

TIMOTHY
A. S. Copley
INTRODUCTION

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare" - I Timothy 1:18. The terms which the apostle Paul applies to Timothy - "my beloved son, and faithful in the Lord" (I Cor. 4:17), "my own son in faith" (I Timothy 1:2), with others - indicate that he had been the means of Timothy's conversion. He loved him as a son, and as a beloved co-worker. "Timothy" means "honoring God."

It is clear that, when Paul visited Lystra on his first missionary journey, Timothy's mother Eunice, and grandmother Lois, were led to Christ; and that Timothy was old enough to be instructed in the new faith which his mother and grandmother had embraced. Timothy's mother was a Jewess, and his father was a Gentile. Although he had been instructed in the Old Testament (II Timothy 3:15), yet he had not been circumcised (Acts 16:3). Timothy became an active worker with Paul, who chose him to go with him on his second missionary journey. When Paul wrote some years later to the Philippian saints, he said of him, "I have no man like-minded, who will naturally care for your state. But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel" - Phil. 2:20, 22.

Timothy was with Paul, Silas, and Luke when they first visited Macedonia and Philippi. He was not imprisoned there. When Paul went on to Athens, Timothy and Silas remained at Berea until he had called for them to meet him there. Luke had stayed at Philippi. Then they joined him in Corinth and Ephesus. Timothy remained in Ephesus; but Paul went on to Caesarea and Galatia, strengthening the disciples. To that stay in Ephesus, Paul refers in I Timothy 1:3. After Paul returned to Ephesus, and spent several years there, he sent Timothy and Erastus into Macedonia for a season - Acts 19:22. Some time after that, he wrote this epistle to Timothy.

The second epistle to Timothy was written toward the end of Paul's life on earth. He had faithfully run his race, and was awaiting the crowning day. The epistle is especially important when we consider that our days on earth are almost over, and Jesus will return.

PAUL'S FIRST LETTER TO TIMOTHY

Chapter One

"Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; unto Timothy, my own son in the faith" - I Timothy 1:1, 2.

PAUL'S SALUTATION

Verses One and Two

These two compact verses indicate that it is not simply a friendly letter from a father to a son; but, rather, it is a solemn charge from the chief apostle to an associate apostle who was destined to be Paul's direct successor. In 6:11, he calls him not "a child"; but exclaims, "O man of God," who no longer "ministered unto him" but "served" with him - Acts 19:22; Phil. 2:22. Therefore, Paul introduces himself as - "An apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope." Such a salutation would be out of place in a personal letter only, as friend to friend, or even father to son. It has an official ring. Furthermore, the phrases "God our Saviour" and "Lord Jesus Christ ... our Hope," are peculiar to this letter and to Paul's letter to Titus. In each epistle, the first occurs three times. Usually, Jesus is called the "Saviour." These words mean that salvation is Divine. It is from God, even as the Gospel is called "the Gospel of God" - Romans 1:1. God saves men through His Son, who is both Divine and human. The phrase "our hope" carries us forward into eternity, assuring us of an eternal place and inheritance. Thus, his son Timothy was suddenly reminded of the magnitude of the Gospel and of his relation thereto.

"Grace, mercy, and peace" is the common and abundant pronouncement of blessing, as in all his letters, whether to individuals or to assemblies. GRACE is the hidden attribute in Deity, which redemption has disclosed. MERCY makes grace manifest. PEACE is the experimental result - "peace with God," once offended at our crimes. Then, "the peace of God," flowing deep and calm like a river. Finally, we are "filled with all the fulness of God" - "the God of peace." Glory! Observe that the Trinity of the Godhead is always maintained in Paul's writings. This is an essential part of his "sound doctrine." In both these first verses, he holds a clear distinction between God and Jesus. In verse two, the former is termed "our Father" and the latter "our

Lord," as revealed to Peter by the Holy Spirit - Acts 2:21, 36. Jesus is nowhere called "Father," nor is the Father called "Lord" as Head of the Church. Compare also I Corinthians 8:6 and I Timothy 2:5.

PAUL'S MOTIVES FOR WRITING

Verses Three to Twenty

This chapter contains seven reasons for writing this letter. It is interesting to note the number of sevens which are found in it.

AN ENTREATY. "I besought thee to abide still at Ephesus." Reference is made here to the apostle's first visit to Ephesus - Acts 18:21. It is significant that the young minister was in that assembly when Paul wrote this letter. A special need was manifest there, and Timothy proved capable of meeting the need. How praiseworthy to make good in whatever service one is placed, so that he may be ready for more responsible service when occasion demands. In this chapter, also, we discover the root of the evil fruit manifested in Revelation 2:4 - "Nevertheless I have somewhat against thee, because thou hast left thy first love."

"CHARGE SOME THAT THEY TEACH NO OTHER DOCTRINE." Seven times, in this epistle, doctrine is mentioned with emphasis. He speaks of "sound doctrine," "good doctrine," God's doctrine, and of "the doctrine which is according to godliness," warning against false doctrines. "Doctrine" simply means "teaching." God's doctrine is one. False doctrines are many. How deplorable that some preachers speak against doctrine, or Bible teaching, as if it were destructive. In truth, good sound Pauline teaching is the only safe and successful constructive work for any church. Study Acts 20:32. Neglect of heathful teaching lets down the bars for "doctrines of demons" - 4:1 R.V. False teachers introduce "fables" - that is, myths, legends, or tales in relation to "genealogies"; for examples a fanciful interpretation of Genesis 6:4. We are to avoid such matters, because they raise useless questions. "Godly edifying" is the essential thing, because that is a life of faith. "Godliness" is cited nine times, as the constant object to be sought. This is an interesting and profitable Bible study. Try it, Brother.

"BUT THE END OF THE CHARGE is love out of a pure heart and a good conscience and faith unfeigned." The word "commandment" here and in 4:11 should be "charge," which occurs eight times in the letter. Its importance bore down heavily upon Paul's heart, and he desired Timothy to feel it and be moved by it. What a beautiful and powerful three-strand cord is this verse. Vital godliness must surely flow from such a goal. That objective was the "first" or "chief love," which some Ephesian believers afterward left. Unpretended faith, even "faith which worketh by love," is the controlling strand in the string - Galatians 5:6. It occurs nineteen times in this epistle, and in very interesting and striking connections. We saw it first in verses two and four. Trace it first throughout the book and underscore it. Now observe that verse five connects directly with verse eleven. Hence, verses six to ten are parenthetical, but invaluable at this point. Let us not pass over them lightly.

"FROM WHICH SOME HAVING SWERVED HAVE TURNED ASIDE UNTO VAIN JANGLING: desiring to be teachers of the law." If that condition was in the assembly so early, is it any wonder what we read in Acts 20:30? To swerve from faith may not seem to mean much; but it is dangerous. A swerve prepares for a turning aside. Oh, the power of pure faith, wrought by hearing the pure Word of God - Romans 10:17. Therefore, Jesus prayed that Peter's faith should not fail. Let no one shake your faith. Behold, to what goal, a swerve from faith leads finally - "vain jangling," or empty, fruitless, idle talking. That is God's estimate of teaching law-keeping, which seems to be the root of all heresy and strife. Such teachers are here branded as ignoramuses. The apostle does not discredit the law: but the fool who abuses it. "The law is holy, and the commandment holy, and just, and good," if a man use it lawfully - Romans 7:12. But it was "not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine" - 1:9, 10. Having such plain words before us, how can anyone presume to try to keep the law or teach others to do so? A saved or righteous person does not need the law. He died to it when his Substitute, Christ, died - Galatians 2:19; Romans 7:4. By faith, he is joined to Christ in resurrection, and lives by the faith of Christ - Galatians 2:20. How shall a believer use the law lawfully? That is a sensible question. I answer: First, give the law the place and office assigned to it by the Lord. The office of the law is to convict men of transgression. It is written, "By the law is

the knowledge of sin." "The law entered, that the offence might abound" - Romans 3:20; 5:20. It is experienced by Paul - Romans 7:9-11. It ministers condemnation and death - II Corinthians 3:6-9. Second, admit that the law does not and cannot save, anymore than a looking glass can wash your face. "By the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." "The law ... was weak through the flesh" - Romans 3:20; 8:3. Third, by contending that "by grace are ye saved through faith," apart from works. Fourth, not by trying to keep from breaking the law; for thus you surely will break it. If you fail, or you are overcome, do not try to mend the law or resolve not to fail again; for you will fail as long as you try and resolve. Fifth, flee to the city of refuge - Jesus Christ. Acknowledge your failure to Him, and the weakness that occasioned it - I John 1:8, 9; 2:1, 2. ("His commandments" in I John 2:3, 4 are not the law; but, "the Word of faith," the Gospel). Confess Christ to be your life and victory. Believe Galatians 2:20 and Romans 6:10, 11. Follow this plan, and by and by you will have abiding and sustained victory. Jesus Christ will prove Himself to be your all sufficiency at all times - "kept by the power of God through faith" - I Peter 1: 5.

"ACCORDING TO THE GLORIOUS GOSPEL OF THE BLESSED GOD, WHICH WAS COMMITTED TO MY TRUST. " Read this immediately after verse five, omitting verses six to ten. The goal of the charge, "love out of a pure heart," is according to Paul's Gospel. Verse eleven is wonderful. The phrase, "glorious Gospel" should read, "the Gospel of the glory" Revised Version. So also II Corinthians 4:4. See also the Revised Version on Romans 8:21, Philippians 3:21, Colossians 1:11, and Titus 2:13, where the glory is the principle thought. The Gospel which Paul proclaimed does not include our salvation only, but also our destiny and reward. The Church, the Body of Christ, will enjoy a higher destiny than the people of the Kingdom of Israel whose destiny is on earth and whose rewards will be natural and largely material. Ours is "the high calling of God in Christ Jesus" - Phil. 3:14. Therefore, God "hath raised us up together, and made us sit together in the heavenlies in Christ Jesus" - Eph. 2:6. That is, we are already provisionally in heaven, which we accept by faith and "rejoice in hope of the glory of God" - Romans 5:2. Though Peter speaks frequently of Christ's sufferings and of a glory which some Jews will share with Him (I Peter 1:11; 5:1-4); yet Paul informs us of "the exceeding riches of His grace," "the unsearchable riches of Christ," "the riches of His glory" (Eph. 2:7; 3:8, 16), and "the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" - Col. 1:27. The climax of our wealth in Christ, the crown of glory for us, is Christ Himself - "the PRIZE of the high calling" - Phil. 3:14. We are inspired by "that blessed hope" of being members of the Wife of the Lamb (Rev. 19:7, 8) of which Peter says nothing. Though he and his associate apostles will be at the wedding on high, yet they will be in the wall of the city only and not part of the Bride company - Rev. 21:14. The topstone of Paul's message is "the Gospel of the glory," the superlative outlook and uplook of saints today. Therefore, the end or purpose of his charge to his son is superlative love out of a pure heart and of a superlatively good conscience and of superlative faith, according to the superlative Gospel of the superlative glory. How superlative then, should our lives be, in utter abandonment to God and His Spirit!

PAUL'S ROYAL EXAMPLE - 1:12-16. The apostle indicates his tremendous leap from blasphemy to worship, from prosecutor to preacher, from injurious to useful, from the chief of sinners (though moral and religious) to the chief of saints, from one extreme to the other, through the exceeding abundant grace of the Lord - 1:14. The revelation of Christ to Saul of Tarsus was so complete, full and overwhelming (Acts 9), that he walked heroically in all the light as fast as it came to him. Hence, after about six years of teaching and training in Arabia and elsewhere (Gal. 2:16-21) in which God counted him faithful (1:12), he was sent forth to preach. The Gospel of grace and glory was committed to his trust. God still finds a few faithful men and women to whom He commits Paul's Gospel today. No greater privilege, nor higher honor, can be bestowed upon anyone. No greater boon can be received than Paul's Gospel of grace and glory. No marvel then that he exclaimed, "I thank Christ Jesus our Lord, who hath enabled me" - 1:12. He never gave any glory to his own flesh, nor to others.

"CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS, OF WHOM I AM CHIEF. " The purpose of Jesus' coming is plain. This agrees with Matthew 1:21 and Luke 19:10. Was the apostle still a sinner when he wrote the above? Emphatically NO. He simply means that, despite his boasted self-righteousness (Phil. 3:4-6), in God's sight he was the greatest sinner before he accepted God's way of salvation through Christ. He could not be faithful in sainthood and still be a sinner, as some foolishly teach. It is not Scriptural to label oneself "a sinner saved by grace."

Being saved we are saints; and it is not humility to call ourselves anything less than saints. The next verse confirms this view. "Howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all His longsuffering, for an ensample" - 1:16 R.V. The Greek word translated "chief" in verse fifteen and "first" in verse sixteen is "protos," which means "chief" or "first" in point of importance or greatness. By saving such a violent sinner, Jesus showed that His mercy and power are able to save any sinner - for He tasted "death for every man" - Hebrews 2:9. In a former verse, he says, "I obtained mercy, because I did it ignorantly in unbelief," or "being ignorant, I did it in unbelief." He thought himself doing God's will in persecuting the saints, because he did not know that Jesus was the Christ till he received the revelation. We should pray that God may reveal the Truth to men.

PAUL'S ECSTATIC PRAISE - "Now unto the King eternal (of the ages), immortal (incorruptible), invisible, the only wise God, be honor and glory for ever and ever (unto the ages of the ages)" - 1:17. That is the anthem which saints will sing through all eternity, so great and wonderful is our redemption and salvation. The second adjective is not "immortal"; for God has only a spiritual body, not a physical body. See the Revised Version. Mortality can refer only to physical substance, not to spiritual. Therefore, the phrase "immortal soul" is not Scripture nor Scriptural. The Greek word is "aphtharto," which means only incorruptible, and may apply to spirit or body. In 6:16, the Greek "athanasian" is correctly rendered "immortal," which refers to Jesus who had and still has a physical form though glorified. In I Corinthians 15:53, both words occur in connection with our body. The phrase "King eternal," in the original, is "King of ages"; and "life everlasting," in verse sixteen, is "life eternal." Paul taught that men should "believe on Him unto eternal life"; for our salvation in Christ continues as long as God lives, because Christ is our life. GROUND FOR THE CHARGE. "The prophecies which went before" concerning Timothy were given when Paul and the presbytery laid hands on him and he received the gift of ministering the Word of grace - 1:18. See I Timothy 4:14 and II Timothy 1:6. The charge was in harmony with the prophetic utterance of his future career, which must have been quite pronounced. It was revealed to them that his official place would be more than ordinary; and the apostle gives this as an impetus for Timothy to keep and execute the charge and "war a good warfare; holding faith, and a good conscience."

A SOLEMN WARNING. Some "made shipwreck" of faith. Is that possible in an Ephesian assembly? Yes. Hence, Paul again urges his son to maintain "a good conscience," and "faith unfeigned." Hymenaeus and Alexander were, doubtless, the first to swerve from faith and turn "aside unto vain jangling" - 1:5, 6. They were legal in spirit and ambitious to teach. They went on from bad to worse, until they were religious shipwrecks. In II Timothy 2:17, the former is associated with Philetus who were given to "profane and vain babblings," which ate like a cancer. They taught that the resurrection is past already. Their followers are not all dead yet. Timothy was also warned against Alexander, in II Timothy 4:14. He greatly withstood the Truth. Evidently he appeared against Paul in the courtroom upon his first arrest in Rome. Lest they should go too far, Paul turned those two false teachers over to Satan whose violent sieve is the only means of recovery from error.

Chapter Two

There are four prominent and powerful threads running through this epistle. First: Paul's charge to Timothy, considered in our former lesson, which occurs seven times. Second: Doctrine is mentioned seven times, indicating the value in which it should be held. Third: Godliness is named nine times, for it is the objective to be reached by all believers. Fourth: Faith occurs eighteen times. It has a unique place and purpose. These four threads, intertwined with one another, made an unbreakable cord in the young apostle's life. May we all, as Paul's successors, consider them closely and take them deeply to heart. This second chapter falls easily into two vital parts. First: Prayer for all men. Second: Instructions to women. The apostle aims to cover every item of instruction, which his dutiful son needed to enable him to fill his responsible office as pastor in Ephesus and as an evangelistic overseer. Other items, equally as important as these found in this letter, Timothy quite likely had already learned beforehand.

PRAYER FOR ALL MEN

The apostle's arms reach around the world. They embrace all nations and colors of men. His exhortation is comprehensive and very full of meaning. The three Greek words in verse one, translated "supplications, prayers, intercessions," are charmingly interesting. The first one supposes a great need, which would induce one to strive with or beg God in man's behalf. Men

are blind, deaf, helpless, bound and dead in sins, overpowered by Satan. Hence, we are to cry to God in behalf of all men. The second word means prayer in the sense of worship. We could not endure the untiring strain of agonizing for the salvation of souls, if we did not have the privilege of worshipping the Lord also. A healthy saint is interested in sinners for Jesus' sake and for God's glory, as well as for the good of the sinner. Therefore, in worship, we are occupied with the Redeemer and Savior, melted by His compassion and love, which in turn afford us a mighty leverage for supplications. The third word means a lighting upon, a meeting with; then a conversation with, and finally an intercession for. The good Samaritan happened to meet the helpless victim of thieves. His condition drew out a conversation, and his dire need provoked an intercession and an intervention in his behalf. Is not this our experience again and again? The fourth word climaxes this enticing quartet. It is translated "thanksgivings," and rightly; but those thanksgivings spring out of grace. The Greek word is "eucharistias" from "charis" meaning "favor, grace, kindness"; and "eu" meaning "well" or "good." What provokes gratitude or thankfulness, but favor bestowed? In the midst of our groans and sighs of supplication and our intense intercessions, we burst forth in praise to "the God of all grace" and to the Redeemer of the race. We thank God hilariously for such a wonderful salvation. The unrelaxed tension of the first and third would break, were it not for the oded relief of the second and fourth. Oh, what a balance to the precious Word of God. How wisely the Holy Spirit led the Apostle Paul. Hallelujah!

FOR KINGS, AND FOR ALL THAT ARE IN AUTHORITY" - 2:2. In verse one, Paul exhorts us to pray and intercede for all men everywhere; but, in this verse, he specifies the authorities. "The powers that be are ordained of God" - Romans 13:1. When the Lord chastised Israel by setting their kings aside and suspending Jewish dominion, He gave the world dominion to Nebuchadnezzar and his successors - Jeremiah 25:9; 27:6-11; Ezra 1:1, 2. "The times of the Gentiles" means Gentile national rulership in God's will - Luke 21:24. During this period, God wills that His people be subject to the national and civic authorities. We should pray for them, though He does not expect us to take part in political affairs. "Our citizenship is in heaven" - Phil. 3:20 R.V. We are only pilgrims and strangers here. This is not our home. But, like Abraham, we look "for a city which hath foundations, whose Builder and Maker is God" - Hebrews 11:10.

Accordingly, the apostle gives seven reasons for his exhortation to a fourfold interest in all men. **"THAT WE MAY LEAD A QUIET AND PEACEABLE LIFE IN ALL GODLINESS AND HONESTY" - 2:2.** Our Lord's chief concern is His own people. If we pray as we should, He will make the civic authorities serve us. A sister was behind with her water bill for over a year. She prayed earnestly, and laid the situation before the water department; whereupon, they canceled the entire debt. God is jealous of His own honor. Therefore, He requires thorough godliness and honesty from His children. We are the world's bible. Men read us by sight, though they refuse to read God's printed pages. They judge Him by our conduct.

"FOR THIS IS GOOD AND ACCEPTABLE IN THE SIGHT OF GOD OUR SAVIOUR" - 2:3. Nothing is as pleasing to God as abiding in His perfect will. People of brains and learning, and gifted with boldness and gab, may make their presence felt in the world without being divinely pious; at least, for a time. They may even accomplish some good; but the majority of folk are deprived of such gifts and achievements. They are shut up to a walk of peace and godliness by letting Christ live out His pure, powerful, unassuming life through them. They please the Lord exceedingly, leave their pious footprints on the sands of time, and lay up imperishable treasures in heaven.

GOD "WILL HAVE ALL MEN TO BE SAVED" - 2:4. It is not His will "that any should perish" - II Peter 3:9. It is a false theory, that some people are born and ordained to be saved, while others are born and predestinated to be damned. The Holy Spirit convicts all men of sin, because all may be saved by believing on Jesus the Saviour of men. John 3:16, the plain words of Jesus, should always be remembered - "Whosoever believeth in Him should not perish, but have everlasting life." Therefore, we should pray for all men.

GOD WILLS THAT ALL "COME UNTO THE KNOWLEDGE OF THE TRUTH" - 2:4. It is His great pleasure to make the whole Truth known to those who desire to know it. Hence, saints should pray for all mankind. It is interesting to note how much of the Bible even some unsaved people understand. They may know more of it, if they yield to God. Jesus said to His disciples, "When He, the Spirit of Truth, is come, He will guide you into all Truth" - John 16:13. Yet, some folk say, "No one knows all the Truth."

CHRIST'S MEDIATORSHIP calls for our petitions. "For there is one God, and one Mediator

between God and men, the Man Christ Jesus" - 2:5. This Mediator, being Divine, understands the God of holiness and justice which He holds sacred and defends. He is God's Son, and God loves Him with an unchangeable fervor. Being also human, Jesus has great compassion for mankind. Sin had set an impassable chasm between the Creator and the creature; but Christ Jesus came to bridge that chasm and bring them together. How did He do it? Read also Hebrews 8:6.

HE "GAVE HIMSELF A RANSOM FOR ALL, to be testified in due time" - 2:6. (Search out and study the seven "alls" in this chapter). The entire human race was sold under sin; but Christ paid off their entire debt by His atoning death on Calvary. He "died for all." He tasted "death for every man." "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" - Hebrews 9:26. "God so loved the world, that He gave His only begotten Son"; and the Son so loved the world, that He gave Himself to die in man's stead - the dismal blushing death that we all deserved to die. Should not we then supplicate, pray, and intercede in behalf of our fellowmen? They are the purchase of the precious blood of Jesus. Men are God's possession, by the rights of creation, preservation, and redemption. Everyone who wills to be saved may obtain a free pardon from the court of Heaven - the highest court in the universe - if he believes on God's dear Son.

