

9,3,26 1 Tim. 6:13-21, Paul's Final Warning And Exhortation

I urge you in the sight of God who gives life to all things, and before Christ Jesus who witnessed the good confession before Pontius Pilate, that you keep this commandment without spot, blameless until our Lord Jesus Christ's appearing, which He will manifest in His own time, He who is the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen.

First, keep in mind that these are Paul's last instructions to Timothy in this letter. We've seen in other epistles of Paul (and other N.T. writers) that they tend to close their writings with an increased emphasis on what they consider to be the most important things they wanted to communicate.

And in this epistle, when we add the fact that Paul was personally closer to Timothy than anyone else, as both a co-laborer and a son in the faith, we can assume that what Paul is telling him would have the added nuance of a deep personal love and concern for Timothy's survival in this war we're all engaged in.

Some of what Paul writes will be familiar, but he repeats it for emphasis, and all of it contains some of the most essential truths all believers need to know.

It would be interesting to take a poll and see what each of us would list as the truths and exhortations taught in the Bible that we consider to be the ones of highest importance. So, as we see what Paul did with this, you might see if what you would say aligns with his thoughts. Try to imagine the most important person or people in your life, the ones you desperately want to win this battle and not fall by the wayside in this final generation, and then think of what you believe they are going to need to know above everything else to keep them safe and moving forward in an Age of immense pressure and deception.

You remember our discussion of the one thing the apostle John put at the top of *his* list, in 3 Jn. 1:3-4, "I rejoiced greatly when brethren came and testified of the truth that is in you, just as you walk in the truth. (because) I have *no greater joy* than to hear that my children walk in truth."

Paul does something very similar 1 Tim. 6:13-14;

I urge you in the sight of God who gives life to all things . . . that you keep this commandment without spot, blameless until the appearing of our Lord Jesus Christ.

And in the last two verses of this letter, he hits this again,

O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge—by professing it, some have strayed concerning the faith. Grace be with you. Amen.

But there's a danger in thinking that John and Paul are putting "sound doctrine" at the top of their list, as if solid theology was that which is the most important thing of all.

When these authors raise "truth" and "that which was committed to your trust" to the level of highest importance, they are thinking of much more than accurate theology. Even though accurate versus inaccurate doctrine is definitely included, we've seen throughout the past few decades that countless churches, denominations and pastors are spiritually dead even though they may hold to accurate or sound doctrine.

That began early in the Church Age and has only increased in its appeal and power of deception as the 2000 years of this dispensation flowed by. I'll give two examples of it's beginning and then show why Paul and John were concerned about much more than academic achievement. We'll start with the Church at Ephesus;

(Rev. 2:2-3) I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars; and you have persevered and have patience, and have labored for My name's sake and have not become weary.

They would not compromise on doctrine; they would not dishonor the Lord by accepting those who claimed to be His representatives when they saw, due to their spiritual discernment, that these so-called apostles were *not* representatives of the Lord, and they did all this in a very difficult environment that required labor, patience and fighting against overwhelming weariness.

But with all that, you remember the Lord's final words to them in vs's 4-5;

Nevertheless, I have this against you, that you have left your first love.
Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place.

When the lampstand is taken away, there is no light left – no testimony to the Lord. The Ephesian believers were dedicated, discerning and hardworking, but they forgot that “Truth” is first a Person and then the doctrine we're given *about* that Person.

(John 40:39) You diligently study the Scriptures because you presume that by them you possess eternal life. These are the very words that testify about Me, yet you refuse to come to Me to have life.

We've seen the result several times; (2 Tim. 3:7) “You are ever learning, but never able to come to a knowledge of the Truth.”

So, the exhortation Paul gives and the one that John rejoices in, is not an either/or warning. We can have sound doctrine and still not have a functioning, life-giving lampstand. Only if we see doctrine as a means of gaining a deeper understanding and relationship with the Truth *as it is in Christ*, are we balancing things the way they were meant to be. The Holy Spirit can't use false doctrine to reveal Christ to us, but even true doctrine, sound doctrine, will not help us if our goal isn't a “spirit of wisdom and revelation in the knowledge of Christ” (Eph. 1:17).

