

Offices in the Lord's Church

Intro

We can identify at least four current works active and ordained by the Lord in His church today:

1. Elders
2. Deacons
3. Evangelists
4. Teachers

These are the current works listed in Ephesians 4:11-12 and others:

Ephesians 4:11-12 (NIV) So **Christ himself** gave the apostles, the prophets, the evangelists, the pastors (*poimen*) and teachers (*didaskalos*),¹² to **equip** (perfecting of; completely furnish) his people for **works of service**, (ministry; *diakonia*) so that the body of Christ may be built up...

2 Timothy 4:5 (NIV) But you, keep your head in all situations, endure hardship, do the **work** of an evangelist, **discharge** (entirely accomplish) all the duties of your ministry.

1 Timothy 3:8-10 (NIV) In the same way, **deacons** (*diakonos*) are to be worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.⁹ They must keep hold of the deep truths of the faith with a clear conscience.¹⁰ They must first be tested; and then if there is nothing against them, let them serve as deacons.

Works, not Titles

These works are not *titles* given to people, in the traditional sense *titles* are used in the corporate world. In a company, you are hired and then given a title and then you go about fulfilling the duties of that title. In the Lord's church it is a bit different. Christ Himself, is the one who gives the skills, just like it happened in the days of Moses, when the Lord chose Bezalel and Oholiab to design and make the tabernacle, its articles and the priestly clothes.

Exodus 35:30-35 (NIV) Then Moses said to the Israelites, "See, **the Lord has chosen Bezalel** son of Uri, the son of Hur, of the tribe of Judah,³¹ and **he has filled**

him with the Spirit of God, with wisdom, with understanding, with knowledge and with all kinds of skills — ³² to make artistic designs for work in gold, silver and bronze, ³³ to cut and set stones, to work in wood and to engage in all kinds of artistic crafts. ³⁴ And he has given both him and Oholiab son of Ahisamak, of the tribe of Dan, the ability to teach others. ³⁵ He has filled them with skill to do all kinds of work as engravers, designers, embroiderers in blue, purple and scarlet yarn and fine linen, and weavers—all of them skilled workers and designers.

Jesus has given us these men for the express purpose of equipping His people for works of service (ministry; *diakonia*), so that the body of Christ, the church, may be built up, using every single person as a living stone that makes up the spiritual house of God (1 Pe 2:5). After all, it is God who is placing the parts of the body as He wills (1 Co 12:18), and the evangelist, primarily, has been assigned to find who these people are that are trustworthy and reliable to hold these offices, namely the elders and deacons.

2 Timothy 2:2 (NIV) And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.

1 Corinthians 12:18 (NIV) But in fact God has placed the parts in the body, every one of them, just as he wanted them to be.

The bible speaks of these offices as works, not *titles*, meaning the people who are gifted with the skills to serve as evangelists, elders, deacons and teachers will have a heart for doing these things and a willingness to be trained and disciplined to serve unto the Lord in this capacity. The training starts as early as baptism, as the Spirit reveals what is in the hearts of these men and how willing they are to be disciplined unto this holy work.

Elders

There are very explicit instructions given about eldership to Timothy and Titus, evangelists of the church in Ephesus and Crete. Part of the work of the evangelist, which we will study in detail later, is to appoint elders and deacons in the church. The evangelist is given detailed instructions in these letters, 1 & 2 Timothy and Titus, usually called *pastoral letters*, since they have to do with ministerial or

pastoral work. This brings me to three different names the bible gives to the one office of **eldership**.

Three Equal Terms

We will find them all here:

1 Peter 5:1-4 (NIV) To the **elders** (*presbuteros*) among you, I appeal as a fellow elder (*sumpresbuteros*) and a witness (*martus*) of Christ's sufferings who also will share (*koinonos*) in the glory to be revealed: ² Be **shepherds** (feed; pasture; *poimaino*) of God's flock that is under your care, **watching over** (overseeing; *episkopeo*) them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; ³ not lording it over those entrusted to you, but being examples to the flock. ⁴ And when the **Chief Shepherd** (*archipoimen*) appears, you will receive the crown of glory that will never fade away.

Acts 20:17 (NIV) From Miletus, Paul sent to Ephesus for the **elders** (*presbuteros*) of the church.

Acts 20:28 (NIV) Keep watch over yourselves and all the flock of which the Holy Spirit has made you **overseers** (*episkopos*). Be **shepherds** (to feed; pasture; *poimaino*) of the church of God, which he bought with his own blood.

THREE EQUAL TERMS:

- *episkopos* = Overseer; guardian; bishop – Acts 20:17,28
- *presbuteros* = Elder; Presbyter – Acts 20:17, Acts 20:28 and 1 Pe 5:1-4
- *poimaino* = Shepherd; pastor – 1 Pe 5:1-4

Overseer = Superintendent; to look over diligently, beware. To organize and govern.

Elder = Presbyter; older, wise person; senior.

Shepherd = Pastor, Ruler, Guide, Protector, Companion and Feeder (not to bring the food to the sheep, but to bring the sheep to where the food is). The food, of course, is God's Word and His Word only! That's the tool of the shepherd, his staff!

EXEGESIS

Of 1 Peter 5:1-4

Appeal

1 Peter 5:1 NIV To the **elders** (*presbuteros*) among you, I appeal as a fellow elder (*sumpresbuteros*) and a **witness** (*martus*) of Christ's sufferings who also will share (*koinonos*) in the glory to be revealed:

Peter's **appeal** to the elders was as:

- 1- A fellow **elder** – *presbuteros* – older brother, not just spiritually, but particularly in age. This is the second highest-ranking office in the church.
- 2- An **apostle** – witness of Christ's sufferings. The highest-ranking office in the church. Here Peter uses the word *martyr* instead of *apostle*, to show his acceptance and boasting about sharing in the sufferings of Christ.
- 3- **Sharer** in the inheritance to come – more equal footing with all other believers. Uses the term *koinonos* to indicate the intimate kind of sharing we will experience in Christ's glory.

Exhortation

1 Peter 5:2-3 NIV Be **shepherds** (feed; pasture; *poimaino*) of God's flock that is under your care, **watching over** (overseeing; *episkopeo*) them—not because you must, but because you are willing, as God wants you to be; **not pursuing dishonest gain, but eager to serve; (3) not lording it over those entrusted to you, but being examples** to the flock.

His **exhortation**:

- 1- Be **shepherds** (*poimaino*) – feed God's flock. Primary responsibility of the elder – to shepherd – meaning to feed, to guide – with God's Word.
 - a. The word of God must be the staff, the tool, which the elder uses in all things related to his office.
 - b. He must be careful to instruct the flock in all things Christ-like.
 - c. God has entrusted the elder with this charge – to care for their spiritual well-being in God's Word.
- 2- **Watch over** them – *episkopeo* – oversee, look over them diligently, superintendent, administrate, govern, etc.

- a. The elder watches over with loving care because he wants to, not because he must.
 - b. He willingly governs because of his deep love for Jesus and the flock of the Lord; caring for each and every sheep as his own, not as a hired hand.
 - c. His motive should not be for money, influence, or bribes (dishonest gain), but because he is eager to serve
 - d. He watches to protect them from the influence of evil and from false doctrine.
- 3- **Don't Lord over them** – don't: exercise dominion, micromanage, bully, be high-handed, be patronizing, etc.
- a. This is talking about the attitude in which you care for the flock.
 - b. Jesus warned us against a worldly attitude:
 - i. **Matthew 20:25-28 NIV** Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. 26 Not so with you. Instead, whoever wants to become great among you must be your servant, 27 and whoever wants to be first must be your slave-- 28 just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”
 - ii. We need to have Jesus' attitude:
 - iii. **Philippians 2:5-8 NIV** Your attitude should be the same as that of Christ Jesus: 6 Who, being in very nature God, did not consider equality with God something to be grasped, 7 but made himself nothing, taking the very nature of a servant, being made in human likeness. 8 And being found in appearance as a man, he humbled himself and became obedient to death--even death on a cross!
 - iv. **This, of course, applies to all, not just the elder!**
 - c. The flock have been entrusted to the elder by God Himself!
- 4- **Be a Pattern** – Instead of exercising authority, shepherding and overseeing is about being a pattern (*tupos*) for the church to follow.
- a. This same charge is given to the evangelist in 1 Tim 4:12, 15:
 - i. Be a pattern (*tupos*) in:

1. Speech
 2. Conduct
 3. Love
 4. Faith
 5. Purity
- ii. The mindset/practice of being a pattern to be followed:
1. Meditate/Be diligent on these things
 2. Give yourself fully to them
 3. Progress must be seen by all
- b. We will cover this more in detail when we speak of the evangelist's work.

The Reward

1 Peter 5:4 NIV And when the **Chief Shepherd** (*archipoumen*) appears, **you will receive the crown of glory** that will never fade away.

1. **Chief shepherd** – referring to Jesus, who sets the pattern for us all to follow.
2. **Crown of glory** – one description of that crown the redeemed shall wear:
 - a. An “imperishable crown”, for mastery over the old man (1 Co 9:25).
 - b. A “crown of rejoicing”, the adornment of those who have led others to Christ (1Thes 2:19).
 - c. A “crown of life”, for those who successfully endure trials and temptations (James 1:12).
 - d. A “crown of righteousness”, awaiting those who long for the appearing of Christ (2Tim 4:8).
 - e. Finally, a “crown of glory”, received by the faithful shepherd in this passage.
3. Winners, achievers, the chosen and the special are recognized with crowns, awards or medals. Possible symbolism:
 - a. Indication of our royalty (1 Peter 2:9; Rev 5:10)
 - b. Indication of our special selection (1 Peter 2:9; Col 1:13-14)
 - c. Indication of divine possession and recognition (1 Peter 2:9)
4. **Never fade away** – unfading; from the Greek, *amaranthine* – the amaranth flower that does not lose its color or form as time passes.

1 Timothy 3:1-7 (NIV) Here is a trustworthy saying: Whoever aspires to be an **overseer** (*episkopos* – bishop; superintendent) desires a noble task (good work).² Now the **overseer** is to be above reproach (blameless; good reputation), faithful to his wife (the husband of wife), temperate (sober; vigilant), self-controlled (sober; of sound mind; moderate), respectable (orderly; of good behavior), hospitable (*philoxenos* – lover of strangers; fond of guests), able to teach (*didaktikos* – instructive),³ not given to drunkenness (*paroinos* – staying near wine; a toper), not violent (striker; pugnacious) but gentle (patient; mild; gentle), not quarrelsome (peaceable), not a lover of money (not covetous; not greedy).⁴ He must manage (rule; preside over) his own family well and see that his children obey him (be subject/subordinate to him), and he must do so in a manner worthy of full respect (with all gravity; venerableness; honesty).⁵ (If anyone does not know how to manage his own family, how can he take care of God’s church?)⁶ He must not be a recent convert (*neophutos* – novice; newly planted; young convert), or he may become conceited (inflated; high-minded; proud) and fall under the same judgment (condemnation) as the devil.⁷ He must also have a good reputation with outsiders (be of good report from those without), so that he will not fall into disgrace (reproach) and into the devil’s trap.

EXEGESIS

Of 1 Timothy 3:1-7

1 Timothy 3:1 (NIV) Here is a trustworthy saying: Whoever aspires to be an **overseer** (*episkopos* – bishop; superintendent) desires a noble task (good work).

Preface

1. **A trustworthy saying** – a true/faithful saying; a statement that can be trusted.
 - a. Similar to what Jesus often said: “truly, truly, I say unto you...”
 - b. Literally, “amen, amen, I say unto you...”
 - c. *Amen* – Hebrew – Surely; so be it; trustworthy
 - d. Something God looks upon as truthful, trustworthy and favorably.
2. **Aspires to be an overseer**

- a. Aspires – *to stretch oneself*. To reach out; long for. Carries the idea that what you want will change you in ways you don't know, like getting married. You will become a different person. Are ready and willing?
 - i. It's not about the influence you can give, like, "yes, I want to be an elder because I'll set straight some things."
 - ii. It's more like God's going to change you and use that to inspire and uplift others.
 - iii. Just like he used Jesus' death to save us – He will use your death to self to save others.
 - iv. This is the same principle at work in a marriage. It is a ministry of service, not manipulation or bullying.
- b. Overseer – *episkopos* – bishop; superintendent; officer of the church; overseer.

3. Desires a noble task

- a. *Desires* – longs for; sets his heart upon
- b. *Noble task* – good work
 - i. Not a title or a job
 - ii. A work that God defines in you to minister to others

4. Three important points to consider

- a. Elders must meet all these requirements listed in the scriptures.
 - i. The church is not a democracy – elders are not elected by popular vote, or because they meet 90% of the criteria listed here.
 - ii. When God's words get as specific as it does in these verses we need to be paying attention.
- b. Elders are humans. They are not nor ever will be perfect or carry out their job perfectly.
 - i. It's not about perfection, but **desire to please God**. Many mistakes will be made, as in any relationship.
 - ii. Sin, however, is not tolerated.
 - iii. The brother's love for Jesus will mature him to carry out this work in a way that pleases the Lord.
- c. These qualifications are not just for the elder – **they are a standard for exemplary Christians**. If you find yourself saying, well, I'm glad

that's for the elder, not for me, then you are mistaken in assuming that – for any of the church offices we'll study.

- i. True, some qualifications, like, the need to be married or have children, or be a male, may not apply to some of you.
- ii. But those that speak of integrity and high moral character are in keeping with our charge to imitate Christ and follow in His footsteps.
- iii. The elders, deacons and evangelist are held up as examples to the church not because they have an authority over you, but because of how they live and serve the body of Christ in humility, keeping watch over you (Hebrew 13:7, 17) as those accountable to use their authority to encourage you and build you up by their example as they follow Christ.
- iv. They ought to be living examples of what it means to walk in the footsteps of Jesus.
- v. We all ought to aspire to meet the qualifications that speak of our integrity and morality in our relationship with Christ.

Qualifications I

1 Timothy 3:2 (NIV) Now the **overseer** is to be above reproach (blameless; good reputation), faithful to his wife (the husband of wife), temperate (sober; vigilant), self-controlled (sober; of sound mind; moderate), respectable (orderly; of good behavior), hospitable (*philoxenos* – lover of strangers; fond of guests), able to teach (*didaktikos* – instructive)...

Keep in mind as we go through these qualifications that they were written to the evangelist, Timothy. The evangelist, as we will see in Titus 1:5, is to appoint elders in the congregation.

1. Above reproach – *without a need to be censored*. Currently when everyone is concerned about big brother watching, Christians don't share that concern because we all strive to be above reproach. We invite others to closely watch our life and doctrine to see we are genuine. We don't hide and are not ashamed.
2. Husband of one wife – *having only one wife*. This verse makes it abundantly clear we are talking about a **male** being an elder. This is not a verse

condoning multiple wives, as if insinuating that it is OK for other people to have more than one wife. We know what Jesus said in Mark 10:6-9 – from the beginning God made them **two** so they can become **one** flesh. This qualification in one that ensures integrity and high moral fiber. Marriage is hard, and God wants to make sure the elder is ready to be faithful through storms without giving up or become discouraged. **The elder never walks away from a problem, and his married life needs to show that.** Someone who has remarried without just cause or has had multiple marriages is not fit to oversee God’s household. **An elder must be married, never having had a divorce.**

- a. Of course, there are some exceptions to be noted, as Jesus mentioned in Mat 5:32 – someone’s wife may have decided to commit adultery, therefore giving the brother a reason to divorce. Should this be OK? It is my opinion, that a brother in such a circumstance will demonstrate his loyalty to God and his wife by not divorcing, unless the wife has given him no other out because she has willfully abandoned the marriage by making her life with the other man. That is the equivalent of falling away from the faith, where the person has abandoned God, not God the person. A brother in this situation, being the victim of adultery, **may be** considered an exception.
 - b. Romans 7:2-3 mentions the other exception. A brother can be an elder if he is on a second marriage because he was widowed from the previous one. **Death of one spouse is the only lawful way a marriage can end.**
3. Temperate – the common translation for this word is *sober*, as opposed to **altered**. The reference is to those abstaining from any mind-altering substance, primarily, alcohol, but also applying to drugs and some pharmaceuticals. It’s use in secular writings is like our use of “virgin” in reference to *non-alcoholic* beverages. “Not spiked” would be another common vernacular; Untainted, like drinking a Shirley Temple. A person who is sober or sober minded abstains from things that will rob them of their sobriety; i.e. wine, drugs, mind altering substances or experiences. This is a person who abstains from daydreaming or wishful thinking. They are firmly grounded in concreteness and practicality. They are not the

overly sensitive type, reacting to things without thinking, as opposed to being proactive and calculated in their approach. This person *doesn't have a cow*. They don't not get *bent out of shape*. They are calm and collected. If you are in the presence of such a person, they have a calming effect on you. They are sober as 1Th 5:6-8 says.

4. Self-controlled – *prudent, of a safe (sound; sober) mind. In one's senses* (meaning in control of your faculties – not being misled by passions, imaginations or presumptions); not out of your mind. Refers to a person who can curb one's desires and impulses, not given to fancy; self-controlled, discreet. Not an extremist in thinking or doing, but moderate in opinion and passion. **Using good judgement is a must to be able to make important decisions.** Well balanced in their judgment, **avoiding extremes.** Good discerner of peoples. Knows when they are lying or trying to manipulate. Knows how to help them despite themselves. Will not make assumptions or let their own prejudice lead them to making decisions based on partiality or let their imagination run wild by other's unbridled tongues.
5. Respectable – *well arranged, seemly, modest*. This is a person who is generally of good behavior. You can count on them to be presentable in a modest way, not apt to raise any eyebrows or cause you any embarrassment. A person who has a well-ordered life and in a position to offer others counsel on how to order theirs. A person of modest behavior. Meaning not overly bold or assertive. They don't intimidate people nor allow people to step over them. They have hard convictions and soft hearts. They are also orderly, not sporadic. They are comfortable to have around. They always make a good impression.
6. Hospitable – *lover of strangers (philoxenos)*. Someone given to hospitality; fond of guests, generous to guests. This does not exactly refer to you inviting only people you like to be around. This means you love strangers and are fond of having guests over our house that you just met on the street. Most likely referring to accommodating strangers from the brotherhood as if they were your own family. Since safe lodging was hard to find, especially for those who had been dispersed by persecutions, the brethren were often asked to temporarily house those that were trying to get back on their feet or simply passing through.

7. Able to teach – *apt and skillful in teaching*. This person loves the law of the Lord and knows how to handle the word accurately. A shepherd feeds the sheep. The sheep are fed with the Word of God. This person needs to encourage with sound doctrine, not just emotional pep talks. He is able to encourage with sound teaching, not intellectual opinions. He refutes false doctrine (Titus 1:9).

Qualifications II

1 Timothy 3:3 (NIV) ...not given to drunkenness (*paroinos* – staying near wine; a toper), not violent (striker; pugnacious) but gentle (patient; mild; gentle), not quarrelsome (peaceable), not a lover of money (not covetous; not greedy).

1. Not given to drunkenness (wine) – *not staying near wine (paroinos); a topper*. This is someone who's always near the bar or always sipping some alcohol, seeking a time or place to down his drinks. This is speaking about drinking excessively. Don't indulge in things that lead to wild living (debauchery, as in Eph 5:18), whether it is wine or anything that can cause an addiction or is mind altering. People who abuse alcohol generate a dependency on a drunken/altered state to feel good or to ease stress, but an elder must depend on the Lord. He should not seek other ways to ease his burden other than to depend on prayer and the Word of God. An elder does not hang out at the local pub talking trash like those who linger over wine. An elder won't get drunk at home either trying to escape the pressures of living.
2. Not violent – *not a contentious, quarrelsome person*. Not pugnacious (*plektes*); someone ready to strike with their fists or hitting stuff around them. The manner of the elder must be gentle. Violent people are always ready to intimidate. This not only shows a lack of confidence in Christ, since they are trying to commend themselves by intimidation, but also a lack of self-esteem. A contentious person, who is always fighting and disagreeing is not sought out by people but rather avoided. An elder cannot be someone who other people tend to avoid for their contentious nature.
3. Not greedy of filthy lucre – (Only in the **Textus Receptus** (KJV)) *aischrokerdes* – *not eager for sordid gain (money)*. This means not fond of easy, disreputable, base, or sleazy gain. An elder (Christian) should not pursue or accept money from questionable, disreputable or offensive

practices, or resources. This could be getting rich off workers that are paid an unlivable wage, or from shady deals meant to launder money or hiding money from others or the government in tax havens or offshore accounts.

