2 Timothy - Commentaries by Paul Bryan Geveden

Detroit Conference: 1964, The Will of Man or of God

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Time by the will of man, but holy man of God spake as they were moved by the Holy Ghost. The Bible was not written like any other book. Other books come in by the will of man. Man examines. The information that he wishes to use. He does research work. And he gets an accumulation of materials. And then he uses his own will and power of thought to compose his book. In this very epistle. We see the will of man demonstrated in a very strong way. So much so that the reason it says in chapter 3. In the last days scoffers come saying verse 4. Where is the promise of his coming? And they go on. With their reasoning and say, since the fathers fell asleep, all things continue as they were from the beginning of creation. And they expect that same continuance. Lest the thought of the reasoner. The man that discredits the Bible. The man that refuses the authority of the Word of God. But over. Let us be simple. Trustful. And responsive to the truth of the word. That was stated in this verse 21 of the first chapter. The prophecy came not by the will of man. But holy men of God speak as they were moved by the Holy Ghost. That's the way this book was written. Now let's turn also to the second epistle of Timothy. In the third chapter we read. In the last days perilous times shall come. Those times are here. In these times that we are in. Man seeks to set aside. God's authority in His Word. He wants to be free and unhindered. To do his own will to the fullest extent. But let us know this. And read for our instruction in verse 14. But continue thou. In the things which thou has learned and has been assured of. Knowing of whom now as you learn them. Paul is writing to his son in the faith, Timothy. And exhorting him to continue. In the things that he'd learned. Things that he'd been assured of. Knowing of whom now as you'll learn them. Timothy lived close to the source of divine revelation. For the Apostle Paul to the Gentiles received. The precious truth. Concerning Christ and the Church. Those deep and wonderful truths that we enjoy in this day. That which is the basis of Christianity. Timothy lived right close to the source of those revelations. That is the instrument. Through those revelations. Came and were given to him and to others.

In that, there's a very good principle for you young people. We should be trustful of those. That have paid a price for the truth of the Word of God. Paul had suffered as no other had ever suffered. It was indicated right at the beginning of his responsibility as a servant of the Lord that he would suffer extensively. Intensely, deeply, because of the truth of the word that he would to be ministering. And verse 15 he goes on writing to his son in the faith, and he says that from a child thou is known the Holy Scriptures. From a child, as thou hast known the Holy Scriptures, and evidently that refers to the Old Testament Scriptures. For the Bible is incomplete. At that moment, the New Testament was in the making. From a child of ours known the Holy Scriptures, which are able to make thee wise unto salvation. Through faith, which is in Christ Jesus. The Word of God that opens up the future to us. Men have wonderful instruments. They are able to chart the course of a plane through the dense clouds or the darkness. Of the atmosphere and see it quite well. And certainly on a screen. They are able to picture. The forces of a mighty hurricane. That travels over the sea in the land. To gain a picture of it and to be able to. Bring out needful information to those that would be in the path of the destructive force. But all we have a principle. In the Word of God, it's the principle of faith that opens up the future to us, for faith is a substance of things so far. And the evidence of things not seen. You get that verse in the first chapter in the 11Th chapter of Hebrews. Faith is the substance of things hoped for. It substantiates the future. And brings it before us. And makes it certain and sure the evidence of things not seen. We've seen those that are. In much suffering. Even on on the deathbed. There's perfect calmness. There's rejoicing in hope of the glory of God. And there's no possible way to accept. A simple believer in Christ that is happy in his or her soul. Because the earnest of the spirit has been received, and there's already within that soul the enjoyment of what's to come. Faith is the substance of things hoped for, the evidence of things not seen. By faith, we see Jesus. Faith occupies us. With the most wonderful object in the universe. God's beloved Son. The. Person, the duties of the Lord Jesus Christ. Then verse 16 all scripture is given by inspiration of God. Not only the old. But all scripture. And this gives. A statement. Of authorities.

