

PAUL'S LETTERS TO PREACHERS

(1st Timothy, 2nd Timothy, Titus)



Summer Bible Lectures
AUGUST 12-15, 2002

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TABLE OF CONTENTS

<u>Time</u>	<u>Subject & Verses</u>	<u>Speaker</u>	<u>Page #</u>
MONDAY, August 12			
7:00 P.M.	Sound Doctrine <i>(2 Timothy 1:13-14; 3:14-17; Titus 2:1)</i>	Bobby Graham	1
8:00 P.M.	The Message of Salvation <i>(1 Timothy 1:12-17)</i>	Oscar Miles	3
TUESDAY, August 13			
9:00 A.M.	Introduction to Paul's Letters to Preachers <i>(1 Timothy 1:1-2; 3:14-15; 6:20-21; 2 Timothy 1:1-5; 4:1-2, 9-22; Titus 1:1-4; 2:1; 3:12-15)</i>	William Stewart	7
10:00 A.M.	False Teachers (part 1) <i>(1 Timothy 1:3-11,18-20; 4:1-5; 6:3-5)</i>	Bobby Graham	9
11:00 A.M.	Men and Women in the Church <i>(1 Timothy 2:8-15)</i>	Oscar Miles	11
12:00 Noon	Elders <i>(1 Timothy 3:1-7; 5:17-20; Titus 1:5-9)</i>	Tom Rainwater	15
7:00 P.M.	Conduct of Christians <i>(1 Timothy 6:1-2, 6-10,17-19)</i>	William Stewart	29
8:00 P.M.	The Message of Salvation <i>(1 Timothy 2:1-7; 3:16)</i>	Tom Rainwater	31
WEDNESDAY, August 14			
9:00 A.M.	Suffering for Christ <i>(2 Timothy 1:6-12, 15-18)</i>	Oscar Miles	35
10:00 A.M.	False Teachers (part 2) <i>(2 Timothy 2:16-18; 3:1-9,13; Titus 1:10-15; 3:9-11)</i>	Bobby Graham	39
11:00 A.M.	Men and Women in the Church <i>(1 Timothy 5:1-16)</i>	William Stewart	41
12:00 Noon	Deacons <i>(1 Timothy 3:8-13)</i>	Tom Rainwater	43
7:00 P.M.	Conduct of Christians <i>(Titus 2:1-10; 3:1-2,8)</i>	Oscar Miles	47
8:00 P.M.	The Message of Salvation <i>(Titus 2:11-14)</i>	Bobby Graham	51
THURSDAY, August 15			
9:00 A.M.	Suffering for Christ <i>(2 Timothy 2:3-13; 3:12)</i>	Oscar Miles	53
10:00 A.M.	The Character of a Preacher <i>(1 Timothy 4:12,16; 5:23; 6:11-16)</i>	William Stewart	57
11:00 A.M.	The Character of a Preacher <i>(2 Timothy 2:1,19-22; 3:10-11; 4:6-8)</i>	Tom Rainwater	59
12:00 Noon	The Work of a Preacher <i>(1 Timothy 4:6-11,13-15; 5:19-22,24; 2 Timothy 2:2;14-15, 23-26; Titus 2:15)</i>	Bobby Graham	65
7:00 P.M.	Preach the Word <i>(2 Timothy 4:1-5)</i>	Tom Rainwater	67
8:00 P.M.	The Message of Salvation <i>(Titus 3:3-7)</i>	William Stewart	73

SOUND DOCTRINE (Wholesome Teaching)

(2 Timothy 1:13-14; 3:14-17; Titus 2:1)

by Bobby Graham

1. We insist on eating nutritious foods, knowing the effect of such on health.
2. Why should we not more insist on the wholesome words of divine teaching, knowing that much more than the body/physical life is at stake?

2 Timothy 1:13-14

1. There is a pattern of sound words in the gospel of Christ.
2. It is apostolic in origin.
3. Hold to it in faith and love. This is not a prescription for formalism, but a charge to give faithful and fervent adherence to it.
4. Hindrances and helps surround this charge in the context:
 - A. Unfeigned faith (5)
 - B. Spirit of confidence (6-7, 12)
 - C. Courageous discipline (15-18)

2 Timothy 3:14-17

1. Paul describes the grievous conditions that will confront Christians, making their work more difficult (1-13).
2. “But”: God expects us to be different (14).
3. “Abide”: take your place and residence there.
4. The OT dispensations made preparation for what God brought to pass under the NT dispensation.
5. We have all that we need in the inspired Scriptures (16-17).

Titus 2:1

1. To make it beneficial to all, teachers must speak sound doctrine.
2. It applies to all segments of Christians—ages, relationships, functions.
3. It must then be translated into life by those who learn it. There is no such concept as “proxy religion” in the religion of Jesus Christ.

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NOTES:

The Message of Salvation
The Effect of the Gospel Illustrated in the Life of Paul (*1 Timothy 1:12-17*)
by *Oscar Miles*

INTRODUCTION:

- ❖ **The context:** Our text is 1 Timothy 1:12-17. I believe an appropriate title is “The Effect of the Gospel Illustrated in the Life of Paul.”
 - **What false teaching produces versus what the glorious gospel produces:**
Verses 3-11, 18-20 deal with false teachers who are a focal point of all three books. What is the purpose of vv. 12-17? Not a digression but an illustration of the fruit the glorious gospel produces. To be specific: Paul has condemned the false teachers for emphasizing the kind of teaching that is fruitless (v. 6) and results only in speculation (v. 4), and does not serve the true purpose of the gospel which – note carefully, “is by faith” (v. 4). The kind of teaching that comes from a sincere faith, a good conscience and a pure heart has love as its goal (v. 5), and produces salvation and a life of service to God, not speculation and fruitless discussion. This is illustrated in the life of Paul as recounted in vv. 12-17. So, the purpose of this short section is to illustrate the fruit of genuine faith in the true message of salvation. Then Paul charges Timothy to preach this message which saved Paul and which Paul continued to preach in contrast to those who had lost this true faith (vv. 18-20).
 - **Key words in the book:** Used repeatedly in 1 Timothy: teach, faith, doctrine, godliness. 1:12-17 contains only faith and its synonyms. The previous verses use teaching and faith. Verses 12-17 contrast with the preceding and following verses. Paul noted that the false teaching did not further the cause of God which is by *faith* (v. 4), but rather proclaimed strange doctrines (v. 3) and a perverted version of the Law (v. 7) which was unsound (v. 10). Here, Paul uses himself as an example (v. 16) of someone who responds in *faith* (v. 14). Only the trustworthy or *faithful* person (v. 12) properly responds to the gospel by serving Christ Jesus (v. 12) and constantly acknowledging His mercy (vv. 13, 16), grace (v. 14), and patience (v. 16). Even the worst sinner (v. 15) can have eternal life by *believing* in Christ (v. 16). So, Paul concludes this chapter, Timothy should command all Christians to follow his example of *faith* and not the examples of those who teach false doctrine and shipwreck their *faith* (v. 19).
- ❖ **Brief outline**
 - **The effect of the gospel illustrated in the life of Paul**
 - **Christ saved me and makes me what I am**
 - **He strengthens me to do right**
 - **To demonstrate His mercy**
 - **Christ can do the same for everyone**
 - **That is why He came**
 - **Paul is a prime example**
 - **Therefore, let us honor the Lord**
 - **In thanksgiving**
 - **In praise**

BODY:

1) **Christ saved me and makes me what I am (vv. 12-14):** Paul gives all the credit to God.

a) **What He does (v. 12)**

i) **He gives me strength**

(1) **Not a miraculous strength:** This verb appears eight times in the New Testament. In Acts 9:22 it refers to the strength which Paul received from God after his conversion to refute the Jews in Damascus. It refers to the strength the Lord gave Paul as he stood alone at Caesar's tribunal for his first trial (2 Timothy 4:17) and gave to other men of faith in their times of weakness (Hebrews 11:34). We might be tempted then to see this as miraculous strength, but it is not necessary to see it in that way even in those passages. And look at these other passages: this was the strength of Abraham's faith as he contemplated the unlikelihood of his aged body and Sarah's producing children (Romans 4:20); it is the strength Paul found to do everything good (Philippians 4:13). It is the same strength Paul commands Timothy to have in 2 Timothy 2:1 and that all Christians have (Ephesians 6:10ff.).

(2) **But a strength all can have:** The strength to do good comes from Christ. We must learn total dependence on Christ.

So, we see the effect of the gospel illustrated in the life of Paul as Christ saved him and made him what he was by giving him the strength he needed. He does the same for everyone who seeks Him.

ii) **He sees my faithfulness:** Jesus forgives and entrusts with His gospel.

iii) **He puts me into service:** What I do, I do because this is how Christ tells me to serve. Paul was called to be a Christian so that God might put him into service as an apostle. He calls every individual not only to save them but also to put them into service in fruitful teaching in love about the grace of God and to fruitful godly living, certainly not to engage in endless, fruitless speculation. Paul is giving thanks to Jesus for putting him to work, though it involved many difficulties and sacrifices.

So, we see the effect of the gospel illustrated in the life of Paul as Christ saved him and made him what he was by giving him strength, and, considering his faithfulness, put him to work. Now why did Jesus do this for Paul?

b) **Why He does it (vv. 13-14):**

i) **Not because I am deserving (v. 13):** To the contrary, he was God's enemy. However, the grace of God radically changed him. Another major emphasis of these epistles is that true teaching, true faith and godly living must go together.

(1) **I was a blasphemer:** By speaking evil of His Son and those who followed Him.

(2) **I was a persecutor:** Should he not have been struck dead? Mercy not justice. Keeping the memory of our past before us enables us to preach with gratitude.

- (3) **I was a violent aggressor:** Remembering all our weaknesses helps us deal with others who are slow to believe, repent, understand and yield fully to God.
- (4) **I was an ignorant unbeliever:** But as soon as he learned the truth, he conformed to it (Acts 26:19).

Well if God did not save Paul and mold him into a righteous man because he deserved it, then why?

- ii) **But to demonstrate the character of God (vv. 13-14):** Instead of the “five finger plan of salvation” how about ten, including grace, love, mercy, blood, and revelation?
 - (1) **His mercy (v. 13):** Lit., “I was mercied.” Best way to help Paul was to lift him out of ignorance.
 - (2) **His grace (v. 14):** Far beyond the call of duty, grace beyond abundance.
- iii) **And to produce faith and love (v. 14):** God’s grace produced Paul’s faith and love. Describes what the gospel produces: 1:5,14; 2:15; 4:12; 6:11; 2 Timothy 1:13; 2:22; 3:10; Titus 2:2. Faith toward God, love toward man. What could the Law of Moses do? Condemn (Romans 7). Genealogies and myths? Nothing! But the gospel!

So, we see the effect of the gospel illustrated in the life of Paul as Christ made him what he was by giving him strength and giving him work in his service not because he was deserving but in order to demonstrate His own mercy and grace by producing faith and love in Paul. The good news is that Christ can do the same for everyone, and He will if we come to Him.

- 2) **And Christ can do the same for everyone (vv. 15-16):** Perhaps the false teachers had slogans that started with “it is a trustworthy statement, deserving full acceptance.” If so, Paul used it to attack these false teachers and give a really true proverb. Or perhaps it was a contemporary way of beginning a proverb or axiom. If so, Paul adopted it to speak of a more valuable wisdom. Or maybe Christians had already started using this phrase much like we have catch phrases like “guard, guide and direct” in our prayers. If so, Paul gave them an additional axiom and one they could fully accept as true. Whatever the origin of the phrase, Paul uses it to strongly affirm that “Christ Jesus came into the world to save sinners.”

Christ saved Paul and made him what he was and Jesus can do the same for us, after all . . .

- a) **That is why He came (v. 15):** God’s plan rooted in Christ’s earthly ministry. A simple description Christ’s mission (cf. 1 Corinthians 15:3-4).

Christ saved Paul and made him what he was and he can do the same for us. After all, that is why he came, and we return to Paul as an example.

- b) **Paul is a prime example (vv. 15-16):** From Paul’s perspective, who could be worse? This is a good perspective if coupled with Philippians 4:13.
 - i) **As the foremost of sinners he found mercy (vv. 15-16):** While fighting God he was mercied (cf. verse 13; Romans 5:8). Efficacy of the gospel reaches depths of vileness.

- ii) **This serves as an example to all (v. 16):** Of God's patience and desire for man's salvation. Myths and genealogies never saved anyone.
 - (1) **Of Jesus' perfect patience:** Lit, "all patience" or "the whole longsuffering." Paul tried His patience to the utmost. Will He show it to you? Certainly! It is a pattern!
 - (2) **Of faith resulting in eternal life:** If Paul, everyone. Requirement: faith. Goal: eternal life.

Christ saved Paul and made him what he was and He can do the same for us.

- 3) **Therefore let us honor the Lord (vv. 12-17):** Paul credits deity for all spiritual good.
 - a) **Thanksgiving (v. 12):** Thanksgiving abounds in all of Paul's writings. And it is not a generic thanksgiving. May we give specific thanks for God's grace in Christ.
 - b) **Praise (v. 17):** Spontaneous praise, as thought about his salvation.

Christ saved Paul and made him what he was and he can do the same for us. Therefore we ought to praise Him, for consider our great God . . .

- i) **His characteristics:**
 - (1) **Ruler:** "King" may refer to Jesus. He is in a position to bestow eternal life.
 - (2) **Eternal:** Only One eternal can bestow eternal life. Nero may take Paul's life, but the Emperor Eternal will give Paul eternal life.
 - (3) **Immortal:** Only the One who is immortal can bestow immortality on others.
 - (4) **Invisible:** Only the invisible One can bestow a life immeasurable by our senses.
 - (5) **Unique (only God):** As for the false teaching of secret knowledge, there is no higher knowledge than the knowledge of the only, true, unique God.
- ii) **He deserves eternal praise**
 - (1) **Honor:** When we honor God, we show Him reverence.
 - (2) **Glory:** His splendor and excellence.

CONCLUSION: Be reminded of the grace of God in your life. Paul's encounter with the mercy of God and the patience of Christ is an inspiring example of the life-changing gospel. The message of salvation is God's grace resulting in complete forgiveness. Our response is a new life in faith toward God and love towards men.

The stark contrast to the false teachers: Paul was called by God not self-appointed. Grace gave him strength not his own cleverness. He sought God's glory not his own. He felt unworthy instead of conceited. He relied on the mercy of God instead of his own intellectual ability. He faithfully delivered what had been entrusted to him rather than concocting new doctrines. Faith and love dominated his character rather than contention.

Let God's humble servants, especially leaders in the church – such as elders and preachers – hold forth the trustworthy saying that "Christ Jesus came into the world to save sinners" as their supreme slogan and much trouble will disappear.

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Introduction To Paul's Letters To Preachers

(1 Timothy 1:1-2; 3:14-15; 6:20-21; 2 Timothy 1:1-5; 4:1-2, 9-22; Titus 1:1-4; 2:1; 3:12-15)

By William Stewart

- Introduction lessons can be tedious (authorship, time, place, theme...)
- Books of instruction on several doctrinal and moral points, but also, personal letters to two young evangelists...
- Notice some things about the writer and recipients, and their relationship...

Time and Place

It is believed that Paul wrote 1 Timothy and Titus between his 1st and 2nd imprisonments (AD 63-65), and 2 Timothy during his 2nd imprisonment (AD 65-66).

INTRODUCTORY INFORMATION

- Paul, an apostle of Jesus Christ...**
 1. Paul affirms his apostleship (1 Co 9:1-2; 2 Co 12:11-12; 1 Ti 1:1; 2 Ti 1:1; Ti 1:1)
 2. Paul, the servant of God with a pure conscience (2 Ti 1:2; cf. Ac 23:1; 24:16)
 3. Prayerful Paul (2 Ti 1:2) / The bondservant of God (Ti 1:1)
- Timothy began to work with Paul on 2nd journey (Ac 16:1-4)**
 1. His faith was a product of diligent parenting & grandparenting (2 Ti 1:5)
 2. Consider the affectionate addresses regarding Timothy:
 - '...a true son in the faith...' / '...a beloved son...' (1 Ti 1:2; 2 Ti 1:2)
 - '...my beloved and faithful son in the Lord...' (1 Co 4:17)
 - '...fellow worker...' / '...bondservant of Jesus Christ...' (Ro 16:21; Ph 1:1)
 - '...our brother and minister of God...' (1 Th 3:2)
 3. Paul's great confidence in Timothy's ability (Ph 2:19-23; 1 Th 3:1-2; 1 Co 4:17)
- Titus, a true son in our common faith...**
 1. Oddly, Titus isn't mentioned in the book of Acts (though he's present Gal 2:1-5; Ac 15)
 2. Consider the affectionate addresses regarding Titus:
 - '...a true son in our common faith...' (Ti 1:4)
 - '...my brother...' (2 Co 2:13)
 - '...my partner and fellow worker...' (2 Co 8:23)
 3. A source of comfort and encouragement for Paul (2 Co 7:6, 13-14)
- God's great calling of Paul, and the elect in general...**
 1. '...the promise of life which is in Christ Jesus...' (2 Ti 1:1)
 2. '...in hope of eternal life...promised before time began...' (Ti 1:2)
 3. '...in due time manifested His word through preaching...' (Ti 1:3)

GENERAL THEMES

- Several topics are addressed in these letters, which will be the focus of other lectures, but here we will notice the general theme of each letter...
- "...That you may know how you ought to conduct yourself in the house of God."**
 1. Not a building in which the saints meet, but God's people, the church...
 2. Instruction given for both individuals and collective conduct...
 3. All have an amazing responsibility in Christ, **"...pillar and ground..."**
 4. The epistle gives instruction to this end...
- "Preach the word! Be ready in season and out of season."**

PILLAR, a column, prop or support (used of James, Peter and John in Ga 2:9)
GROUND, a stay, prop or support

1. Consider the audience called as witness to this important injunction...
2. The subject to be delivered is limited, and yet inclusive (**Ac 20:27**)

“...proclaiming in a formal, grave and authoritative manner which must be listened to...” (**Wuest**)
 “...preachers are the heralds of the King of kings...” (**Patton**)

- I. 3. The injunction is not for Timothy alone, but for all (**2:2; Ac 8:4**)
 4. “...ready to preach whenever and wherever the opportunity is presented - even to the point of making the opportunity, if possible.” (**Patton**) (**ie. Ac 3:6**)
 5. Preach whether the circumstances are opportune or inopportune...
 6. Reprove (convict), rebuke (reprimand), exhort (urge on) → components of a good sermon
 7. Accomplished with longsuffering (patience) and teaching...
- “But as for you, speak the things which are proper for sound doctrine.”**
1. Titus was to be different than those about him -- honourable in speech...
 2. We must guard our influence, and guard against evil influences...
 3. The Christian's speech and conduct must harmonize with the gospel...