The seventh reason, that we should fervently pray and intercede, is PAUL'S THREEFOLD OFFICE. He says, "Whereunto I am ordained a PREACHER, and an APOSTLE ... a TEACHER" - 2:7. He was ordained of God to preach the Gospel of grace to sinners, to be an apostolic overseer over the whole Body of Christ, and to be a teacher of the saints everywhere. He never was satisfied to get men saved from sin, and then let them struggle on as best they could by themselves as many evangelists do. He sought to build them up in the Truth. He made the announcement of his office very emphatic, saying, "I speak the Truth in Christ, and lie not." He ministered "in faith and verity," or truth. He says, "We have renounced the hidden things of dishonesty (or shame), not walking in craftiness, nor handling the Word of God deceitfully (as very many ministers do); but by manifestation of the Truth commending ourselves to every man's conscience in the sight of God" - II Cor. 4:2. The faces of God and of Christ were before him more vividly than the faces of men. He served God, and not men. He earnestly desired Timothy to be just such an unselfish minister as himself; and expected that he would hand that same untiring spirit and pure doctrine down to all succeeding generations, even to you and me. The apostle considered these items very important, for he climaxed them by an emphatic exhortation - "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." God does not hear the prayers of the wicked. Only holy hearts, or born again ones, can lift up holy hands; and such hands must be holy in conduct also. Peter instructed husbands and wives to dwell together tenderly and wisely, "as being heirs together of the grace of life; that your prayers be not hindered" - I Peter 3:7. A godly walk behind our prayers gives them impetus. If we feel resentful toward men, instead of pitying them, our petitions will not rise very high. They must be also "without doubting," or reasoning. "There is no use praying for that fellow, or those people, under such conditions." Such are Satan's cogitations often when we would pray. Jesus said, "Men ought always to pray, and not to faint." This is what the Spirit whispered to me when my daughter lay sick and sad and suffering month after month, and God's ear seemed to be deaf. But He also whispered Job 23:10 - "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold."

TALKS TO WOMEN

The following seven verses contain timely talks to talkative women. This section also falls into seven parts. These are outline teachings, as is this entire epistle. They are based, doubtless, upon a vital background of existing conditions which called them forth. Let us study them without prejudice.

THE WOMEN WERE INCLUDED IN THE PRAYER SERVICE, though they are not specified here as they are in I Corinthians eleven where the attire of each for worship service is indicated. The inclination of women to devotion is suggested by Mary's conduct, by the women at the time of Jesus' death and burial and resurrection, and by the ladies' prayer meeting - John 12:3; Acts 16:13-15. But the chief item here is woman's usual attire. Hence, he wrote "THAT WOMEN ADORN THEMSELVES IN MODEST APPAREL, WITH SHAME-FACEDNESS AND SOBRIETY, NOT WITH BROIDED HAIR, OR GOLD, OR PEARLS, OR COSTLY ARRAY. BUT (WHICH BECOMETH WOMEN PROFESSING GODLINESS) WITH GOOD WORKS." Ever since Eve made her fig leaf apron, women have been given to wearing gaudy and loud apparel to

improve the appearance of the flesh. The women of Israel imitated the customs of the heathen in this respect. Hence, Isaiah 3:16-23 records twenty-one items of attractive attire which the Lord condemned. The same temptation met the saints in Paul's day. Therefore, he taught them not to be adorned "with broided hair, or gold, or pearls, or costly array." Useless and expensive attire and supposed beautifiers are to be refused, because they savor of worldliness. Elaborate painting of the lips and cheeks comes from heathen customs. Jezebel painted her face - II Kings 9:30. It should be abhorred by believers. Not many years ago, it was a mark of unchastity. "MODEST APPAREL " does not mean slovenliness. Real inward "shamefacedness and sobriety" demand modest attire. The outward adornment corresponds with the inward state. Peter says to let the adorning be "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." He cites Sarah, Abraham's wife, as a worthy example - I Peter 3:3-6. We are not putting saints under bondage, as some think; but we simply insist on consistency and Christian propriety for Jesus' sake. PAUL ADDS THE ADORNMENT OF "GOOD WORKS, WHICH BECOMETH WOMEN PROFESSING GODLINESS. " Yes, what honor or glory is it, to be attractively attired and painted but inactive and useless in service? It does not really beautify the believer, nor glorify God. Many saints will regret their unscriptural ways when it is too late. What service we render to the flesh is only for this little hour of time; but what we render to Christ and to His people will receive an endless reward.

"LET THE WOMAN LEARN IN SILENCE WITH ALL SUBJECTION. Some construe this to mean that women have no public voice except to sing in the congregation. If they should be silent, why should they be allowed to sing? And if they may sing, why may they not also speak or pray? The question of public service is not even intimated in this quotation. The fact is that some women were fussy, excitable, and unruly. They were not quiet. Like Miriam, they murmured at God's appointments - Numbers 12:1. The Greek word "hesuchia," translated "silence" here and in the next verse, is rendered "peaceable" in verse two, and "rested" in Luke 23:56, and "quietness" in II Thessalonians 3:12. The exhortation calls for a quiet, undisturbed, restful, peaceful, yielded attitude; without any reference to activity. Compare also Luke 14:4 and Acts 11:18 and 21:14, where the same original word occurs rendered "peace" and "cease."

"BUT I SUFFER NOT A WOMAN TO TEACH, NOR TO USURP AUTHORITY OVER THE MAN, BUT TO BE IN SILENCE. " These two verses, eleven and twelve, seem to settle it with some people that women have absolutely no ministry except private and personal work. If this were the only Bible statement on the subject we, too, would be silent; but, since many other portions seem to contradict this one, we must get the exact meaning. Miriam was a prophetess and the choir leader, and one of the three leaders by whom God led Israel out of Egypt - Exodus 15:20; Micah 6:4. Deborah was a prophetess, a judge, a singer, and a mother in Israel for forty years - Judges 4:4; 5:1, 7, 13, 31. Jael also had a prominent place with Deborah. Later, we read of Huldah, to whom King Josiah and the priest Hilkiyah went for counsel - II Kings 22:14. It is claimed that those women were called into service because of the weakness of men as leaders. Was Moses weak? Who dare say "yes"? Be it so, that some were weak. We certainly must be cumbered with weakness today, be it said to our shame as men. Else why does the Lord lay His hand upon so many women, and thrust them forth to accomplish His purposes? Women in the early days of the Church also had prominent public places. They were first at the tomb of Jesus, first to publish His resurrection - not voluntarily, but by orders of the angel - Matthew 28:7. They were among the one hundred and twenty who prayed in the upper room, and who were filled with the Holy Spirit. The daughters also prophesied in the power of the Spirit, according to the prophecy of Joel 2:28. See Acts 2:17. In I Corinthians twelve and fourteen, where the nine spiritual gifts are named and regulated, not a word is said that the women are excluded from the program. These instructions were written to the whole Body of Christ. "For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets" - I Corinthians 14:31, 32. Now the exception to these statements, in I Corinthians 14:34, sheds light on our study in I Timothy. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience." This last phrase is the key to the correct meaning of such a prohibition. Some women were disobedient to Paul's counsel in verses twenty-eight to thirty-one. They were not subject to the leaders; and they had no proper respect for others who also had a psalm, a doctrine, a tongue, a revelation, an interpretation - I Cor. 14:26. "Let all things be done unto edifying" is the governing principle. Some women violated

that principal continually; hence, the restriction of verses thirty-four and thirty-five. The Greek word here rendered "speak" is "lalein" from the verb "laleo," which properly means "to give an inarticulate sound, to prate, chatter, babble." When referring to birds it means "to twitter, to chirp." This is exactly what critics say about our speaking in tongues, because to the natural mind it seems like an indistinct or inarticulate sound. They cannot understand it. Therefore, when anyone insists on speaking in a tongue without interpretation and usurps all the time or speaks in his own vernacular out of Divine order (and women are more given to this than men), his speech is pronounced prating, babbling, or chattering; for the Spirit is grieved. That is insubordination. It is a shame to so speak. It is flat, insipid, and powerless to spiritual people also. Against such operations, Paul speaks in our lesson. Some women thought to teach him and other workers. They tried to usurp authority; that is, presumed to take authority which was assigned to some man or other woman, and were dissatisfied with the place God had given to them. They were not in subjection. Of course, such folk - whether men or women - become of little or no use in the Church of Christ. They are hindrances, rather than helps. A speechless ministry for worthy women was not at all in the apostle's mind in either of these Scriptures. We have too many examples to the contrary. Brother Paul, who is supposed to forbid the women from having any public and official place in the Church, positively names ten ladies of note filling prominent places.

In his letter to the church at Philippi, he addresses Euodias and Syntyche who had so prominent a place as to merit the entreaty to "be of the same mind in the Lord." They may have been of opposite dispositions, although both were active and responsible sisters in the assembly - Phil. 4:2. The meanings of their names indicate different gifts and activities which, doubtless, occasioned mutual criticism. "Euodias" means "a good journey," "a sweet scent." She represents the prayer life of a Christian, which emits a perfume well pleasing to the God of grace. "Syntyche" means "to meet and speak with." She represents the active life of ministering to others. The former speaks of worship; the latter of service. The former is Godward; the latter is manward. Acts 6:4 expresses both of these ministries - "We will give ourselves CONTINUALLY TO PRAYER (Euodias), and to the MINISTRY OF THE WORD" (Syntyche). These two qualities combine to make a well-balanced Christian. In the next verse, he entreats the pastor to "help those women which laboured" with him and Clement "in the Gospel" - Phil. 4:3. Their names are not given.

In Romans sixteen, we have names of eight ladies of repute recorded. First is Phoebe, "a servant" or deacon, which word is in the masculine gender indicating an official position. She was not simply a deacon in material things, but in spiritual. She was "a succourer of many, and of myself also," he declared. The Greek word for "succourer" means "a leader, a front rank protector, a ruler, an overseer." In I Timothy 3:4, 5, 12 the same word is translated "ruler." In I Thessalonians 5:12 it is rendered "over" in the phrase "over you in the Lord." Evidently she had spiritual oversight of no small importance in Cenchrea. Else why should she have received such a fervent commendation to the church in Corinth? Then observe what the apostle says about Priscilla - Romans 16:3, 4. Note how she helped Apollos into the light of Pentecost - Acts 18:24-26. Observe that Tryphena, Tryphosa, and Persis labored in the Lord - Romans 16:12. Note, also, Mary, Junia, and Julia. These all had responsible positions in the Body of Christ. They are recorded here as encouragements to women down the centuries to yield their talents and gifts to the Lord, that He might use them to His highest glory in the furtherance of the Gospel. What a pity and shame that men have misinterpreted the Scriptures; and thus have handicapped many capable and spiritual women, who might have been of greater service to God than their hinderers have been. In many places, women are the aggressors; for example, the prayer meeting in Philippi - Acts 16. In many places today, there would be no grace work, but for the devotion and zeal of sisters in the Lord. Some of the ablest and most spiritual expositors of the Word are women. Yet envious men try to stop them. But, if God be for these feminine laborers, who can be against them?

"FOR ADAM WAS FIRST FORMED, THEN EVE." This is a type of Christ and the Church. Man has the more prominent place, because he represents Christ the Head. Woman is to assume the subject place, as representing the Body which is subject to Christ. Hence, in a well-ordered assembly, the women keep their heads covered in worship and ministering the Word - I Cor. 11:3-16. This is not bondage, but beautiful and sacred order. Adam ate the forbidden fruit with his eyes open. He was not deceived. Therefore, he was the more responsible. In this he typified

Jesus, who identified Himself voluntarily with us in our ruin and died in our stead. Eve was deceived, and she was in the transgression.

"NOTWITHSTANDING SHE SHALL BE SAVED IN CHILDBEARING, if they (husband and wife) continue in faith and love and holiness - with sobriety." This intimates that childbearing is dangerous since sin has entered the race; but for those whose sins are forgiven there is a promise of safety if the couple believe God, love each other, and are living after the Spirit and not after the flesh. It means much for both husband and wife to "walk in newness of life," as members of the new creation and as risen from the dead. Rachel's experience was an exception to the rule among holy women of God - Genesis 35:16-19. The reason is not expressed.

Chapter Three

"This is a true saying, If a man desire the office of a bishop, he desireth a good work" - I Timothy 3:1. This chapter deals with bishops and deacons and their wives, and closes with "the mystery of godliness." The Greek word rendered "office of a bishop" is "episkopes," which means "overseership" or "bishopric." From this responsible office, Judas fell by transgression - Acts 1:20, 25. Bishopric and apostleship were somewhat similar in their scope, except that the former had more of a local application than the latter. In Titus 1:5, 7 we note that a bishop was also an elder. The office of an apostle was distinct from both elder and bishop in this: That it referred chiefly to those disciples to whom was committed, at the beginning, the oracles of the new dispensation. The twelve were the "apostles of the Lamb" - Rev. 21:14. There were seven apostles of the Church" - Acts 14:14; I Cor. 4:6, 9; II Cor. 8:23; Phil. 2:25; I Thess. 1:1; 2:6. The word "messenger" in II Cor. 8:23 and in Phil. 2:25 should be "apostle." Paul was the chief apostle of the Church. Strange as it may seem, the original text translated "visitation" in Luke 19:44 and I Peter 2:12 is "bishopric" ("episkopes"). Because Jerusalem will be the capital city of the world from the beginning of Jesus' Millennial reign, it will be the "overseeing" city from which will flow Divine blessings to the Gentiles who will in turn bring their glory into Jerusalem - Isaiah 60:3, 11 and 66:12, 19. But, the heavenly Jerusalem will enjoy the supreme bishopric, being the glorified Bride and Church or Body of Christ - Revelation 21:24-26.

Should anyone entertain a desire to be bishop or elder? Paul's words here indicate that he may. However, this office is no ordinary matter. Paul calls it a "work." This agrees with Jesus' words, "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest" - Matthew 9:38. Many people imagine that the Gospel ministry is an easy snap in which there is nothing to do but read the Bible, and talk from a pulpit a few times a week, and visit the parishioners, and enjoy fat meals the meantime. But our Lord called it a "harvest" which implies toil, hardship, heat, and great weariness. A true bishop cannot select his field. He must accept the one to which "the Lord of the harvest" appoints him. Sometimes, ministers take their own carnal wishes as God's call to a certain place. They shirk duty, and shrink from toil and discomforts. The first word for "desire," in 3:1, means "to stretch forward to"; but the second one means "to set the heart on."

SIXTEEN QUALIFICATIONS

Who is able to answer to the sixteen points of fitness for such a solemn charge? Our sufficiency must be of God - II Corinthians 3:5. The first qualification named is blamelessness. The last one is good domestic rulership. One is considered blameless if he fulfills all the other fifteen. The phrase, "husband of one wife," does not mean that he must be married; but, if married, he should not be a polygamist. One wife is enough for any man, and especially for a Gospel minister. "Vigilant," watchful. This is the controlling meaning of the word "bishop" or "overseer." He is not to watch people's faults, or be suspicious; but he is to protect his flock from evil doctrines, and watch for opportunities to do good. "Sober," literally, "free from wine." He is not morbid, nor affectedly pious, bordering on grouchiness and self-righteousness; but, he is serious, weighty, bearing a sense of responsibility, remembering that he is God's servant and should maintain the dignity and honor of his office. "Of good behaviour." These qualities overlap one another and explain one another. A bishop or elder cannot flirt with the other sex, nor conduct himself unseemly in any manner. He should be an example of good conduct - 4:12. "Given to hospitality." If he has no spare bed, at least express his regret; and be willing to share his scant provisions with another. "Apt to teach." This is the seventh item of the first group of fitnesses. It is a very important item, which most preachers lack. They can entertain by flatteries, and make-believe pleasantness, and affected facial expressions, and business bows; but, being ignorant of God's chart and compass, they cannot instruct the ignorant. What a travesty! How the dignity of

the pulpit is pulled down on a level with the lecture and political platform. What a ridiculous representation of Christ; how unlike Him and unworthy of Him. "Not given to wine." Literally, he is not drunken with wine, nor quarrelsome over the wine cup. No. Our only intoxication should be the fullness of the Holy Spirit.

"No striker." That is, he is not a smiter, pugnacious, or quarrelsome.

"Not a brawler." He is not contentious.

"Not covetous." He is not a lover of money. "The love of money is the root of all evil"; therefore, these many cautions concerning it. Satan has no more subtle snare for ministers than money. It has tied the tongues of many of them, and shorn them of spiritual power. It induces many to withhold much of the Truth.

HOME RULE

"One that ruleth well his own house, having his children in subjection with all gravity" - 3:4.

Observe that almost as much is said about this matter as about all the other fifteen, because it is so vital. Study the question of verse five. Indeed, the family is one of the significant figures of the Church. Consider Ephesians 6:1-4 and I John 2:12-14. God's people are a great family of various grades of experience. Let us examine minutely the office of a bishop. The word "bishop" literally means to "look upon or after carefully with governmental authority." The word translated "ruleth" (3:4, 5, 12) means to "lead as a front rank protector." It is rendered "succourer" in Romans 16:2, which gave Phoebe a very honored place. Indeed, she is there termed "a servant (deacon) of the Church." This same word is translated "over" in I Thessalonians 5:12, and refers to bishops, or elders, or deacons. The phrase "take care" means to manage - 3:5. Thus, we learn in this chapter, that a real bishop oversees, leads, manages, rules, and protects his flock in a spirit of meekness. Here compare Peter's counsel to elders - I Peter 5:1-3. It is very interesting and instructive. Also, see Paul's words in Hebrews 13:7, 17, 24.

A true Gospel minister exercises all these half dozen items in his own home. There is the place to learn and practice them. If he does not - if he is lax or lopsided in his home rule - how shall he take care of the Church of God? This is the apostle's meaningful question. If any brother or sister is failing, or having serious difficulties in pastoring a flock, let him consider well these Scriptural qualifications. Let him check up by the written Word and locate the trouble. "For every effect, there is a cause."

"Not a novice, lest being lifted up with pride he fall into the condemnation of the devil" - 3:6. A novice is one newly planted, a new convert. It is made up of "neos," young, youthful; and "phuo," to beget, bring forth, make to grow. The exhortation, "Lay hands suddenly on no man," emphasizes this one - 5:22. Sairits need to be proven before they have such an honor conferred upon them. Premature ordination to the bishopric, eldership, or deaconship does wrong to the individual and to the flock of Christ. The condemnation of the devil is found in Isaiah 14:12-14 - ambitious to be like the Most High. Finally, the true bishop -

"Must have a good report of them which are without" - 3:7. This is no small consideration. His conduct before the world, and his business relations with men, must be above criticism. He is the world's most conspicuous Bible. They judge his flock and his God by his life. What a travesty on the cause, when the ungodly are compelled to say, "Such a one is dishonest, he likes the almighty dollar, he likes fun and is looking out for a good time." These are snares of Satan; and, if yielded to, bring reproach upon him and his people. A faithful minister compels all men by his upright walk to respect him. His congregation is proud of him, and he has influence over worldly people.

THE OFFICE OF DEACONS

"Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre" - 3:8. The qualifications of deacons are so very much like those of bishops, that we need not dwell upon them. This proves the close relationship of the two offices. The phrase, "not given to much wine," means not to drink it to excess. "Oinos," the Greek for "wine," was used for pure grape juice and for fermented juice; hence, it was not wrong to drink it unfermented as a food. Compare 5:23. All that is required of bishops is also required of deacons, and vice versa. Deacons differ from bishops chiefly in this, that they do not have the authority which is given to bishops. They do not possess overseership. They serve, or minister the Word, under the general oversight of bishops. In II Corinthians three, the word is found half a dozen times, which indicates its meaning and use generally in the epistles. Observe especially II Corinthians 3:6 - "Who also hath made us able ministers (deacons) of the New Testament; not of the letter (the law), but of

the Spirit: for the letter (the law) killeth, but the Spirit giveth life." The words "minister" and "ministration" in this chapter are "deacon" in the Greek, and have reference to spiritual service entirely.

The Greek word "diakonos" occurs about ninety times in the New Testament, but is translated "deacon" only five times; namely, in Philippians 1:1 and in our lesson chapter. It means to "serve," or "minister unto." In the Gospels, it is used to express both material and spiritual service; but, in the Acts and epistles, it expresses spiritual service almost exclusively or about fifty times. It is rendered "servant" but once in the epistles; namely, in Romans 16:1. Phoebe is called "a servant (deacon) of the Church." "Diakonos" or "diakonia" is translated "minister," "ministry," "ministering," or "ministration" about fifty times. Christ is termed a deacon, in Romans 15:8; also, the apostles, in I Corinthians 4:1 and II Corinthians 3:6. The authority of Christ and Paul and other overseers was not as deacons, but as apostles or bishops. As deacons, they were servants or ministers of God and of Christ. The common title of "minister" today, given to a preacher of the Gospel, was derived from the deaconship of Christ and His successors. We are ministers or servants of Christ, to dispense the entire sphere of spiritual blessings to mankind.

ANGELS OF THE CHURCHES

Doubtless, the simplicity introduced through Paul and Barnabas (Acts 13:1-4) is God's order today. Study the seven letters in Revelation to the seven churches. Observe that they are not mentioned as one, but as seven. This is prophetic of the divisions in Christendom at the present time, and also is symbolic of the sevenfold perfection of the Church. The exhortations to overcomers and the promises of rewards are addressed to individuals. "He that hath an ear, let him hear." Each letter is spoken "unto the angel of the church," for whose spiritual condition he is especially responsible. He is recognized under-head, or shepherd thereof, and represents Christ as "the Light of the world." The title "angel" means "messenger," from the Greek word "aggelos." The verb "aggello," from which the noun is derived, is translated "preach" or "preach the Gospel" thirty-five times in the New Testament.

