

W291_Throughly_Furnished_3.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and it is number three of the series entitled Throughly Furnished. We will read together as an introduction to our third study, the second half of Chapter two of two. Timothy. Two Timothy Chapter two starting at verse 16. Two Timothy Chapter two, starting at verse 16. The passage ended. You remember last time on that very important verse study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth. And you will find, as we read down this chapter 1 or 2 references that show you the Apostle is applying this principle of right division as he goes on, but shun profane and vain babblings. Well, that's a right division that's very distinct from the word of truth. The word of truth over against profane and vain babblings, for they will increase unto more ungodliness and their word will eat, as does the canker of whom is hymenaeus and philetus. But what have they done? Well, they've not rightly divided the word of truth with regard to the resurrection. Who, concerning the truth, have erred, saying that the resurrection is past already. Now they cannot be referring to the resurrection of Christ for blessed be God that is past already. So they must be referring to the hope of the resurrection before the believer. And they've overthrown the faith of some. He speaks about overthrowing.

[00:01:50] So he immediately thinks about a foundation that stands. Sure. That's another right division, isn't it? Nevertheless, the foundation of God stand is sure. And there is another rendering which puts it this way. Nevertheless, the sure foundation of God stands. And you can take your choice. It comes to the same thing at the end. It stands because it's sure having this seal. And it's a double seal. The Lord knoweth them. That is, that is stressing the elective element. And let everyone that name is the name of Christ depart from iniquity. That's your response. There's two sides. God hath chosen you. You seek to walk worthy. But in a great house, a more right division in a great house, there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor and some to dishonor. That is not quite correct. It simply means some that have no honor. It's not dishonor. That's a wrong term today. Uh, this would refer to a saucepan. You wouldn't say a saucepan is dishonorable. It's got no honor at all. But if you had a wonderful piece of, uh, cellini's gold workmanship. Or will you say that's a vessel unto honor? Now, I haven't got any gold or silver as far as I

know. Genuine gold or silver vessels in my house. But I do know there are some vessels unto honor and some well, I know they're there and they minister to my needs.

[00:03:30] But where to find them? If you sent me, I wouldn't quite know. Why aren't it all over the place and the wrong place? So in a great house there's a variety of vessels. When he says, Right, All right. But look, Timothy, if a man therefore purge himself from these, he's looking after himself and not chasing the other man round and purging him. You notice he's being sure that so far as he's concerned, he is clean and right and true. He shall be a vessel unto honor, sanctified and meet for the master's use and prepared unto every good work. So you see, we've got at the end of verse 17 of the next chapter that the man of God may be perfect throughly furnished unto all good works. That's the testimony of the Scriptures in his heart and life. Here we have the other attitude sanctified and meet for the master's use and prepared unto every good work again and address to Timothy and through Timothy to us flee also youthful lusts would follow. Flee, follow, follow. Righteousness. Faith. Charity. Peace. It's so wrong to emphasize the negative. He doesn't say flee youthful lust and leave it there. That's empty. That's negative. But he does say follow. And when he says follow, he's got a series. Follow positive righteousness, faith, charity, peace with them that are call on the Lord out of a pure heart but foolish and unlearned questions avoid.

[00:05:03] Now he's getting back to profane and vain babblings, which are to shun, avoid knowing that they do gender strifes, and the servant of the Lord must not strive, but be gentle unto all men apt to teach that stressed again, that comes in chapter two. Earlier He comes again at the end apt to teach patient in meekness, instructing those that oppose themselves. If God peradventure the last word is with God. If God peradventure will give them repentance to the acknowledging of the truth and that they may recover themselves out of the snare of the devil who are taken captive by him at his will. So the bondage that a person may submit to today is largely the bondage of entertaining something which he believes to be true, which isn't. For teaching. Her adventure. God will give him repentance to the acknowledging of the truth. And as soon as he does that, the fetters fall and he stands in the freedom that Christ has given to him. Well, now we are considering the bearing of two Timothy chapter three, 15, 16 and 17. And we've looked at the passage as a whole. We've observed that the child is addressed in verse 15 and the man of God is there in verse 17. So the Scriptures start with you. They go through with you and they're still there at the end. You can never be

saved. You done with them? And then we find that the word holy scriptures in verse 15 and the word scripture in verse 16 are not the same words.