Second example; Rev. 3:1, “I know your works, that you have a name that you are alive, but you are dead.”

Sardis had a reputation within their congregation and within the community around them that they were a spiritually alive Church, but Jesus said they were “spiritually dead”.

These are the kinds of things Paul (and John and Peter, etc.) were desperately trying to communicate to those they cared about. Which means that these are also the appeals of the Holy Spirit Who was sent to lead us into all Truth; to give us more than an accurate interpretation of scripture, which of course is vital, but to give us a deepening understanding of, and relationship with, the Person that the scriptures are meant to reveal to us.

Sound doctrine is indispensable; without it our knowledge of Christ will be either limited or distorted. But even with solid theology, we can lose our lampstand, our testimony, if we don’t pray for and experience the real purpose for which theology was given to us; which is a personal, growing, unveiling of the Truth as it is in Christ.

And a Church that is off on the essentials of our faith may have an amazing reputation among themselves and even their community, but it will never be spiritually alive.

A Church that (as Paul put it), is “blameless” and without “spot” doctrinally has a chance at Life, but *only* if that Church realizes that the Lord Himself, not doctrine alone, is the goal.

All of that must become crystal clear or people are likely to be “tossed to and fro” and lose their testimony – they have to know what to look for, what to pursue personally, and be willing to never compromise on the goal God has for us in Christ, no matter how good things may look outwardly.

These are Paul’s concerns for Timothy (and for us). As I said when we started, these things are not new for us, but Paul felt they needed repetition and emphasis because we are all under immense pressure to take them lightly or to not really consider them at all as long as we feel we are at least “ever learning”.

Now, let’s break down some of the less familiar phrases Paul brings into this chapter and see if we can see why he chose them. In vs. 13, as kind of an introduction to Paul’s exhortation to Timothy to be blameless and without spot,

Paul wrote this; “. . . Christ Jesus who witnessed the good confession before Pontius Pilate. . .”

At first that seems random, but if we keep it in the context of Paul’s warning, it makes sense. Here’s Ironside’s explanation of this;

This is a very solemn charge indeed, and it should come home to every one of us. We are commanded to keep the truth of God: “That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.” Our Savior Himself was a Confessor when here on earth, and we are called to follow Him in confessing His name.

Observe how the name of Pontius Pilate is brought in here. Have you ever noticed that Pontius Pilate is mentioned in the greatest of the Christian creeds, so that in thousands of churches all over this world every Lord’s Day, and on many other occasions, the name of the governor of Judea, who condemned our Savior to death, is linked with our Lord’s name? He had the power to free the Lord Jesus Christ, and he said, “I find no fault in this man” (Luke 23:4). But instead of freeing Him, Pilate turned Him over to the multitude to be crucified. So professing Christians recite the creed, “Jesus Christ crucified under Pontius Pilate.” Pilate will face that for all eternity.

Our blessed Lord made a good confession before Pontius Pilate. He did not hold back the truth even though He knew it meant the cross- because He was going there for your salvation and for mine. We, too, are called upon to maintain a good confession. “That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ.” This will be the great climax for believers when everything will be manifested, and they will be rewarded according to the results of their faithfulness down here. There is no discharge in this war. We are enlisted for life, or until we meet our Lord when He returns in power and glory. Then each one will be rewarded according to the measure of his devotedness to Christ and subjection to His Word.

Since it holds such a small place in the overall story of our Lord, we sometimes forget the incredible amount of pressure, temptation and even fear of unimaginable suffering that our Lord had to withstand to *‘not hold back the truth even though He knew it meant the cross.’*

His one, brief conversation with Pilate would determine whether or not the Cross would happen. So, in *that* context, seeing Paul exhort Timothy to stand firm on the Truth regardless of consequences makes perfect sense. Timothy was told to do what our Lord did – stay the course no matter how difficult that course was; the payoff in eternity will be beyond anything we could ask or think.