4. Gentle – *fair, mild and gentle; patient and reasonable*. Here's what the elder needs to be. Fair and mild. This doesn't mean that he's a *milktoast*, letting people walk all over him. This means that he can be gentle and mild and still teach the truth firmly and stand on his convictions. The elder is patient, he's not in a hurry to judge, but waits on the Lord for the right moment to speak and act.
5. Not quarrelsome – *peaceable; not contentious; not a brawler*. The elder should be a peacemaker in every situation. Not looking to get into or start a fight, but always waiting to dissolve them. He does not look to raise controversy but rather promotes truth to settle doubts. He avoids quarrels with those who love to quarrel and are not interested in learning and being convicted by the truth.
6. Not a lover of money – *not covetous or greedy*. *Aphilarguros*: not loving money, not avaricious. Elders cannot be greedy, for if they are, how will they take care of the flock of God? They should not be looking into ways of gaining money just for the sake of it. A full-time elder will get paid for their service to the Lord (1Ti 5:17-18), therefore an elder cannot be someone who is greedy concerning their salary or sources of income.

Qualifications III

1 Timothy 3:4 (NIV) He must manage (rule; preside over) his own family well and see that his children obey him (be subject/subordinate to him), and he must do so in a manner worthy of full respect (with all gravity; venerableness; honesty).

1. **Manage** his own family well – Preside over/rule over/protect his own household commendably.
 - a. These are the qualities we expect of God Himself and so it is fitting for the elder to be the model of how Jesus runs the church, how God runs the universe.
 - b. The elder must be the true **head of his house**. The elder, as a father and husband, must be the pacesetter and gatekeeper at the home; in all things equitable, trustworthy, peaceable and authoritative.

- c. He is the **overseer** at the home, **presiding** over the household. Everything that happens in the household is his responsibility and needs his involvement and approval. This does not mean he's a micromanager, but primarily a *delegator*, using opportunity to teach his children, along with his wife, accountability to prepare them for adulthood.
 - d. As a **guardian** of the household he watches over the safety of everyone: physically, emotionally and spiritually.
 - i. He makes sure his house is a **safe place**, without physical danger to his wife and children
 - ii. He makes sure his home is a **safe haven**, where his wife and children feel safe unburdening themselves emotionally, free from bullying, victimization or assault of any kind. A place where they can come home and be at peace. His home needs to be a **sanctuary** for them, so that others can experience this sanctuary through their hospitality.
 - iii. His home needs to be a spiritual sanctuary as well, where immorality is not tolerated or encouraged, but confronted with care, and dealt with firmly and gently. Where limits and fences (virtual and physical) are set (house rules) to promote purity, accountability and responsibility; not in a controlling, authoritarian way, but to promote the fear of the Lord in a protective way for all.
2. See that his children **obey** him – his children ought to be *voluntarily subordinate to him; under subjection/obedience*.
- a. As children of God we obey the Lord, as Jesus' Bride we obey our husband – compelled to obey by His love for us. We obey because we know the **fear of the Lord**, we've seen the kindness and the sternness of God at work in our lives and in other's lives.
 - b. **Romans 11:22 (NIV)** Consider therefore the kindness and sternness of God: **sternness to those who fell, but kindness to you, provided that you continue in his kindness.** Otherwise, you also will be cut off.
 - c. The elder makes sure the weight of his authority is understood by his children through the training he gives them from birth. Teaching them and bringing them up in the training of the Lord (Eph 6:4),

without provoking them to bitterness, frustration or enabling folly in their heart.

- d. The elder's home models how loving discipline is carried out by parents to produce assertive and well-rounded children with a faith capable of overcoming the world in Jesus Christ.
 - e. His wife and children love him because he is fair and kind. His word is gold and he keeps his promises. He is truly an example worthy of imitation as he walks in the steps of Jesus.
3. In a manner worthy of **full respect** – *with all dignity*; reverence, majesty, sanctity, purity.
- a. His wife and children confirm his **dignity** by the way they respectfully obey him and submit themselves to his authority.
 - b. He is **blameless** in how he carries his affairs and his interactions with his wife and children. He doesn't have to be told to "dial it down" or to "man up". He doesn't have to raise his voice or use threats. His kindness and character is what compels his wife and children to obey him with reverence, in full submission and honor. No talking back, no excuses and no tantrums.
 - c. They all hold him in high esteem for he has taught them to fear the Lord and to love the truth.
 - d. This husband is the one behind the wife of noble character:
 - e. **Proverbs 31:10-12 (NIV)** A wife of noble character who can find? She is worth far more than rubies. ¹¹ **Her husband has full confidence in her** and lacks nothing of value. ¹² **She brings him good, not harm, all the days of her life.**
 - f. One could say the elder's wife also is held in high esteem:
 - g. **Proverbs 31:28-29 (NIV)** Her children arise and call her blessed; **her husband also, and he praises her:**²⁹ "Many women do noble things, but you surpass them all."

The elder leads by serving and caring, as a shepherd does. He does not rule with an iron fist, conforming to the macho man image of the world. He conforms to the image of the shepherd of Israel, the Lord God of Heaven and Earth, who Himself chooses to be seen as a slaughtered lamb instead of the lion of Judah (Rev 5:5-6).

Do the wife and children lead him? No! His wife trusts him and eagerly submits to him as his children do.

Does he do everything on his own? No! He includes his wife and children in decision making, giving them a sense of ownership of the household and family – assuring them of their place in the family as worthy and valuable.

This picture being painted here of the elder's household, and how it is held together, is really a microcosm of the church, which in turn, is a representation of God's rule in heaven. What is expected from an elder is what we expect from God, as his children and as his bride, the church.

Commentary

1 Timothy 3:5 (NIV) (If anyone does not know how to manage his own family, how can he take care of God's church?)

1. *Manage his own family* – knowing how to manage your family well is what teaches the skill to manage the church.
2. *Take care of God's family* – he must have learned to apply the skills consistently in his family to apply them in the church. He must also see the church as his extended family.

Managing your own household is a microcosm for learning how to manage the church.

Acts 20:28 (NIV) Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.

The job of the elder is to manage the household of the Lord. The testing ground will be *how* he manages his home. Is the home filled with Christian principles? Is there joy? Does the husband love the wife as Christ loves the church? Does the wife wait eagerly for her husband to come home? The success of the marital relationship is key to being an elder approved by God.

Do the children enjoy being around the father? How do they take their father's discipline? Do they despise it, or do they accept it in love? How the children are managed and cared for is also key to being an elder approved by God.

You cannot have an elder whose wife is indifferent towards her husband and scoffs at his leadership, or whose kids despise their father's discipline or acts irreverently or disrespectfully.

Qualifications IV

1 Timothy 3:6 (NIV) He must **not be a recent convert (*neophutos* – novice; newly planted; young convert)**, or he may become conceited (inflated; high-minded; proud) and **fall under the same judgment (condemnation) as the devil**.

1. *Not a recent convert* – not someone new to the congregation, or someone newly converted to Christ. Also, could refer to someone new to managing a household – not enough experience managing his household – no fruit to show yet.
2. Why is this important?
 - a. *May become conceited*
 - i. Managing a household comes with many tests that cause anxiety, depression and emotional swings
 - ii. The elder has to be tested and the results have to show he can handle these well without resorting to anger, abandonment, bitterness or despair.
 - iii. A person who hides these stresses and thinks they can bear them without counsel or encouragement will allow their arrogance to bring them to a big fall that can hurt the church.
 - iv. Someone who can't handle interrogation, mentorship or accountability with a humble, godly attitude is not ready to be an elder.
 - b. *Fall under the same judgment as the devil*
 - i. Pride comes before the fall. Any leaders must be transparent with everyone. It is how they show their reliance on Christ.
 - ii. A true leader is not trying to win a competition of who can handle the most stresses without breaking. It is about relying on the word of God, prayer and fellowship.
 - iii. Pride and arrogance are what got Satan cast from Heaven. They are deadly sins.

Many small or new churches need to be careful not to appoint elders hastily, for the sake of just having elders or deacons. This may result in more strife for the church than not having any elders. Elders take time to groom and the other church officials will keep their eye out for those who aspire for this service, particularly the evangelist, who appoints the elders.

If a church has not been blessing with qualifying elders the evangelist must take that as a sign that the church is not ready to appoint them.

Qualifications V

1 Timothy 3:7 (NIV) He must also have a good reputation with outsiders (be of good report from those without), so that he will not fall into disgrace (reproach) and into the devil's trap.

1. *Have a good reputation with outsiders* – the candidate for elder must be well thought of by outsiders. People outside of the church must regard him as blameless.
2. The relationship the elder has with those outside of the church should resound with well-established testimony of honest accolades and good report. Elders should have a great reputation, at their secular jobs and in their community involvements. All should respect him and hold him in high esteem. If he is a boss or a supervisor, all want to work under him. If he is at the lowest end of the totem pole, all his superiors rave about him.
3. The elder should have a positive influence with those who are lost/outside. It takes time to build such reputation with outsiders. Elders need to have a reputation of godliness and Christlikeness (1Tim 4:16). An elder practices what he preaches, otherwise disgrace will accompany the new elder and the new church in the sight of the community and Almighty God.
4. Why must he have a good reputation with outsiders?
 - a. *To not fall into disgrace* – if someone serves as an elder with a questionable reputation on the outside, the work of the church can fall into disgrace.
 - b. *To not fall into the devil's trap* – the devil can trap you in hypocrisy. He is very good at playing the part, as the father of lies. He will have you play a part in the church while being a very different person at home or work.

- i. This snare of the devil will cause people to mock the church and wag their heads and say, “See, I told you those Christians are a bunch of hypocrites!” Or, “How can you call yourself an elder when you do/say these things?”
- ii. Rom 2:20-24 talks about the importance of our godly example to the world. People are always looking at you, particularly when you don't even think about it.

Of Titus 1:5-9

Titus 1:5-9 (ESV) This is why I left you in Crete, **so that you might put what remained into order, and appoint elders** (*presbuteros – old, mature person*) in every town as I directed you— ⁶ if anyone is above reproach (*anegkletos – blameless*), the husband of one wife, and his children are believers (*faithful children, or children who believe (full of faith)*) and not open to the charge (*accused*) of debauchery (*asotia – dissipation (squandering of money, energy or resources); reckless extravagance or wastefulness; licentious (promiscuous; unprincipled in sexual matters) or dissolute (lax in morals) behavior*) or insubordination (*anypotaktos – rebellion; disobedience; unruliness*). ⁷ For an **overseer** (*episkopos – superintendent; bishop*), as God's **steward** (*oikonomos – manager of affairs; governor*), must be above reproach (*anegkletos*). He must not be arrogant (*authades – self-willed; self-pleasing*) or quick-tempered (*orgilos – prone to anger*) or a drunkard (*paroinos – addicted to wine*) or violent (*plektes – pugnacious; quarrelsome; quick to hit or strike*) or greedy for gain (*aischrokerdes – greedy for money; given to filthy lucre (sordid gain)*), ⁸ but hospitable (*philoxenos – lover of strangers; generous to guests*), a lover of good (*philagathos – loving goodness; lover of good men; promoter of virtue*), self-controlled (*sophron – sensible; sound of mind; temperate; curbing of one's impulses*), upright (*dikaios – just; righteous; godly*), holy (*hosios – devout; pious; free from wickedness*), and disciplined (*egkrates – self-controlled; temperate*). ⁹ He must hold firm to the trustworthy word as taught, **so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.**

- 1- This brief overview of qualifications given to Titus begins with a description of the evangelist's work, which we will address later in detail.
 - a. The evangelist is to put order in the church

b. The evangelist is to appoint elders

2- In this passage, *elders* are also called *overseers* and God's *stewards*.

3- Negatives or undesirable attributes

- a. Children not open to the charge of debauchery or insubordination
- b. Not arrogant
- c. Not quick-tempered
- d. Not a drunkard
- e. Not violent
- f. Not greedy for gain

4- Positive attributes desired

- a. Above reproach, *mentioned twice*
- b. Husband of one wife
- c. Believing children
- d. Hospitable
- e. Lover of good
- f. Self-controlled
- g. Upright
- h. Holy
- i. Disciplined
- j. Hold firmly to the word as taught
- k. Give instruction in sound doctrine
- l. Rebuke those who contradict sound doctrine

5- There are some *similarities* with the qualifications given to Timothy and some slight differences we will address here.

- a. Regarding the elder's children, the letter to Titus goes into more specifics, saying the elder's children must not be open to the charge of debauchery or insubordination, whereas in Timothy the children are generally described as being obedient and respectful.
 - i. It could be that in Crete children were raised in a culture of dishonesty, liberalism and entitlement, as Paul describes in Titus 1:12
 - ii. It is appropriate to see to it that an elder's children not reflect the negative aspects of the culture in which they are raised.
 - iii. Debauchery – Greek *asotia* – incorrigible; dissipation; degenerate. Someone wild and riotous.

- iv. Insubordination – Greek *anypotaktos* – disobedient; unruly; unable to be controlled.
 - b. In Titus **God’s stewardship** is highlighted, analogous to Timothy’s qualification of managing his household well so he can take care of God’s church.
 - c. Another difference is how Titus emphasizes the need for the elder to hold firmly to the word as taught, to be able to instruct in sound doctrine and rebuke those who contradict it. Timothy only mentions that he should be able to teach. This may also be reflective of the environment in Crete, where people needed to be rebuked sharply as Paul writes in Titus 1:13. Let’s discuss these more in depth:
- 6- *He must hold firm to the trustworthy word as taught*
- a. The elder must be able to teach, as we heard from what Paul wrote to Timothy
 - b. Here in Titus, it is a bit more specific: *he must hold firm to the word as taught*:
 - i. Not embellishing
 - ii. Not seeking another school of thought
 - iii. Not creating an alternate meaning or interpretation
 - c. The reasons given for this are as follows:
 - i. *So that he may be able to give instruction in sound doctrine*
 1. The elder must be familiar with being able to put together scripture to present irrefutable sound doctrine
 2. He must be able to make his case for doctrine using scripture in a logical and sensible way
 3. He must point to the scripture as to why he believes something
 - ii. *So that he may be able to rebuke those who contradict it*
 1. An elder must be able to stand his ground as he defends sound doctrine
 2. The defense must come from critical and logical thinking of scriptural exegesis
 3. The opposing arguments’ premises must be exposed as illogical and unsound.

Of Acts 20:19-35

The Great Discourse and Charge to Elders

Here Paul addresses the elders of the Ephesian church:

Acts 20:19 (NIV) I served the Lord with great humility and with tears and in the midst of severe testing by the plots of my Jewish opponents.

Paul's service is characterized by humility and suffering. An elder in the Lord's church who smells like the sheep will have these two distinguishing characteristics. The elders will face severe testing of various sorts and they need to come out as humble and empathetic through it all.

Paul's hardships and trials were of epic proportions, as the bare catalogue of them (2 Corinthians 11:23-33) proves. Even the journey upon which he was then embarked had been drastically revised due to a plot against his life (Acts 20:3). – *Coffman*

Preach, Teach, Declare

Acts 20:20-21 (NIV) You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house.²¹ I have **declared** to both Jews and Greeks that **they must turn to God in repentance and have faith in our Lord Jesus**.

Paul encouraged the elders to preach, teach and to declare, following his example.

- **Preach** – *anaggello* – announce; declare; report
- **Teach** – *didasko* – teach; discourse; instruct
- **Declare** – *diamartyromai* – testify; solemnly affirm; witness

1- Not hesitated to preach

- a. Paul's goal was to teach what was helpful
- b. He didn't neglect the ministry of the word
- c. He didn't keep silent

2- Taught publicly and from house to house

- a. Taught publicly, probably speaking at the assembly of the saints and also of the Jews

- b. As in the Areopagus, he also taught in open places and marketplaces
 - c. Never neglect the power of house-to-house and person-to-person evangelism
 - d. The apostle considered these personal visitations a cornerstone of his work
 - e. This is how you develop the emotional bonds of brotherhood and loyal relationships that mark successful ministry
- 3- Declared the Gospel to all people
- a. Unbiased and unprejudiced
 - b. Solemnly affirming and *testifying* to the truth; which may often involve engaging in apologetics, as Peter also said (1 Pe 3:15).
 - c. Paul's basic testimony:
 - i. Turn to God in repentance
 1. Repent, stop sinning, turn your life around
 2. Be baptized in Jesus' name
 3. Seek God, do not love the world
 - ii. Have faith in the Lord Jesus
 1. Believe Jesus is Lord; He is risen from the dead
 2. Believe His words; apply His teachings to your life
 3. Make Jesus your Lord and Savior
 4. Your life is not your own

Paul's Goal

Acts 20:23-24 (NIV) I only know that in every city the Holy Spirit warns me that prison and hardships are facing me. ²⁴ However, I consider my life worth nothing to me; my only aim is to finish the race and complete the task the Lord Jesus has given me —the task of testifying to the good news of God's grace.

1- How does the Holy Spirit warn?

- a. Before, in Corinth, the Spirit told Paul to speak freely for nothing would happen (Acts 18:9-11).
- b. Now the warnings are different. In spite of those warnings Paul did not dial it down but continued to preach the Gospel in the midst of adversity that could cost him his life.
- c. The Holy Spirit warns us by using other Christians

- i. The designated prophets of the time, like Agabus (Acts 21:10-12)
 - ii. Through visions by designated prophets of the Lord, as is the case in Acts 18:9-11.
 - iii. Sometimes even through unbelievers, as in the case of Pharaoh Necho warning King Josiah (2 Chron 35:21-22).
 - iv. Mostly He has already given us many warnings in God's word, in both the Old (Rom 15:4) and New (2 Tim 3:16-17) Testaments.
- d. How do you respond to warnings?
- i. Don't ignore them, as people did in the past (1 Co 10:6-11).
 - ii. Heed and obey, so you don't drift away (Heb 2:1).
 - iii. Pay attention to them, as a light shining in a dark place (2 Pe 1:19).
- e. Do you shy away from hardship and difficulties that preaching the gospel may earn you?
- i. What do you value more, your life and possessions?
 - ii. The fact that your name is written in heaven?

2- Paul's Aim – testifying to the good news of God's grace

- a. His life is worth nothing
- b. It didn't matter if he faced prison, trials or difficulties
- c. His aim was to finish the race
- d. His goal was to complete the task
- e. Testifying to the good news of God's grace

Paul Doesn't Hold Back

Acts 20:26-27 (NIV) Therefore, I declare to you today that I am innocent of the blood of any of you. ²⁷ For I have not hesitated to proclaim to you the whole will of God.

1. No regrets
 - a. He didn't shy away from difficulty
 - b. He didn't back down from any challenge
 - c. He faced every confrontation with truth and grace
2. He did not hesitate to proclaim the whole will of God
 - a. He didn't sugarcoat

- b. He didn't beat around the bush
- c. He didn't walk on eggshells
- d. He spoke directly and assertively, teaching the truth in love (Eph 4:15)

Charge to Elders

Acts 20:28 (NIV) **Keep watch** over yourself and all the flock of which **the Holy Spirit has made you overseers**. Be shepherds of the church of God, **which he bought with his own blood**.

1- *Keep watch*

- a. Over yourself – be firmly rooted in the word so you can edify others. Make sure your *vertical* relationship with God is well maintained so you can strengthen your *horizontal* relationships.
- b. Over all the flock – how will you feed, lead and care for the flock if you don't put your own oxygen mask on first?
 - i. Make sure your wife is loved
 - ii. Make sure your children are trained
 - iii. Make sure your household is in order
 - iv. Then you will be able to serve others

2- *Your appointment is by the Holy Spirit*

- a. He has made your qualifications noticeable
- b. He has given you desire
- c. He has convicted your heart to accept

3- *Be shepherds*

- a. Feed
- b. Lead
- c. Care
- d. Smell like sheep

4- *Bought with Jesus' blood*

- a. It is Jesus' church, not yours
- b. We determine the value of something by the price which someone is willing to pay to purchase that object. Jesus purchased His church by paying the price of His priceless blood, showing us that its value is beyond human ways of measuring (cf. Eph 5:25-27; 1 Pet 1:18,19; 1 Cor 6:19,20)! – WVBS

- c. The elders are trustees, managing the Lord's affairs. It is not their church to Lord over, bully or boss around. (Parable of the Dishonest Manager – Luke 16:9-13; Parable of the talents – Mat 25:14-30; Parable of the 10 Minas – Luke 19:12-27)

Warning

Acts 20:29-31 (NIV) I know that after I leave, savage wolves will come in among you and will not spare the flock. ³⁰ Even from your own number men will arise and distort the truth in order to draw away disciples after them. ³¹ So be on your guard! Remember that for three years **I never stopped warning each of you** night and day with tears.