Therefore, the apostles were also evangelists or messengers of Glad Tidings. Unconsciously, the saints call the ministers "messengers" in these closing days. Thus, they speak in harmony with the last-day messages (Revelation 2 and 3), without thinking about it. We discovered this at a camp meeting several years ago. The Lord deals with every congregation through its leader, the pastor or messenger, independently of other leaders and congregations. There is no Scripture nor logic for any band of men in one town exercising jurisdiction over an assembly in another town or community. Others may instruct and advise; but they have no right to command. Happy and prosperous are the ministers and saints whose eyes are being opened to their liberties and wealth in Christ.

WOMAN'S FITNESS

"Even so must their wives be grave, not standers, sober, faithful in all things" - 3:11.

The qualifications of a bishop's wife cannot be less, as to character, than those of the bishop himself; but here four points are emphasized particularly. On the items, "grave" and "sober," see the foregoing remarks. The word "slanderer" means "a devil." Jesus called Judas Iscariot a devil. The original word "diabolos" means "hurling over" or "through"; whence it means "a slanderer," "a false accuser." "Ho diabolos" means "the slanderer," "the devil." Does a minister's wife need such an exhortation? The Holy Spirit knew beforehand how bitter and destructive some tongues might be. No sweetness can compare with the tongue of a woman; but, also, no tongue can be more calumnious and ruinous than that of a woman. She can tear down her husband's work faster than he built it up.

Eve was ordained to be a "help meet for him (Adam)." This is still her first and highest calling. She is not to be a help-eat, or help-defeat, but a suitable aid to the man. Most women have it in their power to make Christian gentlemen of their husbands. Woman is a type of the Bride company. Indeed, such saints make up the Bride of Christ, and become His most efficient helpers in accomplishing His sublime purpose in this age and for the ages to come. Is it accidental, that Paul should refer to Phoebe and Priscilla and other women who were "helpers" or "fellowlabourers" in the Gospel - Romans 16:2, 3 and Phil. 4:3. Let every minister's wife strive to be a Scriptural help by making herself indispensable to him; and let him not curb or quell her gifts and ability.

"For they that have used the office of a deacon well purchase to themselves a good degree," or a step, a rank - 3:13. They thus qualify for a more responsible position. They acquire "great

boldness in the faith," by which their usefulness is enlarged. Deacons may become elders, or bishops. "A man's gift maketh room for him" - Proverbs 18:16.

Timothy was with the assembly in Ephesus. I Timothy 1:3 suggests that Paul had been at Philippi, and was now possibly in Corinth when he wrote this epistle. He hoped soon to be in Ephesus. But, if he tarried long, these instructions would show his son in the Lord how to conduct himself among the people of God so as to be to them the greatest possible blessing. The Church or congregation of God, the people of God in this age, are the pillar and ground or base of the Truth. What a solemn statement. God has sovereignly deposited His Truth with His people. It rests upon them and they hold it up. The living God is put on exhibition and sustained through a practical knowledge and appropriation of His Word by the saints. How important, therefore, it is that we live by the power of the Holy Spirit and in harmony with the Scriptures. Next is an interesting and comprehensive statement.

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" - 3:16. This verse deserves special attention. It is significant that it comes immediately after the instruction given to elders and deacons and is followed by an announcement of apostasy. We saw before that godliness is mentioned nine times in this epistle, three times before and five times after this verse. It seems to be the theme of the epistle. God's dealings with humanity are all mysterious to the natural mind, because they are spiritual. Only the spiritual mind, the mind which has been made new by the Gospel and by the instruction of the Holy Spirit, can understand the things of God. Six significant facts cluster around and comprise the mysterious truth of godliness:

1. "God was manifest in the flesh." This refers primarily to Jesus. "The Word was made flesh, and dwelt among us" - John 1:14. "God was in Christ, reconciling the world unto Himself" - II Cor. 5:19. Here is the basic fact of the mystery - the Just One, the Holy One, God's Son, died for the unjust, the unholy. God's great love and marvelous grace were shown forth in giving His Son to die for the ungodly. The Creator of all things tabernacled in a human body, and was seen moving among men. Divine wisdom and might were displayed by His daily life.

God is manifested also in sinful flesh, which increases the mystery of godliness. Through the redemption which Jesus wrought, He has made sinful man a habitation for Jehovah and deposits, in the sinner who believes, His own holy life; then the Holy Spirit moves in and takes control. Though sin is still in the flesh (Romans 7:17-25 and 8:3), yet God dwells and walks in them that believe. "Sin in the flesh" was condemned by Christ's death, and is conquered by His indwelling Presence. Though it is not removed until we get a glorified body, yet godliness is put on exhibition in those who yield to God. He is tabernacling and operating in human flesh today, as truly and potently as He did in His well beloved Son Jesus. Indeed, His many sons are His walking Bible among men.

2. "Justified in the spirit." This refers first to Jesus. "He that died has been justified from the sin" (Romans 6:7 Greek) to which He died in our behalf. Jesus was justified in spirit when He went by His spirit and preached to the spirits in prison announcing to them that the redemption to which they looked forward had now been accomplished - I Peter 3:18-20. Then His spirit returned to the body and He was raised from the grave, in proof of His eternal Sonship and of His justification. He was delivered to the Cross for our sins, and raised from the dead for our justification - Romans 4:25. Now, when a sinner accepts His death and resurrection in his behalf, God makes him free from his sins and justifies him in spirit also. His body is counted dead because of sin in it (Romans 6:11 and 8:10, 11), so that Divine life may operate instead of sin. In the resurrection or translation, the body also will come into the full possession of redemption rights - Romans 8:23. We shall be justified in body as well as in spirit. As to the body, we are now saved by hope, having only an earnest of resurrection life by the quickening power of the Holy Spirit in physical healing by faith.

3. "Seen of angels." Heavenly messengers saw Jesus rise from the grave, and announced His absence. They also saw Him ascend on high forty days later - Acts 1:11. Thus, godliness was seen by angels. Jacob had a dream in which he saw a ladder reaching from heaven to earth and angels going up and down upon it. Jesus is that ladder. Note the antitype of that dream, in John 1:51. Thus, godliness is seen in the saints by angels; for those angels, that ascend and descend upon the Son of Man, are believers. The heavenly host, who rejoiced at the birth of Jesus, will rejoice over the fruits of redemption - Rev. 5:11, 12 and Hebrews 1:6 Revised Version. Thus,

godliness on earth is witnessed to and rejoiced over by angels.

4. "Preached unto the Gentiles." First of all, godliness through Christ was proclaimed to the Jews, then by them to the Gentiles. Paul himself was God's special minister to the nations. He visited Asia, Macedonia, Asia Minor, and Rome with the Gospel. The whole inhabited world heard the Gospel in his day - Col. 1:6. The mystery was told out in the power of the Holy Spirit. Likewise, all down this Church Age, Jehovah has chosen men and women and anointed them to give forth the Truth which makes men free from sin and idolatry. The preaching of godliness is effectual, as the next point proves.

5. "Believed on in the world." The mystery became demonstrated. Heathen men were so changed by the Gospel, that they put away idolatry and all its wicked customs and lived Godlike in the world. This has continued to the present time. People see Christ in them that believe. His holy life is reproduced in them, and He walks and talks in them. This is indeed a great secret. His image is reflected in their countenances. His Voice is heard in their conversation. The wisdom, the power, and the love of God are on display in the saints, so that sinners are without excuse. Christ is on earth in His mystical Body, the Church, by the power of the Holy Spirit. He did not come in 1914, as some teach. He came over nineteen hundred years ago in physical form, brought full and eternal salvation to us by His death and resurrection, ascended on high, and sent the Holy Spirit to reproduce His perfect holy life in all them that believe on Him. His return in glorified physical form is near at hand.

6. "Received up into glory." While Jesus truly ascended on high and was received there, the real value of this statement is that the mystical Christ is to be received also as indicated by the order or arrangement of these six points, His ascension being noted in point three - "seen of angels." The Holy Spirit came according to our Lord's last words - "not many days hence" - and constituted all believers one Body. Yes, the Head of the Church is in Heaven. The Author and the Life of godliness is on high. The Power of godliness is here in the Person of the Holy Spirit. Where the Head is, there the Body must be also. The final glory of godliness is that it must culminate in heavenly glory. Christ's resurrection was only the firstfruit of them that sleep, and His ascension was also the firstfruit of them that will be taken to Heaven. Jesus said, "I will come again, and receive you unto Myself; that where I am, there ye may be also" - John 14:3. Praise God, the consummation and climax of godliness is nigh at hand. We are waiting every day to hear the trumpet home-call. "For the Lord Himself shall descend from Heaven with a shout (of command), with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we (the living ones) which are alive and remain shall be caught up together with them in the clouds (clouds of saved ones) to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" - I Thessalonians 4:16-18. The crowning glory of godliness is this - A special company of saints, tried and trained, subdued by disappointments, and mellowed by suffering, who learn to reign in this life through abundant grace, will reign with Christ as Queen of the ages. John visioned this choice company not only around the throne (Revelation 4) but in the throne, falling down and worshiping the Lord. This is the climax of the mystery. This is the ultimate of the plan of redemption, the culmination of "the riches of His grace" - Eph. 1-7. The heavenly Bridegroom must have His "Darling" with Him - Psalm 22:20 and the Song of Solomon 6:9. Beloved, are you trusting the Lord for the best?

Chapter Four

This chapter falls into two big portions: The conditions in the last days, and wholesome counsel in view of them. The first may be explained by answering four questions: Who? When? What? How so?

LAST DAY CONDITIONS

Who? "The Spirit speaketh expressly," or in express terms. Of all that the Holy Spirit moved Paul to write to Timothy, his words concerning this matter were with special emphasis and should have particular attention.

When? "in the latter times." The Greek word "kairos" or "time," strictly used, means a year. Hence, the latter times refer to the closing years of this age. Therefore, this verse is one of the most powerful proofs that the latter times are upon us.

What? "Some shall depart from the faith." In II Thessalonians 2:3 the same word (apostasy, Greek), here rendered "depart," is there rendered "failing away." Both citations refer to the apostasy now prevailing. Religious organizations, that once proclaimed the Truth, are now honeycombed by modernism. Infidelity now occupies the pulpits and pews that once were graced

with the faith of God.

How so? "Seducing spirits," roaming deceiving demons which lead astray, are taking the place of the gentle Holy Spirit. "Doctrines of demons," instead of the one pure doctrine of Divine grace, are promulgated everywhere. Observe that "doctrine" is mentioned seven times in this epistle, and it is always one; not "doctrines" as is said of Satan's teachings. For these reasons, the apostle emphasizes the need of holding to sound doctrine, even the doctrine of the Lord.

We saw in 1:6 that some simply "swerved" from the faith, which prepared the way for apostasy. Saved people swerve from the faith; but religious professors depart from the faith, or apostatize. Four other things are named as expressions of departing from the faith:

1. "Speaking lies in hypocrisy." They profess to be Christians, and even speak of Christ dwelling in them; but they are not born of the Spirit. Their teaching is false and devilish. Evidently such folk are beyond salvation.

2. "Having their conscience seared with a hot iron," so that the conscience is made insensible to Divine influences. Reference is had to branding criminals with a hot iron to identify them as such. Cattle are also branded with the owner's initial. It can never be erased. Let us be on the safe side by having our consciences purified through faith in Jesus unto salvation. Satan cannot cauterize the conscience of one who is actually born of God.

3. "Forbidding to marry." No priest, nor anyone else, has Scriptural authority to prohibit marriage. Note that this prohibition is classed with the doctrines of demons, and must be shunned. The apostle gives some advice on the marriage question, in I Corinthians seven. He discourages it in view of the shortness of the time; though he says also that, if people marry, they do not commit sin. He would spare us added trouble and have us without carefulness - without distraction. In view of the near coming of Jesus, he would prevent us from putting life's pleasures first as the world does. Jesus taught the same valuable truth, in Luke 17:26-30. The perfect will of God should be the chiefest pursuit of those who are looking for Jesus.

4. "To abstain from meats." The devil makes some people imagine that they are holier than others, if they eat only certain kinds of foods. Jesus taught that not what enters into a man defiles him, but that which comes out of his mouth; namely, evil thoughts, murders, adulteries, fornications, thefts, false witness, and blasphemies - Matthew 15:11-20. Moses taught that certain animals are not wholesome for food, but are injurious to the body, as experience proves. Those that he approved are "sanctified by the Word of God and prayer." Our prayers will not make food stuffs wholesome which are not sanctified, or set apart, by the Word. Many of humanity's physical ailments result from unwise eating and drinking. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" - I Cor. 10:31. But, if we know that certain items of diet are injurious to us, how can we take them for God's glory or with thanksgiving?

SEVEN WHOLESOME WORDS

COMFORT. In verse six, the apostle shows what it means to a minister to practice his teaching. He will be "a good minister of Jesus Christ." It is sadly true, that bad ministers abound. We should covet to be Paul's type; for such are "nourished up in the words of faith and of good doctrine." No unbelief or evil teachings are found in Paul's writings, and we need not go outside of them to find safe and sound doctrine. The clear outlines of both Kingdom and Church truth are set forth therein. We ministers do well to become thoroughly acquainted with them.

CAUTION. "But refuse profane and old wives' fables." Titus 1:14 speaks of "Jewish fables," and II Peter 1:16 speaks of "cunningly devised (cleverly imagined) fables." They are tales or stories not founded upon truth, but deduced from man's corrupt wisdom. Old religious women, not taught by the Holy Spirit, were the chief originators of fables. I Timothy 4:8 suggests that those fables required some extreme physical gesticulation as a mark of piety.

EXHORTATION. "Exercise thyself rather unto godliness," which "is profitable unto all things." Godliness does not consist in bodily exercise, except as it may be necessary to help others by prayer, preaching, and ministering with the hands and feet. But physical contortions and supposed religious demonstrations avoid. Godliness has promise of abundant life for the present needs - yea, life more abundant for spirit, soul, and body, so that we may even "reign in life" through the "abundance of grace and of the gift of righteousness" - Romans 5:17. There is nothing fabulous in real godliness. Of course, we have full promise of the life to come; that is, our future eternal life is not dependent upon observing certain rules of order, traditions of men, or fables of women, akin to the witchcraft of legality - Galatians 3:1. The close relation between

fables and law-keeping is implied by the next verse.

AN EXPLANATION. What the apostle says about godliness is "a faithful saying and worthy of all acceptance." This is the reason he labored in the Gospel, suffering reproach. Trusting in the living God is a dependent way, which looks weak to the natural man. It entails the shame of the Cross, which expresses abject weakness on the one hand, but the mightiest power on the other hand. Christ through weakness, dying as a criminal by identification with sinful man, annulled Satan by his own cruel weapon - death. Thus, He became the Savior of all men provisionally; that is, by His death and resurrection, He made salvation possible for all. But He is the Savior "specially," in very truth, most certainly, by all means, "of those that believe" the Gospel - 4:10. A CHARGE. "These things command (charge) and teach." They are important. To observe them is to grow in godliness and usefulness in the service of the Lord.

A SIXFOLD EXAMPLE. Timothy was then in the prime of life, and he was to conduct himself in the Spirit so wisely and fervently that his youthful career could not be despised or disdained as if it were less than he deserved. He should command the confidence and respect of all men. How should he do it? By his exemplary life. A person's preaching and teaching have full weight, only as he confirms them by his own clean-cut life. Be an example.

"In word." This is of immeasurable importance. Words are wings to thoughts and feelings. What great and lasting harm unwise words do. Hence, we should weigh them by the Scriptures. What invincible power for good lies in one utterance. It may save a soul, or start one off in the right way. It may start a train of thought for good which will not stop till it reaches its goal in glory. Wise words fitly spoken are priceless and have princely power. Therefore, the first and chief gift of the Spirit is "a word of wisdom," and next to it is "a word of knowledge" - I Cor. 12:8. If we ministers want our people to talk right, we must provoke them by our example.

"In conversation." The Greek term here is "anastrophe," which means "a turning about"; hence, "conduct" or "manner of life" (R.V.). This is closely related to our conversation, or use of words. How do we walk - circumspectly, or loosely? If we expect our followers to conduct themselves above criticism and becomingly, we must show them how by our example.

"In love." The first two are outward; but, if genuine, they spring from this third one. I Corinthians thirteen is an excellent comment on this point. This is not natural love but supernatural - Divine. Hence, let us take Christ to love in us, saying with all the heart, "It is no longer I that live; but Christ liveth in me." Thus, we should also take Christ to walk in us and conduct us. Then our love will sometimes light upon the unlovable, and our hands will help the undeserving. Our rain of blessings, like the Lord's, will fall upon the just and the unjust.

"In spirit." Some people's words are wise and correct, but lifeless and unfeeling. They may be Scripture, but not entirely Scriptural. This also is related to the third point, love, which is always warm and unselfish. Sometimes one is compelled to speak with apparent sharpness, and act with sternness; but, if the spirit of zeal is tempered with tenderness, it will be received as ointment poured from a mother's hand though it seem bitter to the taste. Let us be imbued with the lowly, meek, and gentle spirit of Jesus, by pondering His words and actions and by communion with Him; then it will be perceived that we have "been with Jesus" and learned of Him.

"In faith." If anyone believes, surely the minister should. How can we expect our people to have faith if we are lacking therein? Faith is like smallpox; it is contagious. A leader full of faith electrifies his entire audience with buoyancy and victory, because faith is the victory that overcomes. "Faith is the substance of things hoped for, the evidence of things not seen" - Hebrews 11:1. If he is short on faith, it is because he is a slacker in reading and pondering God's Word; for "faith cometh by hearing, and hearing by the Word of God" - Romans 10:17. Ultimately, faith will triumph into glory, with all on board the leader's chariot of like precious faith.

"In purity." This item is an easy and logical result of its five forerunners. A preacher must be an example in chastity, in holiness. He maintains a clean mouth and hands, having "a conscience void of offence toward God, and toward men" - Acts 24:16. This, too, has its root in love which seeks always the glory of God and the welfare of mankind. It abominates flattery and make-believe. In fact, the ninefold fruit of the Spirit grows on these six limbs of godliness - Galatians 5:22, 23.

HIS CHIEF OCCUPATION is expressed in seven sayings - 4:13-16.

First: Give thyself "to the reading" (of the Scriptures, of course), "to the exhortation" or encouragement, and "to the doctrine." The definite article is expressed before all three words in the Greek, because of their great importance. The second literally means "to call to one's side for

instruction and comfort." The noun means "Paraclete" or "Comforter, which is one of the titles of the Holy Spirit. It is rendered "Advocate" in reference to Christ - I John 2:1. So a Spirit-moved minister is an exhorter, an advocate, a comforter. The doctrine is preeminently Paul's doctrine. Second: "Neglect not the gift that is in thee." It seems that Timothy received from God, when he was set apart to the ministry, a special gift for ministering the Word, because he was destined to be Paul's official successor as an apostle. In II Timothy 1:6 R.V., Paul exhorts him to "stir into flame the gift," because he was tempted with fear and shame - his spiritual father being in prison. If each of us yields to the full exercise of his particular gift, God will be glorified in him to the uttermost. Let us be satisfied therewith, and not be envious of our brother's gifts.

Third: "Meditate upon these things." Sit down and ruminate over the Truth, as a cow or sheep chews the cud. Thus, it becomes a vital part of us.

Fourth: "Give thyself wholly to them." I read an essay before a ministerial meeting. It taught that a minister should be a man of one book - the Bible; of one power - the Holy Ghost; of one service - to save men; of one supreme aim - the glory of God. Some commended it. Why this exhortation? "That thy profiting may appear to all."

Fifth: "Take heed unto thyself, and unto the doctrine." Not chiefly to trim the finger nails and primp before the mirror; but to walk in the Holy Spirit according to the Word of the Lord. Seven times the apostle mentions doctrine. How foolish for a minister to say, "I do not preach doctrine." What then does he preach? How can anyone proclaim the Gospel and bless humanity without giving out doctrine or teaching?

Sixth: "Continue in them." Father Paul could not make the entreaty to his son too strong and vigorous. Hence, he spoke with repeated emphasis. How deeply we should take his teaching and exhortations to heart.

Seventh: "For in doing this thou shalt both save thyself, and them that hear thee." A man's eternal justification does not depend upon his faithful service, but his faith. However, a man saves his life by obedience. Study Matthew 16:24-27, which does not refer to salvation from laziness, uselessness, and the world. The words "life" and "soul" are the same in the Greek. Jesus spoke of service and rewards. Note verse twenty-seven, in Matthew sixteen. In this sense, faithful service saves other lives also. My chief burden is to save people from carnality, lethargy, selfishness, and fruitlessness; that they may not only enjoy eternal life, but share richly in the honors and glories with Christ. In a word, that they may enjoy a fitting and worthy reward for faithful service and self-denial.

Chapter Five

"Rebuke not an elder, but intreat him as a father; and the younger men as brethren" - 5:1. The first three verses indicate the courtesy which a minister should show to the five classes of believers. If they imitate him, they will treat one another the same way. Verses seventeen to twenty refer to elders as officials, rather than to their age.

Special attention is given to widows because of their dependent condition. If a widow has descendants, they should look after her. If such descendants neglect her, they are considered worse than an unbeliever - 5:8. God showed special concern for them under the Old Covenant - Exodus 22:22. See also Matthew 23:14 - Jesus' second woe against the Pharisees. Study the ten marks of "a widow indeed" - I Timothy 5:5, 9, 10. Anna the prophetess was a widow indeed - Luke 2:36-38.

