

## W289\_Throughly\_Furnished\_1.mp3

[00:00:01] This is a recording made at the Chapel of the Open Book. And the title of this series is Borrowed from the second Epistle to Timothy. The title of this series is truly furnished. We read together a portion of two. Timothy Chapter one. Two Timothy Chapter one. Paul and apostle of Jesus Christ by the will of God. According to the promise of life which is in Christ Jesus to Timothy, my dearly beloved son. Grace, mercy and peace from God, the Father and Christ Jesus, our Lord. I thank God whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of the in my prayers, night and day, greatly desiring to see thee being mindful of thy tears. That I may be filled with joy when I call to remembrance the unfeigned faith that is in thee which dwelt first in thy grandmother Lois, and in thy mother Eunice. And I am persuaded that in thee also. Wherefore I put you in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands. For God hath not given us the spirit of fear, but of power and of love and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner. But be thou partaker of the afflictions of the Gospel according to the power of God who saved us and called us with an holy calling.

[00:01:58] Not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death and hath brought life and immortality to light through the Gospel. At each one of these meetings. We shall read a portion of two. Timothy So that through the study we shall read the whole epistle. And yet before us in the reading just how the Apostle began and approached and ended this exhortation to his son Timothy. It's good to remember that names have a meaning in scripture and are can be fairly certain that this had a meaning and was stressed by the apostle. If you look at Chapter two. He says in verse 20. But in a great house that not only vessels of gold and of silver, but also of wood and of earth and some to honour and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use and prepared unto every good work. If you glimpse across the Chapter 317 that the Man of God may be perfect, truly furnished unto all good works. That's the BBC. But what I wanted you to notice is he stresses the fact of honor. Now, the word Timothy is made up of two parts. Timmy is the word that means honor and Theos is the word God.

[00:03:46] But whether it means one who honors God or whether it means God will honor you, needn't trouble you because the scripture says it means both, or it can mean either. For God has said He that honoureth me, I will honor. So here's the Apostle giving Timothy a little nudge. He says, Timothy, don't forget your name, will you? Don't forget to live up to your name. Don't forget that if you honor God, he'll honor you. So and perhaps also a glimpse at the other one, the other kind of teacher who seeks the honor from men and not from God only, which was condemned, you know, by our savior. Well, here we have Paul's last epistle, not written to a church, but written to one person preserved by God for us that we may learn and gather lessons from it that Paul perhaps didn't think had no intention. We don't know quite how scripture is inspired. That's never revealed. But in many of these cases, I don't think the Apostle Paul was. So it said, Now I think I'll sit down and write another epistle so that it can be put into the Bible. No, he says, My sands are running out. I know that I've come to an end. Oh, I love this work that God has given me to do. I'm that an earthen vessel. But he has honored it. And he looked round.

[00:05:18] Says, Is this young Timothy? This young man, Timothy. He's been associated with me. He's plucked at my heart, heartstrings, many a time, for he he had to be watched over and he had to be almost bullied into standing. And he had to be said, Oh, don't you be ashamed, Timothy. God has not given you a spirit of cowardice. Timothy, don't. Don't you forget that you had an upbringing that some would value. Your grandmother and your mother, they talk to the scriptures. Timothy Oh, you see the heart of this man going out and saying, Oh, Timothy, don't let the side down, will you? Stand by the truth for I'm about to be offered. I'm finishing. And so it's in that spirit. I would like to let this epistle go out, as it were, so that those of you who are listening, you might say, Well, I shall never be a teacher of others. Well, that's all right. You have as much right to read second Timothy as anybody else, but you can read it. You can listen to this tape recording with a certain prayer that it may touch the heart of someone. Of others who may have felt, well, I don't know whether I'm called. I don't know whether I ought to be ordained. I don't know what Well, it's all here. It's all here. And I think we let the word of God have its way with us. Well, now I'm going to concentrate, particularly upon the third chapter.

