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**COMMENTARIES**

COMMENTARY ON THE  
NEW TESTAMENT, VOL 3

**2 Timothy**

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COMMENTARY ON THE NEW TESTAMENT

VOL III EPHESIANS-PHILEMON

PAUL, THE CHAMPION THEOLOGIAN

BY

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## 2 TIMOTHY

### PROLOGUE

This letter is by all the critics located in the Mamertine prison at Rome. It is immediately contiguous to the old judgment-hall, where Nero sat upon the world's tribunal, and tried the apostle for his life, condemning him to decapitation, the more honorable punishment of a Roman citizen in contradistinction to the ignominious crucifixion inflicted on aliens. The judgment-hall is immediately west of the old Forum, where Cicero spoke and Caesar bled; the Mamertine prison on the north, and the Coliseum on the south. In a former letter Paul speaks of his plan to spend the winter at Nicopolis. This the critics believed to have been interrupted by his arrest "as an evil-doer," and his transportation to Rome and incarceration in the Mamertine prison, out of which he was led, perhaps, before the ink with which this epistle was written was dry, arraigned before Nero, and led away to the bloody block about one mile out from the western gate of Rome. When I was there in 1895, I visited all these places, following him from the Mamertine prison to the judgment-hall, and thence about two miles through the streets of the city to the west gate, which is still standing, the wall, gate, and stone pyramid on each side being preserved to this day, as mementos in the tragical history of the beloved apostle. From the west gate it is about one mile to the spot where he was beheaded. St. Peter's Cathedral, built exclusively of the finest marble transported from Africa, and costing fifty-five millions of dollars, now occupies the spot where the ruthless Roman soldier drew the sword and severed from the body the noblest human head that ever moved heaven, earth, and hell. In the altar containing the tomb candles burn incessantly, radiating constantly every tint and hue of the rainbow, resultant from the decomposition of the light by the many valuable diamonds, emeralds, sapphires, and other precious stones encompassing the tomb of that eminent saint. I am satisfied Dean Alford, with other eminent critics, is correct as to the second Roman imprisonment of Paul. On his first arraignment at Nero's bar, doubtless some time in A.D. 63, he was acquitted, from the simple

fact that there was not a solitary allegation against him, recognized as criminal in Roman law. This verdict had been given by Lysias, Felix, and Agrippa in Palestine, and afterward corroborated by the emperor, who, consequently, released him. Pursuant to his promise to the Asiatic saints in Ephesians and Colossians, and to the Europeans in Philippians, after his release he returned to Asia, visiting and establishing the Churches. In 65, crossing the Aegean Sea, he again visits the Churches in Macedonia; meanwhile he dictates to Luke, his faithful amanuensis, the first epistle to Timothy and the epistle to Titus. You see the chronology dates this letter in A.D. 66; doubtless in the beginning of the winter he had expected to spend at Nicopolis in Southern Macedonia, where, having been arrested pursuant to the imperial edict, condemning all the Christians in the world to die for burning Rome, he is again carried in chains a prisoner to the world's metropolis, no longer charged with trivial allegations of Jewish superstition, but the high crime of burning Rome, the Eternal City, sacred to all the gods. As Paul was not at Rome at the time of the conflagration, of course they could not accuse him of having personal connection with it (Nero himself causing the conflagration that he might lay it on the Christians and have an excuse to kill them all); but, as a prominent leader of the Christians, of course he was implicated, and one of the first to start that river of martyrs' blood which flowed on three hundred years, finally arrested by the conversion of Constantine.

# CHAPTER 1

2. *“To Timothy, a beloved child.”* Here we have the same tenderly affectionate epithet used in the introductory of the first letter.
3. *“I give thanks to God, whom I serve from my ancestors in a clean conscience.”* This is clear profession of a clean heart, as the conscience is the constituency of the heart, the specific for the generic.
5. *“Receiving the remembrance of thy unhyprocritical faith, which dwelt in thy grandmother Lois and thy mother Eunice, and I am persuaded that it is in thee also.”* No wonder Timothy was a paragon preacher! How could he help it under the benedictions of a sanctified mother and grandmother? The promises of God never fail: *“Train up a child in the way he should go, and when he reaches maturity, he will not depart from it.”* The saddest phenomenon of the deplorable religious apostasies of the present day is the relaxation of parental discipline, the collapse of domestic government, the desolation of family altars, the dereliction of home training, and the consequent incorrigibility of the rising generation.