[00:06:53] The first set Holy Scriptures are the Holy Grammata writings and the or letters rather. And the word in 16 is the word graphe that which is written. So from a child you have known the ABC, and then when you become a man, you put the letters together and you spell them into words which are written for our learning. Then he goes on to tell you that they are profitable. So you see in verse 15, they're able. And then in verse 16, they are profit able. I'll actually just a play on words, isn't it? But you see, there's an advance, isn't there? They're able to make thee wise unto salvation through faith, which is in Christ Jesus. And they are prophet of all. For all the phases and elements of doctrinal teaching, doctrine, reproof, correction, instruction in righteousness. And then the man of God who started as a child. And don't forget the whole influence which he referred to in chapter one. The verse five 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. He had a grandmother, a mother, and a home where the Word of God was taught. And he was this young man now beginning to face the fact that he may be called upon to step into the shoes of the apostle Paul.

[00:08:20] For Paul is going to say in the next chapter, I finish my course. I finish my course. And he said to Timothy, you see to it that you finish your ministry. Watch thou. In all things endure afflictions, do the work of an evangelist might full proof of thy ministry. So this subject we are dealing with in this series, while it can be profitable to all listeners, has particularly in view any people, any young people, particularly, who may begin to feel the stirring in their hearts or wish I could speak, or I wish I could point others to the truth. Well, if I could do anything in my small way to help you over a few styles, I'll do so. Ultimately believing, of course, only God himself can can ultimately lay his hand upon you and equip you, pick you up and use you. But he does use his own people in helping one another. So I look at verse 14 for a moment. But continue thou in the things which thou hast learned and has been assured of. Then he adds these words, knowing of whom thou hast learned them. Why does he say that? I mean, if a person tells me the truth, what does it matter what his name is? Oh, that's true enough.

[00:09:38] But the apostle Paul is always conscious that the manner of life. Should go hand in hand with the doctrine you teach. And while he wouldn't boast and always admit that left to himself he would be a failure, but by the grace of God, he stood. He's always urging those who listen to him that there should be this sort of comparison, this balance between their doctrine and their manner of life. So for this present series, I want to turn our attention particularly to a two fold way in which the Apostle has brought this to our attention. Our first of all, read in two Timothy chapter one these words. Two. Timothy Chapter one, verse 13. Hold fast the form of sound words which thou hast heard of me in faith and love which is in Christ Jesus. And then if you'll turn the page to one Timothy. Chapter one, verse 15. This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom I am chief, or better still, who I am a first. How be it for this? Cause I obtained mercy that in me first Jesus Christ might show forth all long suffering for a pattern to them which should hereafter believe on him to life everlasting. Now it's those two words, pattern and form. Now, in the first case, let's get a correction. In two. Timothy Chapter three. It says of some.

[00:11:29] That they have a form of sound where they have a form but without godliness. Would you look at chapter three, verse five having a form of godliness but denying the power thereof from such turn away and such in verse seven will be ever learning and never able to come to the knowledge or acknowledgement of the truth. Now there's the word form in its ordinary way. Are we to believe that the Apostle was writing to Timothy and telling him that he was to be just a formalist? He was to have a form of good words and not bother about how it affected his life and manner and attitude. Oh, no. There are two distinct words used here, two very distinct and opposite words. But when you look at the word pattern in one Timothy and the word form in two Timothy, then remember they're the same word. Now it's a long word to pronounce Hypotyposis. But it's easy to divide up into its parts. Hypo is a preposition that most of us are acquainted with, but in English we nearly always turned the U into a Y. We don't say a person is a hypocrite. That's the Greek. We call him a hypocrite and we don't have to do it many times. But that's why. Don't ask me why, though. In another sense, that's the change from one pronunciation to another in language. Then the word Hypo. Tupitsyn type. Type.

