

Studies in 2 Timothy

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Outline of 2 Timothy

Dear Brother:

Just a note with regard to the coming Conference of brethren at Guelph and your participation in it. The following outline is based upon some suggestions made by the committee and is merely intended as a guide in assisting each of you brethren in your respective responsibilities. The guidance of the Holy Spirit is absolutely essential in our endeavors to see that the wide variety of need is met (as only our God can) and we will be in prayer for and with you that this may be especially so in 1984.

The man of God and his resources ch. 1:

v. 1. Grace, mercy and peace.

3. The prayers of others.

5. Genuine faith.

6. A gift from God.

7. A sound mind.

8. The testimony of the Lord. God's power seen in affliction.

13. What he has been taught.

14. The indwelling Spirit of God.

The Man of God and his responsibilities. Ch. 2:

v. 1 & 2 Son - be strong - be diligent to - remember Paul's teaching - select faithful men - pass it on.

3 & 4 Soldier - endurance, separation, dedication.

5 Athlete – obey rules.

6 Farmer – toil and reap.

15 Workman – competent – diligent.

21 Vessel – clean, set apart, prepared for use.

24 Servant – gentle, skilled in teaching, patient.

The man of God – His surroundings and safeguards ch.

3:

v. 1. Difficult times.

2-4. Ungodly men.

5. False professors.

12. Persecution.

13. Worsening conditions

His Safeguards:

10. Example of a Godly leader.

14-15. A good home.

16-17. The Holy Scriptures.

The man of God and his service ch. 4:

v. 1. The Lord will be his judge.

2. Preach the word – always ready – reprove – rebuke – exhort.

5. Watch (sober alertness) – endure – tell out – be thorough in service.

9-13. Be useful to fellow workers.

15. Watch out for evil doers.

May God's richest blessing be yours as you prepare,

Bill Coffey

Overview of 2 Timothy

Theologians are calling the virgin birth of Christ a biological impossibility and a theological superfluity.

Be ye transformed – changed-by the renewing of your mind.

Satan's plan is to completely alienate men from God. He has organized the media to capture the thought-life of man=the mind. He has liberalized morals – glamorized music. He has taken control of men's minds, and has ruined the unguarded life.

Metamorphosis.

Sequence in Romans – Consecration. (Keswick story.)

The tragedy of so few young men answering the call of God. Warning – Annanias and Saphira – they promised to give all, but kept back a part – God took their lives in judgment.

Apply this to ourselves.

This epistle was written from a dungeon death-cell. It is the last of Paul's letters. 1 Thessalonians is the first.

Chapter 2. In this first section the subject dealt with is that of service and rewards. The believer is seen as "a son" V1. - "a soldier" V3. - "an athlete" V5. - "a farmer" V6.

The soldier. The first duty of the Christian soldier is "obedience." In contrast to the military, the Christian soldier gets his instructions at "Jesus' feet".

Describe the secret of God's presence. "The still small voice".

No man is greater than his prayer life. Success in the pulpit depends on the travail in the closet.

V15. Study etc. Approved unto God – not men. Ishmael – “he shall dwell in the presence of his brethren.” (Gen 10:12) “He died in the presence of his brethren.” (Gen 15:18) Ishmael was a man who never was in the presence of God. He was a man’s man – he was admired – he enjoyed the great open spaces – he was a daring warrior – a great hunter. He certainly had the approval of his brethren, but he did not have the approval of God.

The Christian’s resources in the day of declension and departure.

1. Faith – ch 1:5
2. The Spirit – ch. 1:6-7
3. The Word of God – ch 1:13; 3:1-17; 4:3-4
4. The grace of Christ – ch 2:1
5. Separation from the vessels of dishonor – ch. 2:4, 20-21
6. The Lord’s sure reward – ch. 4:7-8
7. The Lord’s faithfulness and power – ch. 2:13-19

From the book of Acts we learn that Paul was sent to prison in Rome. For two years he remained a prisoner under guard in his own hired house. Eventually he was set free by Caesar.

He took up his work at preaching the Gospel. And went to Spain and preached there for a while.

On his return he continued to preach as vigorously as ever.

A great persecution broke out against the Christians, and he with many others was imprisoned.

Around this time the city of Rome was burned down, many believed that Caesar ordered his men to do this. In order to turn suspicion from himself he blamed the Christians, and ordered that they should be put to death.

Paul was imprisoned in a dungeon. The dungeon is there to this day. There is just a little hole in the roof from which Paul's food was dropped. There is no window. There is a hole in the floor which exposes a river running underneath.

How cold and damp it must have been, especially in winter.

It was from this place that Paul was led to the place of execution, and there he laid down his white head. Upon a great stone, and in a moment the executioner's axe had decapitated him, and Paul was absent from the body and present with the Lord.

Survey of 2 Timothy

When Paul wrote this epistle he was not only a preacher but also a prophet. In this letter to Timothy he gives the most comprehensive details of conditions that will develop and be evident during the last days.

The truths of the epistle are particularly applicable to us today. In these days of difficulty, declension, and departure we need an anchor to safeguard us from moral, spiritual and apostate drift of contemporary thought.

Paul provides us with spiritual resources to stand firm in the evil day – the day of apostasy.

1. Faith 1:5
2. The Spirit 1:6-7
3. The Word of God 1:13; 3:1-17; 4:3-4
4. The grace of Christ. Strength. 2:1
5. Separation from vessels of dishonor 2:4, 20-21
6. The Lord's sure reward 4:7-8
7. The Lord's faithfulness and power 2:13-19

The theme of the letter is faithfulness in the face of hardship. Paul prayed night and day (v. 3). The source of Timothy's faith, his grandmother Lois, and mother Eunice. Be not ashamed to testify to the Lord – and of Paul.

Note the description of the Gospel.

Victims of the apostasy Phygellus and Hermogenes. Nothing is known of these two brethren. To be

mentioned especially, they must have been influential brethren. There evidently were many more defectors. These two may have been leaders. The many mentioned cracked under pressure and refused to stand firm in the Word of God to support the apostle in his personal time of need.

In v. 16-18 Paul turns from their sad example of unfaithfulness to the shining example of Onesiphorus. He had supported Paul in Ephesus and now in Rome. Despite the dangers and the stigma attached to associating with the criminal Paul, Onesiphorus sought Paul out and ministered to him. For his Christian conduct and bravery Paul commended him twice invoking God's mercy on the faithful servant and his household.

Note the contrast between the faithful and the unfaithful, the strong and the weak, the trustworthy and the unreliable.

"The many in Asia." (v. 15) Portray the characteristics of which Paul had warned Timothy; cowardice - shame - infidelity. Onesiphorus, on the other hand demonstrated the characteristics Paul had been recommending to Timothy; courage - love - self-discipline - boldness - and faithfulness.

The negative-positive examples given by Paul were designed to strengthen Timothy's resolve to stand for the Lord, and to stand shoulder to shoulder with the Apostle.

Enduring hardship for Christ (2:1-7)

In ch.1 Paul had reminded Timothy of his sincere faith (v. 5) and that the Holy Spirit of God indwelt him (v. 6).

Paul mentions himself as enduring the hardness of men and demons. Finally, he mentions Onesiphorus as the steadfast one despite many difficulties.

In ch.2 he exhorts timid, fearful, Timothy, “be strong” – “be empowered.” (See Eph. 6:10) “Be strong in the Lord, and in the power of His might.” His strength would come from Christ Jesus. (See 2 Corinth. 12) The Lord’s grace and strength is made perfect in human weakness.

Paul’s message, like his life, had not changed, despite the difficulties and hardships. To diverse audiences and to Timothy, Paul had fearlessly taught the whole counsel of God. Now Paul exhorts Timothy to impart this same message to reliable men, who, are qualified to teach others. This method has come to be called the “ministry of multiplication,” and is God’s way of spreading the Good News of Jesus Christ.

Verse. 3-4 Such faithfulness would inevitably bring suffering upon Timothy, so Paul exhorts him to “endure suffering as a good soldier of Christ Jesus.”

To emphasize his point Paul introduces three illustrations. The soldier – the athlete – the farmer.

1. A Roman soldier, single-minded purpose, rigorous discipline, and unquestioning obedience to his commanding officer combine to make the figure of a soldier an accurate one. For a servant of Christ Jesus

2. Paul switches to the metaphor of the athlete. There is the athlete – the rules – the prize. The athlete must know the rules and he must keep them. Even though he might win an event if he disobeys the rules he is disqualified. Every athlete must keep the rules, he must discipline himself to keep them. If he fails to observe

these rules – he is disqualified. Paul wanted Timothy to know and keep the rules so as to win the crown. As in the first century so in the twentieth; for the believers to obtain the crown he must show strong qualities of discipline, self-control, and endurance.

3. The Farmer (v. 6). The final image is that of the farmer. The emphasis here is on hardworking – in contrast to idle, lazy workers.

Paul has emphasized in each case the reward. A good soldier gains approval of his commanding officer. A diligent athlete wins the prize. A diligent farmer wins the first share of the crops.

The truth here seems to be that success is achieved through discipline – single-mindedness – and hard work.

V.7- “reflect on these things.” Meditate – contemplate. The principles involved here are vital to fighting the good fight – keeping the rules and the course – and working hard at keeping the faith.

In not in this life then in a day to come at the Judgment Seat of Christ we will receive our just reward.

Two other defectors are mentioned in this chapter: Philetus, about whom we know nothing, and (1 Tim 1:26) Hymenaeus, whom Paul had delivered to Satan “for chastisement”. These two had “wandered away from the truth” their error was to promote the idea that the resurrection was already past. The bodily resurrection of the Lord Jesus is the keystone of Christian doctrine. In 1 Corinth. 15 Paul shows that without the physical resurrection of Christ the entire edifice of Christian faith collapses. Their teaching had destroyed the faith of some.

v. 20-21. The vessels of gold and silver would refer to the faithful in the body. The vessels of wood and clay would refer to the unfaithful in the body. In order to be a vessel suited to be used of God, one must separate himself not only from the evil doctrine, but also from the evil teachers.

Stress the point of holiness, purity of life, and separation from all evil.

Chapter 3

Paul predicts conditions that can be expected as we approach the rapture. There are nineteen general characterizations that believers should expect. Perilous times – terrible times – times difficult to handle. Both within and without the Church. These characteristics were beginning in the early church, but they will intensify in the last days.

Note God's own words regarding the Scriptures. They are God inspired words – God breathed. "All Scripture." God's words were given through men superintended by the Holy Spirit, so that their writings were without error. Paul next gives the usefulness of the word in the ministry. It would be useful in "teaching" – "rebuking" – "correcting" – and training in righteousness.

With the Word in his heart the man of God is complete – capable – proficient. Equipped unto every good work. All our spiritual needs can be met through the Word.

Chapter 4

Paul's charge. Paul could not have made his charge more weighty. "I charge you," etc. "Preach the Word," all the emphasis of the charge is on the command.

The reason why Paul's charge to Timothy is so solemn is that "the time will come" etc. Men will not put up with sound or healthy doctrine. Instead they will seek teachers who tickle their ears. They will turn men away from the truth.

v.5- Despite this trend Timothy must remain steadfast – endure hardship – do the work of an evangelist – fulfill his ministry.

v.6- To encourage Timothy Paul reminds him of his own struggle. He is being poured out as a drink offering. The time of his departure to be with the Lord had come. Looking back over his life he reminds Timothy that:

1. He had fought a good fight.
2. He had finished the race.
3. He had kept the faith.

Paul had been faithful amid unfaithfulness. He had been a good steward of divine truth.

v.8- He had no fear of facing the righteous Judge. He would receive the crown of righteousness. On that day of His appearing (judgment Seat). Moreover, all who live faithfully in the expectation of the Lord's return will also receive this crown.

v.10- Paul's need for Timothy at this critical time in his life is apparent. Twice he asked him to come and to come quickly. Paul's need of him was intensified by the defection of Demas. Demas, instead of loving the Lord's appearing, loved the world. He defected or deserted Paul to embrace the safety, freedom, and comfort of Thessalonica.

v.16- The deserted warrior. At his trial no one came forward to support him.