1- Savage wolves

- a. False preachers/teachers
 - i. 2 Pe 2:1-3 – secretly bring in destructive heresies, follow sensuality, greedy, exploit with false words
 - ii. 2 Co 11:13-15 – disguise themselves as apostles (workers of light) like Satan.
 - iii. Mat 7:15-20 – you will recognize them by their fruit
- b. Hypocritical liars who follow deceiving spirits and things taught by demons (appear intelligent) – 1 Tim 4:1-3
 - i. Forbid people to marry
 - ii. Order them to abstain from foods
- c. They *distort the truth* with fine sounding arguments:
- d. **Romans 16:17-18 (NIV)** ...watch out for those who **cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them.** ¹⁸ For such people are not serving our Lord Christ, but their own appetites. **By smooth talk and flattery they deceive the minds of naive people.**
- e. **Colossians 2:2-4 (NIV)** My goal is that they may be **encouraged in heart and united in love**, so that they may have the full riches of **complete understanding**, in order that they may **know the mystery of God, namely, Christ**, ³ in whom are hidden all the treasures of wisdom and knowledge. ⁴ **I tell you this so that no one may deceive you by fine-sounding arguments.**

2- Be on your guard!

- a. Military term meaning to give strict attention, be cautious, active, awake, vigilant, watchful.
- b. Savage wolves often come disguised in sheep's clothing – Mat 7:15-20

3- *Never stop warning*

- a. Part of the elder's job is to sound the warning. Leaders are to be alert and overly cautious about any strange teaching or possibility of distorted truth.
- b. [2 Timothy 4:3-4 \(NIV\)](#) For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. ⁴ **They will turn their ears away from the truth and turn aside to myths.**

Committal

[Acts 20:32 \(NIV\)](#) Now **I commit you to God and to the word of his grace**, which can build you up and give you an inheritance among all those who are sanctified.

1- *Commit You to God*

- a. Our commitment ought to be to God, #1
- b. Without this commitment we will suffer marital problems, relational problems, brotherhood problems and church problems.
- c. Whenever there's a problem with someone it is because they are not committed to God; they don't have their priorities straight.
Recognize the root of all problems and temptations.
- d. [Matthew 6:33 \(NIV\)](#) But **seek first** his kingdom and his righteousness, and all these things will be given to you as well.

2- *Commitment to the Word of His Grace*

- a. Grace builds us up
 - i. Philosophies, speculations, and theories of men provide no power at all in this sector
 - ii. Teachings devoid of mercy and the righteousness of Christ have no power
 - iii. Teachings empty of the power of the Holy Spirit divide and shipwreck the faith

- iv. Some don't recognize the Holy Spirit, nor Jesus' saving power of the Gospel and demand righteousness from men instead. They trample on the blood of Christ.
 - v. **Hebrews 10:29 (NIV)** How much more severely do you think someone deserves to be punished who has trampled the Son of God underfoot, who has treated as an unholy thing the blood of the covenant that sanctified them, and who has **insulted the Spirit of grace?**
- b. Grace gives us an inheritance
- i. **Ephesians 1:18-19 (NIV)** I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, **the riches of his glorious inheritance in his holy people,**¹⁹ and his incomparably great power for us who believe.
 - ii. Amongst the sanctified – without holiness no one will see the Lord – Heb 12:14
 - iii. Sanctified by the blood of Christ, not your own works – Heb 10:10; Eph 2:8-9.

Hard Work is how we Bless

Acts 20:33-35 (NIV) I have not coveted anyone's silver or gold or clothing.³⁴ You yourselves know that these hands of mine have supplied my own needs and the needs of my companions.³⁵ In everything I did, I showed you that **by this kind of hard work we must help the weak,** remembering the words the Lord Jesus himself said: **'It is more blessed to give than to receive.'**"

- 1- Coveting will get in the way of blessing
 - a. Don't set your eyes on feeding yourself only
 - b. Don't get in debt by coveting
 - c. Always set aside to help others, not just the church contribution
- 2- Live as a manager of God's provisions – they are not your own
 - a. Work hard with what God has given you to supply your needs and your household
 - b. Work to supply the needs of others, to help the weak
 - c. *It is more blessed to give than to receive*

3- **2 Thessalonians 3:7-10 (NIV)** For you yourselves know how you ought to follow our example. **We were not idle when we were with you,⁸ nor did we eat anyone's food without paying for it.** On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you.⁹ We did this, not because we do not have the right to such help, but in order to offer ourselves as a model for you to imitate.¹⁰ For even when we were with you, we gave you this rule: **"The one who is unwilling to work shall not eat."**

a. **2 Thessalonians 3:11-12 (NIV)** We hear that some among you are idle and disruptive. They are not busy; they are busybodies.¹² Such people we **command and urge in the Lord Jesus Christ to settle down and earn the food they eat.**

SUMMARY

Qualifications

1. Desire the office – 1 Tim 3:1.
2. Blameless (without reproach) – 1 Tim 3:2; Titus 1:6-7.
3. Husband of one wife – 1 Tim 3:2; Titus 1:6.
4. Rule well his own house – 1 Tim 3:4.
5. Father of believing and faithful children – 1 Tim 3:4; Titus 1:5.
6. Steward of God – Titus 1:7; (1Co 4:1-2).
7. Given to hospitality – 1 Tim 3:2; Titus 1:8.
8. Lover of good – Titus 1:8.
9. Sober-minded – 1 Tim 3:2; Titus 1:8.
10. Just – Titus 1:8.
11. Holy – Titus 1:8.
12. Temperate (self-controlled) – Titus 1:8.
13. Holding the faithful word according to teaching - Tit 1:9.
14. Apt to teach – 1 Tim 3:2.
15. Vigilant – 1 Tim 3:2.
16. Patient (gentle) – 1 Tim 3:3.
17. Orderly (of good behavior) – 1 Tim 3:2.
18. Of Good Reputation (Good report; good testimony) from without – 1 Tim 3:7.
19. Not self-willed – (Not a maverick; must work well with others) Titus 1:7.
20. Not contentious (quarrelsome) – 1 Tim 3:3 (ASV).
21. Not angry – Titus 1:7.
22. Not given to much wine (KJV), vigilant, temperate (ASV) – 1 Tim 3:2-3; Titus 1:6.

- 23. Not violent (quarrelsome, brawler, striker) – 1 Tim 3:3; Titus 1:7.
- 24. Not quarrelsome (peaceable; not contentious) – 1 Tim 3:3; Titus 1:7.

- 25. Not a lover of money (not covetous – not greedy of filthy lucre) – 1 Tim 3:3; Titus 1:7; 1Pe 5:2.
- 26. Not a novice (recent convert) – 1 Tim 3:6

Six Natural Divisions Of Qualifications:

- 1. Experience (6,26).
- 2. Reputation (18).
- 3. Domestic relations (3,4,5).
- 4. Character (1, 2, 7, 8, 9, 10, 11, 12, 16, 19, 20, 21, 22, 23, 24, 25).
- 5. Habits (15,17).
- 6. Ability to teach and rule (13,14).

Duties:

- 1. Take heed to yourself - Act 20:28.
- 2. Take heed to the flock - Act 20:28.
- 3. Feed (tend) the church of the Lord - Act 20:28; 1Pe 5:1-4; 1Ti 3:2 b.
- 4. Exhort in sound doctrine - Tit 1:9.
- 5. Watch for grievous wolves - Act 20:29-31; 1Ti 3:14-4:3.
- 6. Be guided by the word of God - Act 20:32.
- 7. Support the weak - Act 20:35.
- 8. Consider and decide matters of the church - Act 15:6.
- 9. Admonish the church - 1Th 5:12.
- 10. Rule well - 1Ti 5:17; 1Ti 3:4.
- 11. Stop the mouths of vain talkers and deceivers - Tit 1:11.
- 12. Watch for their souls - Heb 13:17.
- 13. Pray for and administer to the sick - Jam 5:16.
- 14. Take the oversight - 1Pe 5:2.
- 15. Be an example to the flock - 1Pe 5:3.
- 16. Be hospitable - 1Ti 3:2; Tit 1:8 (wives are important!).

Responsibilities:

- 1. They shall give account for the souls under the care - Heb 13:17.
- 2. Unto whomsoever much is given, of him shall much be required - Luke 12:48.

3. Unless watchman warns, blood is on his hands - Ezek 33:6.

Deacons

The deacons were the first church office to be created out of necessity. Notice how women were not chosen to serve in this ministry. It was the men who were chosen to be the servants in this public ministry. Their main qualifications are listed: “known to be full of the Spirit and wisdom.”

The Seven – The First Deacons

Acts 6:1-4 (NIV) In those days when the number of disciples was increasing, the Hellenistic Jews among them complained against the Hebraic Jews because their widows were being overlooked in the daily distribution of food.² So the Twelve gathered all the disciples together and said, “It would not be right for us to neglect the ministry of the word of God in order to wait (*diakoneo*) on tables.³ Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them⁴ and will give our attention to prayer and the ministry of the word.”

- There was a problem: widows were overlooked in the daily distribution of food.
- They gathered all the disciples together: all were to agree in the choosing
- The chosen were to be given a responsibility – to wait on tables
- A priority had to be maintained by the apostles: that of prayer and the ministry of the word.

This was the first time a margin was created for the sake of the apostle’s devotion to prayer and the ministry of the word. The apostles were not meant to do everything, their calling was specific, so delegation was needed in order to accomplish day-to-day service. They chose Stephen and the other deacons to perform day-to-day service, so they could create the “margin” needed in their lives to devote “to prayer and to the ministry of the word”.

Exegesis

Of Acts 6:3-4

This passage teaches us a few things:

- 1- Men were chosen
- 2- Qualifications given to fulfill the responsibility

- 3- Because there was a priority that couldn't be overlooked: prayer and the ministry (*diakonia*) of God's Word (logos) – the preaching and teaching of it by the apostles.

Men were chosen

Men = *aner*, differentiated from *anthropos* = which is a generic reference to all human individuals, male or female.

Thayer Definition:

1) with reference to sex

1a) of a male

1b) of a husband

1c) of a betrothed or future husband

2) with reference to age, and to distinguish an adult man from a boy

When Paul encourages Timothy to not “*let anyone look down on you because you are young*” (1 Timothy 4:12), it was not because he was not a man, but because he was a young man (young - *neotes* = newness), perhaps regarded as inexperienced (immature) in certain aspects of life, not because he was a teenager.

Historically, we know Timothy to have been 30 – 35 years of age in this writing, so he was comparatively young when contrasted with the elders at Ephesus.

In the Jewish faith, if anyone was in their 30's or 40's they were still considered young. They really didn't validate what you said nor considered you worthwhile to listen. They figured you didn't really have much experience living so your words would be empty and full of yourself.

This is illustrated in the remarks made to Jesus, “you are not yet 50 years old and you have seen Abraham?!” (John 8:57)

In Christ we need to set an example no matter what age we are. We need to show ourselves faultless and blameless, especially to those who are older than us. This is done above all by being humble and open to correction.

Timothy's encouragement was to call himself to a higher standard than those around him, since people will try to look for mistakes in your life to discredit what you are teaching.

Let me just add that if someone is open to the Gospel, they will be open to receive the word from anyone, including those younger than themselves.

Lower Age Limit?

Is there a lower limit of age that should be considered? There are no instructions given in the New Testament as to setting an arbitrary age for this calling but built into the *language* of the passage we are given some guidelines. The Greek word translated as *men*, implies a male old enough to be considered for betrothal, distinguishing an adult male from a boy. **The idea here is that these men were called to give an account.** There was a responsibility that was going to be given to them and they had to be able to respond on their own recognizance. They could not be dependent on another adult to do this for them. “Dad won’t let me”, or “I need Mom’s permission”, could not be excuses given from these men. As long as an individual is under the subjection of their parents (Luke 2:51; Eph 6:1), they are not responsible for themselves and unable to give an account on their own recognizance.

- The Old Testament does give age limits for responsibility
- It was a standard for men of the age of 20 to be considered fit for service in the army of Israel (Numbers 1:1-3, 21-22). God had made this distinction in Israel solely by age alone in order to fulfill this responsibility.
- When the Lord pronounces a curse to all Israel because of their lack of faith in Numbers 14:22-33, the Lord held accountable all those who were 20 and up, allowing those 19 and under to inherit the land after the 40 years in the wilderness was over. Only Caleb and Joshua were excluded from the punishment.
- Even Jesus did not start his ministry until he was 30, which adds weight to this topic as well.

These are passages to consider when determining who was considered a boy and who was considered a man in the Jewish mind – who is ready to accept the responsibility of offices in the church.

They Must Be Tested

Furthermore, in the qualifications for deacons given to Timothy we are told *they first must be tested, and if there's nothing against them, let them serve as deacons* (1 Tim 3:10). This is the reason for the MOS, to test these men and prep them for future deaconship.

How are the deacons to be tested? We need to see the fruit of all these qualities mentioned in these passages blooming. The fruit need to be evident even before they are asked to serve in this way. The test is to be proven blameless when asked to serve in any capacity. If someone wants to serve as a deacon, they must be tested or given a trial run. If the person already has a track record of good service and is above reproach (blameless) then the person is a blooming deacon. They have the possibility of being installed as a deacon if the need arises.

The idea is to provide a venue for testing these young men to prepare them for the works of service. Not only for serving in the assembly, but for works of service all around. When the first deacons were called it was not for the purpose of serving in the assembly, but for the distribution of food and benevolence for some widows that were being overlooked. It was for service in the community at large. All church offices are for this kind of service; service that mostly happens outside of our general assemblies.

Also, there is a potential enablement of ego (pride) when appointing someone to church offices. Timothy is told *a man must not be a recent convert, or he may become conceited and fall under the same judgment as the devil* (1 Tim 3:6).

If this is true of a man, it can be an even more sensitive consideration for a boy. A baptized boy who is still under subjection to his parents is not only a recent convert, but still inexperienced and immature, unable to be accountable for his own actions and very susceptible to becoming conceited lacking the spiritual and emotional experience to know humility and meekness.

Qualifications Given

1. Of good reputation – (KJV, NASB, ESV) - *martyreō* – who have a good report; who is a witness, having experienced something by perception; able to give testimony.
2. Full of the Spirit – (*pneuma*) In the book of Acts – this phrase is used of those who have obeyed the Gospel and have the indwelling of the Spirit. It

is also used when the disciples showed courage and wisdom and a burning desire to spread the Gospel and testify to Jesus' resurrection. It doesn't necessarily refer to the ability to work miracles.

3. Full of Wisdom – (*sophia*) Spirit and wisdom show temperance. Deacons are not just to be zealous brethren or just wise brethren, but those who by the Spirit showed temperance and discernment. In order to have responsibility over a ministry you need these qualifications. Wisdom is the mature and intelligent display of knowledge.

Responsibility

The responsibility given was to distribute food evenly among the Hellenistic and Hebraic Jews who were disciples. They were to be waiters (*diakonos*), waiting on the need of those who were consumers.

Acts 6:2 (NIV) It would not be right for us to neglect the ministry of the word of God in order to wait on tables.

Deacons are those who provide a service where there is a need. They provide a service and/or materials needed for a service.

Priority to Preserve

They were appointed to serve in this capacity to preserve the priority the apostles had of the ministry of the word of God and prayer.

It is important to note that these Seven (Acts 21:8) were to be assistants to the apostles, and so their qualifications are not similar to the deacons Paul calls for to assist elders and evangelists in their congregations. We will study these in the following passages:

Of 1 Tim 3:8-13

1 Timothy 3:8-13 (NIV) In the same way, **deacons** (*diakonos*) are to be worthy of respect (*semnos*), sincere (*me dilogos*), not indulging in much wine, and not pursuing dishonest gain (*aischrokerdes*).⁹ They must keep hold of the deep truths of the faith with a clear conscience.¹⁰ They must first be tested (*dokimazo*); and then if there is nothing against them (*anegkletos*), let them serve as deacons (*diakoneo*).

¹¹ In the same way (*hosautos*), the women (*gune*) are to be worthy of respect

(*semnos*), not malicious talkers (*diabolos*) but temperate (*nephalios*) and trustworthy (*pistos*) in everything.

¹² A deacon must be faithful to his wife and must manage his children and his household well. ¹³ Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus.

Definition

Qualifications for the **deacons** (*diakonos*: to run on errands; an attendant, that is, (generally) a waiter (at table or in other menial duties): - deacon, minister, servant) are to be as the elders. These men freely and willingly serve as deacons. These men have these gifts of serving (ministry). Before they are appointed as deacons they are already serving in the body of Christ.

Deacons are appointed when a need arises for that particular service so that those whose ministry is prayer and the Word of God is not neglected.

Qualifications

1. *In the same way...*

- a. The Spirit repeats these qualifications in a summarized way, as to indicate that the deacons and the elders are to be held to the same standards

2. Qualification

- a. **Worthy of Respect** – *Dignified* (*semnos*) – honorable, grave, honest. This word was used in verse 4, describing how the children out to submit to the elders - with all dignity. In other words, the submission doesn't occur because of fear or terror or bribe, but because they revere him in all honesty. Their life causes people to respect them and to love them.
- b. **Sincere** – *Not Double-Tongued* (*dilogos*) – equivocal, that is, telling a different story: double-tongued, double in speech, saying one thing with one person another with another (with the intent to deceive); two-faced. We can also equal this to being double-minded or a hypocrite. Talking without action. The deacon's speech must have integrity. They need to be men of their word.
- c. **Not indulging in much wine** – *not addicted* (given) *to much wine* – A deacon's mind should not turn to drinking or any other vice. They

must be sober as 1Thes 5:6-8 says. Not act or do things like the world does. We need to be awake and pursue the things that belong to the day.

- d. **Not pursuing dishonest gain** – *not greedy for dishonest gain* – *aischrokerdes* – NOT eager for base gain, greedy for money; sordid: - given to (greedy of) filthy lucre. Same as 1 Tim 3:3. He cannot be into being a deacon for the money. He should not be money-minded but people-minded.
- e. **Keep hold of the deep truths of the faith with a clear conscience**
 - i. The deacon must have deep convictions about his faith without doubt or wavering between opinions. He must be able to give clear explanations of what he believes in and back it up with his life.
 - ii. What are the *deep truths* of the faith?
 1. Paul refers to the *mystery of the faith* which he talks extensively about in Eph 1:9-10 and Eph 3:2-6, among other passages.
 2. [Ephesians 1:9-10 \(NIV\)](#) he made known to us the **mystery of his will** according to his good pleasure, which he purposed in Christ,¹⁰ to be put into effect when the times reach their fulfillment — **to bring unity to all things in heaven and on earth under Christ.**
 3. [Ephesians 3:2-6 \(NIV\)](#) Surely you have heard about the administration of God's grace that was given to me for you,³ that is, **the mystery made known to me by revelation**, as I have already written briefly.⁴ In reading this, then, **you will be able to understand my insight into the mystery of Christ**,⁵ which was not made known to people in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets.⁶ **This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.**
 4. The mystery has to do with how God is to bring unity to all things in heaven and on earth under Christ.

5. This mystery also deals with how people, whether Jewish or gentile, are made heirs and members of the one body, sharers in the promise of the Gospel in Jesus Christ.
 6. It is the Gospel mystery, which is Christ in you, the hope of glory! (Col 1:27)
 7. [Colossians 1:27 \(NIV\)](#) To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.
 8. The deep truths of the faith deal with how to become a Christian through the gospel, receiving Jesus in you by the Holy Spirit, by being immersed in Christ for the forgiveness of sins. ([Acts 2:38](#); [Rom 6:3-4](#); [Mat 28:19-20](#))
 9. To us it is no mystery any more, but it still remains at large among most people in the world who refuse God's foolishness thinking their wisdom can save them.
- iii. The deacons must hold to this mystery with a clear conscience, truly believing with the deepest of convictions which is proved by how they are not swayed by human philosophies or false doctrine.
 - iv. The deacons will show this by being doers of the Word of God. Their faith shows by actions. They will show concern for the lost and be focused on serving their brothers and sisters and serving the lost with the Gospel.
- f. **Must first be tested** – *proven blameless* – *dokimazo* – scrutinized to see whether they are genuine or not, as with jewels or metals.
- i. How are the deacons to be tested? We need to see the fruit of all these qualities mentioned in these passages blooming. The fruit need to be evident even before they are asked to serve in this way. The test is to be proven blameless when asked to serve in any capacity. If someone wants to serve as a deacon, they must be tested or given a trial run. If the person already has a track record of good service and is above reproach (blameless) then the person is a blooming deacon. They have the possibility of being installed as a deacon if the need arises.

