

Timothy

**Corps Notes
September 11, 1973**

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Index

Introduction to Timothy – September 11, 1973.....	3-10
What Service Involves – September 25, 1973	11-17
Service – October 10, 1973	19-24
The Office Of A Bishop – October 16, 1973.....	25-27
I Timothy 1:6-11 – November 6, 1973.....	29-33
I Timothy 1:12-20 – November 13, 1973.....	35-38
I Timothy 2:1-8 – November 27, 1973.....	39-44
I Timothy 4 – December 4, 1973.....	45-50
I Timothy 2:9-15 – March 5, 1974	51-55
I Timothy 3:1 – April 2, 1974	57-59
I Timothy 3:2-7 – April 16, 1974	61-64
I Timothy 3:8-16 – April 23, 1974.....	65-70
I Timothy 4:1-5:25 – May 7, 1974	71-76
I Timothy 6 – May 14, 1974.....	77-82
II Timothy 1, 2:1-5 – May 28, 1974.....	83-86
II Timothy 1 and 2 – RECAP – June 4, 1974	87-93
II Timothy 3 – July 2, 1974.....	95-100
II Timothy 4 – August 1, 1974	101-108

INTRODUCTION TO TIMOTHY

September 11, 1973

The first epistle of Timothy - I just want to tonight set some pattern for you here. And then we'll begin to explore it week after week until we've gone through both of the epistles.

The epistle of Timothy can be looked at and should be looked at as church history in brief form, very brief. But it is really church history. I've told you and taught you that the book of Acts is the fulcrum, the pivotal point, between the old and the new. I've taught you this, foundational class.

Timothy, both epistles, is referred to as a pastoral epistle. Pastoral means under-shepherding, and in this pastoral epistle there's a lot of church history you'll see as I go through, because by the time the apostle Paul died, the greatness of the revelation of the mystery was basically being lost. And many of us believe that this is the first time in all the centuries that we are getting close to approximating the greatness of that revelation again. Whether we are right or wrong, let time decide. But we know we're back on the truth of the great mystery, that God is in Christ, Christ is in you, the hope of glory, and that the Gentiles are fellowheirs and of the same body. That's the mystery. That was the last thing basically revealed to the apostle Paul. If God had shown it to him the first day, it'd blown his mind. And God couldn't give Paul any more than he was capable of receiving. And the Pauline epistles is where you see a growth in Paul, and as you see the growth in Paul, you see the growth in the revelation. God is Spirit and God does not possess; therefore, He cannot give you more than you're capable of receiving. It's like you cannot put more water in this glass than this glass is capable of receiving. So if I want to have more water at one time, I'd have to have a larger glass. Revelation is like that in the Word of God. God gave Paul what Paul was capable of receiving, and as he grew bigger God gave him more. And the greatest revelation that He gave him was when He unfolded the great mystery that had been kept secret since the foundation of the world, and that is that mystery that you and I know. That was the first thing lost. The first thing that was lost after it was given was the great mystery. That was the first thing lost, and it is the last thing for people to recapture again. They never want to come back to the great mystery, because that mystery is so fantastic that nothing can separate us from the love of God which is in Christ Jesus our Lord. And all legalism wants something to separate us. So by the time the apostle Paul died, the great mystery was basically being torn apart, scattered abroad, killed, by people who were born again but who had not renewed their minds to walk on the greatness of the revelation.

So as Paul by divine revelation was writing to Timothy, he set before Timothy how a body of believers was to be pastored, undershepherded, taken care of - how the man of God was to take care of the flock, the people, the believers. This is why in the first epistle of Timothy you will see this church of God, the body of believers, briefly in its ruling position of how it is to be ruled and how this body, this church of God of the body, rules in life. In the second epistle, you will see its ruin. The first is the rule, the second epistle is its ruin. You'll see it in its ruin - the mystery of God. You see, it is set forth in I Timothy 3:15, 16.

(Literal translation given in parenthesis)

I Timothy 3:15, 16 - "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground (stability) of the truth.

16 And without controversy great is the mystery of godliness, God (which) was manifest in the flesh, justified in the Spirit (spiritually justified), seen of angels, preached (witnessed to) unto the Gentiles (nations), believed on in the world, received up into glory. "

This is the mystery of godliness which is the mystery of God. It is the mystery of this great godliness - God in Christ in you, the hope of glory - that's all in there. See. This is where it's announced in here, and then right afterwards in chapter 4, you already see it.

I Timothy 4:1 - Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

See how it is set? Really tremendous! This is why there are four basic steps in Timothy that indicate the downfall or downward steps of what I call spiritual degradation.

(1) **II Timothy 1:15** – This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

"All they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." Two of the former great believing brethren who traveled along with Paul as he went from one little area to another got to the place that they turned away and all they which are in Asia. Can't imagine that - Asia Minor - I assume of course that you all know that Timothy, where was Timothy the pastor? What city? Ephesus. So you remember Acts 19? Other references - all Asia heard the Word of God in what period of time? 2 years, 3 months. All stem out of the school of Tyrannus, city of Ephesus. Man, just think of the Word of God those people had. And yet before he died, it's gone. That could happen to our ministry too unless people like you understand it and you stay faithful. He said all Asia be turned away from me, all of them. Now that's not all without exception, because there were still some standing, because Timothy stood and a few others. But so many people had turned away and what had they turned away from? They departed from the truth of the mystery - the great mystery – and class, when you give on that great mystery, you're headed on the first step downward. That's right! When people don't understand the great mystery, which is commonly true in the entire so-called Christian church today, they're already living way below par. That is what they turned away from. They turned away from the great mystery, which is God in Christ in you the hope of glory, Gentiles are fellowheirs of the same body, shall never more come into condemnation, passed from death unto life, Christ the end of the law; all of that is wrapped up and they said "Yes, BUT, " to the great mystery. And the moment people say "Yes, BUT, " to the great mystery, they've already taken the first step downward. It's that simple. That's exactly what happened in Asia Minor.

(2) **II Timothy 2:17, 18** – And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

This is the second downward step. "Who concerning the truth have erred." See, here you have just mimicking the works of those who erred concerning the truth. You see, they begin to doubt something, question something, and then the next thing they do is they say something that is contrary to the Word. Sincere enough, but sincerity is no guarantee for what? TRUTH! That's right! And they erred concerning the truth.

(3) **II Timothy 3:8** – Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

"These also resist the truth." See the opposition to truth was that they resist the truth. So what happens in the third downward step, the people begin to resist the truth. You can be as true as true as truth, and they'll still resist it.

(4) **II Timothy 4:4** – And they shall turn away *their* ears from the truth, and shall be turned unto fables.

"And they shall turn away their ears from the truth, and shall be turned unto fables." Fables are myths. That's the step. So finally they believe a lie rather than the truth. They turn to myths rather than the truth. So here you have these great things set forth in these epistles, and I want to go back to chapter 1 now of I Timothy.

I want to tell you something I know about Timothy. I don't know if I can prove it, and I'm not going to spend my life trying to, but just knowing the Word and how this stuff all fits - I believe that Timothy was the closest person Paul ever had in his life. I think Timothy was much weaker physically than Paul. I believe Paul was a very beautiful, handsome, robust type of man. I believe Timothy had many weaknesses, at least some. I also believe that Timothy was the most loyal of loyal people that Paul ever had. And when Paul died, I believe it was Timothy who then carried the ball and gave his life for the great accuracy of the mystery. I love the tenderness of Timothy, the epistle, and yet the sharpness that's there and the hardness, the boldness of a soldier. I like all of that - fantastic! You know what this tells me? We may not all be of the same robust physical stature, but we can all have the greatness of the Word. And no matter how robust or non-robust you are, you can still teach the Word and hold it forth with all boldness.

One of the reasons I know this, I'll read to you, I guess.

I Timothy 1:2 - Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

It is not the word "son" in the text. It's the word "child." And that tells me a world of information to my spiritual knowledge and head. The word for son is *huios*. Right Walter? The word for child is *teknon*. Now in my head, my spiritual understanding of it, there is considerable difference biblically. Some places it says we are children of God. Other places it says we're sons of God. There's got to be a difference. And the best way I understand it I'll share with you, and if I get more light on it or you do, we'll share it with each other. The best I understand is that I would introduce you to my John Paul, and I'd say, "This is our son John Paul." That usage indicates to you the dignity of the Wierwille family. That's why you use the word son. It has an attachment of what is referred to legally as sonship rights to inheritance. So whenever the word son is used, always look for the dignity that's attached to sonship. Just think

of that for a moment. We're sons of God, joint heirs with Christ. Remember that? Look at the dignity. We're not some nincompoop out there who have a daddy who isn't worth anything. We're ambassadors - ambassadors because we're sons of God - the dignity connected with that sonship because of inheritance we have in Him and He in us. But on the other hand, John Paul is my child. I'd introduce him as my son, but in my family I would speak of him as my child. Why? Because the word child has associated with it a pathos, a type of affection, you know, a tenderness, a very near and dear endearment type of thing where he's really close to me. He's my child. Technically he's my son, but heart-felt wise he's my child. That, I think, is the difference.

I Timothy 1:2 - Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

The text literally reads, "true child in faith." No article in front of faith in the Greek text, right Walter? I think you can supply the definite article accurately. But it's really significant how this is written - unto Timothy, true child. Look at that! Is there a "my" in there Walter? No "my." Unto Timothy, true child. Man, if it's a child, that's fantastic, but when you say true child, it blows my mind. It's so fantastically beautifully big, how are you going to explain it? I'm not. It says true child. That means one who stood with him when everyone else laughed. When everyone else criticized Paul, he never did. When Paul was out in left field, he never criticized him. That is in part a true child. You see why he was so endeared to Paul? Paul would have laid down his life for Timothy anytime.

I Corinthians 4:15-17 – For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

Remember why Corinthians was written? To correct the practical error. See what is already happening? They were beginning to practice error. It wasn't that Paul wanted them to follow him because Paul was so good, but because of the Word he represented. He said, "I taught you the Word. That's how you got saved. Now, dern it, you stay put." That's what he was saying.

I Corinthians 4:17 – For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

The word for son here is *teknon*, child. He's my beloved child, and he's something else - FAITHFUL. You know what it is to be faithful? Hot for the Lord today and flipped out tomorrow. No! Just faithful, day after day after day after day - that's faithful.

Paul trusted him. Paul could send Timothy out and knew that when he sent Timothy out, he'd speak the same thing Paul was speaking. That's what the Way ministry has to do. You can't go out of the Corps and then you speak something different. We have to speak the same Word everywhere. In order to do that we've got to find some Timothy's, somebody that'll just know that Word and then go out and speak it. That's why he says he's beloved and he's going to put you in remembrance of my ways - not

the ways Paul ate his hamburger, but the ways Paul set the Word. That's what he put him in remembrance of when he got there.

- Philippians 2:15-23** - That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;
- 16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.
- 17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.
- 18 For the same cause also do ye joy, and rejoice with me.
- 19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.
- 20 For I have no man likeminded, who will naturally care for your state.
- 21 For all seek their own, not the things which are Jesus Christ's.
- 22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.
- 23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

When Paul wanted to know how are you doing out there, who did he send? Timothy. How's your walk? Standing he understood - they were born again. But how's your state, how are you walking? How are you living? When he wanted to send someone who'd bring him a true evaluation and report back from the twig, branch or limb meeting, he knew no matter how bad the situation was, Timothy would tell it like it was when he got back. Most people don't. It's like they cover up with me, try to. Timothy came back to Paul and spoke the truth as it was in the area. In verse 20 here, the word for like-minded is *isopsuchos*, equal-souled. Look, if your soul and my soul were united, that's this word. It can't be because you have a soul and I have a soul. But it is a tremendous figure, one-souled. The same soul that was in Timothy was in Paul. They were one-souled, equal-souled. In verse 22 here, the word for son is *teknon*, child, again.

- I Timothy 1:18** – This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

The word for son is *teknon* here.

- II Timothy 1:2** – To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

(Son = *teknon*, child) Grace, mercy and PEACE. He also does the same thing in I Timothy 1:2¹. Grace and mercy ought to be enough, but God added peace. That addition of that word just speaks a thousand words to my soul. Can you imagine every thing being torn out from under you, the greatness of the mystery being ridiculed, people laughing at you and all of that stuff. And then in the midst of it you have peace, not only grace and mercy from God, but peace, I want to tell you something, you are settled in when you can say that. That was the revelation God said to Paul. Write, man. Tim needs a letter. O.K., Lord, what do you want written? Tell him he's your

¹ **I Timothy 1:2** - Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

own true child and that you send him grace, mercy, and in the midst of all that hell, peace. And the day Timothy got that letter, it blew his mind. He went sky high. He was sitting in a room with other people and opened it and walked out because he cried. He had tears in his eyes. I would have if I'd gotten a letter from Paul like that. Grace to me, mercy, and peace. And God said to send this to Timothy. Tell him my grace is there, my mercy, and that I have given you my peace. How do you like that baby? Isn't that something? That Timothy must have been something, so was Paul, so is God.

Acts 17:1-11, 14 – Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

- 2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,
- 3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.
- 4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.
- 5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.
- 6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;
- 7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, *one* Jesus.
- 8 And they troubled the people and the rulers of the city, when they heard these things.
- 9 And when they had taken security of Jason, and of the other, they let them go.
- 10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.
- 11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.
- 14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

Timothy moving with Paul had a great number of opportunities of learning experiences. One is recorded here. (Vs. 5, 6) I sometimes believe Silas and Paul left and Timothy stayed to take the brunt for Paul. (Vs. 9-10) Who was Silas? He was a prophet. Well, read up on Silas, find out. He was traveling with Paul and Timothy was with him too. You always grow by the people who you live with, associate with, and work with. What kind of influence do you think Silas communicated to Timothy? Timothy was a youngster. He was not 45 years old. I believe Timothy was the youngest of all the groups that traveled with Paul at any time. Some place here in Timothy, I'm not going to look it up now, I Timothy 4:12² - read. Well, what were they doing? Look here, you're just a little snot nose, you don't know anything - right - you see - you're just a kid. Imagine that influence Silas had and imagine when men like Jason said, "O.K., take me, beat me if you like." What did that do to the mind of

² **I Timothy 4:12** - Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

little ole Timothy? It made him like steel. That's what I see in the Word regarding this man. There are other things.

- Acts 18:1-6** – After these things Paul departed from Athens, and came to Corinth;
 2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.
 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.
 4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.
 5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.
 6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

He found Aquila and Priscilla, because he was of the same craft, abode there with them. They invited him in. By occupation they were saddle makers. Women make tents and men make saddles in the Bible. He was not a tent maker, he was a saddle maker. (Vs. 6) Look at how Timothy grew. Look at the experiences. We talk about being in the Corps for two years. That ole boy was in the Corps longer than that. Right? Timothy stayed with Paul, walked with him, met with him. Paul would send Timothy out, bring Timothy in, teach Timothy more, and then send him out again. He traveled with Silas, and learned. You'll learn lots about Silas when you check on Silas. Timothy learned from him, for he was in Macedonia with him. It's really something.

- Acts 19:21-23, 29, 33** – After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.
 22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season.
 23 And the same time there arose no small stir about that way.
 29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.
 33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

Look who he was with here, Erastus. Look at the problems he encountered - how he went with Paul and there was Erastus - how they got the problems with Demetrius - you know all about that. All of these men were men known to Timothy, great leaders, men who hazarded their lives for the gospel, men who suffered persecution for it. In the light of this, let me show you something in Romans.

- Romans 16:23** – Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

The chamberlain of the city was top brass, the mayor trip. In chapter 16 he sends his greetings to a bunch of people. They were all at one time or another closely in Paul's fellowship and Timothy was there with him.

Acts 20:1-5 – And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before tarried for us at Troas.

How does a man grow? Being with men of God who are growing, men of God on the move, men of God doing things. That was Timothy.

I Timothy 1:1 – Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

The ministry of a prophet is vertical. But in ministering on a horizontal level, the apostle ministers for Jesus Christ. Paul, writing to Timothy by divine revelation, says, vs. 1. (God our Saviour = God our Joshua) I believe the word Christ precedes Jesus. The reason I know that is our hope is not in Jesus Christ but in Christ Jesus. Paul was an apostle for Jesus Christ on a horizontal level, but by the commandment of God our savior and Lord Christ Jesus, our hope. Our hope is vertical. The word hope also spins my wheels in my head, because I believe by divine revelation that Paul already saw the handwriting on the wall, and he is encouraging Timothy not to ever get discouraged because we have the hope of his return. That's why I think the word hope is there. I haven't had time to check that, but I just bet you don't find that anywhere else in the epistles in the salutation. You can check it out. You see, life is coming to an end for Paul. He sees the handwriting on the wall. He sees Timothy carrying on, and he is starting to get everything set for him so that he won't be discouraged. We talk about Moses my servant is dead. Remember? Imagine the early church when Paul died. The man who'd received the greatest revelation the world had ever seen, who stood par excellence above anybody and everybody in every place everywhere. No one had a finer education, which he counted as dung for the excellence of the knowledge of the Word. One day he died. In his shoes – Timothy. That must have been some day. That's why I think hope is written in this verse. Now you're not going to read that in any commentary, and I don't expect you to read a stupid commentary. But the Word, the Word, the Word, read. Every cause has an effect. Why the word hope? Because you and I know hope is something you cannot have now. You hope for something which is future, and the thing that keeps us walking is not the immensity of this ministry. We have a Rock of Ages and all we can get is 8000 people. Someone who has much less knowledge of the Word than you do had one million in a meeting in Korea recently. We thought it was fantastic with 8000. You know why we get so happy about 8000? It brings the family together, our brothers and sisters, our children. That's why he said this in verse 1. That's the introduction to Timothy.

WHAT SERVICE INVOLVES

September 25, 1973

There are different spheres in the Bible dealing with service, like, for instance, one sphere would be where it says "preach the Word". You could trace it all the way through to see what they did in that sphere when they preached the Word. Another one is fellow soldier; another is sow; another is reap. Now I can't handle everything in the Bible, I didn't expect to, but I've prepared some things here that are foundational. It's the kind of thing that I expect my Corps to be, and as I said, I'm dealing with what service involves.

The greater your responsibility, class, the greater your service has to be. If you're a twig leader, you've got the responsibility of serving those people who are in your twig. If you're a branch leader, you have the responsibility of serving the people in the branch. If you're a limb leader, you're responsible for everyone in that state. You see, it's just the opposite of the world. The Word of God is just the opposite of the devil's trip. You know, when you get to be vice-president of the corporation, then you don't have to go to work until 10:00 a.m. If you're just common labor, you go at an earlier time. So if you get to be vice-president you go to work at nine or ten, and then you stay until noon, and then you go to lunch until 2:00, and then you pick up your golfing partner at 2:30 and you golf until 4:00. You drop in at the office and stay there for 1/2 hour so you can be home by 5:00. That's the world. That's not the Word. The Word of God is that the more responsibility you're given, the greater your service has to be. If you are a branch leader, you are accountable for every person under you. Your service is to bleed out your heart to everyone under you. If you're a limb leader, you're required to bleed out your heart to everyone in that limb.

I. There are three words you really have to understand and drive in your heart: ambassador, apostle, angel, because these are basically the only three categories I know in the Bible that have these two things in common: (1) They are all sent ones, (2) They all deliver that message verbatim which is given to them.

II Corinthians 5:20 - Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

An ambassador is one who is sent and he delivers a message for the one who sends him. So you and I as Christians and secondly and doubly because we are in the Corps, have only one message to deliver, and that's Christ. We say what he says, even if nobody agrees with it. If we're ambassadors, we have to deliver that message according to the way it is delivered. It's of no private interpretation. We're ambassadors for Christ, which means we deliver to people what Christ did, what he represents, what he is.

Romans 10:15 - And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

The word "sent" is the word that is transliterated from Greek into English as the word "apostle," *apostellō*; therefore, no man has a right to send himself. If you're an apostle, then you're one who has been sent by God.

I Corinthians 1:17 - For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

The word for sent here is *apostello*. Christ sent me. An apostle is one who is sent. That's what I want you to see, like an ambassador is one who is sent.

Hebrews 1:14 - Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

The angels are sent forth to minister. Keep this in mind, because later on I'm going to handle the word minister. If you're sent forth, what good is it for you to be sent forth unless you've got a job to be sent forth with and for, and that is to minister. And so angels are ministering spirits, *apostellōs*, sent forth to minister. Here it says to take care of the heirs of salvation. That means these angels protect, keep, guard. As they minister, they watch over you. That's how you got saved. Without them you'd never made it. That's right! Because none of us came from the factory good enough, we had a ministering angel to watch over us. That's why you didn't get killed in that car accident. That's why when you got on all of that stupid dope, you did not get doped out. It's all grace. You ought to be millions and millions thankful. The only reason we got saved is because God knew from the beginning that some day we'd hear the Word and if we heard it, we'd believe it. So we had a ministering spirit, angel, to watch over us as a ministering spirit.

Isaiah 6:6-9 - Then flew one of the seraphims unto me, having a live coal in his hand, *which* he had taken with the tongs from off the altar:

7 And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me.

9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

Remember I said we have two things in common: all are sent and all deliver the message given to them. In verse 8 here in the Septuagint, the word for send is *apostellō* again. In verse 9 is the basic key - GO and TELL. The first thing you have to do is get the get up, GO, and secondly, you have to have something to tell. Those two words are fantastic. Go, tell. These two things are always involved in the word, *apostellōs*. I'm talking about service. Lots of people like to sit around and tell, but they never get going. They hold the Word but they are not held by the Word. If you're held by the Word, you've got to go, and you've got to tell. Lot of fellows just sit around and say if they really want to hear the Word, why don't they come to me. I'm going to tell you that's NOT the Word! I could sit back in my office and say, "Shoot, if you want to learn the Word, drift in here." We have to go and tell. So get going and tell, not what you think, but what the Word says, with what He said you have to think. Get your thinking lined up with God and His Word, and then you tell it. Tremendous, isn't it, how beautiful and simple that is. Go and tell.

I Corinthians 15:3 - For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

Paul delivered what he received. It's a message given to him that he delivered. He received it by revelation. Paul just spoke it forth. But somebody has to deliver it.

That is an apostle. They deliver the message.

Hebrews 3:1 - Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

This is a really tremendous verse because isn't there some place where Paul says he is the chief apostle? He wasn't really the chief apostle because the chief apostle is Jesus Christ. Jesus Christ was an apostle because he was a sent one and he delivered the message given to him. He was not a apostle, he was THE apostle. When you put this all together in your head and you have other ministries of apostles even today, that apostle is traveling in good company because Jesus Christ is the elder brother, and Jesus Christ is the apostle. You never see in the Bible that God is brought down to that level; therefore, Jesus Christ could not be God. He is the apostle.