Introduction to 2 Timothy

After writing his first letter to Timothy, Paul left Corinth, and set sail with Titus for Crete. He left Titus in Crete to set the church in order (Titus 1:5). On his return to the mainland, he wrote his letter to Titus.

Paul intended to spend the winter in Nicapolis (Titus 3:12). While there he visited Troas, where he was arrested in the house of Carpus, and horridly taken to Rome.

His arrest was so sudden that he had no time to gather his precious books and parchments, or even his cloak to wrap himself (2 Tim 4:3).

This was the beginning of Paul's second imprisonment. It was different from the first imprisonment.

1. Then he had his own hired house – now he is kept in close confinement.

2. Then he was accessible to all – now he could only be found with difficulty and great risk – Onesiphorous; 1:16-17

3. Then he was the center of a large circle of friends – now he is almost alone – 4:10-12

4. Then he hoped for speedy liberation – now he was expecting to die Paul's object in writing this letter (4:16-17)

Paul had appeared before Nero once, but his case had been adjourned. He expected to appear before Nero during the winter season. He wrote, urging Timothy (who had been liberated from prison, Heb. 13:23) to come at once with Mark and bring the cloak, books, and

parchments, that had been left at Troas in the house of Carpus. (4:9-11, 13-21)

Uncertain as to whether Timothy would arrive in time (he did not fore the trial and death of Paul took place in June) he wrote this letter giving him a last warning as to the coming heresies and heretics and sought to encourage him to greater zeal, courage, and steadfastness.

This epistle is unique in many ways. Apart from it being the last letter written by Paul, it is of an extremely personal character – references are made of 23 persons.

The style is strongly emotional – calling vividly to remembrance the past, and expressing some anxious thoughts of others and forgetting himself.

It is also the only epistle that gives us the names of Timothy's relatives, and the opponents of Moses (1:5, 3:8)

During the interim period between his first and second imprisonments, Paul traveled widely. Some believe that he took the Gospel to Spain at this time. Paul labored to the end as an “Evangelist” (Anyone who preaches the Gospel). Finally, he was roughly arrested in Troas, during the last years of the dreadful reign of Nero. The reason for this outbreak of persecution (fire). At this time Christians were being martyred – the Church was being besieged by the forces of evil. It was a day of crises for Christianity.

In such circumstances, shy, sensitive, timid, anxious. Timothy stood at the darkest hour of his life. (uncertain about the future) His spiritual father – Paul – was about to be removed from the scene – hundreds of his brethren

were being killed – many others were going back into the word.

During this period the Christian Church was experiencing its greatest trial in its 35 years of existence. Despite the progress, it was still a “little flock”. Humanity speaking it seemed on the verge of extinction. There were invasions into it from the world without – confusions and strifes within. There were also doubts – heresies and indifferences.

As Timothy contemplated these conditions his heart was well nigh broken – his spirit was being crushed – his whole being erupted in tears. At such a time and in such conditions, the aged apostle wrote to Timothy, His son in the faith.

Go back to the thought of being an “Evangelist”

1 Corinth. 10 “There has no testing taken you, but such as is common to man.”

Heb. 12:11 “No chastening for the present seemeth joyous” etc.

Numbers 15 “The blue ribbon.”

Chapter 1

Come with me in spirit and visualize two men in a dimly lit dungeon of a Roman prison. Paul and Luke the beloved physician. Paul is dedicating – Luke is writing. In the words that follows we detect the outbreathing of a sensitive yet sustained soul, being inspired and supported by the Holy Spirit. We can almost see the tears in the apostles tired eyes.

In his great physical weakness he appears strong; the power of Christ was undergirding him. (2 Cor. 12 “My

strength is made perfect in weakness”) Though surrounded by agonizing distress, and bitter disappointment one can sense the indwelling and outshining of the peace of God. (“And the peace of God which passeth understanding etc. Phil. 4) In short, it was evident that the indefinable, yet real sense of the presence of Christ turned the chamber of death into the palace of Christ.

Note Samuel Rutherfords experience in the dungeon at St. Andrews.

Verses 1 and 2 contain the usual apostolic salutation: Christ Jesus, Respect, Reverence, awe, adoration, worship – (three times in 2 verses)

Verses 3 and 4. Note the intense spiritual ties that bound these two men together.

1. I recall your tears “Tears” (see sheet) – explain Timothy’s tears
2. I long to see you “Yearn” homesick yearning – greatly desiring
3. I pray for you night and day without ceasing. “Prayer” (see sheet)
4. I am filled with joy when I remember your sincere and unqualified faith. “Joy” weeping may endure for a night etc. This sincere and unqualified faith, says Paul, first lived in Timothy’s grandmother and mother.

They expressed their faith in their lives. They taught Timothy from the Word (ch. 3:15). And that from a child etc. The result of this godly example and teaching was that Timothy believed and exhibited identical faith. (see Deut. 6)

V.6- Wherefore, because you are a true believer and have established sincere faith. Because you have the special energy of the Holy Spirit given you by the laying on of my hands. (see Acts 19:6, Paul at Ephesus). Stir up that gift – use Him in all His fullness and power. Paul says to a rather timid and sensitive Timothy and to all believers in every age.

1. God has not given us the spirit of timidity...but of courage – fearlessness

2. He has given us the spirit of power...power to cope with every soul-searing sorrow and crippling disappointment. To pass breaking-point and not break.

3. He gave us the spirit of love...power to love the unlovable.

4. He gave us the spirit of a sound mind...self control... control of our self in the face of panic or passion – well balanced mind. When a believer becomes a true servant of Christ, and master of himself, the Lord can use him mightily.

Preach the Word...do the work of an evangelist – 2 Tim. 4:2-5

The evangelist is a man of prayer. He realizes that the work is all of God, and that methods are of little worth.

He is also a man of faith. He relies wholly on the living God.

He is a student of Scripture, His only desire is to present the truth.

He is a man of courage, fearing not the hosts of evil – nor bonds or imprisonment.

He is a man of energy, constantly in touch with God and man; instant in season and out of season.

He is a man of perseverance, not discouraged if he fails to see immediate fruit for his labor.

Lastly, he is a man of humility, saying “not I, but the grace of God which was with me.”

John Hyde, missionary to India, was an evangelist after God’s own heart. His prayer time was sacred and holy. One could hear the sighing and groaning coming from the room. The tears coursed down his cheeks. His body was weakened by foodless days and sleepless nights. Shaking and sobbing he pleads with God. “O God give me souls or I die.”

John Hyde’s prayed for one soul a day. God answered his prayer, 400 souls were saved the first year. In subsequent years of his life 800 – 1,200 – 1,600 souls were saved. Was he satisfied? Never. He had an unsatisfied longing and an undying passion for lost souls.

Rachel said to Jacob “give me children or I die”

Prayer

Daily communion with God would find us: subdued by His Omnipresence, staggered by His Omnipotence, silenced by His Omniscience, solemnized by His Holiness, subdued by His glory. —John G. Paton This man of God knelt at the grave of his young wife in the far off islands of the New Hebrides and claimed them for Christ. - Oh that God would give us the zeal that burns like fire within us and drives us to seek men for Christ.

What did the disciples ask the Lord to teach them? Did they ask Him to teach them to cast out demons – heal the sick – still the storm – how to perform miracles? No! They asked Him to teach them to pray. When they saw and heard Him pray, they realized that His life of power was the product of His life of prayer.

It was said that the Queen of England trembled when John Knox went to his knees. He prayed with such power that Scotland was awakened and kept from Roman Catholicism. He prayed with such intensity and power – “Lord give me Scotland or I die”, that God answered.

There is a deplorable lack of intense prayer today. (20-30 mins per week) There is little real waiting upon God. The time has come when we must see prayer as fundamental and foundational or we will continue to drift. To avoid this drift many assemblies are trying all kinds of programs. God does not bless through programs, He blesses through holy men of prayer.

The gold-silver-costly stones refer to the enduring quality of the builders work. The wood-hay-stubble suggest what is temporary and valueless.

The three expensive materials suggest the sound doctrine which the builder “builds” into people’s lives. The valueless materials are false or negative things.

The first three materials refer to the builders worthy motives. The other three point to his unworthy motives.

Heb 9:27 – It is appointed unto man once to die – judgment. 1 Peter 5:8 – Roaring lion. 2 Cor. 11-14 Angel of light. James 4:7 Submit yourselves to God; resist the devil and he will flee from you. 1 Cor. 11 – “Let a man examine himself. If we judge ourselves, we will not be

judges.” Phil. 1 – For me to live is Christ. Gal. 6:7-8 – “Be not deceived etc. Whatever a man sows that shall he reap.”

Romans 14:11-12 As I live saith the Lord, every knee shall bow to me, every tongue shall confess to God, every one shall give an account of himself to God.”

The Judgment Seat

Believers will be judged by their Lord in respect of their stewardship of the spiritual gifts given them. What “sort” (kind of quality) it is. Quality will predetermine the reward, not quantity (1 Cor 3:13). There are no differences between the Lords sheep; but there are differences among the Lord’s servants.

Saved through fire – The thought here is of one rushing through the fire to safety as the building crumbles. Snatched as a burning stick from a fire.

A Broken Vessel

“A broken vessel and a contrite heart Thou wilt receive” (Psalm 51:17). God can only use broken things. A little boys lunch – Mary’s box of ointment – the Lord’s body. The breaking of the earthen vessels by Gideons men (32,000 – 22,000 went back: 10,000. Judges 7 – 300 who lapped the water). – Saul of Tarsus.

The secret of Murry McCheyne’s ministry. “Behold the Lamb of God.”

“Thy tears” said General Booth of the salvation army. The old time evangelist, broken in spirit, soaked his pillows as he pled for souls. “They that go forth weeping, bearing precious seed, shall doubtless come again rejoicing bringing their sheaves with them.”

Andrew Bonar wept and cried, "O God they perish, they perish."

God said to Hezekiah, "I have heard thy prayers – and seen they tears" (Isa 38:5)

Job said, "Mine eyes poureth out tears." (Job 16:20)

David said, "I make my bed to swim, I water my couch with tears." (Psalm 6:6) Jeremiah said, "O that my eyes were a fountain of tears" (Jeremiah 9:1)

Stop Pretending

Are you for real? Are you what you appear to be? Are you putting on a show, and masquerading as a spiritual Christian? Many are hiding under s façade. Many are acting their part well. "They honor God with their lips, but their heart is far from Him."

The Word admonishes us to drop the façade, take off the mask. Stop trying to impress others. Stop covering up your coldness, lethargy, and sin. Stop pretending to be spiritual and 'victorious.'

Let us demonstrate unfeigned faith, sincere, genuine faith and walk among men as a prince of God.

Tears

Luke 7 "and began to wash His feet with tears"

Acts 20 "Paul warned everyone for three years with tears night and day."

Heb 5:7 "With strong crying and tears."

Tearless hearts can never be the heralds of the passion of Christ.

2 Timothy 1:3-5

Mother's Day May 9th, 1982

Read 2 Timothy 1:3-5; 3:14-17.

Parenthood, and in particular, motherhood, is the most sacred of privileges.

With the privilege there comes the accompanying responsibility, because Motherhood not only involves the present, but embraces the future.

Henry Ward Beecher once wrote, "The mother's heart is the child's schoolroom."

Abraham Lincoln wrote, "All that I am or hope to be, I owe it to my angel mother."

Napoleon Bonaparte said, "The future destiny of the child is always the work of the mother."

Psychologists believe that the first seven years of a child's life are the most important for the development of character.

These are the years when the child comes mostly under the influence of the mother. To be a mother and raise a child for God is one of the highest privileges given in God's economy.

1. Raising a child for God

2. Protecting the child

Proverbs 22:6-"Train up a child in the way he should go and he will not depart from it when he is old."

The Scriptures are clear on how children are to be raised. They are to be instructed in the ways of the Lord.

There is also the thought of dedication and of discipline. Paul says children should be raised in the “nurture and admonition of the Lord.” That is, they should be brought up with Christian discipline and godly counsel.

Solomon says, “Withhold not correction from the child.” Proverbs 23:13. Spare the rod—spoil the child.