[00:06:39] And you will notice on this chart that we have here that the section that we are going to consider, which is the end of chapter three, this section starts with verse ten and goes right through to the close of chapter four, verse eight. So for the first part of this study, we're going to give the section a consideration. Now it starts in verse ten. 11 and 12 were the beginning, and it ends in verses 3 to 8, Chapter four with the end. He says at the beginning, thou hast fully known. And if you've got a margin in your Bible, you will see that it means a little bit more than fully known. My margin reads Thou hast been a diligent follower of. It's not merely that you know about it, but it's influenced you. You have been looking at it and thinking about it because it's a pattern. And that's a word that Paul has used of himself, a pattern. So he says there has been a diligent follower of my doctrine. Now the word doctrine can be abused, but it means in the first case, teaching the subject about which you teach. But of course, it's something more than teaching. It's something that God has given you which deals with fundamental and basic truth doctrine. We often speak of the balance between doctrine and practice. And you remember that Paul's epistle to the Ephesians is another wonderful example of that being put into literary form.

[00:08:34] There are six chapters in our authorized version of Ephesians. Are they just to fit in with the balance of truth, as most of you know? But I have to remember that some of my listeners will not know that Ephesians one, two and three is mainly devoted to doctrine, What God has revealed and Chapters four, five and six is devoted to practice how you respond. And so the central word of Ephesians is the word worthy. I, therefore the prisoner of the Lord beseech you to walk worthy. And he puts the truth into a balance. Spiritual blessings and wonderful grace. In chapters one, two and three, and then equally wonderful grace to help you to walk in harmony with it in chapters four, five and six. So here. We have this balance because I didn't read very far, did I? Verse ten. But thou hast fully known or have been a diligent follower of my doctrine. And if you stop there, it may be as dull as dishwater doctrine. You may become what is called a doctrinaire. That is to say, are everlastingly emphasizing certain doctrinal points. You're always arguing over this and arguing over that. That may be necessary, but it's not the complete thing. It's got another side. So let the apostle go on. Thou hast been a diligent follower of my doctrine, manner of life. He puts the two together.

[00:10:07] He doesn't even say. And my manner of life, he leaps from one to the other. And he is a man who can, as before God linked together the doctrine he received from

God to teach and the manner of life he lived as a consequence. If you'll turn for a moment to second Timothy three before you, but look at the amazing statement. If you come to think of it in Philippians Chapter four. He was a man writing to folks that knew him, knew him intimately, knew him over a period of years, had seen him go into all sorts of experiences. And occasionally the Scripture doesn't disguise the fact that the Apostle Paul could be so at last worked upon that he, what we call lost his wool in the acts of the apostle. You remember he stood before the high priest and the high priest, he said, strike him on the mouth. And the apostle wheeled round for a moment is just that strike me thou whited wall. Oh, he said, I'm sorry. I ought not have spoken to that high priest like that. Isn't it good to know that the man has got a same old nature that you and I have? But it was under control in most cases. So he wrote in Philippians chapter four these words. Verse nine. Those things which ye have both learned. And received and heard and seen in me. Do you imagine a preacher standing up before a congregation that knew him not only on Sunday, but on Monday and Tuesday and Wednesday and right through the week, and not only one week, but months and years and saying the things that you have learned and received and heard and seen in me do.

[00:11:57] And the result will be the God of peace shall be with you. My that men had no need to have a false modesty and say, excuse me, from linking together my doctrine and my manner of life. He did it. He said he was set apart to preach Christ, but he also said the life I live in the flesh. I live by the faith of the Son of God who love me and gave himself for me. For me to live this Christ, he said. And so we've got this man by a teacher that's worth listening to, isn't he? How many times people have been shot or a young person has been disturbed? Because it's one thing to have an eloquent person in the pulpit and then to suddenly come up against a manner of life that is not in harmony. And shall we remember that you and I, if we are any measure associated with teaching the Word of God, we should always watch. Now we are free. We are told we are free. We're not under any bondage with regard to legal things. But we've got the other man's conscience to think of. The Apostle Paul said I could eat this and I can drink that.