Four items of "good works" are named in verse ten. Note particularly the third, for many folk consider this a religious ordinance of great importance. Paul here classes feet washing with good works, and nothing more. This is all that Jesus meant by washing the feet of the disciples - John 13. There was necessity for it, because the people wore sandals in the East. Compare Genesis 18:4; 19:2; 43:24. It was an act of hospitality - I Peter 4:9. There is no necessity generally for this act today; but we can serve one another in many ways which may answer thereto. We may wash another's walk, by ministering to him the Word of God.

Seven pitiful facts are named concerning younger widows - 5:6, 11-15. Chiefly, they are under condemnation, because they draw back in faith - 5:6. To keep them from tattling and idleness, the apostle advises them to marry and guide the house. If they are busy with home cares, Satan has less chance to switch them around and bring reproach upon the cause through them. If young widows would give themselves to diligent study of the Word and to prayer, how very useful they might become. God could employ their tongues to His glory.

ELDERS TO BE HONORED

I Timothy 5:17 speaks of ruling elders and teaching elders. They are to receive double honor; that is, their office is to be respected and their ministry accepted, and they should be remunerated accordingly. The Lord was concerned for His faithful servants, in Deuteronomy 25:4, rather than for oxen. See I Corinthians 9:9-14. The apostle here also quotes the words of Jesus - Luke 10:7. Faithful servants of the Lord deserve faithful attention from those whom they serve. A minister or elder should be slow to receive an accusation against a fellow-elder. If, by at least two witnesses, he is proven guilty, let him be reprov'd openly as a warning to others.

How solemn were all those things. Paul testifies of them before God, before the Lord Jesus, and before the angels, that Timothy should observe them without partiality or preference. So should all of Timothy's successors.

The exhortation to "lay hands suddenly on no man," doubtless refers to the ordaining of deacons and elders. It is a sidelight to I Timothy 3:6, 7. One should be tested and proven steadfast and reliable in his walk, before such high honor is conferred upon him. It is not enough to have a gift of knowledge and ministering the Glad Tidings. The trustworthy life should be back of the gift. "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" - 5:23. Poor water and unwholesome food are baneful to traveling preachers, such as Paul and Timothy were. It is not strange if the latter had a weak stomach. Was that fermented wine, or simply grape juice? The Greek word "oinos" was used to express both. A little grape juice, not as a medicine but as food, was recommended. Paul certainly would not contradict Proverbs 23:31. Some untried teachers have an erroneous notion about faith, saying, "If God heals your body, you should be able to eat anything." It is foolish to tempt God by eating and drinking what we know is injurious to us. If we know of other food stuffs, which are especially beneficial, we should partake thereof on the same principle that prompted Paul's advice to Timothy. If people would eat and drink wisely, they would not need medicine; and saints do not need it, because the Lord is for the body, and the body is for the Lord - I Cor. 6:13.

"Some men's sins are open (or evident) beforehand, going before to judgment; and some men they (sins) follow after" - 5:24. Man's judgment is meant here. Compare Matthew 5:22. Some sins are hidden for a time. So also men's good deeds are sometimes manifested; but, if not manifested, they cannot be hidden. They will be shown up sooner or later.

Chapter Six

The first two verses of this chapter belong properly with the preceding. The servants and their masters should have due attention. Twice more the doctrine of the Lord is emphasized. That it be not blasphemed, servants should not be officious and self-willed but patient and yielding toward their masters, giving them the honor due to them. They should treat them as beloved and faithful brethren. We are all servants of Christ, who is the worthy Master over all.

UNFAITHFUL SERVANTS OF GOD. Verses one and two lead up to this. If any minister does not heed Brother Paul's instructions to Timothy, he is proud, ignorant, and wordy. The result of his empty and erroneous palaver is "envy, strife, railings, evil surmisings, perverse disputings." The lust for gain is the source of such false teaching. The Timothys can have no fellowship with such fellows. Study verses six to eight, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content." "Be content with such things as ye have: for He (Jesus) hath said, I will never leave thee, nor forsake thee" - Hebrews 13:5. Greed for gain has wrecked many preachers. Verse nine shows its ruinous effect. It is very humiliating to be compelled to say with Peter, "Silver and gold have I none." But, until ministers are trained under long - drawn out trials, God cannot trust them with finances. When money comes in, faith goes out, because men of means depend upon their tangible resources - brains, influence, elocution, tact, gifts, and intelligence - instead of the Word and the Spirit of God. "For the love of money is a root of all kinds of evil" - 6:10 Revised Version.

"BUT THOU, O MAN OF GOD, FLEE THESE THINGS" - 6:11. Oh, Timothy, be what you are - a "man of God," lowly, dependent, poor, different, separated. Flee from the showy, spectacular, big, and pompous things. "Follow after" (chase, follow closely, hunt for) six indispensable traits of Christian character, which most ministers sadly lack. "Fight." Yes, a faithful minister is a fierce fighter; not with carnal weapons, but his is "the good fight of faith" - a fight that surely wins trophies for Christ. It verifies the Scriptures and honors the Holy Spirit, while giving the old creation no quarters.

"LAY HOLD ON ETERNAL LIFE" - 6:12. Was not Timothy already saved? Did he not already

possess eternal life? Why then this exhortation? Answer: Eternal life is both A GIFT and AN INHERITANCE. A penitent sinner receives everlasting life as a gift by faith in God. Indeed, Jesus Christ is that gift of life - I John 5:11, 12. Timothy had received and was enjoying that eternal boon. But, in Matthew 19:16-30, we learn that eternal life in its entirety includes our going on to perfection. It includes our treasures in heaven, rulership with Christ, and reward for service and sacrifice. Study Matthew 19:29. To this full-orbed career we are called. We, too, should lay hold of it; for its remuneration is certain.

The innumerable company of Revelation seven possesses eternal life as a gift by faith. But note how meager is their portion in heaven - as compared with the twenty-four elders and four living ones of Revelation chapters four and five - clothed with white robes, washed in the blood of the Lamb, palms in their hands, standing before the throne of God, serving Him day and night, hungering no more, thirsting no more, weeping no more. But, those who "lay hold on eternal life," enjoy all that AND MUCH MORE. They are in the throne, wear crowns, fall down and worship God, are full of eyes (or vision) before and behind and within, have harps and golden prayer bowls. They are now kept out of the hour of worldwide trial. They will be pillars in God's temple, and have written upon them the Name of God and the name of His city and Christ's new Name. They go on to perfection here, and run for the Prize of the high calling of God in Christ. They will not simply be saved forever; but will enjoy an everlasting reward and inheritance.

Again the charge is made in the sight of the living God and of the unflinching Christ, whose firm and full testimony is cited as an example for Timothy's unswerving loyalty to the Truth. He should keep the charge unspotted and unrebukable till the return of Jesus. That is the way to lay hold on eternal life. At His appearing, illustrious and glorious, Jesus will show Himself as "the blessed and only Potentate (capable Ruler), the King of those being kings, and Lord of those being lords" - 6:15 Greek. He alone has immortality. He did not die because of sin in His body, but because our sins were imputed to Him. Hence, He "brought life and immortality (incorruptibility) to light through the Gospel" - II Tim. 1:10. The words "immortal" and "immortality" refer only to the body, never to the soul. Our King dwells in light unapproachable, which (not whom) no man hath seen nor is able to see - 6:16. The natural man is not able to come into the glorious radiance in which Christ dwells. Only the new creation has that privilege. Compare Genesis 32:30 and Exodus 33:20, 23. Myriads of religious folk will be sorely disappointed when they find themselves shut out from God's Presence forever, because they choose a false form instead of "the love of the Truth" which alone makes men free - II Thess. 2:10.

A WORD TO THE RICH: "CHARGE THEM THAT ARE RICH IN THIS WORLD" - 6:17. Study the nine points here named - "Be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate" - 6:17, 18.

How much suffering they can relieve if they will. "Laying up in store for themselves a good foundation" for a reward in the future, "that they may lay hold on eternal life" - 6:19. Let believers, who have worldly possessions, take these last words deeply to heart. God has blessed them therewith, not to hoard them up to be devoured by rust and thieves, not to be wasted by selfish and extravagant heirs; but to be used now in furthering the Gospel of marvelous grace and in helping the poor and perishing. Especially at this critical hour, the only safe place to lay up our substance is in heaven, even as Jesus said - Matthew 6:19-21. Now is the day of privilege. Now is the opportunity to do lasting good. Now the need is greatest. Now your money will accomplish the most. Send it ahead before it becomes tied up by the devil and anti-Christ. Be wise and heed the words of Jesus and the apostle.

A FERVENT FINAL ENTREATY. "O TIMOTHY." How Paul loved his spiritual son. How poorly we enter into the depths of this epistle. "O Timothy, keep (guard as a sentinel) that which is committed to thy trust" - the entire sphere of Paul's Gospel and the solemn oversight of the saints in his stead. "Turning away from the profane babblings and oppositions of the knowledge which is falsely so called" - 6:20 R.V. Answer errorists generally by making the Truth clear and plain. Do not reply to all objections and criticisms. Let the Word speak. False claimants to Divine knowledge always go astray concerning faith. Real Truth begets faith, even the faith of God, which is the healthful exercise of the new creation. What a simple conclusion! "Grace be with thee, Amen." This is the briefest of all the apostle's benedictions. It ends several others also. There was nothing greater than Divine grace. He could leave no grander legacy. He could pray for Timothy, a no more effectual prayer. May we profit to the uttermost by the prayerful perusal of

this letter. May ministers especially learn all that the Holy Spirit means for us to know hereby.
SUPPLEMENT

The Apostle Paul's place on God's program is exceedingly unique. His ministry occupies forty pages, or seventeen chapters of the Acts. That of the twelve apostles occupies only twenty-nine pages, or twelve chapters. Omitting the Gospels, Paul's writings cover 148 pages of the New Testament. John's writings occupy forty-five pages, and the others twenty-one pages. Aside from Revelation, we would have practically no Church doctrine without Paul's letters. The purpose and power of Christ's death, in eleven citations about the Cross, are clearly set forth by him. Justification is distinctly his; so, also, is the way of victory over sin. "Christ in you, the hope of glory," the core of Christian experience, is his. Search and be convinced.

PAUL'S SECOND LETTER TO TIMOTHY

Chapter One

PURPOSE OF THIS LETTER

"Paul, an apostle of Jesus Anointed through God's will, according to a promise of life, which is in the Anointed Jesus, to Timothy, a beloved child" - II Timothy 1:1, 2.

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

Timothy was being sorely tempted with fear and shame, because Paul was still in prison. Therefore, the apostle wrote him this letter. The phrase, "being mindful of thy tears," gives us some idea of the young brother's conflict at that time - 1:4. How wise of him to make known his sufferings to his father Paul, rather than to any other person. It showed his loyalty to him. The apostle's deep love and unswerving interest in Timothy are expressed in his words: "Without ceasing I have remembrance of thee in my prayers night and day; greatly desiring to see thee ... that I may be filled with joy." Timothy had a place in Paul's heart that no other man had. See Philippians 2:20, 21. He had a special place in God's purpose, a place that no other minister had, even of being entrusted with the Gospel as Paul's successor. This we shall see later. Hence, the reason that Satan was setting up so fierce a fight. Hence, the greater reason, that his father should write him this epistle.

Parental background is not without power. Timothy's grandmother and mother were both full of faith. Their names are significant. "Lois" means "no standard-bearer," as if she stood alone in holding up the standard in her community. "Eunice" means "a happy victory." Both these facts grow out of "unfeigned faith." No marvel that the son should be such an unusual character.

"Unfeigned faith." Mark the phrase. Oh, there is plenty of so-called faith, pretended faith, make-believe faith. It is easy to talk about believing. Talk is cheap; but real faith is expensive. It is so rare, that Peter exclaimed that the trial of your faith is much more precious than gold. Unfeigned faith is like the life in a seed. When it is touched by the moisture of the soil, it forces its way up through the crusted ground, defies heat and cold and tempest, and displays itself in a head of golden grain. Likewise faith moves silently, glorying only in the Lord, moves mountains, and produces sons deserving to be honored of God as Timothy means. Ah! Though Timothy was feeling fearful and ashamed; yet, because he was possessed of unfeigned faith, Paul knew that he would not fail. Christ was praying that his faith fail not, even as He does for us all.

A REVIVAL AT HOME

"Wherefore I put thee in remembrance that thou stir up (rekindle into flame) the gift of God, which is in thee by the putting on of my hands" - 1:6. Note how often the apostle speaks of remembrance. He points with holy pride to Timothy's parentage. He reminds him of his anointing with the Spirit. Then he takes him back to the resurrection of Jesus as the source of triumphs - 2:8, 14. Fear is a sure dampener to spiritual fervor. "Fear hath torment." A "spirit of fear" was haunting the young minister. Paul had been in prison for two years in Caesarea. Now he was in bonds in Rome, perhaps the second imprisonment, because he was "set for the defence of the Gospel" - Phil. 1:17. The fight was fierce. The reproach arising from Paul's bondage, and from some of his friends forsaking him and turning from the Truth, was becoming unendurable. Shame was harassing him that he was abetting a cause whose champion was despised and persecuted and imprisoned as if he were "an evil doer." Timothy was in prison with Paul once. Now he feared that he might be imprisoned again.

Of course, there was a temptation to let down. His ardor was cooling off. "Why should I be so zealous?" he soliloquized. "Why emphasize the grace of God so vehemently? Why stress Paul's Gospel as if it were the only Message? After all, if Paul is right, why does he have such testing times? Why cannot we get the crowds as well as others?" These and other reflections, suggested by the apostle's unique reply, rocked Timothy's evangelistic boat tremendously. But as Jesus by His own words stilled the storms on Galilee so, through the writings of His successor Paul, He quells the raging tempests that arise against "the Word of His grace," the "work of faith, and labour of love" - Acts 14:3; I Thess. 1:3. Let us survey the apostle's wise and invincible counsel in this, his final words, which are also exceedingly suitable for the finale of the Church Age. He sets forth a dozen basic facts, and gives Timothy two dozen burning exhortations accompanied with abundant reasons for them.

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

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

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

"Love." Not, "philia," a human affection; but, "agapa," Divine love. "God is love" - I John 4:8. The love of God, the very Divine essence, has been poured out into our hearts through the Holy Spirit who was given unto us - Romans 5:5. Thus, we are made to accept what God accepts, and reject what He rejects. We have heard it said that "love is blind." That is true of human love. It fails to see the weaknesses of my husband Jimmy, or the follies of my boy Johnny. But this is not so with Divine love, which puts the Lord and His Truth first. Divine love in saints is God-centered. Human pity is man-centered. The Holy Spirit causes our hearts to flow out to Jesus Christ because of His grace in dying for us, and to the Father for sending His Son to redeem us. Then we love our fellowmen, not with a human pity that would condone their sins and gloss them over; but with a Divine compassion that yearns to have them saved by grace alone through faith. This love seeks to save men, not from going to hell simply but for Jesus' sake, that He may be glorified - that the work of redemption may be magnified. Divine love glories in the Savior, rather than in the experience which the sinner enjoys. The mamby pamby love of which we hear quite a bit is simply human pity, which wants us to endorse the flesh and coddle the carnal at the expense of the Truth and the glory of Christ. It springs from self-seeking. It stinks to the God of love and to saints who walk in the Spirit.

"Sound mind." The Greek word here is "sophronismos" - wise discretion, making temperate, chastening. It is from the verb which means to moderate, to control, to chasten, to correct.

"Sophron" the root word means a sound mind, prudent, discreet, chaste, sober. The compound word is translated sober or sober minded in Titus 2:4, 6, 12. Timothy was reminded that there

was no danger of fanaticism; for God had given him the Spirit of soberness, discretion, and correction. What a complete equipment we have in this threefold Spirit of God. We have power for service, love for worship, and a sound mind to hold both in moderation. Power operates through love and discretion. Love flows out to others through power and a sound mind.

THE PRACTICAL OUTFLOW

"Be not ashamed therefore of the testimony of our Lord, nor of me His prisoner: but suffer hardship with the Gospel according to the power of God" - 1:8 R.V. Paul begins to show Timothy how to let the Spirit of God flow out. Most people would have expected him to commence by praying for a revival that sinners might be saved. They suppose that Paul would have said, "Timothy, get busy; pitch a tent; announce a healing meeting." However good that is for its time, that was not the most essential thing for him then. Nay! Timothy was recoiling from persecution and pain. He was becoming ashamed of both. Hence, first of all, he must get the victory - a greater victory than ever - over persecution. He had to learn in a deeper measure, that "all that will live godly in Christ Jesus shall suffer persecution" - 3:12. Some saints never want us to speak of these things, and never warn the people of coming troubles and awful judgments. "Prophecy smooth things" is their cry. But, the apostle makes seven plain and bold references to suffering or affliction, in this small letter: Suffer - 1:12; 2:9, 12; 3:12. Afflictions - 1:8; 3:11; 4:5. He gives no hope that it will ever be any easier. Jesus has given us the only hope - "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" - John 16:33.

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

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

Yet, Paul goes on with words of comfort. He says of this Gospel, "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." Paul was not saved by his own works. He did not have those three offices by his own choice, or by that of other men. He was not responsible for his call and commission; and he refused to be responsible for his sufferings and imprisonment. Why should he be ashamed of that for which he was not to blame? Why should he be ashamed if His God was not ashamed, and of that which God allowed? God was responsible; not Paul, not Timothy. Further reasons - "I know whom I have believed." Not, "in whom," as it is often quoted. Not only did he know that he believed in God; but he was acquainted with that God. He knew Him. He knew the God of resurrection, the God of the dynamite of which he wrote before. Therefore, he was neither afraid nor ashamed. He had enjoyed thirty years of unbroken fellowship with Him. He had seen the mighty achievements of His hand. By the Word of God and by personal

experiences, he was persuaded that God was "able to keep" what he had "committed unto Him" against the day of the Lord. His son Timothy was no small part of that committal. His work and Gospel and people were parts of that committal. His God was able to keep all. Such was Paul's persuasion. His Name be praised! We today are part of that committal. He is able to keep His Church today. We need not entertain any fear or shame. We have the same God and the same dynamite. Neither should we be surprised if we suffer similar afflictions. We cannot expect to win the crown by easier conflict than they in that day. The price of possession is the same to all - "If we suffer, we shall also reign." But reign we will, thank the Lord; for "He is faithful that promised" - Hebrews 10:23.

AN IMPORTANT ENTREATY

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" - 1:13. The word rendered "form" means a sketch, a delineation, a pattern, an outline. By sound or healthful words, the apostle had outlined the Message of grace and glory for the Church; and he had passed it on to his spiritual son and successor, Timothy. Here he urges him to hold tenaciously to that pattern. It is correct. It is sufficient. He needed no other. Neither do we need any other. The stores sometimes issue a pattern book called, "The Delineator." It gives sketches or patterns of ladies' dresses. Praise God! Paul's writings furnish the delineations for the making of the bridal robes of the Lamb's Wife. Reader, are you familiar with the Delineator? Are you having your wedding garments made according to the instructions in the Delineator? These questions may seem amusing; but they are profoundly important. The value of Paul's Gospel cannot be exaggerated. The repeated emphasis he placed upon his Message is tremendous. Was he right? Did he have THE Message? Jesus Christ declared Himself boldly to be the Son of God, or Messiah, because there was no one else to do it for Him. Just so, the Apostle Paul had a distinct revelation of a Truth formerly "hid in God" - Eph. 3:9. He proclaimed it fearlessly. He greatly and constantly emphasized its value, because there was no one to do it for him. He glorified his office. Study Romans 15:15-20. He was so thoroughly persuaded of the Divinity of his Gospel, that he conferred not with other apostles even. He heard the Voice of God. "Woe is unto me, if I preach not the Gospel." he wrote to Corinth. Now knowing these facts by having become conversant with Paul's writings, we too magnify his Gospel and long to have the saints everywhere to know and appreciate his wonderful Message. Our hearts burn and yearn to this end.

There are many words spoken and written these days; but they are not all "sound" or "healthful" words. Religious fads and theories are increasing in number rapidly. "What next?" we often exclaim. There is such an unfortunate mixture of error with Truth, because would-be teachers do not know Paul's Gospel. They get a glimpse of his Message; then intermix either their own thoughts or the pious (?) utterances of others. Sad! Sad! On the other hand, we have reasons to rejoice; for the number of those who are learning the real sound Truth is also slowly increasing. Some of these are being greatly helped by the study of our literature. The Lord be praised! "In faith and love which is in Christ Jesus." Timothy was exhorted to hold to Paul's pattern of healthful words; not in a cold rigid theoretical manner, but in a practical manner - "in faith." If Truth is not practical, it is not Truth at all. If a flying machine is simply a nicely painted model, suitable to be on exhibit in a window somewhere, it is no flying machine at all. A real flying machine actually flies. A real saint, not a pretty picture only, is actually saintly; nor need we wait till after death to be saints. Praise God! Living faith in Paul's living words brings healing and health to spirit, soul, and body. "The Word of God, which effectually worketh also in you that believe" - and also in them who "love." There is a cold iron-like faith, which moves mountains and works miracles. It seizes hold of Divine power and uses it; but it is not always longsuffering, gentle, and kind. The "faith and love" here mentioned are handmaids, twin sisters. Where one is, the other is; and they are always dressed alike. They are not in word only, but in deed; they are both "in Christ Jesus."