[00:13:01] I mean, the ending of the word. So there's a word here that is embedded in the middle of it, the word type. And the upo being under gives you the idea. Now why is

type called type? Why does a printer call the pieces of metal that have got the letters on them? Type. What do you say? That's because they are type O, That's no answer. Why are they called type? Well, the word the verb behind the word type means to strike. All you say the printers all go on strike, do they? Oh, no. That's another meaning of the word. See, you can't have the type without having a matrix underneath and it being run into it or struck into it or beaten into it or molded into it. And so we get in one passage that form of doctrine which was delivered unto you in the epistle to the Romans, could be translated that form or type of doctrine into which you have been molded and run. So that we've got the word tight as a result of something being impressed with a positive pattern, you see. And now we've got the tight. Said the apostle. My conversion and manner of life and the words that I have been given by God to put into this this series of epistles constitute a hypotypes for you, Timothy, and for all that follow. Now, then, how does the word *hupo* to posing? How is it used in, say, everyday language? It was in use in the Apostles Day and it means roughly a preliminary sketch before the finished design.

[00:14:43] God, as it were, in the life and teaching of the Apostle Paul as given us in large outline. All that he wants us to be till the travelling days are done. We shall be always finding we have got opportunity to fill in something that the Apostle left with two big lines, but we're not to go outside and add a lot more. We've got to keep in mind the pattern and the form. And I think most of us realize that that's enough to occupy most of us for the time we are allowed here to give a witness. It's not enslaving us. It's preventing us from wasting our time and our opportunities in going all over the place. And I think most of us would say this if only we could get anywhere near. To the position of the Apostle Paul occupied in the estimate of his Lord, When our witness is over, will be a very thankful people. So there's no slave, no enslaving of our reason. There's no sort of putting us into bondage with only too glad to know that God has not left us without a sample, without a pattern, to give us guidance as we stand up and witness for him. Well, now we must try to take this a little further.

[00:15:57] I've got a glimpse here of a note that comes from an old Puritan hymn, a form of words. How e'er so sound will never save us all. The Holy Ghost must give the wound, then make the wounded whole. Well, we don't want a form of words. There's too many of us stand up and say a form of words and say them so many times that if I said backwards, it wouldn't make much difference to them. You see, we don't want that. But

we are concerned that what we teach shall have the seal of God upon it. Now, in Galatians, the first chapter, the Apostle very, very emphatically says with regard to the gospel he preached. And as that is what we have to start with when we're dealing with anybody. Let's see what he says there about the gospel that you preach if you are following following this pattern. Galatians one, he says in verse six, I marveled at Ye are so soon removed from him that called you unto the grace of Christ unto another gospel which is not another. Again, you say, what a strange way of putting it, but if you're looking at the original, you realize there are two words for other. One means other of the same kind, like one apple and another apple and another apple. And then the other one means another of an entirely different kind. And that's what he says. Oh, he says they are.

[00:17:23] Strictly speaking, there's not another. There could be no other gospel in the sense of a one that you could make an option. But I'll tell you what is happening. There are some that trouble you who would pervert the Gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. That's a dreadful statement to make. So the apostle says, Look. What I said. I say again, if any man preach any other gospel unto you than that ye have received, let him be a curse. He says it twice because it was such a terrible thing to say. He says, I mean it. Well, now you say, All right. If I'm going to be on the safe side and walk in harmony with the will of God. For me, as Paul is, the pattern for me, the Gentile, I'll see to it the gospel I preach is in harmony with the gospel that was entrusted and preached by Paul. If you turn the page of Galatians, you'll see that this is not dropped, but it's taken up again. He says in verse one, chapter two. Then 14 years after, I went up again to Jerusalem with Barnabas and took Titus with me also, and I went up by Revelation and communicated unto them that gospel which I preach among the Gentiles. Would you say? Why do you go out and tell them that? Don't they know it? Well, let's read a few verses.