John 7:10-16 - But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

Jesus Christ was the sent one, the apostle, but his teaching was not his own, because he delivered the message that God gave him. "I always do my Father's will," remember. So the first thing in your service is to realize that you're sent and that you deliver the message of him who sent you accurately. You just tell it like it is.

II. The second thing I want to share regarding service tonight is bondsman, and after that, foundation, and after that, builder, and after that, burden-bearer. You see, if you and I are sent by God and we have God's message to deliver, our service is going to require that we are bond-slaves, that we are set on the right foundation, that we build properly, and finally, that we are burden-bearers.

Galatians 6:17 - From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

Mark = the stamp, the seal, the *stigma* - Greek is *stigmata*. Every slave had a brand on him. This verse is talking about being branded for the Lord Jesus Christ. He was a bonded slave for Jesus Christ, and that is not by God's possession but by your commitment of yourself to Him, because God doesn't possess. Therefore, you have to commit yourself to Him. That's how Paul got branded. Otherwise it'd be possession, which is the devil spirit field.

I Corinthians 6:19-20 - What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

You're bought with a price. Then when we commit ourselves to him, we get branded. We have the *stigma* of Christ. We smell like him, we look like him, we act like him, we walk like him, we talk like him. People ought to know we are from the Way.

You've been bought with a price.

Romans 1:1 - Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

Servant = *doulos*, slave, a purchased, bonded slave, one who has the mark on him, the big C brand, the Christ brand. That's what it says. If you're a slave, you are purchased, paid for, you belong to the master. When the master says jump, you don't ask how high, you just jump. When the master says go, tell, you go and tell. That's it! You have the second dealing with the adversary retemory card, which is resentment of discipline. No one likes discipline, except those of us who belong to the Lord Jesus Christ and mean business. Until you make an out and out commitment and get the brand of Christ on you, from then on discipline is never a problem. It's a problem to the unbeliever who hasn't sold out to the Lord Jesus Christ. Once you're branded, you're a slave. You're carrying the marks of the Lord Jesus Christ. If he says go, you go; if he says tell, you tell. That's what I'm after, and that is what the Word is after. That's what the Word is. Critics say we are sold out to the book, that we hold the book higher than Jesus Christ. They are crazy. But without the book you'd never know the Lord Jesus Christ. That's right! It's the Word, the Word, and the Word only.

II Corinthians 4:5 - For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

Servants = *doulos*. If you want to represent God, you've got to be a slave and sell out. You just sell out to God and His Word. Ourselves who are sold out to the Lord Jesus Christ are slaves to the people. That's what he is talking about here. With all the abundance of the revelation he had, he still said, "Look, I'm your slave." Just the opposite of the world. The more responsibility you have the greater your service has to be to your fellow men if you're branded, sold-out.

Galatians 1:10 - For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

Servant = *doulos*. It's impossible to please men and Christ at the same time. This is talking about senses man or the Christian who has not renewed his mind to the Word. You cannot please men and God, so make up your mind, who do you want to please. Now that doesn't mean you run all over town and try to make trouble. NO!! You don't have to try to make trouble because you'll get your share without trying. The point is, don't make yourself obnoxious. I'm not talking about that either. Later on I'll show you that you're supposed to be a fisherman, and an obnoxious bait on an obnoxious hook doesn't catch fish. You just have to be what the Word says here in verse 10.

Philippians 2:7 - But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

This is talking about Jesus Christ. You see why scripture like, "He was tempted in all things like as we are, yet without sin," has such meaning, because he was a bonded slave. He just sold out to God.

II Timothy 2:24 - And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

The *doulos* of the Lord is not a striver, fighter, a fellow that irritates someone for the sake of irritation. If you are really one with the brand of Christ and you're doing the kind of service God expects of you, the *doulos* of the Lord does not strive.

James 1:1 - James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

II Peter 1:1 - Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

Every person in the Bible that was sent and delivered the message was a *doulos*. God never gives His Word for people to carry until they are a *doulos*. Why should He? He couldn't trust you from here to the next door. Now you may only be a *doulos* for one day, but a *doulos* is better for one day than never to have been one at all, because the being sold out is not a one time deal. It is a walk where just day after day after day after day you carry in your body the marks of the Lord Jesus Christ. You're just daily sold out. Commit yourself day after day. You have to keep yourself sold out; else, it'd be possession.

Jude 1:1 - Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

Matthew 8:9 - For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

Here we have *doulos* in its first usage in the New Testament. We are men and women under authority. The centurion was a man of authority. He had soldiers under him, and these soldiers were *doulos*. We are under authority. Remember Mary - "Be it unto me according to thy Word." You see, we just keep arguing with God all the time and His Word. Make a decision to stay put on the Word, even if you don't understand it, because that doesn't mean anything. If you don't understand it, it is still God's Word. If you don't understand electricity, it is still electricity. If you don't understand gravity, it is still gravity. You just have to make that decision. It's not how much you know, but rather a matter of selling out, being a bonded slave.

Romans 7:6 - But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

Serve = *douleuō*, from *doulos*. We should serve in newness of spirit.

Romans 12:11 - Not slothful in business; fervent in spirit; serving the Lord;

Galatians 5:13 - For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

We have been called unto liberty, but that liberty has love in it because I'm a bonded slave and therefore, being bonded and having you as my brother and sister in the Lord, I'm not going to do anything that would hurt you. In love we serve one another. You see, it's much deeper than giving you an apple. It'd be great to give you an apple if you were starving to death. That would be close to this service. But the average person thinks of serving as being a waitress and bringing food to your already overweight stomach. No! This is someone sold out, bonded. When you're a slave you treat each other in love serving one another in that love. That's a tremendous truth.

I Thessalonians 1:9 - For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

They turned from idols to serve, to be like bonded slaves to serve the true God.

Let's remember what we are talking about. You have to be a sent one, and you have to deliver the message of the one who sent you, and to do that you have to be a *doulos*, a bond-slave, totally sold out. If you have one reservation on God's Word, you're not a *doulos*. You're a cop out. You see why the ministry is so fantastic when you sell out? Until that time there is nothing to it.

III. You have to have the right foundation. The foundation of a *doulos* has to be accurate, right on.

Matthew 7:25 - And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

IV. There is only one foundation for a *doulos*, for an ambassador, apostle, or angel, and that is Jesus Christ.

I Corinthians 3:9-11 - For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

Ye are God's building. The foundation has to be right, because the building that is built on it is God's. See how tremendous this is?!

V. Burden-bearers.

Galatians 6:2 - Bear ye one another's burdens, and so fulfil the law of Christ.

The foundation is Christ Jesus, and the building is God's, and as such we are burden-bearers. You see, this is what I mean when I say we have to let people walk on our feet until they learn to walk on their own. We have to love people until they learn to love. We just have to bear people's burdens if you are a *doulos*, a messenger, a slave, someone sold out to the Lord Jesus Christ. That's what you are supposed to be when you get into the Corps.

Romans 15:1 - We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

You see how deep this stuff really is when you are sold out? The whole world trip is to please yourself, the homo trip, the sex trip, the lesbian trip. What difference does she make as long as it satisfies me. The whole lousy world is all screwed up. We are burden-bearers.

Romans 8:26 - Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

The spirit is the burden-bearer.

I Thessalonians 5:14 - Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*.

Support = bear the burdens.

Hebrews 5:4, 5 - And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

You don't go around bragging saying, "I'm an apostle." The calling that Aaron had was because of God, and the calling of Christ was of God. Therefore, our calling to this ministry is not an egotism on my part or your part where people say, "Look, I'm a grad of the Corps." If you ever graduate from the Corps, you ought to have a greater humility, a greater discipline, because your calling is not of V. P. Wierwille or the Way, but it is from God. You don't brag about what you are able to do but about what God did, because it is by grace.

Romans 1:5, 6 - By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

We receive grace. Grace and apostleship always go hand in hand. If you're called to be an apostle, it has to be by grace.

Galatians 1:15 - But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

It pleases God when He called, and it is always by grace.

I can't build this in your heart and mind; you have to build it yourself. I can only show you the Word and the meaning of it. We're going to, as I analyze what all of the service involves, (1. Go, tell - all are sent with a message to deliver; 2. Bond slave; 3. Foundation; 4. Builder; 5. Burden-bearer) we're going to cover cleanliness, commitment, fishers, helpers, keeper, messenger, ministry, and overseer. When I cover minister, you'll see that a minister is a rover. He is technically called in the Bible an under-rover, because he is an under-rover for God. It is real exciting. You see, until I go through this, and you see the depth I'm after in this thing, (it is all in Timothy) when you get the foundation of this and have it in your head and heart, Timothy will take on a real depth for you too. You'll see why Timothy just stood with Paul through thick and thin. It reminds me of the Old Testament and when Aaron was the mouthpiece for Moses. Timothy was not just sold out to the Lord Jesus Christ. But he was sold out to the man who was ministering the Word in that day. This is the responsibility of a deacon, a bishop, a leader of God. You'll see the greatest selling out you've ever seen in the services required of us who minister in the body.

SERVICE

October 10, 1973

Isaiah 52:11 - Depart ye, depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

In the Old Testament, whenever a servant for the ministry of the Lord was responsible for any of the vessels that were utilized in the service, those people had to go through a rigid program of discipline and cleansing of their bodies, their clothing and everything about them. Certainly we here as sons of God should be so committed to Him that when we handle the Word of God, we wouldn't handle it deceitfully. We would handle it clean, we would handle it honest, we would handle it right, and to handle the things of the Lord should be done this way.

Leviticus 22:2, 3 - Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow unto me: I *am* the LORD.

3 Say unto them, Whosoever *he be* of all your seed among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.

That was a pretty hard statement on God's part, wasn't it? He's talking about Aaron, you know Aaron and his group. Verse 2 - Out of Aaron came the high priest. Out of Aaron came also all the other priests. Remember in the gospels where the captain of the temple was referred to? Well, the captain of the temple was out of Aaron's line, in the priestly line. They handled all the sacrifices. Now they didn't do the sacrificing, for the rest of the Levites did that. You see, Aaron belonged to the Levites, but not every Levite was of the blood line of Aaron.

II Timothy 2:20 - But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

This purity is out of a cleanliness, out of a clean heart. In every house there were vessels. A vessel that was used for the anointing of the head was a much more costly vessel than the vessel that was used to pour the water on the feet for the washing. But the vessels for the oil on the head as well as on the feet had to be cleansed. Some of the vessels had a greater service than others. Not every member of the body has an equally important function and yet every member of the physical body is very important. If I lost my ear, it would not be as disruptive as if I lost my heart, for I could live without my ear, but not without my heart. So every member in the body is important, and if you'll understand this honor and less honor in the sense that I am teaching you the ear and the heart, you'll understand the vessels that he is talking about, the cleanliness. If you're only a quart jar and somebody else is a half gallon, God cannot put a half gallon in that quart. But if that quart is full, how full is it? If that half gallon is full, how full is it? That is the body. Therefore, that quart person would be just as happy as the half gallon person if that quart person was full. That's the 3-60-100 fold in the gospels. The 30 guy was full, the 60 was full, etc.

You see when we talk about ministries and I'm still just laying the foundational work to get into Timothy, that you're going to see that the handling of this Word of God, that you'd better be right on. You cannot be contaminated on the Word. If you want to eat walnuts backwards, that doesn't bother me any but the Word, the Word, the Word. The Word has to be handled in a pure, in a clean way and we have to be at the place where we call on the Lord out of a pure heart that you are not copping out on the Word, that you are not selling the Word short, that you are doing your utmost to make that Word living and real.

Acts 20:26, 27 - Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27 For I have not shunned to declare unto you all the counsel of God.

That word "pure" there is clean - from the blood of all. That doesn't mean that he went out and shot somebody. That means that the reason he could say he was clean was because he had declared the whole counsel of the Word of God in verse 27. He had honestly presented the Word, therefore he was clean, understand?

Ezekiel 33: 1ff - Again the word of the LORD came unto me, saying,

If you and I don't lay the Word of God on people today and hold forth God's Word, that blood is upon our shoulders, we are not clean, we're unclean. Then if they don't hear it and go down the drain that's their fault, but boy if you and I don't discipline ourselves and learn God's Word and pour our heart out so others can hear the Word, then it's on our shoulders.

I Timothy 1:11 - According to the glorious gospel of the blessed God, which was committed to my trust.

You see the gospel of the glory is committed to us - to the believers. Sure it was committed in the first place to Paul, but once that gospel is here and you and I are believers, now who's responsible for it? Where's Paul? He's dead. You and I must hold it forth. It has been committed to us. That's why the purity or the cleanliness of the presentation of that gospel is so dynamically important.

I Timothy 6:20 - O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

Why did God tell Timothy to guard the deposit? Well if somebody does not guard it, somebody is going to run off with it. You won't have anything left, he'll destroy it. You put guards on to guard the deposits of money, certainly God would not be out of place to call on us to guard the integrity and accuracy of his Word and not let anybody get to it. It don't bother me a bit to tell anybody to go to hell. That's right. If he's hashing up the Word and tearing it to pieces - don't bother me any. Somebody's got to say, put on the Word and guard it. And to do that you have to be committed and you can't guard that Word if you're not convinced of the purity and the cleanliness and the greatness of that Word . . . and you guard it basically by the operation of the manifestations of the spirit.

II Timothy 1:12 - For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

I have no question about God's ability to guard or to keep what He has committed to me. The question I have is my ability and my commitment to keep the deposit that He

made available to me and to hold it forth so that others may have it. No problem with God being a cop out, but have a problem with me being a cop out. But God, never! Holding fast the form of sound words which thou hast heard of me in believing and love which is in Christ Jesus. That good deposit which was committed unto me, keep by *pneuma hagion* which dwelleth in us.

II Timothy 2:2 - And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

We're to teach this to faithful men, committed men, faithful stewards, basically for one reason only, that they go out and teach others. I believe this is the primary purpose, or importance, of the Way International. I think it is our job here to teach those who teach. The highest goal is to teach those who are faithful and able to teach others. Sometimes the faithfulness is there when you teach them, and then a year later it isn't, but you can't be held accountable for that. You've just got to teach your heart out.

Matthew 4:18 - And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

And he what? He called them and immediately they left the ship and their father and followed him. We talked tonight about the purity and maintaining that purity about the commitment we have to have, and this fishing incident here, people read this but they don't see the difference. How many were fishing? Two. James and John and their father. What were they doing? Mending their nets. They weren't fishing, and yet Jesus Christ called both. You see, in the Old Testament the priests all came out of whose line? That's not true under the age of grace. All the preachers and teachers don't come out of the Wierwille blood line. I love the greatness of this. God called people today from many different walks of life to be fishers of men, to serve the bread of life. Some of the fellows were fishing and he said, "Come, and I will make you fishers of men." Others that were fishermen weren't fishing, but they were mending the nets. Now people, somebody has to mend the nets so somebody can fish. Somebody has to paint the barn and somebody has to take out the garbage.

In the Old Testament, when those guys were priests, you know they got themselves on that stupid pedestal of egotism when they thought that they could only serve so and so. That's when the spiritual ship always went down. I've taught you that the more responsibility you have before God, the greater slave you have to be to your people. And there's a lot more in handling the Word than just sitting around and teaching like I'm teaching tonight. Somebody has to mend nets, somebody has to repair the ship, etc. That's what makes the Word of God living and real. When people get to the place where they only want to fish, then let them mend the nets.

Ephesians 4:11, 12 - And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

He gave some apostles. What for? Not to sit in some gold-plated office with his feet upon the desk and say, "Look what I've accomplished." No, no!! That stuff is never brought up. It is for the perfecting of the saints. It is with a view to the work of the ministry with a further view to the edifying of the body of Christ. That verse 12 requires a little mending you know. A little pastoring, a little taking care of the

children, not raising Cain with them, not beating them down but lifting them up.

Galatians 6:1 - Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Do what? Restore. To restore such a one in the spirit of what? You're just lucky you didn't cop out at that point. That one verse alone is a tremendous commentary. People say they are spiritual. Instead of trying to criticize you or me or one of the other brethren that are wanting to do God's will, if they are so spiritual, then you ought to endeavor to restore, not tear down. Well, let's quit stewing about the rest and stay on our own home ground. Restore such a one. That's the edifying, the building up of the body, the strengthening of it. And you do this in meekness. You ought to be grateful that you didn't cop out. Many of you did cop out and somebody was good enough to restore you. They restored me, so I think what can I do for them. Restore. It has got to be a walk of that kind of a life.

We have to come to that place in our commitment and in our lives that we are absolutely obedient to his call. Just like the guys who left their nets and followed him. If God's Word says so, we don't care what the world says.

The fellows in the fishing business successfully cooperated to produce the desired results and those mending the nets in unity of service, uniting in their service of the mending of the nets so somebody could do the fishing. There has to be a fellowship of service, there has to be a unity of service to have the fellowship of success. There has to be a unity of service among the Corps so that the Corps has the fellowship of success like we have here tonight. If you were mad at one, see what would happen to the body of the Corps. You couldn't have fellowship to the end of being successful. I might yell my head off at you or pull your ear, do a lot of other things, but with that love I have in my heart, it is primarily only something in my heart to build something in you to make you strong so you can hold the Word. And one of the basic principles of the Corps is service. And when we get our heads together on the service and have unity of service, then we have the fellowship of success in the Corps. There is nothing else sweeter.

You know, if you are going to be this sort of person we are talking about, delivering a message that God has given to them, then you have also got to be a helper.

I Corinthians 12:28 - And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Remember inside the church, there are some people that are what? Helps. Where did you ever get the idea that this kind of stuff is disgraceful? It has to come from the devil. In all of our culture it just seems like people are always being used by the adversary to put people down.

Acts 16:9 - And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

II Corinthians 1:24 - Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

Dominion means rulership, authority. Look, you say, this is the only way to do it, but we are helpers of your joy. But in contrast of the joy you have in believing. You see, the body is to help one another.

Romans 16:3, 4 - Greet Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

They helped him to a better understanding of the Word. They were helpers.

Genesis 2:5 - And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground.

Genesis 2:8, 15 - And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

15 And the LORD God took the man, and put him into the Garden of Eden to dress it and to keep it.

There has never been any retirement for a man or a woman of God. Man was made to work, and even in the Garden of Eden man was required to keep it, to dress it, to till it. You and I ought to just praise God that we can work. Last year I read that there were 40 multi-millionaires in the United States under 40 years of age and they were all retired. When you retire before you are 40 years of age, you have not learned anything yet. Man, in order to really feel good and be something, he has to get involved in something, he has to do something. You know it says in the Word that if we don't work, we're not supposed to eat. God set that principle in the beginning. Now we're to be helpers, workers, keepers. Some place in the Word, the essence says that the husband must first be partaker of the fruit, I think. That means that the guy who owns the vineyard must first learn how to take care of that and make it a success before he can teach somebody else how to do it. The Word of God is like that too. You have to have such a wonderful knowledge and understanding of the Word and have partaken of it yourself, before you can teach it to someone else. You have to get the discipline in your life before you can communicate to somebody else.

Malachi 2:7 - For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the LORD of hosts.

That means the priest ought to have the Word of God in his head. He ought to have it and he ought to keep it so that he can hold it forth and so on.

II Timothy 1:14 - That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

I Timothy 6:20 - O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

II Samuel 7:8 - Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:

He took him from his sheep, the keeper of the sheep and made him king over Israel. You see, if you don't do a good job mowing the lawn, you'll never do a good job of handling the Word. This is why I keep telling you all the time, THINK! You see, if you're doing a job, you think, well, how can I do this job better, how can I do it the quickest way because if you are going to be faithful in the little things, you will be faithful in much. Most people want to be faithful in much but never are because they are never faithful in the little things. You'll never have anything big if you can't handle the little things. You'll try to fool people, but you can't fool yourself. You've got to

live with yourself and you know when you are blowing it. But that's why it is not important what you are doing, for it is important how you do what you are doing. If you are sewing, sew as unto the Lord, etc.

Haggai 1:13 - Then spake Haggai the LORD'S messenger in the LORD'S message unto the people, saying, I *am* with you, saith the LORD.

That's the kind of stuff, like Haggai, he was God's messenger, carrying God's message.

II Timothy 3:10 - But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

The man and the message have to be united fully. As a messenger, you carry the message no matter what you have to run through.

THE OFFICE OF A BISHOP

October 16, 1973

Acts 1:20 – For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

Bishoprick is the word. An apostle was considered to be a bishop.

Acts 20:28 – Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

Elders - presbyters. The word for bishop is *episkopos*, as in Acts 1:20. The word *episkopos* means overseer. Remember we started out with ambassador, apostle, angel, one sold out who delivers the message delivered to him. These are different usages in relationship to those delivering messages. In this verse, the word for overseer is *episkopos*.

I Peter 2:25 – For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Bishop = *episkopos*.

I Peter 5:2 – Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

Exercising oversight = *episkopos*. Two titles are used, bishop and presbyters, but they apply to the same office. In the Old Testament they were called elders, and in the New Testament they are called bishops. Every bishop is a priest in the Catholic Church, but every priest is not a bishop. A cardinal is a priest. It's an office. That office is a matter of overseeing. These apostles in Acts were bishops. Years and years ago between the Episcopalians and Presbyterians there arose a terrible fight over the word bishop. The Presbyterians thought it wrong for the Episcopalians to use the word bishop. They never had enough sense to know it is the same word basically. A presbyter is an overseer. A bishop is an overseer.

I Timothy 3:1-3, 8 - This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

8 Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

If a man desired the office - bishop was an office. In the Old Testament they were called ruling elders when it was an office. It is an overseeing job. The bishop's job was to make sure that those who delivered the message did it properly. See how I Timothy 3:1-3 fits with a *doulos*. We call our roving ambassadors elder rovers.

I Timothy 3:6 - Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

Novice = newcomer, pledge.

Numbers 31:14 – And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle.

Officers = elders. The overseer of the army was a bishop, or elder, or presbyter.

II Chronicles 34:12 – And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other* of the Levites, all that could skill of instruments of musick.

Overseers = *episkopos*. They were workmen preparing the house of the Lord.

II Kings 11:18 – And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.

Office = *episkopos*.

Job 20:19 – Because he hath oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

(See Bullinger for appendix for "God".) The first God here is Elohim, creator, and the second "God" is El, the omnipotent one. This man was so elevated in evil that he was an overseer of evil. (Numbers 4:16 - He was the overseer of the tabernacle.)

Numbers 4:16 - And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

There are grades, or degrees, of oversight in the body. Now, whoever delivers a message, as we started out with, as an ambassador, apostle, or angel, all of these things mentioned are used in the Bible in relation to people who carry out an overseeing responsibility. It's used in many different ways, but it always refers to overseeing, even if it's evil.