THE PRIMARY CHARGE

"That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" - 1:14. The "thing which was committed" here means a trust, a deposit, property committed to the care of another. What was that deposit? What was Paul's property that he handed down to Timothy? All that dear Paul owned was the Gospel; which he termed, "my Gospel," "our Gospel" - Romans 2:16; II Cor. 4:3; II Thess. 2:14; II Timothy 2:8. The stewardship of this Gospel, which is preeminently "the Gospel of the glory of the blessed God," was entrusted to him - I Tim. 1:11

R.V.; I Cor. 9:17 R.V.; Col. 1:25. But he knew that his career was drawing to a close. A self-sacrificing successor was needed. The charge of proclaiming that same glad Message had already been laid upon Timothy. In I Timothy 6:20 R.V., Paul flames forth saying, "O Timothy, guard that (the deposit) which is committed unto thee." He was to take full oversight of putting forth the glorious Message, because Paul was soon to depart and be with Christ. In this second epistle, he renews the charge with emphasis. But how should he keep that deposit? The answer is plain -

"Keep by the Holy Ghost which dwelleth in us." Yes, we always need Him, and He is always at our service for Jesus' sake. Here, again, we are reminded of the threefold Spirit - "of power, and of love, and of a sound mind." We need attempt nothing in our own strength or wisdom. The Spirit will never fail us. Let us trust Him implicitly. Count upon His unlimited Almightiness. Rest in His perfect love. Rely upon His prudent discipline always.

"This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes" - 1:15. We would scarcely have expected such an abrupt statement at that moment. The reasoner would say that Paul was unwise then. He had been comforting Timothy. He had just before admonished him to "hold fast the pattern (outline) of sound words," and to keep the good deposit. Why should he make it hard for him to observe these entreaties, by recalling such a discouraging fact? Ah, the apostle wanted his son to realize the great importance of heeding his fervent entreaties. How could Timothy draw back if others were doing so? Likewise, Paul's logic spurred me on. If others failed God, if others faltered, if others were in error - those facts made me feel the more like being out-and-out for God. I was needed so much the more.

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

Thank God, the faithful shall not be forgotten. "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain" - 1:16. Onesiphorus means "profit bringer." Paul prayed that his benefactor's family might be rewarded here for the kindness of its head, and the "profit bringer" himself be rewarded in the day of the Lord. He calls Timothy's special attention to this brother. He was not an apostle. He had no honored office, no place of note, yet he sought diligently for Paul in Rome till he found him; and he had ministered to him variously in Ephesus. He felt no blush for the apostle's imprisonment. Why should Timothy? He walked by faith, indeed. Paul's was not a lost cause; neither was his labor in vain. Leaders are not the only ones who shall receive rewards. They who silently suffer the reproach of the Cross and defend the Truth every day shall have their recompense also.

Chapter Two

THE ESSENTIAL ATTITUDE

"Thou therefore, my son, be strong in the grace that is in Christ Jesus" - 2:1. Instead of shrinking from Divine grace, as he was tempted to do, he should be powerful therein. Instead of attempting to be strong in himself, as were Paul's opposers, he should lay hold firmly of Divine grace; be yet more base (dependent). The grace that proved sufficient in his father Paul's case, would prove sufficient for him. Praise God! We are not to fear the faces of men, not to weaken if others waver, not to blush because of the reproach of the narrow way. Rather, we are to seize hold of more grace; tax its strength and faithfulness to the uttermost, if need be. As the Lord said to Paul in the hour of greatest need, "My grace is sufficient for thee," so He declares to us - II Cor. 12:9. Amen! How could Timothy most effectually heed this injunction? By distributing God's grace to others.

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" - 2:2. I would like for you to notice the place that God has given to the Apostle Paul, as compared with other Gospel workers of his day. In all

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

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

The third figure is that of a LABORER. "The husbandman that laboreth must be first partaker of the fruits" - 2:6. Laboring is far easier than fighting or wrestling, and more profitable in the natural. The farmer loves to plow, and sow, and cultivate his crop. If the ground is dry, he enjoys irrigating it. With anxiety and hope he looks to the harvest time for an ingathering. He rejoices in hope. In his own mind he says, "Soon I must gather the golden grain into the barn." Likewise, do we love to plant Gospel seed into hearts, and eagerly look for it to bring forth fruit. We love to cultivate spiritual fields, or gardens, in joyful expectation of a bountiful reaping time. With Jesus we exclaim of our spiritual children, "Consider the lilies how they grow" - Luke 12:27.

He "must be first partaker of the fruits." That meant to Timothy that he must eat his own Message, feed on his own preaching. I myself must live on the food which God gives me to mete out to others. If I do not appropriate the Truth that I offer to the people, they will discover it soon enough. The barber was trying to sell his customer in the chair some hair balsam; but, looking up, he beheld that the barber was bald. "Why do you not use that on your own head?" he cried. Of course, he did not buy his balsam. Oh, it is a great joy to offer to others what we ourselves live on. Yes, and we must needs see beyond and live ahead of those we feed. A teacher must keep ahead of his class.

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

The competitor competes for a crown. "If a man also strive for masteries, yet is he not CROWNED, except he strive lawfully." Yes, he has to box according to the boxing rules. If he wrestles he has to wrestle according to the rules of wrestlers; and if he runs he has to heed the

rules of the racecourse, if he would gain the crown. They all compete; but they do not all win the crown.

In the Christian career as laborers, we are after a reward - even the fruit of our toil. "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth" - John 4:36, 37. This is for ourselves. As soldiers, we seek the good of the heavenly country by helping to make Jesus King, with the hope of reigning with Him. This is for the government. Finally, as competitors, wrestlers, and runners, we are after the Prize - even Jesus Christ as our eternal Bridegroom. Glorious hope!

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

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

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

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

ITS FINAL PURPOSE

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

WHO HAS THE MESSAGE?

I want to call your attention to the phrase, "my Gospel." I do not mean mine, but Paul's. He called the Gospel which was revealed to him, "my Gospel," in Romans 16:25. Also, we read that "God shall judge the secrets of men by Jesus Christ according to my Gospel" - Romans 2:16. Here in Paul's epistle to Timothy he said, "Jesus Christ of the seed of David was raised from the dead according to my Gospel" - 2:8. Again we read, "According to the Gospel of the glory of the blessed God, which was committed to my trust" - I Timothy 1:11 R.V. Paul always emphasized

the Gospel that he preached without making any special reference to any other gospel message. There must have been a vast difference between his Message and that of all other men, else he would not have put such emphasis on it. If that is so, friends, it behooves us to know what the differences are between Paul's Gospel and the gospel that other men preached.

Paul's Gospel never contradicted the Gospel that was preached by Peter, James, and John; but it completed their Gospel, for they only gave out a part of the Gospel. They only preached the Gospel as pertaining to the reign of Christ on the earth; but Paul's Gospel announces a heavenly kingdom, as well as an earthly kingdom - 4:18. He brought in a Message for another company of people, who should find their final dwelling place in heaven and not on the earth. The victories which Paul taught, we never find taught in any other gospel. The rewards that he held out are not given by the other writers. John is excepted. He writes of the special reward to full overcomers - Revelation 3:8-12. That is the reason why Paul emphasizes his Gospel, saying that "Jesus Christ ... was raised from the dead according to my Gospel." It means this: Paul saw something in the resurrection of Christ, for them that would believe it, that none of the other apostles saw; for everything that we experience in this Christian life was purchased for us by the death of Christ on the Cross, and vouchsafed unto us by His resurrection. We were planted together with Christ in His grave, so to speak; and when He arose, we arose with Him. We were all raised up together with Him, and made to sit with Him in the heavenlies. One thing which Paul saw that the other brethren did not see is our seat in the heavenlies, our throne in the heavens, where some saints will sit with Christ and reign with Him. Is it any wonder that Paul said, "I suffer trouble, as an evil doer"? Not only was he suffering trouble and persecution; but he was called, "an evil doer." He was accused of being guilty of things that would put him in the lockup, as he said, "even unto bonds." He was pronounced an outlaw. He says, "We are made as the filth of the world, and are the offscouring of all things unto this day" - I Corinthians 4:13.

THE UNCONQUERABLE WORD

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

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

THE CROWN IS CERTAIN

"Faithful is the saying: For if we died with Him, we shall also live with Him" - 2:11 R.V. In his first epistle to Timothy, Paul shouts, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" - I Timothy 1:15. Here, in our study chapter, we find another "faithful saying." I like the way the original puts it - "Faithful is the Word." He is not writing about sinners, but about believers. Paul is here teaching Timothy that if we died with Christ (and he teaches elsewhere that if Christ died, we also died with Him), "we shall also live with Him." Do not be discouraged, Timothy. Do not be ashamed of this Gospel; for

if we died once we are going to live with Christ. We are not always going to have trials and hardships, for we are going to live in heaven with Christ. "If we suffer, we shall also reign with Him." He teaches all through his epistles that, if we live godly, we shall suffer. Blood is the price of our salvation; but suffering is the price of the throne. If Christ died and we believe that He died for us, we shall be saved. If we who have believed suffer, we shall reign with Him. If we suffer persecution, privation, or our name is cast out as evil, if we suffer misunderstanding, we shall also reign with Him. Notice, it is - "suffer with Him" - Romans 8:17. If we suffer for our disobedience or our unbelief, we shall not get any throne; but if we suffer while we are walking in the light with Him, we shall receive a crown and shall reign.

Oh, think of that, friends. Think of what it means to be a Pauline Christian and suffer for the Truth - not let down because things do not go as smoothly as you think they ought, not compromise the Word of the Lord. But plod right on, press your way through, "fight the good fight of faith," "wrestle ... against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "So run, that ye may obtain" the crown - I Timothy 6:12; Ephesians 6:12; I Corinthians 9:24. I hope to reign. I want to look like something, sometime during my existence. I want a crown on my head. A king is good looking when he has a crown on his brow. If it is possible, why not have a crown on your head? I mentioned this before, but I mention it again. Suffer we will, in this world. But why suffer for unbelief, or laziness, or indifference? Why suffer for negligence, stinginess, or greed? Why not plunge by faith into God and suffer with His Son? Why not endure what will bring us something glorious that will have no end? Why shed bitter tears of folly and vanity, when it is our privilege to shed tears which will be bottled up to our credit as so many shining globules of glory to the praise of God's grace forever? "If we deny Him, He also will deny us" - 2:12. And send us to hell? No! Oh, no! Do not put in what is not there. Notice the connection. "If we suffer, we shall also reign." If we deny Him by refusing to suffer, if we deny Him by disobeying Him, by rejecting His grace, He will also deny us the throne. If we deny Him the honor of walking with Him, going His way and sharing in His pain, anguish, and rejection; He will deny us the crown that He Himself is going to get for His suffering. I do not want to be denied, do, you? When we all come up before the judgment seat of Christ, do you want the Judge on the throne to say, "I cannot give you a crown, because down there in Kansas City you denied Me. You were silent when you ought to have witnessed. You compromised when you ought to have defended the faith. You spoke against the Truth, when, you ought to have spoken for it, because you were afraid something would happen to you"? Do you want the Judge to deal that way with you? Furthermore, "If we believe not, yet He abideth faithful" - 2:13. Yes, sir. He abides faithful. Above we said, "The Word is faithful." Here we read, "He abideth faithful." Whether we believe the Word or not, yet Christ abides faithful. His Word will be fulfilled to the uttermost. They who believe Him are going to be treated of God just like the Son will be treated. They will be counted faithful also. They shall share with Him. What wonderful things are held out to us here and over there. But they who do not believe, will be eternal losers. Let us seek for eternal gain.

A RESULTANT CHARGE

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers" - 2:14. I understand that primarily this refers to doctrine, or practical life. For example, sometimes people come here and argue with the saints, insisting that we must do something, keep the Sabbath, eat certain kinds of food, or we cannot be saved. Recently one like that was here, and he consigned everybody to hell who did not agree exactly with him. It is wise to walk away from such a fellow and not strive with him. He is full of conceit, and refuses instruction. Such fellows usually know enough Scripture and are talkative enough to outwit the most of us. Instead of helping him, we will be defiled and the Spirit will be grieved. Contention loves to be fed. Walk away from it and pray for its victim, and it will starve.

Further, Paul says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing (straightly cutting) the Word of Truth" - 2:15. Paul is not writing to Timothy about his walk, but his work. The workman may not always be approved by the people, because the people do not always understand the Word of God. Sometimes they are young in the Lord and do not know that they are not spiritual. Hence, they may disapprove of some of our ways and doctrine. They advise us not to preach this or that, saying, "it is not necessary." They have tried to give me advice. If it is in the Book, it certainly has its place and its time. It is a part of

the full sphere of the Truth, and certainly must be given out in due measure. Therefore, Paul says to Timothy, "Study." I met a man years ago who was too lazy to study. He talked as though all he had to do was to get into the pulpit and God would fill his mouth. That fellow proved by one or two efforts that he did not study and did not know the Scripture, and was not even called of God into the pulpit.

The probability is that, if a preacher does not study the Word to rightly divide it, the devil will put words into his mouth - words of error. The Bible is the library for preachers. It has been my library for years. I have been studying this library of sixty-six volumes and have not gotten to the end of it yet. It is the deepest and richest of all books. It seems we can never get to the bottom of the depths of the Truth of God. Sometimes one verse just begins to open up and we see hidden treasures in it; and it is as though we never would get away from that one verse. I want to be approved unto God. Then He will give me favor with men. I never like this statement: "I do not care what the people think." I DO CARE what the people think. I have respect for the "thinks" and feelings of the people. But, if God's approval brings the disapproval of the people, then I must not compromise; but stand for the Truth at the expense of the thoughts of the people. If my dearest friend disapproves, I must maintain my stand for the Truth. Later on, my dearest friend will agree with me. If honest people are mistaken, they will find it out. If we are honestly wrong, people bear with us; and God bears with us and sets us right. Paul speaks of the carpenter's workmanship. If we are all honest before God, we want to render such workmanship that we will not be ashamed before God nor man; but especially before God.

THE USEFUL MINISTER

"Rightly dividing the Word of Truth" - 2:15. The original puts it thus, "Straightly cutting the Word of Truth," or "cutting a straight course through the Truth." It is like going into a forest. Here are one hundred acres of timber, and we want to reach a point on the other side of the forest; so a path must be blazed through it. The fellow that understands how to do it, takes his ax and cuts a straight course through the forest. On either side he blazes the trees; and when the trees are in the way he cuts them down or lays them open. He walks right through and takes his friend through to his destination. That is why the Gospel minister is here, to blaze the way through the Word of God that the saints may journey happily through this forest of Truth; that they may understand where they are going, and how they are going, and what they may expect at the end of the way. The God-sent minister spreads out Christ before his people in all His beauty, richness, and grandeur; emphasizing His present value and power and His future glory, as well as our glory with Him. Like Philip, he "preached Christ unto them" - Acts 8:5.

Oh, friends, it takes a lifetime to do this. It seems we never get to the end of it. We often meet young men and women who feel they ought to preach the Gospel. Maybe they are not called. As soon as they receive the Holy Spirit and a smattering of Truth, they think they must quit work and start preaching the Gospel. After Timothy had been preaching for fifteen years, Paul exhorts him saying, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Timothy knew the Truth so well, and knew God so well, that Paul had committed to him the stewardship of this wonderful Gospel after he should depart for heaven. Elsewhere he said, "Give attendance to reading, to exhortation, to doctrine" - I Timothy 4:13. Acquaint thyself with the Truth. One of our sisters, when away in the Lord's work, wrote a letter to Sister Bodie in which she said, "I feel I should stay home and study the Word and sit under the ministry of the Truth awhile longer." She feels she is unfitted for the ministry of the Gospel, though she had some knowledge of the Word of God before receiving the Holy Spirit. We find out by getting away from home that we are poorly prepared, and we do not want to preach until we know the Word. Once I thought I had some education, having passed the teacher's examination. I taught one term of thirty-seven days, and was ready to quit. We little know what it means to preach this Gospel, until we have had some experience and know the Word better. When we meet people with all sorts of tastes, customs, feelings, dispositions, and religious beliefs, and long to bring them to Christ or instruct them in Divine things, we realize how weak we are, how dependent upon God. When we have to "exhort, reprove, correct, and instruct in righteousness," and endeavor to build up the saints, we find that we have no small task on hand. I marvel at the conceit of some. They speak and work as if they have never felt a need of God. The devil never appears to withstand them; and, doubtless, he never does. I fear that such do not know the Gospel, nor realize the solemnity of giving it out.

Well, we have Paul's Gospel, and his Gospel has some of us. It is the Gospel of grace, the

Gospel of the glory. It takes in the whole sphere and range of Divine Truth, from the beginning of the old creation to the beginning and culmination of the new creation. Paul brings to us the foundation, development, consummation, and the reward of this new creation. That is why we feel impelled to proclaim especially the Gospel that Paul preached and has written to us, also that he admonished Timothy to give out, for it is the Truth that makes men free. Every turn of the wheel proves to me every day more and more that Paul's Gospel is the Message that is needed. It also proves to me that the Lord is leading us in the right way, and that we will see the finale in the glory one of these days. We are on the winning way with the winning Word. Hallelujah! "Shun profane and vain babblings: for they will increase unto more ungodliness" - 2:16. The apostle warns Timothy against the false doctrines of some workers who had turned away from him and the Truth. He especially names Hymenaeus and Philetus, who taught that the resurrection is passed already. Hymenaeus means, "married," or "a wedding song." This speaks of pleasure. Philetus means, "amiable." The pleasure-seeker and the amiable both missed the mark. Millennial Dawn, Unity, and Christian Science (all falsely so-called) teach something like this today, though they deny the actual resurrection of the body of Christ. Paul terms such reaching blasphemy and empty babbling. Instead of helping men Godward, it makes men more ungodly. "Their word will eat as doth a canker" - 2:17. The original reads, "Their word will find a plenty to feed upon." Error is more readily received than truth. Error has far larger patronage than truth. "Men loved darkness rather than light, because their deeds were evil" - John 3:19. It is no conclusive proof that a thing is right because the multitude accept it. "Woe unto you, when all men shall speak well of you!" - Luke 6:26. Your doctrine is to be questioned, if everybody recommends it as the names of the above renegade workers imply, men who teach error invariably are pleasure-loving and amiable. They are after a good time through religious methods. They indulge in fawning and flattery so that, by fair speeches and cunning, they may entice others to accept their heresy. Sad to admit it, but admit it we must; some who have received the Holy Spirit become tainted with this seductive policy of using most any kind of means to get the crowds. They cease to proclaim all the Truth they know. They cut out what does not take, or refuses to become popular with the people. It is difficult to know what some of them believe. They seem to agree with about everybody and disagree with nobody. They are bent on reaching the masses, even at the expense of the Truth and of the highest good of the people. Some day they will be weighed in God's ministerial balance and be found wanting a single eye to the glory of God, having instead a double eye being "double minded," seeking their own glory and carnal advancement. In their hearts they say, "We must have a hearing. Give us a scientific choir leader with a trombone, no matter how carnal he be. If a minstrel band will draw the crowd, let us have the minstrels. Set apart a night and a corner for the Ku Klux Klan, the Odd Fellows, or some other group. If we get the people, we will get the converts (God alone knows how many are really saved); then we will have the fame, win the game, and get the money." Do not accuse me of judging. Many are making merchandise of the Gospel. It was so in Paul's immediate day; it is worse in this end-time.

"Oh, Lord, keep us from the spirit of Hymenaeus and Philetus." They always make shipwreck of faith. They invariably miss the mark. Verily they have their reward; but it is fleshly and fleeting. Oh, the Christian workers that will be surprised and "ashamed before Him at His coming" - I John 2:28.

Oh, brother minister and fellow saint, let us hold Enoch's testimony, that we please God - Hebrews 11:5. Let us "hold fast the form of sound words, be unmoved from Christ, always abounding in the work of the Lord, knowing that our labor in the Lord is not in vain" - II Timothy 1:13; I Corinthians 15:58.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His" - II Timothy 2:19. The conjunction "nevertheless" contrasts the Truth with the spurious doctrine of Hymenaeus and Philetus. Hence, the apostle declares that no matter what false doctrine they or others may teach, God's foundation is immovable. Furthermore, it has this assuring, unerasable, governmental stamp - the Lord knoweth His own. Hearing contradictory voices may cause questions to arise as to who are God's children. No matter. He knows. If you have become tainted with false doctrine, and your perfect growth has been somewhat hindered; yet, your eternal salvation is sure, if indeed He knows you to be His.

What is the foundation? It is well to know. Christ Jesus is the Foundation of all Truth, and of all deserving hopes. He is the basis of the Church. Paul exclaimed, "Other foundation can no man

lay than that is laid, which is Jesus Christ" - I Cor. 3:11. Paul laid this foundation by the preaching of the Gospel which he called "my Gospel" and "our Gospel" - II Timothy 2:8; II Thess. 2:14. This Foundation stands firm; and if anyone believes on Jesus, resting his soul on Him, God knows it. Your sense of your salvation may fluctuate, because you are still in a body of humiliation; but the Divine seal is never broken. Because you are young in grace and ignorant of the Truth and surrounded by bewildering influences, Satan may becloud your assurance of salvation; but the seal never changes. It is still true that "the Lord knoweth them that are His."

WHO IS RESPONSIBLE?

God is responsible. He is equal to the responsibility of keeping all who believe on His Son, and gladly assumes it all. Every true husband cheerfully assumes the care of his wife and of all the children that may be born to them. He is the responsible head of the house. Likewise, God is our Father and Jesus Christ is our Head. Cheerfully do they assume all the custody of their own, because they know them.

"Let every one that nameth the Name of Christ depart from iniquity" - 2:19. Herein is the evidence to others as to who are the Lord's. "He that doeth righteousness is righteous," wrote the Apostle John. "Whosoever is born of God sinneth not" - I John 3:7; 5:18. If we inwardly turn away from iniquity and outwardly walk uprightly, that is proof positive that we are His, because it is by Divine enabling that we walk pleasing in God's sight. Man of himself cannot walk like God. Frequently we hear people say, "We must live the life. I believe in living it." Of course, such people do not understand the Word of God. How can a dead man live? Can the old man live the new life? Not even the old man in a believer can live the new life. Can an unholy man live a holy life? Nay. Flesh is a stench before God. It is not enough to name "the Name of Christ," or call yourself a Christian. But is Christ your very life? It is not enough to name the Name of the Lord, or say that Jesus is the Lord. But is He indeed your Lord? Do you yield to Him as indeed your Head? It is written that "no man can say that Jesus is the Lord, but by the Holy Ghost" - I Cor. 12:3.