[00:18:48] Further down, you'll see that they recognized that he had a distinctive character. The ship. But contrariwise, when they saw that the gospel of the Uncircumcision was committed unto me as the gospel of the circumcision was unto Peter, for he that wrought effectually in Peter to the apostleship of the circumcision. The same was mighty in me toward the Gentiles. When James Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and

Barnabas the right hands of fellowship, that we should go unto the heathen and they unto the circumcision. You see. So they recognized at Jerusalem that Paul had a distinctive gospel to preach. And if you say it's all one and the same as Peter. All right. Will you still preach the one that Paul preached to be on the safe side and if there was a difference? Well, you let Peter speak to the 12 tribes scattered abroad as the James and Peter addresses their epistles. And see to it that you preach that gospel that was entrusted to the only man in the New Testament who is called by God the apostle of the Gentiles. I know Peter occupies that place in the minds of so many people. But if you read what it says about Peter in the Scriptures and compare it with what it says about Paul, you'll see that Peter never was sent in the sense that Paul was sent to the Gentiles.

[00:20:15] That only at the very end of his ministry in the acts did he come into touch with a Gentile. Pure and simple. And when at last he did give him the word of salvation, the church immediately rose and called Peter to account for even speaking to a Gentile or going and sitting at the table with him. So you see, we've got to remember those things so that so far as the gospel is concerned. Well, now let's look at other aspects. Let's look at the way in which Paul has stressed. His sort of manner of life as an example. First of all, the one comes to our mind immediately in two. Timothy Chapter three. Where we have in verse ten these words. But that was fully known my doctrine. Manner of life. Purpose. Faith. Long suffering. Charity. Patience. As a good there, isn't there? Doctrine comes first, but all the rest of it has to do with his attitude. And Paul puts the lot in. Is reminding now in the margin it doesn't read there was fully known but it says there has been a diligent follower of. That's right, Timothy. You have been right to follow. Now he refers him right back to his earliest ministry. Verse 11 Persecutions afflictions, which came out to be at Antioch.

[00:21:41] At Iconium. At Lystra. Well, if you go back to the Acts of the apostles, that's where Timothy came into the story. Acts 15, You find the apostle at Jerusalem. Acts 13. You find him at Antioch. Acts 16, Timothy Joints. So right from the very beginning of Paul's public ministry, Timothy was there. What a searching thing it is to be able to say to anybody. You've known me. Suppose we guess you've known me 30 years, Timothy. And at the end of the 30 years, I can appeal to you and say, You know what manner of life I've lived. Oh, what a witness. Isn't that a weak spot in so many of us? I know there's a joke made about the clergyman who says to his congregation, Now you listen to what

I say, but don't you do what I do. But that's a dreadful thing to have to admit, isn't it? Here's a man by the grace of God, who can combine together his doctrine and his manner of life. Or, as he said, without apparently turning a hair, he says, knowing of whom thou hast learned them as though they had added point to it. And it did. Well, now, if you'll come to Philippians chapter three, you'll see another example of the way in which the Apostle has introduced this feature. Philippians Chapter three. He's now got the prize of the high court in view. He's running the race.

[00:23:09] He's got the pressing toward the mark and so on. Now he says. In verse 17, brethren. Be followers together of me again. You see no hesitation in putting himself as a pattern. Be followers together of me and mark them which walk so as yet us for an example. All the US will then possibly include those who were associated with him in the ministry. But Paul particularly stressing himself as well. Brethren, be followers together of me and mark them which walk so as you have us for an example. Now shut off verses 18 and 19 a minute and go straight on which walk. So as you have us for an example for our conversation or manner of life, all citizenship is in heaven from whence we look for a savior. He said. These are, as you see, verse 18, instead of setting their affection on things above. Many walk of whom I've told you often and now tell you even weeping, that they are the enemies of the cross of Christ. Whose end is destruction? Whose God is their belly? Whose glory is in their shame, who mind earthly things. They were minding earthly things. He said, Our conversation is in heaven. And so he was only calling attention to the fact that he sought to put into practice the very thing he had urged upon them when he writing to the Colossians. Will you look at Colossians Chapter three? Colossians Chapter three, verse one.

