

W281_Link_Between_Phil._2_Tim..mp3

[00:00:02] For some time on these Sunday mornings. We have had before us Paul's epistle to the Philippians. But don't turn to that because we are saying good bye for the moment to that epistle and turning to a corresponding one. This morning. We'll be rather establishing a link between two episodes. Now, you do know, most of you, that Paul's prison ministry has a particular bearing upon our own calling at the present time. And we usually speak of the four prison epistles. There are five Philemon being a wonderful private epistle that we may study personally. But four of them are definitely the basic teaching for our calling. I'm reminding you of what you know so that we may go on. There are two epistles, Ephesians and Colossians, that bear the stamp of prison that are basic. And those two epistles contain key words. They speak of a dispensation entrusted. They speak of the mystery. They speak of principalities and powers. They speak of a heavenly calling. They speak of the fullness. Those two are linked by those key words. But then the other two. Philippians. Philippians doesn't speak of fullness, but blessed be God. It speaks of exactly the opposite, because we found in the second chapter when it said he made himself of no reputation, the literal passage should read. He emptied himself. But don't you see? Some people have taken the words all the fullness of the Godhead bodily to prove deity. Now we believe the deity of Christ, but we don't take verses out of Scripture to prove it if it's nothing to do with it.

[00:01:57] Because the very self-same word is used of the church, which is his body, the fullness of him that filleth all in all. So Ephesians is the fullness. That's what our sakes. He emptied himself. And the fullness now that he contains is for us. It's nothing to do with himself. He laid aside that for our sakes. So Philippians is the other point of view. Not merely he ascended up far above all principality and power, as Ephesians puts it, but he who was there already by right descended as deep as ever it could possibly be to the death of the cross. Now. In Ephesians and Colossians. The whole atmosphere is grace and gift. By grace, are you saved through faith and that not of yourselves. It is a gift of God, not of works, lest any man should boast. But when you come to Philippians, he said, Oh, yes. You can't be saved by your works. But he says you ought to work out your salvation. Otherwise, what's the good of it? So we don't earn our salvation. But once it's given to us, we're like the man who received ten talents or five talents or one talent. What are you doing with it? So Philippians, instead of

speaking about a gift, he says, And don't forget, there's a prize attached to this high calling in Ephesians one.

[00:03:23] He said, I pray for you that you may know what is the hope of his calling. And this is I'm praying for you right now. What is the prize of that calling? Now the price has an element of uncertainty about it, otherwise it wouldn't be a prize. One Corinthians, Chapter nine says they all run in the race, but only one receives the prize. Now, it doesn't mean to say that. We say, Oh, well, we'll never get it. That's not the argument. But it means to say. There is a great difference between receiving a gift which you can never merit or earn, and then an added prize for any service that God may be pleased to recognize. Well done, good and faithful servant. That isn't gift. That's recognition of some faithfulness. So we've got two epistles which give basic truth. Ephesians and Colossians and we have two epistles, Philippians and Second Timothy, which gives us an exhortation to stand, to run, to witness, and so on. Well, now I've suggested to you that we've got words that link Ephesians and Colossians together. I suggest to you have got terms that link Philippians and second Timothy together. So you see you could imagine it now A, B, a, B. The two A's are basic Ephesians, Colossians, the two B's are now the ones that go on the prize element or in second Timothy the Crown. He doesn't say the prize. He says, I have finished my course.

[00:05:00] Two Timothy four. I finished my course and the word course is the word. These are the word dramas. And the word dramas has entered into modern language. When we speak of a Hippodrome and the Hippodrome, of course, you know, Hippo means a horse, it means a racecourse. So we've got the element of prize again, you see in two Timothy and he says, henceforth is laid up for me a crown. So in, in Philippians he says it's a prize and in two Timothy it's a crown. And in one Corinthians chapter nine, it's both. Because I met some people, they just say, Oh, it says in one case a crown and the others is a prize. Well, it's only ways of saying same thing from two points of view. In the Philippians. He urges them that they should try the things that differ, prove those things which are more excellent. And in two Timothy, he comes back on it in the well known passage, rightly divide the word of truth. So I think you've got enough. Or there are two more words that make a very definite link in Philippians chapter one. He says he would if he had his own option, he would prefer to depart and be with Christ, which is far better because that man and that such are doing that by that

time. He got to the almost the end of his tether, except by grace. I would prefer to depart with this as I shan't.