CLOSING COMMENTS

“...Guard...Avoid...” - 1 Ti 6:20-21

1. Keep secure/pure the gospel message...
2. Consistent message regarding the importance of doctrine through the epistle (**1:3, 18-20; 4:1-6, 16; 6:3-5, 12-14; 20-21**)
3. Guarding involves avoiding that which is profane...
4. Failure to do so will result in straying from the faith...

“I think that he describes the high-sounding and verbose and bombastic style of those who, not content with the simplicity of the gospel, turn it into profane philosophy.” (**Calvin**)

“...Come...Get...Bring...” - 2 Ti 4:9-22

1. Nearing the end, death being eminent, Paul seeks companionship...
2. Bring some personal belongings (cloak, books, parchments...)
3. All forsook him at his defense, perhaps due to fear of death. His prayer for them is much like the Lord's (**Lk 23:34**) and Stephen's (**Ac 7:60**)

↪ Demas forsook Paul, having loved this present world
 ↪ Crescens departed for Galatia; Titus for Dalmatia
 ↪ Tychicus was sent to Ephesus (possibly bearing letter)
 ↪ Luke is the only one remaining with Paul
 ↪ Bring Mark, he's useful for ministry...
 ↪ Alexander did much harm, you be careful of him also
 ↪ None stood with Paul at his first trial...

4. The nature of Paul's defense (**Ac 22, 26**)
5. The Lord strengthened Paul (**Ph 4:13**), and saved; will eternally preserve him...
6. Greetings to and from fellow saints...

“...Maintain good works...” - Ti 3:12-15

1. Greetings and personal notes regarding various saints...
2. Good works must be constant, not infrequent (**2:7, 14; 3:8**)
3. Meet urgent needs (**ie. Ac 11:28-29; 2 Co 8:1-4**)
4. To fail in these things renders one unfruitful (**Jn 15:1-8**)

A treasure has been stored up for us in these books, the personal correspondence of Paul to two young evangelist friends...

May we all seek to benefit from the teachings and encouragement imparted in these wonderful epistles...

~~

FALSE TEACHERS (part 1)
(1 Timothy 1:3-11,18-20; 4:1-5; 6:3-5)

By Bobby Graham

1. Advocates of error are everywhere condemned by God because of the detriment they pose to spiritual health.
2. While it is true that the Scriptures use the term “false teacher” rarely, they do often speak of such advocates in other terms. There is no way to prove that only dishonest teachers are “false teachers,” though the one instance of their mention in 2 Peter 2 does characterize them as having such a problem. Other characteristics just as essential are part of Peter’s portrait of the false teacher—secrecy, denial of the Lord, the motive of covetousness, and the rest of the twenty of so attributes. One would find it impossible to prove that one must have all such characteristics before he would be a false teacher.
3. In one sense this discussion about false teachers misses the point, in that the Bible speaks just as strongly against advocates of error under other designations.
4. Paul had much to say to Timothy and Titus about certain dangerous teachers who could wield an influence for evil.

1 Timothy 1:18-20

1. The authority of God stands behind the charge that Timothy was to give about any other teaching.
2. This charge concerns the spiritual warfare of the Christian soldier.
3. Both faith and a good conscience are necessary elements of a preacher’s work.
4. It is possible to make shipwreck of the faith by rejecting these strategic advantages.

1 Timothy 4:1-5

1. Every preacher of the Word faces the potential of apostasy among those whom he teaches.
2. Such departure develops when people give heed to the wrong message or when the wrong means are used in the promotion of truth.

1 Timothy 6:3-5

1. The causes of spiritual problems that lead to departures from Christ are identified: (1) different doctrines from that of Christ, (2) failing to consent to the sound (hygienic) words of the Scriptures, and (3) teaching that does not arise from an attitude of reverent devotion to God.
2. The attitudes leading to such causes are also identified: (1) pride, (2) ignorant, and (3) sickly obsessed with unrevealed matters.
3. Paul also noted the effects of such teaching that is “otherwise” than that of sound words (4-5).

Conclusion

1. False teaching does not arise in a vacuum, nor does it lie unproductive for long. Evil fruits follow where false teaching is found.
2. A scrutiny of our attitudes toward the Lord and His Word is essential for us to adhere to the proper course.

3. It is imperative that we remember that we can never know more than God or improve on what God has done.

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Men and Women in the Church (*1 Timothy 2:8-15*)

by Oscar Miles

INTRODUCTION: Men and women are different because God created them different. Why? He had in mind different roles for them.

- ❖ **The context:** Public worship or at least spiritual matters. The only areas in which God commands women to be in subjection to men is a wife to her own husband and women to men in spiritual matters which necessitate leadership. For more detail on two of the many specific views, see <http://www.dcs.edu/teacherpages/tthrasher/debates/Donahue-Miles/Don-Mil.htm>.
- **General context:**
 - **Theme of the book:** Teaching/behavior in house of God: 1 Timothy 3:15.
 - **Relationships in local church:**
 - a. **Teachers:** Chapter 1. Not in a university class, but spiritually.
 - b. **Men, women:** Chapter 2. Not the workplace, but in spiritual matters like praying and teaching.
 - c. **Elders, deacons:** Chapter 3. Their relationship is to the local church.
 - d. **Teachers:** Chapter 4. Spiritual teaching not secular teaching.
 - e. **Church relationship to widows:** Chapter 5. Relationship of the local church to elders and widows.
 - f. **Instruction to give to slaves, the rich:** Chapter 6. This chapter instructs certain groups how to live in the world. Earlier chapters are instruct groups on their role and function in the local congregation.
- **“Teaching” in 1 Timothy:** How would Timothy have understood verse 12? Notice how “teaching,” and related words are used in 1 Timothy: God’s commands (1:1; 6:14); false teaching (1:3; 4:1-3); teaching the Law (1:7); sound teaching (1:10; 4:6; 6:3); prophecy (1:18); spiritual discipline (1:20); teaching the gospel (2:7); elders teaching (3:2; 5:17); public teaching in the assembly (4:13); evangelists teaching (4:16); the teaching of this epistle (4:11; 5:7; 6:2,17,18).

BODY:

- I. **Men in the local church (v. 8):** Not mankind () but male or husband (). Lit., “the men” (NASB) i.e., the men of the congregation.
 - A. **Men are to lead:**
 - 1. **In prayer (v. 8):** Verses 1-2 may be limited to males, verse 8 certainly is.
 - 2. **In teaching (vv. 11-12):** By implication.
 - B. **Men are to live holy lives (v. 8):**

1. **With pure hearts:** Posture: Psalm 68:31; 141:2; Exodus 9:28,33; 1 Kings 8:22; 2 Chronicles 6:12ff.; Nehemiah 8:6; Isaiah 1:15; Lamentations 3:41, et. al. The important part: holiness. Symbolic of a clean heart (Exodus 30:19-21; James 4:8). It is not wrong to literally lift up our hands! But most of all, must be “holy,” undefiled by sin. Use a posture natural and appropriate, but be holy, without “wrath and dissension.” Command: purity of life and disposition.
2. **And an absence of rancor:** Which existed there: 6:4-5. It hinders prayer.

II. **Women in the local church are to be submissive (vv. 9-15):**

A. **In the way they dress (vv. 9-10):** Coming to an assembly, she claims to “fear God.” Lit., “the women,” i.e., the women of the congregation. Since women will take no leading role in the assemblies, Paul addresses their appearance in worship.

1. **Not ostentatiously (v. 9):** Does not dress for the assemblies to call attention to herself. Specifically: fancy, showy clothes and jewelry to attract attention to wealth or even sexually. “Proper” (NASB), “modest” (NIV, KJV) means “self-controlled, disciplined, well-mannered, honorable” (Kittel III 896). “Modestly and discreetly” (NASB); “shamefacedness and sobriety” (KJV); “decency and propriety” (NIV), etc. Main idea of first word: a sense of shame, so connected with honor. Dress with self-respect. Be afraid before God to call attention to yourself by what you wear. Main idea of second word: soberness, a sound mind, a modest or disciplined restraint. The opposite of “showing off.” Not thinking too highly of yourself.

Generally, Paul is saying, “Dress in a respectable way.” Specifically, not with gaudy, expensive or showy clothes that cause people to stop and stare. Excessively dull clothes or a lack of clothes will also call undue attention to oneself and stand condemned by the principle of the passage.

2. **But according to standards of inner beauty (vv. 9-10):** The “not . . . but” tells us where the emphasis lies. To be known for good works not clothes.

B. **In the way they learn (vv. 11-15)**

1. **Proper conduct: verse 11.**
 - a. **Learning quietly:** Not silently (KJV) but with quietness of spirit, i.e., meekness. Still attitude. Women to participate quietly without causing disturbance or becoming the center of attention in any assembly, including a Bible class.
 - b. **Learning with entire submissiveness:** Submissive: arrange yourself under someone else. Men to lead assemblies, women to arrange themselves under men. They may still speak, sing and make comments submissively, never aspiring to a leading role or calling attention to herself.
2. **Forbidden conduct**

- a. **Teaching over a man: verse 12.** In the church and specifically the assemblies. May not teach in the sense “teach” is used in 1 Timothy with regard to the assembly. Can teach by comments or singing or any way that does not cause her to exercise authority over men or draw her out of full submissiveness.
 - b. **Exercising authority over men: verse 12.** The KJV=s Ausurp@ is weak (although Towner 77 defends the idea because Paul chose the unusual word instead of). A woman may not have authority (NIV) or exercise it (NASB) even if a man gives it to her. In politics: Deborah. In secular company, no prohibition, but she may not have it over her husband or in the local church and its assemblies.
3. **Reasons for such conduct of submission: verses 13-15.**
- a. **The male was created first: verse 13.** Order of creation established men leading. Men naturally lead in every area. God commands it in two: religious and familial.
 - b. **The female sinned first: verse 14.** Eve involved in role reversal. Didn’t ask husband for advice. If she had, it would have turned out differently.
4. **The proper role of women: verse 15.** Prescribes the proper role for women. Role is subjection. Inferior? Not at all. God will bless her richly if she “continues . . .” in the very foundations of Christianity: faith, love, holiness qualified by self-restraint (cf. verse 9). Women will be saved eternally when they carry out the role God gave them: managing the home, bearing and raising children. Double synecdoche: “bearing children” stands for “raising a family” which stands for the basic role of women. It is a difficult role, but God will take care of her through it all if she maintains her commitment to that role and to God.

- III. **Excursus – other passages show that the context of 1 Timothy 2:9-15 must be limited**
- A. **Women may teach and exercise authority over men in certain areas and situations:** In 1 Samuel 25:19, Abigail exercises authority over her servants. The Shunammite woman submissively makes a request of her husband but commands her servant in 2 Kings 4:22-24. Priscilla teaches Apollos religiously in Acts 18:26.
 - B. **Though the very order of creation forbids women from taking the religious role in marriage or in a spiritual community:** What Paul teaches in 1 Timothy 2 has always been true by virtue of the order of Creation (verse 13). Yet women have taught and exercised authority over men with God’s approval, but not in marriage or a spiritual assembly: Deborah (Judges 4:5,6,14); Sarah (Genesis 21:12); Esther (Esther 4:10, 15-17); Priscilla (Acts 18:26); Huldah (2 Kings 22:15ff.; cf. Jeremiah 1:1-3 with 2 Kings 22:3, 13-14); Abigail (1 Samuel 25:18-19, 23ff.). If 1 Timothy 2 is not limited to the assembly, it is certainly limited to spiritual matters. From verse 1, Paul has discussed spiritual matters, for prayer is a spiritual activity. Dressing

modestly (verse 9) is part of their spirituality (“making a claim to godliness,” verse 10).

- C. **However, women should be very active spiritually:** Verse 15: women are to be devoted to their spiritual well-being. We should not overlook the prominence of women in Paul’s writings who were actively involved in spiritual pursuits: Romans 16:1, 3, 6, 12; Philippians 4:2-3. Where is the modern parallel? Why so rare?

CONCLUSION: The “assembly only” position for this chapter makes sense to me for two reasons because 1 Timothy addresses spiritual or congregational matters (1:3; 3:14), and the assembly is where you would most likely observe all four subjects in this passage: men leading prayer AND women over-dressing AND spiritual teaching AND exercising authority.

Men concentrate on leading prayer in the public assemblies. Pray for all men but especially rulers. Women, dress modestly and conduct yourselves modestly and with submissiveness in the public assemblies, and God will bless you.

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Elders (*1 Timothy 3:1-7; 5:17-20; Titus 1:5-9*)

by Tom Rainwater

INTRODUCTION

- a. An attempt to thoroughly cover the subject of elders in an hour lecture would be an exercise in vanity. Such an important topic as this requires at least a series of lessons.
 - b. Though some preliminary points will be made in regard to elders and the scriptural organization of the local church, I will deal mostly with the passages assigned me that speak of the *qualifications* of elders.
- I. **Three Greek Words Describe the Same Office** (*See Ac.20:17 with 20:28; 1Pt.5:2*):
- A. PRESBUTEROS (*translated “elders”*: *Ac.11:30; 14:23; 15:2,4,6,22,23; 16:4; 20:17; 21:18; 1Tim.5:17,19; Tit.1:5; Jms.5:14; 1Pt.5:1,5; 2Jn.1; 3Jn.1*).
 - B. EPISKOPOS (*translated “overseer,” or “bishop” in the KJV*: *Ac.20:28; Phil.1:1; 1Tim.3:2; Tit.1:7; 1Pt.2:25*).
 - C. POIMEN (*pastor, shepherd, Eph.4:11*); verb form: POIMAINO (*to shepherd, Ac.20:28; 1Pt.5:2*).
 - D. “that they [*presbuteros -tr*] did not differ at all from the (episkopoi) bishops or overseers is evident from the fact that the two words are used indiscriminately, *Ac.20:17,28...*” - Thayer, p.536.
 - E. Each of these words describes something about the character of these men or their work.
 1. “The term ‘elder’ indicates the mature spiritual experience and understanding of those so described; the term ‘bishop’ or ‘overseer,’ indicates the character of the work taken.” - Vine, v.I, p.128-129.
 2. The term ‘pastor’ or ‘shepherd’ describes the vital role the elders have in caring for the spiritual welfare of the local brethren as a shepherd would care for his own sheep. (*Acts 20:28; 1Pt.5:2*).
 - a. As shepherds, they feed (cf. *Ps.23:1-2*), strengthen (*Ac.20:35; Jms.5:14-15*), guide (cf. *Ps.23:3*), watch and guard the flock (*Ac.20:29-31; Heb.13:17; cf. Ezek.34:1-10; Ps.23:4*).
 - b. They follow the example of the Chief Shepherd (*1Pt.5:4; Jn.10:14-15*).
 3. For consistency’s sake, we will refer to these men throughout the lesson as “elders” since that term is used more times in the N.T.
 4. The word “office” in *1Tim.3:1* describes the elder’s *work*. It is not a reference to prestige or class, but to duty and function (lit., overseer-ship). In that sense, each individual Christian occupies an “office” and must perform a service. cf. *Rm.12:4*.
- II. **Elders Rule Over the Local Church.** *1Thess.5:12-13; Hebrews 13:17; 1 Peter 5:2-3*.
- A. Their rule is limited to those “among them” in the local church. *1Pt.5:2*.
 - B. A plurality of elders were appointed in each local congregation.
 1. Paul and Barnabas “appointed elders in every church..” *Ac.14:23*.
 2. Titus was commanded by Paul to “appoint elders in every city..” *Tit.1:5*.
 3. Elders existed in Jerusalem (*Ac.15:2,4,6,22,23; 16:4; 21:18*), in Ephesus (*Ac.20:17,28*), and in Philippi (*Phil.1:1*).

- C. They must demand of the members compliance to the Law of Christ.
 - 1. They have no law-making authority of their own. All such authority belongs to Jesus Christ (Mt.28:18).
 - 2. They must be willing to enforce Christ's Law with appropriate and compassionate discipline as commanded by Jesus Christ.
- D. They have the final decision in matters of expediency.
- E. They must not be "as lords" over the brethren, but remember they have a special stewardship given to them by God (1Pt.5:2-3).
 - 1. They must not serve for dishonest gain. 1Pt.5:2.
 - 2. They must not rule with an "iron fist," as with a dictatorial spirit.
 - 3. They must not be "self-willed," or approach their duties selfishly or arrogantly.
 - 4. They must not disdain or disregard the input and feelings of the brethren.
- F. Elders who rule well and labor in the word and doctrine may receive wages from the congregation. 1Tim.5:17-18.
- G. Elders who sin without repentance, and thus bring shame on the church, should be removed from office by the congregation. cf. 1Tim.5:19-20.

III. **Men must be qualified before they are appointed elders.**

- A. The local church, in appointing elders, must appoint men who fit the qualifications as found in the New Testament. 1 Timothy 3:1-7; Titus 1:5-9.
- B. Each man must meet every qualification *before* he is appointed to the work of an elder. To appoint any man who does not meet *all* qualifications is to rebel against God's word (2Jn.9).
- C. Many wrong attitudes exist toward the qualifications of elders:
 - 1. ***"Even though none of the men meet all the requirements, let's appoint the best we have."*** Why give the Lord *less* than what he asks for? Why tempt the Lord and risk His wrath? If no men are qualified, then no men are to be appointed!
 - 2. ***"With such strict qualifications, no man can qualify."*** Do Paul's listings of the qualifications in his epistles have no purpose? Men could and *did* qualify!
 - 3. ***"Appoint the men so they can grow into the qualifications."*** The office is *not* for the purpose of qualification. Paul told Titus to appoint men who were already qualified. Tit.1:5-9.
 - 4. ***"Once an elder, always an elder."*** Where does the Bible say that? What if an elder becomes lazy, apathetic, or immoral? What if an elder loses his ability to teach, edify, or evangelize? When an elder ceases to meet one of the qualifications, he is no longer qualified to continue in that office. It is as sinful for a local church to *retain* unqualified elders as it is to *appoint* unqualified elders in the first place.

IV. **The local church needs qualified elders.**

- A. The Lord wants each local church to have elders. Ac.14:23; Phil.1:1.
- B. The local congregation is lacking without them. Tit.1:5.
 - 1. Qualified elders promote unity and efficiency in a local church.
 - 2. Qualified elders watch out for the souls of brethren (Heb.13:17). Faithful leaders who trust in God are needed to guide and train the brethren.
 - 3. Many evil mouths need to be stopped. Tit.1:9-11.

4. Qualified elders train the brethren in the teaching of God's Word so it will spread throughout this generation and successive generations.

V. **The Scriptural Qualifications for Elders.** (*1Timothy 3:1-7; Titus 1:5-9.*)

A. **He is a "man," "the husband of one wife."** *1Timothy 3:1,2; Titus 1:6.*

1. Only a male can be the "husband of one wife" (1Tim.3:2) and ruler of his own house (1Tim.3:4). No woman can be a husband, a father, scripturally rule the house (Eph.5:23; 1Cor.11:3), or rule over the congregation (1Tim.2:12).
2. He must be married to one wife. He cannot be unmarried. He cannot be a polygamist: married to more than one wife at the same time. The passage assumes the marriage is a scriptural one.