- ii. The idea is to provide a **venue** for testing these young men to prepare them for the works of service. Not only for serving in the assembly, but for works of service all around. When the first deacons were called it was not for the purpose of serving in the assembly, but for the distribution of food and benevolence for some widows that were being overlooked. It was for service in the community at large. All church offices are for this kind of service; service that mostly happens outside of our general assemblies.
- iii. This is the reason for our Men's Order of Services (MOS), to test these men and prep them for future deaconship.
- g. **If there is nothing against them** – *beyond reproach* – *anegkletos* – blameless.
- h. **Let them serve as deacons** – *diakoneo* – wait upon, minister, serve.
- i. **The women are to be worthy of respect** – *their wives are to be worthy of respect*
 - i. This is an interesting qualification. It assumes the women we are speaking of are the wives of the deacon. KJV assumes that and so does God's Word. Other versions don't, in keeping with the original texts.
 1. *Gune* – can be translated as *women* or *wives*
 2. This could be referring to women who serve in the church in any capacity and to the wives of the deacon.
 3. The **preferred view** is that it is speaking particularly about the deacon's wives, since it is sandwiched between the qualifications of the deacon, and the adverb likewise (*hosautos*) is used, meaning, just as these qualifications must be true for deacons, their women must, in the same way, be these things.
 4. However, any woman who is serving in any way in the church should meet these qualifications.
 - ii. **Worthy of respect** – *dignified* – *semnos* – august, venerable, reverend; honorable, grave, honest. This word was used in verse 4, describing how the children out to submit to the elders – with all dignity. In other words, the submission doesn't

occur because of fear or terror or bribe, but because they **revere her in all honesty; respecting and obeying her**. She doesn't have to yell or cry to communicate. She simply speaks quietly and serves her husband in quietness and all dignity (1Pe 3:1-2).

- iii. **Not malicious talkers** – *not slanderers – diabolos* – false accuser, devil, slanderer. Women are often portrayed with a tendency to gossip but a godly woman is not a part of Satan's schemes. **To gossip, which often includes slander, is to side with the devil.**
- iv. **Temperate** – *sober-minded – nephaleos* – abstaining from wine, either entirely or at least from its immoderate use; sober, vigilant. A sober person, like an elder, must keep his mind clear of confusion and doesn't seek to alter his mind by the use of any mind-altering drug or pharmaceutical product, whether illegal or legal. She is a person who abstains from daydreaming or wishful thinking. She is firmly grounded in concreteness and practicality. She is not the overly sensitive type, reacting to things as opposed to being proactive. She cannot have a cow. Needs to be calm and collected. If you are in the presence of such a person, she should have a calming effect on you.
- v. **Trustworthy in everything** – *faithful – pistos* – objectively trustworthy; subjectively trustful: - believing, confiding, trusting. She should be faithful in all things, that is, her quality of faithfulness transcends her person and permeates all she does and whomever she serves.
- j. **Manage household well** – *presides honestly in his home*
 - i. **Faithful to his wife** – *the husband of one wife* – Not being remarried or of multiple marriages – **free from adultery**. This attests that deacons are male. A deacon must be married, never having had a divorce. This indicates a stable marriage lead by a good strong and faithful head. There is an exception: Rom 7:2-3 talks about the exception of death. If a man had a wife and then she dies and he marries again it is acceptable.

- ii. **Manage children well** – The deacon as a father must be a pace-setter at the home; equitable, trustworthy, peaceable and authoritative. His wife and children love him because he is fair and spiritual. His word is gold and he keeps promises. He is truly an example worthy of imitation as he walks in the steps of his God. He leads by serving and caring as a good servant does. Does the wife and children lead him? No! His wife trusts him and eagerly submits to him as his children do.
- iii. **Manage household well** – The deacon must be a true head of his house. His wife and children should confirm that by the way they respectfully obey him and submit themselves to his authority.

3. Promise

a. **Gain an excellent standing and great assurance in the faith**

- i. *If they serve well...*
 - ii. Serving as a deacon will gain them a worthy standing within the church, the people of God and God Himself.
 - iii. They will also gain great confidence (assurance) in the faith.
- b. The results of serving as a deacon are eternal and so their goal in serving must be motivated by these eternal results in Jesus Christ our Lord.

SUMMARY

Qualifications

1. Men – Acts 6:3; 1 Tim 3:12
2. Full of the spirit – Acts 6:3
3. Full of wisdom – Acts 6:3
4. Worthy of respect – 1 Tim 3:8
5. Sincere – 1 Tim 3:8
6. Not indulging in much wine – 1 Tim 3:8
7. Not pursuing dishonest gain – 1 Tim 3:8
8. Keeping hold of the deep truths of the faith – 1 Tim 3:9
9. Must first be tested – 1 Tim 3:10
10. Must be beyond reproach – 1 Tim 3:10
11. Must have respectful wives – 1 Tim 3:11

12. Must be faithful to his wife – 1 Tim 3:12
13. Must manage his household well – 1 Tim 3:12

Duties

1. Wait on tables – Acts 6:2-3
2. Provide a service and/or materials to fulfill a need.

Evangelists

We know of the work of the evangelist through the pastoral letters written by Paul to three evangelists: *Timothy*, *Titus* and *Philemon*. We will focus on the plain directives given in these letters detailing the work they are called to do, and the inherent qualifications implied. These letters are some of the most practical letters in the New Testament, focusing on **building practical ministry** on theological foundations as opposed to dispensing profound theological conclusions, although some do appear in these letters.

What is an Evangelist?

2 Timothy 4:5 (NIV) But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.

Evangelist = *euaggelistēs* – bringer of good tidings; heralds of salvation who are not apostles; preacher of the gospel; ***gospeler***.

1. Keep your head – be sober; alert. No matter what happens, the evangelist needs to lean on the Lord for all the emotional, intellectual and spiritual capital he will need to handle every situation in the church while keeping his cool. This exhortation has to do particularly with any false doctrine or heresy that may wean its way into the church and pollute the understanding and acceptance of the gospel of Jesus.
2. Endure hardship – suffer trouble, endure affliction, suck it up, man up. When you preach the truth, you will deal with a lot of fallout (back-lashes) from those who profess to know the truth (members of the church or outsiders) but are victims of heresy.
3. Do the work – fulfill your office; undertake your enterprise. Fulfill all the instructions and duties outlined by the spirit in these letters. Keep the church doctrine pure and administer church discipline. Watch your life and

your doctrine (1 Tim 4:12-16; 2 Tim 2:22) – the evangelist is a role model for the Christian.

4. Discharge all the duties – bring to fruition all your labor; carry through to the end your service (*diakonia*).

“Evangelist” appears three times in the New Testament:

Acts 21:8 (NIV) Leaving the next day, we reached Caesarea and stayed at the house of Philip the evangelist, one of the Seven.

Philip was still well known as one of the original Seven, the deacons that had been chosen early on in the ministry. This shows how that choosing was very special, and not just an ordinary choosing of deacons that were to happen in the churches as Paul instructed Timothy in 1 Timothy 3:8-10. Philip eventually served as an evangelist in Caesarea.

Ephesians 4:11 (NIV) So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers...

The evangelist is one of the gifts Jesus gave the church. Verse 8, “...gave gifts to his people.” Also, the apostles, prophets, elders and bible teachers.

2 Timothy 4:5 (NIV) But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.

1. This is how we know Timothy and Titus were evangelists, of Ephesus and Crete, respectively. This is because most commands given to Timothy in relation to his work as an evangelist were also given to Titus.
2. Philemon, we suppose, was an evangelist at Colosse, as we will examine later. This epistle is the only private letter of Paul which has been preserved, and the only one in the New Testament except 3 John.

Let’s extrapolate from the pastoral letters the duties and work of the evangelist:

Duties and Work Distilled From 1 Timothy 1 – Pillars of the Work

1. **Command** – *paragello* – charge, instruct, declare, announce
 - a. Not to teach false doctrine (1:3)
 - b. Not to be devoted to myths and genealogies (1:4)
 - c. To be conformed to the Gospel (1:11)
2. **Stay** – *prosmeno* – continue, remain
 - a. In Ephesus (1:3)

3. **Fight** – *strateuo* – make a military expedition; lead soldiers to war (spoken of a commander); do military duty
 - a. The good fight (1:18)
 - b. For the faith and a good conscience (1:19)

Exegesis of 1 Timothy 1

Warning Against False Teachers

1 Timothy 1:3-4 (NIV) As I urged you when I went into Macedonia, stay (*prosmeno*) there in Ephesus so that you may command (*paraggello*) certain people not to teach false doctrines any longer⁴ or to devote themselves to myths and endless genealogies. Such things promote controversial speculations rather than advancing God's work—which is by faith.

1. In order to carry out the command, Timothy needed to stay in Ephesus.
2. Part of the work of the evangelist is to command people not to teach false doctrines or anything that doesn't conform to the gospel of the Lord Jesus.
3. Timothy may have wanted to go somewhere else, but Paul urged him to stay in Ephesus to carry out the work of an evangelist.
4. False doctrines are the number one way the spiritual forces of evil will try to derail your faith.
5. Myths and genealogies promote controversial speculations (assumptions)
 - a. They don't advance God's work
 - b. They inflate egos and make religion man-centered as opposed to Christ-centered
6. We need to stay away from things that don't advance God's work
7. We need to avoid things that are not done out of faith
8. We need to promote things done out of faith

1 Timothy 1:10-11 (NIV) ...the sound doctrine¹¹ that conforms to the gospel concerning the glory of the blessed God, which he entrusted to me.

1. Paul lists what is opposite of righteousness in verses 9-10, concluding that all those things are contrary to the sound doctrine that conforms to the Gospel.
2. The evangelist needs to make sure that what he commands or announces in the congregation of the Lord conform to the Gospel and does not promote unrighteousness.

3. The gospel was entrusted to the apostles (1 Co 4:1-2; 9:17; 2 Co 5:18-20). Now it is entrusted to the evangelist as well (1 Tim 6:20; 2 Tim 1:14), and to all who declare it unto mankind.

Fight The Good Fight

1 Timothy 1:18-19 (NIV) Timothy, my son, I am giving you this command in keeping with the prophecies once made about you, so that by recalling them you may **fight the battle well**,¹⁹ holding on to faith and a good conscience, which some have rejected and so have suffered shipwreck with regard to the faith.

1. The command given by Paul was backed up by prophecy, probably that Timothy was going to carry out the work of the evangelist in Ephesus.
 - a. Entrusted to preach the Gospel
 - b. Fight false doctrine
2. His confidence was to rest in what God declared about him and not in his own ability, so he could **fight the battle well (fight the good fight)**.
3. The battle would be fought well holding onto faith and a good conscience.
 - a. **Faith** – whatever is not from faith is sin (Rom 14:23) and from the heart of man (Mat 15:18). We want to fight what comes from sin and the heart of man (usually false doctrine). We cannot fight fire with fire (holding onto the heart, which is usually our presumptions and opinions). We need to fight holding onto faith – God’s Word.
 - b. **Good conscience** – comes from training our flesh by way of self-discipline and love. Surrendering to the Holy Spirit and learning to listen to him as opposed to our passions and desires. The conscience is cleansed through baptism (1 Pe 3:21) and kept from being seared by fighting false doctrine.

Duties and Work Distilled From 1 Timothy 2 – Prayer and Modesty

1. **Urge** – *parakaleo* – implore, exhort, beseech, comfort; to call upon; to summon; to instruct, teach
 - a. That petitions, prayers, intercessions and thanksgiving be made (2:1)
 - i. For all
 - ii. For kings and those in authority (2:2)

2. **Communicate** ([Implied from the verse] declare, command [*paraggello*] [a continuation from the first chapter]) the **official message** (*keryx*) entrusted to the apostle (2:7) concerning:
 - a. Men
 - i. To lift holy hands in prayer (2:8)
 - ii. Without arguing or anger tainting these offerings, hence, the thanksgiving mentioned in 2:1
 - b. Women
 - i. To dress modestly (2:9)
 1. With decency and propriety
 2. Not focused on adorning in a superficial (material way)
 3. Focused on the spiritually appropriate – good deeds
 - ii. To learn in quietness and full submission (2:11)
 - iii. To not teach or assume authority over a man (2:12)
 1. This would be the opposite of learning in quietness and full submission.

Exegesis of 1 Timothy 2

Prayer

1 Timothy 2:1-2 (NIV) I **urge**, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people— ² for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness.

1. The **exhortation** (urging) from Paul to Timothy was for God's church to pray. To engage in:
 - a. Petitions – *deesis* – seeking, asking, entreaties: prayer requests, supplications.
 - b. Prayers – *proseuche* – prayer to God (as in worship); oratory addressed to God. When someone leads others in prayer at a meeting or gathering.
 - c. Intercession – *enteuxis* – an interview, a coming together; meeting for petition and supplication.
 - d. Thanksgiving – *eucharistia* – giving of thanks; grateful language to God (as an act of worship).
2. **To do this for all people** – our interaction with people around us should be remembered as people who pray to God and intercede for others.

- a. **Jeremiah 29:7 (NIV) ...seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper.**
 - b. **There is an important principle here.** Generally, you should seek the peace and prosperity of the place in which God has put you and pray for it. **This includes places where you may work, your local church, your city, and your nation.** There is an expression: 'Bloom where you're planted.' This passage encourages you to **make roots even where you feel uncomfortable or isolated (like in exile).** Sometimes the place where you find yourself is not where you want to be but if God has led you there, then **that place must be fertile ground for God's work in you to thrive.** - *Nicky Gumbel*
 - c. If our interactions with our neighbors, co-workers and friends are remembered for spending time speaking of their needs for prayers and asking them for any ways God has answered their prayers, **we may be creating more of an awareness of God and His providence in their lives.** Those that may not respond directly to us urging them to turn to God may turn when they see us earnestly interceding on their behalf before God.
3. **To do this for kings and those in authority** – instead of trash-talking political leaders, we need to be praying for them and for all who lead in some way or have been given authority by God.
- a. **Churches of Christ and Christians need to be known for people who pray** for our nation, places or work, schools and homes. We ought not to be known for affiliations with political parties or agendas.
 - b. It doesn't matter whether you agree with the authority or not, remember, **they have been established by God.** Humble yourself and pray for them without bitterness or hatred in your heart (Rom 13:1-4; 1 Pe 2:14).
4. **To seek to live in peace and quietness, in all godliness and holiness** – **The evangelist must guard the church from becoming a political tool or platform for anyone.** The church is to be a beacon of peace, refuge, godliness and holiness for all.
- a. **We ought not to a tool for the world – we are God's tool!**

- i. As God's tool we work like leaven (Matthew 13:33), not by revolt, political upheaval or rebellion. Those are the mark of the world.
 - ii. We influence by our quiet and peaceful lives, lived in humility and holiness (1 Tim 2:2).
 - iii. Our prayers about our governing authorities and the lives of others should be towards making it easier for the work of the church to be done and for each of us to be able to do our part in God's Kingdom.
- b. We must all strive to live a quiet life and to pursue things that promote peace and quietness
- i. **Quiet (*tranquil*) lives** – *eremos* – still, tranquil. Our ambition in the life we lead in this world should be towards quietness and peace. This should be reflected in how we pray for others and even our country and those who rule in it (1Th 4:11-12).
 - ii. **Peaceful (*quiet*) lives** – *hesychios* – properly keeping one's seat; undisturbed, undisturbing, peaceable. **This characteristic alludes to us wanting to mind our own business and not be meddlers in the affairs of others.** We need to keep our nose to the grind, our own grind and be satisfied with that. Our prayers should reflect the fact that we also are minding our own business, praying for those with whom we are directly involved and interceding for those with whom we have to do.
- c. Our associations must promote godliness and holiness
- i. Godly lives – **godliness** – *eusebia* – reverence, respect, holiness. If our ambition and aspiration is to be in peace and stillness in the Lord our loves will reflect godly qualities. We will influence others toward godliness and even win the respect of outsiders (1Th 4:11-12).
 - ii. Holy lives – **dignity** – *semnotes* – venerable, honesty, purity, sanctity. When we are not meddling in the affairs of others, keeping our distance from gossip or mockers, our lives will be shown to others to be worth something. Godly qualities will be evident and even ungodly people will see worth (Prov 26:17; Prov 16:28; Prov 20:19; Prov 26:20; 1Ti 5:13; 3 John 1:10).

d. Our neighbors must know us as **quiet, peaceful and holy people**

1 Timothy 2:7 (NIV) And for this purpose I was **appointed a herald and an apostle**—I am telling the truth, I am not lying —and a true and faithful teacher of the Gentiles.

1. Paul was appointed herald and apostle for the purpose of **declaring** (communicating) the one true mediator between God and mankind, Jesus Christ (1 Tim 2:5-6).
2. **Herald** – preacher – *keryx* – messenger vested with authority to convey official messages on behalf of the sender.
3. **Apostle** – *Apostolos* – one who is sent; a delegate, ambassador, commissioner.
4. This declaration is to be in keeping with the **truth** of the gospel, **faithful** to the **message of Christ**.
 - a. It cannot be made up. Paul was not a maverick, shooting from the hip and making it as he went along.
 - b. Paul faithfully declared what was made known to him by the Lord.
5. Timothy, the evangelist, was to be sure that what Paul communicated to him was God’s will for his to communicate to the church.

1 Timothy 2:8 (NIV) Therefore I want the men everywhere to **pray**, lifting up **holy hands without anger or disputing**.

1. Paul needed Timothy to urge and communicate **the need to pray to men**
 - a. Men in the church, in their homes, were to lead by example in their prayers reflected by their holy living.
 - b. Lifting hands was done as a form of supplication – asking God in earnest.
 - c. What makes the prayer acceptable was not necessarily the position, but the heart.
2. This was to be done in **holiness, without disputes or arguments**
 - a. Disputes and arguments come from people’s opinions or people with unstable minds who spread false teachings
 - i. We need to learn to confront sin in ourselves and others the way Jesus taught (Mat 18:15-17), to avoid disputes or arguments

- ii. Whatever has the potential to make you angry, you need to resolve ASAP (Ephesians 4:26)!
- iii. Speak gently to avoid stirring up anger in others (Prov 15:1)
- b. If there is division occurring within the body, it is disqualified from praying in holiness
 - i. **Romans 16:17 (NIV)** I urge you, brothers and sisters, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them.
 - ii. **Titus 3:9-11 (NIV)** But avoid foolish controversies and genealogies and arguments and quarrels about the law, because these are unprofitable and useless. ¹⁰ Warn a divisive person once, and then warn them a second time. After that, have nothing to do with them. ¹¹ You may be sure that such people are warped and sinful; they are self-condemned.

Modesty

1 Timothy 2:9-10 (NIV) I also want the women to **dress modestly**, with decency and propriety, adorning themselves, not with elaborate hairstyles or gold or pearls or expensive clothes, ¹⁰ but with good deeds, appropriate for women who profess to worship God.

1. Paul needed Timothy to urge and communicate **the need to dress modestly** and **act appropriately** to women
 - a. Modesty was to adorn the women
 - i. Dress needs to be appropriate and decent
 - ii. No short shorts, no cleavage
 - iii. Not to sell your flesh, but to sell your character (soul)
 - b. Not placing importance on the superficial adorning
 - i. Not calling attention to yourself, but to Jesus in you
 - c. Placing importance on adorning themselves with good deeds
 - d. Behavior and actions appropriate for women who worship God.
 - i. How you dress, speak and act can influence others towards sin or holiness

- ii. If you profess to worship God, you shouldn't need to be reminded to dress modestly and adorn yourself with good deeds
- iii. Superficial men are attracted to flesh. Spiritual men of integrity are attracted to godly women.
- iv. What kind of man do you want to attract to marry?