Therefore, it is known not only to God; but, it will be disclosed to men also as to who are God's, by their turning from the evil and following the Lord. If they keep following Hymenaeus and Philetus, it is probable that they never were born of the Spirit. It may be as John announced, "They went out from us, but they were not of us" - I John 2:19.

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour" - 2:20. This, doubtless, has reference to Christendom as a whole. Christendom is a great house, and in it there are vessels of gold and of silver; that is, of varying values. Both are imperishable vessels. Though gold and silver can be melted, they are indestructible. They represent the imperishable character of the saints of God. They are vessels unto honor. A vessel is something in which things are carried. Therefore, the Apostle Paul is speaking here, not of all saints but of workers in particular; for they should do so. Of course, all saints are vessels in a sense; but here especially vessels represent Gospel workers. There are also vessels of wood and of earth. These both are weak and destructible, and speak of another kind of workers. Vessels of gold and silver are workers of honor unto God and the Church of Jesus Christ. Vessels of wood and earth are simply professed workers. They are like Philetus and Hymenaeus who teach false doctrines. They are would-be prophets. If they were vessels of silver, they would be grounded on redemption. Vessels of gold and silver are Divine. They come from God. Silver speaks of redemption, and gold of Deity. Vessels of honor are born of God; but false vessels are wholly of the old creation and, therefore, are unto dishonor. All God's servants are "earthen vessels"; that is, fragile and human. But, being born of the Spirit, they are counted gold and silver.

"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" - 2:21. These what? These false doctrines and false teachers, these "profane and vain babblings," teaching that the resurrection is past already and that Christ's Kingdom is set up and He is already reigning. Doctrines like that overthrow the saints and confuse weak believers, so that they hardly know where they are. Paul says, "Separate yourselves from these. Purge yourselves from such people." I tell you, such a vessel is one that has gone on some. It is a tried vessel. First he has been sanctified. That is, he is holy. He acknowledges Christ as his holiness. He is already cleansed from sin. He has been "prepared unto every good work" by being filled with the Holy Spirit, by acquainting himself with the Word of God, and by walking in all the light and power of that Word. He is a prepared vessel for a prepared place; consequently, he is fit for the Master's use. He is not only a vessel of gold

and silver, but he has become a vessel of honor by all this process. So that, when all these false doctrines come before him, he instantly says, "That is false doctrine"; and he puts it aside. These religious rascals, that have a great following, not only deny the Personality of the Holy Spirit - the indwelling Presence of the Comforter, the blessed Holy Spirit - but they reject the healing of the sick and working of miracles. They were never born again. They decry the very foundations of faith.

A PREACHER'S TEMPTATIONS

Further, the apostle says to Timothy: "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" - 2:22. I am sure that Paul has no reference to bodily fleshly lusts; for Timothy was delivered from them long before - if he was ever addicted to them. For when Paul wrote this letter, Timothy had been preaching for twelve years. What then does he refer to? Religious lusts. The Greek word "epethumia" can be used in a good sense, and also in a bad sense. The first meaning in the Greek dictionary is "a longing, a desire, a yearning"; then it means "lust," or "evil desire." Paul means, "Flee youthful ministerial ambitions.

The woods are full of religious inducements to sidetrack young ministers today. They are all plausible, and appear pious. They appeal to young men. I know, for I was a young man myself and had to get the victory over them. I wanted a college education, because the churches were teaching it. I supposed it was necessary for my usefulness. A man today has to graduate from a college or university, then take a seminary course. I was ambitious to get a college education. Then I wanted to go to Naperville, Illinois to take a course of training in the Bible School; which, altogether, would have taken me six or seven years. I went to college long enough to be frozen out; and it took me years to get delivered from religious refrigeration. I know whereof I speak, for I was there myself. Colleges and universities will do for men of the world. I am not disparaging learning. It has its place; but it also has a stopping place for a saint. Today, there are other religious enticements held out to induce young men and women. New environments bring other inducements. Whatever they be, we have to find out by the Word and the Spirit whether these things are of God or not.

After I had been preaching for a number of years, and had a wife and two children to support and was not getting any more money than a family ought to have, I wanted to go to Chicago and attend the Moody Bible Institute. I was informed that I could get a good musical training there; then they would give me Gospel openings with good support. You see, that was attracting my attention. I did not want my family to suffer in any way. Sometimes they were put to the test financially. Now I see that back of all that was a desire for independence of God, but I did not see it then. We would like to get through without being dependent on God, and without suffering privations and reproach. I have a cousin who, a few years ago, was trying to invent things. He was going to buy a fine home for his wife and children; then he was going to preach the Gospel. God blew on the ambitions of that lad, because He wanted him for Himself.

There is a temptation coming in now among the Pentecostal people. Some want to give the preachers a paid salary. There is a likelihood of a division; for some will never stand for that, because they want to trust the Lord for their support. Some lean on the arm of flesh for support in some measure. Hence, Paul exhorts to flee youthful desires; they divert the mind from the perfect will of God. "Follow righteousness." Do not be too ambitious to hold big meetings. Do not be carried away with the tide of a great revival in the country. Do not yield to the ambition of being like some other preacher or evangelist. Do not let this or that person's success attract you.

"Follow righteousness." Let right living be the first thing. By righteousness he does not mean that Timothy should quit smoking, chewing, gambling, and lying; but righteousness in God's sight - not man's standard of right doing, but God's standard of right doing. Most people's opinion of righteousness is, "What do the people think about it?" Never once asking, "What is God's standard? What will glorify God?"

I know that is a high standard of righteousness which Paul wanted Timothy to follow. Maybe you will not believe me when I tell you there are people preaching salvation, healing, and Pentecost and yet they are not wholly right according to God's standard, because they have light in which they do not walk. They turn it down, because God's standard of righteousness is not popular. Friends, I tell you, if a man can endorse a meeting where the Odd Fellows, Ku Klux Klan, Masons, or any other lodge is given a special chance to hit the trail - and a lot of carnality and worldliness is allowed in begging money to cover expenses - I do not care who it is, and how

much success that man seems to have, he is not laboring according to Paul's doctrine. People accuse me of criticizing, for speaking thus. I do not mean this as criticism. I mean to set forth facts according to the Word of God. We need to be warned of false doctrines and false methods as well. Righteousness! Yes, righteousness is God's standard.

A PREACHER'S PURSUIT

Follow "faith" in God. Oh, child Timothy, go the faith way. Believe God to keep you. Believe God to guide you for yourself and for the people. I read something yesterday in Proverbs six, that was very sweet and instructive. "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest" - Proverbs 6:6-8. Is that not wonderful! That is a picture of the saints having no guide except the Holy Spirit within. The only safe guide whom saints can have is the Holy Spirit. The Lord Jesus is our Overseer, or Head. God the Father is the Ruler. It is our faith in the Heavenly Guide, faith in our Head, faith in our Ruler, that takes us through.

Follow "charity," or love. When our Bible was translated, men understood charity to mean what we now call love. Today, charity does not quite mean that. It rather means benevolence now. It has reference to charitable institutions. We show love when we are charitable, of course. But follow love; not sentimentalism, but love. Real love puts Christ first. Real love seeks to glorify God. Love "is shed abroad in our hearts by the Holy Ghost" - Romans 5:5. There is quite a bit of sentimental love spoken of, which simply means we are to condone other people's sins and overlook their faults - acting like they never happened. If the Lord did that, He would give us all the same place in glory and the same reward. That is not the meaning here. We are to love the Lord with all our mind and strength. We are to love with a heart that will go at midnight and pray for someone that is suffering - a practical love, an everyday love, a love in shoes, if you please. Let us learn the difference between sentiment and real practical love. Love seeks to save the sinner. Love seeks to heal the sick. Love seeks to guide the erring. Love seeks to help the people. That is the love Paul is speaking of. The love of God does not call evil "good." This love does not say, "God bless you," when I know the fellow is teaching error. That is the meaning. It does not say, "God bless you," when I know you are going wrong. I cannot conscientiously say that to you when I know you are wrong; for I am walking before God. How can I endorse wrong doctrine? That is not love - neither toward God, nor toward His doctrine, nor toward the Terrorist. The way to show love to that fellow is to pray that the Lord will show him that he is in the wrong. Say to him, "I cannot endorse the course you are taking." That is putting Christ first, and holding the wrong fellow where God can set him right.

Follow "peace." Yes, "follow peace with all men" - "as much as lieth in you" - Hebrews 12:14; Romans 12:18. He said, "As much as lieth in you." There is another party here. Sometimes the other fellow is not for peace. David said, "I am for peace: but when I speak, they are for war" - Psalm 120:7. He was doing all he could for peace. We must not be at peace with people at the expense of the Truth. We cannot do something contrary to God's will, just to keep peace with those who do not want the Truth. Keep filled with the peace of God. Do all you can to keep peace; but never compromise the Truth. This is the plan I have adopted for years. If we take the course of no compromise, it will not be so well with the other party; and we will not keep in harmony with him. Though this way is harder for us, it is the course we must take. If there arises a division and we have to go against a party because of the Truth and we lose peace between us, we must stand for the Truth and go against the person involved. The Truth of God and the peace with God are far more valuable than peace with man. If war arises, I let the man lay siege against me. I let him be the aggressor; and let my Attorney, Jesus Christ, fight my side of the battle.

See how this verse ends: "With them that call on the Lord out of a pure heart." "Follow righteousness ... with them that call on the Lord out of a pure heart." "Follow ... faith ... with them that call on the Lord out of a pure heart." "Follow ... peace, with them that call on the Lord out of a pure heart." Many people call on the Lord, but they do not call on Him out of a pure heart. They call on the Lord, but they are not honest in their heart toward Him; they are not transparent. Apparently they are out and out for God; but He knows they are not so. Did you ever meet anyone like that? I am afraid of folks of that kind. On my first meeting with them there is something vague, hidden, or concealed in their makeup. To be with them time and again strengthens this conviction. You can never see through them and see what they really are. None of us need to be that way in Christ, if we count our old man dead. Then there will be a

transparency depicted on our very countenances. People will read us and say, "That is an honest sincere face. When he prays, he calls on the Lord out of a pure heart." I do not mean that saints never make mistakes. We may not always be wise, but we may always be honest at heart. "As he thinketh in his heart (not in his head), so is he" - Proverbs 23:7.

"But foolish and unlearned questions avoid, knowing that they do gender strifes" - 2:23. Such questions spring from impure hearts. "And the servant of the Lord must not strive; but be gentle unto all men." That is why I find it wise to let people alone. Instruct them, but, if they will not listen, let them alone. Do not be abusive. Do not try to compel any one except gently with love and with truth.

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

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

"Instructing those that oppose themselves." These are in a worse condition than the questioners. They are against the Truth. Nowadays, such people do not hold still long enough to be taught. Paul had in mind men like Hymenaeus and Philetus. They went away from him. There are some leaders who fall into those snares today. They get away from Paul's Gospel and cease to take his instruction. I could tell you of a number of ministers who, if they had taken Paul's advice, would be going on well with the Lord today; but, because they have not taken it but have gone in their own way self-willed, they are failures in their religious labors. If they do not change their ways, they will receive no reward. I have sought to help those men that I have loved; but they would not accept my counsel. I sought to get them to see the error of their way, hoping that God would "give them repentance to the acknowledging of the Truth." The apostle's concluding words prove that such servants have been trapped by Satan; for we are urged to instruct them, so that "they may recover themselves out of the snare of the devil, having been taken captive by him unto his will" - 2:26 R.V.

Chapter Three

END TIME CONDITIONS

"This know also, that in the last days perilous times shall come" - II Tim. 3:1. Paul continues his burning letter to his son Timothy. This statement indicates plainly that the apostle wrote here in view of the end-time. Indeed, the perilous or grievous times are upon us, which is proof positive that the end of the age is near: The peril to human souls today is unspeakable. Legality and all kinds of religious error, all of them imitations in some particular of Jesus Christ, make it difficult for the unlearned in the Scriptures to know who is right. If possible, they would "deceive the very elect" - Matthew 24:24. But it is not possible. God be praised!

In the following three verses, we read of eighteen different classes of people.

The first begins with, "Men shall be lovers of their own selves." The last ends by saying that they are "lovers of pleasures more than lovers of God." Between these two "lovers" are four fours. In Acts twelve, we read of four quarternions of soldiers that were guarding Peter in prison. That meant there were sixteen soldiers divided up into groups of four. Four soldiers were guarding him at one watch and four at another watch, and there were three hours in a watch. It required sixteen soldiers to guard him through the night. Here we have four quarternions of soldiers armed against the Truth of God; and, as we shall see later, they are religious people too - "having a form of godliness, but denying the power thereof" - 3:5.

Observe the root from which flow all these sixteen characteristics - "lovers of their own selves." The quadruple strength of the religious old man is against the Truth. You see, friends, we either love God, or we love ourselves. If we are "lovers of pleasures more than lovers of God," it simply means we are lovers of our own selves. If we love God with all our mind, soul, and strength, then we will not be lovers of our own selves.

Let us consider these groups of four:

"Covetous, boasters, proud, blasphemers." These are the first four.

"Disobedient to parents, unthankful, unholy, without natural affection." Here we have the second four.

"Trucebreakers, false accusers, incontinent, fierce." They are the third four; they become fierce. "Despisers of those that are good, traitors, heady, highminded." These are the fourth, or last four.

All of them are "lovers of pleasures more than lovers of God." This Scripture will weigh us. We are put in the scales of Divine Truth continually. We find out whether we balance with God or not. We find out how heavy, or how light, we are; for these characteristics are in all of us in the natural. The only difference between the saints and these people is that saints are those who "are good" - 3:3.

"Covetous." It is put at the head of the list. Do you know that covetousness is termed idolatry? - Eph. 5:5. Covetousness means wanting what does not belong to you, wanting what God does not want you to have. Covetousness is given as the tenth commandment, which comprises seven prohibitions. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's" - Exodus 20:17. That is covetousness, and covetousness is idolatry. To want something that God does not want us to have, in God's sight is equivalent to worshiping that thing and treating it as God. In Ephesians 5:3, we read of covetousness; then, in Ephesians 5:5 and Colossians 3:5, we read that covetousness is idolatry. The covetous are lovers of their own selves, or seeking everything for themselves. The world calls them grafters in these last days. They are avaricious. Covetous folks become boasters, for they get a great deal. Or, if they have big hopes and are never daunted in their prospects, they boast in their prospects. Then boasters become proud, and proud boasters end up in blasphemy against God. They may not take God's Name in vain, as we generally understand. But they become blasphemers in their attitude to God and His Truth, because they have "a form of godliness" and deny "the power thereof"; and are, the meanwhile, covetous of the things of God or the place that God has given to His people and make misuse of the Name of Christ and of the Truth for their own selfish ends. Thus, they become blasphemers. See Revelation 13:6.

Consider the second group:

"Disobedient to parents." We have heard it said for years, that parents have to obey their children instead of the children obeying their parents. Parents need great wisdom from God that it does not turn out that way. If children cannot succeed in overpowering the parents, they will coax them into yielding to their wishes and have their own way anyhow. Then the parents have to regret that they were overcome by their disobedient children. It will become worse and worse to rear children, as the days go by and the end draws near. If parents do not take the wisdom of God and His grace to bring up their children right from the cradle - if they take their children into counsel and put them on a par with themselves, yielding to their carnal demands - they will have incorrigible cases on their hands. The children will rule the house.

"Unthankful." They turn up their noses at the best their parents can give them. "Unholy." That is, unholy in their conduct. They are not modest about it either. They are bold in their insolence against parents. Oh, let our children be profited by the Word of God, and take Christ to get the victory over the old man.

"Without natural affection." That is a pitiful statement. Parents do not love their children as they used to do. Parents do not love one another as they used to do. It is as I read in the paper. A man saw a woman, and waved a handkerchief at her. The next day they were engaged, and the following day married. The fourth day she waved a rolling pin at him, and on Friday they were divorced. Brothers and sisters do not love one another. This is the case in the natural. A young man thinks it is smart if he slaps his mother in the face. A young woman thinks she is bright, if she steps on her mother's heart. It is an easy matter for men to take one another's lives today. It is the trend of the times. It is the spirit of the age. "The spirit that now worketh in the children of disobedience" is working to the uttermost - Ephesians 2:2.

Let us look at the next four - the third group. "Trucebreakers." That is, promise breakers. A truce is a promise. How easy it is for people to agree to something and break the agreement. They are quick to make promises and quick to break them.

"False accusers." They accuse the fellow with whom they have made the truce, and find an excuse for breaking it. They resort to false accusations, when they cannot find any real ground for their conduct. That develops into being "incontinent." That is, they cannot contain themselves.

How does that group end?

"Fierce." Incontinency ends in fierceness. And these are all religious. People enter into a religious truce; and then they resort to false accusations, and become incontinent in their truce breaking, and become fierce in their conduct.

Then the last group - the fourth group. "Despisers of those that are good." The first two groups together go on and become despisers of those that are in Christ. Those are religious people, and they become arrayed against the true saints of God. Those who are born again and walk in the light, seeking to glorify God with all the heart and soul and exalt Jesus Christ, are persecuted by formal religious people. Remember that they are still religious people, but despisers of real saints.

"Traitors." That is, they cannot be depended upon. They will kiss you on the cheek and stab you in the back. "Heady." Their religion is all in the head. Their righteousness is all in their profession. "Highminded." They are all ten feet tall in their own estimation. They belong to that class typified in Judges by Ahiman.

Then we have the finale of the four fours - "lovers of pleasures more than lovers of God." Here now is where we have a splendid way of being weighed, and find out where we are. When God and pleasure are in the balance, on which side are we found? We have the opportunity to determine the answer to this question many times, no doubt. So, you see how real saints may partake of some of these things, if they do not judge them when they come up. We have all of these characteristics in the natural man; but as they assert themselves, we are to judge them and count them as belonging to the old creation, count them as having died with Christ on the Cross, and reckon that Christ only is to have the place in our hearts. Thus, we keep in the class of "those that are good"; and we keep out of the class of those that are lovers of themselves, and lovers of pleasure more than they are lovers of God. If the question were to arise whether we were to go to a ball game or tennis court, or had an opportunity to do good, would we refuse the service and take the pleasure? But here is where we have an opportunity of taking Christ, getting the victory, and thus live for the glory of God and the good of our fellowman. There are many things that are innocent and harmless in themselves; but, there come moments especially when we would be harming ourselves or someone else, if we did not count those things out and go in the way of blessing to our fellowmen.

The kind of people that we have been reading about have "a form of godliness." That is, they are religious people. They go to church. They read and quote from the Bible, claim to teach and preach the Word of God. They write books on the Word and pose as pious; but they are not saved. Not everybody that carries a Bible is a saint. The Latter Day Saints are not saints because they call themselves by that name. A saint is one who is holy on the inside. They may be sweet, lovely, and beautiful on the exterior; but on the interior they may be rebellious against God. We were praying in a certain home for the sick, and there was present a woman from one of the occult sciences. It got too warm there for her, because the Word of God was being read and explained. The atoning work of Jesus Christ, and that healing was wrought through the death of Christ, were being emphasized. She excused herself, saying that she had some necessary work to do. She remarked, "I am enjoying this; but I will have to go." When the meeting was over, we asked, "What is the faith of that woman?" They replied, "She is a Christian Scientist" - exactly what we felt in spirit. She had a form of godliness, but denied the real Divine power. Divine healing is not suggestion. Divine healing is not simply denying the existence of the devil, sickness, and pain. Divine healing recognizes pain and sickness and the devil, but sets the Name of Jesus against them. The only suggestion that Divine healing has to make is that the sick come to Jesus for deliverance. All formal religions deny the actual Personality of the Holy Spirit in a believer's life. Occult religions deny the meritorious death of Christ and His resurrection from the dead. They reject everything that actually glorifies our Lord Jesus.

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

rather reprove them" - 3:5; Eph. 5:11. Give the reproof; then walk away and leave them alone. "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts" - 3:6. Such is the spirit and cunning of errorists. They disguise their actual character and purpose. They do not walk in boldly and with a transparent face, as if with real glad tidings of good things. They never put their heresy to the front, but keep it concealed. They come to the door saying, "Is the lady of the house in? I would like to speak with her." Truth-seekers and Truth-bringers are honest, freehearted, aboveboard, simple, and transparent. They seek the good of their fellows and the glory of God. They are not prompted by the glory of man nor by the power of the devil. They do not compromise the Truth for policy's sake; but declare all the Truth for Jesus' sake.

We often wonder how it is that errorists can get so much money to publish their false doctrines. The devil finances their enterprises - that is how. The flesh responds to error, or to half-truths, far more readily than to the Truth. When fleshly teachers call for financial aid, fleshly hands quickly respond. Those who declare all the Truth and nothing but the Truth, never make demands for financial aid. Hence, God has the opportunity of supplying the actual needs; but He does not move His people to answer the clamorings of the flesh. "Silly women laden with sins" are the most effectual prey for error. They want to get rid of their sins without coming to Jesus. They are "led away with divers lusts (desires)," instead of being led in the right path by desiring the salvation and glory of God. They lack "the love of the Truth, that they might be saved" - II Thessalonians 2:10.

The pupils of formal, powerless, religious cults are "ever learning, and never able to come to the knowledge of the Truth." They are learning the wrong things; hence, they are never satisfied. What they learn brings them no real comfort, or health, or joy. The Truth alone makes men free; but these never arrive at a knowledge of the Truth. Yet, their teachers claim to know and be able to teach the Bible. Jesus declares that they know neither "the Scriptures, nor the power of God" - Matthew 22:29.