[00:06:24] I'm going to remain here a bit longer for you. But when two Timothy is written, he says the time for my departure has come. Same word. And then he says in Philippians, If I be offered upon the sacrifice and service of your faith, I rejoice. And in two Timothy, he says that I'm now about to be offered. Well, you see, those things are. They're written in the book. They're not inventions of mine. They're just there. So now we've got Philippians echoed by two Timothy. What do you say to yourself? I wouldn't be at all surprised if we were going to look at two Timothy. Will That's a logical connection, isn't it? And my reason is this, among other things. I suppose sometimes it has entered into your heart and mind. What a blessed thing it would be if we could drop a line to the Apostle Paul and put to him the problems we got. Would you say? Oh, that's a fantastic thing. Oh, it is for us. But it wasn't a fantastic thing in these days. Paul wrote to the Philippians. Paul had received something from them. He said to the church at Rome, he said, I want to come to you that we might establish one another by the mutual faith of you and me. What wouldn't we give for a half an hour's talk with the Apostle Paul? Would you say, Well, let's dream.

[00:07:48] I know, I know. I'm coming to my point. I wonder whether you ever entered in sympathy with the children's hymn. I wish that his hands had been laid on my head. That his arms had been thrown about me. That I could have heard his kind words when he said, Let the little ones come unto me. Oh, you say, that's silly. That's silly. Is it? Have you ever felt somehow we are a little bit at a disadvantage now? Is it no advantage to know that the Apostle was living qualified, speaking, writing? Visiting? Now, we are very much hoping that we should have a repeat on the May meeting, that this little chapel will be so full. We almost wondering whether we should get all in the crowd, all the aisles. We sit everywhere. But you know what would happen if it was advertised that not merely I was going to speak, but the Apostle Paul was going to be here in person. Well, that's it, isn't it? But that's what happened in the church. He was there. What do you see? What I'm getting at? I meet with some people who have got a sort of feeling and you may have had it. Well, you know, these people in the early church, they had all the help that you can think of. But look at us. Look at us. Christ is absent. He's there at the right hand, but he's cross remembering us. The apostles dead.

[00:09:16] And there are no successors. So I'm going to go back for a moment to the parable of the talents. Don't turn to it. You've got it in your mind. There was one man who had ten talents. There was one man who had five cannons. There was one man who had one cannon. Now, the ten talent man only produced ten. Add the five Kanad men produce five. Now, I've confessed to you before that my arithmetic is shocking, but I was complimented this morning as having not made a mistake. I said, and I believe that the one talent man, if he produce one talent, would have been the same percentage as all the rest. If ten produces ten and five produces five and one produces one. But that man who only had one, he hid it in the earth. Now we are likely to get into that frame of mind. The Apostle Paul was a ten talent man, say where he got all the talents, but he got to produce ten friends. You can't do what the Apostle Paul could do, and the Lord doesn't expect it. And Timothy, he was a five talent man. Even in this epistle, when all the gifts have been suspended, he is reminded that he was called during the Acts of the Apostles and he received a gift. If you stir it up and use it. But I never received a gift. No hands have been put on my head.

[00:10:38] And if they had, there'd have been empty. Then another thing. I went through the epistles of Philippians and you could do the same if you wish, and marked every occurrence of the little preposition. Sue together with some targets in combination with the word. Sometimes it stands alone. Striving together. My fellow laborer, my true yoke fellow, is he. All the emphasis orders an abundant emphasis in Philippians on the fact that they were standing together, serving together, being helping one another. Will you come to second, Timothy? It's hardly used. But instead of together. Together. Together. One of the key words of second Timothy is thy self. Thy self, thy self. Only Luke is with me. That's Paul or lesser Satan. Me? That's Paul. Well, that's where we are. Friends. We are right down on the one count element. So don't try to do what Paul did, but say God knows now in a race, they have to have their handicap. And so when somebody somebody's given so many yards in front, I mean, so far as running is concerned, they would be entering the door because I shouldn't get to the end of the race. Course I live too much, but God knows all those difficulties. He knows all those limitations. And so we come from Philippians with its high standing and its high ground. To second Timothy, which deals with the days in which we live. So will you turn to second Timothy and see that it does deal with days in which we live? Two.