B. **He must "desire" the office.** *1Timothy 3:1.*

1. Word definition [Strongs number: 3713] ('):
 - a. "to stretch forth...to stretch one's self out in order to touch or to grasp something, to reach after or desire something..." - Thayer, p.452.
 - b. "to reach or stretch out...signifying the mental effort of stretching oneself out for a thing, of longing after it, with stress upon the thing desired" - Vine, v.I, p.298.
 - c. Other verses this word is found: Heb.11:16; 1Tim.6:10.
2. Application:
 - a. **His heart is set upon the work.** He genuinely longs for the work, not for personal "prestige" or "popularity," but to serve others in helping them get to Heaven. He loves the Lord's work with all his heart.
 - b. **He understands the work.** He knows many long hours await him (sleepless nights, discouraging occurrences, faithless brethren, stubborn preachers, studies late into the night, etc.). He knows many difficult decisions must be made that affect the entire congregation and its future. His strength to do the work comes from a strong relationship with God. Prayer is as necessary to him as breathing and eating.
 - c. **He has trained himself for this work.** He has undertaken an observable effort to develop his knowledge, disposition, teaching ability, etc. He has been active in an honest effort to fulfill all that is required of him as a Christian. He has trained his family to love the Lord, thus managing his home in a way that would qualify him for the work.

C. **He must be "blameless."** *1Timothy 3:2; Titus 1:6,7.*

1. Word Definition [423] (') *1Tim.3:2:*
 - a. "not apprehended, that cannot be laid hold of; hence that cannot be reprehended, not open to censure, irreproachable." - Thayer, p.44.
 - b. Other verses this word is found: 1Tim.5:7; 6:14.
2. Word Definition [410] (') *Tit.1:6.*
 - a. "that cannot be called to account, unprovable, unaccused, blameless" - Thayer, p.44.
 - b. Other verses this word is found: 1Cor.1:8; Col.1:22; 1Tim.3:10.
3. Application:
 - a. **He has no proven charge against him of immorality and/or false teaching.** This qualification does *not* demand perfection (i.e., that he has never made a mistake, or that his judgment has never been wrong.) It

does mean that he is of such character that no one can rightly charge him with misconduct, dishonesty, or irreverence.

- b. **This would imply that he is quick to correct any misjudgments, so that both God and man do not hold him in fault.**
- c. **His life is exemplary to those within and without.** He has a good reputation and deserves it. Brethren will follow a respected man, and the lost will be more receptive to him.

D. **He must be “vigilant.”** 1 Timothy 3:2.

- 1. Word Definition [3524] (’):
 - a. “sober, temperate; abstaining from wine...” - Thayer, p.425.
 - b. Other verses word is found: 1Tim.3:11; Tit.2:2.
 - c. Word is from verb: [3525] (’):
 - i. “to abstain from wine, is used metaphorically of moral alertness...” - W.E. Vine, v.IV, p.201.
 - ii. “to be sober...to be calm and collected in spirit; to be temperate, dispassionate, circumspect...” - Thayer, p.425.
 - iii. This verb is found in these verses: 1Thess.5:6,8; 2Tim.4:5; 1Pt.1:13; 4:7; 5:8.

2. Application:

- a. **He is careful, watchful, and constantly “on guard” against sin.** He doesn’t minimize the effects and consequences of sin or try to justify sin in his own life or in the lives of others. He is ready to combat temptation with the power of God’s Word.
- b. **He is clear-headed, able to discern between good and evil.** This world and its pleasures do not distract him, nor is he easily swayed by evil influences or false doctrines. He is able to recognize situations in which brethren are about to compromise their faith in Jesus. He is able to provide proper and clear instruction to those needing it.

E. **He must be “sober.”** 1 Timothy 3:2; Titus 1:8.

- 1. Word Definition [4998] (’):
 - a. “a. of sound mind, sane, in one’s senses...b. curbing one’s desires and impulses, self-controlled, temperate...” - Thayer, p.613.
 - b. “denotes of sound mind (*sozo*, to save, *phren*, the mind); hence, self-controlled, soberminded...” - Vine, v.IV, p.44.
 - c. Other verses word is found: Tit.2:2,5.

2. Application:

- a. **He is controlled by sound reasoning rather than emotion, passion, or impulse.** He has learned to master himself. In conflict, a calm patience overcomes the temptation to react in a rage. In distress, faithful endurance guides him when he would otherwise despair. Pressured, he recognizes that reflection is more appropriate than acting in haste. He knows it’s best to get control of a situation before it gets control of him.
- b. **His actions are trained to react in such a way as to glorify God.** He responds to situations in a way that best imitates Jesus. He is able to make good decisions that are well-grounded in truth and wisdom. He knows how to be serious when seriousness is required of him.

- F. **He must be “of good behaviour.”** *1Timothy 3:2*
1. Word Definition [2887] (ὀρθοῦς):
 - a. “well-arranged, seemly, modest...of a man living with decorum, a well-ordered life...” - Thayer, p.356.
 - b. “orderly, modest...” - Vine, v.I, p.113.
 - c. This word is also found in 1Tim.2:9.
 2. Application:
 - a. **He is orderly in conduct and demeanor.** He is a gentleman: mannerly, courteous, considerate, and respectful toward others. He is orderly in his language: not sour, gruff, rude, sharp, or cutting. His good conduct is never compromised, so that he might always bring glory to God.
 - b. **He is orderly in appearance.** He is clean, modest, and properly dressed, to the extent of his ability (i.e., he cares how he appears in public).
 - c. **He is orderly and well-behaved in business, home management, and all other aspects of life.** He would not allow congregational matters to become disorderly out of neglect.
- G. **He must be: “given to hospitality”** (*1Tim. 3:2*); **“a lover of hospitality”** (*Tit.1:8*).
1. Word Definition [5382] (φιλόξενος):
 - a. “hospitable, generous to guests, [given to hospitality]” - Thayer, p.654.
 - b. “(*philos*, loving, *xenos*, a stranger)..hospitable..” - Vine, v.II, p.235.
 - c. “lover of strangers” - Young, p.492.
 - d. This word is also found in 1Pt.4:9. (cp. Rm.12:13; Heb.13:2 for [5381])
 2. Application:
 - a. **He is a gracious, friendly host, not only to his friends, but also to strangers.** He knows how to make people welcome in his home and at his table -- and he enjoys it. He’s generous with his goods and ready to help those who are truly in need. He can entertain with kindness, never expecting anything in return.
 - b. **He helps visitors at the worship services feel welcome.** He loves people because they have souls in need of the Gospel!
- H. **He must be “apt to teach.”** *1 Timothy 3:2*.
1. Word Definition [1317] (ἄριστος):
 - a. “apt and skillful in teaching: 1Tim.3:2; 2Tim.2:24.” - Thayer, p.144.
 - b. “skilled in teaching (akin to [didasko]: Eng., didactic)...” - Vine, v.IV, p.112.
 - c. “*apt (English)*: fit, suitable, appropriate, liable, having a usual tendency, inclined, ready, quick, able...” - Webster.
 2. Application:
 - a. **He possesses an accurate and comprehensive knowledge of the Bible.** He has a desire to study his Bible and has shown hard work in Bible study in the past.
 - b. **He has the ability to explain and convey to others the principles in God’s Word.** He will also rebuke and correct when necessary.
 - c. **He wants to teach.** He understands that teaching the Bible is the most important thing he can do in helping people get to Heaven.
- I. **He is “not given to wine.”** *1Timothy 3:3; Titus 1:7*.
1. Word Definition [3943] (ἀνύψυχος):

- a. “(and , one who sits long at his wine), given to wine, drunken..” - Thayer, p.490.
 - b. “one alongside of wine” – Young, p.1058.
 - c. “lit., tarrying at wine...probably has the secondary sense, of the effects of wine-bibbing..” - Vine, v.I, p.146.
2. Application:
 - a. **He does not drink alcoholic beverages.** He does not condone or excuse the use of intoxicants. He is in full control of himself in this area.
 - b. **He does not have the temperament of one under the influence of alcohol.** No one would ever question his soberness. He is in full control of his senses.
- J. **He is not a “striker.”** *1Timothy 3:3; Titus 1:7.*
1. Word Definition [4131] ():
 - a. “bruiser, ready with a blow; a pugnacious, contentious, quarrelsome person” - Thayer, p.516.
 - b. “a striker, a brawler (akin to *plesso*, to strike, smite)..” – Vine, v.IV, p.83.
 2. Application:
 - a. **He is “peaceable,” easy to get along with.** He is not always on the edge of a fight or argument, nor does he act like he has a “chip on his shoulder.” He doesn’t “bully” those who disagree with him. He does not find himself in unnecessary trouble over his belligerence. He does not deal with opposition, insults, persecution, or threatenings by returning evil for evil.
 - b. **He knows the best responses come from the Bible, delivered with love and patience.** Instead of settling arguments with his fists or with fighting words, he consults the Father. He remembers that even those who would oppose him have need of God’s word!
- K. **He is “not greedy of filthy lucre”** *1Tim. 3:3; “not given to filthy lucre” Titus 1:7.*
1. Word Definition [146] ():
 - a. “eager for base gain...1Tim.3:3; Tit.1:7.” - Thayer, p.17.
 - b. “...greedy of base gains...” - Vine, v.III, p.24.
 - c. “a shameful gainer” - Young, p.624.
 - d. This word is also found in 1Tim.3:8.
 2. Application:
 - a. **He doesn’t use any base or evil means in making money.** His work ethic is reputable. He doesn’t lie, cheat or steal. He doesn’t have the attitude: “business is business, and church is church.” He doesn’t condone immoral or illegal practices/products on his property or in his business.
 - b. **He loves the church and men’s souls far more than worldly wealth.** He doesn’t neglect his spiritual duties nor compromise his principles in order to gain “his fortune.” He doesn’t use his eldership for gain. 1Pt.5:2.
- L. **He is “patient.”** *1Timothy 3:3.*
1. Word Definition [1933] ():
 - a. “equitable, fair, mild, gentle” - Thayer, p.238.

- b. “from *epi*, unto, and *eikos*, likely, denotes seemly, fitting; hence, equitable, fair, moderate, forbearing... it expresses that considerateness that looks ‘*humanely and reasonably at the facts of a case*’...” - Vine, v.II, p.144-145.
 - c. Word is also found in: Phil.4:5; Tit.3:2; Jms.3:17; 1Pt.2:18.
2. Application:
- a. **He is kind and understanding.** He is compassionate like his Lord Jesus. He is there to listen, comfort, and counsel. He waits to understand people’s problems and shortcomings, rather than to come to quick and unfair judgments.
 - b. **He tries to be fair and impartial.** He doesn’t show favoritism, nor is prejudiced against any one person or group of people. His decisions and actions are directed by a desire to be fair to everyone.
 - c. **He doesn’t offend others easily.** He doesn’t come across (in attitude and appearance) as uncaring or gruff.
 - d. **He knows how to be tough toward sin, yet patient toward sinners.** He rebukes and convicts from the Word, yet with love. 2Tim.2:24.
- M. **He is “not a brawler” 1 Timothy 3:3.**
- 1. Word Definition [269] (ἄμικτος):
 - a. “commonly not to be withstood, invincible; more rarely abstain from fighting...metaph. not contentious” - Thayer, p.31.
 - b. “lit., not fighting (*a*, negative, *mache*, a fight, combat, quarrel), primarily signifying invincible, came to mean not contentious” - Vine, v.I, p.234.
 - c. This word is also found in Tit.3:2.
 - 2. Application:
 - a. **He is not loud, noisy, boisterous, or quarrelsome.** He is not someone who demands that his presence be known or recognized. He doesn’t bring undue attention to himself.
 - b. **He doesn’t insist, quarrel, or contend over his personal rights.** He has a yielding spirit. He will gladly surrender his “liberties” to better teach someone the Gospel.
 - c. **He knows how to deal with people without causing contention or strife.** He will not be the *source* of any discord.
 - d. **He doesn’t habitually quarrel and fight with his own family.** He doesn’t always demand “his own way.”
- N. **He is “not covetous” 1 Timothy.3:3.**
- 1. Word Definition [866] (ἀφιλοψυχία):
 - a. “not loving money, not avaricious” - Thayer, p.89.
 - b. “without covetousness...free from the love of money... the avaricious man is...miserly and stinting.” - Vine, v.I, p.253.
 - c. This word is also found in Heb.13:5.
 - 2. Application:
 - a. **He is not motivated out of greed.** He is not ruled by the desire to get rich. He is free from the love of money. 1Tim.6:6-10.
 - b. **He is not “tight-fisted” and selfish with money.** He gives liberally to the local church contribution and encourages others to do so. He, as an

elder, will be generous in his wise use of local church funds, willing to adequately provide the necessary and available funds for scriptural edification, evangelism, and benevolence.

- O. **He “rules his own house well, having his children in submission with all reverence. 1 Timothy 3:4,5.”**
1. Definition of “rules” [4291] (ῥῆμι):
 - a. “lit., ‘to stand before,’ hence, to lead, attend to (indicating care and diligence)” - Vine, v.III, p.307.
 - b. “to be over, to superintend, preside over...” - Thayer, p.539.
 - c. Word is also found in: Rm.12:8; 1Thess.5:12; 1Tim.3:5,12; 5:17; Tit.3:8,14.
 2. Definition of “well” [2573] (ὡς):
 - a. “beautifully, finely, excellently, well... a. rightly, so that there shall be no room for blame...” - Thayer, p.323.
 - b. “...indicating what is done rightly; in the Epistles it is most frequent in 1Tim. (3:4,12,13; 5:17)...” - Vine, v.IV, p.207.
 3. Application of “rules his own house well”:
 - a. **He knows how to properly exercise authority over his family.** He is not overbearing on his wife or children. (Col.3:18-21; Eph.6:4.) He is not too lenient with the children in discipline. (Prov.13:24; 19:18.) He has achieved the balance necessary to benefit the whole family.
 - b. **His actions and decisions are rooted in a deep love for his wife and children.** He would never do anything to intentionally hurt them, nor hinder their spiritual growth. Next to the Lord, his family is his topmost priority.
 - c. **He has been (and currently is) successful in managing the family and family matters.**
 4. Definition of “subjection” [5292] (ὑποτάξις):
 - a. “obedience, subjection: 2Cor.9:13...; Gal.2:5; 1Tim.2:11; 3:4.” - Thayer, p.645.
 - b. This word is also found in these verses: 2Cor.9:13; Gal.2:5; 1Tim.2:11.
 - c. This word [5292] is from [5293] (ὑποτάσσειν): “primarily a military term, to rank under (*hupo*, under, *tasso*, to arrange)...to subject oneself, to obey, be subject to.” - Vine, v.IV, p.86.
 5. Definition of “gravity” [4587] (βαρύτης):
 - a. “that characteristic of a person or thing which entitles to reverence or respect, ...gravity, honor, probity, purity” - Thayer, p.573.
 - b. “venerableness, gravity.” - Young, p.433.
 - c. This word is also found in 1Tim.2:2; Tit.2:7.
 6. Application of “having his children in submission with all reverence”:
 - a. **His children respectfully understand and recognize his position of authority over them.** They are, for the most part, obedient to him (and to their mother). They react to proper discipline humbly (over the long term), not hatefully or rebelliously. They respect him because they know he loves them.

- b. **His children love him.** Their natural love for their father has not been hindered or squashed by the father’s foolishness. Their love and respect for father grows into a warm appreciation and fondness for him that lasts through the years.
- P. **He has “faithful children not accused of riot or unruly”. Titus 1:6.**
1. Definition of “faithful” [4103] (’):
 - a. “easily persuaded; believing, confiding, trusting... one who has become convinced that Jesus is the Messiah and the author of salvation, [a believer]: Ac.16:1; 2Cor.6:15; 1Tim.5:16...1Tim.4:10; 6:2; Tit.1:6; Rev.17:14..Ac.10:45; 1Tim.4:3,12;..Eph.1:1; ..1Pt.1:21” - Thayer, p.514.
 - b. Other Translations on Titus 1:6:
 - i. “having children that believe” - *American Standard Version*
 - ii. “having children who believe” - *New American Standard Bible*
 - iii. “his children are believers” - *Revised Standard Version*.
 - iv. “a man whose children believe” - *New International Version*
 - v. “father of children who are believers” - *New English Bible*
 - vi. “whose children are Christians” - *N.T. by Goodspeed*
 - vii. “one whose children hold the faith” - *N.T. by Knox*
 2. Does 1Timothy 3:4 and Titus 1:6 demand a plurality of children?
 - a. Some common “PRO” arguments:
 - i. *tekna* is the plural form of *teknon*. A plurality is specified.
 - ii. Distinctions between the singular and plural are crucial to understanding other important truths: Gal.3:16; Ac.14:23.
 - iii. An elder must know how to deal with a plurality of personalities in the church. A plurality of children train him for this.
 - b. Some common “CON” arguments:
 - i. The plural can include the singular. “Children” can refer to just one “child”: Gen.16:1; 11:30; Mk.10:29; 1Tim.5:4; Lk.20:28-29.
 - ii. This qualification’s emphasis is on the father’s ability to raise a child properly, not on the number of children.
 - c. “any man who would split a church or cause dissension in a congregation over these points is treading on dangerous ground.” – L.D. Williams, *Preceptor Magaine*, August 1973, p.20.
 3. Application of “*having faithful children*”:
 - a. **He, by his example and teaching, has helped lead his children to become Christians.** He has demonstrated his ability to encourage spiritual growth on the family level. He has shown the world he believes Jesus is the greatest gift man can ever know *by sharing Jesus with his family*.
 - b. **He has encouraged faith in his children as they’ve discovered the hard realities of life and growing up.** His example has remained consistent. He has not let other physical activities interfere (or come before) spiritual activities. He has shown an ability to lead his children through the difficult teen years.
 4. Definition of “*riot*” [810] (’):