Now in Timothy, as an overseer, as one responsible to God as a minister in the body to deliver the message given to him, the first thing that comes up is in I Timothy 1:3.

I Timothy 1:3 - As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

There's always a possibility of someone teaching another doctrine. There's only one way to rightly believe. The problem occurs with 4000 denominations. But the Word still says there is no other way to believe rightly, and the only way for people to get back to that is to get back to the Word and work the Word from the inside out, from its integrity and inherent accuracy, rather than introducing all of their extraneous intellectualism from the outside into the Word, squeezing it to make it what you want to say. And what gets them off? See verse 4.

I Timothy 1:4, 5 - Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*.

5 Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

In Paul's time when things began to fall, it was because they looked only at the life of Jesus Christ in the gospels, which took them back to legalism. What happened in Paul's time to his ministry? Why did the people turn against Paul? They went back to the same thing the so-called Christian church has gone back to today. If they magnified anything close, it was always the gospels, the life of Jesus Christ, and out of the life of Jesus Christ, they got circumcision, water baptism, because Jesus Christ was baptized and circumcised. This is what he is talking about (giving heed to fables). In the life of Jesus Christ, at least they could prove that he was out of David, etc. But, they said of Paul, that there was no systematic logic to it, for Paul had been a murderer, and now he was against all of that which he was once highly in favor of. And so they cut him back. They got the people to go back to legalism. That's why it died out by the time of Paul's death.

"Endless genealogies" makes reference to the fact that it is always a comparison of one man being more important than another. They did not stay on the mystery. Look how loudly this speaks to us. We have only one thing to declare to this day and time, and that is the mystery.

In the reference to "commandment" in verse 5, it refers to what is given in verse 3b-4. If you're off the administration of God, you are insane. The end of the commandment is *agapaō* love, holding forth the administration of God. "Pure heart" in John is as He is - that's the purity of it. "Good conscience" is a sound mind. If you are off the administration of God you are insane by the philosophical law of deduction. Every person who is a "psychologist who doesn't know the mystery is insane, and here is an insane person trying to evaluate you and your sanity, and he is setting the pattern for normality." What I'm teaching tonight, you cannot teach to the Way world-wide, because nationally the Way is not ready for it. You can stand it enough to build the greatness of the Word in your life and to give you an understanding and respect for the Word like you have never thought it was possible to have. The Word sets the pattern for us as to what is normal.

In verses 6-7, they missed the whole key.

I Timothy 1:6, 7 - From which some having swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

This happened before Paul's death. The revelation of the mystery given to Paul was fantastic, and Asia was turned on. Then the adversary began chopping at it, and the principles he used are here in Timothy. They had an unsound mind. They were religious, but false. That's how the whole thing got lost. The administration of the mystery was lost. This shows you how it is that you are an apostle, ambassador, or angel. Then you have to stay right on. The moment you get off, the adversary has you hooked, and once he has us on one place, he'll try another and soon he'll get you to vain jangling and then legalism, putting people under the law.

I TIMOTHY 1:6-11

November 6, 1973

I Timothy 1:5, 6 – Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which some having swerved have turned aside unto vain jangling;

Compare with I Timothy 5:14, 15. These certain ones who have erred or swerved are automatically going to be working for the adversary. They'll look and act religious. They'll infiltrate with a little poison to begin with and then more and then lots more. This all refers to certain ones,

I Timothy 5:14, 15 - I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

I Timothy 6:20, 21 - O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen. The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

avoiding = turned aside to profane vain babblings.

II Timothy 4:4 – And they shall turn away *their* ears from the truth, and shall be turned unto fables.

turn away = turn aside. They turned aside their ears from the truth and listened to a lot of myths.

Hebrews 12:13 – And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

turned aside = turned out.

The greatness of this "some" in I Timothy 1:6 is CERTAIN ones having erred, and these automatically turned aside because you are either right on or right off the Word. It's as simple as that. You're not a little bit on or off. You are either on or off. You either have it or don't have it.

Vain jangling is vain talking, as in Titus 1:10¹, where vain talkers are vain jangling. Vain talking is just running off of the mouth.

I Timothy 1:7 - Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

There are 13 different words for "desire" in the New Testament, but basically there are only 2 that you have to put in your mind and really understand. One is *THELŌ*. The other is *BOULOMAI*. *Thelō* means a natural impulse, no thought taken. It means to desire with a natural impulse. It is just the inspiration, or desire, of the moment. The word, "*boulomai*," means desire with deliberate determination, reasoned out. So the word *thelō* is just a natural impulse, not thought through, while *boulomai* would be a

¹ Titus 1:10 - For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

desire that has been reasoned out. Dr. Wierwille said that he doesn't believe the word *thelō* is ever used of God in the Word. Man can desire, but man cannot always will, *boulomai*. God is the one who can *boulomai*, or will to bring to pass. Like in Genesis God said and it came to pass. Now man sometimes says and it doesn't come to pass. Man can desire but man cannot basically will in the fineness with which this is worked in the Word. Understanding the usage of *thelō* and *boulomai*, *thelō* is an impulse. God would not have that type of impulsive action unless it was a figure of speech in the Word. There is a verse in Romans somewhere that talks about the desire in reference to God, and it is right along with what Dr. Wierwille teaches that the desire is basically will. It should have been translated will, because the will of God is considerably different than the desire of man at best, because man can desire, but he cannot will to bring to pass. Desiring to be teachers of the law, they had not thought it through. Had they really listened to the revelation Paul taught them, and had they really willed to think it through, they would never have certain ones turned aside unto vain janglings. The turning aside from the truth of God's Word unto vain jangling is always due to the fact that you have not really thought it through. The first thing that happens when you don't really think it through is that you'll lay some kind of legalism on somebody. You'll want to again be a teacher of the law.

Luke 5:17 – And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was *present* to heal them.

Doctors = teachers of the law. They were teachers who had been highly taught. They were "teachers' teachers".

Acts 5:34 – Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

Doctor of the law = teacher of teachers. Gamaliel taught Paul. That's why in verse 7 of Timothy it says desiring to be teachers of the law. What course in teaching do you take in college? Didactic is the Greek word for teachers of the law. Whenever you take a teaching course it is a didactic course.

I Timothy 1:7 - Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

Neither - nor is a double negative. It is here for emphasis. It is an absolute negative. They want to be teachers, but they are the wrong kind of teachers, for they are teachers of the law, and they don't know anything they are talking about because certain ones have erred concerning the truth. They've started vain jangling, and it just gets to be a vicious circle of being off, and yet looking sincere and having great following. Teachers of the law don't necessarily have to be teachers of the 10 commandments. You can become legalistic on many things today, and it all is bolony!

The word, "affirm," refers to what they are yelling about, what they are shouting out their lungs about. They are always going to yell aloud. There are only certain ones, just a few, but they will be the most audible. They will see that even the deaf hear. (Think of a mob and how it is controlled by 2 or 3 certain ones.)

I Timothy 1:8 – But we know that the law *is* good, if a man use it lawfully;

In contrast, we know. This "know" is to know subjectively. Lawfully = having a right standing for the administration of justice. So the law is good if used right. The law is stinky when used for anything else than the right standard for the administration of justice.

I Timothy 1:9 - Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

The law was not made for a righteous man. When we are born again we have the righteousness of God, so the law is not for the righteous man. The end of the commandment is the love of God in the renewed mind in manifestation. For example, the law is not made for the guy who stops at the stop sign. So if the law is not made for the righteous man, then all the laws are made for are the unrighteous ones.

I Timothy 1:9, 10 - Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

Disobedient = undisciplined. See why in the Corps we drive you on discipline? Because we know where the problem is.

Ungodly = practical impiety. Those who practice impiety are those who religiously look the part, but they practice the opposite of what God demands.

Sinners = People who in action carry out their evil principles. To sin literally means to miss the mark, but the action of carrying out that missing of the mark is the evil principle in action.

Unholy = Committing every crime, fulfills no duty or obligation.

Profane = Missing the threshold. It literally means to be cut off step, so you miss the threshold, you fall over it, you stumble over it. The fact that the word "and" ties all of these together is significant. In Corinthians it talks about how he couldn't speak unto them as he wanted but as unto babes, and the word babes is the newly initiated ones. That is what this word profane also means - not initiated. They haven't got the depth or reality of the truth.

Murderers of fathers and mothers = Smiters of fathers and mothers, always back-biting.

Manslayers = Those who commit homicide.

Whoremongers = Homosexuals, lesbians, (sodomites, catamites). All of these things happened because they desired to be teachers of the law and understood not. The law is not for the righteous, but for the unrighteous, and the unrighteous do all of these things.

Them that defile themselves - refers to men in bed with other men. I Corinthians 6:9².

² **I Corinthians 6:9** - Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

Menstealers = Kidnappers. Exodus 21:16³; Deut. 24:7⁴. Women were not worth anything in the eastern culture. Women were never really set free until Christ came. In the east, the mothers and fathers would sell their daughters. That is why the men were more valuable. They sold them as slaves, and that is what this verse is talking about. They stole men, not women.

Liars - False deceivers.

Perjured persons = Those who take oath upon oath but never keep a one of them.

I Timothy 1:10 - For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

Scratch "there be". Scratch "that".

Sound doctrine = right believing.

"And if any other thing is contrary to right believing"

I Timothy 1:11 - According to the glorious gospel of the blessed God, which was committed to my trust.

The right believing is the glorious gospel. The glorious gospel is literally the gospel of the glory.

Literal translation - I Timothy 1:11 - "According to the gospel of the glory of the blessed God, with which I was entrusted."

The word for "entrusted" is the passive form of *pistis*, which literally would mean, I was believed in by some one else; therefore, I was entrusted. He was believed into because God gave him the revelation. That is why it is entrusted.

In verses 3 and 4, it speaks of certain ones, some, that they don't give heed to fables or teach other doctrines. In verses 6-10, he lays it all out, for if they teach anything contrary to right believing, this is the kind of stuff they are going to manifest. They are going to teach law, neither understanding what they say or what they are yelling about. (It seems like he encases like a vice. A vice has 2 jaws. Verse 3 puts it in one jaw and verse 11 puts it in the other jaw, and in between he squeezes the life out of it.)

Read the rest of chapter 1.

I Timothy 1:12-20 - And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter

³ **Exodus 21:16** - And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

⁴ **Deut. 24:7** - If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.) Women were not worth anything in the eastern culture.

- believe on him to life everlasting.
- 17 Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.
- 18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;
- 19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:
- 20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

In verse 18, "charge" refers back to verse 3, that they teach no other doctrine. This same charge is committed to Timothy, and the epistle of Timothy is addressed to those in leadership positions, showing how a man is to operate in the ministry of handling the Word.

In verse 18, "prophecies" refers to those inspirational words given at the time of laying on of hands - ordination. (II Timothy 1:6⁵) "By them" refers to by those prophecies, by remembering the prophecies given when ordained.

In verse 20, "blaspheme" refers that which is contrary to the gospel, or contrary to the mystery.

⁵ **II Timothy 1:6** - Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

I TIMOTHY 1:12-20

November 13, 1973

I Timothy 1:12 - And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

The word "and" is deleted. The word "hath" is scratched. The word "enabled" comes from a word which I would transliterate "endued". Remember how we worked endued with power from on high? The Greek word is "*endunamoō*". This word works with the word endued and *dunamis*. It really puts some light on that word enabled, doesn't it? I teach you in the foundational class that the Word says we are supposed to teach able men who are able to teach others also. Well, if you're going to be enabled, you have to have enablement's, the endued with power, which is Christ in you, holy spirit. "I thank Christ Jesus who enabled me" - who saved him, who gave him the *dunamis* and the enduement. That's the depth of it. He counted me faithful. I doubt that you and I would have given him a second look, but God counted him faithful. God put him in the ministry, and that agrees with gifts, charisma, in Ephesians. Reminds me of I Corinthians 12. There are different types of services listed; one is the *diakonia*, and that is this word "ministry". A ministry is a service. If you don't want to give service then you have no position in the body, in the ministry. A ministry serves others. You lay your life down so others can live in the sense of bleeding your heart out for people.

I Timothy 1:13 - Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

There are three key words here in this verse:

- (1) Blasphemer = one who'd endeavor to destroy your good name. He'd laugh at you and ridicule you. This is what Paul did to the believers. Paul ridiculed the name of the Christians.
- (2) Persecutor = one who pursues another individual to the end of injuring physically or hurting them physically. If I were going to translate this from my head, I'd put the word injurious and persecutor together, because the word injurious means violent in action. Not only did Paul laugh at the Christians and destroy their good name, but he was violent in his action to the end that he was injurious, persecuting them.
- (3) Injurious = violent in action. I think the record in Acts where he stood at the stoning of Stephen could be put here.

"Who was before a destroyer of true believers and violent in hurting them, but I obtained mercy. . . "

Unbelief = *apistia*. He just didn't know enough or believe enough.

I Timothy 1:14 - And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

And = But.

Grace = divine favor, perpendicular, for he was perpendicular back in verse 12. He obtained mercy in verse 13, and it is still perpendicular, God by grace to man.

The grace, divine favor, was exceeding abundant, meaning over all the evil he had done, the blasphemy, the persecuting, the injurious action. In plain truth, greater than

all the evil was the grace of our Lord. The grace of our Lord was exceeding abundant with faith - the faith of Jesus Christ, which is involved in the new birth, Christ in you. That's the exceeding abundant grace of our Lord for all men.

I Timothy 1:15 - 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.

The word "saying" is the word "*logos*", and I'd literally translate it, "The Word is faithful." It is a faithful saying, that is, verse 14. But it is much deeper in truth when you see that the Word is faithful. It's the Word that is worthy of all acceptation. The Word is faithful, worthy of all without exception acceptation. That Christ Jesus came into the world to save sinners of whom I am chief. Here's the kind of verse I used to have problems with in my mind, because you know what I teach that whenever it relates to the world regarding these 2 words, Jesus comes first and over here Christ comes first. I had a real problem with this in my head until one day I saw that this is literally true here. This is from God's action point. It's Christ Jesus who came into the world; he came into concretion. It's Christ Jesus, the messianic one, coming down to the earth. I see it coming perpendicular, so from God's action point of view, it puts Christ first. It shows up later, for look at verse 16. It is Jesus Christ here because now it is on a horizontal level. "Of whom I am chief." - I think that basically all the commentaries teach that he was the biggest sinner. How big do you have to be to get in that category? Sin is sin! So the chief cannot be in that sense. It has to be a matter of position. When he went to Damascus, he carried written orders signed by the top brass. His position was at the top. That's the chief. I'm telling you it is position, not the number of sins he committed. If I was the executioner of every one of you because the governor of Ohio had given me that authority, I'd be the chief of sinners. It's being the position. Understand? No one else understands, so you better understand, and don't forget it.

I Timothy 1:16 - Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Howbeit is not quite as strong as but. "For this cause" should be "in spite of this". I don't have a text to prove this, but I know it has to be this way, because anyone who has an ounce of brains and really works it honestly sees that there either has to be a corruption in the text or our misunderstanding, because if you have the chief sinners in the world to save sinners of whom I'm chief by position, yet for this cause I obtained mercy, it makes no sense. Yet for this cause, because of this I got mercy. Then the way to get mercy is to sin - NO! Yet in spite of what I did is the meaning here. I think we have the rest of the Word to back us up in this with the verse we just covered. He certainly wasn't worthy, yet in spite of this he obtained mercy.

"In me first" - In me before I can give it to you. I must learn it before I can teach it to you. The husbandman must be partaker of the fruit. That's what it is talking about, because he couldn't be the first one, because he was persecuting those who were already Christians. Look at the context.

All longsuffering - Remember the scripture that says he is able to save to the uttermost those who come to him? This is what I mean when I say that no one is ever so far out but that underneath are the everlasting arms of God. This is Jesus Christ showing forth

all longsuffering to Paul for a pattern. I'd like to use the word "example" if it'd stand the test of your heads.

The word "to" is "of". (Example of them - all those who are saved, because everyone who is saved has received it by grace, the faith of Jesus Christ, the love of Jesus Christ, because the Word is faithful and Christ Jesus came into the world to save sinners.)

"Which should hereafter" = "Who are about to believe". You are not going to be and really be until you BE-LIEVE. It is a matter of believing.

I Timothy 1:17 - Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

"Now unto the King eternal" - Eternal = of the ages. You see how they read Jesus Christ into this verse? One word in verse 17 has to be so far wrong that it is totally of the adversary to leave it in there. That word is "immortal". To have immortality, one must have first been mortal. That is why it is there, to get Jesus Christ in the verse. They will hit you with it. The word here is "incorruptible", not immortal, because His seed is incorruptible. He's been talking about everlasting life in verse 16. They'll use the immortal bit to show you it is Jesus Christ and then when you say that Jesus Christ was visible, they will say that he is not visible now; therefore, they put the word "invisible" there. You got to get rid of the word immortal. There is no problem because all the texts give the word incorruptible.

"The King of the ages, incorruptible"

"the only God" - Scratch the word "wise".

"For ever and ever" - Means in an unending way.

You see, it talks about Jesus Christ and what he did, then he wraps it all up and says the honor and glory has to be to the King of the ages who is God, because we have only one God. Boy, the perfection and greatness of the Word just makes us stand in absolute awe!!!

I Timothy 1:18 - This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

I'd like to start chapter 2 here with verse 18.

Charge = commandment

Them = by those prophecies

War a good warfare = war the good warfare

I Timothy 1:19 - Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

Faith = believing

Good conscience = sound mind

"Which some have put away concerning the faith made shipwreck" - There is only one thing wrong when you have a shipwreck; you just cannot keep the water out of the boat. The fellowship drowns. You still got the shipwreck left. You know, the boards. Here floats boards. That's part of the ship, just part of it, not all. You read works on the holy spirit, etc., and here's a line of truth, then there are 3 lines of error. That's shipwreck. You know the board floating along. That's truth, that is part of the ship. But then in the midst between that board and the next one, people are drowning. All

the parts on the shipwreck are still there. But they are busted up. The parts are all there in a shipwreck, but they got separated. Concerning the faith of Jesus Christ, they have made shipwreck.

I Timothy 1:20 - Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

II Timothy 2:17 - And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

Acts 19:33 - And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

If you are going to deliver one to Satan, you better have revelation. Hymenaeus could be the same guy as in II Timothy 2:17 and Acts 19:33. Hymenaeus and Alexander must have been believers in the fellowship at one time, but they then made shipwreck of the faith, and that is why by revelation he turned them over to Satan. Then comes chapter 2, where we will begin later.

I TIMOTHY 2:1-8

November 27, 1973

This great chapter sets like a diamond to augment and to build in depth a wonderful knowledge in those people that are responsible for holding forth God's Word. I think all of you know that the scripture II Timothy 2:15¹ is specifically addressed to men with ministries in the body. I use it in the foundational class but never tell them what I just told you, because people have never had a respect for the accuracy of the Word. So they've allowed everyone else to do the studying for them, basically through commentaries or Sunday school quarterlies or some other media. The basic in-depth truth is that the men of God with ministries are the ones who are really dogged to the uttermost to really study to show themselves approved unto God, as workmen that needeth not to be ashamed, rightly dividing the Word of truth. This is why, among other things, Timothy is so tremendous, because here it tells a man of God, Timothy, how he is to operate and rightly divide the Word and work the Word and how this Word must live in his life and how he must conduct his life in the light of that Word.

I Timothy 2:1 - I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

People had split out in the first chapter, do you remember, concerning the faith, they'd tripped out. People had split out. These were great men at one time, but they copped out on the Word. Now what he sets in chapter 2, he still thanks God for leaders of a country, etc., of a province, or a state, of a community, so that the freedom of the Word can be taught, so that people can have that Word if they want it, and if they want to cop out on it, they still have the freedom to cop out on it too. Because if you don't have the freedom to blow it, you won't have the freedom to rightly divide it or be taught it either. Understand? In other words, if a country takes one privilege away, you lose both.

Exhort - has a number of different meanings in the Word. In prophecy and speaking in tongues with prophecy, one of the results is exhortation, to encourage to a more worthy endeavor. Here is this word exhortation, but its innermost meaning here as I understand it is to call aside, to entreat. I call you aside and I entreat you. It's not just something you do, but something you do especially. It's a special thing that you do, I call you aside, exhort, therefore, that first of all supplications.

Supplications - means regarding a special object. I call you aside for a special objective. The usage of this word supplications has 2 facets:

- (1) A supplication that is an entreaty, a calling aside, where God's supply is the emphasis. But that is not the case in the usage of it here.
- (2) Here it is supplications for a special object, which is our necessity. The emphasis is on our necessity, rather than on God's sufficiency to supply.

I call you aside and first you have a special object, which is our necessity, your necessity.

Prayers - The word prayers, this special object, prayers, includes in this special object

¹ **II Timothy 2:15** - Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

commitment that you make to God, a commitment that you make to God giving prominence to personal devotion. In other words, giving prominence to your personal devotions by your commitment to God, because you're called aside for a special object. Isn't that beautiful?! You see, our day of prayer for the nation fits here. We were called aside. The special object was the day of prayer for our country, right? And it was a commitment that we want our people to make to God, putting God first in our country. The words on our coins, "In God we trust," are literally true for some people. And that means a personal devotion, a personal commitment, and in its great depth, it would mean to the unbeliever that he gets born again - to the believer that he manifest the fullness of the power of God.

Intercessions - Means with child-like confidence. Whatsoever you ask, believing you shall receive. You become as a little child just with confidence knowing that the mother will give it the bottle or breasts or something. If it just cries long enough, it'll get it. You hold that child and that child has no fear of falling, for he has absolute confidence. That's this word intercessions, called aside for a special object giving prominence to our personal devotion with God with a child-like confidence. So you see when you put this whole verse together, what you have is a calling aside for a special object in mind that you have where you make a commitment to God with a child-like confidence with thanksgiving, with thanks. The reason I had to work this verse so hard is because according to the Word, for the believer, God has supplied all our needs according to His riches in glory; therefore, this calling aside couldn't be to supply our daily bread, for that is already promised to the believer. This special object, our necessity, simply requires a commitment or yourself to God with child-like confidence, thanking Him, giving thanks. You see in our present situation, that we prayed for in our prayer, and continuing today, you see, the giving of thanks in a situation is sometimes the furthest from people's minds, because all we have pounded at us is the negative side and all of that stuff, but in the midst of all that negative, we can still give thanks, because I'd still rather have Nixon for President than Hitler or Stalin or a few hundred more I could mention, including Napoleon.

I Timothy 2:2 - For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

That - in order that.