[00:12:20] Timothy Chapter three. This know also that in the last days, perilous times shall come. That word perilous is used of the man who was very savage, whom no man could tame. And then later on, you read of a man in the same condition who was found sitting clothed and in his right mind. And Paul, Sister Timothy. God has not given us the spirit of fear, but of a sound mind. The same word. So in the days when there are perilous times, we may not have supernatural gifts. We may not be able to strike a person dead as Peter did. That's a good thing. We can't. Perhaps. But at the same time, we've got something that will help us. Now we've got these perilous times, and I'm not going through this very far, but just to get the context. For men shall be lovers of their own selves. Notice the emphasis upon the word love and looking at the English word, you wouldn't suspect at first that the word love is repeated, but it is. The word covetous is to love money. And then in the middle of it, verse three, they're without natural affection. And then at the end, verse four. Lovers of pleasures more than lovers of God. What are the thoughts today is. As the apostles say now abide faith, hope and love. And the greatest of these is love.

[00:14:02] And the greatest of these is going. So in chapter four, he says verse verse eight, Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me at that day, and not to me only, but unto all them also that have what served. Witness run. It might be that he puts one word also those that love his appearing do thy diligence to come shortly unto me for demas hath forsaken me. What has he given up? The truth as he said. All right. Division is not of humbug. No having loved. These present were loved, loved, loved. So you see. As rivergate. Well, now to this morning, as our time, of course, is not unlimited and it is introductory. I'd like to give you a sketch only of this second Timothy so that then when we meet together, we can fill in the details piece by piece. Now the first section, chapter one verses 1 to 7. There's a salutation and a remembrance. And then it ends, of course, in chapter four with a salutation and a remembrance of names. We won't stop too long on them. Just go through it with me with the various possible outline. But I do ask you to notice this in verse two and verse one, Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus. The promise of life.

[00:15:44] If you turn to one. Timothy, I have a feeling that he's got an emphasis there. Uh, now, if you'll turn to Titus, that's the other epistle of this period. You'll find that he's got an emphasis there on this promise of life. Or the servant of God and an apostle of

Jesus Christ, according to the faith of God's elect and the acknowledging of the truth, which is after godliness in hope of eternal life, which God that cannot lie, promised before the world began. It's a very natural thing when a man is reaching the end of his course to be more and more thinking of the promise of life and life, which is eternal. Yes, but there's another feature in Second Timothy, second verse to Timothy, my dearly beloved son. Grace, Mercy and Peace. Now, you do know, don't you, that in practically every one of Paul's epistles, he has that double salutation. Grace to you. And peace. Grace was a light hearted cheerio of the Greek. And peace was the deeper shalom of the Hebrew. But now he puts the word mercy in. See the nearer he got to the end of his days, instead of being boastful and saying, Oh, I'm quite all right. The nearer he got to the end of his days, the more conscious he was of the need of mercy. And you'll find that we do. Look, I do find that in one Timothy chapter one. Verse to unto Timothy, my own son in the faith, Grace, mercy and peace.

[00:17:23] And in Titus. Which is the third one of this group. Verse four to Titus mine own son after the common faith, Grace, mercy and peace. He tells us that he received mercy because he did what he did ignorantly in unbelief. It's a very good thing, friends, to have a tender conscience and not boast too much. Even though we may have been running this race for many years. To Timothy. That's the introduction. Now, he compares himself in verse three. With Timothy's upbringing. He said, I thank God whom I serve from my forefathers with a pure conscience, and we shall look at that again in passing. But he said so far as you're concerned, Timothy. Verse five, When I call to remembrance the unfeigned faith that is in deed, which dwelt first in thy grandmother Lois, and in thy mother, Eunice. So he's comparing the two. And, you know, sometimes we make mistakes. We look at somebody else and we say, Oh, I wish I was in his shoes. And as far as, you know, the other one's looking at you saying, I wish I was in your shoes. That's a silly thing. You see? He he might have said to Paul, Paul, I envy you. Why is that, son? Timothy? You know the exact spot on the road to Damascus when you were converted? Asked. He said, I do. But he says, I don't know from a child.

[00:18:57] I know the Holy Scriptures which are right. He said, Timothy, you be thankful you had a good drilling when you were a child, for I was a persecutor and I to be stricken down with blindness before my heart was opened. Don't you see how wrong it is for us sometimes to make false comparisons? I don't know whether you've ever seen Aida Havisham's booklet. It's entitled How a River Ought to Flow. Of course, it was just

an analogy, a fable. It seems as though the Rivers had a conference. A summit conference, I suppose, because it all ended in moonshine. But it was a conference and I think the the River Rhine was the chairman and he was rather an aristocrat. And he gave it as his edict that no river was worthy of a name that didn't arise in a glacier. You know, like that. And I'll say No, no, no. A river is not worthy of a name that doesn't spread its mud all over the banks. That's. That's Egypt. Poor old river. Tim says, Well, get it in the neck. He says, whenever I spread mud over my banks and I've never ridden in a glacier and out of it, that came to conclusion that every river had a flow according to God's ordinance. And never mind about the other one. Don't you see how false it is? Keep on envying somebody else instead of using your one talent or your five talents or your ten talents.

