

The Epistles to Timothy

Part 2

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[00:00:01] 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, neither give heed to fables and endless genealogies, which minister questions, rather than God edifying which is in faith, so do.

Now the end of the commandment is charity, or love, out of a pure heart, and of a good conscience, and of faith unfaithful, from which some, having swerved, have turned aside unto vain jangling, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm. 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, holding faith, and a good conscience, which some, having put away concerning faith, have made shipwreck.

[00:01:16] Now chapter 4, and verse 7.

Now chapter 6.

[00:02:11] Verse 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, that thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ.

Verse 17.

[00:03:16] That they may lay hold on eternal life.

In these five portions that we've read together, I think you would notice that there were two words that came into each portion. Charge.

Commandment.

I think Mr. Darby has enjoining.

And this is a very, very important matter as we consider the truth of the house of God.

In a well-ordered house, there is discipline.

[00:04:03] In a well-ordered house, there is the direction of the head of the house.

He wills what he wants in his own house.

And of course, he has the right to determine what is to be done in his own house. And I believe that Paul, inspired apostle that he was, was directing Timothy to indicate to others what God wanted of them in his house.

Now I understand that this word charge, or enjoin, means the command of a superior to an inferior, and the inferior to pass on the communication to others.

If we can make it simple, the command of a captain in the army, commanding his sergeant to tell the private of some command that was to be done. Now this is what we find in Paul enjoining Timothy to tell the Christians what God wanted of them.

[00:05:10] And I feel, dear brethren, I've been feeling this for a long time in my own soul before God, that this perhaps lies at the very base of much of our failure and declension as Christians. Perhaps because we are living in the day of grace, that we've taken it for granted that certain things are optional. That they're not binding upon us.

We can more or less choose what we want to do, and do it with impunity. Now I think this is a grave mistake. And if you take time to go through the Old Testament, the New Testament rather, you'll find again and again that there is presented to us commandments from God. The apostle enjoining the Christians, charging the Christians, and they all have the same meaning. [00:06:06] Now if we search carefully, you'll find that there cannot be any possible doubt as to those commands. For instance, in one portion we find the centurion was charged to keep Paul and his companions safe until they reached Rome.

You couldn't imagine for one moment that that centurion could say, well, I'll please myself. I'll do as I like. It doesn't really matter whether the prisoners get to Rome or not. I can please myself about this charge from my superior. It's unthinkable why the Roman discipline would have ordered the instant execution of anyone who disobeyed the orders of a superior. And this same word is used over and over again in relation to charge, commandment, enjoinings to the Christians. [00:07:01] So I think you can see that if we fail to obey those commands, then it's going to seriously affect our Christian enjoyment and testimony.

And this is what we want to speak about this evening. These five occasions when Paul enjoined Timothy, charged Timothy, to bring before the saints certain things. Now if we go back for a moment into the Old Testament, we'll find that when Moses built the tabernacle, again and again he was charged by God to make it according to the pattern shown to him in the mount.

There was no possible opportunity given to Moses to please himself. God put before him a pattern, and the tabernacle had to be built just right according to that pattern.

Moses couldn't say, well, I think this should be done in this way. [00:08:03] I think it would be better if the tabernacle was built in another way. There was no opportunity for him to do this, because again and again throughout the instructions, we find this said, make it according to the pattern shown to thee in the mount. Now not only the building of the tabernacle, but all the functioning connected with

the tabernacle was under the same command. And Nadab and Abihu, they did something that they ought not to have done, and they lost their lives. David gave orders for the act of the covenant to be taken on a new cart and brought to a certain place, and of course there was trouble. And David later on said, we sought him not after the Jew order.

In other words, we didn't do it right. We didn't do it as God wanted us to do it. When we come to the temple, we find the same thing again. [00:09:04] Commandments given by God for the building of the tabernacle and for its order. And when we come to the book of Ezekiel, when the future temple is described, we find that the order of priests after Zadok, they are given the charge of the house of God, the commands of the house of God.

So you see that all through the Old Testament, God is insisting on a certain order being maintained, and no one has the right to infringe that.

No one has the right to say, I can do it better, or I'll change it. Because what I've said in connection with Nadab and Abihu, and also with David, indicate to us that it doesn't matter who they are. Suppose they are priests or a king, if they disobey, they suffer the consequences. Now we are not under law. We are under grace.

