

AMB 302 – 1

We are beginning the second semester of Ambassadorship. What we have done so far is a little different from what you would normally get in Pastoral Theology.

I hope you can begin to see why I have done what I have done so far and the reasoning behind it. We believe that Romans to Philemon is the doctrine for today, and those books are especially important for the believer today. And if a believer, today, wants to be established in the faith and get the profit that God has for him in the scripture, he needs to spend time in those books, and pay special attention to those books.

Well in those books, there are some books that are especially written for pastors, and are especially important to pastors, and to the work of the ministry. We call them the *Pastoral Epistles* – 1 Timothy, 2 Timothy, Titus, and Philemon.

Now often Philemon is not listed as a Pastoral Epistle, but I hope you are going to see, as we go through these books, that it really should be listed.

These books are really personal epistles written to Timothy, Titus, and Philemon. And they are personal epistles, but they are pastoral in their nature. They are especially important to us and what we are studying in Ambassadorship, as they focus, especially, on the work of the pastor.

These books look at the organized church. They look at the local church from a pastor's viewpoint. The other books talk to a local church about local church activities, and the saints, and so forth. But these books especially look at the local church, and they look at the issues that are being dealt with from the point of view of a pastor. And they are instructions to men who are filling pastoral responsibilities and positions – to understand how to work and to function in the ministry.

In 1 Timothy you see the church. Somebody said that 1 Timothy demonstrates the church in its rule – how it is to be organized, how it functions, how it operates.

2 Timothy demonstrates the ruin of the church in the latter days – in the last days of the dispensation of grace.

Titus is a special little book that demonstrates how to establish a local church. If you are interested in establishing a local church, the book of Titus is an absolute necessity.

Philemon is an illustration of godliness. The only place Paul uses the word “godliness” is in the Pastoral Epistles, and we are going to talk a lot about that, and the attitude of godliness, and godliness being manifested in the local assembly. Philemon illustrates, in a personal life situation, agapé love in action. Now that is the goal of a pastor – to see godliness in action. So in Philemon you see the fruit and the proper working together of all of those things.

In 1 Timothy you see the rule of the church – the church in its running kind of a situation. 1 Timothy 1:18 says: “This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee.” Do you see that word “charge?” Over and over, in 1 Timothy, he says, “I charge you, I charge you.”

“I charge *thee* before God, and the Lord Jesus Christ” (5:21).

“I give thee charge in the sight of God, who quickeneth all things” (6:13).

“O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. Grace *be* with thee. Amen” (6:20,21).

The “charge” that Paul gives to Timothy is identified in 1 Timothy 6:20,21. The charge is *to keep that which is committed to thee*.

Now that word “charge” is a military term. It means to give strict orders from a superior officer. It is talking about having orders from a superior officer – urgent orders handed to you for you to go obey. In other words, when he says, “I charge you Timothy”, he is saying, “Timothy, you are under orders to do this. Here are the standing orders that you are to see carried out in every situation and in every detail.” And the issue has to do with keeping “that which is committed to thy trust.”

Well look at 1 Timothy 6:20: “keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called: Which some professing [People have gone around professing the science and so forth, the vain babblings and profane things. And the result-] have erred concerning the faith.” Well if he says to keep the deposit and avoid those things, because people that get messed up in those things err concerning the faith, what is the deposit? It has to be the faith.

“Keep that which is committed to thy trust.” “Trust” is a financial term. You see a *Savings n Loan* or a *Bank n Trust* around town. Do you know what the trust department in a bank is? That is a place where you can go and put things in their deposit, and they keep them in trust. You trust them with it. You deposit it with them, and they take care of it, and they are responsible for it – for its safe keeping and its maintenance.

A very popular real estate vehicle is called the *Illinois Land Trust*. You put property in trust, in the trust department at the bank. You go in and you deposit it. And you take the title and put it in the name of the trust at the bank, and the trust actually holds title to the property for you. You committed it to them for them to take care of it, and then you own the trust and tell them what to do with it.

Well that is the word there in 1 Timothy 6:20. This thing has been committed to our trust. Paul tells Timothy it has been deposited with us. And he says, “You take care of it. You guard it. You protect this thing, which has been committed to your trust – that has been deposited with you.” Another way of saying it is *guard the deposit*. You will hear that expression because grace people like to say it that way a lot of times.

The thing that has been put in your trust is the faith. And 1 Timothy focuses on the issue of guarding and keeping that deposit in the context of the local church.

2 Timothy 1:13,14: “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee.” Well what is the “good thing” that is committed to Timothy? The answer is in verse 13: “the form of sound words.”

What is he talking about? He’s talking about the doctrine – the faith. And “the form of sound words” is not just doctrine but it is “sound doctrine” – it is that design whereby the doctrine is committed to him (that Pauline design, that design that produces edification in a believer’s soul, that form, that pattern of sound words).

Now we have been over that enough that I do not need to explain that to you, I just wanted to emphasize it though.

The thing that was committed to Timothy’s trust is not just a bunch of loosely carried-around ideas, but it is categories of doctrine that are in a form and in a procedure.

Romans 6:17 says, “but ye have obeyed from the heart that form of doctrine which was delivered you” (emphasis added). That is it! He is talking about that design for the edification of the believer, through the doctrine that is in operation today that has been committed to our trust. And we are to hold it fast and we are to keep it “by the Holy Ghost which dwelleth in us” (2 Timothy 1:14).

One of the functions of ministry is that the Holy Spirit is to help us to maintain that doctrine. And the function of the local church, and our activity in the local church, has to do with that issue.

You get the idea in 1 Timothy 1. He charges them: this is the responsibility and this is the way it is to operate.

This semester, we are going through the Pastoral Epistles. We followed Paul's design for the edification of the believer. We went through Romans, and we are going through Ephesians. As we study our responsibilities as pastors, and especially as ambassadors, we are talking about *our* responsibility as his representatives (as men of God – pastors). And we are talking about the responsibilities of laymen in local churches, laymen that are not just pew sitters but leaders in local churches (elders) – people that take leadership in local churches, whether pastors or not.

I realize some of you men are not going to be pastors, and that is okay. The same principles are going to be true of key laymen who take leadership positions. And no pastor ever had anything more valuable in a local church than “godly laymen” (as we call them). They are probably more valuable than the pastor, in the long run.

Now some of the men taking these classes may not wind up in the pastorate. I told you to start with that I do not want to tell you what God wants you to do. That is something that, as you grow to perfection and as you grow to maturity, you will have the ability to discern. You will discern what the Lord wants you to do and what he put you in the body to do. You may wind up as a pastor/teacher in the pulpit, or an overseer, or an elder in the assembly that sits in the pew, and listens, and yet teaches, and does other things in the assembly. And I want you to understand that all these issues require the edification of your soul, so that you can properly function in that capacity.

And I will say to you like I said many times before, “If you can avoid being the pastor, avoid it.” Honestly! Because if you can avoid doing it, it is obvious that God did not intend for you to be there. I should not say it quite that way because that is not always true. But that desire that is talked about in 1 Timothy 3 is not there.

Jeremiah 45:5 says: “And seekest thou great things for thyself? seek *them* not.” Do not ever get the idea that the man in the pulpit is having a great time, because he is not. The cost for him to be there is too much. It costs so much that by the time he gets there and is doing his job well, it has cost him so much that it is not a happy experience.

You look out there and you see someone drive up in that big white Lincoln that they park out here in front of the Bible Society. Well I go down the stairs two or three times a day and look out the window and say, “There sits my car.” And it is a beautiful car, but I stopped and looked at the sticker price of one of those cars and it was \$24,000 for a 1985. All of the sudden I look out that window and I say, “I am sure glad *he* has that car.” How would you like to pay the insurance on a car that costs \$24,000 plus tax, and then it is sitting out there on Belmont Avenue? And it sits there in the wintertime with the snow, and the slush, and the ice, and the salt. If I had a car that costs \$24,000, I would put it in the parking lot and clean it with a toothbrush every week and dare anybody to get around it. Do you see that the cost of the thing takes the fun out of owning the car?

Too many men see something out there that they think is glory, and they go for it. And when they go for it, they begin to start paying the price that it takes to get there, and then they get bitter, and they quit, and then they get mad and ornery at God and the brethren, because they are making them pay this price. They were not walking on the basis of any perception to start with.

We will go through 1 Timothy, 2 Timothy, Titus, and Philemon now, and you are going to see that what we did in the first semester fits right into the pattern. Just like there is a pattern for the perfection of the believer, there is a pattern that describes the pastor's responsibility in his ministry. And you need to be familiar with these epistles. These are books that you should read in your ministry once a week.

I was a pastor for many years, and for years and years I read the Pastoral Epistles (those four books) every week. In fact, I used to sit down Saturday evening, and listen to the Grand Ol' Opry, and prepare my Sunday School lesson and my two sermons for the next day. I would study and so forth during the week, but I would sit down and prepare the notes for them, and put them together for the last time on Saturday evening while listening to the country singers. (That is the reason some of the preaching came out the way it did.) But the heavy studying was already finished. Anyway, when I got through with all that (getting my notes ready and praying) I would sit and read these epistles.

Now maybe you do not want to do it that way, and that is all right. I am not even recommending that as a good idea. I am just saying that is what I did, because it brought my mind back to where it should have been. This is the priority. This ministry that I have and these people that I pastor – this is the issue. And that always helped me.

Paul's instructions to you about how that local church should operate, and the priorities, are the issue.

In 1 Timothy he says, "I charge you." In 2 Timothy things have changed. Look at 1 Timothy 1:6. He is talking about the faith "from which some have swerved." Some of the folks have swerved away from the faith.

Verse 19 says: "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." Some folks have moved away from the faith.

1 Timothy 5:15 says: "For some are already turned aside after Satan."

Some of these people got messed up, "For the love of money is the root of all evil: which while some coveted after" (1 Timothy 6:10). Some folks got involved in some things they should not have gotten involved in.

1 Timothy 6:21 says: "Which some professing have erred concerning the faith" (emphasis added). Some of the saints got messed up. And Paul charges Timothy – he gives him instructions to follow in the face of the constant tendency for believers to go back into reversionism, and go back to the old way, and go back under the law.

And when you get to 2 Timothy 1:15: "This thou knowest, that all they which are in Asia be turned away from me" (emphasis added). "Some" is turned to "everybody." That is why they say, *"the church in ruin."*

2 Timothy 4:16 says: "At my first answer no man stood with me, but all men forsook me" (emphasis added). Do you see that? In a space of just a few years it has changed from "some" to "all." They have turned away from the truth. So when you get to 2 Timothy, the thing that was a "charge" before now turns into a "challenge" to Timothy. He does not just charge him and say, "You are under orders." But he says, "You are under orders, and I challenge you to be faithful and to be courageous."

"Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse" (2 Timothy 3:12,13). He says, "Listen, there is going to be a positive influence working harder than ever to seduce and deceive God's people."

Verse 14: “But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*.” Do you see what you are to do? You are to be faithful.

Now Titus 3:8 is the key verse in the book in the book of Titus. “*This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*” The issue in Titus is maintaining good works – how to be established in that.

Titus 3:14: “And let our’s also learn to maintain good works for necessary uses, that they be not unfruitful.”

And he sends Titus there in chapter one to set those things in order. “For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee” (verse 5).

And he goes through Titus and shows you how to go in and establish a local church, and what the issues are when you do that, and how to motivate those people to function. Titus is real important.

Then Philemon illustrates the issue of godliness.

Now let us go back to 1 Timothy 1 and go through that hurriedly because we have covered, in our first semester, the issue that he raises in chapter one. As Paul exhorts and instructs Timothy, and Titus, and Philemon, he stresses the priorities of the pastorate – the priorities of the ministry. And there are a lot of ways to outline 1 Timothy, and there are a lot of ways to look at it. But I do not want to go through the book, verse by verse, and try to deal with every little problem, and difficulty, and comparative passage in the book. I want to go through the book priority by priority – get the thrust, and then take those things and talk to you about them in a little more practical vein.

You need to get a copy of Pastor Stam’s commentary on the Pastoral Epistles and read along through the passages as we discuss them. In other words, in this lesson, you need to read the Introduction to 1 Timothy and 1 Timothy 1 and 2, because we will go on to chapter 2 next week. And I want you to do that so that you can get more of the verse by verse kind of issues. But in class, we are going to talk about the priorities and focus on them – see them in the text, and then work on them that way.

So in this lesson we are going to begin at the beginning – right where Paul begins. And the first priority that he lists is the issue of *purity of doctrine – the purity and the pattern of doctrine*.

1 Timothy 1:1 says: “PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope.” Pastor Stam’s commentary will point out some interesting things about that expression “God our Saviour.” If I recall right, I think it is used ten times by Paul throughout these epistles. That means we have an intimate relationship with him.

And Paul is “an apostle of Jesus Christ by the commandment.” He emphasizes and he tells Timothy, “You need to remember that God sent me to do what I am doing. When I charge you Timothy and I give you these orders, they are not my orders, they are the orders that I got from God to give you.”

Not only does Paul charge Timothy, but he tells Timothy to charge other people. Look at verse 3: “As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.” Just like Paul takes Christ’s orders and gives them to Timothy, Timothy is to take the orders and commit them to the church – to the believers. You are to put them under orders. You are to charge them.

Mr. Stam wrote an article one time on the basis of 1 Timothy 6:17: "Charge them that are rich in this world." And the title was *Charge the Rich*. Someone wrote him a letter and asked him, "*how much?*" That is not the idea. It is not a charge account – Visa or Master Card. It is handing down orders from a superior officer – putting them under orders from the king.

1 Timothy 1:1: "PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is our hope*." Now I want to say something to you about that just in passing. Do you see that he calls Jesus Christ "our hope?" There is a reason he does that, and the only places that he does do it is in the Pastoral Epistles. And the reason that he does that is because *discouragement is Satan's Big Gun #2*.

There are two things you are always going to fight in the ministry, and we are going to talk about this especially when we get in 2 Timothy. And we will study this in detail. There are two things that Satan is going to do to your ministry, and you are going to fight it from the day you start. In fact, you already are fighting it.

1. Doctrinal issues – bad doctrine, false doctrine.
2. Discouragement – trying to intimidate you and discourage you.

If he cannot get you to mess the doctrine up, he will try to get you to quit – get you to get mad and quit (disgusted, discourage, disillusioned).

I meet with pastors (pastors in local churches) and the sentiment attitude I run across most often is discouragement. And you might as well know that Satan has a policy, he has two guns: the message and the messenger.

- Plan A – get them to mess up the doctrine. That is what he did at Galatia right?
- Plan B – get them discouraged by trials, and tribulations, and trouble, and problems, and make them quit. That is what he did at Thessalonica.

What is the hope in your ministry? When you see hope in the bible, when you read what Paul says about "hope", what is he talking about? He is talking about the *rapture* – the confident expectation of Christ coming. The word "hope" means "confident expectation." But the category of doctrine that is brought up is that "blessed hope." Do you know what the hope is? Listen, knowing that Jesus Christ is coming for us encourages us to serve him faithfully.

If you get discouraged, remember Jesus Christ is the hope. Those goofy people out there are not the hope, and all the goofy preachers in the world are not the hope, and you are not the hope.

I remember I went to Selma back in 1970. My wife and I went up there, and we were going to set the world on fire. We were going to win 50 people to Christ the first month, and build a big church etc. You know the exuberance of youth. I was 22 years old. What did I know? I did not know much.

I have told you before that I wanted to quit so many times, I could not count them. My wife was ready to quit so many times she could not count them. It is just of the Lord that we did not want to quit at the same time. Because if we had, I guess we would have quit. We had a little foolish thing, and we still say it to ourselves – *Do you want to go to Australia?* I cannot tell you how many times I said to my wife, "Let's pack

and go to Australia.” You see we had an opportunity – when we first started out, a man wanted us to go to Australia as missionaries. I looked into it and got a lot of books about Australia, and I enjoyed knowing about the place and learning about it. And he wanted us to go down there as missionaries. We would have lived a lot better financially, and every other way, if we had, and we knew that. So, that was what we were saying, “Are you ready to bail out now?” That is discouragement and you get that way. We are going to deal with that in detail later on.

1 Timothy 1:2,3: “Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord. As I besought thee to abide still at Ephesus, when I went into Macedonia.” He leaves Ephesus and goes into Macedonia and he says, “Tim you stay here because there is something for you to do.”

And here is what he left him to do: “that thou mightest charge some [put them under orders – command them] that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; *so do*” (1 Timothy 1:3,4).

Now do you see that word, “that thou mightest charge some.” Do you see verse 5: “Now the end of the commandment is charity.” The word “charge” in verse 3 is the same as the word “commandment” in verse 5. The Greek word is the same and the idea is the same. When you “charge” them, you put them under orders – you command them. That is the idea. Paul is saying, “You charge and command these people Timothy.” Again, it is a military term. The reason he uses that is because the false teachers are busy trying to capture believers. Satan has a policy of evil against the body of Christ, where he has his people out trying to capture Christian people. In Ephesians 6 there is a doctrinal armor for your soul to be put on. Colossians 2:8 he talks about: “Beware lest any man spoil you.” And I told you over and over again that is a military term. He will take you as a prisoner of war. To the victor belong the spoils.

And Paul uses a number of military words, and when we get in Ephesians 6 we are going to study them in some detail, because there is warfare going on. And he is using this military terminology recognizing that you are called to be a soldier in a war, and you are told in 1 Timothy 1:18 to “war a good warfare.” There is a war (a battle, a fight) going on, and the enemy is out there trying to capture Christians. So you go in and you put those Christians under orders, not to do three things, but to do one.

Now, these *three things* that you are told not to do, and the one thing you are told to do, are going to be the issues that you face in your ministry in a local church.

Notice them:

1. “Charge some that they teach no other doctrine” (1:3). Do not change the doctrine.
2. “Neither give heed to fables” (1:4). What is a fable? It is a story. Do not pay attention to stories.
3. Do not give heed to “endless genealogies” (1:4). What is that? That is personalities. Genealogy is “who’s who.” Who are you? It is tracing your ancestry back to the fellows who used to paddle in birchbark canoes. The Jews did that constantly. “Endless” is “never ending.” He says, “Do not pay homage to personalities.”

Those things minister questions, and they keep people all tore up. You are “ever learning, and never able to come to the knowledge of the truth.” You are always going and always questioning.

I was reading a book review today. It was a list of reviews in the back of the Dallas Theology Seminary little journal that came today. And one of them was *How to be Filled with the Spirit*. And it was like this: this wonderful question about how to be filled with the Spirit, and nobody has ever come up with the answer, but this guy has some nice ideas to help you understand it.

You go out and talk about how to be filled with the Spirit, and how many ideas do you get? You ask the average believer and they draw a blank. I better not draw a blank from you on your exam. It is not up in the air for a million questions. You should know because it is what you should be doing. There are questions, but nothing is ever settled.

Continuing in 1 Timothy 1:4: “rather than godly edifying which is in faith: *so do*.” Gentlemen, the issue in the ministry of a local church is edification – godly edification, proper worship of God, edification of a believer’s soul in accordance with the dispensation that God has in effect, which is in faith.

“So then faith *cometh* by hearing, and hearing by the word of God” (Romans 10:17).

Take the doctrine, the sound doctrine, the information that God has in operation today, and build that edifice in the soul of the believer according to the design that God has given you. Do you see that? Maintain the purity of the doctrine; build the edifice in the believer. That is the issue in the local church – the edification of the souls of believers in accordance with God’s program.

Somebody said, “We gather for edification, we scatter for evangelization.” And that is about as well put as it can be. I said to you over and over, “The local church is a classroom, it’s a laboratory, it’s a living and learning environment for the intake of sound doctrine, for the practice of sound doctrine.” You must learn how to apply the doctrine to the details of your life. You learn it, and you learn how to operate it, with other people to help you.

Did you just jump on a bicycle for the first time and ride it? No you did like my boy. He got on there, and there was daddy with his tongue hanging down to his knees running along behind him holding him up. And then all of the sudden you are running along beside him, and you take your hand off the bicycle. He thinks you are holding it, but you are just standing there. And he rides on, but pretty soon he looks back and falls off because he is scared, and he thought you were there all the time. Then he gets back up and rides backs to you.

Well, that is how the local church does it. We go along, and we help, and we learn, and that is perfection (edification). And, that is what the local assembly is about.

Paul is emphasizing here that the main issue in the local assembly is edification, not all these other things. But these other things are going to come along and try to sweep you off. *Do not change the doctrine to suit the times*. Now, you know what doctrine he is talking about.

In 1 Timothy 1:5,6 he is talking about faith “which some having swerved.”

Verse 7: “Desiring to be teachers of the law.”

Verse 10,11: “to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust” (emphasis added). The doctrine is Paul’s message.

So he tells you in verses 12-16 about where that message came from and how he has given us the pattern. And that word “pattern” in verse 16 is the word “form” in 2 Timothy 1:13. “The form of sound words” is the “pattern” that God has given to us through Paul (the edification procedure and design). And the reason that chapter has that big section there about Paul’s ministry, is because the doctrine that is the issue in the local church today, is the doctrine that you get from Paul – Pauline doctrine.

God has given us “a pattern to them which should hereafter believe on him to life everlasting” (1 Timothy 1:16). You need to note carefully, 1 Timothy 1:11-16.

Verses 16,17: “Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.” The only way that will ever be accomplished is for that glory to be in evidence in the church; and the only way that it is evidenced there, is through that pattern. I am talking about it being accomplished in the dispensation of grace. He will see that it is done eternally.

Go back to 1 Timothy 1:3: “teach no other doctrine.” Gentlemen, you have to maintain Pauline doctrine – sound doctrine. “Sound doctrine” means “the word rightly divided.” You see the end of verse 10: “and if there be any other thing that is contrary to sound doctrine.” That word “sound” does not mean “I hear it.” But it means “sound” like it is “solid.” It is the word over there in Acts 3:16 where he says that the lame man leaped up and there was “soundness.” He was sound in his body; he was made whole; he was healthy. When you think of sound doctrine think of “healthy doctrine” – doctrine that produces spiritual health.

And “sound doctrine” is not just “bible doctrine.” Is the “law” bible doctrine? In 1 Timothy 1:6,7 were those people teaching bible doctrine? They were, but it was not sound doctrine. Do you understand? It was wrongly divided. The “law principle” is not the principle today, but the “grace principle” is the principle today.

Now I have talked to you at such length about grace in the first semester. We started out talking about ambassadorship and then we began to talk about the message. We talked about grace, grace, grace, and then about edification. The reason I did that is because that is the very first issue Paul brings up in 1 Timothy 1.

When I sat down I said, “Now Lord what is the first issue in the ministry?” I read Paul’s Pastoral Epistles, and I said, “My answer is – godly edification.” And that is teaching believers the doctrines of building up the doctrines of grace.

And what is the first thing you are told not to do? *Do not change the message.*

So we have chapter one down already. We are not going to spend a lot of time on this. We are going to finish chapter one in this lesson, and not because we gleaned everything out of it, but because we spent a whole semester dealing with the issues of grace.

“Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned: From which some having swerved have turned aside unto vain jangling; [just a bunch of nonsense, empty talk] Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm” (1 Timothy 1:5-7).

Listen, *you have to teach grace.* The flesh loves *religious legalism.* Your flesh, and the flesh of the people you preach to, loves religion. And do you know why the

flesh loves religion? It loves it because religion is designed to satisfy the lust of the flesh. And you have to always preach grace. You must bring the believers to place where they operate under grace.

“But we know that the law *is* good, if a man use it lawfully” (verse 8). There is a right use of the law. There is nothing wrong with the law.

“Knowing this, [Here is the intelligent way to use it.] that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, [There are thirteen different classes that he lists there, and he goes over the last five of the ten commandments in that list.] and if there be any other thing that is contrary to sound doctrine” (1 Timothy 1:9-10).

What is “sound doctrine?” It is verses 11-16 – it is the pattern you get through Paul. Now do not change that. Do not go back under the law! Do not pay attention to stories, neither give heed to fables.

Now what is a “fable?” Look at 1 Timothy 4:7: “But refuse profane and old wives’ fables, and exercise thyself *rather* unto godliness.” The “wise fables” are just a bunch of religious works to get you to do something – it’s working, it’s religious activity. Do you know what religion will do? Religion will put you to work. But he says, “Do not exercise yourself unto that stuff, but exercise unto godliness.” Do not pay attention to all these stories about religion and religious works.

In 2 Timothy 4:3,4 he says, “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables” (emphasis added). That is why Paul says, “Do not pay attention to fables!” That is where the flesh wants to go, and that is what is going to come against your ministry.

Now what is he talking about practically? Practically speaking, you are going to constantly find opposition and a point of discouragement. And looking at your ministry, you are going to say, “I am doing this, but I do not see results.” Well what do you mean by that? Do you mean you do not see sermons delivered? Are you sleeping on Sunday morning? Do you not see souls being edified? What do you mean by that? You mean *I do not see people coming in the church sitting down and more new people coming in and offerings going up. I do not see my reputation being enhanced.* Right? Well what is your reputation? Is that the stories that people tell about you? You go off to conferences, or you read in the magazines, and they tell you about the success stories. And you hear all those things about how this ministry is going ahead, and that ministry is doing this, and you hear about the projects that people are working on and getting accomplished. Or you hear about the building of reputations and the building of establishments – of large movements all over the country. Do you know what Paul is saying to you? He’s saying, “Listen, do not get involved in all that out there, just stay home and do your job. Keep your nose to the grindstone.”

If it was possible for God to get mad at us, I can tell you something that preachers do that would make God stomp his feet so hard the dust would fill up the throne room. God gives you something to do, and you sit here in the middle of the field, and service, and work, and look over the fence and say, “Oh, I wish I was over there. It sure looks nice over there.” And the weeds are growing at your feet. Do you understand what I am saying to you? Go to work! Do the work God has given you to do, keep your nose to the grindstone. Do not keep it in somebody else’s back yard.

There are so many people that have a little ministry, and they could go in there and edify the saints. But, instead of edifying the saints, the poor saints are dried up on the vine, starving to death. They do not know anything about edification. They do not know anything about grace, and operating under grace, and seeing it live.

We studied that. Does it take a while to get that produced? Doesn't it take a while to produce fruit? And instead of going in there digging up the fallow ground, and watering, and fertilizing, and working, and pruning, they are looking at all these other things. And all they want to do is hear and tell something new.

Listen, when you get in the pastorate, you tend to the work that God has given you to do. Do not pay attention to all those things over yonder. That does not mean you cannot have relationships (cordial ones and wonderful ones), but it means you know how to evaluate what is going on. And you are not just caught up in all those other things going on out there. I am not talking about being in isolation. I am talking about getting your nose to the grindstone that God has put you at and keeping a sharp edge on it. Work! Talk is cheap. And that is all fables are – talk, daydreaming.

Do you know what will happen? You will never fulfill your ministry. And you are going to have a problem with that, just as much as somebody trying to come in and teach false doctrine.

Do not pay homage to personalities is the third one. I do not know any other way to say this except – *be careful*.

Look at Deuteronomy 16:19: "Thou shalt not wrest judgment; [do not twist judgment] thou shalt not respect persons, [Do you got that?] neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous."

Oh gentlemen, listen, *be careful in your ministry*. Be careful of strangers or friends bearing gifts. Do you understand what I am saying? The gift in Deuteronomy is not talking about a love gift. Love your people and let them love you in response. One of the hardest things you will ever learn how to do in the ministry is to be on the receiving end of a gift, because too many people begin to expect it. It is too easy.

In all of his epistles, Paul says, "If a man does not work, do not let him eat." Ephesians 4:28: "Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth." Be a giving person, do not be a taker. Paul worked, and he did not have five minutes for somebody who would not work. So he had enough, not just to pay his own way, but to give to others. Be willing to work. Be willing to put out. That is the attitude you want to have, and that is why I say it is hard to receive gifts from people. But people are going to love you, and they are going to appreciate your ministry.

A lady called me up today from Texas telling me about some tapes that she got at a bible conference down there, and that some people had gotten saved listening to the tapes. And a 72 year old woman is meeting them tomorrow night (She got saved listening to some tapes.) And she was just sending some off to North Carolina to another lady that got saved. And she just called to say thank you. People are going to do that, and you have to learn to say, "Well praise the Lord! And you have to learn to mean it."

Now that aside, love gifts are going to come. And you are going to have to learn to accept them, not as from people and because of them, but because of the Lord. Do not ever expect them. Do not ever demand them, but learn how to graciously accept them in the Lord's stead.

Now this passage in Deuteronomy is not talking about that. This passage is not talking about a love gift. What is he talking about when he says, "thou shalt not respect

persons, neither take a gift?" He is talking about somebody coming along and trying to make you respect them by giving you a gift. What do you call that? It is a bribe. So you know how to figure that thing out.

People come along and they give you something to "buy" your allegiance. Do you see what the rest of Deuteronomy 16:19 says? "For a gift doth blind the eyes of the wise, and pervert the words of the righteous." It puts a shackle on you, gentlemen.

You must learn that there are will be people that come along and offer you things that you will have to say "no" to. It is not because it is wrong to take it at the moment, but simply because of the obligation that it might put you under. And when you find someone that cannot give to the ministry for the Lord, they are going to give it to you, and you want to stay away from that.

I could scare you to death about the things that people have offered me, that I had to say "no" to. And I would have liked to have those things, but it puts shackles on you. And when that happens, your ministry goes down the tubes.

John 12:42: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue." They were Fifth Amendment believers? Do you see that? They took the fifth – "I cannot say."

"For they loved the praise of men more than the praise of God" (John 12:43). Be careful, gentlemen, because that right there has got a lot of men (men better than you will ever be) in trouble. Do not forget that!

Now that is what he is talking about in 1 Timothy – endless genealogies, "who's who?" The pressure is constantly going to be on you to change the doctrine, to pay attention to circumstances, and not to evaluate your ministry properly, and have respect of people. And you have to stay away from those things. You have to say, "I am under orders not to do that, but I am under orders to do something else." And that is godly edification, and that is the issue.

Go back to 1 Timothy and let's finish the chapter. Verse 5 demonstrates, and sets forth, the result of obeying the charge. The result is that the local church is established in the faith and abounding therein unto thanksgiving.

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme"
(1 Timothy 1:18-20).

We will have to go over that in the next lesson, because there are several things there that you need to see.

The issue there continues to be "defending the purity of the doctrine." The issue in the first part of the chapter is edification. Then he says, "I am charging you. I have given you all of this and here is the charge Tim – maintain the purity of your ministry, maintain the issue of godly edifying, which is in faith."

Now again, there are a lot of things in that passage that we are not going over because we have gone over that issue already. I am just trying to emphasize it you in this lesson, and to tell you why I spent so much time in the first semester, going over the issue of grace and edification – because that is the first issue.

Please do not forget those three things, those three categories. He says, “Problems are going to come, and I put you under orders”:

- Do not change the doctrine.
- Do not listen to stories and fables.
- Do not pay attention to personalities.

AMB 302 – 2

We are continuing to discuss, in this second semester, the issues of pastoral priorities laid down in Paul’s Pastoral Epistles. And I tried to show you, in the last lesson, that the issue in the first chapter has to do with the pattern and the purity of doctrine – keeping it pure. But I also showed you the issue of edification according to the design, and the pattern that Paul has given to you.

And I talked to you about the importance of grace, and the edification structure, and issues. And I tried to show you why we went over those issues in the first semester. We probably spent two thirds, or three fourths, of the time dealing with the things that he lays down in 1 Timothy 1. So we are not going to belabor those points, except just to point out to you the fact that the issues there have to do with the maintenance of the purity of the doctrine. The issues have to do with the sound doctrine and following the divine design for the edification of the believer. That is the first priority in the local church. That is *the issue* and *the function* of the local church. Everything else that you are going to find in the priorities are going to be things that are designed to help accomplish that goal.

Now we got down to 1 Timothy 1:18 and I want to start there again in this lesson, and finish up the chapter, and then go into chapter two.

“This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme” (1 Timothy 1:18-20).

Now the indication is (and we have discussed this before) that the local assembly (every local church, your ministry involved in the local church) is in a constant battle and constant warfare against the forces of evil. They are in warfare against the things that would destroy grace – destroy the distinctive truths that we operate on today. You are in a constant battle against Satan’s policy of evil, against the body of Christ. And every local church is involved in it, and every local church is a battlefield in which that warfare is waged. So it is very important that you be on guard, and you go into the ministry, and you think about it the way it is.

He says in verse 18: "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee." I told you in the last lesson that the word "charge" means "to be placed under orders, to be commanded, to be given orders by a superior." You are under orders, gentlemen, to defend the faith and "a good conscience" (verse 19).

Now he says in verse 18: "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them." He says, "by the prophecies that went before on Timothy." That is when Timothy was ordained to the ministry. There was a group of faithful brethren that sent him forth with sincere prayers, and hope, and predictions.

Now you recall that the gift of prophecy was still in order at that time. So the prophecies that went before on him were things that God did through the gift of prophecy, which subsequently is not in operation. But the point of the passage is still the same. He said to Timothy, "Live up to the hopes that the brethren, that sent you forth to the promise, saw in you. They have a lot riding on you Timothy. They made predictions, and they sent you forth, and you went forth as their representative. Now live up to that."

He is charging him and putting him under orders "according to the prophecies... [in other words, according to the expectations that people had about you, the promise that they saw in you.] that thou by them mightest war a good warfare." The issue there is that Timothy knew he was in the ministry because the gift of prophecy in these people told him, and identified it, and sent him out, and he had an authority. He knew because of the corporate witness of the brethren, that God had placed him in the ministry that he was in, and you want to remember that when you get in the warfare. "That thou by them mightest war a good warfare." (By what? By the prophecies.)

Paul is saying that when Timothy got discouraged, or when the battle began to rage, or when he was persecuted, their confidence in him was to be an encouragement to him.

Gentlemen, *it is critical in your ministry that you know you are doing what God gave you to do.* Because when you get in the battle, and you get on the front line, and the persecution comes, and the discouragement comes, you need to be sure, like Timothy is told to be sure, that God put you in the ministry. We are going to talk about that more and more as we go through here – how Satan seeks to discourage you.

2 Timothy 2:4 says: "No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier." God chose you to be a soldier, and you need to be sure that God put you where you are.

The way you do that (Ephesians 4:11,12) is you become a perfected saint – the pastor/teacher for the perfecting of the saints. The perfected saint produces the work of the ministry. You do not have to run programs and things, but you produce a work. The word grows, and it produces movement and growth, and you begin to identify God Almighty's will. You begin to identify what he desires and would have you to do, and what your place is in the body of Christ, and what your ministry is. Paul was always conscious that what he was doing was God's work, and not his work, as he exercised his ambassadorship.

Study Romans 15. We went through that passage rather quickly because we were running out of time. But you study Romans 15 where he talks about going here and there. And you will see that he is conscious, as he moves around in his ministry, that it is God's ministry, and God's work, that he is performing.

If you study 2 Corinthians 1, you will see Paul, as he moves around, is in essence saying, "Hey this stuff is not just my will and my doing, but this is God's ministry and God's doing."

Now you understand, in the Acts period, God led Paul in a way that is different from the way he led after the close of the book of Acts. At the close of the book of Acts, the gift of prophecy is over with. Nobody today has visions over in Macedonia saying, "Come on over here and see me." But Paul had some of that in the book of Acts. The program of operation, and the way God teaches, and the way God leads today, is Ephesians 4:11,12 not Acts 16.

Paul says in Philippians 1 (operating on the basis of agapé love, operating on the basis of son-ship mentality), "I am confident and willing rather that it is God's desire (that it pleases God) for me to be here, but my heart wants to go up there. You should always operate on the basis of that confidence. Because when persecution comes, and discouragement comes, and difficulty comes, that confidence Paul is speaking about is the thing that bullies you through.

Now how do you determine where God would have you to be? How can you be sure that you are doing what God wants you to do? It is just the "old thing" of how to determine the will of God for you. A church wants you to go here, a bible class wants you to go there, and you have another responsibility over here. How do you decide what is right?

Now remember, I am not trying to teach 1 and 2 Timothy, and Titus, and Philemon to you studying every word. We are talking about the pastoral questions. There will be some questions in your life. *Should I do this?* And God's will for your life is not God doing this thing over there, and you recognizing that he "is" doing that, and therefore, he would have you go do this. God does not speak to you through circumstances. He never has, and he never will. And if you think he has, you just mistook that for what you wanted to do. You talked yourself into believing what "you" thought was what "God" thought.

People say, "Well he opened the door." *A lot of open doors lead to empty elevator shafts.* In this business about God opening the door, I am not depreciating the working, and the providence of God, and all of that. But I am saying that the way you discern the will of God is not by looking for how God is working in circumstances, and controlling circumstances, and that kind of thing. The way you discern what God would have you to do is by looking at the circumstances, from the doctrine that is in your soul, and discerning from that what God would have you to do. It is discerning on the basis of the doctrine.

Now I recognize that circumstances play a part. What are your circumstances right now? You are in school. What is the will of God for you? The will of God is for you to go to school, not to take a trip around the world on an evangelistic campaign all over Brazil, or Africa, or Europe, or somewhere. And you do not have to feel guilty about not winning souls in Africa today. Do you understand?

So there are things that you commit yourself to do, and the circumstances do determine things. But you do not look at the circumstances to identify where God is working. He is working in the word – in the doctrine resident in you.

So how do you determine things? Well, draw a box. Now you have a decision to make, so what do you do? You put outside the area of consideration (outside of the box) everything that is not based on biblical truth, or contrary to biblical truth (biblical principles). If it is a questionable thing, are you going to put it inside the box or outside the box? You will put it outside the box. Everything that is not in line with biblical

principles, you put it outside of the box. And then everything that is in the box is scripturally and spiritually right. Now that is going to eliminate about 87% of all your decisions. You can eliminate most of the decisions (social decisions, as well as spiritual and religious decisions) that way. In fact there are things that may be in the box that are not violations of biblical principles, but you will choose to put them outside of the box *for the sake of your testimony*.

We were talking earlier about things that you do in social conduct. A lot of things that you could do (that you are free, with liberty, to go do) but because of your testimony, you can choose not to do it. All this business about *I got a right to do it, so I'm going to do it*, is just being self-willed. But when you do that, you are going to eliminate the opportunity for you to have a testimony based on the things that you are doing. You can do them (all things are lawful) and God is not going to be mad at you and strike you dead, *but your testimony is going to suffer*. You identify something and you stomp your foot and say, "I am going to do it! I have liberty to do it!" Well go do it, but for the ministry's sake you can also choose not to do it. That is paying a price, right? It is not much of a price, but it is a price.

I mean, what have you had to give up that you just could not do without? You might love it, and it is something dear to your heart, but it is not much.

So you can choose to put some of the things that are inside the box, outside the box. In other words, first you put outside of the box everything that is obviously contrary to biblical principles. Then you look at what is left inside the box, and you take out everything that is going to cost your ministry (your testimony).

Maybe it is okay to do it because you have the liberty. But you do not allow that liberty to hinder your ministry. 1 Corinthians 6:12: "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any."

1 Corinthians 10:23: "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not." It hurts my testimony and it hurts me; and it retards my best personal adjustment as a believer, so I get rid of it. Or maybe it is something that does not edify - all things do not edify. So maybe it does not edify the brother, so I put it out.

Now look at the things that are left in the box. Any of those things, and all of those things, are equally acceptable to God. You are free, and in fact you are responsible to choose one of those things, that are left in there, based on your adult son-ship. You are responsible to choose as an adult. You see we want God to make more decisions for us than he is willing to make. But he has equipped us to make those decisions for ourselves based, not on what we want to do, not just on our self-will, but based on our adult son-ship. We make decisions based on who we are in Christ.

A woman called me on the telephone from California and she said, "I know that God wants me to marry this man, but there is a problem."

I said, "What is the problem?"

She said, "He is already married."

I said, "Well, yes that is a problem." It is tough to marry somebody that is already married.

She said, "But I know that God wants me to marry him! And I just want to do the will of God."

I said, "Well lady how do you know that God wants you to marry him?"

She said, "Brother Rick, God surely would not have put him across my path at this time, if he had not meant that this is the man."

Do you understand what she is saying? He showed up at an opportune time, and it was a real godsend, and it just could not have been a coincidence. God wants me to marry that guy. I mean in spite of the fact that he already has a wife, and kids (family).

Do you know what you can do? You can put that outside the box and say, "That is not God's will." Do you know what that woman was doing? She was looking at circumstances.

A man is getting ready in the morning and he says, "Well, I have three shirts here this morning. God what one do you want me to wear? I wore the blue one yesterday. Do you want me to wear the white one or the green one today? Oh God, I want you to tell me now, which one of these shirts do you want me to wear." Is that a legitimate thing to pray about? No it is not.

I did not have to pray before I decided to wear this tie I have on today. Do you know why I decided to wear this tie? I looked in the closet and I found a pair of pants, and I thought *Now what shirt and tie would go with that?* I do not get down on my knees and say, "Oh God what should I wear today!" God Almighty expects me to make those decisions on the basis of sanctified common sense.

Now if I started wearing a bunch of wild, fashionable, worldly clothes that would violate some of the biblical principles, it would not be a decision based on sanctified common sense. But I do not have any clothes that violate those biblical principles.

When people say, "God led us to buy something", that is just people trying to do something and blame God for it, instead of them being the adults God expects them to be.

Now, there are a lot of people that never grow up beyond being a baby. For years my wife set the clothes out for my kids, every morning. She does not do that anymore. But for years she put their pants, shirt, socks and underwear out every morning. They did not have to make decisions. Now they do. Now they have to decide what they are going to wear the next day, and they have to make sure it is clean. They take more responsibility.

But when you become a husband you forget all that, and your wife does it all for you.

Now you are going to have decisions to make about your ministry, and God expects you to make them and not let somebody else make them for you. And do not just fail to make them, but you are to sit down and decide.

As an example: There is an unmarried man that wants a wife, and there are three different women that want to marry him. And these three women are inside the box. And it is just as pleasing to God for him to marry woman A, or woman B, or woman C. So how does that man decide which one to marry? He decides on his personal preferences.

How do you choose an automobile? How do you choose a church? How do you choose a ministry? How do you decide those things?

Do you know how you buy an automobile? You go look at it and say, "I like it." But is that the best way to buy an automobile? That is one of those things you should circle and put outside the box. You need to ask *How much gas mileage does it get? Can I make the payments?* Do you understand what I am saying? We would all be driving Lincoln Continentals if we just went and bought what we liked. But ask, *Am I spending money that would better be spent in the work of the ministry? Can I get by on something else?* That is the way you make the decision.

A church calls you and says, "I want you to come up here and be our pastor." What do you do? Get your box and put everything outside the box that should be outside the box, and then look and see whether or not you fit into that group. And you do not go there hoping that God is going to impress your heart with how warm and wonderful these people are, or how mean and nasty they are. Now that does not mean you do not know whether or not you can get along with them. I mean if you walk in there and they are all dressed in satin, and lace, and silk, and they hold their pinkie up when they take a drink, you better decide whether or not you can live with that. And if you walk in there and they are all in bib overalls and barefooted, you better decide if you can live with that. But you are free to do that. That means you are free to make decisions.

But, you are free to make the wrong decisions too. Sometimes you will not make decisions carefully like you should. And when you make the wrong decision what do you do? You recognize it and make it right.

Now you are free to make decisions about the things that are inside the box. And that is important because Timothy was a man who was exercising his ministry, and others saw him, and he had that corporate witness of other believers who identified it and testified to it. And Timothy had the confidence that he was right where God put him. That tells me something. That tells me that *Timothy had other people as counselors*. That is something you want to remember.

Gentlemen, you are not out there by yourself, and you are never to be out there by yourself. Paul tells Timothy, "According to the prophecies that went before thee, those people got a lot riding on you. And you have a responsibility to those people that put confidence in you, not to fail. Your responsibility is not just to the Lord, but also to those people that put confidence in you. You owe a debt of responsibility to those people."

Association with other people produces responsibilities. You do not go through life, and you are not going to go through the ministry, without being responsible to (and for) some other people. You need to learn that and recognize that. You always have *others* that you are responsible to and that you are responsible for. We need each other, and you need others in the ministry.

There is a bond in the ministry. 2 Timothy 2:2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Do you see that chain? You are a part (one link) in that chain of responsibility. You are not an isolated island off over here by yourself. And if you are, you are not going to be in the chain. The only way to be a part of 2 Timothy 2:2 is to be one link in a chain that has a link before you and at least two links after you. That means there are some people that you are responsible to and for.

A man asked me one time, "What do these people do when they have a problem, if they are not hooked up with a denomination?" That was a strange question to me because I did not understand why anybody would be so dependent on others as this man was, denominationally.

I answered him with an answer that I have enjoyed remembering, "You go back where you came from." We all came from somewhere. You do not just get all this by yourself. You have input, and people who counsel you, and help you, and you need one another. And you need to be responsible to them, and understand that they have a stake in your ministry. And let that encourage you when discouragement comes.

Look at 1 Timothy 1:18,19: “that thou by them mightest war a good warfare; Holding faith, and a good conscience.” He says, “Hold on to faith.” Now what does he mean by “holding faith?”

In 6:12 he talks about “lay hold on eternal life” that is “get a grip on it.” When he is talking about “holding faith” he is talking about getting a grip on faith. You take the faith and you begin to practice it in the details of life. That is it – holding faith, practicing the faith in the details of your life.

Continuing in 1 Timothy 1:19: “and a good conscience.” Well what is that? This is that system of norms and standards in your soul fortified by sound doctrine.

Now listen gentlemen, “holding faith” (practicing the faith in the details of your life and having your conscience fortified with sound doctrine) is very important when it comes to warring “a good warfare.” Because some have not practiced the faith in the details of their life, and they put away a good conscience, and the result is what? “Concerning faith have made shipwreck” (1 Timothy 1:19).

Write down next to that verse in your bible, 1 Corinthians 9:24-27. And you will see how you make “shipwreck.” Verse 27 says, “But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” Who do you have after you have a shipwreck? You have castaways. That is an interesting comparison between the verses found in your King James Bible.

See what happens by failing to hold the faith and a good conscience? People reject a good conscience, they reject that system of norms and standards that is fortified and based on sound doctrine. And they reject it in order that they might defend ungodly living, or secret sins, or self-will, or whatever. And the result is “concerning faith have made shipwreck.” They become castaways.

Paul says, “You do not want to do that. Hold on to faith. Hold on to godly living. That is what he is talking about.” We are called to defend the faith, to “war a good warfare.” And the way you do that is with a truly spiritual life – a life that embodies what you are preaching.

Now Satan is going to attack two things:

1. The message (Plan A).
2. The messenger (Plan B).

So you want your life, and the way you handle the details of your life, to be that which adorns the doctrine of God that you are proclaiming, so you do not make shipwreck concerning the faith.

Now two men, Hymenaeus and Alexander, did that. Hymenaeus was a bible teacher that went wrong in his doctrine. Alexander was a labor organizer that stood up and opposed Paul. And these men wound up being excommunicated “whom I have delivered unto Satan, that they may learn not to blaspheme” (1 Timothy 1:20). That has to do with discipline exercised against them by Paul. It would compare with 1 Corinthians 11, which is discipline exercised against disorderly brethren, by the church, that they may learn not to blaspheme. It is to teach them something.

There is an interesting concept in that the local church gives spiritual protection against Satan’s policy of evil for the people that are in it. Do you understand? In that local church there is a spiritual protection against Satan’s policy of evil, against the body of Christ. That is why he says that Timothy is to keep on keeping on, by the prophecies

laid on him by the other elders in the local church. And they are to encourage him to keep on keeping on.

These people are excommunicated (put out) and they are just left to Satan's policy of evil, and the destruction that comes is the result of following it.

Now again, the issue is purity of doctrine (following the divine design for the edification of the believer).

Timothy's job at Ephesus was not to run all over Asia, or all over the country, being involved in a multitude of different tasks. He was not to do that whether those tasks were secular or ecclesiastical (whether it was the Kiwanis, or the Rotary, or a denominational hierarchy). And he was not to focus on building a reputation for himself. His job was to care for the local church that God placed him in – win the lost, establish and edify the saints, defend the faith. And anything that did not relate to those things was to be set aside. That does not mean he is an isolationist. It does not mean that he is just a link all by himself. But it means that his ministry, and his work, is within the context of the ministry that God has given him to do – winning the lost, edifying the saints, and defending the faith.

Now that is the issue, and the priority, for the pastor. And it is something you are going to face. And you are going to have to remember the things that will come against you to hinder you, and keep your focus on those issues.

1 Timothy 2:1,2: "I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

Notice, "I exhort therefore." Based on the charge, "I charge thee son. I command you, therefore I exhort you." I am telling you, "Here is what you are to do." Based on the information that he has given him in chapter one, therefore. In chapter one the overriding issue is *godly edification through sound doctrine*. The issue in the local church is godly edification through sound doctrine (1:4).

Now on the basis of that, he says in chapter two, "therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men" (2:1). In other words, he begins to give specific instructions on the working of the local church. He has laid the issue – godly edification through sound doctrine. Now he says, "Here are some things to do."

Number one, prayer. That was not the one you expected it to be, was it? Prayer – isn't that interesting?

Notice 1 Timothy 2:8: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting."

The first eight verses of chapter two deal with the issue of prayer, and they deal with the issue of *men praying*. And verses 1-8 focuses on the responsibility of men in the assembly. You know that from verse 9: "In like manner also, that women adorn themselves in modest apparel" and so forth. In other words, he is comparing the responsibility of men (verses 1-8) with the responsibility of women (verses 9-15).

Now, the first activity, the first responsibility that he lists is prayer. Like I said, that is different from what most people would have expected Paul to list. It is also different from what most people do when they first get involved in the work of the ministry.

If you give a banquet, you can get a hundred people to come just like that. You call a prayer meeting and you see how many people come. Did you ever notice that? You say, "We are going to have a bible study and you can get people to come, but if you say we are going to have an all night prayer meeting, watch what happens. And there is an issue there that people do not always relate to about prayer.

Look at 1 Timothy 2:8 again: “I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.” The issue there in the passage (when he is talking about praying) is obviously talking about men praying in public – in the local church.

Private prayer is not the issue in the passage. He is not talking about private prayer in your closet at home, because prayer in private is not limited to men, is it? No, in many other passages women are exhorted to pray. So he is not trying to eliminate women from praying and saying, “Okay ladies, you do not have to pray.”

But, he is talking about “in the assembly” – the ministry of the assembly is the issue here. And what he is telling them in chapter 2 (in regard to both the men and the women) is that you want to develop in your assembly, and in your ministry, the ability to focus on the development of spiritual character and perception in your people. Develop spiritual character based on the edification of sound doctrine that you are giving them.

You want to build into people (teach people) sound doctrine, and build them up, and edify them so that they will develop the spiritual perception to know what is in the box, and what is not in the box. And they will develop the spiritual perception to know what should be put out of the box, by claiming the right to do it. And then develop the spiritual perception on how to proceed in the things left in the box – not just what is permissible, but what is good, acceptable, and perfect (good, better, best).

You have three choices:

1. You can choose what is good.
2. You can choose what is better.
3. You can choose what is excellent by learning, on the basis of agapé love, the basis of that edification through sound doctrine. You want to develop that perception and that character.

Character is the ability to look at that and perceive what the situation is, and choose the best. You want to develop that in people.

If you examine Paul's prayers in his epistles, especially the Prison Epistle Prayers, you will discover that the emphasis is on spiritual perception and on real Christian character. The emphasis is not on physical things – getting things you do not have. The emphasis is not on getting out of situations that you are in. But the emphasis is on developing spiritual perception and Christian character. And that is the issue here in 1 Timothy 2:2: “For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.”

Pray. Why are you praying Paul? The reason you are praying is that you “may lead a quiet and peaceable life in all godliness and honesty.” Those are references to the development of spiritual character in the believer, and not just in the individual believer but in the body of Christ. But it is not the body of Christ all over, but the body of Christ in that local assembly. You want to lead the assembly into developing a perspective, and having an emphasis, on the developing of a lifestyle that reflects who they are. The purpose of the prayers: “that we may lead a quiet and peaceable life in all godliness and honesty” (2:2).

Do you understand that prayer is a method whereby you and I get on God's wavelength? We enhance our own accountability before God in grace, and we produce personal edification. We rehearse the issues and the doctrines, and we rehearse the faults and the attitudes of our heart.

And as we rehearse those things, that conscience that we have fortified by doctrine examines them. Then when you run across something that is a little unworthy, it says, "Wait a minute, that attitude that you are expressing is not right." So you change it! And you are allowing yourself to verbalize your own thoughts, your own desires, your own anticipation's, your "supplications, prayers, intercessions, *and* giving of thanks." Different situations that you are in, call for the different types of praying that you do. It allows you to be accountable under grace for where you are. And thus it produces personal edification and conformity. Hence if it produces personal edification, what would happen if everybody in the assembly were doing it? It would be corporate edification. So the assembly prays together.

Have you ever heard people say, "If you are mad at somebody, you cannot pray for them and stay mad at them?" That is a fact. Do you know why? It is because your prayers change you. And that is the issue. They develop you into conformity. You cannot face an issue or a problem in your personal life, and pray about it day in and day out, without having transformation take place in your life. If you have sound doctrine built up in your soul, that sound doctrine will be energized by that prayer to hold you accountable. And that accountability begins to "put off" and "put on."

"I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, [That is just bunch of ways of saying different kinds of praying.] be made for all men; For kings, and *for* all that are in authority; that [the purpose, the intent, the reason for the prayer] we may lead a quiet and peaceable life in all godliness and honesty" (1 Timothy 2:1,2).

Now when he says, "quiet and peaceable life" he is talking about the believer leading a life of quietness. He is not talking about the orderly maintenance of society out there.

Most of the time you hear that verse read, and people say, "He is talking about praying for the king, and the king will see to it that there is quietness in society and democracy." And that is just not so.

Listen, there are a lot of saints in communist countries today. There have been saints down through the centuries that never knew the liberty economically, and politically, and socially, that you have known. You take the most repressed person in the United States, and most of the saints that have lived on the face of this earth have never know the political liberty they have had. Did you know that? Well, didn't the verse work for them? Sure it did. It is not talking about peacefulness in the world out here. He is talking about my lifestyle, your lifestyle.

"Quietness" is a reference to "outward tranquillity." In fact, the word in Mark 1:35 is translated "a solitary place." The reference is "privacy." In other words, it is talking about my life not being outwardly disturbing.

Look at 2 Thessalonians 3:11, 12: "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread" (emphasis added). What does that mean "with quietness?" Well look at verse 11 at what they are doing. They are walking disorderly. They are all out of order. How are they walking disorderly? They are a bunch of lazy bums, and they are not working. These are people that are trying to get out of place; they are not in their place. They are getting out of their place, trying to be overseers, and they are not working. But they are "busybodies."

Do you know what a busybody is? Have you ever heard of someone sticking his nose in everybody else's business? Do you understand what kind of lifestyle that is?

There is no outward tranquillity. Everywhere you go there is trouble. He says, “Let those people work with quietness. Pay attention to your own business.” That is what he is saying.

Well in 1 Timothy 2, quietness is a life that is not outwardly disturbed, not all shook up.

In 2:11 he says, “Let the woman learn in silence with all subjection” (emphasis added). That is that word “quietness” again. It is the same Greek word, the same idea.

1 Timothy 2:2 says, “and peaceable,” a “peaceable life.” That is inward tranquillity. That is not being confused and not being filled with confusion or fear. It just has to do with a calm attitude inside of you. And that is the lifestyle that the believer is to have – a calm, peaceful, inner tranquillity, and a life that is outwardly orderly and tranquil.

Some people have a life that looks like a truckload of pots and pans, and a truckload of pigs. You have seen lives like that, and some of you have lives like that. He says, “That is not it. Teach these people to focus and to pray for all men that they “may lead a quiet and peaceable life in all godliness and honesty.”

As you develop spiritual perception, and as you develop spiritual character, and as you develop in your application of your responsibility to others based on the edification of sound doctrine, this lifestyle begins to develop. Now that is a lifestyle that is based on spiritual character.

1 Timothy 2:2: “a quiet and peaceable life in all godliness [this is the spiritual basis of that kind of a lifestyle] and honesty.” And “honesty” is just “sincerity, no hypocrisy.”

Godliness is an extremely important word. The word “godliness” means “proper worship.” You take the Greek word and you divide it in two pieces, and it means “proper worship.” The English word means “God-likeness.” When you approach God and worship God in the proper way, then you begin to look at life like God does, and you begin to think like God thinks. And if you think like God, you have God-likeness in your thinking, you begin to reflect God’s attitude and God’s actions. And that is godliness.

And the references again, in those two things, are the spiritual character and perception that is produced by godly edification. You begin to be able to truly worship God properly, and you begin to view everything from God’s viewpoint in regard to what he is doing – his program in the heavenly places. You accurately view things through God’s eyes, and that is the issue.

Now “godliness” is a key word in the Pastoral Epistles. The only places Paul uses the term is in the Pastoral Epistles.

In 1 Timothy 1:4 he says, “godly edifying which is in faith.” And the goal is edification, the edification of sound doctrine, (godly edification – that spiritual perception and character based on the edification of sound doctrine).

- You lay the foundation: “my gospel” – grace edification.
- You build a structure: “the program” – Ephesians.
- Then you put on the roof: how you relate to everything else.
- Now the Pastoral Epistles come after that (after Romans, Ephesians, and Thessalonians) and the issue is godliness.

You have built the house of doctrine in the soul. Now the issue is *live in the house*. That is the issue of godliness – living in the house of doctrine. It has to do with teaching sound doctrine in all of its levels so that the believer, having the edifice of

sound doctrine built up in his soul, can live in that house. And when he does, he reflects godliness (God-likeness).

Now notice the places that this word is used. 1 Timothy 2:2 he says, "Pray for everybody, pray for all men." And he especially focuses on "kings" and "all that are in authority." Why would he focus on them? More often than not, godliness is in opposition to the world's system. Often times you are going to be in opposition to kings and authority. You are always going to be in opposition to the world system. And they are going to need to be influenced by godliness – by us.

We will talk about that more in the next lesson, but you need to remember that our purpose in the world is not just to ignore and be indifferent. But we are out here, and we influence the world around us with our godliness and with our honesty.

1 Timothy 3:16: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The "mystery of godliness" has to do with "God manifest in the flesh."

In verse 15, the reference is to "the house of God, which is the church of the living God, the pillar and ground of truth." And the reference here is not just to the body of Christ anywhere, but it is to the body of Christ gathered together in local assemblies on the planet earth. "The pillar and ground of truth" is not the body of Christ in heaven, dead and gone. It is the body of Christ functioning down here on the planet. It is a reference to the local church and to the manifestation of the body of Christ here. "Great is the mystery godliness." The reference is to "godliness" and its working, and how it works today. And the way godliness works in the dispensation of grace is the "mystery of godliness" – the mystery (the secret).

You see godliness works behind the scenes today. It is the indirect working and the indirect influence of godliness through the believers. How is godliness going to have an effect anywhere in the world? It will have an effect through the believer. How is God going to be manifest – his attitudes, his actions, and himself? How is he going to be manifest to the world today? He will be manifest through the body of Christ – the mystery of godliness. That is the uncontroversial mystery – the "uncontroversial controversy" really. Without controversy, great is the mystery of godliness.