## ARGUMENT 1

### REVIVAL OF LIFE AND FIRE

6. *“On account of which cause I remind thee to revive and refire the gift of God, which is in thee by the laying on of my hands.”* Regeneration gives life to the dead soul, and sanctification fire to consume all the surviving *debris* of the old carnal nature. Here we see that Paul reminds Timothy to revive and refire. The word “stir up,” E.V., is *anazopurein*, from *ana*, again, *pur*, fire, and *zoe*, life. Hence, you see it literally means to revive and refire the “gift of God, which is in thee by the imposition of my hands.” The normal place of the *charismata*, which denotes the extraordinary gifts of the Holy Ghost, is with the sanctified. (~~423~~ 1 Corinthians 12:31.) *“Covet earnestly the best gifts.”* The Holy Ghost confers on sinners the gifts of illumination, conviction, repentance, contrition, and faith, in order to their conversion. Then in sanctification Christ imparts the gift of the Holy Ghost himself

(~~4123~~ Acts 2:38) to come into your heart, not only sanctifying you, but abiding perpetually as an indwelling Comforter. After this it is our privilege to receive these extraordinary gifts of the Spirit, which constitute the Christian's panoply, thus arming and equipping us to press the Lord's war and save others. We see that Timothy already had the *charisma*, having received it in his ordination to preach the gospel. Yet Paul reminds him to revive and refire it, illustrating the fact that we all need revivals, showers of life from the heavenly rivers to fall on us in copiously reviving irrigating floods, and showers of fire from the heavenly altars, consuming all carnal rubbish that may linger in our way, and quickening us into racehorse speed for heaven and souls.

7. "*God has not given unto us the spirit of cowardice, but of dynamite.*" Perfect love casts out fear, and makes us brave enough to fight a regiment of devils, while it is our glorious privilege to be so filled with heaven's invincible dynamite, that "*one shall chase a thousand, and two shall put ten thousand to flight.*"

8-10. "*—Destroying death, and bringing life and purity to light through the gospel.*" Life and immortality in E.V. are monotonous. Immortality is *aphtharsian*, from *a*, not, and *phtheiro*, to corrupt. Hence, the word means incorruption; *i.e.*, purity; giving us a clear presentation of this great double salvation wrought by the Holy Ghost in two distinct works of grace, the one giving life to our dead spirit, and the other imparting spiritual purity.

12. "*For I know whom I have believed.*" This is a positive affirmation of Paul testifying to his personal acquaintance with Christ. This is the real deficiency in the Christian experiences of the present day. They only know Christ historically, and not really and personally. They know Jesus like they know Paul and Peter, but not as they know their comrades in life. "*And I am persuaded that he is able to keep my trust unto that day.*" Christ is not only our Omnipotent Sanctifier, but our infallible Keeper till he comes in his glory.

13. "*Hold fast the form of hygienical words.*" The very words of God are meat and drink, and all spiritual pabulum needed in the maintenance of soul life, and at the same time the panacea abundantly competent to cure all our spiritual ailments, simultaneously fortifying us against all malaria and epidemics to which we are exposed in this land of sin and sorrow.

**14.** “*Guard the beautiful trust through the Holy Ghost dwelling in you.*” All you have to do is to be courageous; *i.e.*, keep saved from all cowardice (Joshua 1), and the Holy Ghost will do all of your fighting for you.

**15-18.** We see Satan was busy in Paul’s day decoying away the disciples. Here Paul reveals a deplorable apostasy.

## CHAPTER 2

1. *“Therefore, my child, be filled up with dynamite in the grace which is in Christ Jesus.”* If we will only heed these Pauline admonitions, to be filled with the dynamite of our Omnipotent Savior, we will all the time be more than a match for the devil.

### ARGUMENT 2

#### THE TRANSMISSION OF THE DIVINE ORACLES

Here is all you can find in the Bible on the boasted apostolical and ecclesiastical succession.

2. *“Whatsoever things you have heard with me through many witnesses, commit these to faithful people, who shall also be competent to teach others.”* We all have these same inspired oracles, transmitted from sire to son through successive generations. The great mistake of the age is in not going to the inspired originals, and drinking in the same identical words which Jesus, Paul, and Peter preached. Neglect of the originals is among the sad phenomena of the current apostasy. A metropolitan pastor is not longer required to be “mighty in the Scriptures.” Good Lord, succeed me by a thousand exegetes of the inspired Word more able than I have ever been! This is the great rallying-point of the holiness movement; back to the inspired oracles all along the line.

4,5. The lawful fight of the Christian soldier, to fight with all the power of soul, mind, and body, armed only with the Lord’s panoply.

7-9. *“According to my gospel, in which I suffer affliction as an evildoer, even unto bonds.”* Evildoer, *kakourgos*, a very strong word; from *kakos*, evil, and *ergao*, to work. Hence, it means a “doer of evil.” This would not apply to Paul in his first imprisonment, for simple disharmony with the Jewish institutions, which was not at all criminal in Roman law. Hence, the word is certainly an argument in favor of the conclusion of the critics



that he was arrested on the charge of burning Rome, which was a high crime.