[00:13:13] I can go here, I can do anything. I'm no longer under the law, but I'm under the law to Christ. And although I'm perfectly free yet, I will neither do this nor do that, nor do the other if it causes a weaker brother to stumble. You see, or any slur on the name of Christ. So let us be careful at the beginning of this series that we don't jump to the conclusion, Oh, if we only take these few recordings, we'll be perfectly fitted to teach the

scriptures. Friends, you won't be. You may be perfectly unfitted unless the manner of life begins to march with the truth. We preach so that there may be no disharmony in either message or the messenger. So we look at this. There are fully known us fully followed my doctrine manner of life. Purpose. That is another thing you must keep very much before your mind. If he. Why should you devote your life? To preaching or teaching the things that are written in the Bible. Why would you say? Well, it's an interesting book. Yes, but so is. What is it? The 1001 Nights or Arabian Nights? All sorts of Robinson, Crusoe's an interesting book. Shakespeare is an interesting book. He wants a beating. But do you devote your life to that? As you see here, he was purposely involved in it. This book is a book of purpose.

[00:14:43] God has a plan. It costs God the gift of his beloved son to make that purpose. Sure, said the apostle. Are linked together. Then three things. He should link together my doctrine, which the Lord has given me. I need together my manner of life, which, by His grace and some measure, has marched with it. I link together also the fact that there is a purpose involved and what a gracious purpose this is. That those of you who are listening to me, some of you may say, you know, I have a feeling that that's what I ought to do, that God is going to use me to some person or some persons that otherwise might, in the course of ordinary, everyday things never hear. You know the statement in the book of Ezekiel? Of course it has to be interpreted wisely. He said, if the watchman is drowsy and sleepy and. The enemy approaches unawares and a man is slain in his sin. He said that Watchmen will hold account for that man who was slain in his sin because he gave him not warning. But if the watchman is watching and raises the alarm and the man is slated his sin, then he said he is free from his blood. And you remember the Apostle Paul has used that very expression. He said, I'm free from the blood of all men, for I have not shunned to declare unto you all the counsel of God.

[00:16:11] So he would borrow that. You see, he knew that in the Old Testament, being a Hebrew and he applied it to himself. So now we've got these doctrine, manner of life purpose, and then he gives others. Five. It's no good preaching the faith to other persons and they being all of a dither yourself, is it? He said, Oh, faith is a wonderful thing and you're frightened out of your life over something. You know, I'm going to tell you a little something I don't like to boast, but I was very, very, very moved when I was on my holiday this fortnight. That's now passed in Lugano, Switzerland. In 46 years ago. I went there on my honeymoon. But I was only married about two days when war broke

out. Now, that's a good illustration of what is called in logic non sequitur because the war didn't break out because I was married only two days, you see. But so it so happened. Well, I went to the same hotel in Lugano and went up the steps into that hotel. After 46 years and I said, Is Madam Armstat here? And a lady got up from the table, came to meet me. She said, Yes, I am at Hermannstadt. I said, Will, you won't know me. But I was here 46 years ago. She says, I do. I do now. Thank you then. She was a tiny tot 46 years ago.

[00:17:32] She's a matron possessing the hotel today. She says you are the Englishman who was not afraid to that friend. Me, of all people on earth in the time of war. I was the Englishman who was not afraid. What a strange and wonderful thing to meet on your holiday that somebody for 46 years ago could immediately take me on to that. It's something to make you stop and think, isn't it? So here he says, Faith, he said, What you going to do with faith? Well, I remember saying to mummy she wasn't mummy then of course I understand it. But on our first honeymoon. But now I can call her that. I said, You know, this is not really the time for preaching. This is the time for practising. And so we did did some funny things, too, that some people would raise their eyebrows over, but it left a mark. You see, faith, it's one thing to believe a doctrine. It's another thing to let it influence your life. And if it doesn't do that, it's an empty term, isn't it, Faith? All right. Long suffering that comes in it, friends. And that's what you have to be to the other. You don't have to be long suffering to yourself, of course, but it's long suffering to other people. As though the apostle said to Timothy. Timothy, you won't go through life. You won't go through this ministry without having to have a great deal of long suffering with the other person.