[00:24:48] If ye then be risen with Christ. This is not an if of doubt. This is an if of argument. Now, assuming and accepting that you have been raised together with Christ. Well, what's the natural outcome of that? Seek those things which are above where Christ sitteth on the right hand of God. Set your affection. And this word affection doesn't mean our usual word affection. It could be translated the very best. It's the word that gives us the word free ology. I don't mean to say you've got to feel the bumps on your head before you know whether to set your affection on things above. But it's that which is your distinctive characteristic. That is to say, your very enemy or your very friend. If they had to admit it would say, Oh, you can't help but believe he's got his mind on things above. You see? Do they say that of you and me? That's what the apostle

means by that word affection. It's your bet. I'm not on things on the earth for ye died and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear or be manifested with Him in glory. He is the power of the blessed hope, enabling you to walk in harmony with it and leave many things that otherwise would be attractive. Well, now we come back again on our story and see a little bit more about this apostle's influence, one Corinthians Chapter four.

[00:26:16] One Corinthians Chapter four. Let a man so account of us. As of the ministers of Christ. And stewards. Of the mysteries of God. Now the word minister has gained in modern usage as a term of respectability. Hey, if you say who is the minister? You see, I remember an illustration. A servant girl in the earlier days with a white cap. She opened the door and there stood the minister. But strictly speaking, it was my ministers looking at the other, because the word minister simply means a servant. So there was a servant girl looking at the man who is our servant, and he was the minister and she wasn't he. There's nothing respectable about being a minister except that you walk worthy of your calling and fulfill its obligations. But this particular word that Paul picked out was a desperate word. It meant an under rower. And if you know, in those days they had ships. On which the poor slaves were chained to the seats with their great sweeps. They went rowing along. And if in the course of battle, the other ship. Could get its course set to steer right across those, nearly every one of those men would die by having the end of their the oar rammed into their stomachs. Happy thought, and that's what the apostle picked out and said, Now count on me as an under rower.

[00:27:55] This man who could have stood and said, I am the apostle of the risen Christ, the only apostle of the Gentiles. He did magnify his office when it came to it, but he never magnified himself. So he goes on. Let a man so account of us as of the ministers under rowers of Christ and stewards. Someone who has been entrusted with the mysteries of God. Moreover, it is required in stewards that a man be found faithful. Then he goes on to say that he's independent of your judgment or anybody else's. He said, In fact, I judge not myself. Verse three, I know nothing by myself, which is not quite what he said. I know nothing against myself. I'm not conscious at this moment of having done anything desperately wrong, but I'm not justified by that because he, the judge, is me as the Lord, and he knows far more than I do about myself. Therefore, judge nothing before the time until the Lord comes. See? Then, shall every man have praise of God?

Well, now, after that. He goes into depth again, verse nine. I think that God has set forth us, the apostles last. Now, that doesn't mean much to you and me, but it would to those who listen to those words when they were first uttered. You know that they had these great circuses and like the Colosseum. And the crowd were there waiting.

[00:29:19] And I'm waiting for one thing, but they kept them waiting. First of all, there were animals come in and then there would be men come in and then animals come in. But they were waiting for the bit that came last and the last bit. They were nearly always condemned men who entered that arena and never left it alive. Never. That was a finish. They had to fight it to the death, either with other men or by animals. He said, I think. I think God has set forth us. The apostles last, as it were, appointed to death, for we are made a theatre. A good many people don't know the word theatre comes in the New Testament. Here it is. That word spectacle is the original of our word theatre. I made us a theatre unto the world or the angels and the men. Then he gives a list of a list of things that he'd suffered already, and he'd only been on the ministry for a few years. We are fools, for Christ's sake. But you are wise in Christ. We are weak, but ye are strong. Ye are honourable, but we are despised. Even unto this present hour we both hunger and thirst and are naked and are buffeted and have no certain dwelling place and labor working with our own hands, being reviled. We bless being persecuted, we suffer it being defamed. We entreat we are made as the filth of the world and the offscouring of all things at this day.

