

# Survey of the New Testament 04 Timothy Thru Hebrews

by Neil Fraser

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*Neil Fraser's sermon explores the pastoral epistles, emphasizing their teachings on church leadership, sound doctrine, and the hope of eternal life.*

**Duration:** 46:28

**Scripture:** Matthew 6:33, Romans 8:17, Ephesians 3:20, 1 Timothy 1:15-16

**Topics:** "Gods Grace", "Christian Freedom"

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## Description

In this sermon, the preacher discusses various topics related to the word of God. He emphasizes the importance of praising the Lord, regardless of one's gender or circumstances. The preacher also highlights the concept of freedom and rejoicing that comes with accepting God's grace. He then delves into the apostle Paul's dilemma of reconciling a master and a runaway slave, illustrating the challenges of forgiveness and reconciliation. The sermon concludes with the reminder of God's abundant blessings and his ability to exceed our expectations.

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## Transcript

Now here we are once more in the school, learning our lessons. I hope you brought your textbook along, which has sixty-six books in it, for our consideration this morning. I think we'll have to send a truant officer after some of those students that are not here.

And we're going to look first of all at the third epistle to Ephesus this morning. You're looking a little bit dubious. Let me tell you that there are two epistles to the Ephesians in the New Testament, and there are four epistles to Ephesus.

The second epistle to the Ephesians is found in Revelation 2, verses 1 to 7. Just to remind you, you've just forgotten. Unto the church which is Ephesus write, says John, says Angel to John. That's the second epistle to Ephesus.

Now I did not say the third epistle to the Ephesians, but I did say the third epistle to Ephesus. Because 1 Timothy is the third epistle to Ephesus. Because Timothy is told, in fact Paul says, for this cause I left you at Ephesus.

So 1 Timothy is the third epistle to Ephesus, and 2 Timothy is the fourth letter to Ephesus. Got that right? I'll show you here. Now we are considering this morning, to begin with, 1 Timothy, 2 Timothy, and Titus.

Now these are called, as a rule, the pastoral epistles. The pastoral epistles. That's because they are letters sent to young men, younger men, who are exercising a pastoral ministry in Ephesus and in Crete.

Paul sends Timothy to Ephesus, and he sends Titus to Crete. But they might set in order things that need to be set in order in that, in those churches. It's very good to notice, however, that in both Timothy and Titus, Paul is careful to tell them they're not to stay there permanently.

In both of these epistles he says, try to come back again before winter. Try to come back before winter. You'll notice that, you'll read that both in Titus and in Timothy.

Paul did not expect that these younger men were to stay on permanently, exercising what is sometimes called a full-time single ministry to the church. Now, exercising a pastoral ministry is a necessity of the church. But the words in regard to pastors are usually in the plural, as addressed to each of the churches.

The only one who says, I am the pastor, is the Lord Jesus. When he says, I am the good shepherd, the word shepherd being pastor, in every other case the word is in the plural when it's addressed to any particular church, you see. Now, a pastoral ministry is good, and I wish we had more of that ministry in our assemblies.

It would be better for it if we had a better pastoral care. That is not to say that one man should exercise it all, but rather a plurality exercising that ministry. It is not contemplated in the New Testament churches, as far as I know, that to one person should be delegated the entire ministry of the church, for the reason that it dwarfs the gift.

Gift is not developed as it ought to be because of that. So I thought I would point out simply that in each case to those younger men, to Timothy and to Titus, Paul says, try to come back again before winter. Another thing that's good to notice in these pastoral epistles, particularly the last written communication of Paul, was to see what his outlook was as he faced the possibility of death any day.

Those who say they think they know tell us that the last written communications of Paul are 1 Timothy, Titus and 2 Timothy in that order. Now in the pastoral epistles we have certain key phrases which are not found in other letters. You have the word sound, for instance, sound doctrine.

The word sound being healthful, sound speech and the like. Another phrase peculiar to the pastoral epistles is God my Saviour. Another one is, this is a faithful saying.

Sometimes it's translated, this is a true saying. But look in the pastoral epistles at your leisure for five faithful sayings. The first is, this is a faithful saying and worthy of all expectation, that Christ Jesus came into the world to save sinners.

And then he adds, of whom I am chief. And in the next verse he says that in him, the first, God might reveal himself. How be it for this cause I obtain mercy, 1 Timothy 1.16, that in me the first.