Now, vs’s 15-16;

He who is the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power.

First, “Potentate” refers to “a ruler, sovereign, or person who wields great, absolute power and authority.” There is only One Who rules at this level, the Lord Jesus Christ. When He is called “King of kings and Lord of lords” it simply means that of all those in His future kingdom who are to reign with Him as “kings”, Christ remains *the* “King” over all *other* “kings”. Those among the universal Church who are allowed to share His throne by becoming the ‘overcomers’ of this Age would be in full submission to, and cooperation with, the King of kings.

The idea of only God having immortality, means that immortality is inherent in His nature – He has no beginning or end (Heb. 7:3). When we become His children through the new birth, we receive “eternal life” which includes immortality as in ‘never ending’.

(John 10:27-28) My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand.

We will live forever; and we are safe forever.

When Paul spoke of unapproachable light, it became obvious that the use of “light” in the Bible goes beyond the literal meaning of light or brightness. When I started looking into that, I couldn’t even count the number of times “light” is used both literally and metaphorically or symbolically. The most common non-physical uses contrast light and darkness as related to purity vs. impurity and truth vs. lies or deception. When we are called the “light of the world” in Matt. 5, it obviously isn’t speaking of physical brightness, but of the fact that the Church is the only place on this planet where the light of spiritual Truth can be found. Spurgeon said that;

“God is not *a* light, nor *the* light, though He is both, but that He *is* light. Scripture uses the term light for knowledge, for purity, for happiness, and for truth.

When we studied 1 Jn. we saw that if we walk in the light, we will not be in darkness; if we don’t walk in the light, darkness will overtake us. And in that context, John contrasted truth with deception and reality with imitation.

These, and a lot more, are examples of light as cited in scripture. Then Paul adds the fact that God is “unapproachable light, whom no man has seen or can see.” There appeared to be significant disagreement among authors on this, so I’ll give you some thoughts on it to consider. We’ll start with a very complex definition of “unapproachable”;

The word “unapproachable” (aprositos) means that which cannot be approached.

There, problem solved. Some Lexicon’s are written by wanna-be comedians. Fortunately, Vine expands that a bit and says,

God is "Unapproachable in the essence of His being and the rights of His majesty, He has through the death, resurrection, and exaltation of His Son, “dedicated for us” “a new and living way” of access into His presence, “the holy place,” into which the believer may have “boldness to enter,” (Heb. 10:19, 20).

We know from other passages that “no man can see God and live. . . ” (Ex. 33:20), but that is in the context of Man under the Law. It may also mean that humans

cannot look directly at Him and survive, but in our glorified humanity there is no hint anywhere that when God dwells among us, we will be incapable of close, personal fellowship with Him.

Most of what I found stressed the metaphorical use and emphasized that God may remain “unapproachable” to all who do not share His righteousness, but for us, the “Father of lights” places us in a relationship with Him that is more in line with John’s use of “light” and “dark”. Here’s some additional information on that;

Light is used throughout the Scriptures as the symbol and synonym of all that is luminous and radiant in the mental, moral and spiritual life of men and angels; while the eternal God, because of His holiness and moral perfection, is pictured as "dwelling in light unapproachable" meaning the One in Whom inherent and essential light is so far above all lesser lights as to be unapproachable by comparison.

Now, this is a personal opinion, but I tend to believe that what is meant is that the closest we can come to experiencing or seeing God’s fullness is in what is revealed in the face, the countenance, of Jesus. I’m drawing that from 2 Cor. 4:6; “For God, who said, ‘Let light shine out of darkness,’ made his light shine in our hearts to give us the light of the knowledge of God’s glory displayed in the face of Christ.”

Regardless of where you land on these phrases, we know for certain that all that can be known or illuminated to us about God is fully seen and expressed in His Son. This verse also came to mind;

(Heb. 1:1-3) God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power . . .”

