

II Tim. 4:10

3

DEMAS

"Loving the Money World."

D 11/58

Wt Libanon Camp
Fri. 8/52

CR

"This present world"

Evidently written.

In this case - (See
Part 2 of this. -
27-31 4: 62 S)

I ju. 8: 4
talk makes many things real.

The handwriting of my father's letters.

The words and their use, filled.

This is? Play with some writing for me. (Data, 1922)

my own best writing

upon 24 lines

Not afraid of what persecution might do for us.

Not since imitation, record.

Not play with me - drinkwater, etc.

But afraid of what...

The only one with the door, which gives the first target of us.

With Liberman Long
8/52 riv.
D
10/45

(4) Giuseppe H. Toy (of. Cochran; names
in the Census, modernism)

John A. Crowder, James Pittman Boyce, Tally
in the states or train. "I give up right now (only
at last, or interest, govt) if you were to get
were when you first came to the Senate"
Some notations. to be noted
to be noted
fully not at all.

John was returned to this, above.

(5) Bron Clifford

M. E. Galt, through

W. F. Powell, Marshall

By to see me - I plan to have by.

Did you - after some. Know me? "A. B. B. B."
at Baldy, Golden Passat, could me. Great
big with? his kitchen. To me to help. I will
his sign - H. Jones. List - did.

Dr. Scapellato told to
the text.

Col. 4:14
Philimon 23, 24
II Tim. 4:10

Living in the Wary World of a man by the title of C. I. Scapellato

Company he makes with most don't with the words, energetic.
He was on with them in sleep. One was doubtfully and gradually
expected him to be on with them in sleep.

And only when found with the retirement of his mind, Neuro-psychic, show for his
fruitfulness, D was doubted.

Person just is disclosed. Paul says. Not bodily fear. Neuro's limbs,
concealing in.
Not intellectual doubt, difficulties.
Not moral sin, mixed up in a fact, pleasure.
But love for the world. Though he

had you on under the great influence of his conversion - early conversion
is the highest type of service, love of the world his glory, and that shows
his army can be doubted the mind, Paul.

Not to suggest that D was more separate from the faith. What
he gave up was service and conversion; descended to a lower level
of the King. Came down to about the average. It is not an uncommon
phenomenon.

phenomenon.

World. $\sigma\iota\omega\nu$ Ag, indefinite time designation.
(this is the one most frequently used in an old sense)

$\gamma\eta$ land, earth

$\kappa\omicron\sigma\mu\iota\varsigma$, arrangement (order) beauty, world.

$\sigma\iota\kappa\omicron\nu\mu\epsilon\tau\omicron\nu$ habitable with a land (so frequently referring to the
Roman Empire.)

Use in Scripture - as context will reveal which it refers to - therefore.

1. World of nature. Flows, birds, trees.
2. The people living on the earth. many people
3. The present social system, most organization of social, economic, political, the
the economy of nations. Jesus said Satan, its power, shall pass before the
the religious faith, it hated and crucified X. It is conqueror of all
intellectuals, human & natural, great power for the Christ. It is often, political,
cultures, especially, annually, Jesus Christ, even religious. Its mission
transform, illumination, not angle of light. World social system based
upon selfishness. Not organized upon divine principles. Organized with

common-sense skill. Like a lottery, it offers a fine prize - pleasure, power, riches, fame, which are alluring & coveted, but with the glitter of these it blinds and deludes the multitude, without who never gains them.

This present world. There is, then, another world. Essential difference is Paul & Demas is that, Paul turned from this world out Paul for Christ

Loved this present world. Efforts made to draw a dividing line between worldliness & spirituality upon the basis of things - some things are worldly, some are unworldly. Paul takes off his part. The man who walks in evil to think the man who rides in Paul is worldly, the man who rides in a fast & a robe is not to think the man who rides in a robe & a crown is worldly. So little power, they may be as much worldliness under a portrait of what is made a crown. "All that is in the world, lust of the flesh, is not of the Father." I Jn. 2:16

the fixing of the heart upon these things so that they become the real object of life. What are you living for? Present or future? Money. Not vital for existence. What do you do with it? Buy - some lot, or bank? or debt? Power of things seen & unseen.

Worldliness is not in things but in the love of things. Love of the world is desire for things. Overcome only by faith. "This is the will of God. I Jn. 5:4

faith makes unseen things real. Live for some misapprehension
peep in a jagged window - up your gate...

J. Demas. His life and work, companions. Energy, Devotion.

II Tim. 4:10
Col. 4:14
Philim. 24

II. His defection.

Imagined to friends
Imagined, unless finally receives the letter. Personal someone.
"Lord, how do I..."

III The reasons for his defection. We are told
Not truly from Luke when he was in prison.
Not intellectual doubt.
Not moral sin, failure in character.

But look for the words. Not gradual from the faith. He went to prison & was
worn out & exhausted; descended to lower level. Came down to about
the average. Not an uncommon sin.
Not fit him - this - on who ^{was} ^{endure}...

(a) Total world, a lingering longing that finally turned his heart
"This world" ^{the seeking of pleasures, friend, life.}
3 use of the 4 words.

"Having loved
2nd to difference. Love is not just the use of it - a special time &
steward then all to God. But things for things sake. Loving things
living for things. What do you do with money? time?

"This present world": Evidently, another.
He loved the one: but that.
He decided - this one, more.
- that one, nicholas, distant, misty.
Them & us.

The backdrop of my 1880, and parts.
← (a) Mrs. Lamm title (b) Mrs. M. East Smith. Quoted by Smith.
(c) Alfred Bill's class. Dr. Williams.
(d) "If you mean, you were 50 light - and now, what does you - mean
you with!"
For Demas that forsakes us, having loved the present world.

1880
1880

open. I have been. How the other
might, I don't, I don't know. I don't know
the danger.

Alford Bible Class, Oct. 27, 1902
I hope the class. I don't know. I don't know
how the new has any. I don't know. I don't know
what they are. I don't know. I don't know
the Bible class is Sunday, I don't know. I don't know
what they are. I don't know. I don't know.

Monday
May, 1902

Demas, an apostate after having done and achieved much in the cause of Christ.

His profession of χ must have exposed him to hardship and danger. He had given proof of sincerity in bringing these to Christ. What hardship would not do what peril could not do, was affected by the allurements of a world whose god is the prince of the power of the air, and the man who had been ready to undergo martyrdom, who would not have flinched from the agonies of torture, failed in withstanding the blandishments of pleasure, and was conquered by lust after defying persecutions.

Demas a long time student.

an attachment to things and senses, degrading, leading

→ St. Paul "But my body black & blue beat ..."

Demas - "popular"

IN THE VIEW OF THE WORLD

theology? Is a theological
seminary an appropriate
place for a general
massacre of Christians
doctrines? No, are not
championing either Christianity
or infidelity but only
condemning infidels
masquerading as men of
God and Christian teachers."

- editorial, Chicago daily newspaper

(A) Bob Ingersoll to infidels asked why he had never done
anything about you - the B-16. Answered: Divinity Professor
and preachers now drag it better than he. He said "John."