## ARGUMENT 3

### THE ELECT

**10.** “*Therefore I suffer all things for the sake of the elect, in order that they indeed may receive the salvation which is in Christ Jesus with eternal glory.*” The Greek, *eklectoi*, is really double election. It is from *ek*, out, and *lego*, to select. Hence, means “selected out of the select.” God chose the seed of Abraham in the old dispensation to be his holy peculiar people chosen out of all nations the honored custodians of the Divine oracles, to prepare the world to receive his Incarnate Son, and preach him to all nations. While they failed by unfaithfulness and missed their blessing, the elect few—*e.g.*, old Simeon, Anna, Zacharias and Elisabeth, Joseph and Mary, and the shepherds on the plains—proved true, and received the blessing. So now the entire Christian Church are the chosen people of God, honored and blessed as the custodians and propagators of his truth, and the recipients of their returning King. But like their predecessors, they are proving unfaithful. But the sanctified, corresponding with the inspired Word, *eklectoi*, “the elect out of the elect,” are going to verify Paul’s prayer in this passage; *i.e.*, “receive the salvation which is in Christ Jesus with eternal glory;” *i.e.*, enter the glorified transfiguration, joining with angels and archangels in the coronation of their Lord, King of kings; *i.e.*, King of the nations, Satan, their present king, having been taken out of the world.

## ARGUMENT 4

### RIGHTLY DIVIDING THE WORD OF TRUTH

Here we have emphatic warning against logomachy; *i.e.*, word war, tit-for-tat disputation; not an organized debate, which does good. So never argue; but, like Jesus and Paul, teach your opponents in a loving, uncontroversial manner, at the same time rightly dividing the word of truth. Lord, save us

from the ignorant quackery which will give the medicine to the wrong patient, killing instead of curing, casting the pearls of holiness to the swine of carnality. Unsanctified preachers are utterly incompetent to rightly divide the word of truth. They mix it all up into a heterogeneous mass, giving toothless babies bacon and beans, and Herculean stalwarts gruel. Good reason to *“tarry at Jerusalem till endued with power from on high.”*

**16.** But “common empty talks avoid.” Everything without the Holy Ghost is “empty.” This is really a hackneyed phrase of the apostle. Hence the inestimable importance of keeping your soul stayed on God, your heart in constant prayer, so your words, whether in conversation, sermon, exhortation, prayer, testimony, or song, will be freighted with the Holy Ghost. For they shall proceed to more of ungodliness; *i.e.*, freeze out more and more and get farther from God, till you fall into hell. Once you get rid of the Holy Ghost, and you are adrift, floating away on the dubious sea of carnality, whose ultimatum is the bottomless pit.

**17.** *“Their word shall eat as a gangrene;”* *i.e.*, a cancer. “Empty utterances” are the ruin of the age. They will soon eat up the spiritual life of a Church. We see them all around us, eaten up by these spiritual cancers. What is the remedy? Fall down on the altar, and all cry to God till he pours on you the Holy Ghost, the only possible antidote for spiritual death.

**18.** Hymeneus and Philetus are examples of fallen preachers, who have lost the Holy Ghost, the only Conservator of orthodoxy, and gone off into the Swedenborgian heresy, which denies the physical resurrection and spiritualizes it. Many heresies emanate from spiritualizing the literal, and literalizing the spiritual. We must not tinker with God’s Bible; we must let it stay where he has put it, or we will have an awful account.

(<sup>611</sup>Revelation 22.) What about the thousands of preachers in the Protestant Churches who spiritualize the pre millennial resurrection?

(<sup>610</sup>Revelation 20.) They are certainly semi-Swedenborgian, and close on the track of Hymeneus and Philetus. If the first resurrection is spiritual, so is the second, because the Holy Ghost uses the same language to reveal both. All this is to evade the plainly revealed truth of the Lord’s millennium, and his pre millennial coming.

**20,21.** These long verses describe two classes of people in the same great house; *i.e.*, the visible Church. Some vessels of gold and silver; *i.e.*, fireproof, and others wooden and earthen; *i.e.*, evanescent. Then, if any one will purify himself from these—*i.e.*, “wooden and earthen”—he shall be a vessel unto honor, having been “*sanctified and acceptable unto the Lord.*” This is too plain for comment. The sanctified are vessels unto honor, represented by gold and silver. The unsanctified are vessels unto dishonor, represented by wood and earth.

**22.** Corroborates the preceding in behalf of all who “*call on the Lord out of a clean heart.*”

## ARGUMENT 5

### THE VICTORY OF THE LORD’S SERVANT

**23.** “*Avoid foolish and unlearned questions, knowing that they gender strifes.*” The great Spurgeon said when his members backslid they always became much concerned to know who Cain’s wife and Melchizedek were. Satan uses all sorts of silly, foolish, and worthless questions to tangle weak Christians and attract their attention from Christ, and plunge them into hell. These foolish questions are not answered in the Bible, from the simple fact that they are not worth answering.