As to the new, all scripture is given by inspiration of God. Not by the will of man. Holy men of old spoke as they were moved by the Holy Ghost. Scripture is given by inspiration of God. And is profitable. For doctrine or teaching to reprove. For correction. For instruction and righteousness. It's all needed for these various purposes. That the man of God may be perfect. Thoroughly furnished unto all good works. Now these scriptures have been referred to as an introduction. During this very week. A couple of brothers were acquainted. With an attack upon Matthew's Gospel. You know there are many attacks upon the word nowadays. Some say you know Paul was a bachelor. He was biased when he instructed. In the word is that the sisters were to be silent in the assembly. They set it aside with that much ease. And others. Say this or that. And even suggest. As to the Epistle to the Galatians, that he was mad when he composed that epistle. All he was greatly concerned about the giving up of the foundations of the gospel. And he wrote vigorously and in dead earnest, and rightly so. That doesn't affect the question of the inspiration of the word. All scripture is given by inspiration of the Spirit of God. A lady had in her hands a Christian lady, a paper. The lessons coming up. Whereupon the Gospel of Matthew. And this was a very bold attack. Perhaps you could say it was subtle, but it seemed very bold. In the paper it was suggested that Matthew was not even the author of his Gospel, that it was written by a second generation Jew. And that Matthew labored under difficulty because he intently believed that Jesus was the Christ and he had to twist the scriptures to prove his fact. That kind of thing is current in Christendom. Oh, isn't it good to know that the Bible is not a catalogue of events? That it was written by inspiration of the Spirit of God. That it is divine in its authorship. And oh, it brings blessing into our lives when we bow in simplicity to it. Perhaps we could draw a lesson from Matthew's Gospel. That would be of help to you young people here this afternoon. Many years ago, about 30. A brother who may be present in the audience. Spent a couple of winters in Kentucky. And we enjoyed together. The Gospel of Matthew. And particularly the similitude of the Kingdom. We will turn to Chapter 13. The oldest soul went forth to sow in verse 3.

And when he sowed, some seeds fell by the wayside. Verse 5. Some fell upon Stony places. Verses 7. Some fell among thorns, verse 8. But other fell into good ground, verse nine. Who hath ears to hear? Let him hear. And the disciples came and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the Kingdom of heaven. But to

them it is not given. This is the parable of the soul. It is not one of the similitudes. But it's necessary to have a knowledge of this particular parable to understand the other parables. That we find in the Word that's remarked elsewhere in another gospel. Explanation of this is made a little later on in the same chapter. Because of this rejection, it was necessary for a new beginning. And it became necessary for him to speak in parables. And to give the secrets of the Kingdom of heaven to those that had ears to hear. All let us use care. Lest we do not have is to hear. When we have ears, and here we are responsive to what is spoken. There is an enemy that would take the word from you. As he does when the gospel is preached off times. All the seed that fell by the wayside was immediately plucked off and it had no results at all. And there were other difficulties encountered, and even in the seed that fell into good ground, the measure fruitage was different because of the opposition. That was against it here in this world, perhaps at least due partly to that. But now we must move on. To the similitudes proper. Concerning the Kingdom of heaven, and you are in thy Kingdom right here this afternoon. It's not heaven. If that's the part of the earth where the rule of the heavens is acknowledged. It is where the authority of the Lord is owned. And it's generally that part of the earth where this book has been introduced and the gospel has been preached. Your favorite in that way? And it is well for you to enter into the secrets of the Kingdom. The form that it took because of his rejection. It could not be established in power. All the Kingdom will be set up in power, and the Lord shall be king over all the earth. That day is coming. And it cannot be very far off. But we notice here verse 24. Another parable put he forth unto them. The Kingdom of heaven is like unto a man which sowed good seed in this field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. And when the blade was sprung up. There appeared the tares also. And the servants come, verse 27 And they say, Sir, didst not thou sow good seed? And I for you? From whence then hath the tares? He said unto them, An enemy hath done this. The servant said unto him, Wilt thou then that we go and gather them up? But he said nay.