A Mother’s Love

A real mother is unusual in that her love for her child goes far beyond the call of duty. The baby carried away by the eagle. Some mothers have even given their life for the child.

The Covenant of Scotland—The Brothers of Greenack.

Despite these heroic actions, a mother’s love can be measured. She did those deeds to protect her own flesh and blood, whom she had conceived and nurtured in her own body.

Let us for a few minutes compare with the highest form of human love. Divine love. God’s love reached us when we were unlovable—without strength—ungodly—sinners—enemies—Christ died for us. Romans 5.

God’s love is incomparable in that Christ died for his enemies. God’s love is inexplicable, incomprehensible, unfathomable, immeasurable—it is beyond all human thought.

“This is love that no tongue can teach—love that no thought can reach—no love like His—God its blessed source—death never can stop its course. Nothing can stay its force—matchless it is.”

A Mother's Responsibility

Take this child and nurse it for me, and I will give thee thy wages. Ex. 2:9

Mephibosheth was lame for life because of faulty nursing. Elizabeth—John the Baptist's mother—He became the greatest of all prophets. Hannah, the mother of Samuel, is an example of good nursing. She gave Samuel to God before he was born. She dedicated Samuel. She nursed and trained him for God. God recognized this and later took him into His service, and he became one of Israel's greatest prophets.

Mother, it is your privilege and responsibility to teach your children the great truths of the Word. Deuteronomy 6:6-9-read. (Australian officers)

"All we like sheep have gone astray." Isaiah 53:6

The lost sheep found. Luke 15

Timothy was the product of spiritual training by his godly grandmother and mother. "And that from a child thou has known the Scriptures." Quote verse 16-17. The result of their devotion to their child—a man of God.

Lord Shaftsbury said, "Give me a generation of Christian mothers and I will change the face of society."

Present the Gospel and appeal for decisions at this point.

2 Timothy 1:8-11

In these verses, Paul sets forth the Gospel in all its glory. By implication and by direct statement he brings out element after element of the Gospel's unique glory.

There are a few passages in the N.T. which present so vividly the sheer grandeur of the Gospel. In the context this was a Gospel worth suffering for. See verse 8.

1. V. 9-It is the Gospel of the grace of God. Living morally—Confirmation—Baptism—Church Membership—Church Attendance—Holy Communion—Keeping Law. Not according to our works...Salvation is by grace alone. Isaiah 66:6; Ephesians 2:8-9. Righteousnesses are as filthy rags. See Isaiah 3:5-6

Salvation and its blessings are not something we achieve by works. Salvation is given to those who are utterly unworthy of it—GRACE. "For by grace ye are saved, through faith: and that not of yourselves, it is the gift of God." By grace alone, through faith alone, to 'God alone be the glory.'

The grace of God is illustrated in Matthew 21:33-46. "But last of all he sent unto them his son, saying—"They will reverence my son."

See also 2 Samuel 9—"Is there yet any who is left of the house of Saul, that I may show him kindness for Jonathan's sake?"

2. It is the Gospel of powers V. 8-Dunamis =Dynamite

The gospel which is the power of God. See also Romans 1:16, Witzel.

It blasts the rock-like resistance of the sin hardened heart. Colossians, Faith.

Paul felt this power on the way to Damascus. Acts 8
Conversion The Philippian jailer was crushed by its power. Acts 16

Felix trembled under its impact. Onesimus. Acts 24:24-26

Agrippa—almost those persuade me to be a Christian. Acts 26-28

3. It is the Gospel of salvation. V. 9-Ephesians 1-7 “In whom we have redemption through the blood—He forgave us of sins.”

God through the Gospel hath saved us. The Gospel 1 Corinthians 3:4

The Gospel of Christ rescues us from sin’s power and penalty. See Ephesians 2. The miracle of mercy. Describe Hell.

Acts 4:12-“Neither is there salvation in any other, etc.”
Titus 9:11-“The grace of God that bringeth salvation hath appeared.” No other name—no other way—no other Savior.

Hebrews 2:3-“How shall we escape if we neglect so great salvation?”

4. It is the Gospel of life and immortality V. 10

God hath brought life and immortality to light through the Gospel.

The O.T. saints’ knowledge of life after death was limited. The ancient world feared death, or regarded it as extinction.

Note the three questions in Job: Where shall I find Him? How can a man be purified before God? If a man dies, shall he live again?"

It is Paul's conviction that Jesus Christ brought to light through His death and resurrection, the truth of eternal life and the immortality of the soul. Death was the way to eternal life—death brought man into God's presence. Those who die in Christ will be raised to everlasting glory. Their body is sown in weakness—it is raised in power. It is sown a natural body—it is raised a spiritual body. It is sown in corruption—it is raised incorruptible.

Read revelation 21:1-5

5. It is the Gospel of Consecration V. 9

Called us through the Gospel with a holy calling. The Gospel not only delivers us from the consequences of sin, and liberates us from the chains of sin. It also urges us to live a life of holiness in deepest consecration. Note the sequence in Romans.

To every born again believer Paul says, "Present your body as a living sacrifice." Be not conformed to the world—be transformed by the renewing of your mind. Believing the message of the Gospel—receiving the Christ of the Gospel and obeying the principals of the Gospel, changes a person's life, habits, pleasures, and character. "He is a new creation in Christ, etc."

When one truly believes they walk the Calvary road of sacrifice, obedience, total consecration—the road of holiness. "I've got all Daddy"—"Daddy's got all me."

V. 11-Unto which I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

The Gospel: 2 Timothy 1:8, 9

In these verses Paul sets forth the gospel in all its glory.

By implication and by direct statement he brings out element after element of the Gospel's unique glory. There are a few passages in the N.T. which present so vividly the sheer grandeur of the Gospel.

It is the gospel of the grace of God.

"Not according to our works, but according to His purpose and grace." Salvation is not attained by works. We can only be saved by grace alone—through faith alone—to God alone be the glory. Ephesians 2:8-9

It is the gospel of power—v. 8.

Explain what the Gospel is, quote 1 Corinthians 15:3,4. By believing the message of the Gospel we are saved. This is God's only message to a lost world.

Many imposters have preached a different message. Paul says that if I or an angel from heaven come with a different message, or if any man preaches any other Gospel than that which I have preached to you, let him be accursed—doomed or damned.

The Gospel is a powerful message. It is the dynamite of God. Jeremiah 23:29. It blasts the rock-like resistance of the sin-hardened heart. It blasts men and women from the quarries of sin. The rough jailer at Philippi—the runaway slave Onesimus in Rome—Saul the persecutor on the Damascus road—all the hard core of their resistance broken by the power of the gospel.

Felix trembled under its impact—Agrippa said, "Almost thou persuadest me to be a Christian."

Paul knew personally the power of the Gospel—he also knew of the convicting power of the Holy Spirit. Conviction. He had seen its power shatter stony hearts of unbelief—invalidate and conquer the citadels of Satan. When the Gospel is sent forth from a clean vessel, in the power of the Holy Spirit, it is irresistible. “The Gospel is the power of God unto salvation to every one that believeth.”

It is also the gospel of salvation—v. 9.

It is by believing the message of the Gospel and accepting the Christ of the Gospel that we are saved. “There is no name under heaven” etc. “I am the way, the truth, and the life” etc.

The Ethiopian eunuch, after hearing the true Gospel for the first time, received the Lord as his Savior. He said, “I believe that Jesus is the Son of God” Acts 8:37. After hearing the message of the Gospel, the Philippian jailor cried out, “What must I do to be saved?”

To appreciate the blessings of being saved, we must first know the horror of being lost. In Adam, unbelievers are dead in sins—they are depraved in sin—they are captives of the prince of the power of the air—they are the sons of disobedience. They are aliens—they are strangers—without Christ—without God—without hope. Lost—helpless—and hopeless.

Sinners are bound for a long, lost, Christless eternity, and will be separated from God by a great gulf. This gulf can never be bridged. The torment of the damned will be intensified as they see the blessedness of the redeemed in heaven. Describe Luke 16.

How can this gulf be bridged in time? The cross of Christ. Genesis 28

How can this terrible situation be changed?

How can a person be translated from the kingdom of darkness into the kingdom of God's dear Son?

"But now in Christ Jesus you who were far off, are made nigh by the blood of Christ." Ephesians 2:13. The importance of the blood. "It is the blood that cleanses us from all unrighteousness."

"It is the blood that makes atonement for the soul."

"Without the shedding of blood there is no remission of sins."

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Ephesians 1:7

The formula for redemption—God's mercy—God's love—God's grace—Christ's blood.

BLESSED JESUS—WONDROUS CROSS—PRECIOUS BLOOD—ENOUGH FOR JUSTICE—ENOUGH FOR GOD—ENOUGH FOR ME.

"How shall we escape if we neglect so great salvation?" Hebrews 2:3

The seven elements of the Gospel given by Paul in verses 8 thru 10.

1. It is the Gospel of power. V.8
2. It is the Gospel of salvation. V.9
3. It is the Gospel of consecration. V.9
4. It is the Gospel of grace. V.9

5. It is the Gospel of life and immortality. V.10

6. It is a Gospel of service. V.11

Jeremiah 23:29

“Is not my word like a fire? saith the Lord: and like a hammer that breaketh the rock in pieces?”

Acts 24:25

“And he reasoned of righteousness, self control, and judgment to come, Felix trembled, and answered, “Go thy way for this time; when I have a convenient time, I will call for thee.”

The outstanding theme of the letter is the importance of faithfulness to Christ in the day of declension. Ch.2:17

In the letter the apostle gives a list of the believer resources in the day of declension and apostasy. Faith—the Spirit—the Word of God—the grace of Christ—separation from the vessels of dishonor—the Lord’s sure reward—and the Lord’s faithfulness and power.

V. 5-Timothy’s faith was a source of great joy to the apostle. It was unfeigned faith. Explain. This faith was exhibited in his grandmother and in his mother. They shared the Scriptures with him. Ch. 3:15 O.T. Scriptures.

Read Deut. 6

Verse 6

“Stir up the gift of God.” etc. Timothy needed to be reminded of this—he was timid. Stir the gift into a flame—keep alive the flame. 1 Timothy 4:14, “Neglect not the gift that is in you.”

Describe the gifts of the risen Lord. Ephesians 4

Describe also the gifts of the Spirit. 1 Corinthians 12

This special gift was imparted to Timothy by the laying on of the hands of the elders and of Paul. Lystra.

Peter and John laid hands on the Samaritans and they received the Holy Spirit. Acts 8

Paul did the same in Acts 19. Some Bible scholars believe that the gift was special portion of the Holy Spirit. Others believe that it was the gift of being a pastor and teacher. Timothy is urged to do the work of an evangelist—to watch in all things—to endure afflictions—and to give full proof of his ministry.

V. 7-What God has not given and what God has given. He has not given the spirit of fear or timidity.

“God has given us power”—Power over sin—power to win others to Christ—power as we preach the Gospel.

“God has given love”—power to love all men—power to love the unlovable.

“God has given a sound mind”—a mind that will not lead to fanaticism. When Spirit controlled, we will serve the Lord in a reasonable and intelligent way.

Verses 8 through 10 in a discourse on the Gospel.
Murray McCheyne—“Behold the Lamb of God.”

V. 9-“Our salvation and calling was according to God’s own purposes and grace granted us before the foundation of the world.” Before sin came into the world, God had made all His plans for redemption.

V. 10-This great truth of God’s election, and our being chosen has been manifest in the coming of the Lord Jesus.

Furthermore, through the Gospel we learn that Christ has abolished death—he rendered it ineffectual—He has destroyed it.

Describe the dead of the unbeliever.

Describe the present circumstances of the believer.

There will be ultimate victory—the believer is immortal and incorruptible. Praise God. 1 Corinthians 15.

V.11-Paul was made by God a preacher, teacher and apostle of the Gospel.

V. 12-Because he was above he suffered terribly. Despite it all he was not ashamed of the Lord, the Gospel, and the fuller revelation of the purpose and will of God. Quote—"I know whom I have believed, etc." Able to keep the treasure I have committed to Him until that day. The day of Rapture, the day of deliverance. Quote Romans 8:38, 39.