[00:30:42] Can you get lower than that, friends? And would you believe it when the man's getting all that terrible list? He says this in verse 16. Wherefore I beseech you. Be ye followers of thee. Be ye followers of me. He is given to all that terrific list. It shows you. You see? But Christian ministry is not a soft job. It never should be. It never can be. In a world which is dominated by sin and the powers of darkness. I don't see that. I mean to say that every one of us who stand up to speak for the Lord is going to endure all this. That you don't forget, do you? That writing to Timothy in the second Epistle, he said, Endure hardness, do the work of an evangelist. And so the two went together. So here we have then the Apostle backing up his teaching by his manner of life. And you can feel a man who could go through that by the grace of God had some experience and could be, in some measure, a wonderful example. And again, in Chapter 11 of the same epistle. This is really a finishing up, but it starts the first chapter. Be ye followers of

me. Now, why should the men keep saying that? Ah, he is giving you a little bit more to justify it.

[00:32:07] Be ye followers of me, even as I also am of Christ. I think we can sense a bit here. When you think of the perfect example of Christ, it rather staggers you, doesn't it? And you say to a young convert or you say to an old Christian, you've got to follow in his steps. Peter says those words. Will you say Yes? But he was perfect. He was holy, harmless, undefiled, separate from sinners. And I've got to follow him. Yes. So that is I've slipped in between the perfect example. And you, someone who was a sinner like yourself and an arrogant, boastful, blaspheming Pharisee. And his name was Saul of Tarsus. And that man became a follower of me. So near that, if you were to care to make a Bible study on your own and put down the things that are said of Christ and put down the things which are copied by Paul, you'd have a staggering list even the three times in the Garden of Gethsemane. He is echoed by Paul in Corinthians three times I prayed that this should depart from me, the thorn in the flesh, any of other things. So you see, we haven't got to be baffled and say, Oh, no, it's too tremendous an example. I can never do it. Paul has said, Look, by his grace, I did it. Timothy, you're a shrinking young man, but you could do it for the same grace that enabled Paul.

[00:33:36] Enabled Timothy could enable you and enable me. And then once more with regard to this emphasis upon following. One Thessalonians one six. One Thessalonians one six and you'll see here it's immediately linked with a manner of life. He says in verse two, We give thanks to God always for you all making mention of you in our prayers, remembering without ceasing your work of faith and labor of love and patience, of hope in our Lord Jesus Christ, in the sight of God and our Father. Knowing brethren, Beloved, your election of God, we stop there. All we say. How did Paul know that? Did he look into the secrets of God? Had he access to the book of Life? How could he know these were elect? Woody says, How do you know that a corn of wheat has grown and matured? Well, you see the fruit at the top. Oh, yes, he said, Knowing brethren, beloved, your election of God for our gospel came not unto you in word only. But also in power and in the Holy Ghost, and in much assurance, as ye know, what manner of men we were among you, for your sakes. And ye became followers of us and of the Lord. What a mix. Isn't it wonderfully blended? We know that you are the elect of God because you were able to follow us and we follow the Lord. Manner of life enters into it, doesn't it, very strongly.

[00:35:08] And that, I think, should always be in our mind. I want now to turn back to Philippians for another turn. In chapter four, verse nine. We'll read nine, ten, 11 and 12 or 13 in case we don't get right through. Why a Philippians four nine? Those things which ye have both learned and received and heard and seen in me do and the God of peace shall be with you. But I rejoiced in the Lord greatly that now at last your care of me had flourished again, wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want, for I have learned is another learning. In whatsoever state I am therewith to be content. I know both how to be abased and I know how to abound. Everywhere and in all things I am instructed both to be full and to be hungry, both to abound to the suffer need. I can do all things through Christ, which strengtheneth me. And there's a lot more to it in the context. But let's come back to this again. In verse nine. Those things which ye have both learned. Now learning. Can arise from different sources. It might be just book learning. And I met people who are very glib in quoting scripture, but not so glib in practicing it. That's the trouble. Now, what does this word learn? Where does this have come from? Well, it's the word that gives us the word disciple manteno.