That would teach us a lesson. There are many people you know that believe in world improvement. They think the responsibility of God's people in this world is to make the world a better place in which to live. Now it is a much happier place. Where the Lord's people are. But we were left here to represent Christ, and he is a rejected Christ. The father sent him into the world and he was rejected. Non living, He tells us that he sends us into the world. John's Gospel, chapter 20. As the Father sent me, Even so send I you. You are not in this world by chance. Neither here this afternoon in the same way. You are here in this world to perform a certain service. To discharge your responsibility according to the Major what you received. And you've received very much more. Than a youth of equal age in the heathen lands. We can gain that lesson from this. It's not our purpose to improve the world. To build the cities. Thing, you know, started out in that direction. We should be occupied with our city whose builder and maker is gone. Faith links us with the future. Sight is the contact with the present. Just shall live by faith. What we see also in this that a mixture of things was indicated. There was wheat. And there would be tears. And they were to be left together until the harvest. We cannot straighten this world out. The Lord will do that. By those judgments that will be necessary at his second coming. So it has lost energy when we think that we can improve this world. The basis of the world and its improvements according to man's principles and plans. Rest within the capacities of the nature that men have naturally. And we need. A new life. We were reading about that in Romans. This morning. Well then we see in the next similitude, verse 31, the Kingdom of heaven is like a grain of mustard seed which a man took the sword in his field, which indeed is the least of all seeds, but when it is grown it is the greatest among herbs and become of a tree. So that the birds of the air come enlarged, and the branches thereon. We have seen quite a development of things in this world and the Christian profession since its beginning in the early days 2000 years ago. Small in its inception or beginning. But oh, now it's grown into an immense order of things. And finally, not finally, but thirdly, in verse 33. Another parable speaking unto them, the Kingdom of heaven is likened to leaven which a woman took and hidden 3 measures of meal till the whole was leavened. The world improvers, you know, things that they have a wonderful principle in that verse. They tell us that it's the gospel converting the world. And that eventually, the gospel of triumph. That the gospel is the leaven that the woman introduces into the meal. And eventually it's all ever. The whole world is converted. That must be proving quite a disappointment to that school of thought now. Because the gospel has not converted the world. And the world is daily closing its doors against the gospel, and over half of the doors are already shut.

And there are more heathen being born daily than they are souls converted through the gospel. What does this mean? Is there a lesson in this for us? We can better understand it if we turn over to the beginning of the 16th chapter. Now we read about the Pharisees and the Sadducees. In verse 6, there's a warning. Then Jesus said unto them, Take heed, and beware of the leaven of the Pharisees and of the Sadducees. The reason among themselves saying, Is it because we have taken no bread? He perceives their thoughts. And reminds them of his ability to provide for them. And verse 11, how is it that you do not understand that I speak it not to you concerning brand? That you should beware of the leaven of the Pharisees and of the Sadducees. Then understood they how that he bade them not beware of the leaven of bread. But of the doctrine of the Pharisees. And of the Sadducees. So Levin would bring to our attention. The wrong teachings of these two groups. The Pharisees and the Sadducees. And you know, we have that which corresponds to these groups right down to our very time. The Pharisee is the religionist. The man of the ritual. And ceremony. And superstition. The Sadducees denied a future state. They didn't believe in resurrection. Neither an Angel nor spirit. They are the reasoners of this day. Now the world is filled. Where those two schools of thought? That of the Pharisees and of the Sadducees. And likely. That of the Pharisee is the worst thought. At least the most serious judgments seem to be pronounced upon them. Rather than upon the Sadducees. But both are hopeless. It's necessary to have faith. And oh, thank God for a believing father. A believing mother. Thank God for faith if you have it yourself. By grace are you saved through faith and that not of yourselves? It is the gift of God, lest any man should boast. While we must conclude, according to this reference that we've made to the 16th chapter, that the 11 which the woman took. And it in the three measures of Neil would indicate the false and long and corruptive doctrines that have been introduced into the Christian profession. And it's working through. Until their whole mass is becoming permeated with it. So it's very difficult to find a clean place. Where you can go on doing the will of the Lord. But there is ample and full provision for that. And we can thank God for it. This is an outside view of the form that the Kingdom would take in the Lord's absence. These three similitudes present that view. Now let's look at a happier picture.