[00:10:05] But that doesn't mean that we can please ourselves, not for one moment. Paul wrote to the Galatians and said, stand fast in the liberty wherewith Christ has set us free.

That doesn't mean that that gives us license to do what we think we ought to do. It doesn't give us the right to please ourselves. It means that the bondage of the law has been put away, and the liberty of Christianity is now ours in Christ. And we are not under a grievous bondage, we are in the liberty of the grace of God. And he's saying, don't, for one moment, go back to the bondage of the law. And again I say, dear brethren, that all through the New Testament, this is stressed again and again. Obedience, doing the commandments of the Lord.

[00:11:03] You remember when Paul wrote to the Corinthians, at the end of the epistle he says, Ye that are spiritual, ye that think yourselves to be prophets, acknowledge that what I have written to you is the commandment of the Lord. That letter was the Lord's commandment to the Corinthian Christians. Now dear brethren, we remember the Lord Jesus himself.

He says, I keep my father's commandment, and I abide in his love.

He was obedient unto death, even the death of the cross.

Peter tells us that we are sanctified, set apart, to the sprinkling of the blood and the obedience of Jesus Christ. We are set apart to obey as he obeyed.

Now I'm perfectly convinced in my own experience that much of my failure stems from this. [00:12:03] That I fail to recognize that in the Christian life there is such a thing as Christian obedience. Christian commandments that have to be obeyed. We have no option in the matter. They have to be obeyed. God has written them for our direction and for our guidance, and if we don't obey them, we suffer spiritually. And no Christian can make progress who refuses to acknowledge that what God has written is right and binding upon him, and in the power that the Spirit supplies, do whatever God desires he should do. Again I say, this is one of the reasons, perhaps one of the main reasons, why

the Christian testimony has declined in Britain, and if we date it to ourselves, individually, because of the lack of simple obedience to the work of God. Now Paul says to Timothy, I wanted you to go to Ephesus and to stay there.

[00:13:06] Because there were people who were teaching about fables and endless genealogies, which ministered questions rather than God edifying which is in faith. I've often thought about this verse because we know that the assembly at Ephesus was one that was greatly blessed by God.

If you look carefully in the New Testament, you'll find how much it was upon the heart of the Apostle. Acts chapter 20, wonderful unfolding of the truth of God by the Apostle to the elders of that assembly, warning them of things that were to come. When he was in prison at Rome, he wrote a letter to them, we have it now, the epistle to the Ephesians. We have the Lord's address to Ephesus in Revelation chapter 2. So you can see Ephesus occupies a very important place in the Apostle's mind and also in the mind of the Lord. [00:14:08] So there's a great deal of teaching for us in these various portions. But here we find the Apostle's concern about certain things that were going on in the Ephesian assembly. There were people who instead of ministering Christ, instead of ministering about God, instead of ministering the truth, they were talking about fables, they were talking about genealogies. And those things, instead of building up the saints, edifying them, they were only causing discussions, dissension. And all sorts of things were the result of this false teaching. Now Paul says, Timothy, you go there, charge them not to continue in this kind of teaching. And he goes on to say, now really what I'm getting at, this is why I'm commanding you, Timothy, this is what I have in mind, I want this. And he mentions it in verse 5, the end of the commandment on what is enjoying is love out of a pure heart and of a good conscience and of faith and faith.

[00:15:14] Now whatever we might understand from these expressions, there's one thing that comes home to us clearly, and that is God wants us to be real. A pure heart, a good conscience, and faith and faith.

Now the love that we express towards each other, towards God, towards Christ, towards the unconverted, is to be this kind of love. Out of a pure heart, and from a good conscience, and from unfeigned faith.

Have we pure hearts? Well we would all look into our hearts, and we would remember what the Lord said, out of the heart proceeds, and he mentions a large list of sins, wicked things. [00:16:01] And we might say yes, we can identify these things in our own hearts. But have we pure hearts? And we say yes, we have. On the authority of the word of God, every Christian has a pure heart. Don't think for one moment that when it says in 2 Timothy 2 that we call on the Lord out of a pure heart, that only belongs to a certain elite class of Christians who have advanced in spiritual condition and status, and so they can be recognised as calling on the Lord out of a pure heart. A pure heart belongs to every Christian. Because in Acts 15 it says, our hearts were purified by faith.