[00:18:52] And of course, you may be such a person that they have to be long suffering with. You remember that, you see. And here we have these human elements coming in which are also necessary. Charity. Think of the way the Apostle Paul has given that marvellous piece of literature. If you can only look at it from that way. In one Corinthians 13, Love never fail. Love is itself not unseemly. Love Endureth all things, hope it, all things. See, he says, You must have that, Timothy. Patients. It's one of the things he puts first as the qualification of an apostle. Patience. But what I need there is for patience. How many have been spoiled because of impatience on the part of the teacher or themselves? Do remember that the word patience hupo meno to remain under hupomone to remain under is associated with hope. The patience of hope. You

can put up with something. You could endure a tremendous lot because you've got what the other man hasn't a blessed hope that will cancel it all out in the days to come. So remember that patience, persecutions. Now, these qualifications for being a teacher. Well, it looks if you look at chapter one, I remember reading just now, verse eight, Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the Gospel according to the power of God all over.

[00:20:23] Chapter four. Verse five. But watch thou in all things endure afflictions do the work of an evangelist. But both go together. So it's not really taking up this as a sort of a profession. This is being, as it were, called by God and almost forced into it because it's not an easy life to stand in a world that's growing more and more antagonistic to truth and to His Christ to stand up and not be moved, not be swayed, but to have to face the fact of persecutions, afflictions which came unto me at Antioch. You see, I'm right back at the beginning of Paul's ministry, aren't I? That's what I put it there at the beginning. Acts 13 and 14, if you look on the chart. Persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra. What persecutions I endured. Now you see, a worldly wise person would say, Here, don't you talk about the persecutions and afflictions. You put it all in a rosy light so that they'll step into this work and find out for themselves afterwards. Oh, we said, No, no. I'll tell you plainly. I've told you already in the first chapter, I tell you in the third chapter, I tell you in the fourth chapter that if you stand for this truth, you may have to put up with it. But I haven't finished yet, he says. And so the word that is waiting for us at the close of the verse of verse 11.

[00:21:52] I've often mentioned the word, but you do remember its value. It's just the opposite of the word and adds together. If you'd like to pinch your nose and have a cold in the head and say and you'll say a double-D, add one and one two. That's the word. And but that stops you and says, Here, stop. Don't go any further with that. Look at listen to this. So he stops and he says, Oh, don't you have your eye glued on the persecutions? But after them all, the Lord delivered me. So that's where he got to see. Now look at chapter four, verse 17. Notwithstanding, the Lord stood with me and strengthened me that by me, the preaching might be fully known that all the Gentiles might hear. And I was delivered out of the mouth of the lion, and the Lord shall deliver me from every evil work and will preserve me unto His heavenly kingdom, to whom be glory for ever and ever. Amen. And as far as we know, that man was about to be led out to be executed. That's what he was. Nero stopped the Apostle Paul, did he? No. The

apostle Paul stopped because God said stop and Nero could do what he liked. But it didn't stop him. He won't stop you. So here we have in these. These opening verses.

[00:23:09] The beginning. So I've put the three notices there A, B, and C, my doctrine, my manner of life. Secondly, the first ministry and its sufferings. And then the conclusion. Verse 12. Ye not only Timothy, not only Paul. Ye and all that will live Godly. Notice the word will. It's not merely a future. Beach two will. Yeah. And all those that are willing. It's a matter of your will. All those that are willing to live godly in Christ, Jesus shall no doubt about it. You're asking for it and you'll get it. But he says, don't forget the persecutor is under the hand of God. It's all right. He knows he's got his limits. But, Eve, your maiden seducers shall wax worse and worse. Being deceiving and being deceived. But continue thou in the things which thou hast learned and so on. So there we've got the emphasis upon the beginning of Paul's ministry. Now, should we look for a moment at the end? One of the wisest things to do is to remember the end. Some of you already heard me quote from Dickens. I quoted again here Micawber more than most people know that Micawber gave that wonderful piece of financial advice which has to do with income. £1 expenditure, 19 shillings and sixpence. Happiness. If any of you are listening to me, have just married as a good advice. And if you're thinking about it, good advice. Six months under, you're all right.