Do you know how few people realize how God manifests himself today – that indirect manifestation of using the word resident in the believer, and the power flowing from the Holy Spirit indirectly into us through the word, and then through us into the world? That is a mystery if you ever heard one. Only the initiated get that.

1 Timothy 4:7: "But refuse profane [which means unscriptural] and old wives' fables, and exercise thyself *rather* unto godliness." In other words, unfounded religious teachings cause you to exercise. Religion "works" you to death. And this is an unscriptural and unfounded religion – human viewpoint all the way. And he says, "Get rid of that, and do not exercise in that, but rather exercise yourself unto godliness."

Verse 8: "For bodily exercise profiteth little: [That is not running track. That is the bodily exercise of religion. It does not profit you.] but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." When you are exercising yourself unto godliness, when you are pouring your whole self into and concentrating on God's viewpoint, you have "the promise of the life that now is."

Gentlemen there are blessings and riches now that are untold. And then there is a bright future out there. Godliness is the issue. It is what God is producing in the local church.

1 Timothy 6:3: "If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness." "Doctrine which is according to godliness" is equivalent to the words of our Lord Jesus Christ – the words of our Lord Jesus Christ through Paul. The words of our Lord Jesus Christ, through Paul, are equivalent to the doctrine, which is according to godliness. And folks, it is that sound doctrine that is going to produce godliness.

If a man will not consent to that, "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness" (1 Timothy 6:4,5; emphasis added).

The people falsely assume that gain (monetary social gain, promoters) is godliness. These are the people in Galatians 6:12,13 that want to make a "fair shew in the flesh."

He continues, "they constrain you to be circumcised." They don't keep the law. The issue with them is *not doing what God wants done*. The issue is just making a "fair shew in the flesh." The issue is gain and having some profit from it. They do not understand how God operates today. So they think you can have a fleshly show, and that demonstrates God's operation.

Now do you see the subtil difference there? God manifested himself in the flesh, but not through a fleshly show. And they do not have the perception to see the difference. They do not understand how he operates. They just think if they can get a big hoopla going that it is God doing it. They do not understand how he works through the Spirit in the inner man with the doctrine.

Continuing in 1 Timothy 6:5: "supposing that gain is godliness." Their motivation is gain. Write down Titus 1:9-11, where it says their motive is to make money. Write down Philippians 3:18,19 where they mind earthly things, and their god is their belly. Write down Romans 16:17,18 where they serve not the Lord Jesus Christ but their own belly.

When you deal with people that suppose gain is godliness, you are dealing with people that have a spiritual problem that is deeper than *I just can't see that*. These people cannot see things in the scripture because they do not want to see the things in the scripture. They do not want to because they have their eyes on the gain, on their belly, on earthly things.

So, do you know what program they are going to follow in the bible? They will follow an earthly program.

1 Timothy 6:6: "But godliness with contentment is great gain." Be content and see God's power at work.

Verse 11: "But thou, O man of God, flee these things; [Flee ambition and everything it stands for.] and follow after righteousness, godliness." Pursue it with all you got!

2 Timothy 3:5: "Having a form of godliness." Notice the "form of godliness." Now this passage is a reference to the last days of the dispensation of grace, and the perilous times that fill up those last days. And it is a reference to what the condition of the body of Christ is going to be then. "Having a form of godliness, but denying the power, thereof."

Gentlemen, true godliness has a tremendous spiritual power that goes far beyond the physical size of the group that is involved. You just keep remembering how God works today, and that will manifest itself.

Verse 12: “Yea, and all that will live godly in Christ Jesus shall suffer persecution” (emphasis added). There are not any exceptions to that. But notice it says “all they that will live godly.” That is the key to that verse – all those that are determined to live godly.

If you go out there and manifest godliness, do you know what will happen?

Titus 1:1: “PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness.” That is truth, and godliness, going together hand in hand. And that “truth which is after godliness” is not “after” meaning “godliness comes first and then comes truth.” But it is “after” in the sense that “it is consistent with it; it goes hand in hand together.” That “truth” is the “truth” that you get in verse 2 and 3 from Paul.

And then Titus 2:11,12: “For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.”

Gentlemen the issue in the book of Titus is grace motivation – proper worship of God and godliness.

Well to sum up those passages: The local church is to demonstrate the mystery of godliness. And the first responsibility, in that church, is to develop the spiritual perception, and the Christian character in the believers, and their accountability unto grace.

AMB 302 – 3

Now we want to give due consideration to these issues that we began with in the last lesson, with regard to the issue prayer.

Again I want to point out to you that 1 Timothy 2 gives a broad overview of the membership of the local congregation. It divides the membership of a local group into two sections. In verses 1-8, he deals with the men’s responsibility in the assembly. In verses 9-15, he deals with the women’s responsibility in the assembly.

The responsibility of the men is to be praying. Verse 8: “I will therefore that men pray every where.” It does not mean that women do not have the privilege of prayer. He is dealing with the issue of the responsibility of these people in the local church, and the men (as a class of people) are responsible to carry on the ministry of the assembly.

The women also have responsibilities (verses 9-15): “In like manner also, that the women adorn themselves” and so forth. And the issue there is that the men are to be carrying on the spiritual ministry of the assembly, and the women are to be under authority, under the leadership of the men – submitting to the proper position that God has given them in the assembly. And we will get to those responsibilities as we go down through the passage.

We are just beginning to move through the Pastoral Epistles where the apostle Paul deals with the activity, the way, the structure, the functioning of the local church, and what a local church is to look like. And the focus is on the developing of spiritual character and perception in the believer through the edification (the godly edification) of sound doctrine.

“I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men; For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this *is* good and acceptable in the sight of God our Saviour; Who will all men to be saved and come unto the knowledge of the truth” (1 Timothy 2:1-4).

The first responsibility that he lists is prayer.

Now again, in chapter one he dealt with the issue in the local church as being the issue of godly edification, and the presentation of grace, and the maintenance of the doctrine.

Now when he begins to deal with the practical working of the assembly, the first issue he brings up is the issue, and the responsibility, of prayer. And the reason that he brings that issue up (as we saw in the last lesson) has to do with the developing of the spiritual character and the perception of the believer. But it has to do with the believer collectively (not just individually) as members of the body of Christ, and more particularly, as the local representatives of the body in local assemblies.

He said, “I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men” (emphasis added). The first issue (the priority) is prayer. Priority position is given to prayer in the local church.

Now again, I point out to you that the issue here is the public ministry, not just the private activities.

Verse 8: “I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.” He is talking about the public activities of the church – the public worship and the public ministry, the services of the church. And he is talking about the men taking the lead in these things.

He is not saying that women cannot pray. You do understand that women have as much privilege in prayer as men do, and plenty of other passages demonstrate that. But here he is dealing with the public ministry, and the public services, and the public worship, and service of the church.

All of you have been involved in local churches enough to know that most praying that is done, in the local church, is dull. A dull prayer ministry (poor public praying) is a reproach, and it should not be.

In your ministry, you will spend hours in visitation trying to get people to come to church. You will spend hours in sermon preparation. You will spend time getting the announcements ready. But the average preacher never spends any time thinking through what he is going to pray about in the public services. It always fascinated me.

Think about what you do in public prayer. What do you do when you pray publicly? Don’t you lead the congregation in prayer? Well you do not want it to be a ritual, do you? You do not want it to be a recital where you all say the same prayer. That is formalism, and that is terrible. It is reprehensible to read prayers or to memorize prayers and to recite them. People say that adds a “worshipful atmosphere.” No, that adds formalism to prayer, and it is not the free flowing of the Spirit of God.

Do you have a prayer list that you pray by at home? I have one, and some of you have one. Well, do you know what you do with that? You are thinking about what you need to pray for, and you write it down. And that is the same way you need to think about what you are doing in your prayer ministry, especially in the public prayer ministry. The pace that you set as a pastor in your prayer ministry, before your people, is going to

be reflected in them. The things you say (the things you pray about) will teach them how to pray.

Christ's disciples asked him one time, "Lord teach us to pray." And he said, "When you pray, pray like this." And then he gave them an example. He set the example for them.

You are going to find that is true in your ministry. And most of the time prayer is sort of forgotten about. But when it is not forgotten about, it is usually long and drawn out, and does not have much point to it. I am as guilty as anybody is about that (as guilty as you are, and you are as guilty as the next guy is). But it is something that you need to remember. It is not just a time when you are up there in a ritual that you have to do, therefore there are certain things that you have to say. People say the same things over and over, and that is not the way it should be done.

You need to remember that you need to lead in prayer. Lead your people's thinking, and lead them to think about things. If you have things that you want the assembly to do, one of the ways to lead them into an understanding of the fact that they need to do that, is to verbalize those things to the Lord audibly in their presence.

What are you doing in public prayer? Aren't you talking to the Lord about what is in your heart? Aren't you becoming accountable before God for what is in your heart? You are saying to him what is on your mind. When you do it audibly, you are making yourself accountable to the whole group. And they are listening to you, and you are leading them. They are hearing you say this before God, and they are participating, and they are listening to it.

Well there is a rehearsal, there is an activity, and there is an educating process in there. And you need to be aware of it, and you need to be conscience that it is an important ministry in teaching.

Now there is a variety of praying (different ways to pray) listed in 1 Timothy 2:1: supplications, prayers, intercessions, *and* giving of thanks. They are just a few. He lists a variety of ways to pray. And you pray differently as circumstances, and opportunity, and needs call for you are to pray.

The word "pray" (prayer) is the most common. There are five different Greek words that are translated "pray." And they have a variety of meanings.

For example 2 Corinthians 5:20: "Now then we are ambassadors for Christ, as thou God did beseech *you* by us: we pray *you* in Christ's stead." Well whom is he praying to? He is talking to the Corinthians. He said, "We are asking you, and we are begging you." The word "pray" can mean "to ask" and it does not have to mean "to ask God." It can be "ask" anybody: We "pray" you do this and we "pray" you do that.

If you are familiar with the legal terminology of the court system, you know that in a petition asking the court to do something, it says, "We pray that the court will do so and so." It is a common term used in litigation.

The word that is most often used, that is translated "pray" and "prayer" in your bible, is a word that simply means "to speak to." It is the word "to speak" or "to cry out" prefaced by the word "toward." And it simply means "to talk to God, or to speak to God, or to have a conversation with the Lord." And that is the most common basic issue in prayer. You are just talking to the Lord.

Next it says, "supplications." Supplication is a request of a personal nature; it is a request for personal needs. It is talking to the Lord about something you need.

"Intercession" is generally a request on behalf of somebody else. The word "intercede" is the same idea. It is the synonym for petition – make your petition known. That is the same idea. The word means "to draw near to a person, and to converse

confidently with them.” Do you get the idea of intercession? It is more than just a talk – it is to draw near, and it is to talk with them with real confidence.

You can talk with some people, but then there are other people you can really communicate with. You really got their ear, and you can plead your case with them and that kind of thing. That is intercession – you really can confidently talk with the other person.

Next is “giving of thanks”, and of course prayer is a vehicle whereby we can express thanks to God.

Now the objects that you pray for are very important in the verse: “supplications, prayers, intercessions, *and* giving of thanks, be made for all men” (1 Timothy 2:1, emphasis added). It is real important that you notice that. He does not say to just pray for kings and those that are in authority. He says, “for all men”, and then he singles out the other. But prayer is to be made for “all men.” Why does he say that?

1 Timothy 2:4-7: “Who [God] will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.”

The objects of prayer are “all men.” And the reference to “all men” is a reference to the nature of the ministry in the dispensation of grace. That is what he is talking about in verses 4-7. The nature of the ministry today is an “every man ministry.” Our ministry today is not limited and restricted to a certain class, or a certain group, or a certain religion, or a certain race of people.

It is for everybody, and that is why he says over in Colossians 1:28: “Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.” The idea is “for everybody.” The ministry is for everybody, and it is for everybody because of this “due time revelation” given to Paul.

That is the reason he puts verses 5-7 in 1 Timothy 2. He puts those verses in there to explain to you why the ministry today is different than it was in Time Past. It is an “every man” and “all man” ministry today. The doctrine about what God is doing today is going to control the activity of the local church, at least it should.

Now, you pray for “all men.” The basis of the prayer is verse 5 and 6 [Christ gave himself a ransom for all]. The way is open – grace. It is an unrestricted ministry today, and that is the message we learn through the ministry of the apostle Paul. So the ministry is an “every man ministry.”

Well why then does he single out: “For kings, and *for* all that are in authority” (1 Timothy 2:2). He pulls them out of the “all men.” We pray for everybody, but especially for these guys (so to speak).

You need to remember Romans 13. Do you remember when I showed you that God had ordained the principles of divine establishment for the human race? I showed you that there were four institutions for the establishment of humanity and the perpetuation of the race on the planet earth? Well the fourth one was the issue of human government – nationalism. God ordains these positions. God ordains the system whereby the kings (and those that are in authority) are placed.

The amount of bible doctrine in a nation will determine the course of that nation. The amount of doctrine resident in a nation, in the mentality of a nation, in the society of a nation, in the culture of a nation, will determine the course of that nation – what happens to that nation.

For example: If your nation says, “thou shalt not kill”, is that good bible doctrine? Where do you learn “thou shalt not kill?” Did you learn that by nature? If the sanctity of human life is an issue in your culture, it is going to help perpetuate the human race, isn’t it? And that is a doctrine that men don’t believe and practice by nature. You have to learn that, and it is doctrine that comes out of God’s word. You might not be a Christian, and it might not be a Christian nation, but that is a reflection of bible doctrine.

“Thou shalt not steal” – the right to private ownership of property. You can have possessions that belong to you and nobody else. And no one has a right to come and take them away, no matter how big he is. Is that bible doctrine? It sure is. Will that promote an orderly society? It sure will.

There are a lot of cultures that do not have those standards. Do you know that? The very basis of communism is that the individual is of no value. All of the value lies in the state – the individual is nothing, and the state is everything. Well that is exactly the opposite.

“Thou shalt not commit adultery.” You do not have to have a Christian nation in the sense that they are saved, and born again, and love the Lord, and are blood washed and all that kind of thing. Just the doctrine that is in the nation, and its culture, will determine the stability of that culture.

There is a book titled *The Great Evangelical Disaster* written by Frances Schaeffer. If you have an opportunity to read some of Schaeffer’s books, you should read them. I was telling some brethren that I am always disappointed in Schaeffer when I read him, because he is not a bible man. He was a philosopher. And because of that, when you read his books, you have to know that a lot of it is human viewpoint. And yet he is a Christian fellow, a new evangelical fellow. But he is a popular guru of the Christian philosophy, and the Christian world-view, and that kind of thing. He has a thing that he calls the “Christian Consensus” in a society. And he describes, very accurately, the influence that doctrine has in a society.

I talked to you in the last lesson about “godliness”, and how it influences and has a power that is far disproportionate to the numerical value of those who entertain it. Just a little group of believers, who are functioning in the proper way, has a tremendous affect. When you raise a standard for righteousness, it has a tremendous affect. He catches that, and he describes how it affects our culture, and art, and activities, and so forth.

Let me read you something that he talks about – Christian Consensus. He is not saying that our country was a genuinely Christian country.

“The reference of a Christian Consensus in America refers to the fact that the Christian world view, and the biblical knowledge in particular, were widely disseminated throughout the culture and were a decisive influence in giving shape to the culture. A large majority of the people believed in basic Christian truths. For example: the existence of God, that Jesus was God’s son, that there was and is an after life, that morality is concerned with what truly is right and wrong as opposed to relative morality, that God is righteous and will punish those who do wrong, that there is truly evil in the world as a result of the fall, and that the bible is truly God’s word.”

If society in general believes those things, it would make a difference, wouldn’t it? If they believe those things, whether they are saved and believe in Christ or not, it will affect the way the world is run. You can also see how those things are not out there

right now, but they have been. That is what made our country great. The concept of a creator, and a Christian Consensus, was crucial to the work of our founding fathers. And the difference between the American Revolution as compared to the French Revolution, or the Russian Revolutions cannot be understood without recognizing the significance of the Christian Consensus.

Now I recommend that you get the book and you read it. I am trying to say that there is an influence that is there.

2 Timothy 3:12 says: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." If you are determined to live for Christ, develop spiritual character and perception, and have that influence, you are always going to be the subject of opposition and persecution.

So it is wise to pray for "all men" especially for those who are in authority. When opposition comes, those who are "in authority" are going to be the ones that the opposition comes from.

Now why do you pray for "all men; For kings, and *for* all that are in authority?" Verse 2: "that [the purpose, the intent] we may lead a quiet and peaceable life in all godliness and honesty."

Now that verse is not saying, "You pray for the king, and the king will leave you alone." Because if that is true, what should Pilate have done for Jesus? What should Nero have done for Paul? It did not work, and that is not what he is saying. And if it is what he is saying, then he is the violator of his own text. And the early Christians were terrible people, and in the Acts period the apostle Paul was a terribly wicked man, because the leaders in communities persecuted him from place to place to place. In fact he was in prison for years, and he should not have been.

He is saying, "You go out here and develop a prayer ministry for all men, especially those who are in authority, because those are the people that are going to get after you. When you have problems, that is where it is going to come from.

Pray so that you might have the capacity, within your soul, to live a quiet and peaceable life. That is talking about your lifestyle – you. He is not talking about your circumstances. He is talking about the attitude with which you conduct life, so that you can live in whatever circumstance you might be in.

1 Timothy 2:2 says: "a quiet and peaceable life in all godliness and honesty." Godliness and honesty is the way you are living your life. Do you know what happens if you go out and live godly in Christ Jesus? It brings happiness, and joy, and easy times, right? It brings fame, popularity, money, and prestige, right? No it brings the opposite – it brings persecution. It brings problems, doesn't it?

Well, what happens when trouble comes? Do you get all tore up, and worried, and upset? Do you begin to compromise to settle the waters down? Or, can you live quietly and peaceably amidst the storm?

If there is enough doctrine out there in society, "godliness and honesty" can sometimes produce a positive response. Honesty *can* be accepted in the community, but it can also be despised, can't it? Yes it can. What determines that? It is the amount of doctrine out there in the community that determines that. Is there (in Schaeffer's term) a Christian Consensus or not? If not, and you are living for the Lord and exercising godliness, what is going to happen out there? All hell is going to break loose.

"These that have turned the world upside down are come hither also" (Acts 17:6). They are going to run you out of town and get a peace bond against you like they did Paul. They are going to take you outside of town and stone you.

Paul is saying that no matter what circumstances you find yourself in, you pray for all men. In all the circumstances of life, you lead your congregation in prayer for “all men,” especially for those in authority. The men in the assembly are to lead the assembly in this prayer ministry so that the congregation is not torn up, so it is not disheveled. Then the congregation as a unit (you as an individual but the congregation as a whole) can live in whatever circumstances they should live, and respond as members of the church the body of Christ.

1 Timothy 2:2: “a quiet and peaceable life.” That is being able to live that way independent of circumstances.

Verse 3: “For this *is* good and acceptable in the sight of God our Saviour.” It is “good.” That is a key word in these epistles.

“But we know that the law *is* good” (1:8).

In 1:18 at the end of the verse he says, “war a good warfare.”

In 3:1 it says, “If a man desire the office of a bishop, he desireth a good work.

You can go right on through the Pastoral Epistles and see that word “good.”

He says, “This is good and acceptable.” God considers it a good work to pray for all men – to develop spiritual perception and a spiritual attitude toward all men. Now why does he say that?

Verse 4: “Who will have all men to be saved, and to come unto the knowledge of the truth.” What is it that God wants for all men? He wants them to get saved, and then he wants them to come to the knowledge of the truth.

There are two things there: (1) Salvation (2) Stabilization.

That word “knowledge” in verse 4 is that word “epignosis” – a full understanding, a full grasp of the truth. God wants them to get saved, and he wants them to be edified and established in the faith, as they have been taught. So God wants all men saved, and then he wants the saved men to be established in the faith.

Why does he want that? The answer is in verses 5-7. That is the program today.

Now there is something about verse 4 that you need to understand. Verse 4 explains the two issues in your prayer ministry, and it explains *why* God wants you to pray. It also explains *how* God wants you to pray (*what* prayer is about in this age). God desires all men to be saved, then he desires all men to be brought to the knowledge of the truth.

- *Number one* is the issue of evangelism.
- *Number two* is the issue of edification.

So I want to spend a little time in this lesson studying the issue of prayer, in Paul’s epistles, under the two headings of *evangelism* and *edification*. We are talking about the priority in the ministry.

What are they to be doing, what is the issue? The issue is evangelism – I want all men to be prayed for, because I want them all to get saved. The prayer has to do with *evangelism*.

I want them all to be prayed for because I want them all to come to the knowledge of the truth. Then it has to do with the issue of *edification*.

If you go into an evangelistic meeting today among believers, the praying is so superstitiously done. It is done with such ignorance and lack of real understanding. Most people go into the Old Testament and pull out passages on prayer, and that kind of makes them feel good about having done it.

Prayer works differently today – entirely different in many areas than it did in Time Past. Yet you get among dispensationalists, and you get among grace people, and you find people who are completely superstitious about prayer. They are basing all their viewpoints on their feelings and what they want done.

Take for example the issue of evangelism. How do you pray evangelistically? How would you address the issue, of God's desire that all men be saved, in prayer? Would you pray, "Oh God I we want you to save everybody?" Or, "Oh God we want the hearts of these people who came here tonight to be melted and broken." How would *you* pray? Isn't that the way most people pray?

Time and again, at the rescue mission, I would sit in the prayer meeting before the meeting, and men would pray, "Oh God we pray you take your word and break their hearts like a sledge hammer, and we pray you would melt their hearts." That is praying for the sinner, right?

Did you know that the apostle Paul prayed very little for the unsaved world? Did you know that there is not but one verse in all of the New Testament that is a prayer for unsaved people – directly a prayer for unsaved people? Do you know the verse? Romans 10:1: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." That is a prayer for the nation Israel, it is not even a prayer for the individuals. He is praying for the nation.

Now you think about that – *not one time is it recorded in God's word where the apostle Paul prays directly for the salvation of an individual sinner.*

And that is not all. Come with me to Matthew 9 and notice the Lord Jesus Christ does not do any different. "Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (verses 37,38). He says, "Pray for harvesters, do not pray for the harvest." Listen, he is saying, "Pray for an increased workforce. Pray for an increase in laborers." He is not saying pray for those poor unsaved people back in verse 36, where he sees them as sheep without a shepherd. He has compassion on them, so what does he do? What do they need out there? They need the word, right? So he starts praying for somebody to take the word to them.

No one is ever going to get saved in any age (that I can think of) unless they believe the gospel. For sure, not in this age. So if you were interested in getting people saved, where would you focus? Well, you would focus on the laborers. Now maybe people do not focus on that, but that is where the bible focuses.

Now you understand 1 Timothy 2:4 is a reference to the universal opportunity for men to be saved. It is not talking about everybody getting saved – universal salvation. But *it is the universal offer of salvation to everybody.*

And again, we are not going verse by verse through 1 Timothy to deal with every passage. I am trying to get the issue from a pastor's point of view now.

Colossians 4:2-4 says, "Continue in prayer, and watch in the same with thanksgiving; Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: That I may make it manifest, as I ought to speak."

He says, "Pray for us that God would open unto us a door of utterance."

There are three things that Paul prayed for with regard to the issue of "all men getting saved."

Number one – he is praying for opportunities to witness. Do you see that? He is praying for God to open a door of utterance. He is saying, “That God would open unto us an opportunity (a door) to preach.” Paul did not force opportunities. He did not have a Madison Avenue campaign to bring opportunities. But rather, through prayer, he depended on God to provide the opportunity.

Now I told you before that a lot of open doors lead to empty elevator shafts. You have to watch this business – *just because there is an opportunity there*.

You are involved in God’s work, right? Then you have to depend on God to give you the sensitivity to be able to know what is going on around you and to perceive the needs of other people that are around you.

How is God going to open doors for you? I hope you understand that the work you are involved in is God’s work, and you have a testimony for Christ. And you just take advantage of the natural opportunities that come along your way. If you are praying for opportunities to speak to people, you will speak to twenty more people today than you did yesterday. I guarantee you.

If you went through today worrying about the space shuttle, and worrying about the super bowl, not much will happen. But if you went through today and said, “Lord give me an opportunity,” you will get an opportunity.

Paul is praying that God would grant to us an open door, and through our testimony, through our influence, he would give us the sensitivity to see the needs of other people.

Go back to Ephesians 6:19,20: “And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.” The issue there is “courage” to witness. Paul says, “Pray for me that I might have boldness, that I might speak boldly as I ought to speak.” He says, “Pray for courage to witness.”

So, *number two*, he prays for courage to witness. The idea is courage. Literally, it means “free speech.”

Fear is a great hindrance to freedom to proclaim the gospel. The fear of men is a snare. Proverbs 29:25 is a verse you need to learn: “The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.” And it is possible to be inhibited by fear to the extent that your presentation is stifled, or at least it is blurred and ineffective.

So, *number three*, he prays that he might have utterance – “that utterance may be given unto me, that I may open my mouth boldly, ... that therein I may speak boldly, as I ought to speak” (Ephesians 6:19,20). He is praying for the clarity of the message as you witness.

You are praying for three things:

1. Opportunities to witness.
2. Courage to witness.
3. Clarity of the message as you witness (utterance – the effective presentation of the gospel).

It is not just that you say it so *you* understand, but you communicate so that it is clear and understandable to the people you are talking to. You know it takes real prayer if that type of clarity is to be achieved. It takes real prayer on your part for the capacity

to communicate to people. First you have to understand it yourself, but then you must have the ability to communicate it to others. That does not just fall out of the sky, and it is not something that you are born with. It is something you have to think about and talk to God about. It is something you have to think, and meditate, and commune with the Lord about. It takes a lot of that.

Ephesians 6:20 says: “that therein I may speak boldly, as I ought to speak.” The idea, and the issue, is clarity – a clear presentation and the ability to be sensitive to the person you are communicating to, so that you get the message across to them.

Do you know how much I talked to you in the Preparation and Delivery Class about getting the message across? Well, that is the issue here. And that power and ability works in you (that capacity in you) to communicate that message. Paul says, “That is what you are praying about.”

You want to pray for “all men” because God wants them saved. And if they are going to get saved, they have to hear the gospel. Then you have to get out there and preach it to them. There has to be opportunities to witness. There has to be some courage to go get the job done. And then there has to be clarity and faithfulness in preaching the message.

I will give you an illustration. Turn to Romans 15:30: “Now I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me.” He says, “Labor together in your prayers to God for me.” Why?

Look at verses 31 and 32:

1. “That I may be delivered from them that do not believe in Judaea.”
2. “And that my service which *I have* for Jerusalem may be accepted of the saints.”
3. “That I may come unto you with joy by the will of God, and may with you be refreshed.”

He is praying for opportunity, for courage, and for the message. That is the issue there.

2 Thessalonians 3:1,2 says: “Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you: And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.”

Pray for us! Why? Pray for us that we might have courage, and that the word might have free course, and that there might not be anything out there stopping the word.

What would stop the word? It is talking about stopping the word from coming out, stopping his utterance. And, that it may “be glorified.”

If you look in Acts 13, you will see that “the word being glorified” has to do with it being published throughout the region, the territory – the word be published everywhere. He is talking about *boldness, and courage* to get it out and *opportunities* to share it.

2 Thessalonians 3:2: “And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.” Do you know good men are always reasonable? That is a fact.

He is talking about courage in the face of that kind of opposition. What does he want them to pray for? He wants them to pray to get the word out, to focus on that and pray about that.

And I say to you again, that you have to remember how prayer works today. Prayer is not something where you (through your intensity) are going to gain some physical advantage from God that somebody else does not have. It is a spiritual ministry today. God is not sheltering you from pain, and poverty, and adverse circumstances just because you pray. The issue in prayer, whether it is evangelism or edification, focuses on the saint. And it focuses on the saint being built up in the faith and functioning properly in relationship to lost men with regard to evangelism.

Philippians 1:19 says: "For I know that this shall turn to my salvation [Paul getting out of jail] through your prayer, and the supply of the Spirit of Jesus Christ." Paul is talking about getting out of jail because some people *pray*.

Now some people say, "See there. If you pray long enough, God will deliver him from jail." In Acts 16, he did do that, but you remember in the book of Acts a lot of things happened that do not happen now.

Well, what about that verse (Philippians 1:19)? What is going to turn to Paul's deliverance? "I know that this shall turn to my salvation through your prayer" (emphasis added). What is it that the prayers are going to activate in order to accomplish his salvation? What is the "this?"

Look back at verse 18: "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (emphasis added). Why?

Verse 19: "For I know that this." He is referring to "the preaching of Christ", the preaching of the gospel that some people are doing out of envy and strife, some out of sincerity, but the influence of the gospel is going out. He says, "I know that will result in my being release from jail. It will happen "through your prayer, and the supply of the Spirit" – the Spirit of God working as the gospel is preached and you people praying for people as they go. He is talking about the providential working of the influence of the gospel, the social influence of the word, as it goes out into society. He is talking about the impact of the word, and it has an affect. In this case, Paul believes it was going to have a positive affect – his release. Sometimes it has a negative affect and gets him thrown in jail (2 Timothy 2:9).

In fact, Paul was wrong in this case. He was right, but he was wrong. It got him released right then, but later on it got him put back in jail.

Notice his optimism. I love that. When Paul looks at the world, he is negative; but when he looks at the word of God, he is always positive.

The right view to instill in yourself, and into your congregation, is a negative view toward the world (man) and a positive view toward the word (God).

And when Paul looked at the influence of the gospel, when it was in the influence of the word of God on circumstances, or people, or life and society, he was optimistic. Do you know why? He said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Romans 1:16).

He knew the gospel worked and that all you have to do is go out and preach it. And when it came to that issue, he understood that there were things that were going to happen when the word was preached.

Paul prayed for three things:

1. Opportunities to witness.
2. Courage to witness.
3. Clarity of the message as he witnessed.

Those three things are the issues in prayer where evangelism is concerned.

People, Paul prayed very little (in fact, almost nonexistent) for the world directly. *Oh God, save souls, save souls, save souls!* He did not do that kind of praying. Rather his prayers focused on the saints, rather than on the sinners in the face of evangelistic need. His prayers concentrated on the saints being built up and going out into the harvest. And as the saints were built up and going out into the harvest, evangelism is inevitably the result.

So when you gather the local assembly together, the men gather themselves together, and they pray for “all men.” Why? They are praying for “all men” because God wants all men to be saved. But what are they praying – *God go save all men?* How would you pray for “all men” so they might get saved? You would do it by praying for the saints to function properly, by praying for the saints to get the word out to them.

In the next lesson we will go through the issue of prayer with regard to the edification (the personal and corporate edification of the believers) based on the sound doctrine.

If you pray for people to be saved (*Let “so and so” get saved*) you are not following a bible principle. It does not say you cannot do it. But it is saying when you are doing it, you are not doing something God tells you to do, or that Jesus did, or that Paul did. If you want the guy to get saved, you get the gospel to him. And you need to get the saints operating right, so the gospel will get out to the unsaved.

AMB 302 – 4

We are going to start in 1 Timothy 2 where we left off in the last lesson. Now we are going down through the first eight verses looking at the issue of the members of the local congregation, and the activities that are involved in it.

We saw that God would have “all men” to be saved and then have them stabilized in the faith. Verse 4 says, “Who will have all men to be saved, and to come unto the knowledge of the truth.”

That gives the two fronts that prayer focuses on. The first one is the issue of evangelism. And we talked, in the last lesson, about Paul’s instructions with regard to praying for the lost. And we saw that Paul actually prays very little for the unsaved world. Rather, he prays for a chance to witness – opportunities to witness. He prays for the courage to witness.

In other words, he prays for believers. He is praying for the laborers that they would have the opportunities to witness and be sensitive to take advantage of things as they come along. He also prays that they would have the courage, and the boldness to speak, as they ought to speak and not be intimidated by Satan’s policy of evil against

them. And then, that they would present the message in a clear and plain manner as they witness, and that they would have utterance and speak as they ought to speak.

The fact of the matter is that, in the scripture, the apostle Paul prays very little (not really at all) for lost people. Romans 10:1 is the only exception and that is a prayer for the Nation Israel. He prays very little for the unsaved world directly. For example: *God, save souls, save souls, and save that soul that is nearest hell!* In other words, Paul's prayer life does not focus on that kind of praying.

But he concentrated his prayer efforts on the saints being built up. And as a result of them being built up, they can go out into the harvest (into the world). And when you see the saints built up and going out with the world, evangelism is going to be an inevitable result. So even in his praying for the evangelistic praying, he focuses on the saints rather than on the sinners (people needing to get saved).

Gentlemen, you have to understand that prayer, as it is generally used and thought of in the world and even among Christians, is very different from what the bible talks about when it talks about prayer. You will see that as you begin to study.

And the reason he is talking to you here in this passage about prayer has to do with the fact that, once again, it is a priority in the local church. It is an issue that focuses on the proper functioning together of the body and the spiritual attitude and mentality that the church has toward its ministry. And the men in the church are to be men who pray for "all men". They pray and understand prayer in relationship to the issue of evangelism and also to the issue of edification. And Paul is focusing on the issue of real, dedicated, spiritual, godly leadership in the local church, and prayer for a saint, and thus for a local assembly.

And again, in the passage here, he is not just talking about you and your personal prayer life. He is talking about the assembly. He is talking about public praying. He is talking about the activity of the local church together. The issue has to do with the men being leaders (dedicated leaders) in the church.

Prayer focuses on the spiritual activity. The word of God, and prayer, are the two instruments that are used – the two mechanisms whereby edification and perfection are accomplished. And you have to see those things operate. You do not need a structure and all those kinds of things first, in order to have the local church operate properly. But the first thing you want is real spiritual activity in your midst.

What you are going to see and learn, as you study the bible about organization, is it is something that God's word requires of a local church. Life requires organization. People say that the body of Christ is an organism. That is true, but every living organism you ever saw has organization to it, doesn't it? Look at your body. Isn't it organized pretty well? It sure is. You take what they call the simple cell. Did you know that the scientists say there are literally thousands and thousands of chemical operations going on every second in that one little cell? Darwin called it a "simple cell." It is not so simple. And it takes organization to operate that.

Organization allows something to function and to flow okay, and that is how you want to get organization. When you start a local church, or you function in a local church, organization is legitimate, if it helps the spiritual life that is already there to function properly.

You do not draw a box and say, "Now, Lord jump in it. Here is our organization. You get in here and operate it." That is not how you do it. Spiritual, scriptural organization is when there is this life created by God the Holy Spirit in the believer, and then you put a form around it to help it operate a little better.

For example: you have people that want to meet together for bible study. You must have some organization. Number one, you must have an agreed upon time to meet. It would be kind of tough meeting for bible study and some meet two o'clock Sunday afternoon, and some meet Tuesday at nine o'clock in the morning. How is it going to work? It will not work. You have to have a time, and that is what organization is. It is an "agreed on" way to function. So you put a form around the life. You decide on a time.

Next question – *where are we going to meet?* You need a place, and then someone is going to have to sweep the building, and set up the chairs, and put the chalkboard up, and put out the hymnbooks. All of that is organization.

But what are you doing? Are you setting up a time to meet in a building, and having hymnbooks in the pews and everything, and then saying, "Okay, now Lord put some life in it?" Do you understand the opposite of that? You have the life, and the organization is legitimate if it helps that life function. That is the scriptural principle of organization.

And Paul is saying, in these verses, that the first priority in the church is spiritual life and activity. And that is absolutely necessary.

Now, God would "have all men to be saved." We pray for all men. Why? We do it because God our Savior would have all men to be saved. So you need to know how to pray in relationship to the issue of evangelism. We have already talked about that.

Continuing in 1 Timothy 2:4: "and to come unto the knowledge of the truth." God does not just want people to get saved, but he wants them to be established in the truth. He wants them to come to the knowledge of the truth, and that is that word "epignosis" – that full complete understanding of the truth. He wants them to be grounded and settled – edification. That is personal edification, but it is also corporate edification. He wants you (individually) to be built up in the faith – have your soul edified. But, he wants the assembly also to be edified. The individual members are edified and built up and then the assembly also. That edification has to be based on sound doctrine. And that is the reason verses 5-7 focus on the special message committed to the apostle Paul.

Now the great burden of Paul's prayers, (Romans 1:8-11; Ephesians 1:15-23, 3:14-21; Philippians 1, Colossians 1) that are found in his epistles is not that you would have something physical that you do not have. He is not praying that God would give you a new automobile, or give you this thing that you do not have, so you could get along better in the world. He is not praying to take away your problems from you. The focus and the great burden of Paul's prayer ministry is on spiritual issues, especially on the issue of edification – that your soul might be built up.

Look at Colossians 1:9: "For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding." Do you see what he wants to happen to them? He wants them to have some spiritual wisdom and have knowledge fill them and saturate them – control them. That is what his prayers focus on.

"For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment: That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ" (Philippians 1:8-10).

It is focusing on the spiritual issues that they might learn to function as members of the body of Christ, regardless of the circumstances and the situation that they might be in (physically in the world). It is focusing on spiritual issues that they might learn, wherever they are, whoever they are, whatever the circumstances are, or capacity of life is; and they can respond to the stimulus of life in a way that reflects the attitude, and the actions, and the life of the Lord Jesus Christ.

Turn to Romans 8. This is a very important passage in regard to the issue of prayer and edification and how prayer operates today. Verse 26: "Likewise the Spirit also helpeth our infirmities." One of the ministries of the Holy Spirit today is to help our infirmities –our weaknesses.

Continuing in Romans 8:26: "for we know not what we should pray for as we ought." Now you have infirmities and those infirmities, in this passage, refer to the issue of you not knowing what to pray for like you ought to pray for it.

Did you ever have that experience? You have that experience *most* of the time! Therefore God the Holy Spirit has a ministry in your heart and in your soul: "we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*" (Romans 8:26,27).

There is a supernatural operation of God the Holy Spirit when you and I pray. Paul calls it (in Ephesians 6:18) "praying in the Spirit", which is praying in unison with what the Spirit of God is doing today. The only way to pray in unison with what the Spirit of God is doing is to *know what he is doing*. Therefore you take the word of God, and you rightly divide the word, and you find out what God is doing, and then you pray. And your prayers are in line with that.

Now you do not know how you should pray in every given situation in your life. You come across stimulus in life – situations, circumstances, problems, difficulties, joys, blessings, decisions that you have to make and so forth. And you do not necessarily know how to pray. You look at them, and you cannot always know how God can best be glorified in those situations. So you pray about them, and you think about them.

Prayer simply means "to think about, to talk to God about it." You begin to talk these things over with God. You begin to verbalize, and think, and work through the things in your mind (before the Lord). And as you do that, one of the supernatural ministries of God the Holy Spirit is to take your thinking (your prayer life) and to conform it (to enlighten it, to teach it, and to instruct it). And as you begin to think, do you know what happens? You begin to pray. And you do not know what to pray.

And listen, you do not always pray right, do you? We do not always pray right because of our limitations, and because of our lusts (our own personal desires and things we want). We all too often focus on the wrong issues. We all too often are blind to what we should see. And so what do you do when you do that? You pray an old, dumb, stupid, ignorant prayer.

Do you have to be embarrassed, and hang your head? No you do not have to be hesitant to come right into the presence of God. God Almighty wants you to tell him everything that is on your mind and everything that is on your heart. He says, "Be prayerful about everything." Come and verbalize everything that is in your mind to me.

You have absolute, complete, total access to him by faith into this grace wherein you stand. He does not put you out even when you come with dumb prayers. Now you need to remember that, because prayer produces motivation to function properly. And

that happens when you come and you think the thing through before the Lord - you begin to talk to the Lord about situations and decisions.

Number one, prayer produces the motivation for you to function properly. That is a supernatural function of prayer in your life.

Turn back to Colossians 1:9,10 where Paul prays for them that they “might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.”

Look at Colossians 4:12. Now here is a real important passage: “Epaphras, who is *one* of you, a servant of Christ, [Evidently he was their pastor.] saluteth you, always labouring fervently for you in prayers, [Now why is Epaphras praying for them?] that ye may stand perfect and complete in all the will of God.” Notice he is “labouring fervently for you in prayers” for the purpose (to the intent) “that ye may stand perfect.” Not that you might be perfect, he is not talking about your position in Christ. *He is talking about your practice down here.*

There are two things that are going to produce perfection in the believer.

- *Number one*, 2 Timothy 3:16,17: “All scripture *is* given by inspiration of God, ... That the man of God may be perfect, thoroughly furnished unto all good works.” You have the instructions, from God Almighty, to store up in your soul and to bring you to maturity and to perfection.
- *Number two*, the issue of prayer.

What does prayer have to do with this? Gentlemen, think about it for a minute. When you pray in the Spirit, there is a ministry of God the Holy Spirit that is a supernatural ministry in your spirit as you respond to it. He takes your prayers and brings them in line with what he is doing today based on the doctrine stored up in your soul. Think about it for a minute. Prayer energizes doctrine in your soul and enhances your accountability and your walk.

What does it do? Prayer gives you conviction of sin, right? Here you are and you have something you want to do. You have an issue in front of you, and you begin to pray about it.

For example: I just spent two weeks in bed sick with the flu. I was lying there hurting, and shivering, and sweating, and tired, and ornery, and cantankerous. Finally you just get to the place where you say, “Lord if you would just put the healing program back in operation for two minutes. Reach down here and zap – get rid of that demon! Fix me Lord!” Do you know why I did that? I did that because that is what is in my heart. I wanted to get well.

So to whom should I tell that? Well, he says, “Come tell me everything.” So I say, “Lord I want to get well, can’t you help me out?”

Now as soon as I said that, the doctrine in my soul reminds me, *You know better than that Rick. You know the Lord is not doing that today.* All of the sudden I verbalize the thing, and my conscience is fortified by the doctrine, and it says, “Wait a minute, that is not right, that is not what God does today.”

So what do I do? I say, “Well, I would sure like you to do it just for two minutes, but I know that is not how you operate.” I bring my prayers into line on that point, and instead of gaining absolute total frustration by continually begging God to heal my body, or to do this or that or the next thing, what do I do? I bring my prayer into line with what

he is doing today. I know what to expect of him. I know what he expects of me, and I can have peace. I can be motivated to function properly because grace allows me to be accountable. Please do not forget that grace allows you to be totally accountable. It allows me to recognize that incorrect statement (that desire of my heart toward God) and acknowledge that it is not in line with what he is doing today.

Now is there anything wrong with wanting to be well? No. You should want to be well, and you should not want to be sick.

We have looked for months and months for an automobile. We have been driving a small (little) car, and my three boys are getting bigger. So, we need a bigger automobile. Now, we have been getting by with that little car, but I have been praying, "Lord you know we need an automobile, and there are two problems. Number one, I do not know where there is one to buy. And, number two, I do not have the money to buy it with."

Now those problems are problems that I do not have any control over right now. And I am just telling the Lord, "You know what they are Lord, and I do not know what is going to happen, but we need a car. And you know we need a car. In fact we need a car by this summer, by April."

Now do I just expect the Lord to send lightning down, and split the sky, and burn a hole over there in the pavement and say, "There it is?" And so I just sit back and wait for him to do it. Is that what I am supposed to do?

Well that is not how God operates today. So what do I do? I function and I say, "Lord we need an automobile." And I sit down and think about it before the Lord. I talk to the Lord about it, and I begin to verbalize the things about it. And I begin to think about them, and talk about them, and I begin to be accountable for them. And I determine on the basis of biblical principles (spiritual perception) the kind of an automobile I need. So therefore I eliminated everything that should be eliminated.

So, I have that box we talked about in the previous lessons. And I make decisions about certain things, and I put some cars in that box. And I can have any kind of car I want within that box. It is not going to help me to go buy a Mercedes Benz, because frankly I do not need to spend that much money.

Is it okay for me to have a Mercedes? There is nothing in the world wrong with a Christian owning a Mercedes. I can have a Mercedes and just enjoy it and go to town. And, I could buy one if I did not have my children in Christian School. But you see there is something going on there that is of spiritual value that I count important on the basis of spiritual perception. So I choose to do that, which means there is not enough money left to go buy a big expensive automobile. It would be okay to buy the automobile. There would not be anything wrong with me driving a Cadillac, if I can pay for it. There is nothing lustful or bad about that. But on the basis of spiritual perception (my adult son-ship) I say, "I have x number of dollars and I will spend it here. I want to do this and I have money to give to the Lord's work, I have to children to educate, I have got bills to pay, etc." Therefore, I come to the conclusions and the framework.

How do you come to those conclusions? Don't you pray about them? God does not intend for you to make decisions without any care or any thought about them. You carefully work those things through, and that is what prayer is about. You pray on the basis of the word. And as you pray, your prayers cause you to be accountable.

I say, "Well I could take the children out of school, and save that tuition money, and buy *two* cars." But then all of the sudden the doctrine comes up about child raising and about why I have them there to start with. And the doctrine comes up and says,

“No that is more important than an expensive car.” So I scratch the expensive car off the list.

Prayer allows you to be accountable, and you have the accountability to work through the thing, work the principles of scripture into your mind and then make the decisions on the basis of it. Is God working in you both “to will and to do” his good pleasure?

How does he do that? He does it as you prayerfully obey the scripture. Prayer produces motivation to function properly. It energizes the doctrine that is in your soul by making you accountable to it, by enhancing your accountability. It gives you conviction about wrong things that you are doing. It will identify them for you. You hear what is in your heart, and it promotes sensitivity to other people.

In 1 Timothy, it is public prayer. They are praying in public. And as I stand and pray in public, do you know what I do? I confess to you the things that are in my heart. And if there is something in my heart that I confess and I pray, it identifies an area of spiritual weakness in me.

If I stand in a meeting, and I begin to pray and ask God, “Oh please reach over here and touch Chris’ body, make him well. Touch Art’s withered hand, and make it whole. And yes God I pray that your Spirit will fall over here. And when Greg preaches at the mission, I pray that the fire would fall.”

If I begin to pray like that, what should you do? I know what some people would do – they would say, “Did you hear what he said? How in the world could he say that? Something must be the matter with him!”

But when you operate on grace, aren’t you free to forgive him for his lacking intelligent prayers? In fact, aren’t you responsible to forgive him unconditionally like God forgave you? In your Christian life, you are not supposed to put other believers on a performance system, are you? You are not supposed to require them to know something before you give them your acceptance, are you? But isn’t that what we do? We are all too legalistic. We all too often (even the best of us) put each other on a performance system. But what should we do? We accept it, and then we are sensitive to it.

Do you see the value of public prayer as a motivating factor toward proper activity, not just individually, but for the assembly. Paul prays for the Colossians and he says: “For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will (1:9).

He prayed for the Ephesians (1:15-17):

“Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That God ... may give unto you the spirit of wisdom and revelation in the knowledge of him.”

How is he expecting God to do that? Does he expect lightning to fall down, and singe down the back of their hair down to their spine, and all of the sudden they have it? You know better than that. He did not expect God to energize the doctrine in them, and give them eyes to see, and hearts to understand apart from hearing the doctrine. He knew Epaphroditus was down there at Colosse teaching. You are not going to learn doctrine, and you are not going to have your understanding enhanced unless you get

the instruction. God does not just bore a hole in you and pour in information. You get the information out of the word.

But can you understand that if you are in the context of an assembly of believers, it will be much better than if you are out over there all by yourself? There is a spiritual benefit to being in a local church as opposed to being isolated. And one of those benefits is the issue of collective prayer – one for another. Now that does not mean that if I got fifty people out there praying for me, I have more weight and clout before God than if I only had two. The issue of collective prayer does not have to do with that. I have one hundred people praying for me, therefore, because of their intensity I have more clout before God. That is not the issue at all. The issue of the collective prayer has to do with that assembly, and as the assembly works together, and as they pray, they have sensitivity for one another.

Let's say I have a gap of understanding in my mind and there is something that I do not understand about the application of some doctrine in my life. And I am in an assembly, and I begin to pray. And some other brother hears me pray. And when I pray, my doctrine is not right, or my practice is not right, or my goals are not right, or my focus is not right. What can the other brothers in the assembly do for me? They can come and edify me, right?

If I am off over there on a stump by myself and no body hears me pray but God, I will not get any help from the brethren.

One of the three ways God intervenes and corrects a believer:

1. Doctrine in his soul.
2. The intervention of other believers with the word of God.
3. The natural consequences of wrong decisions.

Do you remember those three things? Well that is how God intervenes, and corrects, and chastens the believer today. Can you see how those things work in your prayer life? Can you see the value of being around other believers so that the 2nd and the 3rd one can operate? I hope you understand what is going on here.

There is tremendous ministry in prayer that produces motivation to function properly as a believer, because it allows you to be accountable. And it allows you always to: read your meter – check yourself out – see where you are as opposed to the standard.

And gentlemen, you must have a group of people with that spiritual mind that is produced that way, because that is how prayer promotes maturity and perfection (when they pray properly – that spiritual ministry). And there is a supernatural ministry of God the Holy Spirit that operates in our prayer life that promotes those things.

It is not God intervening over here with a special revelation and that kind of thing. Special revelations have ceased. When Paul prays (Ephesians 1:18) “The eyes of your understanding being enlightened” and so forth, he is not praying for some special revelation like Noah got, or like Daniel got, or like Phillip got. Those things have ceased, and we understand that.

Now, if you hear somebody praying like that for people, what should you do? You know they need instruction in those areas. You know that somebody needs to sit down with them and give them confidence in the word of God.

In your ministry, as a pastor, when you hear your people pray that way, then you begin to know where you need to focus your preaching and your instruction.

Do you remember in Preparation and Delivery we talked about “Planning your Preaching” and about “Preaching for Perfection?” One of the ways you know what to preach about, or what is needed, is during the public prayer. And that is why the public prayer ministry is so vital and so important – it allows one another to be accountable.

Prayer produces:

1. Motivation to function properly.
2. Joy and peace.

Philippians 4:6: “Be careful for nothing; [In other words, do not be anxious, and worried, and all nervous over anything.] but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.” Be careful for nothing, but be prayerful for everything. Do you see that? God wants you to tell him everything that is on your heart.

Now again, that does not mean you pray for things God is not doing. You need to know, based on the doctrine of grace and the doctrine of what God is doing today, what you can expect God to do, and what he expects you to do. And then you work through the thing, based on the doctrine, to an understanding.

Verse 7: “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” The result of verse six is verse seven – peace. It is better than understanding what is going on. It is peace and comfort that is independent of circumstances. It is not conditioned on circumstantial evidence. Therefore prayer protects you from tribulation, and evil, and harm; and it protects you in prosperity.

How does it do that? By eliminating the tribulation, and the harm and the difficulty? No. It protects you by giving you peace in the situation, giving you what we studied in Ephesians 3:20,21 – that power that Paul had, to praise God even in prison (that manifesting of God’s strength and the riches of his grace).

Turn to 1 Corinthians 10:13: “There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.” It does not say God will make a way to escape that ye may be able to get out of it, or change the circumstances, but “that ye may be able to bear *it*.” He did not say he was going to remove the circumstances. He said there is a realm of knowledge and information, some doctrinal understanding, that God has given you that allows you to endure, and bear, and go through the thing.

Romans 8:18: “For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.”

2 Corinthians 4:16: “but though our outward man perish, yet the inward *man* is renewed day by day.”

How is he renewed? Verses 17,18: “For our light affliction which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen.” What is that? That is doctrine. That is a reality of future glory out there.

There is a frame of reference, a knowledge of some doctrinal understanding in our mind and in our heart, that we know about out there, that causes the problems and the difficulties of the present to be as nothing. It makes them like “light affliction” even though they might appear to be great, if you just looked at them in themselves.

The issue is that God's love for you is never measured by, it is never tied to, and it is never proven by, your circumstances. Please do not forget that! God's love for you, his value and esteem, his positive attitude towards you, is never measured by, or proven by, or tied to your situation and circumstances.

What is the love of God for you measured by? It is measured by Calvary *and nothing else*. Now that is operating on the basis of grace – all that God is free to do for you through the cross-work of Christ. He loved me and gave himself for me. He loved the church and gave himself for it.

Romans 5:8 says, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." That is the measure of his love for us. Sickness, poverty, financial reversal, death, broken friendships, feeling, and all of those things have nothing to do with proving or with measuring God's love, his blessings, or his acceptance of us.

Therefore, regardless of circumstantial things, regardless of the situation, when we pray, when we talk this thing over with the Lord, that prayer produces peace. It produces the peace of God, the peace of knowing that we are responding to circumstances, often, which are beyond our control. We are responding to them the way God would have us respond to them. And it is better than understanding *why* this is happening. There is peace and joy that is independent of the circumstances, because his love and value for us is not conditioned on the circumstances – health, wealth, prosperity, or whatever.

So prayer produces peace and joy. We do not have time to look at these passages now, but write down 2 Corinthians 12:7-10, 1 Thessalonians 3:10, 1 Timothy 2:2. You study those passages and you will see how prayer produces joy and peace in the life of a believer. It motivates him to function properly, and then it produces peace because of that.

Prayer produces worship and thanksgiving. Write down 2 Corinthians 9:14, Philippians 1:4, Colossians 1:3, 1 Thessalonians 1:2, 2 Timothy 1:3.

Gentlemen, prayer offers the believer the opportunity to express to God our praise and our thanks for what he is, and who he is, and what he has done for us, and what he is going to do for us. It offers us the opportunity to express to God our praise and thanks for our understanding of who he is, and what he is, and what he is going to do for us, and what he has done for us. Prayer allows us to get tuned in on his wavelength. It allows you to begin to think like he thinks, and that is godliness. That is proper worship of God today.

It is absolutely unimaginable to me that those who have access to the God of heaven and earth, by grace, would fail to take advantage of it, and yet it happens. It happens in your life. And that spiritual activity that transforms doctrine from didactic understanding to living reality is prayer. That is the thing that transforms it, because it allows you to have that activity of God the Holy Spirit that is not had, and does not function, in other ways. We know what God expects of us, and we know what he expects us to expect from him.

You are able to worship God, and be thankful to God, and express those things to him (express your thanks and worship to him for what he is, who he is, and what he has done for you, and what he is going to do). When you can express to God your appreciation of your understanding of that, that enhances your accountability to God's grace.

I bought a car recently. We went home, my wife and I, and said, "Thank God for a new car." And I did thank God for a new car, but you have to remember while I can

actually do that, and do it scripturally and rightly, I do not mean that God Almighty caused me to ride down the street and pointed out the car I was supposed to have. There was no special revelation involved. It was not God saying, "Rick, there is the car over there, and I chose it for you. Amen, there it is, stop and get it." It was not anything like that. It was not going in and God working that unsaved salesman's heart so that he can be tender towards you.

But it also was not me not caring anything about what God thought I should do with a new car either.

It was a purchase of an automobile based on biblical principles of finances, of biblical principles, of a spiritual evaluation of what the actual need for the car was. I am able to evaluate those type of things on the basis of my son-ship status – my responsibility that God gives me to make those decisions.

We want God to make too many decisions – decisions that he told us that he equipped us to make. And we are responsible to make those decisions. And God has equipped me to make those decisions on the basis of my son-ship status, and the spiritual perception that he gives me, through the edification of the word of God. He has instructed me to recognize the lust of the flesh.

Someone was telling me about a young couple that went out and leased a Mercedes Benz. They are twenty or twenty-one years old and they leased this car for five years or something. The lease payment and the insurance payment were very expensive. When they get through with the lease, do you know what they have? They do not have anything because they rented the car; they did not buy it. What could two human beings want with a car that expensive?

Well, now they have gotten their lives straightened out with the Lord, and now they look at that and say, "That was a foolish decision."

You can make decisions in the lust of your flesh. You can go out and buy things and put yourself in debt. You can go out and get in sin, and wreck your testimony, and wreck your life, and put yourself in bondage, and thereby hinder your ministry. Or you can make decisions based on biblical principles that allow you to be free of those things. And when you do that, that is God working.

Today, God works through the influence of the principles of the word of God and your perception to walk accordingly. Are you following what I am saying to you?

Prayer, for the edification of the believer, produces motivation to function properly. You are praying for all men that they might come to the knowledge of the truth. It produces motivation to know truth and to function on the basis of it. It produces joy and peace. When you know the truth and you are functioning on the basis of it, the prayer produces joy and peace that is independent of circumstances. It is based on what God is doing. And it produces worship and thanksgiving to God in your heart.

Turn to 1 Timothy 2:8: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." That is dedicated leadership in the local church. The first issue that you are looking for is dedicated, spiritually-minded leadership – men.

Three things:

- (1) "lifting up holy hand" (They have a blameless life, holy hands, clean, blameless, pure).
- (2) "without wrath" (not mad or angry).
- (3) "doubting." When he talks about doubting, he is not talking about them doubting something, but he is talking about Romans 14:1: "Him that is weak

in the faith receive ye, *but* not to doubtful disputations.” In other words, it is not doing doubtful things – disputing. He is talking about men who have spiritual minds, and they have a good relationship with each other. These men have a holy life, and they have unity, and oneness among them.

Now he is going to amplify those things later on, but I want you to see that a dedicated group of men banded together in a united focus on what God is doing today. And that is the basis of the local church. Without that, you do not have a local church. And until you have “men praying everywhere lifting up holy hands, without wrath and doubting,” you do not have a local church. You might have a group of people gathered together, but until you have that spiritual light, you are not ready to go on.

So what do you do? If you go out and start a group, or you takeover an existing church as the pastor, what is the first thing you are looking for? You are looking for the doctrine – chapter one. What are you to do about “the first issue” in the assembly? The thing you have to wait for, and work for, is that dedicated band of godly men who work banded together in a united focus on what God is doing today and see the outworking of what God is doing today – spiritual life and activity.

Now, the first practical issue in that local church (in the pastorate) is gathering that group of people together. You must have the spiritual life in evidence, or there is not a work. You can have all kind of organization, but it is the spiritual life that is the first issue.

Turn to 1 Timothy 2:9: "In like manner also, that women adorn themselves in modest apparel." When Paul says: "In like manner also", he is going back to verse 1: "I exhort therefore".

Then he gives the exhortation with regard to the responsibility of men. Men should be praying. We have talked about that before. And I tried to talk to you about the fact that prayer in the life of a believer is the vehicle whereby he focuses on the development of spiritual character. You focus on the doctrine.

When you begin to get brethren together in the local assembly, the first requirement is to develop that active spiritual leadership that is based on sound doctrine working in the souls of the believer. You need to develop the life of the body of Christ in the people.

And the issue is not just getting a group of people together, and organizing them, and saying, "Therefore because we have (x) number of people that meet in (x) place we have a local church". The rotary club meets together every week, and the Catholics meet together every week, and all kinds of groups meet together every week.

But a local church is a manifestation of the life of the Church, the body of Christ. It is a representative of the body of Christ. And that means a local geographic setting somewhere is a local manifestation of the body of Christ.

So when you are dealing in the ministry of the local church, you are not *first* dealing in buildings and songbooks and organs and choirs and financial statements. All those things may become necessary (hopefully they will become necessary) because those things are needed when you get a group of people together.

