously established in the Second, and a thousand times more gloriously than what was lost. Still everything is reestablished in Christ, and so with the Church. Christ will have a Bride. He will be "glorified in His saints." and "admired in all them that believe." But God does put it in man's responsibility, and man has always failed. God then calls me to hear what the Spirit says unto the churches—taken on their responsibility. Christ is seen walking among the golden candlesticks, not as Head of the Body, but He walks among the profession of the churches, judging their state. I am told to listen to what He says, and He gives me God's divine authority to direct me what to do in such a state of things.

F.G. Patterson

Christian Treasury: Volume 6, Out of His Treasure

SELF-RENUNCIATION

“Men shall be lovers of self."

2 Tim. 3:2 JND

The Holy Spirit has no fellowship with self. The heart is not delivered from it until the Spirit has guided our thoughts to Jesus. The effectual presence of the Spirit crucifies egotism and gives freedom of thought about ourselves... it occupies us with but one object—Jesus.

Low at Thy feet, Lord Jesus,This is the place for me;Here I have learned deep lessons:Truth that has set me free.Free from myself, Lord Jesus,Free from the ways of men;Chains of thought that have bound meNever can bind me again.None but Thyself, Lord Jesus,Conquered this wayward will,But for Thy love constraining,I had been wayward still.

Young Christian: Volume 26, 1936, Teach the Little Ones

“From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” (2 Tim. 3:15).

Pella Conference: 2018, 2 Timothy 3:1-7

Reading

206. Very small everywhere that needs to live fully here 206. I have a heart, brethren. The last two chapters of Second Timothy. Often we take up the first or second chapter, but I wondered if it would be the mind of the brethren and the leading of the Spirit of God that perhaps in these four readings we could consider the 3rd and 4th chapters. We're certainly living in days very parallel to the days that Paul described here for us. If we do that, I think it would be helpful in order to get a little outline of what we have. To maybe to today, take in the two readings, take up the third chapter, and perhaps the Lord directs that way in the two readings, uh, subsequent, maybe the 4th chapter. If we do that, then I would suggest that this morning we read the third chapter of Second Timothy. Timothy on my heart as well. And uh, we live certainly in second Timothy days and it is a pastoral epistle. So Paul wrote pastoral epistles to encourage the hearts of the Saints, in particular to, to encourage Timothy, we know, but it is a pastoral epistle and it was written for the encouragement in the day of ruin. Three. This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous boasters, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, cruise Breakers, false accusers, incontinent, fierce despisers of those that are good traitors, heady, high minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof from such.

Turn away, for of this sort are they which creep into houses and lead captive, silly women, laden with sins, LED away with diverse lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jonathan withstood Moses, so do these also resist the truth. Men of corrupt minds reprobate concerning the faith, but they shall proceed no further, for their folly shall be manifest unto all men. As there's also was. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra. What persecutions I endured. But out of them all the Lord delivered me. Yeah, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them, and that from a child. Thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine. For reproof, for correction, For instruction and righteousness. That the man of God may be perfect, thoroughly furnished unto all good works. Well, it's been pointed out, this is a an epistle written to an individual. The apostle Paul by inspiration, had written a previous epistle to Timothy, and this is the second letter that he writes. I think it's helpful, as with all scripture, to take it up in its proper context. First of all, to realize that second epistles always bring before us and denote days of weakness and ruin and failure. In other words, what has been exo, uh, set out in the first epistle, whether it's to Timothy or whether it's Peter's epistles or so, so on what set out in the first epistle, there's always going to be failure and ruin come in because that's the history of man. And so first epistles layout before us the truth of a certain aspect of the truth of God, a certain line of things. And then in second epistles there's warnings and end encouragement. To return to that which was laid out in the first epistle. So second epistles always denote days of weakness and ruin and failure. Whether again 1St and 2nd Thessalonians, the 2nd Epistle to the Ephesians, you say, where's that? Well, John wrote an epistle to the Ephesians 2A, very short one in Revelation. And there we find that they had left their first love, they've been failure come in. Paul had written to them and given them that wonderful truth as to the heavenly calling of the believer, and so on. But when John wrote to them, he had to warn them of the failure that had come in. They'd left their first love and so on. And so we find in Second Timothy that the apostle writes to Timothy, not just to warn him and certainly not to discourage him, but to encourage him to go on in days of giving up of the truth, days when the truth was being undermined and the souls of the of the Saints were being subverted. And I say that because sometimes we read Two Timothy and if we're not careful, we can get a little downcast, we can get a little discouraged. We might say, well, can we really go on in days like we find ourselves, the days that the apostle Paul was warning in here, here in this epistle, Yes, we can. And after we go through the first few verses of this chapter where you have these warnings and exhortations, then we're going to find. That there's encouragement, Paul's last recorded words by inspiration are to an individual to encourage him to go on until the end and to show that there are resources in Christ and provision to not just for Timothy, but for you and for me today to go on even in these last days in perilous times. One other little comment of introduction. Let's remember that what is described in this epistle.

And when he begins our chapter by Speaking of the last days and perilous times, it's not the heathen world he's describing, nor is it so much physical things. Now, there's plenty in Scripture to remind us that the days before the Lord Jesus comes are characterized by violence and corruption and, and, and so on, like there were in the days of Noah and so on and, and, and that kind of thing. But that is not what Paul is talking about here in Timothy. Paul is describing the professing church. It's a more, it's more of a moral side of things and it is not the heathen world he's describing. He is describing the professing church and what characterizes her in the end times, the days in which we live just before the Lord comes. And I think, brethren, if we take it up in that context, it's going to have real import to us. We think of the last days in perilous times as to what's going on and what we read in the newspaper and, and, and, and so on and what we see going on in the Middle East and so on. Yes, that's another side of things, but what we're considering here are exhortations and warnings as to the character of the Church of God in the last days, and yet, as I say, encouragement to go on as individuals and collectively and as families in spite of it. Notice that, uh, the first epistle to Timothy was written, Walter Scott says, about 8064, and then approximately 3 years later he's writing Second Timothy. So it does, it means really that the, uh, failure and the ruin came into the Christian testimony very quickly. And so we live in days where the truth was recovered approximately 190 years ago and, umm. The truth of what it is to be gathered to the Lord's name and all the truth. Paul's doctrine was recovered innocent entirety and that was ministered, was taught and written of at the early part of the 1800s and the decline has been very swift in the Western Christian world, particularly during the last 50 years. The giving up of moral living, moral standards and the giving up of the truth of the that the Word of God was a principle gave us the principles of life. In the Western Christian world, those things have been given up very rapidly. But in Timothy's, in this epistle, the Second Timothy was written approximately 3 years, maybe four years after the first epistle. So the decline was swift. So in these epistles, these pastoral epistles, you'll notice Paul's pastoral epistles are linked, are grouped together in the New Testament. And so you have First Timothy, Second Timothy. Titus Philemon, and the reason they're there together is they are pastoral epistles and they give us instruction. They teach us what God's requirements are largely in the day of ruin, and personally are practically what our responsibilities are and how to live and how to overcome in the days that we live in. And so Paul was very careful to teach these things, and he presents these things to an individual so that we can learn them. It's good to notice too, in connection with Paul, if he doesn't say the whole thing is all just a disaster and the yes, there is no recovery or it's not going to be a recovery. There's not going to be a revival. In the day that we live in. We know that the Lord's coming is very near. We don't have signs of the Lord's coming. We have indications that the Lord's coming is near. And So what we see happening in the world we can look at, but there are indications that the moral Fabric of society. It's gone, it's damaged to a point. It'll never, there'll never be a recovery. And we're living right at the end of the age. But here he gives a remedy for the individual responsibility. Every one of us is responsible not to succumb to the sorrow and the declension, but he gives a recovery. And so it focuses, I believe in this third chapter on the Word of God. We need to have the Word of God before us.

And it's the word of God and the teaching of the truth that's contained in the word of God that will preserve us in these last days. So we have he outlines the declension, you might say, gives a little more details as to what we have in connection with the address to the latest Seans. Here's the detail. Morally, this is what was going on. This is what's going on today. We, no, we don't need to be surprised. This is what characterizes the Western Christian world and the professing Christianity. So. The remedy is the word of God. OK, 13 we get the parable of the sower. So, which I trust we're all familiar with in. Umm. Verse 23. He speaks of He that received seed into the good ground, as he which heareth the word, and understandeth it, which also bears fruit, and brings forth some an hundredfold. Some 60. Some 30. And that's the gospel of the Kingdom in Mark's Gospel chapter 4, where we get the parable it tells us in verse 20. These are they with uh. Mark 4 verse 19 verse. 20 Yes, these are they which are shown on good ground, such as hear the Word and receive it, and bring forth truth, some 30 fold, some 60 some 100 But in the gospel of Marcus, the gospel of the servant, so you get an increasing. It's the individual walking with God, isn't it? In the public aspect, it's gonna diminish. So the last days are always characterized by individual faithfulness. But I I would like to say this too, and we'll perhaps develop it as we go through some of the later verses, that there is also provision to go on in every sphere that God has set up for the blessing of man on the earth, because God doesn't institute something and not provide provision to go on in that institution until the very end. And so the God set up two institutions for the blessing of man on the earth. The first was the family and the second was the assembly. Now it's true that the exhortations in the last days are to individuals because we are can be no more as no more as families or collectively as gathered to the Lord's name than we are as individuals. It starts with individual exercise. And so there needs to be that real genuine consideration today in our souls as to are we going on. Individually. In the truth of God and walking for the Lord's glory in the days in which we live. If we are, then there's provision to go on in the family circle. But we're no more as families than we are as individuals. But if we're going on as families, then there can be power collectively as gathered to the Lord's name. And we don't have time to do it. But if we were to go through Second Timothy, we would find that he encourages us in all three spheres of life. Individually as families and collectively. Let me just point out one example and, and I'll preface my remark by saying this, it saddens me to hear sometimes Christians say, and those who were even once gathered to the Lord's name say, well, it doesn't matter anymore. Collectively the churches, things are in ruin, things are outwardly fragmented and it just doesn't matter anymore as long as we have Christian fellowship and so on. But just go back to the second chapter, not not to back up, but just to notice a little expression here in verse 22. He says we also youthful lust. And then he says but follow righteousness, faith, charity, peace. Now I want you to notice this not just individually, but with them that call on the Lord out of a Pure heart. And so in the midst of exhortation for Timothy to walk before the Lord in the last days as an individual.

To me it's just as if he says, but remember Timothy, there is a collective aspect of things too. Even in the days of day of ruin. There is are those who does others who desire to go on and to walk in the truth of God and you go on with them. I've got my eye on those who he's got his eye on every believer. I don't mean that, but he said there are those who are seeking to go on for my glory collectively in a day of ruin. And make sure that you go on in fellowship with them. And I think that's a great encouragement. And I just say again, brethren, God never institutes something for the blessing of man on the earth and that he doesn't make full and abundant provision to go on to the very end. That's why it says you do show the Lord's death till he come. Now again, people say, well, it doesn't matter where you break bread, as long as you remember the Lord in the breaking of bread. Brother, he wouldn't say till I come if he wasn't going to make full provision for us to meet on a scriptural ground until He comes, doesn't ask us to do something, that he doesn't provide a scriptural basis and ground on which to do it. Well, I say not to digress from what we have here, but again, we're going to see as we go through these chapters that there's provision to go on to the very end. But brethren, we do need the warnings too. We need to be aware of what we are dealing with. And I believe that's why in the midst of all this, we have these first few verses here, these first nine verses of this chapter, to make us aware of what is what, what we're dealing with. Not to discourage us, brethren, but to show us what the characteristic of professing Christendom or the professing church is in the days in which we live. And when we're told to separate from evil, when we're told to come out from that which is not according to the mind of God and the word of God, we need to know what it is. How are we going to detect it if we don't know what it is? By being familiar with it and immersing ourselves in it. No, not a chance. That's not. That's only going to defile us. That's only going to discourage us. But to be

aware of it so that we can then, by the grace of God, walk in a path of separation from it. We need to separate from because if we don't, it will affect us. And so it might be good to look at these things in this, uh, second verse says men shall be lovers of their own selves. We see that in the world around us. The common expression you'll hear in advertising is, umm, you need, you need to get this because you deserve it. The advertising, uh, merchants. Appeal to self love. But we forget how insidious this is. I've heard people say, well, uh, they left the meeting. They left the assembly because they said I didn't get anything out of it. Why did they come? Did they come to get or they come to give? Now of course we come to get, we received from the Lord, but if we're looking at it from our own self love standpoint, we're gonna look at it from what did I get? And so it says here, men shall be lovers of their own selves. Covetous. What does covetous mean? Covetousness is reaching out with the heart and mind for something that God has not granted, and this whole society is full of it, and it affects us too. Uh, posters. Well, we, that's pretty common. We are boasting all the time. Proud. Well, we see pride in others. But we're very prone to it ourselves. Blasphemers. Could someone tell us what blasphemy means? It's a word that you don't hear very much anymore. Please of divine subjects. So denigrating the person of Christ or denigrating the glories, His glories, His people, His word is speaking in a derogatory way of divine things or divine persons. Interesting that when the Lord Jesus confessed that He was the Son of God, the High Priest accused him of blasphemy because supposedly the Lord Jesus was.

Denigrating God. And that's the so that's a good definition. Denigrating God. You see that in in in Romans chapter one. Romans chapter one. Verse 21 Because that when they knew God, they glorified him not as God. That's a real responsibility. A while back I was, umm, looking at a website of a company supposedly run by Christians and they had an interview of the president of the company and the president of the company. Talked about the man upstairs. That's no way to speak of God the man upstairs, but very acceptable in in the the world we live in. And so that's impious, as you mentioned, brother. And then it says disobedient to parents. Well, we know what that is. And it's a challenge to each one of us here who have parents still. Disobedient to parents, then it says unthankful and unholy puts 22 interesting things together. We tend to forget to give thanks. We tend to be ungrateful, realizing that we forget that everything we have we have received. And but it's to me, it's interesting that the two things are put together unthankful, unholy. That is, if we have a hard heart where we are not willing to thank God for what we have. The very next step is to embrace evil, unthankful, unholy, and again you see that brought together in Romans chapter one. Notice Romans 21 again back to verse 21, Romans chapter one, verse 21, the middle of verse. Neither were thankful, but became vain in their imaginations and their foolish heart was darkened. If we if we aren't thankful for what God has given us, we leave ourselves open to unholiness. It's interesting, John, that you've compared to Romans, because in Romans chapter one, we have really the heathen or the godless world described. And here we find that things have become very parallel. The very things that describe the unregenerate man without his knowledge of God in that way now have come into the professing church in the last days. And I think there's a warning to all of us, brethren, because whatever characterizes the spirit of the age can affect us far more than we realize. And that's why Timothy, and that's why we need these warnings. That's why we need to be aware of what characterizes professing Christendom today. So what what characterized what Paul described as characterizing the heathen world in Romans. Now he's warning Timothy that those very aspects of things have come into the professing church. And really as you if if if you were going to sum up what John has said. It really all goes back to the fact that it's self-interest, isn't it? It's me first. Well, you've heard me say this before. It's not really even me first. Today my generation was the me first generation. The next generation is the me only generation. And isn't that as you say, I deserve it. I, I, I, I need. The world owes me something. God owes me something. I remember a man got on a plane one time in Saint Vincent. And those little Dash 8 planes, they give you a boarding. When they give you your boarding pass, they give you a seat number. For security reasons. But when you get on, it's open seating, you just get on and you sit down and everybody understands that that ever flew Layette, which is the local airline, a man got on one day. He was an older man and somebody was already sitting in the seat that had his boarding pass, had the number up. And he he made such a ruckus about it that they finally called the captain of the plane. But what struck me was he kept saying that seat, to sit in that seat is my God-given, right?

That's that's what he felt. You see, it's, it's again, it's, it's, it's me first. We'll bring God into it, but it's really self-centered. Now again, I know we've gone over some of these things, but I'd like to just go back to two verses. First of all, in second Corinthians 5. 2nd Corinthians, chapter 5. And verse 15. Let me read verse 14 to get the connection. For the love of Christ constraineth us, because we thus judge that if one died for all, then we're all dead, and that he died for all. Now notice this, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. So we're not to live to ourselves, we're not to be the center of our world, we're to live for Christ glory in his interests. Now I'd like to go over to Romans chapter 12, repeat something that I know we've said many times, but I think it bears on what John has brought out in the beginning of our chapter, Romans chapter 12. And again I'll read verse 1 to get the connection. I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice wholly acceptable unto God, which is your reasonable service. And be not conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God, So as we had in Corinthians, we're not to live unto ourselves. We who have come to know the Lord Jesus and rested on the finished work of Christ, we are to have Christ as our center. And that's really what we have in the second verse of Romans chapter 12. And I say that because when we read Romans chapter 12, we tend to think of being not conformed to the world as many outward things. Now it certainly has its application as to outward things, but I don't believe that's really the thrust of what we have when it says be not conformed to the world. The work and what he's Speaking of is that the man of the world draws a circle, puts himself in the center of that circle, and he does everything for himself. Everything revolves Arkansas around him. He's the center of his of his world. When I was growing up in Montreal, they had a Canada Centennial, a great exposition in Montreal, and it was called Man and His World. Man was the center of his world and different countries put up pavilions and brought their exhibits. Of course, if if you saw the things that were exhibited then as advancements in technology and society, why we we laugh at them now because that was back in 1967 and I'm no good at math. So you can figure out how many years ago that was. But my point is, brethren, we are not to live to ourselves now in our chapter these first. A few verses to the probably to the end of verse four really have the thought it's worldliness. That's what he's taking up Worldliness has crept into the Church of God and what characterizes the worldly person self-interest. They're the center of the this their their world. What again, what is to be our center Christ and not just Christ, but if Christ is our center, then his interest here in this world, whether it's his people. We have the same care one for another. The members have the same care one for another. The giving out of the gospel. Can be brought, brought in, and so on. Christ is our center. That the Lord was not surprised as to how Christianity would end up. And I was thinking of Genesis chapter 49. There are prophetic scriptures. This, what we're reading is prophetic in the sense that the Spirit of God was recording what Christianity, what the profession of Christianity would develop into and what its end would be. Paul was used, Peter was used to speak prophetically of it. John was used to speak prophetically of it. God is not surprised, but it says in Genesis 49. The Spirit of God uses the same wording and he says that Jacob called unto his sons and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Now he speaks prophetically of what would take place, and he speaks of things from a Jewish perspective, from the perspective of the children of Israel. He

speaks of the 10 tribes and then he speaks of their relationship to their Messiah, verse 25, even by the God.

Of thy Father who shall help thee, and by the Almighty, who shall bless thee with the blessings of heaven, above blessings of deep, of the deep that lieth under blessings of the breasts and of the womb, and the blessings of thy Father that prevailed above the blessings of my progenitors under the utmost bound of the everlasting hills. They shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. Now he says, and it uses the same term in the chapter that we're just reading in the last days. But now this is from the church's perspective. So Israel's history, even with all the failure, it's going to be a glorious end. He says I'm going to tell you all about the last days and it's an encouragement to Israel. But now he says in the last days of the Christian testimony on this earth is going to be. Awful it's going to be, he says, perilous times, dangerous and difficult times because of the moral situation that we find ourselves in. But what's the end of it? Chapter four, we need to remember that the chapter divisions are not divinely inspired. What's the end in chapter 4, verse 8? Henceforth there is laid up for me a crown of righteousness as an individual, 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. So what is appearing? There's going to be great glory. There's going to be he's going to display, He's going to come with all of his Saints, and the whole end of it all will be glory brought to the Son of God. And so Paul encourages Timothy in this way. He uses the same term in the last days. But what's the last days of the church? Really, a glorious church, not having any spot or wrinkle or any such thing. And the marriage supper of the land will come and she'll be displayed. And all that fine white linen which is the righteousness of Saints. It's going to be a grand display. But in the meantime, the reality of it is that everything that is committed to man falls into ruin. And so he gives these 19 characteristics. It's quite a solemn list, 19 things. Detail and the Spirit of God is not surprised at what takes place. So as I say, it's prophetically written. Paul was used of God to tell us the future. Verse four, if you notice, Mr. Darby's translation is profane and it says of Esau that he was a profane person. Why was he profane? Because he didn't value the inheritance. He didn't value the birthright. And brethren, again, we need to be careful. I know that there are, I'm gonna make a little application here and I, I know there are some here who have not been brought up in a Christian home perhaps. And thank God, you've been saved and. The Spirit of God has LED you along in the truth and so on, and you find yourself happily gathered to the name of the Lord Jesus. But many of us here were brought up with a godly heritage. Esau had a godly heritage, but as a profane person, he was willing to sell it for that which was momentary gratification, as we would say in modern day language. Just Ebola porridge. That's what he sold it for. No wonder God calls him a profane person. It's a profane person is one who will give up something of value. For momentary gratification. And isn't that what we see in the world today? If it feels good, do it. And let your appetites and lusts go. And I sometimes hear people say, well, God made me that way, so why should I? Why should I limit myself in something that I want to do? Well, Esau sold his birthright for a bowl of porridge. And I, I look into the faces of many of us, like myself, who had a wonderful birthright. Are we going to give up that heritage for something that appeals to the flesh? You know, there's plenty in Christian circles. There's plenty in professing Christianity Today that appeals to the flesh. And it may not be moral degradation, it may not be something that you could go to a list of very bad sins, so to speak, and say, well, this, I'm not going on with that. But there's that which appeals to the natural senses, and we want to be careful that we don't bring it into the things of God, into worship.

Into a Christian gathering. We don't, you know, the enemy is very busy today to add the word Christian to a lot of things. I I'm going to speak very freely for a moment. You know, I travel in, I traveled and I do travel in heathen countries. And not long ago I was in the jungle of South America, Guyana, South America. They're still voodoo. They're still the Amerindian religion. I've been in the interior of West Africa years ago. I've been in Hindu and Muslim countries. You'll feel the power of darkness. And you hear the beat of a TomTom drum at night and feel the darkness that is connected with it. And then you come back to the western world and you turn on your radio and you hear that same underlying beat. And sometimes, and I'm gonna be very frank, brethren, and I hope I won't offend anybody, and if I do, so be it. You can turn on your Christian, so-called Christian radio and you'll hear the same underlying beat. And those of us who heard it in the jungle and felt the power of darkness connected with it, we wanna get as far away from it as we can. Some of us were talking about tattooing. I'm speaking very plainly. You know they have Christian tattoo houses now. You see how clever the enemy is. He comes along and he says, well, those people, they profess Christianity and they, they know certain things are wrong. But I'll put a Christian spin on it. Brethren, we need to be careful. Remember what is being described here, not the heathen world, but what we do see coming in as the light of true Christianity and the word of God is being given up is that which comes from heathendom. Sweeping in, not to push Christianity out, but to fill the vacuum, the void that is left as we give up Christianity. And I have seen in the jungle tattooing and body piercing and the the beat of the TomTom drum. There's no new thing under the sun. And when you see that which has been connected with heathendom for thousands of years come in amongst the Christian community with the banner of Christian on it, brethren, it's a warning to us and it's very, very serious and solemn. I know I've spoken very plainly, but I believe it's the truth of God and a warning for us. Thing in an unprincipled manner, Doesn't he hear? And so people don't have principles today. Do we have principles? There are those things that are according to the truth of the word of God. And that's how we live in a principled way. And so in connection with the umm, natural affection and truth Breakers, we make an agreement. Do we keep our agreements? I give you my word, we shake on it or whatever it is. I know that there are business arrangements made in the past. Used to be that brethren could shake on it, and their word was solid. Can we trust your word? Can you trust my word? And so we need to live in those principles that are given to us in the Word of God. False accusers, incontinent or implacable. I think Mr. Darby's translation. Fierce despisers of those that are good. It's possible for us under the name of Christianity, to live in an unprincipled way. And so Paul brings this before us, that we need to have principles. We need to have convictions, not opinions about how to live, not opinions about how we should, uh, treat one another or how we should speak, but we need to have a conviction to live in a principled way. And so he brings out prophetically that in the last days just before the Lord would come. There was going to be an unprincipled way of speaking and what would characterize those, and perhaps we might say in the Western Christian world, is unprincipled living. Traders, heady, high minded lovers of pleasures rather than loving of lovers of God, having a form of godliness but denying the power thereof from such turn away. So we're given absolutely the instruction to turn away from that which is unprincipled in the Western Christian world, even connected with Christianity.

About that, that word in verse, uh, three, uh, incontinent and Darby rendering that implacable, uh, to most people, uh, one translation may not be a whole lot more helpful than another. Implacable simply means not willing to have peace. Because they're, they're, uh, it describes a person who's, uh, always, umm. Irritating situation stirred as we say, and don't we find that even in the business world today? Well, it's my way or no way. And again, that can affect us in spiritual things, things as well. And brethren, we need to be careful again, we're speaking very plainly when it comes to issues amongst the Lord's people as much as lias in it within us. We're to live peaceable with all men. That doesn't mean we ever compromise the truth. But we need to be exercised that we seek to go on with our brethren in a way that glorifies God. And so it's as you say, it's really a person who can't be appeased. And I and I and I, I know believers that you just no matter what you do, you can't please them. I've sat in brothers meetings and it's to my shame, but I have sat in brothers meetings and there are brothers. No matter what

you say or no matter how you acquiesce to them, you're never gonna, you're never gonna please them. Brethren, we need to be careful again, not to get caught up with this kind of thing, but just to move along a little bit because we, I, I see this reading meetings almost over, but. Just to SU to summarize again, so in verse one we have he's he's describing difficult times, the last days and difficult times as to just as you say, Robert, just before the Lord comes just before the rapture. Then as he goes on to enumerate certain things in verses 2-3 and four, it's worldliness. You know the churches in the world, but let's be careful. We don't get the world in the church. That was the problem in the early days when Constantine, the emperor, the Roman emperor, emperor, embraced Christianity as an outward form of religion. What happened? It brought the world into the church, and I suppose there's never been a full recovery from that ever since. And so we have worldliness in the professing church, and then in verse five we really have the denial of the presence and power of the Spirit of God. It's having an outward form of godliness but denying the power thereof. What is the power for the Christian life, whether it's our individually, whether it's as families are collectively, What is the power for the Christian life? It's the Spirit of God. That's why the Lord Jesus four times in the upper room before he left the disciples, and I think Phil mentioned it in his prayer. Perhaps the Lord Jesus spoke of the coming of the Spirit of God. He said he will be. With you that's collectively, and in you that's individual. So there's the power of this and presence of the Spirit of God. It's unique to Christianity to be our bodies of the temple of the Holy Ghost. But the church collectively is also the temple of the Holy Ghost. But there are those today who deny it. How do they deny it? Well, one way they deny it is to set up a clergy in a hierarchy. That really is a denial of the power of the Spirit, the Spirit of God. There are Christians come together and they come together and there's a man or man. Sometimes women too, sad to say, who are appointed to take care of what they call the worship service or the teaching or the evangelical aspect of things and the general population in the fellowship they don't have an opportunity to take part of the Spirit of God would would would lead them. That's part of denying the the the power and presence of the Spirit of God. It's having a form of godliness. But denying the power there are, there are certainly other things too. Implacable. Is, umm, oftentimes connected with wanting my own way? And so in the assembly and in the thing, in things of life and our family lives in, even in business life, it's God's desire that we shouldn't, umm, reflect the spirit of Christ. He never wanted his own way. A man that never wanted his own way. I do always those things that please my father.

And so we find in Christian testimony that men want their own way. We have a little, umm, illustration of it in connection with Barnabas. He wanted his own way just in one thing, in connection with the relationship of his, uh, nephew, I believe it was, perhaps it was a cousin, but, uh, he wanted that individual to be engaged in the work of the Lord with him and Paul. He wanted his own way, just in one little thing. But God has so ordered. In Christianity. That is the will of God and the word of God that governs, that ought to govern our assembly life, ought to govern our lives as individuals. It's the will of God and the word of God. And so he gives this list. It's a very, very strong indictment of the condition of things in which we live. And he says turn away from such. Turn away. It means reject. And so you're Speaking of how the Spirit of God is displaced, Mr. Darby said. It was the sin of the against the Holy Spirit that really characterized the day that we live in at the end times. And so we're to reject that line of things. We're responsible as individuals to reject that which claims to have a form of godliness but denies the power, denies the Spirit of God and the activity of the Spirit of God. His rights, you might say, to govern and to guide in the Assembly. 51 for a minute, just for a couple of verses in regard to this. This is, of course, David's confession in connection with his sin. But I think there's a couple of things that are good for us to consider in relationship to what we've been saying. We've just noticed that there are those who have an outward form of godliness, but there's no inward reality, and they deny the power thereof. And just notice what David says in his prayer here in verse 6. Behold thou desirous truth in the inward parts. Again, we want to make this very practical as we go along. And brethren, God doesn't just want an outward show of things. And we can, even as gathered to the Lord's name, fall into that crap if we're not careful, because we can come to the meetings and we can carry on in an outward form. You know, it's interesting in Ephesus that they left their first love, but they were going on in such. Order outwardly that they were even able to detect the false apostles. Things were in very much order outwardly, but it was no longer truth in the inward parts. And so we want to be very careful in that regard. But I want to notice something else in the in Psalm 51 as well. Again, as a warning to us in verse 11, the last part of verse 11. Now I'm gonna read this in Mr. Darby's translation. Take not the spirit of holiness from me. Not an interesting statement. In other words, David said, don't let me get used to sin. Don't take the spirit of holiness from me. And brethren, again, as we said earlier, we can. We are more affected by what we see around us, even in the professing Christian world than we realize. And we can get used to things. We can get worn down. We can become insensitive. We can even become callous to these things. I have. I know those that I've grown up with, true believers who love the Lord, and they're going on with things today. It's not that they've given up the Lord entirely, but they're going on with things today that are not according to the Word of God. And they're in systems today religiously that are doing things that are unbelievable, teaching doctrines that are are blasphemous, teaching that the Lord could have, could have sinned. In systems that are now confused as to the Lord's coming and the appearing and so on and going on with things that really are are unholy, but in the in the name of Christianity, they've got used to sin. David said take not the spirit of holiness from me, brethren. What is going to preserve us? Well, we're going to find it out as we go on to the rest of the chapter. But I stress again, this has already been said by others. What is going to preserve us in the midst of all that we are taking up is to walk in the presence of the Lord with the truth of God before our souls. When David sinned, what did he do when it was brought before, he immediately got into the presence of the Lord. Now I know it's di a little different there. It was an individual sin, it was a moral sin, but I believe the principle is the same. What's going to preserve us, to go on collectively is gathered to the Lord's name.

I trust there's no pride in our hearts at all. It's only grace if we find ourselves where we're at. But what is gonna preserve us there, brethren, is to go on in the presence of the Lord, with a sense of His Holiness and what is acceptable to him, and according to his mind. A little indication as to the work of the enemy. There's two groups that are mentioned. There are those that are LED, those that lead and those that are LED. And so there is a work of the enemy to deceive. He's a deceiver. He's presented in the scriptures as an old serpent, very experienced. He has tactics that work, They work very well. And so he, uh, his working is using those tactics and he has agents that are, he is using those that have. In some way gone on in an unrighteous way and have had unrighteous thoughts and believed and swallowed some of the unrighteous teachings as to the person of Christ and his work. And he uses those agents to do his work. Some of them, sad to say, as you say, are believers. Those I, I've known real believers, true believers that love the Lord and are relying upon him have believed in faith that Christ died for them. But they teach that Christ could have sinned. It's an awful thing. It's a blasphemous thing. God is the Son of God came into this world, He's God and he could not sin. He did not sin, he could not sin. And so here it says there, there are those that will lead. That's their purpose to lead. And their work is to lead captive into a line of umm, doctrine that is opposed to the truth of God. So they lead. And their purpose really, they, the Spirit of God uses very plain language. They creep in to the houses, lead captive, silly women. It's really those that have no UMM have lost their ability to discern. They've lost their discernment. Often times in the Western Christian world, in the Christian UMM profession, even in the last 100 years, it's women that have been used of the enemy to rise up and to propagate some. Line of uh, umm, error that has drawn away many others. And so there are those that lead and there are those that are lead LED away with divers lust. So speaks of those things that would they have a carnal nature, a carnal side of things that appeals to man and man in the flesh may not even be

saved, but it appeals to him and we need to be careful. He's sounding a warning. He's telling us how the enemy would achieve his purposes. I don't think it's when he says silly women and I agree with you, but it's not limited to that. It's those again, as you said, and those driven by emotion and out of control. And again, there's a lot in Christendom today that's driven by emotion. And I have talked to some of my Christian neighbors even and they'll tell you on on Lord's Day on Sunday, they'll say, oh, it was so wonderful and this and that took place and. And it's interesting that people will talk about, uh, experiences and experiences and experiences and, and, but what does it glorify? Does it glorify Christ? And let me say this too, very frankly, they talk sometimes people will talk about the Spirit, the Spirit, the Spirit. We need to be careful. The main work of the Spirit is to glorify. Christ doesn't glorify himself. The only time the Spirit of God occupies us with ourselves. Is in self judgment, but otherwise the main function of the Spirit of God is to glorify Christ. And again, the Lord brought that out in the upper room when he spoke of the Spirit coming in anticipation. And if something makes so much of the Spirit, but doesn't glorify Christ, brethren, it's a yellow light. It, it, it's, it's a, it's a warning to us. And so there's these little tests that we can, we can practice in our lives. Is this making a lot of self? Well, I had this experience. I did this, I did that. I spoke in tongues and I, I was slain in the Spirit. I'm being very frank. And the Spirit did this and the Spirit did that. Oh, be careful, brethren. It's a form of godliness. But denying that, really denying the power thereof.