[00:24:55] But he said income £1 expenditure £1.06. Misery. But I'm not talking of that. There was another one. One of the characters in the same novel of Dickens said to Micawber. He said, Now let's begin at the beginning, because I said, Nonsense, Let's begin at the end. And you know, there was profound wisdom in that. Have you ever thought the best way to study the Book of Genesis? Is to read the book of the revelation. You say, Why? Well, because then you've got the end. You've got the new heaven and the new earth. To give you a start as to why the first one so described. You've got no more curse because curse comes in. You've got no more pain because pain came in. You've got paradise restored. And the tree of life, which I've shut off from all you say, the God who wrote the book of Genesis through the pen of Moses, already knew what he was going to say through the pen of John. Yes. So here we've got the end. Then he says, You at the beginning you've known what sort of life? I started in my first ministry at Antioch. Acts 13. But he said, Look, this is what I can write to you, Timothy. He says. Verse six, I am now ready to be offered and the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith.

[00:26:25] I have finished. One of the tragedies in Christian work is to see someone start well, apparently and then fizzle. You know the Greek. It was a wise person, although he hadn't got the knowledge of the true God. And there's one of the legends of, you know, the idea that if only you could do certain things, you'd marry the king's daughter. I don't know whether they were glad when they did that. He said, the king's daughter. But anyhow, that was the idea. And in this particular case, you had to beat this daughter running a race. I don't know whether she was a good runner or not, but the way she got over it was she carried 2 or 3 apples of gold. And so when the race was beginning to get rather tight upon her, she just dropped an apple of gold. And the person turned aside to grab that until I could soon make up the place again. And off he was again. Another apple. You're never one, you see. These things were just sidetracking you. Well, that's wisdom, friends. Don't think you can run after apples of gold and catch the princess at the same time. One thing I do, said the apostle. And if he was charged of being a man of one track mind. Good for him. That was the only safe way to go. One thing I do. And so he says here. I have fought a good fight.

[00:27:44] I have finished my course. I have kept the faith. Henceforth there is laid up for me a crown of righteousness. Well, we have to deal with all that as the time comes. But I'll come to the concluding line. You see, in the first section, I see. I've got all that will live. Godly shall suffer persecution. Now let's look at the end. Chapter three, the chapter four, where it says. This crown of righteousness will be given by the Lord and not to me only, but unto all them also that love His appearing. So there's the balance. All that love is appearing. All that will live godly. Beginning and ending. These things we must consider more in detail as we come to them. Now we look at the central section, which is bearing upon our very subject of this series, the Scripture. For doctrine. And then the second subdivision is put the other way around. You preach the word because of its doctrine and its association. And here you get. The child. The second member is balanced by the man of God. The last one here is a suggestion of the all sufficiency of Scripture. You can start with a child. But it's not a childish book. It goes on to equip the man of God. And in the center it emphasizes the fact that it is given by inspiration of God. I'm dealing with it lightly because we're going to come back to that part of it and deal with it a bit more intimately.

[00:29:25] And then we have the balance. In the succeeding verses of Chapter four. He says, preach the word. You see? We've got to be so watchful that in our enthusiastic belief in the scriptures, we don't forget. That they have a purpose. They have to be made known. It's one thing to be a Bible student. It's another thing to be all shut up to yourself studying lexicons concordances and never telling a soul what you've discovered. You're storing up what and what for the word of God has been given in this life to be a finger post, to point to the way, the truth, the life, the Christ, so that we must combine our enthusiastic belief in the fact that the Scripture is inspired with an enthusiastic belief that it will accomplish something if it's preached. You see. Well, then you may say, but. Supposing it doesn't accomplish something when it's preached. Well, it will friends. But it won't always accomplish what you think. This word of God will never return to God. Void. You remember the passage in Isaiah. It shall accomplish that which pleases him. And I have a feeling that the Apostle was conscious of this when he wrote Corinthians. He said, We are a savour of life unto life and of death unto death, a savour of life to those who believe and a savour of death to those who reject and who is sufficient for these things.