That word first is the same word as chief at the end of verse 15. So if we read them both together it says, Christ Jesus came into the world to save sinners, of whom I am the first. How be it for this cause I obtain mercy, that in me the first.

Jesus Christ might show forth all longsuffering for a pattern to them who should hereafter believe on him to life everlasting. You know the apostle Paul looked upon himself as prematurely born in a spiritual sense. For he was converted in the sense that you and I are not, in that he saw with his physical eyes a sight of the risen Christ.

And he says in that I am the first, I am the prototype of those who shall afterwards believe on him when they see him face to face. He tells us in Corinthians that he was as of one born out of due time, born prematurely. He's the first of his race who I'll look upon him whom they pierce and see him with their eyes and be converted to his cause.

Now of course it's debatable as to what he means when he says 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. As to whether he means I am the greatest sinner that ever was. Sir Robert Anderson for instance thinks that's the meaning of the word.

I am the chief. Sir Robert Anderson says that the more light we have the more culpable we are. The more blameworthy.

And the Apostle Paul having had all the light that he had in his training and yet failed to recognize the Messiah when he came that the measure of light is a measure of your responsibility and your guilt if you fail. And the Apostle Paul being responsible for the deaths of untold men and women too was therefore the chief of sinners. It might have been also that he felt as all spiritual men feel that their guilt is so great they must indeed be the chief.

However the alternative meaning is that I am the first, I am the prototype of those who shall afterwards believe on the Lord. That's the first of the faithful sayings. Another time he says this is a true saying, this is a faithful saying.

You have it in chapter 3 and verse 1. If a man desires the office, the work of a bishop, I know thus he desires a good work. He doesn't say he desires a good office position but a good work. Now the last of these faithful sayings is in Titus where we read this is a faithful saying and these things I will that you affirm constantly that they who have believed on him be careful to maintain good works.

We are not saved by good works but we are saved for good works. And if the first faithful saying tells us that we are saved because we are sinners only the last faithful saying tells us that we are saved for the purpose of good works. I'm not giving you all the five, I'm just asking you to notice that you have five faithful sayings in those past little epistles.

Now if the last written communication is indeed 2 Timothy and it's written to an individual it's good to see what Paul had in front of him as he faced the future in his prison. Let's turn to 2 Timothy chapter 4. In this please. You'll notice that in verse 6, chapter 4, 2 Timothy, he faces the possibility that he might die any day.

For I am now ready to be offered and the time of my departure is at hand. By the way that word departure is not deceased. He didn't look upon it as the end of everything.

Actually it means the time of the setting of my sails has come. When a ship gets out of port and sets its sails it's on a voyage. It has a destination.

It's got something in view. And the apostle Paul says the time of the setting of my sails is at hand. I'm going out to another country.

I'm going out to a better country. I'm about to set my sails. When Peter speaks about dying he uses the word deceased.

But it's not the word for death. It's the word exodus. I shall endeavor after my exodus.

Now when the children of Israel had an exodus they went out from bondage into liberty. They went out from suffering into pleasure. The apostle Peter says I will endeavor after my exodus.

After I go out to that promised land that you'll have these things in remembrance. How nice to see therefore that both Paul and Peter under different terms have in mind the same thing. Death is not the cessation of being.

Death is the opening up of something bigger and better. Amen? Don't be afraid to say amen. It'll do you good.

I heard about a woman who was in the habit of saying hallelujah and amen. Kind of annoyed the preacher. So he said to her now look here Mary.

If you'll promise not to say hallelujah or amen for three Sundays I'll give you a chicken. My she said well I sure need that chicken. I'll try.

So the next Sunday he said something that was really good and she almost said praise the Lord. But she thought about the chicken. The second Sunday he said something that was really good and she almost shouted hallelujah.

But she remembered the chicken. The third Sunday he said something that was really wonderful. She said praise the Lord, chicken or no chicken.

Now I believe if you said praise the Lord and you were a lady I believe the Lord would forgive you. Because the Old Testament shows that sometimes when men failed as in the period of judges, God had to raise the woman up. So if the men don't say praise the Lord, the woman does.

Maybe the Lord will forgive you. But if you think something's worthwhile, say amen. Amen? A little bit better.