And what's the result? They're LED away with divers loss. That that. And you, you often find that, don't you? That the end result of it then is that there's empire flipping. Yeah, so when there's false doctrine as to the person of Christ and the work of Christ, often times it brings in immorality and a loose life. You know, if we wrote this today, if one of us wrote this today, we'd raise some eyebrows. There'd be some brethren that would come to see us maybe or send us letters or emails. They wouldn't dare to see us maybe. But uh, Paul was writing by inspiration and he spoke the truth. And so we need to remember that these are inspired. These words are inspired of God and he speaks of the truth in connection with their activity, to have religious activity, ever learning and never able to come to the knowledge of the truth. So they read the scriptures, they read the scriptures, they read the scriptures, but they really are not submissive to the teaching of the Spirit of God in connection with what he's teaching because they have a preconceived notion and they're trying to make the scriptures fit their line of doctrine. And so when we come into the presence of the Lord and we're taught by the Spirit of God, the word of God judges our thoughts, judges our motives. Judges are actions. It's the Word of God that judges us. We don't judge the word of God. And so that's why when we come to a reading meeting like this, we don't say, well, I think, and then we give a line of things that we think our opinion. And then another brother says, well, I think, and then he gives his opinion. We're not talking about opinions. It's what the Spirit of God teaches in the truth of the Word of God, what he has brought before us and taught. Now, I only went to a couple of different, uh, uh, Bible study groups, they call them at high school. When I was in high school, the women didn't cover their heads. Uh, the women took an active part and that sort of thing. I was encouraged as a young, uh, person to go to one of these groups. I went a couple of times, as I say, and that's how it was. My opinion is this, Well, the Presbyterian was speaking in her opinion was this. And then there was someone from the United Church, His opinion was this. Someone from the open brethren, his opinion was this, we're not talking opinions and this is what the Spirit of God is bringing before his before us here, ever learning, never able to come under the knowledge of the truth. It's the word of God in submissive, in submission to the teaching of the Spirit of God that will give us light. There's a great deal of education. People are learning, learning. They go on the Internet. And you learn a lot of things off the Internet and there never was a day when there was so much information available so easily. But that is not how we learn truth. Everlearning says here, and this is sad, you think of people who spend their lives studying things, ever learning and never able to come to the knowledge of the truth. Why is that? Because they don't come to the fountain of truth, the Lord himself. Uh, this couple verses worth looking at one in Proverbs. Proverbs, chapter 14. And verse 6A corner seeketh wisdom and findeth it not white. His attitude is wrong. But he had someone, uh, during the prayer meeting, read about Mary sitting at Jesus feet and hearing his word. There was a place of submission there. There was the right attitude and she heard and she learned The scorners seeketh wisdom and findeth it not, but knowledge is easy to him that understand it. Understanding is has to do with hearing. And uh, just to reinforce that Proverbs chapter one.

Proverbs chapter one and verse 5A wise man will hear. Now who is he supposed to hear? Turns to Psalm 119. So I'm 119 verse 97. How many of us can say these words truthfully? Psalm 119, verse 97. Oh, how I love thy law. It is my meditation. All day through Thy commandments Thou hast made me wiser than my enemies, for they are ever with me. I have more understanding than all my teachers, for Thy testimonies are my meditation. I understand more than the ancients. Who should know more than the ancients? Because I keep my precepts, so on verse 102 I have not departed from my judgments, for thou hast taught me when we're taught by the Lord. It humbles us. Uh, like I said, man, make people in religious circles today. Today people make a great deal of education and the educated make a great deal of what they know. But if we're really taught by the Lord, we're humble. The truth, the truth of God properly taken in, humbles us. It's very similar, Brother John in the 25th Psalm, verse 9. The meek will he guide in judgment, and the meek will He teach His way. And so instead of exalting self, it's meekness and taking a low place in the presence of the Lord and being open to hear His word and be submissive to what He teaches. He's not going to tell us what we want to hear. He's going to tell us what we need to hear and then on our part is submission and obedience. Well, especially with this ever learning, there's uh, uh. A lot of information that can be gathered and we all like to learn, uh. It was, uh, brother, my age gathered to the Lord's name, umm, and we were discussing some things. He said it doesn't matter what translation of the Bible that you use, Brother Robert was just bringing before us of uh, uh, the person and work of Christ and how important it is. I had a translation once I was reading in Hebrews chapter 4. The end of verse 15. Where it says that he that wasn't, that wasn't all points. Tempted like as we are, it said, yet without sinning. In other words, he probably could have given the opportunity, but he just didn't. That book went in the trash and it's a well known translation that many people use as a translation of the word of God. It's not the word of God yet with out sin it touches his character. Be careful what you take up, but don't just pick up any translation to beat your soul. You'll get doctrines wrong, you'll come in subtly, and be careful what you leave at extracurricular. Helps with the Bible. We talk about ever learning and when was there ever a day when of the making of books. There is no end but not just the making of books but of so-called Christian books. The Christian bookstores are full of books being turned off the press every hour, it seems. But, and I'm not saying it's all wrong and I'm not saying it's all error, but brethren, we need to be careful. It says, considering the end of their conversation or their life. When I pick up a book that was written by a person who went on in the truth of God till the end of their life until the Lord took them, I have a lot more confidence in that purse, that book. Than I do in someone who perhaps never has come into the truth that some of us by the grace of God have been brought into.

Us to be gathered to the Lord's name and so on. And often too, if you just read the flyleaf of the book, you can tell whether this book exalts self or whether it exalts Christ. Often just the flyleaf or the back cover will be enough. So as Mark said, there are translations out there that are not sound. We need to be careful, but there's much so-called written Christian ministry that we need to be very, very careful of as well. They're ever learning, but never able to come to the knowledge of the truth. And Satan's great attempt is to mix a little error with the truth. It's like in the sons of the prophets in the Old Testament. Just a little bit of that wild gourd caused the whole pot of of me of of pottage to be become de defiled and unpalatable. Doesn't take much. 259. No. I'll get more Jesus, open heart and the poor life and again. We shall give all.

The time as my fool and his death.

Pella Conference: 2018, 2 Timothy 3:8-16

Reading

I suggest we read from verse 8. Second Timothy 3, verse 8. Now as Jonas and John brace withstood Moses, so do these also resist the truth. Men of corrupt minds reprobate concerning the faith, but they shall proceed no further, for their folly shall be manifest unto all men as theirs also was. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra, What persecutions I endured, but out of them all the Lord delivered me. Yeah, and all that will live godly in Christ Jesus shall suffer persecution, but evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned, and hast been assured of knowing of whom thou hast learned them, and that from a child. Thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. 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 perfectly.

Perfect, thoroughly furnished unto all good works. It'd be nice if we could get through this chapter this afternoon and get a little outline of what we have here, but I would like to just make this qualifying comment before we go on. And that is that this morning as we took up these characteristics, these things that characterize the professing church in the last days. It doesn't mean that every believer who isn't gathered to the Lord's name is characterized by these things because they while they may be in a false position or in on unscriptural ground as far as. The fellowship they're connected with, they may exhibit moral piety and godliness, perhaps putting many of us to shame. And so there are many dear, sweet Christians that I enjoy fellowship with up to a point, who are not gathered to the Lord's name. Not only that, but brethren, we want to be thankful for any way that the gospel and the truth of God goes forth. I'd like to just take a moment and go to the book of Philippians because there we see Paul's spirit and attitude in connection with this. With the, when the days of the Apostle Paul, there were those who were preaching and they were preaching out of contention. They were preaching with the wrong motive. Some were even hoping to add to his, his afflictions. He was in prison when he wrote to the Philippian Saints and many were hoping to add to his bonds and so on. But I want to read what Paul says here in that context. He says, uh, I'll read from verse 15 of chapter one. Some indeed preach Christ even of envy and strife, and some also of goodwill. The one preach Christ of contention, not sincerely supposing to add affliction to my bonds, but the other of love, knowing that I am set for the defense of the gospel. Now this is the verse I want you to notice particularly. What then, notwithstanding every way, whether in pretense or in truth, Christ is preached, and I therein do rejoice, yeah, and will rejoice. In other words, Paul was thankful for any way that the truth of God went forth. We have the privilege of shipping, uh, about 22 tons of Bibles and literature into the English Caribbean and Guyana, South America every year. And I'm thankful that probably 95% of that is taken and used by those who have never been gathered to the name of the Lord Jesus Christ, but they're believers who are getting out the gospel. Encouraging the Saints of God, having young people's meetings. Sometimes we get orders for Bruce Anstey's pamphlets because they want to use them as study guides in their youth meetings and so on. We rejoice, we're thankful for any way the gospel and the truth is going out. And so the Lord said to the disciples on one occasion when they saw some that weren't walking with them, they said, should we go and forbid them or call down fire from heaven? Oh no, the Lord said, he that is not against us is for us. And so I just say that to qualify our remarks this morning, lest there be any misunderstanding of, you know, it's it's interested, it's significant to realize that we who by the grace of God are gathered to the Lord's name, are in the great house in spite of ourselves. And so in the chapter before we have the church, the the House of God in the last days has become this great house, a mixture of profession and reality. But within that great house there are many. True, sincere believers. Who are seeking as to the light they have and the the measure of grace they've been given to go on to the Lord. So what we are talking about here are general characteristics that characterize us in the last days. If you just allow me to make one more comment and that is that in Scripture we are never told to separate from true believers. What we are told to separate from is evil. That which is not according to the mind of God, whether it's moral evil. Doctrinal evil or an ecclesiastical connection that is not on scriptural ground and according to the truth of God and brethren in separating from one or more of those aspects of evil. If that means there are true believers I cannot go on in fellowship with, then I have to say so be it. But it is evil that we are told to separate from and it is the spirit of things in the great house that we are told not to let affect our own conduct and our and our walk. So I I trust that is helpful.

And then he brings before us these two Old Testament examples of Janus and jamborees. Now in the Old Testament, if we were to go back to Exodus 7 and, and and so on, we would find that there were in Pharaoh's court, there were these magicians that were brought to magicians that were brought out by Pharaoh. And they opposed Moses and Aaron in the miracles that they did and the truth they presented. They're not named in the Old Testament. But here we find that the apostle by inspiration, he named them specifically and they sought to oppose what they were doing. And what's significant is they were able to copy many of the miracles and the things that Moses and Aaron did. And again, we need to be careful. There's much today that is a coffee or seems like it is the truth. But when we get right to the root of it, we find that there's something else. Why are they mentioned here when they're not? When we're when the names are not given an access, what is the significance of their of their names being given here? Because those that are imitators of the truth, and so they imitated the power of God. They didn't have the power of God, but they imitated it. And so I believe he gives the names because they are significant. The names mean Jenny's means he mocked or he deceived. And then this other name, Jan Breeze means a diviner or a sooth Sayer. And so it's evident that they were deceptive. They were using. The power of Satan, they were under the influence of Satan. They were agents of Satan to oppose Moses at the time that he faced umm, Pharaoh and delivered his message. It's interesting in Acts chapter 2, I'll just refer to this, uh, in Acts chapter 2, verse 22, there's three words that are used in connection with the power of what the Lord, uh, did in his, uh, ministry, the work that his father gave him to do. It says Jesus of Nazareth, a man approved of God among you by miracles. And wonders and signs. And then Paul by inspiration and 2nd Thessalonians uses the same words verse chapter two of Second Thessalonians verse nine. And he speaks of the imitation of the Antichrist and those that are his agents as well. Satan's agents, Second Thessalonians chapter 2, verse 9. Even him whose coming is after the working of Satan with all power. And signs and lying wonders. And so the Lord Jesus brought blessing from the heart of God to his people. Every work of, uh, every miracle act of power, a sign was he delivered, uh, souls from the power of sin and Satan. And there was tremendous blessing brought. But these are signs. They were evidence of power. But as you say, it was satanic power. It was the influence of the demonic world. And so they're exposed and their names are given. God leaves the He leaves that covered in the Old Testament, but he

exposes it, and I believe partly because their names really mean deception. He mocked and a diviner. It exposes the fact that they were under satanic control. Has then too, we find in the next verse that God is in full control of everything, and God only allows man to go so far. He only allows Satan to go so far, and so he says they shall proceed no further. In other words, he says, Timothy, if I can apply it for our hearts, Timothy, I'm in full control. There's a rise of evil, and we see today the seeds of apostasy being sown. But, brethren. Take comfort, we will never see the full blown apostasy this side of the rapture. Well, we're here in this world. There are two things that are hindering the full blown tide of apostasy from rising. One is the presence of the believer. We're the salt of the earth and salt is a preservative. Now the salt can lose its savor, we can lose our testimony, but we are the salt of the earth and so we're preserving the full blown tide of evil.

People say, oh, I'll be glad when those Christians are gone. They have no idea what they're talking about. But there's something else too, and we get it in Second Thessalonians that the Spirit of God is here and he is hindering again the full tide of apostasy from rising, because he that now hindereth will hinder until he be taken out of the way. Because when we go at the rapture, the Spirit of God goes to, He doesn't leave till we leave, as we've already said in these meetings. That's why on the last page of the Word. It says the Spirit and the Bride say come. Why does the Spirit say come? Because he's here, and he doesn't leave till we leave. And so we have the salt of the earth. There's the salt of the earth, the Spirit of God, the restrainer of evil, and they will be here until the rapture. And I say I find that a great comfort to my own soul. Yes, things are waxing worse and worse, and the moral darkness is deepening every hour over the Western world. But brethren, it's only going to go so far. God puts His hand here, and like Janice and Jamboree, they shall. And it's the spirit of things. I think it's what he bringing out here more than the individuals. He uses them as an example, but he says that spirit of things, that progression of things, I've got my hand there and I'll only let it go so far. Ends chapter 2 where you quoted in verse six. It speaks of another hindrance. And so he says what withholdeth that he might be revealed in his time. Now you know what withholdeth. What is it? It's the governments of this world that God has ordained. They resist. They are ordained of God to resist the evil and to keep a cap on it and to judge those that are evil. And then we have the Spirit of God as well. In verse seven, so the apostle Paul speaks of two that resist evil, those governments that are raised up of God and then the Spirit of God as well. And I'm sure that what Jim has said too in connection with the believer we know in figure Lot was in Sodom and Gomorrah. God could not judge Sodom and Gomorrah until the righteous were removed. And so Lot was removed and judgment fell. And the rest of the chapter, and this was really one of my main exercises in suggesting this portion, is to see now how Paul sets before Timothy encouragement to go on. And first of all, he brings before him, brings before Timothy Paul's life, what Paul had seen or what Timothy, I should say, had seen, exemplified in the life of the apostle Paul. And it's interesting. You mentioned the list of things that God has in Scripture, and I've often said the same thing and let me just reiterate it. Because it's been a help to me in my study of the Word of God. When God lifts two or more things in Scripture. He doesn't list them haphazardly. I like to do the shopping when I'm home. It gets me out of the office and Faye, Faye doesn't like to, to shop if she doesn't have to. So she'll make me out grocery list. I think, uh, at home on Thursdays is when the, the various ads for the grocery store come. And so Faye will make me out of grocery list. And if I was to say to Faye, why did you list these items in that way, she'd say, well, it's just the way I California. I thought of the, what we needed or I came up with them as I flipped through the ads. She doesn't list them in regard to the aisle that they're going to be found in so that I can go consecutively up one aisle and down the other of the grocery store. No, it's haphazard. And we often, as you said in the previous meeting, we often list things just haphazardly as they come. That came to mind. But I say to those who are younger, it was helpful for me to get a hold of the fact when I was young that when you see a list of two or more things, notice how God lists them. There's always an importance to the order. And as we start verse 11 or verse 10 here, you'll notice what comes first. But thou hast fully known my doctrine. Now if I had been writing this, I probably would have put some of the other things that are listed here first. Maybe the manner of life. Maybe my persecutions are what I felt I went through for for the Lord. But he lists, first of all, doctrine. Why? Because if we're going to have sound, if we're going to have a sound life, if we're going to walk for the Lord's glory.

There must be sound teaching at the bottom of it, at the basis of it. Now doctrine is just another word for teaching. And so in this epistle, the first epistle and the 2nd epistle, you have the word doctrine or teaching 13 times. Paul is stressing to Timothy the need for sound doctrine and sound behavior is based on sound doctrine. It must be. And so Paul says, you fully know my doctrine. Now what was Paul's doctrine? Well, it's been brought before us already in these meetings. It was the truth that Paul was given by divine inspiration. And as we've had, you cannot really have sound behavior in your life and understand your true position and calling here in this world unless you go to Paul's doctrine. We're going to notice later on, we won't take it up now, but we're going to notice later on in this chapter. He brings other aspects of the word of God before us. But he stresses at the beginning, Timothy, you've heard my my teaching, what God has given me. You've known it. Now, everything else that's listed, I believe there are nine things that are listed here, and everything else that is listed is built on sound doctrine. And that's the way we need to build our lives as well. Robert, you mentioned about an outline of truth and I just explained, so we understand because there might be some here who say, well how can we have a outline of the whole word of God and how do you know it says Paul said on another occasion, we know in part and we prophecy in part, and you can spend your whole life studying the word of God or even Paul's doctrine and you're not going to get it all. We know in part, in prophecy in part, and not till we get home to glory. Well, that which is in part be done away with. But on the other hand, it's not hard to just have some understanding of what the different writers bring before us, even the Old Testament just to see Genesis is the book of beginnings, Exodus, we have redemption and and Leviticus we have we have have worship Israel worship Numbers is the wilderness book and and so on Deuteronomy we remember. And just to have some idea of of in in a sentence or two, what the Old Testament writers bring before us, the New Testament to realize that each of the evangelists that the four gospel writers, they each presented different aspect of things. Paul's ministry is a little different than Peter's ministry. John has a characteristic James and so on. Just to have some little understanding. And that's a safeguard. It's like the the jigsaw puzzle. I don't know if young people are children, do jigsaw puzzles like we did when we were children. That was, uh, entertainment on a snowy winter's evening when we were growing up. But when we got out of 500 or 1000 piece jigsaw, what did we do? First we did the outline, we took the edge pieces and when we got the edge, the outline done, then it helped us to fill in the rest of the, of the pieces and not put pieces in the, in the wrong place or try to force pieces where they didn't fit. And so if you know what Paul's ministry, Paul brings before us the church. The heavenly calling of the church, John brings before us the family of God and so on. Again, Peter brings before us the wilderness. Those are just little keys that keep us from miss applying Scripture. So that was fully known my doctrine. But then there is a manner of life and other things that that go with it. There's a practical side. So again, sound teaching will lead to sound behavior and a real testimony in our Christian pathway. Typically taught us that we were heavenly citizens. We didn't belong to this world at all. And so his manner of life was consistent with it. And Paul taught the younger generation and he taught Timothy. Timothy had observed Paul in action. He was, Paul didn't speak one thing in private and then one thing in public. He spoke in a very consistent way in his, uh, testimony and in his teaching. We get that and might just turn to it in Acts chapter 20, I think it is.

And Paul says that in verse 20, Acts 20 and verse 20. I kept back nothing that was profitable on you unto you. He's speaking to the Ephesian elders, but have showed you and have taught you publicly and from house to house, testifying both to the Jews and also to the Greeks,

repentance toward God and faith toward our Lord Jesus Christ. Well, Paul had a line of things that was given to him, of God-given to him by revelation. By the risen head in glory. And he delivered that once to the Saints. But Timothy was diligent and he had an outline of that line of truth. He could understand and know and appreciate what Paul taught. I think Mr. Darby's translation says in verse 10 that he had fully followed up. Fully followed up. He knew Paul's doctrine and then he observed Paul's life and then he observed Paul's purpose. Paul only had one goal. It was Christ, and he wanted to, uh, please his master. He wanted to please the one who had loved him and given himself for him. He had a real purpose to his life and he was willing to suffer long-suffering, charity or love, patience, persecutions. There are enemies without. And there are enemies within. Not all enemies are without. And so he speaks of persecutions, and I think he speaks a little bit further on of persecutions in verse 12. Yeah, all that will live godly in Christ Jesus shall suffer persecution. That's the enemy from the outside who wants to shut down the Christian testimony, wants to shut down your testimony. If you're faithful to Christ. He wants to destroy that testimony. But then we have enemies within. Evil men and seducers shall wax worse and worse, deceiving and being deceived. That's within the Christian testimony, what we were Speaking of earlier. Those that say they're Christian, those that say they're trying to serve Christ, but really they're enemies from within and perhaps even imitating the power of God. And so the apostle Paul doesn't mince any words. He speaks very plainly. And so he's telling Timothy, he's giving this to him, this instruction that he might be safeguarded in an evil day. And we need to be safeguarded. Not everything that is written in the name of Christ. That says it's Christian. Not every book is a book that we should read. And I was just reading. I read a lot of ministry because we need to be refreshed ourselves. If we're going to feed any anyone else, we need to be fed ourselves. I read a lot of mystery, and I have tended to read a little more of Mr. Darby's ministry lately, and it will surprise you that he writes at a very understandable level in many of his lectures. If you read some of his lectures, very understandable. You don't need a PhD or anything to read Mr. Darby's writings. I would just encourage you as those that are younger in the faith or younger people, young men, read the that ministry read some of these older writers. It's not complicated. Some of the most profound writings that Mister Darby has are on some of those subjects of the Lord's coming and some of the. John's ministry and so on, very understandable. And so Timothy had these outlines. He had observed the persecution in verse 11 in Iconium Antioch, Iconium Lystra. He knew how Paul had suffered for the truth. And Paul says, you know, it's all worth it. I endured. But out of them all the Lord delivered me. And so we can count on the Lord's deliverance. And if we're not going to be delivered. From the persecution we'll be delivered through it. And the Lord Jesus was delivered. He cried unto his God on the cross. My God, my God, why is thou forsaken me? In in chapter in the 22nd Psalm, he speaks of crying to God and not being heard and so on. But he was heard and he was delivered by death and through resurrection. He was delivered not in the way that sometimes we might think we might. We have an idea of how we should be delivered.

But God knows how to deliver the faithful, and so He is able to deliver us in the way that He chooses. Have an easy life in connection with his service for Christ. He wasn't appreciated even by his own brethren. He had to say all they that be in Asia are turned away from me didn't mean they turned away from the Lord, but they didn't follow on with the apostle Paul and the teaching that he he had been he had been given. He suffered from without as well as has been said and you know, brethren, we enjoy today. The liberty in this land and on this continent to meet in this way, and we didn't have to lock the doors or meet in secret or like some of our brethren, trickle into a meeting so that the authorities don't see a stream of people with their Bibles coming together and so on. I've been in countries where we had to meet very circumspectly and where you only had a meeting one night in one place. And it was when the, when the brethren came, they made sure they didn't all get there at once. And maybe over the course of a couple of hours they would come and we'd have a cup of tea or a cup of coffee and it looked like a social gathering. When it's time for the meetings, we shut the everything's closed up. Sometimes we don't sing because we don't want to. Give any indication to those around that we're having a Bible meeting rather than we don't have to do that and thank God for it. But brethren, what we enjoy here in North America is not normal Christianity. Normal Christianity is what you have in the book of the Acts. A normal Christianity is what the Apostle Paul described here. And it's interesting. I think it's the 23rd verse of the 20th chapter of Acts. You can go back and look at it sometime. He says there in summing up his his ministry and his travels, he says in every city bonds and afflictions abide in me. Now in coming to Pella for this conference this weekend, if I knew I was gonna have bonds and afflictions when I got here, would I have come? Be a real test of faith, wouldn't it? And you'd want to be pretty sure you had the Lord's mind. But Paul said in every city when he went to Philippi or Troaz or Ephesus or wherever he went, he expected he was going to have some kind of physical persecution. Rather, I'm looking for the Lord to come this afternoon. But if the Lord leaves us here, we may suffer in more ways than perhaps we do now. However, I used to struggle with this verse. Robert will forgive me because we mentioned this in Kirkland last weekend, but I want to just notice verse 12. Yeah. And all they that will live godly in Christ Jesus. Shall suffer persecution, not might, and this used to bother me. Because I thought, well, we don't suffer persecution the way Paul did or the way he described in the previous couple of verses. So are we living godly? But I believe this, that there are two kinds of persecution that a Christian is going to suffer for their faithfulness for Christ. One is physical. And there are many of our brethren today in other corners of the world who are suffering physical persecution. In prison, being tortured and even facing martyrdom this very day, we may never be called on to do that here in North America. But there is a reproach connected with following Christ. There's either physical persecution or there's a reproach. And I'm gonna say this to my own heart and I'll and I perhaps it will exercise your soul too. If we are not suffering reproach in our daily life, whether it's in the neighborhood we live in, whether it's at work, at school, or whatever, we need to question our own souls. And I can't answer for you, and you can't answer for me, but we must need to question our own souls. Are we living godly in Christ? In other words, if I can put it another way, in the measure in which you and I reflect something of Christ. In our lives from day-to-day there will be a reproach, and in the measure in which we seek to be faithful to the name of Christ without taking any other of the celebrated names in Christianity Today, there will be a reproach. Let us go forth therefore unto him without the camp, and we might suffer reproach. No bearing his reproach. So I just say that to encourage our hearts. We're thankful for what we enjoy as liberties here. But if we are reflecting something of Christ and being faithful to him, to the to Paul's doctrine, to the truth of God's Word, we are going to suffer in one way or another.

It may come from our own families, Jim. Yes, absolutely. Keep in mind I I know for years I didn't catch it. Uh, because. We don't, it's not the way we normally express ourselves, but the word will here is not an expression of some future action. We say I will, uh, eat supper or something like that. And we're talking about the future of future action. But what's talking here? What's talking about here is those that desire, uh, to live godly or wish to live godly. It's and and I think the persecution will be. Somewhat reflected or reflective of the intensity of our desire to live godly. Now I'd like to ask somebody to tell us what this word godly means. We in the previous reading meeting, we talked about the word piety and pious, which are the words that Darby uses in his translation. But piety and Pius are not in current, umm, vogue and godly and godliness has lost a lot of his meaning too. Because somebody please tell us what it means to live godly and what godliness is. Well, I have one that satisfied me, but I'd I'd rather hear somebody else. To display, to appreciate and display the character of God down here, God like this, yes. Ugliness is it's really a short form of shortened expression. God, we could say God likeness or we could say godliness. And so that's the desire of the Lord that we would express his moral features in this world. I was, uh, thinking of, uh, Acts chapter 19. It uses this

word continue thou in verse our verse 14. But in Acts chapter 19, there was a beginning. When it says continue, it really infers that you began. And that now you have to press forward and keep going. So there was a good beginning. Timothy had a good beginning. And so in chapter 19 of Acts and verse 19 or verse 17, it says this was known to all the Greek, Jews and Greeks also dwelling in Ephesus. And fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came and confessed and showed their deeds. Many of them also which used curious arts, brought their books together and burned them before all men. And they counted the price of them and found that 50,000 pieces of silver. These are uh, books, uh, occult books. They are, it costs, I think it was uh, for a, a Roman slave, something like uh, umm, 30 pieces of silver. You could buy a slave for 30 pieces of silver. So you could buy with the value of these books, 16166 slaves. I mean, it was an awesome figure. But. The Apostle Paul and those that were engaged in the work of presenting Christ to the heathen in the darkness of the heathen world went into that world, into Satan's stronghold in Europe and in that part of the world where they were steeped in all kinds of satanic occult practice and so on. And they got saved. And there was a light that shone in the brightness of the glory of Christ was displayed in the persons of these individuals. And they had a fire, and they burned those things that they had been associated with before. And someone has said, umm, this is the young man's fire. Have you had the young man's fire? Is there something in the life, something in the bookshelves that you have something in the home that you shouldn't have? You need to have the young man's fire. You need to get rid of it. Well, Timothy had, uh, fully followed up on the apostles doctrine. He understood it, he enjoyed it and he had a, an outline of it. He had a, he was a mature believer. And the apostle Paul says, continue. It's not good enough just to have a good beginning. He says continue in it, continue thou and the things which thou hast learned and hast been assured of knowing of whom thou hast learned them. And so that's why this verse is exercised me when I was a young man and I still feel exercised about it is of whom thou hast knowing of whom thou hast learned them. I like to see the author of the book, and I like to as.

Brother Jim was mentioning a little earlier, you have a sense of how that man lived, who wrote and taught the truth of God. How did he live? How did, what was the end of his path? Did he continue on? We know that there's failure all abounds all over, but it's a wonderful thing to have a good beginning, but make sure we continue and continue on to the end and then there's a full reward. So the apostle Paul was encouraging Timothy in this way to continue in spite of the difficulties that he faced, the opposition. He knew what he had learned from the apostle Paul, and Paul had received it from the risen Christ in glory. What we read either is it is who we associate with. Having, uh, a good rapport with our brethren. There's relationship in this starts out verse 10. But thou hast fully known my doctor, there was a relationship between Paul and Timothy. And so, uh, we go to act. Chapter 4. Verse 23, it says and being let go, they went to their own company. There's a relationship there. So on a practical note, dear young people, when you go home from these meetings, when you leave. Where do you go? Who's your company? Make it the Lord's people. Make it those who want to call the Lord out of a pure heart. Don't be found in company with those who reject the Savior and find their joy in the fleeting things of this world. Establish your company with the Lord's people and seek to encourage them that way. So with the pot with, uh, Daniel in the Old Testament, what was it that encouraged his three friends to stand fast? It was their association with Daniel in the first chapter. It's true that later on, I think the third chapter, the test came for them individually because Daniel wasn't there on the plains of Dora when they were told to bow down to the image and the story of the fiery furnace. I'd just like to say this too, about Daniel in connection with what's been said because. Daniel first of all, had purpose of heart and we talked a little bit about purpose and it takes real purpose to stand in days like these. These Paul had purpose in his life. He had a goal, he had an object and purpose of heart is really a desire where the heart is motivated by an object because we might have a have a desire, but the sluggard desires and has nothing. It says, let me illustrate it this way. This is a little bit of a crazy illustration, but. Here we sit on these chairs, and after the next meeting is over, there's going to be an announcement that the evening meal is going to be served in the dining room next door. And we might have every desire to go in and have a meal, but if we don't do something about it, if we don't have purpose, we'll never get up off these chairs and go in. We could sit here. I don't want to be funny, but we could sit here until we starve to death. It takes more than desire. If we're going to live for the Lord, it takes that real purpose of heart. That real motivation, but what I want to point out in connection with the beginning of verse 14, where as Robert said, Timothy is exhorted to continue, it says at the end of Daniel chapter 13 words and Daniel continued. Isn't that beautiful? It started as a young man with purpose of heart, but go on through Daniel's life on to the 6th chapter and on to the prophecies that he's given at the end of his life as an old man. But it didn't start when he was old. It started with real purpose. And because he had that purpose, that desire not to compromise the truth as he had had it in his day, he continued, Brethren, that's what God wants in your life and mine. And that's what Paul's real desire for Timothy. Timothy had been committed with the truth. If we were to go back to the second chapter, Paul was passing the torch of truth to Timothy, which he was then to commit to faithful men who would be able to teach others also.