- a. “ ‘ , (the character of an ‘ , [Lk.15:13]...an abandoned man, one that cannot be saved...hence prop. *incorrigibleness*), an abandoned, dissolute, life; profligacy, prodigality: Eph.5:18; Tit.1:6; 1Pt.4:4.” - Thayer, pp.82-83.
 5. Definition of “*unruly*” [506] (‘):
 - a. “1. not made subject, unsubjected: Heb.2:8. 2. [actively] that cannot be subjected to control, disobedient, unruly, refractory: 1Tim.1:9; Tit.1:6,10...” - Thayer, p.52.
 6. Application:
 - a. **His children behave themselves properly.** They are not rebellious, disrespectful, back-talking, or irreverent. They do not live as the “prodigal son.” They do not have the reputation of being violent, out-of-control, lascivious, or just plain “wild.”
 - b. **His children are, for the most part, good examples to their own peers.** They are young men and women who understand the importance of obeying their parents and God. They are the “cream of the crop.”
- Q. **He is “not a novice.” 1Timothy 3:6.**
1. Word Definition [3504] (‘):
 - a. “lit., newly-planted (from *neos*, new, and *phuo*, to bring forth, produce), denotes a new convert, neophyte, novice, 1Tim.3:6, of one who by inexperience is unfitted to act as a bishop or overseer in a church.” - Vine, v.III, p.119.
 - b. “newly-planted...a new convert, neophyte...(one who has recently become a Christian): 1Tim.3:6.” - Thayer, p.424.
 2. Application:
 - a. **He is not a new convert.** He has been a Christian for awhile, having had time to mature in character, to grow spiritually, and to learn how to deal sufficiently with life’s problems and temptations.
 - b. **He is experienced in the word of God.** He knows how to rightly divide the word of truth (2Tim.2:15) and use God’s Word for what it is intended (2Tim.3:16-17).
 - c. **He is not easily given over to pride.**
- R. **He must have a “good report of them which are without.” 1Timothy 3:7**
1. Definition of “good” [2570] (‘):
 - a. “d. honorable, conferring honor...1Tim.3:7...” - Thayer, p.322.
 2. Definition of “report” [3141] (μ ‘):
 - a. “2. what one testifies, testimony....in an ethical sense, of testimony concerning one’s character: 2Jn.12; 1Tim.3:7; Tit.1:13...” - Thayer, p.391.
 - b. “...to be well testified of, to have a good report...Ac.6:3...10:22; 16:2; 22:12; 1Tim.5:10... Heb.11:2,39...2Jn.12...” - Vine, v.III, p.282.
 3. Application: **His reputation for character is good among unbelievers.** He is recognized among all as a good, honest, godly man. He will not be a hindrance to reaching the lost in the community. He is free from blame or just accusation. His good reputation comes from a sincere desire to serve his Lord.
- S. **He is “not selfwilled” Titus 1:7.**

1. Word Definition [829] ():
 - a. “self-pleasing, self-willed, arrogant: Tit.1:7; 2Pt.2:10.” - Thayer, p.83.
 - b. “self-pleasing (*autos*, self, *hedomai*, to please), denotes one who, dominated by self-interest, and inconsiderate of others, arrogantly asserts his own will, ‘self-willed,’ Tit.1:7; 2Pt.2:10...’one so far overvaluing any determination at which he has...arrived that he will not be removed from it.” - Vine, v.III, p.342.
 2. Application:
 - a. **He does not put himself first and always demand his way.** He can yield to others gracefully in matters of judgment. He must consider the needs and feelings of others. He must be able to work with other elders. He must not be blind to his own shortcomings or that of his own family.
 - b. **He does not give the appearance of being arrogant.** He is openly considerate of others. He is willing to admit that he makes mistakes or may be wrong about something. He is willing to examine the facts and listen to reason before coming to any conclusions.
- T. **He is “not soon angry.” Titus 1:7.**
1. Word Definition [3711] ():
 - a. “prone to anger, irascible: Tit.1:7.” - Thayer, p.452.
 - b. “prone to anger” - Young, p.39.
 - c. This word is from [3709] (): “originally any natural impulse, or desire, or disposition, came to signify anger, as the strongest of all passions.” - Vine, v.I, p.55.
 - d. The verb form is [3710] (): “to provoke, to arouse to anger...” - Vine, v.I, p.56.
 2. Application:
 - a. **He is slow to anger.** Jms.1:19. He knows how to control himself. He is willing to think through a situation, rather than reacting with his emotions. He does not burst into anger to demonstrate his “authority” or to command attention.
 - b. **He is not angry without a cause.** Mt.5:22. He is not angry out of jealousy, envy, or any unrighteous reason. He has respect for his brethren and his fellow man.
 - c. **He does not allow his anger to become sin.** Eph.4:26. He refrains from reviling, holding grudges, mistreating, or doing anything that would serve as an improper channel for anger.
- U. **He is “a lover of good men” Titus 1:8.**
1. Word Definition [5358] ():
 - a. “loving goodness: Tit.1:8.” - Thayer, p.653.
 - b. “loving that which is good (*agathos*), Tit.1:8... *Note*: The negative...is found in 2Tim.3:3, ‘no lovers of good.’” - Vine, v.III, p.23.
 - c. Different Translations:
 - i. “a lover of what is good” - *New King James Version*.
 - ii. “loving what is good” - *New American Standard Bible*.
 - iii. “a lover of good” - *American Standard Version*.
 2. Application:

- a. **He loves what is good.** He loves the good Word over error. He loves the good Savior who brought salvation to him and to all who obey.
 - b. **He loves good works.** He loves doing the good works that are commanded in the N.T. (even under persecution), and is happy when others do good and enjoy God's blessings.
 - c. **He loves good people.** He loves all the brethren who truly do their best to get to Heaven and stand for what is good.
- V. **He is "just."** *Titus 1:8.*
- 1. Word Definition [1342] ('):
 - a. "righteous... 2. ...in a judicial sense, passing judgment on others, whether expressed in words or shown by the manner of dealing with them: Tit.1:8..." - Thayer, pp.148-149.
 - b. "signifies 'just,' without prejudice or partiality..." - Vine, v.III, p.297.
 - 2. Application:
 - a. **He is capable of making decisions that are fair, right, and impartial.** He has the wisdom and the desire to do so. He will allow the Word to be his guide in making necessary decisions as an elder.
 - b. **He is not a respecter of persons.** He does not intentionally neglect the spiritual needs or welfare of any, and does not show favoritism toward any one person, group, or family. He wants to give everyone the opportunity to be edified in the knowledge of the Lord.
- W. **He is "holy."** *Titus 1:8.*
- 1. Word Definition [3741] ('):
 - a. "undefiled by sin, free from wickedness, religiously observing every moral obligation, pure, holy, pious..." - Thayer, p.456.
 - b. "signifies religiously right, holy, as opposed to what is unrighteous or polluted" - Vine, v.II, p.227.
 - 2. Application:
 - a. **He patterns himself after God.** 1Pt.1:13-16. Out of reverence for God, he follows God's example of righteousness, love, longsuffering, and holiness. He loves good and hates evil just as the Lord does.
 - b. **He does not let sin reign in his body.** Rm.6:11-13; 12:1. He tries his best to be separate from evil, and, thus, separate from the world. He has separated himself to good works. When he sins, he immediately repents of it and corrects it.
- X. **He is "temperate."** *Titus 1:8.*
- 1. Word Definition [1468] ('):
 - a. "mastering, controlling, curbing, restraining... controlling one's self, temperate, continent" - Thayer, p.167.
 - b. "denotes exercising self-control..." - Vine, v.IV, p.114.
 - 2. Application:
 - a. **He can control himself in whatever situation might arise.** He can control his temper and his tongue. He can control himself when tempted by unlawful desires. He has gained control in what he thinks of other people (especially his enemies). Mt.5:44-48.

- b. **He considers how Jesus was temperate.** (Lk.4:4,8,12; Lk.23:34; 1Pt.2:21-23.)
- Y. **He must “hold fast the faithful word as he has been taught...” Titus 1:9.**
1. Definition of “hold fast” [472] (’):
 - a. “to hold before or against, hold back, withstand, endure...to keep one’s self directly opposite to any one, hold to him firmly, cleave to....to hold to, hold it fast, Tit.1:9.” - Thayer, p.49.
 - b. “*anti*, against, or to, and [*echo*, to have or hold]...to hold firmly to, cleave to...of holding to the faithful word, Tit.1:9.” - Vine, v.II, pp.223-224.
 2. Application:
 - a. **He must cling to the truth and not be turned aside to error.** He loves the truth. He will not be moved off the foundation of Jesus Christ. He will not be carried away with “every wind of doctrine.”
 - b. **He must be able to detect false doctrines and divisive teachers immediately, and deal with them.** He will not allow the flock to be fed “strange food.” He will not allow the flock to fall into the hands of strangers, robbers, or hirelings. He will deal with false teachers directly and firmly, confronting them with the truth.
- Z. **He must “be able by sound doctrine both to exhort and convince the gainsayers.” Titus 1:9.**
1. Definition of “exhort” [3870] (’):
 - a. “to address, speak to... which may be done in the way of exhortation, entreaty, comfort, instruction... 6. to instruct, teach: Tit.1:9.” - Thayer, p.482.
 - b. “primarily, to call to a person (*para*, to the side, *kaleo*, to call), ...*b.* to admonish, exhort, to urge one to pursue some course of conduct (always prospective, looking to the future, in contrast to....restrospective...).” - Vine, v.II, p.60.
 2. Definition of “convince” [1651] (’):
 - a. “to convict, refute, confute, generally with a suggestion of shame of the person convicted...by conviction to bring to light, to expose...used of the exposure and confutation of false teachers of Christianity, Tit.1:9,13...” - Thayer, pp.202-203.
 - b. “signifies (*a*) to convict, confute, refute, usually with the suggestion of putting the convicted person to shame...” - Vine, v.I, p.239.
 3. Application:
 - a. **He will confront those who (either because of evil conduct or false teaching) need to change their present course.** He will correct and rebuke patiently from the Scriptures, and if necessary, will take appropriate action to preserve the flock (1Cor.5; Tit.3:10-11).
 - b. **He will offer encouragement to those who want to change or learn.** He will provide them with the spiritual help and knowledge they need to correct themselves. He will show them love and patience as they repent and strive to change for the better.

CONCLUSION: Developing elders to serve in the local congregation is everybody's job.

- It is the responsibility of the whole congregation. Brethren should desire that which God, in His wisdom, desires for His people.
- It is the responsibility of those who may be presently serving as elders: in being good examples, and in training men to serve as elders in the future.
- It is the responsibility of those men not yet qualified: to improve or correct those things in which they lacking; to be willing to be trained.
- It is the responsibility of the young men in preparing themselves for the work of an elder: in developing the necessary character traits and knowledge, and in seeking a faithful marriage companion.
- It is the responsibility of the children in the congregation: to submit to their parents, not being a hindrance to their father's qualifications.
- It is the responsibility of the wives and mothers, and the girls who may become wives and mothers: to be godly in example, not being a hindrance to their husband's qualifications.

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Conduct of Christians

(1 Timothy 6:1-2, 6-10, 17-19)

by William Stewart

- “Whoever offers praise glorifies Me; and to him who orders his conduct aright I will show the salvation of God.” (Ps 50:23)
- Noted previously the intent of the 1st epistle to Timothy (3:14-15)
- Not only instruction regarding worship and 'church' related matters, but to the very core of one's life, work and pocket book...

SERVANTS AND MASTERS (v 1-2)

- Christianity and slavery not mutually exclusive...
- Bible principles govern masters and slaves...
- Even when misused (1 Pe 2:18-20), count your master as precious, worthy of all honour...

- Look above this life... - God & doctrine...
- Representatives of kingdom, must be cautious...
- Joy in serving a fellow saint (Ph 15-16)...
- For us? Employer / employee relationship...

“The word servants (doulos) is commonly applied to slaves. However, the word is also somewhat general in meaning, enough so, that it is sometimes used with reference to other forms of servitude (cf. Mt 20:27; Lk 2:29; Jn 15:15; Ac 2:18; 4:29; 2 Co 4:5).” (Patton)

CONTENTMENT (v 6-10)

- 'Great gain' - that which excels in value...
 1. Godliness (reverence and respect for God)...
 2. Contentment (satisfaction, fulfillment, without regard to outward things)...
- This stands in contrast to the gain of the false teachers in the context...
- Material wealth ends at the grave (Jo 1:21; Ec 5:13-15)...
- 'Food and clothing' (Pr 30:8-9; Mt 6:25-ff; He 13:5-6; Ph 4:11-12)...
- 'Desire', a determined plan, strong will-planned purpose...
- With heart set on riches, evil means of achieving this goal will come...
- Worldly lusts are contrary to logic (Ro 12:1), and will bring with them pain, sorrow, distress and eventually the loss of one's soul...
- Not every evil involves money, neither is money itself evil...
- So grasping is the appeal, that some have been drawn away from the faith...

TO THE RICH (v 17-19)

- Cautioned against pride, arrogance (Ro 12:16; Lk 12:15-21)...
- Do not trust in riches (Pr 11:28; 23:5), but in God (Pr 3:5-8; Jms 1:17)...
- The rich have a great commission to do good (Jms 2:14ff; 1 Jn 3:17-18)...
- '...Ready and willing...' / '...giving and sharing...'
- Eternal focus: storing up for the time to come (Mt 6:19-21)...

- A Christian's service should be the greatest of all (Ep 6:5-8; Co 3:23)...
- A Christian's focus is to be on heaven, such that contentment reigns here...
- A Christian's wealth is to be shared with others, for it is God's gift...

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NOTES:

The Message of Salvation (1 Timothy 2:1-7; 3:16)

by Tom Rainwater

INTRODUCTION

- a. The word “therefore” in 1 Timothy 2:1 indicates that what follows is based upon what has already been said in chapter one. Paul’s exhortation in 2:1-7 follows his charges to Timothy to “teach no other doctrine” (1:3) and to “wage the good warfare” (1:18).
- b. These new instructions are also essential to the Christian’s spiritual success and, when followed, ultimately promote a spreading of the message of salvation.
- c. Paul puts emphasis on what he is about to say: “I exhort (*beseech, beg*) first of all (*i.e., this has primary importance*)..”

I. Paul’s Exhortation to Prayer (2:1-4).

- A. The types of prayer. (2:1a).
 1. Supplications.
 - a. “Entreaties” (NASB).
 - b. These are urgent prayers expressing need in times of distress and trouble. The term emphasizes the seriousness of the need.
 2. Prayers.
 - a. Thayer: “prayer addressed to God.”
 - b. In contrast with “supplications,” these are the usual prayers to God. The term emphasizes God’s availability to hear us.
 3. Intercessions.
 - a. “Petitions” (NASB).
 - b. The word originally described an interview or appointment with someone for the purpose of conversation. Sometimes it meant gaining audience with a king for the purpose of pleading on the behalf of others.
 - c. In the N.T., it describes praying to God on the behalf of others for their well-being. The verb form is used in Rm.8:27,34; Heb.7:25.
 4. Giving of Thanks.
 - a. “Thanksgivings” (NASB).
 - b. Let’s remember to frequently express our gratitude to God for all the wonderful blessings He has freely and generously bestowed on us. The more we give thanks to Him, the more we will appreciate Him, and thus the more we will be encouraged to live zealously for Him.
- B. The Objects of Prayer in this Passage (2:1b-2a).
 1. All men.
 - a. This would include enemies and persecutors as well as brethren, friends, and loved ones. (Mt.5:44; Lk.23:34).
 - b. Are we leaving anyone out of our prayers?
 2. Kings.
 - a. Consider that Paul prayed for the Roman Caesar in spite of any personal, political, or moral differences he had with him.
 - b. Those in power need our prayers.
 - c. Their decisions, policymaking, and actions directly affect our lives and the lives of our brethren and countrymen.

3. All who are in authority.
 - a. Police, military, judges, senators, congressmen, etc.
 - b. If we're going to teach people respect for God's authority, we must show them by example our respect for the governing authorities.
- C. The Motivation for Prayer (2:2b)
 1. That we may lead a quiet and peaceable life.
 - a. "quiet" – "*it indicates tranquility arising from without.*" – Vine. This seems to describe the peaceful, quiet conditions in which one would desire to live. The government is responsible for providing this for its citizens.
 - b. "peaceable" – "*indicates tranquility arising from within, causing no disturbance.*" – Vine. This seems to describe our own life as being peaceful and tranquil, having a positive effect on others in such a way as to promote and preserve the national peace.
 2. In all godliness and reverence.
 - a. "godliness" – A respect for God that leads us to do that which is pleasing to Him in imitation of Him.
 - b. "reverence" ("honesty" –KJV; "dignity"-NASB) – "that characteristic of a person or thing which entitles to reverence or respect, ...gravity, honor, probity, purity" – Thayer.
 3. Such conditions as described above can work for the spreading of the message of salvation.
- D. The Divine Approval of Prayer (2:3).
 1. To God, such prayers are good and acceptable. It is pleasing to Him that we pray to Him in this way.
 2. We are to pray on behalf of all men, not just because Paul said to, but because it is what God wants.
- E. The Harmony of such Prayer with the Father's Will. (2:4).
 1. He desires all men to be saved. 2Pt.3:9; Tit.2:11; Jn.3:16.
 2. He desires all men to come to the knowledge of the truth.

II. The Basis for Our Salvation (2:5-7).

- A. Jesus as our Mediator. (2:5).
 1. A mediator serves as a "go-between." He works between two parties so as to produce peace.
 2. Man needed a mediator since he could not make peace with God on his own. His sin separated him from God. Isa.59:1-2; Rm.3:23.
 3. Jesus is Mediator of the new covenant. Heb.8:6; 9:15; 12:24.
 4. Jesus especially qualifies for the role of Mediator between man and God, since He has lived as both God and man. Heb.2:9-18; 4:14-16; Phil.2:5-11.
- B. Jesus as our Ransom. (2:6).
 1. Only Jesus, as a sinless man, could meet the spiritual needs of mankind by sacrificing Himself as a ransom to pay for our sins. Mt.20:28; Eph.2:16.
 2. This ransom was made available to all, not just an elect few. Tit.2:11-14.
 3. This ransom, which occurred at a Divinely appointed time (Gal.4:4; Eph.1:10), would be the substance of the salvation message.

- C. Paul as a Messenger to the Nations. (2:7).
 - 1. Paul described himself in three ways. (See also 2Tim.1:11):
 - a. A preacher, i.e., a herald who openly proclaims the official messages of the King of kings and Lord of lords.
 - b. An apostle, i.e., one sent by God on a special mission to be an eyewitness to all men of the resurrected Lord.
 - c. A teacher of the Gentiles, i.e., one who instructs others, no matter from which nation they are, concerning the message of salvation.
 - 2. Paul was not a teacher in the sciences, in the arts, or in philosophy. He was a teacher in faith and truth. He spoke the words of God. His message was the most important and the most needed because it was the only one that could save men's souls. Eph.3:8-12.