It's very feeble, yes. Well anyway. Each of those men therefore viewed their passing as into something out of bondage into liberty, not of suffering into rejoicing.

Out of something transient into something permanent. Blessed be the Lord. Now the apostle Paul was lying in prison and any day he might hear the great of the key in the lock.

And his door be thrown open and the guard summoning him to come out. And he'd be led out and out of the city, probably amidst the jeers of the people. And then outside be told to lay his head down upon a block when there would be the swift gleam of an axe.

And his head would roll away. He faced that. I am now ready to be offered.

And the time of my departure is at hand. But he says, I've fought a good fight. I've finished my course.

I've kept the faith. But then he adds, henceforth is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me. And not to me only, but to all then that love his appearing.

You mean to say, Paul, that you still love his appearing? You just said that you're ready to die. You mean you still face the possibility that his appearing? Oh yes, two possibilities. I might die, I might not die.

Writing at the same time to Titus, looking for that blessed hope and the appearing of the glory of our great God and Savior Jesus Christ. And writing to a church about the same time as he's writing these two things to Philippi he says, for our citizenship is in heaven from whence also we look for the Savior, the Lord Jesus Christ. So he faces two possibilities.

He might die, the Lord might come. But then he faces a third possibility. What can be the third possibility? You have that in verse 13.

2 Timothy chapter 4, verse 13. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. And you'll notice he says in verse 21, try to come before winter.

Do thy duties to come before winter. So the Apostle Paul faces a third possibility. He might still be here.

He might not die, Christ might not come, he might still be here next winter. And if he's here next winter, he'd like to have three things. First he says, I'd like to have my cloak for my body.

It should be cold in the prison if I'm still here. I'd just as soon be warm as cold. The Apostle Paul did not think that neglect of the body was a token of spirituality.

Now the early church thought that for a long time, at least certain individuals. And they neglected the body, thinking they could thereby crucify the flesh and have their senses more alive to the things of God. Even Martin Luther was found unconscious at times in his lowly little cell of a room by starvations and even flagellations.

They thought that neglect of the body be token spirituality. That was why men left their homes into caves and cloisters and starved themselves. And people came to visit these so-called holy men in their darkened caves to hear words of truth.

But you know, the Lord Jesus wasn't like that. He was a friend of public consensus. Sometimes they called him a wine-bibber because he went in to feast with people.

So the Apostle Paul said here, if you come before next week, bring my cloak, the cloak for the body. And then he says bring the books and especially the parchments. You'll notice he differentiates between books and parchments.

The parchments are the parchmentum, the precious writings. The word means the writings in skins, on skins. A reference, I think, to the sacred writings, the scriptures.

Bring the books, the books for my mind, but the parchments for my soul, you see. So that Paul says I might still be here. And if I am, I just as soon take care of my body, I just as soon take care of my mind, and I want to take care of myself, you see.

The care of the body, the cultivation of the mind, the charging of the soul. Now you and I, as we face 1973, should keep those three things in mind, you see. We might die this year.

Have you thought about it? You might not have the long time you think you have, nor might I. And you're not morbid because you face the possibility that you might die. And you're not brave because you refuse to think about it. You're just being sensitive.

You might not go as far as Sir Walter Scott, who on the day of his marriage arranged for his funeral. You might not go that far. But I think Sir Walter Scott was just saying, Lord teach me to number my days.

I might apply my heart unto wisdom. And those of you who have read about how he was so very heavily in debt, through no fault of his own, know how industriously he worked for this payment until he had this charge for all that debt. You see? We might die.

But then Christ might come in 1973. Amen? A little better. Not very good.

And then we might still be here. And if we are, let's take care of the body. Let's cultivate the mind with good books.

Let's charge the soul with the word of God. You see? These are there for a little glimpse into the pastoral epistles. And now we go from there to Philemon.

Now if ever there was a gem of Christian diplomacy, it's Philemon. This is a book that will grow on you the more you read it carefully. I don't think there's ever a time when I look at Philemon slowly and not discover something new and fresh in it.

Let me just take a little time on this neglected book. As you come to it, the apostle Paul has a problem. I want you to think of that word, problem.

His problem is, how can I effect a difficult reconciliation between a master and a slave? The slave has run away from his master. And the running away has taken some of his master's goods, whether money or trinkets or whatever it be. He's run away.