The truth is like the relay race, that the baton is passed, but not just to anybody, faithful men who can teach others also, and faithful men who pass, pass that along. And brethren, I trust I can say this circumspectly, but I started meetings like this and I heard the truth presented from my older brother who are with the Lord now. And I trust that by the grace of God and with the Lord's help, I can pass the truth on. To you. With the same purity in which I received it myself. That was Paul's desire for Timothy and those he passed the truth on. And I'll just say to the brothers here who have some responsibility, maybe in your local assembly, is your desire and exercise to pass the truth on in the same purity with which you received it. I know that many of us here can remember brothers, that we sat under their teaching in the local assembly and at conferences like this. Let's be exercised not to water down the truth. Yes, we wanna present it in a format. That it can be taken in and and meditated on and enjoyed in with the generation. We wanna be sensitive to the generation we're serving, but we don't want to compromise or water down the truth. And so Paul's exercise here was to pass it on. I just want to notice a couple of things here. Continue Thou and the things that thou has learned and been assured of. Verse 14. Knowing of whom thou hast learned them. Now who was that? Well, it's been already mentioned. That was the apostle Paul. And again. Paul, first of all, stresses the need for the ministry that he had been given by inspiration. Paul wasn't proud here. It wasn't just that this is what I've taught and you need to walk in it. No, Paul recognized that he had been given a special revelation concerning, if I can put it this way, the meat and the foundation of Christianity. He was the wise master builder. You get that in Corinthians. Others have built too, the apostles and prophets, the New Testament foundation. But Paul was the wise master builder, so that's first. Then notice what he says in verse 16. All Scripture is given by inspiration of God. Now he says, Timothy, you don't just need what I've taught, but you need all the Word of God. This includes the Old Testament because in the Old Testament we have the figures and the foreshadows. We have the pictures and the illustrations. That's why we go back to the Old Testament and we draw on those illustrations. Then, but not only do we need the Old Testament, but it's interesting go back to, uh, the 5th chapter of the previous Epistle to First Timothy, chapter 5, I believe it is. I want to read you an interesting verse here. It may seem completely out of context, but I'll tell you why I read it. Verse 18, First Timothy 5, verse 18 for the Scripture. Seth, thou shalt not muzzle the ox that treadeth out the corn. The labor is worthy of its higher. Now why did I read you this? Because this is a quote from one of the gospels. This is actually a quote from Luke chapter 10. In other words, the apostle Paul recognized the need for the Gospels as well. So we need the four gospels, the life of Christ, the perfect example, the

work of Christ in not only in his perfect life, but the work of atonement, His resurrection, and so on. So we need the Old Testament. We need the Gospels, we need the New Testament, we need Paul's doctrine. All Scripture is given by inspiration of God. And that's why, brethren, it's important when we take up the Word of God to read the whole Word of God. Something I found helpful in my life and it's not a precedent, but, and we all have different bends to the way we take up the Word of God and so on. I found it helpful to read something in the Old Testament and something in the New Testament every day. An old brother who used to serve the Lord amongst the people of God. When he was asked what his secret was in in reading the word of God, he said Wherever else I read in the scriptures, every day I made sure I read something in the gospel. That was the balance he felt he needed the perfect example of the Lord. So we need all Scripture. Read it from cover to cover. You wanna have a godly life? You wanna exhibit godliness? You wanna exhibit moral piety? You wanna be a blessing to others? We need, yes, Paul's doctrine, but we need all Scripture.

In verse 15 it says from a child. Thou hast known the Holy Scriptures which are able to make the wise unto salvation, and that again is salvation, practical salvation, which is in Christ Jesus. And so the Holy Scriptures, the Holy Scriptures, the sacred writings, I think are the sacred letters, Mr. Darby's translation. We're given by God himself. And what Timothy had was those Old Testament pictures. He had the pictures and the illustrations in the Old Testament. The Old Testament gave God's thoughts and his relationship with man before the cross. And then after the cross, we have the New Testament. And so they have the Gospels. And really, by the time the apostle Paul was martyred, the Word of God was almost complete. We know that the Book of Revelation was written a little later, perhaps. Some of the epistles of John and so the word of God was complete, I believe, when John went to be with the Lord. But Timothy had the Old Testament scriptures. He didn't have a steady diet of it. After the Lord died and rose again, was ascended in glory. Now he had a new. A new appetite, you might say. It was for the risen Christ and glory. And he read of that purpose that Christ had, and the teaching that Christ had in the gospel. And in the epistles, so we need the picture book of the Old Testament, and we also need the doctrine. And so it's all Scripture. But remember, the Old Testament can be used to understand the principles of how God deals in relationship with man. Things here. Scripture is given for by inspiration is profitable for doctrine. That's what's right for reprove. That's what's wrong for correction. That's what sets right for instruction and righteousness, what keeps right. And I just have a question because this has come up, uh, this doctrine, we understand it was emphasized earlier in the chapter of that positive truth, but then it says reprove. What is the difference between reproof and legality? Uses conviction instead of reproof. And so it's really we need to have our thoughts reproved. The word of God reproves our wrong thoughts. We may not detect it at the present time when we're reading it, but the Word of God applied by the Spirit of God will correct us. And we can use the word of God to correct and to help to correct one another. But I believe there's a the spirit in which we correct one another, the spirit in which we use the word of God. Is really what you're referring to legality. I may say that this is how it is and this is, there's no ends if there, but there are no Gray areas in the word of God. It's true, but I can apply it and I can use it in a kind way and just remember that it's the Holy Scriptures and it's God's mind in connection with a certain thing that I might be going on with. So it can be used for recruit, but it has to be done in the right spirit. I think this is, uh, what uh, Paul tells Timothy in the first, uh, epistle. He says umm. Let's uh read the first pistol, uh Timothy chapter 4, verse UH-16. Take heed to the unto thyself and unto the doctrine, continuing them. For in doing this thou shalt both save thyself and them that hear thee. He was to use the doctrine, but use it in the right way. Improving and scolding the Scripture never scolds us, but it does reprove us. Paul, when he wrote to the Galatians, he was very, very direct in what he wrote, but it really wasn't a scolding. It was a reproof in the spirit, in the proper spirit because of the things that they were taking up and they had gone they, they digressed from the truth that had brought them into the good of salvation. And so they needed, I believe Galatians is a book of, of reproof, but. As we seek to interact with one another and present the truth rather, and we don't wanna scold one another, but we do wanna be faithful and reproof. I I wanna make one other comment too before we go ahead. Yes, that just directly brother John. Obedience to the word of God is not legality. Let's me re. Let's remember this obedience to the word of God is not legality. So if I desire to obey the word of God, the word of God says.

Uh, be not unequally yoked together with unbelievers. It's not being legal if I don't engage in, uh, that type of activity. When we when we speak of legality, legality always has to do with the 1St man. It's, uh, seeking to, to create righteousness in the first man. And when the believer doesn't realize, as we've been Speaking of being in Christ, our brother just gave us a meeting of being in Christ. Umm, and the, the blessings we have in Christ, everything we have is in resurrection life when we, when we begin to apply the principles to the first man. Seeking to get fruit out of Adam. That is going to be le legality and umm, I it TH this is a this is a point that I'm sorry, Jim, I I I I know our time is, but this is a point that I'm not sure that we really make a good enough distinction when we speak of it says in umm, it says in first 12. Yay and all that live godly in Christ Jesus. So it's godly in Christ Jesus. Well, that's in resurrection life, isn't it? That is in the new life. We are consciously enjoying the life that we have in Christ and the the desires that it has umm and the Spirit of God power in connection with that when we take up reproof and instruction and everything we directed to the first man that leads to. Being under the law, it doesn't want to do any of that. So legality really is outward moral conformity without the heart being engaged. It's, it's having a, a form of godliness, but de denying the power thereof, the power of our of our life in Christ is the Spirit of God. When we take up things as in, in the first man, in the energy of the first man, which is the flesh. We can even take up spiritual things in the flesh. Then we're there's gonna be pride. There's gonna be all those things that are characteristic of the flesh and umm, that is. Not what the apostle Paul, uh, trained, you might say Timothy to understand, I know our time is gone, but just one little word before we pass on from this verse about the word inspiration, because it's a word we use today. And we, we, we don't always use it in the scriptural context. We talk about something that was inspired or that was an inspiring message or whatever. But in the context here, inspiration is God breathed. Every word of scripture comes from God himself. The the the writers from Moses through to to John who wrote a little later than Paul. They all wrote exactly what God told them. Holy men of God spake as they were moved by the Holy Ghost. I want to give you 1 little illustration that helped me when I was younger. There's some boys and girls here and so on. And here's the illustration that helped me to understand what inspiration is in the context of Scripture. When I was when I when my girls were younger. That sometimes they would put a pencil in their hand before they learned how to write. And I would put my hand over theirs and I would guide their pet, their pencil so that they would maybe write their name. And after that was done, they would take the paper and they would maybe go to my wife and say, look, mom, what I wrote now, who really wrote it? They held the pencil, but who held their hand and directed what they, what they were direct what they wrote? I did. And that's perhaps a feeble little illustration to, uh, make help us to understand. That when the Word of God was penned, it was penned by men. Yes, God used men, a number of men through the centuries to write what He wanted to convey to us. But they did not write their own opinions. They did not write what they thought they saw. They did not write what they thought was the truth of God. They wrote exactly what God told them to write. And that is why, brethren, it is important to realize that every word of God is pure. We need it all. And never question the Word of God. You might question something I say.

You might question something I write, and you have every right to do so. But do not question the word of God. It is true from cover to cover because God wrote it.

By “the scriptures” we understand sacred writings, they are a most gracious gift. That they should ever have been recorded is very marvelous; but that they should have been preserved for us, amidst all the superstition and infidelity of the dark ages, is a standing witness of the goodness and power of God! We can thus, at this remote period, with the volume of inspiration before us, and the teaching of the Holy Ghost within us, receive the doctrines of the apostles in all their primitive purity, through their Epistles; we can be in company with the Son of God, and catch the inimitable utterances which fell from His gracious lips, in all their fervor and freshness; we are also enabled to enter into the divine ways as revealed in past ages, and receive instruction as it were from the mouth of God. So wonderful is the reality of possessing the infallible word of the living God.

Blessed be God, He hath spoken, and inspired His chosen servants to write the revelation of His own mind, so that we may read it again and again. In this sacred service He has been pleased to employ a variety of instruments, and at different times, extending over a period of perhaps seventeen or eighteen hundred years. Persons too in very different positions in this life were called, and qualified, thus to set before us the mind of God. Sometimes learned men, and, at other times, ignorant and unlearned. On some occasions, kings were used in this blessed service, and at other times a herdsman, or a fisherman. In many parts, by different instruments, at various times, and in many ways, God has graciously revealed His mind in writing, though always by the same Spirit, and all most manifestly setting forth one harmonious whole. However diversified and infinite its depth and range, yet all the parts so fit in with each other, that we could not be without any portion of the inspired writings without serious loss. The “words” too have been given, not according to those taught by human wisdom, but in those which the Holy Ghost teacheth. (1 Cor. 2:13.) It is comforting to note that all is given for our profit and blessing. “All [or every] 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 maybe perfect [complete], thoroughly furnished unto all good works.” (2 Tim. 3:16, 17.)

Moses was commanded of God to write (Exod. 34:27; Deut. 27:3), and we are told that “Moses wrote all the words of Jehovah.” Jesus said, “Moses wrote of me.” Again, we read that Moses wrote this song according to the commandment of Jehovah, and taught it the children of Israel, and that “he wrote their goings out according to their journeyings by the commandment of Jehovah.” (See Deut. 31:19-22; Numb. 33:1.) Again, after the smiting of the rock on Horeb in order that the people might have water to drink, “The Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua.” (Exod. 17:13.)

Moreover, it is clear that Moses was conscious that the word he gave to Israel had divine authority. He said, “It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all the commandments which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth.” His writings, therefore, are called “the book of this law,” and “the covenant,” and “the statutes which are written in this book of the law.” “And Moses wrote this law, and delivered it unto the priests.” (Deut. 18:1, 1; 29:21; 30:10; 31:9.) These were some of the beginnings of holy scripture.

Joshua, who was Moses’ successor, was solemnly charged by Jehovah to observe and do according to all the law which Moses commanded. It was also said, “This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success.” (Josh. 1:6-8.)

Present Testimony: Volume 6, 1854, 2 Timothy 3:1-9

TI 3:1-3:9This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boast, proud, blasphemers, disobedient to parents, unthankful, unh without natural affection, trucebreakers, false accusers, into vent, fierce, despisers of those that are good, traitors, he highminded, lovers of pleasures more than lovers of God; a form of godliness, but denying the power thereof: from e turn away. For of this sort are they which creep into how. and lead captive silly women laden with sins, led away divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

Christian Treasury: Volume 10, Loving His Appearing

H. H. Snell

“Henceforth there is laid up for me a crown

of righteousness, which the Lord, the right-

eous judge shall give me at that day: and not

to me only, but unto all them also that love

His appearing (2 Tim. 4:8).

Who are those who love His appearing? Such will not only have "a crown of life," but "a crown of righteousness." Precious thought! What then are we to understand by loving His appearing? Observe, it is not here His coming for us, but His revelation from heaven, His appearing in flaming fire and His saints with Him. It gives us joy to know that now in heaven He is not only crowned with glory and honor, but angels,

authorities and powers are made subject unto Him.

On earth, however, He is still, with very many, the rejected Stone, notwithstanding God's proclamation by His servants of forgiveness of sins, the gift of eternal life and glory to everyone that bows to Him as his Savior and Lord. Every loyal heart must deeply feel the appalling indifference there is on almost every hand to the Lord Jesus Christ and to His present interests. But we remember the solemn testimony of Scripture that this is the prelude to the utter rejection by Him of the professing church as His corporate witness on earth after He has removed His loved and loving saints to meet Him in the air and before His appearing with them to judge the world. How quickly these anticipations may become matters of fact!

“The stone which the builders rejected" will soon come forth in power. The "stone...cut out without hands" must ere long fall upon the nations, and "grind [them) to powder." Alas! how few seem to think of this, and how many are trying to satisfy themselves with a kind of Christianity without Christ which they call religion! At this moment many precious souls are being deceived by reasoning infidelity. They think themselves competent to judge the things of God by their natural powers and thus set aside the divine authority of His Word, instead of allowing it to judge them. On the other hand, multitudes are being ensnared by the infidelity of ritualism, which refuses to accept the "once for all" finished work of our Lord Jesus Christ.

We may be assured that the only deliverance from these fatal deceptions is resting on Christ and finding peace and joy in what He has done and what He is. Blessed be His name, with arms opened wide and a heart full of tenderest love He said, "Come unto Me... and I will give you rest." What a boon is rest! especially rest of conscience as to our eternal safety. This no one but He can give. No one else ever proposed it. Those only have it who have it from Him. Precious indeed are His words, "I will give you rest." Yes, He gives it.

Our Lord spoke of another rest—rest of heart which those would "find" who pursued a certain course. It is, therefore, a conditional rest—rest connected with being heartily and practically yoked with Him and learning of Him. The taking of His yoke is a distinct work and experience in the soul. Oh, those sweet words, "Take My yoke," "Learn of Me," "Find rest unto your souls." His is the only easy yoke and the only burden that is really light. You cannot describe it, but the heart knows it. Rest of conscience He gives. Rest of heart the believer finds if abiding in Him, walking with Him and learning of Him who when walking down here as a man had perfect rest in His Father's will, even when rejected by those cities wherein most of His deeds of power were performed. Sweet tenderness! This is Christianity, and those who know it experimentally doubtless look forward to another rest—endless, eternal rest, for "there remaineth therefore a rest to the people of God" (Heb. 4:9).

In the days of the apostles, believers knew they were called not only to believe, but also to suffer for His sake, and if not always suffering for Him, they were suffering with Him. They knew also the preciousness of Christ as the satisfying and joyful object of their hearts. It was truly said of some, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8). (See also Rom. 8:17; Phil. 1:29.) Such was the freshness and fervency of believers in the early days of Christianity. Their hearts were taken up with a Person who loved them, died for them and redeemed them from all iniquity. Also He assured them that an incorruptible inheritance was "reserved in heaven" for them, and that they were "kept by the power of God through faith" for it, until His revelation from heaven with them. What marvelous words of comfort!

This surely is the time of our Lord's rejection. The world will not have Him, and Christendom for the most part, as was the case at Laodicea, has I-Fun outside the door. Yet He is knocking. Perhaps it may be that one faithful soul will hear His voice and open the door for personal communion with Himself. To true hearts this is very affecting. Those who love Him best feel it most. He is not here, but His coming draws nigh.

In the death of His cross, instead of Satan's overcoming Him, He through death rendered Satan's power null. Instead of Jew and Gentile getting rid of Christ by their cries of "Away with Him" and "Crucify Him," He was righteously exalted to the right hand of God and invested, as the glorified Man, with all authority and power. And He is soon coming to subdue ail things unto Himself according to the will of God. Though He manifests Himself spiritually to our souls and is always in the midst of two or three who are gathered together to His name, yet personally He is absent. We see Him not. Some keenly feel He is not here. Faith knows Him crowned with glory and honor.

Do we not feel His rejection? Are we troubled on account of His absence? These are searching questions, and they test what our state really is. If we can reply that we deeply mourn His absence, then we are necessarily detached in heart and walk, not only from the world which is so rapidly going on to its righteous doom, but from all about us in the professing church that is contrary to His Word. How is it possible that we can be loving His appearing if we are not seeking to please Him and therefore tasting the sorrow of His present rejection? Do not the two always go together? Those who really mourn His absence will feel because of it the loneliness and desolation of their path. They can only cleave to Him with purpose of heart, while keenly feeling the folly and unbelief of those who keep up excitement with the world's pleasures, when our Lord's revelation from heaven in flaming fire is so near.

Again we press the question, Does our Lord's present rejection give a decided complexion to our course in this scene? If so, surely the prospect of His soon having His rightful place on earth must thrill our hearts with inexpressible delight. When we think of His coming out of heaven in His own glory, the glory of His Father, the glory of the holy angels accompanied by His glorified saints and wearing His many crowns, we may well exclaim, What a blaze of infinite and eternal glory! Then our hearts are ready to sing: "Crown Him, crown Him, crown Him Lord of all.”

It is the Lord Himself who thus appears. He comes with clouds and every eye shall see Him. He died for all, has sent the gospel to all, has waited patiently on all, and now the divine long-suffering has reached its climax, and men "wail because of Him." What a wailing that will be! Worse than useless then to cry to the rocks to fall on them, or to the hills to cover them, or to go into the holes of the rocks and into the caves of the earth for fear of Jehovah and from the glory of His majesty. For He must reign till His enemies are made the footstool of His feet. All must be put in subjection under Hint, according to the will of God.

Yes, He will judge the quick (the living) and the dead. First will be the quick in various judicial ways and occasions as the Scriptures point out, for He will put down all rule and all authority and power. The last enemy that shall be destroyed is death. The last part of His reign will be occupied in judging the dead after their resurrection, every man according to his works; hence our Lord called it "the resurrection of damnation," or judgment. How unutterably solemn! And how blessed to our souls is the thought of our Lord's exaltation to His rightful place and of the church, His bride, reigning and sharing the inheritance with Him.

On earth each tribe of Israel will have its portion in the land according to the prophetic word (Ezek. 47-48). They will know that Jehovah has been merciful to their unrighteousness. He will remember no more their sins and iniquities, and He has delivered them from bodily sickness. He will give them abundance of peace and plenty under the glorious reign of their true Messiah, the Son of David.

What a time, too, when Gentiles will go up to Jerusalem to worship and attend the house of prayer for all nations. Our Lord Jesus will then be revealed as the only Potentate-King of kings and Lord of lords, Governor among the nations and King over all the earth. We can think of Him as Son of Man, according to Psalm 8, having dominion over this creation, delivered by Him and brought into the liberty of the glory of the children of God. Is it not a deep jay to those who cleave to Him, and who are often ready to weep at His still being "the song of the drunkards" and rejected by so many, to know for a certainty that in a little while on this very earth, as well as in heaven and in the infernal regions, every knee shall bow to Him, and every tongue confess that He is Lord to the glory of the Father?

How does this contemplation of our Lard's glorious appearing and reign affect our hearts? Are we loving His appearing? Let us pause and well consider that, if we do love it, He is not only the commanding object of our souls, but we are in a place where He is not, and where the prevailing sentence is, "We will not have this man to reign over us." How soon He may come and receive us unto Himself to appear in glory with Him! "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:4). May we be so occupied with our Lord where He is, so learn of Him and live for His honor that we may more and more "love His appearing"!

Christian Treasury: Volume 11, Shipwreck, A

2 Timothy 4:102TI 4:10

Demas is mentioned three times by the Apostle Paul. In Colossians he writes, "Luke, the beloved physician, and Demas, greet you" (ch. 4:14). In Philemon he terms him, in company with Marcus, Aristarchus and Lucas, as a "fellow laborer." And in 2 Timothy he has to say, "Demas bath forsaken me, having loved this present world [age].”

Nothing can be sadder than this closing notice of one who had been identified with such a servant of God as the Apostle Paul. The final break with Paul might have been sudden, but we may be sure that he had been long before in a backslidden state of soul. The very way in which he is mentioned in Colossians after Luke, the beloved physician, would seem to indicate that Paul was not ignorant of his condition. Open failure is always preceded by a gradual decline of spiritual life and energy. It is thus the Lord deals with His people. If they have grown cold and are turned aside in heart from His ways, He permits them sooner or later to be tested that their state may be discovered.

This was the case with Demas. His heart had long been upon the present age, and the captivity of Paul and the consequent "afflictions of the gospel" were but the occasion of its manifestation. A time of persecution is always a time of searching, and Demas could no longer conceal his condition. He therefore forsook the Apostle—the Lord's prisoner—and followed his heart into the world. He might have been a real Christian, not merely a professor, but, lacking courage, he lost the opportunity of fidelity to the testimony at such a solemn crisis. He surrendered himself to the influences of the age, all of which were antagonistic to the truth, and to the devoted servant to whom the truth had been committed.

The "age," as distinguished from the "world," generally has a moral significance; it is expressive of the sum of the influences that are at work around us in the world at any given moment. It is precisely these influences that constitute the danger of God's people, and to which so many, like Demas, succumb and make "shipwreck" of their testimony. It is on this very account that the Apostle writes, "Be not conformed to this world [age]" (Rom. 12:2).

E. Dennett

"If any man will come after Me,let him deny himself, and take uphis cross, and follow Me.”

Matthew 16:24

Scripture Queries and Answers, Scripture Queries and Answers

Q.-(4) " For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death " (Rom. 8:2).

(5) " All them also that love his appearing " (2 Tim. 4:8). Do not all Christians love His appearing?

R. M.

A.-(4). So too, no longer in the flesh but in the Spirit, the believer knows himself to be in Christ Jesus, where no condemnation can possibly be. Under a new rule or principle-a law-it is the law of the Spirit of life in Christ Jesus risen. He breathed into the disciples and said, " Receive ye the Holy Ghost." The law of sin and death inherited from Adam has no longer its authority. t " Sin shall not have dominion over you." There is the effective working of a new and living law—a law of liberty and power-so that now the righteous requirement, or demand, of God's holy law is fulfilled in us who do not walk according to flesh (as once we did), but according to Spirit-the Spirit of God.

(5). 2 Tim. 4:8. The love of His appearing or manifestation in glory is what is in the heart of every Christian. Then shall we be like Him, for ' we shall see Him as He is. There may not be intelligent knowledge of the manner and meaning of the event. But the soul that can say, " We love him, because he first loved us," delights in His manifestation. And every one that hath this hope on Christ purifieth himself even as He is pure.

Questions and Answers on Scripture: From the Bible Treasury, 2 Timothy 4:1 - True Text and Right Version?

Question: 2 Tim. 4:1. What is the true text and the right version of this solemn scripture? The explanation even of the wisest seems unsatisfactory in consequence. ENQUIRER.

Answer: Almost all agree that the , (“I therefore”) of the Text. Rec. is uncalled for accretion, and “the Lord” too before “Jesus Christ” or rather Christ Jesus. The present expresses the long continuity of the judgment, instead of the brief act on the great white throne to which would tend to confine the process. But the great defect is not only the allowance of Kara “at” (E K L P, 37, 47, and the Syrr.), but the failure to take the accusatives with repeated as the direct and simple object of the verb. The older Latin copies have no “per,” but say loosely “adventum” for . “I testify earnestly, in the sight of God and Christ Jesus that is about to judge living and dead, both his appearing and his kingdom.” It is a fresh charge in which the apostle urges this twofold, however closely connected, object as the special ground of responsibility for Christian walk and service. Then will shine forth not only the Lord but those that are His, each in the position awarded by the righteous Judge according to the things done in (or, through) the body (2 Cor. 5:10). It is not simply His coming, His , to receive us to Himself for the Father’s house, which is sovereign grace, but when He appraises the fruit of each one’s reward according to his own labor (1 Cor. 3:8). This the apostle earnestly testified, that Timothy too might believe and act on it in preaching urgently, with every duty of ministry, looking for the glorious result, as one who also loved Christ’s appearing when righteousness shall reign and therefore His Kingdom. But the grace which gives us Christ now in all its fullness and will receive us to Himself (not heaven only but the deepest joy and bliss with Him) for the Father’s house is far more, and the means too of bracing and strengthening us to fulfill our part in responsibility. Such grace gives us to enter into His will and interests both intelligently and with devoted affection; so that, instead of shirking present duty and suffering for Him and the truth, we love His appearing and His reign when Satan will be powerless, evil put down everywhere both at once and infallibly, and the Lord exalted over all the earth as well as in the heavens. Then indeed will “Thy (the Father’s) Kingdom” have come; and His will be done too, not only on high, but on the earth even as in heaven. Everybody is familiar with the words: how few seem to enter into their blessed force Yet men boast of theology, colleges, school-boards, Sunday schools, societies and sermons without end. Is not the reality humbling? The words are plain.

Questions and Answers on Scripture: From the Bible Treasury, Reading Human Writings

Question: 2 Tim. 4:13. It has been stated that “if men were really converted, their libraries would go to feed the flames.” Is this quite sober? Of course the supposition is that “the parchments” were portions of Holy Writ; but there is the possibility that they were not. Paul quotes on two occasions (Acts 17:28 and Titus 1:12) profane poets.

Whether the quotations were remembered from his preconversion days or not does not seem to affect the principle involved. If this teaching is of the Spirit, it appears that no Christian, however gifted, should read human writings even with a view to exposing their fallacies in the light of the word of God. Your enquirer fully admits that “all things are lawful; but all things are not expedient,” and this question appears to be one in which everyone is to be “fully persuaded in his own mind,” always of course before the Lord. X.

Answer: It has long seemed to me that the apostle’s direction has a larger bearing than is generally apprehended. He desired the cloak left behind in Troas rather than to procure a new one; “the books” too, which do not appear from the general expression to have been the scriptures; and “most of all, the parchments.” These naturally imply that, being of the most valuable and lasting material, and not yet written on, they were wanted by the apostle, conscious that his outward ministry was closing. “For I am already being poured out, and the time of my release is all but come.” Can we conceive of anything more present to his spirit than the desire to have his Epistles copied with care under his own eye and for permanent use? When he originally wrote, as to the Thessalonians and others, he was perfectly aware of its inspired character, and adjured by the Lord that what he wrote should be read to all the brethren. And in the next letter, as he speaks of a spurious one to mislead the saints, he drew attention to each of his conveying at least the salutation by his own hand. We can the better understand the distinction drawn between the written books which had no sacred character, and the unwritten parchments destined to the most important use at the moment when he could say, “I have fought the good fight, I have finished the race, I have kept the faith.” He would not on his journeys, we may be well assured, leave behind a single roll he had of the scriptures; but be neither burnt nor despised other books. Yet all he writes shows a soul wholly above the indulgence of the mind, and repudiating all authority but God’s in divine things.

Questions and Answers on Scripture: From the Bible Treasury, Don't All Christians Love His Appearing?

Question: “All them also that love his appearing” (2 Tim. 4:8). Do not all Christians love His appearing?

R. M.

Answer: 2 Tim. 4:8. The love of His appearing or manifestation in glory is what is in the heart of every Christian. Then shall we be like Him, for we shall see Him as He is. There may not be intelligent knowledge of the manner and meaning of the event. But the soul that can say, “We love him, because he first loved us,” delights in His manifestation. And every one that hath this hope on Christ purifieth himself even as He is pure.

The Ear: December 2022, Itching Ears — What Is Congenial to Itself

“The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim. 4:3-4).

Here we find not closed ears but “itching ears,” and those who “turn away their ears from the truth.” The ears are not deaf, or stopped, or closed; they are keenly alive and open to hear. They itch in order to catch some sound, but not the truth. No, they turn away from the truth as a sound known but unpleasant, familiar but distasteful, heard on all sides but discredited and avoided. The itching ear that courts what is congenial to itself turns from the truth. It seeks the sensational, the sentimental, the unreal, the wisdom of this world, but it loathes the truth.

This is solemn and serious! And what is the result? Is the itching ear satisfied? Does its itching lead to peace or contentment or a solid basis of divine repose? No, but contrariwise, it is “turned unto fables.” What a retribution! To turn from the truth is to be turned to fables. How descriptive of our day!

We read, “The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers.” That time has come; these are the men of this generation. Teachers are heaped up whose doctrine suits admirably the corrupted and debased tastes of the itching ears that listen. Sound doctrine such as atonement by blood, the eternality of punishment, and the deity of the blessed Lord Jesus Christ cannot be endured. God’s great foundation facts of doctrine are scientifically discarded, and foolish fables and mental aberrations are greedily swallowed instead.

The Chaff and the Wheat

“What is the chaff to the wheat? saith the Lord” (Jer. 23:28), and the religious ear of the day is feeding on chaff. We rapidly approach the time when “God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness” (2 Thess. 2:11-12). It is, therefore, a serious thing to trifle with truth, or to think that God takes no cognizance of its treatment at our hands.

The men of this generation are fearfully responsible. They stand on slippery ground. A thousand sacred privileges, an open Bible, a clear and widespread gospel, the working of the Spirit on the earth, the patient grace of God — all these make their responsibility enormous. Thank God, grace and mercy linger; the door is not yet shut. The sweet invitation still holds good. “COME” falls upon the open ear as fully and richly as ever.

“Hear ye, and give ear; be not proud: for the Lord hath spoken. Give glory to the Lord your God, before He cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, He turn it into the shadow of death, and make it gross darkness” (Jer. 13:15-16).

J. W. Smith

Kentucky YP Camp: 2017, 2 Timothy 4:1-8

Reading

135 Which book? Yeah. The Little Flock. OK. Nsnoise, Timothy and I've asked Jonathan Bouillard to read the chapter for us. Second Timothy, chapter 4. I charge thee, therefore, before God and the Lord Jesus Christ, you shall judge the quick and the dead at his appearing and his Kingdom. Preach the word the instant in season out of season, reprove, review, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lust shall they heap to themselves teachers having engineers. And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things endure affliction. Do the work of an evangelist made full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished my 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 me only, but I do all them also, that love disappearing through my diligence to come shortly unto me. Or demons have forsaken me, having loved this present world, and is departed at the Thessalonica. Kreskin to Galatia, Titus unto the men, unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee, for he is profitable to me for the ministry. And take a kiss. Have I sent to Ephesus the cloak that I left at Troas, with carpets, without comments. Spring with thee, and the books, but especially the parchment. Alexander the coppersmith is much evil. The Lord reward him according to his works. Of whom be thou. Where also, for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge.