[00:36:47] It gives us the word to learn as a disciple. And our English word disciple. You don't have to look it long enough before you see a little bit of discipline in it. It's not merely learning by rote. It's learning by heart. And so we have those things which ye have both learned. Timothy, you've learned. You've had some experimental acquaintance. You are a follower. You are. The disciples were called by the Lord to follow him. They became disciples by following him. So there's one thought. And then you have received. This is another characteristic. Just to turn back to a well known parallel passage one Corinthians Chapter 15. You know how the Apostles stresses the word receive there, one Corinthians 15. Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein you stand. You see you received and this is we have preached unto you that which we received. We received it in verse. You received it in verse one. We delivered unto you first of all, that which or delivered which I also received. Here is the receiving. And you receive it from the Lord. You receive it through the medium of His word. You may receive it through somebody pointing out to you, but you receive it ultimately as the Word of God. This is stressed in Galatians one.

[00:38:23] We looked at Galatians one just now. We might glimpse back again to verse nine where he puts his finger on that word received. As we said before. So, Sergei, now, if any man preach any other gospel unto you, then that ye have received in the parallel in verse eight is then that which we preached in the first time, he says that which we preach in the second time, he says that which we which you received showing that it's the two sides of one action. And then in Colossians chapter two, he has a word about this receiving, which is useful and important. He says in Colossians two, verse four, And this, I say, Lest any man should be guide you with make believe words, for though I be absent in the flesh. Yet am I with you in the spirit joying and beholding your order and the steadfastness of your faith in Christ as ye have therefore received Christ Jesus the Lord. So walk ye in Him. You received him as Lord, for I preached it. And you believed it. But he says to you, You call me Master and Lord, and you do well for so I am. But what are these things that I've told you to do? It's one thing to say, Lord, Lord, but it's another thing to do what he says. So if you receive Christ Jesus as Lord, why not walk in Him? Walk in harmony with such a condition.

[00:39:55] And one Thessalonians 213. This receiving. 230 for this cause. Also, thank we God without ceasing. Because when you received the Word of God, which He heard of us, you received it not as the word of men, but as it is, in truth, the Word of God, which effectually worketh also in you that believe. That's the characteristic of the Word of God. It doesn't fall flat. It's not a dead word. It's not an empty doctrine. It effectually works in those that believe. And so we come back again to the passage that we were looking at in Philippians chapter four. Here is the apostle who is able to call attention to his son Timothy, and to all who follow in his steps to the consistencies of his life. Let's read those words again and marvel at them, Verse nine. Those things which ye have both learned as a disciple and received as though a gospel truth and heard by repute and seen with your own eyes in me. Now think of it. Fancy being able to say at the end of that lot do. No wonder this man could emphasize the doctrine because he got such a manner of life behind it. That was the power behind his witness. And then he said to crown it all and a god of peace. She'll be with you. Well, I addressed myself now to those who are not in this present congregation in the chapel who are listening to this tape recording, and especially to those who may be thinking that it is laid upon them to stand up and witness for the savior.

[00:41:46] Do you remember this blend that there should be a walking with both feet, not walking like a cripple with one? There should be a consistent parallel between the doctrine and the manner of life. And don't go so far ahead in your doctrinal studies as to leave behind that desire that you should adorn the doctrine of God, your Savior in all things. For that will mean that however poor you may be, so far as eloquent is concerned. Your manner of life will speak. And you do know the statement that's been made in a proverbial way. Somebody once said, Your actions speak so loudly that I cannot hear the words you say. Isn't that true? Or may that never be said of those who listen to this tape recording that their actions are so deafening that the words they speak are inaudible? Or may they walk together? Doctrine. Manner of life. And then we can leave our witness in the hands of the Lord and look forward, at least in some measure of satisfaction and feel that a few will stand with us in that day and share with us the well done, good and faithful servant. We have more studies to pursue in this direction. Under the terms throughly furnished. But there we leave it again for the present session.