III. The Mystery of Godliness (3:16).

- A. It was a mystery.
 - 1. It was hidden in the past but has now been uncovered (revealed). Rm.16:25-26.
 - 2. Paul was busy revealing this message of salvation made clear. Eph.3:3-5.
- B. By it, men are made godly.
 - 1. This system by which man is made godly is embodied in Jesus Christ Himself and His mission. cf. Rm.5:19.
 - 2. It is implied that man cannot be made godly any other way than through Christ.
- C. It is without controversy.
 - 1. "by common confession" (NASB)
 - 2. As many examine the evidence of Jesus Christ, they see it is irrefutable, and thus confess their faith in Him. Jn.20:30-31.
- D. It is great.
 - 1. There is no greater life, mission, or sacrifice than that of Jesus Christ.
 - 2. It demonstrates that the love of God is great. Eph.2:4-7.
 - 3. It is great because of what Jesus accomplished. Because of Him, we have "exceeding great and precious promises." 2Pt.1:4.
 - 4. "How shall we escape if we neglect so great a salvation..?" Heb.2:3.
- E. It was fulfilled in Christ.
 - 1. He is God.
 - 2. He was manifested in the flesh. (*See II. A. 4.*)
 - 3. He was justified in the spirit.
 - a. "vindicated in the spirit" (NASB), i.e., to be shown or proven to be righteous.
 - b. The word "spirit" here is contrasted with "flesh" in the previous phrase, and refers to Jesus' own spirit. He was vindicated in that none could convict Him of sin (Jn.8:46). His personal holiness was visible to all as proof of who He was.
 - 4. He was seen by angels.
 - a. Angels announced His birth, ministered to Him in the wilderness, strengthened Him in Gethsemane, rolled the stone from His tomb, witnessed His ascension, and predicted His return.
 - b. Angels have a strong interest in God's plan of salvation. 1Pt.1:12.

5. He was preached among the Gentiles. (*See II. C.*)
6. He was believed on in the world.
7. He was received up in glory. Jn.17:5; Ac.1:9-11.

CONCLUSION

Paul exhorts us to pray for *all men* because such action is in harmony with the Father's plan to save *all men* by the blood of Jesus Christ. Such prayers remind us that every soul is precious in the Father's sight.

Our prayers for governmental leaders can positively affect the stability of the nation, and thus promote conditions ideal for spreading the salvation message.

Whatever the condition of the nation, we must imitate Paul in revealing the great mystery of godliness to souls who have never heard or understood. The evidence of Jesus Christ as mankind's Mediator and Ransom is so overwhelming as to be irrefutable. Those who honestly examine the truth will join those who have made the common confession that Jesus is the Christ, the Son of the living God. Are we heeding Paul's exhortation?

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Suffering for Christ: Do Not Be Ashamed of the Gospel (2 Timothy 1:6-12,15-18)

by Oscar Miles

INTRODUCTION:

❖ The context

- **Paul's last message:** Poignant and motivating. The will of a dying man who has lived a full life but seeks someone to continue his work.
 - **Timothy is on his mind:** Summary of gospel: Vv. 1-2; the promise of *life* hints of his impending death and paradoxical encouragement to Timothy to suffer for the gospel that brings life. V. 3: Paul assures his young friend that he remembers him daily in his prayers with thanksgiving. V. 4: He longed to see Timothy, thinking with affection of this emotional young man he loved. Perhaps the last time he saw Timothy, he had wept at the thought of their parting. V. 5: Paul recalled with fondness the sincere faith of Timothy's mother and grandmother and expressed his confidence that he had acquired the same faith for himself. This serves as a basis for the appeal in the rest of the chapter: follow our faithful predecessors, even in suffering.
- ❖ **Overview of teachings:** Main point of verses 6-18: proclaiming the gospel involves suffering, but Timothy should not be ashamed of the gospel. Outline or four themes . . .
- **Make full use of God's gifts to spread the gospel:** v. 6, (7).
 - **Do not be timid or ashamed of the gospel:** v. 7-8, (9-15), 16, (17-18).
 - **Be willing to suffer for the gospel:** v. 8, (9-11), 12.
 - **(Preach the sound doctrine of the gospel:** v. 13-14.)

BODY:

- I. **Make full use of God's gifts to spread the gospel:** v. 6, (7). To avoid being ashamed.
- A. **Kindle afresh the gift of God:** v. 6. "For this reason," because of his genuine faith. More than retaining and guarding (v. 13-14), Timothy is to rekindle this gift.
1. **Keep it burning brightly:** Does not imply weakness, but must be kept bright.
 2. **Whatever gift it is:** Seem to be miraculous gift since it came "through" (dia/ indicates instrumentality) Paul laying his hands on Timothy. Using the gift may increase suffering. Whatever it was, Timothy was to make full use of it. Whether a Paul, Barnabas, Dorcas, etc., make full use of your gift. Accountability: Luke 12:48b. Be careful about denigrating or denying the gifts.
 3. **Every Christian should do the same:** Using our gifts is risky. The risk of standing out. Don't be afraid of the power God gives. Be the best you can be and give others permission to do the same. Indulge me in reading this paragraph from Marianne Williamson's book A Return To Love: "Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness that most frightens us. . . . You are a child of God. Your playing small doesn't serve the world. There's nothing enlightened about shrinking so that other people won't feel insecure around you. We are all meant to shine, as children do. We were born to make

manifest the glory of God that is within us. It's not just in some of us, it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. As we're liberated from our own fear, our presence automatically liberates others" (New York: HarperCollins, 1992: 165.)

B. Trusting in God for the power to meet any challenges: v. 7.

1. **Trusting in God:** Possibly the Holy Spirit (v. 14; Acts 2:38; 19:2), but likely the attitude or disposition God gives to disciples (NASB). Put forth personal effort to avoid timidity, fear and cowardice. God does not give timidity and fear.
 - a. **His power:** God gives gifts to serve with power, strength, courage.
 - b. **To love:** God gives us reason to love. Strong enough love drives out fear (1 John 4:18). Here probably tangible love shown for others.
 - c. **With discipline:** Primarily self-control in this context. All need it, particularly leaders, especially when it comes unglued. Focus on power and love to persevere.

We need the discipline to stick with the commitment made at our baptism. If He has given you the gift of preaching, encouraging, supporting, leading, serving, or whatever it is, He intends you to use it with power in a disciplined manner, motivated by love for Him and your fellow man.

2. **To preach the gospel:** God's power available: v. 8; Corinthians 2:4-5. Timothy's gift probably related directly to preaching. Preaching could bring persecution, thus temptation to shrink (Hebrews 10:32-39). Even the most reserved disciple finds power, love and discipline in the Lord.

II. Do not be timid or ashamed of the gospel: vv. 7-8, (9-15), 16, (17-18). Timothy has God's gift and power: thus duty and ability. Shame suppresses the message. Crucifixion was shameful. When the world says the gospel is shameful, we face the temptation to be timid.

A. Because you have God's power: vv. 7-8, 12. Cf. Romans 1:16.

B. In order to carry out God's purpose: vv. 9-11, (13-14). Being unashamed and being willing to suffer are conjoined in v. 8. Vv. 9-11 give Christians a reason for both. Jesus promised persecution from the beginning (Matthew 5:11-12). Vv. 13-14 urges Timothy to suffer for the health-giving gospel.

C. Examples: vv. 15-18. Illustrates only two ways. V. 16 implication: Phylegus and Hermogenes were ashamed. Contrast: Onesiphorus. Already martyred and Paul praying for surviving family? Since many had abandoned Paul, Timothy's loyalty important. Onesiphorus worthy of imitation: 1) unashamed to search for Paul to minister to him though a prisoner; 2) his service to Paul; 3) his service to the brethren in Ephesus. Think of Paul's disappointment at the desertion! Appeal is emotional and personal.

Be willing to suffer for the gospel: vv. 8, (9-11), 12.

D. **Join Paul's suffering: v. 8.** Preach boldly, submit to what accrues trusting God. "Join with me in suffering" (NASB) is literally "share suffering for the gospel" (ASV, KJV). All suffer, but unless it is as a Christian it is futile (1 Peter 4:15-16). Are you accepting your share? Encouragement: 1 Peter 5:9.

1. **Physical suffering: 2 Corinthians 11:23-27.** Other countries today, same threats real.
2. **Mental anguish: 2 Corinthians 11:28; Philippians 1:15,17.** Has not diminished. Especially leaders. Preachers may never be fully accepted as family member, may be talked about behind the scenes, disagreements treated differently. Must be willing to suffer this and more. All members: are you willing to suffer emotionally when challenged by friends, family, classmates, coworkers, etc., who ridicule the promised life in Christ Jesus as anti-intellectual, bigoted, or outdated.

E. **In order to carry out God's purpose: vv. 9-11.**

1. **He saved us for a purpose: Ephesians 2:8-10. V. 9:** a holy calling, that is, for a special purpose. Not our own works (Titus 3:5) or what seems natural (timidity) but power, love, discipline (v. 7). Vocation given by grace according to God's eternal plan. Must not be timid; this is Almighty God's plan!
2. **Jesus came for a purpose: V. 10:** planned in eternity, revealed when Christ came and then died. Jesus destroyed our most-feared enemy – death. And revealed counterpart – life. Imperative to courageously proclaim this revelation, for without it there is no salvation from death and no hope of eternal life.
3. **Thus, preaching has a purpose: V. 11:** be willing to suffer to bring grace to others.

F. **Because you have God's power: v. 12.**

1. **Especially when suffering:** Paul was suffering but had committed himself to God. Did not fear eternal harm because of God's power (Matthew 10:28; Luke 21:16-19).
2. **Because he knew God:** As his Father, Brother, Companion. Labor not in vain.
3. **And God's commitment to the gospel:** Lit., "I am persuaded that he is able to guard my deposit." "He is able to protect what he has entrusted me with until that day" (NCV). "My deposit:" both himself/his soul and the gospel fit context. May refer to what God entrusted to Paul, Paul was entrusting to Timothy, Timothy would entrust to others (2:2). Seems to fit the immediate

context best, especially vv. 13-14. Thus, God will preserve the gospel, so Timothy spread this divinely protected message.

CONCLUSION: Does the appeal of the great apostle Paul as he faces death touch your heart? Have you recently fanned into flame the gifts God has given you in His kingdom? Do you hesitate to mention your faith in God, your Savior Jesus Christ, or the revelation of the Holy Spirit when talking to friends and family? Do you have enough discipline to demonstrate your love for others by trusting in God's power to protect you as you stand up for His will? We need to understand that God has called us not only so that He can bestow His grace upon us but also so that through us He can bestow His grace on others in a multitude of ways, using the specific talents He has given you. God's power and protection is always available to you, but you must come to know God and how strongly He feels about the gospel and make it your passion as well even if you must suffer for it – yes, counting your suffering as nothing for the sake of Christ.

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FALSE TEACHERS (part 2)

(2 Timothy 2:16-18; 3:1-9,13; Titus 1:10-15; 3:9-11)

By Bobby Graham

1. It is essential that we know the truth so that we can detect error.
2. Error has its advocates, who sometimes scruple not to mislead and to destroy what only sound words can build up.
3. While it is true that the Scriptures use the term “false teacher” rarely, they do often speak of such advocates in other terms. There is no way to prove that only dishonest teachers are “false teachers,” though the one instance of their mention in 2 Peter 2 does characterize them as having such a problem. Other characteristics just as essential are part of Peter’s portrait of the false teacher—secrecy, denial of the Lord, the motive of covetousness, and the rest of the twenty of so attributes. One would find it impossible to prove that one must have all such characteristics before he would be a false teacher. In one sense this discussion about false teachers misses the point, in that the Bible speaks just as strongly against advocates of error under other designations.
4. In this study we see especially the role of insubordination to God plays in false teaching.

2 Timothy 2:16-18

1. “But” introduces a contrast with verse fifteen. It sets diligence in the word of truth against shunning the profane babblings of the errorists of that day.
2. Such leads to more ungodliness—lack of reverence for God. When teaching besides the truth claims the devotion of people, they drift away from God and proper devotion to Him.
3. Its spread is like that of cancer—sometimes slow, sometimes rapid (depending on the error), certain and inevitable, destroying the good in its path.
4. The proponents of this error were named, because of the harm they pose to the faith of people.

2 Timothy 3:1-9, 13

1. Paul warned about times of spiritual stress that were impending.
2. Focus upon certain attitudes is provided here: (1) love of pleasure more than of God, (2) arrogance, and (3) endeavor to display one’s religion rather than to adhere to it genuinely.
3. Resistance to truth is also part of this description (8). This is the “fuel” that keeps this kind of engine operating.

Titus 1:10-15

1. Insubordination to God is at the root of the opposition here pictured (10).
2. The work promoted by these is one of subversion of truth and goodness (11).
3. Dishonest gain is their motive (11).
4. There must be sharp rebuke of such if it is to be handled properly (13).

Titus 3:9-11

1. “But” contrasts the useless wrangling of this section with what is “good and profitable” in verse 8.
2. There must be teaching that will build up in spiritual health, but some teaching tears down; it is useless. Avoid it!

3. Reject the divisive man after two admonitions. He is the kind that destroys what is good through his promotion of things that have no spiritual value or that destroy.

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Men and Women in the Church (1 Timothy 5:1-16)

by William Stewart

- As the case in any family, there are varying responsibilities and charges...
- Paul identifies some duties of select groups in the Lord's church...

RELATIONSHIPS AND REPRIMANDING

- When reprimand is needed: fathers, brothers, mothers, sisters...
- Relationships in the church are based on that of the home (**Le 19:32**)
- Purity should reign in actions and words (**Ph 4:8; 1 Th 5:22**)

RESPONSIBILITIES IN THE CHURCH

- Children are responsible for the care of parents (**v 4, 16; Mt 15:4-6; Jn 19:27**)

- Provide for your own (**v 8, 16**)

- Younger widows are to remarry, bear children and guide the home (**Pr 14:1; 31:27-28; Ti 2:5**)

- No opportunity for the adversary (**1 Co 7:9**)

- "He wants the younger widows to fulfill their natural calling; to occupy that domain and*

province which the Almighty God ordained for women and in which she is without a peer, namely, the home and motherhood. It is here that all her womanly virtues and endowments find their fullest fruition. All women should remember that woman's throne of glory is in the home. She has been created biologically and emotionally by God to fit this role as none other can. There is no position she can occupy with greater honors." (**Patton**)

"To consider in advance, ie. Look out beforehand"
(Strong's)
"The Christian who falls below the best heathen standard of family affection, is the more blameworthy, since he has what the heathen do not, the supreme example of love in Jesus Christ."
(The Expositor's Greek Testament)

LESSONS FROM THE WIDOWS

- Honour widows indeed... → → → →
(Left alone, 60+, the wife of one husband)

"...to price, ie. fix a valuation upon; by impl. to revere; honor, value" (**Strong's**)

- The widow indeed **"...trusts in God and continues in supplication and prayers night and day...[is] well reported for good works...has brought up children...has lodged strangers...has washed the saints' feet...has relieved the afflicted...has diligently followed every good work."**

- She is an example for all other saints! (**Ga 6:10; He 13:1-3**)

- In contrast, **"...she who loves in pleasures is dead while she lives...when they have begun to grow wanton against Christ, they desire to marry, having condemnation because they cast off their first faith. And besides they learn to be idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not..."**

- The intent of Paul's instructions (**v 7, 14-16; Ep 5:27; 1 Th 5:23**)

- Paul continues to fulfill his purpose in writing to Timothy (**3:14-15**)

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NOTES:

Deacons (1 Timothy 3:8-13)

by Tom Rainwater

INTRODUCTION

Paul speaks of “deacons” in this text, and lists characteristics they must possess in order to “serve” (3:10,13) in that capacity. Also their “wives” must possess certain qualities of righteousness. What is a deacon? What does he do? What are the qualifications?

I. What is a “Deacon” ?

- A. DIAKONOS [1249]: “one who executes the commands of another, esp. of a master; a servant, attendant, minister” – Thayer, p.138.
1. In the NASB, *diakonos* is translated “servant” 10 times; “servants” 9 times; “minister” 7 times; and “deacons” 3 times.
 2. In everyday language, words are used in a general sense most of the time. However, those same words used in a different context may indicate an official title or position.
 - a. For instance, I “manage” my budget. My wife and I “manage” our children. We all “manage” our time. But Joe Torre, who “manages” the New York Yankee baseball team, is known as the “Manager.” In the first examples, “manage” is in its usual sense. But in Joe Torre’s case, it indicates an official title or position.
 - b. In the Bible, the word “elders” (*presbuteros*), in its common usage, simply refers to older men (Heb.11:2; 1Tim.5:1). Yet, we know in certain contexts, the word is meant as a technical term for those appointed to the office of an “elder” (Tit.1:5; Ac.14:23; 20:17).
 - c. Likewise, the word *diakonos* is just an ordinary Greek word for “servant” and is usually translated that way. It could refer to common household slaves (Jn.2:5,9) or those who served others in some capacity (Mt.22:13) – especially Christians fulfilling their spiritual duty of service (cf. Mt.20:26; Jn.12:26). But in certain contexts, the word indicates specifically those men appointed to the office of a “deacon.”
 3. The only places in the N.T. that *diakonos* is clearly used in as an official title is 1 Timothy 3:8,12 and Philippians 1:1. In each case, the context demands it. The technical use is indicated by the list of qualifications which must be met by those who aspire to the position (1Tim.3:8,12). The linkage with “bishops” (elders) in Phil.1:1 makes it obvious that Paul was also addressing those men in Philippi who served in the position of “deacons.”
 4. Some brethren have advocated the incorrect idea that since *diakonos* can be applied generally to anyone who “serves” others in the church, there is no such thing as an office of a deacon. (They usually do the same with *presbuteros* and contend that the local church should not have any official organization at all.) This is as foolish as saying that since “manage” or “manager” is typically used in the general sense, that it never can be used in the official sense.
 5. Others say that the term “deacon” is a title, but only an *honorary* one given to those who distinguish themselves in service to God. But this totally ignores the reason for Paul listing qualifications. Only qualified men can be appointed to “serve” (3:10,13) in this capacity.

- B. A “deacon” is subordinate to the elders in the local church.
1. Though the subjection of deacons to elders is never expressly stated in the N.T., it is clearly implied:
 - a. Deacons aren’t described as having rule or oversight, whereas elders are.
 - b. Contrast titles: “elders, overseers, shepherds” with “deacons, servants.”
 - c. Compare qualifications. The elders’ qualifications are stricter and more extensive, requiring more experience and maturity.
 - d. Paul emphasized the priority of appointing “elders” in every church. Ac.14:23; Tit.1:5.
 - e. There are several references to the “elders” of a church without mention of the deacons (Ac.11:30; 15:2; 20:17). But we do not find any reference to deacons apart from elders. This seems to imply that elders can exist and function without the subordinate deacons, but not vice versa. One thing is clear: no congregation is fully and scripturally organized until it has both elders and deacons.
 2. The deacons serve in fulfilling duties delegated to them by the elders.
 - a. This would be a necessary inference.
 - b. Any man who doesn’t like submitting to authority or doing what others tell him to do, doesn’t have the character to be a deacon.
 - c. Likewise, any man who doesn’t like to serve others (physically or spiritually) is not only unfit to be a deacon, he is a poor example of a Christian.
- C. Were the seven men of Acts 6:1-6 “deacons” ?
1. Some brethren contend that these men were “deacons” because of the use of *diakonia* (service) and *diakoneo* (serve) in Ac.6:1-2. However, *diakonia* is used in the same context to describe the apostles’ work in the *ministry* of the word (Ac.6:4).
 2. These seven men were chosen on a temporary basis for one specific work. It’s no coincidence that all seven have Greek names since they would be caring for the Greek-speaking widows.
 3. The apostles specified that exactly seven men be chosen for that work: no more and no less. Who will seriously maintain that about deacons today?
 4. The apostles gave only three qualifications for the seven men: “men of good reputation, full of the Holy Spirit and wisdom.” That there are more and different qualifications for deacons shows this is not the same.
 5. We should be extremely cautious in referring to Ac.6:1-6 to define the office and role of deacons. However we can learn some important principles here:
 - a. *How* members in a congregation should together *appoint* men to serve.
 - b. The need for certain men to tend to the *physical* needs in a congregation so others may fully focus on *spiritual* duties in the word.
 6. At this point, the church in Jerusalem was in its beginning stages and had neither elders or deacons, but was still overseen directly by the apostles.
- D. Does Romans 16:1 authorize “deaconesses” (female deacons)?
1. *diakonos* is found in Rm.16:1 in reference to Phebe.
 - a. “servant” (NKJV; ASV; NASB; NIV); “ministrant” (YLT); “deaconess” (RSV; ASV margin).