Notwithstanding, the Lord stood with me and strengthened me, 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. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly Kingdom, to whom be glory forever and ever. Amen. Salut Priscilla and Aquila and the household of Vanessa Forest. Erastus abode at Chorus. Patrophis. Have I left at my Needham sick? Do thy diligence to come before winter. Uvulis greedy and Putin and lioness and Claudia. And all the brethren, the Lord Jesus Christ, and with thy Spirit, grace be with you. Amen. So I'd like to encourage you to speak up, ask the question as we go along or make a comment. But just to get the context here, we find that these are the final words that the apostle Paul penned by divine inspiration, which we explained what inspiration was this morning. And these words are written not to a an assembly, not to a group of believers. Not to believers in a certain area, but they're written to an individual, a man named Timothy that had been no doubt saved under the the preaching of Timothy. And although he had known the Scriptures from a child and he had traveled with Timothy, in fact, Timothy refers to him as his own son in the faith. They were very, very close. Paul is an old man by this time. He's about to lay down his life. Timothy is a young, younger man. And what Paul is seeking to do in this last chapter of Second Timothy is to encourage Timothy to take up the torch that for the truth that Paul had held high, and to carry that torch on. In fact, that this whole second epistle is really encouraging Timothy to go on in difficult times. Second Timothy has to do with the. Breakdown of everything in in government, in the family, in the assembly, it's Christian profession at the end of the dispensation of the grace of God. The days that are described here as the last days in perilous times in this book are days very parallel to the days in which we live. And young people, what Paul was telling Timothy is things are not going to get better. You're not going to see brighter days of Christianity down here, but you can go on as an individual and you will find there are other individuals, some of which will take up tomorrow as we take up the last part of the chapter. There will be other individuals who will have a similar desire to go on for the Lord. Don't look for things to get easier or better. The enemy is going to do his work and. The This

epistle prepares to show us that the last days of Christianity are days of general giving up and complete ruin of the outward testimony as to the truth of God. So we're going to find that Timothy then is encouraged to go on in spite of the darkness of the moral ruin that had come in. It's helpful as this chapter that Paul is right at the end of his life and he's speaking to Timothy and, uh, he gives them this charge. He gives them something to, to do. And Paul was at the end of his life. He's not saying Timothy. It was a waste. I wish I hadn't done it. It's not worth it. Outwardly, it looked like all that Paul had labored for was was lying in ruins. In in the first chapter of this epistle, in verse 15, he's saying to Timothy this Thou knowest that all they which are in Asia be turned away from me. And yet he's saying it's worth it, Timothy, and it's those of us in this room, almost all of us are are still quite young. And if if you take the effort to talk to one who is older, who is, who has walked with the Lord and it has and in any measure made any sacrifices for the Lord and his and his walk to please him. They will say the same thing that Paul is saying here. You go on, you walk to the Lord, you do it, it's worth it. It doesn't matter if if others have given up. It doesn't matter if the course is hard.

You do this, it's worth it. It's a happy path and so it's. It's wonderful to see Paul not as a disgruntled old man, not as one who is crushed at different defeats. He's sustained. He's saying you say the course, it's worth it. Most of the full Pitbull especially are the ones with assembly pick up with the doctrine in the early part of the book and later on they give the practical teaching of the book. Uh, here in second Timothy, umm, most of the, the beginning of the book, the 1St 3 chapters, umm, Apostle Paul is pointing out, like uh, Jim said, the degradation of society and everything is falling away through whether it be, umm, whether it be in, uh, what have been the House of God is no being called the great house and. Uh, problems there. And, uh, goes on in the third chapter to look at just complete moral breakdown in society, which we see today. Uh, if you look at some of the verses on your own time, you'll see that, uh, they line up very much with the thoughts of today. I'll, I'll get my own standards, what's right and we'll please God out of the picture. And that's what these ones have done in this 4th chapter is really what the apostle Paul is instructing Timothy to do in light of this. And it's not to, uh, it's not to hide in a shell. Uh, it is to press on, but it's suppressed on with the truth to, uh, carry the gospel out. Uh, there's two things I believe in this in second Timothy where, uh, Timothy is instructed to do things which may not be associated with his quote on, quote, gifts. And, uh, we hear a lot about gifts that, you know, people, uh, weekends and so on. And you need to find your gift and do all this and that. Uh, but here in the fourth half it says, do the work of the evangelist and the 2nd and the 2nd chapter says we have to teach. And we need to be grounded in the Scriptures so that in any circumstance that we come up against, we can, uh, as we have the verse this morning, right? We divide the word of truth, divide it in three times and in every situation have the word of God and an outline where we can, where we can take the situation and show what the word of God has to say on the matter. So in that regard, it's interesting that in these two epistles, first and Second Timothy, you have an exhortation to doctrine 13 times. And we have it at the end of our second verse. We can't hope to cover everything in these chapters, but just to get a few practical instructions. So we're gonna skip a little bit. But it's interesting in connection with what Tim said, because what we we can't have sound behavior unless it's based on sound doctrine. And so especially in the first epistle, in the 1St Epistle, 9 exhortations as to the need for sound doctrine. And young people, don't let anybody come along and tell you doctrine doesn't really matter, that we're all Christians and we can all get along and we can all be in fellowship with each other. Yes, we are all Christians. Yes, we are. We should all get along. And if we all acted on the doctrine, the foundation doctrines of the Word of God, we would all be together in fellowship. But that wasn't the reality in Timothy's day. There was a falling away. Even true believers were giving up what Paul had taught. True believers were doing things that were not according to sound doctrine. And so Timothy is not told to compromise. He's told to as you get in the end of uh, well, let me read verse two. Preach the word the instant in season out of season, reprove, rebuke, exhort with all long-suffering and what's the basis for it? Doctrine. You can't exhort, you can't reprove, so on without. Sound doctrine being the basis. So I want to say again, the basis for sound Christian behavior is sound doctrine. We have to know what to do before we can, we can do it. We'll talk a little bit about that further in our, in our, our addresses. But I, I, I, people come along and say it doesn't matter anymore and we've got to give a little here and there. Compromise is letting the barrier down slowly compromise us. As we used to say, the thin edge of the wedge is just giving up a little bit here and there. Paul says to Timothy, if you're gonna go on in the last days and after I'm gone, this is the is the basis for it. Now, one other thing, it's interesting that in this last chapter we don't have the Lord's coming as the rapture. It's not the Lord's coming for us that is brought out. But twice he talks about the Lord's appearing. The Lord's appearing always has to do with that which takes place after the rapture, whether it is appearing back in this world.

Or whether it is what we refer to as the judgment seat of Christ for believers. And the appearing always has to do with reward and judgment. So in the beginning of the chapter, he speaks of him judging the quick and the dead, the living and the dead at his appearing. Because there's a day coming when everybody is going to have to answer to the judge. The living are going to be when the Lord comes. The living are going to be judged when he comes back to this world and appears in this world. The dead are going to be judged later on at the great white throne. But then I believe while it's not specifically brought out, there's the hint that then we need. If there are Christians who are acting carelessly, if there are Christians who are giving up sound doctrine, what was Timothy to do? He was to reprove, rebuke, exhort as far as the lost. He was to preach the Word the instant. In season, out of season, there's judgment coming. Do you really believe that if we do, we'd be out giving out tracks? You'd be taking some gospel calendars from the back counter and making sure when you go home you're giving them out. If we really believe that the Lord is coming soon and that he's going to appear and judge the quick and the dead, But what about you and me who know the Lord is our Savior? We're not afraid of being judged for our sins. But he goes on then and to skip down, He says in verse 8, 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 all them that love his appearing. You see, it has to do again with reward, because when the Lord Jesus comes back and appears in this world, we're going to appear in glory with him. And our faithfulness now in this life is. Determining our position in the Kingdom with the Lord Jesus, the rewards are going to be handed out at the judgment seat of Christ for believers, and he's going to say be thou over 5 cities, be thou over 10 cities. There's going to be a measure of reward. That puts our plate, gives us our place in the Kingdom, and we are determining that by our life. And so Paul wanted Timothy to have a full reward. He wanted him to live in view of the fact that he was someday going to stand at the judgment seat of Christ and receive a reward for the things done in the body, and that he was going to come back and have a place in the Kingdom. And you and I need to live in view of that, and we need to. As He says here, we need to love his appearing to look forward to the day when the Lord is going to have his rightful place on earth and we're going to reign with Him. Just in that connection, go over to Second Peter for a moment. This is a verse that is somewhat missed, a plot sometimes misapplied, but I wanna notice that in its context, and it goes along with what we have in our chapter, Second Peter, chapter one. And verse 10. Wherefore the rather, brethren? Give diligence to make your calling and election sure. And what he's really saying is, keep the freshness of your election and your salvation sure in your soul. For if you do these things, you shall never fail. And I want you to notice this next verse. For so an entrance shall be ministered unto you abundantly. Now notice this not into heaven. But into the everlasting Kingdom of our Lord and Savior Jesus Christ. Everyone of us are going to have an abundant entrance into heaven When the Lord comes, we're going to meet the Lord in the air and we're going to be ushered by the Lord Jesus

into the Father's house. We're all going to have an abundant entrance into heaven, but we're not all going to have an abundant entrance into the Kingdom. And what Peter was saying is similar to Paul, I want you to have an abundant entrance into the Kingdom. I want you to come into the Kingdom with the reward of feed out over 10 cities, not just be out over 5 cities. Not just have a little, uh, subordinate place in the Kingdom, but I want you to have the full reward that the Lord wants you to have. So it's not an abundant entrance into heaven. We're all going to have that, but an abundant entrance into the Kingdom. And our life now is determining whether we're going to have an abundant entrance into the, the millennial Kingdom or not. We'll all be part of the Kingdom. Every man is going to have a reward. Every man will have praise of God. We read in Corinthians.

But there will be differences in those rewards and responsibilities. As we conduct ourselves in this life, we're not doing godly things for the sake of the reward itself. Distinction there. Umm, one thing I just wanted to point out is the timeline here, right? Paul's writing this in 60s, eighties, 60. So we're only a few decades removed from Christ himself. And how quickly has the testimony been? Been corrupted. Umm, eyewitnesses. The Apostle John and eyewitness was still alive. Do you live until around 8090? So. So it's just umm. Just curious to think about how, umm, how quickly it came into ruin and, and is that itching here, right? The you're so drawn to look at something that has been established and say, and then judges by how judged by the failures of those who practice it and then dismiss that, umm, that doctrine as untrue because of the, the frailty of the followers, you know, and then. Be misled into something new and different for the sake that it is different. OK, Umm, but that's a category error, right? That's, that's, uh, applying the this treating a doctrine is false because of the failures of those who would seek to practice that target. So let's not mistake that category error, but it's also. On an encouraging note to say that. The testimony of of Christ and and given in the Word of God has endured until now. OK. And there have always been a faithful view who devote themselves to the truth. And, uh, we'll continue to do so until the price return. So, umm. You know it. It is our joy to fulfill. The the purpose, you know, Timothy's purpose, seeking out those few who would, you know, be those who discern the truth for the truth sake, not for the followers sake. That that's good. And so we never want to judge Christianity by what we see in the Christian profession. We judge Christianity by the word of God. It's going back to the foundation principles. Just say this too, brought to mind when Austin was speaking that second epistle, just a little talking about an outline of truth and understanding Scripture. Second epistles always denote days of failure and ruin, days of weakness. What it is, is it's us. It's always the failure to act, uh, in a practical way on the truth that's given in the first epistle. And it shows again how quickly things come in between first and second Timothy, between first and second Peter, between first and second John, between 1St and 2nd Ephesians say, excuse me, Yeah, there's a second epistle to the Ephesians. It's in Revelation chapter 2, and between the time Paul wrote to them in the first epistle. And John writes the 2nd epistle to them. They had left their first love they, and that goes along with what Austin was saying, You know, reward Christ is to be our motivation always to live in for his glory. It's Christ as our motivation, as our object. But rewards then are given us a nice little incentive. Now our time is slipping. I'm, we only got about four minutes left. And I just want to say this too, about this first part of the, uh, the chapter because tomorrow I want to get on to the ones that he commend. In verse 7, after speaking about knowing that his departure was at hand because he was going to just about to lay down his life for his faithfulness, his testimony, then he says I have fought a good fight. We often speak of the Christian life as a good fight. That's the fight of faith. We need the armor of God and so on. But then he says I have finished my course. Now, if you notice Mr. Darby's translation, he's finished the race. You see, Paul often in his epistle speaks of the Christian life as a race or an athletic event.

Because again, we understand when the athlete goes out to train and give up certain comforts, he and disciplines himself. He has the prize. He has the goal in view. And what's the prize? The goal. In the Christian life, it's always Christ pressing towards the mark. It was Christ that Paul had before. But I believe the race here is in the sense of the relay race. That's what he's talking about with Timothy, because earlier in the epistle he's passing on the truth to Timothy. Who was to pass it on to faithful men? The beginning of the second chapter. Who was to pass it on? To more faithful men, I talked about Chapter Brown this morning who said that dictionary would answer not 85% of your questions. He made an interesting comment in his ministry one time. He said his desire and prayer was that he would pass on the truth with the same purity in which he himself received it. I thought that was a beautiful testimony, a beautiful exercise. He had received the truth ministered from the Word of God. Through faithful men. And he wanted to faithfully pass on the truth to the younger generation. And that's what some of us who are older are trying to do in our feeble measure, to just pass on what we've received, what we've been taught by the Spirit of God from the Word, and what we've been taught by faithful men. Names that are just names to you. Gordon Hayhoe, Clarence Lundeen, Armstead Berry, Dan Anderson, all those that are just names to you young people. They passed along the truth to us as faithful men. And I trust that as we're getting older, we're seeking to do the same thing. And so Paul was passing the relay, the baton to Timothy. Now, Timothy, my race is over. Now you take the baton and you run. Because young people, well, we're looking for the Lord to come at any moment. If we're left here a little longer, some of the older ones are not gonna be here to minister to you, to shepherd and guide you. You know, when I first went out in the work of the Lord 27 years ago. There were a lot of older brothers on the front rows at conferences and who hosted the events and camps like this. You know, they're all with the Lord now. Some of us have moved up a generation. And if the Lord leaves us here, it's, it's going to happen again. And it happens more quickly than perhaps when we're young, we realize. So we're just seeking to pass on the baton like Paul passed it on to Timothy. I trust we're seeking to pass on the same baton that Timothy passed on to faithful men who passed on from one generation. And that baton that was passed to me by my older brother.

Kentucky YP Camp: 2017, 2 Timothy 4:9-22

Reading

166 in the little flock. For the hairstyle, that burning now that I'll draw anger. I love my granddaughter. Uh, good evening. Uh, uh. Darby Darling starring by The Day. I'm afraid. When art flesh drowned, I don't want to change. Nsnoise. I'm going to suggest that in going back to Second Timothy 4. We begin at verse 9. Second Timothy, chapter 4, verse 9. You die delicate, you come shortly unto me. For demons have forsaken me. Having loved his present world. And is departed unto Thessalonica, Preston's to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with me where he is profitable to me. For the ministry and Tiktok have I sent to Ephesus the cloak that I left at Troas with carpets.

When they'll come and bring with me and the books, but especially the parchment, Alexander the coppersmith, it'd be much evil. The Lord reward him according to his works. Of whom be thou Where also, for He hath greatly withstood our word. At my first answer no man stood with me, but all men forsook me. I pray God, that it may not be laid to their charge. Notwithstanding, the Lord stood with me and

strengthened me, that by me the preaching might be fully known. And that all the Gentiles might hear I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly Kingdom, to whom be glory forever and ever. Amen. Salute Prisca and Aquila, and the household of Vanessa Forest Erastus abode at Corinth Metro. That I laughed at my litmus. 6 Do thy diligence to come before winter you be less grievous thee and Putin's and lioness, and Claudia, and all the brethren. The Lord Jesus Christ be with thy Spirit, grace be with you. Amen. Mm-hmm. Just say in picking up the last part of this chapter that there's a very human side to what we have here with the apostle Paul. Remember that these are the last words of Paul written by inspiration. And Paul is about to lose his life as a martyr for Christ and. It, as they say, it's it's there's a very human side. Come before winter. I need my coat. I'd like my books and my parchment. He wanted Timothy's fellowship because the apostle Paul, though he served the Lord faithfully and was not a whit behind the cheapest of the apostles, yet he never He was human, and he never lost that sense of. Real reality and and I say that because we, we, we never want to become callous or indifferent to our circumstances. You know, there are actually Christians who teach. That if you reach a certain plateau of spirituality, you won't need to feel pain and you shouldn't be down and you shouldn't get discouraged. And, and we shouldn't get discouraged, but more from a natural standpoint that we shouldn't feel these things. We do feel them and we learn from them and they give teach us dependence on the Lord and they teach us to value and appreciate our brethren. And I think it's nice to see here that as these different names are mentioned and these different desires of the apostle Paul, that he never lost that sense of what the Lord was passing him through. I say, never became callous or indifferent to his circumstances. And it made him appreciate the Lord and fellowship with his brethren, perhaps even more so as we go through these verses and we notice these different individuals that are mentioned, remember. These are the last words of Paul, and there's a very real and human side to what he's saying here. We have several different ones that are mentioned here in the last half of this chapter. And I don't believe any one of them would have realized as they were living their lives, that there there was going to be a little snapshot of their life recorded in these in these scriptures and preserved for each one of us to look at. So too with each one of us. We we get up in the morning, brush our teeth, go through the daily routine, live our lives, make a make a number of decisions and whether we read our Bible or not, whether we pray or not, we think little of it. And yet our our lives are a history being recorded day by day.

And there will be some point when our lives will be concluded, whether at the rapture, when the Lord comes for us, or whether in death. And we won't be able to change our our life, the history of our lives. There's, there's some of us in this room who are finished with high school and you can just as as a milestone in your life, you can look back at high school. You can remember the classes that you took. You can remember the grades that you got. You can't change anything about it. It's fixed, it's done. What, what your grades were, what, uh, what your attendance record was or whatever it was, it, it, that's it. That's, that's what it's going to stand for for the rest of your life. And so too, with our lives, they're recorded and, and for all eternity, how we, how we lived our lives, the decisions that we made, whether we walked to please the Lord and, and whether we thought to serve him. It's recorded. And so these different ones, I, I believe will read a Dean. We'll, we'll see demons in heaven. And he was one who served with the, with the apostle Paul, and yet he forsook him for the present world. He wanted president abandoned. He wanted an easier course. And so it's recorded out of him that he first took Paul and desired the present world. And so to the record of our lives may stand for all eternity. So we'll still have praise of God, but we'll still enjoy heaven. And yet the record of our lives could stand. Jonathan has departed, having loved this present world and has departed on the Thessalonica or put your name there in a place. And so these these records in the word of God. Are are solemn. We need to put our own names here and and to take warning and and to to seek to live our lives. Please the Lord. The time difference between inner Colossians and and 2nd tem TV. Well, I don't believe it would be a great deal. A few years perhaps, but not a great deal because I think as maybe Tim said earlier in these meetings, things deteriorate very quickly. Whether it's collectively in our assembly life with the people of God collectively or whether it is individually. You know what, we can make a good start and a poor finish and it doesn't take very long sometimes to go downhill in that way. And so I believe what Austin is referring to is the fact that Dimas is mentioned in in the book of Philemon and also the book of Colossians. And there is very interesting because he mentioned as a fellow laborer and a fellow traveler of the Apostle Paul. So I think what's significant to realize is that there were some who were happy to associate with Paul, the missionary out on the mission field, traveling, giving out the gospel. Visiting the brethren intro as in Colossians, wherever they they were going, that was wonderful, but they were. When Paul ended up in prison, he was about to lose his life. It was another thing to associate with Paul the prisoner, one thing to associate with Paul the preacher. But Paul, when you associated with Paul the prisoner, that was a real reproach and it meant suffering and it meant you may be next in line to lose your life as well. This, this was a very, this was a very real thing. And so I believe that's one reason why many didn't follow on, uh, with the Apostle Paul. They weren't willing to suffer for Christ. They weren't willing to take some reproach for the name of Christ. Are you and I willing to take some reproach for the name of Christ? Now, of course, we're not afraid of suffering physically here in the United States and Canada where some of us come from. But, you know, I have visited countries where when we have a meeting, all the windows and doors are locked. We don't sing so that we don't stir up any, uh, umm, a, any suspicion from, uh, the neighbors. And if we have a meeting in one place tonight, we won't have it there again. We'll have it in another part of the city or another area, uh, on a, on another night. And those grabbing when they meet, they know that they could be arrested or they could even be be killed. We don't suffer in that way, but there is a reproach connected with following Christ. All they that will live godly in Christ Jesus shall suffer persecution. Maybe not physical persecution, but there will be a reproach connected with CRI with following the Lord Jesus. He said himself, the servant is not greater than his Lord. If they hated me, they will hate you also.

So there's a number of individuals who are mentioned here, but there are three that are often mentioned together. And you have it in Philemon and Colossians as well. And that is you have Dimas Mark or in Apps he's referred to as John Mark, and you have Luke. And I believe they're brought together in this way to teach us a very important lesson. We find with Demas that he began well. And he ended poorly. That's not what God wants for your life, young people. He wants you to begin well, but He doesn't want you to end poorly. Demas began well. He did not end well. Mark, John, Mark. He didn't begin so well. Paul had to send him home. He didn't seem to be up to the mission field and what they were going to face spiritually and in other ways. And Paul had to send him home. But now he's profitable for the ministry. He he began poorly, but he ended well. What a triumph. But then you have Luke. You know, Luke began well and he ended well. And that's what God wants for every one of us. He doesn't want, as the old saying goes, just a flash in the pan. No, he wants a good start and he wants a good finish. And Paul was another one who could say he finished his course with joy. You know, young people, all Christians don't. I've seen people end their course, the Christian race with anything but joy. I've seen Christians who have ended their Christian pathway with only sorrow and regret. And that's not what the Lord wants. So let's let's again learn from this. I'll, I'll just recap again. Dimas, he began well and ended poorly. Mark, he began poorly, but he ended well. Praise the Lord. Luke, he began. Well. And he ended well, and that's what he wants for every one of us. Just another little comment about Mark. You know, someone has said that falling down doesn't make us a failure. It's staying down that makes us a failure. And so John Marquis, he fell down. He stumbled in the Christian pathway, but he didn't stay there. He there was a real turn around. And again, as I say, Paul wants to commence him here. Bring him with when you come bring him. I wanna see him. I send him home at one

time, but I wanna see him now. Because he's going on well and profitable now, a human side of things in connection with Luke. Why does it say only Luke is with me? I, I think this is so, so gracious of the Lord. Who better to be with Paul at the end of his life as an old man in difficult circumstances than the beloved physician? You know, God takes care of his servants and so. Many had turned away. They didn't associate with Paul the prisoner, but God made sure that the one who could not only minister to Paul spiritually, but physically was with him. This is not deep stuff, but it sure is precious to me and young people. If you give your life for the Lord, He's not gonna forsake you. He's gonna take care of you. I'm not saying it's gonna be easy. Paul didn't have it easy. But Paul had a brother with him. Who was able to minister to him physically as well as spiritually?

I was wondering when it says all those in Asia have forsaken me, what what happened to Paul and Timothy? Were they not in Asia? Yeah, when it says all, but then he there's a few that did, he says all. He makes a blanket statement, but then there's a few that hadn't, like Luke, Timothy wasn't with him, but Timothy was one that he felt confident he could pass on the torch of the truth to. So he makes a blanket statement, but then he qualifies it. He he says there's, there's a few and there's, there's a few names that are commended here at the end. Now when it says all. Stay in Asia have forsaken me. This was literally they they wouldn't physically associate with Paul in his imprisonment except Luke. Timothy wasn't there at the time. John Mark wasn't there at the time. He wanted them to come back. It was a physical thing. There's a spiritual lesson that we learned from this. So it was true, in fact, when it was written. What is the lesson for you and for me? I believe it's this. That one, one of the things that characterizes the last day is a giving up of Paul's ministry, a giving up of what Paul taught. And I believe that that's why there is so much confusion amongst so many Christians today, because when you talk to them, you realize they're not reading Paul's ministry. You'll never understand Christian position. You'll never understand really the truth about the Lord coming. You'll never understand the heavenly calling of the Church of God unless you go to Paul's ministry. I know the other New Testament writers all bring it in in some way. All they all bring in the Lord's coming in some way. They all bring in the church in some way. But Paul spoke of himself in Corinthians as a wise master builder. What did he mean? He lay the foundation of Christian truth. And if you give up Paul's ministry, if you forsake Paul in that way. You're not going to have the proper understanding of Christianity and you're going to get involved in things you shouldn't, uh, in this world. So sometimes we do this, to go back to Dave's question, sometimes we do this, we make a blanket statement. We say, well, all those, we might say, well, all that fruit is corrupt, but you know, there was an apple or two and, umm, we can pull that out and, uh, this apple or two is good. We, we qualify it. So I think that helps us understand a little bit of what's called in general. There was a turning away from the apostle Paul. But thank God there were a few that he could commend, but only Luke was actually physically with him at the end. Now in verse 12, there was a man named Tikakas and Paul says Tiktok have I sent to Ephesus. You know, I think this is so unselfish of the apostle Paul. If this was me, I would have said, you know, because I really need you here and I really enjoy your fellowship and your your comfort and and so on. That's I think that's what I would have done. That's that's human nature. But Paul sent tickets to Ephesus. At his own expense for the blessing of the brethren there. You know, there was a falling away at Ephesus that was taking place that John writes up later on. We've already mentioned that in one of these meetings, the second of fifth to Ephesus and Paul perhaps realizing this sent ticket to seek to minister and stir up the brethren. That is really a summary of Paul's life. But before Paul was saved a solid tarsus, his whole bent and motive was to stamp out the name of Christ, and to persecute the believers. After he got saved and became the Apostle Paul, his whole bent and motivation was to present Christ and encourage the people of God, and he wouldn't keep tickets for himself, even though no doubt naturally speaking, he would have wanted to. He realized there was a needed emphasis and he sent him. What an example for you and for me.

It's interesting and you try this one certificate mentioned he was being sent there to, uh, it says in verse 12, and I shall send, uh, a chapter 3 of, uh, Titus verse 12, it says, uh, when I shall send Artemis unto the porticoes, uh, be diligent to come on to uh, onto a Coppola's before I have determined there to enter so. Take a kiss It seems like take a kiss is willing to be sent where were uh. Wherever and it's that should be our desire to wherever the Lord needs this, uh, we should be willing to go. That's very good. Yeah. Thank you. The more abundantly I love you, the less I be loved. That's that's it. That's that's, that's it, yeah. If I if I might make an application on some of the affiliate verses we're talking about all these funds that it was taken fall, if it's a call when the time got tough when there was a reproach associated with associated call. Same thing happens with us, uh, in our relationship with Christ. We're, we're happy to be saved. We're happy to be on our way to heaven. We're happy that, uh, perhaps spend some time in the world coming up down to, uh, bearing reproach of whether it be among believers or whether it be among, umm, be among the world. We're not willing to do it. Often it's because of fear. I believe Timothy suffered with this, uh, with, with, uh, fear, uh, you get it in the. 7th 1St The 1St chapter God has not given us a fear of fear, but the power and the flaws and as a sound mind and uh, as mentioned at least four or five times in the chapter that Timothy was a take off into a fairly approach. And, uh, it's important that we recognize that Christ wasn't, uh, Christ was not accepted in this world. They gave him a fraud. Paul here, he still had a booth with us and Christ went before, uh, went before Pilot there. Peter, who said he would never leave him, had denied him every time. There's, we don't, uh, we don't like to associate with approach, but if it's because of fear, that fear is not involved and we should recognize that. Uh, as a fault, admonished sympathy, we should be willing to bear that reproach and to do those things that are necessary in the gospel and then, uh, reaching out to other believers. And, uh, it's something that would, uh, cause research. Well, prisons weren't like they are today in our country. I've visited some very nice, uh, prison facilities in North America, but I've also visited some prison facilities in other countries where I've wondered how anybody could survive. And the Apostle Paul was in a prison. That was not what we would think of as a prison. And so again, there's a very human side to what we have in verse 13. The quote that I left at Croas with Carpus when thou comest bring with thee. He needed his coat. I believe that's why he told him to do his diligence to come before winter. Things were going to get cold. You see, as I said earlier, Paul, though he rested on the Lord and took his circumstances from the Lord and was a prisoner of the Lord, yet he wasn't indifferent or callous to what he was passing through. He knew that the cold was going to come and these prison, that prison wasn't heated like the prisons today. And so he wanted his coat and then he says and the books and especially the parchment. Now Paul knew that he had written many things by divine inspiration and he knew, I believe, that this was the last epistle that he was going to write by inspiration. The reason I say that is because, as we noted earlier in these meetings, Paul said that it was given to him to complete the Word of God. So he knew he was being used as a special vessel.

To lay down the foundation truth, uh, of Christian, of Christianity, to complete the word, word of God. But I believe we learn from this too, that Paul valued the writings of others. Maybe not that which was written by inspiration, but that which was good and profitable. And I want to encourage you again, I know we've mentioned this several times, but I want to encourage you again to value that which God has caused men to write. Both of past generations and what is being written today by those that the Lord has raised up that is good and profitable in Christ. Exalting things that will help you in your study and understanding of the word of God. I say that because I know those who say, well, I only read the Bible. I wouldn't read anything written by anybody else. Well, it's true. We want to read our Bibles first and foremost, but to say that I

won't read anything written by anybody else I I believe. Is missing what we have here. And so there's a wealth of good Christ exalting ministry that has been written. And we want to be careful what we read, even what is published under the banner of Christianity, because it's not all sound. And you can usually tell by reading the flyleaf or the prelude of a book whether it's going to exalt Christ or whether it's going to exalt man. But there's lots and lots of good Christ exalting ministry books that have been written that are edifying and helpful. You know, I'm thankful and I know it's only by the grace of God, but I am thankful that when I was younger I had the nudge from the Lord to reach on to my father's bookshelf and to read some of those books and later on to conferences and events like this to buy or avail myself of the written ministry that others pro provided. So I just want to encourage you that way. Here with Paul, an old man, and he wanted his books, he wanted the parchment things that others had written that no doubt he felt would be a help in edifying for him. Bit of a chapter here, but I, we, we can probably go a few minutes on because if you don't mind, because there's really nothing scheduled or planned afterwards, so maybe we can go, you wanna go to 8:00? Does that sound like, like a plan step? So go right on. OK, Well then, uh, I don't need to summarize the whole rest of the chapter, but I'll take a hot shot at it. Umm. Just, uh, in verse 16. Fall right at my first answer, no man stood with me. And that's Speaking of when he was first appearing before he's either there. We, uh, we read in the book of the Acts how he was dwelling two whole years in his own hired house. And it would appear that he stood before Caesar and, uh, he stood alone. And that's one of the hardest things for anyone of us to ever do. He, he was on trial for his life and he stood alone. At my first answer, no man stood with with me, but all men forsook me. And just that, that beautiful spirit, I pray God that it may not be laid to their charge. And here he's perhaps he's writing to Timothy, but he's writing of different ones, perhaps some of these ones who had forsook him at that first first trial. And no. No hard thoughts towards them, no, uh, nothing but love. I pray God that it may not be late to their charge. Notwithstanding, the Lord stood with me. And you read it several times in Paul's life when the Lord stood with him, and it was at those low points in his life. And often we go out of our way. At least I should say for myself, I go out of my way to try and avoid those times in my life where where you just you hit rock bottom, you hit hard. But it's it's at those points that you feel and you appreciate the Lord standing with him. Paul didn't have anyone else with him, but he would say, notwithstanding, the Lord stood with me. And that is a treasure that those of us who have experienced it, you cannot compare it with anything else just to come to know the Lord in a in a more full way, in a deeper way.