There is nothing wrong with buildings. There is nothing wrong with all these other things that enhance and cause the ministry to work together better. But all those things are just tools that help the life of the body of Christ (the life of the Spirit of God) flow and work and operate better.

So he focuses *first* on the issue of the ministry that the men are to carry on. Men are to provide leadership (active spiritual leadership) based on the sound doctrine that is in operation today working in their hearts and in their souls. And they are to provide public leadership in these things.

Now back to 1 Timothy 2:9: "In like manner also." Paul said, "Now I'm going to talk to you about the women's responsibility". And in verses 9 to 15, he focuses on the responsibility and the testimony to God's grace in their lives that the women in the assembly are to bear. If the men are responsible for spiritual leadership based on the sound doctrine, the women have responsibilities also. So he lays that out for you.

Now, you understand as soon as you start talking about women, you are in trouble. And I recognize that, but I will brave the challenge and go full steam ahead.

But there is something really special in this passage of scripture. This is a very controversial passage to many, because they do not focus on the issue.

And again, the issue is Paul's exhortation to Timothy about the operating of that local assembly at Ephesus.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection" (1 Timothy 2:9-11).

In verses 9 to 15, Paul just puts together God's word and instruction to the local church on the special (and spiritual) role of women in the assembly.

The key word in that passage is *subjection* – the last word in verse 11. And it is important that you understand the issue of subjection (especially in this context) because it is so often misunderstood.

So often it is pushed to the extreme of the women's libbers of our day, who are basically just human viewpoint reactions to the other extreme of male chauvinism. And, both of those extremes have nothing to do with the bible. In fact, if you take the bible viewpoint, you will find it is exactly the opposite of both of those things.

The definition of the word "subjection" is "to submit, a submitting". It is not the idea of being held down for the three-count, similar to the wrestling matches. And that is not the idea of "submit" in this context. However, that is a way to use "submit", but that is not the only definition of "submit" and that isn't the idea that you find in the scripture. The idea that you find in the scripture is just "to yield to somebody, a yielding over."

Turn to Colossians 3 to look at some verses about *submitting* and *subjection*. Colossians 3:18 says: "Wives, submit yourselves [subject yourselves] unto your own husbands, as it is fit in the Lord."

The Greek word for "submit" means "to rank or to place below or under." In other words, here is a position at the top. Now you come and put yourself underneath the authority of that position (underneath this higher position). It is simply the recognition that there is authority and it has to do with order and authority and responsibility.

It does not have to do with value and ability. Please understand that. The word "submit" and the issue of "subjection" does not have to do with ability. And it does not have to do with the value of the person. Rather, it has to do with the recognizing of order and of authority. It has to do with placing yourself under the order and under the authority, and the responsibilities that go along with that authority.

Here is a passage in Ephesians 5 that I guess every wife has had her head beat over the stump with time and time again. And yet, if you start where the passage begins you will see that it is not something a wife should be beat over the head with at any time. Ephesians 5:22: "Wives, submit yourselves unto your own husbands, as unto the Lord."

I was visiting in a home one time, and the husband and I sat down in the living room. All of the sudden he barked out, "SUBJECTION!"

And in his wife came and said, "Yes sir."

And he said, "Pop – Go". And she went to get the soda.

And he turned to me and said, "See how I run this place?" And I thought, *What was that?*

Honestly there are some people that think it means just being a slave, or being a dictator. And that is *not* what Paul is talking about.

In Ephesians 18, Paul talks about being filled with the Spirit. There are three marks of being filled with the Spirit.

Number one, Ephesians 5:19: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." In other words, there's a song in the heart.

Number two, there is a giving of thanks always, and there is a thankful spirit.

Number three, verse 21: "Submitting yourselves one to another in the fear of God" (emphasis added). There is a mutual submitting and subjection of members of the

body of Christ one to the other. Each member of the body of Christ is seeking to put himself underneath the other, or in subjection to the other, or rank himself under the other.

The illustration of that issue is Philippians 2:1-8. He says in Philippians 2:4: "Look not every man on his own things, but every man also on the things of others."

Verse 3 says: "*Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

Well that is it, looking out for the other guy. You are ranking him, and considering him, and esteeming him above yourself. That is the issue of *submission* and of *subjection*. It is not slavery, and it is not subjugation. It focuses simply on recognizing God's order – the order that God Almighty has established.

In the passage, God Almighty has established an order in the home.

- God is supreme.
- Then God established the husband as the head of the home.
- Then he established the wife under the husband.
- And then he established the children under the wife.

And when you recognize the order that God has established, and you submit yourself to that order, and you follow obediently and joyfully – that is order, and that is subjection. *And that is submission in the bible sense.*

The big issue in subjection and submission is the issue of proper order – God-ordained order. It is recognizing God's order in the home, in the church, and in the family, and *joyfully obeying that order*.

The reason he talks to the men first in 1 Timothy 2 is because the men are required to provide leadership.

He gives the men the leadership issue, so what are the women to do? Now he tells them.

1 Corinthians 14:40: "Let all things be done decently and in order"

Write Colossians 2:5 next to that verse in your bible. Notice how happy Paul was when he saw the Colossians, and he saw their steadfastness and beheld their order. They were keeping the ranks as instructed.

Now notice the context of 1 Corinthians 14:40: "Let all things be done decently and in order."

Look back at verse 33-35:

"For God is not *the author* of confusion, [That's the absence of order.] but of peace, as in all churches of the saints. Let your women keep silence in the churches: [Silence about what? The context is speaking in tongues. In other words the women are not to speak in tongues in church.] for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law." [It has to do with authority and with doctrine. When it comes to the ministry of the church, they are not to be out there in the position of leadership.] And if they learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church."

The issue is order. And the lack of that order causes confusion and distraction and turmoil and anarchy.

So when you read in 1 Timothy 2 about the woman being in subjection, (“learn in silence with all subjection”) it is simply a God-ordained distinction in the functions between the man’s responsibility and the women’s responsibility. And you are to teach the people and see that that difference in function is recognized so things can run smoothly. So the assembly, and the family, and the church, and the marriage, and the government, and whatever can be preserved.

The order that God established is to be honored. And the only way to serve God in the family, or in the church, or in your marriage, or in the government, or whatever, is for that order to be maintained.

So for the sake of unity and for the sake of workability, the women are to be subject to their husbands: to the leadership of the husband and of the men. Now that means that the men must lead. Without that, it will never happen.

Look back at Ephesians 5:22: “Wives, submit yourselves unto your own husbands, as unto the Lord.”

Now notice verse 23, “For the husband is the head of the wife, even as Christ is the head of the church.” Do you see the reason for the submission, and the motivation for the submission there? That is important.

Now go back to 1 Timothy 2:9 and let’s talk about the instructions Paul gives to the women. The women are to “adorn themselves”. How are they to adorn themselves? How are they to dress themselves? To adorn something is to dress it up and make it look real nice (adorn it, decorate it). How are they to do that?

Well there are about four things listed. Women are to “adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array” (2:9). The issue is modesty. The first thing he enjoins on the women in the assembly is *modesty*. Modest apparel means “decent apparel, orderly apparel, apparel that is decent and right” (not following the fashions of the world, not being dramatic and out of order).

Continuing in 1 Timothy 2:9: “with shamefacedness and sobriety.” Notice those two things are connected together.

Shamefacedness is a very interesting word. It divides two words - shame/face. There are two words in shamefacedness. The idea is to have a sense of shame for things that are indecent. The word “shamefacedness” literally means “quick to blush, easy to be embarrassed”.

A woman is to develop a spirit of modesty so that when something comes along that is wrong and indecent, she reacts to it quickly. She is to have a sensitive spirit especially in the areas of moral things. She should have a very good barometer of what is decent and what is not decent.

And gentlemen, you will learn to appreciate the counsel and the advice of godly women, because godly women have sensitivity to those things that they develop through godliness. A lot of the time men just stomp on by those things, and they don’t see them. And sometime they do see them, but they count the cost and they stomp on by anyway. But women have an ability to be very sensitive about those things. And that quality (that sort of spiritual radar) needs to be developed, and it needs to be something that the women maintain.

Let’s look at those two terms: shamefacedness and sobriety. That word “sobriety” just means “control, good sense, proprieties”. Now it is a fact of life (and this is true in any situation, especially in the local church) - women set the moral tone. They

set the moral atmosphere. Women in a group set and establish and control the social decorum of a group.

You take a group of men and you put them in a room together, and what do they talk about? They talk about football, and they talk about dumb crazy jokes. Men talk about automobiles, and they talk about making money, they talk about baseball, they talk about this and that and the next thing. Then they go home.

Now you take those men's wives and put them in a room and let them stay the same amount of time. And when they go home, they know what he said when he proposed to you. They know how many kids you have, and how much they weighed, and how long they were, and how much trouble they were

Do you understand that men and women talk about different things? Have you ever noticed that it is the ladies that kind of fill in all the ground around you? And you learn more about somebody else, through your wife and their wife talking together, than you could ever learn on your own.

Why you guys do not even know how to ask the questions, do you? How would you sit down and ask a guy, "How many kids do you have?" (Three.) "How old are they?" (And they answer.) "How much did the first one weigh?" Would you ever think of asking that last question to keep the conversation rolling? "How long was your second born when he was born?" It would be a hard conversation for men to have. But it works with women.

Now, listen gentlemen there is something to learn here. Women have a tremendous social impact on a group. That is what Paul is dealing with in 1 Timothy 2. They have a tremendous ability, and they set the social tone for a group. They will set the atmosphere, and the tone, and the decorum. They will do it socially, and they will also do it morally. Good women are the greatest assets a local church can have in maintaining proper atmosphere and standards in the assembly. I guarantee you, and you watch for it.

There was an issue that went through the church several years ago about women wearing pants. A lot of fundamental churches have real problems dealing with that issue. And do you know where that thing was decided? And do you know how a local church decides whether or not the women are going to wear pants? There has never been a preacher yet that made the final decision on that issue. Do you know that? There are a few women in positions of leadership, and they gain those positions of leadership through godliness. We are going to talk about that in a few minutes. They are the women that lead, and those women by their wisdom and their activity determine whether the people wear the britches or not. Now that was just an illustration.

That is why it is extremely important to have a woman's group in a local church. A good, active woman's group is a must. And it is a real asset in a local church. Because if you get the women working together and these social things take place, the glue that will hold that assembly together can be established. I am going to talk a little more about that after while, but it's real important.

Do you understand the life of an assembly as it gets together? You don't just sit and study the bible all the time. You would go crazy. You have other needs. You have social needs, and you have recreational needs. And the assembly becomes the focus point for all of those things. You have needs in your life that other members could minister to, and those kinds of things.

And I guarantee you, when the women get together, it is one of the best ways for the life of the body of Christ to kind of filter out among itself. And you let it happen, and you watch. And they will figure out what kids need shoes. They will figure out who

needs this and who needs that. And if you cut that off, you watch what happens. Everybody will just seem like isolated little balls out there, they bump up against each other but there is no cohesion.

Now once again, the first thing that Paul talks about is the woman developing modesty. Now that kind of a godly modesty does not just happen. It is a spiritual thing that has to be developed - modest apparel. If you don't develop the capacity to understand what decency, and order, and dress is, then you will go the way of the world. The influences are out there, but women are to be shamefacedness.

I watched a television show last night in my house at nine o'clock, and I was stunned. They cursed on that TV show, and they do that all the time now, and this is a weekly show. I would have liked to fall out of my chair. I said, "No wonder I don't watch that show". And that stupid television is talking in my den in a way that I would not let anybody talk in my house.

If you came into my house talking like that, I would invite you to go out on the front porch, and I'd shut the door after you went out.

Do you understand what happens there? There is a standard. Could they have done that fifteen years ago? Could they have done it ten years ago? No they could not have. What happens? There is a standard and it goes down. They give you a little and you adjust to it, and then they give you a little more and you adjust to it, and pretty soon you've gone way down.

And that woman is the barometer to stabilize a group against those things. She is a woman with shamefacedness, quick to be embarrassed by that, and react to it, and blush comes to her face, and a reaction. And she says, "No!" "It's inappropriate!" Do you follow what I am saying? The woman has this sensitivity, and that is something you need to be sensitive to, and that you need to help develop. And you will see how some of that works shortly.

Look back at 1 Timothy 2:9: "not with broided hair, or gold, or pearls, or costly array." Now he is not forbidding women to wear jewelry or makeup.

Somebody asked Mr. Jones, "Do you think you ought to wear makeup?"

He said, "I think you ought to paint up any old barn if you can make it look better".

So if you need to wear makeup ladies, he is not saying that you cannot wear makeup. He's says, "not with broided hair, or gold, or pearls, or costly array; But ... with good works" (1 Timothy 2:9,10; emphasis added). He is making a contrast. He is not forbidding jewelry or make up, but he is forbidding you taking jewelry and makeup and the outward things and substituting those things for real true beauty.

Come over to 1 Peter 3 and you will see a very similar passage where Peter gives some very similar instructions to the circumcision believers.

1 Peter 3:3,4: "Whose adorning [talking about the wife – verse 1] let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel; But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price." He is talking about not substituting the outward for the inward. That is the issue in modesty.

Turn back to 1 Timothy 2:10: "But (which becometh women professing godliness) with good works." They are to adorn themselves first with modesty: that sensitive spirit. Then they are to adorn themselves with good works.

Now I don't know if you ever noticed it (or ever thought about it) but women had a very lowly place in the world. And then the Lord Jesus Christ came and the gospel changed all of that. And now women have a very exalted place, where the gospel is

preached and believed. And women are very special. And that is only in places where the word of God sets the viewpoint that the people have.

This lady in 1 Timothy 2 is to be adorned “with good works”. Now what is that? Well I want you to notice some things about what good works are for a woman in the local assembly.

1 Timothy 5:9: “Let not a widow be taken into the number under threescore years old, having been the wife of one man, Well reported of for good works; [Well what are the good works?] if she brought up children, if she have lodged strangers, if she have washed the saints’ feet, if she have relieved the afflicted, if she have diligently followed every good work.”

Do you know something? If you bring up children, and if you lodge the saints, (you entertain the saints) and if you receive the afflicted, (you take care of sick folks) you would be pretty busy. And if you wash the feet of the saints, (serving the saints and meeting their needs) and if you were diligently following those instructions, you would be pretty busy.

And do you know what those things are? They are work. There are a lot of things for a woman to do in the local church, and it is going to keep her busy. She is going to be a busy woman.

Look over at Titus 2. Do you see how those things (taking care of the sick, lodging the strangers, and so forth) form that basic social interaction among the women.

A man thinks about lodging a guy and it entails getting a room for him at the motel.

If you lodge somebody, what do you do? You have to clean the house up – no dog hair or dust anywhere, right? The sheets have to be changed on the beds, and new towels have to be put in the bathroom. That is work.

Do you know what a man does? He tells a guest, “Your room is over there and there are towels in the closet”.

But a woman does not do that, does she? When she takes in a guest, she makes them feel very special in her house. And that is what Paul is talking about when he says, “lodging strangers”. That is the good works and that is that social activity – the care of one for the other.

Now notice a passage about good works for a lady. There is a tremendous passage in Titus 2 about the profile of an older woman. Titus 2:3: “The aged women likewise, that *they be* in behaviour as becometh holiness.” And then Paul gives a profile for what the older women are to be like.

Now you say, “What about the younger women?” Well, what is a younger woman to do? A younger woman in the assembly is supposed to become one of the older women.

So if Paul gives you a profile of what an older woman is, what is he doing? Isn’t he setting before you, the goal, and the pattern, and the example of what the young women should become? If he instructs the older women about their behavior, what should the younger women do? They should learn how to do what the older women are doing.

Would you want to be “a flop” as older woman? (That would be about as bad as being an old man and being a flop at it, wouldn’t it?)

So what is an older woman to do? And again, these are the kind of things that a lady’s group in an assembly should be doing. That is the place where this kind of activity can take place, because these are lifestyle and role model related kinds of things. It is not book learning only. Now you do get that in the general context, but

there is a tremendous amount of information that young women need to learn about living and producing good works, that they do not get and they are not going to get from the world. They will not get it from the viewpoint of the world, and the lifestyle of the world. But they will get it from the word of God and from the older women as role models.

That is why I keep telling you – if you are going to function properly as a member of the body of Christ, you have to do it in the context of other body members. Because you need them, and they need you. So when you develop a local church these are the goals that you are working towards.

Now do not go in and sit all the ladies down and say, “Here’s what you older women are supposed to do. And you younger women are supposed to sit over here and shut up and listen and learn”. This is a lifestyle kind of thing. And it is the goal that you are working toward.

Titus 2:3 says: “The aged women likewise, that *they be* in behaviour as becometh holiness.” The older women are to have a lifestyle of holiness. That is just a consistent life of holiness, and godliness, and set apart to God. It is just choosing a higher path of life, always choosing the thing that is of greatest value. It is learning to discern between those things and choosing that which is of greatest value, and being able to demonstrate that in their lifestyle.

Look at verse 3 when he says, “aged women likewise” (emphasis added). Go back to verses 1 and 2 “But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.”

When he says in verse 1: “But speak thou the things which become sound doctrine”, the “but” is in contrast with Titus 1:16: “They [the unbelievers] profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.” In other words, those people profess that they know God and in their life, and in their activity, and in their works they deny him.

Paul says, “You go teach the old men sound doctrine, so they won’t do that and likewise the aged women should have a lifestyle of holiness. They are to “*be* in behaviour as becometh holiness, [They are to be consistently walking as set apart to God.] not false accusers” (Titus 2:3). Well, that means you have to control your tongue.

The issue of the tongue (Ephesians 4:29-31) tells you how your tongue is to operate. Do not spread stories and tales in an assembly. If you get those women working and functioning together, there is always the temptation for the tongue not to be under control.

I worked for a guy in the church and he would call his wife at a certain time everyday, and the phone would be busy and he would say, “She’s talking to so and so.” And he would have little five-minute intervals during the day when he could call her because these women had a schedule to talk to each other all day long everyday. And one woman would start out and say, “Well this is not gossip, this is a matter of prayer”. And then it would get passed through the prayer chain. I have never been anywhere in all my life where there was such gossip and backbiting.

But Paul is saying, “Don’t be false accusers”. You have to be real careful with the tongue. It is a good work to be careful with the tongue.

Continuing in Titus 2:3: “not given to much wine.” Now do you wonder what that is talking about? Well, why would a woman want to use wine? No doubt it would be in order to cope with stress and anxiety, raising the kids, and paying the bills, and all that pressure that goes with that.

People pop pills and take drugs today. That is a human viewpoint answer to the problem. And Paul is talking about *not using* those kinds of answers.

Continuing in verse 3: “teachers of good things.” I love that expression. The older women are to live a lifestyle of holiness. And they are to have their tongue under control. And they are to speak words that edify and build up, not words that drag down and destroy. They are to solve problems on the basis of divine viewpoint not the old human viewpoint. *And they are to teach what is good.*

Now what are the older women supposed to teach? Titus 2:4: “That they may teach the young women to be sober.” (Who teaches the young women best? The older women teach them best.) First they teach them to be sober, and that does not mean do not get drunk. He is talking about the same thing we had over there in 1 Timothy 2:9: about sobriety. It is that inner radar, and that spiritual perception – woman’s intuition.

And that spiritual perception is developed by the sound doctrine in that woman’s soul. We tease our wives and mothers about their “woman’s intuition.” But that nature (that intuitive radar they have) also gives them ability (when their soul is filled with the doctrine) to be able to spiritually perceive things that are going on.

Now a man can hardly teach a woman to be sober. You learn that from association with godly women. And you learn how to handle those things that way. And if you have ever known any older women that meet the criteria here then you know what I am talking about.

Continuing in Titus 2:4: “to love their husbands.” Don’t you love that one? Aren’t you glad they are to love their husbands? That word love is not the word “agapé”. It is the word “phileo”. It is the word that involves the emotional dimensions of a relationship (emotional and sexual).

Phileo type love can be taught and it can be learned.

In Ephesians Paul says, “Husbands love you wives”.

And wives sometimes feel like, *I can just sit here and wait for him to love me and to respond*. But that is only a part of it because God equally tells the wife to love her husband. And the wife is responsible to provide love, emotional support, and response to the husband.

If he will love her, it is easy for her to respond to the sense of security and emotional satisfaction that his love gives with a warm feeling of attraction and commitment.

But a wife is to learn to love her husband, and that does not mean you just get warm emotional feelings. A wife should find out the things her husband appreciates and provide them. Does he like to come home in the evening with you looking a mess?

Doesn’t the family operate better when the wife loves the husband? Home and life operate better when the wife loves her husband. The older women are to teach the younger women how to love their husbands.

Next, Titus 2:4: “to love their children.” Why would they need to be taught how to love their children? Women have a natural affection for their children but when it talks about *loving your children* in the bible, he is not talking about just that natural affection. You should have that (especially to start with). But *loving your children* has to do with understanding the child and helping them to grow up into a godly generation.

The key thing you need in your family is the determination to have godly generations. You want to have grandchildren and great-grandchildren that are saved and believe what you believe, and that is possible if you raise your children upright.

I have three children and they were teenagers before I learned what I should have done when they were one year old. Do you understand that? Have you ever noticed that you figured out how to raise your children after they are grown?

I can remember back when our children were little and we used to struggle about what to do about certain situations, and how to discipline. I would have loved to have some old seasoned veteran come along and put their arm around my wife and say, "Here's how to do this, and here's how to do that". (They didn't have to come and directly teach her, they could role model it in front of her.)

Well, do you know what I did? I found some people like that, and watched and learned from them. This was an older man and his wife (down South) and he said, "There are three words preacher – love them, lick them, and learn them." I won't ever forget that, because I have learned through the years there are three words – love them (and let them know it), lick them (and mean it and let them know when something is wrong), and learn them (teach them). And if you leave anyone of those things out, it will not be rounded discipline.

Do you understand how that can be important? It is a tremendous benefit for the older women to teach the younger women to discipline, to educate, and to care for their children. It helps them provide for godly future generations.

Continuing in Titus 2:5: "*To be discreet.*" "Discreet" means "self control, not flashy and being bound by fleshly desires and impulses and passions."

Let me show you a contrast in 1 Timothy 5:11-13:

"But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith. And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not."

Do you see what a contrast those things are to the things he has been telling the older women to teach the younger women in Titus 2?

1 Timothy 14,15 says: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan."

I do not want them to act like that (verse 13). I want them to be discreet, and under control. I want them to have self-controlled lives (verse 14).

That is quite a description of people in verse 13 and that problem is always going to be there. He would not give the warnings against it and the instructions to positively teach contrary to it, if it was not going to be a problem that women face in the church.

Now you as a pastor need to understand the problems they face and minister to the real problems. Do not go read a book of psychology to find out what kind of problems women will have, when God already tells you.

Do you understand those things? Here are clear instructions in the scripture about the things that the women need to be taught.

Continuing in Titus 2:5: "*To be discreet, chaste, (that just means pure) keepers at home.*"

In 1 Timothy 5 Paul says: "guide the house" – stay busy guarding and working at home. You are not to be idle. Literally it is "to manage the home carefully" and that is the idea.

I tell people my wife is my domestic engineer, and I do not pay her nearly enough.

Well the young women are to learn to be domestic engineers, to have the home run smoothly and properly, and to carefully take care of those things so there is no opportunity for any damage or any slander to be raised against it.

There is no virtue in just *being at home*. A lot of women just stay home, but there is no virtue in just being home unless there is a spiritual purpose being accomplished. It is not just being there, but it is being there with spiritual purpose. It is not being idle, but rather it is being busy.

And the older wives can teach the younger wives (and communicate to them) what should be accomplished in the home.

Being at home is not sitting home and watching soap operas and day dreaming dreams about things that are not of any relationship to anything. The point is – the spiritual accomplishments and goals.

And that is something that the older women are to teach the younger women – to be keepers at home (guards at home) and manage the home so that the ministry that God has given to the husband is supported by the home, especially when there are children.

There is an interesting story in 1 Samuel about Hannah, Samuel's mother. When Samuel was just a little tot, Samuel's father took a big crowd of people (all of his family) up to Jerusalem for a feast.

And Hannah says, "I am not going because the child is not weaned yet. I have some responsibilities to this child that are more important than me taking a vacation with you guys".

And he told her, "Well you do what is right by the child and that will be good. I'm happy with it".

They were both committed to seeing that the right thing (the highest spiritual purpose and priority) is accomplished. And she forfeited the vacation and don't you think for a minute that it wasn't less of a vacation for him paying everybody's bill going up there and his wife and child at home.

It is no fun leaving your family at home and going on vacation and paying for everybody else. But there is a spiritual purpose there and they had commitments to the highest priority. That was not self-indulgence.

People are going to tell you that you need to hire a baby-sitter and go off for a weekend, and it will add sparkle to your life and romance to your life, and that is simply not true. That is what the world says.

Now there is not anything wrong with that. It is nice and fun and enjoyable to do those things, but you will be in a position in your ministry where you will not be able to afford those things.

I was married almost seventeen years when my wife and I went to California alone. That was the first time in our married life that we ever went anywhere by ourselves. That was sixteen years before I ever took my wife out for a weekend, and we could have sat around all those years and thought, "Well, we are just terribly deprived".

Or, you can have a commitment to the higher (better) spiritual priority, and know what it means to be a keeper at home, and know what it means to guide the house.

Now that does not mean that the woman sets the course. It means she is guiding the house and causing the house to follow the lead of the ministry that God has

given the husband. And the woman should not feel sorry for herself, but she should be happy about it and rejoice in it.

Paul continues: “chaste, keepers at home, good” (Titus 2:5). Let’s look at the word “good”. It means you are “to stand out because of good works.” In other words when they think of you, they just think of *good works*. When people on the block think of you they ought to think of somebody *good*, and in the church, *good people*.

Then he says, “obedient to their own husbands” (Titus 2:5). That is “submission: once again. It does not mean that a woman does not express her opinions, or she does not express her feelings. It does not mean that you indulge in the sins of your husband. It does not mean that you submit to abuse. But he is talking about the woman *being teachable*. The husband leads the ministry in the home and the wife supports his leadership, follows him.

Continuing, “that the word of God be not blasphemed” (Titus 2:5). Godly women have a great responsibility to have much to do, to have much to teach, and to have much to learn. And you will never have a greater asset among your assembly than women that understand this issue.

And you have a responsibility, gentlemen, to teach those things, and that is one of the things that your wife would have in her ministry. But first she has to be taught.

Too often we try to be teachers when we ought to be learners. First, women have to be taught, and then having been taught through experiences, they work through some things, and teach other women.

This past week a pastor’s wife that we know called my wife. She called my wife and said, “I have to talk. I have a problem. I have this traumatic thing that I am going through, and I do not understand what is happening to me. And I do not understand why I feel this way about it.” They spent two hours on the telephone long distance. And my wife and I were talking about it the next day, and she said it was stunning to me that I knew exactly what to say to her because I have been through every one of those things. It is part of the lot of a pastor’s wife.

And for my wife, it is sort of a new experience to be on the upper end of the scale now where she can begin to give some advice and let it trickle back down. She is used to being the young one looking for guidance from the older women.

But you women learn and go through the things and you are conscious of them. You are sensitive to them. You learn and then you can minister to others also.

Just because you have a mouth it does not mean you have something to say. So you learn first, and then you minister. That is why the aged women teach the younger women, and guide them and show them these things.

Women have plenty to do. And pastor’s wives need to spend a great deal of time learning these things, as do all the ladies in the church.

And your ministry is going to be enhanced as that comes along. If you start a church or you take a church, you will not find people doing these things. Is the natural tendency to do *right* or *wrong*? The natural tendency is to do wrong. So women try to build these things in their soul, and that is the goal.

AMB 301 – 6

Turn to 1 Timothy 2. We need to finish the chapter and then get on into chapter 3. We finished Verse 10, so we need start in Verse 11. We are talking about the woman's role in the church.

We discussed the issue of the men's responsibility (1 Timothy 2:1-8). And we discussed the issue of leadership that is involved in those verses – the active spiritual leadership based on sound doctrine working in the souls of the men of the assembly.

Now we are dealing with the issue of the women – their activity in a local church, and their responsibilities in the local church. And these are the goals that you need to work toward as a pastor.

1 Timothy, 2 Timothy, Titus, and Philemon are written to explain to these men *how to conduct and operate a local church*.

In 1 Timothy 1, Paul gives you the importance of the edification issues and the doctrine.

In chapter 2, he is beginning to focus on the people in the local church. He is saying, "Here is how the local church is to operate."

A local church is not just a building where you have hymnbooks and pews and an organ and a pulpit and a bunch of people coming every week. That is not a local church.

A local church is a place where there is spiritual activity of the body of Christ being manifested. It is in attendance because the believers are there and then it is manifested through those believers.

There are a lot of churches that are called "churches" but they are not "churches" in the sense of what Paul is talking about in these verses. The heathen have churches. At Ephesus (where Timothy was) there was a great church – a great temple to Diana. All over this town of Ephesus there were little shrines to Diana and when people would ride by them they would stop and do their religious activities toward them and so forth. Those churches existed.

But Paul is talking about the church of the living God. And he is describing that church.

You need to remember what your goal is, as a pastor in our day. Your goal is to have a fully functioning local church. So you need to have the activities that are described here as the goal of what you are doing.

The local church is not just a place to have a professional *pulpit* for the spectators that sit in the pew. The idea is the life and the activity of the body of Christ being manifested. And the description of things in these passages focuses on that.

Now the ladies are to adorn themselves first with modesty (1 Timothy 2:9). We went over that issue. They are to set a high spiritual and moral standard for the assembly.

Verse 10 says they are to adorn themselves with godly works. They are to have godliness and good works. We went over that at length in the last lesson.

In 1 Timothy 5 and Titus 2 we saw what those godly works (those good works) encompass.

And godly women have a great responsibility. There is much to do, and much to teach, and much to learn. They have a real responsibility to stay busy with these things in the assembly.

And those things that we went over in the last lesson are the goals you are trying to work towards. You are trying to work in that direction.

Now in Verse 11, we see the third issue here: the ladies are to adorn themselves by quietly learning. "Let the woman learn in silence with all subjection" (1 Timothy 2:11). Now there is much for them to learn.

And again, we went over that in the last lesson. I gave you seven or eight different things out of Titus 2 where Paul lists different things that are to be taught and to be learned. There is a lot to learn.

And when Paul talks about "Let the woman learn in silence with all subjection" (verse 11), he is not talking about the fact that the woman cannot open her mouth. Silence is not just what you tell your child. It is not telling someone to *shut up*. There is an issue in "silence" and it is the issue of quietness.

In fact the word is translated back in verse 2 where it talks about a "peaceable life in all godliness." That word "peaceable" is the same word in verse 11 that is translated "silence." And the idea is that of *quietness*.

The word "silence" carries that kind of an idea in it, if you look it up in the dictionary. Sometimes people have difficulty because they have a meaning to a word in English that is not necessarily the dictionary meaning.

Sometime ago Mr. Stam had some correspondence with a pastor who was objecting to a paragraph in one of his books. And the pastor kept saying, "This one word in here makes the whole thing wrong."

And so finally Mr. Stam asked him, "What does that word mean?"

So the man wrote to him and gave him a meaning of the word, and we do not have a dictionary in this entire building that has that meaning of the word in it. The Webster's Dictionary does not have the meaning this man gave to Mr. Stam. The Oxford Dictionary does not, and the Funk and Wagnells Dictionary does not, and the Ramm Dictionary does not have that definition. The Webster's Book of Synonyms did not have that meaning in it and a Thesaurus did not have that meaning.

Now you know if you go through all the authorities for your language, and the definition the man gave you is not in any of them, he must have the wrong definition of the word.

But he gave the definition to the word that is commonly used by a lot of people, but it is wrong. So now who is wrong? Is what Pastor Stam wrote in the book right, or is the common definition that is used wrong? Well the common definition is the one that is wrong.

Mr. Stam sent the man the correct definition. And do you know what the man wrote back to him? He said, "I went to a preacher's meeting and I asked the preachers in the meeting to define the word and every preacher in the meeting defined it the way I did and not the way you do."

Now who is the authority on what a word means? Are the preachers in the meeting or is the dictionary the authority on the meaning of a word?

I thought to myself, *If they ever read that word in the bible they would be running around saying the word should not mean this but it should mean this.* And they would never know what it means.

So one of the best helps you will ever have in bible study is to be sure you really understand to start with what the words means. *Look it up in the dictionary.*

Now turn to Acts 22. "And when they heard that he spake in the Hebrew tongue to them, they kept the more silence" (Acts 22:2, emphasis added). Now silence is just not talking. How are you "more silent" than that? What is he talking about when he says, "they kept the more silence?" *They quieted down.* So when you talk about "silence" you are talking about "being quiet," and that is the idea here.

Come over to 2 Thessalonians 3:11: "For we hear that there are some which walk among you disorderly, working not at all, but are busybodies." *They are rattling on all the time.*

"Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread" (verse 12, emphasis added). Do you see that "quietness" there? That is the issue.

The idea "let the woman learn in silence" (1 Timothy 2:11), is about being sparing, not talkative, not being rebellious against what she has been taught.

Now there is a lot for the ladies to learn. They are to "learn in silence with all subjection" (1 Timothy 2:11). In other words, they are not to rebel against the things that they are learning.

And they do not learn everything that they need to learn *from men*. Do you remember in the last lesson I showed you that the major teaching ministry among the women of the church is to be the older women teaching the younger women?

So the issue of silence is not just the woman sitting and letting the men talk. That is not the issue. It is not being rebellious, and not being talkative, and not being out of order, but rather being orderly. It does not have to do with never opening your mouth.

I know a brother (a friend of mine down South) and his wife and his daughters never open their mouth in the church building. Because the verse says to keep silence and he interprets that as *don't you say a word*. They don't sing, and they don't talk to anybody.

Now that would be a miserable existence. Think of all the things that you ask people in church: *What verse did he say? What time is it? What song number?*

That would be miserable, and it is not enhancing anybody's spiritual activity. And that is not what the verse is talking about.

Paul is talking about the issue of the women "quietly learning" and not causing an uproar, and not griping and complaining about what is happening.

He is not talking about the fact that they cannot teach, and they cannot sing, and they cannot talk.

A lot of people say, "Well women cannot have a teaching ministry." That is wrong. We already looked at the passages in Titus 2 and 1 Timothy 5 and they obviously had a teaching ministry, the older women teaching the younger women.

From 2 Timothy 1:5, it is obvious Timothy's mother and grandmother taught him and taught one another the scripture. In 2 Timothy 3:15, it says they taught him "from a child." The women have a definite teaching ministry among children.

Write down Acts 18:24-28. You will see that Priscilla and Aquila taught Apollos. It is interesting that it is Priscilla and Aquila and when they go in and teach him it is Aquila and Priscilla. So the man takes the lead, but she is there. She is involved in it, but that is private instruction in their homes. It is not public ministry, and it is not in the local church.

In the local church, “the woman learn in silence with all subjection” (1 Timothy 2:11). She is not to be a troublemaker and always pointing out problems and difficulties and that kind of thing.

Do you know the old saying about a perfect marriage? A perfect marriage is a blind wife and a deaf husband.

And God knows the characteristics and the traits of his creatures. So the woman is told to be quietly learning, and not to be out running her mouth and trying to boss and run things, but being in subjection. And that is the goal for the women in the local church. It is not hampering their ministry; it is going to enhance their ministry.

Order in the assembly is tremendously important, and that is what he gets to next. Number four is *respecting authority*.

1. Women are to adorn themselves with modesty.
2. Women are to adorn themselves with good works.
3. Women are to adorn themselves with quiet learning.
4. Women are to adorn themselves with respect for authority.

“But I suffer not a woman to teach, nor to usurp authority over the man” (1 Timothy 2:12). He is not saying that she cannot teach at all. But he is saying that she is not to teach the man. She is not to usurp authority over the man. That is the issue.

She is to be involved in helping to keep the order of the assembly. Christ is the head, and he has placed men in position of leadership, and then the woman underneath him. That is God’s order in the home – the husband – the wife – the children. It is also his order in the church. And the woman is to respect the order that God has established. The order that comes from the rule of the way God has established things is to ensure the unity of the assembly both in doctrine and in practice.

And when you get out of order, and start doing the thing God did not tell you to do, usually the justification is *to help make things better*. Am I right?

But that is not what God says you are doing. God says you are making things worse because if you want order and you want the church to run the way it should, that is accomplished by being in subjection to the order, and the rule, and the authority that God has established.

So keeping the order will result and ensure the unity of the assembly *doctrinally* and *practically*. The women have a real responsibility that way.

Christian men are to be the spiritual leaders of the assembly. That is their responsibility.

Now I recognize that in most local churches, you will find that the ladies have been placed in positions where they have taken over (*or maybe I should say taken up*) the position of leadership. And they will tell you (and it is no doubt true in many cases)

that they have done it by default. The men would not take their responsibility so they had to take it in their place.

Well, it is better to let a thing stop, than to do it wrong. Now you may not believe that, but you might as well make up your mind about it right now. As a pastor in the ministry of the local church and as a layman in the ministry of the local church, please know it is better not to do it than to do it wrong. *Two wrongs do not make a right.* It is never right to do wrong in order to get a chance to do right. Write that down! Put that in your mind and do not ever forget that. You can write Bob Jones Sr. after the quote because he said *it is never right to do wrong to get a chance to do right.* Another way to say that *the ends never justify the means.*

And I know many times, people will say, "My granddaddy built that church." Or, we say, "I built this." Or, "I did this and that." Well listen, I understand all of that, but your granddaddy may have belonged to the Rotary, but that does not mean it has to go on forever.

You say, "Yeah but the church is something else." And I know it is different, but in the local church, if you are not going to do it God's way, then what are you doing? You do not have the church of the living God. You do not have a pillar in the ground of the truth. So you must do it right in your ministry.

A lot of churches would have been a lot better off (and out of their misery long ago) if the people were doing something right for God and not just perpetuating wrong activity.

So you want to instill in your members, *The men having the responsibility to carry on the spiritual leadership, and the women should be learning quietly and in subjection and respecting the authority that God set up.* And they are to respect it to the extent that when it is not being exercised, they would not touch it. They would understand that the position is not for them and they would not have it anymore than they would drink a can of liquor or they would suck a cancer stick.

If you can get the people in your congregation to be that serious about what they are doing, it will make a difference.

Now do not go into an assembly and tell the ladies that they are doing it wrong and they have to get out.

What do you do? "The servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient" (2 Timothy 2:24).

Do you remember when we talked about what to do when you find a believer in reversion? We talked about how to handle them by looking at 2 Timothy 2. You take the doctrine and you begin to teach them and you begin to develop the spiritual life in them. And as you develop the spiritual life in them, they begin to respond to it, and they begin to want to walk properly. They begin to investigate the scripture. And by your instruction in the sound doctrine, growth takes place.

Well growth takes time. It does not happen over night. You are not going to fix every situation instantly. I know *you are going into town and you are going to set the world on fire.* But listen, that town is going to be standing ten years after you are gone, so do not worry about it.

I saw a man come to Alabama one time and he got on the television and said, "I'm going to take this city for Christ." He did and he is off taking another city now.

I applaud your zeal and I am in favor of your zeal. I had the same kind of zeal when I was in your position. Do not ever lose the zeal. *Burn out for the Lord; don't rust*

out for the devil. But do it right, and be realistic. And let that zeal motivate you to do things the right way.

Now the men are to be the spiritual leaders and he says that there are two reasons for that: “I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence” (1 Timothy 2:12, emphasis added). That means to be quietly learning, and verse 11 is the silence. Do not get out of position, but be in the function and in the place – keeping the order of the church like it should be.

Why should we do this? *There are two reasons.* First, “For Adam was first formed, then Eve” (1 Timothy 2:13). *Number one* is the issue of creation. The woman is a secondary creation. She came out of the man. God took man, he formed the dust of the earth and made his body, and breathed into his nostrils and he created life. He did not do that when he created the woman. He took of the life and the things that he had built into Adam and brought the woman out of Adam and she is a part of him. She is a *secondary creation*, not a primary creation, and not the original.

Now that does not mean that she is inferior, and it does not mean she is second class. And it does not mean she is any less a human, or a person. It does not mean she is any less valuable.

In fact, if a part of you has gone out of you, don't you value and cherish that? Sure you do. And that is the reason that when the gospel and the word of God come into a culture, the position of women (which is always downtrodden in the world) is elevated.

And the only thing that has ever elevated the position of women in human history is the word of God. And in our day, it is the gospel of the grace of God.

The women's liberation, and the E.R.A. and all of that is just another demonstration that men and women never learn anything from history. An old German said, “The only thing men learn from history is that men never learn from history.” And he is right.

Because the thing people do to try to help themselves out, work for exactly the opposite ends. And women say, “We are going to go out and liberate ourselves and we are going to break off the old Victorian shackles that have held us down.” And what have they done? They did not help themselves.

Do you know what the men say? Well if you want to suck a cigarette like a man and dress like a man and cuss like a man, you can open the door like a man.

1 Corinthians 11:7 says: “the woman is the glory of the man.” I would rather be the glory of the man than an old tarnished shoe heel, wouldn't you?

That is just the old sin nature saying, “What I don't have is what I want.”

Well, number one is creation. That is the order that God Almighty has established. Ladies you want to be who God has made you to be. And you want to do what God ordained you to do. And there will never be any happiness for ladies (or for men) until they do what God ordained them to do. And when you got saved and were put in the body of Christ, God did not change that.

1 Corinthians 11:3 says: “But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.” Now do not forget that. And the reason man is the head is because he is the primary creation. And that is the way God ordained it. I didn't do it; God did it.

“For a man indeed ought not to cover *his* head, forasmuch as he [the man] is the image and glory of God: but the woman is the glory of the man” (1 Corinthians 11:7). Now don't you think that would be a wonderful position to have? You should appreciate that position.

I want you to see that the man is the head of the woman. And the woman is in subjection to the man, and that is the natural order, and the natural law. That is the way God set the thing up. That is the way the creator made it to run. And that is the way it will run right.

So, the first reason that the woman is to be in subjection to the man is because *that is the order of creation*.

But you say, "How about the local church, isn't that a spiritual entity?" Yes it is and that is the second reason that he gives you.

Number two: "And Adam was not deceived, but the woman being deceived was in the transgression" (1 Timothy 2:14). The second reason for the woman to be in subjection to the man in spiritual things (not just in the natural world out there but in the local assembly) is the issue of the fall – Genesis 3.

Eve was deceived. Adam was not deceived. He knew exactly what he was doing when he took that grape and rebelled against God. Eve took the grape and acquired an *old sin nature*. She was tricked and did not know what she was doing. She thought she knew what she was doing, but she was fooled.

There is a matter of spiritual perception because God gave the man to be the head. God gave the man a capacity in regard to spiritual perception that is not found in a woman. The woman is safeguarded, and protected, and ruled over in the sense of the umbrella of protection by her husband in these areas. And when she is under the protection of his authority, then she has protection. But when she gets out from under that protection, what happens? – Genesis 3.

2 Corinthians 11:3 says: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." Satan cast a spell as it were; he beguiled Eve through his trickery, through his subtilty. And she fell. She was deceived.

Adam was not deceived. Adam stood there and looked at the situation, and he counted the cost. He said, "I love her more than I love God. I would rather die than to be without her." *Would you die for your wife?* You better never tell her that you would not. (*Do you love me more than anything? Do you love me more than life itself?*) That is the issue.

I told you guys already that you never get far from Genesis 3 when you are dealing with sin. It is all right back there. It is amazing, isn't it? That old archaic antiquated mythological book (as the world calls it) is so up to date. And if people relied on the word of God, the psychiatrists, and the psychologists, and the politicians, and the clergymen would be out of business.

In 1 Timothy 2:14: "And Adam was not deceived, but the woman being deceived was in the transgression." That is why you read about old wives fables. That is what happens. When they get involved in being the heads of religion, and the head of spiritual activity, you wind up with deceit and deceived things and thinking.

Now verse 15 is a very difficult verse: "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." Well notice the verse closely. "Notwithstanding [even thou she is deceived] she shall be saved in childbearing, [that is in having children] if they [that would have to be the man and the woman] continue in faith and charity and holiness with sobriety." That verse has a lot of different interpretations, and it all hangs around that word "saved." Obviously he is not talking about having *soul salvation*.

And I pointed out to you, over and over again, that the word "saved" does not always mean *having your soul saved from hell* and *having your soul delivered from the*

damnation from hell. A lot of times it refers to *being saved from apostasy.* And a lot of times it refers to being saved from physical death and destruction by an enemy. A lot of times it refers to all kinds of different things.

1 Timothy 2:15 obviously is not *soul salvation* because if it is, women who do not have children could not get saved.

Now look at the verse: “Notwithstanding she should be saved.” The problem in verse 14 is deception. So it is safe to assume that what she is being saved from in verse 15 is further deception.

Now some people say, “She is going to be saved in childbearing. And that means that ultimately the seed of the woman is Christ – the woman is going to be saved by Christ coming.” But doesn’t Christ save men too? So that explanation is a little strained. Christ had already come when this verse was written.

It is usually said that that verse is a reference to Genesis 3:15, that the redeemer will come. But I think you are better off making the “saved” not *soul salvation* but the *salvation from deception.* So you would have, “Notwithstanding she shall be saved from further deception in childbearing (that is in her motherhood) operating in the position that God gave her to operate in.”

The woman has a ministry from God. And in the passage, we have been talking about her ministry from God. And when things are done decently and in order, there is a position of safety available for women in the local church. There is a position of safety today for you wives, and for you ladies, and for the wives of the pastor. There is safety for Christian women in the context of a local church when they are in that local church functioning in the position that God gave them to function in. If there was never a motivation besides the following: for a women to learn modesty and good works and quietly learning and respecting authority, that ought to be enough in the day in which we live.

There is a protection. She has a ministry from God and when the things are done in order and decently (as they should be done) there is a position of safety for women from the deception of that policy of evil that Satan has against the body of Christ. By taking her place in the home, and in the church, and living for her husband and for her family “in faith and charity and holiness with sobriety” (1 Timothy 2:15), the Christian woman will be saved from the pitfalls that have wrecked the lives of countless women across the face of the earth.

There is always a policy and a program to hook you, and it will try to hook women just like it tries to hook men. Just like Satan knew how to go after Eve and play on the things he needed to play on to deceive her, the same thing happens today.

So the woman’s role is very important in the assembly. The men have spiritual leadership. The women are in submission, subjecting themselves to the order and the rule that God established in the church. They are to see that that rule is carried on with godliness.

Now, that is the end of the ladies, so I am going to move back on to a little safer ground now.

Again, what Paul is saying in 1 Timothy 2 never really dawns on people most of the time. He is dealing with how to run that church, and what constitutes that local church, and that the priorities in that church are, first, to develop godly people. Men are to be godly leaders, and women are to be godly women in subjection to the authority and the framework – understanding what is going on and functioning in the position that God has given them.

Now Paul is shifting gears. Look at chapter 3:1: “This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.” And he is going to describe the two offices in a local church: *the office of a bishop* (verse 1) and *the office of a deacon* (verse 8).

“For they that have used the office of a deacon well purchase to themselves a good degree” (1 Timothy 3:13). In other words, there are two offices (two official positions of responsibility) in a local church:

- First the *bishop*.
- Second the *deacons*.

Now think about what Paul has done. He has talked to you about the members of the local church in chapter 2. Now he is going to talk to you about the offices in the local church. And then in chapter 3:14-16 he is going to talk to you about the purpose of the local church itself. So the whole issue here he is focusing on the members in the local church.

There are three groups (three categories) of people in a local church. All of them are saints. There are three divisions of the saints, three categories of believers: “Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons” (Philippians 1:1). Do you see that? *There are saints, bishops, and deacons*.

The saints are all the saved people – everybody in the assembly. But then there are two offices (two positions of leadership): bishops and deacons.

Come with me to 1 Thessalonians 5:12,13: “And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work’s sake. *And* be at peace among yourselves.” Paul is telling the members (the saints in the local church) how they should regard their leaders. And he says you are “to know them which labour among you, and are over you in the Lord.” You see these are positions of responsibility and privilege. These are offices (official positions of authority) in the assembly.

Now please understand what that means when you are talking about an office and a position being *over someone in the Lord*. He is talking about a position of responsibility and privilege in calling, in your usefulness, in the greater persecution that you are going to suffer, in the greater sacrifice that is required of you.

It is not in an organizational kind of a sense. It is not in a denominational kind of a sense. It does not mean that one person is more valuable than the other person. But rather this person is in a position of greater usefulness, and he is in a position of greater calling, responsibility, and privilege.

Therefore, he is also going to pay a greater price. He is also going to be the recipient of more attacks and persecution.

There are assets and liabilities. Too often people see the assets and they forget about the liabilities. And when they get the job the liabilities begin to come, and they say, “Nobody told me about this!” And they fall by the wayside. You have to be careful about that.

In Acts 1 they describe Judas falling and somebody has to come and take his bishoprick – an official position of a bishop (the office).

In 1 Timothy 4:14 you see a reference to it: “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.”

Well that “presbytery” is just “the elder-ship.” We call them *the board*. It is the elder-ship or the board of the assembly.

Now the word “presbytery” and the word “elder” come from the same Greek word – presbutes.

The word “bishop” comes from a Greek word “episkopos.” That is where we get our word “Episcopal.”

Presbyterian comes from the Greek word that is translated “elder.”

The main issue involved in the office of a bishop and the office of a deacon is *the issue of leadership*. Please remember that. The main issue in the positions of responsibility in the local church is leadership. (The main issue is not telling people what to do.) The main issue is leadership.

When the issue is to tell people what to do, you are violating the position and the office. In 1 Peter 5:3 he says: “Neither as being lords over *God’s* heritage.” That is not just commanding people and telling people what to do and that kind of thing. *You do what I say because I am the authority!* It is not that kind of thing at all. Rather, it is leadership.

Let me tell you something. You need to determine right now that you are going to be a student and learn what it takes to be a leader. You need to become an expert (if it is possible) on the issue of leadership. You need to listen to leaders, and you need to learn from them. You need to observe them, and you need to learn what it means to be a leader.

Let me tell you the key to leadership, and it can be summed up in one word. Everything else you learn will all be summed up in this one word, if it is real leadership. *The key to leadership is example*. You lead by precept and by example. You are going to hear me say that to you over and over this semester. *You lead by precept and example*. There is not any other way. That is the key to it, and anything that falls short of that is not real leadership.

You are going to find that leadership is a very difficult and unglamorous job once you have it. Now people look at it and they think, *Oh it is so wonderful!* It would be so wonderful to be up there in the front. But once you get the job you will find out that it is not glamorous. It is difficult, and it is draining.

Hence the emphasis in this passage (1 Timothy 3:2-13) is on the quality of life. It is on the Christian character and lifestyle of the individual who fills that office.

Elders and deacons are not chosen for their executive ability. They are chosen because of the spiritual qualities of their life – the qualities that exemplify, what it means to be a spiritually minded believer. We will study those passages in the next lesson in some detail.

The qualifications of those two offices are simply an example of a spiritual man. And it is important for you to see that, and to see that it is not an easy job. And the issue in leadership is just putting on display and demonstration what the believer is to be like in every given situation.

And you, in your own heart, need to understand that when you desire the office of a bishop, you desire a good work. That is something that is good, and precious, and valuable.

But there is a requirement involved in it. And you better be willing to pay the price or stay out of it, one or the other. If you are not willing to pay the price then go satisfy your own desires and interests by fishing or selling cars or buying something, but do not get in the ministry. Do not get in a position of leadership in a local assembly unless you are willing to be a leader, and be an example of what all those followers

ought to be. And that is a high calling, and that is why it is a special position of honor and privilege because that is what we all are to be.

Now historically, there are four types of organization in the local church, and you need to be familiar with this information. There is a lot of discussion about this and I want to talk to you in this lesson about organizing a local church, and how it is done historically.

First, there is the *Papal System*. That means all of the authority resides in one supreme pontiff, the pope. And of course that is Roman Catholicism.

Second, there is the *Episcopal System*. That means the authority resides in the bishop or in other clergymen associated with him. And the bishop is a hierarchy position in the church, but he is not in the local church. In the Episcopal System you have no representative there, they all send it down.

Third, there is the *Presbyterian System*. That means a representative form of government where the authority is placed in sessions and presbyters and assemblies – in gatherings and groups of churches and church leaders. In the Presbyterian System you have a delegation of church leaders and authorities in that group. In the Presbyterian System you send a representative up to a group and that group makes the decisions and tells you what to do. So you have some representation in it.

Fourth, there is the *Congregational System*. It is a Congregational type rule – a local church is autonomous and chooses its own leaders, and makes its own decisions, and its congregation determines what it is going to do. It is local church oriented, and it is its own authority.

Now there are three kinds of authority systems in the world:

- One is a *dictatorship*. A dictator is one guy running everything.
- Two is an *oligarchy*. It is a rule of just a few men – a little group of people ruling other people.
- Three is a *democracy*.

The scriptural way of governing and organizing a local church is the last one, *the democratic form*. It is where the authority resides in the local church.

Please understand this. Nowhere, at any time, is any organization of any type ever authorized to have authority over a local church. That is where you get the denominational structures and all those things. And there is nothing mandated with any authority beyond that of a local church. Read the scripture and see if that is true or not.

The local churches can band together to accomplish a purpose, but when that purpose is accomplished it is over with. And nobody involved in that brings authority back to the local church.

Now the local church can send missionaries and delegates out to represent you, but they do not come back and tell you what to do. The local church authorizes them.

No body is over that local church. The local church is the manifestation and representative of the body of Christ, and Christ is the head. The bishops and the deacons are the leaders, and the saints all work together in harmony.

Having said all of that, how to organize and accomplish a congregational government is a hotly contested item. And there are two things that are argued, and you need to understand these things.

One is a group of people that say, “Well, the elders should rule the congregation.” The other is a group of people that say, “The congregation should rule itself.”

One says that the congregation should vote on decisions and make all the decisions itself. The other one says there should be a board of elders and that board of godly men should make the decisions and lead the congregation.

Each one of those viewpoints has its strengths, and each one has its weaknesses.

The strengths of an elder rule (board rule) church are obvious. The decision making process is carried on by godly men who seek the Lord and find the Lord's leading.

On the other hand in a congregational rule you have all kinds of people with all kinds of different levels of life and spirituality and they get together and they start arguing. You can go to a business meeting anytime and you can see the natural problems inherent in congregational rule.

So people say in order to get away from that, we will have godly leaders and they will be the ones who will make those decisions. And that is good as long as the leaders are godly. But what happens when one of them gets out of line? What happens when one of them is a problem? What happens when they go to bickering just like the congregation did?

There is a great strength in congregational government because you get the whole congregation working together and then what do you have? You have harmony and consent and momentum and you go and get the job done.

If you have a little group of men wanting to do something and the congregation does not want to do it, you have problems. You cannot lead like that. One thing for sure, *you always have to rule with the consent of the governed*. The bottom line in everything is that leadership must always be by consent.

So, there are inherent strengths and inherent weaknesses in both of them.

Those two views are hotly debated. And there are some real *charged up emotions* involved with them. There are people who will read this that are thoroughly committed to one or the other of these methods.

Now how in the world can there be that much divergence of opinion?

There is not one verse in the bible that nails it down and tells you exactly what to do. I mean here are good, godly men and they go to the work of God and come up with two different viewpoints. Is one of them not looking at all the verses or what? No, he is looking at all the verses. He just comes up with a different answer than you do. That tells me that the thing is not specifically settled and set out in the word of God. The bible does not specifically spell out exactly how to do this thing.

Now why would that be? It is left up to that local church. Do you know why? When the gospel goes into a culture, it transcends that culture. It does not assimilate the culture – it transcends it and it pulls out of that culture everything that is good and pure and right and it purifies that culture. And it can function in that culture by purifying the culture. The gospel is transcendent, and it goes into the culture and purifies it.

American middle class is not Christianity. But American middle class can be Christian. Do you understand the difference?

Listen, you can go into the city of Chicago and go to a Mexican service, and be among good, godly Mexican people having a service and you might not appreciate their music. And yet it could glorify God in the framework of their culture. We all have cultural differences, and heritage differences.

And people say, "I like this kind of music, and I like that kind of music, therefore that kind of music is of the devil." That is not necessarily true. There are standards in the word of God whereby you judge music in whatever culture, whether it is righteous or

not righteous. There are a lot of both out there. You may not like it because it is not in your culture and your nature to like it.

So what does it do? You go into a group of professional people (for example doctors and lawyers and architects) and you try to set up a boss over all of them, or an oligarchy over them, or dictate and tell them what to do. Taking that kind of action would create problems, do you know that? Those people are trained to think for themselves.

But if you go out in a culture where people are workers and used to their boss telling them what to do and they are used to that kind of a culture, what happens? They are very happy with it and it works fine.

If you go to the Orient or to Africa or to Europe or you come to the states, what happens? Different cultures are comfortable with different methods. And the thing is set up where the local church can function within those cultures and function successfully.

The issue in whatever the cultural setting (and however the fine tuning of the thing comes down) is always going to be godly leaders. And you remember this gentlemen.

The bottom line is not how you set up that constitution. The bottom line is not whether you have an elder board ruling with the congregation (having no vote at all) like some people do, and that is unscriptural. And it is not having a rule where the congregation makes *every* decision, like some people do, and that is unscriptural. And it is not whether you have something in between that is a little more scriptural. I don't care what you do that way, but the bottom line is always *that leadership must be by consent of those who are being lead*.

You can deny the congregation the opportunity to vote (and voice their opinion) but they are going to vote. They might vote with their feet, but they will vote. And you are not their God.

And God never made you their Lord either. He made you their leader. And leadership has to be by precept and by example and that is why the issue in these passages is the quality of life – it is a godly life that cannot be resisted.

The key to real leadership is example. Example is what makes precept believable.

Gentlemen when godly men make godly decisions the congregation will not fight them. The congregation will follow them. And harmony and unity will reign.

But that happens only when the elders are credible in the eyes of the congregation – their example follows their precept. And their leadership is real spiritual leadership. Their behavior follows their belief. Only when they are credible (when their credibility is established beyond any doubt) is real spiritual leadership possible.

And that is why he says that the men that you put in this position have to be men with that quality of life. You and I have to be those kinds of people.

AMB 302 – 7

(Test)

On a separate sheet of properly headed paper answer the following questions remembering to use complete sentences. An unmarked bible may be used for references.

1. Explain the three things Timothy is charged not to do in his ministry (1:3,4).
2. What specific thing is Timothy charged to focus his ministry on? Explain.
3. What is the proper use of the law?
4. How does one avoid making “shipwreck” of the faith?
5. In 1 Timothy 2 Paul begins specific instructions on the working of the local church. What is the first priority and responsibility he addresses and why?
6. What is the “key word” in the Pastoral Epistles?
7. Why does 1 Timothy 2:2 single out rulers?
8. 1 Timothy 2:4 sets forth God’s will for all men to be twofold. Please explain.