1 Timothy 2:11-12 (NIV) A woman should learn in quietness and full submission.¹² I do not permit a woman to teach or to assume authority over a man; she must be quiet.

2. Paul needed Timothy to **urge and communicate to women how they should learn**

- a. In quietness and full submission
 - b. Quietness – *hesuchia* – description of the life of one who stays at home doing his own work and does not officiously meddle with the affairs of others; desistance from bustle or language: - quietness, silence.
 - c. Full submission – *pas hypotage* – (all manner of) obedience, subjection. She is to be in the subordinate position when it comes to learning, not the teaching position, in all things.
3. Women were not to teach or assume authority over a man
- a. Teach – *didasko* – to instruct or deliver a discourse; to teach.
 - b. Exercise authority – *authenteo* – one who acts on his own authority; one who governs or exercises dominion over another; one who dominates.
 - c. They were to be quiet, as they learn. Describing a manner of life and character, not necessarily referring to “not speaking at all”. Same as in verse 11.
 - d. This does not preclude her from asking questions or participating in discussions, as long as she does so in a fitting way, in quietness and full submission.

Duties and Work Distilled From 1 Timothy 3 – Pillars of the Church

- 1. **Qualify elders** (3:2-7)
- 2. **Qualify deacons** (3:8-13)

3. **Know** how people ought to conduct themselves in God's household (3:15)

Exegesis of 1 Timothy 3

Qualifications For Church Leaders

1 Timothy 3:1 (NIV) Here is a trustworthy saying: Whoever aspires to be an **overseer** desires a noble task.

We examined these qualifications when we looked at the qualifications and work of the elders.

1 Timothy 3:8 (NIV) In the same way, **deacons** are to be worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.

We examined these qualifications when we looked at the qualifications and work of the deacons.

Holy Conduct

1 Timothy 3:15 (NIV) ...you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth.

The church itself is the pillar and foundation of truth, which is why deacons, elders, evangelists, men and women and all members who represent God's people need to know **how to conduct themselves** and not allow worldliness or heresy to infiltrate God's household.

Conduct – *anastrepho* – live, converse, abide, behave, be used. How you live and move and have your being (Acts 17:28).

God's family is:

1. The household of God – household (*oikos*) refers to dwelling place or family; a home. Where God is Head, Master and Lord. We don't go about rearranging His house but are to be orderly and subservient in His house. We are His bride in His house, so we ought to be subject to Him in everything.
2. The church of the living God – church (*ekklesia*) refers to those called out (of the world); the assembly; congregation. Called out of darkness (our own dominion) into His wonderful light – called to really live in Him – Col 1:13; 1 Pe 2:9

3. The pillar of truth – **pillar** (*stylos*) refers to a column of support – the church is to support the truth, not man-made doctrine.
4. The foundation of truth – **foundation** (*hedraioma*) refers to a prop or a type of support that doesn't move, like the ground itself. Foundational truth is immovable and is the reason of being of the church.

Duties and Work Distilled From 1 Timothy 4 – Preaching, Teaching and Living

1. **Point out these things...** (4:6)
 - a. *The things mentioned in the previous verses (4:1-5):*
 - b. Don't follow deceiving spirits and things taught by demons
 - i. Such as *asceticism, celibacy*, or the like
 - ii. Anything else that deceives you into thinking you're better or holier apart from the sanctification you've already received in Christ.
 - c. Be careful of hypocritical liars; their consciences are seared – they don't show thanksgiving, joy or mercy.
 - d. This makes the evangelist a **good minister of Christ Jesus**.
 - i. Nourished on the truths of the faith
 - ii. Nourished on **good teachings you have followed**
 - iii. Beware of the new and improved teachings – new hermeneutics; new way of looking into things.
2. **Train yourself to be godly** (4:7-9)
 - a. Avoid godless myths
 - b. Avoid old wives' tales
3. **Labor and Strive**, putting your hope in the living God (4:10)
4. **Command and teach** these things (4:11)
5. **Set an example** for the believers (4:12)
6. **Devote yourself...** (4:13)
 - a. To public reading of scripture
 - b. To preaching
 - c. To teaching
7. **Do not neglect your gift** (4:14)
8. **Be diligent** in these matters... (4:15)
9. **Watch your life and doctrine** closely (4:16)

Exegesis of 1 Timothy 4

A Good Minister Of Christ Jesus

1 Timothy 4:6 (NIV) If you **point these things out** to the brothers and sisters, you will be a **good minister of Christ Jesus**, nourished on the **truths of the faith** and of the **good teaching that you have followed**.

Paul instructed Timothy to **point out** the following to the brethren:

1. The things mentioned in the previous verses (4:1-5):
2. Don't follow deceiving spirits and things taught by demons, such as *asceticism, celibacy*, or anything else that deceives you into being better or holier apart from the sanctification you've already received in Christ.
3. Those who teach these things are hypocritical liars; their consciences are seared – they don't show thanksgiving, joy or mercy.
 - a. **They forbid people to marry** – thinking celibacy is better (more holy) than marriage.
 - b. **They order them to abstain from certain foods** – they feel asceticism made them holier
 - i. Those who believe and know the truth receive the food God created with thanksgiving
 - ii. They know everything God creates is good
 - iii. They know all such food is consecrated by the word of God and prayer

If Timothy **pointed out false teachings** to the brethren, he would be a **good minister of Christ Jesus**:

1. Nourished on the truths of the faith
 - a. Nourished – being trained (educated) in the words of faith and sound doctrine.
2. Nourished on the **good teaching he had followed**
3. A good minister is wary of new teachings, new interpretations, new hermeneutics, and any other phrase like that which implies liberal thinking.

Train Yourself To Be Godly

1 Timothy 4:7-9 (NIV) Have nothing to do with godless myths and old wives' tales; rather, **train yourself to be godly**.⁸ For physical training is of some value, but

godliness has value for all things, holding promise for both the present life and the life to come.⁹ This is a trustworthy saying that deserves full acceptance.

1. **Train yourself to be godly** (4:7)

- a. Have nothing to do with godless myths and old wives' tales (4:7)
 - i. Traditions of man; superstitions, astrology, etc.
 - ii. Stories, fables, and sayings apart from God's word are deceptive, especially those that seem couched in scientism
- b. Physical training is of some value – better than getting into stories, rumors or conspiracies.
 - i. Exercise is good – keeps the mind and emotions healthy and balanced
 - ii. It is only temporary, though

c. **Godliness has value for all things** (4:8)

- i. In this life
- ii. In the life to come
- iii. It is eternal – it is about conforming to God – being transformed (Rom 12:2)

d. This is a trustworthy saying that deserves full acceptance (4:9)

1 Timothy 4:10 (NIV) That is why we labor and strive, because we have put our hope in the living God, who is the Savior of all people, and especially of those who believe.

1. We labor and strive in the kingdom as opposed to in the world because we put our hope in the living God.
2. *Labor and strive* imply hard work, suffering, endurance and training in godliness.
3. It is hard to stay on the narrow path – but God gives hope to those who believe (*synecdoche for salvation*)

Setting An Example For Believers

1 Timothy 4:11 (NIV) **Command and teach** these things.

Pass along (transmit) the sound teaching to the people. Often people are mostly interested in their own opinion, or someone else's. They only want to believe what sounds good to them. People trust more in their experience than in the Word of God. Therefore, these things are to be **commanded** (*paragellō*; to

transmit a message, that is, (by implication) to *enjoin*: - (give in) charge, (give) command (-ment), declare) as well as **taught**. What things? What Paul just said about **working hard and striving in God's kingdom**, because **we put our hope in the living God**, not in wealth, material things, or in people.

To teach:

- at the public level of instruction – sermon, bible class
- personal level of instruction – mentorship, counseling
- Only by the teachers of the church

To command:

- As in to warn
- As in to correct
- As in to rebuke
- Only by those who exercise authority

1 Timothy 4:12 (NIV) Don't let anyone look down on you because you are young, but **set an example for the believers** in speech, in conduct, in love, in faith and in purity.

People tend to mistrust or misjudge young people. If an evangelist is young, he must offset that prejudice by setting an example for the believers:

1. In speech – (*logos*) – what you say, when you say it and how you say it. of course, what you say reveals what you are thinking, so your thought pattern reveals your heart.
2. In conduct – (manner of life, behavior) – another way your heart is revealed. Are you humble in your actions? Arrogant? Confident? Setting an example in godly conduct takes much self-discipline which comes from setting an example in thought pattern and words (Change how you think and how you behave = repent).
3. In love – (*agape*) – not just relying on feeling, but on action. Your actions will show how deep your brotherly affections are and how much you love God, your family and the family of God. Love is revealed by your priorities, which are evident to all.

4. In spirit – (*pneuma* (breathe or breeze): *disposition or influence which fills your soul*) – this one is only found in the *textus receptus*. This is not only talking about our disposition, our enthusiasm or our ability to inspire others to follow the pattern (charisma). I believe it is also talking about how we need to set the example in doing or carrying out spiritual things, like our assemblies, Lord's Supper, Devotional times with our families and even Bible studies. How we conduct ourselves and how our spiritual selves appear need to be a pattern that others recognize as genuine and godly. We don't want to just be seen as religious people; we need to be seen as spiritual people.
5. In faith – (*pistis*) – *moral conviction of sound doctrinal truth; reliance on Christ for salvation; constancy in life and doctrine; assurance, belief and fidelity*. How is our example in faith different from our example in spirit? The Greek suggests that our example in faith is how we show the kind of convictions we have. It has to do with our moral integrity, not our spiritual disposition or attitude. Faith has to do with character. That is what James 1:2-4 (*the testing of your faith produces perseverance*) and Romans 5:3-4 teach us (*suffering produces perseverance, character and hope, in turn*). So being an example in faith teaches others what to do in situations that call for judgement and discernment. For example, what do you do when someone gives you too much change in a purchase? Do you keep the extra money and say that God blessed you or do you return it because you are blessed? Do you cheat on your taxes? Do you take more than what you need? **All these are a test of faith; a test of character that reveals your spiritual maturity.** This shows whether you rely on the Lord for all your needs or whether you are still selfish, ruled by your desires.
6. In purity – (cleanliness; chastity) – This not only refers to your inner character and what you allow to infiltrate your mind in terms of lusts and passions that are communicated through images that you see or sounds you hear, but I also believe that how clean you are on the inside (your soul) is reflected on your outward cleanliness and presentation. **A disorganized mind that has blurred the lines of purity and corruption will certainly show the fruit of its ways** (Ecc 10:18 (*through laziness the rafters sag*); Pro 24:30-34 (*lessons on the sluggard*)). It takes discipline and self-control to be pure. Lack of self-control will allow corruption and uncleanness to seep through

the levies of your mind. Do you allow yourself to curse, even if it is just in your mind? That is unclean! How about your judgement of others? Do you reserve those unclean thoughts for yourself or do you take them captive to obey Jesus (2Co 10:4-6)?

1 Timothy 4:13 (NIV) ...**devote yourself** to the public reading of Scripture, to preaching and to teaching.

An evangelist must be **devoted**, (spend time thinking, planning and executing), to the duties of a good minister of Jesus Christ. Like a good soldier, he does not allow other distractions (2 Tim 2:4) to take his focus away from these things.

1. Public Reading of Scripture - There were scarce copies of the scriptures back then. The lack of cheap technology to copy texts left very few with their own copies so the preachers were encouraged to be read the scriptures publicly often. This gave opportunity to the believer and unbeliever to hear the testimony of God.
2. Exhortation - (*paraklesis*: exhortation, admonition, encouragement; persuasive discourse, stirring address; comforting, consolation, solace.) Luk 4:16-21 shows how Jesus stands in front of the synagogue and reads from the scriptures. Preaching (a form of *exhortation*; see notes on Eph 4:11) and teaching are ways to explain the scriptures being read. Act 13:15-43 shows how exhortation, in the public reading of scripture, was commonly practiced. The leader of the synagogue basically asked someone to *inspire* them to act on what they had just heard from the scripture. **Exhortation and teaching always come together**. The inspiration must come from true doctrine, not just things that sound nice. The one doing the exhortation should also be a living example of the doctrine (1Ti 4:16) that the message may not be maligned. From the previous verse we know the preacher is to set an example, so he must be living what he is teaching. As a matter of fact, his teaching will be most effective when others know he is living life that way.
3. Teaching - (*didaskalia*: *instruction* (the function or the information): - doctrine, learning, teaching) refers to the task of learning what the doctrine is and how to interpret and apply it.

1 Timothy 4:14 (NIV) Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you.

One who has been given the gift of the Holy Spirit as an evangelist, cannot **neglect** (*ameleo*: to be careless of: - make light of, neglect, be negligent, not regard) that gift. The Holy Spirit gives many gifts, and in the case of someone appointed to the task as an evangelist, he may have several of the gifts listed in Rom 12:4-9. One of these is the gifts of prophesying (preaching). Someone appointed to exhort the congregation cannot treat this gift lightly or be careless in its use. God will inspire the church to do its task through these men who possess such gifts. Do not neglect it!

Act 13:1-3 Shows how the church at Antioch had prophets and teachers. Some of the teachers are listed. The Holy Spirit often asked them to set apart some for a special work. So, we know Paul and Barnabas were set apart that way and Timothy as well. **Placing of the hands is a sign of ordination.**

1 Timothy 4:15 (NIV) Be diligent in these matters; give yourself wholly to them, so that **everyone may see your progress**.

Practice (be diligent: *meletao*: meditate; think upon) these things. Set your mind on these things and give them your full mental attention. **Be absorbed in them**. Be engrossed in them. The evangelist needs to be occupied by the reading, preaching and teaching of scripture; and by setting an example for the believers in speech, conduct, love, faith and purity. When you are absorbed in these things everyone will be able to see your progress because you will advance beyond your physical capabilities.

God is love, and love impacts people. People see progress when they perceive love. The evangelist shows progress in his duties by his life example and his preaching and teaching, which include calling those whom you pray for, visiting those who are sick, and following up on those interested in the gospel.

1 Timothy 4:16 (NIV) Watch your life and doctrine closely. **Persevere in them**, because if you do, **you will save both yourself and your hearers**.

Practice what you preach! Let others see Jesus more and more in you. For that to happen you have to set the example and allow the Spirit to mold you and guide you. You need to be watchful of your lifestyle and your teaching. Don't focus on

others but keep a close watch on your example in everything. Watch your lifestyle that it may match the pure teaching of the Gospel. Don't let go of one without holding onto the other – avoid all extremes (Ecc 7:16-18).

Persist (*epimeno*: abide in; live in, persevere) in being watchful of your life and doctrine. Don't just do it once a month – keep yourself under close watch always. Make sure your doctrine is "thus sayeth the Lord" and your lifestyle "I love you and care about you". **Persevering** means that you will overcome straying thoughts by taking captive every thought or opinion that sets itself against the knowledge of God (2Co 10:3-6).

You will **save yourself and those who hear you** when you are persistent in being watchful over your life and doctrine. If your goal is to live faithfully then your attitude will be that of diving headfirst no matter how wild and chaotic the river looks. Sink or swim, you're diving in with Christ!

Abiding in the word of God is the mark of a true disciple (Joh 8:31-32). The truth will set you free; you will be saved if you persevere in the word of God and in your transformation. You will save yourself and impact others onto salvation.

Duties and Work Distilled From 1 Timothy 5 – Relationships

1. **Don't rebuke harshly** – treatment of the church members in matters of correction and rebuking (5:1-2)
2. **Instructions about widows** (5:3-16)
 - a. Give proper recognition to widows in need (*truly widows*) (5:3)
 - b. Relatives are the first line of support (5:4)
 - c. Instruct properly, so no one is open to blame (5:5-8)
 - d. Qualifications for widows (5:9-10)
 - e. Younger widows ought to marry (5:14)
3. **Extra instructions about elders** (5:17-21)
 - a. Some elders are worthy of double honor (5:17)
 - b. Don't entertain accusations against an elder (5:19)
 - c. Keep these instructions without partiality (5:21)
4. Do not be hasty in the laying on of hands (5:22)
5. Keep yourself pure (5:22)
6. Take care of your health (5:23)

Exegesis of 1 Timothy 5

1 Timothy 5:1-2 (NIV) **Do not rebuke** an older man **harshly**, but exhort him as if he were your father. Treat younger men as brothers,² older women as mothers, and younger women as sisters, **with absolute purity**.

This describes how an evangelist needs to look at the members of the church and subsequently treat them, if the need for correction or rebuking arises. The evangelist is to deal with members of the church with proper respect. After all, we are God's family, and if we cannot respect and love each other, who can? This also sets the bar for how we are to treat the members of our own families, not in a way that may show we take them for granted, as it often happens in the world – *familiarity breeds contempt*.

The evangelist needs to exhort (*to encourage, to embolden, to cheer, to advise. The primary sense seems to be to excite or to give strength, spirit or courage.*), which means **to inspire people to apply the word of God to their lives**. Evangelists are not to act out of anger, rebuking people harshly. No one is to be rebuked harshly but rather **exhorted to become like Jesus**. Emotional outbursts are not necessary or proper, but rather acting in love and mercy to inspire and encourage.

Treat:

1. Older men – as fathers
2. Younger men – as brothers
3. Older women – as mothers
4. Younger women – as sisters, with absolute purity

Not only is *agape* love invoked in this kind of treatment, but familial love (*philos*) – deep affectionate love, from the heart, which is practiced as compassion.

Instructions About Widows

1 Timothy 5:3 (NIV) Give **proper recognition** to those **widows** who are really in need.

Widows are to be **honored** (*timaō*: given proper recognition; honored; valued; paid). Widows that are truly in need (*truly widows*) are the ones that need to be recognized and honored appropriately. These widows are those who lost all means of support, mostly financially. Remember back then there was no Social Security or welfare programs. Widows often received their support from the male

head of the house. If there was no one, they had to beg on the street. Christ was enthusiastic about the widow's mite since that widow had given everything she owned. In [Luke 15:8-10](#), where Jesus gives three parables about the lost, one of them mentions a woman who most likely was a widow since she sweeps the house in search of a lost coin. That coin was part of her livelihood and she didn't give up looking for it! Remember that to *honor* someone also means to take care of them financially.

1. Relatives are the first line of support

- a. [1 Timothy 5:4 \(NIV\)](#) But if a widow has children or grandchildren, these should learn **first of all to put their religion into practice by caring for their own family** and so repaying their parents and grandparents, for this is pleasing to God.
 - i. These stipulations of economic aid to widows are given so that no one takes advantage of the church (5:16). **Grandchildren** (*ekgonon*: children, grandchildren or nephews; relatives or descendants) are to take care of any widows in their family. The church gets involved when a widow has no family to take care of her; either because their family is non-existent or because they have uncaring unbelievers. These are the widows who are truly widows (in need)!
 - ii. They need to put their religion into practice: [James 1:27 NIV](#) **Religion** that God our Father accepts as pure and faultless is this: to **look after orphans and widows in their distress** and to keep oneself from being polluted by the world.
 - iii. The principle to learn and teach here is that children need to take care of their parents when they are in their older, needy age. This pleases God. An example of not honoring your parents is given in [Mat 15:4-6](#). Back then the law required for children to financially take care of their parents. The religious leaders of the day said that if you wanted to use your property or money for God instead it was fine. Jesus was not pleased with this for it was not in keeping with God's plan for the family. Neglecting our family or our family responsibilities is never proper religion. Members of our family should

experience love on our behalf, not prejudice, disdain or indifference.

- b. **1 Timothy 5:16 (NIV)** If any woman who is a believer has widows in her care, she should continue to help them and not let the church be burdened with them, so that the church can help those widows who are really in need.
 - i. Women are to care for the widows in their family. The church is not to be burdened with those who have able family members that can care for them in order to care for those who have no one.
 - ii. I need to acknowledge my physical relatives who are in need and show them the love of God in what I do for them. To sit idly by and only wish well for them is to deny the faith!