It, it's a treasure, it's worth whatever we have to go through to, to experience it. So the Lord has been with him, strengthened him and, uh, he would say, I was delivered out of the mouth of the lion. And so it would appear evidence that Paul was released after that first, uh, first trial. And there was a brief period where he was at liberty. You have it, you could say, mentioned here in a few of the things that took place. And, uh, it, it's alluded to. I, I believe in another one of the epistles, but it was at that point, I believe that he would have traveled about and he would have seen all day in Asia, have forsaken him as he went from place to place to place. And they didn't, they didn't have time for Paul. They didn't want Paul, the one who would be in the prisoner and was, you could say was on his way out. They, they rejected him all, all day in Asia have turned away from me. And so he, he went through all of those things. And then here he's in prison again, right, right about to be executed. And, and it's from that perspective that we read this epistle and just, it's so easy to become cynical and bitter and, and hardened if things don't work out in our lives that we might like them to. But the testimony of Paul at at the stroke to please the Lord gave it everything that he had and he would leave that all with Lord. He would you would go through in in in triumph and he would he would just go out rejoicing. And so it's so helpful as we we just realized the perspective that Paul is writing from as an overcomer. And so there's there's that opportunity for each one of us in this room. Life is not going to be easy. Life isn't going to turn out how we expect it to. It's not going to be all roses and butterflies and rainbows. But we can have a triumphant life as we seek to serve the Lord and honor Him. And there will be that joy and just that, that ability to encourage ourselves in the Lord, even if it's alone. Just to comment too briefly on Alexander, the coppersmith Paul gave gives a warning here, not only mentions that he did Paul much evil, but he warns Timothy to be careful of this man. I sometimes said in that regard that there's a fine line between gossip and godly concern, and I can't say I always find it, but you do find that often in Scripture there are warnings given. Paul gave a warning here in connection with a certain individual. The apostle John did it too. He said he warned Gaius of diatrophy. It wasn't gossip. It wasn't talking behind someone's back. There was a northeast, a need to give a, a warning, a godly warning. And so sometimes we need to warn if, if a certain individual is teaching things or doing things that are going to divide or corrupt the Saints of God, we need to give a, a faithful warning. So we don't want to just talk about someone. Don't wanna just gossip. Gossip is never justified in the scripture, but there are times when warnings are given for the Lord's glory and for the preservation of the Saints of God. Just to follow up on what Jonathan has said to I was thinking of Shadrach, Meshach and Abednego in this regard because Paul goes on to speak of how the Lord is going. He, the Lord shall deliver me in verse 18. But you say Paul lay down his life very shortly after this. He was delivered though, but not from prison like he had been before. Not in the same way been before to be released and travel about again. But he was delivered through the article of death. It's interesting because the Lord delivers in different ways. Just go back to Daniel chapter 3 and you'll see what Shadrach, Meshach, and Abednego said to the king when they were brought up before him. In Daniel chapter 3 and verse 16, Shadrach, Meshach and Abednego answered and said to the king, O Nebuchadnezzar, we are not careful to answer the in in this matter. If it be so, our God whom we serve. Now I want you to notice this is able to deliver us from the burning fiery furnace. I'll stop there. You know they didn't know the end of the story.

We read the story with confidence because most of us have heard it from the days of our youth, and we know what happened. But they didn't know what was going to happen. They didn't know whether they were going to be burned in the fiery furnace or not. But one thing was for sure, the Lord was able. Their God was able if He wanted to. But then notice what they further say. And he will deliver us out of my hand, O King. In other words, they understood that whether they perished in the fire. Or whether they were brought through the fire, in one way or another, they would be delivered from the king, but they didn't know how it was going to be now with the apostle Paul. When it speaks of the mouth of the lion here, it's not. I don't believe it's the same context as what we have in First Peter, where he speaks of our ad your adversary, the devil, as a roaring lion walks about, seeking whom he may devour. The lion here, I believe is it's an illusion to Nero, one of the worst dictators that ever lived in this and reigned in this world. And so Paul refers to him in that way. But he says, and the Lord shall deliver me. So when Paul was beheaded for his testimony, he was delivered, delivered in a very wonderful way, delivered from the lion, from Nero, delivered from the difficult circumstances he was in, to be, as he had said earlier in another epistle, absent from the body and present with the Lord. What a wonderful deliverance that was for the apostle Paul. You know, God doesn't always promise to give us a miraculous deliverance like many of the stories we read. Give you another example. You know, in Hebrews 11, there's this tremendous list of men and women and young people who live by faith. And they conquered and triumphed over all kinds of odds and difficulties and enemies. And it summed up, they stopped the mouths of lion women, received their dead to life. They they quenched the violence of fire, stopped the mouths of lions. Wow, you see, wonderful faith, wonderful victory. But then it says and others, and they didn't accept deliverance in that way. They wondered about in sheepskins and goatskins, they were sawn asunder. They had trials of cruel mocking and so on. You say, did they have any less faith? These all died in faith. It wasn't that they had any less faith, but God had something different in mind. God had a better thing in mind. You can

read the end of that 11Th chapter of Hebrews and you'll see this So. Paul didn't have any less faith than when Peter was released from prison the night he was asleep earlier on. No, but he knew that God had a purpose and that in one way or another, there would be delivered. And he speaks of the Kingdom here again in the end of the 18th verse. Remember what we said earlier, Paul is not talking in this chapter about the Lord's coming for us. He's not talking about the rapture. He's talking about the appearing that we have a couple of times in the verses we considered the other day, if the time when the Lord is gonna come back to reign and give a crown of righteousness, and we're going to reign with Him. And so he speaks of the Lord being able to preserve him unto his heavenly Kingdom. Here he was living under the worst tyrant that ever reigned in this world when an awful reign. It was when you read of the reign of Nero. But what was Paul looking forward to? He was looking forward to the day when his savior reigned, when the King of kings and Lord of Lords would take his rightful place. And he said, that's what I'm looking forward to. Never mind Nero, he's his reign is going to be for a short time. God will take care of that because I'm looking forward to a Kingdom where there's going to be a righteous king. And I know we didn't mention it the other day, but when Paul speaks of a crown of righteousness laid up for him and for you and for me, all those that love is appearing. The crown of righteousness is a reward for living righteously in an unrighteous world now and a reward in the day when righteousness will reign in this world. By me the preaching might be fully known that all the gentiles might hear thinking it over in the last chapter Philippians that actually speaks of all things Philippians 4 and verse 22 all the Saints salute you chief chiefly they they're at Caesar's household so. False statements. They could change him, change his hands and feet, but they couldn't stop his mouth. And so Paul was a real witness, wasn't he, wherever he was. And as a result, there were those who were saved in high places. Very good. So we really have a little post script at the end of this, uh, chapter because in the end of the 18th verse, he says, Amen. But then there's a little post script to give commendation to several further individuals. There were some listed earlier who hadn't gone on. There were some who done him evil and so on. There were some that Paul wanted to see and have fellowship with, but now there's some commendation. I don't maybe this is particularly my exercise in having suggested this little portion for these two little Bible studies this weekend, is that it's interesting to notice these ones that are commended and the relationships and sphere of life they were in. And I believe what we learned from this little post script is that no matter where we are in our Christian life, no matter what our relationships are. There is full provision to go on even in what is described in this epistle as the last days and perilous times. The reason I say that is he begins by saying salute Priska or Priscilla and Aquila. That was a couple. You know, we never read that they had children. I don't know whether they did or they didn't. Scripture isn't pleased to tell it. But when we go back and we note the different times that they are mentioned. We were to go back to the Acts. We see them mentioned there in other places. We find that they were a faithful couple. They were. They were a man and a wife who were a blessing spiritually and practically to many, including the apostle Paul. I believe what it shows is that it's possible as couples to go on for the Lord in days of ruin and weakness now. I know most of you aren't there yet, but if the Lord leaves us here and a relationship forms and you know, we were just reminiscing today about some that have been here camp in the past and now they're married or they're engaged to be married very shortly. Katie and Ivan are getting married in just a few days later this week. And that's wonderful relationships of form. And some of those relationships started right here at Kentucky Camp. You know, there's provision. For those couples, Joe and Lydia provision to go on as a couple and if the Lord brings a partner into your life, don't be scared. Young people. I know sometimes I know sometimes the thought is, well, can we really start a household for the Lord in the dark days in which we live? For silent Aquila, we're going on for the Lord as a couple in the day in which they live. It was a dark day. It was the last day.

Spiritual ruin and moral darkness had deepened in the days of the apostle Paul, their days parallel to the days in which we live. Don't be afraid if the Lord brings someone into your life and it's His will for you to get married, Remember there's full provision to go on even in the day in which we live. Then we have next the household of a nest of forests. Now I take it that perhaps it was more than just a couple with a nest of 4th. It was a household. And if the Lord leaves us here, I don't expect to be here even for camp next year. But if the Lord leads us here and the Lord gives you a not only a partner but a household, there's provision. Don't be afraid. There's provision to go on as family in the day in which we live. In fact, earlier Paul speaks of the household of Vanessa Forest for the off refreshed me. It's wonderful when we go to a home and the family. Is interested in the refreshment, spiritual refreshment and blessing of the people of God. I've been in many homes over the years like that. Not just the husband and wife, but the children, the young people. They're interested in, uh, the blessing and refreshment of those that come under their roof. There's provision to go on as families and then there's individuals and there's provision to go on as individuals. So if I can reverse the order, there's provision young people to go on. As individuals in the last day till the Lord comes, if the Lord brings a partner into your life like he did with Priscilla and Aquila, there's provision to go on in that capacity as well. If the Lord gives you a household with children, there's provision to go on in that capacity as well. I think it's so beautiful to see. It's not just individuals that are commended here, but it's couple, a couple and a household as well. OK. I'd like to develop that erythro from this being left in my litmus. We read in the book of the Acts that would haul a shipwreck at my litm. On another occasion there was one the, the ruler of the island, his father was sick. I believe it was, uh, Acts 28, umm, verse eight came to pass that the father of Hublius lay sick of a fever and the bloody flux of whom Paul entered in and prayed and laid, laid his hands on him. And heal them. So we gather from that portion to other portions that Paul had the power to lay hands on different ones and to heal them. And yet here he did it with this one. And that's, this is an important lesson for each one of us to lay hold of. Just because we have the power to do something, something was, is within our means, does not mean that is, it is the Lord's will that we should do that. And so Paul saw in the case of trophiness that there was a need for the sickness. And so he left him behind in my Needham that he would learn that lesson. Trophiness would have left lost out if Paul had just laid his hands on it, healed him and, uh, continued on the travels. So just because I have $5 in my wallet doesn't mean that I should, I should reach in, grab that $5 and buy myself a watch or a hamburger or whatever it might be. It's not that the Lord won't provide that for us, but that's not licensed to, to reach into my own resources and and solve my own problem. And the an Old Testament example of that that I think we can each appreciate is Joseph. When he was down in Egypt, he went down when he was roughly 17 years old. When he was 30 years old, thirteen years later, he was elevated the Prime Minister of the land of Egypt. So he hadn't seen his family versus his father, his brother for 13 years as Prime Minister of Egypt. He was fully within his right, fully within his power to, uh, take a little holiday and go visit his family. He, he could have very easily gone back home and maybe brought a couple of dozen soldiers and, and made his brother and, and, uh, had everyone bow down and, and cheered that his dream was accomplished. But he would not do that. He would not reach out and take even what was in his power, but he would let God work. And so he waited another nine years, seven years of plenty, two more years of famine for a total of what is that 22 years before he finally saw his brethren. And so to that, that lesson for each one of our hearts. Just because I have $5 in my wallet or I, I have the, the natural strength and force of character to do something does not in itself give me the liberty before God to do that. There needs to be dependent on him. And it's not that he won't use that $5 or whatever he's given us. It's not that he won't have us use that at some point, but that that in itself does not give me license to to solve my own problems, my own way. And Jacob's the example of one who who tried that and it didn't work out so well for her.

So just change at the end of the UH chapter. Then he closes by saying the Lord Jesus Christ not be with you, but be with thy spirit. He's Speaking of our, of our spirit in connection with, in the context of our attitude, the Lord Jesus Christ be with thy Spirit. He has encouraged Timothy, exhorted Timothy throughout this epistle to stand firm for the truth, continuing the things that he had learned go on in the doctrine, in the ministry. And serve the Lord. But really what he's saying at the end of it is Timothy, I want you to do it with the proper spirit, with the proper attitude, because you know, we can take the attitude. Well, I'm the only one that's faithful and and this is what the Lord has given me and I'm going to press it. And sometimes we can be clear as ice and just as cold. But he Washington, he wanted to Paul wanted Timothy to have the proper attitude and spirit. In standing firm for the for the Word of God and. You know, young people, the older I get, the more I realize how important our spirit and attitude is. Give you a little example, a little homework. You can look it up sometime. But you know, when they children of Israel finally went in to possess the land of Israel, there were only two of that of the generation that sent the spies in that were allowed that we read of that eventually went in to get their inheritance. And there's only one of those that got a personal inheritance, only one man that came out of Egypt that we lead up that got a personal inheritance. His name, of course, was Caleb. And there is a reason given to us why Caleb got a personal inheritance. The Lord said My servant Caleb, because he had another spirit with him. When Caleb brought up a good report of the land years before, he had done it in the proper spirit and attitude. And so much did God value the spirit and attitude in which Caleb was faithful and spoke the truth. That he said I'm gonna preserve him in the wilderness and I'm gonna give him a special portion because of his spirit and attitude. Now that's what the Lord wants from us. He wants us to go on in the spirit and attitude of humility, the spirit and attitude of grace and the spirit and then to be faithful as well. But don't be hard lined when it comes to the truth and don't feel like the prophet that said in the Old Testament, I only I am left alone. I only, I am, I'm the, I'm the only faithful one left. No, Timothy was to have the spirit and attitude to go on with those that call on the Lord out of a pure heart because God was going to preserve others who would have a similar exercise and desire. And he wants us to go on in the spirit of, of Christ, the spirit of meekness and loneliness, and to enjoy the truth, be faithful, but enjoy the truth and present it in a way that it will be used by the Spirit of God as a blessing to others. I'd like to sing a hymn in the little block. It's 312. And then when we sing to him, I'll let another young brother, a young brother, pray not another young brother, but a young brother, 312. Nsnoise.

Mt. Tabor Conference: 2009, 2 Timothy 4:1-8

Reading

So we sing 168 #168 the night is for sale. In the extension to the light of the world. Don't blast your head off. What can't run by the way again? I won't forget everything about that. All right, I guess. What's wrong? Nsnoise. OK. Our loving God and our Father, we look up to Thee again, and we have sung together words which at the same time are most encouraging and yet most searching and solemn. We do realize, on the one hand, that the night is far spent and the day is at hand. But on the other hand, our God we trust that we mean it when we own our coldness of heart. And when we pray to kindle within us a holy desire, we look to thee then, as we have Thy word again open before us, that Thou wilt speak of us from its pages, not merely to impart truth that may be held in the head, but rather that Thy truth may have its effect on both our hearts and our conscience. Before we ask it in the name of our Lord Jesus Christ, Amen. We begin at the 4th chapter again. Then I think it would be nice to start at chapter 4, verse one, and maybe begin to comment a little bit on verse 2. But I know our dear brother Bob brought much before us in connection with the work of evangelism.

And so perhaps we can lightly touch on versus UH-2 and umm 3 and then a little further down the first five, but it's, there's a lot of instruction here and, uh, Paul was very detailed in his instructions, so it's good to go over it. Second Timothy, chapter 4. 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 long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lust shall they heap to themselves teachers having itching ears. And they shall turn away their ears from the truth, and shall be turned into fables. But watch out thou in all things endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my 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 to all them that also. That love his appearance, do thy diligence to come shortly unto me, or Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica, crescents to Galatia. Titus to Dalmatia only Luke is with me. Take Mark and bring him with thee, for he is profitable to me For the ministry and to ticket Anticheus have I sent to Ephesus. The cloak that I left at with carpets when thou comest spring with thee. And the books, but especially the parchments. Alexander the copper Smith did me much evil. The Lord reward him according to his works. Of whom be thou where also for He hath greatly withstood our words. As my first answer, no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me and strengthened me, that by the 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. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly Kingdom. To whom be glory forever and ever. Amen. Salute Prisca and Aquila, and the household of Ona Cypress, Erastus, abode at Corinth. Petrophemus have I left at Militum 6. Do thy diligence to come before winter. Uvulis Creedacy and Feudans and Lioness and Claudia and all the brethren, the Lord Jesus Christ be with thy spirit, grace be with you. Amen. Paul was really seeking to stir up Timothy, wasn't he? It was a really an impassioned plea to Timothy in the last chapter that he, uh, is used of God inspired to write to this young man. And, umm, he had a sense of the urgency because he was about to pass off this scene and he longed for Timothy to, uh, be stirred up in his soul and to take up that work. And so he says in verse, uh, six, I am now ready to be offered in the time of my departure is at hand. He felt it keenly, and he longed for the truth to yet be ministered among the Saints. And so This is why. In verses two to four, he really, umm, tells them, tells Timothy that there's going to be a time when, uh, sound doctrine isn't going to be re received. But the time right now, it's still being received. There's still time to minister the truth of God. And while the in second Timothy chapter one and verse 15 already mentioned in the last meeting. Thou knowest that all they which are in Asia be turned away from me, of whom are fidelis and homogeneous. There was a great departure, but there were still those that were faithful that wanted to go on in the truth. And he said, You give them the truth, you minister the truth. And umm, he says, in order to preach the Word, that's what they need, the Word. And so it wasn't ideas or as our brother Bob brought before us at the last meeting, stories, good stories and those sorts of things. But they needed to be.

Timothy needed to be acquainted with the Word. He needed to preach the Word. Give the Word of God out. It's going to have the power with souls and it's going to have the power with your brethren if you just in love and affection for them, seek to bring Christ before them. What does it mean in season out of season? Sometimes the Lord seems to open up a beautiful opportunity, doesn't he? Sometimes the Lord just makes something so easy for us and so clear that there's a tremendous opportunity to bring the gospel before someone. Just as that girl you mentioned in your meeting, Bob, that was quietly going on for the Lord in her work, in her office. And someone comes to her and says. You've got something and I want, I want you to tell me. But there are other times, perhaps when the opportunity isn't so easy. And I don't mean that. How should I put it? We can be rude in presenting the gospel, and that's not what is implied here. But at the same time, sometimes we can excuse ourselves by saying, well, there just wasn't a good opportunity or there wasn't a good season. Sometimes we need, would you say, to go on the offensive with the gospel. Is that the thought? Would there be an example of the in season in connection with the Apostle Paul on Mars Hill as we have in Acts chapter 17? And verse 22 it says, Then Paul stood in the midst of Mars Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription to the unknown God. Whom therefore ye ignorantly worship him, declare I unto you. Then he went on to say, that God that made the world in all things therein, seeing that he is Lord of heaven, and. Earth dwelleth not in temples made with hands and then? Uh, he continues there. That seemed to be a ready made opportunity, so to speak, didn't it? We connect that first verse of chapter 4. With the 2nd Corinthians chapter 5. And verse 11. Knowing therefore, the terror of the Lord, we persuade men. There's judgment coming. And men are going to stand before the Lord. He's going to judge the living. And the dead. When he appears in glory, he's going to judge the living, and in his reign he's going to continue to judge the living and at the end of his reign. He's going to judge the dead. And they're going to stand before that one that we know who wanted to be their savior, who could save their souls. And we were depositors of that light. So I beseech you before God. That we preach the gospel, we preach the Word, because there's judgment coming for the living and the dead. And if we share. In our hearts, the compassion of God is mercy and desire for blessing. We can't know of such judgment. Coming upon the living and the dead, and not tell them. They don't. It might be impolite to tell someone. The Gaza can't be impolite, you know, If you're concerned about someone's soul, it's nice to do it quietly and in a nice way and you know, but if the house is in fire, you might have to scream. And scream if you have to, but you have to tell them. There's, uh, another nice person that same chapter in Second Corinthians chapter 5. It's the 14th verse 2. There's two aspects that are brought before us in this chapter. It's for the love of Christ constraineth us. So we we have to know something of the love of Christ too. And both aspects have to be stressed and brought out in the gospel to get a a balance. The import I suggest is brought more clearly before us in what you get in the 3rd and 4th verses, because. Paul recognized. And I believe it's fair to say we're certainly living in the days when this has occurred. The men have turned their ears away from the truth and turned unto fables. And sometimes it's necessary to try and breakthrough all of that. And in order to do that, it may take a little more energy than to speak to the one who willingly comes and says, I want to know more. And as Bruce points out, it can't be with the energy of nature. It can't be with the energy of the flesh. It must be with a sense of God's love for souls and the love of Christ constraining me.

But it may have to be, as Michelle points out, with real vigor sometimes, and perhaps with an attitude. Listen, do you realize the road that you are on and where it ends? God uses all certain side, uh, all sorts of means, doesn't he? Remember Brother Ramon Alarcon telling a story of a man who got saved down in Mexico? And he was so desirous of his one of his friends to get saved too. He took his machete and he went to his friend's house and brandishing his machete, he says. Get saved. Get down on your knees and cry to God for mercy. And he did it. Under that kind of pressure. So he went back and told the brother that had given him the gospel, what he had done. He had gotten his friends saved this machete. Says that's not the way to do it. Don't ever do that. You need to go apologize that you did it that way. So he went back and he apologized to his friend and his friend says don't apologize to me. I got saved. I really got saved. It's amazing what God uses at times. That's not the way, That's true, that's not the way to do it, but. God is that sometimes things that we don't, we shouldn't do, but he uses him and it's it's wonderful to see how God uses different means to to bring the word home. The important thing I think in season and out of season is to use every possible opportunity. This is a season that we could say is in season. We got the word open. We're talking about it, but there's other seasons we might visit in the person's home and sometimes it grieves me brother, and we get together as believers, but it doesn't seem like the word has hardly any party in our conversation. Let's be instant out of Season 2. Let's mention some verses. Let's get the conversation turned in the right direction. We can do that. I think that's what it means here, doesn't it? There was an urgency that the apostle is pressing on Timothy because it was the very last day, which we're still in today. And the, the, uh, deterioration of all that had been, uh. Built, you might say, by the apostle and his laborers, and yet. As a servant of God, he was going to have to have a right spirit and what he did, and he was going to have to have a right foundation and so. There was a need, an urgent need for reproof and, uh, that the Scripture was profitable for, for rebuking, for exhortation, but it had to be with the right spirit. It had to be with all long-suffering, and it had to be based on the word of God, because that's what commands the conscience of Sinner or St. And it was the maintenance of the truth of God. Really, I think among professing Christianity, that was the, the main part of the charge that was laid upon Timothy and the first epistle. He was sent to Ephesus. That he might make sure that no one teaches taught any other doctrine. And that which the apostle Paul had brought before the Ephesians. And certainly as we have later on, evangelization, uh. Was part of his ministry and he needed to make sure he didn't neglect that, otherwise he wouldn't make full proof of it. But the burden of the charge was the maintenance of the truth of God among the Saints of God. And it was rapidly coming to the day when that would not be suffered by the Saints of God. And I would say we're in that day. When the Saints of God. We meet brothers and sisters in Christ in our own hearts. I have that same tendency to want a Christianity that's just not based on the sound doctrine and teachings of the Word of God, but good feelings and whatever it might be. And if the Word of God is brought to bear for reproof, for correction, instruction, and righteousness, it's not wanted. You're interfering with with these.

Things that we want to go on with in the name of Christ it might be, and with all good intention, but don't let the Word of God interfere with it. And he was rapidly coming to that day. And so there were itching ears that were going to refuse sound doctrine and wanted to receive anything else, something that would tickle the ear, something that would satisfy the 1St man. You know, when the children of Israel came across the Red Sea and Moses went up into that mountain and after a while they became discontent, they. Press Darren to make them gods and he said give me your earrings. And out of that itching ear, you might say that golden cap was formed. And became an idol. And so these things that come in that aren't based on sound doctrines, they really become idols. To the Saints of God that take the affections away from where they should be. And that that was the day, Timothy, that was just rapidly coming in. It's the day that we're in. And so that solemn charge to maintain the truth of God in a day like that, there's an urgency in season and out of season. Before us in second Kings Chapter 7 in connection with the leprous men, uh, outside of the city of Samaria, and we read what had happened in the early part of the chapter. But verse nine was a verse that uh came to note says then they said one to another. We do not well. This is a day of good tidings. And we hold our peace. If we tarry till the morning light, some mischief will come upon us. Now, therefore come that we may go and tell the King's household. So they felt an urgency, didn't they? Some mischief, uh, might be come upon us. And they realized that they had something worthwhile to

proclaim. Timothy was raised up of God, wasn't he? It says in second Timothy chapter one and verse 6. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is indeed. By the putting on of my hands. And so Paul had been, uh, instrumental in, uh, recognizing this, uh, young man of potential. And he had been trained especially in the House of God, in the school of God that he might be of use after Paul was taken. And so the, uh, he tells him here in verse 2 to preach the word and so on. And with, uh, all long-suffering and doctrine and umm. Because he gives them the contrast that if he doesn't do it, if he doesn't rise up in the energy of faith and in obedience to the word of God, and umm, exercise his gift, because the gifts and calling of God are without repentance. It says then there would be others that would rise up and uh, they would rise up anyway. And uh, they would, uh, rise up, not being sent of God as it were, but they would not endure sound doctrine. But after their own lust shall they heap to themselves teachers having itching ears. And so they wouldn't be, as it were, sent out with the, umm, the blessing of their brethren, but it would be, there would be, uh. Just a desire to hear things that are comfortable, smooth words and they wouldn't want to hear the sharp edge of the word of God. And so Timothy was to use the word with the sharpness, as it were, in season, out of season, but it was to be in love and long-suffering. And he was going to, if he did it, then there would be that, umm, I don't want to say, uh, defense, but there would be a defense in some way. Against the enemy, the work of the enemy among the people of God. And so those that are taught of God, those that have the energy of faith that know the word of God ought to exercise their gift and to use it to be able to teach the truth. That's what it means at the end of verse five. Make full proof of thy ministry, doesn't it? And it really is exercising when you think of it. Timothy had a gift was given to him.

By prophecy, with the laying on in the hands of the presbytery, which is the elderhood or those he had the fellowship of his local brethren, and use of his gift, but he had to be told to stir it up. Spanish translation says wake up the gift of God. Means the gift is dormant and I really think that we are guilty of that a lot. What are we going to do when we stand at the judgment seat of Christ and the Lord says I gave you a specific gift to use for my purposes down here. I'm going to say I didn't have any clue what the gift was, Lord. I'm going to say that to the Lord. It's very clear in Scripture that. Every member of the body of Christ has something to use for the benefit of all your sisters as well as your brothers. You young people, it's time to wake up. It's time to use what we have. We don't have too much more time left down here. And I love what he says in these verses to follow. I am now ready to be offered in the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. What beautiful statements that Paul could say. I think of the only perfect servant of the Lord there ever was, the Lord Jesus Christ. He says in John Four, my meat is to do. The will of him that sent me and to finish his work. Then in John 17 he says I have finished the work thou gavest me to do. Paul couldn't say exactly that. He could say I've finished my course, I've kept the faith. But it really exercises my own heart, brethren, to think the Lord has given something to me to do for him. He's given something to you to do for him. When we get called to the judgment seat to give an account of our lives. What are we going to say in that day, brother? It's gonna happen, and not too far in the district. It's gonna happen. The Lord encourage us. Paul could probably the servant of the Lord after the Lord Jesus, perhaps one of the most devoted, but he can say I've finished my course. But couldn't say I finished the work that thou gave us me to do, not even him. In the book of Ezekiel, there were those that were called to be Watchmen. And I was just thinking of a verse in the, uh, 33rd chapter of Ezekiel and verse 7 which says, so thou, O son of man, I have set thee a watchman unto the House of Israel. Therefore thou shalt hear the word at my mouth and warn them from me. And let's just turn to, uh, another. Verse back in Proverbs chapter 24. In connection with responsibility that we talked about earlier. And verse 11 Proverbs 2411 Says, If thou for bear to deliver them that are drawn unto that death, and those that are ready to be slain. And I have a note in my Bible concerning that word for Bear, and that is to neglect to perform a known duty. And so that was the duty of the Watchmen, wasn't it? That was the work that was given for him to do, to sound the warning and to the evangelist to deliver a message. And to those that are called to any work of God. God. Has given them a plain word, and again as our brother Bob has brought before us.

Uh, there's the end of the course, uh, to be taken into consideration as well. Timothy, you know in Acts chapter 16 did a work which was close to home. It says in Acts 16 and verse 2, which was well reported of by the brethren that were at Lystra and Iconium. So we don't need to go very far away to do a work for the Lord. We need to do a work first in our home assembly and in the local area. If we're going to give out the gospel, we don't need to go to a far off place. We just need to exercise our gift in the local. Uh, area, I just, uh, I'm burdened as I think of, uh, I was just, uh, you know, an assembly and not a small assembly. And I took, uh, time we went to lunch with, uh, a brother there and he was, uh, burdened, very burdened in his soul. And he said, you know, just recently, in the last few weeks, uh, three brothers have come to him in that assembly and he's the one that asked to take the, asked different ones to take the gospel and he says 3. Brothers, older brothers, like in their 50s perhaps if I, I don't know exactly, you didn't tell me exactly who they were, but he said three brothers have come to him and said don't ask me to take the gospel anymore. I don't want to. I think it's the younger generations that that should take it and so on. And oh, he was so burdened. You know, brethren, if the Lord allows that a brother asked us to take the gospel meeting, we need to exercise our souls. He exercised in the presence of God as to why the Lord allowed that brother to ask me to take the gospel and I ought to get into the word. And, uh, just seek to exercise the gift that the Lord has, uh, given me for his glory and not sure that responsibility. In that same connection, I would point out, and I know you'd agree with it, Robert, that while it's very nice to see a gospel testimony connected with the local assembly, wonderful. Yet let's never forget that Scripture does not present gospel work primarily as an assembly responsibility. It's an individual responsibility. This epistle is individual to Timothy at this point. In fact, I think it's fair to mention that in this whole epistle the assembly or the church isn't even mentioned because it's failed. Now I'm not suggesting that God hasn't in a wonderful way restored to us the precious truth, but when we speak of the local assembly, we really ought to say the local representation of the assembly, because every true member of the Church of God in that locality. Is not likely there. But the point is gospel work is an individual responsibility. I can't let myself off the hook by saying, well, it's younger brethren that ought to be doing it, or younger brethren say, well, I don't have the gift or whatever it might be. Yes, it's nice to see those that have gifts, It's nice to see them exercise it, but it's an individual responsibility that we all need to feel. You'll pardon a personal story, but uh, my father-in-law, Alan Hammer, Umm. I met him really for the first time on May the 7th, 1979 and umm, the umm, weekend of the, uh, Canadian Victoria Day weekend, uh, 30 years ago. He asked me if I would take the gospel there in Hammer Bay and I said, well dear brother, there are others that are older and much more experienced and so on. And he laid his hand on my shoulder and he said. We're on your side. When you stand up at the front of the room, your brethren are on your side. They want you to do well. They want to see you speak well of Christ and they want to encourage you. You stand up and you give the gospel well. That was an encouragement to me. And I would just say that those of us that are older in the room and we see our younger brothers studying the Word and desiring to in some small way do a work for the gospel, encourage them. Strengthen them, encourage them, and not only, as you say in the gospel meeting, in the assembly, but gospel work is done on an individual basis 1St and then there the Lord can use you in the assembly or other places. Well, this expression in verse seven, I have fought a good fight. There are many in this world that are fighting a fight, aren't there?

And we sometimes speak about somebody even though they lose, and we say, well, he put up a good fight. But the sense of what we have here is not that I choose the kind of fight that I'm going to be involved in. We could read this, perhaps this way. I have fought the fight, the good one. I have talked to individuals who have sometimes spent their time and energy, even those in military pursuits, and who have been very embarrassed and ashamed later on in their lives when they realize. What they got taken into and what they were fighting for and how that they were fighting for a 'cause that was really a wrong one and now they're embarrassed about it. Wish they had never done it. There is a good fight to be fought. There is a place for your energy and mind to be used. And so Timothy Paul says to Timothy, I have fought, as it were, the fight, the good one. Had Paul been fighting before he was saved? Indeed he had. He had been fighting very vigorously. And he was now ashamed of all that had gone before he was. He was saved but now he can talk about the fight that he had fought since he was saved and he says that is the good one and then he says I have finished my course. What course was that? Once again, I believe here it is not the course that I choose. In fact, I was very much struck, and I'm not in any way finding fault with those who have quoted the verse because I have done it myself. But in Acts 20, Paul says that I might finish my course with joy. But if you notice in the Darby, he leaves out those words with joy that I might finish my course. And I've asked myself why that is, because if I finish the course that the Lord sets for me, it won't have to be a question of whether it's with joy or not. It will be with joy. And then he says I have kept the faith. How many, sad to say, have started out well in the Christian pathway and have had. An understanding of the things of God. But then things have come in and it's easy for anyone of us. And then it's all too easy to say, well, that path is too difficult. That course is too much that Paul could say. I have finished my course. I have kept the faith. And as Bob says, that is probably the most that any believer could ever say. But how wonderful to think of the one who could say all alone. As no other could I have finished the work which thou gave us me to do. That fight, could we consider that to be the fight of faith? Someone made shipwreck concerning the faith we have in the Jude chapter one. There's only one chapter in June, so that's easy. Jude verse 3. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that you should earnestly contend or fight or combat for the faith which was once delivered unto the Saints. The Apostle Paul, he had kept the faith that he had received from the Lord through the difficulty he'd gone through, and at the end of his course he still had that same faith that the Lord had given him. It's not the faith of trusting the Lord rather than the things that were committed to him to teach the faithful men. So just so we're clear on it, the word or expression, the faith here really is, you might say, the whole body of revealed truth, isn't it? We speak of the Christian faith. That isn't necessarily a scriptural expression, but the thought is the same. It's the whole body of truth that God has revealed to us. And he says in Ephesians chapter 4, there is one faith. Has been delivered to us now. The faith once delivered to the Saints. But there was a motivation here in connection with uh, umm, Timothy and, and Paul presents himself as an example. And he says, 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 only not to me only, but unto all them also that love his appearing. And so he presented the fact, fact that there was a crown of righteousness.