- b. This is the only time the RSV renders *diakonos* as “deaconess.”
- 2. There is no contextual evidence here for *diakonos* meaning more than the usual definition of “servant.” Paul asked the Roman brethren to receive Phebe when she arrived because she’d been such a good servant in the church at Cenchrea.
 - a. This is the most natural way to understand the passage.
 - b. Several women in the N.T. church were notable servants: Mary (Rm.16:6); Mary, the mother of John Mark (Ac.12:12); Lydia (Ac.16:14-15); Priscilla (Ac.18:26; Rm.16:3-5); Dorcus (Ac.9:36-39); and others (Phil.4:3).
- 3. The feminine form of *diakonos* (servant) doesn’t necessarily indicate an official title or function is intended. Likewise, the feminine form of *presbuteros* (elders) in 1Tim.5:2 doesn’t necessarily indicate that “older women” is an official title or function. To be consistent in logic, advocates for “deaconesses” would have to say 1Tim.5:2 also authorizes “eldresses.”
- 4. Some maintain that 1Tim.3:11 and/or 1Tim.5:9-10 are qualifications for “deaconess.” 1Tim.3:11 says “wives”; 1Tim.5:9-10 says “widow.” Not a word is said in either passage about “deaconesses.”

II. The Qualifications for Deacons. (1Tim.3:8-10,12).

- A. “grave” (KJV; ASV; YLT); “reverent” (NKJV); “men of dignity” (NASB).
 - 1. Same word as 1Tim.3:11 and Tit.2:2.
 - 2. He is spiritually serious, dignified, and honorable. He is reverent and respectful toward God. He does not possess a flippant attitude toward the church, brethren, worship, or God’s word. He doesn’t go into wild mood swings, but is stable, with a conduct that is always dignified.
- B. “not doubletongued” (KJV; NKJV; ASV; NASB; YLT); “sincere” (NIV).
 - 1. He doesn’t say one thing to one person, and another to someone else. He is not “two-faced,” deceitful, working people to his own advantage. He is not a tale-bearer or gossip, or even someone who is fickle.
 - 2. When you speak to a man, you want to trust who you’re talking to. You want someone who is “straight-forward,” who will tell you it “like it is.” A double-tongued, two-faced man is incapable of serving others; he’s too busy serving his own interests. But a man who speaks from *one* mind (and that after the mind of Christ) will be free from hypocrisy, and thus more able to actually serve the needs of others.
- C. “not given to much wine” (KJV; ASV; YLT); “not given to wine” (NKJV).
 - 1. Those who condone social drinking inevitably come to this passage and claim that it authorizes deacons (hence anyone) to drink alcohol in moderation.
 - a. Social drinking is condemned for all Christians in 1Pt.4:3.
 - b. Solomon said not to even look upon wine. Prov.23:29-35.
 - c. If this passage allows drink in moderation, then Eccl.7:17 and Jms.1:21 allows wickedness in moderation, and 1Pt.4:4 permits dissipation so long as it is not in “excess.”
 - 2. The passage here is restrictive, not permissive. Deacons must not have a weakness with any kind of alcoholic drink.
- D. “not greedy of filthy lucre” (KJV).
 - 1. This is the same qualification as for elders: Tit.1:7. (*See outline on elders.*)

- E. “holding the mystery of the faith in a pure conscience”
 1. He stands firm in the gospel.
 2. His conscience is made pure by a sincere obedience to the truth. He knows from the heart he is sincerely striving to do all God’s will.
- F. “first be proved” (KJV; ASV; YLT); “first be tested” (NASB; NIV).
 1. This emphasizes the carefulness by which we must appoint deacons; i.e., not just *any* man will do. The brethren should know the man well enough to determine if he is really qualified.
 2. Is he and has he been a worker? Is he willing to work?
- G. “blameless” (KJV; ASV) “beyond reproach” (NASB). :same as for elders: Tit.1:6-7.
- H. “husbands of one wife” : Same as for elders: 1Tim.3:2; Titus 1:6.
- I. “ruling their children and their own houses well”
 1. The Holy Spirit doesn’t say that a deacon’s children must be “faithful” (i.e., Christians). Deacons may be younger men whose families are still young.
 2. He must have his family under subjection according to the Scriptures. A man who will not love his wife or discipline his children cannot be a deacon. He must be the spiritual leader of the family.

III. The Wives. (3:11).

- A. This cannot refer to *all* women in the church nor special women *officers*. I believe the passage necessarily implies that these qualities are commanded of both the wives of elders and deacons. How can it be important for the deacons’ wives to have the following qualities, and not the elders’ wives?
 1. If the wife does not have all these qualities then she disqualifies her husband from being an elder or deacon. If she has weakness of character, it will be a big enough challenge for her husband to deal with -- much less the weaknesses of others in the congregation.
 2. The brethren need elders and deacons whose families are solid examples to those within and without.
- B. “grave”: This is the same as the qualification for deacons. (*See above*).
- C. “not slanderers” (KJV); “not malicious gossips” (NASB).
 1. She must have control over her tongue. She cannot be a “church gossip” or one who frequently criticizes or runs down others.
 2. Loose tongues cause havoc in local churches. Imagine the increased negative impact if slander came from a wife of one of the church leaders! Self-control of the tongue means self-control of the mind. Jms.1:19-20.
- D. “sober”: Same as the qualification for elders: 1Tim.3:2. (*See outline on elders.*)
- E. “faithful in all things” :This implies she must be a Christian, faithful to her Lord and to her husband in all she does. She strives to do all that is required of her as a mother, wife, and child of God.

IV. Deacons who serve well obtain a good standing and great boldness in the faith. (3:13)

- A. They gain a good reputation and influence within the church.
- B. The more he serves others, the greater his confidence in the faith becomes.

CONCLUSION

God wants deacons in the local church to help “serve” the needs of the brethren. Christ came to serve others. Will you do the same?

**Conduct of Christians: How to Adorn the Doctrine of Christ
Whatever Your Station in Life** (*Titus 2:1-10; 3:1-2,8*)

by Oscar Miles

INTRODUCTION:

- ❖ **The context:** Simply addressing different groups by age, gender or station.
 - **Letter to an evangelist:** To learn to preach to people where they are.
 - **Living in the world:** Context of verse 1 is the end of Chapter One. False teachers are “worthless.” Condemns wasting time in sin or worthless trivial pursuits. Our citizenship is in Heaven, but we must live on Earth. Our credibility and the eternal destinies of sinners, brothers and self depends on how we live here.
- ❖ **Overview of teachings**
 - **The groups addressed**
 - **Evangelists:** preach the doctrine that produces spiritual health (2:1).
 - **Older men:** act their age by showing spiritual and moral maturity (2:2).
 - **Older women:** be reverent, teach younger women about family (2:3-5).
 - **Younger women:** learn responsibilities towards their families (2:4-5).
 - **Younger men:** use good sense and set a good example (2:6-8).
 - **Slaves:** be submissive and trustworthy (2:9-10).
 - **Citizens:** in subjection to government, make country better place (3:1-2).
 - **All Christians:** go about doing good (3:8).
 - **The purpose for the instruction**
 - **That each disciple might receive God’s grace:** 2:11-15; 3:3-7. God’s grace teaches us to live this way. This is our response to grace.
 - **To adorn the gospel:** That the world might believe. Emphasis: 2:5,8,10.
 - **To be of some use in this world:** 3:8. Cultivate inner qualities to produce good deeds.

BODY:

- I. **Evangelists:** are to preach the doctrine that produces spiritual health (2:1). “*Sound*” means “health-producing.” Healthy is in this life. Contrast: 1:13. Apostolic doctrine produces holy living. Preaching provides balanced nutrition for the soul.
- II. **Older men:** are to act their age by showing spiritual and moral maturity (2:2). Have not outlived usefulness.
 - A. **Temperate, dignified, sensible:** Temperate contra 1:12. Dignified: visible bearing. Sensible: self-control, restraint. Terms overlap. Emphasis: free from overindulgence or outrageous behavior which they know costs more than it is worth.
 - B. **Sound in the faith, love and perseverance:** Healthy (sound) spiritually: mature faith, strong love, long-lasting patience. Lit., “the faith” maybe the gospel, but

probably loyalty to God (1 Timothy 1:5,14; 2:15; 4:12; 6:11; 2 Timothy 1:13; 2:22; 3:10). Faith and love: summary of a right relationship with God and man: trusting God and serving others. Older men to show never ending commitment, even in the face of opposition to “the faith” and personal trials. Not an old grouch who only finds fault.

- III. **Older women:** are to be reverent and to teach the younger women about their family responsibilities (2:3-5). Purpose: to keep the Word from dishonor. Our failure to have older women doing what Paul instructs here is every bit as disturbing as a lack of qualified elders.
- A. **Reverent in behavior:** Respectability. Not stiff or sanctimonious. A life that demands respect. “Reverent” used of temple service: so, “as a priestess.”
1. **Not malicious gossips:** No one is less dignified than a malicious gossip and a drunk.
 2. **Not enslaved to wine:** Very different from ancient Greek stereotype of old women.
- B. **Teaching what is good:** May we encourage more activity here!
- C. **Specifically teaching the young women:** Because “In youth we learn; in age we understand” (Marie von Ebner Eschenbach). First as models. Sharing secrets that save much heartache. Is our shortcoming here because most older women today have spent so much time working outside the home? Is it neglect? Selfishness? Disobedience? Sin?
- IV. **Younger women:** are to learn their responsibilities towards their families and the basic character of a disciple of Christ (2:4-5). Such teaching begins with parents, but need older Christian women in the local church. Why? To bring them to their senses, i.e., wise them up! Older women to inculcate these values in young women. How the world views the gospel depends greatly on the character of women who claim allegiance to Christ (verse 5).
- A. **To love their husbands:** Lit., husband-lovers (fila/ndrouj), part of who they are. Love involves activity. An actively loving wife stands out. Affectionate love initiated by wife. Love from both husband and wife to be unconditional.
- B. **To love their children:** Lit., children-lovers (filote/knouj). Children still neglected. Obvious lack of respect and restraint. Some are their children’s worst enemies: Proverbs 13:24. How we raise our children is an opportunity to show the difference.
- C. **To be workers at home:** Rather plain about main role (cp. 1 Timothy 2:15; 5:14).
1. **Sensible and pure:** May still be domestic.
 2. **Kind:** To those she encounters as a homemaker.
- D. **To be subject to their own husbands:** Participial phrase modifies all before it. Middle voice emphasizes her responsibility. “Her *own* husband” not every man. When not in subjection dishonors God’s Word, undermines efforts to evangelize.

Important for children also. The mother determines how the children view their father.

- V. **Younger men:** are told to use good sense and set a good example for others (2:6-8). Why young people empty, rebellious, angry? Have we passed down a passionate moral and spiritual heritage? Younger men have worst reputation, so great opportunity to adorn gospel.
- A. **Sensible and dignified:** Youth does not excuse. Passions threaten and add peer pressure, moving away from home. A young man devoted to religion and respectful is impressive.
 - B. **An example of good deeds:** Daily living strong influences reception of your message.
 - C. **Sound in speech:** and “purity of doctrine,” lit., “uncorrupted doctrine.” Youth susceptible to teaching that panders to fleshly desires. Focus on building others up. Young evangelists: doctrine not corrupted by passion, calling attention to self, hobbies. Instead a balanced, health-producing diet from the Word of God (cf. Romans 10:15).
- VI. **Slaves:** are to be submissive to their masters and maintain complete trustworthiness in their employ (2:9-10). Looked down on as morally bankrupt, so have opportunity to adorn gospel.
- A. **In subjection and well-pleasing:** Make more of an effort to please, do best job. Who would be a better servant than a Christian?
 - B. **Not argumentative:** Showing inner subjection. Not talking back, muttering, challenging.
 - C. **Not pilfering:** No cause for a Christian to be dishonest. Be completely trustworthy.
 - D. **Showing good faith:** Faith shows itself in attitude towards station in life. Adorns gospel more faithfully performs duties than unbelievers. Employees have similar opportunity in our culture which does not expect respect or diligence from employees.
- VII. **Citizens:** are to be in subjection to the government and make their country a better place to live (3:1-2).
- A. **In subjection and obedient:** Specific example: taxes (Romans 13:6). Not overlooking speed limit, etc. Another opportunity to adorn the doctrine of Christ.
 - B. **Ready for every good work:** Beyond just being law-abiding, be productive, respectable, loyal, known for service. Purposefully doing good adorns the gospel (cf. Matthew 5:16).
 - C. **To malign no one:** Not looking for an opportunity to tear down but be useful.

D. **To be peaceable, gentle and considerate:** Instead of only pointing out what is wrong.

VIII. **All Christians:** are to go about doing good (3:8). Summary of ethical teaching in Titus. Evangelists should stress (speak confidently on) these 3 points about living a Christian life.

A. **Christians are engaged in this world:** “Engage” (NASB), “maintain” (ASV, KJV) is lit., “to rule over.” So, purposeful: considering what to do, planning, carrying out.

B. **Christians bear good fruit:** Not just good, good for something! Emphasis: 2:7,14; 3:1.

C. **Christian living benefits everyone:** Because comes from God. Vv. 9-11 benefit no one.

CONCLUSION: Titus 2-3: God’s grace transforms our lives (2:11-15; 3:3-7) so that we become something of value to the world (2:1-10; 3:1-2,8) and this in turn inspires others to come to Christ for the same transformation in their own lives (2:5,7-8,10-11; 3:2,8).

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THE MESSAGE OF SALVATION (*Titus 2:11-14*)

by Bobby Graham

- The *subject* expressed in this passage is the *most sublime* ever to enter the human mind.
 - The *need* here addressed is the *most fundamental and eternal* to characterize the human family—deliverance from sin.
 - Begun with the conjunction *gar*, this passage expresses the reason why the Christian’s conduct should adorn the teaching of Christ in all matters. The reason is that the message of salvation calls us to devote ourselves to Christ as His redeemed, purified, and unique people.
 - In this lesson we stress the message that issues such a call.
1. **Rooted in divine grace, this message of salvation is a gracious one.**
 - Grace explains the undeserved divine favor done by God for enemies.
 - Jesus came as the embodiment of this grace (Jn. 1:14, 16-17).
 2. **Accomplishing salvation from sin, it is a saving message.**
 - It does not fill the place of the necessary sacrifice or of the love prompting the sacrifice, but it fills an essential place in the scheme of redemption.
 - Salvation is not a miraculous work of God, wholly performed for the sinner by the Holy Spirit in some unexplainable way.
 3. **Addressed to all people, it is a universal message.**
 - It brings salvation to all, not merely the elect few.
 - It accords with the scope of the Savior’s death (Heb. 2:9; 1 Jn. 2:2).
 4. **Adapted to man’s intellect, it is an instructional message.**
 - It teaches us what to do, because such teaching does not come from the Spirit speaking directly to our hearts or minds.
 - Jesus’ commission to His disciples involved teaching, preaching (Mt. 28:19-20; Mk. 16:15).
 5. **Because it requires us to give up self and to turn to the Savior, it is a Christ-centered message.**
 - It demands that we deny ungodliness (impiety, irreverence toward God and His things) and worldly lusts (desires for the world’s offering in conflict with Christ).
 - It also demands that we live soberly (prudence/moderation in governing all desires and passions), righteously (justly), and godly (reverently, antonym of “ungodliness” in same verse).
 - It equips us to live as Christians “in this present world.”
 6. **It engenders a blessed hope because it is a hopeful message.**
 - It motivates us to look to the future for the glory of Lord’s second coming.
 - It provides us the optimism to endure trials in this life.
 7. **By putting us to work for Christ, it is an energizing message.**
 - **Not only does it inform and instruct us to work, but it also fuels the desire to be active servants (1 Cor. 15:58).**
 - **Zeal (fervent desire) must display itself in “good works.”**

All must receive this message of salvation by heeding it.

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NOTES:

Suffering for Christ: Duty and Reward (2 Timothy 2:3-13, 3:12)

by Oscar Miles

INTRODUCTION:

❖ The context

- **Paul's last message:**
- **Timothy is on his mind:**
- **Suffering is a major theme:** cf. Chapter One. Standing in God's grace and teaching faithful men involves suffering, and so Paul returns to that theme. Suffering as an evangelist is Paul's main thrust.

❖ Overview of teachings:

- **All Christians will suffer:** 3:12.
- **Accept your suffering as an evangelist:** 2:3-13.
 - **Suffer hardship with discipline:** vv. 2-7.
 - **Suffer hardship for eternal glory:** vv. 8-13.

BODY:

- 1) **All Christians will suffer:** 3:12. Expresses a very general truth so plainly it would be hard to misunderstand. *Everyone* with a burning desire to serve Christ daily will suffer for it. Why? God transforms your life which provokes opposition. Not necessary to know every detail. We know we will suffer and that this is part of His eternal purpose in Christ.
- 2) **Accept your suffering as an evangelist:** 2:3-13. Addresses the evangelist, but 3:12 shows it applies to all. 1) appreciate what evangelists endure; 2) insert yourself into the passage.
 - a) **Suffer hardship with discipline:** vv. 3-7. Suffer (Received Text) suffer with/to share suffering (Nestle-Aland as in 1:8). Both are straightforward.
 - i) **With the discipline of a soldier:** vv. 3-4, cf. Ephesians 6:10-17.
 - (1) **Active in service:** Requires daily training, continuing commitment. "Each soldier every day throws all his energy into his drill, as though he were in action. Hence that perfect ease with which they sustain the shock of battle: no confusion breaks their customary formation, no panic paralyzes, no fatigue exhausts them. All their camp duties are performed with the same discipline . . . : the procuring of wood, food-supplies and water, as required – each has his allotted task; nothing is done without a word of command. The same precision is maintained on the battlefield; nothing is done unadvisedly or left to chance. This perfect discipline makes the army an ornament of peace-time and in war welds the whole into a single body; so compact are their ranks, so alert their movements, so quick their ears for orders, their eyes for signals, their hands to act upon them. None are slower than they in succumbing to suffering" (*Wars of the Jews*, Book 3; Chapter 5). What kind of success would the army of Christ have today with that kind of discipline?
 - (2) **Whatever your rank:** No role is unimportant, for it is a role in *God's eternal plan of salvation* (cf. Ephesians 3:11). Timothy: as an evangelist.