Not by doing some particular service for the Lord, not by being extremely capable of expounding scriptures, however important these things are. Our hearts were purified by faith in the finished work of our Lord Jesus Christ. [00:17:01] And every Christian has a pure heart. And so every Christian has the capability to love in this way.

In 1 Peter 1 it says that we are to love one another from a pure heart, fervently.

Now I ask you, dear brethren, suppose we were to talk this evening about the best fables that were ever written. Some fables were extremely interesting, with a good moral connected with them. Aesop's fables, for instance. And suppose we were to consider tonight something about genealogies, the Hebrew genealogies, tracing our descent back to a certain point. One thing's sure, if we all trace our genealogy far enough, we all come to the same point ad hoc. That is, we all inherit a fallen nature.

Now, suppose we were to engage in these things tonight. What would it mean? Would it build our souls up? I suppose after the meeting we would be engaged in all sorts of disputations about who was right and who was wrong. [00:18:04] And it wouldn't build our souls up one bit. What, says Paul?

Let us exercise ourselves to love out of a pure heart.

This is the kind of thing that builds up. Not tearing each other to pieces, not looking for the faults in each other, not drawing attention to inconsistencies, although in another context that might be necessary. But love, love out of a pure heart.

We have the capability to do this kind of thing. Then he says, and out of a good conscience.

I think we ought to say something about conscience here. You know that Adam received a conscience, a knowledge of good and evil, after he sinned.

He was innocent before that.

There was no evil in him or in the garden that he could take account of. [00:19:03] And all that he was conscious of was all that God had graciously given to him in his sovereignty. Wonderful place to be.

Everything that was necessary for his well-being was there. But after he sinned, his eyes were opened and he realized he had done something that he ought not to have done. You see, back to where we were at the beginning. He disobeyed a command of God.

And we know how he suffered. And we know how the world has suffered because of one man's disobedience. That's what Romans 5 says. Now, he received a conscience, a knowledge of good and evil.

Now, if man, before God, after Adam, exercised that conscience according to the commands of God, then he knew what was right to do before God. If he ignored his conscience and ignored what God said, [00:20:02] then his conscience became seared. That is, he became unconscious as to what is right or wrong. And unfortunately, this is the place that many of the people in the world are in today. They have no knowledge of what is right or wrong because their consciences have become seared. And sad to say, that's possible for a Christian. Now, a good conscience, I believe, is a conscience that is enlightened by the word of God. The word of God tells us what is right to do and what is wrong. And to avoid the wrong and to do the good. Now, Paul says we are to love out of a good conscience.

It means that we look into our hearts and we examine the motive that governs us in our love. Not partiality.

Not because we like some people and dislike others. Not because there are certain reasons that cause us to love some and perhaps not love others. [00:21:07] But out of a good conscience that would teach us that we are to love one another. Dear brethren, listen to this, the words of the Lord Jesus. A new commandment I give you, that ye love one another.

Now, that's a command and it's not optional.

Now, you look into your heart and I can look into mine. And we can all ask ourselves, have we really obeyed this command of the Lord? A command that is binding upon us. It's so easy to become distant.

It's so easy to shut up our bowels of compassion and affection towards each other and be governed by many, many things. Now, the Lord says, I command you, it's a new commandment, that ye love one another. Now, he says, you're my friends, if ye do whatsoever I command you.

[00:22:04] Now, this is a very solemn thing for each one of us to take account of. Now, this kind of love, then, is to be from a good conscience, enlightened by the word of God and the power of the Spirit enabling us to put it into effect. Lastly, he says, love out of faith and faith.

Now, this word, anthein, if you examine it in all its connections, simply means without hypocrisy. I understand that the word hypocrisy comes from the days when they acted certain plays in Greece and the way they spoke to each other was to convey certain ideas. It was obvious to the hearers that the persons who were speaking were not the persons they were representing, but by their words they sought to convey this idea. And sometimes they put a mask upon themselves to indicate the persons whom they were representing. [00:23:03] And from this word comes this term hypocrisy. That is, by certain words and by certain actions, trying to represent something that we ought to be, yet inwardly we are. Now, that's a very solemn thing. Now, it's easy to do this. Easiest thing in the world to do this. By words, trying to convey a certain impression, and by actions, trying to convey a certain impression, and yet inwardly we are not really in keeping with the thing we try to represent. This is hypocrisy.