**24.** “*It does not behoove the servant of the Lord to strive, but to be gentle toward all, competent to teach, enduring evil.*” Never argue with any one. You see here you are positively forbidden to contend with any person. Be thoroughly posted in God’s Word, and competent to teach the people; but be sure you teach them in an uncontroversial way. Utterly ignore their spirit of controversy. Like a Christian gentleman, teach all you meet the simple truth of God in a kind, frank, and uncontroversial spirit. These disputers are all idolaters, worshipping their creed, and trying to bend the Bible to it. They need your prayers for personal salvation, instead of the cudgel of controversy. Teach them the Word of God; patiently endure all their abuse for Christ’s sake, and pray for them with your might.

**25.** “*In meekness instructing the opposers, lest at some time God may give unto them repentance unto the perfect knowledge of the truth.*” We receive

knowledge of the truth in regeneration and perfect knowledge; *i.e.*, we reach experimental certainty in sanctification. John Wesley preached the “*repentance of Christians.*” In that case we call it consecration, which is but a continuation of the repentance we began when a sinner, both being generically identical; *i.e.*, a giving up; *e.g.*, the sinner giving all of his bad things (for he has nothing else) to the devil, where they belong, and leaving him and his sins with him forever, and the Christian giving up all of his good things (in consecration) to the Lord, to be used for his glory forever.

**26.** “*They may escape from the snare of the devil, having been led captive by same [servant of the Lord] at his will;*” *i.e.*, the will of this servant of the Lord. (See R.V.) Of course, these wicked disputers have been captivated by the devil and led away, but this “*servant of the Lord,*” in patience, love, and kindness, suffering all their abuses and persecutions by the grace of God out generals the devil, captivating them and leading them away from Satan to God, and receiving a crown of glory for saving them, which he never could have done if he had antagonized them in controversy.

# CHAPTER 3

## ARGUMENT 6

### APOSTASIES OF THE LAST DAYS

1. *“But know this, that in the last days perilous times shall come.”* It is overwhelmingly patent to all Bible readers that we are living in the time of the end of the Gentile dispensation, the last preceding the millennial kingdom, even now conspicuously dawning on all the earth in the holiness movement belting the globe, the bright morning star heralding the swift approach of the glorious Sun of righteousness, destined soon *“to rise upon the earth with healing in his wings,”* forever expelling the black darkness with which Satan’s dismal night has enveloped the globe six thousand years, since the bright day of Eden suffered total eclipse.
2. *“For men shall be lovers of themselves;”* i.e., selfish lovers of money. Never in all the ages were money-loving and money-getting so rampant as at the present day, when the people are blind to what does not glisten, and deaf to what does not jingle. Paul says the covetous man is an idolater. According to that Scripture, pulpits and pews are filled with idolaters. *“Proud blasphemers, disobedient to parents.”* O how sadly are these dark adjectives everywhere verified! How fearfully is parental authority rejected by the proud and incorrigible! *“Ungrateful, unholy.”* Preachers in solid platoons, with the Holy Bible lying before them, have the diabolical audacity to preach against holiness, to please and captivate their proud, worldly, and wicked members for the sake of filthy lucre. *“Without natural affection.”* Not only are family relations ignored, but murders, especially infanticides, are common. *“Covenant breakers.”* It is no trouble to join any of the popular Churches without so much as a conviction of sin; solemnly obligating themselves in the presence of God, angels, and men, *“to renounce the devil and all his works,”* they never even think of giving up Satan’s frolics, fandangos, and the pleasures of sin, thus not only falsifying but perjuring themselves, and sadly verifying the words of Jesus, *“Making them twofold more the children of hell.”* *“Devilish,*

*incorrigible, furious.*” What awful adjectives to apply to Church members. For he is not speaking of aliens, but professors of Christianity. I have been personally notified of a number of preachers committing murder and other high crimes. Only ten days ago a Church member in this State was hung for murder. *“Opposed to the good.”* God’s true people meet their most terrible opposition in the ministry and membership of the popular Churches.

4. *“Traitors, headstrong, puffed up, lovers of pleasure, rather than lovers of God.”* The Church members of the present day sadly verify these dark adjectives. Despite all that can be done, they will have the pleasures of sin, showing predominant love of the world, its foolish amusements, silly pastimes, and carnal indulgences, and actually no love of God, pastors apparently powerless to restrain them, with folded arms giving way to the overmastering tide of sin and worldliness.

5. *“Having the form of godliness.”* This clause shows positively that the Holy Ghost is here describing Church members, for none others have the form of godliness. How rapidly we are sweeping to the end! I am a mournful witness to the sad verification of this black catalogue of sins in the Churches of the present day. Forty years ago these vices and follies were not tolerated in the Churches, excommunications constantly occurring in all denominations, thus keeping the Churches expurgated of these wicked characters. Sad this day to see them in the majority, and ruling the Churches! *“And denying the power of the same”* (i.e., godliness). Justification brings us into the kingdom of peace, and sanctification into that of power. Without sanctification, an everlasting tide of internal strife with inbred sin sets hard against you, liable any moment to sweep you away into condemnation. John Wesley says: “Justification saves us from evil habits, but sanctification from evil tempers.” On all sides myriads of preachers and millions of members, representing the influential denominations, are denying sanctification, which is the *“power of godliness.”* I do not mean that they verbally deny it. But really they ignore and reject it, some evading altogether, by identifying it with conversion, others postponing it till death, and still others running it into vague gradualism, denominated growth in grace, and thus eliminating the very possibility of the experience, all like Pilate and Herod uniting in the crucifixion of the holiness movement, God’s relief train, which he has sent