[00:31:04] It's a solemn matter, isn't it? You go to a person and you preach, however, simply the Christ of God. That person can never be the same after that. So say they didn't understand it or they didn't believe it, but it's been put to them. So we've got a terrible responsibility if we don't speak to them. We have a responsibility if we do speak to them. What a thought that it's making it more difficult for them to evade the censure of God, having the Word of God preached to them. Now he says Timothy. You're living in the days of Nero, and I hope most of us know just enough about old history to know that that wasn't a very happy prospect. He is a man who has to be urged to remember. In the other epistle, he says, Be no longer a water drinker. He doesn't say drink no longer water. That's good for you. Plenty of it. But he said, don't be a water drinker. He was very, very abstemious. He says, You take a little wine for your stomach sake. He got a stomach that worried. Timothy head and a stomach that worries you can upset your doctrine and your manner of life. And you're preaching, too. So he was a retiree. He says, Let no man despise your youth. Timothy, a young man, a retiring man, a man who had to be told God did not give him the spirit of cowardice.

[00:32:24] Hence he let urging him to stand for the truth. And yet God chose that young man to step into the shoes of a man like Paul, that no flesh should glory in his presence.

And so we have him saying, you know, the days will come. Timothy when, however sound the doctrine you hold and you preach it, it's going to fall on deaf ears. Well, what are you going to do? Retire and say, Well, I'll let them know. No, no. You have a responsibility to write down the truth. And this is where your responsibility ends. You can't believe for the other men. You can't persuade him. You could only just put it to him. You leave it with God, but don't give up. So let's read these closing words then. Chapter four I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and kingdom. Preach the word. That is a solemn introduction, isn't it? Preach the word. You notice it doesn't say preach the gospel. He says preach the word. And the word has been already defined as given by inspiration of God. You see, if you're not careful, you might slip into thinking that the gospel is merely saying, Come, come. And the person is listening to you doesn't know why they should come, to whom they should come.

[00:33:47] If we're not careful, we'll make it plain as a reason why they should come. Make it plain. There's a person to whom they should come. Make it plain as to what were the consequences if they do come. So by the time you've done those things, you're preaching the word. You must go to the book continuously. Preach the word be instant in season, out of season notice. There's no end in between. It's not putting in season and then out of season, it's almost as though he says, Timothy, I want you to remember it'll always be in season from God's point of view, and it'll nearly always be out of season from the other man's point of view. Don't say it now. At some more convenient season, I will hear you say Somebody therefore always says You keep at it, Timothy. If you wait for a convenient season, the day of doom will have fallen upon the world before you speak. G preach the word be instant in season out of season. Reprove, rebuke, exhort all you say. I'm a good one at that. I can tick people off all I given. I haven't finished with all long suffering. All friends. Remember that? The man who's opposing you. Is losing beyond dreams by his opposition. You can put up with all the slang that he gives you because a day is coming when that man would give all that he possessed to stand in your shoes.

[00:35:15] So if you have to reprove and rebuke, do it lovingly. I can see that, that you have a desire for his salvation and his peace, even though he may not act in that way. I suppose. Coming home in the plane on yesterday afternoon, there was one man in the party, quite very fine people. They were. They looked after me wonderfully. I made

known where I stood, and then we were perfectly accepted. And in many ways it was a cheerful party. But there we were, above the clouds, looking out on the wonderful. I don't know what you call it. Landscape seascape or cloud scape. And he said, This is about as near heaven as I shall get, I suppose. Now then you said that you see, at the end of our fortnight he knew that something I think he knew that something was not quite right. Don't you say that. Well, I'm hoping that few words were dropped. Just gently may help that man to say, Well, the other man, you know, he got something. He got something. All may be provoked to immolation and say, I wish I had it too. That's it. So he said, with all long suffering and doctrine. Don't forget the doctrine always turn on doctrine. Saint Paul. Will you turn back to one, Timothy, just for a moment? Verse three, Chapter six, verse three If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ and to the doctrine.