This is what the word of God tells us is hypocrisy. Putting on a front, if you like. Trying to act being a Christian and yet not really being a Christian. And Paul says we are to love out of faith and fame without any hypocrisy.

Now, dear brethren, just think for one moment of these things being in activity in any company of Christians. [00:24:05] Love operating from a pure heart, love operating from a good conscience, and love operating through faith and fame without any vestige of hypocrisy attached to it. That's going to be a very powerful influence for building up and edifying amongst the people of God. And this is what Paul says to Timothy, I charge you, I enjoin you, put this before the saints as their obligation.

Not an onerous obligation, because unlike the children of Israel, we have the power to do the things that they're enjoined. The children of Israel were commanded to keep the Ten Commandments and other laws too, but they had no power to keep them. They had a fallen nature, a corrupt nature. They were men and women in the flesh, and they were asked to do things that it was impossible to do because of the corruption that was in them. [00:25:03] But thank God, we have a divine nature, and we have the Holy Spirit, and we have the Lord Jesus Christ in glory, and we have the Word of God, and we should all hang our heads in shame if we know that our spiritual condition is weak and failing.

Because we have so much that the children of Israel hadn't. And yet it is right to say, I think, that we would all like to be better Christians than we are. So these things are enjoined upon the Ephesian believers. Now he says, From which some, having swerved, have turned aside, and to vain jangling, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm. Oh dear brethren, how we want to avoid this kind of thing. In the declension of Christianity in this land, we have seen the introduction of cults and ideas that are contrary to Christianity, [00:26:05] and I believe they come into this category. Teaching things that they don't really understand themselves. Unconscious that they are the tools of Satan. Because we are warned in the last days, there will be teachings of demons. Satanic influences operating.

And of course, wherever Christianity declines, this kind of thing begins to grow. Wherever there's a powerful Christian testimony, these things are kept in abeyance. And so we want to avoid this kind of thing. Now we move on to chapter 4.

And we find much the same thing. Refuse profane and old wives' fables, and exercise thyself rather unto goodness.

Now you might say, well, I don't read fables.

I don't listen to old wives' tales or profane things.

[00:27:06] Well, we might have to examine ourselves if this is true or not. There is a great deal in the media today that is this kind of thing. Profane. Fables.

Things that are the product of men's imaginations. Much of it is corrupt.

There may be much that is intellectual. It may not just fall into the same category as that which is corrupt, but there's a great deal that's false and calculated to lead the heart of the saint away from Christ. Now, there are different forms of communication. We have newspapers. We have books. Radio. Television.

And I want to ask my heart and ask your heart that if we give our attention to these things, newspapers, books, radio, television, how much of Christ do we find in these things?

[00:28:05] How much of Christ can we really say we find that builds up our souls? Does it not come within this category, profane? Does it not come within this category, fables? Things filling the mind that aren't truth, that don't edify.

Things that hinder our appetite for spiritual things. Now says Paul, avoid these things. You'll find in verse 11 that he says, these things command and teach.

This comes within the scope of Paul's commandment to Timothy and hence to us, to you, to me, to every Christian. A command to avoid anything and everything that does not promote Christ in our lives.

We're not talking about legitimate things. A teacher at school very often has to read things that certainly doesn't promote Christ in his heart [00:29:03] or in the pupil's hearts. But he has to teach it. He has to learn it. He has to give his time to it. Same with our daily calling. Many things that we have to

give our attention to that we can't possibly say promote Christ. But then there are things in our own time when there's no need to occupy ourselves with them. We can give our time to these things and there'll be no profit whatsoever as to building up Christ in our souls. Now these are the things that Paul says we have to avoid. Now he says, bodily exercise profiteth little.

I understand it should be a little. From the authorised we would get the impression that it doesn't really matter if you exercise your body. But it says bodily exercise profiteth a little. But, he says, godliness is profitable unto all things.

Now I'm greatly indebted to two dear sisters who told me of their father.

[00:30:02] And they said their father was firmly of the belief that the best possible exercise for a Christian is a good long walk.

And his reason for saying so was that there is so much in the Bible about walking in a good sense that he believed that this was the best exercise for a Christian because it leaves his mind clear and undistracted to be occupied with the things of the Lord and at the same time he's getting exercise.