The full brightness of God’s glory had been hidden from past generations when only glimpses were allowed, but with the coming of Christ, the “brightness of His glory” has been revealed. For now, that revelation is spiritual and is an expression

of God's nature in its spiritual, moral and true nature. But when John saw Jesus in His glorified body in Rev. ch. 1, the physical brightness and glory were also seen.

When we are face-to-face with the Son of God, I have no doubt that the glory of God as symbolized by "light" or "brightness" will be without limitation – we will both behold and dwell in the full glory of God in Christ as those sharing His glory by nature in our new creation humanity made His image.

(John 17:22,24) I have given them the glory that you gave me, that they may be one as we are one— I in them and you in me—so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me. "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world."

Christ has given us His glory and has prayed that the Father will allow us to see that glory when we are one with Him.

Ok, that leads us to vs. 17, where Paul changes subjects and moves back to some admonitions that were apparently an issue in Ephesus – issues that Timothy would need to deal with;

Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment.

Since this is fairly self-explanatory, I'm going to approach it from an angle that I hope will help us see both the spiritual as well as the cultural implications of what Paul is warning about.

For example, it's somewhat of a given that great wealth aligns with arrogance and an inward confidence of safety that is based on wealth rather than on faith in God. There are obviously exceptions – there are Christians who, in spite of being rich, remain humble and generous, but that's rare. As our Lord said in Matt. 19:24; "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." Not impossible, just difficult.

The rich tend to *not* feel “need”. Faith is shown in the Bible as the way we are supposed to live in Christ, but the true driving force of faith *inwardly* is often the absence of safety *outwardly*. Rich people can’t pretend to *not* be rich, but they can have an attitude toward their wealth that the unbeliever doesn’t have – which is that it’s not their money, it’s God’s money and His will regarding what should be done with it has to be more important than our will, our desires.

And Paul mentions that in vs’s 18-19;

Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.

Money can buy a kind of happiness related to what the world has to offer. I’ve never seen someone on a Wave Runner that wasn’t smiling; and unless they’re stoned, I haven’t seen very many homeless people skipping down the sidewalk with joy.

What money *can* buy could probably be labeled a wonderful “life” of sorts, but the life that is experienced in the ‘coming age’, especially for those who had the right perspective and actions related to their money in this Age, can’t be compared with *anything* in this life. It’s the difference between (quote) “life that is truly life” and life that is an imitation which doesn’t even come close to life in the Kingdom of Christ.

So, there is what Paul describes as a “foundational” reward that will be given to those who used the money God entrusted to them, and if we realized how incredible that reward would be, we would definitely be doing all we can to “lay up treasure” in heaven by giving to those the Lord instructs us to share what we have with in this life.

Finally, in vs’s 20-21 Paul gathers everything together to focus on that which is the most important – he’s making sure these comments are engrafted into Timothy’s mind and heart after reading Paul’s letter.

Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge, which some have professed and in so doing have departed from the faith. Grace be with you all.

This is what we're going to spend our remaining time on. The idea of "guarding" something and "being entrusted" with something is extremely important and, not by coincidence, it just happens to be Paul's final exhortation to Timothy in this epistle.

We've already seen in much of what Paul wrote to Timothy that our greatest battle is the battle against all that is false – that guarding the Truth we've been entrusted with is our highest, our most important undertaking, and the enemy will bring all of his genius and power against us to rob us of this, to steal it away and replace it with lies and deception.

The most comprehensive discussion in all the Bible that describes this spiritual battle is in Luke 4:1-13. I'll also read a couple introductory passages that can help clarify and apply the meaning of this temptation in Lk. 4 to us, and then hopefully, we will have a clearer understanding of what we are up against as well as how it was dealt with by the Lord and His apostles. The enemy's first attack was related to our relationship with God;

(Luke 4:1-4) Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, being tempted for forty days by the devil. And in those days, He ate nothing, and afterward, when they had ended, He was hungry. And the devil said to Him, "If You are the Son of God, command this stone to become bread." But Jesus answered him, saying, "It is written, 'Man shall not live by bread alone, but by every word of God.'"