2. Instruct properly so no one is open to blame

- a. **1 Timothy 5:5-6 (NIV)** The widow who is really in need and left all alone puts her hope in God and continues night and day to pray and to ask God for help. ⁶ But the widow who lives for pleasure is dead even while she lives.
 - i. A true widow will not take advantage of the Lord's church. She sets her hopes on God and prays to Him. She seeks God to help her and God will help her with whatever she needs through the church. God will also give her the strength through her inner spirit to move onward if she truly relies on Him. The widow who does that is truly a widow since she relies on her God for salvation! She has no one else so God is her only recourse and resource.
 - ii. Her relationship with God is marked by a devotion to prayer. This indicates the depth of her relationship with God. Like Jesus spend day and night in prayer, so will this woman.
 - iii. The false widow is self-indulgent (*spatalao*: to be voluptuous: - live in pleasure, be wanton) and takes advantage of the church. In God's eyes they are dead. We are not to help those widows, only those who are truly in need and who have truly shown they depend on God and are faithful and devoted to the church.

- b. **1 Timothy 5:7-8 (NIV)** Give the people these instructions, so that no one may be **open to blame**.⁸ Anyone who does not provide for their relatives, and especially for their own household, has denied the faith and is worse than an unbeliever.
- i. The Evangelist is to take a strong and undivided stand in these things and is to command them to the church. The evangelist needs to be careful not to be biased in who this is applied to, for he may be partial to any blood relatives or friends who may be in this situation. The widows in particular need to be warned about this attitude that they may be without reproach.
 - ii. Paul repeats the directive given to those who have family members in need: make sure you provide for your family or you are worse than an unbeliever (5:8). Pagans help their relatives in need, so how much more should we help and outshine the world? Pro 30:17 explains the fate of those who dishonor their relatives. Vultures and ravens gather where the dead are.
 - iii. **Proverbs 30:17 (NIV)** The eye that mocks a father, that scorns an aged mother, will be pecked out by the ravens of the valley, will be eaten by the vultures.
 - iv. Caring for our families is a priority in God's eyes!

3. Qualifications for widows

- a. **1 Timothy 5:9-10 (NIV)** No widow may be put on the list of widows unless she is over sixty, has been faithful to her husband,¹⁰ and is well **known for her good deeds**, such as bringing up children, showing hospitality, washing the feet of the Lord's people, helping those in trouble and devoting herself to all kinds of good deeds.
- b. Needs to be over 60
- c. Faithful to her late husband
- d. Well known for her good deeds
 - i. Bringing up children
 - ii. Showing hospitality
 - iii. Washing the feet of the Lord's people (synecdoche for serving them various ways)

- iv. Helping those in trouble
- v. Devoting herself to all kind of good deeds

4. Younger widows are to marry

- a. **1 Timothy 5:14 (NIV)** I counsel younger widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander.
- b. Not to be put on the list to be taken care of by the church
- c. **1 Timothy 5:11 (NIV)** As for younger widows, **do not put them on such a list**. For when their sensual desires overcome their dedication to Christ, they want to marry.
- d. They need to seek a husband to be a father to the current children, or to have other children, to manage their homes and to not give the enemy opportunity for slander.

Extra Instructions About Elders

1 Timothy 5:17-18 (NIV) The **elders** who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching.

¹⁸ For Scripture says, “Do not muzzle an ox while it is treading out the grain,” and “The worker deserves his wages.”

Elders who “direct the affairs of the church” (Greek: *rule well*), a qualitative consideration, not necessarily just carrying out a duty, are worthy of double honor (price, sum; value, honor). This carried the implication of double pay, as noted by the quote from Deut. 25:4 and Luke 10:7. Of course, this also carries the distinction of respect and dignity as well.

These are elders that don’t just shepherd, or oversee, both those who do both, especially in conjunction with preaching and teaching. They wear more than one hat in the congregation.

1 Timothy 5:19-20 (NIV) Do not entertain an accusation against an elder unless it is brought by **two or three witnesses**.²⁰ But those elders who are sinning you are to reprove before everyone, so that the **others may take warning**.

People will get sore and complain about their leaders. It is human nature. Evangelists are not to entertain accusations against elders unless there is more than one source to the accusation, indicating some repetitive behavior or character flaw. This is a good rule of thumb to follow concerning any position of

leadership in the church. This stems from Matthew 18:15-16, which includes a quote from Deut. 19:15:

Matthew 18:15-16 (NIV) “If your brother or sister sins, go and point out their fault, **just between the two of you**. If they listen to you, you have won them over.
¹⁶ But **if they will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses.’”**

1. Someone may have a beef
2. They need to first resolve it between themselves, as mature loving Christians, not gripe about it to others.
3. If the offender hardens his heart, you need to take two or three witnesses along with you to solve the issue.
4. These witnesses are there to help arbitrate, not necessarily because they witnessed the offense, although if someone witnesses an offense, they are obligated to help resolve it.
5. The goal is to make peace and be at peace.

In the case of the elder, though, two or three witnesses need to come forward having experienced the offensive behavior or having seen it happen, not necessarily all at the same time. Hearsay is not witnessing.

If an elder is found to be sinning, he needs to be reproved publicly and serve as a warning for others.

1 Timothy 5:21 (NIV) **I charge you**, in the sight of God and Christ Jesus and the elect angels, to **keep these instructions without partiality**, and to **do nothing out of favoritism**.

This is one of three charges given to the evangelist. It is a big deal to obey this. This is about judging rightly, without partiality, without showing favoritism.

Although the Spirit is directed to the evangelist concerning elders, we know that in principle this applies first to all leaders and then to every member of the church. He is speaking about all the instructions he has written in this letter which concerns church leaders and members. These rules Paul has revealed need to apply to all since we all are persevering in the truth, having the hope of eternal life.

We need to keep these instructions without partiality, without showing favoritism (James 2:9). Spouses should not cover sins for each other like Ananias and Saphira (Acts 5:2) but help each other be holy. We need to help those whom are closest to us most of all, never hiding each other's sins or fatal flaws because we love them!

In this time of rampant liberalism, correcting wrongs has become politically incorrect. Child discipline has even been outlawed, to the demise of the morality of our youth, and therefore their souls. We have become a nation of sin-enablers as opposed to sin-exposers (Eph 5:11-12). We cannot be prejudiced (1Co 4:5) (judge before the facts are established) but we need to be holy. **Favoritism is a type of prejudice**. You show favor in lieu of the facts. Both are subjective judgements as opposed to objective practices of truth. This is what liberalism caters to: subjectivism; going by your feelings; judging and deciding by your prejudice.

Many churches have fallen already because they have adopted the world view of liberal philosophy, something that is comfortable to the flesh. But we, the disciples of Jesus, cannot play favorites nor afford to be prejudiced to befriend the world. That is not our calling! James 2:1-13 deals with the topic of favoritism. It is a sin and it is lawbreaking.

Keeping Yourself Pure

1 Timothy 5:22 (NIV) Do not be hasty in the **laying on of hands**, and do not share in the sins of others. **Keep yourself pure**.

Don't be quick in appointing elders. This is why we were given a list of qualifications that cannot be ignored. We cannot hurry the process, or we will sabotage the plan God has for the church to be effective. Appointing leaders cannot be done subjectively. When you want to do something right, that is objectively, it will take time because these people need to be tested and vetted to be sure they are qualified. Praying and fasting is necessary to see what the Lord will reveal throughout a time that we may know indeed if someone is qualified.

Don't share in other people's sins. Showing favoritism and prejudice is a way of sharing in the sins of others. If you are hasty in appointing people as officers of the church, you are also sharing in the sins (prejudice) of the people. Unqualified elders will fall into the trap of the devil and eventual condemnation (1Ti 3:6). You will be an aid to damnation if you are hasty. There are always people who want unqualified leadership; this is why they need leadership!

Spouses need to be careful not to share in each other's sins by covering for each other or being subjective about their own lives, even their children.

In God's household we need to persevere in purity.

1 Timothy 5:23 (NIV) Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses.

The job of an evangelist is stressful and can affect them physically. They often need to go against their gut instinct, which will cause their gut to disagree with them. Their guts will let them know by frequent stomach illnesses or diseases.

This passage is not about promoting social drinking, but medicinal practice. Back then wine was a good antibiotic and used frequently to promote gut health in small quantities. Remember the strength of the wine in biblical times was nothing like it is today.

Paul is encouraging Timothy to take care of himself, so he can take care of the church. How can a leader take care of the church if he cannot take care of himself? How do you feel about consulting a doctor whose apparent health is bad to you? A doctor who smokes or is obese?

Duties and Work Distilled From 1 Timothy 6 – Workplace and Wealth

1. Workplace relationships (6:1-10)
 - a. Consider your boss worthy of full respect (6:1)
 - b. Serve your Christian boss as dear fellow believers (6:2)
 - c. Teach and insist on these things
 - d. Attitude check (6:3-10)
2. **Man of God** (6:11):
 - a. Flee from the love of money and worldly gain
 - b. Pursue these good things:
 - i. Righteousness, Godliness, Faith

- ii. Love, Endurance, Gentleness
- c. Fight the Good Fight (6:12)
- d. Keep this command (6:14)
- e. Command the rich (6:17-19)
 - i. Not to be arrogant
 - ii. Not to put their hope in wealth
 - iii. To do good, be rich in good deeds, and to be generous and willing to share
- f. Guard what has been entrusted to your care (6:20)

Exegesis of 1 Timothy 6

Even though this was written to Christians who were slaves in the first century, in regard to their masters, whether they were good or bad, we need to apply this as those who are under the yoke of employment, in regard to their superiors, whether they are good or bad. This would apply to any superior, whether in employment, school or volunteer.

Workplace Relationships

1 Timothy 6:1 (NIV) All who are under the yoke of slavery should consider their masters worthy of full respect, so that God's name and our teaching may not be slandered.

Employees must always look at their bosses as worthy of all honor. The justification of such a view is to honor the name of the Lord and reputation of the church and her teachings before Gentiles. Therefore, you should have the best attitude at your workplace, whether you are an employee or a boss. Let your light so shine at the workplace and let not your name be reviled but honored that the Gospel may reach open hearts. If you need to be corrected by your boss or co-worker take it in with a good attitude and thank those who correct you and change, if it is in keeping with God's word.

Make sure that all the work you do is spiritual, no matter whether you work at a secular job or for the church. Treat your place of employment as a mission field; your employer is paying you to be a missionary to those who work in your place of employment. To be a full-time worker for the church you don't need to be funded by the church! Similarly, if you are in school, you are there to reach the

lost, not to get a diploma. The rewards or merits are secondary to our mission of preaching the gospel and being a light to the gentiles.

1 Timothy 6:2 (NIV) Those who have believing masters should not show them disrespect just because they are fellow believers. Instead, **they should serve them even better because their masters are dear to them as fellow believers and are devoted to the welfare of their slaves.** These are the things you are to teach and insist on.

If you work for a brother in the church, you should honor them even more (Gal 6:10)! This teaching needs to be urged! It is of utter importance since the name of the church and the honor of God and His teachings are at stake before the unbelieving community.

If you are a boss at your workplace, your light should shine even brighter and be known as someone who takes care of those who are under you, whether they are believers or not.

False Teachers

1 Timothy 6:3-10 is about attitude, highlighting verse 6 and 10, which measures your attitude as it is related to **how content you are with your lot in life**. People who are not content seek wealth, controversies, conspiracies or some other way to make themselves seem important (verses 4-6). **These are the marks of a false teacher**, defined as someone who does not agree with the sound instruction of the Lord Jesus (verse 3).

False teachers are:

1. Conceited and ignorant
2. Only interested in controversies and arguing about words
3. About spreading misinformation, conspiracy and malicious talk instead of stopping it
4. More interested in gain (financial or otherwise) than in godliness

1 Timothy 6:6 (NIV) But **godliness** with **contentment** is **great gain**.

Godliness is doing the right thing and contentment is the attitude of desiring to be right with God despite external circumstances or internal conflict.

The man who is godly and seeks the Kingdom and His righteousness has everything in this universe and lacks nothing.

1 Timothy 6:10 (NIV) For the love of money is a root of all kinds of evil. Some people, **eager for money**, **have wandered from the faith and pierced themselves with many griefs**.

Most of the people that fall away have done so because of this craving for money and things; for status and power – for the desire to control. Not only do they wander from the faith but by their own hand they cause themselves and those around them a lot of pain and grief.

The mark of a true disciple is being satisfied with what God has given you. The disciple is satisfied with his lot in life (Ecc 3:22; 5:19). The only “things” a disciple seeks to eagerly add to his faith is goodness, knowledge, self-control, perseverance, etc. (2 Peter 1:5-8).

The Man of God

1 Timothy 6:11 (NIV) But you, **man of God**, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness.

The man of God is to flee from all that the false teacher pursues or causes. We are to distinguish ourselves from all the world loves to do and promote.

The man of God is to pursue:

1. **Righteousness** – Gk: *condition acceptable to God*; all that is in opposition to worldly values and importance.
2. **Godliness** – Gk: *holiness, piety*. All that the love of Christ compels you to be and do.
3. **Faith** – Gk: *conviction, assurance*. The faith that is observed in obedience and proven by good works.
4. **Love** – Gk: *agape; unconditional love*. The love of God demonstrated by giving yourself up.
5. **Endurance** – Gk: *patience, continuance, steadfastness*. Stick-to-itiveness – the ability to see something through without giving up.
6. **Gentleness** – Gk: *meekness of spirit*. Shown by humility, kindness and empathy.

These traits are not found in the false teacher but distinguish the man of God.

1 Timothy 6:12 (NIV) Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses.

Fight: Gk. *Agonizomai*; to contend with adversaries; to struggle with difficulties and dangers antagonistic to the gospel.

The man of God is to **fight** the good fight. To hold onto the truth is a fight! The world wants us to continually compromise the truth. Even from within the church dark forces persecute us! Fight the good fight! Don't pursue the things of this world! Don't encourage faithlessness and compromises of faith! Be a good soldier and be on the winning team!

To “take hold of the eternal life” given to you necessitates a fight on your part. In order to do that you need a *fighting* attitude! “Keep on fighting!”, is what Paul says. It never stops. Don't rest; don't fall asleep!

Timothy apparently was baptized in front of many witnesses. We know Paul is referring to his baptism because he talks about when he made the “good confession”: Jesus is Lord.

1 Timothy 6:13-14 (NIV) I charge you¹⁴ to keep this command without spot or blame until the appearing of our Lord Jesus Christ...

The man of God is to **keep** this command. The command to fight the good fight and not give up!

A second charge to the evangelist, this one embedded within a doxology (verses 13-16).

1 Timothy 6:17-18 (NIV) Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment.¹⁸

Command them to do good, to be rich in good deeds, and to be generous and willing to share.

The man of God is to **command** the rich:

1. Not to be arrogant – having means may put you in the position where you think you're the one providing as opposed to God.
2. Not to put their hope in wealth, but to put their hope in God, who richly provides us with everything for our enjoyment.
3. To do good – it's not just your money or your means accomplishing the work, but be involved in doing good things with your hands as well.
4. To be rich in good deeds – be known for someone who does good things with the means God has provided you. Don't be known just for having things but for doing good things with them.
5. To be generous and willing to share – those who have means ought to be known for sharing and being generous with what they have.
6. This is how you take hold of life that is truly life – with a view towards the future, not just this present life. [1 Timothy 6:19 \(NIV\)](#) In this way they will **lay up treasure for themselves** as a **firm foundation for the coming age**, **so that they may take hold of the life that is truly life**.

[1 Timothy 6:20-21 \(NIV\)](#) Timothy, **guard what has been entrusted to your care**. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge, ²¹ which some have professed and in so doing have departed from the faith. Grace be with you all.

The man of God is to guard what has been entrusted to his care. What has been entrusted? Not just to the evangelist, who must guard it, but to all who have taken hold of eternal life:

[2 Corinthians 4:7 \(NIV\)](#) But we have **this treasure** in jars of clay to show that this **all-surpassing power is from God** and not from us.

We have been entrusted a treasure that we must guard. The treasure spoken of in this verse is the **gospel** (2 Co 4:3-4).

To guard it we must turn away from godless chatter and any opposing idea to this gospel which some falsely call "knowledge".

1. Godless chatter – Gk: *worldly* (profane; common; unholy) *and empty chatter* (empty sounding; fruitless discussion; vain matters).
2. Opposing ideas called "knowledge" – these are any teachings or traditions of men that:

- a. **Cheapen the blood of Christ**, by making you work for the forgiveness that has been given to you by grace.
- b. Turns grace into a license to sin
- c. Promotes sensuality over spirituality (liberalism)
- d. Promotes political correctness as opposed to God correctness
- e. Denies faith by emphasizing the material as truth (scientism; empiricism)
- f. Any other such *isms* that sound intelligent and wise and are promoted as *knowledge* by the world

Duties and Work Distilled From 2 Timothy 1 – Guard the Good Deposit

1. Fan into flame the gift of God (1:6-7)
2. Join in suffering for the Gospel (1:8)
3. Keep the pattern of sound teaching (1:13)
4. Guard the Good Deposit (1:14)

Exegesis of 2 Timothy 1

2 Timothy 1:6-7 (NIV) For this reason I remind you to **fan into flame the gift of God**, which is in you through the laying on of my hands. ⁷ For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline.

The Gift of God

Because Paul sees Timothy as a man of sincere faith (previous verse), he now reminds him the gift given to him is to continue to evolve and change him as a man. God's spirit is not stagnant, or timid – it doesn't allow us to shrink back. That's a characteristic of the flesh. To counter that fleshly tendency, the evangelist, as well as any church leader or Christian, needs to fan this gift into flame:

Fan into flame (*anazopureo*: continued perseverance, growing brighter and brighter - as in Prov 4:18; not letting your light grow dimmer and dimmer) the gift (*charisma*: a (divine) *gratuity*, that is, *deliverance* (from danger or passion); (specifically) a (spiritual) *endowment*, that is, (subjectively) religious *qualification*, or (objectively) miraculous *faculty*: - (free) gift.) of God.

Proverbs 4:18 (NIV) The path of the righteous is like the morning sun, shining ever brighter till the full light of day.

In his previous letter, 1Tim 4:14, Paul said “do not neglect your gift...” what was the gift then? He is probably talking about the Holy Spirit that was passed onto him by the laying of the hands of the apostles (Acts 8:18), as he confirms in this verse. So, “fanning into flame” the gift was the way Timothy would not be neglecting it. He needed to exercise the gift, and Paul reminds him how. Not by being timid and shying away from opportunity, but by denying the flesh and understanding that the Spirit we have as a gift from God gives us power.

1. **Power** - (*dunamis*: strength, might, violent deed) We have the power to break apart the spiritual strongholds of evil. We may be weak physically, but we are strong spiritually when we are part of the vine (John 16). This is the power to set our mind apart from our own flesh. To understand our true identity is not in our flesh but in Christ. We can overcome the flesh even though we live in it! Being transparent, humble, faithful and loving requires this power. Power is about action, not words or mere belief (*For the kingdom of God is not a matter of talk but of power.* – 1 Co 4:20). We also have the power to endure trials ([Jam 1:12](#)). If we try to do these things on our strength and power we will grow weary and frustrated. God needs to be our pilot, not our co-pilot for us to remain in Jesus’ peace. 1Co 10:13 says how God's power is on our side. We are not tempted beyond what we can bear. In this, God shows His faithfulness to us. God shows us the way out of danger and failure.
2. **Love** - (*agape*: unmerited love, benevolence, charity) Love is what inspires people to be courageous. Love is not a feeling, but a godly mindset, a conviction that compels (moves) us because we are convinced Jesus died for us (2 Co 5:14). Love bears fruit ([1Co 13:4-7](#)). When you love you act with courage, not with fear. Love casts out all fear ([1Jo 4:18](#)). If we love God we will keep His commands ([Joh 14:15](#); [Joh 15:14](#)). If we love souls we will be courageous and preach the Gospel to our neighbors. If you are motivated by fear, guilt or shame, you will do these things hesitantly and without joy. You will grow tired and bitter.
3. **Self-Control** - (*sophronismos*: self-discipline, sound mind) Self-control is needed to think and act wisely, not according to selfish desires or passions. This wisdom comes by God's Word and prayer. It is the wisdom that comes from above, pure peaceable and gentle (James 3:17). 1 John 3:7 says if you do what is right you are righteous as Jesus is. A child of God doesn't continue in sin, but desires to train to live right, in self-control!

These drive away fear (timidity)!

The Mark of God's Servant

2 Timothy 1:8 (NIV) So **do not be ashamed** of the testimony about our Lord or of me his prisoner. Rather, join with me in suffering for the gospel, by the power of God.

Paul was a prisoner because of the testimony about the Lord. He was faithful, bold and full of the Spirit's power, which is why he encouraged Timothy to **fan into flame God's gift**. This is the way we need to move forward in our Christian walk. This is how the evangelist ensures success in his ministry.