In the Word customs change, but the truth behind that custom never changes. You must be able to recognize that in working the Word, or you'll go off on a tangent on clothing or hair or something else. See verse 9². If you understand the truth of verse 9, that customs change, now it won't hurt you to have braided hair, pearls, etc. What is the truth behind it? That is the important thing. The thing it is trying to say is that you never go to the extreme of making yourself so noticeable that no one else is noticed but you. That's why verse 2, you could put the President of the United States for king, the governor of the state, people in authority, that's what it is after. But in Paul's day, those men in authority were called kings, and he was writing the Word using his vocabulary. He couldn't say the President of the U.S. because it wasn't in his vocabulary. But he used his vocabulary, kings and all in prominent places, the word authority, in places of eminency where they must make decisions. Right or wrong, they are obligated to make

² **I Timothy 2:9** - In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

them. And the thanks for all those in this type of place and the reason we give thanks to God is that it may continue, that we may live quiet peaceable life in all godliness.

Godliness = a real true and vital spiritual relationship. The word godliness here is just the opposite of religion. Religion is cold, callous, hard, devilish. Atrocities are performed in the name of religion. Love is the performance of this vital spiritual relationship and that word godliness means this vital spiritual relationship, that we may live a quiet and peaceable life in our vital spiritual relationship.

Honesty = with gravity or dignified seriousness. Now you see, that is real neat, in all godliness and honesty, dignified seriousness. Can you imagine that? I think that was the thing I was trying to say Sunday night regarding right after Stacey Bowen finished. This is what I was after. In our ministry, because it is the ministry of His Word, you must always carry that dignified seriousness. Now that doesn't say long-facedness. But the seriousness means that no one ever drags your teaching of the Word or what you represent down to that low level of frivolity where you're just one of the gang. If you wanted to be one of the gang, you shouldn't have got born again. When you got born again, you got out of that and into a vital spiritual relationship with God, God as your Father, you as His child, and you and I must always carry that dignity. That is beautiful. We may lead a quiet and peaceful life and have a vital spiritual relationship which we carry in a dignified manner.

I Timothy 2:3 - For this *is* good and acceptable in the sight of God our Saviour;

For this is good and acceptable . . . (see verse). The words "God our Savior" are very interesting there. I thought Jesus Christ was the savior. He is; therefore, he is God! See how they get that? Context, context! Joshua of the Old Testament is the same as Jesus of the New Testament, and it means savior, Joshua our savior. Why was he called savior? Because he got the children of Israel out of the soup. If you fell over here in the Jordan and couldn't swim, and the water was 4 feet deep, and I rescued you out of there before you drowned, I'd be Joshua. My name would be Jesus because I saved you.

I Timothy 2:4, 5 - Who will have all men to be saved, and to come unto the knowledge of the truth.

For *there is* one God, and one mediator between God and men, the man Christ Jesus;

Who, God our savior, wills all men to be saved and come unto (The word "to" before come is scratched.) the knowledge of the truth. Will all men to be saved, made whole. And in conjunction with this salvation come unto knowledge of the truth. Come unto true knowledge. Knowledge of the truth has to be true knowledge, so there has to be erroneous knowledge if there is true knowledge. Right? It's really significant that in the tail end of verse 3, it says God our Savior. In verse 5 talking about the true knowledge when it comes to being made whole, I would have thought he'd said you must be born again, but he didn't. He said there is one God. It sounds like you're back in the Old Testament when God first says I am the Lord your God who brought you from the land of Egypt, house of bondage, and thou shalt have no other gods but me, or before me. When he talks about the greatness of this wonderful word here, that which is good and acceptable in the sight of God our Savior who wants all men whole and to have true knowledge, he says there is one God, and one. Now I've got two. One God and one mediator. And you know what mediator means, one that stands between, one

who mediates. In verse 4 it says wills all men without exception to be saved and without any exceptions there stands one mediator, and that mediator is God. NO! It is the man, Christ Jesus. Boy, oh, boy! That one verse alone should settle all this stupid theological argument. Well, I know it does for us, but for those who concerning the faith make shipwreck, it doesn't and that is the trinity boys. There is one God and there is one mediator, and that mediator is the man. And the man is the man; he is not half God and half man. But you see, you can be so educated so far that error is truth in your mind, in your opinion. And all the arguments you can't settle because people won't take the primacy of the accuracy of the Word as the final truth, as the final Word. They'll twist it around, argue, try shoving this around and that around instead of taking the simple plain truth of God's Word and letting it set. You see, in Protestantism, in all the reform bodies, Luther and Calvin bodies, they all say that the Bible is the primary rule of faith and practice. That's quoted in all of them and therefore, Protestantism by their own words should put this book at the center of their operation. But they don't. At the center of their operation arbitrarily is the cross, not the book. The Roman Catholics, on the other hand, have an entirely different statement than that which the Protestants use. They in their official documents have 3 sources of truth, as they call it: the primary source of truth is the pope; the secondary source is the history of the church; and the third is the Bible. This is why the Bible has never been important to them like it has in Protestantism. This is why basically all the translations came out of Protestantism until the Protestants forced the Catholics to get with it to put out their translation. For instance, in South America, the priests never preach in those churches, and here in the United States the priest preaches his heart out. Why do they preach here and in another country they don't? Because Protestantism was to be built on the preaching of the Word and the Protestant growth made it necessary for those in the U.S. to preach. But in any country that is controlled governmentally by the Catholic church, they don't preach. They simply hold masses, that's all. Now when you understand these things on polity of churches, denominations, then you can understand some of the actions. You read this to a person whose primary authority above the Word is the pope; therefore, if the pope would make a declaration contrary to what is in the Word, he would have to carry out what the pope said. And second is the history of the church, what has the church done. Third is the Word. At the center of a Christian's life is the Word, supposed to be. At the center of three Christians which make a twig is the Word. At the center of three billion Christians is the Word, for He has magnified His Word above all His name; therefore, it is above the pope, the history of the church and above Protestantism. It's His Word, the Word, the Word! And if you will accept that Word with all of its greatness and dynamics, you cannot absolutely believe in the so-called trinity. That's paganism, that's strictly from the devil, it is heresy. You ought to be hanged at the stake! I didn't say burned, I said hanged. Boy, here is a verse of scripture that if there wasn't one other verse in the Bible, that one would really make me sit and think . . . one God and one mediator, and that mediator is a man and his name is Christ Jesus.

I Timothy 2:6 - Who gave himself a ransom for all, to be testified in due time.

Who, Christ Jesus, gave himself a ransom, he gave himself, that's pretty much to give. It is somewhat like what we are trying to do in the Corps where you give yourself to the integrity and accuracy of His Word and the ministry where unto God has called us. When you give yourself, this kind of himself means unreservedly. You give yourself with what you are, have, ever hope to be. You are completely dedicated, completely

committed, completely sold out. You just completely do what you are supposed to do. Christ Jesus gave himself a ransom, a payment. They didn't take his life, he laid it down, he gave himself. They didn't take it away from him. He wasn't possessed. He, by the freedom of his will, gave himself as payment for all, for all men without any exception. One mediator between God and man gave himself a ransom for all men.

To be testified in due time - That is a clumsy translation, a rather lax communication to most English minds today. The phrase, "to be testified in due time," what is its meaning to you? I know he gave himself a ransom for all, that he gave himself a ransom for all, the testimony, proof or evidence in its own time. The testimony of what? That he gave himself a ransom for all men. The testimony you're going to see in evidence in due time, because you are going to see him face to face, for he is coming back. So to be testified in due time should literally be translated, "the testimony in its own time," which is God's time when it is fulfilled.

I Timothy 2:7 - Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

Scratch "in Christ." The texts say, "I speak the truth and lie not." It's an oriental way of saying things. The words are entirely irrelevant. It has to be an eastern idiom method.

Faith and verity = means true believing. Isn't that something?

Ordained = set apart - ordained a preacher, apostle, teacher, in teaching true believing, and what is true believing? The Word, God our Savior - all men without exception He wants saved and to come to a knowledge of the truth that there is one God, one mediator, and that this mediator gave himself which will be testified in its own time. To that end he was ordained and that means to be set apart to bring people to this true believing.

I Timothy 2:8 - I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

The word "men" can also be translated husbands. I want to set before you what I really think this thing could mean in its depth in their culture, in their time, because here you have the verse that the Pentecostals like. They use it for their handkerchief waving ceremonies, their germ communication services. It just would have been very improper for Bob's wife to accept the Lord Jesus Christ and Bob not accept him, because of the culture of the Word. The husband was responsible for the whole family. In Acts, household of Cornelius, he called all his family and near relatives together. He was one of those mighty men in Acts. He may have had seven sons and called them all together, and that's why they translated this word men here, which could also be translated husbands. Pray everywhere, every place, lifting up holy hands. In verse 1, this calling aside with giving with thanks and everything involved in these verses, I've taught you. He concluded this whole great revelation by saying these words, "lifting up holy hands". You and I know from the Word that physically no hands are holy, for man is dead in trespasses and sins, without God and without hope, so there is no holiness in man. I think this is a fantastic figure of speech, because to lift up holy hands means to have done all that can be done. Boy, what a conclusion! You know where I got my idea from, where it dawned on me spiritually what this means? From cops and robbers! What do they do to a guy when they back him up against a wall? Hands up! And his hands are unholy, so they disarm him. Now just turn that thing

around and put it in God's picture of His Word and you having done all you can for God, lift up your holy hands. You and I having done all we can means lifting up holy hands.

Without wrath and disputing - The word wrath means no desire for revenge. Disputing means doubting. Having done all you can, you have no desire for revenge and you're not going to argue about it or dispute with others about it. Lifting up holy hand having done all you can without a desire for revenge and no arguing about it. As far as I know class, this is the only place in the Word where it teaches you in all this great depth and integrity how to handle a governmental situation.

I TIMOTHY 4

December 4, 1973

II Timothy 2:15 - Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

II Timothy 3:16, 17 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

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

Now I taught the Corps that the matter of rightly dividing the Word of truth is basically and primarily addressed to men of God. It is the absolute responsibility of men who are called as apostles, prophets, evangelists, pastors and teachers that they study to rightly divide. Now I know how we use it in the foundational class, and the reason we do is still true, but we just don't tell them everything we know about it, because once the man of God rightly divides the Word like we do in the foundational class with the greatest ability we have, that now is out among God's people. Now they take those principles which we have set before them and now they work the Word. Now in their head, that is studying to show themselves approved unto God, rightly dividing the Word. That's what I want to convey in the foundational class. But when you get in the Corps, like you are, then you've got to show your Corps and your people the greater depth that is sometimes in the Word than what you teach in the foundational class. And it's an absolute requirement that men of God who have a ministry of an apostle, prophet, evangelist, teacher or pastor, that these men study to show themselves approved unto God by rightly dividing the Word. You see, when you understand this in its depth, then you see why it should be of paramount concern and interest that every theological seminary and biblical school ought to be so united and so designed that it is a constant place of research where we agree on things. If we don't agree, for instance, on baptism, we ought to sit together long enough till we can agree, because there can be no divisions in the body if you expect it to move. But the adversary has so defeated people in the knowledge of the Word and the application of that Word that there is very little agreement that you can get among theologians on the greatness of the Word. So if you can't get that type of agreement, I guess the only thing you can do is do like we are doing in the Way ministry too, to just keep working away, holding forth the greatness of the Word. I do my best to teach you, you in turn do your best to teach others. The people who want to get a greater knowledge of the Word just have to get there with us, that's all.

Now ordinarily tonight I would continue in I Timothy chapter 2, but tonight I thought I'd take you over to chapter 4, which I thought would bless those of you in here from across the country. Now I know that some of you leaders are leaving early in the morning, others of you will be leaving after breakfast. But I want to take this opportunity to thank you for coming for this occasion of the meeting of the eastern and western regions. The Board of Trustees are grateful for your coming, as well as Bo and Jerry. And I'd never heard anyone say what Scott Jarvis said to this body the other night, and I was so blessed by what he said. And it can only be that he having been a clergyman and having come out of the woods on lots of this stuff senses in the perception of his own being some of the responsibility that is literally upon our shoulders. Scott was saying how the Board of Trustees is literally responsible to God, and that is literally true. If we keep blowing it all the time, we can't afford it,

especially in decisions that would affect every believer across the world. It is our absolute responsibility before God to do that which will minister healing wholeness to God's people all over the world. I know that a meeting like these three days that all of you leaders have been in here, from a sense knowledge point of view looks to the world or perhaps to some of your people who are not as deeply spiritual as you would like to have them, as a time that perhaps could have been all done on tape and sent to you. But sooner or later the tape doesn't do the job. You can have your wife's voice on tape with you till doomsday, and it never gets her in bed with you to warm you up! You can listen to tapes of your leaders in areas, but when you leaders get into the areas with your lives, something happens to those people that does not happen when the tapes are there. That is what has occurred here at International. Your participation here will not only bless you, but also every believer, and that is why your presence here must have been of the Lord.

There is a record in the 4th chapter of Timothy which I'm not going into as great a depth as I will with the Corps, but I thought it would bless the leaders in here.

I Timothy 4:1 - Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

Now this is what gets them from the faith. I said to the group the other morning that it is broken fellowship that splits people out. You get people that you teach the Word to, and right after that class they are higher than a kite, and then 6 months later they are cool. What cooled them? It cannot be the accuracy of the Word. The only thing that ever cools them is broken fellowship. They'll blame everyone else but themselves. They will blame you and say that you are not trying and that you are not doing this, but then how could you have been so kind while the class was rolling? How could they have gotten all of those answers and then 6 months or a year later be cool? It is always broken fellowship, and broken fellowship is sin. Always. And the key lies right in here with seducing spirits. And the word "seducing" is "deceiving". They are not even cognizant of a devil spirit deceiving them, but he just works on them gradually and he starts chopping away at the Word and then he will start chopping away at your life. Then the fellow will get doubts in his mind - that's the deceiving part - that's broken fellowship. And since we don't wrestle with flesh and blood, you know it would have to be in that category. And that's sin. And these deceiving spirits teach doctrines for right believing, doctrines of devils. They get you to compromise on the Word a little. They get you to change it around a little, or they get you to instead of thinking lovingly of the other person, they'll get you to doubt their ability or honesty or integrity. That's where it is.

I Timothy 4:2 - Speaking lies in hypocrisy; having their conscience seared with a hot iron;

And when this occurs, they speak lies. They are hypocrites. A hypocrite is one who listens to devil spirits and then takes a crack at God or His Word. Their conscience is seared with a hot iron. That means they won't change. These spirits get in and they begin to control. They begin to infiltrate. Sometimes it is not the possession of a spirit but the material that has been ordered around about them - different people they have associated with. Walter teaches this so beautifully in his course on "Dealing with the Adversary". He just lays it out. With the cue stick you hit the ball, and then the ball

affects all the other balls on the table, but not the cue stick. This illustrates the greatness of what we are reading here in the 4th chapter.

I Timothy 4:3 - Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

I Timothy 4:4 - For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

You will have a problem to figure out someday what it means "every creature of God".

I Timothy 4:5 - For it is sanctified by the word of God and prayer.

Prayer is believing.

I Timothy 4:6 - If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

Then comes this great 6th verse. We men and women who are serving in this ministry are to be good ministers. And the only way you can be a good minister is to know the Word, to obey it, to live it out, and it begins though in this chapter showing what the seducing spirits will do among the people. They'll get them to the place where they will build up some type of negatives, like don't do this. Here they use forbidding to marry, abstaining from meats, this kind of stuff. The truth behind the Word is always literal. Situations, cultures, those will change, and that's why the Word of God is always the will of God. One generation may have long hair, another may have short hair. It's the truth of the Word behind it that is eternal, that lasts forever. And they will always come up with something that will make you less than what God in His revealed Word says you were when you were born again, and what you became in him when you accepted him, what he was to you, and what you are in him. He'll always cut it down, and he will do it to make you feel badly, but on the other hand, to make you a good fighter against the freedom and the liberty of the truth that God sets in the Word. If you put the brethren in remembrance of these things, well, how are you going to put them in remembrance? Tell them, that's how you remind them. Lay the Word on them. And people, this is something that you have to consistently keep doing, like a child, you just have to say do this, do that. You must just reiterate. You get so tired of teaching the babes at times that you will wonder why they don't ever grow up. Well, just keep teaching. Sooner or later they are going to quit messing their pants, and they are going to get to the milk. And when they do, they will arrive at positions like this. The Word is always bigger than any deceiving spirit, just keep driving it. If they will listen to you, sooner or later they are going to change and get to the greatness of that Word. You see, from a sense knowledge point of view, the world situation looks real dark and negative, but boy, when you are back among your people, don't give them any negatives, for that is deceiving spirits. You give them the positive greatness of God's Word if it never happens, for it is still God's Word. And He has to vindicate that Word. He backs it up. And you and I basically have no right to lay the negatives on our people. We as men of God must study to show ourselves approved unto God, as workmen that needeth not to be ashamed, rightly dividing the Word of truth. But you don't have to tell people everything we know. We don't need to tell our people things like I shared with some of you since you've been here. It's your business because you are God's man or woman to meet the needs of the people out there that you are more

fully informed than they are. The teacher must know more than the students, else the students ought to be doing the teaching. You people who are leading your people have to have a greater knowledge of the Word and what is really happening than the people you minister to. So take this Word, and if you are going to do anything from now on, teach Ephesians until you are blue in the face. It's God's Word. And for illustrations, don't go to the world, go to the Word. Let the Word illustrate what it says. Teach our people that it is possible to believe, to have our needs met, because the Word says He supplies all of our needs. Now we've got to not only teach it but to believe it, and in the believing, we prove it. Technically speaking and practically speaking and biblically speaking, it is absolutely true that every other person in the United States can be without a job but you. Everybody else can stand in the food line except you. That's right. Because it is God's Word - that we have never had to beg for food. That's why you people going back to your limbs and areas, teach the positives, the greatness of God's Word. You know the time to talk about death and to have a memorial service is when everybody is alive. You never talk about death when people are dead. That's the one time you want to talk about life. If you want to talk about being dead, you talk about that at some other time when everybody is good and living or something. When a situation gets nationally negative, dark, then you've got to hold the brightness of the light. Don't talk about the situation, the darkness, the stocks going down, etc. Talk about the greatness of God's Word. Give them all the light you can possibly give them, because these devilish spirits, deceiving spirits, doctrines of devils have so permeated our country and the so-called Christian people that you and I have not the time to think about it. We just teach God's Word when with our people and magnify that Word.

I Timothy 4:7 - But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

In other words, quit wasting your time talking about nothing. And the darker the days the more urgent that becomes. Maybe if you haven't got anything else to do and everything is beautiful, you can take half a day off to do nothing. But boy, when the enemy is pointing his gun at you, you better stay sharp on the operation. So don't get drawn off into all kinds of baloney trips. Exercise thyself unto godliness. Go to work, hold forth the greatness of God's Word.

I Timothy 4:8 - For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

Bodily exercise profits for a little while. And that little while is a good while if you live to 70, 80, 90. But in comparison to that godliness profits unto all things, having promise of the life that now is - helps you now and helps you throughout all ages until eternity. That's more than 70, 80, 90 years. So the thing we have to magnify is that permanency of the integrity and accuracy of God's Word. Still not throw out the other.

I Timothy 4:9 - This *is* a faithful saying and worthy of all acceptance.

He says that this is a faithful saying and it is worthy of everyone's acceptance.

I Timothy 4:10 - For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

Therefore we labor and suffer reproach. The suffering of reproach comes from those deceiving spirits and the doctrines of devils, "Because we trust in the living God, who is the Saviour of all men." The reason He is the Saviour of all men is because

everyone, the rankest unbeliever, is blessed by what God did in Christ Jesus by your presence there, but especially those that believe. Yet everyone is blessed by God's wonderful love.

I Timothy 4:11 - These things command and teach.

Command it and teach it. You got a twig leader there, so command that he does this. This may be the greatest time in the history of the world with what the devil is chewing up at this time. It may really get down to the twig level, and that won't hurt us. That will just bless people everywhere. The twigs will just sprout up here, there and everywhere. You'll teach the twig leader, the twig leader will teach his people, they will split to another twig, they'll teach again. We do not have to drive over a mile to have a twig. The twig is just the greatest thing in the world. That twig leader can teach the Word.

I Timothy 4:12 - Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

Purity is uncontaminated, uncontaminated by seducing spirits, walking clean on the Word.

I Timothy 4:13 - Till I come, give attendance to reading, to exhortation, to doctrine.

And as Paul's guidance and revelation was to visit among the brethren, he said to just keep doing this until I come, and he doesn't mean to say that after he comes they can quit. But his personal presence there will bless them because Paul would teach Timothy and the other ministers there the greatness of it again. They in turn will teach to the twig leaders. That's all he is trying to say. And in times like these, this right believing is going to make us more than conquerors.

I Timothy 4:14 - Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Neglect not - so it must be possible to neglect a ministry. It's possible to neglect the gift in you. It's possible to sell it short, to cool it. Utilize it. If you have the ministry of an apostle, then use it. Use it or lose it! You will not lose the ministry, you will put yourself on the shelf.

I Timothy 4:15 - Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

Meditate means to think about it, set it in your mind, because you have to control your mind. You will never arrive at that desired location unless you discipline yourself and control your thinking toward that end. Then it says to give yourself wholly. You've got to sell out. Remember how we started with *doulos*? Well, here it is again. And in that selling out then the abundance of the profit that comes to you will be manifested among the other believers. I can tell you, if you leaders go back and talk about the negatives of the country, you won't have anybody left, and you will get negative too. The problem you are going to have is that one of your good believers who has stood faithful for a long time will get infiltrated by seducing spirits and they are going to lose their job and they are going to be negative and they are going to come to you. They are going to try their best to make you negative. They'll be your best people too, those who have supported you. They will get negative and come to you and try to get the rest

of the body negative. Don't let them do it to you. You just meditate on the things of God, give yourself wholly to them, just stay positive and it will appear to all of them.

I Timothy 4:16 - Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

Now if he says to take heed, then there must be an adversary around who doesn't want us to, who wants us to think we are sharp when we are dull as a meatball. Be sharp! In doing this thou shall save thyself and those who will pay attention to you. There it is. It's a promise in God's Word to a man who rightly divides the Word and has a ministry in the body. If he will set this forth in all its truth, thou shall save thyself and the people to whom you minister. You are God's hands, you are God's eyes, you are God's feet. You are the blessing of God wherever you go. And if there has ever been a time when our country needs you, this is it. They've got plenty of negatives, doubts, fears, but what they need is the positive of the Word of God, and you are the people to give it to them. You've got to hold forth that Word, and when you hold it forth, it brings wholeness to you and to the people you minister to. It's a promise of God in His Word.