to the rescue of the wrecked. *“And from these turn away.”* This is too plain to need comment. It is the positive commandment of Almighty God to turn away from all religious people who deny the power of godliness, which is sanctification. John Wesley advised the people, when a preacher spoke against Christian perfection, to retire from the congregation, but go back to the next meeting, thus opening the door of reformation. “Brother Godbey, would you advise me to withdraw from the membership of a Church that fights holiness?” If you have not sufficient grace to serve as God’s faithful missionary (for certainly such a Church is good missionary ground), to shine and shout among them courageously, holding up the banner of holiness to the Lord, I would certainly advise obedience to the above commandment of the Holy Ghost, *“From such turn away.”* One thing is certain: if you do not draw them, they will draw you, dragging you into hell with them. You can not possibly participate in their frolics, festivals, and worldliness, and keep your experience. Millions of young converts have been frozen out, and dragged back into the world by frolicking Church members. If you fall into their trend, you are gone, world without end. So you had better obey this commandment, *“From such turn away,”* unless you stay with them to pray, testify, exhort, preach, suffer persecution, shine and shout for Jesus, thus using the dead worldly Church as a missionary field.

6. *“For of these are those who are creeping into houses and leading captive silly women, having been laden with sins, led about by various lusts.”* How signally is this verse verified in the jealous proselytic rivalry everywhere prevalent among the fallen Churches! For this reason discipline has become a lost art. They fear the excommunicated will join their neighbor, giving a numerical majority to their competitor. Not only have they ceased to excommunicate the wicked, but all sorts of subterranean stratagems are indulged, as Jesus says, “Compassing sea and land, and making him twofold more the child of hell.” “Silly women” is a translation of *gunaikaria*, a diminutive from *gunee*, a woman. Hence, it means little women. As the word is in the neuter gender, it means men as well as women. Among heathen the women have never been educated; consequently they are proverbial for their ignorance and liability to abduction in all sorts of ways responsive to the intrigues of designing demagogues. Hence, the idea conveyed by the Greek in this passage is that

these uncultured, ignorant, feeble-minded people become a prey to ecclesiastical proselyters. Certainly this prophecy is now receiving its literal fulfillment.

7. *“Always learning, and never able to come to a perfect knowledge of the truth.”* This floating element manipulated indiscriminately by the proselyting sects, they profess and join in every protracted meeting. Perhaps, in the mercy of God, they sometimes get converted, but instead of progressing into holiness—*i.e.*, a “perfect knowledge of the truth”—collapse again, and fall a prey to another proselyter. If they could only once get sanctified and settled in Christ, their floating would cease.

8. *“In which manner Jannes and Jambres withstood Moses, so these also resist the truth, men corrupt as to their mind, reprobate concerning the faith.”* These proselytic pastors and custodians of the fallen Churches are here compared to Jannes and Jambres, those Egyptian magicians, Satan’s preachers, who antagonized Moses, by the power of the devil counterfeiting his miracles, turning their rods into serpents. But the serpent transformed out of Moses’ rod devoured those of Jannes and Jambres, illustrating the superiority of God’s power to that of the devil. Satan in all ages has wrought miracles, by ancient sorcery, Egyptian magic, medieval witchcraft, and is now doing a big work through spiritualism, Christian science, and hypnotism. The devil is so much wiser and stronger than men that he can do any amount of works miraculous in human estimation, because beyond our comprehension. Yet you must remember that Satan is a finite being, and can not perform omnipotent miracles, which belong only to God. I doubt not but multitudes of preachers at the present day, in fulfillment of this alarming latter-day prophecy, are literally manipulated by the devil, like Jannes and Jambres, and *“reprobate concerning the faith;” i.e.*, hopelessly given over to the devil.

9. *“But they shall proceed no farther.”* Soon our Lord is coming to execute terrible judgment and retribution on the wicked nations and fallen Churches. *“For their folly shall be made manifest to all, as theirs was also.”* Our Lord is coming in his glory to take up his saints, leaving the wicked world and Babylonian sects to the awful retributions of the great Tribulation, when the ancient of days will descend in flaming fire and execute judgment on the enemies of his Son, thus hackling out of the world



everything that will not do for the coming kingdom. (<sup>41823</sup>Acts 3:23.) Then the counterfeit millions in pulpit and pew will all be revealed.

**10, 11.** Here Paul alludes to his terrible persecutions. At Lystra, where God gave him Timothy, they actually stoned him to death; meanwhile he went up and spent that memorable hour in heaven. (<sup>41711</sup>2 Corinthians 12.) Thus recapitulating his wonderfully eventful life of toil, privation, and persecution, he exhorts Timothy to be courageous and stand the storm.