[00:20:24] So if we are living in days when we are sort of left with what don't, don't let's be speaking disrespectfully now only with a word of God. That's where we are friends. We can't appeal to anybody to give us a ex-cathedra reply. We haven't got anyone who is given the power of prophecy, but we are left here. And the great insistence in this epistle is we've got the Word of God. And while we got that, we got really old at sufficient for a light and a lamp and sustenance to traveling days are done. We have to look at all those things in passing, of course, and give them more details approach. But the first section of this epistle, I've got to cram it in now. A few minutes commences with verse eight. And ends with verse 18, and it's got an emphasis upon one word be not. They are therefore ashamed. And then. In verse. 12. So the which cause I also suffer these things. Nevertheless, I am not ashamed. And then again. In verse 16, The Lord give mercy unto the house of Odysseus, for he off refreshed me and was not ashamed. We are living in days when it's possible to be ashamed of association with this man who was put in prison. This man who was. Apparently an outsider. This man who was not one of the 12. And the word that we just lift out from this section is the word forsaken.

[00:22:14] Verse 15. This thou knowest that all they which are in Asia be turned away from thee. Turned away from me. Forsaken. Will you turn to the last chapter which comes back again to this very same thought? Chapter four. Verse ten for Demas hath forsaken me. Or if you want the word turn away, as it says in chapter one, they turn away from me. Look at verse four. They shall turn away their ears from the truth. So we get turned away and forsaken. In the last chapter. I'll we come back on our story a bit and we look at the next section. Chapter two, verses 1 to 13. Here we have a stress

upon service, but not only so recognition. He says. Verse five. If a man also strive for the Masters, yet is he not crowned except he strives lawfully yet is he not crowned that negative? But look at chapter four again and little beforehand where we were looking just now. Henceforth there is laid up for me a crown and all those also who loved his appearing. So there's an emphasis in the second division of this that God will remember your service. You're not doing it for reward possibly. But God says in Hebrews, which is the great epistle balancing Philippians. They that come unto God must believe that he is and that stresses the fact that they endure as seeing him that is invisible and that he is a rewarder.

[00:24:01] And that's the great stress in Hebrews, because it speaks even of Christ who, for the joy that was set before him, endured the cross, despising the shame and is set down at the right hand of God. So we've got now forsaken but sustained in chapter one. Forsaken in chapter four. But out of all this, he said, the Lord delivered me and will deliver me. Let's get the triumphant words of Chapter four at the end. Verse 17. Chapter four notwithstanding, the Lord stood with me and strengthened me that by me the preaching might be fully known and that all the Gentiles might hear. And I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work and will preserve thee unto His heavenly kingdom. To him be glory. He already knew and has told us that he was not going to be delivered. Nero's judgment that was now going to fall and that man was going to be led out to execution. But you see what the man said. He said, Nero isn't stopping me. The Lord has taught me. I have finished my course now. Nero can do what he likes. And that's the attitude we must have. Well, now we must press on because of time. In the middle of this. We have two words, the one, the positive and the one the negative. The two words are approved and disapproved.

[00:25:33] So when you look at this and I know where you're going to turn, at least I hope so. Two Timothy 15. Study to show thyself approved unto God. I think we do well to remind ourselves that when we keep quoting two Timothy 215 it doesn't say rightly dividing the word of truth. First, it says Approved unto God first and then shows you how. So the first thing is, are we going to be delivered from the idea of bowing and scraping to the opinions of our fellows? There comes a moment when we have to stand alone if needs be. We don't want to be roughshod. We don't want to be what they call John Blunt. You know, somebody says I call a spade a spade. He says, you don't I won't quote what he says, but you may know it. We don't want to be like that. But

nevertheless, there comes a moment when we must take our stand and say the one thing that matters to me is whether I'm approved unto God. I'll never get all the approval of my fellows, whatever I do. And the person who is most to be pitied is the one who's trying to please everybody. But he ends up by pleasing nobody but the man who's to be envied is, even though he's got enemies by the score, who has a quiet conscience because he knows he's approved unto God. Well, that's the one thing.