He could be put to death for running away as a slave, even though his master is a Christian man. And in running away, he arrives at Rome, putting as much distance between his home and his master. But in Rome, such are the ways of God that he is converted.

It may be that when he left home, he said to himself, I shall have to keep my turban on my head and not reveal the fact that my ear is bored. For a bored ear, not only amongst Israelites, but I think amongst others, Asians, the bored ear was a token that you were a slave. So he said, I'll keep my turban on.

But maybe in a brawl of some kind, who knows, somebody discovered his bored ear and said, you're a slave, you've run away from somebody. And he's apprehended and put in prison. Anything I should add to this story, I'm quoting from the unauthorized versions.

Anyway, he's in prison and in prison meets a man. And what a man, none other than the Apostle Paul, who leads him to a knowledge of Christ. For we shall read presently that Paul writes and says, I beseech thee for my son, Onesimus, whom I have begotten in my bond.

You see? They suppose it. They talk together in prison and the older man said to the younger man, How come you're here? Oh, he says, I ran away. Ran away from my master.

You did, eh? Where do you live? Oh, I know that place. By the way, what's your master's name? Philemon. Philemon? Was his wife named Apphia? Yes.

I know them. They owe a lot to me, I believe. The younger man said, How did you get here? What did you steal? I didn't steal anything.

I'm a prisoner of Jesus Christ. You are, eh? I know about Jesus Christ too. Why, in Philemon's house, you know what? One of my jobs was to set the table for the remembrance.

It was. And are you saved, Onision? No, I am not. But he got saved.

Now, Paul's problem is, on Estimus, I've got to send you back. You've got to go back. You belong to your master.

But I'll tell you what I'll do. I've got a plan. That's my second piece.

I've got a plan. I'll write a letter to your master and his wife and son, Archippus. And I'll plead for you.

I'll plead for his plea. And this is the letter. Now, the policy of the writer, the policy of Paul, note that, is to, first of all, commend in Philemon everything that was worth commending before he gets to his plea, is he? Now, that's a good thing for us to follow.

If you're going to say something to somebody that you don't like to say and they don't like to hear it, first of all, begin by commending them in every way possible. Puts them in good frame of mind to receive your rebuke, if indeed it's a rebuke. Now, let's look at this letter quickly, shall we? Paul, a prisoner of Jesus Christ and Timothy, our brother unto Philemon, our dearly beloved and fellow laborer, and to our beloved Apphia, being that word ends in I-A, it's a feminine name, and Archippus, our fellow soldier, and to the church in the house.

See, there was a church in the house and a good idea that very probably we spread the table of the Lord in the house. Grace to you and peace from God our Father and the Lord Jesus Christ. I thank my God making mention of thee always in my prayers.

Think how good Philemon would feel about that, eh? I never forget to pray for you, Philemon. Always. Hearing of thy love and faith which thou hast toward the Lord Jesus and to all saints.

Paul includes all saints. He's going to include an estimates in a little while. I'm taking for granted your love for all the saints.

That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. Kind of involved verse. It means I pray that those who share your faith may see in you everything that is right in reference to Christ.

For we have great joy and consolation in thy love because the bowels the hearts of the saints are refreshed by thee, brother. You're a great man for refreshing the saints. Wherefore though I might be much bold in Christ to enjoin you.

That word means to order you. That which is convenient. That which is your duty.

Yet for love's sake I rather beseech thee. Being such a one as Paul the aged. I want you to know how this appeals to the pity to the compassion of Philemon.

I'm Paul the aged. Old man. And now a prisoner of Jesus Christ.

A prisoner. And according to the next verse a man with chains on his head. I beseech thee for my son Onesimus whom I have begotten in my bonds.

There weren't bonds being chains. He says in effect in verse 10 I beseech thee for my child Onesimus whose father I have become while wearing these chains. You see, an old man in chains.

Which in time past to thee was unprofitable. Onesimus means profitable. And Paul says you know in time past he was unprofitable.

And Philemon says you could say that again. But now profitable to thee. I'd like to know how.

Profitable to thee and to me whom I've sent again. I've sent back. Thou therefore receive him.

That is my own vow. See? Receive him is like sending you my heart. That's what he really says.

Whom I would have retained with me. I'd like to have kept him. That in thy stead my Philemon would say I'd like to know how.