**12.** *“And all wishing to live godly in Christ Jesus shall suffer persecution.”*

The reason why none but the holiness people are persecuted at the present day, is the simple fact that the devil is not fool enough to waste his ammunition on dead game. He is as much opposed to genuine religion as in the days of the martyrs. The reason why the common Churchism of the day provokes no opposition, is because the devil has no objection to it. He is perfectly willing for you to take your choice between the inside and the outside way to hell. But if you go for real religion—*i.e.*, entire sanctification—with all your might, look out for the artillery of hell; it is sure to be turned against you.

**13.** *“But wicked men and seducers shall wax worse and worse, deceiving and being deceived.”* The ejaculation is vociferated from popular pulpits on all sides, “The world is getting better,” and they tell us the coming of the Lord is a great way off. Peter predicted these men, mocking and scoffing,

“Where is now the promise of his coming.” (<sup>61014</sup>2 Peter 3:4.)

I prefer to believe the Holy Ghost, who says the world will get worse to the end, the Gentile age winding up like the antediluvian, amid awful corruptions and terrible destruction. They call me a pessimist. I can afford to be called anything in company with Peter, Paul, and Jesus. They, along with all the prophets, old and new, are pessimists on sin, but optimists on grace. All finite beings are progressive, Satan himself no exception, with all of his people in earth and hell getting worse all the time. Every age has got worse to the end, winding up in terrible calamities; *i.e.*, Eden with the fall, the Antediluvian with the flood, the Patriarchal with the plagues of Egypt, the Messianic with bloody Calvary, the Mosaic with the destruction of Jerusalem, and Pentecostal now hastening its awful terminus in the great

Tribulation. While the wicked are progressing fearfully in sin, it is equally true the righteous are making glorious progress in grace. Never did the true people of God understand the Bible so well as now. Never did the world know such missionary enterprise as at the present day. Millions of martyrs now tread the earth. All they need is some one to kindle the fire. They are ready to seal their faith with their blood.

**14, 15.** Here is another beautiful allusion to Timothy's godly parentage, which so eminently qualified him for the mighty work God permitted him to do.

**16.** "*All Scripture is God-breathed.*" This beautiful word (E.V., given by the inspiration of God) is *theopneustos*, from *theos*, God, and *pneuma*, breath. Hence, it literally means God-breathed, or the breath of God. O what a wonderful Bible we have—"the breath of God!" While every translation is inspired in its integrity, really and substantially the message of God, the verbal inspiration is only in the original; *i.e.*, the Greek of the New and the Hebrew of the Old Testament. The holiness movement is destined to inaugurate a new era in the appreciation of the originals. Every young preacher should go straight to the Greek Testament and master it. As the Old Testament is all repeated and focalized in the New, and we are living under the New Testament dispensation, therefore the Greek of the New Testament is infinitely more important than the Hebrew of the Old. If possible, master and utilize the Greek Testament, giving sufficient attention to the Hebrew to handle it with dictionaries. O what a blessed privilege to read the very words which God breathed into the inspired writers, and enabled them to transmit to us! "*Profitable for teaching.*" The school of Christ, with the Bible as the only textbook, is next door to heaven. It is a blighting shame that the Bible is not studied and taught in every Church. God says, "*My people perish for lack of knowledge.*" How sadly do we see this truth verified on all sides! Outside of the holiness movement, Church members are shamefully ignorant of God's Word, and the fewest number of preachers competent to teach it, in consequence of their deplorable experimental deficiencies, since the Bible is strictly and preeminently an experimental book, which must go through our hearts if we ever walk through the city of God. "*For conviction.*" Without conviction there can be no conversion, sanctification, nor anything else but damnation. Here is the radical deficiency in the popular ministry. As a

rule, it is destitute of conviction, and very convenient for Satan to use as a greased plank over which to slide the people into hell. The true gospel, if faithfully preached, is the most stirring thing in the universe. It will burn people out or in; i. e, either bring them to God, or drive them away. When did Paul ever preach at any place without raising a row? *“For correction”* The Bible is the straightedge by which every human life is to be regulated. In architecture everything has to come to the straight, or be thrown out. Hence, God’s Word is the effectual cure for all sin and heresy. *“For instruction in righteousness:*

**17.** *“In order that the man of God may be perfect, having been thoroughly perfected unto every good work.”* “Perfect” is from the Latin *facio*, to make, and *per*, complete. Christ came to destroy the work of the devil, which is sin, thus restoring man to the image and likeness of God, and preparing him to do his will on earth as the angels do it in heaven. Hence, Christian perfection removes everything out of the heart impedimental to our full efficiency in the service of the Lord. We have Churches full of people dumb as the pews they encumber, deluded by the diabolical falsehood that they are excusable for their silly dumbhood and utter worthlessness in the Lord’s vineyard; meanwhile the Holy Spirit is grieved because they will not let him wholly sanctify them, and give them tongues of fire, thus making their religion enjoyable to themselves, profitable to others, and glorifying to God. Thus this beautiful grace of perfection qualifies you for every good work by eliminating all hindrances out of your heart, forever crowning every duty with delight.