You'll notice right at the beginning that it was imperative that Jesus be as weak in His body as possible. When it says that He ate nothing for forty days and afterward was hungry; "weak" would be an understatement; and in that place of weakness,

His only hope would be the strength of His Father. Jesus was living and fighting in the way God intends all of us to live and fight.

If you ever wonder why God arranges your life in a way that makes even the simplest things feel impossible because of the weakness in some form that has overtaken you, you now have an idea why that happens. God can only perfect His strength *in* our weakness. He can't perfect His strength in us by removing our weakness, but only by working *within it* to do the impossible. This is how "walking by faith" moves from theology to life.

As long as there is the slightest tendency on our part to draw from what's left of our own strength, we will not be fully dependent on God's strength; we won't learn, experientially, what it really means to "walk by faith". We'll agree with that in concept, it's in the Bible, but we can't experience it until we reach the end of any hope in ourselves. If you haven't been there yet, numerous times, but you genuinely want to grow spiritually and experience for yourself the power of the indwelling Spirit, then your future will be made up of a multitude of weakness type situations to provide the spiritual education and hands-on training you'll need to be able to exchange your life for Christ's life. And as we learned in Heb. 12:11;

No (training) seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

All those God loves; He trains with this purpose in mind. Our response to His chastening determines the measure of our advance under His hand.

(Heb. 12:5-6; 12-13) My son, do not despise (resist or reject) the chastening of the Lord, nor be discouraged when you are corrected by Him; for whom the Lord loves He chastens, and scourges every son whom He receives. Therefore, strengthen the hands which hang down, and the feeble knees, and make straight paths for your feet . . .

Now, here are some passages that reinforce what we're looking at in Paul's exhortation to Timothy;

(1 Tim. 1:18; 6:12; & 2 Tim. 2:3-4) This charge I commit to you, Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare . . . Fight the good fight of faith, lay hold on eternal life. . . You therefore must endure hardship as a good soldier of Jesus Christ. No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier.

So, let's briefly break down the other segments of our passage in Luke 4. I'll start with an introduction to this "warfare" principle by Sparks;

It is not necessary to inform you that the Christian life is a warfare, but it is a matter concerning which we need to have a full realization. There is a great deal of difference between knowing a thing by way of information and realizing what that thing really means. It is a matter, therefore, for our remembrance and for our realization, that the Christian life is a warfare. Moreover, the New Testament makes it perfectly clear that this warfare is an age-long thing; it goes right on to the end of the age. It is shown right through the New Testament to be such, and the New Testament points on to the very end of this age, and shows that it is characterized by spiritual warfare all the way through. The enemy, with whom we have to contend, has a very elaborate, comprehensive and detailed tactical plan for getting his advantage.

Luke 4 gives us the perfect overview of the "tactical plan" Satan uses against us. So, as we continue to look at each temptation, each attack against our divine Forerunner, see if anything comes to mind regarding what forms these attacks have taken in the enemy's warfare against you. You have probably not been dealing with Satan himself very often, if ever, but as Paul reminds us, "We battle against principalities and powers" – the emissaries of Satan assigned to us personally who attempt to defeat us.

The first attack was to try and sabotage the relationship between the Son and the Father. Luke 4:3; "If You are the Son of God, command this stone to become bread." If the Father loves you, He will provide for you by granting you the

authority and power to have what you need to survive. Jesus' response was "It is written, 'Man shall not live by bread alone, but by every word of God.'"

Before I go on, there's something that I believe is probably the most important thing of all when it comes to knowing how to respond to the enemy regardless of what approach he takes. In every instance of Satan's attacks against Christ, our Lord's response *always* began with "It is written".

We don't have to try and come up with some masterful logic or argument to win our battles, Satan can outthink every one of them; what he *can't* overcome is the Word of God. The Lord will support and act on what He has written. If that's what we use as the sword of the Spirit against the enemy, then Satan has no option but to withdraw.

The first attack was to weaken the relationship between the Son and the Father. He constantly attempts to do that with all of us, just as he did with Eve. If you are a child of God, why are you suffering? What is He withholding? Where is He when you need Him most?