V. 13-"Hold fast"—don't let go the pattern of sound teaching.

See chapter 2:2

Verse 14

Guard that fine deposit of truth which has been entrusted to you. In these critical days we need to hold fast and guard the divine principles of the Word.

We must stick to the Book.

We must strengthen the things that remain.

We hold fast the truth in faith and love and we guard the truth in the power of the Holy Spirit.

The chapter ends on a sad note.

Many had deserted the aged apostle—he stood alone. Two men mentioned Phygellus and Hermogenes, they probably could have helped Paul—but they were ashamed of him, and the Gospel, and the Lord.

Consider Chapter 4 at this time. The tragedy.

Another brother is mentioned, Onesiphorus, Paul commends him for his faithfulness. He supports him in Ephesus. And now at great risk he sought out Paul in prison in Rome and ministered to Him.

2 Timothy 2

V. 1-Timothy was weak physically and timid spiritually. He was anxious and extremely sensitive to the moral and spiritual condition around him. Paul's imprisonment and impending death would throw greater responsibility upon him, so Paul exhorts him: "Be strong in the grace of Jesus Christ."

This grace is only to be found in Christ, it is undiminished, accessible and free. Paul experienced the greatness of this grace twenty years before 2 Corinthians 12:9. The Lord's power is made perfect in weakness. Describe the conditions.

V. 2-We are reminded in the verse of a very important truth, that of transmitting the truth. As Paul had taught Timothy the fundamentals of the faith, he in turn was to transmit these to the faithful men, who would become qualified and competent teachers. A faithful man is a believable, loyal, reliable man.

V. 3-4-The soldier. This is the first of three miniature parables. Paul appeals to Timothy to endure hardness as a first class soldier of Christ Jesus. Resist the devil—fight the good fight. Earnestly contend, etc. Put on the armor of God.

1. The soldier's service must be a concentrated service. A soldier was a soldier and nothing else. The Christian believer must concentrate of his Christianity.

2. A soldier is conditioned to obedience. "Jesus' feet."-Mary-The training of a soldier is designed to make him obey unquestioningly the word of command. The secret of His presence. "The still, small voice." In the future battle

this instinctive obedience may save his own life and the life of others. No man is greater than his prayer life. The soldier may not “know the reason why” but he trusts his commander and advances on flinchingly. Success of pulpit depends on trials in the closet. The first Christian duty is obedience to the command of God.

3. The soldier is conditioned to sacrifice and loyalty. Describe the Roman soldiers “sacramentum.” Earnestly contend, etc. The soldier’s characteristics: Absolute separation, absolute surrender, absolute service.

V. 5-The athlete. Determination. The athlete in question here is a professional rather than an amateur. It was a whole time dedication of his life to excellence in the contest he has chosen. Paul says here that the believer should be full time in the Lord’s service.

There were two things that the athlete must be conversant with. “O foolish Galatians...”

1. Discipline and Self Control

Nothing must interfere with his schedule of training. He must refuse pleasures and indulgences.

There must also be discipline in the believer’s life. The Christian must train himself never to relax in the attempt to make his soul pure and strong.

2. The athlete must know and obey the rules. Knowledge of God’s Word and obedience to God’s Word is essential if we are to be crowned. 1 Corinthians 24:27.

V. 6-The Farmer: Patience and Hard Work

The farmer must be content to work and then wait for the harvest. As believers, we must know what it is to “cast our bread upon the waters, and it shall return after

many days." Work and then wait. SOW the seed. "Cast thy bread upon the waters, etc." "Paul may plant, etc." "They that go forth in weeping bearing precious seed, etc." "Thy Word shall not return void, not by might, etc."

The summation of these they paint pictures:

The soldier is upheld by the thought of a final victory.

The athlete is upheld by the vision of the Crown.
(Incorruptible)

The farmer is upheld by the hope of the harvest.

The believer can be certain that after the struggle of the Christian life there is the joy of heaven. See Hebrews 11:24-26. Moses. The greater the struggle, the greater the joy.

V. 8-10-Paul has been reminding Timothy of his confidence in him, of his godly heritage. He has shown him the picture of the Christian soldier—the Christian athlete—the Christian farmer. Now he comes to the greatest appeal of all. "Remember Jesus Christ." This is the heart of the Pauline Gospel.

If every other appeal should fail, surely the memory of Jesus Christ cannot.

Three things Timothy was to remember. They ceased not to preach and teach, etc.

1. That Jesus Christ was raised from the dead. Paul is combining two truths here:

A. The actual resurrection of Christ as a historical fact.

B. He reminds Timothy of the ever-living, ever-present, ever-loving, ever-sustaining Christ.

The One Who said, "All power is given unto Me on earth and in heaven." When the task seems too big, when fears threaten, when doubts assail, when inadequacy depresses, remember the promise of the living Lord.

2. That Jesus Christ was born of the seed of David. This is the other side of this glorious truth. Paul urges Timothy to remember the "manhood of the Master."

Not only should we remember our Lord as a spiritual presence, we should remember Him also as One Who lived this life—faced life's struggle—therefore knows what we are going through.

What a comfort it must have been to Timothy to remember that he not only had the presence of the glorified Christ, but also of the Christ "Who can be touched with the feelings of our 'infirmities,' because He was tempted in all points, like as we are, yet without sin. Hebrews 10:18

This should be a great comfort to us. "I will never leave thee, nor forsake you." Hebrews 13:5. "He sticketh closer than a brother." Proverbs 18:24

3. Thirdly, Paul calls on Timothy to remember the Gospel. Deuteronomy 6-The Word. Joshua 7. The Gospel which is the power of God. The Gospel is the good news from God. It is the message of liberation from sin and victory over all circumstances. So Paul invites Timothy to heroism for Christ by calling on him to remember Jesus Christ—the resurrected Christ. To remember His continual presence. To remember the sympathy that comes from the manhood of the Savior. To remember the glory of the Gospel for himself and for a waiting world.

Finally in this section we see the Criminal of Christ, on who was actually free, yet was bound in chains. (literally)

Even though Paul personally was bound, nothing could bind the Word of God. The Law. The Gospel. Paul.

From his inspired pen, during his first imprisonment, had flowed illimitable and incomprehensible truth from the heart of God. Prison epistles: Ephesians, Philemon, Colossians.

During his second imprisonment, there again flowed from his inspired pen authoritative teaching about faith and godly orders for the guidance of future churches. Pastoral epistles 1-2 Timothy-Titus.

Two thousand years later we are still practicing these divine truths. See chapter 3-“God breathed.”

The Word of God cannot be bound. Bunyan, Voltaire. “Heaven and earth shall pass away, but my Word shall stand.”

V. 11-13-These verses contain a part of one of the first hymns of the Christian Church. It was also the song of the first Christian martyrs. Describe. It is a poem of joy and triumph. If we die with Him, we shall live with Him. Martyrs’ death. Share His triumph, glory. If we suffer, we shall reign with Him.

If we deny or disown Him, He will deny and disown us. Luke 12:8-9. If we are faithless, yet He remains true. He cannot deny Himself.

V. 14-19 depict what should be Timothy’s attitude and activity amid doctrinal error.

V. 20-26-Timothy is admonished to remind the believers of these salient facts revealed in the previous verses. Furthermore, he is instructed to avoid controversy over words.

Word fighting or word battles are of no profit. There is no edification in them, they confuse, and undermine the faith of those who listen.

The word “subverting” means to turn upside down. From it comes our English word, “catastrophe.” Experience reminds us that many a “word battle” has had a catastrophic effect upon local saints and assemblies.

Intellectual battles increase rather than remove doubts and stir up the bitter passions, and give opportunity for the display of vile and wicked tempers.

In contrast to this, all spiritual gifts are given for the perfecting of the saints, for the work of ministry and for the edifying of the body of Christ.

Heresies, doctrinal error, moral or spiritual evil must be exposed by the true servant of God. In order to do this effectively, the servant of God must be well equipped, hence the exhortations. V.15

“Show thyself approved unto God.” V. 15

The word “study” has a much broader meaning than the study of Scripture or books. To study the Word is vital to the believer. It conveys the thought of exerting every effort to attain a spiritual condition which, though exposed to the white light of God’s inscrutable presence reveals no flaws. “That you may be sincere and without blame.” Phil. 7

The true servant of God drives a straight road through the Word of truth and refuses to be lured down pleasant but irrelevant paths. Hudson Taylor. The plowman...the mason. Rightly dividing the Word.

V. 16-The profane and vain babbling of “godless chatterings” of Hymenaeus and Chiletus were to be avoided like a plague.

They have missed the marl...they have swayed from the truth...they undermine the faith of some.

V. 19-In contrast to the wavering saints, we have the immovable foundation of God. “The Lord knoweth them that are His.”

Those believers still alive and those who sleep in Jesus.

V. 20-21: Verses of Honor and Dishonor

The connection between the passage and the preceding one is very practical. Paul has just given a simple but profound definition of the Church as consisting of those who belong to the Lord and are known of God.

Someone asks, how do we explain the existence of the chattering heretic and the existence of Hymenaeus and Phylitus in the church.

Paul’s reply is that in any great house there are all kinds of vessels. Gold, silver, wood, and earthenware. There are some vessels that bring honor and joy to the master, there are others that bring him dishonor and sadness.

The picture here is of the “professing church.” Explain. There is that which is seen of God. There is that which is seen by man. That which is seen by men include the chattering heretics, and the peddlers of false doctrine like Hymenaeus and Phylitus.

God sees them as vessels of dishonor, unregenerate, undisciplined, unrecognized as members of the body of Christ.

V. 21-From there, Timothy and all true believers are admonished to separate themselves. In separating themselves they will become vessels unto honor, set apart, useable for the Master's glory. Vessels of God. "Separated before use."

V. 22-Timothy is urged to "flee" from youthful lusts. 2 Corinthians 6:14-15. See 1 Timothy 6:11

He is then exhorted to follow. Righteousness: conformity to the will of God. Faith, love, and peace, in harmony, in fellowship with those who call on the name of the Lord out of a pure heart.

V. 23-26-The true, separated, consecrated servant of God is urged to:

1. Avoid controversies over ignorant questions, because they breed strife.
2. Avoid quarreling.
3. Be gentle to all men
4. He should be a skilled teacher of the Word.
5. He should be patient
6. He must correct his opponents with courtesy and gentleness that they may come to know the truth, escape out of the snare of the devil, and then to do God's will.

These lusts are for more than the passions of the flesh. These include impatience—youth normally is impatient.

Self-assertion-intolerant to the opinions of others.
Arrogant in expressing one's own opinion.

Love of disputation-argue long and act little.

Love of novelty-condemning a thing merely because it is old. Underrating the value of experience.

The faults of youth are the faults of idealism. Such faults are matters not for austere condemnation but for sympathetic correction.

The man of God and his responsibilities 2 Timothy 2

God expects every believer to be a man or woman of God and to be a witness for Him especially in the day of apostasy. It is our duty and privilege to tell the world what we know of Christ. See witnessing for Christ. The last words which Jesus spoke to His fallible, fearful, faltering disciples was, "You shall be my witnesses." Acts 1:8

This must have seemed incredible to them because while He was with them they had often been hesitant, confused and reticent in their witness.

How could they be witnesses when He was absent?

Through the midst of uncertainty there came the words of the Savior, "You shall receive power after the Holy Spirit has come upon you." Martyrs. They became true witnesses after they received the Holy Spirit. Can we in the twentieth century witness a good confession of Christ? Yes we can, if we meet the conditions. A broken vessel.

The "power" exhibited at Pentecost was not in the time or the place, but in the fullness of the Holy Spirit.

Describe some of the events. Behold, He can fill us in the same way as He filled the apostles. Any believer who

lives in daily communion with the Holy Spirit can be a bold witness for the Lord. Winning souls for Christ. Building, binding, beautifying.

Verse 1. The man of God must be strengthened in the grace of Christ Jesus. Put on like a garment the strength that comes from union with Christ Jesus. This denotes a continuing experience—being made strong by the strength which is made perfect in weakness. Service and growth.