# CHAPTER 4

## ARGUMENT 7

### THE ADVENT AND KINGDOM OF OUR LORD

1. *“I testify before God and Christ Jesus, who is about to judge the living and the dead, both his appearing and his kingdom.”* The E.V. signally fails to bring out the great salient truth of this verse, *“His appearing and his kingdom”* are both in the accusative case (objective in English), the direct object of “testify.” Hence, we have the clear and simple statement of the apostle that he testifies both the appearing and kingdom of his ascended Lord. It is an irrefutable argument in favor of the millennium, inaugurated and administered by the personal Christ, in contradistinction to the millennium of the popular pulpits brought in by human agency and impersonal influences. The great fact of the Bible is, the world is not going to gradually improve until it reaches the millennium; but, as we see in these prophecies, it will deteriorate continually and ripen for destruction. The progression preached from the pulpits is nothing but the evolution of Ingersoll infidelity. The people are unwilling for Bob to preach in their pulpits, but they receive appreciatively Bob’s doctrine from their own pastors. The Bible millennium is to be the work of the glorified Jesus when he comes, as this verse says, to execute judgment, taking the devil and his incorrigible myrmidons out of the world, and girdling the globe with his glorious kingdom, to shine and shout forever.

2. *“Preach the Word, be instant in season and out of season, convict, exhort, rebuke, with all long-suffering and teaching.”* This verse is only separated from the preceding by a comma. Hence, this burning injunction of Paul to Timothy is to preach the appearing and the kingdom of his Lord, everywhere notifying the Lord is coming in judgment to set up his kingdom.

3. *“For the time will come when they will not endure hygienic teaching.”* This word “hygienic” is constantly used by the Holy Ghost where E.V.

has “sound.” It is a sanitary word, and means soul health. Regeneration gives life to the dead sinner, and sanctification applies the precious blood, the infallible panacea of all human ills, to the soul, curing its hereditary disease, and imparting perfect spiritual health. Hence, this “*sound doctrine*” simply means holiness. You all know we are living in the last days, because this awful prophecy is everywhere now being fulfilled, in the alarming fact that the popular Churches will not permit the clear and forcible preaching of entire sanctification. This mournful fulfillment of latter-day prophecy has really come on the world in the last twenty years; so look out for His “*appearing and His kingdom.*” “*But according to their own lust they will heap to themselves teachers, itching as to their hearing.*” It is not, as you conclude from E.V., the teachers who have itching ears, but the people. Their ears are itching for nice smooth eloquence, which will not dig them up, and flattery to feed their vanity, really Satan’s trickery for their damnation. Since the great apostasy in the last forty years, the time has already arrived when the wicked people of the Churches, by their money as well as their numerical majority, rule them, dictating the character of their pastor, and thus literally fulfilling this awful prophecy. Satan’s deluded votaries in all ages have ignorantly fulfilled the prophecies. It is preeminently true nowadays, “*And they shall be turned unto fables.*” Everything except the pure “*God-breathed*” truth of the Bible is fabulous. That is precisely what is now going on. The nice little sermonettes preached by the popular pastors are mainly fabulous, having scarcely a scintillation of solid gospel truth. The people who are not right with God are not willing to get right, despise the lightning truth of God, which rives into atoms the man of sin. Hence, they demand comfort from the pulpit, which can only be given at the cost of their damnation. God’s truth makes good people feel good, and bad people feel bad; while Satan’s lies make bad people feel good, and good people feel bad. This solves the problem, and explains the awful fulfillment of this alarming prophecy; *i.e.*, wicked people rule the Churches, “*heaping to themselves teachers (itching as to their hearing);*” *i.e.*, eager for the preacher to say something pleasing, thus helping the devil to blind them till they drop into hell.

5. “*Be sober in all things, suffer affliction, do the work of an evangelist, make full proof of thy ministry.*” We see that Paul believed in evangelistic work, notwithstanding multiplied thousands at the present day, who claim

to be his gospel sons, are violently opposed to it. Preachers who do not preach the whole truth, don't want anybody else to preach it; from the simple fact that it takes their own heads off. There is no opposition to evangelists if they do not preach sanctification. Hence, all this opposition to evangelists is simply Satan's trick to keep the gospel out of the pulpit and feed the people on fables.

6. *“For I am now ready to be offered, and the time of my departure is at hand.”* Paul's valedictory is beautiful, brief, and profoundly significant. I believe the critics are correct in locating his martyrdom about A.D. 68, instead of 66 (E.V.), subsequent to the conflagration, and initiatory to the great imperial persecution, which rolled in rivers of blood three hundred years.