[00:36:52] She was keen on that. Or would you say you haven't finished? No. The doctrine which is according to godliness. Not according to some rule and regulation. The doctrine. So here he says, preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine for the time will come when they will not endure sound doctrine. But after their own desires or lusts, they shall heap to themselves. Teachers. Now our version almost makes it look as though the teachers have got itching ears. Well, they may have, but that doesn't what it means. It's those who heap to themselves the teachers. They're the ones who have got the itching ears. And when they appoint their ministers in their chapels, they make sure that the teacher they're appointing is one who will tickle their ears. You see. Don't you be among those who said you want to be a tickler, Timothy. You preach the word and they shall turn away their ears. Oh, dear friends. They've got itching ears. You read in the Acts of the apostles that the Athenians spent all their time in talking about and listening to something not really new. Now it's more than that in the Acts of the apostles, something newer as long as it's newer. All They were all keen over it. You'll be aware of that. For truth is, ancient truth is old as well as new.

[00:38:23] It doesn't prove that it's true because it happens to be the last word that somebody has said about it. And they shall turn away. That is from the truth. And they shall be turned unto our words as fables. Now, It's a sad thing that if you get any modern commentary. I wouldn't say this is universally true for more reasons than one. I haven't read every one of them, so I can't speak personally. But I know in the general

sense, if you get a modern commentary, you won't read many pages in the Book of Genesis before you come across the word myth. M y t h. That's the word here. If you do not believe the truth of God. It's marvelous how many whales and Jonas your swallow afterwards. The man who refuses to prostitute his intellect in believing that a whale swallowed Jonah will swallow any amount of whales. And Jonah's from the other point of view. You listen to the things you're supposed to believe. Anything in the newspaper that's contrary to the Bible, he believes without the further question. As long as it, in any measure, antagonizes the truth. So are there going to be turned out of bits? Now, will you look at chapter one of this epistle? Verse 15. This thou knowest that all they which are in Asia be turned away from me. That's the first statement. Last statement. Chapter four.

[00:39:51] They should get turned away their ears from the truth. And that's the order. First of all, you blackguard the apostle Paul, you belittle him, you begin to say you're Paul lights your worshippers of a man. And then you begin to turn away from the truth that he stood for Paul and his doctrine, his manner of life that go as a consistent whole. Be not thou therefore ashamed of the testimony of our Lord, nor of me, his prisoner, said Paul. The two together. But watch thou in all things endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered. This goes back to Philippians. He said in Philippians, Yay! If I be offered upon the sacrifice and service of your faith, I rejoice if I be. He said, It's cut. Don't you offer yourself to God and think you'll never be asked to make the offering? Paul offered himself. He said It's come. In Philippians, he said I would if I had a choice, I would depart and be with Christ. He said it's come. The time of my departure is at hand. But what? Are you regretting this? No, said Paul. Will you go back to the 20th chapter and read a prayer and then we'll finish by reading the answer? The 20th chapter of the Acts of the Apostles. Paul is facing prison. Verse 22, Acts 20. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there.

[00:41:34] Save that the Holy Ghost witnesses in every city saying that bonds and afflictions abide me. But none of these things move Me neither count on my life, dear unto myself. Why haven't you got any sense or feeling, Paul? Yes, but I've got this in mind so that I might finish my course with joy. So that I might finish my course. There are many words that you get in two Timothy four. I have fought a good fight. I have finished my course. I've kept the faith. But what more does the man want? He doesn't

want any more. This is complete. I have finished my course. Henceforth is laid up for me. A crown of righteousness which the Lord, the righteous judge shall give me at that day. And not to me only, but unto all them also that love his appearing. Well, there I think we'll leave it for the time being. That is an introduction to a series of studies entitled Throughly Furnished. I think before we finish we will read the text from two Timothy 317, which gives the title of the series that the Man of God may be perfect throughly furnished unto all good works. Now may the Lord himself who indicted that book. Superintend the discussion of it and send it with his blessing to those who will profit by it in the days to come.