If we cannot trust that Word, we cannot trust John 3:16. I'm expecting the Way ministry to have the greatest outreach in the entire world with all of the problems in our country. I think we can move as long as we stand united with one mind, moving toward that goal. No matter what the rest of the world says or does, we just keep driving away that Word. We have to succeed, because it is His Word, and His Word has never failed. And I just pray that we, God's men, may not fail Him in this critical time of the history of our country and of our world, that our men and our women will be the epitomization of the greatness of God's Word that they haven't seen since the first century.

I Timothy 2:9-15

March 5, 1974

This section is perhaps the most difficult section in the book of Timothy, and it is one of the most difficult sections in the New Testament. The opening of the chapter has been covered minutely, and as you got to the concluding part of that whole section of the first 8 verses, the whole climax or greatness of it is that there is one God and one mediator between God and man, the man, Christ Jesus, and how he gave himself for us, and because of that Paul said by revelation that he was ordained and the ordination was regarding the ability to teach people true believing. And because of that greatness, he desired that husbands, in verse 8, or mighty men, pray everywhere, lifting holy hands, (see vs. 8¹). The whole context dictates that husbands were men of God with ministries, because verse 1 of chapter 3 talks about the office of a bishop. There is no way that you can understand this section of the Word of God unless you put it in the category which I have just set for you, because they have arrested these verses out of context and the great depth that is here, and some groups have used it to degrade women and other groups have just by-passed it.

I Timothy 2:9 - In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

in like manner - In like manner what? The words "in like manner" can be replaced with "likewise". Likewise what? These are questions that you have to ask, and it has to go back to verse 8, talking about these husbands who were men of God praying every place, lifting up holy hands without wrath and disputing. To lift up holy hands means after you have done all you can do. These men of God, after doing all they can do, now he has to shift to their wives. What about the wife of a man of God? Likewise, having done all you can do, likewise, the women have to do all they can do.

women - wives

adorn themselves - Adorn is the word "*kosmeō*". It is the word transliterated over into our English as "cosmos". These wives are to so adorn themselves, like the word *kosmeō*. The word, "*kosmeō*", means orderly universe. It was only many years later that it got to mean just the world. It is the entire orderly universe. It means to polish or to beautifully cut out or to carve in all perfection. It may mean to plane it down. There it is perfect with beautiful order. (Like the stars that are set in their courses. There is no collision. They work on a minute accuracy, no busting up together, no collision.) It is like the Bible talks about the paths in the sea and the seasons. This word, "adorn", is like all of God's creation. In Genesis, it says that He looked at it, and it was very good. It is not just the world, for it got to mean that later. So you can see what God is after here - that the wives be so perfectly and orderly polished, cut out, carved, that they have no conflict or collision with their man of God, like the paths in the sea, the seasons.

Luke 21:5 – And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

¹ **I Timothy 2:8** - I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

These were stones and gifts that were minutely carved.

Titus 2:10 – Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

That the born again believer "adorn" - that the orderliness be perfect regarding the right believing. Look how God instructs us to polish ourself and to get a right cutting that is perfectly carved.

I Peter 3:3-5 - Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

These are all of the usages of "adorn" in the Word.

We as women of God having men of God to whom we are married, who have ministries in the body, have to be that beautifully carved, orderly putting on the mind of Christ.

modest - "*kosmios*" - the same root as above.

Women adorn themselves adorningly, meaning well polished, beautifully groomed. This chapter does not belittle the wives. It sets the woman with this man of God in all of its beauty and all of its greatness. It is not set like this any other place in the Word.

in beautiful apparel - well polished, beautiful, groomed apparel. One of the things I have noticed in this ministry is that a lot of the times the young people that we reach are rather slovenly dressed, women and men. But when the Word starts living in them, they begin to change. When they get clean on the inside, it starts showing on the outside. Their manner of dress improves. That is what he is talking about here, that these women of God are to adorn themselves in orderly apparel, in beautiful apparel. They are to be sharp. No woman of God should go to meetings with curlers in her hair, but rather she goes in the order of the universe. That is what the Word says. That is why you women of God have to be the most beautiful women in the world, the Word says you have to be.

I Timothy 3:2 - A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

"of good behaviour" - is the same word, *kosmios*.

Women are to be neat all the way through. This section is talking about clothing, but you cannot be neat and sharp with the right clothing if you don't have the right hair style or if your fingers are all dirty.

shamefacedness - means manifesting the inner beauty of Christ in you, the hope of glory. You manifest it in your manner of dress, in your talk, in your walk, in the way you are groomed.

Sobriety - equals renewed mind, discreet, exercising a dignified walk, which in turn will put the restraint on all other ways of walking. In verse 15, the same word sobriety is used at the end again. The word sobriety literally means discreet, but you never are discreet until you renew your mind according to what you have in here in the inner

man. And that is why you exercise a dignified walk; you never let the bars down. What you are doing is just showing others how to act in the household of God by your example, because that man of God is your man, and then you, by your action, show the rest of the women how they are to act, or walk, in the household of God.

Not - is conditional. A woman walking like this in Paris or London would perhaps vary, for there would be variations because of the culture and the way they dress, and that is why it could not be the absolute "not" in this verse.

Broided - "hair-doo". In one sense it would mean a wig that has gold on it, pearls put into the wig that you put on. Not only is that true but it sometimes would refer to women who would have their hair put up in the form of a temple and they would hold it together and build or put costly jewels in the hair-doo. I really believe what it means is that it is like a horn around the head or a tube. They put it over their hair and that tube was made out of gold and it was studded with precious jewels in it. And what they would do on the front of that was have a tie that would go underneath the chin over the top of their hair and then at the back of it, they would have braided cords of silk that would go to the back of it, and they would drop all the way down to the back of their knees. And at the bottom of those, they would have tassels of red silk, and those tassels would be loaded with lead so that the hair style would be tightened under their chin, and it would be pulled down over their back. It would be on there tight so that if they danced, etc., they would not lose that expensive hair-doo. And they buy for the costliness of it. What the Word is saying here is that God wants the women of God to be beautiful, to be examples in the household of faith, but not so extreme that everyone looks at you and never gets to God's Word.

I Timothy 2:10 - But (which becometh women professing godliness) with good works.

Women = wives

Professing - the announcing of oneself.

When you walk into the fellowship of the household, you announce yourself by the way you walk in, and that is what this it talking about.

Godliness - Wives showing themselves reverently godly, that is the essence of it. In other words, the wives are attractively dressed, sharp, cultured, but never to the end that you are a world stopper, that you knock everybody's eye balls out.

With - all the way through, not just in manner of dress, but in your action, in your life. That is why it says with good works, which means doing what has just been stated. That is good works.

I Timothy 2:11 - Let the woman learn in silence with all subjection.

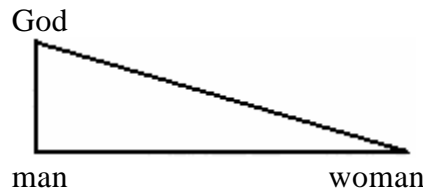
Woman - the wife of this man of God.

learn - to be informed, to understand, to learn by study and observation. If you are a woman of God, then there are other young women in the fellowship that look to you and see your leadership. As they mature and develop, they learn by study and observation of you, just as you learn and study by observation that God has set forth in the man of God.

silence - Anybody knows that this could not mean what people have inferred, that they should clam up and shut up. This word means an inner awareness, a quietness. It is

just the opposite of vociferous. There is a time for a woman to be quiet and there is also a time when she must speak. This inner awareness is that you get to the place that you know when to be quiet and when to speak.

subjection - loving obedience, under proper arrangement by deliberate decision.



When she decided to marry this man, she made a decision, and the decision is that the man would be head of her like God would be head of the man. The man is subject to God, and he has to become aware of the inner awareness of God's presence with him. The wife has to become aware of the inner awareness of her man. That is what the word "subjection" means.

I Timothy 2:12 - But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

but - and

suffer - *epitrepō*, to direct or instruct.

not to debate - debate = *didaske*, from which we get the word "teacher".

It is used in the academic realm of a didactic course, a teaching course. The reason we have not understood the word debate as being in this word *didaskō* from the Greek is because in our teaching methods, there is no debate, but in the old Hebrew or the synagogue operation, any time a teacher teaches, anybody who wants to get up and question him can do it. I instruct the wife not to debate in public with her man of God.

nor - and not

usurp authority over - *authenteō* = domineer

silence - the inner awareness

I suffer not a wife to debate nor to usurp the authority of the man.

I Timothy 2:13 - For Adam was first formed, then Eve.

This verse is talking about authority. Adam was given the authority and Eve was given to Adam as a companion. That is why it is there. It doesn't degrade a woman, but rather it just puts it in the order in which God formed, made and created. See how that fits in with the beauty of the Word "cosmos", and everything else that we have discussed. God formed Adam and Adam could be the man having that authority, dominion, rulership. Then Eve was made as a companion.

I Timothy 2:14 - And Adam was not deceived, but the woman being deceived was in the transgression.

Adam was not deceived regarding the authority given him to rule.

the wife being deceived - taken in, literally means baited by false statements which the adversary laid on her in Genesis. And what he is saying is that the adversary will still try to lay it on people, like on the women, like they should take over the position of the

man. The wife was baited by false statements of the adversary, and that is why she stepped aside from the right doing, and that is the word "transgression".

transgression - stepping aside from the right doing. Even though Adam was not deceived, it was because she was his companion and when she was baited, he went with her down to her level. And this will always be true with a man. If a woman hackles a man, especially men of God, the man will get tired and just give in to her. And it will happen because you are baited and this is a dandy today in woman's lib.

I Timothy 2:15 - Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

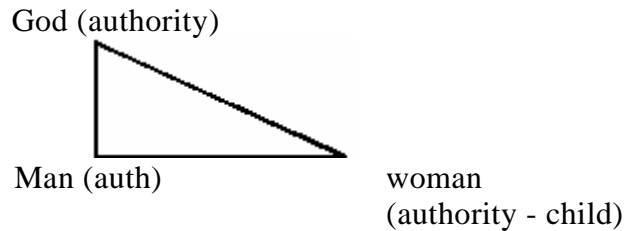
notwithstanding – but

She shall be saved in childbearing. On the surface this looks like child-bearing is a curse.

saved - *sōzō* = made whole, made complete (in her authority).

in - through

Insert "the". She shall be made complete through the childbearing.



The authority is in the woman in that childbearing, because man cannot bear a child. The wife of this man of God is the only one that can give the child in which the man of God can live on in the next generation. That is the greatness of this verse. And that is how she is made whole. When she has the child, she has the authority to bring forth that child and that makes her whole. And in a marriage of man and woman, the greatness of that reality is the truth of God's Word. When that making her whole occurs in her life, then she will know that she is the most beautiful woman that God ever made. That is the completeness of that authority. God gave the authority to the man, and he gave woman as the companion to the man.

Put a period after childbearing.

Thus - The whole chapter is wrapped up by this word "thus".

they - husband and wife

faith - believing

holiness - as becoming to the husband and wife as devoted to God.

sobriety - with a dignified discreet walk.

I TIMOTHY 3:1

April 2, 1974

You always have to find that spot in your life where you work very effectively. When you find that place, then work is a joy. When Dr. Wierwille begins working the Word, he relies on the spirit of God working with him. Dr. Wierwille comes to the Word knowing that if he needs to know something, God will reveal it. You have progressive revelation on the Word because next year you have a greater capacity to understand and therefore, God can give you more. That is why the Word is never exhaustive. It keeps getting bigger and bigger. Your perception of the Word and your understanding gets bigger and then you can get more.

When working the Word, first read the verse and pick out the words that you need to study. Then begin working.

I Timothy 3:1 - This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

"faithful is the saying"

Some connect this with the preceding paragraph, which takes you back to chapter 2. Thus, it would either have to be connected with the preceding paragraph or not. We have to have the spirit of God working within us so that we know whether it connects with the preceding paragraph or not.

saying

"*logos*" in Greek; also found in 1:15 ¹.

if

"if" is indicative, like a simple condition. Bullinger says that the indicative mood, present tense, assumes the hypothesis as an actual fact, the condition being unfulfilled but no doubt being thrown on the supposition. That is good. It being in the indicative mood means to Dr. Wierwille, that it is actually true even though it has not yet come to pass. Dr. Wierwille writes what he understands, so that may not relate to you. Being in this indicative mood, it is actually true although it has not yet come to pass.

true

any

See Bullinger's appendix for study of "any".

If any man

a certain one; Bullinger says "anyone or someone". In order to prove that this will fit, where in the Bible do I know a verse that talks about a certain one? See I Timothy 1:6 ² and Acts 3:2 ³. There is no word "man" in this verse. "One" is implied, for this word is not in the text, but is implied in the text. You could say a certain man, but in

¹ **I Timothy 1:15** - This *is* a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

² **I Timothy 1:6** - From which some having swerved have turned aside unto vain jangling;

³ **Acts 3:2** - And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

the depth of it, Dr. Wierwille sees it deeper than a man, a certain one. If scholars wanted him to prove it, go back to Acts 3:2, but we don't work the Word to please scholars, but rather to stand approved before God. The whole Word has to fit. Where else is this used? Acts 5:1; Acts 19:13; Acts 14:8⁴.

man

Not in the critical Greek texts. We will go with the words, "if a certain man".

this

Is added.

Picture a blackboard and right up at the top is the phrase, "The Word is faithful" as a caption. That is just beautiful. Now underneath it, it says, "if a certain man". The Word is faithful sets like a diamond. Now you see why some connect this with the preceding paragraph and with the succeeding one also.

desire

There are 2 different words used for desire. See Hebrews 11:16. This verse means if a certain person having the potential and the qualifications necessary, if he develops himself and works himself so that he would be qualified to be the leader, then it is a good work. This is where we will ultimately end up tonight in this verse. There has to be a real sharp line of demarcation here, for if some nincompoop desires the office of a bishop, that wouldn't fit here. If you are going to have that office, you are going to have to be able to carry out that responsibility too. If you cannot count to ten, you cannot be a mathematician. God wouldn't call one to be a bishop if he did not have the ability to be a bishop.

Hebrews 11:15, 16 – And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

But now they desire a better country. In verse 15, if they had been mindful of that from whence they came, their minds were changed, but now they desire a better country. It is in the category of desire and commitment.

good

Bullinger says that this word means to stretch something, to reach or to stretch out - to stretch oneself, long after, with special reference to the object desired, referring to objects whose appearance has a certain harmonious perfection. Dr. Wierwille knows that the work of an overseer has to be a harmonious thing, with harmonious perfection. Hence, beautiful, pleasing of objects perceived by the senses. This refers to the operation of an overseer, how he keeps things systematic and in order and then in a perfect inward nature, manifested in an outward shape. You cannot be an overseer and keep things in order on the outside if you do not have it together on the inside. That all refers to the word "good".

⁴ **Acts 5:1** But a certain man named Ananias, with Sapphira his wife, sold a possession,

Acts 19:13 - Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

Acts 14:8 - And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

LITERAL ACCORDING TO USAGE OF I TIMOTHY 3:1

If a certain man (not just any man) is totally committed within (by his renewed mind and because of his ability) and desires to be an overseer (bishop, elder), his inner heart's desire is a beautiful act.

I Timothy 3:2-7

April 16, 1974

Remember from the last teaching that the theme or title of this chapter is "The Word is Faithful. "

Literal translation - I Timothy 3:1 "if a certain man is totally committed within, (by his renewed mind and because of his natural leadership ability) and desires to be an overseer (elder, bishop) his inner heart's desire is a beautiful act."

I Timothy 3:2 - A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

Understanding the first verse of this chapter, "The Word is Faithful" the word "faithful" is the adjective form of the verb, to believe, *pistis*, so when you tie together this word "faithful" with the one holding it forth, who is called a bishop here, if the Word is faithful, then the one holding it forth has to be faithful. That is why the word, "faithful" includes words like believing, trust, confidence, being a man of assurance, absolute commitment, convictions.

bishop - means overseer. It is the Greek word for which the Aramaic is "elder." The elders of the Old Testament in Aramaic are in Greek bishops, and the word "bishop" is in Greek, "*episkopos*." You have what they call the Episcopal church, and in that church, their government is one of bishops. I think also I told you that the highest you could become is a priest, which is to be called of God having the ministry of an apostle, prophet, evangelist, pastor, teacher, and that is to be ordained of God. Ordination perpendicularly is primary, and horizontally is secondary. If you were never ordained horizontally, as long as you were ordained in a perpendicular way, that is what really counts. Now if you are called of God having a ministry and serve in a capacity of overseeing, then Biblically, you are a bishop, or elder. These are just positions of responsibility that fall on your shoulders, that is all. The pope is a priest. The highest you can go is to be a priest. All the others are just jobs, responsibilities. That is what he is talking about here in Timothy.

The Word is faithful. Now if a man aspires to this and has the natural leadership ability and commitment and God opens the door where he becomes a leader, these are the qualifications that God set down for that type of leadership.

blameless - This word does not carry the connotation that you might associate with the word "blameless." This word carries the in-depth connotation of that a bishop must be prepared at and on all points, so as not to get caught by the enemy. This is what this word means - prepared at all points. Now just think for a moment. If you are going to be prepared at all points, and we are talking about the Word being faithful, so what are you going to get prepared on? - The Word. That is why we study to show ourselves approved unto God as workmen who are responsible as bishops or elders. A fantastic responsibility. This bishop **MUST BE** prepared at all points.

The word blameless is used regarding athletes, the gold medal winners in essence, trained to the point of absolute perfection. This should be one of the goals of the Way Corps - objective #1 - to acquire an in-depth spiritual perception and awareness. That is what we are talking about.

vigilant - In its basic usage it is regarding drinking wine and it means to be temperate in drinking wine. That is its basic usage. Here as I see the greatness of this temperance, the bishop must be temperate, not just regarding wine, but regarding life. You know what temperate means. He is not an extremist. He is stable, temperate, that is vigilant.

sober - has a sound mind to the end that he controls himself.

of good behavior - modest, not on an ego trip.

given to hospitality - lovingly pleasing - That given to hospitality in its basic usage has implied everything we teach to you in Christian etiquette.

apt to teach - able to teach - it does not say practice at it, but able to do it, so do it. This is why one of the requirements of the Corps is natural leadership ability. The reason that you are able to teach is because God has given you the enablements - the manifestations, and it is Christ in you the hope of glory. If you have natural leadership ability and you do what the Word says, then you will be able to teach.

(Gail Winegarner - All prophecy is for our learning but not necessarily for our understanding.)

So an overseer must be prepared at all points, temperate, having a sound mind.

- Titus 1:5-9** – For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:
 6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.
 7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;
 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;
 9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Now if he is going to ordain an elder, before he can do that God has to have already called that man.

I Timothy 3:3 - Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

no striker - Dr. Wierwille hasn't been able to find anything to satisfy him on this word "striker." He knows what it means today, but he wants to know what it meant at that time.

of filthy lucre – Scratch this phrase, for it is not in the text, and besides, it is covered in the previous word "greedy."

patient - When you have a small baby, until that baby learns to walk, you have to be patient and still patient even after he starts to walk.

brawler - one who is contentious, always wanting to pick a fight.

covetous -not loving money. It is the love of money that is the root of all evil.

I Timothy 3:4 - One that ruleth well his own house, having his children in subjection with all gravity;

Ruleth - In Romans 12:8 ¹ he that ruleth is the same word as here in Timothy.

One that ruleth well his own house - Ruleth with diligence. He still rules his own house. You can sure get into a big fight on this one today where there is a man of God and the woman rules the house. That's a bunch of baloney. If a man cannot rule his house, the woman needs to be kicked or something. He cannot stay put on God's Word for he will always get off. That is what the Word says. This does not belittle the woman. It is just that the man has allowed this to happen. About the worst thing that a woman can have is a stupid man who never takes the place he ought to take. This has permeated our society so that we expect it, but the Word has to permeate our society. If you are going to lead a branch and you are a man with a woman, lead it the way the Word says. You will never be faithful if you are not obeying these principles.

He ruleth with diligence. This does not mean like a ball bat or with a wash cloth. Can you imagine a minister of a church and on Tuesday afternoon of the women's guild time, the head of the woman's society calls up the minister and asks him to check the cokes in the refrig. That is stupid to ask the man of God to do such.

subjection - Same word here as we use regarding women in 2:11 ². It does not mean that he is a slave. They are children that stay in line. You don't let the children rule the house. And in most Christian homes today, the children do rule the house.

gravity - honesty - in an honest walk.

I Timothy 3:5 - (For if a man know not how to rule his own house, how shall he take care of the church of God?)

As it is written, it needs no explanation. In this one verse, it says it all. If his children are out of line, he cannot rule the church of God. He will think he can, but he cannot. We are talking about children here, not young people of age 20.

I Timothy 3:6 - Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

novice - a neophyte - In other words, he is not somebody who has just finished the Foundational Class. He is one who is ordained as an elder, bishop, in the church. But it is someone who has stood faithful day after day, week after week, year after year until that certain time.

lest - in order that

pride - means to be puffed up, conceited. The Greek word that is used here means "smoke" in one of its forms. When he is puffed up, he is a lot of smoke, but no real fire. A piece of wood smokes like crazy when there is no fire.

fall into the condemnation of the devil - Condemnation and falling into the condemnation is making wrong judgments, wrong decisions. Condemnation of the devil could be translated as "devilish judgments." If he is a novice and he gets puffed up with pride, then he falls into making devilish decisions.

I Timothy 3:7 - Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

¹ **Romans 12:8** - Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

² **I Timothy 2:11** - Let the woman learn in silence with all subjection.

moreover - but

"He must have a good report ALSO, (add the word "also")

report - testimony, witness - comes from the root of the word "martyr" (See notes in Bullinger's concordance under this word, p. 483. The notes here are excellent.)

them that are without - The body of believers that are outside his own immediate family (not referring to the unbelievers). He has to have a good witness among the other believers. This good report has to be among the body over which he is the overseer. A witness is one who recollects, one who has remembrance or knowledge of anything and hence, one who can give information or bring light or confirm anything. Have a good report within the body - have a good witness - knowledge - HOW is he going to have that unless he studies the Word?!!

Moreover he must have a good witness, a good testimony. He has to have the ability to teach and to make this knowledge known, to be a good witness of the truth (This fits with Acts - be ye witnesses unto me). A martyr is one who witnesses with all the greatness of the truth, with all of his body, soul and spirit. Love God with all your heart, soul, mind and strength, and that is the martyr, the good report, the good testimony, the good witness.

lest - to the end that, the result - If he does not have this knowledge and good witness, that one who is put in rulership as a bishop or elder, he will fall into reproach.

reproach - The person will begin to blame, criticize. He will gossip. That is what the Word reproach means. If he does not have in operation what these verses say, he must have in operation, then the result will be as stated in verse 7. He will start blaming, criticizing, etc.

snare of the devil - This is automatic after the reproach. The snare is the trap. As long as you walk by the revealed Word of God, you are not going to get into that trap. The result will be if you don't obey verses 1-7, and then you fall in the trap, and that trap is the snare of the devil. And the thing that springs the trap is when you begin to criticize, gossip and find fault. That is the greatness of these verses.