Now we all know that in much of the exercise that's connected with the sporting world this would be absolutely impossible. If you're occupied with the thrill of the game whether it be football, tennis or any other name you like to mention, if you're occupied with that your mind, your body is thoroughly engrossed in what you're engaged in.

[00:31:03] And I'm perfectly sure, I know from my own experience that you cannot be engaged with these things and enjoy communion with the Lord at the same time. But I believe what this old brother said that he believed that walking because it's so much enjoined in the scriptures you know, walked with God.

Noah walked with God.

And so often we are enjoined in the epistles to walk in the spirit and so on. I know that they are spiritual ideas but the emphasis is upon walking and so we get running too. But the idea behind it is that our minds are free while we are doing these things to be occupied with the Lord.

Now bodily exercise does profit a little.

We all know that.

But occupation with many of the sports that are available for young people [00:32:01] and other people too, do not cater for Godness.

I think I can speak with some measure of I won't say authority, but experience in this. When I was a young lad, I dearly loved football. I was converted when I was 17 and I was playing for a football team. And I discovered that to play football and to be a Christian were two things that just didn't go together. And I wasn't very long converted before the Lord showed me that the best thing to do was to give up the football not because there was anything wrong with the game but the company that I was in and the associations that were involved in it made it something that was hindering rather than helping.

And I thank God for being able to answer to what the Lord put upon my conscience. Now one is not seeing anything at all about school children who have to engage in activities at school which are perfectly legitimate. [00:33:01] Even the school authorities recognize that some measure of exercise is necessary for the pupils.

They are working hard with their minds and a little bit of exercise does them good. But for mature Christians to be occupied with sporting activities and clubs and associations can very often lead to things that are detrimental to their Christian life. So says Paul, here he says Godliness is profitable unto all things having promise of the life that thou is and of that which is to come.

Now here is something that's well worthwhile because it's not only that you get the gain of godliness now but you're building up, shall I say, a reward in the time to come.

As you live a godly life as you're faithful to God and you bring God into your life then you're getting the benefit [00:34:02] of what this means.

And dear brethren, there are many, many secondary benefits from being a Christian because we live sheltered lives and there's no need to be apologetic about it. People might say, well, you people you don't do this and you don't do the next thing and you don't care about other people. That's not true. We do care about other people. But we lead sheltered lives.

We are hindered from many of the abuses that are abroad in the world and this is one of the secondary benefits, one says of being a Christian.

The main thing is our association with Christ. The destiny that we have, we're going to be with him. And these are the main things. But all the other benefits. Leading a godly life means we're sheltered from sin and evil and corruption and these are wonderful things. I say that the Christian's power it goes much farther than the unconverted man's power. He always seems to be in difficulty but that's yet enough to keep him going. And yet the Christian, as he [00:35:02] exercises himself in discipline he's not only able to provide for his own needs he has always something to give away to worthy causes, to help the Lord's interests. That's because he doesn't waste his money in things that the worldling does. And so there are many benefits from leading a godly life.

Godliness profits not only from time but thank God for eternity.

Now he says we both labor and suffer reproach because we trust in the living God who is the savior of all men especially of those that believe. I'm sure we all rejoice in the other statement that Paul made when he says it's a faithful saying and wordly of all acceptance that Christ Jesus came into the world to save sinners. We all hold on to that verse and we rejoice in it.

But here's another one. It's wordly of all acceptance [00:36:01] and it's a faithful saying that we both labor and suffer reproach and we trust and hope in our living God.

These things, Paul says, command and teach.

Now we move onward to chapter 6.

Verse 13 I give thee charge in the sight of God quickeneth all things and before Christ Jesus who

before Pontius Pilate witnessed a good confession that thou keep this commandment without spot unrebukeable until the appearing of our Lord Jesus Christ. Now if Paul had said I, Paul, charge you to do certain things I suppose there are plenty of people who would have said that's only Paul.

[00:37:01] That's Paul who is saying that. And unfortunately there are Christians who use this kind of language. It's only Paul who is saying it. Now listen.

I give thee charge in the sight of God.

Now no man could say that unless he was inspired of God to say it. I didn't say that I'm telling you something that is of God if I'm not absolutely sure that it is of God.

And the only way I can be sure of that is that I quote the word of God correctly and in its context according to its truth. I can then say with some measure of confidence I'm telling you what God wants you to do.