9. How does prayer relate to evangelism?
10. Explain what Pauline Prayer is expected to produce and achieve.
11. What is the basic role of women in the local church?
12. Women set the moral tone of a group. True or False?
13. Explain 1 Timothy 2:11.
14. What two “offices” does 1 Timothy 3 establish as proper in the local church?
15. What are the four types of ecclesiastical organization? Which is the scriptural one?

AMB 302 – 8

We are going to study local church leadership in this lesson. We are in 1 Timothy 3 now.

We already discussed the four different historic types of organization in the local church: the Papal, the Episcopal, the Presbyterian, and the Congregational. And I told you the Congregational is the scriptural approach.

I know that it is much debated and so forth, but the bottom line in leadership (in a local assembly) is that leadership must always be by the consent of those being led.

Gentlemen, you will never be able to lead anybody unless they are willing for you to lead them. You can drive them. You can herd them. You can force them. But you cannot lead them unless they are willing to follow you. And there is a great deal of argument about this issue. And I am not going to enter into the debate, except to tell you this: there is a great deal of argument about whether or not you should elect, by congregational vote, the leaders of the church or whether they should be appointed by the board and self-perpetuating.

There are some churches that demand that the leaders (the elders and the deacons) be a self-perpetuating board, and the congregation does not make any choice. There are others that demand it to be totally democratic and the congregation chooses every leader, every year.

I will tell you what you will find in the scripture. You will find that it does not make any difference which one of those systems you use, but the people are going to vote.

Now I guarantee you that. You may let them vote by raising their hands and choosing, or they will vote with their feet and walk out. But they are going to vote.

And that is the reason you find in 1 Timothy 3:1-7 that the issue is focused on the quality of life that the man lives, when Paul talks about the man “desiring the office of a bishop.” It is focused on the quality of his Christian life, and that is the issue, because leadership in the local church is dependent upon godliness being demonstrated and executed by the leaders. Godly men who make godly decisions will have the congregation following them, not fighting them. And harmony and unity is going to be the result.

Turn to Acts 15, and let me give you just one shot in the arm about the issue of how the congregation was run. You will see in Acts 15 that there was a congregation at the Jerusalem church. Now Paul is there to defend his apostleship, and this is the clearest thing I know, in the scripture, with regard to the way the eldership functions.

Now you understand the word “elder” is a Jewish concept. And so it is not unusual that you find here in the Jewish church this concept functioning and being laid out for you in a very clear way. The first thing to notice is that this is a big assembly. The church is assembled together for open discussion of the issue.

Acts 15:6,7: “And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know” [and he begins to give his account there].

Verse 12: “Then [In other words, the leaders get together] all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles.” In other words, the whole group was there, not just a small little oligarchy of men who are going to make the decisions. But the whole bunch of them are there. It is a big assembly with a free discussion of the thing.

It has a moderator (verse 13). James, evidently, is the pastor of the church. He moderates the meeting.

And he states the conclusion that is reached by the whole church. Verse 22: “Then pleased it the apostles and elders, with the whole church, to send chosen men” and so on and so forth. The whole group is involved in making a unanimous decision – coming to a verdict together. Verse 22 says “the whole church.”

Verse 25: “It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul.” The whole group makes a decision about what they are going to do.

Verse 23: “And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia.” The whole group is doing it. The leaders are leading, and the assembly is participating.

Verse 30: “So when they were dismissed.” Obviously if a meeting was dismissed, it was called to order. You do not adjourn something that did not start. So this is a formal meeting of the whole group; and when they get through, they dismiss it.

And then, in verse 30 and down through chapter 16, they sent out messengers to carry their decision to the other people that were involved in what was going on here.

So there is a formal type of a thing – free discussion of the issues in a prayerful effort to reach a unanimous decision. The congregation made the decision based on the leadership provided for them by the elders.

Do not forget this next statement. *The key to real leadership is example.* That is the key. Example is what makes precept (what you teach) believable. The key to leadership is example. It is not demanding people to submit to your authority. That will

not work. Nobody has to be subject to you! You have not grown that big yet, so to speak. Leadership is always based on example. The key to it: leadership is by precept and example. I will say that to you repeatedly. Leadership is by precept, teaching, and example. And the key is being the example of what you are teaching. Example is what makes precept believable.

Gentlemen, when godly men (godly leaders) make godly decisions, the congregation is not going to fight them. The congregation will follow them, and harmony and unity will result. You do not have to fear the people. If godly leaders will make godly decisions, godly people will follow them. It is only when the elders are credible in the eyes of the congregation that real spiritual leadership is possible. And that is why leaders do not want to do it this way, because it is only as you maintain the credibility of a godly testimony as a spiritual leader that you are going to have real influence with your people. The way you maintain that credibility is your example following your precepts. The key is example.

The key to a successful pastorate is godliness – personal individual integrity. It is not your professionalism. It is not your fund raising skills. It is not your ability to go out and jawbone people on the street. It is not your ministerial manhood. It is personal integrity – personal godliness. Who you are is going to make or break your ministry, and it is going to determine leadership.

Now listen, too often men get in the pastorate and want to do what they want to do. I have seen it time and again. I have been guilty of it myself. We want to do what we want to do – the programs, the actions, and the things that we are interested in. That is what we *want* done rather than what the congregation *needs* done.

I know a man who resigned from his church (quit) and went off somewhere else, and he is sorry right now that he did it. Do you know why he did it? He did it because he wanted to start a school in that local church.

Now there is nothing wrong with having a Christian school. I had a church in Southern Alabama where we started a Christian school. I am for it. My children have always been in Christian schools. I am for it. I understand the issues, and I vote for it every time that it is possible.

But in this man's assembly, the congregation did not understand that. This man wanted it, and he set his heart on it. He went out in the community and got support, but the congregation was not for it. He went out and got it all set up and brought it to his people, and they turned him down. And it broke his heart, and he quit! Will you please learn from this?

You do not look at the people and say, "What can I get them to do? What do I want to do that I can get them to accomplish, so I can have my way?" That is not the issue, brethren! That is not what we are to do, right?

You look at those people and say, "What do *they* *need*? They should be fully functioning. Now, how can I get them there?" It is not, *how can I get them to do what I want them to do?* The congregation needs the spiritual life developed. You need to work to develop spiritual leaders and spiritual leadership, not simply to promote programs, not to promote your reputation, not just to get a bunch of warm bodies in cold pews. Keep edification first! Keep the issue of godly edification, which is in faith, first. If you will perfect the saints, I guarantee you the work will come. Now, I recognize that it is a slow process. It is not that which is esteemed among the world or among the brethren very often. But if you will do what God says to do and perfect those saints, the work will come. The perfected saint will go do the work of the ministry. I guarantee you

that. And that is where you want to focus your leadership. Keep things where they ought to be.

And I say this to you gentlemen (just about the business of the church): keep things in the open, keep them above board. The only kinds of things that you need to keep in quiet and keep behind closed doors are moral problems – things of that nature. And I do not mean just to hang out all the dirty laundry. Let the people know what is going on. Do not try to make all the decisions yourself. Do not try to have the decisions made by a little group in the back corner. Have meetings and tell them what is going on, and get their input, and figure out what they need, and talk to them. Keep everybody informed. They do not have to know every decision that is made. You do not need to do all your homework in front of them. But let them know where things are going. Keep things on the table.

As the group gets larger, you will need to develop some type of a representative democracy (republic) as we have in our country.

You know democracy is the worse form of government. The United States is not a democracy. It is a representative republic. We elect people to represent us and to make decisions for us. We do not make all the decisions ourselves. And that is the only form of government that will work that is congregational or people based.

You will find that as the group gets bigger, it gets to be more difficult to make every little decision by congregational vote. When it is a small group, you can get them together. When the congregation gets to be 75 or 100, you cannot get them together to make every little decision. So you need to elect people in the congregation to make decisions for you. And that is something that you have to work on.

Now that kind of a thing is what you find in 1 Timothy 3. These people who are going to be made leaders in the assembly (in the local church) are in the forum of elders – bishops (a pastor). Now, that is one category. And then there are deacons. That is another category. The three titles (elders, bishops, and deacons) refer to the same office.

1 Timothy 3:1: “This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.” The word “bishop” is the Greek word “episkopos.” We get the word “Episcopal” from that word, and it literally means, “an overseer.” And it is talking about the duties. What is his function? He is an overseer, someone who has the oversight. Responsibility is the issue.

The word “elder” is the word “presbutes.” We get our word “Presbyterian” from that, and it means “an old man.” An “elder” is someone who is “old.” And it is talking about the dignity of the office. This is talking about the dignity in the sense that it is an office that is to be respected. It is a position of recognized leadership. He is somebody who is over you in the Lord, who has a duty of being responsible over you. But it is someone you are to know, and honor, as you would respect an older person.

Then you have the term “pastor” and that is the word for “shepherd.” And that word is demonstrating the relationship that these men, and these offices, have to the congregation. They are not dictators; they are pastors. They are shepherds, which is one who leads and feeds and cares for the flock. And that is important to notice.

These titles are really three different names for the same office:

- Bishop – the office.
- Elder – the man who fills the office.
- Pastor – refers to his relationship with the congregation.

Since the word “elder” has been put into “Presbyterian”, and the Greek word “episkopos” has been put into “Episcopal”, we usually use the word “pastor” to talk about the man and the title. But any of those would be appropriate. The term “pastor” is only used in Ephesians 4. We usually refer to him as the “pastor of the church.” And we are talking about his responsibility and his relationship to the congregation – to lead them, to feed them, to warn them, to protect them, and to shepherd them. His duty is oversight. He is to be respected to the office that he would maintain.

Titus 1:5: “For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.”

Verse 7: “For a bishop must be blameless.” Now notice, you ordain the elder, and he is a bishop. Those terms are used interchangeably.

Turn to Acts 20:17: “And from Miletus he sent to Ephesus, and called the elders of the church.”

Verse 28: “Take heed therefore unto yourselves, and to all the flock, [pastor of a flock] over the which the Holy Ghost hath made you overseers” (emphasis added). There is the word for bishop – overseers. They are elders gathered together, and they are taking heed to the flock (functioning as a pastor), and they are overseers (bishops). They are all different titles to refer to the same office and the same function.

Now there is a great debate. You will notice in Acts 20:17 that he “called the elders (plural) of the church.” There is a great debate: should there be a plurality of elders in a local assembly, or should you have a “one man” (one pastor) kind of a church?

The brethren groups say you should not have any pastor at all, no leader at all. They object to the “one man” ministry.

Other people say you should have one man. You have everything from the Baptist groups (one man, one rule dictatorship) all the way over to the brethren (no leader) and then everything in between.

There is a lot of controversy about it. And frankly there is not anything clear in the scripture that tells you to do it one way or the other, even though everybody says that their view is right. When you begin to find the verses of the plurality of elders, some people say, “How do you know there was not more than one church at Ephesus, and he was calling the pastors of the church from Chicago?” The church, the body of Christ, sends all the pastors up there, and there would be a lot of pastors from a lot of individual churches. Or, maybe there is a staff with a bunch of pastors in one assembly.

You can argue it both ways if you want to, but there are two things to remember.

Number one, in some cases, more than one pastor is going to be necessary. The bible does not specify which way you should go, but the bible is very clear that both are appropriate. In some cases, more than one man is going to be needed in the assembly.

Take for an example, the Altoona Bible Church, where Brother John Beckemeyer is the pastor. That is a church of 500 or 600 people in attendance every week. And the secretary told me one time that they have over 1000 different people a month that go through that place. Well, if you are having 500 or 600 people a week and you are preaching to them, do you realize how long it would take to do the work of the ministry among those people? I mean just the marrying and the burying would run you to death, much less trying to study and prepare, and to witness, and to deal with the people, and call on them as needed, and so forth (visiting them in the hospital). One man could not get it all done. So how are you going to do all that and then do the youth work? So

they have a man who is the Senior Pastor of the church, then he has a Youth Pastor, (his Associate Pastor) and he has men to do the visitation in the hospital, etc. He has a group, a plurality, of godly men who function with him. The size of the congregation simply demands it. Common sense tells you that. So it is perfectly appropriate to have more than one man.

But there is something you need to remember. It does not make any difference if you have 15 men, or be like “the brethren” where no one is the appointed leader.

Listen, somebody is going to be the leader. I guarantee it! You can have a group of people, but one man is going to be recognized as the leader. It was that way at Ephesus (1 Timothy 1:3). He sent Timothy there to be the leader. In Titus 1:5 he sent Titus to Crete to be the leader. That does not mean he was the only man there, but he was the head man (the leader).

The very nature of leadership, and the way it functions, calls for there to be one who is responsible for the overall ministry of the church. And you will get a group of men together (even in the brethren group where they do not have a professed leader) and there will be people who will take the lead. They will study, and they will have something to say. And they will emerge, and people will begin to look to them as leaders. And they function as leaders, and are recognized as leaders.

We are talking about *recognized leadership*. We are not talking about promoting somebody into a job just to give him a job. We are not talking about promoting somebody into a job that does not have the qualifications for the job. We are talking about people who are developed spiritually to the place where they can function as leaders. And the congregation says, “We choose to recognize you and place you in this position. We recognize what God is doing in your life. We put you in this position of oversight and responsibility over the assembly.”

In the scripture, you find godly elders working together, with pastors and teachers leading them. 1 Timothy 5:17 says, “Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine” (emphasis added). Notice that not all the elders are to be regarded as equal.

There are two kinds of elders there: (1) There are those that rule. The word “rule” (the order of established rulership) is given to ensure the unity of the group, both in its doctrine and in its practices, so everything is not helter-skelter. You have a unified management. The word “rule” means “to minister, or to organize, or to govern, or to manage, or to direct the thing.” And those that rule are one group.

“Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine” (1 Timothy 5:17, emphasis added). There are people that rule (they govern, they administer, they manage, they organize, they direct things), and then there are those that not only rule well, but (2) they labor in the word and doctrine. They are the teachers of the assembly.

Now please understand. The issue is not *the man’s authority*. God help you if you ever get in an assembly where the attitude is: *I am the Pastor, submit to my authority!* God help you if you ever look at it like that, because that is not the issue. The issue is delegated responsibility that is placed into your hands. And if you will exercise your office of responsibility, people will recognize your God-given authority. I have heard it until I get sick up to my gills about *the authority of the church*. You are not an authority, buddy! You are someone to whom responsibility has been delegated, and that is the issue. The issue is not your authority or somebody else’s authority, or one person having more authority than the other one. It is more delegated responsibility.

And that is the issue of the two elders. It is not that one elder rules, and one rules and labors in the word and doctrine, so the latter one has more authority than the other. The one that rules and labors just has more responsibility than the other one. He is put in a position of being responsible for the word and the doctrine being taught to the people, and just not administrating everything.

So you have godly elders (a group of godly men) who are placed in a position of responsibility – given the oversight of the assembly. And they are given the privilege of leading, and feeding, and protecting, and warning, and shepherding the flock. The pastors and the teachers lead them.

Now I do not care what you call that. You can have one pastor and a group of men. I do not care. But that is the way it must function no matter what you call it. You can take the scriptural principle, and go into any situation and make it work, and that is what you should do. The unity and harmony of the local church (the assembly) begins with these elders. And the unity, and the harmony, and the effectiveness of an assembly is based upon what that group of men are. That is the responsibility.

A congregation of people will always reflect its leaders. You can see it. I see it where we go to church. The congregation reflects the ministry that comes out of that pulpit. It reflects the attitude of the people that stand on that platform. It reflects the leadership's attitudes – negatively or positively. That congregation's unity and harmony is going to have its beginning, and its basis, with the elders. If the elders enjoy unity and harmony, the congregation will reflect that.

Now, it is going to depend on knowing the book. If a congregation is going to enjoy the blessings of unity, and work together in harmony, they have to know the word of God. They must know the truth of God, and know what God wants done, and then they must conform their lives to that pattern. They have to have precept and practice. When their knowledge, and their spiritual life (their spirit I should say) is right, then unity and harmony will be the result.

And the leaders lead by precept and example. They role model before the congregation that which the congregation should follow. And when the elders know the word, and their spirit is right, and they are conforming to the word, their influence will provide and give spiritual influence to every level of the assembly.

You see leaders can make or break people, and they do. If your leadership is erratic, and the way you do things is based on what just happened to you, you do not give a flip about those people. You are not a leader; you are a destroyer!

But, if you can learn the lessons of godliness, and learn how to deal with people on the basis of grace, you will deal with them on the basis of what they need. You must learn to minister to them from the position that you have, (whatever it is, whatever your capacity) and minister grace. And you will be a spiritual influence for *their* good. And you will produce change in them. You will produce godliness, and harmony, and unity, and the work of the ministry will be enhanced. It all starts with the leadership. And it will not work without that.

Now that is your responsibility. Your responsibility is not to stand up here and say, "Everybody heel." Now, most preachers do that, don't they? And most preachers get in a situation when nobody listens to what they say, and they start barking, "Well, I am the preacher!" Well then why don't you do what God told you to do and be responsible for whatever he called you to be responsible for? Get in there and give them edification. Get in there and give them some precept and example that will help them to get some edification in their heart, and build some resources in their lives so they can be changed into what God wants to change them into. Remember to look at

the people, not on the basis of who they are, but on the basis of whom God wants to make them to be.

Now the other group over here is “deacons.” And you will see them in 1 Timothy 3:8 and following. And in the next lesson we will go over the details of the passages.

The Greek word is “diakonos” and it means “a servant.” That is literally what that word “deacon” means. The deacons take care of the administration, the governing, the managing, the directing – they serve. The deacon is a servant, as opposed to being one of the rulers. His function, and his office, is to carry out the administered wishes and directions of the elders. He carries out the directions of the elders in the area of service to the assembly: ushers, men who take care of the physical plan, men who visit the sick, men who administer the Lord’s Supper, etc.

1 Timothy 3:10 says, “And let these also first be proved; then let them use the office of a deacon, being *found* blameless.” In other words, when you take a man out of the assembly and he begins to show spiritual promise, what do you do with him? Do you make him an elder? No, you make him a deacon. This is a developmental thing. You take this man who shows spiritual promise, and spiritual growth, and interest, and maturity, and leadership, and you make him a deacon so you can prove him (so you can test him). It is a proving ground. You do not prove somebody in the eldership. You try them out, and you test them, and you train them as a deacon. And when they are trained and proven, you make them an elder. You do not make him an elder until he is proven and demonstrates leadership.

Listen, many faithful deacons were given the position of an elder after they proved themselves. Many faithful deacons demonstrated their capacity for leadership *first*, and then were commended to the position of an elder with the other responsibilities.

Now, while the group is small, you should be getting some deacons together. When you start a church with a small group, a lot of times you will have men come in, immediately, who qualify to be elders. Be very careful about that! *Be careful! Be careful! Be careful* about the doctrinal and spiritual integrity of these men. You make sure that they are in line with what you are doing. But you will get men like that – qualified to be elders when they come into the assembly.

But what you are trying to do, in your assembly, is to work together with these people in leadership positions. And you are trying to develop, and raise up, spiritual leaders.

1 Timothy 3:13 says, “For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.” They get a good degree by using the office of a deacon. These guys use this office as a deacon, and they get an extra special standing. God will promote them spiritually and give them more and more respect among the saints, which means that they are going to have greater opportunity for ministry. They are serving the assembly, and the assembly begins to recognize them as proven leaders.

People, *leadership is by example*. The key to it is example – precept and example. These men are demonstrating their example.

There is one other thing that I should say to you about local church organization and leadership. Spiritual and scriptural organization are absolutely essential to the work of the ministry. The local church is the primary vehicle through which God is accomplishing and executing his purpose today. God works through the church, the body of Christ. It does not mean he does not use individuals out here, but the primary vehicle through which God desires his people to serve today, the primary vehicle

whereby the work of the ministry is going to be accomplished today, is the local church. Therefore, spiritual and scriptural organizations, in the local church, are absolutely essential.

In 1 Corinthians 14:40 Paul tells those people “Let all things be done decently and in order.” God is not the author of confusion.

1 Corinthians 11:18: “For first of all, when ye come together in the church, I hear that there be divisions among you.” Notice these people come together in the church.

Verse 20: “When ye come together therefore into one place.” Now think a minute. How in the world did they get together in one place? Somebody had to decide where they would to meet. Somebody had to go there, and open the place up, and set up the chairs and the tables, and turn on the lights. Somebody had to decide what time they were going to meet. There had to be some kind of organization going on there. This business about, “We don’t organize. We just do what the Spirit says” is not how it works. You do not ever get anything done either. Now you know that.

1 Timothy 5:17: “Let the elders that rule well be counted worthy of double honour” (emphasis added). That is organization and government, folks. Somebody says, “Well the body of Christ is an organism; it is not an organization. It is not a denomination, but did you ever notice that an organism is a completely organized living entity. My body is an organism and it is completely organized, and works on an organizational structure chart, and it has a head. Again you lead by precept and example.

1 Thessalonians 5:12,13 is a passage you ought to ponder a little bit: “And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work’s sake. *And* be at peace among yourselves. Now we exhort you.” He goes on down with instructions for them. That is an organized local assembly (one that is working).

Look at Philippians 1:1. You see the three positions of the local church in one verse: “Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus [Everybody in the assembly is a saint.] which are at Philippi, with the bishops and deacons.” These are the saints – the congregation and their leaders.

As soon as you talk about organization, you are in trouble. You noticed I said *spiritual organization – scriptural organization*. That is the key. It is not manmade machinery that is going to get this thing done. That is why the critical issue is not the *form* of the government. The critical issue is not whether it is one man, or a plurality of elders, or whether the congregation elects them, or the congregation does not. That is not the critical issue. The critical issue is spiritual godly leadership, which produces spiritual organization.

Look at Acts 6 and I will show you how that type of organization happens. This is probably one of the greatest passages, in your bible, on spiritual organization – what it is, and how it comes about, and how to develop it.

“And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the

word. And the saying pleased the whole multitude: and they chose Stephen ... And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (Acts 6:1-7).

Well, why did the word of God increase? These people came along and had the church. These are people filled with the Holy Spirit – Pentecostal Church. They come along and their ministry is growing. They do not have a big organizational thing going yet, but their ministry begins to grow. And as it grows, their spiritual life begins to require some organization.

Have you ever noticed that the more people you get together, the more organization you need? And when you need more organization, more form and more structure is required just to make things operate smoothly.

If you and I get together, we just get together. But, if there are 6 different people getting together, you have to find a night that 6 people can get together, and it is a lot more difficult.

Not too long ago we were going at our house, with some of the men from around this area. And, my dear wife kept calling around to the different wives, and was trying to get one night that all 20 people could attend. And you know we never had the dinner. It never did work out. Why? It is tough when you have 20 families to get together.

You need some structure, so somebody decides how to do it. That is what happens in this passage. They have this problem: the food is not getting distributed, and some people are being neglected. There are so many people, so they needed a more efficient way to accomplish their ends. So the elders (the apostles) called the people together and said, "We need some organization." They said, "Let's choose out some leaders. Let's get some men who are recognized in our midst as being leaders, and let's appoint them over this, and let's build a structure."

Now here is the point. *Form follows function*. Do not forget that. That is a law of government – a law of business. *Form follows function*. That is always the way it works.

Listen people, you do not draw an organization box, and say, "Come on Lord, jump in my box." It will never work. It has never worked yet, and it is not going to work for you.

There is a man down here in Southern Illinois that has been writing us here at the Bible Society for a couple years. And he has a doctrinal statement of 813 points. He has a denomination that he has developed (an organization and a structure), and he has a constitution with 600 and some odd different paragraphs in it. And he wants to declare Mr. Stam as one of the defenders of the faith, and ordain him, and give him the right to wear the clerical garb and all. Do you know how many people that man has in his church? He has one – him.

Now that is about the most ludicrous thing I have ever heard of in my life. That man has all this big organization, and denomination, set up perfectly; and he has one guy – himself. And that is not it, people!

What do you do? You get the spiritual life going – you develop the spiritual life in people. And as the life begins to develop, then you begin to put some form around it, some structure around it. You decide what time you are going to meet. You decide who is going to be responsible for this and that, who is going to play the piano, who is going to do the song books, etc. You begin to put form around it, and structure around it, so that it functions more efficiently. But you must have the spiritual life first.

When we studied 1 Timothy 2, what did we find was the first requirement to have a local church? The first thing that is required is spiritual life, not a form or an organization. That is why he says, “first of all is *prayer*.” That is the guts, the very heart, and the very issue of spiritual life working in the midst of the believer – the word at work. You have prayer. You have the release of the doctrine, in the life of the believer, through Pauline prayer – the vehicle for the enhancement and the empowerment of the doctrine of the believer. It is the release of the activity of the Spirit of God through the believer. Have that, and then when that gets going, then put some structure around it, so that it runs smoothly.

Do you want to know how to develop spiritual leaders? Do you want to know how to raise up spiritual leaders, and how to develop spiritual life? You just allow God the Holy Spirit to raise up the right people through the word of God and the edification of the saints. *You perfect the saints, and the saints will go do the work of the ministry.* You put the life in the people, and God the Holy Spirit will take them, and he will internally motivate them by his power to do the work of the ministry. And then you can just help them, by putting some structure around it to make the work of the ministry God gives them to do work more smoothly in conjunction with everybody else.

Now that is different than building your program – going out here and grabbing a few slow-walking people and throwing them in there and all the time having to crank the screws on them to keep them going.

But that is what leadership is in a local assembly – it is the development of spiritual life in the people. The key to local church leadership is example. Leadership is by precept and example. And the key for these men (and they are men) is to model, by their example, before the saints, what it is to be a fully functioning saint. And when you do that, you will not have to demand that people submit to your authority. You will not lord it over God’s heritage. You will joyfully, happily, lovingly, serve them and find them responding to your godly leadership in kind.

God help you, gentlemen, to have that kind of leadership in your family, in your home, and in your assembly.

AMB 302 – 9

Turn to 1 Timothy 3. We have covered this passage in a very cursory way, in the sense that we discussed the issues about leadership, and the bishops, and the deacons, and that kind of thing. I tried to talk to you in the last lesson about the bishops, and the pastor, and the elders, and what those terms refer to.

Everything in the focusing of the ministry of the local church falls and rises on leadership. You will find, in your ministry, that leadership is going to be a key issue, and something that you need to become very proficient in understanding. The basis of good leadership is example. Please remember that! You lead by precept and example.

These passages in 1 Timothy 3 describe what a bishop is, and what a deacon is, and then it describes what the local church itself is.

So the chapter is really in three parts:

- First, he deals with what a bishop is (verses 1-7).
- Second, he deals with what a deacon is (verses 8-13).
- Third, he deals with what a local church itself is, and how it is to function, and how to identify it (verses 14-16).

So we talked about these things in a preliminary way. Now let's go down through the chapter and see the specific things listed here.

1 Timothy 3:1: "This *is* a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless." In other words, because it is a good work, here is what the bishop should be. Now he is going to give you the basic qualifications for this position – the office of the bishop, the pastor, or the elder.

If you look over in Titus 1, you will see that he does the same thing there in verses 5 through 9. And he lists, almost identically, the same things and the same issues. So we are going to study these issues more in detail in Timothy. And when we go through that passage in Titus we will not be stopping to study the issues of what the bishop, or the elder, or the pastor ought to be (what his characteristics are) because that is the purpose in Timothy. Paul lists the things here in Titus 1, but he lists them almost point for point. I think there are 16 things in Timothy and there are 14 in Titus, and they are almost identical. Titus lists them, but there is a different point of reference, and a different reason for listing them. We will see that when we get over there in Titus.

There is something you want to remember: elders are not selected on the basis of their executive ability, on the basis of their financial success, on the basis of their public relation skills, or anything else like that. Elders are selected and chosen because of their spiritual qualifications. So Paul lays down some explicit things here.

There are 16 things, and they are listed in 4 categories:

1. *The personal qualifications.* An elder is to be someone of the highest moral character (personally). He is not somebody that lives his life for himself.
2. *The family life.* Your family becomes a part of your ministry with you, and the family needs to be conducted in accordance with God's program.
3. *Relationships to other people.*
4. *The doctrine, the faith* – the issues of doctrine.

So there are basically 4 categories, and we will go through the list of the 16 things, because they are not necessarily listed in those categories paired together. But if you take these 16 things and you categorize them, you can put them under one of those 4 headings. And if those are the 4 areas in which the qualifications of a pastor fit, what should that tell you? What 4 areas should you be focusing on in your life? Sports? Finances? You want to focus on those 4 areas, in your life and in the lives of other people.

Now in 1 Timothy 3:2 he says, “A bishop then must be blameless.” That means “above reproach, irreproachable.” Timothy himself was an example.

If you go back to Acts 16:1,2 you will see that example of “blameless” in Timothy:

“Then came he [Paul] to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Which was well reported of by the brethren that were at Lystra and Iconium.”

Timothy was a man who was blameless. He was well reported of; he was above reproach in two cities. Do you see that? There is a guy who had a good testimony in two different places. He had a widespread influence – a widespread testimony. People knew him, and he was blameless. He was above reproach. He had an excellent testimony, and that is what he is talking about in 1 Timothy 3.

A bishop must be blameless because his desire is towards the office that the Lord has in the church. He must be absolutely, completely, and totally above any reproach. And you notice: “A bishop then must be blameless.” That verb “to be” shows action or state of being. This is the quality of his life. This is who he is, his character, and his attitude. This is the “heart” life of the man. The bishop, the pastor, the leader is “to be.” This is not just something that he just puts on, this is *who he is*. And who he is by nature (his character and the quality of his life) is to be blameless, above reproach, irreproachable.

And by the way, it is interesting, as you go down through these things that are listed here, you are going to see these characteristics here are simply the characteristics that represent maturity – the mature character, what a mature, Christ-like man ought to be. These are things that should be in every believer’s life, as well as in the lives of the bishop, and the pastor, and the elder. He is to be an example to the assembly of what it is God would have a Christian man to be – an example of what a Christ-like man should be – an example of the maturity of the Christian life.

Let me say it this way: they are to be an example of godly living (godliness). And that is exactly what the local church is all about, “And without controversy great is the mystery of godliness” (1 Timothy 3:16).

The local church should be exemplified in its leaders. You are going to find that no group of people ever rise any higher than the leaders. And the leaders of an assembly should be examples of what that local assembly should be. They should “be blameless.”

Now that is a general characteristic. How are you going to be blameless? What does it mean? Well the rest of the things define it: “A bishop then must be blameless.” Now you understand that when he is talking about being “blameless”, he is talking about the way the man should be when the man comes into office. That does not mean he has always been that way. These are the qualifications for the man when he takes the office. That does not mean you have to find an unsaved man that never had a problem, and then when he gets saved, you put him in the office. That is not the idea. The idea is that now, when he comes to take this office, this is who the man is – this is what God has made the man to be. These are the things, in his life, that qualify him to be the elder. And you need to remember that the emphasis is on the quality of life, at the time

of consideration, for the office. The man is to be qualified for the office at the time that he is being put into the office.

1 Timothy 3:2: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach." Now that next characteristic, after blameless, is the "husband of one wife." And this one gets a lot of controversy going. And that is a situation that you are going to have to work out for yourself – what you believe about that. I am not going to try to tell you what you *should* believe or what you *should not* believe. I can tell you what the verse means as it stands. When he says "the husband of one wife" that literally means, "he is a one-woman man." In other words, the man is sexually related to only one woman. He is loyal to his wife and to her alone. The issue is the quality of a man's moral life and moral attitudes. And that is what is being dealt with in the passage. His moral life is above reproach. He is loyal to his wife.

1 Timothy 5:9 is a comparative passage that helps you understand what it means: "Let not a widow be taken into the number under threescore years old, having been the wife of one man." Now somebody says, "See she could never have had but one husband." That is the "wife of one man" but you have to think about that just for a minute.

Look at verse 11: "But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry."

Verse 14: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." The idea there is that the young widows (verse 11) are to remarry.

Now if they are to remarry, and the qualification for an old widow, or a widow that can be brought into the assembly and be supported, is that she be the wife of only one husband, and he says for the young widows to remarry, what would he be doing? He would be contradicting himself, wouldn't he? He would be saying a widow is only to have one husband, and that means that she cannot have but one husband, period, through all of her life. And yet if you are a widow and are a young woman, I want you to go get remarried. Well isn't he telling her to go do something that disqualifies her to be an eligible older widow? In other words, you have one verse telling you to do something, and the other verse tells you if you do it, you cannot do what that verse tells you. You get all confused there.

But, the point is simply that he is saying in verse 9 that she is the wife of one husband at a time. In other words, she is loyal to her husband. She is someone who is obviously loyal to the husband that she has. It is not saying that if your wife dies, you cannot remarry, and that kind of thing.

However, there are people that believe that way. In fact, I read a book just the other day by a professor at Dallas Theological Seminary (a well-known man) who said in his book that if your wife dies, you couldn't remarry. And I thought that was kind of hard. But that is the other way to take the passage. The husband of one wife – one, period, and there cannot ever be anymore. Then if your wife dies, you cannot remarry, or you are disqualified for the office.

Or, it means it is a reference, not to how many, but to the quality of your life, in relationship to one another. And I take it to be that. The issue is the quality of the man's moral life and attitude.

Now let me say this to you about divorce. Be against divorce.

1 Corinthians 7 says there is absolutely no reason for divorce in the dispensation of

grace. There is no reason that God gives you, or that anybody you will ever pastor will give you, for divorce in the dispensation of grace. Now that is interesting.

Under the law, you can get a divorce for any reason (Deuteronomy). Under the kingdom program, you could get a divorce for adultery or fornication, and that had to do with the dispensation that was in effect. There are dispensational differences about divorce – under the law there was one thing, and under the kingdom program another, and under the dispensation of grace still different instructions. Each one of them kind of related to the dispensation they were in.

Under the law, he let them do it for any reason because of the hardness of their heart, because otherwise he would have killed them all.

Under the kingdom program, the fornication thing relates to the problem with Israel and what God's relationship with Israel was – he set her aside because of adultery.

Under grace, God has forgiven you everything and does not hold anything against you, and he freely welcomes back the erring sinner and does not account his sin to his charge and so forth. Therefore you are expected to deal with each other on the basis of grace. So that is the way you deal with one another today.

Now you get attitudes, and you are going to find them in the ministry. And I want you to understand: be against divorce because Paul is against it. Preach against it – stand against it – fight against it. But do not be a legalist and unreasonable, and uncaring, and unkind. And don't believe as a "Roman Catholic."

Most Protestant's attitude about divorce is not bible. It is just Roman Catholicism. You will find that to be true. You will find that there are lots of people, and lots of preachers that will scratch you off the list, if you do not agree with them about this issue. You are going to have problems with it all through your ministry. And not just in dealing with people about it, but in relationships with other people.

And if you have a divorce in your background, and I know some of you do (before and after you got saved), you are going to have trouble with it in all the days of your ministry. And you must realize that you have a mistake, a problem, and a difficulty there. Do not get haughty about it. Do not get proud about it. If somebody will not get along with you and work with you in the ministry because of it, then you recognize the reason they will not have a part in it is your fault. It is your problem; it is your sin; it is your difficulty. And do not blame it on them, just take the burden yourself and go on. Do not get all mad and bent out of shape about it.

I know some of you men have some of those problems, and some of you have arrogant feelings about it. Some of you want to blame everybody else for the problems you are having, and you ought not to blame anybody but yourself. You ought to bear your own responsibility, and bear your own burden in that regard. And if you have a problem with that in your background, hey it is going to limit your ministry. What can I say? It just is. And you just have to bear that, and that is something you have to recognize that is going to happen. And do not get mad at people about it, and do not be unreasonable. Do not get puffed up and get all bent out of shape at people because of that. You have to know where you stand, and stand there. And if you have a problem with it, then you are going to have a problem with it. What else can I tell you?

You want to have a life that exemplifies the fact that you lived beyond those problems. And you want to have a life now that no one can point at you and say that you are a person who has "loose" or "low" moral standards. You want to have a life that is above reproach, morally, and in regard to your present situation. And you can live beyond those things that way.

And when you assume a position of an elder, you want to be sure that the life is one that is lived beyond it.

Listen, when you get elders in your assemblies and you find out that there has been a divorce in their background, that is something you have a right and a responsibility to ask about. Every one of you men filled out an application for this class, and there was a question on that application about that. And I asked because I need to know because it is something that comes up.

Well, you want to be able to put people in the eldership of an assembly that demonstrate in their life that they are the husband of one wife – they have one wife, and their moral conduct and character is above reproach.

Let's go back to 1 Timothy 3:2: "vigilant." That means, "to be on the alert, to be watchful, paying attention to what is going on, sensible"

Next is, "sober." That means, "serious minded, prudent, and that kind of thing, not somebody that is foolish." You do not ever want anybody to look at you and say, "He is young and foolish." If a man is young and foolish, he does not belong in the eldership, and that is the point. He should not be an elder. That is not going to mean that if you get to be an elder, you are not young and foolish.

I have told people, time and again, that I started the church down there in Alabama when I was 21 years old. And I wonder how those people put up with me. I did foolish, dumb, stupid things and tried to get them to do them, thinking God was in it. And, it was just stupidity. And yet they put up with me.

You are going to find out that people put up with you, but you do not want to give them cause to have to put up with you.

"Be sober." Do not give people the reason, through your foolish behavior, to say, "Oh he is just young and foolish." Most of you are young and foolish, but hopefully, in 15 or 20 years, you will get over that.

Continuing in 1 Timothy 3:2: "of good behaviour." That is just having a well-ordered life. You live a respectable life. There is something here that you need to be aware of. *Social customs are important here.* And I know we live in an unhooked generation. I am a product of the 60's, and I know the "blue jeans and the sweatshirt" generation and all that business. And that is just a bunch of baloney.

The issue is the work of the ministry. And, when you go into a community, you better find out what the social customs of that community are, and get involved in them. Do not just go in there and say, "Well, I like to do it this way, and that is the way I am going to do it. I am going to have my way." You will not have a ministry that is worth anything either. Do you want a ministry or do you just want to have your way? You better make up your mind about that.

And an elder, in an assembly, has the responsibility to be of good report and good behavior among the people. You have to take the social customs, and instead of flaunting them and violating them, find out what they are and live in that social setting in a way that reflects Christian maturity. I am not talking about decadent things. But take that culture and live it in a pure way, so it can demonstrate to the people that God can take who they are and make the best out of them.

Continuing in verse 2: "given to hospitality." Be a giver, do not be a taker. That is the idea there. When you go out to eat somewhere, do not be the guy that shuffles along so the bill does not get to him. That is what he is talking about. Be glad to entertain people. You are going to find, as leaders in the local church, that you get the privilege of entertaining people in your home. And again, your wife and your family are important here, because your family is going to be involved.

I know people that do not want anybody, but their wife and kids, in their house. Well, that will not do. If that is the way you are, then you do not have any business being an elder in a local church. You need to be somebody “given to hospitality.” You need to be somebody that loves people and is willing to promote that kind of fellowship in the local church.

Then, “apt to teach.” You need to know sound doctrine, and be able to use it to instruct, exhort, refute, or whatever. Lazy preachers are a disgrace.

I talked to a man who is a principal in a school that is associated with a G.A.R.B. (General Association of Regular Baptists) south of Madison Wisconsin. And the man spent all afternoon here yesterday and we were talking about some things in the scripture. And he was telling me, “I know hundreds of G.A.R.B. pastors that are literally too busy to think about the bible and think about bible topics. They are too busy doing this, that, and the other thing. They are just too busy.”

Why don't they preach? Why don't they study? Why don't they have any depth to the ministry? They are too busy to study. They are too busy to be in the book. “Apt to teach” means you are in the bible. It does not mean you shirk a lot of other things, and then you sit polishing your heels on a desk drinking an RC and eating a moon pie. That is not the idea. It has to do with studying – get in the book.

A strong teaching ministry builds strong Christians. It builds sound Christians. A strong preaching ministry inspires and exhorts people. And you want to have both. You want to have a strong teaching ministry so the people are sound in the faith. And you want to have a strong preaching ministry so that they are inspired by the faith and motivated by it. Have both of those things – work at it. Do not be lazy!

1 Timothy 3:3: “Not given to wine.”

Turn to 5:23: “Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.” Well, if he is going to use wine for his stomach's sake, then it is not a sin to drink wine, is it? That is right – it is not. He would not tell him to go out and commit sin to get over his sickness, would he?

People say, “Well it is for medicinal purposes.” So is medicine. Is it a sin to drink it? No! He would not say, “Timothy, go down here to the cat house and commit a little adultery just to get over your anxiety.” He would not say that, would he? That would be sin, wouldn't it? Well, then he is not going to say drink a little wine for your often infirmities, if drinking wine is sin. It is not a sin, in the bible, to drink wine. That might shock you. Do you know what is a sin? Drunkenness is the sin.

You have to be careful with that because as soon as you say that, somebody comes along and says, “Well that's good. I can drink and get along with it, and do okay.” That is why he says, “Not given to wine.”

It is not a sin to drink wine. The sin is drunkenness (wherein is excess). He says, “Be not drunk with wine wherein is excess.” The problem is getting too much of it. And I guarantee you, there is not a one of you that would drink wine and not get too much of it, before long. People that drink end up drinking too much. Isn't that a fact? Some of you remember that from your unsaved days. People say, “Oh, I am just a social drinker.” You might be a social drinker, but sooner or later you will down too much. And the only guarantee you have against that is – *do not do it*.

Proverbs 31:4: “*It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: Lest they drink, and forget the law, and pervert the judgment of any of the afflicted.*” The idea is that they are to refrain from drinking anything lest they fail to act responsibly. If a king and a prince are not supposed to drink at all, lest they mess up, what should an ambassador for Christ do? Isn't that a higher position than a

king or prince? God did not say, "You have to do it." He just says, "You know if you are smart, and you want to please me, and you want to be responsible in your job, you will not be given to wine."

If you have alcohol in your refrigerator, you do not fit in 1 Timothy 3. Face it, and get out of the office. That is the long and the short of the thing. Why? It is because you do not choose the high road that an elder, in an assembly, has to choose. God is not going to kick you out of your family.

A man asked me one time, "Will smoking send me to hell?" I said, "No, it will just make you smell like you've been there."

You are not choosing the higher road. And you know why. Any drug is the same, whether it is cigarettes, or pot, or whatever.

Proverbs 20:1 says, "Wine *is* a mocker, strong drink *is* raging: and whosoever is deceived thereby is not wise." If you are so foolish as to think you can drink and get along with it, then you do not belong in a position of leadership in the local church. You are too dumb to be there.

Now that is what he is saying, "Do not be given to wine." Show you have better sense than that.

1 Timothy 3:3: "Not given to wine." Do you see how he keeps pushing the issue of the quality of life in these things?

Next he says, "no striker." That means not somebody with a real quick temper always out looking for a fight – looking for somebody to slug.

Continuing in verse 3: "not greedy of filthy lucre." You have to be free from the "love of money." If you are not free from the love of money, you will wind up a hireling, working for money. And there is nothing any more disgraceful, in the work of the ministry, than a hireling – somebody doing what they are doing to get a paycheck. And you will take the word of God, and you will twist it, and you will distort it, and you will not care anything about people. Folks, you must be free from the love of money "not greedy of filthy lucre."

Next, is "patient." That speaks for itself. I have talked to you about that time and again. You have to be patient.

Next, "not a brawler." That means not a troublemaker – contentious. An elder in a local church does not need to be a troublemaker. There will be plenty of trouble as it is. You need to be a peacemaker, not a brawler.

And, "not covetous." That means not covetous of popularity and fame, and a large ministry, and advancement, or anything else. Get rid of those kinds of things.

Next, "One that ruleth well his own house, having his children in subjection with all gravity." In other words, the man has a godly family. He has a well-managed household. It is talking about his family life. Listen, one of the most basic ingredients that demonstrates spiritual maturity is your family life. You are to have moral purity, but now he says you are to have your family in order.

1 Timothy 3:5: "(For if a man know not how to rule his own house, how shall he take care of the church of God?)" Do you know how you rule your house? You do not rule your house like a dictator. That word "rule" does not mean "a dictator." It means, "to preside over something." You preside, or you govern, or you manage the thing. That is what that word "rule" means.

The government of a local church is not dictatorial. It is not like a dictator dictating things. The rule of the local church (the government of the local church) is like a household. Elders are not dictators. They are not a body of dictators whose objective is to bring the people of the assembly into a position of blind servitude to their will. That

is not the idea – just to make people obedient to your authority. But rather, elders are to rule by precept and example. They are to serve, and to care for the flock, and to give themselves for the church. It is a position of servitude, not dictatorship.

A daddy rules in a home, not by being a dictator, but by serving and giving himself for his wife, and giving himself for his children. Paul says in Ephesians 5:25, “Husbands, love your wives, even as Christ also loved the church, and gave himself for it” (emphasis added). And the daddy makes every sacrifice of life for his family. Well, that is the way the elders are, and you are to rule your family that way and have that mental attitude toward your family of giving and serving, so that you can rule the church the same way.

You understand what real authority is. Too many people get in positions of authority and think, “Now I will make everybody obedient to me.” You go watch that man at home, and you will find out his home reflects his misunderstanding of what real leadership is. So he says, “When you get an elder, one of the ways it is demonstrated that he understands what real leadership is, is in his home.” If his home is properly and orderly maintained, and well managed, that demonstrates that he understands the difference between being a dictator and being a paternal leader. And that is important.

1 Timothy 3:6: “Not a novice [a newcomer] lest being lifted up with pride he fall into the condemnation of the devil.” An elder is not to be young and untested in the faith. Somebody who does not have some experience in the faith is not to be an elder. Why do you reckon they call him an elder? Doesn't that sound like the opposite of a novice (a newcomer)? And an elder does not have to be somebody who is just, chronologically, an old man. Timothy was not, chronologically, an old person. It is talking about moral and spiritual maturity, not just the age issue. Timothy had the maturity – spiritually and morally. And that is what you are after.

We are going to see in chapter 4, when Paul talks about how to be a good minister, one of the things he emphasizes, over and over, is your own personal maturity – your own personal development. In the elders, it is the same way. The eldership is not a place to train leaders. It is the place where trained leaders are to serve.

“Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil” (1 Timothy 3:7). That is being lifted up through pride. The man is to have a good testimony outside the church – no hypocrisy (consistent). “Lest he be lifted up with pride.” Lest he think he is more than he is.

Now those are 16 things that focus on the basic qualifications (the qualities) of an elder. It is that spiritual lifestyle that reflects the maturity of the Christian life. And when you appoint elders, in an assembly, you are not going to find one person that possesses all of those things. You are looking for someone who, *most closely*, matches these things. And until you find those men, you do not have any elders.

You get a group of people together, and if you do not have people that match these passages, what don't you have? You do not have any elders. You cannot make someone an elder. You recognize who he is.

1 Timothy 3:8: “Likewise *must* the deacons.” Now a deacon is one who renders service or ministers to the needs of others.

And there are three categories of qualifications listed in these verses:

1. The personal qualifications.
2. Qualifications with regard to the faith.
3. Qualifications about his family life.

Verse 8: "Likewise *must* the deacons *be* grave, not doubletongued, not given to much wine, not greedy of filthy lucre." They are the personal qualifications.

He is to be "grave." That means he is to have a serious-minded attitude, a dignified man, if you take the word "dignified" in the right way. Just have a serious mind about things.

"Not doubletongued." That means he is consistent in what he says. What he says to one person is the same thing he says to another person. He has just basic honesty.

"Not given to much wine." That is pretty much like the other one.

"Not greedy of filthy lucre." That is like the bishop. He is not to be enslaved and controlled.

Do you remember 1 Corinthians 10:23? It says, "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not." All things are lawful for me, but I won't be under the power of any of them. That is it. He is to be somebody whose life is free from personal living for self.

1 Timothy 3:9: "Holding the mystery of the faith in a pure conscience." Now that is an interesting verse. The man is to have a clear conscience. He is to know the truth for today. He is to know the mystery of the faith. Now if he knows the mystery of the faith, that is the key to all the word of God. He is to understand the truth that God has in operation today, and he is to live in accordance with it. His life is to reflect what God is doing. "Holding the mystery of the faith in a pure conscience." He is to have a clear conscience – a life that reflects a consistent walk with what God is doing today.

Verse 10: "And let these also first be proved; [test them, try them out] then let them use the office of a deacon, being *found* blameless." In other words, the man is to be tested. You are to prove from experience that these qualifications are true, in the man's life.

There is a principle that you are going to find in your life, and in the life of the local church. *An untested believer is an unprepared believer. An untested servant is an unprepared servant.*

Lots of times we rebel against being tested, and proven. The person who rebels against those requirements (faithfulness, a godly lifestyle, maturity) demonstrates that he is not spiritually qualified, and mature enough, to be a deacon, or an elder. When they rebel, they are demonstrating the inability to be a servant, and hence a leader. The leader is a servant. Leadership in the local church is not dictated. Everybody can do that.

The middle letter in the word "pride" is the same as the middle letter in the word "sin."

But the leadership of the assembly is through service. And a servant is willing to be proven. Do you know what a servant says? He says, "Just give me a chance, and let me show you."

Continuing in verse 10: "then let them use the office of a deacon." The guy is to be a worker. Be willing to work.

Verse 13: "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus" (emphasis added). When you use the office of a deacon well, in other words, you are willing to work, and get on with it and use the opportunity. Then you purchase a good degree (a good standing in the assembly) and great boldness in the faith. People say, "This is somebody that we can count on. This is somebody that will get the job

done.” And do you know what happens when another job comes up? Who are they going to give it to?

Now a lot of folks sit around and say, “I want to do this, or I want to do that.” The way you gain that increased responsibility is through performance. I know people say, “I am doing this, and nobody is taking any notice.” Didn’t you read in Luke 17 about a servant? He goes and works in the field all day long, and then he comes in, and his master does not say, “Come on, you sit down, and I will cook supper.” Do you know what that poor man does? He goes and cooks supper, brings it in, feeds his master, goes and gets the bath water ready, puts his master to bed, then he goes to bed. And when he gets through, he just says, “All I did was what I was supposed to do. I did not do any great thing.” That is the attitude of a servant. Any other attitude represents a lack of spiritual maturity, and it means you are not ready for the eldership or the deaconship.

1 Timothy 3:12: “Let the deacons be the husbands of one wife, ruling their children and their own houses well.” They are to have the family qualifications of a godly home just like the bishops, and for the same reason.

Listen, gentleman, it is a serious matter to serve in the local church. That is the issue here. Everyone that serves, in a local church in one of the two offices, needs to search his own heart to be certain that he is qualified, by the grace of God, to do the job. And each one of us needs to take all these areas in our lives and develop them far more than we have them developed at the moment. It is quite an important position to have.

Now in verses 14-16 he is going to describe the local church.

“These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth” (1 Timothy 3:14,15).

He is going to describe how to conduct yourself in a local church – here is how a local church ought to operate. He says, “Timothy I am writing these things to you so you can know how you ought to behave in the local church – how the church ought to operate.”

These books (Pastoral Epistles) are a guidebook for the conduct and the management of the local church. And you need to be familiar with them, because they tell you how to operate in the local church.

Now there are three pictures here of the church. There are pictures of the church, the body of Christ, but the local church is the representative of the body of Christ right now. The body of Christ refers to saved people on the earth and saved people in heaven. But what he is talking about here is the saved people on the earth. And the way you see the saved people on the earth is when they gather together in local assemblies. When he says in verse 15, “that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God,” he is talking about in the local assemblies.

Notice there are three titles that he gives to the church:

- First, it is called “the house of God”.

- Second, it is called “the church of the living God”.
- Third, it is called “the pillar and the ground of the truth”.

The local church is a house; it is a family; and it is a household. Hence, you call each other brothers and sisters. That is family terminology.

In 1 Timothy 5:1,2 you are supposed to treat the members of the church like you treat the members of your family. It is a family. And a family needs to be fed, and a family needs to be disciplined and directed. A family needs to be loved and all those things. And you are to provide those things for the family.

It is the house of God. Look at 1 Corinthians 3:16,17: “Know ye not that ye are the temple of God.” Now the “ye” there is plural. He is talking to the church, the local assembly of believers at Corinth. Don’t you know that you people (the local church) at Corinth “are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy” (1 Corinthians 3:16,17). If a man comes in and messes up the assembly “him shall God destroy; for the temple of God is holy, which *temple* ye are.” You know it (the assembly) is the temple of God, because if a man defiles the assembly, God destroys the man. He deals with the man. The man is put out, and disciplined.

If the temple there was the individual and the individual did it, then when God destroyed the individual where would the temple be? It would be gone too. He would be destroying the temple.

Now your body, individually, is the temple of the Holy Spirit. That is in 1 Corinthians 6:19,20. But you want to remember that the assembly is the house of God. It is the household; it is where God’s family comes together to meet. So there is a real maintenance being done with the family. We are related one to another. It is the church of the living God.

The word “church” is the Greek word “ekklesia” and it means “assembly.” Etymologically, the English word “church” comes from a word that means “belonging to the Lord (or Lord’s).” And church is a good translation for both of those things, because it is referring to this assembly that belongs to the Lord.

Now the church is not a building. You do understand that, right? In 1 Corinthians 16:19 he talks about “the church that is in their house.” The church is the *people* in the house.

In Acts 11:22, he talks about “the tidings of these things came unto the ears of the church.” Well he does not mean the building has ears on it. He is talking about the hearing of the people. The people of the church meet in a building, or maybe you meet in a house, or a school, or a building that you purchased; and you call it the church building. But the local church is the visible manifestation of the body of Christ in a community.

And you are an assembly, not just when you come together (when the assembly is together), but you are an assembly when you identify yourselves together as a group of people. And then, as that assembly, you are to represent the body of Christ. That makes it real serious business people. This stuff is serious business; it is not just playing. It is the church of the living God. It is not the church of some dead idol that cannot do anything. It is not the church of some dead religion. This is the church of the living God. This is the place where God lives, and works in the earth today.

Somebody said, “Everything God is doing today, is being done through the church, the body of Christ.” And that is a fact. The way God works today is through the body of Christ. And the primary vehicle of the activity of the body of Christ is the local

church. That is why it is extremely important. Hence, it is called “the pillar and ground of the truth.” You see the body of Christ maintains the truth today. Local bodies of bible believing Christians get together, and they function together according to godly edification. That is the means whereby the truth of God is sustained, and under-girded, and lifted up today.

“The pillar and ground of the truth.” What is the truth? John 17:17: “Sanctify them through thy truth: thy word is truth.” The word of God is the truth and especially the word of God for us today.

1 Timothy 3:16: “the mystery of godliness.” The work of the preacher, the elders, and the deacons is with the church. The work of the church is with the world. If you will spend your time and concentrate your ministry on the church, to edify the church, and to build it up, you will see your church go out and evangelize. They will take hold of the town, the nation, the nations, whatever. Your ministry is with that, and the church is the pillar and ground of the truth. The pillar is the thing that holds the thing up and puts it on display.

Do you know who is supposed to put the truth on display today? The church is to put it on display. Do you know where the truth is put on display, if it is on display? It is in the church, the body of Christ, (local assemblies) out there manifesting the body. It is the ground, the support, the foundation, the thing that under-girds the truth. The local church puts the truth on display in the lives of its faithful members. The local church is the ground, and maintains the truth through the lives of its faithful members.

Do you see what an important ministry the local church has, and what an important ministry the body of Christ has today? That is why verse 16 says: “And without controversy [no argument about it] great is the mystery of godliness.” That is the secret of how God is properly worshipped today, the secret way that God is working today.

Continuing in verse 16: “God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” The point is that is how God is manifested, that is how God is made real and tangible to us, and to others, today. It is through the ministry of the local church. We have been over that verse time and again (2 Corinthians 4:10, 11; Ephesians 2:22). Verses like that refer to God being manifest through the life, and the flesh, of saved people today. Godliness is just quietly working in the world, and that is indeed a real mystery that only the initiated really recognize. And that is what the local church is all about – “justified in the Spirit,” as we walk in the Spirit.

Continuing: “seen of angels.” There are those heavenly hosts out there, those principalities and powers that are being instructed through our ministry today.

“Preached unto the Gentiles.” In other words, through the body of Christ, through the ministry of believers today, Christ, and the gospel (the truth) is proclaimed.

“Believed on in the world [The truth is believed as we proclaim it.] received up into glory.” They will be raptured out and there they will be.

Well that is what the local church is, and that is what the elders are, and that is what the deacons are. And that is Paul’s description of what is going on, and what the goals, and what the activity in a real local church is all about.

That is how you turn the world upside down.

AMB 302 – 10

I want you to appreciate that 1 Timothy, 2 Timothy, Titus, and Philemon, collectively, are a handbook, or a guidebook, for the pastor and for the local church.

In 1 Timothy 4, he turns to Timothy himself. He has been dealing with the assembly (the members) and now he is going to deal with the messenger.

In Chapter 1 he dealt with the message. In chapters 2 and 3 he dealt with the members (the men, the women, the elders, and the deacons). Now he is going to deal with the minister himself.

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, where unto thou hast attained” (1 Timothy 4:1-6).

The emphasis, in the chapter, is going to be on the character of the work that Timothy is given to do, the character of the ministry – what the ministry is all about.

And you have to understand that Timothy has had his problems. Timothy has made some real mistakes in his ministry. I was sitting down the other evening thinking about them, and I made a list. I have 8 of them that I wrote down, and it did not take hardly any thinking at all to come up with the list. And I was impressed with the fact that these are mistakes that Timothy made, and Paul deals with him about them. They are mistakes that you are going to make.

I hope you are taking good notes. Because maybe all the things we are discussing in these lessons do not seem all that relevant to you, but I guarantee you there will be days ahead when you will be glad you have the notes that you took in these classes. And you will be glad you took the instruction.

You need to study these Pastoral Epistles over, and over, and over again. I recommend to you that you read them through at one sitting, at least once a week, for the rest of your ministry.

These are mistakes that Timothy made, and you are going to make them. And these books are books of “know-how” written as a “how-to-do-it” for young pastors, and they are good for you.

Number one, Timothy was a young man seeking to pastor older, more experienced saints (1 Timothy 4:12, 5:1,2). Many of the old saints have been through more (personally) than Timothy would even know to talk about. And that is a problem. When you become a pastor, you are going to have people under your ministry who are

older than you, and more experienced than you, in spiritual things. And that is a problem. And you need to know how to conduct yourself in relationship to those people. That is a problem you are going to face.

Number two, Timothy sorely missed Paul, and he wanted to quit. In fact, there is a real tendency on Timothy's part to quit – to stop. And he is home sick (1 Timothy 1:3, 2 Timothy 1:4). Getting home sick is something you are going to have to face in your ministry. And you can tease about it. I do. But you are going to get it.

You are going to face culture shock. People talk about culture shock (missionaries going to the foreign field) and it is real. Nobody could ever tell me that it is not.

I do not believe that any missionary, that ever went to a foreign field, experienced more culture shock than my family and I experienced, moving from Alabama (rural farm life) to the city of Chicago. When I moved up here, I did not move into the suburbs, I moved down into the inner city where the streets rolled up at night, and the gangs took over. And I know about culture shock.

There was a Jewish dancer that lived next door to us, and a lawyer lived on the other side. And they came over to me, both of them, and said, "The neighborhood is real nice during the day, but do not go out at night." Imagine moving from a farm into that! I know what culture shock is, and I know what it is to want to quit. And Timothy knew what it was, and you are going to experience it in your ministry. And you need to know how to deal with it.