[00:26:53] Well, now let's look at the disapproval. Chapter three. This. We have in chapter three, verses 1 to 9. This thou also that in the last days perilous times shall come. For men shall be lovers of their own selves. I'm reading this again. Covetous boasters, proud blasphemers, disobedient to parents. Unthankful unholy without natural affection. Trucebreakers false accusers incontinent, fierce despisers of those that are good traitors, heady, high minded lovers of pleasures more than lovers of God. That's enough to frighten you out of your life, isn't it? But we can see so many of these things beginning to rear their heads. And here's the dreadful thought. If you were to take the Greek instead of the English and mark off the words here in two Timothy three that are already written at the end of chapter one of Romans, you'll discover that this is Paganism being revived, that it's going back almost to the deadly condition that Paul describes of the ancient Roman world. And there are many who boast today that they are just pagan and glory in it. Here we got it now, then. Having a form of godliness and denying the power thereof from such turn away. For of this sort are they which creep into houses and lead captive silly women? And don't emphasize the silly women without remembering that it says in verse 13 that evil men, they are not hindering one against the other. They've both got their responsibilities.

[00:28:39] The light Movie scenes led away with diverse lust, ever learning, and never come to a knowledge of the truth. Now, as Jens and Jambres withstood Moses, so do these also resist the truth? Men of corrupt minds, reprobate concerning the truth. Now that word reprobate is the word disapproved. Disapprove just a negative of what we've had in 215. So rightly dividing the word of truth. You are approved unto God. And if you resist the truth, you will disapprove unto God. Simple, isn't it? Well, didn't you see the emphasis in chapter four? Is this word of truth is the one thing that's entrusted to you and the one weapon you've got. So shall we finish by looking at the opening verses of two Timothy four? I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom? Do what? Preach

the word. Not only preach the gospel, but preach the word. Not merely say come and be saved, but tell people why they need salvation, to whom they should come and what the consequences are. Preach the word. Be instant in season and so many misquote this. Be instant in season and out of season. You say what's the difference? I think the apostle says, Look, friends, it's in season so far as God is concerned and to everlastingly be out of season so far as anybody else is concerned.

[00:30:11] They'll always say to you that some more convenient season will hear you, you know. But I said to the apostles, No, no, it will never be in season with some people. But you go on whether they like it or not. Reprove, rebuke, exhort with all long suffering and doctrine for the time will come when they will not endure sound doctrine, but after their own lusts, shall they heap to themselves teachers having itching ears. And of course, it isn't that teachers have got itching ears, you know, it's the congregation. And the qualification for the man who is going to stand in the pulpit, so far as they're concerned, is that he can tickle their itchy ears. And he does it by referring to his more convenient word that comes at the end of verse four, and they shall turn away their ears from the truth and shall be turned unto fables. And the word is myths. Myths. And you can read modern commentaries on the Bible and you don't get many pages through Book of Genesis before you meet the myth. And this is a myth, and that's a myth. It's a great misunderstanding, I think. And a contrast between the word myth. This is the word myth and the word mystery. Belong to the same group. They both mean something hidden. And one's the evil and one's the true. And he is the tragedy. The man who sees the truth of the mystery and turns from it for any reason.

[00:31:36] We'll be sticking with our spiritual blindness and it accept the method you go wandering or what a tragedy. Well, that's as far as we're going this morning. I knew that it was introductory. I should only be able to give you spots of it, but I hope it's quickened your interest enough to say, Well, I'll come back again and we'll open this book and we'll take section by section so that the book, which is written to help those who live in perilous times, who have no apostle to refer to, who have no spiritual gifts to call upon, who have got the Word of God and the principle of right religion, friends, if we'll only let that do its work, we are fitted. And then remember the handicap. God is not going to judge us. Exactly the same is your judge. The Philippians. Is going to judge us by what he's given us and the circumstances that he knows. So don't worry yourself, because you're not a ten talent Christian or a five talent Christian. But remember this, that if

you're a one talent Christian and you come to the Lord with one talent, you'll get good. Well done, good and faithful servant enter into the joy of thy Lord. Exactly the same as though you were the Apostle Paul himself. Or may the Lord grant unto us grace that we may remember that He knows our affairs and is all sufficient grace and is not unfaithful to forget the circumstances in which we serve him.