The Lord will impart this strength to the believer who is living in union with Him, just as the vine imparts its strength, life and fruitfulness to the branches that are in abiding union with it. “Thy grace is sufficient for thee.” Ephesians 6:10-“To be strong in the Lord and in the power of His righteousness.”

In order to bear fruit for God, the man of God must have a continuous living union with Him. All the great men of God were men of prayer. The Word. Their lives were characterized by purity, abiding, obedience. John 15. See verse 7. “If ye abide in me...”

It is the man of God’s responsibility to transmit the truth. V. 2 Notice the links in the chain. The truth in totality was given to Paul, by God. He in turn passed in on to Timothy. Then through Timothy it was given to faithful men. Trustworthy men. Through these faithful men it was given to others also.

The torch of divine truth must be transmitted unquenched, unabridged and unadulterated from one generation to the next.

Where are the men of God who transmit the truth, and where are the faithful men to whom it can be given?

“There was a man sent from God whose name was John.” “I have no man likeminded—for all seek their own way.”

Those faithful men are loyal—reliable; they never yield or compromise neither to opposition or error. Discipling. Demas—all forsook me. Ch. 16

Verses 3-4

The man of God as a soldier. Let us consider the training of a soldier. Let us now consider the training of the man of God as a soldier. He must now abide, like Mary, at Jesus’ feet. “He who dwelleth in the secret place, etc.” The secret place of His presence. The still small voice. Elijah. No man is greater than his prayer life...The success of the pulpit depends on the travail in the closet. “Go hide thyself,” “Go show thyself.”

The soldier in reference here is the soldier who is on active service, face to face with the enemy. He has cut himself loose from all entanglements—he allows no other interests to detract him from his immediate purpose.

He is surrendered, separated—he is involved in absolute service, that He might please him Commanding Officers. The Captain of our salvation.

v. 5 The athlete. The man of God as an athlete. The athlete must experience discipline and self control. Nothing must interfere with his schedule of training. He must refuse all pleasures and indulgences. Sacrifice.

The man of God must be disciplined, he must know the rules and obey them. He must never allow worldly pleasures to detract him from his goal. He must lay

aside the sin that doth so easily ensnare. Hebrews 12:1
“Press toward the mark,” “Run with endurance.”

He must crucify the world and the flesh. He must keep himself from idols. Those that bear the vessels of the Lord must be clean. Isaiah 52:17. Paul mortified his body that he would run with certainty, gain the crown and not be a castaway. I Corinthians 9:24-27. Eric Liddel.

V. 6-The Farmer, the man of God as a farmer

We are now removed from the excitement of the battle and the applause of the crowd at the games, to the quietness and remoteness of the farm. Philp. Constant toil. Early and late hours. Frequent disappointments. Infinite patience. Unexciting routine. The farmer is hardworking. He fertilizes the ground, he ploughs, he harrows, he sows the seed, he keeps the enemies away —“then the harvest at last.”

There is no such thing as a quick result, despite his hard work. He must have patience and wait. The man of God must sow the good seed of the Word. Sow beside all waters. Isaiah 32:20. “He must cast his bread upon the waters, etc.” Eccl. 4:1, 2 Corinthians 9:6. Sow sparingly. They must go forth weeping, bearing precious seed, etc. Psalm 126.

My word shall not return unto me void, etc. Isaiah 55:11

Not by might, not by power, but by My Spirit, etc.
Zechariah 4:6

Paul says in verse 7 that these are very important lessons. “Consider what I say, and the Lord give thee understanding in all these things.”

Verses 14-15 A workman. The man of God as a workman.

In verse 14 the man of God is instructed to avoid controversy over words. Word fighting or word battles are of no profit—they confuse and undermine the faith of those who are listening. The word “subverting” means to turn upside down. From the original word comes the English word “catastrophe.” Experience reminds us that many a word battle has had a catastrophic effect upon many a local church. Intellectual battle increases rather than removed doubts. They stir up bitter passions and give opportunity for the display of vile and wicked tempers. The man of God must not strive about words to no profit.

In contrast to this, “the man of God must study to show himself approved unto God, a workman who needeth not be ashamed, rightly dividing the word of truth.” V. 15

The word “study” has a much broader meaning than the study of scripture or books. It conveys the thought that the man of God should exert every effort to attain a spiritual condition, which when exposed to the white light of God’s inscrutable presence, reveals no flaw. “That you may be sincere and without offense. Without flaws.”

The man of God drives a straight road through the Word of truth. Turning neither to the right or to the left, racing not for the opinions of man, but wholly devoted to the truth of God. “Rightly dividing the Word of truth.” The ploughman—the mason—Hudson Taylor.

Verse 21-A vessel. The man of God as a vessel.

The view here is that of the apostate church in which there is a mixture of saved and unsaved. The context. The parable of the wheat and tares. Matthew 13.

In verse 19 it is the true church. “The Lord knoweth those that are His.”

The man of God must purge himself from all iniquity. Absolute purity. He must separate himself from false teachers—vessels of dishonor. He must separate himself from error—this separation is outward as well as inward. Absolute separation from all evil.

The vessels of God were separated from the other vessels before being used. Ezra 1:11

Barnabas and Paul were separated by God before being used. Acts 13:2

V. 24 A servant: The man of God as a servant

In verse 24 and 25 there are some things which should characterize the man of God. Firstly, the man of God should not strive, he must not allow himself to be dragged into worthless, negative controversy. V.23

On the contrary, he must be characterized by a few positive attributes.

1. He must be gentle to all, tolerant, kindly, tender, sympathetic and approachable, even to those who appose him.
2. He must be apt to teach—he must not only have the ability to teach, but must have the readiness to impart counsel and instruction as opportunity arises.
3. He must be forbearing, long suffering and patient even though misunderstood.
4. The final requirement is that he must correct his opponents in meekness in the hope that the errorist will be recovered from the snare of the devil.

Witnessing for Christ

J.G. Bellett, author of "The Moral Glory of the Lord Jesus," said as he neared the end of his life, "If I had my life to live over again, I would spend it in Sychor ministry."

C.H. Spurgeon, "the prince of preachers" said, "If I had the choice, I would choose to be a soul winner."

Dr. R A. Torrey testified that he knew little of the joy of salvation until he had led his first soul to Christ.

There are thousands of souls who have been saved, not through hearing some greatly used evangelist, but through the efforts of some lovely, godly, and faithful soul winner, who sought unobtrusively, faithfully, and lovingly to lead them to Christ.

May our prayer be, "Lord lay some soul upon my heart and love that soul through me: and may I truly do my part to bring that soul to Thee."

Of the 112 times in the N.T. that the word "preach" is mentioned, in only six instances does it mean a formal discourse. Personal Evangelism The assembly that had evangelistic fervor and settles down in smug complacency as "headquarters for the truth" will fade and die. The church of Jerusalem was "shattered" that it might be "scattered," and all its members became witnesses. Israel when persecuted became stronger.

2 Timothy 3

V. 1-But understand this—when the words listed in verse 2-5 come upon us we have to be surprised or at a loss. Paul urges Timothy and us to be fully conversant, acquainted with last day conditions.

Then will come times of stress. With the content in mind we are being introduced to the Apostasy of the last days. In the true believer days of trial and stress.

Apostates

Are professed Christians who deliberately reject revealed truth specifically with regard to

1. The duty of Christ (they humanize God and deify man.)
2. The redemption through Christ's atoning and redeeming sacrifice
3. The personality of the Holy Spirit

Yet according to verse 5 though they depart from the faith, they retain the outward profession of Christianity, but deny its power.

Apostasy = rebellion against God

Apostasy differs from error concerning the truth which could be the result of ignorance and the snare of the devil. Error can and does exist with true faith.

There is hope for one in error. See Ch. 2 25-26

But there is no hope for the Apostate. Hebrews 6-4.

“It is impossible” to renew them again unto repentance. An accurate biblical description of the apostate teacher is as follows:

II Timothy 4:3

They will propagate unsound doctrine

They will discard the truth

They will accept as truth, fables

They will satisfy the intellectual cravings—the itching ears of the intelligent

II Peter 2

They will bring in damnable or destructive _____. They will deny the Lord.

Jude

They have gone in the way of Cain—bloodless religion. They follow gainsaying despise the authority of the scriptures, and the Preaching of the Holy Spirit. This mouth speaketh great swelling words. I.E. They are eloquent and persuasive and influence many.

The Broad Division of the Chapter

Paul in verse 1-9 acquaints Timothy with the prophecy of the coming apostasy. Then in v. 10-17 acquaints him with the power to withstand the apostasy.

V. 2-6a

Gives a vivid picture of the present and coming moral depravity.

V 5B-Issues us with the command to turn away from such.

V. 6-9-Graphically depicts the work of the apostates. Every informed believer is painfully aware of the fearful apostasy that is sweeping over Christianity today.

V. 2-4

The sordid list begins with “lovers of their own selves” and ends in characteristic style, “lovers of pleasure more than lovers of God.” V. 4

This condition can be summed up. “Lack of love for God.” The word “covetousness” is rendered in the R.S.V. “lovers of money.” To sum up the characteristics of the last days are apostates. They come within the framework of profaning Christianity.

1. Men are lovers of their own selves-1 Timothy 6
2. Men are lovers of money
3. Men are lovers of pleasure
4. Men have no love for God

V. 5-7-Gives a description of their religion. These apostates are not self-acknowledged pagans, but rather professed adherents of Christianity. They maintain a form of godliness, but in reality they deny the powers.

The aforementioned list has much in common with that found in Romans 1, but with this tragic difference.

Then Paul draws the picture of dark heathenism here, the picture is that of a society enjoying the light of Christian revelation.

It is a fearful picture of an apostate Christian, a new paganism, masquerading under the name of Christianity. From these wicked men we must turn away (V. 5B). These men have reached a stage of depravity, where

instruction is useless and impractical. They must be avoided.

From verse 2-7 we have the conditions that will be apparent during the last days. Silly women-verse 6. Evil men-verse 13.

V. 8-Gives us an O.T. example of apostasy. Compare Exodus 7.

Describe the circumstances.

These magicians did not create nor form these serpents, but through slight of the hand and cunning they produced them. They worked in precisely the same way as magicians do today. Paul says that they opposed Moses. They sought to discredit him. By this miracle Moses was authenticating his plea for the liberation of the Israelites, demonstrating by the miracle that God was behind it all. Those sorcerers, whom Paul names Jannis and Jambres, by these actions opposed not only Moses and truth, but God. They appeared to be doing the same thing, but actually were deceivers. They did not get very far, they were unmasked and exposed as counterfeits, for Aaron's rod swallowed up the other rods.

The point then and the point now is the opposition to the truth. So Paul says, do not be discouraged—these apostates who resist the truth will be exposed, then fully, will be made manifest to all. V. 0

If not in our lifetime, then surely when the Lord comes.

V. 10-17 Gives us the power to meet the coming apostasy. It is divided into two sections.

V. 10-13-Timothy will find strength and encouragement in remembering his past association with Paul.

4. V. 14-17-The final source of power to withstand the pressures and stress of the last days is to be found in the scripture.

Paul lists nine times which graphically describe his life and service. V. 10-11A The teaching—conduct—purpose—faith—long suffering—love—patience—persecutions—and suffering.

Next Paul describes what “kind of sufferings” which befell him at Antioch-Iconium-Lystra V. 11B These sufferings are fully described in Acts 13 and 14. The first missionary journey.

1. Departing from Antioch (Syria) he came to Antioch (Pisidia). The conflict was probably more spiritual. He turned from the Jews to the Gentiles.

2. Iconium-They had to flee for their lives, the people threatened to stone them.

3. Lystra-the pent up fury of the man of Ant.-Icon.-Lystra was let loose upon him, he was stoned and drawn out of the city as dead, then the disciples stood around the motionless body, he stood up and the next day he departed.

Timothy knew this, for this was his hometown. Paul’s summation of this outburst of devilish activity, “and out of them all the Lord delivered me.” For further account of Paul’s sufferings, read II Corinthians 11:24-27.

“The Lord is able.” This was encouraging to Timothy.

The explanation of his sufferings, five reasons.