"Now as Jannes and Jambres withstood Moses, so do these also resist the Truth" - 3:8. Jannes means, "he speaks, he opposes." Jambres means, "foamy healer, the sea with poverty." These fellows were Egyptian sorcerers. From the meanings of their names, we infer that the first was a false prophet and the second was a false physician. Together they were official agents of Satan in powerful opposition against Moses and God. They sought to perform the same feats that Moses performed. They counterfeited the miracles of Moses. Counterfeit is the most subtle sort of opposition. Hence, not all religious healing is of God. If the devil could work miracles then, and astonish the people, how much more can he work them today? For he has had four thousand years of experience and training! He has learned to precipitate false hearings upon the people. Those only, who preach Jesus Christ and Him crucified and raised from the dead, can teach Divine healing according to the Scriptures.

TIMOTHY'S KNOWLEDGE

"But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience" - 3:10. How fortunate was Timothy in learning Paul's doctrine and manner of life. Exceedingly fortunate are all they who become acquainted with it today. Very few fully know his teaching. Timothy had been associated with Paul for about fifteen years, when the latter wrote to him. He had opportunity to fully learn Paul's "manner of life, purpose, faith, longsuffering, charity (love), patience." As an encouragement to move forward undaunted, he reminds him of his knowledge. Ah, here is the fault of the saints - they refuse to travel long enough with Brother Paul to get acquainted with him. They associate with everybody but Paul. They talk and walk with Adam Clark, Dr. Pope, and with Jameson, Faucet, and Brown, and other writers; but keep aloof from God's appointed prophet of Church Truth. Says one, "I read Paul's writings. I know his doctrine." Do you, indeed? Or, do you only accept man's interpretation of Paul's writings, as most men do? To accept Paul's Gospel means far more than simply knowing the letter of it and giving assent thereto. We must accept the spirit of his Message - the life and power of it. If we actually accept the Gospel that the Apostle Paul preached, we will preach like he did, talk like he did, suffer like he did, and have similar results. Of course, our reward will be according to our works. There are two classes of Christians on the Gospel stage today; and these are more or less at variance with each other:

First, there are those who accept Paul's doctrine of grace as the only way of salvation. These have been in the field for many years, even from Saint Augustine (of the third century) on, who

have taught Paul's Gospel. I may name some of its strongest advocates of today, such as the Moody Bible Institute, the Torrey School, the Plymouth Brethren, and the Presbyterians. This class sets forth the fundamental doctrine of grace, but without Divine power. They decry the Scriptural signs and wonders, which were ordained to accompany the Gospel Message. They see only a small part of Paul's Gospel, because they have never received the fullness of the Holy Spirit. They jumble together the two - the spirit of Christ and the Holy Spirit. Unlike Saul, the scales have never fallen from their eyes.

The second class are the Pentecostal people, who emphasize the power of God through the anointing (or baptism, as commonly called) with the Spirit. They demonstrate the power of God by remarkable hearings and by signs and wonders. But, very few of this class know the Word of God, rightly divided. They are not able to teach saints how to obtain and hold the victory over sin and sickness; neither can they build up the saints and help them to grow in grace and in the knowledge of the Lord. They are ignorant of Paul's Gospel in a way different from the former. They do not know his Word of grace. They have power without Paul. The other class have Paul without power.

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

PAUL, A PATTERN OF ENDURANCE

"But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me" - II Timothy 3:10, 11. The apostle reminded Timothy of his tribulations, many of which he had witnessed in order to comfort him. First, he wanted him to know that as he followed in Paul's steps he, too, would suffer - "Yea, and all that will live godly in Christ Jesus shall suffer persecution" - 3:12. Second, he sought to comfort him, by assuring him that however great the trouble it would have an end some time; for the Lord had delivered him out of all the unspeakable afflictions which came upon him. He was sure that the same arm of love would do the same for his son Timothy. Finally, he mightily strengthened him, by declaring that suffering is the price of the throne - "If we suffer, we shall also reign with Him" - 2:12.

Observe the clause - "what persecutions I endured" - 3:11. Yes, we must take the grace of God to endure, for "He giveth more grace" - James 4:6. We must not wiggle out of them. "Endure hardness, as a good soldier of Jesus Christ" - 2:3. We get no reward for the persecutions which we throw off, or run away from. Mark might have had the place with Paul that Timothy afterward had, if he had not shrunk back and gone to his mother. The persecutions, that you dear saints often receive in your homes, are not overlooked by the Lord. Verily, you shall have your reward, if you endure it." How we shrink from pain. It seems that generally we do not mind toil, for that brings present results. Who wants to bear something that promises nothing except more pain? Yet, this is the life that shall be well paid on "payday." "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God" - I Peter 3:18. Shall we not be willing to endure with the Just One that we may rule with Him forever?

"Evil men and seducers shall wax worse and worse, deceiving, and being deceived" - 3:13.

Brother Paul, you must be mistaken. Men say that the world is growing better and better. Whom shall we believe - Paul or modern teachers?

The apostle received his Message from heaven; men get theirs from their own minds, which are controlled by Satan. Oh, no! The world is not growing better. We have the proof of Paul's statement before our eyes. The barbarities of centuries past are coming to the front. All these things prove that unregenerate man is a degenerate creature, despite all the religious and educational efforts to improve him. Only those who are born again through faith in Jesus Christ, and walk according to the Scriptures, are really good. God counts them good, because they have a holy nature, being "partakers of the Divine nature" through the new birth - II Peter 1:4.

HIS GOSPEL UNCHANGED

"Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" - 3:14. The apostle took nothing back that he had taught during the thirty years of his career. He could say as Jesus once said, "My doctrine is not Mine, but His that sent me" - John 7:16. He could declare to Timothy, "I have nothing to regret, nothing to take back." Hence, he warmly admonished him to perpetuate his teaching. He was assured of the correctness thereof, because he had learned the Truth from God, though it came through his spiritual father.

"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" - 3:15. The Scriptures may not give you much knowledge of botany or arithmetic, so that you may get a job of teaching; but they will make you wise in the things of God. You will understand salvation for yourself, salvation for your family, salvation from sin, from sickness, from the world, salvation from people and error. Read the Bible by faith in Jesus, and you will become wise in deed and in truth.

It should always be remembered that "the Word of God ... effectually worketh also in you that believe" - I Thess. 2:13. Years ago, I longed so to speak as not to entertain people, but to profit them. I wanted to be a real Onesiphorus, of whom we read in this letter. His name means "profit bringer." Hence, if you would be profited by the exposition of the Word of God, you must believe it. You must believe that I have read the Word of God today, and that I am preaching that Word. If you do that, then it will come to you as the Word of God and you will be benefited by the Word of God. Otherwise, you will be entertained or you will be impressed with my knowledge of it, if you think I know it. Or, you may think of my eloquence, if you think I am eloquent. Whatever you may think will have the preponderance in your mind, and that is all the benefit you will get. Friends, I am reading the Word of God. I am expounding the Scriptures by the power of the Holy Spirit sent down from heaven. Therefore, listen as if hearing the Voice of God.

Paul is writing to his spiritual son Timothy, declaring the attitude he should take toward the Truth of God and toward the Church of Jesus Christ, especially in view of the last days. Hence, in this sixteenth verse he says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It is inspired, or "God breathed." God breathed into Adam's nostrils "the breath of life; and man became a living soul" - Genesis 2:7. Likewise, God's Word is a living Word. If it is "God breathed," then it has life. As Jesus said, "The words that I speak unto you, they are spirit, and they are life" - John 6:63. That is why, my friends, when you believe the Word of God it works effectually in you. It is the power of God and the resurrection life of Jesus operating in you. The Truth of God becomes incorporated into your very being; just like the foods you had for breakfast, or the vegetables you ate for dinner, become incorporated into your physical body and give you strength.

"All Scripture" is found in sixty-six books - thirty-nine in the Old Testament and twenty-seven in the New Testament. All Scripture includes the whole Bible from Genesis to Revelation. Therefore, we read in Deuteronomy, that "man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" - Deut. 8:3. It is no wonder that the great bulk of Christian people are weak and sickly, helpless and faint spiritually, have no victory, have little fellowship with God, and grow so poorly. Many remain dwarfs all their days. It is because they have not learned to feed on the Word of God.

"All Scripture ... is profitable." We ought to be after the thing that is profitable. "Profitable for doctrine." We ought to be searching into the Book that is profitable for doctrine. Notice, that eight times Paul mentions the word "doctrine" in his first epistle to Timothy, and four times in the second. For example, he writes saying, "Take heed unto thyself, and unto the doctrine." "Teach no other doctrine." He insists on preaching "good doctrine" and "sound doctrine." Never mind what others teach. You, Timothy, declare "my doctrine," for I have received it from the Lord - I Timothy 4:16; 1:3; 4:6; 1:10; II Timothy 3:10. We believe in the verbal inspiration of the Scriptures. There is a peculiar positiveness and weight to God's Word as it was originally uttered. That is why we choose to quote the Word frequently in our writings. We prefer to emphasize God's Word, rather than our words about His Word. The Scripture is far more than anything man can say about it.

"All Scripture ... is profitable ... for reproof," or refutation. Sometimes we have to refute the teachings of others. The Word of God is our only all-sufficient weapon to silence the errorist. Indeed, the Word refutes the reasonings of our own minds, and thus we are kept from error. "All Scripture ... is profitable ... for correction." If, for any reason, we are turned aside in our thoughts

or purposes or walk, the Word sets us right. Then, as workers, we have the blessed Word by which to correct others who may need it. We will never go wrong nor lead others wrong, if we fill up on God's holy Word - receiving it with all the heart.

"All Scripture ... is profitable ... for instruction"; or literally, "childtraining." They who learn doctrine, yield to refutation of error in doctrine and practice, and submit to correction in work and walk, are truly in a blessed way to receive training for growth and usefulness. Teachers of the saints have abundant material in our Divine Textbook, the Bible, with which to instruct them "in righteousness." All these points are concerning righteousness. The apostle was not interested in natural things, in educational matters, in domestic affairs, in politics; but in what was conducive to the people's "righteousness."

PURPOSE OF THE PROFIT

"That the man of God may be perfect, throughly furnished unto all good works" - 3:17.

To these ends is the Word given and made profitable. Let us look at some striking characters in the Old Testament. Moses was called "the man of God" - Deut. 33:1. We all have some knowledge of Moses - what a great man he was, what a responsible place he had, and how he learned the will of God and did it perfectly. He was God's man for that time. Also, we read four times in the books of Samuel, that Samuel was called "the man of God" - I Samuel 9:6, 7, 8, 10. He knew the Lord so well and heard His Voice so distinctly that it is written of him - "The Lord was with him, and did let none of his words fall to the ground" - I Samuel 3:19. It was all effectual, and all came to pass or will yet come to pass. Samuel was God's man for his day. Elijah raised the widow's son by faith in the Lord, and she named him "a man of God" - I Kings 17:18, 24. He was God's prophetic man, with a particular message for his time. Those men lived by the will of the Lord, by His power and for His glory. They were in full fellowship with Him - they thought as He thought, understood as He understood, and lived like Him. Therefore, they were known as the men of God.

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

Some men know the Scriptures sufficiently to get men saved. Some know them better, and get people healed. Still others know the Word so as to lead saints to be filled with the Spirit. But how few are fully fitted "and meet for the Master's use, and prepared unto every good work," whenever and wherever He may summon them - 2:21. Oh, who can rightly be termed "the man of God" today? Brother, might we not covet to walk in the steps of those Old Testament worthies? Oh, the calamity of the hour! Ministers and teachers know the Bible so poorly that they cannot feed the people, after they are saved. Many cannot minister to the sick. Others cannot build them up in the Truth and in the faith. The land abounds in religious runabouts, who pose as evangelists or Bible teachers. They have nothing to give the people but a few set sermons, or dry topical theses, or catchy addresses on popular themes. Therefore, they soon wear out their welcome, or break up the meeting, or let it run down, or allow error to come in and divide the flock. They are not versed in the Word so as to build up the saints. At best, they can give them a milk diet only, because they themselves are not "of full age" in the Lord. Oh, Brother Minister. Let us heed the apostle's words to Timothy. Let us learn the Word, preach the Word only, preach the Word correctly, preach it in the power of the Spirit, or quit the field. What a burlesque that men call themselves "reverend," and do not know the Scriptures well enough to know that such a title is unscriptural. At any rate, they ought to equip themselves thoroughly by an exact knowledge of the Word of the terrible (reverend) God whom they profess to represent.

My own heart bleeds and breaks at present conditions. Some have a fairly good understanding of the Truth; but it is only in the head. They will not yield and be filled Scripturally with the Holy Spirit; hence, the Word has no real power in their lives. They fail to feed on the food which they themselves sell to others. In short, they are not out-and-out for God; not wholehearted for Him;

not actually men of God. Others receive the Spirit, but refuse to learn the Word under His tutorage; refuse to be guided into "all Truth" by Him. They have the power, but attempt to use it for their own advantage. Shame! Shame! Bear with me. God stands and offers a premium to the man who dares to yield absolutely to Him and walk in His perfect will and "declare unto you all the counsel of God" - Acts 20:27. Harken to Paul's burning words in the next chapter. They certainly fire me up; and, I would put this white-heated flame on all my own people, especially upon those who have a conviction to publish the glad Message of grace as pastors or evangelists.

Chapter Four

"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" - 4:1, 2. Paul brings Timothy right up into God's Presence, and charges him to consider the things he has just said before, as reading them in the very throne room and as being responsible to Jehovah for their observance. Timothy, you stand or fall before God who has made you what you are, and who is ready to make you indeed "the man of God" for the hour. Never mind about Phygellus and Hermogenes and Alexander, or any others who have miscarried. You preach the Word. He takes him forward even into the very judgment hour, charging him to preach in view of the end and of the appearing of Jesus. Preach today as if you were going to be judged tomorrow. Oh, how the apostle must have felt the momentousness of His Message. He wrote as standing by the judgment throne and looking back, rather than as looking forward. From the judgment day viewpoint, he was committing the churches into Timothy's care - bidding him to proclaim unflinchingly all the Scripture, as the only and all-sufficient equipment for a victorious life here and of a perfect preparation to meet the Lord and reign with Him.

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

THE CRIME OF MINISTERS

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

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

"Reprove," or admonish. Some would have us be silent concerning error; but the Holy Spirit bids us to show it up, shut its mouth, and drive it away by pouring in the living Truth. Doctrines of demons abound on every hand, and are gaining a stronger foothold as the end draws near. The

need of earnest and wise confutation is all the greater.

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

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

THE TRUTH DESPISED

"For 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" - 4:3, 4. This is the continuation of the Apostle Paul's fervent exhortation to his dear son. With inspired vehemence, he shouts for the last time, "Preach the Word." But why such a stern charge? He assigns two reasons. First, the growing indifference to God's Truth, as expressed in the above Scripture. One might suppose that, because of such an attitude to the Truth, the apostle would have instructed Timothy to take it easy and not be burdened about conditions. If they will not heed, what is the use of preaching to them? Instead, these dreadful conditions are the very impetus to spur us on to sound out the full Message unsparingly. By declaring the Truth, we put the responsibility upon the people. We bring them face to face with the Lord of righteousness. Whether they hear or forbear, we must announce all the Truth. Oh, what a time is on us! People want to be religious; but they do not want to be Christ-like. They shun the Truth, because it exposes sin and slays the flesh. It lays bare selfishness and greed. Men love to read and hear religious things that soothe the conscience and entertain them without putting them under conviction.

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

The preachers are not altogether to blame. The people love to have it so. Under the Old Covenant, they cried, "Prophesy not unto us right things, speak unto us smooth things, prophesy deceits" - Isaiah 30:10. I have heard it again and again, that there is a preacher who would like to preach the Truth; but he does not know the Lord well enough to trust Him absolutely. Not being endowed with power from on high, he is afraid of nonsupport for his wife and five or six children. He knows that, if he lays down the Truth according to the Bible, he probably will lose his official head. Let us not blame the preachers altogether. The Holy Spirit is here blaming the people. Nor are they satisfied with one or two. "They heap to themselves teachers." "Heaps upon heaps," said one of the judges of Israel - Judges 15:16. They even tire of the fellow that talks the nicest. They seek to be tickled and coddled, but never have enough. They Badly throw their money at the fellow that can make them laugh the heartiest and deceive them the most. "If the blind lead the blind, both shall fall into the ditch" - Mt. 15:14.

"And they shall turn away their ears from the Truth, and shall be turned unto fables" - 4:4. Is not that time here? Are not men turning away from the Truth of God today? Are fables not far more readily received than the Truth? There is such a prevailing spirit of lightness and superficiality and irreverence for Divine things, that even God's people are greatly influenced by it. As a brother wrote recently, "Most of the Christians live on meetings and conventions. While these are in operation, they seem to go on all right; but, as soon as they cease, there is a relapse into the old rut again." Religious? Ah, yes. This age is extremely religious; but it is by no means pious or devoted to God. Therefore, be not surprised if the people prefer the false to the true.

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

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

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

Now you see, friends, what is incumbent on me; for I am certainly a successor of Timothy. I do not say that I am the only successor of Timothy. I say, a successor. If I am going to preach the pure clean Gospel of Jesus Christ, according to the pattern which the Apostle Paul set forth, here it is. You must excuse me if you think I do not preach just right. If you think I am too severe, or do not handle the subject just right, or dwell on some things that are not necessary, you must remember that "all Scripture ... is profitable." You must remember that if I am going to preach the Word, I must preach the whole counsel of God, whether anybody hears or not. I have to leave the results with God; and I am glad to know that the results are good and glorious. I praise Him today that His Word is working effectually in them that believe - I Thess. 2:13. If some do not believe the Word, it does not work in them; nevertheless, I am a "savour of life unto life" to them that receive the Truth and a "savour of death unto death" to them that receive not the Truth. In either case, I am "unto God a sweet savour of Christ," because I move in His blessed will and preach Christ - II Cor. 2:15, 16. God's Word is fulfilled. His purposes are accomplished.

PAUL'S RETROSPECT

"For I am being poured out already, and the time of my departure is near" - 4:6. When Paul wrote to the church in Philippi, he had "a desire to depart, and to be with Christ; which is far better" - Phil. 1:23. He was tired of those days of imprisonment in Rome. However, for the sake of the Church, he tarried longer; even though he could have gone then to be with his Lord, if he had chosen to do so. Now the mighty warrior has not only a desire to be with Christ, but he purposes to go; and he knows that he will go soon. What an intimate acquaintance he enjoyed with the Lord, that he should have such rare privileges accorded him as to choose for himself. How he moved on with God step by step, so that he knew perfectly when his career was ended. Oh, what a calmness must have filled his breast. What a profound satisfaction possessed him. Many years before, he heard God's Voice calling him to be "a preacher, and an apostle, and a teacher of the Gentiles" - 1:11. Now, after a strenuous life of service and sacrifice like which there had been no other, he hears again the same Voice summoning him Home to Heaven. Therefore, with characteristic firmness and power, he exclaims -

"I have fought a good fight, I have finished my course, I have kept the faith" - 4:7. Who can take a retrospect with such a resultant testimony? Most people are fought and whipped by the enemy. Paul fought and conquered, not for himself alone, but for many others. Some people fight, but not "a good fight." They contend for their own rights, fight for their country, fight for their creed; but such is not "a good fight." Some contend for a portion of the Gospel with carnal weapons and seek their own glory; but that is not "a good fight." Thank the Lord, our beloved apostle "fought a good fight." Thank God, we may fight "a good fight" also, today; and some of us do.

"I have finished my course." This statement is wonderful. The apostle does not mean simply that he has come to the end of his life on earth; far more than that. He had entered upon a racecourse and had run for a Prize. He had to run according to rules laid down. To break those rules was to miss the Prize. But he had the witness in his own heart that he ran correctly. He ran without stopping; for there are no stopovers for a prizewinner. He ran wisely and rapidly. Paul ran for the glory of God. He ran clear through to the end - "I have finished my course." Beloved, are you simply drifting with the religious tide of this age? Are you running for a corruptible crown? Are you seeking some present-day laurels, a name, a place, among men here? Paul's Prize was an incorruptible crown. What is yours? The Lord Himself became Abraham's "exceeding great reward." Christ alone was the Prize which Paul held in view. What is yours?

Finally, he shouts, "I have kept the faith." Ah, Brother Paul put the first thing, the essential thing, last. By keeping the faith, he fought. By keeping the faith, he ran. By faith in God's gracious Word, men become famous with Jehovah and are sure of an eternal reward. Walk into faith's hall of fame - Hebrews 11. By faith in God's provision, the sinner becomes justified and is called a saint. By faith in God's promise, that saint sets out to run a race and win the crown offered to the faithful racer. People do not believe in this glorious doctrine, or they do not believe that the Lord can enable them to run successfully, or they do not value the Prize high enough to endure the

hardness of the strenuous race. In a word, they have not faith; they do not keep the faith; and "without faith it is impossible to please Him" - Hebrews 11:6. Only those who please the Lord can hope to win the glorious Prize. Therefore, with what confidence the apostle looked into the endless future, rejoicing "with joy unspeakable and full of glory" - I Peter 1:8.