And it's really perhaps in contrast with the unrighteousness of how he had been treated by the Roman government. And how the enemy had stirred up those that hated the gospel and hated the truth of God, wanted to extinguish the truth and to obliterate the word of God. And so the Lord knows and there's a crown. Paul was going to have a crown of righteousness and it was going to be to the glory of God. He kept the faith. It's for those who love his appearing. We look forward, brethren, to the Rapture. But we also look forward to the appearing. Remember, my late uncle Clem Dear used to say that Christian can rightly pray two prayers. One Lord Jesus come. And two, thy Kingdom come. And brethren, as we look around and see all the confusion. All the disorder even in the Christian testimony. It's discouraging at times to look that way. But we love his appearing, and we recognize that only in that day of his appearing, when he comes back to reign and righteousness. Will things be sat right according to God? And we should love that day we have. Nature's divine, Nature's now. We should feel. The disorder, the. Injustice, the suffering that's going on in this world. I sometimes think that when we speak about the fact that the Christians should not get involved in political movements, we leave the impression that we are insensitive as to what's going on in the world. We should not be insensitive. But we should long for that day. There is no other answer to the confusion. To the question of abortion, that seems to be on the slide now in the wrong direction. Question of homosexuality. It seems to be going the wrong direction. What are they going to do, get involved in political movements on it? That won't remedy the situation. What we need to do is preach the gospel, get those people saved, then they'll change. But it's not a political movement. And as to a global answer, there is only one answer. That's when Jesus comes back to reign supreme from sea to sea in righteousness, then there will be righteousness then. Do you love that day? We should long for it, brother. With all our hearts we should long. And for those who love his appearing. There's a crown of righteousness. The end of revelation the Lord presents himself. In two characters. Revelation 22. Verse 16. I, Jesus, have sent mine Angel to testify unto you these things and the churches. I am the root and offspring of David. And the bright and morning star in the spirit and the bride say come. So he presents himself as the true. Air and the one who's going to come and sit on the throne, Great David's greater son and set all those things right. And he's going to sit on the throne of his glory. And he presents himself, too, as the bridegroom, the bride. And Morning Star. And her responses come. You know, was impressed on me recently and the man's name goes through my mind. But there is a man who was appointed. To a particular political office and as he was being grilled by, uh, different members of Congress and, uh, the cameras were on him for the news event and he was being rather abused by.

His interrogators, as it were, as to his past conduct. It seemed to be going badly for him. Until the cameras focused in to the audience behind him, and his wife was sitting in the audience behind him and, uh, she was crying as she felt the dishonor to her husband, whose conduct she knew had been upright. And it turned the whole tide as to the appointment of that man to office. And in that same way, there should be a longing on our part to see the man. Who is? Coming for us and who is the object of our affections to see him justify vindicated by God himself in the very place where he was cast out. It should be the longing of our hearts to see him on the throne in that day and that really too, You know, there's many thoughts in Isaiah 52. His visage was so marred more than any man. I think it takes in not only what he received from the blows of men's hands, for he felt what was in their hearts, and it takes in what he endured in those hours of darkness on Calvary's cross, For no man ever suffered like he is. But whose visage for these last 2000 years has been more marked, Whose form has been more marked than the man Christ Jesus in this world? The visage is what is seen outwardly, like the storefront sign. Whose visage has been more marred? Kings shall be astonished at him. They'll say, This man. This man is sitting on the throne of Jehovah. This man has been exalted head over all things, heaven and earth. That man, there's going to be astonished at him because his visage was so marred. More than any man we should feel that. And in that way too long for his appearance, he's going to be vindicated. Is there a thought in the question of the crown of righteousness that in the apostles finishing the course and keeping the faith that he had behaved in a way and his conscience was void of offence between before men and God, that he'd been himself instructed in righteousness by the Word of God? And I lived that out, presenting an invisible Christ to the world and being valuing that privilege of being his representatives here, not only in Word, but in our behavior too. If we are not looking forward to that man, the Lord Jesus, if we're not looking forward to his coming, we don't love his appearance. It's going to be difficult for us to go out and fight the battles. Of faith, the Lord Jesus has given us all that we need. We need to have a love of souls, a love of the

people we're going out to speak to. But the Lord Jesus has given us the resource that we need to go out and and give the gospel back in verse 17 of chapter 3. We find that the Lord has given us His words in order that the man of God or the person of God. Maybe, may may be perfect or complete. You're complete. You're complete with the Word of God. You have the Spirit of God within you. You have Christ. What do you use? You have all you need to go out and serve the Lord. Now, sometimes we think, oh, it would be nice to go on a mission trip or have someone else organize it, but you have all you need to serve the Lord as an individual. On your own, it's nice to have fellowship with others in the gospel, but God has given you all you need, the serpent. And we read the only the Gospels and we read the account of what the Lord Jesus passed through. We would wonder, and we at times still do wonder, what must that have felt like as as Stephen? Related to a minute ago, but we have the book of Psalms which when we compare we put the two together, we are told in in the most profound language that pierces our hearts. What it really felt like when he, you know, they, they pierced my hands and my teeth and there he was looking out upon them.

And so we have a look by the Spirit of God into. Into the heart of one that was like no other. In the book of Hebrews in the 11Th chapter that we all enjoy so much, we we have another divine exposition. And it's wonderful when Scripture helps us understand other scriptures. And there we see the motive that many of the Saints of old have. And we might have suspected that they had that motive when we read the account in Genesis or in, in in the books of Samuel or the kings. But we're told by God himself in Hebrews 11, he looked for a city. That's what motivated him. Uh, we're told of, of Moses that he endured. How did he do that as seeing him? It wasn't visible. And here we have this letter that was written to uh, uh, uh, uh, a son in the face, umm, a letter from 1 soldier, warrior to another who he mentored in modern language, whom he loved, we brought up in the faith. And it's an opening up in a precious way of Paul's heart. And it indicates to us what really sustained him. This wasn't just a vain patting himself on the back at the end of his course as I know everyone understands when he when he does a self-assessment and says I have kept the faith, I have fought a good fight. To say well you know, let another, let another man praise you and knock thine own lips. No, this was lead of the Spirit of God to give an assessment and it's an opening up of his heart to pass on to Timothy, not just what he did, but how he was able to do it. And he had the vision to look beyond. He had the vision of the fact that there was an accountability and the affection that he had to. Stephen and others have indicated looking forward to the time when the Lord Jesus would be vindicated here. Because it wouldn't just be enough, speaking reverently, it wouldn't be enough. Just to take the Lord Jesus and raise him out from all the rest of the dead, which God has done. And and caused him to ascend and given him a name above every name in the highest place in heaven. He's done that already. It wouldn't be enough still to rapture all of us out and to raise those that sleep in Jesus. That's still not enough. Because God has said in his word he must reign. And it's an essential thing with God as that man who was, who was hated without a cause and who was spit upon him, all the rest, it's essential. It's imperative for God and for God's glory. That same man as the, as the angelic testimony said, this same Jesus, same man is going to come back here. He's going to be extolled and exalted and be very high. He's going to do that in this earth and the the renewed heart and every believer just looks forward to that day and makes your hair stand up. To think about what it's going to be like to stand there and to be able to see him finally given the place and the honor that he is so worthy of. Verses in, uh, Isaiah 2 That speak about that day. Bruce, I just revel in this. It's just so beautiful. We don't have time to read very much, but verse 10. Enter into the rock and hide thee in the dust, for fear of the Lord. And for the glory of His Majesty, the lofty looks of man shall be humbled. And the haughtiness of men shall be bowed down, and the Lord. Alone shall be exalted in that day for the Lord. The day of the Lord of hosts shall be upon everyone that is proud and lofty, and upon everyone that is lifted up. And he shall be brought low. And upon all the Cedars of Lebanon that are high, and lifted up, and upon all the oaks of basin, upon all the high mountains, and upon all the hills that are lifted up. Verse 17. And the loftiness of man shall be bowed down. And the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day. Verse 22. Cease ye from man whose breath is in his nostrils for weary. And is he to be accounted of? That's that day we're looking forward to, Brendan.

And would we want to be vindicated in any way then, before he is? Apostle Paul, as you brought out earlier, remember Jesus Christ of the seed of David raised from the dead. Content now to go on the day of that crown of righteousness given was not going to be until the day when he's vindicated he has the preeminence. #40 in the appendix. Umm hum, that's the Cathedral Creek. To go to the earth and come away and fell and throws the storm. All right. I'm going to try. And consult you. I don't know why I'm ready to drink glory, so I'm going to be. We shall come down all the way to the world. Up on the end of all the travels, all right. And the follow up, all right. No, I'm sorry. So I'll hold my hand. Really. I'll I'll give you a call on. Yeah, I don't know if I'll do that. I don't want to experience. Wrong. Anything else and I don't know why I would be blah blah blah blah blah blah blah blah blah blah blah blah blah blah blah. Maybe we could. Stand for the last two reasons. For you. And all the Champions. And Craigslist. Fallen haste and shallow us all my life here. OK. Or anything else because you're getting. Uh. We also want. Send in the last verse of 295. When I gave it to her and run problems and deliverance and pray.

God. Very thumb boy and he's gravy when you're grilling and you're starting to sound dangerous when you're graveled. Colorful. I have and. Revelations chapter 19. Verse 11. I saw heaven opened. Behold the White Horse, and he that sat upon him was called faithful and true, and in righteousness. He does judge and make war. His eyes were as a flame of fire, and on his head were many crowns. And he had a name written that no man knew but he himself. And he was clothed with a vestige dipped in blood, and his name is called the Word of God. The armies which were in heaven followed him upon white horses clothed in fine linen, white and clean. Not of his mouth goeth a sharp sword, that with it he should smite the nations. He shall rule them with a rod of iron. And he tried at the winepress of the fierceness and wrath of Almighty God, and he asked on his vesture and on his thigh, My name written King of Kings, and Lord of Lords. For loving God and our Father, we thank Thee for these minutes that we've spent together. And for this hymn that we've sung, and we thank you that we can praise. Be and honor my beloved Son, the Lord Jesus Christ. But we do look forward to that day. Whenever knee shall bow, please. When every heart will be smitten. When his greatness will be known, yes. We long for that day. We pray that that day would reign in our hearts even now. As we wait for his coming. So would you mind the rest of this day if your right hands? In the name of our Savior, the Lord Jesus Christ, Amen.

Pella Conference: 2018, 2 Timothy 3:17-4:6

Reading

The night is far spent. In the sky. Into the elderly. Lords don't come back. Rain, Thyroid, Royal Oak in all of a thumbs up from night. Oh, OK. August 2000. Two to glory about the will from heaven revealed the savior is only. His people may say. Lord will hold for our Son and our you. I would like to suggest that we begin with the 17th verse of the third chapter and then read the 4th chapter, but we didn't make any comments

in connection with the man of God and I think it would be helpful. Second Timothy. Chapter 3 and verse 17. Let the man of God may be perfect, truly furnished unto all good works. Chapter 4. I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing in His Kingdom. Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lust shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth. And to be turned unto fables. But watch thou in all things endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my 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, Do thy diligence to come shortly unto me. For Demas hath forsaken me, having loved this present world, and has departed unto Thessalonica. Crescent to Galatia, Titus to Dalmatia. Only Luke is with me. Take Mark and bring him with thee, for he is profitable to me for the ministry. Antichecus have I sent to Ephesus. The club that I left at Troas, with carpets, window, comma, spring with thee, and the books, but especially the parchments. Alexander the coppersmith did me much evil. The Lord reward him according to his works. Of whom be thou aware also, for He hath greatly withstood our words.

At my first answer, no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me and strengthened me, 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. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly Kingdom, to whom be glory forever and ever. Amen. Salute Prisca and Aquila in the household of onosiferous Erastus, abode at Corinth. But Trophimus, have I left at my lead, them sick. Do thy diligence to come before winter. Huboulis greeted the impudence and lioness, and Claudia and all the brethren. The Lord Jesus Christ be with thy spirit, grace be with you, Amen. I suggested we begin with this 17th verse because I believe it's really the link between what we've had in the, in the, uh, third chapter and what we are about to take up here in the 4th chapter. And I think it's a great encouragement to see that even in the days in which we live there, we can still go on as men and women for God and serve the Lord acceptably. And I'd like to go back to a verse in the second chapter. That, I believe, is linked with what we have here, verse 21 of chapter 2. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's youth. And then notice this expression, and prepared unto every good work. In our verse we read that the man of God may be perfect, thoroughly furnished unto all good works. And I want to point out that little expression. Not just some good works, but all good works and what makes a person a, uh, able to carry on all good works for God's glory in the, in the second chapter, it's separation from evil. That's what marks the man of God in the second chapter is separation from evil a clean vessel If you and I are going to be prepared to every good work in the service of God, the service of the Lord. We must, it's vital, we must separate from evil. There must be, as I say, a clean vessel, another Scripture says be clean that bear the vessels of the Lord. And vessels in Scripture are so often used as a figure of the human body, the human form. And so whether it's doctrinally evil, whether it's moral evil, whether it's an ecclesiastical connection, a group, A fellowship that holds things contrary to the teaching of the word of God. If we're gonna be prepared to every good work. We must walk in separation. But then we have a similar expression here in the end of the third chapter, because the other thing that makes the person prepared to every good work is that they they're an empty vessel full of the truth of God, full with the word of God going on in the truth. So there's the net, there's the separation from evil, but the positive side is you'll never be a vessel prepared on every good work unless you're walking in in the truth of God. It's one thing to separate from that which is not true, but it's quite another thing to then take up with and go on in that which is the is the truth. Let me give you a little example. There was a young man, one time believer, and he exercised a number of people as to the truth of being gathered to the name of the Lord Jesus. He even brought them to a place, the place where the this truth was practically expressed as we did this morning. In the breaking of bread and other assembly meetings, but they were turned aside. Why? Because he wasn't in fellowship there himself, they said. How can this young man talk to us about the and tell us that this is the truth of God when he isn't going on with it himself? I also knew someone personally who exercised someone else says to the truth of baptism, But when it all came out, this person had never been baptized themselves. And it stumbled the person that he had brought the truth before. And so again, what what characterizes the man of God and makes them useful for all good work is separation from evil. A clean vessel, but then an empty vessel filled with the truth of God and going on and walking in that truth. And that's what Paul was bringing before this young man, Timothy. He wasn't telling him that it was going to be easy to go on for the Lord and to serve the Lord.

But he was telling him in the measure in which he walked, in practical sanctification from evil, and in the measure in which the truth of God was a reality in his soul, that he could go on as a man of God. And every one of us here who know Christ as our Savior, we can, if we will, follow this instruction with godly exercise. And by His grace we can go on and be prepared to every good work if we are willing to follow the instructions that Paul gave to Timothy. And that's why I say that's the link for what we have in this next chapter, because what Paul is going to go on and exhort Timothy, and for our benefit as well, is the ability to go on in service for the Lord until the very end. And though many had turned away and many had been discouraged, he's going to name a few who were seeking by the grace of God, as men and women of God, to go on in their sphere of life and service, even in spite of the fact that it was difficult times in the last days. Might be helpful to know this how this term the man of God is used in the scriptures and when it is used the first time its first Samuel chapter 2 and verse 27 that is used the first time. And it's always used in connection with a failure and the low state of the people of God. And God raises up one that he can identify with. You might say one that can speak on his behalf. And one that walks in the truth that he has. And so in in first Samuel chapter 2 and verse 27, it says, There came a man of God unto Eli, and said unto him, Thus sayeth the Lord, Did I plainly appear unto the House of thy father, when they were in Egypt, and in Pharaoh's house. And he gives them a rebuke in verse 29. Wherefore Kiki, at my sacrifice, and at mine offering, which I have commanded. In my habitation and honours thy sons above me to make yourselves fat with the cheapest of all the offerings of Israel, my people. Well, it was a time of collective failure for the people of God and the priesthood in that at that time, Eli and his family, his sons had failed in their testimony in Israel and they had failed in the office of priesthood. And uh, and God then had one he could speak on his behalf and deliver a message. From his heart of love, but yet in rebuke to Eli and to his sons. And so we have Timothy here named as he's, uh, got this title as the man of God. I think it's used in first Timothy chapter 6 as well. Uh, first Timothy chapter 6, verse 11, it says, but thou, O man of God, and he tells them, now, how is it that you're going to be able to be complete in all the will of God? How is it that you're going to be? Able to be thoroughly furnished unto all good works. How is it? Well, he says follow after righteousness, godliness, faith, love, patience, meekness. Remember, this is another list in the Word of God, another list that is given. And it's the key to be able to walk in fellowship with the thoughts of God, and in the day of weakness to be able to walk in communion with Him. And notice its righteousness first and then the expression of godliness that's really walking in communion with the Lord men righteousness or umm, then faith and love and patience and meekness. And so this expression is used, very notable. I wonder if the Lord could trust us to deliver a message for himself, would we be faithful in the delivery of a message on his behalf? Are we walking in righteousness or are those things that are not according to

the mind of God that we're allowing in our lives and He can't use us because of it? Eli was in the priesthood. He was the priest. He was the high priest, you might say in that way in Israel and God couldn't use him. He had to send a man of God. We have the example as well in First Kings. I think it's chapter 13, maybe verse one and or two, and the Lord sent a man of God out of Judah to speak.

To King Jeroboam as he was about to offer on that altar and he had to send that man of God. There was a prophet in Bethel, but God couldn't use that one. He wasn't walking in righteousness and separation from the evil. He had compromised his path, but God used that man of God. So then at the beginning of the 4th chapter, he charges Timothy in connection with his service preaching the word and and the things that follow, but he charges him before God. It's interesting. It's before God because he's been referred to as a man of God. So it's before God and the Lord Jesus Christ. Why? Because he said it's as if he says, Timothy, remember, as you go now to serve, serve as Paul says, as you go on to serve the Lord in my absence, remember. The eye of God is on you and the eye of the Lord Jesus. And Paul wasn't going to be there to to shepherd Timothy any longer. He wasn't going to be there to mentor him, to watch over him. He had given him instruction. He was passing the truth on to him. But we find that this chapter is the last recorded word of the apostle Paul by divine inspiration. Very shortly thereafter he was led out and he gave his life as a martyr for Christ and for his testimony. And he says, Timothy, I'm not going to be there to direct you and watch over you, but remember the eye of God is on you and remember your service for him needs to be acceptable to the Lord Jesus. When Paul wrote to the Corinthians, we won't take time to turn back to it. You can look it up. The Corinthians questioned everything about Paul's ministry. They quest questioned his authority as an apostle. They questioned his ministry. They even questioned his ability to present his ministry. But Paul said to them, that's OK. We labor that whether present or absent, we may be accepted of him. Now, brethren, don't misunderstand me. We need to serve our brethren in a way that's acceptable to our brethren too of Asher. Let him be acceptable to his brethren. That's that's the balance. And if you do things that rub your brother in the wrong way, you're never going to have their ear and serve them acceptably. But in the final analysis, what was Paul saying? In the final analysis, I'm gonna stand before the Lord Jesus at the judgment seat of Christ. And I'm going to have to give an account for my ministry and my service, and everyone of us are going to have to do that. Do we seek to serve in a way that is acceptable to the Lord Jesus so that in that coming day when we stand before him, he can say, well done, thou good and faithful servant. What's gonna matter, brethren, when we stand at the judgment seat of Christ? How well we got along down here, how acceptable we were to people down here? Know what's gonna matter is his acceptance and his well done are sometimes said to the young people, you know, especially when we're younger. We want to be accepted. We want to fit in and we want to be accepted by our peers. It's not wrong to desire to be accepted, But the question is who's acceptance do we want? Paul's desire was to accept, to serve in an acceptable way. He said. Timothy, that's my prayer for you too. You remember you're gonna serve me in my absence. With the eye of God resting on you and the Lord Jesus watching. Do it in a way that is according to the truth of God that has been set out before you and in a way that is well pleasing to Him. Renders the wording a little differently, and perhaps I would say a little more accurately. I testify before God and Christ Jesus. Now he's presented as that heavenly man to whom all judgment is given, and God is the God who judges. He's a God who judges sin, but he is committed judgment to a man. The Lord Jesus Christ Jesus, the risen glorified man, is going to judge. And it's part of Paul's doctrine that he says he's going to judge the living and the dead, and he tells us the distinction between when those events take place. And so the living are going to be judged at a different time than the dead. The living at his appearing will be judged. And so the Lord Jesus, let's turn to it. Let's maybe just Second Thessalonians, even Paul speaks of the difference, the distinction between the appearing.

The distinction between the rapture and he speaks very distinctly as to the, uh, sequence of events. And so he says, uh, let's look at the appearing chapter one, Second Thessalonians. Verse uh chapter one verse 7 to you are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God. And that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his Saints. And to be admired in all them that believe, because our testimony among you was believed in that day. So he's going to judge at his appearing. He's going to judge the living and the nations there. He's going to hold court, you might say. And there's going to be sessional judgment. The nations will be judged as well. And so. At the appearing of the Lord Jesus, the living will be judged. We could read other passages of Scripture, but then. At the end of the tribulation period, seven years later, the debt, or I should say the at the end of the seven years while the Lord will appear, but at the end of the Millennium, he's going to raise the dead and he's going to judge them. And so we could read it in different passages, but he refers to it here. He's going to judge the quick and the dead at his appearing and his Kingdom. At the end of that Kingdom period, he's going to judge. Though the dead, and so he gives that distinction. And so Timothy was the word in light of this, and it's interesting too, that it is the appearing that's brought before us in this chapter. We'll notice that later on because the appearing has to do with responsibility. The rapture has to do with our our bless, our position and as to grace. But the re the the appearing has to all has always to do with responsibility. Now, I believe in these first couple of verses. It's the Western world particularly that's going to receive the greatest judgments, the most severe and direct judgments, because they are they which have refused the light and those who have refused the have had the most light are held the most responsible, and they're going to come under the most direct and severe judgments. And Paul is telling Timothy, he says they're giving up the truth. They're giving up my doctrine, what I presented. They're living for themselves. But remember, there's a day coming when judgment is going to fall. I agree with Robert. It has a broader application too. But remember those who the the nations who've had the most light are the nations and the people that are going to come under this most severe and direct judgment. And he says, Timothy, now you have a responsibility in view of that. You have a responsibility now to preach, to preach the word, be instant in season, out of season. Reprove, rebuke, exhort with all long-suffering and and doctrine. Timothy wasn't just to give up and say it's no use. Everybody's turning away. They've all forsaken what Paul has taught. They're all going their own way. They're living for themselves. So it's just no use. You know, there's an old expression. I know the young people won't remember it, but there's an old expression, hang crepe. That's an expression that comes from the old days when before the days of funeral homes where you went to view a body or to have a funeral service at a Funeral Home. They used to lay out the body in the home and they had a crepe wreath that they hung on the door, which indicated to everybody that passed that house that there was death in the house. And the expression hang crepe is really an expression that ha came to mean, well, there's no use if the person's dead, there's no use. But it has a broader application. There's there's no use going that direction. There's no use trying that. That you're you're beating a dead horse is another expression I'm not trying to bring.

Worldly expressions into this meeting but just to make my point, Timothy wasn't just to throw up his hands and say there's no use after Paul was gone. He said Timothy is it the last days is it difficult times? Is there a giving up? Is there gonna be judgment on those who have rejected the truth. He said don't give up. Preach the word carry this out until the the end and we're gonna find then that Timothy is gonna be held responsible later on he brings this out. Paul was gonna be held responsible Timothy. We're never going to be judged for our sins as believers, but as we've already said, there will be a day when we will have to give an account. Have we brethren in the last days sought to preach the Word? Now, Timothy had a special gift. I, I, I understand that, but I want to make a little broader application here. This is just an application

because I look into the faces of brothers and sisters here. And we all have a responsibility to hold fast the truth and in our proper sphere presented faithfully to others. Brothers and sisters alike, I know this was special for Timothy. He had a public ministry to fulfill. But we all, as we said earlier, have a service and a ministry to fulfill. Are we gonna do it or are we just gonna say, well, it's no use it just so those people, they don't wanna listen to what I'm saying. They don't wanna hear the truth. They don't wanna go on for, for the Lord according to what has been been laid out for us. No, we are to be faithful ourselves. And as the Lord gives us opportunity, we are to be faithful in our ministry to others. Timothy. I remember year for years I thought that meant to be instant, like instant coffee. Like, you know, ready to go. It's it has to do with it has to do with attitude. God Paul is addressing attitude here is turned to Luke 23 and verse 23. That's where the Lord Jesus is before Pontius Pilate and 22 verse 22 Pilot says to the them the third time, why? What evil has he done Verse 23 and it says they were instant with loud voices. That doesn't mean they were prompt. It means they were urgent and that's what the meaning here and that's what the Darby translation renders it urgent and it's good to keep in mind that God is urgent and and he in Hebrews. Chapter 12 Says our God is a consuming fire. God is urgent. He is patiently urgent and urgently patient. For any opportunity that the Lord gives, you know, we don't have to get up in the morning and pray for opportunities to serve the Lord and speak for him. As much as we need to get up in the morning and pray that we will be in the state of soul and the proper spirit and attitude, as John has just said, that we will avail ourselves of the opportunities that are there. That's what it really means when it says redeeming the time or buying up every opportunity. I can only point to my own heart. How many opportunities do I miss in a day? It's not that there weren't opportunities, but I perhaps wasn't in the right state of soul or spirit, uh, to, to avail myself of those opportunities. And then it says be instant in season. Well, there are those times when we are to be ready and in the proper spirit and attitude. Times like this when we're together. This is perhaps more in season when we come to the assembly meetings. Let me just say a practical word. When we come to the reading meeting at home, are we ready to give something, to share something? You know, sometimes we come and we shake our heads and go away and say, well, wasn't much food. Well, we're no more individ, uh, collectively than we are individually. Were we ready in season? Where we urgent in season? Did we come with some exercise of soul to share what the Lord had given us perhaps on that passage or subject, But then there's out of season. Now, I'm not so good at this, but I travel a lot with a man by the name of Garvin Seymour. Many of you, most of you have heard his name. He's a wonderful brother who is instant out of season. Sometimes we're together on the streets of a village on one of the islands or in Guyana, South America. And I look down the street and all of a sudden I realized Brother Garvin's got about a dozen young people around him and he's given them the gospel and they're hanging on every word. He has a tremendous gift in the in that regard.

That's being instant out of season. That's being ready for every opportunity. And again, are you and I walking circumspectly so that we're ready for those times that the Lord is going to put in our way? I'll give you another example. The brothers with the Lord now. But it was an elderly brother in my home assembly for many years. And I was in the bank one time and there was quite a line up in the bank. This is a long time ago, before electronics were so prevalent, and they still wrote a few things out by hand. There was quite a long line up in the bank. And this brother was half a dozen people in front of me in the bank and he didn't know I was there. But I saw him and someone turned to him and recognized him and they said, oh, uh, good afternoon and how are you today? Now, somebody asked me that in the bank. I probably would say, well, I'm fine and you know, but it's an awful wet day today and I wish it wouldn't rain so hard. And is that what this brother said? He said, no, by the grace of God, I'm very well. And he went on to give a short couple of sentence gospel to the individual. That was a, that was a brother who was ready, that was a brother who was urgent. So these things are very practical and very real. And they are that which we can practice today. We don't have to look at this and say, well, that was OK back in Timothy's day or back in our grandfather's day. It's a different day. We can't do that today. No, this brings us right down to where we are today. That it's not only limited to the gospel, is it, it's, uh, as we often apply it to the gospel and rightly so. But really the work that Timothy was given was he was to do the work of an evangelist we read here in verse five, but he was to also exercise his gift of teaching and ministering the truth of God among the Saints. And there would be a spirit of things in the day that he lived. And Paul was speaking prophetically in the next verse, he says that the time will come. When they will not endure sound doctrine, but after their own lustral heap, they heap to themselves teachers having itching ears. And perhaps even in referring to the day that we live in, those that are pastors and raised up and elevated among the people and umm, they're told literally what they will be taught, what the people will tolerate as far as what the preaching will be. And so they preach what they're told to preach, and they don't go beyond the bounds that they're given. But here Timothy was to preach the Word and he was to preach the Word, no doubt in the gospel, but he was to preach the Word in connection with doctrine. And so he uses this term. I'm going to read it in the new translation. It says be urgent in season and out of season, rebuke, convict, rebuke, encourage with all long-suffering and doctrine. And so he was to use the word of God in a right way to encourage the Saints and to teach the Saints, and he was to use doctrine. It's, I think Brother Jim mentioned it yesterday. It's an old English word and it means teaching. He was to use sound teaching and he was used the word. Now just I don't like to tell too many stories, but I when it says here preach the word always brings to mind old brother Charles Hale. And uh, we were at a Hessler all day meeting in Ontario and gospel preacher got up and he spoke for probably 15 minutes, maybe 20 minutes, didn't even open his Bible and he was telling stories. He was, uh, he was just speaking. I, perhaps he gave the gospel, I can't remember. And brother Charles Hale was in the audience maybe 3 rows back from the front. Then he stood up and he said brother. Preach the Word. And he sat down again and the brother opened up his Bible and he finally read a passage of Scripture. And he began to preach from that particular passage of Scripture that he read. Now that's pretty bold, perhaps you might say, and we don't want to encourage that kind of activity, but it really Paul was speaking to Timothy and he was saying, make sure you preach the word, make sure you use the word of God. That's what has power with the Saints. And that's what. The Spirit of God can use to bring blessing and encouragement to the Saints. They need the teaching of the Word of God.

And so Timothy, as we already spoke, uh, yesterday, he had a good outline of all of the truth of God, all of Paul's doctrine, and he could address the needs of the Saints based on the truth that he knew. And so he used the word of God. Let's be exercised to speak the word of God to one another, to memorize the word of God and to be able to quote it in season and out of season. About this word rebuke, I noticed that both the King James and the Darby translation mentioned it, and it's a it's not a popular word rebuke. But I look back over my life. And some of the most valuable experiences of my life have been when a brother faithfully rebuked me, pointed out to me something I needed to hear the reviews. Been beneficial, I'd like to. Refer to a verse in Proverbs. Rebuking is not something that's popular. It's something we shy away from. It's it is something we neglect. For that reason, Proverbs chapter 20. 8. Verse 23. Now it takes grace to rebuke that and and I'm not suggesting to go around it. There's a little saying it's been very helpful to me. The law condemns, we asked in the previous meeting, we talked about the difference between legality and reproving. The law condemns, legality condemns, grace humbles and a proper rebuke comes with grace and it humbles and it benefits. And the the verse I have in Proverbs is chapter 28. And verse 23, he that rebuked a man afterward shall find more favor than he looked. Flat Earth with the tongue. You know, we can go up to a brother or sister and compliment on them on the meal. And we might be, I may not be flattering, it might be genuine, but there is such a thing as flattering. Sometimes we, we try to get on the good side of people by flattery. And the world uses flattery all the time and we very easily slip into it. A flattery produces a an immediate

positive response. But. It's deceptive. It doesn't do the person any ultimate good. If you wanna invest in somebody's life, if you wanna invest in the future, it says he. The rebuke of the man afterward shall find more favor than he that flattereth with the tongue. It's not that we look for opportunities to rebuke, but we need to not shy away from it when it can really help somebody. So faithful as a woman in another proverb. And it's interesting that then he qualifies as we, as Timothy was, to speak in these different ways. It was to be with two things. First of all, with long-suffering. That is to be patient. You know, sometimes we think people should smarten up and see it the way we're presented right away. Sometimes it isn't always true. Our responsibility is not to make people see the truth. But to present it faithfully, and it may sometimes be in the in reprove for and re and rebuke, but leave it there. Then don't force, try to force the issue. And so it's with long-suffering. And then what? And doctrine or teaching. Always use the word of God because as you say, brother Robert, it's the word of God that's gonna have the effect. I might come and I might tell you a lot of things that I think are wrong with something you're doing or not doing. But what's gonna have the effect in the end, My argument on the issue or to present the truth of God with long-suffering. That's where the power really is. So whether it's whenever we present the truth of God, whether it's to edify, to comfort, to exhort, to rebuke, to reprove, whatever it is, we always want to use the Word of God. Now we can use the Word of God in a way that can cut someone's ear off too. And remember this, when you use the Word of God, it's the sword of the Spirit. It's when it's used in communion with the Spirit that it's going to have its power. Peter used to had a sword and he used it without the sanction of the Lord and what he did, and he only ended up giving the Lord more work to do. And I can rebuke or reprove someone and do it in a bad spirit and without, and I can even use the word of God. But if it's not in the power of the spirit. Then I'm only gonna end up giving the Lord more work to do in the end, as as Peter did. So these things are very practical, aren't they?