The second attack is our relationship with the world.

(Luke 4:5-8) Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time. And the devil said to Him, "All this authority I will give You, and their glory; for this has been delivered to me, and I give it to whomever I wish. Therefore, if You will worship before me, all will be Yours." And Jesus answered and said to him, "Get behind Me, Satan! For it is written, 'You shall worship the Lord your God, and Him only you shall serve.'"

The appeal in the first temptation is to the body; this one is to the soul. It's an offer to position, reward, influence and everything this world could offer Him. We are constantly having to choose – will it be the Lord or the things of this world that we pursue? We want to eat the fruit; we don't want the world to cast us aside or look down on us. We don't have to join them in obvious sin, but we should at least have their admiration and, to some extent, their envy for all we've accomplished. We

are ambitious, we want to climb the ladder, make a name for ourselves. We want to be someone in this world; we don't want to be nothings.

So, we have to be careful when and what we choose, because from the Lord's perspective, when we love the things this world, the love of the Father is not in us. It comes down to an issue, whether realize it or not, of who and what we are worshipping.

The third attack is our relationship with the Church;

(Luke 4:9-12) Then he brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down from here. For it is written: 'He shall give His angels charge over you, to keep you,' and, 'In their hands they shall bear you up, lest you dash your foot against a stone.'" And Jesus answered and said to him, "It has been said, 'You shall not tempt the Lord your God.'"

Satan decided that he might be more successful if he also used scripture in his attacks – it's the "Angel of light" approach.

You probably noticed that the enemy moved from body to soul, and now to spirit – from bread, to the things of the world, to religion, from the "kingdoms of the world" to the "Temple" in Jerusalem (which represented the established and accepted religion of that generation; just as our contemporary, popular Christianity is the "established and accepted religion of *our* generation").

We have buildings instead of temples; pastors instead of high priests; choruses instead of Psalms set to music; etc., but the concept is the same. It needs to be impressive, visible, as big as possible, inspiring, popular and current (but it also has to have numerous Bible verses and historical precedence). Put all that together, and you have the third temptation.

I won't tangent on this now, but just as with the Temple in Jerusalem in which not one stone was left upon another, at the end of *this* Age, when the Lord shakes the heavens as He did the earth in 70 A.D., the magnificent structural Christianity our generation has built will also have "not one stone left upon another". But that's another topic. The bottom-line is that before this Age ends, the Lord will expose

and dismantle everything built by the hands of Man. If the structures themselves are still standing, they will be spiritually empty; the Holy Spirit will have withdrawn His presence.

(Heb. 12:26-27) I will shake not only the earth, but also heaven." Now this, "Yet once more," indicates the removal of those things that are being shaken, as of things that are made (by Man), so that the things which cannot be shaken may remain.

And before the seals, trumpets, and bowls of Revelation judge the world, this must happen:

(1 Pet. 4:17) Judgment is to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?

Because of the time we're living in, we've probably spent more time over this last year talking about imitation Christianity versus true Christianity than any other specific topic, so I won't go back over that now. But I came across some comments in one of Spark's books that can give us a good overview of this third attack, as we wrap up tonight;

The whole question of worship governs our temptation to partake of the "form of godliness" presented to us. Worship, in spirit... the spirit is that part of us where God gets worship. "God seeks true worshippers who worship Him in spirit", not the body, not the soul, but the spirit. Paul said: "Whom I serve in my spirit". The enemy will do anything to get us off the ground of that essential and ultimate relationship with God in our spirit; anything to draw us away from that. You and I have got to learn more and more, keenly and clearly, what it means to walk in the spirit, and to have our life with God by our spirits- not by our feelings, our emotions, our own desires, our own reasonings, and not by the governing influences of this world at all; but with God, in the innermost part of our being with God. If we know the scriptures, we know what God has said. And that's the thing, that is the final word in the Christian's battle. That's the argument; it's the argument of my *inward life* with God. That's the final battle ground!