1. V. 12-It is the portion of the godly. “They that live godly in Christ Jesus shall suffer persecution.”

2. A further reason for suffering is the growing degeneracy of the wicked. V. 13

V. 2-5 Evil men—and imposters—verse 6-9, will go from bad to worse, they will deceive (others) and openly oppose the truth to the hurt of the true believers.

V. 14-17 (2) The second thing, perhaps the main thing that will help him to stand is “The power of the scriptures.” Romans 1:6- The power of God, Hebrews 4:12

The remembrance of Paul’s sufferings and miraculous deliverance will undergird Timothy; but his ultimate source of power to withstand the pressure of evil days and man is to be found in the scripture. Ch. 1:7

Ch. 1:5-He reminds him of the teaching and teachers, v. 14. His personal knowledge of his teachers assures him of the absolute reliability of the things that he had learned.

V. 15-Stress this verse—this is the way to best apostasy. The ultimate source and authority for his ‘FAITH’ was the “Word of God.” Settled in heaven. Shall now pass away.

In salvation (present) as well as past and future Timothy had to continue to believe the veracity of the Scriptures.

V. 16-The Inspiration of the Scriptures

All scripture is inspired by God. Inspired by God—only time used in the N.T. meaning “God breathed.” It shows us that the scripture owes its origin and character to the living Holy Spirit.

2 Peter 1:2

For the prophecy came not in old times by the will of man: but holy man of God spake as they were moved by the Holy Spirit. Israel, Jeremiah, Peter, John, Paul.

Inspiration is not mechanical. The Holy Spirit did not destroy the personality of the writers, but rather used these things to express divine truth in to present, perfect, and infallible form. Since every scripture is “God breathed,” it follows that it is profitable for:

1. teaching
2. instruction in doctrinal truth
3. for reproof—detecting and exposing falsehoods
4. for correction—in restoration
5. for instruction in training in righteousness = the character of quality of being right or just—for the Christian it is the text book—compass—staff—power.

“Instruction” literally mean, “child training.” Every believer needs to be educated, trained, and disciplined in righteousness. The contemplated result, “That the man of God may be complete, equipped to withstand evil, for every good work.”

Whenever the scripture is given room to work in a person’s life, it will secure for that person a continuous growing and a capacity and readiness to accomplish the perfect will of God.

To sum it up, the teaching of 2 Timothy 3:

1. Warns us of present and coming moral depravity
2. The godly shall suffer persecution
3. The final source of power to overcome is found in the Holy Scriptures

2 Timothy 4

As Paul comes to the end of his letter he wishes to invigorate and challenge Timothy as to the task before him.

To do this he reminds him of some things about the Lord Jesus.

1. "I charge you before God, etc." The Lord Jesus is the Judge of the living and the dead. The Lord Jesus will judge the believers at the Judgment Seat of Christ. The Lord Jesus will judge the unbelievers at the Great White Throne. Believers today must perform every task in such a way that they can offer it to Christ. We must strive to attain the commendation, "Well done thou good and faithful servant."

2. I charge you, says Paul, by His appearing. We should live our lives and perform our Christian duty in the conscious nearness of Christ's return. "He that hath this hope in him purifieth himself even as He is pure."

Our work must be such that it will stand the scrutiny of Christ. Our lives must be such that they will welcome the appearance of the King. Our service must be such that it will demonstrate the reality of our citizenship on the kingdom of God.

Nowhere in the New Testament are the duties of the teacher and preacher set forth more clearly than here. V. 2 gives us the nature of the charge—before God and the Lord Jesus Christ. There are five imperatives set forth with the force of military commands. There is an authoritative ring and a deep sense of urgency.

1. Preach the Word. Teach the Word. Preach the Gospel. The picture here is of a herald making a proclamation on behalf of another. God has committed to us the message of reconciliation. To us, upon whom the end of the age is come. Stress the urgency of this, the whole counsel of God.

2. Instant in season and out of season. One thing that is demanded of a herald is consistency, insistency and urgency. Whether circumstances are opportune or inopportune, we have to sow beside all waters. Redeem the one, or buy up opportunities. Ephesians 5:16

3. The next three commands follow in quick succession.

Reprove—convict of convince those who are erring.

Rebuke—an erring saint or an unregenerate person must be reprimanded using the Word. This must be done in love. The heinousness of sin must never be toned down.

Exhort—the true teacher must encourage the discouraged. He must strengthen the feeble knees, and lift up the hands that fall down. Comfort. He must do these things with all longsuffering, self restraint, patience.

Verses 3-4 give us the reason for this charge. The time will come when people will not tolerate sound doctrine. They will seek out teachers to satisfy their itching ears.

They will turn from the truth, and seek after myths, and man-made fiction.

In the light of these ever-present evils, the exhortation of verse 5 is important.

1. Watch those in all things. Be on the alert, constantly for error. Titus 1:9. Be calm and cool and steady. I Corinthians 15-“Be ye steadfast, unmovable, always abounding, etc.” Joshua 1

2. Endure Sufferings—difficult days ahead. Suffer unflinchingly every hardship. Chapter 3-12. “Endure hardness as a good soldier, etc.” Chapter 2-3

3. Do the work of an evangelist. The manifold tasks...the harassing difficulties...the hostility and opposition...must not hinder from being an evangelist. See sheet.

4. Fulfill thy ministry. Leave no act of service unfulfilled. “Make full proof of thy ministry.” Deuteronomy 6:6-9. Verse 5 is a ministry fulfilled. Timothy, Paul.

These verses constitute one of the greatest testimonies of all times to Christian fortitude and victory, especially when given in the face of impending death.

V. 7-Gives us Paul’s life in retrospect.

V. 8- Gives us Paul’s life in prospect.

V. 9- Gives us Paul’s life in introspect.

V. 6-“See I am no ready to be offered.” I am already being offered. Paul sees himself as already being poured out as a drink offering. All hopes of liberation had been shattered at his first trial before Nero. V. 16-17

Paul doesn’t refer to his maturation in grim terms of death, but rather pictures his death as a drink offering being poured out for the glory of God.

The apostle’s life had been a living sacrifice. His death is comparable to the pouring out of the wine as the last act of the sacrificial ceremony. What was a grave possibility in Phil. 2-17 is now a solemn certainty. “Even if I am to

be poured as a liberation upon the sacrifice and offering of your faith.”

“And the time of my departure is at hand.” The word “departure” is a common expression for death. It means a loosening. It was used to depict the loosening of tent cords when breaking camp or the loosening of the ropes that tie the ship to the dock.

Paul thinks of his death as the departure after a brief camp. Or the sailing of a ship after a short stay in port.

Such was Paul’s evaluation of his present grim circumstances. Not a doubt, nor a fear. Philippians 1:20, “That Christ may be magnified in my body, whether by life or by death.”

V. 21-“To live is Christ...to die is gain.” Such was Paul’s life in retrospect. He summarizes his life in three concise statements:

1. I have fought a good fight
2. I have finished the course
3. I have kept the faith (1) I have fought a good fight.

The picture here is of a contest in the well-known Goal games. The athlete struggling for supremacy in the wrestling area or boxing ring. Paul literally is saying, “I have fought the grueling, agonizing contest to the bitter end.”

His life had been one continuous conflict against wicked men and Satanic forces. Ephesians 6, “We wrestle.”

The words, “I have fought” denotes completion, the contest is over. Oh the glory and grandeur and wonder of such a statement.

(2) "I have finished the course"

The figure here is specifically that of the fast race. He compares his apostolic career to that of a strenuous race. With his eyes fixed on the goal, he had driven himself relentlessly to win the prize. Philippians 3:13-14. Now the race is over, he rests at the goal and looks back over a completed course.

(3) "I have kept the faith"

He drops the figures now and states the literal fact. This is "the faith" which is the whole spectrum of divine revelation and Christian doctrine. Amidst diabolic opposition and despite attacks from foes and false friends, he held tenaciously to the truth revealed to him by God.

Now he is ready to give account of his stewardship to God. He feels sincerely that he had fulfilled every obligation every laid upon him. I have fought a good fight, I have run a good race, I have kept the faith.

With one foot in the grave...but with his heart already in heaven, he raises this cry of victory to encourage young Timothy and us, just as the last dying cry of the mortally wounded general inspires his flagging troops to new courage and daring.

V. 8—"Henceforth there is laid for me a crown of righteousness," etc. We have considered Paul's life in retrospect—retrospect. Now we will consider his life in prospect.

Paul contemplates the future with intrepidity, he rejoices at what lies before him. A crown of righteousness.

He will receive this crown from the Lord—the righteous judge. He will receive it “at that day”—the Judgment Seat of Christ.

This crown is for all those that love Christ’s appearing.

V. 9-12-As we draw to the conclusion of this exquisite letter we are confronted with a sad set of circumstances. First of all, we see a lonely warrior of Christ. Quote verse 9.

V. 13-When you come, bring my cloak with you. Bring the books and the parchments. Shivery in his cold, damp cell, Paul longs for his cloak, his books, and his parchments. He longed for the companionship of Timothy and Mark. Before anyone reached him, he was decapitated.

In verse 10 thru 12, Paul describes some of his companions. Paul was hurt at the departure of Demas. Demas had been his trusted friend and fellow worker during his first imprisonment. Colossians 4:14, Philemon 2:11. Now he “forsook” Paul—abandoned him—in the face of adversity. The reason for leaving Paul gives “as he had fallen in love with the present world.”

Crescens and Titus probably had been sent by Paul on missionary journeys. “Only Luke is with me.”

Faithful Luke was Paul’s constant companion. As the beloved physician (Col. 4:14) he was Paul’s doctor—friend—confidant—fellow worker.

Apparently he wrote this letter for Paul, faithful to the end.

V. 11-Mark had redeemed himself. It was overheard that Paul and Barnabus had fell out. Paul now had full

confidence in him and urged Timothy to bring him along, as he would be very helpful in the ministry.

V. 12-Tuchicus had been sent to Ephesus. Delivered the letter to the Colossians. Col. 4:7.

V. 14-Alexander the coppersmith probably bore false witness against Paul.

V. 16-18-Describe the scene of Paul standing alone. Just like the Lord, he prayed that those who could have helped, but didn't, will not be charged with their sin.

Though forsaken by his friends, triumphantly he announces, "The Lord stood by me, and gave me strength to proclaim the Word fully."

This veteran warrior gave no quarter and expected none, he knew no compromise. Boldly he stood before his foes, principalities, powers, rulers of the darkness and spiritual wickedness in high places. Though literally pleading for his life, he uncompromisingly proclaimed the unsearchable riches of Christ.

The Lord delivered him and honored him on this occasion.

V. 19-The Lord will deliver me from the vicious activities of my enemies. Please note—not deliverance from death.

Soon Paul will lay his head on the executioner's block, and pass into the presence of God through gates of splendor.

The knowledge of what God has done and would yet do filled his soul with praise, giving birth to the doxology. "To Him be the glory forever and ever, Amen."

V. 19-21-Paul sends greetings to a few of his friends. Priscilla and Aquilla-husband and wife, lifelong friends of Paul, mentioned six times in the N.T.

Oneisephorus who had sought out Paul diligently and ministered to him in peril of his life.

V. 20-Paul explains the absence of two of his companions. Erastus was still in Corinth. Trophineus was sick and had been left in Miletos.

V. 22-He names several in this verse of whom we knew little about, but Paul knew them and loved them and sent their greetings to Timothy.

All the brethren in Rome sent their greetings to Timothy.

V. 22-The closing benediction. "The Lord Jesus Christ be with thy Spirit." "Grace be with you."

This may have been the last message that Paul gave to Timothy.

Lukewarmness at Laodicea

There was no gross immorality at Laodicea. If thee were adulterers – murderers – thieves etc. the Lord does not mention it. The charges against them were that they were lukewarm v. 16 – proud v. 17 – needy without knowing it v. 17. They had a form of godliness – but possessed no power (2 Tim 3:5). They possessed a great indifference to their Lord.

The Laodicean Christians were like apostate Israel in many ways. To be more pointed they are like many assemblies of the present day. They hold rigidly to scriptural truths – priding themselves in correctness of form. Mentioning frequently the great teachers and evangelists who went in and out among them during the past century.