Going a little farther down. And reading from verse 44. Again, the Kingdom of Heaven is likened to treasure hid in the field. The which, when the man have found the idols, and for joy thereof, goeth and selleth all that he hath and buy of that field. Of the Lord's people. Or his portion. And he finds in them thy treasure that is so valuable. In this field, which is the world? Oh, it's nice to know that God delights. Embrace. It is wonderful to see the joy of the father's heart in receiving the prodigal home in the 15th of Luke. All we think the gospel is wonderful, and truly it is. But oftentimes we think of it from our own viewpoints. And we forget about the delights of the Father's heart. In receiving. That one who was lost. But was found who was dead but was alive again. In verse 45 there is another similitude. A merchant man was seeking good lift pearls. There seems to be something very specific about this. Through when he had found one Pearl of great price. Went and sold all that he had and bought it. Well, the treasure may measure the value of the church to the Lord. But this Pearl of great price would bring out the unity, the oneness of the Church. We see it here in principle. And it is of so great price that he sells all that he had in order to buy it. Christ loved the

Church and gave himself for it. What more could he give? All this treasure hid in the field, this Pearl of great price. Brings to our attention. That brighter aspect? Of the Kingdom. As it goes on in its present form. And next we read about the Kingdom like unto a net. Was cast into the sea and gathered of every kind. Which, when it was slowly drilled ashore and sat down, gathered the good and the vessels, and cast the bad away. Well now, isn't that like the gospel? The net that is cast into the sea. That message which goes in and out among the moving masses of humanity. And gathered of every kind. And then the servants are occupied with getting the good into vessels. Because they need that protection. Now in later years, about 30 years ago, we enjoyed these similitudes. And this outline of things has meant much to me. These were not given haphazardly as the paper that that Lady had in her hands. And intimated. You know in the Matthew's Gospel chapter 8, for instance, you find things put together that didn't happen in a natural sequence. And purposely put together in that way by the Spirit of God. To bring out the truth that was needed on that particular point or question in hand.

The Bible is divine. It bears the stamp of heaven. It tells man of his responsibility to God. Let us respect it. All let us value the Holy Scripture. And let us remember that all Scripture is given by inspiration of God. It wasn't composed and put together by the will of man. But those men of God ruled or spoke as they were moved by the Holy Ghost. We can trust it, We can depend upon it. Thy word is a lamp unto my feet, and a light unto my path. It will guide us a right. Oil supply the needed. Wisdom for every step of the journey that you will needfully take down here in this world. Brings out that shining glory at the end of the way, a light to the path. In later years. A brother. And thank God for him. Made a historical application of these similitudes. He says in the beginning there was the sowing of the seed, the good seed, and then right away the tares came in and it's always been true from that time right on down through and will be so under the end. Indicates that. And that should not discourage us. We've been for one. And then? There was a very small beginning, but there's been a large development of the Christian profession. And then there was the rise of that power that assumed the place of teachership in the Middle Ages. And the principal source of those terms deducted those and doctrines that seduce God's people. All that's been introduced. Into the Christian profession, and it's still working, and increasingly so. But all then we've had. During these difficult times, during those difficult times that the Lord's people experience in being faithful to Him, those that were faithful. The Walden sees and the various ones. When the mountains perhaps? When the scriptures by heart, even to the memorization of the old Bible. And they were faithful. Treasure hid in the field. And then came the time of the recovery of the truth of Christ in the church. When the truth of that Pearl of great price was brought out again, according to the original pattern of the word. That Pearl of great price. And then we've had perhaps as never before. Thy gospel net. Then that cast into the sea, gathering in that harvest of souls. That will fulfill God's brainery, the footage of the death of Christ. Or accept a crown of wheat, fall into the ground, and die abideth alone. But if it dies, she'll bring forth much fruit. Well, these, you know, are six of the similitudes. There's one in the 18th to another in the 20th and third one in the. 22nd if we want to classify it in that way. The final one is in the 25th chapter. Let's notice the 22nd chapter for a moment.