But if it were something that I have no confirmation from Scripture for I would be extremely hesitant in saying to you this is what God wants you to do because I have no confirmation of it. But Paul says I give thee charge or I command you [00:38:01] in the sight of God.

If you turn over to the book of Kings, 1 Kings and you remember Solomon he uttered a prayer before God at the dedication of the temple. And he asked God he says now if we're in difficulty and we cry to you come to our aid because we need help and he mentions many many things. And he says give us your presence in this house.

Afterwards God answered that prayer and he said to Solomon he says not only will I put my name there I'll hallow this house, that is I'll set it apart from the holy purposes that have to be done in it I'll hallow it but he says I'll put my name there and not only will I put my name there but my eyes shall be upon it continually and not only that but my heart my heart shall be there. But this that he mentions [00:39:01] my eyes shall be there perpetually.

Now this means that whatever was done in the temple that Solomon built was under the eye of God. He was watching what was being done, watching that it was according to his mind and his will. It was all in the sight of God.

Now Paul says we too have a house, a spiritual house. God is dwelling in that house. Now he says Timothy I'm charging you in the sight of God. God's looking on. He's watching what is being done. He's watching your conduct. He's watching mine. He's watching the conduct of every Christian. Now here is a command. A command that is being laid upon each one of us and God is watching how we react to this command. Very solemn consideration that. I think our secret lives before God are the lives that test us. Our brethren don't [00:40:01] see us. If we're before our brethren then we make sure we don't see anything or do anything that we would be ashamed of. We don't want to do it. I'm sure we don't want to do anything wrong. But it is possible we could put a front on before our brethren and before the world too. But our secret lives when no one sees us but God, in his sight, how do we react then? What are our motives? What do we do? Now says Paul I give thee charge in the sight of God who quickeneth all things and before Christ Jesus. He's watching.

Paul is charging us before the Lord Jesus Christ. Very solemn consideration this. This isn't something

that we can afford to bypass and say well it doesn't affect me. Paul, inspired by God the Spirit [00:41:01] is charging us before God and before Christ Jesus and what he's saying is that thou keep this commandment without spot unrebukeable until the appearing of our Lord Jesus Christ. Now the commandment is extensive but Paul brings forward the testimony of the Lord Jesus Christ before Pilate. Now he says there is our example. He stood before his enemy in dignity, in humility, in power and he was spotless in everything that he said and did as he stood before his accuser. Now he says Timothy this is what we want you to do, this is what the word of God enjoins upon you to do that you keep this commandment spotless and unrebukeable for a few days no he says until the appearing of our Lord Jesus Christ [00:42:01] the Christian testimony is to continue in your hands in mine, in every Christian so that there is something that is for God right until the very end.

And so dear friends Paul is saying to us as he said to Timothy there are commandments to be followed and they involve our full allegiance to the will of God and obedience to his commandments. Now lastly we don't want to say much about it here is another charge charge them that are rich in this world that they be not high minded nor trust in uncertain riches but in the living God who giveth us richly all things to enjoy.

I suppose in all ages there have been those who have been motivated by this desire to get rich and to be unscrupulous as to how we acquire it and Paul is saying now [00:43:01] Timothy challenge the believers that this isn't the kind of activity that should govern them there are better things there are the riches that God can give of a spiritual character but if there are those who are rich tell them not to trust in those things. There is nothing wrong with riches it's the way they are used and so often they can be used to gratify oneself.

Very very sad when we come to the Lord speaking to Laodicea this is the kind of thing that he brings before them. They are rich they are increased with goods they are in need of nothing in other words they are independent independent of man independent of God and sad it says they kicked they were blessed wonderfully before this but when they got into the land and they possessed all that God gave them [00:44:01] they became independent their hearts were lifted up in pride and they forgot that God had blessed them and then came all the troubles so says Paul Timothy command the believers that they don't trust in material things but they put their unqualified trust in the God the living God who gives us richly all things to enjoy now we are not going to say any more about that but I think enough has been said to show you that the commands of the New Testament and particularly in 1st Timothy that we are considering these commands are of an extremely challenging kind and to be profitable strong Christians of any kind whatsoever it is absolutely necessary that we pay attention to them and in the power of the spirit seek to obey them may it be so for his name's sake