But where are their hearts? Where is their power?

We need to issue the call to repentance, individually and corporately. Individuals must repent – assemblies must repent.

Fellowship (Lack of)

The person in love longs to be with the one he loves. A young man will make opportunities to fellowship with his girl friends. True love is strengthened by being together in companionship and fellowship/partnership. How barren and meaningless human love is when lovers are content to be apart. Bringing this thought into the spiritual sphere – remember how strong our desire was while in our first love to be constantly in the Lords presence. (see sheet no. 1). There was a longing for

God's presence – an unsatisfied longing an unfulfilled yearning.

Psalm 42:1-2 Longing for God

“As the deer panteth after the water brooks, so panteth my soul after thee oh God. My soul thirsteth for God, the living God; when shall I come and appear before Him.”

With subdued heart you poured over the Word. We emptied our very soul in prayer, in thanksgiving, and in worship, reveling in the glory of the Lord's presence. (see Sheet no. 2) We rejoiced exultant with David when he said in Psalm 63 Oh Lord Thou art my God, my soul thirsteth for Thee, my flesh longeth for Thee as a dry and thirsty land. My soul shall be satisfied with Thee. My soul will follow close behind Thee.

Not only had you a longing for God, but there was also a deep thirsting for Him.

We experienced the happiness of those who hunger and thirst after righteousness (Matthew 18-20). Also, as we drank from Christ, the living fountain, there flowed from our life rivers of living water (John 7-38).

Remember when we realized and appreciated the truth of Matt. 18-20; that where two or three were gathered together in the name of the Lord Jesus, He would be in their midst.

As we sat in His presence, our heart was filled with joy unspeakable and your desire and delight was with the Lord in the midst of His people. (Psalm 22-22)

Like David, your soul fainted for the courts of the Lord, your heart and your flesh cried out for the living God (Psalm 84).

With the psalmist you would say; truthfully and sincerely, "My heart breaketh because for the longing it has at all times for the Lord." (Psalm 119-20).

Your desire for God was insatiable, your whole being cried out - "One thing have I desired of the Lord and that will I seek after that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple."

For many believers the pristine joy and the ardent craving for the Lord's presence is a thing of the past.

Paul says to such what he said to the Galatians: "Where is the blessedness you once spoke of." (Gal. 4-15). "O foolish Galatians, who hath bewitched you" (Gal. 3-1). Today, there is a dreadful absence among believers of the burning desire to fellowship with the Lover of their souls.

Burning desire "There was a man sent from God, whose name was John." John was a burning and a shining light. Emmaus disciples "did not our hearts burn within us" etc. (see sheet no. 3)

May we in repentance return to our first love and say with the godly Israelite. Psalm 137:5-6 "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee - if I prefer not Jerusalem above my chief joy, let my tongue cleave to the roof of my mouth."

The majority of us must admit to the lack of real fellowship with the Father and Son and with one another. Confession restores fellowship. Verse 9. If we confess our sin.

1. Christ for me...For me to live is Christ. "Oh Christ Thou art enough the heart and mind to fill"

"O fix our honest gaze so wholly Lord on Thee that with Thy beauty occupied we no one else may see"

What is thy beloved more than another beloved? My beloved is white and ruddy, the chief among ten thousand. Yea, He is altogether lovely. This is my beloved, this is my friend. S of S 5:9, 10, 16

Thou art fairer than the children of men. Grace is poured into thy lips; therefore God hath blessed Thee forever. (Psalm 45-2)

2. Like Daniel we opened our windows toward heaven kneeled upon our knees three times a day, and prayed, and gave thanks before God.

Or like the Psalmist, we called upon God, evening, morning and noon knowing that He heard our voice. (Dan 6:10 and Psalm 55:17)

3. "Behold God is my salvation; I will trust and not be afraid; for the Lord, even the Lord, is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the well of salvation." (Isa. 12:2-3).

"And He walked with me, and He talked with me, and He told me, I was His own. And the joy we shared, as we gathered there, none other has ever known."

Lack Of Desire To Serve

One of the greatest indications of strong human love is the desire to serve. No task is too great. The greater the effort - the more demanding the sacrifice, the greater the satisfaction.

Written on the pages of time are stories which show the immeasurable sacrifice to which some have gone to serve God, their fellow man, and thereby demonstrated their great love.

Mary's box of precious – costly perfume. 300 pence – a year's wages. David's mighty men (2 Sam 23:15-17). Lady Grimbold.

Many a young believer has the overwhelming desire to serve the Lord. In the zeal of their first love they would gladly rise from the altar and go directly to the martyrs stake, for Christ's sake.

These would present their bodies as living sacrifices (Rom. 12:1). Alex Moore – The Moravians – The five missionaries in Ecuador (see sheet)

Oh that we all could recapture the burning desire to serve that we once had (Rom. 1:15). To say as Paul said: To the fullest extent of my ability, so as much as in me, I am ready to preach the Gospel to you that are at Rome also. (see sheet)

Alas, alas, the fires of service for most of us are almost extinguished. Acts 21:13. How far short of God's standards we have fallen. Then Paul answered "What mean ye to weep and break my heart? For I am ready not to be bound only but also to die in Jerusalem for the name of the Lord Jesus."

The torch of Christ which we once held high, has fallen in complacency and lethargy.

The reason for this condition is that we have lost our first love – lost our enthusiasm – lost our desire to serve – lost our fellowship – and in doing so we have forsaken the source of power.

Today, there is a lack of deep conviction as to the principles of scriptural gathering. Consequently, there is a lack of loyalty to the Lord and His service. Many times God challenges us to greater effort – just as He did Peter. The Lord put Peter to the final test of loyalty when He asked him, Simon, son of James, lovest thou Me more than these? (describe this incident in detail)

With this question our Lord, once for all, placed personal love for Himself beyond all else. (see Matt. 10:37-39) “He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me, and he that taketh not his cross and followeth after Me is not worthy of me.”

First love is sometimes called “foremost love”. It is complete devotion to Christ – not merely religious duty. It is heart devotion that has no thought of self. Isaiah – Paul – the Lord.

This is self-denying love that abandons all for Christ. This kind of love defies analysis, but it can be expressed through us because it has been shed abroad in our hearts by the Holy Spirit (Rom. 5:5).

As the Lord looked at the Ephesians church He saw them occupied with past accomplishments, present works and future plans, more than with Himself.

He commended them for being doctrinally sound – very faithful – extremely patient (Their works – labors – judging of evil – endurance) – but He condemned them for leaving the love for Him that they once had.

Brethren, if we have been more enthusiastic about the Lord than we are now; if we have experienced a greater

longing for the Lord's presence than we now have; if we have had a greater desire to serve the Lord than we now possess; while we may still love the Lord, undoubtedly, we have left our first love, and stand in need of revival.

Unless we repent and return to our first love there is no hope of renewal. On the contrary there is the warning "I will remove the lampstand."

2 Chronicles 7:14 "If my people who are called by My Name shall humble themselves, and pray, and seek My face, and turn from their wicked ways then will I hear from heaven, and will forgive their sin, and will heal their land."

The Importance of Tears in Our Ministry

Three vital issues should characterize the servant of God: a broken heart, mourning, sin.

“A broken and contrite heart God will not despise.” God can only use broken things. Jesus took the lad’s bread and broke it and fed the multitude. The alabaster box was broken, only then did its fragrance fill the house and the world. Jesus said, “This is my body which is broken for you.” Only then did salvation come into the world.

Next, there is mourning for sin and the sinner. Jeremiah cried, “Oh, that my head were waters.” The Psalmist says, “Rivers run down my eyes continually.” Dear brethren, our eyes are dry, because our hearts are dry.

William Booth advised two of his officers to “try tears” when everything else had failed. Revival broke out. David Livingstone cried with a breaking heart, “Lord, when will the wounds of this world’s sin be healed?” John Welch soaked his pillow as he travailed for souls. George Whitefield spent days and weeks prostrate on the floor in silent and vocal prayer.

Many of us know only a tearless, passionless, soulless ministry.

2 Timothy 1 from V. 8

V. 8- The sufferings for the Gospel. A Gospel worth suffering for. It is inevitable that loyalty to the Gospel will bring persecution in some form. Timothy was urged to be loyal to two things. They that live godly shall suffer

1) to the gospel 2) To Paul a preacher of the gospel. He was not to be ashamed of the Gospel or of Paul. Paul was claimed by the authorities as a criminal, in fact at this time he was in prison in Rome. He was despised by the authorities, and forsaken by many of his brothers (Phygelus and Hermogenes, V. 15).

He exhorts Timothy no matter the cost, not to be ashamed of the Gospel (Rom 1-16) nor of him as a prisoner of Rome (of Jesus Christ) – The prisoner of the hand, “Onesiphorus.”

In verses 8 thru 11 Paul sets forth the Gospel in, all its glory. By implication and by direct statement he brings out element after element of the Gospel’s unique glory. There are few passages in the NT which present so vividly the sheer grandeur of the Gospel.

1. V. 8 It is the gospel of power. “The Gospel which is the power of God.” The suffering involved in the preaching of the gospel is to be borne in the power of God. To the first believers the gospel was the power to live, and die. Paul uses the same expression in Rom 1-16. The gospel is “the power of God.” Describe some of its power. Fear of hell – Ferguson.

2. It is the gospel of salvation. (2 Corinth 1-10 “god through the Gospel hath saved us.”) “Who hath saved us” V. 9 Salvation is in three spheres: Salvation from the penalty of sin, Salvation from the “power of sin”, Salvation from the presence of sin. The Gospel rescues from sin...not just from the penalty of sin, but also from the power of sin. (Eph 2 thru 4 – see note) It not only saves a person eternally, it save presently. Its power can liberate one from habits and sins which were unbreakable.

3. It is the gospel of consecration "Called us with a holy calling" (through the gospel) V. 9. The gospel not only delivers us from the consequences of sin, and liberates us from the chains of sin, but urges us to live a holy life in deepest consecration. (sequence in Romans). To every born-again believer Paul says "present your body as a holy, living sacrifice." "Be not conformed to the world"... "be transformed by the renewing of your mind." Believing, receiving and obeying the gospel changes a person's life, habits, pleasures and character. It sends such a one on the Calvary road, the road of consecration, the road of holiness. "Called with a holy calling" - personal holiness - describe the sanctified man.

4. It is also the gospel of grace. "Not according to our works" (Eph 2:8-9). The gospel and its blessings are not something that we achieve by works. Blessings - it is something we accept by faith. "Faith cometh by hearing" etc. God did not call us because we were holy (or deserving)...He called us to make us holy. The blessing of the Gospel is the free gift of God's grace.

5. It is the gospel of God's eternal purpose and grace (V. 9) "given us in Christ before the world began" It was planned before time began. In the dateless part God conceived of such a plan. (1 Peter 18-20). In time He brought it to fruition through the Cross, then revealed the blessings of believing through the Gospel.

6. It is the Gospel of life and immediately Christ hath abolished death "and hath brought life and immortality to light through the Gospel." V. 10. The OT saints knowledge of life after death was limited (Job's question - "Where shall I find Him?...How can a man be

justified?...If a man dies shall he live?") The ancient world feared death and regarded it as extinction. It is Paul's conviction that Jesus Christ brought to light, through His death and resurrection, the truth of eternal life and the immortality of the soul. This astonishing truth is preached to men through the Gospel.

7. It is a gospel of service (Quote V. 11). Paul was the herald – apostle – and teacher of "the Gospel." On him was laid the inescapable task of serving God and his fellow man. The Gospel laid these necessities on Paul.

A. It made him a herald. – Preacher-evangelist to the regions beyond.

1. He brought the message of the Gospel to his fellow man

2. He brought men into peace with God.

3. He called upon his fellow men to accept the rich offer God was making to them.

B. It made him an apostle. He was one who was sent by God. He was God's ambassador to the church – he was a true pastor. Believers are the ambassadors of Christ – they speak for Him, and represent Him before men.