Verse 2. The Kingdom of heaven is like unto a certain king, which made a marriage for his son. Send forth his servants to call them that were bidden to the wedding and they would not come. Sad case, isn't it? It's happening. The Lord sent out his servants, his apostles. And there wasn't no response. Only by a few. They would not come. They made excuse. And still the Lord goes farther in His grace. God opens the door of blessing widely to them. Verse four again he sent forth other servants saying tell them which are bidden. The old I prepared my dinner, my auction, and my fatlings are killed. All things are ready. Come unto the marriage. All the King is making a marriage for his son. Everything is ready now. This would indicate the finished work of Christ. The other servants went out after his death and resurrection. You get the history of it in the early chapters of Acts. And finally, the rejection of our testimony also. They made light of it. They went their ways in the second of actually made light of it. Wonders form another to his merchandise. These 30 things were more important than responding to this invitation that the king had made concerning his son. All they've missed. That which they will regret forever. And they express their opposition in verse 6. Not only did they make light of it, not only were they occupied in other things, not only did they let the things of this life come in and hinder them from the blessing that they could have received. But the remnant took his servants and entreated them spitefully and slew them. So you get the history of the persecution of the Lord's service. Stephen was martyred. Others were persecuted. They were slain. Verse seven. Judgment comes upon them. And when you reject God's word. When you refuse his mercies. This is a principle in the word. Then it's necessary that judgment will come, must come. So when verse 7, when the king heard thereof, he was wrong. And sent forth his armies, and destroyed those murderers, and burned up their cities. That happened to Jerusalem in the year 7080. Then save thee to his servants, the wedding is ready. But they which were bidden were not worthy. They steal themselves against the grace of this invitation. The wishes of this king, the holiness that became his presence, the respect and reverence that was doing, they turned all this aside. They were against it, they refused, and the judgment came upon them as a nation. But now we get the message going out to the Gentiles, going therefore into the highways, and many shall find bid to the marriage. So those servants, verse 10 went out into the highways, gathered together all as many as they found, both bad and good, and the wedding was furnished with guests. Or is not wonderful. The gospel doesn't make any demands upon us. It can blast the bad just the same as it can bless the good. And what is the difference between the two if both are closed with the wedding garment that has been provided by the king? Oh, there was a young man who had lived a bad life, a life of sin. Verse 1 spoke to him.

Others went and finally. One went into him with that verse. Run New Romans, chapter 6. The wages of sin is death. And those wages were fast coming upon him. As his life ebbed away from cancer of the liver. And he standardly refused and steeled himself against the message of the gospel. Perhaps he didn't understand it. But he was a working man. He had driven a tractor all summer long. And the remark was made, John, when you drove that tractor. When the week was over, you got your wages. They were coming to you. It was right that you should get your pay. But you know the wages of sin is death. Sin must have its consequences. But that is not all the verse. The gift of God is eternal life through Jesus Christ our Lord. A $50 gold watch was offered to you. Even if you couldn't use it, you could sell it, make use of it. And just think. The gift of God is eternal life. Can you refuse that? Oh, he weakened in his opposition. That same night. They phone from the bedside at 2:00 in the morning and that young man confessed Christ. All the gospel clothes you with the wedding garment and fit you for the King's presence. Such as the Father's house. It's a wonderful message. That man cast into the sea and you can tell the message to others. But all finally we have in the 25th chapter the similitude of the Tin virgins. Five wives and five foolish. They all had lamps. There's a great profession in this world. But much of it is empty. There's no oil in the vessel. We need to be certain that there's oil in the vessel. Well, this brings to our attention the truth of the Lord's coming. The old bridegroom. And so thy truth has been recovered. And we've been in the good olives for. Quite a number of you. In the practical good of it. Are we expecting the Lords coming? It should have. A due effect upon your life as a young Christian. Let us be in the expectation of his return. Let us value his precious word. Receiving it. As the very truth of God concerning His Son. And for our blessing now, and not only for the best portion that's possible for anyone to have in this life. But for in all eternity to come. Faith is the substance of things hoped for. The evidence of things not seen. You do well to put your trust. In the Lord Jesus Christ. Phrase the living word. The written word brings him to your soul's door. Only wants to save you. He wants to keep you. He wants to give you the enjoyment

that you can have in communion with him. He would stand at the door and knock and say, if any man open underneath, I will come into him. And Sup with him, and he with me.

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