7. *“I have fought the beautiful fight.”* How true this dying testimony! From the time of his sanctification, at the close of his three years' exile with God in Arabia, when he “was pleased to reveal his Son in him” (Galatians 1:15), Paul was never known to flicker on the battlefield. Truly, he lived a hero and died a martyr. *“I have finished my course.”* His peregrinations over different countries of Asia and Europe, despite intervening seas, robbers, and persecutions, were really wonderful, considering the absence of public conveyance except their frail barks, steamless and compassless, floating over the seas, at the mercy of the winds and caprice of the billows. *“I have kept the faith.”* Amid every conceivable discouragement his own nation tracking him like bloodhounds, Gentile princes and potentates as well as the roaring rabble arrayed against him, his faith never wavered an iota from the moment the light of the glorified Savior flashed on him as he journeyed to Damascus till he laid down his neck on Nero's block. Paul is doubtless in all respects the champion of the world's history, a gigantic intellectualist, a double graduate, with a miraculous conversion and a sanctification which left not a vestige of Adam the first. In labors he was indefatigable, in sufferings invincible, and in heroism he casts upon the escutcheon of all ages a brilliancy throwing into eclipse the master spirits of the world's battlefields.

8. *“Finally there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me in that day, and not to me only, but to all them that love his appearing.”* Paul looked constantly for Christ to come

to the end of his life, illustrating the true attitude of Saintship; *i.e.*, that of constant expectancy. Does not Christ come in death? He did not in case of Stephen, but stood and saw him leave the body and come to him. He sent the angels for Lazarus. Here we see a crown of righteousness awaits all who (as the Greek reads) *“have loved and still love his appearing more and more.”* Would you really be delighted to have the Lord return to the earth this day? Would you run to meet him with a shout? The clear affirmative answer to this question is transcendently important, if you would join Paul in the blood washed through beyond the stars. He is anxious to see Timothy, but doubtless saw him no more till he joined him on the golden shore. As this is the last word we hear from him, evidently Luke, his faithful amanuensis, would have written again if he had lived. A part of the punishment of the martyrs in all ages was the suddenness of their execution. Perhaps Paul’s head was off before the ink of this epistle was dry. In that they had no factories, and garments were scarce and valuable, a winter in that filthy old Mamertine prison will be awful. Hence, he wants the cloak he left at Troas, away over the sea. But he spent that winter in heaven. *“And the books, especially the parchments;”* *i.e.*, the raw hides. These were the Scriptures. When Tischendorf found this wonderful Sinaitic manuscript I hold in my hand, in 1859, it was a roll of leather perhaps fifteen hundred years old.

4. *“Alexander the coppersmith did me much evil; the Lord will reward him according to his works.”* A simple statement of fact, and not an imprecation, as E.V., exhibiting, as alleged by infidels, a retaliatory spirit.

16. *“In my first trial no one stood by me, but all left me; may it not be charged unto them:*

17. *“But the Lord stood by me, and empowered me, in order that through me the ministry may be fulfilled, and all the Gentiles may hear, and I was delivered out of the mouth of the lion.”* As they were not allowed to cast a Roman citizen to a wild beast, the presumption is, that lion here symbolizes Nero. The preaching here mentioned as following his first trial favors the theory of the two Roman imprisonments. That would locate the first trial away back in 63, and on the hypothesis of his martyrdom in 68, it gives about five years for preaching in Asia and Europe. The

presumption is, he was led from his second trial on criminal charge concerning the conflagration, directly to the executioner's block.

**18.** Paul gloriously triumphs to the end. "*I left Trophimus in Miletum sick.*" God healed the old king of Malta, and many others there and elsewhere, through the ministry of Paul, but not Trophimus. But all do not get healed. If they did, no one would get to heaven. I have frequently been sick, and had faith to be healed, and was healed. If He tarrieth, the time is at hand when I will have no faith to be healed. Then I will get to go to heaven. As your faith is, so be it unto you, is as true of the body as the soul. We are saved by the grace of faith, and healed by the gift of faith (~~1~~ 1 Corinthians 12), which is in me by the sovereign discriminating providence of God, and subsidiary to the spiritual interest. A Methodist in Kentucky fell at the cradle of his dying boy baby, and cried aloud to God to spare his life. Twenty years afterward, when he saw the sheriff tie the rope round his neck, he realized his sad mistake in not letting him go to heaven in his infancy. We should always crown our petition for bodily healing with, "*Thy will be done.*" It may be God's good time for us to go to heaven. Our perfect bodily healing is postponed till the transfiguration. Yet God, in his mercy, patches us up to finish our work. But let us remember, heaven is infinitely better than health.

## APOLOGUE

These epistles to Timothy, Paul's favorite preacher, are of infinite value to all preachers, especially pastors, defining duty and responsibility in their diversified bearings. They are also of infinite utility to all deacons of Churches (among Methodists called stewards), specifying their qualifications and defining their responsibilities; and, through these offices, the constitution of every local Church relative both to the spiritual and temporal economy.