C. It made him a teacher. Paul was a teacher. Teaching the fundamentals of the faith, and the Biblical concept of the spiritual, holy life of the believer is probably the most important task entrusted to an individual within the Church.

A person may receive Christ under the ministry of the Evangelist, but the long road to maturity lies ahead. The flame of evangelism must be followed by the steady glow of Christian teaching. The reason for so many failures

among us is that the new converts have not been taught the fundamentals of Christian living.

“Neglect not the gift which is in thee.”

“Stir up the gift of God.”

V. 12 “For which cause I also suffer these things.”

Because he was a preacher, apostle and teacher he suffered these things. Survey Paul’s life and his suffering for Christ (2 Corinth 11). Note the outward sufferings and the inward – “The care of all the churches.” Despite these sufferings he is not ashamed – I do not regret my circumstances. Paul writing to the Philippians said “That I might know Him.” He cannot be know without sacrifice. Here he writes “I know Him” etc. Paul has perfect confidence in God in the present circumstances and so in his future state. “Keep secure by the spirit and teach fearlessly in the spirit the pure unadulterated Word.” (see sheet)

V. 13 “Hold fast the form of sound words” (Describe Timothy’s adventures – the need for this today. – Jesus Christ is Lord) We must return to the Book – we must know the fundamentals of our faith – we must submit to them, obey them and live by them. “Strengthen the things that remain” The “holding fast” has to be done in “faith” and “love.”

V. 14 Paul urges Timothy to guard the fine deposit of truth that God had entrusted him with. Timothy was also God’s chosen vessel to build and edify the Church. He was to do this with the help of the Holy Spirit who lived in him.

V. 15 Is a sad reflection on man in the early church. Paul experienced the same thing that happened to the Lord,

his Master. Many of these who lived in the Roman province of the western part of Asia Minor of which Ephesus was the capital, had abandoned him. At his trial no one stood with him. What deep disappointment was tremendous hurt was Paul's, as his friends failed him in his time of need.

Two men are singled out for special mention – we know nothing of them, they probably could have helped but were ashamed. They could not stand the disdain of their fellow men by being associated with Paul and the Gospel V. 16 In contrast to the faithfulness of many there is the faithfulness of Onesiphorus. At great risk to himself he sought Paul out, and then at greater risk, he continued to visit and minister to God's weary servant.

V. 17 Paul prays that this brave beloved brother will be abundantly rewarded for the sacrifice he made and the comfort he brought to him.

The Gospel

The Gospel in a nutshell John 3:16. In this verse you have the dearest and fullest exposition of it. In this verse you have Love – God – mankind – Christ – sin – death – atonement – and eternal life held together in one mighty proclamation.

1. The Gospel is a fact – therefore tell it simply
2. It is a joyful fact – therefore tell it cheerfully
3. It is an entrusted fact – therefore tell it faithfully
4. It is a fact of infinite moment – therefore tell it earnestly
5. It is a fact of infinite love – therefore tell it pathetically

6. It is a fact difficult of comprehension to many – therefore tell it with illustration

7. It is a fact about a Person – therefore preach Christ

Isaiah's vision (Isa 6) It took place “the year Uzziah died”

It was a vision in three dimensions.

Verse 5- Woe – a word of confession

Verse 7- Lo – a word of cleansing

Verse 9- Go – a word of commission

It was an upward vision – he saw the Lord

It was an inward vision – he saw himself

It was an outward vision – he saw the world

It was a vision of height – he saw the Lord high and lifted up
It was a vision of depth – he saw the recesses of his own heart
It was a vision of breadth – he saw the world
“Where there is no vision the people perish.”

“I know whom I have believed” etc. V. 12

Paul knew Him historically. He knew Him spiritually – He had sacrificed everything to know Him (Phil 3:8-9). He knew Him deeply and dearly as his Life, Way and End. He knew Him as the perfect and absolutely satisfying Christ of his love and worship. He knew Him as the bearer of his sins and the consequences of his death. He was filled to his utmost capacity with the excellency of the knowledge of Christ Jesus his Lord.

Knowing Him so well, he had, and was trusting Him completely, to be kept, ruled and guided. This One he was confident, was able to keep him in life and in death until “that day.”

Studies in 2 Timothy

After writing his first letter to Timothy, Paul left Corinth and set sail with Titus for Crete. He then left Titus in Crete to set the church in order. (See Titus 1:5) On his return to the mainland, he wrote a letter to Titus, with plans indicating that Paul intended to spend the winter in Nicapolis. (See Titus 3:12) While there, he visited Troas where he was arrested in the house of Carpus and was hurriedly taken to Rome. His arrest was so sudden that he had no time to gather his precious books, parchments, or even his cloak to wrap himself. (See 2 Timothy 4:13) This was the beginning of Paul's second imprisonment, yet it was different from his first experience of imprisonment. It is clear that in his first imprisonment, he had his own hired help and a full household, yet now he is kept in close confinement. Before, he had been accessible to all of the church and society, yet now he could only be found with difficulty and at great risk, as we see in the case of Onesiphorus in 2 Timothy 1:16-17. The first time he had been also very near the center of a large circle of friends, yet now he is almost alone, kept isolated and in conditions that cause him to suffer. (See 2 Timothy 4:10-12) In his first imprisonment he had hoped for a speedy liberation, yet now he was expecting to die. (See 2 Timothy 4:6-8)

Let us also look at Paul's object in writing this letter. Paul had appeared before Nero once, but his case had been adjourned, so now he expected to appear before Nero during the winter season. (2 Timothy 4:16-17) He wrote urging Timothy, who had been liberated from prison to come at once with Mark and bring his cloak,

books, and parchments, that had been left at Troas in the house of Corpus. Uncertain as to whether Timothy would arrive in time (we think he did not, for the trial and death of Paul most likely took place in June), he wrote this letter giving him a last warning as to the coming heresies and heretics, and sought to encourage him to greater zeal, courage and steadfastness.

Next, we should consider how this epistle is unique in many ways, apart from the fact that it is the last letter written by Paul. It expresses an extremely personal character, in which references are made of twenty-three different individuals. The style is also strongly emotional, calling the past vividly to remembrance and expressing some anxious thoughts for the future. We can almost hear the heartbeat of the apostle who, despite his own extenuating circumstances and impending death, emulated his beloved Lord in thinking of others and forgetting himself. It is also the only epistle that gives us the names of Timothy's relatives, and the opponents of Moses. (See 2 Timothy 1:5, 3:8)

Now let us look at the text itself. In spirit, let us visualize two men in a dimly lit dungeon of a Roman prison: Paul and Luke, the beloved physician. Paul is dictating while Luke is writing. In his words we detect the out-breathing of a sensitive yet sustained soul, being inspired and supported by the Holy Spirit. We can almost see the tears in the apostle's tired eyes. In his great physical weakness, he appears strong with the power of Christ undergirding him. In 2 Corinthians 12:9 he claims, "My strength is made perfect in weakness." Though surrounded by agonizing distress and bitter disappointment, one can sense the indwelling and outshining of the peace of God. Paul had previously said,

“And the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.” (Philippians 4:7) In short, it was evident that the indefinable, yet real sense of the presence of Christ turned Paul’s chamber of death into the palace of Christ.

2 Timothy 1:1-2 contains the usual apostolic salutation of Paul as “an apostle of Christ Jesus.” Then in 2 Timothy 1:3-4, note the intense spiritual ties that bind these two men together. Paul mentions recalling Timothy’s “tears” and expresses longing to see him. This conveys years of homesick yearning for seeing his beloved friend and greatly desiring fellowship with him. Paul also prays for Timothy night and day without ceasing. (See 2 Timothy 1:3) He then expresses his joy at remembering Timothy’s sincere and unqualified faith. It is clear that this sincere and unqualified faith first lived in Timothy’s grandmother and mother and had been passed on to Timothy. (See 2 Timothy 1:5) It is also clear that they must have expressed their faith through their lives, teaching Timothy from the Word, and this godly example and teaching resulted in Timothy believing and exhibiting identical faith. Paul then goes onto exhort his dear friend, “Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands.” (2 Timothy 1:6) Here Paul is referring to the Holy Spirit who has been bestowed on Timothy. Look at Acts 9:6, where Paul is in Ephesus and lays hands on a group of disciples, the Holy Spirit coming upon them. Paul is reminding a rather timid and sensitive Timothy to stir up that gift that he has received and use the Spirit in all His fullness and power. This should be a valid reminder to us and to all believers in

every age. As Paul says, “God has not given us the spirit of timidity,” but of courage and fearlessness. The Spirit is powerful, and grants us the power to cope with every soul-searching sorrow and crippling disappointment. It helps us to pass a breaking point and yet not break. Paul also claims that He gives us the spirit of love, which is the power to love the unlovable. Lastly, Paul encourages Timothy that God has given us the spirit of a sound mind, self-discipline, and control of one’s self in the face of panic or passion. This helps us to have a well-balanced mind. In summary, 2 Timothy as an epistle helps us to see how Paul might have encouraged his fellow ministry worker and beloved friend, but it also gives every believer encouragement to know that when a believer becomes the true servant of Christ and master of himself, the Lord can use him mightily!

Preach the Word

2 Timothy 4:1-5

Paul, writing one of his very last letters addressed to his dear friend and partner in ministry, exhorts Timothy:

“I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables. But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.”

We see from this exhortation that Paul desired Timothy to be an evangelist and preach the word to others. Let us examine who exactly an evangelist is. We know that an evangelist is a man of prayer who realizes that work is all of God, and that methods are of little worth. He is also a man of faith who relies wholly on the living God. He is student of Scripture whose only desire is to present the truth. He is additionally a man of courage, fearing not the darts of evil, nor the bonds of imprisonment. He is a man of energy who is constantly in touch with God and man, both in and out of season. An evangelist is also a man of perseverance who does not get discouraged if he fails to see immediate fruit for his labor. Lastly, he is a man of humility, who admits,

“Not I, but the grace of God which was with me.” (1 Corinthians 15:10)

Let us look for a moment at the act of prayer in the life of an evangelist after God’s own heart. In the poem below, source unknown, we find the mystery of the power of prayer in each of us:

Daily communion with God would find us -

Subdued by His Omnipresence,

Staggered by His Omnipotence,

Silenced by His Omniscience,

Solemnized by His Holiness,

Subdued by His glory.

Let us be encouraged by the story of a model evangelist after God’s own heart, John Hyde, who was a missionary to India. His prayer time was sacred and holy. It is said that one could hear sighing and groaning from his room as tears coursed down his cheeks. Sometimes his body would be weakened by foodless days and sleepless nights. He often pleaded with God, “Oh God, give me souls or I die.” John Hyde prayed for one soul each day to come to know the Lord. Eventually, God answered his prayer. Four hundred souls were saved his first year of ministry in India; in subsequent years of his life, as many as 1,680 souls were saved. But was he satisfied? Never. He had an unsatisfied longing and an undying passion for souls to come to understand the love of his Savior, Jesus Christ.

Another well-known missionary to the New Hebrides Islands in the Pacific, John G. Paton, was a humble man of God who knelt at the grave of his young wife only a

few months after arriving, yet he still claimed the land for Christ as he served the Lord in proclaiming the gospel. Beloved, we should all ask God to give us the zeal that burns like fire within us and drives us to seek men for Christ! If we examine the disciples, what did they ask the Lord to teach them? It was not how to cast out demons, heal the sick, still the storm, or how to perform miracles, rather it was how to pray! (See Luke 11) When they saw and heard Him pray, they realized that the life of power was the product of His life of prayer. Let us also look at the example of John Knox in his powerful prayers. It was said that the Queen of England would tremble when John Knox went to his knees, because he prayed with such power that Scotland was awakened and diverted from following the traditions of Roman Catholicism. He prayed with such intensity and power, for example, when he said, "Lord give me Scotland or I die."

In the church today, there seems to be a deplorable lack of intense prayer and very little real waiting upon God. The time has come when we must see prayer as fundamental and foundational or we will continue to drift. To avoid this drift, many assemblies are trying all kinds of programs. Let us remember that God does not bless through programs, but through holy men of prayer seeking to "do the work of an evangelist" for the gospel of our Lord Jesus.