Number three, Timothy was prone to neglect his pastoral duties, and his own personal devotional life (1 Timothy 4:11-16). That is something you are going to be prone to do – not doing what you should do for your people and for yourself.

Number four, he had made some hasty decisions, and especially about church officers that had caused some difficulties in the assembly. Timothy made some hasty, rash decisions especially in regard to some of the leaders in the church, and he got in trouble for it (1 Timothy 5:17-22).

Number five, Timothy had admitted to Paul that youthful lust (youthful temptations) had plagued him, and he lived in godless Ephesus, which was not any help to that (2 Timothy 2:22). Timothy had problems with temptations, and he lived in a godless town. Well, all of you probably have televisions, so you know what I mean. It is a problem, and it is something that you have to learn to deal with.

Number six, Timothy had a physical problem that hindered him. He had a sickness, an ailment (1 Timothy 5:23). And that was a problem to him.

Number seven, there were false teachers at Ephesus who needed to be silenced (1 Timothy 1:3 and following). And Timothy had a responsibility in that regard.

Number eight, Timothy needed counsel on managing the affairs of the church, especially with respect to the officers in 1 Timothy 3 and the widows in 1 Timothy 5. In other words, he needed to develop his administrative skills.

And, you could go on with the list. That is just a real quick list that I copied down real fast. Timothy had lots of problems. And you are going to see them.

So Paul focuses, in 1 Timothy 4, on how to “be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine.”

He deals with three things in 1 Timothy 4:

- A good minister (verses 1-6).
- A godly minister (verses 7-12).
- A growing minister (verses 13-16).

What is a good minister doing? He is preaching the word (verses 1-6). The danger (verses 1-3) is apostasy. The danger is the satanic policy of evil against the body of Christ. You are familiar with that. We have been over those verses time and again in many different places. That is the danger – that satanic policy of evil.

Verse 3 deals with legalism – legalized celibacy, legalized fasting, putting them back under the law. Depart from grace and put them back under the law. Satan’s policy of evil against the body of Christ is to cause them not to stand in Christ Jesus, not to stand in the position they have in Christ, not to walk in the Spirit, not to follow grace motivation. So he is going to come against them and try to stop your people from walking in the Spirit (walking under grace, standing in the position they have in Christ).

At the very end of verse 3: “which God hath created [talking about the meats] to be received with thanksgiving [notice] of them which believe and know the truth.” That is a great designation. That is the answer to the danger in verses 1-3. The answer is “people that believe and know the truth.” So the good minister produces people that believe and know the truth (verses 4-6).

Brother Woodall says, “The pastor is to feed, lead, and warn the people.” That is Paul’s advice to the elders at Ephesus in Acts 20. And that is exactly right. That is good advice: feed, lead, and warn the people. And your function as a minister (as a good minister) is not simply to be an administrator. It is to be one who produces people who believe and know the truth, the word rightly divided.

I had a pastor here, in the Bible Society, this week, a man who is a Baptist Preacher – G.A.R.B. And he came in because he is considering the grace message. He is going to make a change in his ministry, and he is preaching the grace message. And he does not have a church anymore. He is through with the Baptist church. They put him out.

And, he was telling me, “You know I tried to share these things. I’ve been up to Cedarville College, and I’ve been here and there, and talked to these professors, and the professors in the University cannot refute the grace message – the dispensational distinctives of Paul’s ministry.”

And he said, “But I get out here, and I talk to my pastor friends, and they literally do not have time to think about it. And they tell me that, and they mean it – they are telling the truth. They do not have time to think about doctrine, and theological things, and bible things, because they are so busy taking care of their people.” They are running around trying to get people in a building to pay the bills, to make the mortgage, to build the auditorium, to build the school, to get this and that. They just keep the machinery running.

The function and the responsibility of the pastor, first and foremost above everything else, is to study that book, and teach that book, and produce people that believe and know the truth. Now, maybe they will need to build big buildings if that is

what the ministry needs, but they need to produce people that believe and know the truth first.

Now, I think you guys understand that, so I will go on in the passage. I think you understand the responsibility to preach the word. That is how you become a good minister.

You are to be a good minister, but also a godly minister.

“But refuse profane and old wives’ fables, and exercise thyself *rather* unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This *is* a faithful saying and worthy of all acceptance. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity” (1 Timothy 4:7-12).

That passage is talking about the “godly minister”. The issue there is godliness. The goodly minister will be practicing the word. The good minister is preaching the word, and the godly minister is practicing the word.

Verse 7: “But refuse profane and old wives’ fables.” The idea is refuse to pay any attention to the religious system. Refuse to be caught up in the religious system of our day – profane, unscriptural things, old wives’ fables. That is just the traditional stories and ways of doing things.

The religious system, whether it is Christendom or whatever, has these traditional stories that are passed down from one campfire to the next about the way things are to be done. They are just old wives’ fables, things that the old folks talked to you about and put on you – traditional stories to carry on their activities. The story about Fatima, or the story about Santa Claus, or the story about the Easter bunnies, or the story about Good Friday, or the story about the Assumption of Mary, are all examples.

The week that I am teaching this lesson is called (in Christendom) “Good Friday.” And I have been listening to the Moody Bible Institute, on the radio, every morning as I drive to work. And this pastor of a great big evangelical church, in the city of Chicago, has talked about Holy Week. Well where do you get off calling this week “Holy Week?” But if you called him up and said something to him, he would get upset. Do you know why? It is an old wives fable. It is just a story – tradition. And Paul says, “Just don’t pay any attention to that business. Refuse to pay any attention to the religious system.”

The end of verse 7 says, “and exercise thyself *rather* unto godliness.” Do not pay any attention to the religious system. But exercise, and pay attention to, and work at godliness.

Verse 8: “For bodily exercise profiteth little.” It is amazing to me what the commentaries say about that passage. I do not think I have read a commentary, that deals with that passage, that does not say that bodily exercise means pumping iron and that kind of stuff. They immediately think of bodily exercise, as if Paul just reached out in the middle of nowhere and started to talk about exercising. Americans are so stuck on their bodies – that is all they think about.

Look at the passage. In verse 7 he is talking about things that the religious system has you doing. The religious system has them working – performing this and

performing that. And he says, "Listen guys, all this bodily exercise, all this activity, all these religious things, and exercise in religious works does not profit a thing." There is no profit in that at all. "Bodily exercise profiteth little." What value is there in all the profane and old wives' fables?

He says, "You want to exercise yourself to *godliness*. That other stuff does not amount to a hill of beans." Verse 8: "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Godliness never loses its profit because it has the promise of the life that now is, and of that which is to come.

The works of the religious system do not advance the spiritual life of the believer. Do not get caught in the trap of thinking that you are going to advance people's spiritual life by putting them to work. That is legalism. The works might be wonderful works. Isn't it a good work not to commit adultery? Isn't it a good work not to lie? Isn't it a good work not to steal? Isn't it a good work not to covet? Isn't it a good work not to have any other gods before the Lord God? Sure it is! Isn't it a good work not to murder? Sure it is!

But look, the motivation in doing those things is the issue. Are you doing it on the basis of grace motivation – doing it out of love, and gratitude, and appreciation (an expression of who you are)? Or are you doing it to get something? Are you doing it to get God's approval, to get God's acceptance? The difference between law and grace is subtil, isn't it? It can be the same good work - both (law and grace) motivate you to "do" something. But, the motive would be the difference, and it would be the difference between God rejecting it and God accepting it.

There are a lot of things that religion will get you to work, and to exercise to do. Some of you guys were being worked to death, by the religious system, right before you found out about grace. I pastored churches in Alabama, and I watched people with their tongues hanging out while the religious system was just wearing them out. And they come to see grace, and that they are free, and they just sit down and take a breather.

Now do not sit down and quit! But do not work, and pant, and sweat, and slave, because your spiritual life, nor the spiritual life of your people, is going to be enhanced in any way (advanced in any way) by religious activity. It is advanced by godliness.

Verse 8 tells you that you have the promise that you get "life right now at its finest", and "eternity out there is the brightest." Now you understand the issue of godliness. We have talked about that time and again. It is the issue of having the mind, and the attitude, and the activities of Christ – the life of Christ living in you (God manifest in the flesh).

And he says in verse 9: "This *is* a faithful saying and worthy of all acceptance." This is something you can count on; it will work if you will do that. Exercise yourself and practice godliness. Do not get caught up in religious activities and all that business. But practice godliness – walking in the Spirit.

Now there is a price to be paid. It might mean that you carry a burden and bear some suffering, but it is worth it.

Verse 10: "For therefore we both labour and suffer reproach, because we trust in the living God, [not idols] who is the Saviour of all men, specially of those that believe." That is a great verse on the fact that Jesus Christ died for everybody. He is the Saviour of all men, potentially. Experientially, he is the Saviour of those who believe. But Paul's point there is that you might have to bear some problems doing it. He labored and suffered because he trusted in the "living God." And that is his experience, and his testimony, on the fact.

Verses 11,12: "These things command and teach. Let no man despise thy youth." You are to command and teach godliness rather than the religious system. Now it is one thing to hold opinions – to hold fables and old wives' tales. It is one thing to hold opinions, but it is quite another to stand for convictions. You want to be able to teach and preach, not opinions, but you want to be able to preach convictions – things that you know in your heart are reality.

Now there is always something that you can preach and something you can teach. Too often, you see preachers trying to do the sensational, speculative kind of thing. If you are not convinced of it, preach something else.

Mr. Stam always told us, "If I am not sure about something, I do not write about it, because there is so much I am sure about and I write about that. And I just keep working on the other." And that is how you have authority. That is how you have conviction.

Leadership, gentlemen, is not merely proclamations from behind the pulpit. It has to be backed up by a life that is consistent with the profession. You have to be careful that your actions match your words, because you do not want there to be any reason in "you" that people do not hear what you are saying.

He says in verse 12: "Let no man despise thy youth; but be thou an example of the believers." How are you going to do that? How are you going to be able to teach and command these things? "Let no man despise thy youth." That is one way to have the ability to teach and command. Do you know you cannot teach and command people with authority, if they despise you? They will not listen to you. So he says, "Let no man despise thy youth."

Now he is not talking about getting haughty and slapping somebody down, if they question something you say. That is not the idea. He is saying that you have to be careful to behave in such a way that nobody is going to accuse you of being rash or hasty due to your age, or your lack of experience in the ministry. Do not do anything in the ministry that is going to cause people to look at you and say, "That man is rash, and hasty, and undependable. I cannot believe what he says because he is a young whippersnapper, or he does not have any experience. He just doesn't know what he is doing." You have the responsibility to behave in such a way that people are not going to think that way about you. And if you do not, you are the loser, because you are going to lose the ability and the privilege of commanding and teaching – taking truth and imparting it to them with conviction and having them receive it. They are going to rebel against it and they are not going to give you an ear.

Some of you guys had some experience, and you have seen that. And you thought that the problem was with the people that you were preaching to, and a lot of the problem was. But you will find out that a lot of that problem is in you too. You can always blame the other guy.

Well, you cannot control the other guy, but you can control you. And you make sure, before God Almighty, that there is not anything in "you" that caused that guy to react in a negative way. Behave in such a manner that nobody can accuse you of being rash or hasty.

So do not be rash, and do not be hasty, "but be thou an example of the believers." You are to be a total example. Your life, your manner of life, your conduct, yourself, you are to be an example of what a believer is to be like.

People look at you and at your life:

- The things that you do with your time.
- The things that you do with your money.
- The things that you do with your family.
- The things that you do with your recreational life.
- The things that you do with your thought life.
- The things that you do with your activities and your personal time.
- The things that you do with your ministry.

You better make sure every aspect of your life (word, conversation, charity, spirit, faith, purity) is a total example of what a member of the body of Christ should do. It should be God manifest in the flesh – the life of Christ living through you. It should be an example to your people of what a mature believer is all about. You are to role model it in front of them.

The apostle Paul says, in Philippians 4:9, “Those things, which ye have both learned, and received, and heard, and seen in me, do.” He is saying, “What you learned from me, what you received from me, what you heard me teach, and what you saw me do, *do that*. What you saw me do, you go do it!

In 2 Timothy 3:10 Paul says, “But thou hast fully known my doctrine, manner of life.” You guys saw me, and you know *what I did* and *how I lived*.

In 1 Thessalonians 2:1 he says, “For yourselves, brethren, know our entrance in unto you.”

There have been a few times in the last few years that things were very comfortable to me, because I was able to sit down with people and say, “Look, brother, this man says “so and so” about me, and you brethren know me. Now you brethren know what kind of person I am, and if you are willing to believe the slander that this man puts on me and says about me, then you go ahead and believe it.” And do you know what happens? If they know you, and you have been practicing the word, and you have been the example that you ought to be, it will “hush up” those kinds of things. When that happens, that is one of the great satisfactions, in the ministry, when controversy comes up (and it will).

However, if you are guilty of the accusation, then there is not any defense, and you should not defend yourself. You are to be a total example.

Continuing in 1 Timothy 4:12: “in word.” That is your speech – speaking the truth in love. You ought to be somebody who in speech (your conversation – the content of the words that come out of your mouth) should be an example of godliness.

Continuing in verse 12, “in conversation.” That word means conduct, or manner of life, or behavior – a life controlled by the word of God.

Next, “in charity.” That is the motivation for our life. What is the motivation? You should be an example of agapé love.

Then, “in spirit.” That is the mental attitude – enthusiasm, excitement. What kind of a mental attitude should a believer have? They should be able to look at you and see enthusiasm and excitement, not pessimism, not tearing people up all the time, not sitting around brooding and thinking about all the problems, and blaming everybody else. That kind of an attitude is not the attitude that God Almighty had. And it is not the attitude that God expects you to have. It is the flesh, and that will not stand you in stead as an example. Hence you cannot be a leader without the proper spirit.

Next, “in faith.” You trust God and you are faithful to him. You trust him and you are trustworthy to him.

Then, “in purity.” That is purity in mind, in heart, and in body. The advantages of purity of heart, and mind, and body are that it gives you spiritual clout and power, and its absence destroys it.

Listen to me! I would not have a pastor that was a drinker or a smoker. If you smoke cigarettes, or cigars, or pipes, you would never be my pastor. I am not picking on cigarettes. You would not be my pastor if you drank liquor. You would not be my pastor if you cursed and carried on in an unseemly manner. You would not be my pastor if you did a whole lot of things like that, because those things have to with purity of body, and mind, and heart. And those things destroy the ability in you, to have a spiritual perception of power, that I need from you as a member of your assembly. And it is not that I am trying to be legalistic, or mean, or nasty. I just know some things about those issues. And the book of Proverbs, and that bible, from one end to the other, is full of things like that.

You need to purge out everything in your life that is unworthy (everything that is earthy) and always be moving upward, not downward. Be an example to the believer practicing the word. You have to back up the things that you preach with a life of godliness. You need to know the doctrine, and you need to go by the doctrine. Paul is talking about “going by the doctrine” (verses 7-12).

In verses 13 –16 he looks at your personal life from a little deeper point of view and he begins to talk about growing – personal attention to your own self. And I want to spend the rest of this lesson dealing with that.

“Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (1 Timothy 4:13-16).

Paul is telling Timothy that he needs to be growing. You need to be a good minister preaching the word, a godly minister practicing the word, but you also need to be growing. You need to be progressing in the word – growing in the word, growing in that edification of your soul on a personal level on a constant, continuous basis.

Do you see back in verse 6 where he talks about “be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained” (emphasis added)? That is it. You are bringing people up to the level that you have reached. You cannot take people farther than you have gone yourself. Therefore, he focuses on the personal life and development of Timothy. How are you going to progress? How are you going to grow?

I just told you about that pastor telling me about those preachers in that Baptist denomination that he is a part of. The tragedy of that is not simply that they are not teaching the word, but you must have it before you can deliver it. The tragedy is that they themselves are not being built up. They are not growing and their profiting, their spiritual progress and profiting from studying, does not appear because it is not there. If thy profiting is going to appear to other people, it has to be there. You must have that spiritual development of heart and soul first. Then, you just go out and share the overflow.

1 Timothy 4:13: "Till I come, give attendance to reading, to exhortation, to doctrine." Well you give attendance to reading. What are you supposed to read? Obviously, you are supposed to read the word of God.

In Matthew 22:29 Jesus told those people "Ye do err, not knowing the scriptures, nor the power of God."

In Matthew 12:3 Jesus ask them, "Have ye not read?" You need to read the bible. You need to know the bible. You need to be a man of one book – the bible. You need to be constantly and forever studying, learning, digging, and getting in that book. You need to spend an absolute minimum of 20 hours a week in that book for the rest of your life. Do not tell me you cannot do it. I know you can!

I have been preaching for better than 20 years. I have had a public ministry for 20 years, in front of people. I have a family, a wife and three children. I will be married 17 years this June. I have three children. One of them will be 16 next week, one is 13, and one is 8. And for all of my married life, I have studied 20 hours a week or more. And I raised my children, and I planted those churches in Alabama, and I worked while I was doing it (I had a painting business of my own). I worked another job 40 hours a week. And now I work at the Bible Society about 80 hours a week. I travel all over the country. And I am still studying. You can do it, if you want to. Read good books, not trash.

My kids grew up seeing me with a book in my hand most of the time. And I have always asked them, "Do you see daddy's library? Do you see those books? Well, those books are friends. You ought to be friends with them."

Most of the books you get today are not too good. I have recommended some real good books to you in the class. But most of the good books you get are going to be older books. But when you are reading good books, what is happening? You will probably never meet the man that wrote the book, but he becomes your teacher. He is instructing you. He is giving you information, and you need to sit at the feet of good teachers. That is the way to do it.

We have a sign in our bookstore downstairs that says, "One who does not read is no better off than one who cannot read." We pity the illiterate masses of the world, and yet we seldom read. People in America are not readers. You need to cultivate that. Christianity is a religion of a book, and you got to be a reader.

Continuing in verse 13: "exhortation." You need to be an encouragement to folks. When you encourage people, that encourages you. If you sit around and mope, and groan, and grunt, and get everybody else moping, and groaning, and grunting, and get them thinking bad about other people, it discourages you.

Then, "to doctrine" (verse 13). That is the nuts and bolts of the ministry. Be involved in those things.

Verse 14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." That has to do with Timothy having a tendency to quit. And Paul is saying, "Look Timothy, when you get discouraged and down, do not quit. Do not neglect the potential that other people recognized in you."

In Colossians 4:17 he tells him to "fulfil thy ministry."

In 2 Timothy 4:5 he says, "make full proof of thy ministry." Live up to your potential. Do your dead level best! Give it your best! Do not give it a mediocre shot, or a halfway shot. Give the best you got all the time!

Now turn back to 1 Timothy 4:14. He is talking about "the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." The issue there is ordination. The "presbytery" (the eldership of the assembly)

recognized, in Timothy, the fact that God had called him, and was working in his life, and that he had this potential. And they laid their hands in identification that God had things for Timothy to do. They saw the potential in Timothy.

Ordination is an important matter. And it is something that should never be treated lightly, whether you are receiving it or giving it, because you are putting your neck on the line when you ordain somebody. You are saying, "I see, in this person, these things." That is the reason ordination needs to be done by your local church. They see you and they understand it, and they know the potential that you have or do not have. They know whether you demonstrate that you are what you say you are. They see the spiritual potential, and then they identify themselves as testimony to its reality.

And he is telling Timothy, "Look Timothy, do not quit. Do not neglect the potential that you have, but live up to your potential." You need to remember that, and you need to remind yourself constantly to live up to your potential. Do not get discouraged and quit or just do something half-hearted. Do the best that you can in the ministry.

Now when you get out there as a pastor, the tendency is going to be to let this slide and let that slide. Do not let it happen!

1 Timothy 4:15: "Meditate upon these things; give thyself wholly to them." Ponder about them, think about them, and think them through. Then, "give thyself wholly to them." That is, devote yourself fully to Christ – total dedication to the work and total dedication to your own personal development and edification.

Then your spiritual profiting will appear to others. You must have the goods before you can deliver the goods. He is talking about building that reserve power in your soul. Listen, there should not be anybody in your association that knows more about the word of God and prayer than you do. Do you understand that? You ought to know more about the word of God and prayer than anyone you know, because you are prayerfully in that book. And if you do not, it is because you are lazy, and you are not doing the thing God called you to do. Or maybe God did not intend you to be doing the thing you are doing.

Do you notice how he focuses on the personal life of Timothy there? He does that because that is where your ministry is going to rise or fall. Just like in an assembly, you have to have that life before the organization goes around it and there is a real group. You have to have the life in you. Too often we traffic in unfelt truths, and the doctrine just becomes a thing – a trinket. It does not come from our soul. And there is nothing to that.

1 Timothy 4:16: "Take heed unto thyself, and unto the doctrine." He is talking about, if you want to be a man of God, then you need to constantly watch yourself and constantly be taking spiritual inventory, and "continue in them." In other words, make sure you are doing right. Make sure your doctrine is right, and your practice is right, and that you are progressing, and growing, and moving on. And continue in that, and make sure you do not quit. Make sure you have not reached a certain level and now you are just stuck there. But you should be constantly growing deeper, and deeper, and deeper in the things of the Lord. And your ministry, and your preaching, and your life should be that way. The result of that is "thou shalt both save thyself, and them that hear thee." In other words, you will have an established ministry. That is not talking about soul salvation. It is talking about salvation of your ministry. Your ministry will be a ministry that is established and will not be destroyed.

How do you become a man of God?

1. You want to be a good minister, preaching the word.
2. You want to be a godly minister, practicing the word.
3. You want to be a growing minister, progressing in the word.

AMB 302 – 11

We will be going through these chapters a little quicker than the others, and I do not think that will hurt us. If you lay good groundwork to start with, then you can move through these a little quicker without quite as much difficulty.

In 1 Timothy 5 and 6, Paul gives Timothy instructions on how to minister to specific groups in the local church – specific segments of people in the church. And the issue in the passage is “order” – how to have order in the local church. Order is very important, and order comes from a lot of things. One way to have order is not to have kids running up and down the aisles during the service. One way to have order is not to have people talking while the preaching is going on, or people standing out in the lobby carrying on when they should be in the meeting singing.

All of those things have to do with “order”, but that is not the most important thing about order. The most important thing about “order” is to have the members of an assembly functioning together in a proper way – knowing how to relate to them. So Paul gives Timothy some very specific instructions about several different categories of people in the assembly.

1 Timothy 5:1: “Rebuke not an elder, but entreat *him* as a father; *and* the younger men as brethren; The elder women as mothers; the younger as sisters, with all purity.” He is talking about all the different relationships in the body of Christ (in a local assembly) and he identifies them. “Rebuke not an elder.” Now I take the reference in verse 1 to mean rebuke not an “older man.” I do not take that as a reference to the *office* of an elder. And the reason I say that is verse 2: “The elder women as mothers.” In other words, he is talking about older members in the assembly.

And then he talks about the younger men and the younger women. So he recognizes that there are different categories of people.

There are basically two classifications in the assembly:

- The older members.
- The younger members.

It is interesting to me that Paul never talks about teenagers. We have a lot of youth work today, and teen work, and all that stuff. I do not know anywhere in the bible where it talks about making special consideration for teens. It talks about children, and

it talks about young children, but then you move into adulthood – young adulthood and old adulthood. And this constant pandering to children, that we do in our society today, is quite unscriptural in the sense of its pervasiveness. And the almost paralytic effect that youth works (teenagers, and so forth) has on the ministry is too bad.

I recognize that between 12 and 15 years old is the most difficult time period in anybody's life, *bar none*. And it is the most turbulent years in a person's life, and the most damaging things, and the most productive things can happen in those years.

I also recognize that is the time period in which the church usually loses its teenagers. Hence, it demonstrates that they are not ministering to the needs of the kids, when they go through that transformation from being children to being adults. We call it the adolescent period.

But the pandering to that, and the making of that as though it was something that was unusual, or out of place, or something unexpected, and that kind of thing is not the answer.

1 Timothy 5:1: "Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren; The elder women as mothers; the younger as sisters." Do you see the family type relationship there? In the local assembly, the relationship one unto another is a relationship of a family. And in a family, we all participate together in the family relationships.

Now, you want to remember that issue, especially when you deal with members of the local assembly. With the older men, you want to entreat them as fathers, and the older women as mothers. That means you should have respect and honor for them. What does the bible tell you to do with your parents? You are to honor your father, and honor your mother. You are to have respect for them because they are in positions of honor and privilege. You are to treat the younger men like brothers, and the younger women like sisters, with all purity.

There is something there for you to remember especially when you begin to deal with the local church as a pastor. One of the most important things you are going to do gentlemen is to function as a pastor. And you are mostly going to be *younger men* dealing with *older men* than you are, especially in relationships with regard to getting things done – leadership relationships, especially in relationship to boards.

You will have boards and committees in your assembly. There are some things you want to remember about that. Hopefully some of you are going to be starting churches. I hope through the emphasis that we put in these classes, and in the days ahead, some of you will have the gumption and the grit built into your souls to go out and to start some local churches (start some assemblies). And I do not mean that all of you have to do that, but I am praying that God would put a burden on some of your hearts for some communities, and some places. And I pray he will give you the boldness to go out and do it, especially when you are young in the ministry. It is a tremendous privilege, and it is a tremendous thing to do.

First of all, if you start a church, one of the things you want to remember when you start to think about a board of elders and a board of deacons is to *wait on the Lord*. Wait until you have the men available to do the job. You will see the qualifications for selecting and ordaining elders in verses 22-25. But the first thing you do with a board – wait until you have men that are capable of doing the job.

Maybe you will begin to pastor a church that is already there, and you will inherit a board that is not fully qualified (the members are not qualified). And you will have to spend a period of a couple years (4 or 5 maybe) developing and getting the people on the board that ought to be there. Well you do not have to be discouraged about that. If

you start a church from nothing, you might go 2 or 3 years before you have qualified men to be on the board. So you have six of one and half dozen of the other. But you have to work toward that.

But once you got the board going, there are a couple of things that I have learned that will help you – think of the family relationship. It is a family: “intreat *him* as a father; *and* the younger men as brethren.”

Do you know another thing that will help you in relationships like that, especially with the board? Be quick to admit mistakes. Now that is not something you are usually going to hear, but be quick to admit it when you make a mistake. And be quick to see your mistakes. Do not always defend yourself. Be willing to see it and admit it.

Mr. Stam has said, “The period after I was wrong is a beautiful thing.” I do not know where he heard that from, but if you write “I was wrong.”, the period after it is beautiful. But that is a play on words because it is not the period at the end of the sentence that the statement is talking about, it is the period of life and the time after that. When you admit that you were wrong, people appreciate that. They appreciate your honesty. You are never going to lose power and authority with people. You are going to gain ground with people, if they are the right kind of people, if they are thinking people, if they are mature people. So do not be afraid to admit it when you are wrong. If you are wrong, admit it.

With a board, a young pastor wants to be swift to hear and slow to speak. You want to listen. You want to give the older (more mature) board members an opportunity to express themselves. You never want to give anybody reason to say, “You ought to talk less and listen more.” Now that is easy to do – the enthusiasm of youth. I know what it is like.

I went to the first church I ever pastored, and I started it, founded the thing, and got the thing going. My wife and I moved in there, and I was going to take that city for Jesus. And I know what it is to be enthusiastic, and I know what it is to have to wait until you have a board. And once you get some guys together, you just want to fill them with your enthusiasm. And I know what it is to feel like they are dragging their feet.

But I also know what it is to make some mistakes and have to go say, “Boy, I messed up didn’t I?”

And they said, “Yes you did.”

And I had to say, “If I would have slowed up like you advised me to do, I would not have made that mistake, right?”

And they said, “No you wouldn’t have.”

Now you will find that when his kid is trying to do something and he messes up, a daddy puts up with him, doesn’t he? He doesn’t kick him out of the family, but the kid needs to listen to his dad’s advice. He needs to be willing to admit when he is wrong, and let his dad give him the advice. I am not talking about unscriptural advice, but I am talking about “in a multitude of counselors there’s wisdom.” And when you get good, spiritual, godly, older believers, you would be real well advised to be slow to go against their advice.

Now if they do not know anything about the bible, and do not know anything about the work of the ministry, I am not saying you should follow their advice. Just because they have a bunch of years on them, does not necessarily mean they have spiritual wisdom. But they are probably smarter than you are as far as life goes.

I ask my kids all the time, “How old are you?” And when they answer, I say, “Well I am three or four times as old as you are. Don’t you reckon that means I know just one or two things that you do not know? Well then, how about doing it my way.”

When you deal with a board, do not pressure the members of the board to bend to your will, or to your plans. Do not pressure them into doing what *you* want them to do. The only exception to that is when a moral or a spiritual principle is involved. Do not pressure them to do what you want done.

I have yet to experience a situation where I prayed about a thing and sought to do the right thing, and presented it to a board, in that spirit, they just bow their back up against it. They are going to be “for” you. They are going to want to do what you want to do. They are going to want to follow your vision. And what you want to do is establish that (your ministerial manhood in that regard – your leadership). And they will follow you. And if they are not following you, the problem is *you are not leading*. It means you have not established your leadership yet. So go back and do the thing you need to do – establish your leadership.

Learn from their wisdom, and rely on their judgment, and you will profit. Treat the older men like daddies, and learn from them, and respect them.

In 1 Timothy 5:3-10 you have the older widows: “Honour widows that are widows indeed” (verse 3). Now what is a widow indeed?

Verse 4: “But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God.” That is somebody that does not have any human support. She has God’s support, but she just does not have any family at all. If she has a family, she is not a “widow indeed.”

Now, he is going to talk to you about some of the social concerns of the local church. But, he is pointing out to you that the local church is designed to teach the family to do its job. The local church is not usurping the job and the function of the family. In the context of that local assembly, the family is to be encouraged and instructed to function fully and properly. And by the way, the local church is the only place you will ever find that kind of functioning.

Verse 4 says, “But if any widow have children or nephews, let them learn first to shew piety” (emphasis added). Well, if they have to learn it, they have to be taught. So the local church teaches them. And if there is a widow out here and there is nobody to take care of her, but she has family, then you need to instruct the family. And have the family do its job and take care of its responsibilities. That is why he says in verse 8: “But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.” And you are supposed to put an infidel out of the assembly. That is the reason for church discipline right there. That is something you want to remember. Paul puts it on them that strong.

Now, today, we do not necessarily have the social situation that he is talking about here. But he is talking about the natural social concerns and actions that a local church ought to be involved in. It is proper to be concerned about the welfare of people.

And people say, “Well, is that a social gospel?”

No, it is just the natural outcome, and outgrowth, and expression of godliness in the assembly.

1 Timothy 5:5: “Now she that is a widow indeed, and desolate, [So first she has to be a real widow, nobody to take care of her.] trusteth in God, and continueth in supplications and prayers night and day.” In other words, she has a godly testimony.

Verse 6: “But she that liveth in pleasure is dead while she liveth.” If the woman is living in pleasure (just out here having a good time in life) she is not productive, and she is not functioning as a believer. She is dead as far as her Christian life is concerned, and that is not the kind of person you want in this position.

Verse 7: "And these things give in charge, that they may be blameless." Tell them about this that they might get it all straight. The idea is that the woman is to have a believing and a faithful testimony.

There are two issues:

1. She does not have any human support.
2. She has a good Christian character and testimony.

Verse 9: "Let not a widow be taken into the number under threescore years old, having been the wife of one man." Now she has to be at least 60 years old. The probability is, if she is that old, or older, she probably will not remarry. So, she has to have that age classification. "Having been the wife of one man." She has a good marriage record. She is not somebody that is promiscuous, but has a good marriage relationship and a good marriage record.

Verse 10: "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." The woman has good works.

Now something special is supposed to be done with that woman. Verse 9: "Let not a widow be taken into the number" (emphasis added). The idea is to be enrolled, or to be enlisted, in the number. And the *number*, evidently, was a group, in the assembly, of these older women that meet these qualifications that were to be special servants of the church. And the local church is the proper place for the social concerns, and the social actions, of a believer to take place. And these women provided a powerful form, and force, in the local church to minister to the needy. And it was these women who basically carried on that ministry to the needy people in the assembly.

If you ever had any experience with these kinds of people in your assembly, you know what I am talking about. These women can be a tremendous force for the social actions, and for the social concerns, of an assembly. And it is a tremendous benefit.

And this evidently was an official group of ladies and he is saying, "The church is going to take care of these women, but they are servants." And they are functioning that way. So that is the relationship with the older widows.

Now let's look at the younger widows (verse 11): "But the younger widows refuse." That means refuse to take them into the number. It does not mean do not let them in the church, but it is to refuse to enlist them in a position of official church servants like the older widows.

Continuing in verse 11: "for when they have begun to wax wanton against Christ, they will marry." The problem these women have is that they are going to get married.

Verse 12: "Having damnation, [That is condemnation, guilt feelings.] because they have cast off their first faith." In other words, they are young and they will want to get married again. But, if you enlist them in this group of people (widows that were taken into the number) and you make official "servants of the church" out of them, all of the sudden they will decide they want to find somebody. Mr. Right comes along, and they want to get married. So, now they are going to feel guilty for having left the place of service that they took up. Instead they will go out and carry on a normal life style. And he said, "Do not get the thing all mixed up. Put the right people in that position, and leave these people out."

“And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan” (1 Timothy 5:13-15).

Now, it is very clear what he is talking about. Verse 14 describes what a young woman ought to do in the assembly. In verses 12 and 13, he is saying that your charity (your benevolence) is not to encourage laziness and idleness, but it is to encourage godliness. And you want to set up the structure. Do you see the order there?

Now I realize that the way the church is set up today, we do not see any of this in our churches. But we do have benevolent programs, and we do have programs of outreach and ministry to people. And Paul is setting up some standards whereby the charity and the benevolent activities of an assembly are to be carried on. And they are to promote godliness. They are not to promote idleness, and laziness, and just a situation where people are going around not working for a living and that kind of thing. These older women that they take into the number (and evidently they support them) are to be working.

Paul said, “If a man doesn’t work, don’t let him eat.” That will take care of it. Do you know what he will do? He will go to work.

One time I read a book about Moody. And back when Moody lived here, he said that people began to come by begging and wanting money, and so forth. And Moody decided it was wrong to give them money. He had a woodpile outside the church, so instead of giving them money, he offered to pay one of these men to cut that wood. And he said he went all winter and never got the wood cut.

Do you know what that is? If a man doesn’t work, don’t let him eat. If the man couldn’t get anything to eat without working, he would work. Except this man knew he could go on down the road and get it from somebody else. Well, the idea then is to just let him go on down the road. He will quit going on the down the road if people quit giving it to him.

Your charity is not to promote or encourage idleness because that just leads to sin.

1 Timothy 5:16: “If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.” In other words, the family is to take care of them (verses 4,8). That is the rule. And they should not put the burden on the church.

He was not trying to lay out things that every assembly has to do today – go out and get the older widows, and the young widows, and do all these things with them. These are some special instructions that are given here that demonstrate the social concern and action of the church, and to lay the principles in which they are to be given.

He is not leaving out men. You see plenty of other passages how men are to function in the local church and how other people are to function. So, this is not an all-inclusive list. There are other instructions about the role of men (older men and younger men) clearly given in the bible.

The thing about the widows, the principles are very important and especially the thing about younger widows – how the young women are to live and what God expects of them, especially the thing in verse 14 and 15.

Now this next verse is something that is very important for us to understand, even today. Verse 17: "Let the elders that rule well be counted worthy of double honour." Now from here to the end of the chapter he is going to talk to you about church officials (church officers). First he talked about the members of the church together. We call it the "church family". Then he talked about the older widows and the younger widows. And now he talks about the officials of the church.

"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith, THOU SHALT NOT MUZZLE THE OX THAT TREADETH OUT THE CORN. And, The labourer *is* worthy of his reward" (1 Timothy 17,18). Now that passage has to do with paying the elders. The assembly should care for those who devote themselves full time, for the work of the ministry.

It says, "Let the elders that rule well be counted worthy of double honour." Double honour is the idea of "generous pay". It does not mean you have to give him twice as much necessarily, but that is not too bad an idea. It just means you are to be generous with him, and take care of him. Make sure the needs are met.

Now you are going to have to settle this in your own heart, gentlemen. But God expects the people you minister to, to take care of your financial and your physical needs – provide the food, the clothing, the housing, the shelter, and so forth for you. And it is right for that to be done.

"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, THOU SHALT NOT MUZZLE THE MOUTH OF THE OX THAT TREADETH OUT THE CORN. Doth God take care for oxen? [Well, yes he does.] Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, *it is* a great thing if we shall reap your carnal things?" (1 Corinthians 9:7-11).

Do you see that? If you teach spiritual truth and doctrine to people, it is not any big deal if they give you carnal, material things.

1 Corinthians 9:14: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Now that is the way God ordained the thing to take place. So it is right. So the idea that you cannot take a salary, or you cannot be paid, has nothing to do with the bible. That is the way God ordained the thing to be accomplished.

Now there are some people that say, "Well, I believe in living by faith. I do not believe it is right to take a salary. I believe you should live by faith, and just live on whatever people give you and whatever comes in." And that is a cop out. People talk about living by faith, and it is a grossly misused slogan because what they mean is that *I want everything that comes in, for the ministry, for "me"*. And I want to be able to control everything that comes in.

And you are going to find, especially in a local church, that it is not going to work that way, because there needs to be financial and physical responsibility. And there needs to be commitments, and there needs to be organization. If there is not an

organization in the church (an organized way to distribute money and budget it out and so forth) there is going to be a lot of waste of assets, of opportunity, as well as finances.

In verse 12 he says, "If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ." In other words, Paul said, "I have a right to get money from you and get paid by you, but I will not take it. Because if I take it, you are going to say I am in it for the money." And he refused to take it.

Verse 15: "But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void."

Verse 18: "What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel." In other words, he refuses to take any money from the Corinthians, because their attitude about it was not right.

Now my point to you is that there are times when the ministry is going to support you, and there are times when it is not. But God ordained that the ministry is to support you. So you want to work to that end, because that is what gives health to the believers and to the assembly.

2 Corinthians 10:13-15 says, "But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ: Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the gospel in the *regions* beyond you."

Paul's rule was that he would reach out with the gospel, only as far as the need was supplied for him to reach out, lest he stretch beyond measure. That means lest he stretch beyond that which God has supplied. Now you are going to see that in the ministry.

Today, some of these ministries that get so gigantically big are always begging for money. And the reason they beg for money, and talk about all the bills they cannot pay, is because they got *too big too fast*. They saw this thing, and they reached *way out* to get it, and now they do not have the funds. So they have to start screaming and squawking. And that is not faith.

And Paul's rule was that he went and he stretched out as the funds (the means to carry it on) were provided. Now there were a lot of ways that the means were provided. There were all kinds of supplies, and so forth, given as well as finances, but the means had to be there in order to go.

Let me say a couple of things to you about you and your finances, especially in the finances of the ministry.

Financial integrity "plus" is a great advantage in Christian leadership. It is a great advantage for you to go beyond the normal. Gentlemen, we should be physically honest. We should be honest with the way we handle money (take up money) and use it for what we say we will. We should use it in an honest way, and see that it is spent the proper way. Not only must you be honest, but also you have to give unmistakable

evidence that you are honest. You are not only to be honest but also make it very evident that you are.

Look at 2 Corinthians 8:20,21 and notice how Paul did this. The apostle himself was not only honest, but he set up a system where nobody could ever challenge the fact that he is honest about it. "Avoiding this, that no man should blame us in this abundance [He is talking about the offering that he took up.] which is administered by us: Providing for honest things, not only in the sight of the Lord, but also in the sight of men." He said, "As I minister this offering that I am taking up for the poor saints at Jerusalem, I have got this thing set up so that anybody can come in and check it out and see that it is above board, and that it is honest."

And you always want to do that, especially in your dealings with your local church, and especially with the funds that you take up from God's people. I personally believe that a local church should submit a written account of the funds that it received and distribute it regularly to the membership. You have no business taking up money from a local assembly of believers without giving an accounting to them, in writing, of how that money has been spent (explicit accounting).

In our churches down South, every month, the treasurer posted it on the bulletin board – the financial statement of the church. And the board of directors did not get one and then put a different one on the financial statement. Now I do not mean all the checks were listed, because all of the sudden it gets complicated beyond necessity. But you usually don't do that kind of thing in a board meeting. You just get summarized statements. And those things need to be posted, and that is the way you keep people's confidence. You go *beyond* what is necessary.

You, yourself, need to be accountable for the money that you spend in your assembly. You need to be accountable to your board about it. Do not just get the idea that I will go off and just spend money. That is not your money.

You can spend the money that they give you (your salary). That is your responsibility. That is yours. But when you begin to see money come into the assembly, you have a responsibility to account for that money. And do not let them ask you to do, but you go do it without them asking, because that extra step always takes away any question. You need to have an accounting for the money that you spend and that you receive. You need to find out from a church when you go there as a pastor, *who does the money belong to that comes to me?* People give you money for a funeral or a wedding you did, and you need to know whom that money belongs to? You need to find that out. Is that money for you? Very seldom will they say, "No." Most people give it to the pastor. But you will find that some people give it to the pastor thinking he is going to give it to the church.

I was at a funeral just recently and a lady came up to me and gave me an envelope, and it had cash money in it. And she wanted the envelope to go to the church as a memorial to this person that was being buried. Well, you want to be sure that the money goes to the church. You want that lady to know for sure about that. So I took that money and wrote her name and address on the envelope, and took it to the church and said, "Now I want a receipt for this money." And when I got the receipt of the money, I sat down and wrote her a thank you letter. And I sent it to her with the receipt, so she knew the money went to the church and that we were grateful for it.

Now you say, "Well, you did not have to do that because you know you gave it to the church." I know that, but I wanted that lady to know it, and I wanted the board to know that it was done that way. So, if anybody gives me money for the church, they

know it will go to the church because I did it that way. Well, that is the way you want to be, and you want to establish it. It is important.

In 1 Timothy 3:8, Paul says that one of the qualifications of an elder is that they are “not greedy of filthy lucre.” That is money, and that is dirty money. In other words, you are not in the ministry for money. Gentlemen, it is not appropriate to negotiate salaries. It is not appropriate to always be looking around for a bigger salary. Now you are going to get pressure that way. I will tell you right now – you are going to have problems with that. I am going to talk to you about some things that will come that way and put a lot of pressure on you. But it is not God’s will for you to do that. And that might be tough sometimes. But it does not mean you cannot ask about it, and that you have to be ignorant about it. But the point is the issue, in the ministry, is not making money.

Now let me say this. In your ministry, “not being greedy of filthy lucre,” means two things.

Number one, you have to be willing to quit work. I know a lot of people in the ministry that could have a lot more effective ministries than they do, but they are not willing to quit a good secure job with a nice pension plan, and good health benefits, and good vacation time, and all the rest. They will not quit because they have all those benefits. And if they quit and do the work of the ministry, they would not have any of those benefits.

Now I have three children. I never had insurance with three kids. Do you know what it is like to have a child born and not have insurance? That is not fun. The Christmas before we moved to Chicago (the Christmas of 78) my youngest child (18 months old) developed a very rare childhood disease, and he almost died. He spent 8 days in the hospital, and we did not know if he was going to live or die. He just lay there. We did not have any insurance. Do you know why I did not have any insurance? It was not because I am lazy and did not work. It was not because I could not have had a job that would have provided it. But it was because I was willing to quit work and *not have those things* for the work of the ministry.

Now, I have health insurance. I do not mean it is wrong to have it, but I can afford it now, but back then I could not afford it. I am just saying that you have to be willing not to have it.

Money is not your God, and it is not your purpose in life. Your purpose in life is the ministry. Now, right here, your family is going to be real important, because if your wife is not with you about this stuff, you are going to have some real problems. And you are going to find out whether your ministry is going to make it or not. And a lot of the pressures that you are going to have at these kinds of points are the ones on your wife. And one of the best things you will ever do for your wife is just keep her in the dark about how many bills you have and how little money you have.

For years I did all that myself. My wife had problems with it. She would get all panicky and bent out of shape, and I did not worry enough for her. So she said, “Here you do it.”

And I said, “Fine, I’ll do it.”

And she would see that I wasn’t worrying, and she thought everything was okay. *Ignorance is bliss.*

But my point to you is simply that you will have to protect your family, as well as provide for them. And if your family cannot take those things, then you need to know it,

and you need to dwell with your wife according to knowledge. But your wife must be with you. And it is a sacrifice, and you have to be willing to make it. You either are willing to make it, or you are not willing to make it.

Number two, you have to be willing to work. Now what do I mean by that? I mean you have to be willing to work. It might be easier not to work, but you might have to work brother.

You will go out into a town and preach the grace message, and I don't know if you noticed or not, but people are not falling over themselves to get into grace churches. Do you know why? It is because of what you preach.

You can put up a Baptist shingle out there or a Methodist shingle, or a Presbyterian shingle, and you get folks in there on the basis of the shingle. If you put up Grace, do you know what they do? Well, they might come in thinking you are something else and listen to it. But folks, if it is not because of the doctrine, then they will not stay there unless they agree with the doctrine. You just do not build Grace Churches and have a lot of folks. Listen to me, in the days ahead, if you are not willing to work with your hands, you are not going to have a ministry. You are not going to be able to be faithful to God in the work of the ministry. Because in the days ahead, you will have to work to remain true to God, and true to the word of God, and faithful to the message. You must be willing to work.

You might not have to work. I do not work in a secular job. I work about 80 hours a week here though. I work plenty hard.

The first ten years of my life as a pastor, I worked at a secular job off and on. You must be willing to do whatever you have to do to get the opportunity to preach, and that is the key.

You have to be willing not to work, and willing to work.

And as your capacity increases in the ministry, so will your usefulness. I look back at the first 7 or 8 years that I preached, and I did not need to be out there with nothing to do. I needed to work. I needed to learn what it was to have bills. I needed to know what it was like to go work in a factory and rub shoulders with working men. I needed to know what it was like to pay bills. I needed that. I needed the opportunity to have people make unreasonable demands on me at the job, and I needed to know what it was to get a job accomplished and have the satisfaction of that. I needed those things.

And I will tell you something. The independence and the education that you get in seeing God provide for your needs through his people, whether it is through your own hands or the hands of others, it will stand you in good stead in the days ahead. And you need that.

Now if you work, let me tell you three things:

1. *Do not be a slave to a job.* That is not what you are in town for. You did not go to that town with a burden on your heart for that town, and that community, and that church, because you got this wonderful job down here. The reason you are in that town is the work of the ministry.
2. *Learn a trade if you can.* If you can learn a trade, then you can work for yourself.

3. *If you have to work, give it all you got.* You be the best employee that company has, because I guarantee you people are watching you and they are going to watch your attitude. And if you develop the attitude that I am going to get by with as little as I can get by with, when you try to share the gospel, they are going to spit in its face. They are going to say, "You are just like everybody else."

If you work for somebody (Christian or lost man) you be the best employee they ever had doing that job. And if you are not, you are out of the will of God, point blank without any questions. And do not tell me about how much you pray, and study your bible, and witness, and all the rest. You are a reproach, and because of you the name of God is blasphemed. I will show you that in chapter 6 in a minute. That is tough, but that is a fact. So give it all you got!

Go back to 1 Timothy 5:17: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." You do not support somebody in the ministry just because he is a pastor.

Galatians 6:6: "Let him that is taught in the word communicate unto him that teacheth in all good things." In the passage, he is talking about communicating financial remuneration as in Philippians 4.

Who do you communicate to? "Let him that is taught in the word communicate unto him that teacheth" (emphasis added). Then where should you give your money? You should give your money to the guy that is teaching you. If someone is not teaching you anything, do not give him anything. You should give your funds to the place where you are getting taught, and getting fed. Give it to the place that is getting the word out to other people. Do not just keep it all to yourself, but support somebody that is getting it out to other people.

But be sure that the people you are supporting are laboring in the word and doctrine. Just because a man says he is a pastor, or a missionary, does not mean a thing.

There are all kinds of pastors and missionaries in the world. You need to know who you are supporting, and what they are doing. You must know that they meet the qualifications.

1 Corinthians 9:11: "If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?" However, they have to be getting the job done.

The first thing (1 Timothy 5:17,18) is paying the elders.

The second thing (1 Timothy 5:19-21) is the discipline of the elders.

Now, there are two extremes about discipline in a local church. One is a group that has none at all – it let's everybody do whatever they want to. And the other one is sort of a policeman holding kangaroo court, and every time you jump out of line you get whacked. God did not call you to be a policeman.

That is some of the greatest advice anybody ever gave me. When I was just about like you are in the ministry, (just beginning) a man told me, "Rick, God did not call you to be the world's policeman." And God did not call you to be the policeman of the local church either. So don't be a policeman of the local church – every time somebody runs a stop sign, you haul him into court and convict him, and throw him in the jail for three weeks. That is not discipline. That is lording it over God's heritage, and God never called anybody, and never put anybody, in the local church to do that.

So there are the two extremes. There is the policeman, and then there are those that have no discipline at all.

Now in the bible there is discipline for church members:
2 Thessalonians 3, 2 Timothy 2, Romans 16-18, Galatians 6:1-3, Titus 3:10,
1 Corinthians 5, 2 Corinthians 2:6-11.

But in 1 Timothy 5, the issue is the discipline of elders, or the leaders in the assembly. Please understand that the leaders of an assembly are not beyond the reach of responsibility.

Somebody asked me just last week, "Can you discipline an elder board?" You flat can! It does not mean an elder board cannot be held accountable by an assembly or by one another, for what they do. They are not beyond responsibility just because they are on the elder board. That is a position of privilege and great responsibility. And saddest of all is the need to discipline elders. When leaders in a local church fail, that is the saddest kind of discipline that ever has to be exercised. The purpose of discipline is always *restoration*. It is not revenge; it is restoration. And if you are going to exercise discipline on anybody and the motive is revenge, forget it! You need to be disciplined. That is a real difficult situation to handle.

Now notice how he says to go about it. 1 Timothy 5:19: "Against an elder receive not an accusation, but before two or three witnesses." It does not mean you cannot get it, but it says do not receive an accusation without getting the facts straight. Be sure you have the facts straight. You have to have two or three witnesses. A witness is first hand testimony – not hearsay, but first hand testimony.

Now there are two things about the witnesses – two avenues to handle a witness:

Number one, having two or three witnesses bring an accusation means that the accusation is supported by the evidence, by witnesses – people that know that what is being said is true. You need two or three witnesses to substantiate (get the facts right) what is being said. Now if you require witnesses to accusations before you accept them, you are going to get rid of a lot of rumor, and innuendo, and that kind of thing. It has to be facts. But there is also another avenue about that.

Number two, is the issue of the one who is accused being faced by his accuser, in the presence of witnesses.

Now I guarantee you, when somebody begins to lay an accusation against an elder in an assembly, if you will stop them right there and say, "Wait just a moment." Then you go call two or three other people in the assembly over and let them witness the accusation. And, you will stop about 90% of the gossip that goes on. So, always have a system in order to keep the facts straight.

Verse 20: "Them that sin rebuke before all, that others also may fear." Do not dodge an issue, but face it. If there is a serious problem, deal with it. Do not contrive some devious way to handle it. Just face it without delay, or the thing is going to get worse. Deal with it! And deal with it openly – keep the thing open and above board. That way, if the person is guilty, you can rebuke him right out in the open before everybody. And if the person is innocent, they are cleared right in front of everybody. It is not a back room thing that is then passed around 2nd and 3rd hand. Keep it above board and right out in the open. I am not talking about airing people's dirty laundry and

that kind of thing, but I am talking about keeping the thing above board, and keeping it open.

1 Timothy 5:21: “I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.” In other words, just obey the word, gentlemen, no matter what your own personal feelings might be. Do right. The temptation is to have friends, and clicks, and personal areas of influence, and that kind of thing.

But, you want to be careful, as a pastor, not to develop just a few friends in the assembly, who are therefore untouchable. You are everybody’s pastor. You are everybody’s brother. You are the minister to everybody, and you deal with everybody without any partiality.

There are going to be people, in the assembly, that you like better than others. There are going to be people that you get along with, and fellowship with, that you work with, that think like you do, and so forth, but you do not want to play favorites.

You want to be open to opposition and criticism. Welcome it and be glad to have it. You are going to get plenty of it, so do not worry. You might as well profit from it. Decide right now that you are not going to be mad at it, you are going to accept it. And it is not going to taint your feelings toward the person that gives it to you, to the place where you cannot deal with them honestly.

John 7:24 is a great verse to memorize: “Judge not according to the appearance, but judge righteous judgment.”

AMB 302 – 12

We are discussing, in 1 Timothy 5, the issue of *order* in the church – the specific directions that Paul gives to Timothy about how to minister to various groups in the assembly. And again, this is not an inclusive list. It does not include all the various groups, but it does give instructions about some specific ones. And we are trying to go over them.

In 1 Timothy 5:22, he begins to deal with the issue of selecting and ordaining elders. This information about elders is very important, and it goes from verse 22 to the end of the chapter. When it comes to the issue of selecting and ordaining leaders in the assembly, this is a very important issue.

Verse 22: “Lay hands suddenly on no man.” When he says, “lay hands on” it means “be identified with.” The idea is “the laying on of hands of the presbytery” and he already told Timothy that he experienced that kind of thing.

“Lay hands suddenly on no man, neither be partaker of other men’s sins: keep thyself pure. Drink no longer water, but use a little wine for thy stomach’s sake and thine often infirmities. Some men’s sins are open beforehand, going before to judgment; and some *men* they follow after. Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid” (1 Timothy 5:21-25).

There is a danger (verse 22) of impulsively placing a new believer in a position of leadership. There is a danger in too quickly placing a new church member in leadership, even if he is not a new believer. But he may be someone who is new to your assembly, and new to the doctrines and the activity of the assembly. He may be somebody you do not really know very well, so do not place him in a position of leadership too quickly. Paul says, "Do not impulsively, quickly, take someone and put them in a position of leadership, whether they are new believers, or whether they are people that you are not real familiar with at the time.

Continuing in verse 22: "neither be partaker of other men's sins: keep thyself pure." In other words, you need to be careful to investigate the lives of potential leaders. And nobody is perfect. You understand that, but we do struggle for purity. And that is what you are after. And you want to keep the church (the assembly) right, and you cannot do it, if you hastily install people in positions of leadership.

I have seen more people, (more men) in the ministry, turn out bad and cause trouble for organizations, and churches, and so forth. And so often it was the organization's own fault, because they promoted them when they should not have been promoting them. They gave them positions of leadership, and hence influence over people. And then when they misused that influence, the real leaders had to go in and neutralize them, and extricate them, and get them out. And there is a big "damage cost" to the people and to the work. And a lot of times, the reason for that is you just put people in there because you need a warm body in the position. So you just stick somebody in the position.

So, you want to quit trying to be big, and quit trying to be all-inclusive, and quit trying to do something until the personnel is there. When the Lord motivates the person to do the work of the ministry, then the work will be there. Until then, if you just make it happen, it is not real.

Verses 24 and 25 are important in that regard: "Some men's sins are open beforehand, [In other words, some people you can just see the problems in their lives. They are real obvious.] going before to judgment; and some *men* they follow after." It is going to take some time for the problems and the sin to manifest itself, in some folks lives.

Verse 25: "Likewise also the good works *of some* are manifest beforehand; [You can see that some people are obviously people who produce good works.] and they that are otherwise cannot be hid." They might be a little bashful and backward, and it might take a little while to demonstrate itself.

By the way, verses 24 and 25 are not references to the judgment seat of Christ. You will hear preachers preach those things constantly as though those verses had something to do with the judgment seat of Christ. They do not have *anything* to do with the judgment seat of Christ.

Those verses have to do with the lives of men that are placed in positions of leadership right now, needing to be scrutinized carefully over a period of time. And the fact is, if there are problems, and sin in their life that is going to be a problem, it is going to manifest itself. If they have do not qualify for the things that he told you about in chapter 3:1-6, (if they do not have those character qualities) it will be clear. If they need to grow some more, it will be clear. You can watch them and live with them awhile, and you will know it. And with some people you know it right off, but with some people it takes a while. So give it awhile. You will know right off that here is a person that

produces good works, and sometimes it takes awhile to see it in others. And that is what he is talking about.

Somebody says, "Well, what is verse 23 doing stuck right in the middle of a passage talking about selecting and ordaining leaders in the assembly?"

Well, I have wondered that too, and I was talking to Mr. Stam about it one day. And he said to me, "Do you know anything that would give you an ulcer any faster than dealing with church leaders?"

And I thought, "Well that is certainly the answer."

The anxiety caused by the problems that stem from trouble among church leaders is tremendous. And Timothy obviously was facing a situation where some people had been placed into positions of leadership that should not have been there. And listen, it is important to take the necessary steps to keep that from happening. And Paul prescribes Timothy some medicine there because no doubt the problems, in verses 22 to 25, would cause anybody to have stomach trouble.

Now you know the passage is not justifying getting drunk and that kind of stuff. You understand that, so we do not need to talk about that.

There is one thing about verse 23 that you need to notice. It is important to take the steps necessary to keep yourself physically well – eat the right food, get enough exercise, get enough sleep. As Mr. Stam says, "It is easy to die early." So, you want to take care of yourself. Well, that is what Paul is telling Timothy, "Take care of yourself." "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." Do not just drink water, but take a little medicine – take a little wine, get your stomach settled down. You could take apple cider vinegar and honey, or whatever.

By the way, let me go back to the elders and the leaders one more time. There are 3 criteria for ordination. When you consider ordaining someone and putting him in the ministry, or you considered being ordained and that kind of thing, you ordain someone *to a ministry*. There is no such thing, in the bible, as ordaining somebody that does not have a ministry. The idea that we are going to ordain a man and send him out into the ministry is not right. A man has a ministry that needs for him to be ordained and authorized, and then the man is ordained that way.

But there are basically 3 criteria:

1. The inward witness. 1 Timothy 3:1: "If a man desire the office of a bishop." That is, if a man has the burden on his heart to do that work.
2. The outward working. Ephesians 4:12 – the perfected saint does the work of the ministry.

That is what you are identifying in him, and that is what you are authorizing in him. It is not enough, and it is not appropriate to just say, "I want to preach. God wants me to preach. I see this is what the Lord wants me to do. I have determined that this is what I should do for the Lord." And then you just whack an ordination certificate on him. That is not the issue.

The man is to have the inner desire, and the inner sense of burden, for it. But then, he is to produce the work of the ministry. In other words, be motivated and have the evidence of God's usefulness in that way.

3. The corporate endorsement of the assembly. And that is what the issue is in verse 22: "Lay hands suddenly on no man."

First, let the man have the inner burden. You do not go draft him.

Second, let him have the outward evidence. Do not do it quickly, but let him produce the work of the ministry.

And then when you see that, you can stand and say, "Here is someone that we know, and we know God's given him a ministry, and we want to identify it. So third, we will lay hands on him, and we will identify ourselves together with him." And that is what ordination is about. And when it is done in any other way, any way short of that, it is not done fairly, properly, or scripturally.