That in thy stead in your place he might have ministered unto me in the bonds of the gospel. Paul is actually saying you know Philemon if you were here you would do this. You're not.

So I'd just as soon have your slave do it for me. Right? But without thy mind would I do nothing. Now that's a beautiful verse.

I have threatened for not threatened, I have fought for 36 years to have that text in my home. Without thy mind would I do nothing. If you want to have a happy home brother sister, put it up in the house.

Without thy mind would I do nothing. If you want to be a happy woman put it up in the house. You see here's a woman, she's got an old stove.

So old you'd think it came out of the ark. Getting kind of old. And she sees this woman sees a beautiful sale going on in Sears, Roebuck or some such place.

Brand new, beautiful stove. And she says, my I wish I could buy that stove. I have a good mind to.

I have a good mind to buy it. And so she says to her husband, you know dear I almost bought a new stove today. My, what a sale.

Look at our stove, look how old it is. But you know, without thy mind would I do nothing. What would the average man do? He'd say, my dear, get it.

You deserve it. Amen? Or here's a man, he thinks he needs a new car. Notice that word.

He thinks he needs a new car. He says, have you ladies ever heard this? You know, I figure out by the time I my tires are so worn, the paint job is so poor, and the interior is bad, engine is so poor. You know, I

figure that by the time I count all these repairs, I'm really money in to get a new car.

Have you heard that? And I almost bought one today. But you know my dear, without thy mind would I do nothing. What would the average wife do or say? She'd say, my dear, get it.

You deserve it. Out of necessity I'll get a job in a ten cent store. Without thy mind would I do nothing.

Let's read on here. He says in verse 15. Notice that word.

For perhaps he therefore departed for a season. Wasn't that kind? You'd have to think he ran away. He just took a vacation with pay.

He departed for a season. He was going to come back. Thou should receive him.

See? He says in verse 12, receive him. He says in verse 15, receive him forever. Not now as a slave, but above a slave, a brother beloved, specially to me.

But how much more unto thee, both in the flesh and in the Lord. If thou can't be there for a partner, receive him as myself. Now notice the demand that Paul is making.

I want you to receive him. I've no doubt Philemon thought he wants me to take him back as a slave and say nothing about it. But then he reads, I want you to receive him not as a slave, but as a brother beloved.

Don't take him to court. Forgive him. Welcome him as a brother beloved.

By which Philemon possibly turned to Apphia and says, what do you think of that, Apphia? What do you think of that demand that Paul is making? You know, sometimes I think that Paul almost goes too far. He's suggesting that I take this man in. And when Onesimus brought the letter and he read it, receive him as a brother.

You mean that you got saved? Yes, master. Oh. So you're a brother, eh? Yes, master.

Well, I suppose I ought to shake hands with him. So he gave him a automatic shake, no clutch. Nice to have you here.

Do you ever give people a shake like that? Nice to have you here. You were absent the last two Sundays, I noticed, but it's nice you're back. I'm asking you to receive him as a brother beloved.

And I'm asking you to receive him as you would myself. Whereupon, Philemon turns to Apphia and says, what do you think of that, Apphia? If Paul came, we owe everything to Paul. We'd give him the best room and a half.

The pink room. And he says, receive him as myself. What do you think of that, Apphia? Don't you think Paul goes too far? And Apphia, who has long practiced in agreeing with her husband, says, mm-hmm, that's what I thought.

And then, he reads further down, and you wouldn't believe what he says. He says, in verse 21, having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say. Whereupon Philemon fell down in a dead faint.

Knowing you as I do, knowing the bowels of the saints have been so often refreshed by you, I know that you'll do more than I say. Amen? Now, what more could Philemon do than this? Suppose he turned to Apphia and said, Apphia, what more could I do than he says? What do you think? Apphia might have said, only one thing I can think about. What's that? Why don't we take him out of slavery forever? Redeem him.

Why don't we make him a co-heir with Archippus? A joint heir with Archippus in all that we've got so he'll never be a slave again. He'll be our son equally with the other sons. Now, why do I say that? Because that's exactly what the Lord has done for us, blessed be his name.

Amen? That's really so. Saved us, forgiven us, justified us, made us his children. But more than that, you wouldn't believe it, brought us into his family, made us joint heirs with the Son, Jesus Christ, our Lord.