I Timothy 3:8-16

April 23, 1974

I Timothy 3:8 - Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

deacon - This word "deacon" really intrigues me, and what I am going to say tonight, I know will be brand new, and there will be no commentaries around that agree with it. I think we are all aware of the misunderstanding of the word "deacon" and from looking at this scripture and how the verse fits together in the context, etc. It was in the light of that that I saw that perhaps this word "deacon" should be translated "minister." We have just covered in the first part of chapter 3 the bishop, the ruling elder. Now I think verse 8 goes into another type of office of responsibility which is a minister. I illustrated to you last week that every pope is a priest but not every priest is a pope, for those are simply just offices. A bishop here, or a ruling elder, is an office. He is still a minister, but he is a minister who is over other ministers as their servant. Now let's say a man is not a bishop but he is called of God with a ministry of an apostle, prophet, evangelist, pastor, or teacher, then he has the responsibility over the flock, and that is what I think that word is in verse 8 - minister. My reason from the Word for giving you this is that this word "deacon" is the word "*diakonos*." This word is used 8 times in the gospels: 2 times translated as "minister" and 6 times translated as "servant." It is used 22 times in the epistles: 2 times translated as "servant", 2 times translated as "deacon" and 18 times as "minister." (used as servant in Romans 16:1 and Phil. 1:1; used as deacon in I Timothy 3:8, 12 ¹)

A minister may be an apostle but the word minister, a minister who ministers to people, may not only be an apostle but he may be termed a messenger, one who brings a message to God's people. And a man who brings a message to God's people would be servant to God's people. That is how I think this word fits together here.

office - Down in verse 10 we will see it later. I think the word "office" here as we see it is this man's position as a minister over and to God's people. If you have a group of believers born again and you have someone who ministers to those people, he is in the office of ministering, and that is in the translation of "deacon" here.

The word "*diakonos*" literally means to run to serve someone. It is not a born again believer who ministers to the people dragging, for he runs to serve the people. That is a tremendous usage of that word. He runs to serve God's people, and that is this word deacon.

In _____, it says that a woman is in charge of the sick and the poor, and the same basic root word is used. See the record in Acts 6:1ff. to see how

¹ **Romans 16:1** - I commend unto you Phebe our sister, which is a servant of the church which is at Cenchræa:

Philippians 1:1 - Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:

I Timothy 3:8 - Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

I Timothy 3:12 - Let the deacons be the husbands of one wife, ruling their children and their own houses well.

beautifully this fits with Timothy. I think that when we put this all together, you will see that a deacon is not one who solicits money but rather he is one that takes care of the body. Taking care of the poor out of the abundance that comes in is only one phase of it. And it is God's will not that the bishop does this but that the minister takes care of it.

Acts 6:1ff. – And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations.

There is nothing wrong with a bishop serving food except that he can perhaps bless the people more by sharing the Word and letting someone else do the food trip. I think that is what it is after here in Acts 6 - appoint over the business of ministering to the people. Do you see the difference between the apostle and the minister? It is a very light shade of difference, but it is there and they select those men, one of whom was Stephen, but did Stephen teach the Word? He was a minister. In the light of this and of what Timothy has, see how fantastic Timothy is! Likewise the ministers, not only the bishops, the ruling elders, but the people who minister in the body.

I Corinthians 12:4, 5, 6, 7 – Now there are diversities of gifts, but the same Spirit.
 5 And there are differences of administrations, but the same Lord.
 6 And there are diversities of operations, but it is the same God which worketh all in all.
 7 But the manifestation of the Spirit is given to every man to profit withal.

Administration is the word, *diakonia*, ways of serving. This is always charismatic in action applied horizontally man to man. And that exactly agrees with what we have just worked in Timothy. There is another place where this is handled in the Holy Spirit book. I Corinthians 12:7 agrees with Timothy. We are going to have to renew our minds that this word here in Timothy does not refer to deacons, but that it refers to ministers within the body. That ties together Acts where Stephen ministered to the people. They took care of the body of believers so the others could take care of the Word.

Grave - means to be honest, venerable (Phil. 4:8 ².)

Doubletongued - *dilogos* - only usage in the Word. It means that when you teach the Word, you always teach the same word the same way. I am confident that it does not mean "running off of the mouth here or handling the Word of God deceitfully, so what does this word mean? God wants us to so work the Word that we speak the same word consistently. My key to that is the usage of the word "*logos*". The minister's responsibility is to speak the Word, and in order to do this, that minister must study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.

Given to much wine - Same as in verse 3 ³.

Greedy - Same as in verse 3 ³.

² **Phillipians. 4:8** - Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

³ **I Timothy 3:3** - Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

I Timothy 3:9 - Holding the mystery of the faith in a pure conscience.

Pure - Same as 1:5⁴. In its minute accuracy the word "pure" as it is used here means rid of all false or useless adornment. Holding the mystery of the faith, that is the one thing you have to hold. Of the faith is of the family. Holding the mystery of the faith in a pure conscience. Now how can you be rid of all false or useless adornment unless you rightly divide the Word? That is why pure conscience literally means "sound mind."

conscience - A man's conscience will never condemn him as long as he believes it is right and even vice versa, for if something is totally wrong, but yet he believes it is right, then his conscience will not bother him. Conscience of a man becomes hardened. The first time you blow it, it does not bother you, and the next time it does not bother you so much, and the third time it doesn't bother you at all. So pretty soon you get consistently acclimatized to blowing it and that is what that word means, having it seared with a hot iron. Conscience is habit pattern, and it is formed by what you believe. So if something is totally wrong but yet the man believes it is right, the man would not have any conscience about being totally wrong. The only conscience worth having is the renewed mind according to the Word of God, and that is according to I Timothy 1:5, which is this faith unfeigned - believing with no false pretenses. When you believe with no false pretenses, then you have a pure conscience which is a sound mind. That is the greatness of that verse.

I Timothy 1:5 - Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

I Timothy 3:10 - And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

Let them first be proved - One of the things you have to watch is that you will get somebody who will slobber all over you and you will think he is the greatest, and that he will do anything for the ministry. But they are just neophytes, so let them work and see how they do for a while. Let them first be proved. Then after that let them use the office of a deacon.

use - *diakoneō* - to serve

office - This is a usage that you have in the Holy Spirit book and the one I gave you earlier. Because you are ministering in the body, you have that responsibility to the other believers. Let him serve in the capacity of a minister.

blameless - same as verse 3:2 - prepared on all points - See how closely aligned the bishop and the minister are in places, then it can only be a greater service for a bishop than for a minister, that's all.

I Timothy 3:11 - Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

grave - same as the word in verse 8 - honest, venerable – The wives are to be honorable, not slanderous. This word here is not vaunting herself because she is the wife of a minister. In other words, not to put on a lot of "airs" that she is married to so-and-so.

slanderous - The word "slanderous" is significant, for it is the word "*diabolos*" and that

⁴ **I Timothy 1:5** - Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

is the devil. It means that she should not be devilish, which must imply that she could be and the reason she would be is that she would vaunt herself and say that she is married to so-and-so. The only place that this word is translated slanderous is in this verse.

sober - same as verse 2 - has a sound mind to the end that he controls himself.

faithful - found in verse 1 - same usage here

faithful in ALL things - This would include the reference in verse 4 - ruleth his own house well, etc.

I Timothy 3:12 - Let the deacons be the husbands of one wife, ruling their children and their own houses well.

Husband of one wife - same as verse 2 - ruling own house is like the all things of verse 11.

I Timothy 3:13 - For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

have - Scratch this word.

used - same as verse 10 - meaning to serve, *diakoneō*

office - same as verse 10

well = good

purchase - To acquire over and above what the average believer does. If they do these things, if they use the office of a minister as they are supposed to, they acquire over and above, they have to do more than the believer just born again of God's spirit because this man is one with the capacity to serve as a minister.

good - beautiful appearance, especially regarding the object which has a harmonious perfection. If the object has a harmonious perfection, it is of beautiful appearance. (That is why you speak a woman as being beautiful.) This word "good" is real significant because those who have the office of a deacon purchase to themselves a good degree.

degree - Like a step or steps in a staircase - a beautiful appearance in the dignity of their stand; purchase to themselves a beautiful appearance in the dignity of the standing in that body. Isn't that gorgeous? Degree is just a step, and I see it as a beautiful winding staircase, and on it is this man winding up this staircase with a beautiful appearance. "And" is a conjunction showing that you have great boldness too.

great - amount, quantity - You have a lot of boldness.

boldness - freedom and frankness to speak fearlessly

In the faith - the family - That is what you are responsible to minister - to that household of faith which is in Christ Jesus. What a tremendous verse of scripture.

I Timothy 3:14 - These things write I unto thee, hoping to come unto thee shortly:

He wrote these things to Timothy by revelation, and he says he writes hoping to come to him shortly.

I Timothy 3:15 - But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

But if I tarry long - This is followed by the subjunctive mood here, and that makes it real interesting because that makes it a possible condition depending upon future developments. He wanted to go but it was dependent upon future developments. If the door opens you walk through it, but you do not pry the doors open. He wanted to visit Timothy and the believers, depending on the future developments, for the conditions could change.

tarry long - delayed

that - in order that

behave - line up, how you ought to line up, or behave. There are texts that read "how men" instead of "thyself" - how thou oughtest to behave thyself - "How thou oughtest to have thyself" would read "how men ought to line up and behave themselves in the church of God." Not how Timothy was to line up but how the rest of them were to line up and behave themselves.

Pillar - This word is applied by the old Jewish rabbi as to the teachers of the law, for they were considered pillars. What do you use pillars for? - for a firm support, to hold up the building. This is interesting that he ties this in with a conjunction. Line up yourself in the house of God, and that would bring one mind, one spirit, to my head. The house of God is the church of the living God because it is God in Christ in the believer.

Ground - solid foundation

I Timothy 3:16 - And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Without controversy - Without any doubt, by the consent of all because if you are lined up in the house of God, which is the church of the living God, the pillar and the solid foundation, then by the consent of all, there is without controversy, great is the mystery of godliness.

Godliness - that true, vital spiritual relationship (2:2⁵) - The mystery of the true, vital spiritual relationship.

God - *ho* = which; This word is neuter gender to agree with the word mystery.

Manifest - brought to life

In the flesh - God is light. This light was in Jesus Christ, and that is why Jesus Christ is the light.

Justified - to set forth as righteous; Why? Because Jesus Christ always did the Father's will.

In - Same as verse 4 - *en*

Justified in spirit - Scratch "the" - literally reads, "spiritually righteous"

⁵ **I Timothy 2:2** - For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

Seen of angels - Seen in the essence of seeing objectively - It is the usage here and the application of the imprisoned spirits unto whom he witnessed after his resurrection before he appeared unto the believers.

Preached - Proclaimed, heralded, like the person who stands at the race track and blows the horn. He blew it loud and long. He declared something.

To the imprisoned spirits he witnessed with his resurrected body, but also to the Gentiles he preached unto. It cannot be because God told him to go unto the Gentiles. It is in his resurrected body that he preached unto the Gentiles.

Believed - to absolutely believe on

World - polished by order of beauty or cosmos - believed on in the world because of what he did.

Received up - Same usage as we refer to in the ascension in Mark 16:19; Acts 1:2,11,22⁶.

Into - *en*

Glory - recognition - This is why the scripture says that when he ascended, he sat down, he is seated in the heavenlies. Remember? Because he received up into glory. God gave him a name and that is the glory, and that is what he is received up into. So when you put all of this together, the house of God, the pillar and foundation of the truth, and without any doubt, terrific is this mystery which was manifest in the flesh, in Christ who was spiritually righteous, who was seen of angels, absolutely believed upon, polished by order of the beauty of the cosmos. That is the greatness of this section. I believe that verses 15 and 16 just sort of wind up everything that is taught regarding the bishops and the ministers. When it comes to the Word, the ruling elder, the bishops, the ministers, all have to hold forth the same word. It is just a matter of an office of a responsibility. And the higher the office, the greater the responsibility to men. The world does it just the opposite.

⁶ **Mark 16:19** - So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Acts 1:2 - Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

Acts 1:11 - Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Acts 1:22 - Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

I Timothy 4:1 - 5:25

May 7, 1974

It is in the training of leadership that the success of the outreach of the Word resides. Our limb coordinators have to train the branch leaders no matter how long it takes. Then that branch leader has to teach the twig leaders, no matter how long that takes. The branch leaders cannot move until the limb coordinators move. You can hire people to keep the books, but you can't hire anybody to teach the Word.

I Timothy 4:1 - Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

expressly - specifically, personally, precisely

latter times - began with the day of Pentecost, so we are still in them. (like the seasons)

faith - family faith - The reason they will depart is that they are going to listen to deceiving spirits.

giving heed - pay attention to, listen to. They are listening to deceiving spirits whose teaching is of the devil.

depart - apostate - These may be people in this chapter who have heard enough of the Word to be saved. And look what they do in verse 2.

I Timothy 4:2 - Speaking lies in hypocrisy; having their conscience seared with a hot iron;

speaking lies in hypocrisy - literally "By speaking lies hypocritically"

lies - *spseudō logos* (Greek) counterfeit word - In the senses realm it will look just as sincere and tremendous as you speaking the accuracy of the Word.

conscience seared with, a hot iron - Someone speaking the Word and they budge and then they rationalize in their mind and they get to the point where it is wrong doctrine. Sound mind becomes hardened and seared.

Conscience is habit patterns formed by what you believe. Conscience becomes hardened after you blow it. When you blow it, it builds up a callous around your conscience so that it does not bug you when you blow it. This is why these deceiving spirits and doctrines of devils, they speak lies but they don't think it is lying or hypocritical because they have their conscience seared. They really think they are right.

I Timothy 4:3 - Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

Forbidding to marry - The church has accepted this to mean the Roman Catholic church because they forbid to marry. The Roman Catholic church never did forbid to marry. They forbid their priests to marry though. It is a lot deeper than that.

What they are after here is that of the deceiving spirits and the teachings of devils. For example, Dotsie and I are married, but she would have a soul mate where there would be another man for her soul mate. That is what he is after here. It is a spiritual

marriage, a spiritual affinity. They call it soul mating today in the world. That is what he is talking about here. It is a national teaching that every individual has a spiritual affinity in another person someplace, and that is your real husband or wife, not the one you are physically married to. In the spiritual movement they call it spiritual affinity. Usually they are strictly vegetarians because they think meat makes you spiritually sluggish. The less meat you eat, the more spiritual is the vibration between you and your soul mate. That is what these deceiving spirits doctrine is.

Forbidding to marry - having a spiritual affinity, abstaining from meats.

If food makes you spiritual sluggish, then less food would make you spiritually sharp, and then by that same logic you just get less and less food and the sharper you get. That is a bunch of baloney. All things are to be decent and in order. If you eat too much it is sin and if you eat too little it is sin too. If you think it is wrong to eat hamburger, then it is wrong for you, but you can't put your feeling on everybody else. Spiritual sharpness is not dependent on food but on believing.

I Timothy 4:4 - For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

It is a tremendous freedom in the Word.

I Timothy 4:5 - For it is sanctified by the word of God and prayer.

sanctified - set apart by God's Word and believing.

I Timothy 4:6 - If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

It is building up in believing. If you keep people in remembrance of these things, you are a good minister. Well how do you put people in remembrance of these things? You have to teach it, tell them, relate it to them.

Jesus Christ - Every critical Greek text inverts these words here. In Aramaic it is Jesus Christ and the Aramaic is right here, and the Greek is wrong. A good minister horizontally, so Jesus has to come first for the Word to fit.

nourished up - built up

faith - believing

good - sound

attained - grown up to - Whenever we fulfill these requirements, we know we are a good minister.

I Timothy 4:7 - But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

I Timothy 4:8 - For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

Bodily exercise profits for a little time only, only during the time here on earth, but godliness is profitable unto all things. That gives you a promise of life now and the promise of that which is to come. You have abundant life now and thereafter.

I Timothy 4:9 - This *is* a faithful saying and worthy of all acceptance.

See 1:15 and 3:1¹ - The Word is faithful. See how the Bible keeps coming back to the Word. It is the Word that is faithful.

I Timothy 4:10 - For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

For therefore - because the Word is faithful

suffer reproach - to strive, work like crazy

specially - specifically

all - without distinction - specifically of all that believe,

I Timothy 4:11 - These things command and teach.

I Timothy 4:12 - Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

Let no one - Don't allow anyone

Youth - That tells me that Timothy was under 30.

Be an example of the believers - We have to be examples by our believing.

Literal translation - I Timothy 4:12 - Let no one think disparagingly of your youthfulness, but be an example to the believers in word, in conduct, in the love of God, in believing, and in pure, uncontaminated leadership.

I Timothy 4:13 - I come, give attendance to reading, to exhortation, to doctrine.

reading - Reading of the law (what it says in Acts 13:15²) but that is not it here in this verse. It is not the reading of the law for we are not under the law. This reading I believe refers back to the epistles that were being circulated among the church.

give attendance to - pay attention, be sharp

exhortation - a more worthy endeavor is what usually refers to. In context here, it refers to the reading of the Word of God, which is to exhort people to a more worthy endeavor.

I Timothy 4:14 - Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

Neglect not - Then it must be possible to neglect.

gift - gift ministry

prophecy - He already had the ministry and the prophecy simply declared what he had.

I Timothy 4:15 - Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

profiting - your growth, your walk.

¹ **I Timothy 1:15** - This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

I Timothy 3:1 - This is a true saying, If a man desire the office of a bishop, he desireth a good work.

² **Acts 13:15** - And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

I Timothy 4:16 - Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

save - make whole

I Timothy 5:1 - Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren;

intreat - exhort, to encourage toward a more worthy endeavor.

I Timothy 5:2, 3 - The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

These wonderful and qualified older ones are as mothers and the younger ones are as sisters.

I Timothy 5:4 - But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

If any widow have children or grandchildren.

piety - respect

requite - honor

If she is a widow the children could not have parents in this verse. Therefore, in this verse there must be grandparents included.

I Timothy 5:5 - Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

She that is really a widow.

desolate - without husband

I Timothy 5:6 - But she that liveth in pleasure is dead while she liveth.

A widow who is not really a widow - When he talks about those who are really widows, he is talking about those women who believe God as it says here. These others are widows and they are running around and they are not really widows in the light that the Word is talking about.

I Timothy 5:7 - And these things give in charge, that they may be blameless.

These things give in charge - tell the people, lay it on them.

I Timothy 5:8 - But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

infidel - unbeliever - He has heard better and knows better.

I Timothy 5:9 - Let not a widow be taken into the number under threescore years old, having been the wife of one man,

60 years.

It looks like this could apply to taking people for ordination, but I cannot prove it yet from the Word.

Taken in - chosen - Bishop Pillai - This was a custom for service in the temple. In

order to dedicate their lives for service in the temple, if they had been married for less than 7 years before their husband died, they had to wait until they were 60. Dr. Wierwille says that that is what he meant by ordination.

I Timothy 5:10-15 - Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

I Timothy 5:16 - If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

Here we are back in that family again. Help that widow. The early church took care of its people. If the family is capable of doing it, then they do it, and if the family is not there to help the widow, then the church sees to it that she is taken care of.

I Timothy 5:17 - Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

I Timothy 5:18 - For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward.

Orientalism where if you are plowing you don't muzzle the ox, for he has the right to snip off a bit of the corn since he is plowing.

I Timothy 5:19-20 - Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

I Timothy 5:21 - I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

That thou observe these things in an unprejudiced way and don't play favorites.

Doing nothing by partiality - you are not prejudiced toward anyone.

I Timothy 5:22 - Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

Lay hands suddenly on no man - lay hands on one after he has proven his stand and faithfulness on the Word. Lay off.

I Timothy 5:23 - Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

Dr. Wierwille believes what Paul is really saying is in "often infirmities" is more than physical, and applies to spiritual.

I Timothy 5:24 - Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

Literal translation - I Timothy 5:24 - Some men are notoriously unfit and the unfitness of others is not manifest until they are tested.

I Timothy 5:25 – Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

I Timothy 6 May 14, 1974

This 6th chapter of Timothy wraps this whole book up regarding the greatness of the mystery. When we first began working I Timothy, we saw that the foundation of all this work was the building of the mystery, and he wraps it all up in the 20th verse of chapter 6.

I Timothy 6:1 - Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

servant - one who does service under anyone superior in the essence of a magistrate. This kind of servant wouldn't be one that would be doing menial tasks. This kind of servant is one whose master stands high in the accepted society. The word "servant" usage here in this verse is in the essence of the old English magistrate. And the servants are under the yoke.

under the yoke - under to the end of moral or legal subjection. They are bound to their leader. It is interesting in this verse that the word for "master" comes from the root word meaning to bind the foot.

master - root word means to bind the foot; It is the word used for Lord or master. Half of the time it is translated "lord" and half of the time it is translated "master".

So let as many servants, men with quite a great responsibility, who have this moral attachment, yoke, bound to a moral attachment to their lord or master - He is not a Christian in this verse.

honor - respect; He is the leader and you are the magistrate under him and you give him the proper respect.

his - scratch

doctrine - right believing.

I Timothy 6:2 - And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

Now it changes to masters who are Christians. Let them not despise them because they are brethren. Let the believing masters not despise their servants.

despise - In the essence of degrading them, running them down and not giving them the proper recognition.

service - The root here is *doulos*. The master becomes the *doulos* to his servant. That is terrific. In other words, you have a spiritual responsibility in the body, you have to become the slave to the brethren underneath. You become a slave and sell out to help them, because they are faithful.

benefit - good work, good deal

These things teach and exhort - not only teach but tell the people that this is the way it is to be done in the body. This is the way it has to be done - meaning of exhort.

I Timothy 6:3 - If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

consent not - to split out; does not concur with the true doctrine.

wholesome - sound

If any man splits out, he does not concur with this rightness of verses 1 and 2 which is according to godliness.

godliness - a real, true, vital spiritual relationship

I Timothy 6:4 - He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

proud - (3:6¹ - same usage) puffed up - on ego trip

doting - sick; sick in the head - diseased in the mind

strife of words - on word trips, word battles; He is puffed up and doesn't know anything, and he is puffed up. He would say to you, well what is truth anyway, and how come it has to be this way.

strife - different word here - means they will form a new group, a new faction. Faction is the best usage that I can convey here. See, when they start splitting out, they do not concur with the greatness of God's Word and they are sick and then they start a lot of silly questions and get into word battles with you and they envy what things you are doing. They say that they are going to build a new group, a new faction.

railings - evil speaking against the rightly-divided Word.

surmising - undermining; making other people suspicious

Unless you are obedient to these things in Timothy, you lose the mystery, for you compromise.