I think of the case where the apostle Paul was dealing with the question of division in, in first Corinthians chapter one. And umm, division was a, was a serious matter. You might say it was, it was the just the beginning seed that was planted in the church that has grown up into such ruin, umm, in the, in uh, the history of the church. And yet the apostle Paul. In. Uh, in addressing that failure of the Corinthians, because really what they were doing was they were looking at men and they were choosing the, umm, the characteristics in man that was suited to really themselves in the flesh. And but the, what the apostle Paul, Paul does there in First Corinthians. As he sets before them the truth of Christ crucified, the cross. What did that do that actually set aside man, the 1St man completely and by the end of the chapter he has instructed them to the point where they see nothing to glory in in themselves. But they see themselves in Christ as their righteousness, sanctification, redemption. He's actually instructed them out of the failure that they had fallen in, delivered them from looking at themselves in the first man and what they desired for the flesh and he he. He he actually brought them into the them into the the the umm, the value of what the cross had done in presenting them in the new man. And I just bring that out. He he is reproving them, but he's he has instructed them to the point where they receive and they see receive correction. But it's it's. Instruction at the same time. It's interesting that he speaks of here here in this passage, isn't it? And I was thinking of Proverbs again in chapter 2 of Proverbs. One of the principles in Scripture is that we are to cultivate the ability to incline our ears unto the Lord. So it says in Proverbs chapter 2, verse one, my son, if thou wilt receive my words and hide my commandments with thee. So that thou incline thine ear unto wisdom, and apply thine heart unto understanding. Well, he says incline nine year. Now it's kind of old terminology, but I only hear with one ear. I don't hear in my left ear. And I have to incline my ear sometimes to hear a brother with a soft voice. And I have to incline my ear in the right direction to be able to hear because I don't have directional hearing. I got only here in one ear. And So what Paul is Speaking of here is this instruction is going to come. This reproof is going to come. If it was going to be given in a proper rebuke, he was going to need to have an ear that was willing to be inclined to hear the word of God. And you and I need to cultivate that. Ability to incline our ears to hear, to want to hear. And what he's Speaking of is those that don't want to hear will not incline their ears. Their brother had this hearing too this morning. Very interesting. Are we connected with the word of God and willing to hear the instruction from the word of God, from our brethren? So they shall turn. They'll have itching ears. And then they'll turn their away their ears from the truth, and shall be turned unto fables. A fable is a lie. It's not the truth at all. It may have a little quantity of truth mixed into it, but it's not the truth, it's a lie. And so if we don't incline our ears under the truth, something else will come in, and we'll take the place of it. That's solemn, isn't it?

You know, I should cultivate the desire to know the Word of God and to turn our ears, open our ears to be able to hear it and the Lord. We're not going to be able to choose the vessel. God may use someone to speak to us and to give us a message, and if the word of God is used, then there's going to be fruit. I'd like to increase his fifth verse then in the new translation and Mr. Darby's translation because I think it's helpful. He says but, but, but that'll be sober now. Brother John has brought that before. It's interesting that Mister Darby has a footnote that says in the original language, it has the thought of clearness of mind. You know, he's given us a sound mind that tells us earlier in the book of Tim Timothy. Sometimes we speak the truth and people think we're crazy. No, this is, this is the truth of God and this is what God has given us to say. Then say it in spite of those that have turned away and say, this is, this is not, uh, what it should be. And then he says they're evils. Now I know in, in the King James, it's afflictions, but I, I, I think it's a little different context here. It's not so much here physical affliction, but remember it, but notice the context. As we've been saying, it's in connection. With them not just accepting the truth, but then presenting untruth, that which is not according to the word of God, fables and falsities and so on. And it's not that he's to bear with it or to go along with it. But he says if you present the truth, be rest assured, there are those, there are those who are going to oppose it. And just just you're gonna have to, you're gonna have to bear that. It's somewhat akin to what Paul said to the, uh, Ephesian elders in the 20th of Acts. He said that after his departure, two things would happen. Grievous wolves would enter in not sparing the flock. That's from the outside. And then he said, and of your own selves, that's inward, of your own selves shall men arise speaking perverse things. To draw disciples after themselves. And so we find here he's told to bear with, to bear evils, do the work of an evangelist. I personally, I know this difference. I personally don't think that Timothy was an evangelist because he was a guy. He was shy, he was reticent. If God, God always links natural ability with spiritual gift. I don't believe God is gonna give the person the gift of an evangelist and and cause them to be shy or reticent or to have a stutter in their voice or whatever. Now, now God can. Person can overcome anything and. But Timothy, I believe, had more of a gift of teaching, as you've been pointing out, but he was to do the work of an evangelist. This includes everyone of us in the room. You say, well, I'm not an evangelist. I'm shy like Timothy. But we can all do the work of an evangelist. We can all leave a gospel tractor, a wallet calendar when we leave a tip at the restaurant. We can all speak a little word here and there as the Lord gives us opportunity. But then what I really want to notice here, he says, Phil. Up the full measure of thy ministry. Timothy had been given a ministry, a service for Christ, and he wasn't just to do it in part, he was to fill it up. Paul did that. He finished his course and he made full proof of it, of his ministry. I want to go back to an example in the book of Colossians of a man, another, a man who needed an exhortation in this regard. Colossians, chapter 4. Colossians chapter 4 and verse 17. And say to our kippers, Take heed to the ministry which thou hast received of the Lord, that thou fulfill it. Paul was writing to the Saints at Colossi, and there was a man there named Archipelas were never told what his ministry was. In fact, we're never told that he preached a sermon, or he went out in the Lord's work, or he had a public work. But God had given him a ministry, and Paul felt that Archippus was not carrying out whatever that little ministry was. And that he, and I believe Paul, felt that the Saints at Colossi were suffering a lot because he wasn't carrying

out that ministry. And brethren, I believe there are many assemblies gathered to the name of the Lord Jesus Christ who suffer a lot because there are those in the assembly who are not carrying out the little ministry that God has given them.

And this doesn't just apply to those of us who are older, this applies to everyone of us. And remember this too, that it doesn't start with the big things. He that is faithful in that which is least is faithful also in much. And I have noticed that the young people who stay behind after the fellowship meeting and help do up the dishes and sweep the floor and clean, clean up afterwards and get the chairs ready for the next meeting. Those, those young people who fulfill that little ministry, they are the young people that God often later on entrusts a greater ministry too. And even if he doesn't, it's important. It's not the greatness of the ministry or the service that counts. It's doing it as unto the Lord. The slaves at Colossi might have been concerned that they weren't able to serve the Lord because they were slaves, their servants to ungodly masters. He says, don't do I service as men, pleasers, but in singleness of heart, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ. He said. You fulfill the little ministry that God has given you even in service to your ungodly master, and that's counted as ministry for Christ. And so Archippus needed to be exhorted in this regard. Timothy needed to be exhorted in this regard. And Paul's desire for Timothy was that in the end he would be able to look back and say he had fulfilled the ministry that God had given him. Brethren, that's a wonderful thing. None of us here have finished yet. Some of us perhaps are a little further along than others, but none of us have finished yet. Are we exercised to fulfill our ministry so that when we look back in the coming day at the judgment seat of Christ, we'll be able to say we finished, fulfilled our ministry, and that we finished our course with joy. Paul could say both. Both. Well, in Galatians chapter six he says he speaks of humility here as well in verse 3. Galatians chapter 6, verse 3. For if a man think himself to be something when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. You know, it's important for us to find out what our work is and how we're gonna find this out. But I think Brother Jim has brought the key to us is when we see something that needs to be done among our brethren, we could pray to the Lord and ask him for help to be able to fill the need that needs to be filled. And it needs to be. Perhaps I would suggest a work behind the scenes first. You have even in the apostle Paul, when he was saved, his name was Saul and he labored behind the scenes. Perhaps in in Barnabas shadow for probably about five years, but he was in the wilderness of Arabia and in Damascus for three years, and then he was in Tarsus for two years. He was hidden away. He wasn't doing his work. God was preparing him for the work. And then he labored with Barnabas probably about five years and then perhaps on and off. We know that in Chapter 11 he was there in Antioch. And then he was commissioned by the Lord himself to be the apostle to the Gentiles, and he and Barnabas went forth. But it says, let every man prove his own work. And so the Lord will give you something to do if you're willing to do something that's hidden away behind the scenes, and He will prepare you for a future work. Significant or important to the Lord will bring it all out in the coming days. I had an older brother tell me once I mentioned something to him that I've done some little thing. He says in the ways of God there are no little things he said. So it kind of brought me up. It's very good and I've enjoyed the little expression that brother has in another assembly out east. He says, you know when you work for the world, you work for minimum wage, but he says when you work for the Lord you do a little something for him. You're working for maximum wage. He said, you don't know what that is, but he says it's going to be maximum wage. And when you get to the judgment seat of Christ and he tells you how much it meant to him that you observe some of need among the people of God, perhaps in the meeting room, perhaps in the home of one of the Saints. Whatever it was, and you feel that need, you did it for him. He's going to pay. He's going to, it's going to be maximum reward, maximum pay, and he's going to never forget those little details.

So Paul was encouraging Timothy in this way. That he was to make full proof of his ministry, not to set it aside, not to get disheartened in it because of the lack of response. Sampling connection with what Brother Mark has just said, you have an Old Testament principle because you find with the Levites that every Levite had a service and a ministry to fulfill in connection with the Tabernacle in the wilderness. And it's been pointed out it wasn't the greatness of the service that mattered. It wasn't that one Levite was to look at the other and say, well, I wish I was carrying the boards, or I wish I had the responsibility of those one beautiful curtains. No, the Levite that went around and picked up the pins or kept the cords from tangling. His service was just as important as the service of those that carried the boards and those that carried the bigger pieces of furniture and so on. What would you think if they got to the next place and they went to set up the Tabernacle? And those the, the Levites that kept the pins together or the cords or kept the, the pans and the, the things that were needed for the to hold the ashes and the different a aspects of the sacrifice had left them behind and said, well, it doesn't matter. It's not that important. I'm not doing a great work like my fellow Levi. Well, they wouldn't have been able to set up and carry on the ordinances and sacrifices of the Tabernacle in the proper way. Every service was, was important. And that's why I quoted the verse earlier that we're not to do I service as men pleasers. It's with the eye of God, and it goes back to what we said at the beginning. Timothy was to fulfill his ministry with the eye of God. And for the acceptance of Christ Jesus, not for man's approval or some pat on the back from his Fe, his fellow brethren. Paul says you're not gonna get that anyway. For the most part, that's not gonna be the case. And so I just say that and I, I think it's an encourage. I wanna encourage my fellow young believer. You know, Timothy traveled with Paul for quite a while. Timothy was in the background too, you know, if you take up a service. And help an older you help an older brother or sister in a service they're doing for the Lord that's going to be a stepping stone for the Lord to commit something to you. If you're you ever help an older brother, you ever help an older sister in the local assembly with some service they're doing for the Lord. Joshua in his was a young man and he was Moses minister and because he was faithful in helping Moses as Moses minister God. Then when Moses passed up the scene. He raised him up as a great leader to lead the people into the land. And again, that's what Paul was doing here. He was. He's gonna speak now in the verses that follow of his departure. He's finished his course. He's satisfied in his own soul that he has fulfilled his ministry. And now he's gonna pass the baton on to Timothy. The race here in Timothy is not the Sprint. It's not even the marathon here. It's the relay. That's the analogy he's using here in Timothy. He had, he had been given the truth by the Lord himself. He'd been given the baton. Now he's passing it on to Timothy. Timothy is gonna have the responsibility to pass it on to faithful men who will pass it on and so on. We've already talked talked about that. But remember, Timothy was content to travel with Paul to serve with Paul. As Paul said, he served with me as a son, serves with a father in the gospel. And now Timothy is raised up for this wonderful responsibility of taking the truth and passing it on to others. You know, God doesn't operate more careless than humans. Any of us who've been in business know that when you hire someone, you don't usually hire them at the top. You hire them at the ground level. And as they prove themselves, they move up through the corporation or the business. Now, would God run some his, his house more his business, so to speak, more careless than we? No, He starts you at the ground level, so to speak, if you're faithful. He'll move you along and give you a greater responsibility. Interesting experience. I injured my hand working carelessly with a knife at work. And I couldn't use my hand for. A few months. It was interesting. I couldn't do my normal work and I I like to work. I like to work hard. My body likes it too. Generally my head was telling my body to work.

Part of my body couldn't work anymore, and because my hand was injured, my arm couldn't do its normal work to support the hand. There was one particular job that needed to happen and there was nobody else to do it. And uh, I talked it over with my boss and. He sort of left and well, I guess it won't get done, but my head wanted it done. We are all members of the body of Christ if we are believers. And we all have our specific gifts. But my head wanted a job done, and the job that needed done required two buttons to be hit at the exact same time. They were separated by a couple of feet and just looked like it couldn't happen. But they hadn't figured out that if it's hold the right foot to balance the whole body for a while and the left knee to stand up quick and hit the button at the same time as my right hand. It took a lot of extra effort. The whole body had to adjust because one hand was injured. But if the head wants something done. And there's a member that's not responding. That is going to tell other members, even though it's not their gift to get in the game. It's really easy to look and say, oh that needs to be done. Well so and so is gifted. Why is me in the game? Well, perhaps. Lord wants you to go to admonish or rebuke. Or maybe. He wants you to do something different than what you're used to doing, perhaps different from what you're gifting doing. But if Christ is in me. And Christ is my head, and I see a need. Then I don't have an excuse to not be involved. In in going ahead and getting something done. My sister's here just turned to a word as well in Romans chapter 16 because it's not only brothers that ought to be exercising this way. It says in verse 12, Romans 16, verse 12 Salute try fina and Trifosa who labor in the Lord salute the beloved purses which labored much in the Lord past tense. And, uh, some of the writers suggest that this possibly was an older sister that was no longer able to do her work purses. And these two younger sisters try Fina and Trifosa began to do a work, a labor. Now, Paul, this is a little picture of the judgment seat of Christ, Romans chapter 16. And you have little insights to how Paul valued different ones. And it's the Lord values every one of us as individuals and he's noticing what's done. And so this sister, Persis was a sister that labored. Much in the Lord. We're not told what she did, but it's like Grace Hurl. But I often thought of this dear sister. Never owned a new car or anything like that. Didn't have a beautiful house, Had an adequate house and raised a family for the Lord. Taught Sunday school for 50 years and every time there was a hobby class, she spent a week, maybe two weeks out at the meeting room preparing for for the hobby class. She labored much in the Lord, and when she became incapacitated, incapable of doing that work anymore, it took two or three sisters to do the work that she was doing. We never realized how much she was doing, but she devoted her life to the cause of Christ, and she lived for the Saints and for the gospel. And so he names these names. They labor. I'll just say this. There's many brothers that are named in this chapter 16 but none of them. Does it say they labored? And so you and I that our brothers, sometimes we think we go out, we cut the grass at the meeting room or something. We labored and we sweat and so on. But the sisters, they labor. They labor week after week, day after day. And God values that labor. So Paul said to the Philippians, help those women which labored with me in the gospel. Not an interesting comment. Now they didn't preach the gospel on a in a public setting.

But they labored with him in the gospel. Paul did the preaching. But what did these women do? Well, perhaps they went along to help provide meals and practical things. We don't know. But you know, I'm thankful as we have the opportunity in other countries to travel and present the gospel and so on. I'm thankful for sisters that have labored with me in the gospel. But I want to tell one little story to, to in connection with what Tim has said, because I think what Tim has said is very good because sometimes we can use the excuse. Well, it's not my gift. It's not my ministry, and it might not be, but I'll tell you a little story that Tim's comments brought to mind. My father was not domesticated in any way. He made a good living for his family, and he raised his children well for the Lord. But he was not domesticated and he certainly wasn't a cook. But I remember when we were children, my mother and I had gallbladder surgery and gallbladder surgery back in the early 60s was very different than it is today. You were in the hospital after about two weeks, 10 days or two weeks. It was serious surgery back in those days. And I remember my father donning an apron when my mother was in the hospital and cooking for his children. I will never forget it. It seemed like we ate burnt grilled cheese for, for two weeks. I, I know that's an exaggeration. But I've. But I've often thought of that. My dad, it wasn't his ability. His ability was not in the kitchen. But he loved his children. And in the absence of my mother, he did the best he could. He filled in and he served his family the best way that he could. Now, when my mother returned, he was very glad to take the apron off and let my mother prepare the meals. But I thought of that. So you're gonna go home to your little assembly. Maybe someone who normally takes that responsibility is sick. Or as you say, they're older now and they can't carry out that. Maybe, maybe it isn't exactly to your bent or your your your gift, but we can all fill in. Maybe the maybe the brothers that preaches the gospel gives a little word in the gospel. Sunday night isn't able to be there. Maybe you're not an evangelist, but you can get up and read a few scriptures and say a few words for for the Lord in the gospel. Tell what great things God has, has has done for you. That's that's filling in, as Tim said. So I think that's a good word that we've had because I, I fear that sometimes we use the excuse and we just step back and say, well, that's, that's not my gift. That's not my ability. You know, these are days of weakness, brother. There isn't a lot of great gift perhaps, but thank, thank the Lord. The function and administration of your local assembly doesn't depend on gift. It depends on the Lord being there, the authority of the Lord in the midst and the exercise of each member of the body of Christ. In fellowship in that little assembly, to seek to fill in and carry on for His glory and the blessing of His people. 312. Lead on all my devils laid on to him Lord is. By by Lavender. Where are you involved?

Two soon, right? Does that show? All day and all your dreams rain. Healing. Lord and. First Kings. Chapter 19. First Kings chapter 19 and verse 19. And so he departed thence and found Elisha. The son of Shaffat, who was plowing with 12 yoke of oxen before him, and he with the 12Th. Large farmer. Patiently going on with the last plow. And Elijah passed by him and cast his mantle upon him. Second Kings, chapter 3. And verse 11. But Jehoshaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord by him? And one of the king of the king of Israel's servants answered and said. Here is Elisha, the son of Shaphat. Notices which poured water on the hands of Elijah.

Pella Conference: 2018, 2 Timothy 4:7-22

Reading

Now the very God of peace. Us Holy sanctify and grant us such a rich increase of power from on high, that spirit, soul and body may preserved free from staying be blameless until that great day, Lord Jesus Christ, Amen. N. On in chapter 5. Verse 23. Very God of peace sanctify you wholly. I pray God, your whole spirit and soul and body be preserved, blameless unto the coming of our Lord Jesus Christ. Suggest we start at verse 7, Second Timothy 4. Try to perhaps just get a little outline of what we have in these last verses. There's lots here, but just in the hour or so, try to get an outline of Paul's last words. Second Timothy 4, verse 7. I have fought a good fight, I have finished my 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. Do thy diligence to come shortly unto me. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica, crescents to Galatia. Scientists to Dalmatia only Luke is with me. Take Mark and

bring him with thee, for he is profitable to me. For the ministry. Antikycus have I sent to Ephesus the cloak that I left at Troas with Carpus. When thou come us, bring with thee and the books, but especially the parchments. Alexander the coppersmith did me much evil. The Lord who reward him according to his works, but of whom be thou? Where also for he hath greatly withstood our words.

At my first answer, no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me and strengthened me, 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. The Lord shall deliver me from every evil work, and will preserve me unto his heavenly Kingdom, to whom be glory forever and ever. Amen. Salute Prisca and Aquila, and the House of onosiferous Erastus about it Corinth. But Trophimus have I left at my victim sick. Do thy diligence to come before winter. Hubulus greeted thee, and Putin's, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with thy Spirit, grace be with you. Amen. In the eighth verse, he's going to speak of what is yet future henceforth he says, and uh, he speaks of that which is laid up for him. But before he does that, in three short statements he sums up his Christian life. And it's not that Paul was being boastful here, because he could say earlier, by the grace of God, I am what I am. And Paul, perhaps like no other of the apostles, lays out the grace of God, not just the saving grace of God. But the preserving grace of God that brings us along and brethren, if we've been brought along in the path of faith and service to any degree, if we there's any desire in our hearts that this morning to follow the Lord, it's only the grace of God. It's God that works in us both to will and to do of his good pleasure. But I believe when Paul writes this, of course he's writing by inspiration, but he is writing it with the with the a genuine feeling of satisfaction and peace before his God. That he had carried out what had been set before him and given him to do that. He had sought by the grace of God to live for God's glory. He had sought by the grace of God to stand for the truth and to pass it on to this young man, Timothy. So he says. I have fought a good fight. Earlier in the pistol in the second chapter, he had exhorted Timothy to endure hardness as a good soldier. Paul certainly did that. We've made comments on it. Paul didn't have it easy. He was withstood, He fought with beasts at Ephesus, he said, in every city bonds and afflictions, persecutions. As he said, I more than you all and and so on. And there are lists that he gives of those things that he suffered. So he certainly fought a good a good fight. And there's a spiritual warfare we have too. And he takes that up in the book of Ephesians. And then he says I have finished my course or if you notice Mr. Darby's translation, my race. And we've already spoken of that in connection with the race here. It's more the thought of the relay, as we've been saying. But he finished it. He doesn't say he won the race. That wasn't what he was striving to do, but he was striving to finish it. Maybe there's someone here and you say, oh, I, I don't, I don't know. I, I, I'm, I, I don't, I can't win the race. That's OK. If you finish the race, that's, that's OK. You know, when we were, uh, children, they used to have Sunday school picnics at Rita Ferry up where I come from. And when we were for the real little children, when we were, when we were little, they had the windmill race. And so whoever was in charge made sure that they knew how many small children there were who would participate. And at the other end of the field there were, if there was 20 children going to participate, there were 20 windmills stuck in the ground at the other end. And it didn't matter if you won the race, what mattered is you finished the race. And everybody that finished the race got a windmill. And we were so happy. I remember being 5-6 years of age and getting my windmill. I was probably the if there were twenty children, I was probably the 15th one in, but that didn't matter. And so Paul says I have finished the right my race. And then he says, and this is very important, brethren, I have kept the faith. Now faith is taken up in different ways in the Scripture. Sometimes faith is confidence in God. And I think someone mentioned without faith it is impossible to please God and so on. But when the article the is in front of it, it really it usually doesn't have to do with that aspect of things. Let's go to the book of Jude and I think you see it there.

There are several places, but let me read in the book of Jude because it goes along with what we're we have in our chapter. Uh, the third verse of the book of Jude. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that you should earnestly contend. Now notice this for the faith which was once delivered to the Saints. What is the faith once delivered to the Saints? What is the faith that Paul had kept? It's the truth of God. It's what has been given to us as a deposit from God. It's not just salvation, but it's all that pertains to the glory of the Lord Jesus, His person and work, the truth that has been laid out as to our position as believers and our heavenly calling. The prophetic aspect of things, the faith, brethren, is this book we hold in our hands. Now are you and I going to be able to say at the end of our course, not in a boastful way, but in our own souls that we have fought a good fight? We finished our race and that we've kept the faith. Not a tremendous testimony for Paul at the end of his life, brother. And I covet that for my own soul and I trust that each one of us covet that for our own soul. And again, as we've been stressing in these meetings, and I don't think we can stress it enough. This is written right at the end in in connection with difficult days, perilous times, the last days, times of giving up on the subverting of souls and the undermining of the truth. Paul went on to the end. He fought that fight, He finished that race, He kept the faith. And he says to Timothy, now you can do the same thing. And brethren, it comes right down to us. Today. We by the grace of God and with the resources we have from God in Christ can finish our course. And Paul said in another place, he finished it with joy. All Christians don't, but he finished it with joy. And given from God, from the risen Christ and glory of revelation, given to Paul. He expected the Lord to come in his generation, as every believer, with a proper hope that blessed hope has. We ought to expect them in our generation. I believe that this generation is going to be a reality. He is going to come during our lifetime and very shortly. But in First Thessalonians chapter 4. Paul was speaking by revelation, and he was teaching the truth that the Lord was going to come at the rapture and he was going to come for his Saints. And so in verse 13 and 14 he speaks of the appearing and the Lord Jesus is going to come with his Saints and then in verse. 15 down to verse 18, First Thessalonians chapter four, he says that's how they got there, that's how they got into heaven. He tells them the details and the sequence of events that takes place. But if you'll notice, it says in verse 15. For this we say unto you by the word of the Lord, that speaks of the revelation that He got from God, that we which are alive and remain under the coming of the Lord shall not prevent or go before them which are asleep. So he expected the Lord to come in His generation, but it was a revelation from the Lord that he was going to have to pass through death. He was going to enter into martyrdom, and he was going to be offered up, as I believe that this is a little umm. Expression that's used by the Spirit of God a little picture of the drink offering he was going to be poured out offered at the in the time of my departure. My release is at hand. He is he was ready if that was the will of the Lord, he was ready to depart to be with Christ far better and so he got this by revelation. And to the Philippians, far better, he knew exactly what he was talking about. You know, if if John or James or any other New Testament writer had said to depart and be with Christ as far better, you'd say, yes, of course it's scripture and we know it is. But Paul had been caught up there. He knew what was ahead. He had been temporarily in the 3rd heaven. And it really gives weight to that little expression far better. And the only reason Paul was content.

To be left on earth a little longer was for the furthest of the gospel and the blessing of the people of God. But it is interesting here that as he goes on, he talks, not hears so much of the rapture because as you say, now he realizes he's going to go to be with the Lord through the article of death. But he looks beyond that and he speaks of the appearing because as we've already said, the appearing has to do with responsibility. Paul says I fought the fight, I finished the course, the race. I've I've kept the faith. Now he looks on to the day of reward. I just

want to say this rewards, brethren, are never given to us as the object or the motive for following the Lord. The object for following Christ, for following the Lord is Christ himself. The motive is to be a heart that's attracted goes out to himself. But rewards and the judgment seat of Christ are given as a nice little incentive. Not only that, but usually when we think of reward, we think of what it means to us. We're gonna get a reward. But I think it's good to move beyond what it means to us and to realize what it's going to mean to his heart. The Lord Jesus is looking forward to saying to you, just saying to me. Well done now, good and faithful servant, you know, any of us again who've had children, we don't, we delight to reward our children. We've delighted to give them something. Maybe they've done something that pleases us, something we've asked them to do. And when they've done it, well, we've rewarded them. They look forward to that reward. But didn't it throw your heart as a father or a mother to be able to say to your son or daughter, you know, that really pleased me and I'm glad to give you this little, this little, little reward. I hope you enjoy it. That's what the Lord Jesus wants to do. Brethren. Are we going to give him that privilege? Are we gonna give him that joy? Yes, we're gonna rejoice too. But he's going to rejoice in that day to be able to reward for faithfulness. So Paul says, henceforth is laid up for me a crown of righteousness. Now, the crowns in the New Testament are taken up in different ways. They're all always in contrast. So there's an incorruptible crown in Corinthians in contrast to a corruptible crown. Men give rewards. Great men rise to power. They have their laurels or their crowns or whatever they pass away, Paul says in Corinthians. I'm running the race and I'm going to get a crown that's incorruptible. There's a crown of life for one who lays down their life here. But why is there a crowd? Why is this a crown of righteousness? Because it's a reward for living righteously in an unrighteous world. Paul has re written of all the UN the rise of unrighteousness. Not just in the world, the ungodly world, but the professing Christian world, as we've been saying, Paul says, is that where I sought to live righteously in an unrighteous world? And now there's a crown of righteousness. It's another, there's another reason it's called a crown of righteousness too. And that is because it it will establish our position in the righteous reign of Christ. A king shall reign in righteousness, it says, and Princess shall rule in judgment and our faithfulness to the Lord now. Is going to establish our position in the righteous Kingdom. Be thou over 5 cities, be thou over 10 cities, and so on. But just go to Titus for a moment in connection with living righteously for the Lord now. To the book of Titus in chapter 2. And verse 11 For the grace of God that bringeth salvation hath appeared to all men. Now notice this. This grace is a teacher here. And what does it teach us? It teaches us that denying ungodlyness and worldly lusts, we should live soberly and here's our word, righteously and godly when in this present world or this present age. When is that? That's right now. And I say that because there might be especially somebody younger here and you might say, well, you know, that was all right for Paul's day. I know there were difficulties, but that was all right for Paul's day, Timothy's day, our grandfather's day. But it's a, it's a pretty dark day today. Yes, it is a dark day today. But we can live righteously for God's glory and have a crown of righteousness laid up for us even in the present age we live in because.

If the day ever gets so morally and spiritually dark that we can't live for God's glory and live righteously in this world, then the Lord will take us out. But until that moment, we can live soberly, righteously godly. In this present age, and Paul says the crown's not just for me, it's for you too, Timothy, and for all those, all those that love is appearing, Who are they? I trust that you and I this morning. Present and future, those verses in Titus. Yeah, so. So Paul sought to live right? Just like he exhorted Titus to live righteously. Pulse, exhort Timothy here to go on in a day of ruin. But then there's us as well. That's Paul was looking on to others who would believe and have a desire to follow the Lord. And then he says the day is coming when we're all gonna stand together at the judgment seat of Christ. And he said it's gonna be a joy for him to reward us. Picture given to us in the Old Testament in Ezra chapter 8IN connection with the faith. We have the entire body of truth that has been delivered to us, everyone as individuals. And I'd like to just look at this very briefly a couple of verses. In Ezra chapter 8, they had the vessels of the temple that they were had been brought into captivity by the Babylonians and the king had proclaimed that they could go from Babylon back to the land of Israel. And so they were carrying those precious vessels and the articles of the. Umm, the articles that were used in the Tabernacle, in the temple. And so they were given to the children of Israel, to the priest to carry back. So let's look at Ezra chapter 8, verse 24. Then I separated 12 of the chief priests, of the priests, Cherubaya, Pashabaya, and ten of their brethren with them, and weighed unto them the silver and the gold, and the vessels, even of the O the offering of the House of our God, which the king and his counselors and his Lords and all Israel there present had offered. I even wait until their hand. 650 talents of silver, 600 vessels in 100 talents. He goes through in detail. So the faith is what a brother Jim has just brought out the entire body of Christian truth, not one single part of it. Can we take a black Magic marker to and mark it out? And we find that when they arrived in Jerusalem in chapter 8 of Ezra verse 32, it says we came to Jerusalem and abode there three days. Now on the 4th day was the silver and the gold and the vessels weighed in the House of our God by the hand of Marimo the son of Uriah the priest. And so he goes through the details. Not one article was missing in faithfulness. They had carried it through the wilderness. And at the end of the journey in Jerusalem, really in the presence of the Lord, the thing was all weighed out, all those vessels. And so you and I individually are responsible to hold the truth of God, all of it, every bit of it. There's nothing that we could lay aside in the sand in the wilderness, say this is too heavy to carry. It was all to be brought in. And then it would be weighed. It's going to be weighed. And so he speaks to the crown of righteousness. And I just add one thing to what Jim said. Paul was treated like an unrighteous man. He was treated like a criminal. And he was put to death as a malefactor, you might say, a criminal in the Roman Empire because he was an idolatrous and he spoke of the living God and so on. And so in a future day, he says. The crown that I get is going to be displayed before this world. Christ is going to give me a crown. He's going to give you a crown. Everyone of us will have a crown of glory, and when will that crown of glory be displayed? It's going to be displayed at His appearing. And so you and I, when we appear with the Lord Jesus, we're going to be displaying those rewards that He has given to us. And those rewards and the glory that we are associated with in connection with the Lord Jesus will magnify his grace, magnify his glory.