Amen? That's really so. I preached this message once in Virginia, Minnesota of the Lord's table. And a brother got up afterwards and finally said, he quoted a beautiful text, I shall never forget it.

He says, Now unto him who is able to do exceeding abundantly above all that we can ask or think. Isn't that what he's done? He surely has, dear friend. All right.

Now, just in case, Philemon turned to Apphia and says, Apphia is more than flesh and blood could do. Paul finishes with the power for the whole thing. Verse 25.

The grace of the Lord Jesus Christ be with your spirit, your spirit, your spirit. And if the grace of the Lord Jesus Christ was with his spirit, nothing was too big to forgive. Amen? Now, that's Philemon.

I've taken a long time because of the precious book. I shall not take as much time in Hebrews, which, of course, you'll say is a great mistake. Because Hebrews is the next one.

Hebrews, of course, is better known. Now, in a word, Hebrews is a superiority of Christianity over Judaism. Hebrews is a superiority of Christianity over Judaism.

The main keyword, probably, of Hebrews is the word better. Better. Everything's better in Christianity.

Now, when you come to Hebrews, heroes like Moses and Aaron and Abraham and Isaac and Jacob and David and Samuel, they all come in. But they only come in to go out and leave the Lord Jesus Christ solitary and supreme. Sacrifices are brought in, but the sacrifices must go out and leave one sacrifice offered for sin.

A high priest comes in, but he only comes in to go out to make room for the great high priest. An earthly sanctuary comes in with all its furnishings and ritual, but it only comes in to go out because of the sanctuary above in heaven. Read Hebrews.

Look for the words like eternal and heavenly. Consider. Let us or let.

Let us occur seven times. Let occurs about fourteen times. Perfect.

And so on. But the word better is a superiority of Christianity over Judaism. Another key little couplet is we have, we have, we have.

The Hebrews were not to suppose that they were without anything because it didn't have an elaborate ritual. We have in Hebrews. Wonderful book, by the way.

Next is James, and we'll probably close just with James. James is, they think, probably the first of the epistles written in the New Testament. One of the very earliest.

He doesn't go into the doctrine of the church. He'll mention the church about his style, his words, his content is much like that of his brother, according to the flesh, Jesus Christ our Lord. His style is in contrast to Paul.

Paul's illustrations are taken mostly from city life. James's, like that of Christ, are taken from country life. Simple country living.

James is intensely pithy and intensely practical. James takes you up with questions of faith, questions of trial, questions of of patience and prayer. Read James, will you, at your leisure, and look at every reference to prayer in every realm you can think about, including the weather.

For James will tell you about a man who prayed that it might not rain. We might well pray for that too. That it might not rain for three and a half years.

We won't pray that one. It might not rain. It rained not for three years and six months, James said.

We don't want to pray that. But prayer as it affects the emotional, mental, domestic, hospital, weather realms where prayer is successful. Notice prayer in James.

Notice trial in James. Notice all the things he wants you to add to your faith. A wonderful little book with emphasis, a whole chapter devoted to the use of the tongue and the abuse of the tongue.

I close with a little poem if I can remember it. There was a woman who had a little quarrel with her husband before he went to work. And after he went to work she said to herself, I think I was to blame.

And as soon as he comes home I'll tell him that I think I was to blame. And I'll tell him I'm sorry. But he was killed that day at work.

She never had a chance to tell him. She should have told him before he went. But she didn't.

But she took up her pen and she wrote, If I had known in the morning how wearily all the day the word unkind would trouble my mind, I said when you went away, I had been more careful darling, and caused you needless pain. But we vex our own with look and tone we may never take back again. We have careful thought for the stranger and smiles for the sometime guest, but for our own.

Bitter tone though we love our own the best. How many go forth in the morning who never come back at night and hearts are broken through harsh words spoken which sorrow can never put right. The Lord enable us to keep a watch upon the door of our lips lest we transgress with our touch.

Shall we pray? O God our Father again we thank you for thy presence with us as once more we have taken the books in our hands and have tried to learn the lessons in the school of God. Help us to see they're all designed to help us to live soberly and righteously and godly in this present world. Separate us with thy blessing we pray in the name of the Father Son and Holy Ghost.

Amen.

Audio: <https://sermonindex1.b-cdn.net/10/SID10579.mp3>

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