If we are ashamed of the gospel, it is because we are conforming to the world and seeing the message of the cross as foolishness (1 Co 1:18). This is why people perish! If you recognize your salvation, then this testimony about the Lord is the power of God. You live victoriously and triumphant despite the shame others may want to cast your way. This is a sign they are being condemned (Phil 1:28). Don't be ashamed to talk about Jesus nor of those who have given up their lives for the cause of the Gospel.

To not be ashamed of this testimony implies a concerted effort and acceptance to join those who have gone before us in suffering for the gospel. This is the hard teaching of Christ. To live by the Gospel necessitates suffering on our part, by the power of God. It is important to note that only by the power of God can you surrender yourself to suffering in this way for the cause of the gospel, meaning, I am no longer here in the church to take care of me or to be served, but to expend myself willingly for the gospel and bear the burdens of the church. This is the mark of a true servant of Jesus.

Keeping the Pattern

2 Timothy 1:11-13 (NIV) ...of **this gospel** I was appointed a herald and an apostle and a teacher.¹² That is why I am suffering as I am. Yet this is no cause for shame, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him until that day.¹³ What you heard from me, **keep as the pattern of sound teaching**, with faith and love in Christ Jesus.

Paul suffers as a herald (announcer) of the Gospel. Being a teacher and preacher of the Gospel will cause you to suffer. If you want to be comfortable you

shouldn't be an evangelist, a preacher of the Gospel or a teacher of righteousness. Don't say you are suffering because you are being foolish or because of sin (1 Pe 4:15-16), but because you are doing the right thing. Sometimes we suffer because of our own foolishness – sometimes it is our lot – but in Christ any suffering takes on value.

Paul knows where his confidence lies: in Jesus, His Savior and Lord. He is not ashamed of his suffering. His confidence is not based on how comfortable he can live, but in the name of Jesus. He's not looking to the world for comfort, but to Jesus – comfort in the spiritual things. He is convinced that Jesus will guard his heart and his soul until the Day of Jesus comes. Jesus can protect him from all evil. Paul entrusted to God his soul and knowing His Lord can guard his soul from the devil and provide for him all he needs for the salvation to be made complete on the Day of Jesus.

If you believe God chose you and is guarding your soul, then you have nothing to fear for God is on your side. You can stand firm amid trials because you have God's favor. If you shrink back or fear during trials, then perhaps this is a sign you may not be convinced God has your back. You need to be convinced that God has your best interest in mind. This is how you will stand firm in the faith.

Remember Jesus gave his apostles the Holy Spirit (referenced in John 14-16: The Holy Spirit would lead the apostles in what to teach). The apostle Paul, under inspiration of the Holy Spirit, is now passing and encouraging Timothy to hold onto this pattern of sound teaching. We now have this pattern of sound teaching in the Bible and need to hold fast to it like Timothy, with faith and love in Jesus.

We are to teach/live the Word of God with the motivation of faith and love (not out of arrogance or self-gain). This is a test in a world that teaches doctrines to benefit human opinion.

Remember:

- Romans 12:1 – We are to be transformed by the renewing of our mind and not conform to the pattern of the world (and its teachings)
- Gal 1:10 – We don't seek to please men but God
- John 12:48 – We are going to be judged by the Word

Some people in the world believe that doctrine actually divides because of the existence of denominations/interpretations; hence they entertain and endorse divisions, but we need to understand that interpretations do not come from the Bible but from men. Paul emphasized to Timothy the importance of holding on to sound teaching and man-made opinions, therefore, we cannot simply accept the world's tolerance of ecumenism and multiculturalism.

How does the evangelist do this? By **guarding the good deposit**, as he says in the next verse.

Guard What Was Entrusted to You

2 Timothy 1:14 (NIV) **Guard the good deposit that was entrusted to you**—guard it with the help of the Holy Spirit who lives in us.

Notice how Paul first says he's convinced Jesus can guard what he's entrusted to him, which we take to be his very own soul. When we are baptized in Christ, we entrust our eternal existence to Jesus. We lose our life here so we can save it for eternity (Luke 17:33). In this verse we shift to what has been entrusted to us to guard: The Gospel.

How is the evangelist able to guard the good deposit? How is he able to keep the sound pattern of teaching? With the help of the Holy Spirit.

With His help we can keep our teaching sound, unadulterated and charismatic. Without the Holy Spirit you will turn to your own logic, understanding and fleshly passion.

Duties and Work Distilled From 2 Timothy 2 – God's Approved Worker

1. Be strong in the grace that is in Jesus (2:1)
2. Entrust the doctrine to reliable people (2:2)
3. Join in suffering, like a good soldier (2:3-4)
4. Keep reminding God's people of these things (2:14)
5. Do your best to present yourself as one approved (2:15)
6. Avoid godless chatter (2:16)
7. Flee the evil desires of youth (2:22)
8. Avoid foolish and stupid arguments (2:23)
9. The Lord's servant must not be quarrelsome (2:24)

*Exegesis of 2 Timothy 2***A Good Soldier Of Jesus**

2 Timothy 2:1 (NIV) You then, my son, be **strong in the grace** that is in Christ Jesus.

God's grace gives us strength. We need to make sure our strength is found in the grace of Jesus, outside of us, not inside. Not in what can come from our own efforts or from that of others, for this kind of strength wanes quickly and cannot endure. Whether faculties or abilities, emotions or feelings – or fleshly pursuits that may bring satisfaction; all these are destined to perish but in the Lord we will abide forever in His love. In Christ we all have been given the grace that strengthens us when our contentment is in Jesus.

1. **Worthiness** – Hebrews 4:16 (NIV) Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.
2. **Approval** – Hebrews 13:9 (NIV) Do not be carried away by all kinds of strange teachings. It is good for our hearts to be **strengthened by grace**, not by eating ceremonial foods, which is of no benefit to those who do so.
3. **Contentment** – Philippians 4:13 (NIV) I can do all this **through him who gives me strength**.

The evangelist needs to find his strength in the grace he received from the Jesus to carry out his duties. Often people derive strength from compliments, rewards or praise from those around him. The evangelist can't depend on that or he will grow weary looking for the praise of people. He is not to serve at the pleasure of people but at the pleasure of the Lord, therefore his strength is in the grace afforded to him by the Lord.

2 Timothy 2:2 (NIV) And the things you have heard me say in the presence of many witnesses **entrust to reliable people** who will also be qualified to teach others.

Evangelists need to make sure the doctrine remains pure and is passed on faithfully and accurately. They need to look for **reliable** people that are **qualified to teach others**. The evangelist is to raise leaders in the church, especially other evangelists. A common practice today is to hire preachers from outside the

congregation. However, **it is the job of the leaders of the church to raise leaders from within.**

Reliable: Faithful (*pistis*) = sincere in their aim to glorify God and honor Jesus Christ. In order to teach others, you must be a good student of the word: a faithful disciple.

1. Your life must match your doctrine (1Tim 4:16).
2. You must not be duplicitous (Prov 11:3).
3. Your integrity needs to be whole and your heart pure before the Lord.
4. Your life must be in harmony with the doctrine of God.
5. You must have a deep concern for the welfare of souls; lost or found.
6. You must be interested in seeing the Kingdom grow.
7. You must pattern yourself after the Lord Jesus Christ.

Faithful people are to be appointed to any ministry the church establishes.

Remember the spiritual leaders picked in Acts, the first deacons? If you are not picked to serve don't get angry at the leaders. Take a good look at yourself. Maybe you're not as reliable as you think you are. Leaders are not to show favoritism, but they are to please God in being responsible to appoint faithful, qualified people for ministry.

2 Timothy 2:3-4 (NIV) Join with me in suffering, like a good soldier of Christ Jesus.

⁴ No one serving as a soldier gets entangled in civilian affairs, but rather **tries to please his commanding officer.**

As the evangelist teaches the truth, gratitude and joy follows, and along with it, ruffled feathers and stepped on toes. The evangelist is to endure all these difficulties – often it is an emotional roller coaster. As Jesus was a man of suffering, familiar with pain (Isa 53:3), the work of the evangelist closely follows His lifestyle. Make no mistake, there is great joy, but it only comes at the cost of great suffering and pain. The Gospel is a work of suffering, not one of enjoying worldly pleasures and riches. There are many burdens to bear, personal and church wide. The evangelist bears the collective burdens of the church before the Lord in prayer. He is not to distance himself from those who would cause him the most pain, but wholeheartedly embrace the work of ministry knowing he is sustained by God's power and grace.

A Worker Approved By God

2 Timothy 2:14 (NIV) **Keep reminding** God's people of these things. Warn them before God against quarreling about words; it is of no value, and **only ruins those who listen**.

This is a reiteration of 1Tim 1:4, “command people not to teach false doctrines or devote themselves to myths or endless genealogies.” Warn people to be careful of what may lead to controversy. Keep reminding people of the trustworthy saying in verses 11-13:

2 Timothy 2:11-13 (NIV) Here is a trustworthy saying: If we died with him, we will also live with him; ¹² if we endure, we will also reign with him. If we disown him, he will also disown us; ¹³ if we are faithless, he remains faithful, for he cannot disown himself.

Quarreling only pushes people further away from the truth and God. Be careful that you are not used by Satan to discourage those who hear you. **Be careful of taking a life and death stand on disputable matters**. A wise man considers what he says:

Proverbs 15:28 (NIV) The heart of the righteous weighs its answers, but the mouth of the wicked gushes evil.

The evangelist is to remind the people not to quarrel about words. To be careful how you use your speech.

Proverbs 18:21 (NIV) The tongue has the power of life and death, and those who love it will eat its fruit.

If you love to talk, to influence by speech, for good or bad (the power of the tongue), you will reap the consequences of your speech. If you bless and promote peace, you will be refreshed – if you curse and hate, you will be bitter and alone.

Matthew 12:35-37 (NIV) A good man brings good things out of the good stored up in him, and an evil man brings evil things out of the evil stored up in him. ³⁶ But I tell you that **everyone will have to give account on the day of judgment for every empty word they have spoken**. ³⁷ **For by your words you will be acquitted, and by your words you will be condemned**.

Your words could save you (“I believe Jesus is my Lord and Savior”) or condemn you (by promoting hatred, falsehood, and rebellion). Speaking badly, gossiping and slander is just as bad as any other sin.

Ephesians 4:29 (NIV) Do not let any unwholesome talk come out of your mouths, but **only what is helpful for building others up according to their needs**, that it may benefit those who listen.

Wholesome speech is something that is inviting to others and makes them feel welcome and built up. Unwholesome stands for things that are rotting and unappetizing. Things that make you sick.

2 Timothy 2:15 (NIV) Do your best to **present yourself to God as one approved**, a worker who does not need to be ashamed and who correctly handles the word of truth.

In order to be approved by God the evangelist needs to learn to use the Word correctly. Training in righteousness is needed (2Tim 3:16-17) and the constant practice of the truth (Heb 5:14) to use the Word for accurate judgment (discernment).

To do his best, the evangelist needs to be diligent to be approved by God. Devotion in the study of scripture is required. The goal is how you present yourself to God, not to other people. We are all called to be diligent (*spoudazo*: to labor, study) to know the Word of God (“Teaching the *disciples* to obey everything I have commanded...” Mat 28:19-20).

A lazy person will not do this. A person who has been in Christ for a while and cannot handle the word correctly falls under the rebuke of Heb 5:12 (by now you ought to be teachers, not knowing the elementary truths of God’s word...). They should be teaching these things and knowing how to guide someone into all truth but instead need to be taught the elementary truths of God’s word. This happens because they are not actively sharing their faith, which is what matures someone to be able to teach another soul the basics of faith and obedience.

How to Correctly Handle The Truth:

Correctly handles (NIV) = **rightly dividing** (KJV) → Gk: *orthotomeō*: (only place in the bible it occurs) *to make a straight cut*, that is, (figuratively) *to dissect*

(expound) *correctly* (the divine message): - rightly divide; to make straight and smooth, to handle aright, to teach the truth directly and correctly; to cut straight, to cut straight ways.

1. **Psalms 119:11 (NIV)** I have hidden your word in my heart that I might not sin against you. – Know the words of God, don't misquote.
2. Know the context of Scripture – how to properly apply **hermeneutics** – textual interpretation or **exegesis** (critical explanation of texts - clarification) of scripture.
 - a. Metaphorical, literal, apocalyptic?
 - b. In terms of what to apply
 - i. Command
 - ii. Example
 - iii. Inference
 - c. In terms of who does it apply to?
 - i. Audience
 - ii. Cultural background
 - iii. Timing
3. Know the difference between the old and new testaments.
 - a. Old is still God's word but we don't follow some things. Why? (Col 2:11-20; Jer 31:31; Hebrews).
 - b. Knowing the dispensations of God's approval also falls within this area.
4. Understand what miracles are, including tongues, and the divinity of the three persons of the Godhead. Understand the dispensations God has put in place.
5. Know the grammatical tenses and syntax that you may be able to correctly interpret what is being said in the Scriptures.

1 Peter 3:15-16 (NIV) Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, ¹⁶ keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander.

Even though Peter is speaking to all Christians, not just evangelists, this applies particularly to the evangelist in light of Paul's instruction to "Do your best to present yourself as one approved...."

Knowing how to "correctly handle the word" (*rightly dividing* – KJV) implies **knowing the difference between the testaments of God**, between the dispensations of God's covenants. Also, as Col 2:11-19 and 1 Corinthians 14:26-39 explains, why we don't burn incense, assemble on the sabbath, use musical instruments or don't have women pastors.

An understanding of works, grace and the nature of faith is extremely necessary to handle the word correctly. The central message of the Gospel, redemption and the role of repentance and baptism needs to be understood so that many are born again and not born into a manmade slavery. (Col 2:11-14)

Jesus and His redeeming blood; the Holy Spirit and His power, and the grace and mercy of the Father needs to be clearly understood to be able to be a preacher of righteousness.

The purpose of tongues, miraculous gifts and prophecy needs to be properly contextualized to clear the confusion brought by the *charismatic* movement (*Pentecostalism*). Tenses, grammatical structures and a working knowledge of language is necessary to be able to teach the truth.

Example: Listen to Peter's explanation and interpretation of Joel's prophecy of the pouring out of the Holy Spirit. **Simple future**, God's promise of the pouring out of the Holy Spirit (Acts 2:17-21). Conclusion → (Acts 2:33) **Simple past tense**. It happened right then and there! **It is not a future progressive promise** – "I will be pouring out the Spirit..."

A deep, working knowledge of *denominationalism*, and man-made religions is necessary to be able to guide people into all truth to be saved.

Use the sword of the Spirit to heal and to save, not to cut up and destroy! It is a double-edged sword! Be careful!

2 Timothy 2:16 (NIV) **Avoid godless chatter**, because those who indulge in it will become more and more ungodly.

The evangelists is to avoid and *put the kibosh* on **godless chatter**.

Godless chatter: *irreverent* (wicked; profane) *vain babblings* (*kenophonia*: empty sounding; fruitless discussions): speech that has nothing to do with God or promoting righteousness. Usually focused on fleshly passions or worldly things.

If someone likes to indulge in this kind of talk, they become more and more ungodly, akin to *catching the little foxes before they ruin the vineyards* (Song 2:15). These are little conversations that maybe in and of themselves don't seem a big deal but develop an appetite for more fruitlessness and evildoing (*The words of a gossip are like choice morsels; they go down to the inmost parts.* – Prov 18:8; 26:22. *A gossip betrays a confidence; so avoid anyone who talks too much.* – Prov 20:19). This is what godless chatter does. You need to avoid it.

What qualifies as godless chatter?

1. Extremist views: political, scientific, environmental, health/lifestyle or cultural/societal rhetoric
2. Gossip about celebrities, notable people or anyone close to you
3. Conspiracy theories, superstitious beliefs and any radical extremist rhetoric about anything
4. Arguments about words, definitions and textual interpretations (semantics)
5. Anything similar to the previous that takes you away from the foundations of truth, salvation, grace and mercy.

Some may try to deliberately confuse you by talking about issues that have nothing to do with salvation and godliness, to belittle you and those around you. Avoid them and stick to the Gospel.

Matthew 7:6 (NIV) Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and turn and tear you to pieces.

Those who indulge in babble get more and more ungodly as they are drawn into their own voids of hopelessness.

The Lord's Servant

2 Timothy 2:22 (NIV) Flee the evil desires of youth and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart.

Evangelists, especially young single ones, need to be careful of their youthful passions. Be careful what you give your attention to, or what you devote yourself to, since weak people will make excuses to pattern themselves after you or malign you. No one can say anything bad if you pursue righteousness, faith, love and peace.

The evangelists should pursue being a **vessel of honor** (as Paul mentioned in the previous verse, 2 Tim 2:21, *useful to the master and prepared to do any good work*.) The evangelist should flee the influences that can hinder and deter their personal race and ministry (Heb 12:1-2). They need to **focus on pleasing their commanding officer**, instead of getting entangled in *civilian affairs* (2 Tim 2:4). Those who pursue purity of heart will see God (Mat 5:8) and **purify themselves in body and spirit out of reverence for (fear of) God** (2Co 7:1)!

A Vessel For Honorable Use

1. Flee passions that are immature and worldly – that come from your former life, before Christ. Flee superfluous cultural or personal interests that can take you away from God’s work at hand. Make yourself available to God.
2. Pursue what is heavenly; namely living by the Bible without question; having a simple faith in the Scripture, not in what people say; loving everyone and being a peacemaker, which often involves confrontation.
3. Stay away from human arguments and opinions and make sure you are not at the center of any. If you can’t justify yourself with scripture, don’t argue about it nor begin to speak about it and keep your thoughts to yourself as not to influence others by things that don't come from faith. You don’t want to be quoted as saying extrabiblical things.
4. Don’t be known for your pet peeves or habits, but for being a gospeler. Don’t allow yourself to be misrepresented as unkind or unapproachable by those of a different persuasion when it comes to human opinion. This is what will make you able to teach without worrying about being politically correct or resentful of those who may believe different than you do.
5. Instruct with gentleness if you are scripturally opposed to someone – teach with much love and patience – giving them time to be instructed by the Lord as well – that He may grant them repentance from what they have

done or said or taught or believed. He did it for you so you must reciprocate.

We are redeemed from wickedness, not in it! We make it our goal to please Him (2 Co 5:9)! Let the Holy Spirit teach you to say “no” to ungodliness (Titus 2:11-12). Be an example in everything – set the pace (1 Tim 4:12). Be a *hot coal* that sets everything around it on fire for the Lord.

Youth can sometimes be associated with evil desires and passions, but you can use your youth to impact positively and set the pace for those around you (1Ti 4:12)!

Four Basic Desires of Youth:

1. Sexual – 1 Co 6:18: Flee sexual immorality. God will always provide a way out of the temptations (1Co 10:13) – don't walk into them!
2. Companionship – Be careful of flirting – Treat young women as sisters with absolute purity (1 Tim 5:2). Avoid sexual immorality and learn to control your own body – 1 The 4:3-5 – don't wrong or take advantage of a brother or sister. Brethren don't flirt with each other but respect each other out of our reverence for Christ.
3. Materialistic – 1 Tim 6:9-11: The love of money is a root of all kinds of evil. The desire to acquire wealth and/or recognition will set you into a trap.
4. Immodest/Worldly Image – 1 Pe 3:3-5; 1 Tim 2:9-10: Modesty in attitude, clothing and lifestyle should be a character trait.

You need to renew your thinking if you want to be useful to the Master!

When you pursue something what do you do? You run after it... perhaps you will not attain it, but you are reaching! That's what God measures, *your reach*, not your grasp! When you attain it you will be in Heaven.

Pursue:

1. Righteousness – living rightly, being right before God, not man 1 John 3:7 – You need to do what is right.
2. Faith – trusting in Him in all situations and standing firm, enduring suffering being conscious of God. Mat 5:10 – When you pursue righteousness you

will be persecuted, but you need to stand firm. Don't please men but your Lord. What I want doesn't matter, I please an *Audience of One*.

3. Love – 1 Co 13:4-8 – These are the things you do when you pursue righteousness; all the qualifiers of love.
4. Peace – not absence of war but the nearness of God. Isaiah 26:3 – If you have a steadfast mind, focused on one thing; pleasing your Lord, you will have the *perfect peace* that surpasses all understanding. Otherwise, it will be the peace of the world, which depends on pleasing others and is out of your hands and makes you a slave.