- (3) **Focusing on your duty:** Not entangled (2 Corinthians 6:14-18). Evangelists especially represent the message of the gospel. Separation from world's values and way of life. Empires rise and fall on the discipline of their armies. Many more individual soldiers have met their end due to lack of vigilance.
- (4) **Seeking to please your Commander:** And we may come to do so purely out of love: 1 John 4:18. Purpose for everything we do is to please our Commander.
- ii) **With the discipline of a professional athlete:** v. 5.
- (1) **To follow the rules:** Unlike the false teachers.
- (2) **To commit to full-time training:** Main point may be commitment. Describes a professional. Cannot be a part-time endeavor (4:8). When seem to be getting nowhere with saints or sinners, the evangelist keeps trying.
- iii) **With the discipline (and reward) of a farmer in view:** v. 6. Perhaps linked with the prize of v. 5 or perhaps the reward is not the focus but the hard work of a farmer.
- iv) **And God will give you guidance:** v. 7. "Understanding" intellectual and experiential. Suffering hard to understand? God provides wisdom.
- b) **Suffer hardship for eternal glory:** vv. 8-13. The motivation behind suffering.
- i) **Remembering Jesus:** v. 8. Remember the power and present position of Jesus and His identity. Do not need a new deep philosophical perspective but the basics. Gospel summed up in two events. Consider the power of the resurrection and incarnation!
- ii) **Considering the power of the gospel:** vv. 8b-9. They can persecute, imprison, even kill the messenger, but not the message! Message more valuable than messenger. Power of the gospel sometimes seen in adversity: Philippians 1:12-13.
- iii) **For the sake of eternal glory:** vv. 10-13. Eternal matters are at stake.
- (1) **For God's chosen ones:** v. 10. Motivation of an evangelist must be serving God's people, feeding well-balanced spiritual nourishment that saves and maintains faithfulness to "eternal glory." So rejoice in suffering (Matthew 5:11-12) knowing the benefit to fellow-believers: Ephesians 3:13. Decisions of spiritual leaders affect others with eternal ramifications. Evangelists important: 1 Corinthians 1:21. Considering eternal glory of others more important than pain!
- (2) **For your own salvation:** vv. 11-12. "Timothy," Paul writes, "endure hardship so that others can be saved, because you can bank on this: all of us who died with Christ when we baptized into His death will also live spiritually with Him now by living faithfully to Him. And if we endure all the hardship and persecution that comes upon us as His children, we will go beyond living with Christ, for He will exalt us so that we may reign with Him. But if we do not endure, we deny Him, and if we deny Him, He will deny us. Even if some (even me or you) throw away their faith, He remains faithful to His Word and those who are loyal to it." As in

3:12 general teachings applied to specifically. Romans 6 explains. For Timothy: endure as Paul was (v. 10) whatever hardship a life of preaching brings.

- (3) **Because of God's character:** v. 13. Motivating because 1) if persevere God will reward eternally; 2) unfaithfulness of others does not affect God's faithfulness; 3) to avoid God's consistent condemnation.

CONCLUSION: There is a price to pay for being a Christian in this dark world. There is a price to pay for serving as an evangelist. Paul knew very well what it cost to fulfill his part in God's eternal plan. He was paying the cost and he had strong reason to believe the cost would go up very soon. But it was all worth it, because the message he preached was greater than himself. Do not suppose, brothers and sisters, fellow evangelists, that anyone can imprison or destroy the gospel of Christ. The enemies of God might silence you, but they cannot silence the gospel. Even should they kill you that would not silence the gospel! I am just a tool to help spread His message. It may be that God will use my suffering or death to spread His good news, as Paul used the death of Christ to bring salvation to all, the martyrdom of Stephen to spread the gospel abroad and the imprisonment of Paul to bring the Word of God to men and women who may otherwise have remained beyond the pale of Christian teaching. It is not suffering or death that I should fear but failing to allow God to use me for a cause that is greater than me.

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NOTES:

The Character of a Preacher (1 Timothy 4:12,16; 5:23; 6:11-16)

by William Stewart

- A preacher must be mindful of his reputation, knowing others are watching... *“...the attributes or features that make up and distinguish an individual...” (Merriam-Webster)*
- Paul knew the preacher was looked upon as an example (**Ph 3:17**), and thus instructed Timothy on how he should be as a preacher of the gospel of Christ...

LET NO ONE DESPISE YOUR YOUTH

- Despise - *“...think down upon or against...think lightly of...” (Vine)*
- Paul commanded that none in Corinth despise Timothy (**1 Co 16:10-11**)
- Youth - estimated to be **38 years old** at the time of this letter...
- Can't control people's thoughts, but can control what they see in us...

BE AN EXAMPLE

- EXAMPLE - pattern, model, requires devotion and consistency...
- IN WORD - speech, both teaching and daily conversation...
 1. Speech befitting a child of God (**Co 4:6; Pr 15:4, 7; Pr 16:21-24; Ps 37:30-31**)
- IN CONDUCT - manner of life, behaviour...
 1. Worthy of the gospel of Christ (**Ph 1:27; 1 Pe 1:15; 1 Pe 2:12**)
- IN LOVE - *agape*, God is love (**1 Jn 4:8, 16**)
 1. Stir up love and good works (**He 10:24**)
 2. A disciple's duty (**Jn 13:34; 1 Jn 3:18**)*“This is love that does what is right, regardless. This is the love manifested by God in the gift of His Son (John 3:16); it is analyzed in 1 Corinthians 13. Agape never fails.” (Patton)*
- IN SPIRIT - *pneuma*, attitude, self-control...
 1. James and John's spirit (**Lk 9:53-56**)
 2. Exercise control over passions...
- IN FAITH - exercise of conviction...
 1. Strong and stable (**1 Co 15:58; 16:13**)
 2. Therein is the victory (**Ep 6:16; 1 Jn 5:4; 1 Pe 1:9**)
- IN PURITY - *“...excludes all impurity of spirit, manner or act.” (Vine)*
 1. Extreme care must be given (**2 Ti 2:22; Ph 4:8**) -tarnished reputation hard to restored...
 2. Conduct and speech which is above reproach, undefiled...
 3. **1 Ti 5:23** - kept from wine, instructed to use medicinally, grape juice (appearance)...
- IN DOCTRINE - know and live the doctrine *“...his teaching will be of no avail unless his own life accord with it; and his own purity of life is not enough unless he be diligent in teaching...” (Calvin)*
 1. **“Self”** encompasses all spoken in **v 12**
 2. **“Doctrine”**, no more/less than God's will
 3. Thepreacher's attention to both results in salvation, for himself and others also...
 4. Conversely, his failure to heed these things results in condemnation...

O MAN OF GOD - A Challenge

- FLEE falsehood and greediness (**6:3-10**)
- PURSUE righteousness, godliness, faith, love, patience, gentleness...
- FIGHT the good fight of faith
- LAY HOLD on eternal life
- KEEP this commandment without spot, blameless until the Lord's return...

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NOTES:

The Character of a Preacher (2 Timothy 2:1,19-22; 3:10-11; 4:6-8)

by Tom Rainwater

INTRODUCTION

- a. Brother Stewart's lesson focused on the appropriate character of a preacher from verses in *1 Timothy*. My lesson also deals with this topic, but from verses in *2 Timothy*.
- b. Consider that this is the last known epistle written by Paul before his death. Unless Timothy comes to Paul quickly (4:6,9), these may be the last words Paul leaves with this young preacher. Therefore, Paul's instructions to Timothy take on a greater urgency: What would the apostle Paul want to emphasize to his "own son in the faith" (1Tim.1:2; 2Tim.2:1) before dying? What would Timothy most need to remember as he "takes up the mantle" that Paul is leaving behind?
- c. We can be certain that what is said here is vital for any preacher of the Gospel to heed and obey.

I. Focus on *Your Personal Responsibility to the Lord.* (2Tim.2:1,19-22).

- A. Be strong in the grace that is in Christ Jesus. (2:1).
 1. The word "therefore" in 2:1 indicates that Paul has been threading a thought in chapter one and is now making application.
 2. Paul has already mentioned several people as examples (either good or bad): the genuine faith of Lois and Eunice (1:5); the unashamed faith of Paul himself (1:8-12); the apostacy of those in Asia including Phygellus and Hermogenes (1:15); and the diligent compassion of Onesiphorus (1:16-18).
 3. Now, Paul addresses a command directly to Timothy : "you."
 4. Strength is required of God's servant to maintain proper faith and prevent a falling away.
 - a. Strength is found in the grace of Christ. Heb.4:16; 2Cor.12:9; Rm.5:1-5; 1Cor.15:10-11; 1Pt.5:10.
 - b. This implies that true spiritual strength cannot be summoned by *our own* power and wisdom *apart from* Jesus Christ. 2Cor.1:12; Jms.4:6.
 - c. Brethren can strengthen one another in their fellowship together in the grace of Christ. The grace of Christ can be spread by us to others. Phil.1:7; 2Cor.4:15.
 - d. Let us "grow in grace" (2Pt.3:18) and be diligent to not "fail of the grace of God" (Heb.12:15), otherwise we "receive the grace of God in vain" (2Cor.6:1).
- B. Depart from iniquity. (2:19).
 1. The word "nevertheless" in 2:19 indicates that, in spite of the preceding facts (the destructiveness of Hymenaeus and Philetus among brethren), the following is always true:
 2. The solid foundation of God stands.
 - a. The foundation is firm and sure. It will never move. It is permanent. It is the truth about Jesus Christ upon which the church is built. 1Cor.3:11; Eph.2:20; Mt.16:16-18.
 - b. It has a Divine seal on it (with a double inscription).
 - i. A seal is a mark of ownership, protection, and authenticity.

- ii. The first inscription: “The Lord knows those who are His.”
 - This is the Lord’s part: ownership (Jn.10:14; cf. Mt.7:23) and protection (Heb.13:5-6).
 - iii. The second inscription: “Let everyone who names the name of Christ depart from iniquity.”
 - This is our part: to keep our lives pure by leaving iniquity behind. Rm.6:13,19; 2Cor.6:17 - 7:1.
- C. Be a vessel for honor, sanctified and useful for the Master. (2:21).
 1. “In a great house” figuratively describes all who’ve named the name of Christ.
 - a. Some are vessels of gold and silver: precious and honorable to the Master of the house.
 - b. Others are vessels of wood and earthenware: valueless and despised by the Master.
 2. A Christian must purge himself “from these” (i.e., false doctrine, 2:17-18; iniquity, 2:19; and lusts, 2:22) in order to be considered by the Father as a precious, valued vessel.
 3. Only Christians who have fled from worldliness can possibly be of any good use to God in the spreading of His word. We must live as those who are “set apart” from sin to God’s service.
 4. God has prepared for us every good work. Eph.2:10; 2Tim.3:17; Tit.2:14; 3:8.
- D. Flee youthful lusts. (2:22).
 1. “Flee” means to seek safety by flight; shun, avoid.
 2. “Youthful lusts” describe temptations that tend to be more appealing to younger people.
 - a. “peculiar to the age of youth” – Thayer, p.425.
 - b. All evil desire can be categorized one of three ways: “the lust of the flesh, the lust of the eyes, and the pride of life” (1Jn.2:16). Such temptations are experienced by old as well as young. However, younger people tend more to be vulnerable to certain temptations.
 - c. e.g., illicit sexual desire, immodest dress, popularity and fame, wild parties, irresponsible and immature behavior, etc.
 - d. We have to mature past the point of these things being attractive to us.
- E. Pursue what is right together with other Christians. (2:22).
 1. While *running away* from youthful lusts, we must, at the same time, *run after* the more mature qualities of righteousness.
 2. “righteousness” – living right before God and men.
 3. “faith” – a strong belief in Jesus Christ made complete in obedience.
 4. “love” – AGAPE love; love as a duty or obligation to God and men.
 5. “peace” – harmony between us and God, and between us and other men.
 6. “with them that call on the Lord” – with other dedicated Christians who truly understand their discipleship, always appealing to Christ’s authority. Christians who work together to improve themselves spiritually will have a much higher degree of success than those who avoid their fellow brethren.
 7. “out of a pure heart” – their desire to subject themselves to Christ is genuinely sincere. “Half-hearted” brethren cannot be an adequate source of spiritual encouragement. Find those who are diligent in their desire to be pure.

II. Follow Paul's Example in *All Things*. (2Tim.3:10-11; 4:6-8).

- A. Timothy had “carefully followed” the events of Paul’s life and how Paul responded to various circumstances. He even taught others concerning this at Paul’s request (1Cor.4:16-17). Paul knew Timothy highly respected him and his example. Paul desired that Timothy not forget these things and continue to be influenced by them in his work after Paul died.
- B. His teaching. (2:10).
1. “doctrine” - 2Tim.1:13-14; 2:2; 3:14.
- C. His spiritual motivation. (2:10).
1. “manner of life” – “conduct according to one’s leading” – Vine, v.III, p.38.
 - a. 1Thess.2:10; 2Thess.3:7.
 2. “purpose” – “a setting forth, a purpose” – Vine, v.III, p.233.
 - a. Translated “showbread” in Mt.12:4; Mk.2:26; Lk.6:4; Heb.9:2; as the bread which was “set before” God in the Holy Place of the Temple.
 - b. In this context, “purpose” indicates an attitude or goal to be accomplished which is openly set out before others. (cp. Ac.27:13; 11:23).
 - c. God’s purpose or plan set out before mankind: 2Tim.1:9; Rm.8:28; Eph.1:11; 3:11.
 - d. Paul’s spiritual aims, goals, and reasons for living was clearly open for all to see. Can people around us see in us our spiritual purpose in life?
 3. “faith” – Paul’s strong belief in Jesus Christ made complete in obedience.
- D. His attitude toward others (and life in general). (2:10).
1. “longsuffering” – patience. 1Cor.6:4,6; Eph.4:2; Col.1:11; 3:12; 2Tim.4:2; Heb.6:12.
 2. “love” – AGAPE love; love as a duty or obligation to God and men.
- E. His endurance. (2:11).
1. “perseverance” – enduring hardship. 2Cor.12:12; Heb.10:36; 12:1; Jms.1:3-4; 5:11; 2Pt.1:6; Rev.2:3; 14:12.
 2. “persecutions” – hardship brought on by enemies. Ac.8:1; 13:50; Mt.13:21; Mk.10:30; Rm.8:35; 2Cor.12:10; 2Thess.1:4.
 3. “afflictions” – the suffering experienced in hardship. Rm.8:18; 2Cor.1:5-7; 1Pt.4:13; 5:9.
 4. Timothy was well aware of the extreme persecution Paul suffered when the humble apostle brought the gospel to the regions of Pisidia and Galatia. It is likely that Timothy was converted during this time and witnessed some of this.
 - a. Antioch (of Pisidia). Ac.13:50.
 - b. Iconium. Ac.14:5-6.
 - c. Lystra. Ac.14:19.
- F. His faith in the Lord’s deliverance. (2:11).
1. Paul obviously doesn’t mean “deliverance from experiencing any suffering.”
 2. God delivered Paul from death in these instances and others (2Cor.1:9-10).
 3. God delivered Paul from many of his enemies (2Thess.3:1-2; 2Tim.4:17).
 4. However, God’s greatest deliverances are spiritual ones (Mt.6:13; 2Pt.2:9). He delivered Paul by giving him the power to carry on and be strengthened in faith

in spite of severe persecution. 2Cor.4:8-12. Paul knew God's deliverance would be complete when he received his reward. 2Tim.4:18.

- G. His continued faith to the end. (4:6-7).
1. "I am already being poured out {as a drink offering}" cp. Phil.2:17.
 - a. "poured out" [4689]: "to pour out as a drink offering, make a libation...to be offered as a libation, is figuratively used to one whose blood is poured out in a violent death for the cause of God" – Thayer, p.583.
 - b. "..Paul refers figuratively to the drink offering of the OT sacrifices (Num.15:1-10; 28:4-8). This wine libation was poured out beside the altar as the final act of the whole sacrificial ceremony. Paul viewed his current imprisonment and its suffering as comparable to this drink offering." – Patton, p.227.
 - c. Paul knew he was about to be killed for his faith. The sentence of death was certain though the exact date was not. Paul knew it was "at hand."
 2. "I have fought the good fight."
 - a. "have fought" [75]: "to contend, struggle, with difficulties and dangers antagonistic to the gospel" – Thayer, p.10.
 - b. "the fight" [73]: "a contest, of athletes....any struggle with dangers, annoyances, obstacles, standing in the way of faith, holiness and a desire to spread the gospel" – Thayer, p.10.
 - c. Paul viewed his life in service to God as a strenuous struggle against all kinds of evil and many enemies of truth (1Thess.2:2; Phil.1:27-30).
 - d. Such effort and striving is "good." Paul wants us also to "fight the good fight of faith" (1Tim.6:12). He won the fight, and so can we.
 3. "I have finished the race."
 - a. Paul also viewed his life in Christ as a race. Ac.20:22-24; 1Cor.9:24-27; Heb.12:1-2.
 - b. He completed the race, running diligently from start to finish.
 4. "I have kept the faith."
 - a. "kept" [5083]: "to attend carefully, take care of...to hold firmly" – Thayer, p.622.
 - b. "the faith" – the gospel, the word of God (cf. Gal.1:23; Ac.6:7; Jude 3).
 - c. Paul had been faithful in his stewardship of God's word (Ac.26:16-18). Others had not been careful stewards of the faith (1Tim.4:1; 6:10).
 5. Paul never gave up the fight, quit the race, nor left the faith. Paul is proof that we can serve God to the end no matter what the devil brings against us.
- H. His desire for his reward. (4:8).
1. "Finally" – what remains at the end. The reward is only *after* a life of service.
 2. "there is laid up for me"
 - a. "is laid up" [606]: "to be laid away...reserved for one, awaiting him" – Thayer, p.63. See Col.1:5.
 - b. "for me; to me" – the reward is personal. Paul fully expects it.
 3. "a crown of righteousness"
 - a. This crown is "imperishable" (1Cor.9:25).
 - b. It is the "crown of glory that does not fade away" (1Pt.5:4).