I Timothy 6:5 - Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

perverse disputings - to turn or twist things

corrupt minds - not corrupt spirits; These are brothers who blow it, who flip out. That's the sickness of their minds.

destitute - deprived of the truth; They are deprived of the truth because they deprive themselves.

gain is godliness - literally translated as acting religious to acquire gain. It pays off - that is what it means. In other words, they want God's people to give them things without their having to do anything to get it. They expect God's people to serve them but they do not want to serve God's people.

From such withdraw yourself - They are usually your best friends. When the people do this, withdraw yourself.

I Timothy 6:6 - But godliness with contentment is great gain.

¹ **I Timothy 3:6** - Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

godliness - This is true godliness - real, true, vital spiritual relationship - rightly religious = literal

contentment - self-adequacy, literally meaning satisfied with. Very few people think of great gain as in the spiritual realm. The greatest gain in the whole world is what you gain spiritually. Don't you ever forget this, for the adversary will try to get you to go about and forget this great gain.

I Timothy 6:7 - For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

and it is - scratch.

Literally should read - "For we brought nothing into this world, neither can we carry nothing out." A double negative to emphasize that you are absolutely not going to carry anything with you. Therefore, this godliness is great gain; hence, the other things do not matter.

certain - not in text, for it is the word "Neither" which gives it double emphasis.

I Timothy 6:8 - And having food and raiment let us be therewith content.

content - sufficient, your needs met.

Having food and raiment includes more than food and clothing, for it includes housing and that which you need. If we have the things we need in life, therewith we are to be content, sufficient. When we get to the place where we are in the greed category, then those things become heavy.

Another literal translation in verse 6 is "But our gain is greater because it is the worship of God."

I Timothy 6:9 - But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

They that will be rich - They that will deliberately, by setting their minds on it, seek riches and want more than verses 7 and 8 tell us about.

They fall into temptation and a snare, like chapter 3, verse 6 and 7².

snare - trap of the devil.

foolish - never applying the mind.

hurtful - to impede, impeding others because of their love. They try to hinder and obstruct the true love that others have for the greatness of the Word.

which drown men - literal usage - to cause to sink; If you go down long enough, you drown. That is its meaning here.

destruction - to cause people to sink where they are a ruin to others.

perdition - the end result, not to be reversed.

I've watched this a thousand times. Once somebody starts to get to people and they start going down, they start impeding others and they bring ruin to others. And the end

² **I Timothy 3:6** - Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

I Timothy 3:7 - Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

result will not be reversed, for they are just going to keep on going in their own little factions and groups - real devilish - because they got caught in that snare. And the Word says it is because they want to be rich. In other words, not satisfied with having their needs met but they want their greed met.

I Timothy 6:10 - For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Love of money, not money - Money represents power.

coveted after - earnestly desired.

erred - been seduced by the adversary. They were seduced to split out from the household.

pierced - to the end where the weapon is totally, or wholly surrounded and covered, like if you would pierce a man with a spear, the whole head of that spear would be inside him.

many sorrows - many mental distresses. One of the great reasons that they go insane.

I Timothy 6:11 - But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

All of these words have been handled previously in Timothy.

I Timothy 6:12 - Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

faith - believing

Here you run into something that you sense knowledge know cannot be right - Lay hold on eternal life. Eternal life is a gift, so you have to work this.

lay hold - to manifest eternal life - *epilambano*

professed - confesses

I Timothy 6:13 - I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;

I give thee charge - This is the way it is to be done. This is not Paul speaking, but rather God speaking using Paul's vocabulary. It is not just a rap between Paul and Timothy but between God and the man of God.

quickeneth - makes alive

confession - same as above word for confess

I Timothy 6:14 - That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

commandment - We do have commandments in the administration in which we live.

unrebukeable - blameless; now we are not always going to be faultless, but we so walk on God's Word that even if we have a fault at times, we are still blameless because we

study to show ourselves approved unto Him and we do not handle the Word of God deceitfully.

I Timothy 6:15 - Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

Everybody says that it is Jesus Christ here in 15 and 16, but it is God.

times - seasons

He shall show - What is he going to show? You have God and Jesus Christ in verse 13. Now we keep this commandment until the appearing, which in his (Christ's) season (and this takes you back to the day of the ascension in Acts) he shall show.

Scratch "who is"

potentate - the one of great authority; this is the great key here.

Aramaic - "who is the blessed God"

How do I know it is God? Next verse.

I Timothy 6:16 - Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

immortality - Only a mortal can have immortality. But after working this, a proper translation of that one could be deathlessness, because God has never been mortal. God is deathlessness.

I Corinthians 15:53ff - For this corruptible must put on incorruption, and this mortal *must* put on immortality.

Jesus Christ had death.

The - You have to watch it carefully. Not in critical Greek.

dwelling in light - because God is light.

dwelling in - inhabiting, or being light; being the light.

It is unapproachable by man. No man can achieve it. That is why the scripture says that God gave him a name above all other names. God gave it to Jesus Christ, because Jesus Christ was faithful and carried out the ministry.

Whom no man hath seen or can see - That's why it has to be referring to God here.

power = government, literally, theocracy or rule of God.

everlasting - The usage of this word has a beginning, but upon checking the word used here, it is "eternal. "

I Timothy 6:17 - Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

Scratch "living" - is omitted in text. If it is God, He is living.

giveth us - provides for us

"Who giveth us richly everything for our enjoyment" - God expects us to have a good time.

I Timothy 6:18 - That they do good, that they be rich in good works, ready to distribute, willing to communicate;

distribute - share

communicate - center reference says "sociable" - is more than that; willing to give of your life, of yourself; and that concurs with what the earlier part of the chapter talked about - masters were to be *doulos*'.

I Timothy 6:19 - Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Laying up a good foundation against the time to come.

lay hold - manifest

lay hold on eternal life - literal is to manifest the life that is life indeed.

I Timothy 6:20 - O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

O Timothy - like a man's heart bleeding for his son.

Keep that which - guard the deposit. Guard it by the utilization thereof, by operating the gift.

deposit - mystery

committed to your trust - If you are a man of God, then this has been committed unto you.

profane - 1:9³ out of step

science - knowledge

I Timothy 6:21 - Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

professing - promised

When you put this together see the greatness of it.

faith - family.

³ **I Timothy 1:9** - Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

II Timothy 1, 2:1-5

May 28, 1974

The relationship between Paul and Timothy is beautiful. When God instructed Paul to write Timothy, there is just so much learning in it for us, for it is like God writing to you and me who serve in the capacity of His sons in the ministry of the body. This second epistle of Paul to Timothy is just as tremendous as the first epistle.

II Timothy 1:1 - Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

Life is in Christ Jesus, and everything else is nothing. Real life is in Christ Jesus. Never get fooled by the glariness on the outside; in other words, never get excited because you meet the president of the country or bank, because he has no life outside the Word.

II Timothy 1:2 - To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

The tenderness of this is great - "my dearly beloved son" grace - mercy - peace - Wherever there is grace, there has to be mercy, for grace and mercy must pair off. Wherever there is grace, mercy, there is peace, not necessarily between individuals but between God and that man. As far as I know there is no place in the O.T. that you read about God as father. God is our Father. If you have had a good father, you have a little idea of what a father is. God the Father and Christ Jesus - 2 again - never one.

II Timothy 1:3 - I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

He served God from the forefathers because even when Paul was so adamant against Christianity, he thought he was serving to the best of his ability. When Paul did something, he put his heart and soul into it. Without ceasing does not mean that he never stopped, but during the day whenever he thought of him, he would lift him to the Father. You can so discipline your mind that as you go from one thing to another, you can SIT. It is a renewed mind discipline work.

II Timothy 1:4 - Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

He got real lonesome for Timothy. They were real close. It is like we in the Corps get real lonesome for each other. Being mindful of thy tears does not mean that Timothy was crying. Tears stand for putting your heart into something. It means being mindful of what you are putting yourself into - to utterly give yourself to carry out that ministry that I (Paul) may be filled with joy.

II Timothy 1:5 - When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

unfeigned faith = undiluted believing.

It mentions grandmother and mother. That is beautiful. The purity of the believing that they had and that he had.

II Timothy 1:6 - Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

He had to stir up the gift. That is the ministry. If you have the ministry of a teacher, you have to stir it up. If you don't you will be a rotten teacher. You drive yourself to be the best. If you don't stir up a gift that you have, it will go dormant with you. You are limiting the operation of the ministry in your life. Putting on of the hands - does not mean that with the putting on of hands he got the ministry but he had the ministry and the declaration that came in prophecy as Timothy was set apart for the ministry is what happened.

I am not sure but have often wondered if verses 8-10 could have not been a prophecy or part of that prophecy of the laying on of hands on Timothy, (verse 7 too). In verse 6 he says by the putting on of hands and in verse 11 "whereunto I am appointed a preacher and an apostle and a teacher of the Gentiles." I am just throwing this out to you for your thinking, for I have no more light on it.

II Timothy 1:7 - For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

power - *dunamis*

sound mind - *sōphroneō*

It is an inside job that comes into concretion when you stir up the gift.

II Timothy 1:8 - 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;

testimony - witness

power - *dunamis*, inherent power

II Timothy 1:9 - Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

past tense - If it were conditional, it could not be in the past tense. He could do this because of His foreknowledge, for God knew that if we heard the Word we would believe and stay put. We ought to be sweet on each other, for look what He did for us. We are what the Word says we are, but we are just not stirring it up, so we ought to stir it up.

II Timothy 1:10 - But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

He abolished death only because he died and arose - that's why it is abolished. The last enemy to be destroyed is death, which is still future. But as far as God is concerned, He can put it in the past.

II Timothy 1:11, 12 - Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

Because he was an apostle, he was suffering these things, for he was in prison. He was not ashamed though. For I know = SIT-SIT is the only thing that can bring you to the place where you can say that you know. That day could refer to the future, which I think it does, but it is more relevant to refer to that immediate present of being in jail. Even in the midst of those persecutions, he says that he is persuaded. . .
That deposit - Christ in you.

II Timothy 1:13 - Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

That Word is faithful because it is sound.

II Timothy 1:14 - That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

That good deposit - Keep it and guard it by utilization. When you stir it up, you utilize it, and that is how you keep it and guard it.

II Timothy 1:15 - This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

All - does not mean every individual, but for the most part, all of Asia Minor had heard the Word and now they had split. They were ashamed of the prisoner and of the persecution and the problems, so they just turned away.

II Timothy 1:16 - The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

That is how I know verse 11 - They split out because they were ashamed. They were ashamed to be a part of the ministry where the head man was in jail.

II Timothy 1:17, 18 - But, when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

See the tenderness here in this epistle.

II Timothy 2:1 - Thou therefore, my son, be strong in the grace that is in Christ Jesus.

I think that this was near the end of Paul's ministry. It is easy to stand if everyone pats you on the back and tells you how wonderful you are. But what do you do when they turn from you.

What did Paul do? He just stood, and he did not cop out.

II Timothy 2:2 - And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

You cannot always say that people will be faithful a year from now, but what about the present? Are they faithful? These men have to be able to teach others also. The enablement's that were given us makes us able men. But unless you stir it up, you just never will live the greatness of it.

II Timothy 2:3 - Thou therefore endure hardness, as a good soldier of Jesus Christ.

The enduring hardship of the soldier is in the training that he disciplines himself to, and that is what this verse is talking about.

II Timothy 2:4 - No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

That soldier does not get entangled with the affairs of this life. The things of this life are just good to use. They may bring you a little happiness but never any joy, inside job. We cannot afford to get entangled with the affairs of this life. We have one thing to accomplish - the teaching of the Word. Our responsibility is to God. We don't have the ability to put our interests in two or three categories. He doesn't entangle himself because he has a goal that he wants to please Him who hath chosen him to be a soldier. For that calling we can about endure anything, for that is so fantastic, for He called us before the foundation of the world. See why we can only give our utmost for His highest. We cannot dilute our efforts. There are a lot of things in the world, but you let someone else run them. You share the Word and make it living and real for people.

II Timothy 1 and 2 – RECAP

June 4, 1974

II Timothy 1:1 - Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

Will - Man can never will to do anything. Man may desire to do something, but he cannot will to do it. Man sort of has a real ego trip going all the time, but when it comes down to the truth, man cannot will anything, for only God can will. Even the adversary can't will. He takes God's great laws and manipulates them erroneously within the confines of his own advantage, and that is how he brings things to pass. That's this word will. That's why you are in the Corps, for it is God's will.

Promise = a declaration which is made regarding something so that you have a promise. That's why it is translated promise.

According to the promise - According to is the preposition, *kata*, and it is in the accusative case. The promise is a declaration. According to the declaration of life.

Life - That one word regarding total life - the promise of a total life, a complete life. That's why this is so tremendous.

Which is in Christ Jesus, and you are in Christ.

II Timothy 1:2 - To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

I told you last week that wherever you have grace, there is mercy.

Mercy - means literally an active compassion toward you and toward me. It is deeper than a sympathetic identification. Grace is divine favor, perpendicular. You and I are God's sons, and after we are His sons, we still have His active compassion. (We need it.)

Peace - being at a state of undisturbed believing. Grace is our companion actively with us, giving us that peace which is a state of being undisturbed, (just the opposite of war). We've got that undisturbed peace, and so we have to renew our minds to it.

Christ Jesus our Lord - We confessed him as master of our lives when we confessed him as our Lord.

II Timothy 1:4 - Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

Filled = to capacity.

II Timothy 1:5 - When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Unfeigned - Same as in I Timothy 1:5¹ – undiluted.

Faith = believing.

¹ **I Timothy 1:5** - Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

II Timothy 1:6 - Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Stir up - It isn't really like stirring the oatmeal for breakfast, etc. This stirring up the gift is to make it red hot flame. Stir up the gift. The word "stir up" means into a flame. Once you have been given a ministry, it is there, right? How do you get to be a teacher if God gives you the ability to be a teacher? Teach it, stir it up, and get it so it is a hot flame and then it will get others warmed up too.

II Timothy 1:7 - For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Hath given = God did not give - Gave is the tense of it.

A spirit of fear - cowardess (Aramaic) I can understand this word cowardess to a degree, but I like the word fear, for it communicates deeper in my head.

Sound mind - I Timothy 2:9² - Whole thoughts (also in I Timothy 3:2³)

II Timothy 1:8 - 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;

Partaker of the afflictions = to suffer evil with me

Of = for

II Timothy 1:9 - Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

Hath - is omitted.

Saved and called - same as in I Timothy 1:1⁴ and 6:12⁵.

II Timothy 1:10 - But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

Who = In that he

Hath - is omitted

Brought to life - He shed light on.

Immortality = incorruption

II Timothy 1:11 - Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

Whereunto = Unto which I WAS appointed (not am).

² **I Timothy 2:9** - In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

³ **I Timothy 3:2** - A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

⁴ **I Timothy 1:1** - Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

⁵ **I Timothy 6:12** - Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

II Timothy 1:12 - For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

For the which cause - like the wherefore of verse 6. I suffered these things also (how it should read.)

Also - See Bullinger's work on the word "also".

II Timothy 1:13 - Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

Hold fast - Fast is omitted. If you are holding it, it is fast.

Form - Same as in I Timothy 1:16 ⁶.

Sound - Same as I Timothy 1:10 ⁷.

II Timothy 1:16 - The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

House = household

Mercy = active compassion

Some think that because of the death of this man, Onesiphorus, this was written.

Chain - the prison he was in

II Timothy 1:18 - The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

Unto me - Omitted

II Timothy 2:1 - Thou therefore, my son, be strong in the grace that is in Christ Jesus.

Son - Same as in I Timothy 1:2 ⁸.

II Timothy 2:2 - And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

Among = By means of.

Who = Such as.

Be able - Has in it the thought of being competent. The reason a man is able is that God has given him the enablements. But it has to be in the mind. God's gift is in the spirit, but unless we renew our minds, that is what makes you competent in your walk. The enablements are the basis, but unless you utilize them, it never comes into fruition.

II Timothy 2:5 - And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

⁶ **I Timothy 1:16** - Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

⁷ **I Timothy 1:10** - For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

⁸ **I Timothy 1:2** - Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

Strive for masteries - It is the Greek word that is transliterated into English as the word "athletic", *athleō*. If any man wants to be an athlete - This is referring specifically to striving for mastery as an athlete who is contesting in the game, yet he is not crowned unless he strive within the rules and regulations of that ball game. The greatest runners of all times in history, when they would win they would not get cash, but they got a wreath made of wild olives and laurel leaves. That was their crown.

II Timothy 2:6 - The husbandman that laboureth must be first partaker of the fruits.

The husbandman must first partake of the fruits before he can say how good it is. How can I tell you the greatness of God's Word if I have not partaken of it myself?

II Timothy 2:7 - Consider what I say; and the Lord give thee understanding in all things.

Consider - *Selah*

Lord give thee - The absolute tense is used, so it should read, "the Lord shall give". If you consider what I say, the Lord shall absolutely give you understanding in all things, without any distinction.

II Timothy 2:8 - Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

That - Omitted.

Was - Omitted.

II Timothy 2:9 - Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound.

Wherein - in which - literally means because of (because of that revelation)

Trouble - same as evil. I suffer evil as an evil doer.

Evil doer - malefactor

Bonds - same as chain in 1:16⁹.

Unto = as far as

They can put a man or woman in chains, but they cannot put the Word in chains, for the Word is not bound.

II Timothy 2:10 - Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

Therefore - because of this mystery of the gospel - I endure all things for the believers. He endured things for the believers, for he loved God's people.

II Timothy 2:11 - *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*:

It is a faithful saying = The Word is faithful (already used 3 times).

II Timothy 2:12 - If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

⁹ **II Timothy 1:16** - The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

Suffer - same as endure in verse 10 - If we endure we will reign.

He will deny us means we will lose the rewards, but are still saved.

II Timothy 2:14 - Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

Charging them - To charge them is to give people an earnest commission. It means earnestly testifying to. The word "Lord" must read "God" here, as indicated in some texts.

That they strive not about words that have no profit in them - If you are going to speak words, speak that which is profitable.

Subverting of the hearers - Subverting comes from the Greek word that means catastrophe. You never bring people up any higher than your believing in them and the good nice little things you tell them. If you want people to rise up, you have to give them something to rise up to. If you preach sin, the people will sin all week, for they have to live by what you teach them. Nobody ever rises any higher than the goals you set for them. If you are a tennis player and you want to learn to be a great tennis player, you play with someone who is better than you.

II Timothy 2:16 - But shun profane *and* vain babblings: for they will increase unto more ungodliness.

Profane - I Timothy 1:9 ¹⁰ - out of step.

Vain babblings - I Timothy 6:20 ¹¹ - empty discussions.

Shun - Don't get involved, for they do not contribute to the wholesomeness of life.

Increase - advance

II Timothy 2:17 - And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;

canker = gangrene

Hymenaeus is mentioned in I Timothy 1:20 ¹² and Philetus is not mentioned any other place in the Word.

II Timothy 2:18 - Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

Have erred - Omit "have".

Faith = believing

¹⁰ **I Timothy 1:9** - Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

¹¹ **I Timothy 6:20** - O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

¹² **I Timothy 1:20** - Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

II Timothy 2:19 - Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

The foundation of God = God's firm foundation

Seal = the authority

Sure = firm - Greek word *stereō*. A stereo record gives you a fuller body, that better sound.

Christ = Lord

Iniquity = a hurtful injury. If I would ridicule you, that would be iniquity. But if I would ridicule you and hit you with my fist, that would be this word that is used here. It is a harder word than the regular iniquity. It is an injury to the individual.

This section in here could be a quotation from Numbers 16:5, 25, 26, but I doubt it. The reason I bring this up is that you will run into it in Bibles, and also fundamentalists will hit you on quotations from the Old Testament. It must specifically say in the Word that this is taken from some reference. If it simply gives a quotation as it does here, I would hesitate to say that this is a quotation from Numbers. Then later on I don't have to get hung up on all of those things they say are quotes in the New Testament from the Old Testament on Jesus' life.

II Timothy 2:20 - But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

Dishonor - less honor

You have a household. Just because one of the children is less intelligent than another does that make him less in the household? No, for you love him as the other. This verse is not degrading, as the commentaries say. He is talking about the household in the Bible lands and the vessels in the household that were used for certain things. A golden vessel was used for anointing the head. An earthen vessel was used for washing the feet as the guests came into the house. There are different vessels, but they are in the same household, and they are used for different purposes. We are all different members in that body of the household of God, yet there is no love spared on any of them.

II Timothy 2:21 - 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.

Purge himself from the things just discussed.

II Timothy 2:22 - Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

Don't just mouth the Word, but really want to walk the godly way with the love of God.

II Timothy 2:23 - But foolish and unlearned questions avoid, knowing that they do gender strifes.

Avoid = refuse

Gender = produce

These questions will come from the clergy and the so-called intellectuals.

II Timothy 2:24 - And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

Servant = *doulos*

Patient - enduring evil, being able to stand it, not copping out because of pressure. If you and I tell the truth of God's Word, we don't have to argue it. We must not strive, so let the others argue and you be gentle.

II Timothy 2:25 - In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

Meekness - a product of the love of God in the renewed mind in manifestation.

Instructing those - to teach them as a child. When you teach as a child, you are simple. You have to lay it on simple for people to understand.

II Timothy 2:26 - And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Recover - to get sober all over again. When he got in the snare of the devil, he got drunk, and now he gets sober again.

Snare - I Timothy 3:7¹³.

¹³ **I Timothy 3:7** - Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

II Timothy 3

July 2, 1974

This chapter is one of the great ones, for in this chapter is that great verse that all scripture is God-breathed. Tonight we will see why this particular verse appears in Timothy at this position and at this place. Remember what we covered in the second chapter about how the man of God was to conduct himself.

II Timothy 3:1 - This know also, that in the last days perilous times shall come.

Last days are the days ever since the day of Pentecost. It literally means like this administration or the last days of the age of grace is its essence.

Perilous - It's like the sea that is perilous, rough.

II Timothy 3:2 - For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Even though since Pentecost has been the last days, there will be a last day of the last days. As you get close to the last day of the last days, there will be an increasing amount of that which we shall be reading about.

Lovers of their own selves = egotism in its highest form.

Covetous - money crazy - They will do anything for money, and the idea behind all business is money.