PAUL'S PROSPECT

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" - 4:8. Paul ran, "not as uncertainly." He fought, "not as one that beateth the air" - I Cor. 9:26. His efforts were not aimless. He was not self-appointed, or chosen of men. He was God-appointed and God-anointed. He had God's Message, not man's. He followed the Lord, not men. His movements and motives were Divine, not human. Therefore, he was assured of a corresponding reward. He had preached righteousness, the by-faith righteousness of the righteous God; hence, he had solid ground for expecting that He who alone judges righteously would grant him the "crown" which that righteousness demands. The apostle was not selfish nor conceited in his position. He included all the saints of a like attitude of heart. Therefore, he adds:

"And not to me only, but unto all them also that love His appearing" - 4:8. What a marvelously comprehensive verse is this. "Love" is the controlling attitude here - love of Christ's appearing. John says, "Every one that hath this hope set on Him purifieth himself, even as He is pure" - I John 3:3 Revised Version. Likewise, Paul's whole career was in view of the coming of Jesus. That was his great incentive to serve, sacrifice, and suffer. He loved the appearing of Jesus, with whom he expected to appear in heavenly glory. One can readily discern who actually loves Christ's appearing; hence, we know also, who will not receive the crown of righteousness. They who live for themselves, who seek the honor and glory of men, who labor for a place here and for present emoluments, verily shall have their reward; but it will be here. The righteous Judge cannot give them a crown of righteousness, because they are not living as before the Judge; they are not occupied with His advent, but with the advent of their own success and present glory. If the love of Christ's "appearing" is the condition of obtaining the crown, then it is not a question of our conducting meetings and directing great campaigns and writing books and editing mighty magazines. Big doings here are no proof of a great reward. What was our Lord's prevailing impetus? "Who for the joy that was set before Him endured the Cross, despising the shame" - Hebrews 12:2. Note that it was not His great works nor spectacular achievements, that should be rewarded with joy, but His endurance of suffering. Spurred on by a love for Christ's coming and to be with Him forever, we gladly toil, sacrifice, and suffer, pouring out our very lives for the salvation and upbudding of the people.

Observe also that the reward is not at death, but "at that day"; that is, on "that great and notable (outshining) day of the Lord" - Acts 2:20. God "hath appointed a day, in the which He will judge the world in righteousness by that Man (Christ Jesus) whom He hath ordained" - Acts 17:31. He will grant crowns to His saints, who will join with Him in judging the world - Revelation 4:4. When we are born again, we "put off the old man with his deeds," and "put on the new man"; that is, we put on Christ - Colossians 3:9, 10. By walking thus in newness of life, even as the heavenly One, we judge and condemn the world now as out of harmony with God - as at cross purposes with God's purposes for mankind. By building the ark, Noah "condemned the world," declaring thereby that it was going to be destroyed because of its wickedness. We who judge the world now are qualifying to join with the Judge in judging it when He shall shine forth from heaven. We judge the world of pleasure, by finding our delight in the Lord. We judge the political world by accepting our citizenship in heaven, and not by sitting in the gates of Sodom and bemoaning its wickedness - the meanwhile endeavoring to purify its politics. We judge the religious world by standing aloof from its dead forms and false pretensions. We reject its errors in teaching and practice, by accepting the Truth and walking therein. We are not to spend our time fighting error and the people who are wrong, but seek to lead the erring into the light by giving them the Truth. In like manner, we judge carnal believers; not by rebuking their carnality, but by being spiritual - moving in the Spirit and holding "the form of sound words." The Holy Spirit guides always in full accord with the written Word of God. When we conform to that Word - not in a heady, heartless, legal way, but in the sweetness and yet firmness of the Spirit of Christ - we condemn the flesh. Thus, we judge the entire world continually, here and now. We are on dress parade for the judgment day, when we shall sit with "the Righteous Judge" highly honored with righteous crowns - the eternal proof of having been obedient to God.

PAUL'S PLEASING FINALE

"Do thy diligence to come shortly unto me. Do thy diligence to come before winter" - 4:9, 21. Remember that Paul was imprisoned in Rome when writing this letter. He had to pay his own house rent, living "in his own hired house" - Acts 28:30. It is strange that he should pay for his own imprisonment. That, indeed, is the extreme cruelty of the spirit of anti-Christ against the true loyal saints of God. As we have seen before, the Apostle Paul finished his life work and expected to go Home and be with the Lord. But, before he did this, he had committed this Gospel of the grace and glory of God to his spiritual son Timothy. I consider that Timothy had the most responsible place of any minister in that day aside from the Apostle Paul. He stood even above Apollos, who was eloquent in the Scriptures. He stood above Barnabas, who failed Paul on one occasion. Timothy was the Divinely chosen successor of the Apostle Paul (for he was also an apostle) to carry on the work of evangelism and to look after the churches that Paul had planted. Now, before Paul passes on to Heaven, he longs to see his successor; hence, he says: "Do thy diligence to come shortly unto me."

Then he gives a number of reasons why he wants to see him. One of his ministers had lost out and was drawing back; for he writes, "Demas hath forsaken me." "Demas" means "popular." The popular fellow always forsakes Paul; for Paul was never popular. His Gospel was never a popular Gospel. Dear saints, never expect that this Message will ever become popular. Do not become discouraged if this meeting does not become popular; for, at that moment, it would lose its power with God. I never expect to become a popular minister, nor a popular writer. I should be frightened if I did.

"Demas hath forsaken me, having loved this present world (age)" - 4:10. Remember, as I remarked at the beginning of these lessons, that this epistle was written in view of the last days. So this present age has some other Demases. That Demas was not the only popular fellow. There are many popular men today, who love this present age. Demas was not backslidden in the eyes of the Christian people. He did not go back into the world and give up preaching and go into some other type of employment, as many a minister has done; but he changed the course of his ministry. Paul says, "Demas hath forsaken me." That is, he turned away from Paul's Gospel and preached a popular gospel. I do not suppose he quit preaching about the Holy Spirit and Divine healing. That is not intimated. I do not suppose he went back on the real fundamentals, as some unsaved ministers are doing today; but he failed to hold a straight course in the Truth and preach Christ in all His fullness. There is a preaching of the baptism with the Holy Spirit (as it is called) and Divine healing that does not measure up to the New Testament pattern. Carnal men use carnal methods, and carnal results follow. Therefore, neither pastor nor evangelist nor hearers ever grow out of their babyhood experiences, despite their loud boasts. Oh, what will the harvest be? Mostly "wood, hay, stubble" - I Corinthians 3:12.

Demas "departed unto Thessalonica," which means "victory over falsity, victory over the tossings of law." When we see God's grace and lay hold of it, we actually come into a place of victory over the tossings of law or the unsettled experience which legality imposes. We are under grace, and we learn to live by the power of the grace of God. Elsewhere in the Scriptures, we read of those who turn God's grace into lasciviousness; that is, they take selfish advantage of His grace - Jude 4. For example, they say, "If we are saved by grace, it does not matter what we do; we are saved anyhow." Demas was falling into this snare. Such people teach that - if we are saved by grace, if the Holy Spirit is by grace, if healing is by grace, if the resurrection of the dead and the translation of the saints will be by grace - then we need not live such a strenuous life. We will be translated anyhow, and we will get a reward anyhow. What is the use of being so particular as to how we live? We will come out all right anyway, if it is all by grace. You see they have a false victory over the tossings of the law. They take advantage of and abuse the doctrine of the grace of God. Instead of laying hold of God's grace and living a life of perfect victory and running for the crown, instead of seeking for the best and being at their best for God, they let down and seek an easier route to get through; hence, they go to Thessalonica. I am glad that all the Thessalonians were not that kind of saints. One of the best churches to which Paul preached and wrote was the Thessalonian church. Two of the most glorious and sweetest letters we have in the New Testament are Paul's letters to the church at Thessalonica.

"Crescens to Galatia." "Galatia" means "needing milk." When we read Paul's letter to them, we see that they were children in grace. Judaizers came along and taught them that they must be circumcised in order to be saved. Thus, a yoke of bondage was put on their necks. Crescens

does not forsake Paul; for evidently he grows in the light of God. As long as you are growing in the grace and knowledge of the Lord, you are all right. We bid you Godspeed. If you are going back, we cannot say, "God bless you." That growing young minister went to Galatia to bring those babies out of their babyhood - that they might throw away their toys and rise to their privileges in the wondrous grace of God, that they might "grow up into Him (Christ) in all things" and learn His blessed will - Ephesians 4:15.

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

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

"Take Mark, and bring him with thee." "Mark" means "the shining one." When he started out with Barnabas and Saul, many years before, he found the evangelistic life too strenuous; hence, he "went not with them to the work" - Acts 15:38. Paul refused to take him along on their second tour, which greatly displeased Barnabas. This caused a separation. "Barnabas took Mark, and sailed unto Cyprus"; and, into oblivion, had not the Holy Spirit led Paul to write afterward about them both - Acts 15:39. They both saw their mistake and humbled themselves before the Lord, so that Paul could receive them again into full fellowship. Here the apostle says, "He is profitable to me for the ministry" - the very menial thing that he refused to do when he was with Paul before. But he learned his lesson, and it pleased God to cause Mark to write the "Servant" life of Jesus Christ. By being a deacon, an attendant of the ones who preached the Word, he became qualified to pen graphically the menial career of our Lord. "He that shall humble himself shall be exalted" - Matthew 23:12. Oh, that the ministers would study the brief biographies of Barnabas and Mark. They certainly would have more respect for Paul's doctrine and writings.

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

"The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" - 4:13. "Troas" means "Trojan," and Paul penetrated that locality with the wondrous Gospel of grace like a Trojan warrior with determined energy; therefore, it was well named. "Carpus" signifies "fruit." He was indeed some of the choice fruit of Paul's ardent toil. Leaving the cloak (a thick outer garment) with Carpus, reminds us of Elijah dropping his mantle upon Elisha when he ascended on high. It suggests that the apostle sought to bestow upon Carpus some of the mighty Gospel power with which he was invested, that he might be an effective witness for Christ in his home town. As he was about to leave the earth, he desired to distribute his spirit and gifts among his fellow helpers. Oh, how he yearned to spread the glad tidings.

Leaving the cloak for a time and then sending for it again suggests another lesson. The Lord often offers people opportunities and equipment to serve Him; but, if they refuse them, He recalls them. Jesus said, "He that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath" - Mark 4:25. If you desire to live for God and His glory, He will grant you the open door. If because of indifference to His things - or for fear of man, or of losing your reputation, or money - you fail to enter the open door, it will be closed to you; but it will be entered by another. God is never short of material. If He does not get the cooperation of one man, He will get someone else.

The chief lesson suggested by the cloak being brought, and which agrees with what has been set forth earlier in these letters, is that Timothy in particular was to be Paul's successor. To him was

committed the invincible word of Divine grace. To him was granted Paul's robe of authority and power to go forward with the work where he was about to lay it down. Who will imbibe the unflinching and untiring spirit of the apostle today? Who will accept the cloak left at Troas for these end-time days? Shall he not find a Timothy, a Carpus, a Titus? The next item certainly indicates the answer.

"Bring ... the books, but especially the parchments" - 4:13. "Biblos" is the Greek for the inner bark of the papyrus from which scrolls or books were made. It also means the paper or book made therefrom. "Biblia," here rendered "books," means small papers or books. They refer, no doubt, to the Old Testament writings. The "parchments" (literally, membrane) were the dressed skins of animals on which they wrote. Evidently those were some of Paul's valuable writings, which he had left with Carpus for his special instruction in the things of God. Now that he was about to lay his armour down, having committed the care of the churches to Timothy, he wanted the latter to have those invaluable documents. God be praised that we have the indispensable writings of our beloved Brother Paul "to fulfil (fill up) the Word of God" - Colossians 1:25. Who will expound them? Who will carry them hither and thither in the power of the Spirit, that the Word of inspiration may be completely filled up today, so that the saints may be fully prepared for the soon coming of Jesus? Will you, my brother?

THE GOSPEL OPPOSED

"Alexander the coppersmith did me much evil" - 4:14. We read first of Alexander in Acts nineteen. He was one of Paul's converts; for, when he preached in Ephesus and a great commotion followed on account of the goddess Diana, some men laid hold of Alexander. We know nothing more about him until in I Timothy chapter one, where we learn that he and Hymenaeus made shipwreck of faith. It appears that Alexander became a minister, and afterward went out from the Apostle Paul preaching against this Gospel of grace; for, whenever we read of individuals that stand out here in bold relief, they are always leading men or ministers and are set as examples to follow or examples whom we are not to follow. Hymenaeus and Alexander "made shipwreck" of faith - I Timothy 1:19. Evidently, Hymenaeus led Alexander astray. "Alexander" means "helper of men"; and "Hymenaeus" means "marriage" or the "wedding song." You know, there are many weddings that are not ordained of God, even as Hymenaeus and Alexander joined hands and went away from the Truth. They failed to hold a good conscience before God. What a solemn fact that is. Some people seem to have no conscience before God. I have said it many times, "Surely they have no conscience before God, or they could not act and talk as they do." Thus, it was with Hymenaeus and Alexander; not holding a good conscience and not holding the faith of the pure Gospel of Jesus Christ, they "made shipwreck" of faith. In II Timothy 2:17 we again read of Hymenaeus. This time it is evident that he and Alexander had had a falling out; for whenever two rascals start off together they will not hang together very long. They will fall apart and go against each other; therefore, Hymenaeus finds Philetus and strikes out in another direction. He introduced a new gang, and Alexander went on by himself.

In the second chapter, we team of the particular error that these men fell into: "Who concerning the Truth have erred, saying that the resurrection is past already; and overthrow the faith of some" - II Timothy 2:18. Doubtless, that is what Alexander and Hymenaeus taught when they first started out. Hymenaeus began teaching it, and Alexander picked up something else. His name indicates that, because it means "helper of men." He repudiated the true teaching of the resurrection of the dead which is still future, and taught that the resurrection is past already. Thus, he introduced a scheme of philanthropy. He begins to build almshouses and rescue missions without any salvation in them. In that way he becomes popular. He makes for himself a name. He walks around the street and says, "Poor fellow"; and pulls out a five dollar bill and gives it to him. He flatters the rich and gets them interested in his philanthropic movement; and, before people know it, here is a gigantic structure that accommodates ten thousand people and he gets the reputation of being a helper of men.

Notice Paul's last word to Timothy about Alexander the coppersmith, that he did him "much evil." Paul does not attempt to punish him. But he says, "The Lord reward him according to his works." One old lady said, "Paul was in the flesh when he said that." Nay, Paul was in the Spirit. He wrote in view of eternity. The Holy Spirit would not allow a word like that to be recorded to the charge of a dear man who, for thirty years, was pouring out his life as a drink offering and sacrifice upon the service of the saints everywhere. He says further, "Of whom be thou ware also; for he hath greatly withstood our words" - 4:15. Do you know that philanthropy is one of the greatest

hindrances to the spreading of the pure Gospel of Jesus Christ? It appears so noble, so uplifting. It seems so necessary. It is very good for the world to help its own. But Jesus said, "Let the dead bury their dead." Let the dead in trespasses and sins take care of those who are dead physically. "But go thou and preach the Kingdom of God" - Luke 9:60. He has sent us to be winners of souls, to get people saved out of the world, to deliver them out of sin and sickness; and to deliver them to God, that they may be ready for the coming of Jesus. Let us look after the saints of the Lord Jesus Christ. God has not sent us to improve the old creation, or "for the betterment of humanity" as we sometimes hear it said. He is interested only in a new creation. We are "Godlike," only if we have the same interest.

PAUL'S UNSWERVING FAITH AT HOME

"At my first answer no man stood with me, but all men forsook me" - 4:16. When Paul was on trial in Rome, after having been in prison there, all the men forsook him. They lost heart. It looked like Paul was going to the block in a hurry, and it looked as though they were going to the block with him; hence, they forsook him. But see how tenderly he looks on them - "I pray God that it may not be laid to their charge." He prayed that God would not chastise them for being overcome. It was discouraging to see their spiritual father in prison. Paul had a tempestuous voyage on his way to Rome, and then all the while he was there he was imprisoned, and it just appeared like this Gospel of grace was doomed; therefore, they forsook him. But, as always, God was on the scene - "Notwithstanding the Lord stood with me, and strengthened me" - because God was not yet through with Paul. I think we have a clear evidence here, that Paul was delivered from Rome and imprisoned there the second time.

"That by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion" - 4:17. Who is the lion, but the Roman government? Out of whose mouth was he delivered, but the power of Rome? How could he preach this Message to all the Gentiles, if he had not been delivered out of prison and had the chance to do it? For he says, "That by me the preaching might be fully known." Because the Lord had delivered him the first time gave him an encouragement that He would deliver him again. It may be that when he was delivered out of Rome the first time is when he went to Spain; for when he was on his way to Rome he wrote saying, "I will come by you into Spain" - Romans 15:24,28. No doubt, he reached the uttermost parts of Spain and preached the Gospel there.

"And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom" - 4:18. What faith he had. See how this dear man had to stand alone when the government was against him. When his own ministers failed to stand by him, he had to stand alone. It looks like a dismal prospect. You walk with the Lord, and you will come to some places where you will be absolutely alone. You will find no friends, no one to comfort you except a few saints who may be weak in the faith. Or, they may be strong in the faith, but weak otherwise - weak financially, or have no prestige with the people. They may be faithful and devoted, and love you to the death; yet so circumscribed that they cannot be of much help to you but to pray for you. Well, that is the best anyhow. That is the way the Lord stood with Paul in other saints. I am glad we have the promises and hope, that the Lord will stand with us. I have been in some tight places; but the Lord stood with me. I have been alone in some places. I have been where the preachers were against me, where the church officers and the citizens were against me; but the Lord stood with me. He is always with those who trust Him absolutely and steadfastly.

"And will preserve me unto His heavenly kingdom" - 4:18. That is no small item, I tell you. There is an earthly kingdom and a heavenly kingdom. God will have an earth-dwelling people, who will never see inside of Heaven. They will be God's people and reign with the Lord Jesus Christ; but they will only be an earth-dwelling people. The Millennium will begin with the revival and perpetuation of the kingdom of Israel. There will be also the nations of them that are saved. No doubt, many present-day believers will live till Jesus comes; but will not be raptured. Study the parable of the five foolish virgins.

THE HIGH CALLING OF THE CHURCH

God be praised! There will be a heavenly kingdom for a heavenly people. There is an upward calling today - Philippians 3:14; Hebrews 3:1. Some have heard the upward calling and are seeking the heavenly Prize, and are expecting to be in the heavenly kingdom. In the beginning of this chapter, Paul wrote that there is a crown laid up for him. Here he tells us where it is. He says, "The Lord ... will preserve me unto His heavenly kingdom. 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" - 4:18,7,8. He is saying, "I am sitting down in my own hired house", and waiting until the Lord will come to take me up into His heavenly kingdom. Then I will receive my glorified body." Do you observe the distinction, my friends? The heavenly kingdom is within God's universal domain. His capital city, the New Jerusalem, will be situated there. But there will be also the kingdom of God on earth over which the heavenly people, reigning with Christ, will have dominion.

"To whom be the glory for ever and ever (unto the ages of the ages). Amen" - 4:18 Revised Version. Such an exclamatory ending is the inevitable result of a real vision of Divine grace which culminates with exceeding glory. Faith looks back to Calvary where the old creation with all its sin was done away; it gazes into the tomb and, behold, death's victim has risen to die no more; then it leaps upward and, lo, the despised Nazarene sits King of the ages on His own throne in the air. That living faith ascribes absolutely all the glory to that One Man, Jesus the Anointed of God, and ascribes it to Him for ever. Then with one small word sweeps over the whole expanse of the ages again, shouting, "Amen." Dear Reader, do you agree with our beloved Brother Paul? Does your spirit enter into his words and soar away with him? Are you counting on a like crown and reward? "Faithful is He that calleth you, who also will do it" - I Thessalonians 5:24. Oh, Hallelujah!

TENDER CLOSING WORDS

"Salute Prisca and Aquila" - 4:19. I am glad to hear younger believers speak respectfully of the older saints. Sometimes younger ones get a little uppish, and do not want to take the counsel and instruction of the older ones. Paul sets before us an example of respect to be shown to those of maturer years. Prisca (or Priscilla) means "ancient." She had a place in the apostle's career similar to Old Testament sisters, as Sarah and Hannah. Aquila has three meanings: In Hebrew, it means, "I shall be nourished"; in Latin, "an eagle"; in Greek, "immovable." These two had been a special comfort and help to Paul in his work. He never forgot them. The combined signification of their names is interesting. They were indeed eagle saints, living above the sordid things of earth. They were immovable, being joined to "the Ancient of days" - Daniel 7:9, 13, 22. Hence, they nourished other saints in the things of God.

"And the household of Onesiphorus" - 4:19. The latter means "profitbringer." Read in 1:16-18 what Paul wrote of him, as positive proof that he was true to his name. His household was like him.

"Erastus abode at Corinth" - 4:20. His name means "beloved." His ministry was greatly needed there, to feed the babes and build them up in the faith and deliver them from sectarianism.

"Trophimus have I left at Miletum sick" - 4:20. He was probably overworked in making good the meaning of his name - "nourishment." "Miletum" means "cared for," a fine place to be left when ill. Or, some saints are sick and must be left behind, because they draw back from light. Though they are cared for in their trouble, yet they miss God's best. Let it not be so with us.

"Do thy diligence to come before winter" - 4:21. Paul longed to see his son Timothy before he would depart. In verse nine, we read this same request. He loved him, second to none.

The following four men were, doubtless, former acquaintances with Timothy. They send greeting's in Jesus' Name to him. "Eubulus" means "of good counsel." He is always needed.

"Pudens" means "modest." He is not much in evidence these days. "Linus" means "linen," which reminds us of "the righteous acts of the saints" - the costly wedding robe of the Bride company - Revelation 19:8 Revised Version. "Claudia" means "lame, whining," and speaks of those who may have physical infirmities but are overcomers nevertheless. These four characters are found in Paul's company or rank of believers. The apostle's benediction is unique - "The Lord Jesus Christ be with thy spirit. Grace be with you. Amen" - 4:22.

Oh, how wonderful is the full assurance of faith and hope. It shouts aloud now, in the face of every opposition and contradiction, "There is laid up for me a crown" - 4:8. What words! "Laid up." Faith obliterates time. Faith laughs with scorn at the gainsayer, and laughs with exultant joy at the word of promise. It sees that God "raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory" - I Samuel 2:8. Then it beholds that same beggar joining with Christ in judging fallen angels and men. "Who is like unto Thee, O Lord, among the gods? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?" - Ex. 15:11.

The End

This document was created with Win2PDF available at <http://www.daneprairie.com>.
The unregistered version of Win2PDF is for evaluation or non-commercial use only.