So when you get involved in a church, and you begin to function, and you begin to try to raise up some men who are going to be leaders, that is the way you want to do it. And it is a slow process. There is a maturation process.

Now you men that are going into the ministry, whether somebody ordains you or not, is not the issue. If you have the desire and you go do the work of the ministry, then the corporate witness follows that.

So what do you do? Do you wait to get ordained before you go do the work of the ministry? Well, scripturally, you have to do the work of the ministry, and the ordination follows.

Somebody says, "Well, who is going to ordain me?" Well, if you go establish a ministry, and you get it going, if nobody else will, can't your ministry authenticate you? Remember what Paul said to the Corinthians? He said, "Hey, nobody else might believe I am a minister, but you are the seal of who I am. You demonstrate who I am. You demonstrate that I am a man of God, and you got saved through my ministry."

You might have a bunch of instructors, but you do not have but one daddy. You are an epistle written, not on a piece of paper, but in the fleshly tablets of the heart that commends who I am (2 Corinthians 3:2,3). So let your ministry do it.

When you face the issue, do not worry about it with yourself. But when you face it with others, be sure that those things are the way you go at it, and the avenue that you take.

1 Timothy 6:1,2: "Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort."

In essence, he tells the slave to be the hardest working slave that the master has. You are to be workers not shirkers. Do what is right. Do not stand around demanding your rights. Go do the thing that is required of you, and that way the name of God, and his doctrine, is not spoken evil of. And that will go for employees and employers, and that kind of thing. If you work for somebody, he is saying, "Give them 8½ hours if they pay you for 8." Now you know what your old nature says, don't you? "I am not going to do any more than I can get away with."

Now, if your attitude is the attitude of the world, and you think like the world, and you work like the world, when you try to share the gospel with somebody, do you know what he or she is going to say? They are going to speak evil of the doctrine you teach, and they are going to speak evil of the Lord. And he says, "You do not want that." Take what is expected of you, and do it. Do what is right, and do it with all your might.

In 1 Timothy 6:3, he begins with false teachers. (I am going quickly through this because I want to get through these things.) He deals with false teachers in verses 3 to 10.

“If any man teach otherwise, [other than the things that he is writing to him] and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself” (verses 3-5).

Now the marks of false teachers are identified in verses 3, 4, and 5.

Verse 3 is a fantastic passage that demonstrates that the words of the apostle Paul are the words of the Lord Jesus Christ. That is a verse you need to know how to use. Paul’s words were the words of the Lord Jesus.

(2 Corinthians 13:3, Galatians 1:16, 1 Corinthians 14:37). Those are verses you need to have written down in the margin of your bible. 1 Timothy 6:3 is a good proof text, and a good verse to use, to demonstrate that the words of our Lord Jesus Christ are the words that you get through the apostle Paul.

Now, if a man does not acknowledge the word rightly divided, what is his problem? He is proud. He is a self-willed person. He is rebellious. He does not know what is going on. If a man does not rightly divide the word, can he know what is going on today? He gets confused.

1 Timothy 6:4: “He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings.”

If you want to see confusion and division, you just get the average fundamentalists together. They have a whole bunch of doctrine that they believe out of the bible, but they do not believe the bible that they get it from. And the reason they do not believe the bible that they get it from is because they cannot rightly divide it. They have to maintain their doctrine, and pull out verses to stick with the doctrine.

And one of the greatest enemies of the Authorized Version (the King James Bible today) and one of the greatest enemies of people believing the bible, is the failure to rightly divide the bible (the word of truth). Understand that you are to believe the bible. And the mental attitude that says you do not have to believe the bible, and you can take things out of the bible just as long as it matches with your doctrine, is Romanism. And one of the greatest contributing factors to that, is failure to rightly divide the word.

Notice the motivation behind them. They suppose that gain is godliness (verse 5).

Now what are you supposed to do? You are supposed to turn away. In other words, they use their profession as a way to make money – gain. And when they make the gain, and they get ahead, and they are successful, and they have more people now than they had last week, and they have more people after that, and everything is going ahead, they suppose that is what God blesses.

Look at 1 Thessalonians 2:5: “For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness.” Paul said, “Hey when I preached to you, I didn’t use flattering words, and I didn’t try to use words that covered up the fact that my heart was just trying to get something out of you. All I want to do is give you the truth, and make it manifest that way.”

Well, he talks about that on down through the passage. He says that wealth does not bring contentment. 1 Timothy 6:6 says, "But godliness with contentment is great gain." That is where real contentment is. Contentment is inner peace, and inner sufficiency, in spite of circumstances.

Philippians 4:11: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content." And the source of contentment is godliness in the heart, not money, or gain, or success in the world's standards in your hand.

1 Timothy 6:7: "For we brought nothing into *this* world, *and it is* certain we can carry nothing out." Wealth does not last.

Verse 8: "And having food and raiment let us be therewith content." In other words, if you have some basic needs met, that is what you ought to be happy with. You know, it is not too hard to meet your basic needs. Did you ever notice that? I know there are places where people have trouble getting enough to eat every now and then, but it is not that difficult for you and me to have our basic needs met. And if we have our basic needs met, then we ought to be able to get along. Food and shelter will take care of things.

Let me say this to you, in this regard, about contentment, especially in regard to material things and the ministry. If you will learn verses 6-8, that godliness with contentment is great gain, and you will learn to be content with just having the basic things met you will be happier. The fewer your expectations, the fewer your external desires and wants, the happier your life is going to be. Now that is true of everybody. The fewer things, the fewer expectations, externally, that you have, the fewer desires that you have for things, the happier your life is going to be. Christ taught that in Luke 12:15.

And, in the ministry, it is especially going to be true because the work of the ministry is never going to be tremendously financially rewarding for you. That does not mean you cannot have finances, and it does not mean that sometimes preachers do not have money. But very seldom, in fact I would say almost never, do men get a lot of financial remuneration. I can almost guarantee you that you are not going to get much financial remuneration from the work of the ministry; because your heart will go in the ministry, and you will want to keep pouring back into the ministry that which you get.

Mr. Stam told me about a pastor in New York City. Some of you know his name; he was a pastor of the First Baptist Church in New York. He was a great preacher, and a great fundamentalist leader, back in the early part of this century – pre-millennialist. When he was 76 years old, somebody gave him \$1,000.00 for every year of his life. Well that is \$76,000.00, and that is a lot of money *today*. Think of what it would have been in the 30's. He was in a church where the guy that gave it to him was probably worth 15 or 20 million dollars. Now, that sounds like a lot of money and it is. But I could count on one hand the stories I have heard like that, and then there is the rest of us in the world.

And I believe (from reading about the man) that money did not mean a thing to him. I do not mean that he was not grateful, but that was not the issue with the guy.

Be content and "godliness with contentment" is where the real gain is, not in wealth. And you will spend a great deal more happy days in your ministry, if you limit your external desires. That means not having to have a VCR, and a colored TV, and a Stereo Unit, and a big fancy brand new car with all the trimmings, and all that kind of business, just because you have to have it. You have to have \$500 suits and expensive shoes and whatever.

And gentlemen, this is somewhere where your wife becomes real important. One of the greatest things a pastor's wife can do for her husband's ministry is to be sure that she and her family maintain a proper perspective with regard to the desire for external things. It does not mean you cannot have a house. It does not mean you cannot have nice things. But one of the greatest things a pastor's wife can do is to have a nice, neat, godly, orderly, properly run home. Be exactly what a woman should be in these passages that we read.

But Paul is talking about that issue of desire, and that is what he is going to deal with in the rest of this passage.

1 Timothy 6:9: "But they that will be rich." That covetousness gets down inside of you, and it destroys contentment. "But they that will be rich [Not they that are rich, but people that desire to be rich – covetousness.] fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition." That desire for wealth leads to sin. It creates additional lusts that you just do not have satisfied. *And a desire for "more" never creates satisfaction. It always creates additional desire.*

Verse 10: "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." And I guarantee you gentlemen, if you and your family (in the ministry) cannot learn not to be covetous, you are going to have many days of sorrow. And you can learn *not to be covetous*. You do not have to be covetous. But if you do not discipline yourself *not to be*, you are going to have many, many days of sorrow. It is going to lead you off into doing things that make you miserable because you did them.

And I have seen that happen time and again, and time and again, and time and again. If you work in the ministry on the basis of the things you are learning in this class, and then your mental attitude is one that demands things, you are going to wind up frustrated. And you will be frustrated because the things we are teaching, and the things we are preaching about grace, are not things that are going to get you ahead in this world.

Pastor Stam is a man that has been a teacher to all of us, and he influenced all of us, all over the country, and all over the world. And he is a fellow that has never owned a home. He is 77 or 78 years old, and he never had a house. He worked for peanuts, as far as money goes. And most people in Chicago make more money than he does right now (And it is none of your business how much he makes). But I am just saying to you that he is not getting fat and rich. Do you know why it is that way? Well, it is not because he couldn't have demanded it, but it is because his heart is in the work of the ministry. Now keep your heart there, in your ministry, and let the other take care of itself.

Be financially prudent. Be wise. Be involved. You need to sit down with your finances right now, and make plans for the future. You need to have financial plans. The big buzzword today is "financial planning." Do not be haphazard with it. Get out of debt, and get rid of a bunch of unnecessary debts and especially consumer debts. Do not buy something that you cannot pay for. The only two things I can think of, that anybody would buy that they cannot pay cash for, is a house and a car.

And you want to be very careful when buying a home. I know the idea is that you want to make an investment, and then if you leave in 10 years, you can take all that money with you. If it is a good business investment, do it. But do not just demand doing it. If you are in a community and you have a home, and an open door comes up somewhere else, all of the sudden you might have a problem. Here is a man with a

place he cannot sell. Now that does not make it a bad decision to have the thing, but make good business decisions. Learn to do that. Do not be slothful in those things.

When I first got married, I wish somebody had told me some things that I was told by a man 2 years after I was married. About 2 years after I was married a fellow sat me down, and he said, "You need to get your feet on the ground financially."

And I said, "Well, I don't know how." Nobody ever told me I needed health insurance. I had 3 children, and I did not have any health insurance with any of them. Do you know what the hospital bills will do to you? You have to pay your bill. Do you know what that does to your ministry? It puts a damper on you. You have to work and get that bill paid off.

Be smart, and work smart, and think smart, and use good business judgment. You will be better off in the long run, and your ministry will be better off. Do not be extravagant. In other words, do not desire and demand, and covet after things. *I am not going to be satisfied until I get that.* It is not a matter of whether you can have it or not, but it is a matter of what makes good business sense for your ministry. And make the decisions about what you are going to have based on biblical principles.

And I say that to you because it is critical. There are many men and women (Christian people) that are spending money paying for things that just gratify their own flesh, when they ought to be putting that money in the work of the ministry. And there are as many preachers doing that, as there are lay people. So, you be careful financially. If you don't, that old "greed" and "covetousness" will get a grip on you. Or it will get a grip on your family, and you will have many sorrows, and wind up erring from the faith.

By the way, a lot of those false teachers in 1 Timothy 3-10 got to be false teachers based on covetous – what they could get.

Somebody is going to come along and offer you a pension plan, and a retirement plan, and cheap insurance, and a way to make a salary that will support your family in a church. And they will give you a secure future. They will say, "You do not have to quit believing what you believe, just soften it up a little bit, just do not make so many hard statements, and do not make it so rigid." And you need to have developed in your own soul a backbone of commitment that will withstand that. That pressure, and that temptation, is always going to be there.

I told you about the time when that man took me in his office, down in Mobile Alabama, and he said, "Are doing okay now? Are you making enough money? Do you have any bills you cannot pay?" Then he said, "We will get you a job, and get it fixed where you can pay it. We will send you over here to school, and we will get you a church. You will be married by then, and we will get you a church and pay you so much money. Then when you get through there, we will bring you back here, and you will not have to worry about it. We will take good care of you."

Don't you think that is a temptation? Many a night when I was in Salem Alabama and I didn't have money to buy groceries for my family to eat the next day, I thought about that. I would go walk around a big field, out in the woods, instead of eating, to make sure my wife and kids would have enough to eat. I would go off so they would have something to eat for lunch that day. Don't think I didn't think about that offer that was made to me.

I had another offer from a man who said he would make me a manager of his company, and in 3 years I would be making so much money. And I didn't have any money. Do you think I didn't think about that? Of course, you are going to think about it. So, you need to be careful.

1 Timothy 6:11: “But thou, O man of God, flee these things.” You are to actively resist self-indulgence. The only way to deal with sin, and especially the sin of self-indulgence, is to run. The love of money is a great temptation to unfaithfulness. So, you have to actively resist it. You have to actively resist self-indulgence.

And your wife has to do that also, and you have to teach her to do that. You have to shelter her and give her a framework in which she can do it.

Continuing in verse 11: “follow after righteousness.” The example of fleeing is Joseph in Potiphar’s house. Turn on your heel and run. “Follow after righteousness, godliness, faith, love, patience, meekness.” Follow after the positive things – positive growth and personal holiness. Follow after these things, and build up personal holiness in your life. When you flee and you run, what do you have to do? If you put off, what do you have to do? You have to put on. So you flee one thing, but you follow after another.

The word “follow” is like “pursue it.” It is like a hound pursuing a deer in the woods. If you have ever been squirrel hunting, you may have seen a squirrel dog pursue a squirrel. He will tree the squirrel, and then he will keep trying to jump up to get the squirrel. He is pursuing. The only thing in his mind is to get that squirrel. And that tree could be 50 million feet tall, and he wouldn’t care. Now, he might not ever get more than 6 feet off the ground, but he keeps pumping. That is pursuit – determination to get there.

And then “fight.” By the way, that is a good sermon outline – flee, follow, fight (the good fight of faith).

1 Timothy 6:12: “Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.” When you fight, that means you defend the faith.

Verses 20 and 21: “O Timothy keep that which is committed to thy trust, [The doctrine had been committed to him. So keep it.] avoiding profane *and* vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. Grace *be* with thee. Amen.” The idea is that you are to fight. You are to defend the faith, take care of the faith – protect it. Fight the good fight of faith. Watch out so Satan does not cause you to compromise.

You need to be real careful in your ministry in this issue of fighting.

1. Do not get sidetracked. Watch out lest Satan causes you to compromise something.
2. Have a sensitive conscience. A sensitive conscience is a great defense against failure and disgrace in the ministry.

Somebody said, “With a clear conscience alone can we face our enemies with confidence.” And if your heart condemns you, you are never going to be able to get up and speak with confidence and conviction. Now you might get up and speak with boldness, but it will turn into arrogance. You might speak with boldness, but it will turn into arrogance, and self-will, and pride, and rebellion; but it will not be conviction. And it will not produce ministry.

And do you want to know why people preach with arrogance, and pride, and rebellion, and self-will? It is because their conscience is not clear. There is something down there just sticking them, and it keeps sticking them. And they might be bold and

fervent, but it is not real conviction born of truth and honesty. So you want to have a sensitive spirit to what is right and what is wrong.

3. You want to have common sense. I guarantee that is far more valuable than a brilliant mind – *good old common sense*.

So when you fight, beware lest Satan tells you to compromise. Have a sensitive conscience, and then use good common sense. Mr. O'Hare used to call it "sanctified" common sense. And it is better than a brilliant mind. Many a brilliant mind did not have sense enough to get out of the rain, but common sense will get the job done.

Notice in 1 Timothy 6:12 where he says, "lay hold on eternal life." The idea there is to put what God has done for you into action. Get a grip on it. Get going with it, putting what God has given you in Christ into action. Take the eternal life that you have, and get a good grip on it, and go use it.

And you have an example – Christ (verses 13-16):

“I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.”

That is a great doxology, and a great statement, about who the Lord Jesus Christ is. And you see the goal of the ministry in verses 15 and 16 – the exaltation and the honor of the Lord Jesus Christ throughout the entire universe. Christ was an encouragement to us – maintaining the faith, fleeing indulgence, following after personal holiness, and fighting the good fight of faith. If you want an example of that, Christ is the example. He says, “Think of him. Look at him. He witnessed a good confession. And if he did it, we can. And if you keep that goal of his ministry (verses 14-16) in front of you, you will stay the course.”

And the last group that he mentions is verses 17-19, and that is the rich folks:

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.”

Now gentlemen, I do not know any of you people that are not rich compared to the world’s standards. You may not be too rich compared to someone down the street from you. But if you compare yourself to the world, you are pretty rich.

I was with a missionary recently, and he said that they have a maid – somebody that comes in and does all the housework and cooking for his wife. How would you like to have a maid? How much do you reckon it costs to have a maid in Brazil? It costs \$15.00 a month. How would you like to work 12 hours a day (6:00 am to 6:00 pm) six days a week for \$15.00?

Do you know how much gasoline costs in Brazil? It costs \$2.40 a gallon.

How would you like to live in Brazil and make \$15.00 a month? Do you think you could afford an automobile? Do you reckon you could ride the CTA? Do you know how you get back and forth to work? You walk!

Now, you think about that, and you will understand that we are pretty rich.

I have had people from all over the world come through my home, and this territory, and do you know what they say? I never saw one of them that did not say, “Nobody in the world eats like Americans.” Now, you take that poorest-eating fellow in this town, and there are plenty of people in other countries that would like to take his place.

So, when you talk about “rich folks” in the passage, it is probably “us – rich Americans” that ought to take heed. So, do not go around and think *Oh, how poor I am*. If you took the world’s population into consideration, you better read the passage.

1 Timothy 6:17: “Charge them that are rich in this world, that they be not highminded.” Be humble! It ought to make you humble to think of how much you have. Do you have three changes of clothes? There are places in this world where believers cannot buy clothes for their kids. Do you have a couple of changes of clothes in the closet? Can’t you be grateful for that? You better be. I hope you do not get so jaded that you look at the closet and say, “I do not have a thing to wear!” When the truth is you cannot move stuff around in there because you have so much junk in there. Be humble; be grateful.

Continuing in verse 17: “nor trust in uncertain riches, but in the living God, who giveth us richly.” Trust God, and then enjoy what God gives you, and then employ it (verses 18,19) in the work of the ministry.

Now, gentlemen, the reason Paul lists all these people, involved in these verses, is because your job as a minister is to produce fully functioning saints. The way you go about it is by teaching and warning every man – everybody. And in your ministry, you have to remember that all kinds of different categories of people are listening to you and sitting under your ministry. And they need your instruction. And you are responsible to minister to all of the various groups, not forgetting about any of them, not just teaching the things that you are interested in, and that you are fascinated with, and that you are studying about, but teaching the things that are needful in the assembly. Be mindful of the people you preach to. And by teaching and admonition, produce fully functioning saints.

If there is anything you ought to get out of 1 Timothy, you ought to recognize that the local church is the principle vehicle through which the work of the ministry is to be accomplished. The local church is the principle vehicle through which the work of the ministry is to be accomplished in the dispensation of grace. It is the principle vehicle (1 Timothy 3:15,16) that maintains the truth, and whereby God himself is manifested in the world.

Listen, God blesses men with a message. God does not bless church organizations, one as opposed to another. God does not bless schools, and societies (either bible societies or missionary societies) or whatever. He does not bless schools and colleges and church organizations. He blesses men with a message. *You be that man with a message to the people that you minister to!* And you will see God’s blessings on it.

1 Timothy deals with the organization of the church and how it is to be organized, and what it is, and how the local church functions.

Now turn to the book of Titus. Titus was a convert of Paul. He calls him in Titus 1:4, “*mine own son after the common faith.*” He was a coworker with Paul. Timothy and Titus were evidently the two closest coworkers that Paul had. Paul poured his life into these men.

“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Timothy 2:2). That ought to tell you something about your ministry. You should be pouring your life into some faithful men to reproduce yourself. Paul did that with a number of men, particularly with Titus and Timothy.

They were very different people. Timothy was a more erudite, shy, withdrawn, and cerebral kind of a guy. He was a little timid.

Titus was a robust go-getter.

Timothy was half Greek, half Jew.

Titus was all Gentile – all Greek. And Titus was the kind of guy that when they took him to Jerusalem, there wasn't anybody that was going to compel Titus to get circumcised. You can just see that big old burly Titus saying, "Nobody is going to make me get circumcised!" Titus was stern and bold. He would go to Corinth and argue them down.

But, when Timothy went, Paul had to say, "Now you guys treat him right."

They were different personalities, and yet they both shared a lot of problems. Titus had his share of the problems.

I do not care what your personality is – maybe you are a Timothy, or maybe you are a Titus. But, the work of the ministry is the work of the ministry.

Now, Titus had his problems. In Titus 1:5 Paul says, "For this cause left I thee in Crete, that thou shouldest set in order." It is as though Paul says, "Hey, Titus I left you there to do a job." Titus then got discouraged, and he wanted to quit. Now, that is the issue that we are going to look at in 2 Timothy.

2 Timothy is written to combat the issue of satanic intimidation against your ministry – to cause you to want to quit and feel like your ministry is not a success.

But Titus had problems in that. He had some problems with people. In verse 5 Paul says, "set in order the things that are wanting." Some of the folks there were not behaving right. Things were not set up right. They were not organized right.

Titus 1:10,11: "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped."

Verse 12: "One of themselves, *even* a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies."

Then he says in verse 13: "This witness is true." How would you like to have your congregation described as liars, slow bellies, and evil beasts. And Paul says, "And that is true." Titus had problems.

So, Titus has these difficulties – problem people, and problem situations. The book of Titus, in some ways, is a condensed version of 1 Timothy. It covers much of the same material, but it does it from a little different perspective.

1 Timothy says, "Here is the rule of the church. Here is how it is organized. Here is what your hand is supposed to do in the work of the ministry."

Titus says, "Okay, there is the organization, but here is the motivation behind it. Here is how your heart is supposed to look at that organization."

2 Timothy says, "Hey, all that stuff is going to mess up, but you keep going." It tells you how to perpetuate it, how to keep your head straight in face of what is going to appear to be failure of the organization, and the motivation, in the ministry.

So, you have these three books. Titus should come after 1 Timothy because Titus and 1 Timothy are written together. 2 Timothy is the last one written.

So, we will go through Titus now, and then study 2 Timothy at the end.

You moved out now from the organization (just the cut and dry organization kind of things) in Timothy like *Here's how to do it. Here's what to do, now go do it.*

Now you are going to move into *Do you see that? Now here is a little perspective from your heart about it.* And it looks into the motivation – looks under the skin of the organization here. It is not machinery, but it is the motivation behind the

machinery that is the issue in Titus. Now it is that issue in Timothy, but Titus focuses on it a little more clearly that way. You will see that as we go through the book.

In Titus 1, he reminds Titus of three basic things, three basic responsibilities, that are his, to fulfill in the ministry. Please get these things down because it is critically important when you come to 2 Timothy that you have learned from 1 Timothy and Titus what your responsibilities are in the work of the ministry. If you do not understand what your responsibilities are, then you will never know if you successfully executed them or not. And you will never know if you have done the right things, when you have other expectations that are imposed upon you by other sources – when you have 50 things that you are expected to do. If you know what God expects of you (having been taught it in 1 Timothy and then again in Titus) then you will know how to properly evaluate all of the expectations that will come your way from various sources.

There are 3 expectations (3 responsibilities):

1. Preach the word of God rightly divided (Titus 1:1-4).
2. Ordain qualified leaders in the church (Titus 1:5-9).
3. Silence false teachers (Titus 1:10-16).

Those three things are the basic responsibilities of the work of the ministry that Paul gave to both Timothy and Titus.

Verses 1-4 – teach the word rightly divided. Two of the greatest passages, in the bible, on Pauline authority are verses 2 and 3.

Verse 9: “Holding fast the faithful word as he hath been taught.” I am not going over that because you understand that.

Verse 5-9 – Ordain qualified leaders.

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly” (Titus 1:5,6).

Ordain elders and set things in order.

Gentlemen, you need to always be seeking to replace yourself in the ministry. You should raise up men to take your place. From day one, that ought to be your goal. And you need to train your leaders. You need to teach other people to do the same thing. When you try to reach somebody, and train them, and edify them, what is it you want to train them to do? You want to train them to train leaders. So, instead of training this person just to do something, if you train that person to go train somebody else, do you see what you are doing? And if you get that kind of a vision in your ministry that is 2 Timothy 2:2. Do not just have a vision that here you are, and you are going to train this guy, and then you are going to be reproduced. Did that validate your ministry? No! What validates your ministry? When this guy goes and successfully trains the third guy.

So, when you train the first guy what are you to be training him to do? Train him to do the whole thing. The issue on going out here and just teaching the bible to him, and teaching the bible to him, and teaching the bible to him, is not Pauline Methodology. The idea is to take the first guy and train him, not just in doctrine, but train him in the communication of it to other people.

Leadership is based on what two things? It is based on precept and example. So you are going to teach this man precept (doctrine to communicate) but you are also going to teach him a lifestyle that under-girds the doctrine. That is what you are communicating to the guy. You are exemplifying it, communicating it as he communicates it to others.

If you are going to develop a Youth Ministry, or a Sunday-School Ministry, or a Women's Ministry, or a Men's Ministry remember the purpose of those ministries. The purpose of any kind of ministry that you develop is not just to teach people, but to teach them to be the whole thing – communicate to others, reach out to others.

That is what he left Titus to do in Crete. Always (make it a rule of your ministry) be seeking to replace yourself, and teach other people to do the same thing.

AMB 302 – 13

We are going to continue in the book of Titus, in this lesson. When we finished in the last lesson, I asked the men here if there were any questions and nobody had any. So, we turned the video off, and then somebody asked a question, and it was a real good question. So, I thought I would start with it tonight.

The question was “Why go from 1 Timothy to Titus and skip 2 Timothy? Why go 1 Timothy, then Titus, then back to 2 Timothy in light of the fact that we make so much of a point that the order of the King James Bible is very important?” I am aware of that, and I have tried to point out to you the fact that 1 Timothy deals with the order of the church. 2 Timothy deals with the issue of the policy of intimidation against Timothy. Titus deals with some of the arrangement things in the church, the functioning of the church. And then Philemon gives the examples.

The reason I teach it out of order, and I skip 2 Timothy to go to Titus, is because I want to take the “order books” (1 Timothy and Titus) together. I am not attempting to subvert the order of the books in your bible, but I am doing it for time consideration, frankly. For me it is just a matter of time. Titus repeats a lot that is in 1 Timothy, from a different perspective, and I do not want to have to spend a great deal of time here. I have a precedent for it.

For example, when we studied the book of Romans, I showed you that Corinthians and Galatians were the commentaries on the book of Romans. Do you remember that? But when we studied the first 8 chapters of Romans, which one of them did we study as a parallel, Corinthians or Galatians? We studied Galatians because Galatians deals with the doctrinal issues in Romans 1-8. The Corinthian Epistles deal with the issues in chapters 12-16 of Romans.

So, the practical application was reversed as to the order of the books. The order is *doctrine, reproof, and correction*. But reproof is about wrong behavior, and correction is about bad doctrine, so you study doctrine. And then Galatians came into view studying Romans first. But when you write them out as far as the ways it is going to work out in life, it is Romans, Corinthians, and Galatians.

So, in teaching Titus next, I am not breaking precedent (not trying to change the order of the books). It is because of time constraint, and the fact that the things in Titus are basically a repetition of some things that you have already learned in 1 Timothy. I am not going to spend as much time on it, but I do want to go through them for you.

So I am not trying to subvert the order of the books. For me, it is just basically a time element, and the fact that Titus is a re-emphasis on some things that Paul talked to about in 1 Timothy.

In 1 Timothy he says, “Here is how to order the local church. Do you get it? Here is the order; here is the order, etc.”

Now you go to 2 Timothy and he talks to you about Satan's intimidation program against the ministry, and how he tries to shut your ministry down, and what you are to do in the face of it.

Then you come to Titus and he says, "Okay, remember the order now. Let's go back and remember the issues in the ministry." And it is sort of a reminder to you as you study it, of that issue about the order.

It is just like Galatians would remind you about the doctrine after you see the practical departure.

And then Philemon is the example.

So we are going to study them in a different order, not failing to recognize the order in your bible, but studying them this way just because it is going to let us move through them a little more quickly.

Now in Titus, Paul reminds Titus of the 3 basic responsibilities that he is to fulfill in the ministry:

1. Preach the word rightly divided (Titus 1:1-4).
2. Ordain qualified leaders in the assemblies (Titus 1:5-9).
3. Refute false teachers and false doctrine (Titus 1:10-16).

Those 3 basic responsibilities are the basic issues of the ministry. You are going to see later, when we get over into 2 Timothy, that Satan's policy of evil against your ministry, basically, will be to cause you not to have the proper evaluation of what the ministry is. He will try to get your mind off of what the ministry really is and what God really gave you to do, and cause you to focus on a bunch of other things.

1 Timothy lays down, basically, these responsibilities for you.

2 Timothy tells you about the problems you are going to face.

And then Titus comes in and says, "Remember the proper evaluation of your ministry; remember the basic issues."

Now we talked about (1) Preach the word rightly divided. (2) Ordain qualified leaders. You are always to be seeking to replace yourself, and teach others to do the same thing. You are always trying to replace yourself in the ministry – bring somebody along to take your place, and do your job, and teach the other people in the assembly to do the same thing. Do not try to be established in one position forever, but always be training people to go out and reproduce themselves in the work of the ministry.

Paul says in Titus 1:5: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." Paul did not leave Titus at Crete to select the elders. Did you notice that? He put him there to ordain those whom the local church selected. He set up, he appointed, he ordained the ones that the assembly had already chosen out of its midst.

I say to you again, I do not care what form of government you decide you want to follow. I will leave that up to you. But the fact of leadership always is going to be the same. A leader must lead by precept and example. And leadership is always by example, whether it is an example in precept (doctrine), or whether it is an example in conduct. The basic issue in leadership is example.

And if you lead people, they will follow. I do not care whether you say, "Vote or do not vote." It does not matter what the government form is, but you have to lead. You cannot drive; you cannot dictate; you do not lord it over God's heritage. You are not a dictator, rather, you are a leader; and leaders have to lead. Leadership is first and

basic, and the bottom line is always example. And godly leaders making godly decisions, in an open and above board manner, (a godly manner) will have the people of the assembly follow their decisions and follow their leadership. Anything else, and you will not get it done. So, in Titus he ordains the leaders.

Titus 1:6,7: “If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless.” And then he goes down and gives the qualifications. Now you will notice verse 6 is basically a repeat of 1 Timothy 3.

In verse 7 he begins to tell you about a bishop. “For a bishop must be blameless, as the steward of God; not selfwilled, [He is not to be overbearing. Selfwilled is an overbearing person, always wanting his way.] not soon angry, [not someone with a quick temper] not given to wine, no striker, [He is not a quarrelsome kind of a person – a fighter.] not given to filthy lucre.” He is not somebody that is just dishonest. He is not overbearing; he is not quick-tempered; he is not somebody given to wine, dispassion. He is not given to violence. He is not dishonest.

Now you notice all of these things are basically a repeat of 1 Timothy, but there is a little different emphasis here. If you want to know what causes a bad reputation, that is verse 7.

If you want to know what causes a good reputation, that is verse 8. “But a lover of hospitality, a lover of good men, sober, just, holy, temperate.”

In 1 Timothy it is just listing the qualifications.

And in Titus he says, “Hey, remember they are supposed to be qualified, and a bishop has to have a good reputation, not a bad one.”

If you ever want to know how to have a bad reputation in a local assembly, you just take verse 7 and you become overbearing, quick-tempered, violent, and dishonest. And you are going to have a bad reputation, and it does not make any difference what happens.

And if you want to have a good reputation, you become honest, you become a lover of things that are good, you become self-controlled, you become upright, you become holy, you become disciplined. Then you will have a good reputation.

And which way should you be? Well, you should not be like verse 7, but you should be like verse 8.

Now the two responsibilities that the bishop has (verse 9): “Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” You are to be able to exhort the brethren – build them up in sound doctrine. “Exhort the church” means “to build the church up in sound doctrine.” And you are to be able to convince or refute (put to silence) the gainsaying (false teachers).

“For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, [They go out among the assembly, and they just get whole families all torn up.] teaching things which they ought not, for filthy lucre’s sake. One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies. This witness is true” (Titus 1:10-13, emphasis added).

How would you like somebody to write that to you about your congregation? Well, sometimes you are going to feel like writing that about them.

Continuing in verse 13: “Wherefore rebuke them sharply, that they may be sound in the faith” (emphasis added). You have to refute false teachers. And that is some description of false teachers.

Verse 14,15: “Not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.” These people are rebels (verse 11). They are rebellious, and they are all talk. Verse 10 says they are unruly and vain talkers. They are all talk and no action. They are teachers of things that they ought not be teaching. They are going around teaching error, and they are doing it for money sake. They are doing it to get something for themselves. They are just carnal and worldly. Verses 12 and 13 are some statements about them.

Verse 14: Not giving heed to Jewish fables, and commandments of men.” What are they following?

In Mark 7 Jesus says, “You follow commandments of men and you make the word of God a void.”

There are two passages about commandments that you should think of immediately when you hear that expression. One is Mark 7:13 and the other is Colossians 2.

And in Mark 7:13 he says, “Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.” They are going after tradition. They are lead by wrong division – wrongly dividing the word (following the Jewish program). And they were not even following the Jewish program right, because they were following Jewish fables, and then they were following tradition. (One of the traditions is in Mark 7:15 about meats.)

Now you are not going to have to hunt for these people, gentlemen. They are going to show up. You will not have to go out looking for false teachers to refute. You do not have to stand on the street corner and look for every nut that goes down the road, and jump him. You are going to have plenty of them right inside of your own assembly, as it grows. And they are going to come from within, and they are going to come from without. And the point is that you are to lovingly, but firmly, deal with them and deal with the false doctrine.

Now I have talked to you before about doing some of those things, but let me reiterate. When you see these kinds of things begin to come up in your assembly, you need to begin to think about them, begin to study the issues, begin to develop the sound doctrine that will refute the problems. And without going after somebody, wait for an appropriate amount of time, and then deal with the things. You need to deal with it privately – deal with the person. But you also need to deal with it publicly – preach sound doctrine to your people.

I have a good friend that told me several times about somebody in his assembly that would get involved in some hair-brain idea, or some false doctrine, that somebody would share with them to enlighten them and bring them into the truth. And he would talk with them, and deal with them, and study it with them. But every time that would happen he said, “I knew that sooner or later I am going to have to preach about this in the assembly.” Why? He will have to preach about it because the guy that is coming in thinking about it is talking to other people too. And so the pulpit needs to take a position on these things.

Now you do not just want to jump right into it until you know what to say about it. You need to study. You have time to study the thing out. And unless the thing has gotten to be a real big stir in the assembly, sometime it is better to wait a couple of weeks or even a month or two, so that you do not appear to be jumping after this person.

You never want to use your pulpit against somebody. You never do that! You use the pulpit as a throne to proclaim the truth of God's word, not for your own personal advantage and satisfaction – not to put somebody down, but to preach truth.

A lot of times people think *Well if there is a controversy going on, all I have to do is make a pronouncement and that will stop it.* What happens if you make your pronouncement, and it just makes things worse? You know that is what happens most of the time when people make pronouncements. *We are going to issue this pronouncement and this is going to settle it!* You want to bet? The only way it is going to settle it is if the people that are listening to you do not think.

When Paul talks about “*rebuke them sharply*”, and that kind of thing, he is not talking about just getting up and making a fiat pronouncement – that is it buddy! He is talking about consistently and firmly dealing with it. And it is better not to make a big deal out of it. It is just better to teach the people the truth all along. And the more unnoticeable you teach it to them, the better it is because they may believe it because they see it.

Do you remember what I told you when we studied Daniel 1 and what Daniel was doing? Old Daniel was standing all along, so when the time came for him to stand, what did he have to do? He did not have to do anything, because he was just standing there.

And I know some of the brethren like to jump in front of the table and say, “Here I am. I am taking a stand!” And if they hadn't been standing I am glad they got up and did it. But if you are just standing there all along, you do not have that weight of getting up when the time comes to get up. So you are just standing there, that is if you are doing the right thing, and you are just doing it all along – consistently doing it.

You will find that the greatest counseling ministry you will ever have will be from your pulpit, where you teach the people the truth consistently, and carefully, and slowly, over a long period of time. Just take your time with it, and teach it to them. Teach it consistently, instead of running to get some sermons, when somebody begins to have a marriage problem. And you think, *We are going to straighten all this stuff out!*

Well you are not going to get it straightened out. You need to consistently teach the doctrines that they need all along through the period of time. Then when there is a problem, you have a basis to instruct them.

But when there is false doctrine, and there are problems, in your assembly, you do not want to ignore it. Ignoring it is worse than doing the wrong thing about it. If you do not loving and firmly deal with the people, and the problem, then a little leaven leavens the whole lump. It sucks the whole group away.

So there is a balance that you have to maintain, and it is not easy. But it is something God will give you wisdom to do, if you bear that responsibility.

- First, teach the word rightly divided.
- Second, train leaders. Select and ordain qualified leaders to be taking the place of leadership.
- Third, challenge and refute false doctrine.

Now in chapters 2 and 3 Paul tells Titus how to adorn the doctrine with good works. He focuses on, like he did in 1 Timothy 5 and 6, the rule of men. He focuses on how Titus is to have a ministry to each segment of the local church, not just one part, but the whole church.

He focuses on aged men in Titus 2:1,2, and then he talks about the young men in verse 6. And then he talks about women in general (the aged and the younger) in verses 3, 4 and 5. So he talks about these segments of the assembly like he did in 1 Timothy. And we have talked about those verses already.

Titus 2:6-8: "Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned."

Evidently Titus was a young man, and he was to be careful about how he conducted himself.

Let me say to you again, "You men will be going out into the ministry and you are going to be young men." When he says, "Let no man despise thy youth," or when he says, "In all things shewing thyself a pattern of good works," he is not saying, "Go out here and do not let anybody dare say anything about you." When he says, "Let no man despise they youth," he is saying, "Do not give anybody any reason to think poorly of you." Do not do anything that is going to give you a bad reputation, or cause people to think poorly of you.

Titus 2:7: "In all things shewing thyself a pattern of good works." Be an example, be a pattern of what the believer ought to be. That is the same thing he told Timothy.

Now the last part of verse 8 is a key to understanding Satan's attack on the ministry. And you need to get verse 8. Why do you shew yourself a pattern of good works? Why are you going to be uncorrupted in doctrine, grave, and sincere (serious minded and sincere about it)? Why are you going to be with sound speech (good speech that cannot be condemned)? Why are you going to say the right kinds of words and not be flippant with you tongue?

Verse 8: "that he that is of the contrary part [That is your opponent – the opposition.] may be ashamed, having no evil thing to say of you." Gentlemen, if Satan cannot get you to cut and mess up the message, he is going to go after you. Now mark that down and remember that!

The 2 avenues of attack that Satan has against the believer:

1. Plan A – try to get the believer to move away from sound doctrine, to move away and not stand in the position that you have in Christ.
2. Plan B – he goes after "you" and tries to humiliate you, and tries to intimidate you, and tries to stop you with constant pressure.

Paul is saying, "Do not give him any ammunition to use to come at "you." In order to get rid of the doctrinal issue, they are always going to focus on "you" – the personality. Have you noticed that yet?

For example: Dr. Stam has raised doctrinal issues through the years, and he raised some of these issues with friends, and some with opponents. But they wind up focusing, not on the doctrinal issue, but they focus on him. *He is a nasty old man. He*

is a mean guy that just splits churches. He cannot get along with people. What are they focusing on there? They are focusing on him.

Well, if you knew him, you would know those things are not true. If you were around him, you would understand that those things are not true. But, the real long and the short of the thing is, if all that stuff was true, what difference does it make, if what you are teaching is false doctrine? It really does not make any difference what the character of the guy is that is saying the thing. If what he is saying is right, that is the issue.

But you know what happens with people, don't you? You will not hear what I am saying, because you are talking so loud you cannot hear me.

And so in verse 10 he talks about "adorn the doctrine of God our Saviour in all things." You want to have a lifestyle that does not detract. And you have to understand how Satan is going to attack the ministry.

Now in Titus 2:9,10 he talks about slaves.

And then verses 11-15 are some of the greatest passages, in the bible, on grace motivation for the members of the local assembly. He gives you the various aspects and roles of the local assembly. And then he gives you the motivation upon which the local assembly is to operate.

You are to "adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:10-14).

Isn't that a great passage?

- You have the past – salvation (verse 11).
- You have the present – sanctification (verse 12).
- You have the future - glorification (verse 13).

- You have grace redeeming you (verse 11).
- You have grace re-educating you (verse 12).
- You have grace rewarding you (verse 13).

- There is redemption (verse 11).
- There is purification (verse 12).
- There is glorification (verse 13).

You can just go on, and on, and on, with it. Do you see that? And the motivation for adorning the doctrine is grace. Gentlemen, that is the motivation behind the ministry in the local church.

Now notice how he does this same thing in chapter 3, when he focuses, no longer on the local assembly, but he begins to talk about the people that are without – outside the assembly (Verses 1,2).

Titus 3:1: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men." He says, "Here is your attitude toward the world."

Do you remember what he did to Timothy, how he talked about that, too? Now why should you have that attitude toward the non-Christian world?

Well, there is another great passage on grace motivation (verses 3-7).

Two of the greatest passages, in Pauline Epistles, on grace motivation are in those two chapters.

- One, the motive for functioning properly in the local church is grace – what God has done for you in Christ.
- Two, the motive for proper functioning toward the world.

And that is in Titus 3:3-7:

"For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful *and* hating one another." [Isn't that a good description of the way we used to be?] "But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to hope of eternal life" (Titus 3:4-7).

That is a great passage! Do you know why you should be "gentle, shewing all meekness unto all men?" Well verses 3 through 7 explain it to you. Why? You can look and see what God has done for you in Christ. Do you see that?

Now, fellows, the reason you can be sensitive to the world, and sensitive to the church, is God's grace. The local assembly is the motivating force and behind it is grace. And Paul is writing Titus and reminding him about that.

Turn to 2 Corinthians 1:24. I have told you before that this verse, right here, revolutionized my personal ministry. If you said to me, "Rick, give me one verse that changed your whole life and your whole ministry," that would be the verse. "Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand."

Do you understand what he is saying there? He is saying, "Look I am going to come down there to Corinth, but my purpose is not to come to just tell you guys what to do."

A man said to me the other day, "I wish I was just as sure about one thing, as you seem to be about everything." And I am sorry if I sound like I believe what I say, but I try to say what I believe and believe what I say.

But I am not interested in running your life. When I realized that the purpose of the ministry that God gives us to do is not just to manipulate, and dominate, and control people, my ministry changed. And the purpose is not just so you can tell people what to do, and how to do it, and when to do it, and just be able to pop your fingers and say, "Jump." And they say, "How high and which way." It is not that, but it is just to be a "helper of your joy."

In your bible, in 2 Corinthians 1:24 by that word “joy”, write down Colossians 2:7. Colossians 2:7 says, “Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.” Now, write down by that verse Philippians 1:25.

Philippians 1:25,26 says, “And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.” Get them excited about what they have in Christ, and let them rejoice in the Lord.

You are going to face times in your ministry, more often than not, when you are going to look at the assembly that you are dealing with (a little one or a big one) and you are going to say, “How can we get these people stirred up? They need a revival.” And do you know how you get it? The way to stir up an assembly of believers is to stir up their joy! It is not to put them under a performance system, but it is to get grace stirred up in them. And that is what Paul is reminding Titus about.

Please, when you get off in your ministry in 3 or 4 years from now, or 6 or 8 months from now, and you begin to wonder what to do, go back and go over your notes.

I watch some of you preach right now, and I think *I wish they would go back and read those Preparation & Delivery notes*. Go back and read over these notes.

And please write down, in your notes, so it is there to remind you about 2 Corinthians 1:24.

The way to stir up an assembly is to stir up their appreciation and gratitude for what they have in Christ. If you can get those people up on cloud nine (spiritually) every Sunday morning and every Sunday night, and every Wednesday night, and cause them to be so grateful for what they have in Christ, do you know what will happen? The Spirit of God will take that love of Christ, and motivate them.

I am not saying that you never preach about sin. I am not talking about never preaching about things that are wrong. You cannot do what I am suggesting without teaching doctrine. But I am talking about doing it on the basis of grace, and let grace motivate them – not the law, but grace.

Beginning in Titus 3:8 there is a final summary that goes down through the chapter here. “*This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*” In other words, I want you to constantly talk about what is profitable.

And what is profitable (verses 3 to 7) is grace motivation. He says, “This is a faithful saying. I want you to constantly keep that grace motivation in front of them.” Why? You keep it in front of them because it is going to motivate them to do good works: “These things are good and profitable unto men” (3:8).

Remember, the first thing you want to do is stress the thing that is profitable. Keep stressing grace. Remember 2 Corinthians 1:24.

Titus 3:9: “But avoid foolish questions.” In other words, do not let these things dominate the local church. Teach your people not to do this. Do not always be asking foolish questions.

I hope when somebody gets through preaching you are not always there, right afterward, with dumb questions – all the time. That is a real interesting thing.

I just preached a meeting off in another state and every time somebody finished preaching, (as soon as it was over) two guys rushed over to them with silly little

questions that did not make any difference one way or the other. And one guy always came to tell you that you did not say something that you should have said, or that you could have said. And pretty soon you just get tired of it. You do, and you will learn. You will find out.

Now that does not mean you cannot ask questions. If a man says something that you do not understand, ask him. But do not ask foolish questions.

Do you know what a foolish question is? If a question cannot be answered, then what is it? It is just a question. It is just foolish. A foolish question is a question that is empty and vain, and it does not have any purpose. It does not have any answer to it. It is just something to keep things going. Or else, it is one that you know the answer, but you just want to keep things stirred up. "But avoid foolish questions." Do not let these foolish, unprofitable things dominate the assembly (take the front seat).

Continuing in Titus 3:9: "and genealogies, [That is personalities.] and contentions, [That is self-will.] and strivings about the law; for they are unprofitable and vain." Stay away from the legalism, and stay away from the self-assertive, self-important kind of things.

- First, stress what is profitable (verse 8).
- Second, avoid what is unprofitable (verse 9). Take those things that are not going to build the assembly up, and teach the people to avoid that.
- Then third, (verses 10 and 11) you want to learn how to deal with problem people in a straight forward and proper manner. Verses 10,11: "A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself."

Now the word "heretick" means "one who causes division with contrary teaching (doctrine)." And the verse is Romans 16:17. It is a self-willed person who thinks that he is right, and he goes out trying to convince everybody, and forcing people to choose sides. He is somebody who causes division with contrary doctrine.

Now the way you handle that person is "after the first and second admonition." You warn him, in fact you warn him twice. You do not just sit down and talk about it with him. But you sit and discuss the thing, and then you deal with the man clearly about it. You confront the person in love, and in patience, but you do not do it just once. Anybody that you confront just once, you are not through with him. Do not forget that, in your church discipline. A lot of times people think that just because we talked to him about, that is it. But if you only talked to him once, you did not talk to him enough. You did not fulfill your obligation of patience. A servant of God must not strive, but be patient, gentle, apt to teach, and so forth. So, you lovingly and patiently confront the person – deal with the person in a straightforward proper manner. You confront the person in love and in patience.

And then if they do not respond, you break fellowship with them. And the reason you break fellowship with them is because verse 11 says that person identifies himself as one who will not respond to a loving admonition of the word of God. He is a person that causes divisions. When that person does not respond, you go and you give him the scripture, and talk to him about it. And you lovingly and you patiently confront him with the word of God, not with self-will, and not violently, and not self-assertively. And you do it patiently and consistently, time and again. And if that person will not respond

properly then, you are now required to respond to their lack of response. They have given a negative response, when you went to them in response to their problem. Now you are responding not just to that problem, but you are responding to their negative response. And your response to that is separation, because verse 11 says you should know something.

When you see that person refuse to respond to the loving admonition of the word of God, and the patient presentation of the word of God, it is because he is somebody that is subverted, overthrown. And sin is the problem. And he condemns himself. You are not condemning him. When you separate from him, you are not condemning him. He is condemning himself.

Would it be grace, if you condemned him? No. You are saying to him, "Brother I love you and I want you to understand that it is because I love you, in order for you to see the seriousness of what you are doing, that we must withdraw ourselves from you." That is not *You old unworthy guy! You old nasty mean fellow! You old sorry, good-for-nothing throw-off!* It is not that attitude at all.

Listen, I told you before, the only way a person can properly apply the doctrine of separation, and discipline, is with a broken heart. You walk away grieved. If God the Holy Spirit can see that man condemning himself, and be grieved because of it, what kind of an emotion should you have? It ought to break your heart. You ought to understand that. Enter into some of that sympathetic suffering of the Saviour (and the Spirit of God) over men who do not live up to the potential that they have in Christ (yourself included).

Now you have to learn to deal with problem people, and you do not deal with them by ignoring them. You do not pretend it did not happen. You just lovingly communicate with them the truth, and with patient, loving confrontation, (carefrontation as Brother Mike says).

But, once you have done that, and once you have done the things that you are to do, and there is no response in a positive way, then you are required to respond properly to their negative response. And if you don't, who is disobedient too? You are.

Now, what Paul is telling Titus, in essence, is, "Hey Titus stay on the firing line guy. Keep on doing that which God gave you to do. You know what to do, so do it!"

Now we are going to 2 Timothy. And what you are going to find in 2 Timothy is right in line with that. Now the focus in 2 Timothy is how to handle Satan's policy of intimidation that tries to cause you to quit. Now this is real critical for you to get this, because if there is anything that you are going to face, in your ministry, it is going to be this constant pressure to be discouraged.

Some of you have already experienced some of that, haven't you? I guess you do not go very far, in the Christian life, without getting discouraged. *We are not seeing anything happen. And if it is not happening, then I cannot be happy, because happiness depends on what is happening. They are the same word.*

But you can have joy, because joy is independent of circumstances, isn't it?

That does not mean that you are ever going to get over the *ten o'clockitis*. Do you know what *ten o'clockitis* is? That is the preacher standing at the church door at ten o'clock on Sunday morning, and there are only three people there, and he is wondering where everybody else is. And by 10:10 they all come in. (I am assuming that you start at ten o'clock.) That is what they call *ten o'clockitis*. Everybody drags in by 10:10, and you feel good because you have a crowd, and you go on. But you know at ten o'clock you are wondering, *Where are they? Where are they?* You are never

going to get over that because you are anxious for the ministry, and your heart should be anxious for it. And when you get to where you just do not care, there is something wrong with you.

But the thing about it is, when you judge your ministry on the basis of events rather than on the basis of the sound, doctrinal understanding of what the ministry is all about, then you are falling for Satan's trap.

That is why he tells Timothy, "Here is what a local church is, and here is how it operates."

That is why he says to Titus: "Remember Titus, I left you at Crete and here are the issues. Remember to teach the word rightly divided. Get out there and train some men to take over the ministry, and refute the adversary and false doctrine. And go out here and have that ministry among the assembly, and tell them to be motivated by grace. And go out into the world, and be motivated by grace. And remember these things, because if you understand what your responsibility is (And you will know, from the word of God, what God wants you to do) then you can know whether you are doing it or not."

Well, what about the results? You think about that, and all of the sudden, what is happening to destroy your happiness can affect your joy, which is based on confidence in what God says.

Hey, if I do God's work God's way, can't I rejoice in that? I can rejoice in the Lord.

Now 2 Timothy is all about that. 2 Timothy is Paul's instructions to Timothy, and it is the last thing Paul wrote. And everything has changed. In 1 Timothy everything was going pretty good.

Look at 2 Timothy 1:15: "This thou knowest, [Timothy] that all they which are in Asia be turned away from me." These folks have all turned away from Paul.

Well, they were having some problems back in 1 Timothy. Look at 1 Timothy 1:6: [The faith] From which some having swerved have turned aside unto vain jangling" [going back under the law].

Verse 19: "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander." There are some problems, but when you get to 2 Timothy, the "some" has become "everybody." They have turned away from Paul.

Apostasy is in every chapter of 2 Timothy.

1. How do you go into apostasy? You turn away from Paul.
2. They just err concerning the truth; they go into error.
"Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (verse 18).

Do you know what happens when you turn away from Paul? You err concerning the truth.

In 2 Timothy 3:8 they resist the truth. You become the enemy of the truth. Now you are opposing it.

2 Timothy 4:4 says, "And they shall turn away *their* ears from the truth." And now you do not even want to hear about it. That is sad, isn't it?

By the way, in every chapter, of 2 Timothy, there is an antidote.

- In 1:12 you have God's faithfulness for your comfort.
- In 2:19 you have God's foundation underneath you for your support.
- In 3:16 you have God's word within you for your defense.
- In 4:8 you have God's crown before you for a hope.

So there is motivation to faithfulness, but there are all these problems. And Paul gives Timothy the problem, but then he says, "Hey Timothy do you see that problem? Well, do not forget the antidote." In every chapter, he lists the problem, then he lists the antidote.

Now there is a problem with Timothy too. Not only has the ministry changed for Paul, but things for Timothy have gotten kind of tough.

Let's begin reading in 2 Timothy, and then in the next lesson we will go down through it carefully.

"PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord" (1:1,2).

Somebody asked, "Why did he write grace, mercy, and peace?" In all the other epistles he writes "grace and peace". And the answer that is usually given, and I guess you have heard it, "Pastors need mercy added in there." Now you do not fully understand that now, but 20 years from now you will say, "Amen." And you will tell others that too.

Verses 3,4: "I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy." Now you get the idea, don't you? Timothy is bawling. The young boy is discouraged.

Verses 5,6: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands."

He says, "Hey, Timothy stir up your ministry." Those words "stir up" are words that can be described in the following way. Let's say you go out to the campfire, and the flames are down and the coals are there, so you throw a new log on it. Well, that new log will just lie there. But you can take the poker, and stir up the coals, and what will happen? The tops of those coals cool off, and the heat is down underneath. And when you stir those coals up and you get the red-hot part up by that log, off it will go again. And he is saying, "Timothy stir your ministry up."

Timothy's ministry has almost shut down. He has gotten under Satan's Plan B. He did not fall for Plan A – he did not cut the message, he did not violate the word. He stood for the word. But he has gotten under plan B, and he is discouraged. And he has just about quit.

If you know the message and you quit preaching it, it isn't a lot more effective than if you don't know it, is it?

I want you to see that in detail in the next lesson. We will go down through the antidotes that Paul gives, as he explains to Timothy, in verses 7 and following, what happened to him. He explains what Satan's policy is, and how it is trying to stop him and trying to get him discouraged. And then, he will explain how God has equipped him

not to be discouraged. And this will be something that is critical for you in the days ahead.

AMB 302 – 14

(Test)

On a separate sheet of properly headed paper answer the following questions remembering to use complete sentences. An unmarked bible may be used for references.

1. What is the key to real, effective leadership? Please explain.
2. Leadership must always be by the consent of those being led. True or False?
3. Explain the office of a bishop.
4. Explain the office of a deacon.
5. The unity and harmony of a local church begins with and is dependent on what?
6. Elders are to be selected on the basis of their proven executive ability, financial success, public relations skills as well as their spiritual qualifications. True or False?
7. How do you understand the qualification that an elder is to “be the husband of one wife”?
8. 1 Timothy 3:14-16 identifies the Church as the pillar and ground of the truth. Explain.
9. What is the mystery of godliness?
10. Explain the danger the ministry faces set forth in 1 Timothy 4:1-3.
11. Explain 1 Timothy 4:12’s admonition to “Let no man despise thy youth.”
12. 1 Timothy 4:13-16 sets forth several issues necessary to progress in and having a stable ministry. List and explain.
13. What is Paul’s “rule” about financing the ministry?
14. What are the three criteria for ordination?
15. What is the primary vehicle through which the work of the ministry is to be accomplished?

AMB 302 – 15

Our topic in this lesson is “Satan’s Plan B.” And we are looking in 2 Timothy 1.

“PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord. I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy”
(2 Timothy 1:1-4).

Timothy has a friend that is praying for him, and the friend is the apostle Paul. And Paul is aware of the problems Timothy is having – the conflicts in his ministry, the tears that he is shedding. Timothy’s ministry is in a very low ebb, and Paul is expressing confidence in Timothy, in spite of Timothy’s difficulties.

Verses 5,6: “When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.”

In other words, not only was Paul a praying friend, but Timothy had a wonderful gift. He had a gift that Paul recognized, and that others had recognized, and Paul did not desire to just let Timothy fall by the wayside. So he said, “stir up” the gift. The idea in “stirring it up” is like going out to the campfire when the coals have burned down. You stir it up to get it going again. You fan the flame.

Timothy’s ministry has hit a snag. It is almost shut down, and he is discouraged. And he is down in the dumps (crying and bellyaching). You have never been that way, have you? But you will get that way. I guarantee it! That is something that comes in the ministry.

And the reason Paul tells him to get “stirred up” is verse 7: “For God hath not given us the spirit of fear.” The spirit of fear is the thing that got Timothy stymied. God did not give him the spirit of fear. God gave him the spirit of power, and the spirit of love, and the spirit of a sound mind.

In other words, the battle in the ministry, and the thing that is going to stop your ministry or keep your ministry going, is a mental attitude. God does not give you the mental attitude of fear, but God gives you the mental attitude of power, of love, and of a sound mind.

Now it is important to understand what he is talking about when he says “fear.” The Greek word “fear” is not “phobia, the fear of a phobia.” Rather, it is talking about “cowardice, timidity.”

Somebody said that the book of Timothy could be called “Timely tips to Timothy in tempestuous times.” And that is a good title.

Timothy is a timid man. He is somebody who is easily intimidated, someone who is easily overwhelmed by the circumstances around him. And that is the idea. The idea is intimidation and being overwhelmed.

Turn to 2 Corinthians 7:4-6. This thing is true even of Paul. “Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus.”

Now what was Paul’s state? His flesh had no rest. The guy could not sleep; he was torn up emotionally. He is cast down – he is depressed. There is trouble, and everywhere he looked, he saw problems, trouble, difficulties, and obstacles to his ministry. “Without *were* fightings” – difficulties.

Had Paul been up against obstacles before? You go down to Acts 19 when he was in Ephesus, and he is ready to go out there. But in this point in his ministry he had a different mental attitude. Rather than having the attitude of confidence and “go get him,” he had the attitude of fear – he was intimidated. He was overwhelmed by all of the problems that were coming against him. And the difference between victory and the difference between defeat, practically speaking, was that mental attitude of fear that he had succumbed to. He was depressed; he was cast down. All he could see were the problems, and the result was that he was all torn up – no rest. He was just out there worrying himself sick. He could not eat; he could not rest; he could not do anything else. There is trouble on every side “without *were* fightings, within *were* fears.”

And verse 6: “Nevertheless God, that comforteth those that are cast down, [In other words, God that comforts the people in the situation that I was in – just depressed.] comforted us by the coming of Titus.”

Now you are going to see that same kind of thing in 2 Timothy 1. What you have here is the issue of intimidation. And Paul, and Timothy, and every man of God, everybody that ever gets into the ministry, and every Christian, but especially every person in the position of Christian leadership, gets faced with this problem of intimidation. It is what I call Plan B of the adversary.