Boasters - meaning "Look who I am" attitude.

Proud - hyper-phony.

Unthankful - This is in here because these are they who have rejected grace. The unthankful could be translated ungracious.

Luke 6:35 - But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

Same word here. In the gospels he is referring to men who are not so far out that they have rejected grace completely. In Timothy he is referring to men who have totally rejected grace. You will see later on that they are people who for the most part are born of the seed of the serpent. If they are not born of the seed of the serpent they become so hardened to the things of God.

Unholy - is same usage as I Timothy 1:9¹ - the opposite of holy, totally unholy.

II Timothy 3:3 - Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

Without natural affection - This spells out the homo and lesbian trip. Put together with this section Romans 1:21 to the end of the chapter.

¹ **I Timothy 1:9** - Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

Romans 1:21-32 - Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

II Timothy 3:3 - Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

Trucebreakers - means their words don't mean what they say and don't say what they mean.

False accusers - literally "devilish" - Greek word is "*diabolos*". They don't mean what they say and don't say what they mean, and they are absolutely devilish.

Incontinent - unbridled passions

Pierce - vicious, wild, savage

Despisers of those that are good - the opposite of lovers of God, not lovers of God.

II Timothy 3:4 - Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Traitors - like Judas - literally means that they will sell you out.

Heady - head strong.

High-minded - same as I Timothy 3:6² - conceited, absolutely conceited.

Lovers of pleasures - the kind of pleasures we were talking about here, pleasure to hurt other people, unbridled passions, wild, savage, etc.

More - means absolutely more.

² **I Timothy 3:6** - Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

II Timothy 3:5 - Having a form of godliness, but denying the power thereof: from such turn away.

They have a form of godliness but denying the power thereof. Denying the power thereof - thereof the true God. From these you turn away. You don't try to convert them. Remember that this record is written to a man of God - how he is to conduct himself in the outreach of that Word.

II Timothy 3:6 - For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

Creep into houses - Is like putting on clothing. They cover themselves with a pretty garment but they are vicious. They look nice on the outside but they will take you for everything you've got.

Silly women - contemptive - Worsen who are as bad as they are is the literal of it, who are led away with many different lusts.

Women laden with sins - The laden, you see the picture in the books on the Holy Lands of men carrying things 3-5 feet above their backs. That's the word, laden, heaped up.

II Timothy 3:7 - Ever learning, and never able to come to the knowledge of the truth.

Always learning - What they are really learning is wickedness, never able to come to the knowledge of the truth.

Never - means not at any time can they come to the knowledge of the truth.

II Timothy 3:8 - Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

In the same manner as the magicians and spiritualists, Jannes and Jambres withstood Moses.

Withstood - stand against in opposition, in resistance. And these fellows just said, "Moses, you are off your rocker. You don't know what you are talking about, etc."

Corrupt minds - utterly corrupted - The reason their minds are utterly corrupted is because they have been influenced by spirit possession.

Reprobate - devoid of judgment.

Concerning - *Peri* is the preposition, which means that these people have no judgment all the way around the family, the faith. They are totally in error. They are flipped out.

II Timothy 3:9 - But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

I told you once that the adversary can only go so far and that is all he can do. He cannot know everything God knows. He doesn't read your mind. He can do a lot of things but there is a point beyond which he cannot go.

Exodus 7:11, 12, 22 - Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

Exodus 8:7, 18, 19 - And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they could not: so there were lice upon man, and upon beast.

19 Then the magicians said unto Pharaoh, This *is* the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

II Timothy 3:9 - But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

But they shall proceed no further - You have to line this up with the record in Exodus.

Folly - means no sense, non-sense.

As theirs - Jannes and Jambres at the time of Moses.

II Timothy 3:10 - But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

But, in contrast, here is the man of God.

Hast - Basically implies you did follow up.

Manner of life - the way I live, purpose.

Faith = believing.

Longsuffering - You don't get shook over everything the first minute.

Charity - love of God in the renewed mind in manifestation

Patience - Like a runner, you just keep running. All of that stuff that we just read we are going to have in opposition. So what do you do? Set your purpose, your goals, and believe it. Just don't get shook. Have the love of God in the renewed mind and stay patient. Day after day after day just hold forth the greatness of that true Word.

II Timothy 3:11 - Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

Afflictions - like sufferings.

Antioch - **Acts 13:45, 50** - But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

Iconium - **Acts 14:2, 5, 19** - But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

19 And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

Lystra - Acts 14:19

II Timothy 3:12 - Yea, and all that will live godly in Christ Jesus shall suffer persecution.

Godly - right on, right on the beam.

Shall suffer persecution - Be persecuted, like Ismael and Isaac trip. I think we are going to have to drive it into our minds. When you start reading scripture which we have worked accurately, then you no longer read the King James Version, but read it accurately.

II Timothy 3:13 - But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

Seducers - wizards - A wizard is one that makes a peeping or howling sound. Whenever they give you their revelation, they usually chant, like a howl.

Shall wax – proceed.

Worse and worse - to the worst extreme.

II Timothy 3:14 - But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

Continue - to abide, stay put, never fluctuate.

II Timothy 3:15 - And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Scriptures - is the word "*gramma*" - Scriptures is usually from the word "*graphē*", from which we get graphics. But from *gramma*, we get grammar. Here it is talking about the *gramma*.

John 7:14, 15 - Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

Letters = *gramma*, scriptures - How this man of God knows scriptures so minutely accurate, so sharply, like points in grammar where you have to be right on grammatically.

From a child, in Timothy, thou hast known the minute accuracy of the Word, and that is what is able to make you wise unto wholeness. You need to know very little of the Word to be saved. But to be made whole, mentally, spiritually, so that you have a sound mind, you will have to have the scriptures as *gramma*. That is what he is saying.

Faith - believing - Through believing which is in Christ Jesus, through believing like Christ Jesus had.

II Timothy 3:16 - All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

All scripture = all *graphē*.

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

Now do you see why this verse is in this third chapter? On the one hand are all of these devilish people, many of them born of the seed of the serpent, and if not, they are meaner than hell, obstructing everything that the true God is doing and endeavoring to do, and he tells the man of God who is to be perfect, he tells him that he is to continue, stay put on the Word of God. You don't fluctuate, you never sell out the Word, for all the Word is God-breathed and all is profitable. Therefore, no matter what the persecution or what anybody else may say, if they are born of the seed of the serpent, we don't get involved. We just stay put on the greatness of the Word.

II Timothy 4 August 1, 1974

I knew I'd have to teach the 4th chapter of Timothy sometime. For me, it's the most difficult chapter in the Bible. Maybe that's why I've held out so long to teach. I think next to the Lord Jesus Christ, I'd like to meet Paul. In my opinion, next to the Lord Jesus Christ, the greatest man of all times was the apostle Paul, because for me and you, he was the keystone, he was the one to whom God revealed the revelation and the greatness of the mystery and everything the body of the church has. And the 4th chapter begins to bring tears to my eyes because my favorite man is dying. He's right at that point where he knows the whole machinery is set and he knows that within a short period of time his life upon earth is over with, and that is why it is always a difficult chapter to teach.

II Timothy 4:1 - 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;

Charge = declare fully - Declare fully doesn't make sense, but what he is saying to Timothy is "I Paul, say to you, Timothy, declare fully." The reason I believe this is true is because in chapter 3 we talked about the perilous times and we ended up with that great record, II Timothy 3:16, that the man of God may be perfect. Now Timothy, I am going to die and I know the time is set; therefore, I charge you to declare fully. That's one of the last things he wrote to Timothy. Be sure that you continue to declare fully in God's sight. Declare what? That which was previous, that the man of God may be perfect, God-breathed, etc. Keep declaring fully.

The Lord Jesus Christ = and the Lord, Christ Jesus. I think it has to be inverted because it puts the emphasis on the exalted one. You declare fully in God's sight everything that was accomplished in the Lord Christ Jesus, not Jesus Christ.

Quick = living - Can't judge anybody who is dead but will judge them after they have risen or after the resurrection.

At = by.

And his kingdom - throughout the course of the kingdom.

"I ask you - I demand of you to declare fully in God's sight and the Lord Christ Jesus who shall judge the living and the dead after they are resurrected by his appearing throughout and during the course of the kingdom." There are a number of judgments and they appear during the course of that kingdom.

II Timothy 4:2 - Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

Preach = *kērussō* - what the man was called who played the long horn that would call the people to prayer at 6, 9, 12, 3, and 6. The Mohammedans still do it. From the top of their mosques, they blow the horn. The heralding, the noise, is the *kērussō* and it literally means proclaim the Word. There is no idea of teaching in it. That's what is so significant about this word preach. It's simply proclaim the Word. You see, I am teaching tonight, not just proclaiming, I'm breaking up into greater truths. The heralding of the Word has no idea in it of teaching.

Instant - be constant - all the time because it is always in season, for the time is always now.

Reprove = II Timothy 3:16¹ – reproof.

Rebuke - I am going to share this with you and you'll have to work it and see how it will fit. Why should I rebuke if I already have reprovved? First of all, the word rebuke is the Greek word "*epipimano*". This is in any concordance, of course. But at 4 places in the King James, this word that is translated rebuke, in Timothy is translated "charge" and those are the places I want to look up with you to give you what I think is the inner meaning and I do not think it is rebuke.

Matthew 12:14 - Then the Pharisees went out, and held a council against him, how they might destroy him.

Charged - Don't go out and tell people in detail what I've done for you. They couldn't help but see that the people have been healed, but just don't tell all the details of how he did it, the mechanics.

Mark 3:12 - And he straitly charged them that they should not make him known.

Charged - Should not inform on every detail, He didn't mind if they knew he, Jesus Christ, did it but that they shouldn't go into all the detail.

Mark 8:27-30 - And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

Charged - Nothing to do with heralding but again, not going into detail. Same with you kids, for you are in the Corps. You don't go around this year and take all of these notes along and hand them to every person in your twig. If you do, I'll be around to collect them all and I'll get Marsha and we'll burn them, but I'll let Marsha keep her set. She didn't do these for your twig and branch leaders. She did them for the Corps, so for lord's sake, keep them there and don't let anybody stick his stupid nose in them, not even somebody on the staff. It's for the Corps, so if the staff wants to know, let them get in the Corps, then we'll give them one. See? Really that is what I am talking about. You give this stuff and it gets out you know, among unbelievers and they will tear you apart, because they are not as honestly open as we are tonight. I can talk to you. Sometimes I'm scared of this stuff because I know the frailty of men, but I got to take a chance on you, because one of you or 500 of you are going to stand, and when you do, the Word will live. But if you cop out, I just lost, that's all. But if I didn't give you some of this stuff when she has got the ability and willingness to type it, I felt it was the way to go. Sense knowledge wise I wouldn't do it, but I would just let you sit and listen and later on God could bring it back to your remembrance, and if He didn't, you'd just have to do without. That kind of stuff we're sending around to our people is

¹ **II Timothy 3:16** - All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

strictly Corps. It's what I call in-house business, not on the outside. Don't worry, they will be bugging you for it, but just say that the pope says "no deal".

Mark 10:46ff. - And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

II Timothy 4:2 - Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

Charged - Bartimaeus was telling many of the details. The people were saying to lay off the details and stuff, because he was saying in essence, I've got rheumatism, a cold, a twisted colon, etc.

Reprove, rebuke - Inform in detail is what I believe it says. Exhort toward a more worthy endeavor with all longsuffering and right teaching. That is what I think is the greatness of that 2nd verse on rebuke. Now to me, at least, it makes sense. You herald forth the Word, proclaim forth the Word all the time. You reprove by the Word and you inform people in detail, exhorting them that the man of God may be perfect, throughly perfected unto all good works - all scripture God-breathed.

Longsuffering - That tremendous word here, and I'll tell you it is going to take it, because when you teach people, you just have to teach them and teach them and teach them. Then when they don't catch on, you just have to teach it all over again. You've just got to teach it in detail. It's a tremendous verse and I think we have texts behind us to prove that our translation is not off, but it takes a little perception to get to it. That's the joy of it.

II Timothy 4:3 - 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;

Time - Some translate it "season".

They - the people living at those perilous times.

Endure - They will not stand for sound right believing.

Heap - Not just one teacher, but oodles and oodles of teachers. They'll get all of those P.H.D.'s to back up what they are already saying, and the thing is that they get one stupid bird to reiterate what another has already said, heaping to themselves. Next year on the field when you start to teach, somebody will come along and say that Rev. "so and so" says so and so, and then he'll get himself 5 other reverends who say the same thing. So make up your mind and decide if what the reverends say is right or if the Word of God is still the will of God. It's as simple as that!

Having itching ears = itching in regard to hearing. What they are itching for is unsound doctrine.

II Timothy 4:4 - And they shall turn away *their* ears from the truth, and shall be turned unto fables.

Their hearing - their ears, from the truth.

Myths - nice rap, nice stories, beautiful logic but not the truth. You know, philosophically, really fantastic, but not the truth, so they turn to myths, fables.

II Timothy 4:5 - But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

Watch - In other places it is translated "be sober". And that one I understand because these people who have itching in regard to hearing unsound doctrine, their ears are just itching to hear more unsound doctrine - spent all of that time on that stuff and never got to the truth at all, just like a myth, but it has that intellectual appeal. They are unsound in doctrine because they continue to tear the Word apart. Watch is to be sober, sharp, not be drunk, tipsy, flipping from one to the other, like looking for itching and hearing unsound doctrine. No, you're not drunk but sober and sharp.

Endure afflictions - suffer evils. If you have to suffer, don't fight back with the same weapons.

Do the work of an evangelist - I do not believe that Timothy was an evangelist, as far as I know. But he says do the work of an evangelist because the revelation was such that Timothy had to do the work of it because the people needed to be evangelized. The other ministries that he had were duck soup, but to do the work of an evangelist was hard work. If you don't have the ministry of teaching and you have to teach, it is hard work. If you don't have the ministry of a pastor and you have to pastor, you have to work at it. A ministry is always easy for you to do. It is second nature. But if you don't have that, then to carry out the work of an evangelist is discipline. He said, do it, do it. You'll find this the same. You're going to have to do the work of a prophet sometimes, the work of an evangelist, teacher, pastor, etc., and you just have to do it. If the needs are there, even if it is not easy for you, just do it. That's what he is saying, just do the work of an evangelist.

Make full proof - fully do or fully accomplish your ministry.

II Timothy 4:6 - For I am now ready to be offered, and the time of my departure is at hand.

For I am now ready to be offered - is my execution and death sentence has already been set.

My departure is at hand - It is coming up. It is all set.

II Timothy 4:7 - I have fought a good fight, I have finished *my* course, I have kept the faith:

I have fought a good fight. - He sure did! Of every translation I have worked, it is as follows: "A good fight was fought and my race I am completing and my family faith I am maintaining." Boy, may God grant that we too may say that before we die - that's a fantastic thing! A good fight was fought and my race - these are all athletic terms in here - It isn't a fist fight. He is talking about fighting for the prize and coming in first.

This tells me he determined the direction he was going to go. He didn't let people determine the direction. He says, "my race". It was his race. Everybody else is running, but it is his race. I'm completing that race. My family faith - that household of God - He never let anyone touch. I'm maintaining it.

With this verse in my heart, I always couple Hebrews 12:1

Hebrews 12:1 - Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

II Timothy 4:8 - Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Salvation is by grace and the rewards are by merit, not grace. Here it is the rewards that he is talking about, the crown of righteousness.

At that day - the return

All them also that have loved his appearing - that includes everybody in the past that has died believing on the Lord Jesus Christ and those who live now and should we die before the return.

II Timothy 4:9 - Do thy diligence to come shortly unto me:

Do - hasten, with diligence. Paul is writing by revelation and telling him to hasten because the time has been set to come speedily.

Shortly - speedily

II Timothy 4:10 - For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

At one time Demas wanted him to move over so he could carry Paul's suitcase for him. One time Demas was so excited about the gospel that Paul was preaching that he would do anything to bless Paul. Here at the end of Paul's life, where is Demas? Copped out! (See Col. 4:14 and Phil. 2:4²) It would have been bad enough if he would have copped out but there is another phrase in there that tears my heart out. Demas has forsaken me and loved this present world. This would have been bad enough, right? Here is somebody that stood with you, you've opened your heart to him and taught him everything you could. Now he turns his back on you and knifes you. That's bad, but read the rest. Where did he go? Thessalonica. Who was there? Other believers. He went back to tear them up. That's the hurt. It would have been bad enough if he would have split out and went to a new territory where Paul had never taught the greatness of the Word and started his own fellowship. But, no, they don't do that. They go back to Thessalonica where Paul had bled his heart out to them and got the fellowship going. Now Demas is back there to get them off the Word.

The rest of the verse I don't understand. What bothers me is Titus, if this is the Titus that the epistle is. If this Titus also loved this present world, then it can't be the Titus that is here in the next epistle. Then it has to be a different Titus. I could handle this verse and let it set. Demas went to Thessalonica, etc., but my problem is verse 12.

Tychicus I sent to Ephesus. See the problem? Verse 12 says he sent Tychicus to Ephesus. If it only said that he sent Crescens to Galatia and Titus into Dalmatia, I wouldn't have any opportunity. Do you see the problem?

II Timothy 4:11, 12 - Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

Take - on the way, pick up. On your way as you are hurrying, Timothy, stop by and pick up Mark and bring him with thee for he is profitable to me for ministering. Now

² **Colossians 4:14** - Luke, the beloved physician, and Demas, greet you.

Philippians 2:4 - Look not every man on his own things, but every man also on the things of others.

that is beautiful. This is the same John Mark Paul sent home one day, the same John Mark who finally came back. Now when Paul is just about ready to leave this old world, Luke was just faithful through the years, was with him, but he wants to see his friend, Timothy, that great little fellow. And he says, Timothy, when you are coming by, stop by and pick up Mark because he is profitable also in ministering. So we are going to have Luke, Timothy and Mark coming in and they, I believe, were with Paul when he died.

II Timothy 4:13 - The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

And the cloak - had his suitcase too full so he hung it in somebody else's closet and he says when you come by you stop by and pick that cloak up because it gets chilly at night because I need to keep warm. How tender, human, just life. Next he wanted the parchments and books. I can freeze physically, but I have to have the Word. That I can't do without.

II Timothy 4:14 - Alexander the coppersmith did me much evil: the Lord reward him according to his works:

I believe this is one of those men who is referred to in Acts 19:33, 34³. Did me = showed forth.

II Timothy 4:15 - Of whom be thou ware also; for he hath greatly withstood our words.

When you come you be careful about him, for he hath greatly withstood our words, our heralding, our preaching. What he did was just to keep irritating people all the time.

II Timothy 4:16 - At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

Answer = defense. The first time he came up before the courts of Nero no man stood with me. The only way I can explain that is because Timothy and Luke weren't there. All of those men were out on the field leading their branches, etc., moving the Word, and the first time he was brought up before the courts, there wasn't anyone there to speak for him or to stand with him. Demas has split out. Almost unbelievable to me. The greatness of Paul is so fantastic in my mind. There are no words to describe it. Said he wasn't going to waiver on that family faith, for he is just going to run that race. Nobody stood with him and he still ran it. What a man! ! ! We sometimes have difficulty standing ourselves for a day when we don't even have the sentence of death on us. This man had the sentence and he still stood.

The Word says, "all forsook me."

II Timothy 4:17 - 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.

Notwithstanding = but (I have no text to prove me but somebody take it down and have Walter check it out. I want Walter to see if he can find a text that deletes, "I pray God

³ **Acts 19:33** - And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

Acts 19:34 - But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

that it may not be laid to their charge." I think that is what has to be done. I believe the Word of God terminates with, "but all forsook me".

But the Lord stood with me.

Strengthened me - That is 2-fold - inner strength and via speaking in tongues and receiving revelation. God showed him, what did he show him? I don't know, but I bet it was good. He showed him by revelation that even though all people had forsaken him, he (God) hadn't. I can just imagine God showing him things in the future and things that would just make it possible for him to say, Come hell or high water, I will stand.

preaching but by me - that which is proclaimed might be fully known - not a half gospel but a full gospel, a full revelation.

A Roman citizen according to the law could not be thrown into the amphitheatre, the arena, and I believe that being a Roman citizen, he was delivered out of the mouth of the lions, out of the amphitheatre. He didn't have to die by the attacks of the animals.

II Timothy 4:18 - 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.

Save = preserve

II Timothy 4:19-22 - Salute Prisca and Aquila, and the household of Onesiphorus.
 20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.
 21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.
 22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

After "amen" officially ends the greatness of that epistle, the last letter that God directed him to write to a man who had a ministry in the body. A little postscript at the end in verses 19-22. Say "hi" to Aquila and Prisca and the household of Onesiphorus. We read about him in the first chapter, 1:16⁴. Paul did not lose the ministry of healing because that fellow was sick, as Bullinger says in his Bible. Oh, how silly. Just because you left somebody sick at home doesn't mean you no longer have the manifestation of healing. He is telling the truth. He just left him sick, and this doesn't mean that he did not get healed later on.

Come before winter. See, it was late fall. That's why he wanted the cloak but if you can't bring the cloak, don't forget those parchments, and you do everything you can to get here before winter. The letter had to be delivered by hand then, so Timothy had to travel by foot to get there. It is really something.

I don't know who these people are here. Only Luke stayed with him. I think he stayed right with him in prison. The rest of the believers stayed home and on their jobs. Only 2 people he really wanted to see before he died, Timothy and Mark. And he wanted to get a good look again at those parchments, and by working the first book of Timothy, I have an idea that he most likely handed them back to Timothy before he died and said for Timothy to take care of them.

The last verse reads, "The Lord be with you." Jesus Christ is not in the text. That's

⁴ **II Timothy 1:16** - The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

literally what it means. Grace be with you. The "amen" is omitted. The Lord be with you and grace, divine favor in your coming. What a beautiful thing to say to someone. That's the end of that great revelation to Timothy.

To me, it is one of the saddest records in the Word because he is my favorite man, and to see him having to die the way he died, the man who had such a knowledge of the Word. And sometime before he died, Demas and those others went back. Only Luke, Timothy and Mark stood with him. The vast majority did not give a damn about Paul. It is a great lesson. The lesson is that you take your pay daily. This is the day that the Lord hath made and this is the day you take your pay for what you do because tomorrow you don't know. If I collect all the love today, then I don't have to wait till tomorrow. Suppose you don't give your love to me tomorrow. Then I have only lost tomorrow, not today. Paul knew this.

As far as from a practical walk view in the ministry, or how to act, operate, stand, you have probably had the greatest teaching of anyone in the Corps. I don't think anything equals these 2 books in Timothy when it comes to the practical side of the ministry, the operation, and how to just hold it forth and just live it.