And so Paul, when Paul is seeing why he's going to have a crown of righteousness and the world is going to know that he was put to death as an unrighteous man, he was treated as a criminal, but God sees him as righteous. So this is what he's really referring to. And so he's going to, he loves the thought of the Lord's appearing. And you and I, if we have a right spirit, we're not taken up with this present age. We're taking up with the future when the Lord Jesus will have his rights and be glorified before this world. Every eye shall see him. They may see him at a different time each. Each one is going to see him though every eye and all those rewards will be displayed at that time at his appearing. I think we already mentioned if we had read on in Titus, the next verse, we won't turn back to it. Grace teaches us to be looking for two things, the blessed hope and the glorious appearing. Now the appearing is always, as you say, when He appears back in this world. And the appearing always has to do with responsibility, because when He appears, we're going to appear in glory with Him and the rewards that were given at the judgment seat of Christ. Are going to be manifest at the appearing and the world is going to look up and see those who were despised and rejected now as the followers of Christ. And they're going to see them glorified with Christ and coming forth, uh, in that way. And so we are to love his appearing and to love his appearing too, brethren, I believe, is to rejoice in the fact that there's a day coming when the Lord Jesus is going to be vindicated in this world. He hasn't had his vindication yet in heaven. He's crowned with a crown of glory and honor. But as we leave these meetings and we go back to the spheres in which we operate, we're going to sometimes hear the name of Christ

in curse. He's still the song of the drunkard. He's still despised and rejected of men. But God is looking forward to that day, and I don't believe the heart of God will be fully satisfied until his Son has his full vindication. Here on planet earth, where they spit in his face and nailed him to a Roman cross. And in Hebrews chapter 10, the Lord is looking forward to that day too. It says He seated at the right hand of God, and then it tells us what he's thinking about henceforth, expecting till his enemies be made his footstool. The Lord Jesus is sitting there anticipating the day when He's going to come forth, not crowned with a crown of thorns, the way the world saw Him last. But crowned with many crowns are many diadems and coming whose right it is. But brethren, if I can just suggest too that we not miss these last few verses of the of the chapter. I know there's much that can be said, but there are some names and individuals mentioned in the end of this chapter, both as warnings and encouragement to us. Now just say this about verse nine. He when Paul says, do thy diligence to come shortly. If you notice, Mr. Darby's translation has come quickly. Why did he say that? Well, two reasons. He wanted Timothy's fellowship. There was a man he could have fellowship with. All in Asia had forsaken him. He, Paul, Paul. I know Luke was with him, but Paul, Paul desired Timothy's fellowship. Someone that was of like mind, someone that they could enjoy the precious things of Christ together with. But as Robert said earlier, Paul realized he didn't have long for this world either. And Paul desired to see his son in the faith one more time. Timothy, I'm not long, I'm, I'm gonna lay down my life as a martyr. I'd just love to see you one more time. This, this side of heaven. And as we go on to these verses that follow, remember this. There's a very human side that comes into things And I, I, I, I suggest we don't want to miss that. We can spiritualize a lot of things that are here and, and, and, and I, I don't have a problem with that. I, there's, there's applications we can make. But to see the age of Apostle Paul, he wasn't sitting in comfortable chairs with air conditioning like we are today. He was, he was in prison. He, he didn't have the comforts of life like like we have. And the Apostle Paul felt things, he as a servant of God, as an apostle of Christ, he hadn't lost that human touch and that human sense. And I, I, I, I'd like us to get a little feel of it as we go down through these verses to see the human side of Paul.

And how God takes care of his agent servant at the very end. Spirit, soul and body, doesn't it Very practical, uh, the feelings of affection and, uh, the desire that he had for Timothy. And it should be found in us too. We should have a desire for the spiritual well-being of, first of all our families and, and, uh, our brethren. But there's also a very, uh, natural side of things which there should be. A uh, a laws that is felt and enjoyed. Our assembly should be places where it should be known that there is a love for each individual that we would seek to be a blessing to spiritually, but we desire to see them go on. I think it was John that desired as as the Spirit. Prospered that they might prosper and embody as well. And so there is that. Uh, we are, we are made-up of three parts. Spirit, soul and body and and it's very, very important that that the Lord only knows the balance, but where the others, other parts of the being are neglected. Then there's there's going to be a void that is left. It's going to be detrimental. So one that was putting off the Lord's coming. In practice, I might not say that I really am not really waiting for the Lord to come, but my life will show whether I'm waiting or not waiting and watching. Those two words are used not very frequently in the New Testament, but they are used together, waiting and watching. And so Dimas, I believe his name means popular. And so he wanted to be, have the popular side of Christianity perhaps, and not so much the reproach. Of Christ and the reproach of the Apostle Paul and his doctrine, remember. It's the apostles doctrine, it's Paul's doctrine that teaches us about the rapture and the difference between the, uh, appearing and the rapture. And so the Lord Jesus is going to come for his Saints. At the rafter, and then he's going to come with his Saints at the appearing. And Paul gives us the distinction. He teaches it throughout his ministry. And well, we've already spoken of it, that he's going to come with all of his Saints and they'll be glorified in those Saints. But Dimas had forsaken Paul, having loved this present world, and is departed in the Thessalonica. So it's a little picture perhaps in Thessalonica. They were marked by having turned to God from idols. To serve the living and the true God and to wait for his Son from heaven. That's what characterized him in the first epistle. He goes to Thessalonica. We know that the apostle Paul wrote another epistle to the Thessalonians, and he brought before them the need to really remember that there was a distinction between his rapture, the rapture and the appearing, and that they had let go of that hope of his coming. And so the the Dimas went to that place. He went to thus Malika. I wonder if it wasn't because his conscience wouldn't be as bothered about living for this present world as possible. To love the business world, to love the financial world, to love the manufacturing, love the farming world, whatever it is, and to sync our time and our effort into those things. In this context is not the physical globe on which we live. It's helpful to see that the world is taken up in in different ways. Sometimes it is the physical planet on which we live. Christ Jesus came into the world to save sinners. That is, he came right here to planet earth in incarnation and went to the cross to accomplish the work of redemption. Sometimes the world is the people that inhabit the planet. God so loved the world. Well, obviously he didn't love a planet, if I can speak reverently, the people that inhabit it.

But the world often is taken up in connection with a system of things that is set up by man in independence of God. There's the religious world, there's the social world, there's the business world, many aspects of of the world. And it's interesting that in Galatians chapter one and verse four, it tells us that one of the reasons Christ came and died was to deliver us. I want you to notice this. From this present evil world. And so we have been delivered from this world. We're no longer positionally part of this world and its system. We're no longer under the judgment that is hanging over this world. But that's not what it says here about Demas. He didn't go into a present evil world, just the present world or the it's really the present age, isn't it? It's like it we, we had the verse. We can live soberly, righteously godly in this present age. Whatever Demas took up with it wasn't wicked in itself. And Mr. Lundin used to say the same thing that you you have mentioned that perhaps it was the so-called Christian world. You know, it was one thing to associate with Paul the missionary when they he was out on the mission field and there was blessing from his preaching when he visited assemblies and they were built up. And so that was one thing, but it was quite another thing to associate with Paul the prisoner. There was a reproach connected with that, and no doubt even a fear of death or or physical persecution. To associate with a man who was considered the head of this movement in many ways and to be associated with him, put yourself in real danger. And at best I say, at least I say as to reproach. And so Dimas didn't go off into something lewd or wicked, but there was something that characterized the spirit of the age. That took him away from being associated with the Apostle Paul and what Paul had ministered and stood for. Another little word of encouragement regarding this UMM Demas forsaken me. I believe it could be said that this weekend those who have made especially speak to the young, those who have made the UMM the attempt and made plans and spent money and and offered up their time to be here at this conference. I've had the privilege of being with the Apostle Paul. And enjoying the truth that the Spirit of God would umm would further regarding the ministry that the apostle that was given to the Apostle Paul and in one sense you have chosen to be with him. And it's an encouragement for those of us that are older to umm. See, younger people and actually all the Lord's people that would would like to be subject to the revelation that God has given to the apostle Paul. And so we can exhort one another to do it. And yet I think that we can also recognize that we have done it by the grace of God and that we have enjoyed what was revealed to the apostle Paul. And we recognize that it is this grace that finds us here. Uh, just a little expression that our older brethren used to use in connection with the world. One was that the three parts really, when you read about the world and the scriptures or the age, the people, the planet and the program. And so all three and then also speaks of the world to come. It's a term for the millennial Kingdom of the Lord, though the world to come is going to be a, an age of glory and the Lord Jesus will be magnified throughout this entire world. So those. Free expression is the people, the planet and the program. And also if you remember when you're reading the Gospel of Matthew, when you read the world,

he says, just for example, I think it's the last verse, he says, lo, I am with you always unto the end of the world. It's really unto the end of the age. So it'll be a better reading, better rendering to read it the age. And so when you read in Matthew's Gospel, particularly the world.

Remember that it's probably the age and Mr. Darby's translation will help. So here he mentions these different individuals and uh, we could spend, uh, the next half hour just on verse 10, but he speaks of Christians gone to Galatia, Titus to Dalmatia. The apostle Paul felt the loss of the fellowship of these dear ones. And he speaks very highly of Luke. He spoke of him as the beloved physician, but here he speaks of, uh. Luke is with me. And he speaks of Mark, who had had failure in his life and he had been profitable, or he was a servant to me, suitable for the ministry. And so he acted as a servant to the apostle Paul. And we can be walking in fellowship, as Brother Phyllis mentioned in connection with how we walk in this scene. Our lives are going to be walking and proving they're walking in fellowship with Paul's doctrine or not. And so here was Luke. Ministering to the needs of the Apostle Paul. At the end of his life and Mark taking up a little work of service and being characterized by umm ministering to Paul, but no doubt UMM doing a little service that would support Paul's doctrine. 10 Dimas, Luke and Mark are often mentioned together. We won't take time, but it's interesting that Dimas was one on two previous occasions. Who was noted as a fellow laborer? The apostle Paul, in Colossians and in Philemon. He associated and labored with Paul. In other words, he began well, but he ended poorly. That's not what God wants in our lives. I am so thankful to see young brothers and sisters beginning well, but He wants us to end well as well, not just a flash in the pan or a good start. Dimas had a good start, but he had a poor finish. Then we find I'm gonna skip over to Mark for a minute or John Mark, as he's referred to in other, uh, places. He began poorly. You know, there was a dissension, uh, back in the book of Acts because there was someone who wanted to take Mark. Was it Barnabas that wanted to take Mark on a missionary journey? And Paul just felt Mark wasn't perhaps spiritually or in some other way up to it and there was a problem. But now he says, uh. Take Mark and bring him with the for his profitable TV to the ministry for the ministry. He began poorly, but he ended well. There was evidently Mark went home and considered what Paul had said and done and he learned from it, realized that perhaps he wasn't spiritually or even physically up to what they were going to face on the missionary journey. He evidently got into the presence of the Lord. He was exercised and he ended well. Loop, though, began well and ended well. That's what God wants from every one of us. But I mentioned that there's a very human side to what we have here. And when he says Luke is with me, I think this is one of the most touching statements in in, in, in this whole book. Why did God make sure that only Luke was with him? Who better to minister to the physical needs of the apostle Paul? At the end of his life, send the beloved physician. God made sure that the one who'd been so faithful and beaten and shipwrecked and and abused in so many ways and been so faithful in the truth, God made sure that of all people with him, not just to minister to him spiritually, but to minister to him physically, was the beloved physician. I find that a tremendous comfort, and I know there's some older brother here who gone on quietly for the Lord. You know the Lord values what you've done, He values your service and He takes care of you right to the very end. And so Paul here, he could say only Lucas with me ministering to his spiritual needs, yes, a comfort to him spiritually, yes, but also being able to minister to him physically. Oh, a picture perhaps in the book of the Acts in connection with Paul's companions. In chapter 19 it says verse 29. The whole city was filled with confusion. This is Ephesus, and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions and travel, they rushed with one accord into the theater. So there was a riot. But then it speaks a little bit further on in chapter 20 and verse four, and name seven of his companions.

And so they're accompanied him Acts 20 verse 4, they're accompanying him into Asia. So Phaedra and Bria and I know that Thessalonians, Aristarchus and Secundus and Gaius of Derby and Timotheus and of Asia, Tikakis and Trophimus, these be going before tarried for us intro us. And so Tikakas it seems that the apostle Paul. Found him to be a faithful messenger, a faithful deliverer of a message to the Saints of God. And then he was also an encourager of the heart of the Apostle Paul. And, you know, we could speak of the different lessons in connection with all of those seven different companions of the Apostle Paul. And your life and mine is proving practically as to whether or not we're walking in companionship with the apostles. And so this man was an encourager, and Paul could send tickets to Ephesus, the place where he was burdened. No doubt they had left their first love. Perhaps there was a process of leaving their first love, leaving the freshness. I think it's the new translation says that it's the best love or a note to that effect. And so the best love in a marriage is the first love, the freshness of love. And what we find is the grind of life sometimes works away at that love and the affection that a a husband has for his wife. But it's a work of God in the grace of God, if there's that freshness of love throughout the marriage relationship. And so he speaks of this with Technicus and he commends him as it were. He sent him to Ephesus, I believe is an encourager. Are you an encourager? When the Saints, when you come to the Saints, when they speak with you, are you encouragement or they feel a little downcast after you came for a visit? We need to be encouraging one another so much the more as you see the day approaching. Two, it's a very unselfish thing on the part of the Apostle Paul. Paul would have desired, I suppose, to keep tickets with him. There was one again like Timothy, who could encourage him and they could enjoy fellowship with Paul, says my brother, the brethren in Ephesus need him more than I do. I, I, I think again, that's a very human side of things, but I appreciate that. Brethren, are we willing to make sacrifices for, for the people of God? You know, Paul might have said, well, if I can't go, I'm not, nobody can go. If I, if I can't go, well, that's, that's it. It's all over. No, he said I, I can't go. But I've got a man I can send and I know that he'll be a help and blessing. I'd love to have him with me, but I'm gonna send him for the blessing of of the people of God at Ephesus. Brethren, you and I have that much concern and love for the people of God that we are willing to make some sacrifice for them. Timothy, uh, that the apostle Paul had sent Timothy to the same assembly, he says in First Timothy chapter one, I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine. So we live in an age of, uh, the spectacular, when people want to see something that's a spectacular or, you know, spectacular, uh, embellishments of doctrine and so on. But the truth of God is simple. It's clear and it never changes. And so I believe there's a little bit of a, an expression here, the confidence that the Apostle Paul had, don't you think in this man, he knew the truth. Get acquainted with all of the truth of God. And so getting acquainted with it and then be capable of being able to stabilize your brethren in the assembly where you're from. You know, wonderful just to be able to be a stability, and I believe this is indicative of Timothy as well as Tikakas. They could stabilize things.

Human side comes in again, doesn't it? Paul needed his coat. Winter was coming. I I say this, brethren, because we don't want to ever think that we reach a plane of spirituality where we become callous and indifferent to the circumstances of life. The circumstances of life that God allows are to exercise us and if we become callouser and different to them. We're not going to learn the lessons. But Paul still wanted his coat. And what else did he want it. He wanted the books and the parchments, you say? Well, what good with the books and the parchments be with Paul? He he he's been given this wonderful deposit of the truth. He passed it on. Now he's ready to depart and be at hand. His departure was at hand. What's good with the books and the parchments? Gonna be he was soon gonna be in the presence of the Lord and absent from the body and present with the Lord. You know, I appreciated this in my grandmother. My grandmother lived across the field from us when we were growing up and after I was married, not too far away from us, and we would often drop in, uh, on a even after I married, my wife and I would drop in on a a Friday night or perhaps a couple times a week. She was always there with her Bible at the table and a book of ministry

that she was reading. And my grandmother lived to be just shy of her 100th birthday in her own home. The Lord preserved her mind. And she told me, she said, Jim, every day I take a few verses and memorize them. She said, maybe tomorrow I won't remember at 99 years of age. But she said it's to my benefit to memorize. We memorize a few verses every day and to read something that helps me to understand what I've memorized. You say, well, why? She was 99 years of age. She knew she wasn't much longer, but she enjoyed the word of God. And things that God had caused men to write that were edifying and helpful in the instruction of the word up until the Lord, the Lord took her. That was a tremendous testimony to me. And I think of it in connection with Paul. Maybe I hope I'm not stretching things here, but he wanted the books in the parchment. Those things that had been written, perhaps not just by inspiration, but other things that he or others had written. Paul wrote other things that were not included in the in, in the word of God. He, he no doubt wrote letters to other assemblies. In fact, I think there's little indications in the epistles that he had written to other, other, uh, assemblies and individuals. And Paul values those things. There's a, again, there's older brother in here. And I, I appreciate when I enter the homes of my older brother and they're still studying the word, they're still valuing the books and the parchments, so to, so to speak. And I trust that we all learn to do that till we're called home. Mr. Darby that had, uh, an extensive library, you may have heard the story, but uh, after he was, uh, gathered to the name of the Lord Jesus, he had all of these classical books and, uh, many books, uh, that he had on his, uh, in his library. He wondered whether it was, uh, really very suitable. And he thought he might just get rid of all of the books. And, uh, he was, uh, faced with a man who was, uh, really, I don't know if he was agnostic or just, uh, a troublemaker. But uh, he said, uh, he ridiculed the Scriptures. He said, uh, Mr. Darby said, all scripture is given by inspiration of God. All of it is profitable. And he happened to know about this verse. He said, well, I can tell you one verse is absolutely useless. And so he, he quoted this verse of, uh, the cloak that I left at Trois with carpets when thou comest bring with thee, and the books, but especially the parchments. Mr. Darby said, well, that's the verse that the Spirit of God used to tell me that I ought to keep my library. And that it might be useful in the future. And so he kept his library. Every scripture is expired of God and it's usable even in the day that we live in. Well, in verse 14, he brings in a little bit of a warning for Timothy. And Timothy needed to be warned of those that had not walked in fellowship with the apostle Paul and had opposed the truth, the heavenly truth of the church. And we're not told specifically what the details are, but we can oppose. And there are those that oppose the plain teaching of the heavenly truth of the calling of the church, and they can oppose the truth of the rapture.

The difference between is coming for the Saints and coming with the Saints. They can oppose the truth of what it is to be gathered by the Spirit of God to the precious name of the Lord Jesus and to walk in fellowship with Paul's doctrine. And so the coppersmith, he did much me much evil. Paul doesn't elaborate and he doesn't get angry, doesn't get vindictive. He warns Timothy in a quiet way. So just be careful. And then he says the Lord reward him according to his work, so he says in the governmental ways of God. The Lord is going to deal with this. I don't need to get involved. And so we need to remember that in a day of failure, there's going to be the, uh, we're going to suffer abuse. Perhaps if we stand for the truth and stand for Paul's doctrine and present Paul's doctrine, defend Paul's doctrine, we may suffer some abuse. But remember, I think it's Paul that wrote it. I think it's even in Romans chapter 12, he says, uh, vengeance is mine, saith the Lord. Let's not get vindictive or hard hearted about things. And uh, let's be tender hearted towards our brother. And I think this is a game, a little picture, a little illustration that the Spirit of God gives us that Paul was not hard hearted to the people of God and those that opposed him. He had the Spirit of Christ and he prayed for them, no doubt. And this man, he just wanted Timothy to know that there was a little bit of a difficulty. He could face some opposition. He didn't get into any detail and he just went on. So let's have the same spirit. There is a new translation, verse 14. Alexander the Smith did many evil things against me. The Lord will render, will render to him according to his works. So it sounds less. Vengeful than the King James? The matter and there are some things, brethren, that are never going to be fixed this side of glory. And it's only a work of God to fix and to restore a soul, to bring souls into repentance and restoration as a work of God. And let's not get involved to try to produce that repentance and that restoration. It's a work of God. Let's understand as Paul did, that he wasn't going to fix this situation with Alexander and he wasn't going to try to engineer things behind the scenes to fix Alexander. He just said the Lord is going to remember, uh, render unto him. His reward and he didn't get involved. And then even though next verse that didn't stand with him when he was, uh, brought up on trial, was he what did he feel it? Yeah, he felt it, but he didn't wish any ill against them. He says, I pray that it not be laid to their charge. That's the spirit. That's the spirit of Christ. And then just to move on. I just got a few minutes and there's a few names at the end. Then he speaks of the fact that no man stood with him. The Lord was with him and the Lord is with us. No matter. Maybe there's someone here and you say. Nobody standing with me in my exercise. Sometimes even family members don't understand. Paul said that's all right. The Lord stood with me. He'll never leave us nor forsake us. As was quoted earlier, He's with us even under the end of the age. And then he was delivered because he had been in prison on a previous occasion and the Lord had had delivered him. I think when it's the lion here, it's not so much Satan, but I believe it's Nero that he, he's Speaking of. The lion is taken up in different ways. Satan is a roaring lion, but delivered out of the mouth of the lion. He was delivered from the Roman authority at that time. But then notice verse 18. And the Lord shall deliver me. Not interesting. And yet he wasn't, he knew he was gonna lay down his life. Why does he say the Lord shall deliver me? Because he knew in living, laying down his life, he'd be delivered from the civil authorities and the opposition and persecution that he had. He, he had experienced. That's why Shadrach, Meshach and Abednego said to the king, we don't know if we're gonna, if we're gonna be delivered from the fiery furnace, but he will deliver a set of thy hand. They knew one way or the other whether they perished in the furnace, whether they were brought through the furnace, they would be deliverance. But I brethren, if you just. We've only got 10. Go ahead Bob. You have something before. Yeah. It's just, uh, in connection with your comments, uh, umm, that uh, it may not be made to their charge. It was a really he was saying to the, uh, to Timothy, it's a sin of ignorance. He says if, if there's a Saint of God.

That doesn't go on in Paul's doctrine. Perhaps it's a sin of ignorance and it's the same spirit that the Lord Jesus exhibited at the cross of Calvary. He said, Father, forgive them for they know not what they do. And so there's repentance. There's going to be future repentance and restoration for the nation of Israel because it was a sin of ignorance. And then we'll have the little example in connecting with Steven. He was laying down his life and he prayed for his persecutors. He said lay not to send to their charge. And so he, he said it was a sin of ignorance. Paul says it's a sin of ignorance. If we don't walk in Paul's doctrine, it may be a sin of ignorance. And I think that's a nice spirit. Just gonna add that. Thank you. But we don't wanna miss these names. There's a few names mentioned at the end of this epistle and I've enjoyed I Washington. I wanna just mention how I've enjoyed it in connection with the three spheres of life, the different spheres of life that God has placed us in. Now we have some individuals that are mentioned here. And again, as we said at the beginning of these meetings, I believe the last days are characterized by individual faithfulness. As we leave these meetings, God's eye is upon each one of us as individuals. He's looking for individual faithfulness in spite of whatever opposition we may face both in the religious world and in the natural world. And so there's these individuals. But notice how he starts. I wanna notice verse 19. He starts with Pritzker, Priscilla and Aquila. Now they are mentioned several times. They were a great help to the apostle Paul in practical matters as well as spiritual matters. They were a couple. Now we never read that they had children, but what I've enjoyed is he says at the end of the top, at the end of things, there's a couple going on for

the Lord. Isn't that beautiful? Because there's provision not just to go on individually, but as husbands and wives. As we said, the first institution set up for the blessing of man on the earth was the marriage tie. Adam and Eve were placed in the Garden of Eden, and God has made full provision to go on as couples, as husbands and wives to the very end. Here was a couple, Priscilla and Aquila. Here they were going on as a couple. Then there's the household of Vanessa Forest. I love this. There's some here who are raising families, households. There's provision to go on as households, not just into as individuals, not just as husbands and wives, but as households as well. Don't get discouraged. Fathers and mothers. Is the day dark? Is the enemy busy to smash the Christian home? Yes, indeed he is. But there's provision. There was a household here that could be commended at the. At the, at the very end, and so I, I've just enjoyed this before he even mentioned individual. He says it's possible to go on in the marriage tie as couples possible to go on as, as, uh, families and households and then individuals as well. Brian, I, I think that's a tremendous encouragement. And what we all fall into one of those spheres, don't we, we're, we're either individuals, we are, are married or, and we, and, or, and, or, and we have, uh, we have, we have families. Young and old, yes, no doubt some of these we're we're on in life now. Some were young. Timothy was young had had called a young man earlier his middle age. Folks here, no matter where you are in your Christian life, physically or spiritually, the resources are there. Chapter 16 one of those times either as a couple, they're named six times in Scripture three times Quilla's name first and three times his wife Priscilla. But here in Romans chapter 16 he says Greek Priscilla and verse 3 greet Priscilla and Aquila, my helpers in Christ Jesus, who have for my life laid down their own necks, unto whom not only I give thanks, but also. All the churches of the Gentiles. Likewise greet the church that is in their house. And so they they were particularly characterized by courage. This couple the enemy was going to get Paul. It looked like a done deal. Paul was going to get it. And it seems that equivalent Priscilla stood in the way and they took the abuse or they deflected the enemy's purpose to eradicate the problem Paul.

And so they were characterized by courage, but another thing that characterized them is that they had the assembly in their home. And brethren, I've used this very scripture in connection with some of these little assemblies in other places. And, umm, in Brazil, perhaps there might have a couple, two or three, maybe, uh, two or three families and they don't have a meeting room and they're exercising, they're sorry that they don't have enough to, uh, enough individuals to have a meeting room. And so we can go through these passages of scripture and show that it was normal Christianity at the beginning of the testimony. To have the assembly in the home. And then we know that there are meeting rooms today and I think perhaps intro us, you would have had that, uh, third story meeting room and other places. But umm, this gathered Saints used to have large, large meeting rooms. And now in the day that just before the Lord's coming, many assemblies that we visit are in the homes of the Saints. And it takes sacrifice to have the assembly in your home, but I believe that there's a special blessing. Let's not despise the day of small things, and if there's a little assembly meeting in the home, let's encourage those dear Saints. So Paul speaks of them, and he had a very high regard for them. Remember, he's giving a list of those that had distinguished themselves during his lifetime, and as he had ministered the heavenly truth, they had distinguished themselves in support of Paul's doctrine. The last verse of this chapter is very, very important to consider because he says here something that is unique. He says the Lord Jesus Christ be with not you. That's true, but thy spirit. There are three epistles of the apostle Paul's that end in this way, Galatians, Philemon, and this one. And here we have now the last recorded words. Of the apostle Paul to an individual by divine inspiration and why does he say the Lord Jesus Christ be with your spirit by spirit? The Spirit here is not the Holy Spirit, of course, it's our attitude. It's the attitude in which we operate from day-to-day as believers. Paul had been telling Timothy to go on in the truth to contend for the faith to stand fast. To endure hardness as a good soldier, to run the race and all the exhortations that we've had before us in these meetings. Now he says, Timothy, I want you to do it in the proper spirit. And brethren, I this needs to speak to my own heart and perhaps it will speak to yours. Because as we see the breakdown of everything, the breakdown in government, the breakdown in the world, in the home, in amongst the people of God, even amongst those gathered to the Lord's name. As we see the breakdown of everything. And as we seek to be faithful to the truth of God, we need to do it in the proper spirit. I'll give you a little homework. You can look it up. But it has touched my own heart in connection with Caleb. You remember when Caleb and Joshua came back from spying out the land, they stood firm for the trip. If I can put it this way, the truth as they saw it in their day, they brought up a good report. The other 10 spies, they brought up an evil report. The congregation of Israel believed the evil report and they all spoke of stoning Joshua and Caleb. It's pretty, pretty severe. Well, it's pretty hard trial. They Joshua and Caleb stood firm. But there is a comment made about Caleb that you don't even have in connection with Joshua. It says of Caleb that he was going to go through the wilderness and get his inheritance. And here's the reason given. You can look this up, my servant Caleb, because he had another spirit with him. He was faithful as He stood for the truth, but He did it in the proper spirit. He didn't do it in a hard, obnoxious way. He did it in the proper spirit. And so much did God value the spirit of Caleb that He recorded it in His eternal word for your encouragement in mind. And not only that, but when they did enter the land, and there were only two of that generation that we know for sure from Scripture that came through the wilderness and entered the land, Joshua and Caleb. But Caleb got something that nobody else got to either.

Caleb is the only one we read of that got a personal inheritance. All the rest got their inheritance by Lawton tribe and family. Caleb got a personal inheritance. Why? I believe it goes back to the fact that not only was he faithful, but he did it in the proper spirit. And that was what Paul was praying for. Timothy, the Lord Jesus Christ be with thy spirit as you take up the baton of the truth now and as you run with the torch and as you pass it on, if you do it in the proper spirit, then there's gonna be blessing. And then he says grace be with you. Why? Because grace meets our present need. And so, brethren, we're gonna leave these meetings momentarily. Are we gonna be left here a little longer, a few moments, a few days? I can't tell you how long, but as long as we are left here, the grace of God, the grace of our Lord Jesus Christ is here to meet our present needs. The psalmist said the Lord will give two things, grace and glory. Glory is what comes at the end. That's what Paul was Speaking of earlier in the chapter. Glory is what comes at the end. But grace is what meets our present needs. Do we need more grace? He gives more grace. Is it available to us all? Of all we received of His fullness and grace? Grace upon grace. Is it all we need? My grace is sufficient for Thee. I really believe we should take this to ourselves because. The apostle Paul says to Timothy, the Lord Jesus Christ be with thy Spirit. He's speaking directly, specifically Timothy. And then Paul thinks of those who might be present. When Timothy's this epistle with Timothy might be read, and so he adds grace be with you. That's plural, and that's for us. Yeah. 4747. I was trying to find that him too. Brother John. Yes.

Christian Friend: Volume 14, 2 Timothy 4:8

It is often asked, in reference to this scripture, whether the crown of righteousness is a reward for a special class; whether, that is, the words they “that love His appearing” describe those only who are really looking for and loving the appearing of our Lord and Saviour. The truth is

rather that we have here the Holy Spirit's estimate of all believers. The question is therefore not so much whether all, Christians answer to this description, as the fact that this is the light, because their true and proper attitude, in which they are regarded by God. Take another similar passage, "Unto them: that look for Him shall He appear the second time without sin unto salvation." (Hebrews 9:28) Now it would be a great mistake to suppose, as some have contended, that those who look for Him designate a class—those only who are actually expecting Christ. If this were accepted, the false doctrine, rife in some quarters, would follow, that only those who are waiting for Christ will be blessed with full salvation on His return. Once again, it is the characteristic of all believers before God, showing that. Their only proper attitude is looking for the return of their Lord and Saviour. These scriptures thus gives us a standard by which we may ascertain whether we are in any measure answering to God's thoughts of His people.

Christian Friend: Volume 14, 2 Timothy 4:7-8

Having referred to this scripture a few months back, it becomes necessary, through a misconception, to add a few words. Our former remarks were confined to the expression— "all them also that love His appearing," which we regarded, and still regard, as characteristic of all believers. Together with this, it is undoubtedly true that the passage treats of reward for labor, for fidelity in service. This is evident from the context, and hence it is not to be inferred that all who love the Lord's appearing will receive the same crown of righteousness. Such a thought is forbidden by the words, "The righteous Judge." He will discriminate between one and another, and will decide upon the service of each with unerring accuracy, and will, in His grace, assign to each a crown of righteousness according to His righteous estimate of the work of each—work produced by grace, and then by grace rewarded. As another has written, "The work of the Spirit through us is rewarded by the crown of righteousness, and everyone will have a reward according to his labor. Christ brings us all, according to the grace of God, into the enjoyment of His own glory, to be with Him and like Him. This is our common portion according to the eternal counsels of God; but a place is prepared by the Father, and given by the Son, according to the work wrought by the power of the Spirit in each believer in his particular position. It is not Paul only who will receive this crown from the righteous Judge; all who love the Lord's appearing will appear with Him in the glory that is personally destined to each, and that is adjudged to him when the Lord appears." It will thus be seen that to maintain that "all who love His appearing" applies to all believers is in no way inconsistent with the teaching of the doctrine of rewards in this scripture.

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