You are familiar with Plan A – that is the Galatian problem. Satan’s Plan A is to try to get you to fall apart at the seams, try to get you to be bewitched and to remove yourself from God’s grace into some false doctrine. The Galatians just fell apart at the seams under the pressure of false doctrine. A false message was given to them. They were bewitched. They became foolish, and they quit thinking about grace, and they quit walking in grace. We studied that in great detail in the first semester. The reason I studied that with you in such great detail is that that issue is the first attempt that Satan uses to get you off the doctrine. He tries to get you to remove yourself from grace and from standing in the position you have in Christ.

Satan cannot move you out of Christ, but he wants to cause you to not stand in the grace and in the position that you have in Christ. He wants to trick you, (bewitch you, cast a spell over you) to get out of it.

But if that does not work, he has another plan. First, he goes after the message, but then he has Plan B. And Plan B is – he goes after the messenger. If you stay true to the message, he says, “Okay I will discourage you, and intimidate you, and go after you!” That constant pressure, that constant persecution, has its affect of shaking your mind. It tempts you to throw in the towel. That is the idea. If he can constantly keep that pressure on you, and constantly keep the persecution, and the suffering, and the opposition on you, it has an affect on you – it shakes your confidence. And it tempts you to say, “I will just quit. I will get mad and quit!” I will not get mad and get over it. I will get mad and quit, or I will get discouraged and quit.

Do you remember what I told you was the big problem in depression? Do you remember that formula I gave you? It is “self-pity, intimidation.” Anybody (including you) that is depressed is feeling sorry for themselves. There is not any other reason that you get depressed. The reason you are depressed is because you feel sorry for yourself. Do you got that? Write that down so you do not forget it, so next time you get depressed just tell yourself, “The reason I am depressed is sin.” And the middle letter of sin is my problem. So I am going to take that middle letter out, and go on with my life.

Now, this tactic of intimidation was the tactic that Satan was using against the Thessalonians. Satan was putting Plan B into operation at Thessalonica. The Thessalonians were an excellent church. And it was a confident church. And it was a church that received the word in much persecution and bereavement and stood for it. And they would not move away from the confidence that they had received in the gospel. And so Satan is using Plan B on the Thessalonians.

1 Thessalonians 3:1: “Wherefore when we could no longer forbear, we thought it good to be left at Athens alone.”

Turn back to 2:17: “But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.”

Do you remember what happened in Acts 17? Paul was at Thessalonica and a great uproar takes place, because the Jews hired lewd fellows of the baser sort (the bible says) to go in and cause a big uproar. And they got Paul run out of town. And they went to the authorities, and they got a peace bond against Paul (what we would call a peace bond) to legally keep him from returning to Thessalonica.

Paul said, “They ran me out of town (in essence) and I left, and I have been wanting to come back down there.” He is just there a few weeks and he got the church established and going, and now he is gone. And they are under tremendous persecution, and he is worried about them. He wants to go back and be able to help them and encourage them in the faith, but he cannot get back. Why? Satan hindered him. How did he hinder him? He has a legal manipulation – he has these unbelievers opposing the gospel by establishing a legal blockade to keep them from coming back. In other words, Satan is working through the unbelievers to oppose Paul’s return.

1 Thessalonians 3:1-3: “Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; [That is in the later part of Acts 17.] And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: That no man should be moved by these afflictions.”

Now that is important for you to notice. I do not want you to be “moved by these afflictions.” Satan’s design (his policy and his plan) behind the persecution is to have

the believers be moved away from the faith – to cause them to quit. Paul wants them standing in the faith that is theirs, “That no man should be moved by these afflictions.”

People, when the afflictions come, the key is “*do not be moved by them.*” “Be ye steadfast, unmoveable, always abounding in the work of the Lord” (1 Corinthians 15:58).

Continuing in 1 Thessalonians 3:3, “for yourselves know that we are appointed thereunto.” Now please notice that verse. What is going to keep them from being moved by these afflictions? Something they know. They “know that we are appointed thereunto.” So when the things come, do you think it is strange? No.

Verse 4: “For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. For this cause, when I could no longer forebear, I sent to know your faith, lest by some means [notice] the tempter have tempted you, and our labour be in vain.” It is the adversary putting the pressure on them trying to cause them to be moved away. The pressure is put on them by somebody teaching them false doctrine like they did at Galatia. He is trying to get them to quit, not by going into heresy, but by intimidating them.

Now that is Plan B. And you are going to face that attack of the adversary constantly in the circumstances of your life. That attack is constantly seeking to cause you to have the spirit of fear. And the spirit of fear is the spirit that backs off, the spirit that feels inadequate, the spirit that feels like what I am doing is not what I ought to be doing, or it is not working, or that I am not adequate for the job. Intimidation and inadequacy are mental attitudes that Satan seeks, through his program of resistance to the truth, to communicate to you.

Now turn back to 2 Timothy 1:7: “For God hath not given us the spirit of fear; [that spirit of inadequacy, that spirit of intimidation] but [he has given us the spirit] of power, and of love, and of a sound mind. The word “spirit” there is the word “spirit” in the sense of “attitude.” There is not an individual spirit (a living creature). But, it is the mental attitude of power, love, and a sound mind.

I cannot impress this on you enough – God does not give you the feeling of intimidation and inadequacy. What does he give you? He gives you the spirit of power – the mental attitude of being capable to handle anything that comes your way, capable of handling any opposition that comes your way. You are not going to be overwhelmed by it.

Paul says “with out were troubles and within were fears.” And he describes himself in that condition as being “cast down, depressed, overcome.” But God did not give him that spirit. God would have given him the spirit of power, the spirit of being adequate for the task at hand.

2 Thessalonians 1:11: “Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfill all the good pleasure of *his* goodness, and the work of faith with power [boldness, courage, strength].” He wants you to fulfill the work of faith with the confidence that you are adequate for the job. And that is what power is in the ministry.

It is not just going out and blowing everybody over. That was power in the kingdom program. Jesus walked out there, and he spoke the word and everybody fell over, or he calmed the sea. That was power, and that was the way power was demonstrated there.

But that is not how God’s power is demonstrated today. In the work of the ministry, the power of God is demonstrated in your adequacy to get the job done that God gave you to do.

Turn to Ephesians 6:19,20. Paul is asking for prayer. “And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak” (emphasis added). Now we are going to come back to that passage, but I want you to see the issue of “power” and “boldness.” He said, “I want to have a mental attitude of confidence and power in my preaching.”

Listen gentlemen, God has given you the mental attitude of power (of adequacy) capable to handle whatever comes.

Then there is the mental attitude of love. And that again is agapé love. That is grace motivation. What is the motivation for your ministry? When you understand the proper motivation, and you value and esteem the proper things in the ministry, you will not be intimidated. You will not feel inadequate. You will not just decide that you are going to quit.

You read books and listen to preachers today, and the idea is the way success is gained and is measured in the ministry is the way the world measures success. And this is one of the most difficult things you will face, in your ministry.

How does the man that does not know what is going on in the spiritual world measure godliness? Do you remember 1Timothy 6 – supposing that gain is godliness? That is bigger crowds, enthusiastic crowds, big buildings, and big bank accounts (going ahead, and going ahead). What is that? That is a sure sign that God is in it, right?

Well it wasn't a sign at Thessalonica, was it? It was just the opposite at Thessalonica. The enemy had the upper hand, and the people doing right were on the bottom. And yet when they were on the bottom for doing right, they had the mental attitude of power and of love. They knew what God valued and esteemed, and they were not intimidated by all the other view points and mental attitudes of the world.

It is real important that you understand, and grasp, and maintain that grace motivation in your ministry.

And then there is that spirit of a sound mind. That just means “clear thinking.” You can think wisely – the ability to use your mind accurately. You are able to use the knowledge that you have from the word of God accurately and precisely.

Now, you need to know what is going on to be able to properly evaluate the work of the ministry on the proper basis. The proper basis is sound doctrine. And if you have sound doctrine, and you make an evaluation on the basis of proper doctrine, you will have a sound mind. And thus, you do not get discouraged, or disillusioned. And you do not wind up quitting when you shouldn't.

Most of the time you try to evaluate what is going on, on the basis of what “so and so” is doing or not doing. (Most of the time it will be “not doing.”). And that is not the way to do it. Do you discern the will of God on the basis of circumstances?

Now I have been telling you about all that stuff all along, and the chickens are beginning to come home to roost. And, when you get out in the ministry, you are going to face this. Outside of becoming “foolish Galatians” (slow minded, not paying careful attention to the doctrine) the biggest opposition you are going to have is the mental attitude problem. You will get discouraged, and despondent, and intimidated by circumstances. You will be cast down, and depressed, and discouraged. And you will think *things are not going the way “I” want them to go*.

How many times has a preacher said that to me in the last 12 months? How many times have I said it in the past 20+ years of preaching?

And do you know what that is? That is having the spirit of fear, that is being Paul in 2 Corinthians 7, and that is being Timothy in 2 Timothy. And Paul said, “It is coming,

but Timothy your ministry has just about died out over here. Your ministry hit a low point, and the reason it hit that low point is because you are not operating on the mental attitude of power, and of love, and of a sound mind. You are not using your head. You are not thinking properly about what is going on.

2 Timothy 1:8: "Be not thou therefore ashamed of the testimony of our Lord." Do not be ashamed. Why? Do not be ashamed because of what he said in verse 7 – because he has given you the spirit of power, and of love, and of a sound mind, not the attitude of fear and intimidation. Therefore, do not be ashamed.

Romans 1:16: "For I am not ashamed of the gospel of Christ."

Ephesians 3:13: "Wherefore I desire that ye faint not."

Galatians 6:9: "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

The idea in being ashamed is that you are intimidated into inaction. You are intimidated into silence – not speaking. You are intimidated into quitting – stopping.

Now gentlemen, you are going to face it. I just have to tell you that you are going to face this opposition constantly. And most of the time, you are going to face Plan A and Plan B all at the same time. Because the world system out there is designed to give you Plan B right in the kisser, and the religious system is designed to give you Plan A right in the kisser. And you are going to be paying attention to Plan A and Plan B is going to hit you. And then you are going to start paying attention to Plan B, and Plan A is going to hit you. And it is a double punch all the time.

And you have to understand, and you have to remember what the work of the ministry really is that God called you to do. And that is the only answer. You have to understand what God called you to do as a pastor, or as a teacher, or as a believer, and a witness. You have to remember what the work of the local church is all about.

1 Timothy and Titus have been quite clear on what the local church is and what its responsibilities are. You should not have any question at this point in your life, or in your mind, or in this course anyway.

In 1 Timothy 3:14-16 Paul summarizes what the local church is:

"These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

I have talked to you about that enough. I hope you understand that the body of Christ is the fleshly manifestation of God Almighty on the earth. You, me, members of the body of Christ, we are the instruments that God uses to get his word and his truth out into the earth.

Well, then the issue in your ministry is not your professionalism. The issue is your faithfulness to the task of godly edification. If you will give yourself to the task of godly edification, it will produce godliness. It will produce the mystery of godliness.

Now we went through 1 Timothy and Titus. 1 Timothy lays down the order of the church. 2 Timothy tells you about this problem of intimidation and how to overcome it. And in Titus he says, "And, remember this is what the church will be like." And I have

been over that with you and I hope you see it. Preach the word rightly divided, organize orderly functioning saints together in local churches, and stand against the opposition of the adversary. Those 3 things are critical. You need to be sure that you recognize that the local church is the principle vehicle through which the work of the ministry is to be accomplished today, and get on with it.

Now, Satan is going to use tricks to try to stop you. Satan will use tricks to try to cause you to quit and be ineffective in the battle. Ephesians 6:10: "Finally, my brethren, be strong [Where are you to be strong?] in the Lord, and in the power of his might." Be strong in what he is doing and what you have in him.

Verse 11: "Put on the whole armour of God, [And that will be a doctrinal armor that he lists down through there.] that ye may be able to stand against the wiles of the devil." That word "wiles" is simply "wily, tricky, cagey." You see Satan cannot come against you and move you out of Christ, because you are secure there. So what does he do? He tries to trick you into not standing there, into not taking your position there, and not utilizing the assets God has given you in Christ.

Verse 12: "For we wrestle [hand to hand combat] not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*." That is where the battle is fought, and that is the battle. And you are going to have to walk on the basis of sound doctrine, and the renewed mind, in your ministry, or your ministry is going to do what Timothy's did.

It will go for a while like a house ablaze, and then it will just fizzle out. And the only way to keep that fire going is to maintain consistency. Listen, you do not walk by your feelings, and you do not walk by sight. You do not walk by how you feel about this or how somebody feels about you. And you do not walk by sight – what it looks like is being accomplished. You have to have the ability, through that sound doctrine in your soul, to properly evaluate what you are doing, and then respond to it, and to know when you are doing what is right.

Paul said in Philippians 1, "I would rather depart and be with Christ, but having this confidence, I am willing to stay." He said, "I am confident that what I ought to be doing is this."

You have no excuse to lack confidence in your ministry. Now I am not talking about cockiness and headsuredness. I am not talking about the lack of humility. We already studied too much about the requirements of the elders.

You should walk in humility before God, but you need to walk in power too. That is that sense of adequacy that you have in Christ, and when you are doing what is right. So, there is power, although it is exercised with that humility of mind. How do you do that? Well, it is not "me", it is "Christ", and that is how you do it.

Now go back to 2 Timothy 1:8. There are two things involved here. "Be not thou therefore ashamed [Don't quit, don't be intimidated into silence.] of [1] the testimony of our Lord, [2] nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God."

Number one, do not be ashamed of the testimony, or the message, of the risen Christ. Be sure that the message that you preach is the right message. You want to always be sure that what you preach about Christ is the right thing. You want to preach Jesus Christ according to the revelation of the mystery. There is a lot of preaching today about Jesus. They preach about him being a great man, a great healer, a great miracle worker, but they do not preach the right things about him, and therefore their preaching

is in vain. It is valueless, and there is not purpose to it at all. In fact, it is a deception. You want to be careful that your message is the right message.

You say, "Well, why would he tell Timothy that?" Look back at Ephesians 6 at that passage we just looked at, verses 19 and 20. He is not afraid that he does not know the right doctrine. What he wants to do is have the power and the conviction, the confidence to preach the doctrine that he knows, in an accurate and clear manner.

Do you understand that it is possible to be intimidated by fear? And do you know one of the greatest intimidations you are going to have is the intimidation of loneliness? You are going to get out there, and the adversary is going to make you feel that you are all by your little lonesome. And that is isolation and loneliness. Fear and loneliness can intimidate you, to the extent that the presentation of the word, as you give it, is blurred and ineffective. And he is saying, "Do not be ashamed of the message that the risen Lord gave for us to preach."

That is why he says in 2 Timothy 2:13-15, "Guard the deposit."

Number two, he says, "Don't be ashamed of me, the Lord's prisoner" (1:8).

Now if you look at verses 16 to 18, you will see a commentary on that. There are two things not to be ashamed of:

1. The message of the risen Christ.
2. The messenger of the risen Christ.

In other words, be loyal to the word rightly divided, but also (Timothy) be loyal to Paul.

Now, you and I cannot be loyal to Paul because he is not here. But what can we be loyal to? Can't we be loyal to those who stand for the word rightly divided? Sure we can. And that is why he puts that little thing at the end of the chapter about loyalty to him in verses 15 to 18.

Listen folks, there are two things you want to do. He says, "Do not be ashamed, do not quit, do not be intimidated in the silence and the inaction. But, go on.

There are two things you are going to wind up being ashamed of – the message, and the messengers. The word rightly divided, the details of the gospel just get blurred, and you do not want to stand out because of it and so forth. And the other thing will be the messengers – the people that stand for the word rightly divided. You need to take your stand confidently for the word rightly divided and consistently with those men that stand with that message. That is the kind of people you want to have in your local church. That is the kind of people that you want to be associated within the extended ministry of your local church into other areas.

Now, notice that he says in verse 8: "but be thou partaker [be active, be out here in partnership and partaking of what?] the afflictions of the gospel." He is saying that when you do what I am telling you, and you exercise the mental attitude of power, and of love, and of a sound mind, there is a price to pay. And when you are out here unashamed and boldly testifying the message of the risen Lord, and standing with the messengers, those that are loyal to the word rightly divided, there is going to be a price to pay.

What did he tell the Thessalonians? "Do not be moved by these afflictions because you know you are appointed to them." You know there is a price to pay, if you stand for the word for the Lord. So when it comes, what do you do? If you know it is

going to come, and you expect it to come, when it comes, does it catch you off guard? Does it surprise you? No! Does it look like this big insurmountable object that is coming down the road – this problem?

What is your response? *I don't know why they are doing it to me. Poor little old me, I can't understand why anybody would do that to me. I mean "I" tried so hard to do this and "I" tried so hard to do that, and if they just appreciated who I was and what I was, they wouldn't feel that way about me and what I'm trying to do.* Am I right? It happens to everybody, doesn't it? When it comes, what do you do?

You say, "No, no, no you misunderstand that is not a problem, that is not an obstacle, that is not a difficulty, that is an opportunity." And in your ministry if you will learn to look at what your old nature says are problems, and look at them as opportunities, you will change the mental attitude of fear and being ashamed to the mental attitudes of power, and of love, and a sound mind. If you will operate on the basis of what is really a clear, scripturally sound-minded basis (a renewed mind basis of evaluating the thing) you will see that it is not a problem but an opportunity. If you use the knowledge that you have about what God is doing accurately and precisely, you will see it is not a problem, it is an opportunity. And that will turn you from being negative toward the problems, to being opportunistic with the problems. Whoopee, here is another problem to get through and to endure! Can't you choose to look at it that way?

Let me tell you something, every time you got mad, you chose to get mad. Every time you got depressed, you chose to get depressed. That is your choice. And if you can choose to get mad, you can choose to be glad. I know you can because I do it day in and day out. I am not any better at than you are. Every time you choose to get depressed, you can choose not to be depressed.

Now that does not mean your emotions just jump right into line. But it does mean your mental attitude can control your emotions like they are supposed to be controlled.

If you live under the habitual tyranny of your emotions, and your feelings, and are looking by sight, you can get over it. You are just in the habit of it, and you can get out of the habit. If you have a bad habit, how do you get over it? You just quit. And that does not mean you are going to quit immediately, but every time you catch yourself, you stop. And you do the right thing. And if you are in the habit of letting your emotions run you, then you can take control, but you just have to want to take control of them.

But it feels a lot better to just wallow in self-pity, and false humility, and talk about how terrible it is that I am being treated like this, rather than get up and be a partaker of the benefit, and go out and partake of the afflictions of the gospel. Go out and just be an active participant in the afflictions.

Now come back to Galatians 5 and let me show "the afflictions of the gospel." And brother, there are some afflictions. I hope you understand that. And most of us act like we do not know much about them. Usually, most of the problems you and I have are just problems that are self-induced. But when you stand for the gospel of grace, and you stand for grace in the daily life, you are going to find some afflictions associated with it.

Somebody comes along and does something to you and makes you mad. *That guy had no right to do that etc.* I have the opportunity to say, "That is not a problem, that is an opportunity." I now have the opportunity to do something I could not do before. I could not forgive that guy before because he didn't offend me, but now that he has offended me, I have got the wonderful opportunity to practice Ephesians 4:32 and forgive him as God for Christ's sake forgave me.

But you would rather nurse that hurt, wouldn't you? Rather than looking at that as a wonderful opportunity to do something you could not do before, you choose to be mad. *Thank you mister for offending me because before you did that I couldn't forgive you, and now I can. Now I can enjoy the blessings of being a forgiving person to you.*

Do you see how adequately God has equipped you to handle those problems? You will have opportunities to handle these problems when you get in board meetings, and you get in local churches where you have to rub up against each other, and get frustrated by each other and get the friction and the warmth going. And the greatest discipline you will ever have in the Christian life is functioning together with other members of the body of Christ, and a local assembly, for the works sake and for the glory of God.

But you see it is that mental attitude of power, and of love, and of a sound mind. The mental attitude of understanding, accurately and precisely, your adequacy and being motivated on the basis of what God values and esteems (grace motivation) to do it. And don't be ashamed of the message, and don't quit preaching the message just because of the opposition. And don't be ashamed of the people that stand for the word rightly divided. But go out and be a partaker of it.

Now the afflictions of the gospel are real. Galatians 5:11: And I, brethren, if I yet preach circumcision, [the law] why do I yet suffer persecution? then is the offence of the cross ceased." Hey folks, the flesh and the devil do not like the preaching of the cross. When you preach grace, the world is not going to open its arms and say, "Wonderful, wonderful, wonderful!" And even the believer's old sin nature will not like it. There is an offense, and there is a constant temptation for you to cut the message – be intimidated by the circumstances, and the opposition, and the persecution, and the problems that are going to arise in your life because you preached the right doctrine. There is a constant intimidation to just back off a little bit.

Galatians 6:12: "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ." Do you know what they are doing? They are making a big show in the flesh so they can avoid the problems that are caused by not making a show in the flesh.

They have the enthusiastic crowds to avoid the problem of not having anybody show up. They build big beautiful buildings to avoid the problems of people looking around and saying, "Well, what is your ministry amounting to anyway?" Well you will see some of that.

Galatians 6:13: "For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh." Religion is just an attempt to cover up sin.

Paul says, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ," (verse 14). He says, "I am not going to be involved in all that religion, just covering up. I am going to glory in the cross work. I am going to glory in God's grace to me "by whom the world is crucified unto me, and I unto the world."

Now folks, you are going to find affliction in the gospel – people trying to make an impressive show in the flesh and all kinds of other things. And they are going to look down their nose and intimidate you.

I talked to a man recently, in the grace movement, and he was talking to me about starting some churches. And he said, "Well, the way you are going about it will not work. You cannot do it that way." And he was telling me how he (and some other people) did it. They went and got a couple of folks with a lot of money. And they already made arrangements about getting them a little preacher to come in, and they

already had his salary paid, and his insurance, and his pension plan. They got all that stuff and they already had a place for them to meet. And it is a big show, but I know the preacher they are getting. And do you know what that preacher can do? He cannot preach at all. He does not believe anything about the bible. I know that man. And I am not being unkind. That man does not give two cents about the grace message, but they have "a little preacher."

And I was talking to him about some of the things we are going to do. I said, "You know I started a church with four people. I just went in a town and got a job and started preaching and teaching. We met in an old rented room in a school. I used to tell them that I preached the paint off the walls, because there was paint falling off the walls in that room."

He said, "You cannot get anybody to come that way."

I said, "Okay, but we did! We won some people to Christ, got them in, got them in the bible, and finally rented another place. We rented a place for years."

He said, "Yeah, but you cannot get established if you have to rent!"

I said, "Well, we did. We didn't have any money. We didn't have any means. We didn't have any other way of doing it." So we just plugged along. First it was 2, then it was 4, then it was 8, then it was 15, then it was 20, then, 4 years later it was 25.

And you say, "Oh, isn't that terrible?"

Then at 5 years there was 30, and 6 years there was 40, and 7 years there was 50, and 8 years there is 60.

And you say, "That is not very many. Is that all you have to show for 8 years?"

Well if you just want to count heads, yes. But I would take most of the 60 and put them up against any preacher in that town, and watch them walk circles around the man as far as the doctrine, as far as the real evaluation of what the real ministry was about.

If I had an unsaved loved one, I would rather have any of those 60 people get in touch with them than most of the preachers I know about.

It is being able to evaluate what the real work of the ministry is about.

Now I would like to see us (people in this class) start some churches that have thousands of people in them. I would think in a town like Chicago it would be a shame, all these lost people out here and not to reach out. (I was talking about in a county down there that didn't have 30,000 people in it.) But, there are 30,000 people every square mile here. So every square mile we should have a church with about 60 to 100 people in it, right? I am for that. I think there ought to be about 2,000 grace churches here in Chicago. And that would not be nearly enough – 7 million people! There are 30 grace churches in Alabama and there are only 4½ million people down there. How many should you have in Chicago? You should have about 2,000, right? All we need are preachers, right?

Do you see what I am saying to you? There are going to be periods in your life, gentlemen, of ups and downs. Spiritual highs and then spiritual lows are going to come. It is true of you individually. It is true of a local church. It is true of a nation. It is true of movements.

There is a little diagram that I want you to get here about the cycle in which movements progress. They start out with a man, and the man learns a message from the word of God. And as he, a man called by God, learns the message out of the word of God, he begins to preach it and teach it. And, as he does that, he begins to get a group of people that understand it. And the man with the message becomes a

movement. And that movement begins to be a group of people. Maybe it is a local church gathering together and then other people go out from there and they get other things. And they get more, and there begins to be group of people gathering together to begin to preach this truth that this God-called man with this God-given message sees. And they begin to see it, and they begin to move with the thing. And when you get this movement, you get this activity.

We talk about the "Grace Movement" and that is exactly what happened. There was a group of men, the most prominent known one would be J.C. O'Hare, back 50 years ago. He was a man with a message, and these men that saw this message went out and paid the price to communicate that message to others and developed a group of people following it.

Now as long as you get to the movement, you are safe. But the next step after the movement is a machine. In order to make the movement work more smoothly, you have to develop organization, which it needs to function. And that is machinery.

Now that machinery is not necessarily bad. God Almighty has ordained one type of machinery to organize the movement. What is it? It is the local church. In a local church you must have organization. You must have machinery, or else the people's activity is going to bump into each other, and it is going to collide. You have to decide certain things. *When are we going to meet? Are we going to meet on Sunday morning at 9 30 and will we have Sunday School (Bible Class) for everybody. And someone will teach this class and someone will teach that class. And you are going to go to this class, and you are going to that class. And you are going to set up the seats, and you are going to open the building, and you are going to pay the light bill.* And you have to get all that done, or you cannot have a meeting. There are a whole lot of things that have to be organized. So you must have machinery (an organization) and delegated responsibility to get those things done.

But, the problem develops when you get a movement that is a bunch of Christians in a lot of different places, and you get that extended fellowship. Then what happens? Well what kind of machinery do you have then? Well the bible does not authorize any machinery then. So, what you have is a loosely knit fellowship, but pretty soon you get all these different churches and preachers and all. And somebody says, "Let's get together." And you develop a machine. And pretty soon that fellowship out there with that message, and this movement, begins to develop a hierarchy and machinery. And now there are some preachers that are more important than others, and some churches that are more important than others. And then there is this organization and that becomes all-important, and you begin to develop a machine. And when that machinery begins to go, pretty soon you are building a monument.

Now this is where you have problems in a local church. And it is where you have definite problems in a denominational and fellowship kind of structure of local churches, because in a local church the mechanism can become the issue. *My daddy started that local church! My daddy built that building! We put that sign up in front of the building as a memorial to my mama! I dare you to tear it down!*

See, now you have a monument to the memory of the machine, and the message, and the movement begins to take back seat. This is especially true when you get outside the context of local churches into broad fellowships. They develop institutions to house and to carry the movement forward, and pretty soon the message begins to be cut and begins to be lost. The movement begins to be perpetuated for the purpose of carrying on the machine. And now the machine, the institution, the school,

the whatever, is a monument. *Are you a member of our group? Do you support our school? Do you support our institution?*

When you do that, you have a morgue. Do you know what a morgue is? That is a place where dead people stay and live people only visit.

And when you do that, then the only salvation is to go back to the movement.

Now you are going to experience this kind of a cycle in your own life, and especially in the life of a local church, and not just in the life of local churches, but in the lives of groups (movements). The grace movement has gone through this cycle. The grace movement started with men with a message, and they had a real genuine movement. And they developed a mechanism in which to house that movement and to help it function more properly. But that mechanism that they developed began to develop machinery that was something that people wanted to worship. And they began to hold the machinery more important than the message. And when the machinery is held more important than the message, you have a monument. You are worshipping an institution. You are worshipping things, and that is just a big Ecclesiastical Morgue.

So you have gone around the cycle, and the grace movement, and its organized denominational side, is just dead orthodox. I do not mean they are not orthodox, and I do not mean that they do not believe the message. They are just dead orthodox. You should not call Evangelicals "New Evangelicals" you should call them "Dead Evangelicals." They have all kinds of activity, but the purpose is gone.

Now, you and I are men with a message. And in the next 30 years we can see the thing go right around the cycle and develop into a movement. But you better be careful that it never gets to the machine. And it does not have to. But you are going to see cycles like that in your ministry, and you need to have the spiritual perception to know where you are at in that cycle. If you get to the machine, you better get back over to the movement. And if the thing will not go back, if it will not reverse itself and go back, (And it can be reversed.) you say, "Bye Charlie!" And you go back with the message and begin to work again.

But, who has all the activity and all the organization? They have it, and you walked away and you left it. And you go back to the message, and you get the movement going again.

So if your evaluation system is evaluating things on the basis of *Where is the activity, and the benefits, and the shelter from the cold, and the heat of the day, and the difficulties along the way?* Well, you will find that in the machinery, and that is the wrong place to be.

Now in 2 Timothy 3:8 he says, "Now as Jannes and Jambres withstood Moses, so do these also resist the truth." Jannes and Jambres withstood Moses by duplicating what Moses did 2 to 1.

Mark it down – you are going to see this in your ministry. It is going to look like you are being outdone on every hand. And if you do not have the spirit of power, love, and a sound mind, if you do not have that mental attitude of being adequate and knowing why you are adequate, of grace motivation and clear thinking (wise thinking), you are going to be intimidated into stopping. And those intimidations are going to be put on you by people that ought to be your friends.

The greatest source of problems in that regard that I ever had, or that you will ever have, is going to be the people that ought to be your friends. And one of the greatest sources of Satan's Plan B coming at you, are going to people that ought to be your ally's, but they are not. They do not do those two things in verse 8. They do not

stand for the word rightly divided, and stand with people that do stand for the word rightly divided.

Remember gentlemen, you are going to face this issue. The whole issue in 2 Timothy is how to face it, how God has equipped you with power, love, and a sound mind, not to be intimidated, not to be stopped, but to go on. And the whole issue in 2 Timothy is “endure hardness, as a good soldier of Jesus Christ” (2:3). Just be strong in the grace that is in Christ Jesus.

Now I hope you will get a glimpse of how God has made you adequate, as we finish up this second semester. You are not to be intimidated and not to be stopped, but you are to be able to properly evaluate what God is doing and your part in it. And then just go on with boldness and confidence, regardless of your feelings about it, or regardless of what it looks like to men.

AMB 302 – 16

“Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God” (2 Timothy 1:6-8).

I tried to show you in the last lesson how Timothy’s ministry has hit the skids. It is almost closed down, and he has almost basically just quit. Satan’s Plan B has overcome him. If Satan cannot operate on Plan A (to get you to deny, or cut, or curb, or change the message) then he goes after the messenger. And his focal point is that he will try to discourage you, and intimidate you, and cause you to quit. And that discouragement and intimidation of the adversary had basically overcome Timothy.

So Paul, seeking to stir him up, reminds him that God hasn’t given us the spirit of fear – of being intimidated by the adversary. But rather, he has given us that spirit of power – adequacy of being able and capable to do the job. He has given us the spirit of love, of having an understanding of how God values and esteems the ministry. You have the divine viewpoint – the estimation of what the work is about. And you have a sound mind – the ability to properly evaluate the situation.

And he says, “Because you have been thus equipped, be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner.” Do not be ashamed of the testimony of the risen Christ or of the messenger of the risen Christ. Be loyal both

to the word rightly divided and to Paul. You want to be loyal to the word, and also be loyal to those who stand for the word rightly divided.

And we will see in these passages how Paul uses a very touching illustration about some people's loyalty to him. You have a responsibility not only to be loyal to the word rightly divided unto the Lord, but also to take your stand with those who stand for the truth.

In other words, there is a joint standing together of people, and of ministers, and of ministries. You are not just off on an island unto yourself, but you are involved with other people that love the word rightly divided and that stand clearly for it and are not ashamed.

Now the second part of verse 8: "but be thou partaker of the afflictions of the gospel." And we talked about that in the last lesson, how there are afflictions associated with the gospel that you are to partake of. You are to be a willing participant and partaker of the afflictions of the gospel according to the power of God. There are going to be periods of spiritual highs, and spiritual lows, in your ministry. You will see it in the ministry of the church at large. You will see it in the ministry of your local church. You will experience it in your own life. We call them "dry spells."

And you will find that probably one of the greatest things that the adversary is going to use on you, to intimidate you, is the sense of loneliness that is derived from preaching and teaching the truth and the word of God.

The man of God has to learn to endure things, and hardness, and difficulties. And one of the most difficult things that you are going to find in your ministry is a sense of loneliness, a sense that *I am all by myself in what I am doing. There is just "me" and maybe a handful of people* (and often not even that).

And you have to know how to function in each of these kinds of situations without being duped into thinking that you are the issue, because you are not the issue. And as soon as you think you are the issue, then self-pity is going to set in. And you will begin to pity yourself and get depressed, and then you will be stopped. You will be stuck in the mud. If the adversary can get you to feel sorry for yourself and be self-defensive, or self-justifying, or self-centered (either passively or aggressively) then he has you hooked up in these things.

Now, verse 8: "but be thou partaker of the afflictions of the gospel according to the power of God."

Look over at 2 Timothy 4:16,17: "At my first answer no man stood with me." Paul did not have any counsel with him there. Nobody stood up for him – no legal representative or anything of that nature.

Continuing with verses 16 and 17: "but all *men* forsook me: *I pray God* that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all Gentiles might hear: and I was delivered out of the mouth of the lion." Paul stands before the Roman tribunal and judgment seat, and he says, "I am all by myself."

Now, there are a lot of saints at Rome, and he says that all of them forsook him. And I am sure that is true. They all did. But the sense of that – it is one thing to be out there all by yourself, but it is another thing to *know* you are out there all by yourself. When you have that sense of everybody having left you, there is a sense of loneliness. There is a sense of foreboding in that, which is devastating.

And he said, "But I was not alone because, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear." The idea is that he was a "partaker of the afflictions of the gospel

according to the power of God.” You need to know how God empowers the believer today. If you do not know how God energizes and empowers the work of the ministry today, you will never know how to partake of the afflictions of the gospel according to the power of God, will you? And if you cannot partake of it according to the power of God, you are going to be defeated.

And where is the battle fought? It is fought, first, right between your ears. You already have the victory, and you are just to stand in it, and to enjoy it, and to appropriate it. And when your mental attitude is not that of the renewed mind, and you do not understand how God empowers a believer today through the word rightly divided, through the application and the activity of that renewed mind, you will not partake of the afflictions of the gospel according to the power of God. If you do not understand how the believer is empowered today, then you might partake of the afflictions of the gospel, but you will not do it according to the power of God. So, you will not do it according to the adequacy that God has given you in Christ to stand there. You might partake of the afflictions, but instead of being stabilized and standing there in the adequate position that you have in Christ, and with the resources that you have, you will be overcome by it and destroyed. The “power” in verse 8 goes back to verse 7.

I want you to compare a passage of scripture. 2 Corinthians 6:3-5 is a tremendous passage about the credentials of the ministry and the way the work of the ministry carries on.

“Giving no offence in any thing, that the ministry be not blamed: But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings.”

Do you see all those different situations (the details of life) there? “*Patience*” is persistent faithfulness in something. “*Afflictions*” are problems – when you get sick, when you are in pain, when you have all kinds of difficulties. “*Necessities*” meaning you need things; you lack some things. “*In distresses*” means “troubles.” “*In stripes*” is referring to somebody beating up on you. *Imprisonment* means they throw you in jail. “*In tumults*” means there is trouble going on all the time.

Did you ever just wish that life would settle down and be peaceful? Did you ever read, in the bible, where David said, “Oh that I had the wings of a dove that I might fly away and be at rest?”

Sin complicates life. And the more activity you get involved in, in your life, the more complicated it gets, and all of the sudden you just feel like all these things are coming at you. And he says, “in tumults, in labours.” That word “labour” means, “to strive to the point of exhaustion.” Nobody outworked him. He was a hard worker.

I honestly believe that one of the baneful things in the ministry is laziness. I know a lot of preachers, and I see a lot of preachers. And one of the reasons that men, in the ministry, fail the most often is laziness. They will not work. Now, maybe they will go out and make \$100, but that is not what I mean. I mean they will not study. They do not get in that book and work and study. And you will never make a success, in the work of the ministry, if you do not work. And it is hard work!

And if you are not willing to put in the sweat (spiritually and physically) then get out! Go make an honest living, and quit taking money, and position, and reputation that you do not deserve. If a man doesn't work, don't let him eat. That is true spiritually of a

preacher just like it is physically of somebody who is a busybody. Labour – it is hard work.

And when it gets to be hard work, do not start griping and complaining *I do so much!* Well, big deal! Who ever told you it was a job for pansies anyway? It is not; it is hard work. And if you are not willing to work, and willing to labour, and to spend and be spent, then go do something else.

I have told you all along, “If you are willing to pay the price, and there is a price to be paid, you can have a ministry. And if you are not, then quit damaging and destroying people, and go do something else.”

Listen, I know people take these courses and they think, *You are just being mean and nasty!* But I mean that! We live in a day when you are not going to be able to stand and preach the grace message if you are lazy, because if you are, you are going to cut corners to make a living somewhere. You are not going to be consistent and faithful. And one of the reasons for the lack of faithfulness is just dog laziness – not willing to work.

You have ideas for things and visions – *I am such a wonderful person. I should be promoted to this position.* And you are just not willing to get in the trenches, and get your hands dirty, and work.

Back to 2 Corinthians 6:5: “in watchings.” That is being careful. Then “In fastings.”

Now here is the character. Verses 6-8: “By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and *yet true.*” They are going to look at you and say you are a deceiver, and yet you are telling the truth.

Verse 9: “As unknown.” It is going to look like nobody ever heard your name and “*yet well known.*” Nobody comes to hear you preach. It seems like nobody pays attention to you. And yet he says, “*yet well known.*” If you are in a community, and you are preaching the word of God rightly divided, let me tell you something. People know you are there. They might not pay any attention to you. They might just look right through you when you walk down the street, but they know you are there.

Do you know how they know you are there? The book says they know you are there. And you can know they know you are there because the book says they know you are there. You walk on the basis of doing the work of the ministry, on the basis of what God says it is. So, you know what is happening.

Verse 9: “As unknown, and *yet well known.*” How would you like to be known in hell? Didn’t those demons in Acts 19 says, “Jesus I know and Paul I know, but I don’t know you fellow.” And they just jumped on him and beat the britches off of him, literally.

Continuing in verse 9: “as dying, and, behold, we live.” *That little church out there is just dying.* And yet, there is spiritual life out there.

Then, “as chastened.” God is withholding his blessings. Then, “and not killed.” I don’t know why he just didn’t kill them, but he doesn’t.

Verse 10: “As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet possessing all things.*” That is it! That is being a partaker of the afflictions of the gospel according to the power of God. And that is having the ability to look at the work of the ministry, not the way it looks to the world, but seeing it for what it really is.

And if you are not willing to be unknown, and considered to be deceivers, and dying, and chastened, and sorrowful, and poor, and having nothing, you will not make it. If you are not willing for the world to look at you that way, then you are not going to make it, because that is part of what the afflictions of the gospel are all about.

People say, "Well, we do not suffer persecution in America today." I say, "Baloney!" Someone that says that does not know what persecution is. Now maybe they don't, I don't know. Let them speak for themselves. But if they know what it is in the word of God, then they can properly evaluate the ministry and then they can know when they are doing the job and when they are not.

Go back to 2 Timothy 1:8: "but be thou partaker of the afflictions of the gospel according to the power of God." Now, you have to know how God empowers a believer today, and he does that through the word rightly divided.

So, he is going to describe to you that power of God in verses 9-12.

"Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles" (2 Timothy 1:9-11).

Now verse 12: "For the which cause." He has described to you what God is doing today, what God's program is today (verses 9-11). And he says because of that "I also suffer these things." In other words, he is saying that suffering is a part of our holy calling. God has a purpose and he has a program, and we are part of it. And suffering is part of it. So, the idea is – let God work out that purpose. Do not chafe against it. Do not get upset against it. You know you are a part of what God is doing, and when the suffering comes, recognize that suffering as something that you are appointed unto because of the fallen world you live in. As a member of the body of Christ, you are appointed to that, and you are part of what God is doing – part of his eternal purpose.

And what a program it is (verses 9 and 10) – that is some program, bring "life and immortality to light through the gospel." That is something else. Go back before the foundation of the world and talk about a purpose that God had, in his grace, to form the body of Christ and make us a part of what he is doing. And he is going to use us in the ages to come, and is now made manifest. And now we have it through the word rightly divided through Paul's ministry here.

And because of what God is doing today, we are going to suffer trouble. You get out there, and you preach that book rightly divided, and you are going to have problems and difficulties.

And he says in verse 12, "nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Paul says, "The reason that I suffer is real clear – it is the gospel." Do you know why I suffer? It is not because I am a cantankerous mean old goat. Now if you are a cantankerous mean old goat, then you should suffer for being that way, and have the problems for that and admit it. But, when you are out there serving the Lord and living like a member of the body of Christ, do not think that just because you are saved and living for Jesus, it is all going to be roses for you.

You get this Bob Harrington type religion – it is just all happy and that kind of stuff. And the Norman Vincent Peale – life can be beautiful, think beautiful thoughts.

You are going to get in situations because you are serving the Lord, and doing what is right when everything looks bad for you. The suffering is going to come. Satan and the old sin nature hates the message of the cross.

Look at 2 Timothy 2:8,9: “Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: Wherein I suffer trouble, as an evil doer” (emphasis added). He is a jailbird just like a common thief, like a common criminal. “I suffer trouble as an evil doer, *even* unto bonds.”

Think about it – you are looking to be a pastor, and you put on your résumé: *I have been arrested six times, convicted five times, spent x amount of time in jail*. Do you reckon you would get a favorable hearing from the pulpit committee? Do you reckon they would even ask why? And if you told them it was for preaching the gospel, do you think they would believe you? Are you willing to write that on there?

Now I have never been arrested but once. And it was for preaching – standing on a street corner in Montgomery Alabama. A Roman Catholic policeman came up to me and put handcuffs on me and arrested me. He threw me in his car to take me off to jail. That is not much to put on your record. His boss came up and made him let me go. I thought I was going to get my name on the books down there. That isn't much. That is just silliness, and you cannot call that persecution.

But, sometimes you get in situations where you do experience persecution. Don't you reckon when Paul got lock up in jail with the rats running over the ends of feet and the chains chafing his wrists, he thought, *Well, here I am the messenger of the God of heaven and earth*. He had been caught up into the third heaven and saw all those revelations and now, *Look at what I am in down here. Why me, Lord? What have I ever done to deserve even one of these blessings that you are giving me?* Paul was in jail for a good reason, but the word of God is not bound.

Paul says in verse 12, “I suffer all these things because of the gospel, but I know one thing, I know whom I have believed. I am not ashamed. I know my Saviour. I know what God is doing. I know he has not forsaken me. I am persuaded that he is able to keep that which I have committed unto him against that day.” What did he commit to him?

Didn't you commit yourself to him? Didn't you trust him to take care of you, and protect you, and get you through the judgment, and get you through everything else come hell or high water? Sure you did. You laid your soul on him for safekeeping. And Paul said, “It doesn't matter what happens to me, he is going to take care of me and I know it. I know what is going on.

Now, if you know what is going on, you know you are going to suffer but you know you are going to endure, so what? Knowing those things, you can endure. Please remember, and I said it to you time and again in this class: *We will endure, therefore we can endure*. And when you know that, and you know what God is doing, then you can have that kind of confidence that verse 12 indicates.

Verse 12 is a verse of scripture that you need to commit to memory. By the way, it is translated right there just the way it ought to be translated in your bible. A lot of times you see people change the end of that verse because they want it to say, “that which he has committed to me.” But, the issue in that passage is not God keeping the message that he committed to Paul, it is God keeping Paul in the midst of the suffering that Paul has coming on him. And he knows why the suffering is coming.

2 Timothy 1:13-15: "Hold fast the form of sound words, [the doctrine] which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes."

Now gentlemen, the cost is going to cause some people to fall by the wayside. You listen to me. There are some of you men, right here in this class, that are going to fall by the wayside.

A man told me when I first started out, "Rick, you are going to see it. Every five years you sit down and you count up the people in your circle of ministry influence (ministers and preachers you know) and you will see men that were faithful and true five years ago that are gone today."

And I will guarantee you, just as sure as human nature is human nature, some of you men are going to start out good and you are going to get going good, and God help you. And I do not want to see you fall by the wayside, and I will do everything I can to help you stop it, but it is going to happen. The cost is going to come, and you are going to fall by the wayside.

I have seen friends of mine that were far more able than I am, as a student of the bible and a bible teacher, fall by the wayside. I have seen men that I looked up to, and respected, and would have given place to at just the thought of them coming in, and I have seen them just fall by the wayside, right into heresy. They fell into self-serving ideas, and all kinds of apostasy. And they departed giving heed to seducing spirits and doctrines of devils.

Don't say it can't happen to you. Don't you even act like it can't happen to you. It can happen to you. Don't you think it can happen to the man sitting next to you, or to me? It can.

The only salvation in it is to take heed to yourself, and to the doctrine, and continue in it. "Hold fast the form of sound words." Be loyal to the word rightly divided. That is the only answer, gentlemen.

And as soon as you get caught up in your professionalism, and caught up in all kinds of external and extraneous things, beware. Listen, in the last six weeks I talked to many grace preachers, in the grace movement, that excuse heresy and bad doctrine on the basis of *Well, we got to get together. We got to get things going.* Well listen, if you get a bunch of stuff together that is not right, you haven't got anything! And you tell them that, and they are intimidated, and they are afraid of being left out there where they are all by themselves dangling by a thread twisting slowly in the wind. And that fear, Satan's policy of evil that instills fear and intimidation into good men, causes them to put up with things they wouldn't put up with for two minutes. And they know they shouldn't.

I spoke with a man just a few days ago. He was a Baptist. And I said, "Brother, when you were Baptist you would not walk across the street to have a cup coffee with some of these people, and now you are in bed with them (spiritually speaking)."

And he said, "I know, and I am miserable. But if I don't do it, I won't have a ministry."

That is baloney! If it means I won't have a ministry, then I don't want a ministry. I do not want that kind of a ministry, and you shouldn't either.

2 Timothy 1:13: "Hold fast the form of sound words." What do you think it did to Paul's ministry? Don't you reckon he could have cut a couple of corners and kept a few

of them people with him? What kind of ministry do you think Paul wound up with over there in that jail? Everybody forsook him, and nobody stood with him.

What do reckon Caesar thought when all these people all over Europe and Asia, that had been saved through Paul's ministry, never showed up to stand with Paul (none of them)? What do you think the guards who were holding on to him thought? Do you think they thought nice things? I expect not. Do you think they were favorably impressed with him? I think not. Have you ever thought about that?

Verse 13 and 14 are great verses about guarding the deposit. "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee." That word "commit" is like in 6:20: "keep that which is committed to thy trust." It is a financial term. It is something that God came along and deposited with you for you to take care of it. The message has been deposited with you, and it is called a "good thing." And it is the mystery. It is the faith – that good thing which was deposited to thee.

Look at the word "good" there. If it is "good" food, it is tasty. If you are a "good" soldier, you are a brave soldier. You are not a tasty soldier. You are a brave soldier. If it is a "good" foundation, it means it is solid and will support things. When a "good thing" is deposited with you, it means that it is something that is valuable. It is precious. So you will hear people talking about the "precious deposit." And that is what they are talking about, and that is exactly what it is. The mystery is the most valuable thing that you have. It is the truth of the word rightly divided. I hope you never forget that, and never feel any other way about it.

2 Timothy 1:15: "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." They all leave.

Verse 16: "The Lord have mercy unto the house of Onesiphorus; for he oft refreshed me, [like a breath of fresh air] and was not ashamed of my chain." Here was a good guy. Here was a guy that was not ashamed of Paul, the prisoner.

Verse 17: "But, when he was in Rome, he sought me out very diligently, and found *me*. The guy did not just say, "I am going to visit Paul." But, he had to hunt him. He had to go find him. He had to ask, and hunt, and search, and he finally found him.

Verse 18: "The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well." Now, that is a touching spiritual loyalty to the apostle. A lot of folks at Ephesus loved Paul. When he left there, the elders (in Acts 20) fell on his neck, and they kissed him, and squawked because they are not going to see him anymore.

But, Onesiphorus is the only one that did anything about that love, when it counted the most (when Paul was there all by himself).

Gentlemen, be loyal to those that stand for the word rightly divided. That is the reference to the extended fellowship of the local church, in support of the work of the ministry, in the regions beyond the borders of that local church. There is an extended fellowship that the local church is to have in the support of the work of the ministry, beyond the borders of its immediate boundaries. And you are to be supporting people in the work of the ministry –people that are out in other places doing what you are doing where you are. You see we need each other. And you are going to find that out.

And you want to be sure that in missionary and outreach efforts, you are supporting people that are doing what you are doing. You need to remember that you need to support them and be an encouragement to them. You need to remember them, and you need to think about the condition that they are in. And you need to remember that you can refresh them. That is just like a cool fresh-air breeze coming in there. That

is good news from a far country, and he says that's like fresh water refreshing a man. And that is the idea there.

Now, you will run into some dry places in the ministry. And I will say this to you. You can always go back where you came from. That is the good thing about coming from somewhere. You can always go back there and find refreshment.

My home church is Forrest Park Bible down in Mobile, Alabama. And Pastor Roy Langey is the Pastor there. Now, I can tell you, without any fear of anybody ever contradicting me, the reason I am in the ministry today, in large part, is due to Brother Langey. Because the first ten years I was in the ministry as a pastor, there were many of times I wanted to quit. I can remember that dear brother coming up to the youth camp, and him and I going out to the swimming hole and talking for two hours, just neck deep in water. We just talked about the discouraging things, and how I was ready quit. I was ready to just pack up and leave. Many of times I would go down there to visit him at his home in Mobile. And many times I went down there without any intention of ever going back into the ministry. Just get me a job to make a living and forget that mess! And he encouraged me and kept me there.

And you are going to find that out, because the people that send you out are the people that are interested in you, and that will love you, and that will be an encouragement to you. And you need each other. You really do. We are going to need each other. And you need to remember to be an encouragement to the person who needs it. Paul needed him, and he has a special word of real touching favor for Onesiphorus for his spiritual loyalty, when he needed it.

Now, 2 Timothy 2:1: "Thou therefore, my son, be strong in the grace that is in Christ Jesus." The "therefore" refers back to chapter 1. In chapter 1, what he, in essence, has told Timothy is to be courageous. Satan is going to come after you and try to put you out of the battle. He will try to discourage you and intimidate you, and cause you to quit, cause you to become weary in well-doing, cause you to feel isolated and lonely and afraid. He will try to get you to count the cost and to quit. He is going to come against you, but you be courageous. You realize, and you think properly, and you think within the lines of what God has equipped you to do, and you look at that, and you realize what it is. It is just a satanic policy of evil. And if you know how to properly evaluate your ministry, then you know when you are doing the job and when you are not. So just keep on the line.

Now, in chapter 2, he will give Timothy 8 illustrations of the ministry, 8 illustrations of what a pastor's ministry (and a local church's ministry) is all about. He doesn't want Timothy to have any identity crisis.

That is a big deal today. You get these professional magazines for the preacher and there is a tremendous identity crisis in what the ministry is all about. That is because nobody knows what the ministry is all about. And Paul wanted Timothy to know who he was and what he was supposed to do. You need to know who you are, as a minister and as a member of the local church. And you need to know what it is you are supposed to be doing, so that when you do it, you know you did it. And if you are not doing it, you know what to go do.

Please understand that I am trying to get the sense of what Paul is trying to communicate to Timothy. There are 8 illustrations here, of the ministry.

Starting in 2 Timothy 2:1: "Thou therefore, my son, be strong in the grace that is in Christ Jesus." *Number one, you are a son.* And as a son you are to be strong in grace. Timothy was Paul's spiritual son.

Gentlemen the work of the ministry is a family affair, in many ways. It is family business. We are dealing with family members, and we are to be strong in the grace that is in Christ Jesus. When you deal with fellow members of the body of Christ, in a local assembly, remember they are your brothers and sisters.

Did you ever have a fight with your brother? Well, if you didn't, that's because you didn't have a brother. Did you ever have a fight with your sister, ladies? If you didn't, it is just because you didn't have a sister. But what does it mean? No matter what the differences, you are committed to the relationship.

Verse 1 says, "be strong in the grace that is in Christ Jesus." Listen, it will be a great disappointment to you, and you will be a great disappointment to others, if you serve the Lord in your own ability. If you serve the Lord on your own, on the basis of who you are, you are going to be a great disappointment. You are going to be greatly disappointed. But, if you will be strong in the grace that is yours in Christ Jesus and you serve the Lord on the basis of who you are in Christ, then it will all be different. You are sons; you are family members. This is who you are, so be strong in that. Now we have talked plenty about being strong in grace.

Verse 2: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." *Number two, you are stewards.* You are someone to whom the household goods have been put in trust. You have had these valuable things given to you by the master, and you are to administer them properly.

If you want to see what a steward is, write down Luke 12:42. You study that passage because it defines what a steward is, and it describes the duties of a steward, as one who is to administer the household goods. And that word is a kin to the word "dispensation", by the way. Luke 12:42 is a great verse to define and describe what a steward is.

The ministry, gentlemen, is not something that you get for yourself and that you keep for yourself. The ministry is not a trinket that God gave you for "you." But rather, the responsibility that you have, in the ministry, is to guard the deposit (the message) and to invest that deposit in the lives of others. So you learned it, you take it, and you put it into the lives of others, and you nurture them so they go out and communicate it. Now, we have talked about that verse in the past, and I am not going to stay on it.

But, let me say to you once again, that verse describes Paul's plan for world evangelism. So, you want to remember that verse when you are doing the work of the ministry. When you are doing the work of the ministry and you are doing it that way, you are going to have to remember the law of compounding numbers. Now, that verse right there describes it.

If you take 1 and you add 1 person, now you have 2 trained people, right? If those 2 people go out and train 1 a piece, how many do you have then? You double that and you have 4. If you double 4, what do you have? You have 8, etc.

Well, you are going to see somebody going and reaping great big numbers of people to start with, and it is going to intimidate you. They are going to have 1,000 people, and you are going to be here with your little handful of people. And you are going to have to remember what the process is. If you know how to be a good steward, you can be a good steward, can't you? And don't be intimidated by all of those other things – appearances.

Verse 3: "Thou therefore endure hardness, as a good soldier of Jesus Christ." *Number three, you are a soldier.*

Verse 4: “No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.” As a good soldier, you endure hardness.

Listen people, God wants tough soldiers. I said it before, “The ministry is not a soft job.” And the Christian life is not a soft life. You are often buffeted; you are often opposed; you are often unappreciated.

You want to write down Philippians 4:11-13. Study that passage, and see how Paul, no matter what his circumstances, could say that every one of those things I can abound for “I can do all things through Christ which strengtheneth me.”

2 Timothy 2:4 – a soldier is also disciplined. “No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.” Avoid worldly entanglements. You say, “But I have a right to that.” It is tough, I know! But, God wants tough Christians.

Let me say some things to you. Avoid getting in debt. If you have to get deep in debt for something, watch out, because it is going to hinder your ministry. Watch out for consumer-itis, thing-itis. *I got to have this! I got to have that!* Do you know what is going to happen? Where are you going to be in a minute? You are going to be spending money on “you” and “things”, and it is money that you ought to be spending on the work of the ministry. Do you know who is going to finance the great portion of your ministry? You are! That is a fact. And I do not care how much money you wind up making in the ministry.

Now, I hope some of you men will build churches that have thousands of people. And they ought to pay you. And I have talked to you about that.

1 Corinthians 9 is clear, and they ought to pay you. But I will tell you something. I don’t care how much they pay you and how big your ministry gets, you are still going to wind up paying the price for that ministry to be carried on. Take my word for that. You are going to see it happen.

Develop sales resistance. Develop the resistance to things, the attraction to pleasures (to wants). Learn to discipline yourself. Learn not to be entangled with things of this world. You need to learn to think things through clearly. That is what a soldier does. He knows what he is there for, why he is there, and he does not gripe and grumble about it. He does not enjoy the mud and the foxhole, but he does not get out here and entangle himself with things that are going to impair his ability to be a good soldier. You need to think things through clearly.

I had an illustration of this just the other day that really, in a way, broke my heart. And in another way, it kind of aggravated me. My wife and I, and a pastor’s wife, and another lady were riding in the car. And the pastor’s wife and the pastor are young with young children, and they struggle to make ends meet and have the ministry. You wind up working about 60 or 70 hours a week to get everything done. And you are having a good time, enjoying yourself. You are just dumb, and ignorant, and you don’t know you aren’t supposed to do that. And this older lady was trying to give counsel to this young pastor’s wife. And she is trying to be nice, and she is trying to be the older lady giving the younger lady advice.

And she said, “Now, you need to remember that you have to focus on your marriage. And you have to take your husband, every now and then, and go away somewhere all by yourself. And you have to do that at least twice a year. To keep a rich, vibrant marriage you have to take your husband away somewhere and just spend one weekend at least twice a year – just you and him. It was great advice.

Then she made the mistake of saying, “Isn’t that right Brother Rick?”

Well, then she got me into it. And you know what I had to tell her? I said, "Well, all I can tell you is that my wife and I have been married 17 years, and we have never been able to do that once."

Do you understand what I am saying to you? I am not saying it is not a good idea to do that if you can. I have never been able to do that for two reasons. Number one is money. Number two is kids.

Have you ever tried to go away for a weekend without your kids? That is not easy. What do you do, hang them on the doorknob and when you come home three days later hope that they will still be there? It is not quite as easy as a dog.

And do you know what the other thing is? There will be someone that will take care of them for you. But when you go away and leave your kids at home, even when they are teenagers, do you know where your heart is? Do you know what you find out, when you go away? Do you know who you want to go with you? You want your kids to go. Do you know who you want to live across the street from you and on either side of you, when they are grown? You want your kids to live close to you.

It is good advice to give an executive's wife whose husband is a workaholic and all those things. And it is not bad advice, but when you begin to think it through in the light of the work of the ministry, it is not always possible. So, what are you going to do? Are you going to feel depressed, feel like your marriage is not complete and whole, and it is not a success because you have not taken your wife away twice a year for the last 17 years? You know better than that.

I am saying that a soldier learns he is going to have to endure some hardness. And there are some good, wonderful things that he could have a right to have and under normal circumstances could enjoy, but because he is a soldier, he is not going to be able to do it, so he can please his commanding officer. You are under orders. So what do you do? You are just tough! And you are not just a stoic who says, "Well, whatever happens will happen." No, you do it with a glad heart as unto the Lord.

Verse 5: "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." That is an athlete. Paul talks about athletes – wrestlers, boxers, runners. He talks about exercising and he says, "strive for masteries." That is dedication. An athlete has to be dedicated.

Gentlemen, you need to have an absolute total dedication to be all that you can possibly be for the cause of Christ. You need to have a dedication that you will be the best that you can possibly be for the cause of Christ. And when you are that way, you are to "strive lawfully."

Listen, you are going to look like a loser according to human viewpoint. I guarantee you! If you do what God gave you to do, the world is going to look at you and say, "There is a pitiful flop!"