- c. It is the “crown of life” (Jms.1:12; Rev.2:10).
 - d. It is “the eternal blessedness which will be given as a prize to the genuine servants of God and Christ” – Thayer, p.587.
4. “which the Lord, the righteous Judge, will give to me on that Day”
- a. Jesus Christ is the Judge by which the Father will judge all people. Jn.5:22; Ac.10:42; 17:31; Rm.2:16.
 - b. His judgments are righteous, correct, fair, and just.
 - c. “on that Day” – the day of judgment. 2Tim.1:18; 2Thess.1:10; Phil.2:16; 1Cor.5:5.
5. “and not to me only but also to all who have loved His appearing.” (NKJV)
- a. This promise is for *all*. Not just one crown will be awarded (as was the custom in the ancient Grecian games).
 - b. Different translations:
 - i. “unto all them also that love His appearing.” (KJV)
 - ii. “to all who have longed for His appearing.” (NIV)
 - iii. “but also to all those loving his manifestation.” (YLT)
 - c. Paul is not talking about Christ’s *first* appearance, though the NKJV and NASB’s use of the past tense, “have loved,” may confuse some people. Still, this is accurate because when Jesus returns, the longing for his appearance will have been in the past (as the NIV indicates).
 - d. Paul is still looking forward, and contemplating the Lord’s *second* coming on that great and final Day. 2Tim.4:1.
 - i. Genuine Christians eagerly anticipate Jesus’ final return. Tit.2:13; 2Pt.3:12; Heb.9:28.
 - ii. At that point, all sorrow and temptation will completely end and we will be forever with the Lord in blessed glory.
 - iii. How do you feel about His appearing? Are you anxiously looking for it? Are you really ready?

CONCLUSION

Studying the character of Paul is encouraging for any Christian. It is required reading for any and all who desire to preach the gospel. Paul is our “textbook example.”

Will we heed the urgent words of Paul to his “own son in the faith” and focus diligently on our own personal responsibility to the Lord? We must if we truly want to be “a vessel for honor, sanctified and useful for the Master, prepared for every good work.”

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NOTES:

THE WORK OF A PREACHER

(1 Timothy 4:6-11,13-15; 5:19-22,24; 2 Timothy 2:2,14-15,23-26; Titus 2:15)

by Bobby Graham

- One who heralds the Lord's message must attend to doing so faithfully, by carefulness in his own life and in his teaching.
- His is the greatest work in the world, though he is not necessarily the greatest person in the world.

1 Timothy 4:6-11, 13-15

1. If he reminds the brethren of these things, he will be a good servant of the Lord. His work is not exclusively with the unsaved.
2. He needs the nourishment of the Word to be faithful.
3. He must exercise himself in godliness and refuse old wives' fables.
4. With his hope set on God, he should command and teach what the Lord has delivered.
5. Reading, exhortation, and teaching are the means he employs in his work with others.
6. Diligence and wholeheartedness will make his progress evident.

1 Timothy 5:19-22, 24

1. As a preacher works in relationship to elders in the local church, he must be careful about listening to charges against them and acting upon them.
 - Make sure you have the testimony of more than one witness.
 - Reprove one who is guilty to promote fear among the rest.
 - Act impartially in this relationship.
2. Be slow to approve men as elders, that you not be a partner in their sins. Some of their sins will be easily seen, while others will appear only after the passing of time.
3. Keep yourself pure, as there is always a temptation to engage in what you see others doing (Gal. 6:1).
4. Take care of your physical health.

2 Timothy 2:2, 14-15, 23-26

1. Commit the gospel to faithful people capable of teaching others.
2. Remind brethren of their charge to avoid spiritually useless contention over words (wrangling over empty, trifling matters), which results in the undermining (*katastrepho*) of faith.
3. Diligently strive to gain God's approval as a worker who handles the word of truth aright and is thus unashamed of his conduct.
4. Refuse to become embroiled in foolish and untaught questions, which produce strifes (different forms and multiplied instances). Such strife (boisterous altercations, from the family of words giving us machete) are contrary to the gentle manner of the servant of Christ, who in his aptness to teach must display both forbearance (patience) and meekness (submission to God's control, "tamed" like the wild horse) in his attempts to correct (train, instruct, discipline) those who are opposing the efforts in truth.
5. The Lord's servant must view himself as God's agent in bringing such opponents to repentance, as they know the truth and recover themselves from Satan's snare. He must expect opposition, even in the form of trying, ignorant (*apaideia*) questions from these untaught people. His task is to train (*paideuo*) the untrained (*apaideia*).

Titus 2:15

1. While the preacher of the gospel must never shun anything needed, the things he is charged to speak are the matters addressed to the different classes in this chapter, for this terminal charge balances the initial charge in v. 1. How much we need what this chapter teaches, and how much many have failed to hear it!
2. He must also exhort (strongly urge to obey) and reprove (identify and correct what is amiss) in regard to these things.

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Preach the Word (2 Timothy 4:1-5)

by Tom Rainwater

INTRODUCTION

- a. Paul, in this last part of his last epistle to the evangelist Timothy, continues to motivate him to fulfill his duties to the Lord. He has issued several “charges” (earnest admonitions) that Timothy is to personally heed and pass on to others (1Tim.5:21; 6:13; 2Tim.2:12). This text is the final “charge” to Timothy and commands him to carry out the primary duty of a gospel preacher.
- b. Every preacher and teacher of the Bible should have this text memorized and written on his heart. It is his life’s work.

I. Paul Begins His Charge. (4:1).

- A. “therefore” brings a concluding application to what has been said in chapter 3.
 1. Perilous times of ungodliness will come (3:1-9).
 2. Paul’s example can sustain Timothy through times of persecution (3:10-13).
 3. Timothy must continue growing in his knowledge of the inspired Scriptures (3:14-17).
 4. Having full access to God’s word and knowing what it will accomplish, Timothy must proclaim it to others, even in evil times. The need is urgent.
- B. “I charge you”
 1. “charge” [1263] “to testify through and through, bear a solemn witness; hence to charge earnestly” - Vine, v.I, p.181.
 2. Different translations:
 - a. “I solemnly charge you” – NASB
 - b. “I give you this charge” – NIV
 - c. “I do fully testify” – YLT
 - d. “I solemnly urge you” – NRSV
 3. Timothy is receiving a strong admonition from the apostle – one he must heed with all seriousness.
- C. “before God and the Lord Jesus Christ”
 1. “before” [1799]: “before one’s eyes; in one’s presence and sight or hearing” – Thayer, p.220.
 2. This puts even greater weight on what Paul says. Paul invokes the presence of Deity to witness the giving of these instructions to Timothy. Paul implies that what follows actually comes from God.
- D. “who will judge the living and the dead”
 1. “judge” – what Jesus will do to all on the day of judgment (Heb.9:27).
 2. “the living” – those still living when Jesus returns.
 3. “the dead” – those who died before His return.
 4. 1Cor.15:51-52; Jn.5:28-29.
 5. Paul reminds Timothy that his Judge in judgment will hold him accountable for whether or not he fulfills what is about to be commanded.
- E. “at His appearing and His kingdom”
 1. Judgment will begin when He appears at His second coming. No room for a “millennium” here.

2. At the same time, the eternal phase of the Kingdom begins. The faithful will enter the Kingdom of Heaven. 4:18; 2Pt.1:11; cf. Ac.14:22.
3. Timothy must take on this task in view of judgment and eternity. These two things should motivate any sincere believer to do as they should.

II. The Main Charge. (4:2).

A. "Preach the word!"

1. "preach" [2784]: "to be a herald; to officiate as herald; to proclaim after the manner of a herald; always with a suggestion of formality, gravity, and an authority which must be listened to and obeyed" – Thayer, p.346.
2. "a pattern for preaching is herein revealed. That pattern involves preaching with dignity and a seriousness that commands the respect of the audience, being commensurate with the fact that preachers are the heralds of the King of kings, and that their message is indeed grave, authoritative, involving the eternal destiny of mankind in heaven or hell...Furthermore, it demands a full proclamation of the whole counsel of God, without any addition or subtraction (Acts 20:27; 2 John 9; Deut.4:2)...Attention, preachers: What do people hear when you preach? Is it the message of the King? If not, then stay out of the pulpit." – Patton, p.223.
3. Every generation needs straight-forward preaching of God's word.

B. "Be ready in season and out of season."

1. "ready" [2186]: "to be at hand, i.e. be ready" – Thayer, p.265.
 - a. Different translations:
 - i. "be prepared" – NIV
 - ii. "be urgent" – ASV
 - iii. "be earnest" – YLT
 - iv. "be instant" – KJV
 - v. "be ready" – NKJV; NASB
 - b. The preacher must be ready, willing, and prepared to diligently proclaim the message of the Lord of Heaven.
 - c. "...he is constantly on duty." – Patton, p.223.
2. "in season" – a time "opportune" or favorable for preaching.
 - a. For instance: when the audience is friendly, receptive, and agreeable to what is taught; when little personal sacrifice is required of the preacher; when persecution for preaching the truth is minimal.
 - b. This is when preaching the truth is most enjoyable from a physical standpoint.
3. "out of season" – a time "inopportune" or unfavorable for preaching.
 - a. For example: when the audience is unfriendly or hostile; when the preaching the truth will result in conflict, personal loss, or severe persecution.
 - b. A preacher must be willing to go through this instead of "watering down" or "holding back" the truth.

C. "convince" (NKJV)

1. "reprove" (KJV; ASV; NASB); "correct" (NIV); "convict" (YLT).
2. [1651]: "to find fault with, correct...to reprehend severely, chide, admonish, reprove" – Thayer, p.202.

3. The preacher must make the sinner aware of his sin if he is ever to repent. Jn.16:8; Lk.3:19; Jn.3:20; Eph.5:11,13; Tit.1:9,13; 2:15; Rev.3:19.
- D. “rebuke” (NKJV; KJV; YLT; ASV; NASB; NIV)
1. [2008]: “to tax with fault, rate, chide, rebuke, reprove, censure severely” – Thayer, p.245.
 2. “The primary idea here is that of a sharp reprimand of the guilty. This is sometimes necessary in order to produce proper action, even after one has been brought to conviction.” – Patton, p.224.
 3. A stern rebuke: Mk.8:33; Lk.17:3.
- E. “exhort” (NKJV; KJV; YLT; ASV; NASB); “encourage” (NIV)
1. [3870]: “to admonish, exhort” – Thayer, p.482.
 2. “to admonish, exhort, to urge one to pursue some course of conduct (always prospective, looking to the future..)” – Vine, v.II, p.60.
 3. Preaching must also include positive encouragement. We must not only point out sin where it exists, but also point people in the right direction they need to go with their lives. 1Tim.5:1; 2Cor.1:4,6; 2:7; 1Thess.1:11; 3:2; 4:18; 5:11,14; Heb.3:13; 10:25; Tit.1:9; 2:15.
- F. “with all longsuffering and teaching”
1. “all longsuffering” (NKJV; YLT; ASV); “great patience” (NASB; NIV)
 - a. [3115]: “patience, forbearance, long-suffering, slowness in avenging wrongs” – Thayer, p. 387.
 - b. Preachers must guard against growing weary, annoyed or irritated with people who are slow to learn or slow to respond to instruction. This would mean to not hastily “write someone off” as “hopeless,” but to continue to be a positive influence to them.
 - c. 1Tim.1:16; 2Pt.3:5; 2Tim.3:10; 2Cor.6:6; Eph.4:2; Col.3:12.
 2. “teaching” (NKJV; YLT; ASV); “instruction” (NASB); “doctrine” (KJV); “careful instruction” (NIV)
 - a. This word literally means “teaching.”
 - b. Longsuffering continues with more teaching from God’s word. Teaching never stops even though some may “try” our patience with stubbornness, procrastination, or apathy.

III. A Prophecy of Future Heresy (4:3-4).

- A. “they will not endure sound doctrine”
1. Paul predicted a time in which many brethren, because of a desire to hear something more soothing and favorable to their own liking, would decide they cannot “bear” hearing the wholesome truths of God. 2Thess.2:9-12; 1Tim.4:1ff; 2Tim.3:1-9,13.
 2. Brethren like this are present in every generation, though there are instances in history in which many together have abandoned certain truths in a relatively short time. (cf. Jn.6:66).
- B. “they will heap up for themselves teachers”
1. False teachers can easily be found to teach just about anything others want them to teach. If there is something to be gained from teaching error, the wicked will always line up to be its loudest advocates.
 2. Such was the case in Old Testament times: Isa.30:8-10; 56:9-11; Jer.5:31.

- C. “they will turn their ears away from the truth”
 - 1. “The words ‘turn away’ carry the idea of ‘averting.’ That is, those who follow these heretics, not only turn away their ears from the truth, but see to it that their ears are in such a position that they will never come in contact with the truth..” – Wuest.
 - 2. Ac.28:26-27; 7:51.
- D. “they will be turned aside to fables”
 - 1. “turned aside” – to walk completely away from the truth to go after something else. 1Tim.1:6; 5:15.
 - 2. “fables” [3454]: “a fiction, a fable...an invention, falsehood” – Thayer, p.419.
 - a. 1Tim.1:4; 4:7; Tit.1:14; 2Pt.1:6.
 - b. Satan is an expert at attracting lustful, gullible people to his lies and deceptions. He wants his followers so smugly self-satisfied and so infatuated with one of his counterfeits that they will never consider a fair hearing of God’s word. Jn.8:44.

IV. Timothy’s Continued Obligations (4:5).

- A. “But you”
 - 1. Though others may be drawn away to error, Timothy was to maintain his loyalty to the Lord and continue teaching what was right.
 - 2. The charge (4:1-2) continues.
- B. “be watchful in all things”
 - 1. “watchful” [3525]: “to be sober...to be calm and collected in spirit; to be temperate, dispassionate, circumspect” – Thayer, p.425.
 - 2. 1Thess.5:6,8; 1Pt.1:13.
 - 3. Clarity of mind and judgment is necessary as a preventative against error.
 - 4. “every peracher should be keenly alert, watching for both the appearance of evil and the opportunity for doing good (cf. Eph.5:14-16). To fail in the former is to be ensnared by Satan’s devices (2Cor.2:11), and to fail in the latter is to being one’s self under the curse of the one talented servant (Matt.25:28-30).” – Patton, p.225.
- C. “endure afflictions”
 - 1. [2553]: “to suffer (endure) evils (hardship, troubles); to be afflicted” – Thayer, p.320.
 - 2. This word is also found in: 2Tim.2:9; Jms.5:13.
 - 3. “Afflictions will come; the opposition is strong and the foes are many.” – Patton, p.226.
 - 4. Christ was “a man of sorrows, and acquainted with grief” Isa.53:3.
 - 5. In view of eternity, our present affliction is light. 2Cor.4:16-18.
- D. “do the work of an evangelist”
 - 1. “evangelist” [2099]: “a bringer of good tidings, an evangelist” – Thayer, p.257.
 - 2. This word is also found in: Ac.21:8; Eph.4:11.
 - 3. This is not a glorified title, but a *work*. Those who want to be an evangelist must be ready to work hard and long for the cause of Christ.
- E. “fulfill your ministry” (NKJV; NASB)
 - 1. “fulfill” [4135]: “to cause a thing to be shown to the full....to fulfil the ministry in every respect” – Thayer, p.517.

2. “ministry” [1248] – “service, ministering, esp. of those who execute the commands of others” – Thayer, p.137.
3. “make full proof of thy ministry” (KJV); “discharge all the duties of your ministry (NIV); “of thy ministration make full assurance” (YLT)
4. Ac.12:25; 2Tim.4:17.
5. Timothy is to do the work fully and enthusiastically. “Such exhortation precludes apathy, neglect, procrastination, or just plain laziness” – Patton, p.226.
6. There is too little time and too many precious souls who are lost. This is a time for work. Our work is not done until we die.

CONCLUSION

This passage serves as a pattern for all who would do the work of a preacher. It tells us the solemn charge under which the Lord holds us. It describes the manner in which we must communicate the truth of God to others. We will experience opposition and suffer affliction. Faith, courage, and endurance will be required to do the work. Preacher friend, heed the words of Paul and fulfill your ministry.

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The Message Of Salvation

(Titus 3:3-7)

by William Stewart

- Consider the report of those whom Titus worked with in the Crete (**Ti 1:10-14**)
- The people of the world need to hear the message of salvation, but the children of God need to continually hear it, as a reminder (**Ti 3:1-2**)...

WHERE WE WERE (Past)

- Paul in other places establishes this contrast in his writings between the past and the present (**1 Co 6:9-10; Ep 2:2-3; 2 Ti 3:2-3**)
- Peter expresses the same (**1 Pe 4:3-5**)
- Christians need to hear about these things, for the same can infiltrate the church (**2 Co 12:20-21**)
- Paul's advice about former conduct (**Ep 4:22-24; Co 3:8-10; He 12:1; He 10:32**)

<ul style="list-style-type: none">↪ <u>foolish</u> - without understanding (Pr 1:22-23; Ro 1:28)↪ <u>disobedient</u> - unpersuadable (Ac 26:19-20; 1 Pe 1:14)↪ <u>deceived</u> - roam, led away (2 Co 11:3; Ep 5:6; Co 2:4)↪ <u>serving lusts and pleasures</u> - slaves (Ro 6:16-17)↪ <u>malice</u> (desire to injure), <u>envy</u> (spiteful jealousy), <u>hateful</u>
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WHAT HAPPENED (Present)

- God's kindness and love was manifest to us (**Ro 5:20-21; Ep 2:4-7; Ti 2:11**)
- Salvation is by God's mercy, not works of righteousness (merit). Some wrongly conclude that we have no part in our own salvation... → → → →
- “..through the washing of regeneration and renewing of the Holy Spirit...”
 1. Salvation is “...through...” these two conditions; both must be met...
 2. “...washing of regeneration...” - washing of 'rebirth' (**Jn 3:3-5; Ep 5:26; 1 Pe 3:21**)
 3. “...renewing of the Holy Spirit...” - via obedience (**Ep 4:23-24; Ps 51:10; Ro 12:1-2**)
- The Holy Spirit has thus been given to the Christian (**Ro 5:5; Ep 1:13; 4:30**)

<ul style="list-style-type: none">↪ works of merit demand payment of debt, defies grace...↪ works of faith fulfills/satisfies conditions...↪ examples: Jericho (Jos 6; He 11:30); Naaman (2 Ki 5)↪ saved by works (Jms 2:14, 24); without works (Ep 2:8-9)

WHAT'S TO COME (Future)

- We are justified, “...pronounced righteous...acquitted...” (**Vine**) (**1 Co 6:11**)
- Justification has brought about an inheritance (**Ro 8:16-17; Ga 3:29**)
- “..The hope (**Ro 8:23-24**) of eternal life...” (**Ti 1:2; Ro 2:5-10**)

- The Christian's story is one of “rags to riches” (**Co 1:13; Mt 5:3; 2 Co 8:9**)
- Having received of God's grace, let us devote ourselves to Him in doing good (**Ti 3:8, 14**), awaiting the appearing of the Saviour and realization of our hope...

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