But when you have the divine viewpoint, you are a winner. And you know you are, and you can endure, and you can be dedicated, and you can stick it out, and you can be faithful, and you can be strong in what you have in Christ.

Are you following what I am trying to say to you, what Paul is trying to get across to Timothy? He is talking about *Hey, there are some tough times coming, and there is going to be this policy that wants to shake you and cause you to think that what you are doing is not what you ought to be doing, because it is not successful.* And Paul is just multiplying arguments now, saying, "If you know what it is you are to do, then you can be confident when you are doing it. You can know when you are doing it. Regardless of what the human viewpoint says, you have divine viewpoint. You know you are a son in the family. You know you are a steward, and you have to be faithful to the message

that God gave you. You know you are a soldier, and you are expected to endure hardness and please your commander. You are an athlete, and you are expected to give all you have in absolute total dedication to striving lawfully and right.”

AMB 302 – 17

We got through the first four of Paul’s ministry metaphors, in the last lesson. And we will begin in verse 6 with the 5th one.

Once again, the issue in 2 Timothy 2 is that Paul wants you to know who you are and what the job is that God called you to do so that you can be faithful to the task that he has given you. There is always going to be that tendency to wonder and evaluate what you are doing. And there will always be that tendency toward doubt and especially because of the nature of the opposition against the ministry. And the opposition wants to intimidate you, to scare you, and to cause you to quit doing what you are doing. In other words, he will try to cause you to quit doing the right thing by trying to hide the fact

from you that what you are doing *is* the right thing. And he tries to get you to look at circumstances and situations rather than to walk by faith.

In other words, if he can cause you to walk by sight, then you will not walk by faith. And you will not do the work of faith with power, with confidence, and with the adequacy and the empowerment that comes from God.

So Paul has dealt with that issue of intimidation, and now he is going through metaphors – different figures of speech that are used to describe the job. He holds your job up, and he looks at it from different angles, and from different perspectives.

In 2 Timothy 2:6, he uses the metaphor of the farmer – the husbandman. “The husbandman that laboureth must be first partaker of the fruits.” The word “husbandman” is just another word for “farmer.” You can go to an Agricultural School and they talk to you about “Animal Husbandry.” And the husbandry is just a big word that describes farming – how to grow things, how to manage and produce them. And so that is what he is talking about here – a farmer. “The husbandman that laboureth must be first partaker of the fruits.”

Notice that he labors. It has to do with hard work. Farming is hard work. I do not care what kind of farming you do; there is a lot of work involved in it. And you never get a harvest without hard work. So the husbandman (the farmer) labors – he works.

I said to you time and again, “The work of the ministry is work.” And it is being described here as the work of the ministry, the work that belongs to the ministry. It is hard work and there is never a harvest without it. You will never have a harvest in your life, or in your ministry, without hard work – without discipline, without diligence. A great deal of perseverance, and diligence, and work is necessary. If you think that your ministry is going to be something that pleases and honors the Lord, and that lasts, and that gets the job done without work, you are mistaken. When you are in the ministry, you are going to be working, and sweating, and slaving, and striving. And you will get tired, and think *Man, I wonder if I am doing the right thing because all these other guys don't work this hard. They don't work near as hard as I do, and they look like they get a lot more done.*

Proverbs 24:30,31: “I went by the field of the slothful, [the lazy man, the guy that does not work] and by the vineyard of the man void of understanding; And lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down.” The man is not working and taking care of the field. He is not paying attention to it.

Verses 32-34: “Then I saw, *and* considered *it* well: I looked upon *it*, *and* received instruction. *Yet* a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth; and thy want as an armed man.” And you can mark that down – that is true in life, on your job, in your business, in your financial affairs. But, it is true in the work of the ministry too. Any kind of success has to be gained with work. And if you do not work at it, you are going to wind up in a situation where you have the field grown up, and not taken care of, so you are not going to get a crop. You are not going to get any fruit. You will not get any harvest.

Turn back to 2 Timothy 2. Now the husbandman labors. He is a man that is working hard – that hardworking farmer. He is diligent in his efforts.

Verse 6: He “must be first partaker of the fruits.” To get fruit you have to have patience. Do you know the law of the harvest? The law of the harvest is you reap *what* you so, you reap *more* than you sow, and you reap *later* than you sow.

That is a good sermon outline. You reap *what* you sow. If you sow corn, you do not reap tomatoes, but you reap corn. If you sow to the flesh, you are not going to reap

of the Spirit, but you will reap of the flesh corruption. But if you sow to the Spirit, you will reap life everlasting.

You reap *more* than you sow. You put one little kernel of corn in, and the stock comes up, and it has hundreds and hundreds of kernels on each ear of corn. You reap more than you sow, and that is a law of the harvest. It always works that way.

You reap *later* than you sow. If you go out and plant the garden today, do not expect to eat out of that garden tomorrow. Well the ministry is the same way. The ministry is a long-term process, and you must remember that as you go about doing your ministry, you will not see instant results. I am farming, and I am sowing, and I am cultivating, and I am breaking up the ground, and I am clearing away the rubbish and the bad stuff, and I am planting the seed. And there is going to be a harvest, but it is going to take patience to get to that harvest. You always reap *later* than you sow. It never comes immediately.

Now, that does not mean that you can never see any quick results. If you go out and witness, it does not mean that you cannot win somebody the first day you go out. But if you do, somebody else has been planting the seed, and you reaped that harvest. But the general principle that you want to remember is that working in the ministry is like farming. And you must have patience. You must work hard, and know what you are doing, but it is going to take some patience because you will reap *later*.

I will use James 5:7,8 to illustrate the principle of the fact that you must have patience because the reaping (the fruit) comes later – after the hard work. “Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient.” Do you see that? A hard-working farmer doesn't get his pay immediately. He waters his crop with the sweat of his brow, and he has long patience because he knows that he must “be first partaker of the fruits.” The fruits are going to come, and he is going to get his share of the harvest.

Galatians 6:9 says, “And let us not be weary in well doing: for in due season we shall reap, if we faint not.” You are going to get your share of the harvest.

And the adversary is going to try to wear you out, and make you stop, make you faint, make you get tired and quit. He is going to try to wait you out. He is going to bring things against your ministry to try to cause you to stop and get impatient. He will try to get you to discontinue the thing that is going to get the harvest, and try to get you to go off and do something else. He wants you to always be hopping around.

The ministry is like farming – it takes diligence, hard work, patience, and endurance. You just keep on with the hard work knowing that the harvest will come. Be confident. And, when the harvest comes, you will partake.

Now, verses 7 to 13 are a digression. He interrupts the illustration. He gives you 5 different metaphors (illustrations) of the ministry, then he interrupts it for a minute (verses 7-13). And then in verse 14 and following, he gives you 3 more.

Let's look at 2 Timothy 2:7-13:

“Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. *It is* a faithful saying: For if we be

dead with *him*, we shall also live with *him*: If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself."

Now, he says the ministry is like a son, like a steward, like a soldier, like an athlete, like a farmer. Then he stops and says, "Remember Jesus." It is like he is saying, "Remember the Alamo." Do you remember that expression? That was to encourage them, and to challenge them, to stir them up, and to motivate them. And that is what he is doing here. He is magnifying the risen Christ because that is who's going to enable you to carry out the task that he has given you to carry out. The one who is going to enable you to be all that God has made you to be, and the one who is going to empower you, and motivate you, is the risen Christ. And that is what he is dealing with here.

So, he says, "Consider this, understand this, remember this, and get a grip on this. What are you supposed to remember? You are supposed to remember that Jesus Christ was raised from the dead. You are supposed to remember the risen Christ. That is whom you represent. He is "raised from the dead according to my gospel" (verse 8).

Now, when you preach Paul's gospel, what is going to happen? Verse 9: "Wherein I suffer trouble." You are going to have problems. He has been telling you that – that is the whole issue in the book of 2 Timothy. "Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound." They can bind me, but they cannot bind the book – the word, the message. They cannot bind what I am doing. Circumstances might be against me, but it does not hinder my ministry. You can be put in jail, and you can be considered an evil doer, and you can be persecuted, and thought poorly of, and all those kinds of things. And Paul says, "That is no sweat to me. The word is the issue, and it is not bound. This is a spiritual battle."

Verse 10: "Therefore [because I understand the motivation and the empowerment and how the ministry works] I endure all things." Whatever comes, I just put up with it. I don't worry about it. As a son, I am strong in grace. As a steward, I am faithful to my task. As a soldier, I endure hardness. As an athlete, I strive lawfully. As a farmer, I work hard. I just keep going "for the elect's sakes." I am doing it for the elect – for the body of Christ.

Continuing in verse 10: "that they [the saints] may also obtain the salvation which is in Christ Jesus with eternal glory." Now, the idea there is not just getting saved, but it is salvation with eternal glory. It is salvation plus some things – plus the eternal glory of God Almighty manifested in a very special and particular way. That is why he goes to the issue of the greater glory that God gets, because of our faithfulness to the task that he has given us to be faithful to (verses 11-13). As we execute our responsibilities, as we stay on the job, and as we do the job God gave us to do, there is greater glory gained for the Savior. That greater glory is gained because you and I, as members of the body of Christ, reflect those things in the ages to come.

We already talked about the judgment seat of Christ, and that the judgment seat of Christ is where the believers receive their rewards. And the rewards do not have to do with *You are getting something wonderful, and this poor little guy isn't*. The reward is that Christ is magnified, that Christ is honored, that he is glorified, and that he is lifted up. And he is magnified through "you."

So, he says in verse 11: "*It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*: If we suffer, [When are you going to suffer? It would have to be now.] we shall also reign with *him*: [When are you going to reign with him? He is not

reigning today.] if we deny *him*, he also will deny us.” What is he going to deny you? It has to be something to do with the reigning, because verse 13 says, “If we believe not, *yet* he abideth faithful: he cannot deny himself.” It certainly is not losing your salvation, because verse 13 says he is not going to deny himself. Aren’t you part of him?

A man was asking me about John 10: “My sheep hear my voice, and I give unto them eternal life, and no man shall pluck them out of my hand.” And the man asked me, “Is that a good verse to use?”

And I said, “Well, you tell me.”

He said, “Well, if I am in his hand, and nobody can take me out of his hand, that means I am not part of his hand, I am *in* his hand. I thought as a part of the body of Christ, we *were* his hand.”

Would you be in his hand, or would you be his hand? The hand is a member of your body, is it not? So, in other words, you are the hand. You are not laid in his hand, and he is just strong enough to keep somebody from pulling you out. You are the fingers, and the body, and the hand, and that kind of thing. You are in living union with him.

Well, when he says he cannot deny himself, it means he is not going to deny and throw away a part of himself. So, your eternal security is based on the fact that there is not going to be anybody cut out. There is not going to be any more cutting on the Lord Jesus Christ. Nobody is going to cut on the Savior again. All the cutting, and the pain, and the suffering, and all the rest Christ ever suffered was suffered back at Calvary. Nobody is going to cut on him, so nobody is going to cut a piece off of him – nobody is going to come up and cut a little finger off him. That is what it would be like for you to get out of Christ. So, you can forget that. You are secure.

2 Timothy 2:13: “If we believe not.” A man got saved, and now he is not faithful anymore. He doesn’t live it. Well, it says, “God abides faithful.” Aren’t you glad of that? It is his faithfulness that counts. “He cannot deny himself.” He is going to be true to himself, even if you are not true to him.

But, the point in the passage is his greater glory “then” because of our faithfulness “now.” Paul is saying, “Remember the risen Christ, and think about the body of Christ and the ministry that you can have to the whole body. Think about what is going on, and remember what the motivation and what the empowerment is – the issue is the glory of God. And gentlemen, that is always the issue and that is the only issue. And that is the reason he brings that up, like he does, there.

In Paul’s gospel, you are going to suffer trouble. But, the issue is not you getting along easy now, but the issue is the glory of God. And the glory of God is going to be had *out over there*, not now. Please remember that! Among the body of Christ we are going to see one another functioning properly, and we are going to say, “Praise the Lord.” And our spirits are going to rejoice, and we are going to glorify God in that. And as we bear those fruits, we praise God for that, but most often in your life the glory of God is not gained *now*, is it? And what little glory God does get now is very transitory, because the same guy that praises God for you now might be cussing you six years from now. That is a fact, isn’t it?

Paul says in Colossians 3:17, “And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.” And when he says that, he is talking about living now in such a way that God’s glory, out there, is going to be maintained.

He says in Romans 8:28, "And we know that all things work together for good to them that love God." When he says that, he is talking about God taking these things and working them together so that the good is *out there*.

Romans 8:18: "For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us" (emphasis added). The things that are done "now" are glory for God "over there." And that is the point in here. And he is saying, "Don't quit because of the sufferings, and the difficulties, and the problems, but keep going because the motive is the glory of God, and it is going to come through."

Turn back to 2 Timothy 2:14-15: "Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Now he is going to talk to you about being a workman. In verses 14-18 the issue is a "workman." And the figure of speech is that of a "workman." And as a workman, your responsibility is to seek God's approval. The most important words in 2 Timothy 2:15 are not "rightly divide" and are not "study." Now, you did not think you would ever hear me say that, did you? The most important words are "approved unto God." That is the motivation, and the purpose for studying, and for rightly dividing. It is so you can be "approved unto God."

Now, he says in verse 14: "Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit." In other words, teach the people not to do this. Teach your people not to strive, and fuss, and be all stirred up about words to no profit. But teach your people to be stirred up about words that result in subverting the hearers.

Well, how are you going to teach them to do that? The answer is verse 15: "Study to shew thyself approved unto God." Be diligent, and be careful. That word "study" means "diligent, careful attention." That is what you do when you study something. If you study a book, you give it diligent, careful attention. If you study a painting, you give it diligent, careful attention. If you study a beautiful landscape sunset, you give it diligent, careful attention. When you gentlemen study your wife, you give them diligent, careful attention. When you ladies study your husbands, you give them diligent, careful attention. We use the word in all kinds of contexts.

There is a car down the street from our house that is for sale. And my son, Rick, has car-itis right now at 16 years old. Well, he studied that car from one end to the other.

Paul tells the Thessalonians to study to be quiet. What does he mean? He means give diligent, careful attention to be quiet, peaceful, and tranquil in your life.

So, study – give diligent, careful attention "to shew thyself approved unto God." Well how do you do that? You rightly divide the word of truth. "A workman in the word" is the issue here. Your workmanship is to be in the word.

Your work is not to go out and build a church building. I have been to preacher's houses, and preacher's churches and ministries, and so forth for years now, and they take me around and show me this big building. I went to a fellow's place recently, and he took me and showed me this church building. He took me through the building and showed it to me, and showed me how they built the church building. And this has happened to me several times. And the satisfaction was in building the church building.

And then you go and see the people, and the people do not know beans about sound bible doctrine. And I have to conclude that the man built the wrong church. He

built the wrong building. It is better to meet in a garage somewhere and build the doctrine in the people, than to build a nice edifice out here (a nice building) and fail to put that godly edification into the saints. So, the “workmanship” is in doctrine – in the word of truth.

In 1 Corinthians 3, the work that is tried there is the building of sound doctrine on the foundation that Paul laid. That is the work, and that is the work here.

Now, you have to seek God’s approval in the workmanship. It has to do with protecting and proclaiming the deposit (the word of truth) that has been committed to you. And, of course you understand the issue of right division.

2 Timothy 2:16: “But shun profane *and* vain babblings: [Stay away from air-heads. That is basically what he is saying.] for they will increase unto more ungodliness.” It just gets worse and worse. They just go in circles, and circles, and never get anywhere.

Verse 17: “And their word will eat as doth a canker.” It is just like gangrene. Those kinds of people begin to consume things, and get everything all stirred up. And there is not any profit, or value, in it at all. Continuing: “of whom is Hymenaeus and Philetus.”

Now, he is going to give you an example of false doctrine that ought to be opposed. Verse 18: “Who concerning the truth have erred, [made a mistake] saying that the resurrection is past already; and overthrow the faith of some.” “Overthrow” is “to subvert, to turn it upside-down.” False doctrine is words to no profit, words that do not have the profit in them that God placed in the word of God. They are unprofitable words; they are unsound words; they are false doctrine. They are not truth. You are to shun those words and avoid them. You are to stay away from them, and oppose them. In order to have God’s approval as a workman, and in your workmanship in the word, you have to oppose that which is false as well as teach that which is true. It takes both of those things.

So, in your workmanship, when is your work getting done? And what is your work? You need to know.

Look at this verse in Hosea 8:14: “For Israel hath forgotten his Maker, and [did what?] buildeth temples.” Do you see that? Israel forgot the Lord, and what did they do instead? They built themselves some churches. They lost the word “Lord” in the building program. That is a description of religion.

Now do not ever forget that the work God called you to do is laboring in the word first. It doesn’t mean you will not build a building sometime. But, a building is no more than a songbook, or a notebook. It is a tool to enhance the ministry. It is not the ministry. Now, often times (and hopefully every time) it would be a necessary tool. Hopefully, you will get a big enough crowd of people, and you cannot meet in somebody’s living room, and you cannot meet in the Grange Hall, and you cannot meet in the Union Hall. You need a place of your own. And it is a tremendously valuable thing. But you are always going to face the problem of human nature saying that “the building” is the work.

Now look at Amos 7:13: “But prophesy not again any more at Bethel.” Now do you remember what the word “Bethel” means? The word “beth” means “house” in Hebrew. And “el” is “God.” It is the “house of god.” Do you remember that back in Genesis?

Continuing: “But prophesy not again any more at Bethel: for it *is* the king’s chapel, and it *is* the king’s court” (emphasis added). It is not God’s house anymore. It is still the church building, but kings have taken it over. The Lord departed and is not

paying any attention to that business. They made a religion out of themselves, basically. And you have to be careful about that.

Turn back to 2 Timothy 2. As a workman you want God's approval – not pleasing men but pleasing God. And you have to know what the work is.

Again, Paul is just showing you different aspects and views of the ministry with the intention of you knowing what your job is. Then when the opposition from the adversary comes, you will know how to sit down and know *Am I doing the job or not?* And if I am, then I have assurance and confidence, and if I am not, then I get right. You better get right!

When you get discouraged and you begin to get intimidated (that spirit of fear, and intimidation, and discouragement comes on you) you have to sit down and look at yourself and say, "Now Lord what is going on?" And your ministry begins to die out like Timothy's does. And this *is* going to happen to you. Take my word for it; it will come. All of you had some low spots already. And Paul says, "When you do that, I want you to be able to think with a sound mind. I want you to think about the thing clearly and accurately, and here is how to do it." So you keep these things and you know how to properly evaluate the ministry.

"Nevertheless [In spite of all the things that people do, all the false doctrine] the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and prepared unto every good work*" (2 Timothy 19-21).

The metaphor in verses 19 through 23 is that of "a vessel." The metaphor is a vessel, or a vase, or a cup, some kind of a container in a great house.

In verse 19, the house has a foundation. And the foundation is safe and secure. And the foundation has a seal on it, and one side of the seal says, "The Lord knoweth them that are his." Now, that is security and safety, and that is wonderful. And you better be glad it has that on it, because sometimes you can look at them and you cannot tell which ones are his and which ones are not. But the other side of that seal says, "And, Let every one that nameth the name of Christ depart from iniquity." So, the first thing a vessel has to do is "be clean" – "depart from iniquity."

Now there is a reference you need to write down by "depart from iniquity." Write down Numbers 16:26. Now most of the cross-references do not give you that reference, but that is the reference. Study that passage about Korah, Dathan, and Abiram. They came up and challenged Moses' authority. And the statement "depart from iniquity" is a reference to departing from those people who rebelled against Moses' authority.

On the one side it says, "The Lord knoweth them that are his." But the responsibility of them that are his is to depart from iniquity, to depart from those who rebel against Pauline authority.

2 Timothy 2:20: "But in a great house [which is the body of Christ, the house of God today] there are not only vessels of gold and silver, but also of wood and of earth; and some to honour, and some to dishonour."

Verse 21: "If a man therefore purge himself [The vessel is a man.] from these." He is talking about a man purging himself from the people that do iniquity in verse 19, and that would be the false teachers back in verse 18. They were the people that do not rightly divide the word of God and rebel against Pauline authority, and that is what he is talking about. It is a reference to purging yourself from false teachers. The vessel of honour is a reference to true teachers of the word, and the vessel of dishonour to false teachers of the word.

It is just like in 1 Corinthians 3. The gold silver precious stone has to do with the building of sound doctrine, things that are of intrinsic value and lasting value. And the wood hay and stubble is the bad doctrine, the doctrine that is not Pauline doctrine.

And in 2 Timothy 2:20 when he says, "some to honour, and some to dishonour" he is just saying that the false teachers, and false doctrine, are of no value. They do not have any value to the church. In the great house (which is the body of Christ or the visible manifestation of it in the local assembly) false teachers do not have any value, so do not mess with them. Leave them alone, and stay away from them.

Now, it is not going to look that way. Those false teachers are going to look successful. Think about it. Go around today and think about the denominational systems of our world.

Jesus says in Luke 16:15: "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." You need to memorize that verse.

You go out and look at the things that are highly esteemed among men (the denominations and all the things) and you check out their doctrine. I am not talking about the activity and all this world-wind that they got going, but check out what they preach and the doctrine. And you will find that there is not any value in them.

Now that is not what people want to believe. People want to see all that activity and say, "See the activity! It is so wonderful!" But that is just making a "fair shew in the flesh" and unintelligent believers and believers that have been brought under the Satanic Plan B (intimidation) fall for that. And you cannot do that and have a successful ministry. You must be able to stand against that and to lead them into *not* falling for that kind of a thing.

2 Timothy 2:21: "If a man therefore purge himself [Purge has to do with the discipline of getting those things out.] from these, he shall be a vessel unto honour, sanctified, [set apart] and meet [qualified] for the master's use, *and* prepared [ready] unto every good work." They are ready for the master's use. To be usable, you have to be clean from dishonor. Bad doctrine hinders the operation of God the Holy Spirit. It hinders God the Holy Spirit's ability and capacity to use you to your fullest.

2 Timothy 2:22: "Flee also youthful lusts." Now look at that verse. Do you see that word "also?" You are *also* to be free from irresponsible conduct. The reason that I know that verses 20 and 21 are not referring to moral conduct (the youthful lusts and that kind of thing) but are referring to doctrinal issues is because in verse 22 he says, "Flee also youthful lusts." Now if he had been talking about sins of the flesh in the sense of passion and lust, rather than the doctrinal issues, he wouldn't have said, "Flee also." It is clear what he means.

Continuing in verses 22 and 23: "but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes." This is referring to people that are always arguing about questions that you cannot answer, like: *Who was talking in John 3:16?* People that always get hung up on something that you cannot come to a conclusive

answer about are people that are foolish and that gender contention just to prove they are right. They gender strife.

I would recommend that you take the book of Proverbs sometime, and you study very carefully what the book of Proverbs says about strife and where it comes from, and contention and where it comes from.

Proverbs 13:10 says, "Only by pride cometh contention: but with the well advised *is* wisdom." The bible says in Proverbs 13:10 that the only source of contention, and striving, and arguing, and ill-tempered, and bad manners is *pride*. So when you do it, do not go off and say, "Well, it was somebody else's fault." Just say, "It was me. I got in the flesh."

Now when you contend for the faith, that is not contention. That is not what he is talking about. But when you contend for the faith, if you do it contentiously, it is because of pride.

2 Timothy 2:24 says, "And the servant of the Lord must not strive." Do not try to get ahead and be first. You need to write yourself a note to spend some time in the book of Proverbs looking up some of these verses about strife, and contention, and where they come from. Then you will understand what is happening when strife, and difficulty, and crisis' like that come up in the local church. You will understand what the problem is.

Do you remember when we studied how to restore a believer who is in reversionism? I drew the anatomy of the man for you, and we went through the different parts of man. I tried to show you how a believer gets into reversion and begins to act like an unbeliever. And when he does that, you need to understand what is happening to him, so you can go to the heart of the problem. Somebody said, "The heart of a problem is always in the heart." You always want to go to the heart of the issue. And if you understand what is going on and you understand from the word of God, by faith, where contention comes from, what do you know to go deal with? You deal with the real problem.

I deal with people sometime, and they end up getting mad at me, and I get real tickled about this. People come to me with all kinds of problems, grumbling and complaining. And I always deal with them about "them", not the problem and not the person that they are having such a problem with. If they are coming to you in a spirit that is wrong, then maybe *what* they are coming to you about is wrong. Well let's get "you" right (in the right frame of mind) so you can properly handle that situation.

And do you know what people want to do? They want to spit in your eye when you do that. Do you know why? It is because "only by pride cometh contention."

Getting back to 2 Timothy 2:24,25, the last illustration is that of a servant. And the servant is to instruct with meekness. "And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

You find these believers that are just working against themselves. They are in reversion – acting the reverse of who they are. And you are to be gentle. You are not to strive; you are not to get all mad, but you are to be gentle, apt to teach, patient, in meekness instructing them.

Do you know what that tells me? It is not naturally easy to teach people things. It is not naturally going to be an easy thing to make people understand spiritual truth, especially believers in reversion. It is going to be difficult. So, you are not to get all upset at them, but be gentle with them, apt to teach, patient, in meekness (lowliness of

mind) instructing. You are to give them the word – teach them, give them that truth that they need.

And you will have to guard against letting that get you in the flesh, because that is what he is talking about in verse 24. When you deal with these people you need to be gentle, and you will not want to be gentle. You want to bust them in the nose, but that is not going to help. You will need to be patient. You will need to be apt to teach the people. You will have to be willing to put up with being abused and being misused. Paul said, “I am willing to spend and be spent.” And they will spend you, brother.

And if you are not willing to do these things, you will wind up doing something other than the work that God gave you to do as the work of the ministry.

That word “servant” there is the Greek word for slave – “doulos”.

Write down Exodus 21:1-6, and that is a passage that describes the bond slave.

You will hear that term “the bond servant.” And that means if a man had a slave, every so many years the slaves were to be let go – free. And the year came and that slave was to be set free, but he loved his master so he said, “I love my master and I am serving, not out of slavery, but because I love the guy, and I do not want to be free. I want to continue to be his servant.” Now there was a procedure for that, and then he became a “bond slave” – “a love slave.” The *bond* that held that servant to the master became *love*, not ownership.

Now, maybe you do not think that kind of a relationship could ever happen, but it can and it does in human life. But the more pertinent thing is that it happens in the Christian life.

That Greek word “doulos” describes that kind of a servant. You were the servants of sin. You were the hirelings of sins, the slaves of sin, but now you are the servants of righteousness. You are God’s servant, but your service to God is on the basis of a “bond servant.” It is a “love service” rather than a “have-to service.” And that is that servant in the passage. And you need to be familiar with that “bond servant.”

Exodus 21:1-6 is a great passage and you need to be familiar with that passage.

God’s slave does not have it easy though.

2 Timothy 2:26: “And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” Of course that is about the satanic opposition trying to trap believers.

You will find out in your ministry that people are fickle. It is amazing. You go along, and you work, and you think you have them established, and you go away and do something with somebody else. Then you come back and you say, “How in the world! Can’t they just stand there?” Wouldn’t you think somebody could just stand in Christ? I mean the Lord said, “You can’t stand – sit!” Just don’t move! And what do they do? They just walk off.

And you keep teaching, and you keep teaching, and be patient. I almost said, “And you don’t get discouraged.” But *when* you get discouraged, you properly evaluate the work of the ministry, and that puts you back where you ought to be.

Paul is telling you in these 8 metaphors, “I want you to know who you are, and I want you to know the job that God has called you to do. I want you to know this so you can be faithful to the task, and more importantly so you can know when you are doing the job and when you are not.”

In the next lesson we will go through chapter 3. And in chapter 3, he is going to tell you how to have confidence and assurance in the ministry. The issue in chapter 3 is how to have realistic expectations about what to expect in the days ahead – what to

expect in your ministry. The long and the short of it is that you are not going to permanently change the world. You are not going to change the course of the dispensation in which we live. But, that doesn't mean you should not be out there doing the work of the ministry. You are out there doing the work of the ministry understanding what you are doing. And we will see that in the next lesson.

These are great passages, gentlemen, to give you confidence and boldness. And I assure you that Paul put them here because you are going to find great need for these instructions in the days ahead. And when you do, draw from the strength God has given you in these epistles that are handbooks to teach you how to do the work of the ministry, and what the work of the ministry is, and how to sustain your ministry to a successful conclusion.

In 2 Timothy 2, Paul went over the issues of who you are and what the job is that God has called you to do as a pastor. He told you what the work of the ministry is like, and he gave you all those metaphors and descriptions. In essence, he was saying, “Get the picture of what the ministry is like so you can be faithful to the task that he has given you to do.” But also, so you will know when you are doing the job because Satan’s attack is an attack of intimidation and discouragement, as well as a doctrinal attack, causing you to deny the faith. And if he can discourage you, and intimidate you, and get you to quit, then he has won. That is as good as getting you to deny the doctrine. And not preaching something is just as bad as not believing it.

Paul’s counteraction to that is to take the approach of telling you *If you know about what is attacking you ahead of time, forearmed is forewarned*. You know what he is going to do, and you know how he is going to work, and therefore you need to be ready for it. He says, “Here is what the ministry is like.” So when the ministry gets to be like this, do not be surprised. If the ministry gets to be like “farming” and you sow and sow and you cultivate, and you weed, and it takes you a long time to get the crop, don’t get all upset. If it gets like a soldier, where you are fighting and having to endure hardness, do not be surprised. This is what the ministry is like.

Now, 2 Timothy 3:1: “This know also.” He says, “Here is something else that I want you to know about. And I don’t want you to be surprised, but “in the last days [of the dispensation of grace] perilous times shall come.” Now he is going to tell you how it is going to be in the days ahead – what to expect in the future. And in essence he is saying, “Now look, guys, you need to have a realistic set of expectations about what your ministry is going to be like. You are not going to permanently change the world in which you live.” Now, that is discouraging to tell a bunch of pastors, isn’t it? You are not going to permanently change the course of the dispensation of grace. There are certain things that are going to happen.

Now, I want to read you a letter that we got the other day in the mail. And I want to read this to you just so you get an idea about how things go. Mr. Stam is 78 years old today. This is May 27th, 1986, and today is his birthday. He has been in the ministry for over 60 years. Now, you would think when a guy is in the ministry for about 60 years, he would get a little respect, wouldn’t you? That is what you are looking for – to get some respect.

This is a part of the letter:

After reading your comments about Professor “So and So”, after 15 years I would think that as a Christian you would drop this whole thing. There is a group in “So and So” Town attending a grace church that feel you are an angry, elderly, jealous man that has not managed to get a degree in anything, as these men at “So and So” Bible College have. You are continually finding fault. Do you feel that you are the only one that’s right? You should be so thankful that there is a Bible College where our young men are taught the grace message rightly divided. Shame on you for finding fault and this continued fighting through the printed page. Why

don't you go over to the Bible College and talk face to face with these men and settle it once and for all. Be a man!

A group in Wisconsin

They didn't even sign their name.

But, if you think your ministry is going to be any different from that, you need to read 2 Timothy 3 real close.

Here is a set of quotes that Mr. Stam was given the other day. He was given a tape by a pastor of a church of 500 or 600 people on the north side of Chicago. This was a message preached on April 27, 1986.

1. They are saying that Paul preached not to baptize. (Did he say that? Did you ever hear us say that Paul would preach not to baptize. Don't we say that Paul said that he was sent not to baptize?)
2. If you talk baptism, you have to talk about immersion because it says they went down into the water. (Do you know what is the matter with that? They both went down into the water. They left the chariot and went down into the water. If that is immersion, both of them have to get wet.)
3. Stam said they didn't reject Christ at the crucifixion – not until Paul. (Did you ever hear Mr. Stam say that? That is just a lie. Sure they rejected Christ – they killed him!)

There are three pages of a pastor's Sunday morning message preached against Mr. Stam. The title of the message was "*Ultra-dispensationalism, a critique of C. R. Stam and the Berean Bible Society.*"

Do you know what's the matter with that church? One of his men in the church got to reading *Things That Differ* and went to his pastor and asked for an answer. And this message is the answer – misrepresentations and tales and stories.

The last thing this pastor says is, "This guy is a total ignoramus. This guy is totally nuts!"

Well, if you think you are going to be dealt with fairly in the days ahead, can I shock you into thinking, by telling you that it is not going to happen?

Now, the other pastor of that church took his shot on May 4th. "Nowhere in anything that I read (from Pastor Stam's books) does he say, 'Let sin abound that grace may abound.' But I have seen that attitude in many, many people who claim to be his followers. While he does not say it, it is the affect of his ministry." Isn't that interesting?

Paul says in Romans 3:8: "And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just." (You *are* going to get it!)

This pastor says we are "new-evangelical." Can you imagine Mr. Stam being an evangelical? That is wild!

A fellow with a phone could call up and ask you what you believe, but he will not do it. He could read your books, but will not do it. He misrepresents them.

If you have the idea that when you go out and do the work of the ministry everything is going to be rosy, forget it!

Paul says, "Look, do you see all of those metaphors? Well, your ministry is going to be that way, and the days ahead are not going to get any better."

You are going to get started in the work of the ministry, and you are going to believe *I am going to set the world on fire!*

I remember when I went to start a church one time. We were going to win Dallas County for Jesus. Do you know who has Dallas County, Alabama today? The devil still has it – had it then, and still has it now.

Now, does that mean you cannot have a ministry? No! It means that you need to be realistic in your expectations.

If you are working under the great commission, what are you trying to do? You are trying to go out and change the whole world system and bring in the kingdom, right? Well, if that is what you are thinking the ministry is going to be like, do you know what is going to happen to you? You are going to have problems. You are going to get out in the ministry, and the world and the religious system are going to evaluate your ministry on the basis of the great commission – on the basis of something God is *not* doing today. And if you do not understand what he is doing, you are never going to be able to get through it. You will be intimidated and discouraged, and you will wind up quitting.

Back to 2 Timothy 3:1. You are going to need to know what is going on here, and you are going to need to know what the work of the ministry is like, because what he is going to tell you here is that tough times are coming. Be realistic, and know what is going on because the days ahead are going to be rough.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof"

(2 Timothy 3:1-5).

That is not a very pretty picture, is it? That is a tough picture.

There are two passages in Paul's epistles, to Timothy, where he mentions the last days.

In 1 Timothy 4 he talks about the general condition that will exist in the body of Christ in the last days.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrine of devils: Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Timothy 4:1-3).

That general condition of apostacy, and departing from the faith, and departing from sound doctrine, and departing from the practice is going to be the general

condition of the church, body of Christ. Gentlemen, when the dispensation ends, the body of Christ is going to be in total apostasy. It is going to be an apostate situation. They are going to be “departed from the faith.” And when I say total, I mean when you look at out there, it is just going to be a mess.

But, there will be little remnant groups of faithful people around. And that is what Paul is telling Timothy to be – be one of them. 2 Timothy 1 says, “They are departed from me. They have all left me, but you be faithful!”

Now in 2 Timothy 3, when he talks about the last days, you are given the general characteristics of the world system in which we live during the dispensation of grace. And he calls it “perilous times.” He does not say merely uncertain or hard or difficult, but dangerous, perilous times, when unwary and ill-prepared believers can be swept off their feet by a rising tide of unbelief and wickedness. If you are ill prepared as the tide worsens, or you are not aware of what is going on, or you are not conscious of it, you are going to be swept off your feet. So you want to be aware of what is going on in these days.

Now, notice if you go down through that passage, they are all general terms – lovers of their own selves, covetous, boasters, proud, etc. Any age during the dispensation of grace can be said to characterize that age. Those are general characteristics, and it is a catalog of evils that result from Satan’s rule in this present evil age. These are general characteristics of a moral and a spiritual nature.

Now, you want to know how to contrast that with the specific signs of the last days of prophecy. Write down in your notes Luke 21:25-28. Jesus gives them some signs (signs in heaven and so forth). And he says, “When you see these specific things taking place, then look up because I am coming.” Those are specific things to look for.

However, there are not any specific signs today. When would you ever have lived in the course of the dispensation of grace when you could not have said that men are lovers of their own selves? I do not know of a time that you could not say that. When have men not been proud, and covetous, and boasters? We have had politicians and religious braggers ever since Paul. It has just been that way. That is the way the world is going to be. So, you might as well accept that and be realistic about it.

Now, if you want to know why the world is going to be that way, the second word in verse 2 tells you. “For men shall be.” What are they going to be? They are going to be men. The problem has to do with the nature of man. It has to do with the origin and the problem with the danger. And the reason that the times are dangerous is because of man and his sinful nature. And the policy of the adversary (the reign of Satan in this age) allows the nature of man to express itself, and that is why you have those kinds of characteristics there.

I am not going to spend a lot of time going through them. You can read them and understand them, and there they are – general characteristics of a moral and spiritual nature.

I remember years ago when I was coming up through the late 60’s and early 70’s, and people would talk about how wicked the world was. And we have got a little swing, right now, back toward a little more patriotism. You do not have the hippies and the longhaired people (the no-bath generation) going around today like you did back then. But today, you have other problems, just as bad.

I remember people writing, “It has never been this bad in the world before.” And I remember in a “Dear Abby” column, when she wrote down about how terrible the kids were, and how terrible the world was, and how terrible society was. And it was written back in Roman times. (And of course what she didn’t say was that the quote described

the things that led to the overthrow of the Roman Empire.) But 2000 years ago things were just as bad as they are now. They are not any worse now than they were then.

Somebody asked Mr. O'Hare one time, "Do you think the world is worse now than it was in Paul's day?"

He said, "Sure."

And the guy said, "Why?"

And he said, "Because there are more people in it."

Well, that is why I said in verse 2, that the problem is "men" – human nature.

2 Timothy 3:5: "Having a form of godliness, but denying the power thereof." The world is naturally religious. Some people take verse 5 and say, "Well, that means that verses 1 to 5 are a description of the body of Christ." But, I do not take it that way. The world is naturally religious. You want to remember that. You want to remember that just because people are involved in religion, it does not mean that they are involved in what you are involved in. Don't you forget about that religious system out there. They are going to think that is what you are a part of. But don't you forget and don't you get in the place where you don't understand that there is a religious system out there, and the world is naturally a part of that system.

And what does he say to do with it? The end of verse 5: "from such turn away." You are to avoid (turn away from) the false religious system of this world. Stay away from it! It finds its focus in forms – a form, an outward appearance of godliness, but without the true power of godliness, without the gospel, without the truth, without the power of God. And you are to turn away from that.

Now, verses 6 to 9 is a commentary on how the religious system works in the dispensation of grace. We do not have time to go through all these things, but do spend some time thinking about this and comparing all those things we talked to you in the past about "Baal worship." And you will see it working right here, because "Baal worship" in the bible is simply the religious system of the world in which we live.

Here is how the religious operate:

"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all *men*, as their's also was" (2 Timothy 3:6-9).

Now, notice verse 6: "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts." The point there is that they go into houses; they go and they subvert families. The family is under attack.

Titus 1:11 is talking about the gainsayers and the vain talkers and unruly people teaching false religious doctrine: "Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." The attack is on the family.

The way the church is going to be attacked is through the family. There is a constant attack against the institutions that God has established for the perpetuation of the human race.

Those four divine institutions are:

1. Volition
2. Marriage
3. Family
4. Nationalism

And the way you get at a nation is through its families. You destroy the thing that supports the nation, and that is the family structure. It provides the social structure for a functioning nation. The way you attack that is you attack marriage itself. And you destroy marriage as an institution, in which people live and so forth.

So, they are creeping into houses on the sly, working their way in, and they are taking silly women captive.

Now let's deal with that expression "silly women." People make a point that the Greek word there is the diminutive form of woman, "a little woman." But he is not talking about "little" in the size. Paul is using that word in contempt, in sarcasm. And he is chiding and deriding these silly, gullible women. They think they are so big, but they really are so little. It is a contemptuous term, and he doesn't use the term because he is mad at women.

Do you remember 1 Timothy 2 – the order that the women were supposed to be in, how the woman is to be subject to the man because she was deceived? Adam willfully sinned, but Eve was deceived. And there is an order there for the woman's spiritual perception.

And again, it is not just women involved here. The "silly women" idea is in connection with Baal Worship. In Revelation 2:14,20 he talks about Jezebel, that woman that teaches "my servants to commit fornication, and to eat things sacrificed unto idols."

You read in Timothy about the "old wives tales." In other words, they are religious traditions.

You read about that "strange woman" in Proverbs.

And all of those things are not just the individual women, but those things are references (doctrinally) to the religious system that is used to subvert God's people.

Let's read a passage in Proverbs that explains this:

"A foolish woman [in essence, the "silly woman"] *is* clamorous: *she is* simple, and knoweth nothing. ["Ever learning, and never able to come to the knowledge of the truth."] For she sitteth at the door of her house, on a seat in the high places of the city, To call passengers who go right on their ways: Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread *eaten* in secret is pleasant. But he knoweth not that the dead *are* there: *and that* her guests *are* in the depths of hell" (Proverbs 9:13-18).

Now, that is Paul's estimation about that "silly woman." That is the kind of woman he is talking about. He is talking about that *religious system*. And they are silly because they are always talking (2 Timothy 3:7) "ever learning." But they are talking about things they have learned, but they do not know the truth. They do not know the mystery. They do not know what is going on.

Verse 6: “lead captive” – led away with divers lusts and so forth. They are burdened with guilt. They are in bondage and fear. These are all the things that religion is supposed to relieve you of, and these people are under them. The religion is obviously a law system.

Verse 8 is a very important passage: “Now as Jannes and Jambres withstood Moses, so do these also resist the truth” (emphasis added). Notice “as” – “so”. They are going to resist the truth, but they are going to do it in a very special and a very specific way. They are going to do as Jannes and Jambres withstood Moses.

The problem is that they cannot overcome you. Gentlemen, in your ministry, as a member of the body of Christ, you cannot be overcome by a frontal attack. They cannot destroy you. They cannot overcome you by attacking you head-on. God is not going to throw you out, and they cannot get God to turn on you.

So, what do they do? They try to counterfeit and deceive you into not standing in the thing that you are. They use a counterfeit to try to draw you away.

How did Jannes and Jambres withstand Moses? Do you remember that? It is in Exodus 7, and you do not know who Jannes and Jambres are before you get to this passage, in 2 Timothy, because their names are not mentioned in Exodus. But, they are the two magicians that were there when Moses and Aaron went in before Pharaoh and said, “Let my people go.”

And they said, “We won’t do it.”

Moses said, “Okay Aaron step up there and do your thing.” And Aaron walks up there with his rod.

Now, Moses knew what Pharaoh’s palace was like because he was raised there. And when you get called in, in front of Mr. Pharaoh, he has the power of life and death. You are there, but you might go out in a basket, or you might walk out. It is up to him.

So, Moses says, “Aaron you stand up there, and you take your rod, and you do your thing.” And Aaron is going to bounce that rod off the ground, and it is going to turn into a snake. Moses did it once before, but Aaron did not have any practice in doing this. So, Aaron stands up there and he says, “If that thing bounces and does not turn into a snake, I have the escape route planned.” So they get in there, and they get that thing going, and Aaron whacks that rod, and the biggest black snake you ever saw appears.

And Pharaoh looks at that and he says, “We better talk about this guys!” So they call a huddle and get in the corner. And then out comes Jannes and Jambres. And they walk out there with their staffs, and they throw their staffs down, and low and behold, they threw two staffs down and they both became snakes. They counterfeited Moses.

Now, I do not know how they did that. I am told that the Egyptians had enchanted snakes that they used for rods. Now, I find that a little hard to believe. I do not understand how you make a snake a rod. But, that is what the scholars say. I do not understand how they made those rods into snakes either. I find both of those a little difficult to understand, but I do know that they counterfeited. And they did not just counterfeit, but they duplicated. They did not just duplicate, but they outdid Moses, and that is my point to you. Those men could produce any legitimate phenomena of magic that could convince almost anybody of anything. And they outdid Moses! Moses came in there, and Aaron popped down a rod, and it became a snake. Then, Jannes and Jambres came in and they did it twice as good.

And you can just see old Pharaoh sit back on his throne and say, “Okay buddy, I got you covered. I did it twice.” They resisted the truth.

Now you listen to me. Your ministry is going to be the object of spiritual subversion. *And the best you can do will apparently, seemingly, be outdone by a counterfeit.* The best you can do is going to look like it has been outdone by a counterfeit. Now, that is the issue in Jannes and Jambres withstanding Moses. Gentlemen, your ministry is going to face this problem – as you do the work of the ministry everybody else is going to look like they succeed, and you are going to look like you are a miserable failure. The best you can do is going to seemingly appear to be outdone by a counterfeit that is not genuine.

But you want to remember verse 9: “But they shall proceed no further: for their folly shall be manifest unto all *men*, as their’s also was.” The ultimate end is what you want to remember. But you are not going to be able to see that ultimate end all that time. It will come. You are going to have to walk by faith, and that is the issue. You cannot walk by faith, if your faith does not have the doctrine to rest in. But, if you have the doctrine in your soul and you understand all this stuff, and then you do not walk by faith, it is not any good either. You have to walk by faith, not by sight.

2 Corinthians 5:7 has got to become a basic text in understanding, in your life, in the days ahead. When you walk by faith, that is walking by an understanding of what is really going on, not what I see, but what is really happening.

Turn to 2 Corinthians 4. Here is a passage where Paul is describing his motivation in the ministry – what motivates him. Verse 16 says: “For which cause we faint not; [Here’s why we don’t faint, why we don’t quit, why we don’t get overcome and wear out in the ministry.] but though our outward man perish, yet the inward *man* is renewed day by day.”

Now, how in the world can it be that when your outward man perishes, yet your inward man is renewed? You go back and you read verses 8 and 9: “*We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed.*” You are going to be troubled. You are going to be perplexed. You are going to be persecuted. You are going to be cast down. You are going to have trouble, and pressure, and difficulties. How do you cope with all these physical distresses of the ministry?

Well, Paul says, “Here’s how.” This is why we do not faint: “though our outward man perish, [no matter what the physical distresses might be: illness, persecution, whatever] yet the inward *man* is renewed day by day.”

How is he renewed? His Spirit strengthens you in the inner man. Do you remember that in Ephesians 3:16? How does the Spirit of God strengthen you in the inner man? Well, what is the sword of the Spirit? The word of God is the sword of the Spirit. The Spirit of God takes the word of God (the doctrine in your soul) and he energizes it, and that is where the strength comes from.

So he says in 2 Corinthians 4:17,18: “For our light affliction which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; While we look not at the things which are seen, [I am not looking at circumstances. I am not looking at things around me.] but at the things which are not seen: for the things which are seen *are* temporal; [They last for a little while.] but the things which are not seen *are* eternal.”

Well, where do you get the things that are not seen? How can you know about them? What does Hebrews 11:1 say? “Now faith is the substance of things hoped for, the evidence of things not seen.”

In 2 Corinthians 4:17 he talks about that “far more exceeding *and* eternal weight of glory.” What is the substance, for me now, of what I cannot see yet, or that thing that

I hope for? It is *faith*. I believe God. I believe what he says, and I walk on the basis of knowing *right now* the reality, and the future, of what God said.

So, Paul says in 2 Corinthians 5:1, "For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." And then he goes on and says, "I know what is going to happen to me if I die. I am not worried about it. I have something far better coming." And, he talks to you about the confidence that he has.

And then he says in verse 7: (For we walk by faith, not by sight:). He is just saying, "Hey people, the motivation in the ministry is this doctrine – I understand what God's going."

And gentlemen, that is how you must walk. That is what Paul is telling you in 2 Timothy 3. And you are going to see that as we go on down through the passage. The way you have confidence and assurance in the ministry is you walk by faith, regardless of what it looks like out there. It is not going to look real good.

And as soon as it gets to looking good, some of you guys are going to build some churches. And you are going to have circumstances where it will go well, and you are going to get them built up and get a number of people together, and you are going to get some people called to preach. You are going to send them out in the community, and you will send people to the mission field. And you are going to get all that stuff going, but mark my words, men (saints) are going to do that work, but we are all still going to be men. And the world out there is going to constantly press on it, and there is constantly going to be discouragement and things that make you want to quit.

You begin to pour your life into somebody over and over, and then they just quit. I have had that happen to me over and over again. Don't you think that gets discouraging? Take a guy that I prayed for, and I talked to, and I worked with and I slaved over, and I sacrificed in my life and my family, and then he quits! He does not even say, "Thank you. I think I am going to go sell cars." He just quits, and now he is mad at me! And he gets into reversionism. And you look at that and think, *You can build, and work, and then you can disappear that quick!*

Do you think what I do is easy? Do it for a week and you'll quit! It is not easy! Maybe I should go work in construction, where the building doesn't fall down before I am dead!

This is what I am saying to you. *You can get your eye on the wrong thing!* You can let that counterfeit convince you, "Man, I could have had two snakes, instead of one!" But, remember the end, that is the issue. That is all Paul is saying. He is saying, "Hey, times are going to be tough, the world is going to be the world. This is how it is going to be, and the religious system is going to oppose you and resist the truth. And it is going to be totally worthless as far as the faith is concerned. And remember to walk by faith."

2 Timothy 3:10: "But thou hast fully known my doctrine." Paul contrasts himself ("my") with "them" – "they shall proceed no further"(verse 9). He is contrasting himself with them. "But thou has fully known my doctrine." You want to be sure to do this, by the way, to be fully familiar with Paul's doctrine, "manner of life." He practiced what he preached.

Next, his "purpose." What was Paul's purpose? It was to make all men see what is the fellowship of the mystery, to finish the course, (Acts 20:24) testify of the gospel of the grace of God.

Next, "faith, longsuffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra." That is where Paul picked up Timothy in the

book of Acts. He said, "You know exactly how they treated me when I went through there.

Continuing in verse 11: "what persecutions I endured: but out of *them* all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution." He is giving an illustration of what true godliness is. There is a counterfeit godliness (verses 5-9) but then there is true godliness (verses 10,11). Timothy personally saw the increasing intensity of the persecution and the opposition against Paul. And he says, "Timothy you know that we are appointed to these things. So, don't let them throw you when they come."

Please remember gentlemen, 1 Thessalonians 3:3. You need to spend a lot of time thinking your way through 1 Thessalonians 3, because in 1 Thessalonians, Paul describes that satanic policy of opposition that I call his *Big Gun #2, or Plan B*. It is the intimidation factor.

In Galatians, he talks about the doctrinal deviation and the doctrinal corruption by mixing law with grace.

In Thessalonians, he talks about the intimidation. If he cannot get you to deny the message, he goes after you. In 1 Thessalonians 3:3 Paul says, "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto." The idea is *Timothy you know that we are appointed to these things. You saw the persecution against me, and how it grew and grew and grew and got worse, so don't let it throw you when it happens to you.*

Don't let it throw you because "all that will [everybody that is determined] live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12). Now, I want you to notice that verse. Notice, he does not say, "Everybody that lives godly in Christ Jesus is going to be delivered." Now, that is what I would have expected him to say.

In verses 10 and 11, he shows Timothy an example, an illustration, of godliness. And then he says, "You know what persecutions I endured: but out of *them* all the Lord delivered me." So what do you expect him to say about "everybody that lives godly in Christ Jesus?" What is the Lord going to do? He delivered Paul, but Paul does not say he is going to deliver you, does he? That is interesting, isn't it?

There is an issue about what was going on in Paul's early ministry. (And by the way Antioch, Iconium, and Lystra is Acts 13 and 14.) There were some things that God did for Paul in his early ministry, during that transition period, before the word of God was complete, that you cannot expect to happen to you. Just like there were things that went on with Israel that are not going to happen for you.

The challenge of the grace age, gentlemen, is that you live for the Lord and when you do, you take it in the neck. And God does not come down and miraculously get you out of jail. And God does not come down and miraculously feed you in the wilderness. And God does not come down and miraculously protect your ship and keep it safe, or keep you safe in the deep. Those miraculous interventions were there, even in Paul's ministry, but he gives no assurance to Timothy that he will have them.

The challenge, in the age of grace, is that you do right regardless. You live for the Lord regardless of physical circumstances, because the physical circumstances are not the issue. In fact, what you know about the circumstances is that they are going to be bad. It is a biblical principle, so don't be discouraged when it happens. If you are determined to live godly in Christ Jesus, you are going to suffer persecution.

Now, remember what it means to live godly in Christ Jesus. 1 Timothy 3:16: "great is the mystery of godliness." When we started the Pastoral Epistles, I talked to you about godliness, and I tried to show you the issue of godliness in them. "Great is

the mystery of godliness: God was manifest in the flesh.” The body of Christ is the vehicle through which God is manifested in the flesh today. The vehicle, the instrument, that God uses to manifest himself in the world today is the church the body of Christ. And that is the issue of godliness. The issue of godliness is not just you acting in a certain way, and behaving in a certain way. *Don't smoke, don't drink, don't cuss, and don't insult anybody.* The issue in godliness is where that life is coming from, and who's life is manifest in you. *The Holy Spirit is not manifest today apart from the daily walk of the believer and of the body of Christ in response to the word of God rightly divided.*

Now, the Holy Spirit is not going to be manifest with miraculous interventions in your life out of the blue.

A man told me about a preacher friend of his who was out on the West Coast traveling – a grace man. And he had a physical problem and got put in the hospital. And he did not have any hospitalization insurance, and ran up a bill of \$15,000. He did not have the money, and he just told the Lord, “Lord, you know the bill, and you know the problem, and I do not know what to do about it. I do not have the money, so I have to leave it with you.” And he said that before he had gotten well, he got a check for \$15,000 in the mail.

Now, you say, “Well, bless God. There is a miracle.” And that is a miracle. But you understand the way that miracle came about had nothing to do with God miraculously intervening out of the sky. Rather, some people that knew about this man's circumstance shared his need with somebody else. And then they shared it with somebody else (all members of the body of Christ). And the natural interest that the body has in itself and in the ministry of this man led to the answer. It was finally shared with somebody who said, “Hey, I can take care of that.” And that is the body of Christ ministering to the body of Christ.

So, I do not want you to misunderstand or think that God does not work, and God is not out there. But, I do not want you to misunderstand and think that when a supply is met like that, it is God writing the check, and sending it in, and that kind of thing. It is not that at all! And I am not talking about the timing and all not being of the Lord – it is.

But my point to you is that all they that will, all they that are determined, all they that are set fast on living godly and on having the Holy Spirit visibly manifested through them (And again it is collective – the group.) will suffer the opposition. When you walk by faith, gentlemen, you can expect the opposition of the adversary.

2 Timothy 3:13: “But evil men and seducers shall wax worse and worse.” There will be a positive influence working harder than ever to deceive and seduce God's people. What are you supposed to do?

Verse 14: “But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*.” That is the answer. In the face of the satanic policy of evil against the body of Christ, you are just to “continue thou in the things which thou hast learned and hast been assured of.” If you are going to have assurance, in the ministry, that is how you have it. You have it by continuing in the doctrine, the sound doctrine that had been committed to you, that you are sure of. And you are sure of it because you see it in the word of God, and you are walking by faith in what you see in God's word. You have the assurance that this is the right course even though it does not appear to be right to your five senses, or to the evaluation of others. But you know it is right because you see it in the scripture, and you are walking by faith.

Continuing in verses 14 and 15: “knowing of whom thou hast learned *them*; And that from a child thou hast known the holy scriptures, which are able to make thee wise

unto salvation through faith which is in Christ Jesus.” The salvation comes through the scripture. That is where your safety is.

Verse 15 is often misunderstood. The “salvation” in verse 15 is not salvation from hell. It is not eternal salvation from damnation in hell. It is salvation from verses 12-14. How are you going to be saved from the deception that is brought against you, and the policy of evil of the adversary that is thrown against you? If you are not going to be delivered from persecution, but you are going to suffer persecution, and you are going to be the object of Satan’s attack, then how are you going to be delivered through that? There is deliverance for you, but it is not the kind of deliverance that takes you out of the circumstances. It is the kind of deliverance that carries you through the persecution safely. Are you with me? That “salvation” in verse 15 is salvation from the apostasy that was just talked about – comparative to 1 Timothy 4:16.

In 1 Timothy 4:16 he says, “Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (emphasis added). He is already a justified man, so what is he saving himself from? He is saving himself from the apostasy back in 4:1-3.

Well that is the same thing here in 2 Timothy 3:15. How are you going to be saved from this apostasy? You will be saved by knowing the scripture and knowing whom, in the scripture, teaches you sound doctrine.

Verse 14 says, “knowing of whom thou hast learned *them*” (emphasis added). That is the word rightly divided. So you are to continue in the word rightly divided in the face of the apostasy and persecution.

Verse 16,17: “All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.” He is saying that though the evil men and seducers wax worse and worse, you have all that you need to cope with the situation that you are going to find yourself in, in the bible (in the word rightly divided, in the form of sound words). Do not forget that.

2 Timothy 4:1,2: “I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.”

Verse 1 says, “I charge *thee* therefore.”

Because:

1. The bible is the word of God.
2. The bible equips the man of God (3:17) – it makes him perfect and adequate and complete for the tasks that he has to perform.
3. God is going to judge all men by the word of God, therefore preach the word. Your responsibility, the only thing you have to promote, is the word of God.

When Paul says preach the word:

- He means *preach the Pauline message*.
- He means *preach the word rightly divided*.
- He means *preach the word of reconciliation*.

- He means *preach that which is committed unto me*. He means *I say unto you by the word of the Lord* – that revelation given unto him.
- He means *preaching the words of Christ that dwell in you richly*.
- He means *when I commend you to the word of his grace that is able to build you up*.

That is what he is talking about. Preach that word – that word rightly divided. Now, that is your responsibility.

And the reason for it is in verses 3 and 4: “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they [the teachers] shall turn away *their* [the peoples] ears from the truth, and shall be turned unto fables.”

The point is you want to be able to discern Satan’s Big Gun #2. That is it! Our sufficiency, gentlemen, is of God. And the way you have assurance in the ministry is to know what is going on, to know that you are appointed to these things so you are not thrown when they come.

You just say, “Hey, I knew they were coming, and I am going to be faithful. I am walking by faith.”

AMB 302-19

(Test)

On a separate sheet of properly headed paper answer the following questions remembering to use complete sentences. An unmarked bible may be used for references.

1. In 2 Timothy the mood changes to focus on the Church in ruin. Explain Satan's "Plan B" for opposing the ministry.
2. What is the proper response to this Satanic plan?
3. What is the "good thing" committed to our trust (1:13-15)?
4. Paul uses a series of metaphors to describe the ministry. Explain their meaning:

a. Son	e. Farmer
b. Steward	f. Workman
c. Soldier	g. Vessel
d. Athlete	h. Servant
5. 2 Timothy 3:8 illustrates a special way the truth is resisted. Please explain.
6. What are we to expect the reaction of the world to be to godly living?
7. The Holy Spirit is not visibly manifest today apart from the walk of the believer in response to the word rightly divided. True or False?
8. How could Timothy's knowledge of the O.T. Scripture have led him to salvation if the message committed to Paul was not previously revealed?
9. For what is the written word of God profitable? Explain each item.
10. Explain the responsibility expressed in 2 Timothy 4:1,2.