So then, what does it mean to pursue the love of Christ? More than our pursuing Him, it means allowing ourselves to be pursued BY Him. It's the choice to accept His benevolent will, ceasing to run away from the great love that He has desired to give us for so long. To learn what real love is, we must lay down our rebellion. – Gary Henry

2 Timothy 2:23 (NIV) **Don't have anything to do with foolish and stupid arguments**, because you know they produce quarrels.

The evangelist must never be the source or perpetuation of foolish and stupid arguments. This is the second time this warning is given. The foolish man loves to air his own opinion (Proverbs 18:2), but the servant of God should not be involved in controversies or godless chatter. Ephesians 4:29 teaches we should talk about what builds others up and what benefits others, not you.

If someone at work or school tries to tie you into an argument or controversy, step away and join those who wish to learn in humility. If this is happening among Christians, confront them about the foolishness one on one. Be gentle with them and trust that they may be granted repentance by our Lord. You need to have discernment in order to serve people who truly want to pursue God. Don't get involved in arguments or controversies at school, with your family or in the workplace regarding:

1. Political Correctness – man-made opinions of leftist or rightist propaganda, culture wars, economic differences or politics. The only thing that matters is to have *Doctrinal Correctness*.
2. What ifs – Controversies, ecumenism, disputable matters, conspiracies, immorality, political correctness – all come from the wicked heart of man.

God is the only one who is true; everyone else is a liar (Rom 3:4). There are no what ifs, no gray areas, no relative morals, no past or future without God in the middle of it. There is black and white; you are either with God or without Him – Luke 14:33 – unless you give up everything you cannot be His disciple. You are either for the Lord or you are not!

3. Trends/Fashion/Opinion – Just be careful of carving a niche that makes you stand out and be known for a particular trend, fashion or opinion outside the Gospel. You don't want to be known as *The Vegan*, or *The Vitamin Guy*, or *The Star Wars Encyclopedia*. None of that matters. Be known for the guy who is sought after for prayers, for resolving spiritual conflicts and for emotional comfort. Be known as a family man, a loving wife, a respectful son/daughter, for these are godly.

A young person stays in the path of the Lord by living according to His word, not trying to copy the things of the world (Psalm 119:9). God's words are permanent and always true. Therefore, let us not argue or question what the Lord says. Just do it! Quarrels are a nesting ground for doubt.

2 Timothy 2:24 (NIV) And the Lord's servant must not be quarrelsome but must be kind to everyone, able to teach, not resentful.

The evangelist must not be known as an argumentative or quarrelsome person. He must be known as a kind and able teacher when opposed. His style is gentle, never resentful. He's not opinionated, only truthful. He's dedicated to teach what builds others up, what benefits and inspires others.

Qualities of the servant of the Lord:

1. Doesn't go to war (quarrel) over words or insults
2. Is kind to everyone – mild-mannered, not easily irritated
3. Is able to teach, correctly handling God's Word without being shamed (2Ti 2:15)
4. Is not being resentful – patiently enduring evil and opposition. If someone tries to stir him up, provoking him, he is patient and gentle under that stress.
5. Corrects his opponents with gentleness because he has hope that a person will come to repentance. He cannot force them or make them believe;

that's why he doesn't get involved in arguments because the arguments won't win them over, only a spirit that desires to be led by God.

Duties and Work Distilled From 2 Timothy 3 – The Man of God

1. All who live a godly life will be persecuted (3:12)
2. Continue in what you have learned and have become convinced of (3:14)
3. **All Scripture is useful** for thoroughly equipping you for very good work (3:16-17)

Exegesis of 2 Timothy 3

Life of Persecution

2 Timothy 3:12-13 (NIV) In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted, (13) while evildoers and impostors will go from bad to worse, deceiving and being deceived.

Paul assures Timothy that living a godly life will come with persecutions. The evangelist is going to be persecuted from within the church and from without. In fact, whoever takes a stand in the gospel of Jesus will be persecuted. There is no exception to this rule, it is part of following Jesus. Jesus did not come to improve our life here, in terms of the world. People who understand and accept this are glad when the world makes it clear that we are different and treat us as such (Hebrews 10:32-35).

In Matthew 5:10-12 Jesus reminds us that we are blessed when we are insulted and persecuted for the sake of the Gospel. Persecution is a sign that you are living the godly life you ought to be living and that you are preaching the Gospel.

Christianity is not about life's comforts but about rescuing the lost. We are the world's enemy and Satan is out to get us. He is the god of this world (2 Co 4:4).

Many preachers today will water down the Gospel and preach a gospel of material prosperity, or ecumenism, which is no gospel at all (Gal 1:7-9). They will preach about being comfortable and rich in material things, as opposed to what Jesus teaches about those who truly follow His teachings. They will say there are many different roads, but they all lead to the same place. That may be true about the wide road that leads to destruction, but not true about the narrow way that leads to life (Mat 7:13-14). It is a very exclusive gate and path, though it is means to be all inclusive for those who accept it.

Don't forget the polarized reality in the account of Lazarus and the rich man: Luke 16:19-25. Just as the lives of the rich man and Lazarus were opposites, where they ended up reflected this polarity, but reversed for them. Those who truly desire to live after Jesus will forsake the comforts of this world and gladly accept persecution and sufferings. The impostors are the ones who will seek the comforts and pleasures of this life.

Stable Continuity in the Scriptures

2 Timothy 3:14-15 (NIV) But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, (15) and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.

The evangelist needs to have stable continuity to be able to do his job. The only source of this stability is our undivided attention and focus on God's words. Everything else is a potential for distraction and corruption.

No matter what happens in the church, the evangelist must keep his focus on his convictions about God's word and on the ministry God has given him; *...continue in what you have learned and have become convinced of...* Don't let anything or anyone swiftly change your mind; don't let your joy in the Lord fade because of the worldliness you see in others or let anyone or anything steal the peace of the Spirit in you. Continue onward in what you know to be true.

Philippians 3:16 (NIV) Only let us live up to what we have already attained.

Don't be quick to be swayed by differing opinions or teachings from other schools of thought. You know those from whom you learned the gospel, but you don't know those who may be teaching things different from what you learned. Study everything out and then study it again in committee to make sure you are not being swayed. You know you can trust those who God chose to teach you the gospel, but you may not be able to say that about others that may be teaching you different things. Be open about what you're thinking concerning things you hear or where your thoughts dwell. Transparency is key when you are a teacher or leader in the church.

When you are convinced of something nothing will stop you from doing the will of God – but you need to be convinced! What was Timothy convinced of? Answer in the next verses: that the Scriptures are the Words of the Living God!

GOD SAID IT, I BELIEVE IT, THAT SETTLES IT!

John 14:15 *...if you love me you will obey my commands...* We are looking for biblical correctness, not political correctness.

Paul reminds Timothy to remember from whom he learned these things... from the people he loved – his grandmother and his mom (2Tim 1:5). They loved him enough to teach him the Holy Scriptures from youth. 2Tim 1:13 – Paul also taught Timothy the truth of God's word and trained him in righteousness.

BIBLE STUDY FOR KIDS

Timothy was raised in a godly home by a mother and grandmother who taught him the Scriptures. He was surrounded by the Word *from infancy* in preparation for the time when Paul would lead him to salvation through Christ. **This early immersion in the Word of God prepared him for the message of Jesus.**

It's never too early for your kids to start learning the Bible. There are excellent storybooks with pictures for the very young and more sophisticated versions for older kids. Eventually they can graduate to owning a Bible of their own. In fact the early years are some of the most productive, because your children will be excited to learn from you. Make an effort to lovingly introduce Scripture when your kids are young. This time doesn't last forever, and it is a lot harder to do when they get into the teenage years.

It is never too early to start a Bible study with your kids.

- Parenting By Design

Only the Scriptures can give us the wisdom that leads unto salvation. Paul is referring mainly to the Old Testament, since the New Testament was in the process of being written. Paul acknowledges he received insight into God's mystery by revelation having been received from the Spirit of God, which is the subject of his writings in the New Testament (Ephesians 3:4-5), the mystery of God, the Gospel. Although the message of the Christ is hidden in the Old

Testament, it still points to Him as the source of salvation for all mankind.
Remember:

**THE OLD TESTAMENT IS THE NEW TESTAMENT CONCEALED AND
THE NEW TESTAMENT IS THE OLD TESTAMENT REVEALED!**

Christ is the Center and Circumference of the Scriptures. Blood is the source of forgiveness and restoration. Forgiveness and restoration come through Christ.

Genesis 3:15 (NIV) And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.

The offspring of woman will crush Satan and the serpent will strike his heel. Jesus delivered the fatal blow to Satan as he gave Jesus a minor blow. This is a messianic prophecy.

More messianic prophecies:

1. **Isaiah 7:14 (NIV)** Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel.
2. **Isaiah 9:6 (NIV)** For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.
3. **Isaiah 53:5 (NIV)** But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.
4. **Zechariah 13:1-7** - Messianic prophecy about the cleansing of sin and impurity in Jerusalem by the striking of the Shepherd.

God's All Authoritative and All Sufficient Word

2 Timothy 3:16-17 (NIV) All Scripture is God-breathed and is **useful for teaching, rebuking, correcting and training in righteousness**, (17) so that the servant of God may be **thoroughly equipped for every good work**.

The evangelist is convinced God's word is all authoritative and therefore, all sufficient for training in righteousness, thoroughly equipping him for every good work. It is the life and death manual for the evangelist – **The Basic Instructions Before Leaving Earth**.

All Scripture is breathed out (inspired) by God. It does not come from the mind of man, but from God's Spirit directing man's mind and hands to write (2 Pe 1:20-21). As more and more letters and epistles were written by the apostles (John 14:26) these also became part of the Holy writ, inspired by God for our teaching, reproof, correction and training in righteousness.

John 14:26 (NIV) But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

John 16:13 (NIV) But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

The Holy Spirit would guide the apostles into all truth. The legacy they left for us is the all authoritative and sufficient word of God that has been completely delivered:

Jude 1:3 (NIV) I felt compelled to write and urge you to contend for the faith that was once for all entrusted to God's holy people.

2 Peter 3:15-16 (NIV) ...our dear brother Paul also wrote you with the wisdom that God gave him. (16) He writes the same way in all his letters, speaking in them of these matters. His letters contain some things that are hard to understand, which ignorant and unstable people distort, as they do the other Scriptures, to their own destruction.

Peter considered the writings of Paul as inspired Scriptures.

2 Peter 1:20-21 (NIV) Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation of things. (21) For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit.

These men wrote the words themselves as God spoke the word to them. God dictated as the men wrote the words, as a secretary writes the letters the boss dictates. The writing is from man, but the words, thoughts, and doctrine is from God.

Ephesians 3:10-11 (NIV) His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, (11) according to his eternal purpose that he accomplished in Christ Jesus our Lord.

It was God Himself who reveals His wisdom. No one else can do it for no one else knows His eternal purpose in Christ Jesus.

His wisdom is revealed to teach us about life:

- 1- We need to be taught many things to function in life
- 2- We need to be rebuked as we grow up
- 3- We need to be corrected to be perfected
- 4- We need to be trained to do what is right

All this so that we remain competent and equipped for every good work!

Duties and Work Distilled From 2 Timothy 4 – The Work (Charge) of an Evangelist

1. Preach the word, in season and out of season (4:2)
2. Do the work of an evangelist (4:5)
 - a. Keep your head in all situations (4:5)
3. Be on your guard (4:15)

Exegesis of 2 Timothy 4

The Charge of Preaching The Word

2 Timothy 4:1-2 (NIV) In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: (2) **Preach the word**; be prepared in season and out of season; **correct, rebuke and encourage**—with great patience and careful instruction.

As usual, Paul backs up the charge given to Timothy with a doxology of sorts:

1. **In the presence of God and Jesus** – a call to be aware of God's presence, to be intentional in creating awareness of Him in everything you think and do – to be conscientious of God in your every thought, decision and move.
2. **Who will judge the living and the dead** – judgement is imminent and our intentional awareness of it is what should drive our motivations for preaching and sharing the Gospel.

3. **In view of His appearing and Kingdom** – all our hope is pinned on His appearing and that should create awareness of our part in His kingdom.

This **charge** is all about directing the evangelist's thoughts to these foundational truths every single day. It is easy to get distracted by living. This creates anxiety and discontent. **Being intentional in tracking our thoughts and directing them towards foundational truth keeps the evangelist on track and productive in the kingdom.**

When the evangelist's mindset is on this **charge**, he will be able to:

1. **Preach** (*kerusso*) the word (*logos*) – being a public crier of the truth of God's Word.
2. **Be prepared** (instant) in season and out of season (conveniently and inconveniently) – prepare beforehand, train; be ready, whether it is convenient or not. When it is easy and when it is hard. The role of the public crier of truth is like a doctor, police or fireman – you're always on call.
3. **Correct** (reprove) – admonish, convict, convince them of their wrongdoing.
4. **Rebuke** – tax upon, censure, forbid; express your disapproval without hesitation and with much conviction.
5. **Encourage** (exhort) – *parakaleo*: to call near, invite, comfort and motivate them to do the right thing.

All this is to be done with great patience (longsuffering) and careful instruction (doctrine).

1. **Great patience** – longsuffering. The word says it all, just when you're about to give up, continue to suffer for a long time. This is the first rung on the ladder of agape love. If you can't do this, you can't keep climbing the ladder!
2. **Doctrine** – careful instruction. As we know from Paul's charges to Timothy, he is to insist and teach the doctrine as God intends, without additions, interpretations and shenanigans. Doctrine comes from God's Word, the Bible, not from people's opinions, teaching from schools of thought, or writings of man. Don't rely on human skill to argue or explain. God's word is enough and it is clear. Let the demonstration of the Spirit come

from the power of the Word of God and not from your eloquence or charisma.

The Work of The Evangelist

2 Timothy 4:5 (NIV) But you, **keep your head in all situations**, endure hardship, **do the work of an evangelist**, discharge all the duties of your ministry.

Because of the multifaceted work of the evangelist and that charges given to him, discouragement and distraction are major pitfalls to avoid. This is why it is crucial the evangelist keep his head in all situations.

He needs to have a clear mind about the truth he is charged to proclaim.

1. Keep your head (be sober-minded; alert) in all things: Most of the things that affect our state of mind and therefore our work have to do with what we let affect our emotional state of being. Many things can rob us of peace and contentment. Most of them come from troubled people with troublesome relationships. By being sober-minded, the evangelist can act as a buffer and help restore peace to those who are troubled without himself getting caught up in the drama. He needs to be very familiar with the members of the church to know what they are going through. He is his brother's keeper. The evangelist also needs to be alert concerning apostate (heretical) teachings. If he sees disciples acting waywardly, he needs to address them. As we learned from 1 Tim 4:12, he sets an example in teaching about lifestyle, purity and conduct. He needs to be the embodiment of what he teaches (1Tim 4:16)!
2. Endure suffering (afflictions, hardship, trouble): The evangelist deals with a lot of crises and fallout, from within and without the church. He has to endure insults, persecutions, maligning and slander; as well as complaining, accusations and criticisms from those who profess the truth (members of the church) and from outsiders. When this happens, he has to find refuge in the fact that His Lord endured worse for his sake.
3. Do the work of the evangelist: This is the work of the evangelist. Revolves around keeping your head in all situations and enduring suffering for the sake of the elect and often on their behalf. The evangelist finds comfort and solace in the fact that is Jesus' church, not his church. Jesus will prune, reorganize and grow His church. The evangelist doesn't know all that is

happening. He has to trust Jesus is in control and therefore he can keep about his wits and not be discouraged or afraid during hardship and conflict. He is on a need-to-know basis. What he needs to continue to do, no matter what, is to preach the Gospel – that is literally what an evangelist is and does, a Gospel preacher. Not only **preaching and teaching about Jesus' death, burial and resurrection**; but also **teaching disciples to obey** all that Jesus has commanded (Matthew 28:20).

4. Fulfill (make full proof; discharge all the duties of; carry out fully) your ministry: never give up, accomplish your goals as an evangelist. This mostly includes keeping the church doctrine pure and administer church discipline when necessary.

These are the characteristics of Jesus' own ministry. He is the Gospel, so the evangelist preaches and lives Jesus. In order for us to be conformed to Jesus we must be transformed, no longer conforming to the pattern of this world (Rom 12:2) but submitting ourselves to the renewing and transforming power of the Holy Spirit.

Be on Your Guard

2 Timothy 4:15 (NIV) You too should **be on your guard** against him, because he strongly opposed our message.

The evangelist needs to **be on guard against those who oppose the message**. The message, of course, is a synecdoche for the Gospel message, the teachings of Christ, the body of doctrine Jesus wants to teach the disciples to obey (Mat 28:20).

2 Timothy 1:14 (ESV) ...**guard** the good deposit entrusted to you.

Guard the Gospel from false teachings, godless chatter and false knowledge!

The evangelist is not called to be a church cop, but a watchman. As John warns:

1 John 4:1 (NIV) Dear friends, **do not believe every spirit, but test the spirits to see whether they are from God**, because many false prophets have gone out into the world.

The evangelist is to **test** everything:

1 Thessalonians 5:21-22 (ESV) ...**test everything**; hold fast what is good. (22)
 Abstain from every form of evil.

Revelation 2:2 (ESV) I know your works, your toil and your patient endurance, and how you cannot bear with those who are evil, **but have tested those who call themselves apostles and are not, and found them to be false.**

In order to be on guard, the evangelist has to learn to test everything, which is why he cannot be partial or prejudiced:

1 Timothy 5:21 (ESV) In the presence of God and of Christ Jesus and of the elect angels **I charge you to keep these rules without prejudging, doing nothing from partiality.**

He has to keep his head clear and stick to the scriptures. It may sound easy, but it is really tough, especially when people have given themselves to myths, godless chatter, endless conspiracy theories and false knowledge.

The Evangelist as The Watchman

Ezekiel 3:17 (NIV) Son of man, I have made you a **watchman** for the people of Israel; so **hear the word I speak and give them warning from me.**

Ezekiel 33:6 (NIV) But if the watchman sees the sword coming and does not blow the trumpet to **warn the people** and the sword comes and takes someone's life, that person's life will be taken because of their sin, but I will hold the watchman accountable for their blood.

Ezekiel was made a watchman over Israel for they were being unfaithful to God's commandments.

Since the evangelist is to **guard the gospel**, and **be on guard** against those who oppose it, he is watchman of sound doctrine.

Duties and Work Distilled From Titus 1 – Appointing Elders

1. **Appointment of elders** (1:5-9)
 - a. Appoint elders in every city (1:5)
 - b. Speaks to the plurality of elders needed in a congregation (Acts 14:23; 20:17)
 - c. Qualifications for elders (1:6-9)
2. **Rebuke** rebellious people sharply (1:13)

*Exegesis of Titus 1***Appointment of Elders**

Titus 1:5 (NIV) The reason I left you in Crete was that you might put in order what was left unfinished and **appoint elders in every town**, as I directed you.

The evangelist is to **put in order unfinished work**. Part of that involves **appointing elders**.

The suggestion in this passage was that **elders** (plural) should be appointed per congregation or per house-church. They may have met as one large group in Crete, or as smaller house churches, in the same way we have divided our house churches per town or region for community devotionals.

We know that at least collectively, as a congregation, there were a plurality of elders appointed in each of them:

Acts 14:23 (NIV) Paul and Barnabas appointed **elders** for them **in each church** and, with prayer and fasting, committed them to the Lord, in whom they had put their trust.

Acts 20:17 (NIV) From Miletus, Paul sent to Ephesus for the **elders** of the church.

The task of ordaining (appointing) these elders falls to the evangelist.

We already studied the qualifications of elders given to Titus in Titus 1:6-9.

Rebuke Rebellious People Sharply

Titus 1:12-14 (NIV) One of Crete's own prophets has said it: "Cretans are always liars, evil brutes, lazy gluttons." (13) This saying is true. Therefore **rebuke them sharply, so that they will be sound in the faith** (14) and will pay no attention to Jewish myths or to the merely human commands of those who reject the truth.

Often politically incorrect sayings carry some truth to them, which is why people say them. In this case, the Cretans were being singled out by the particular saying circled among them. If anything a Christian did corroborated that saying, he would bring shame to the church and the name of Jesus, so they needed to be rebuked sharply.

This highlights the fact that we are not to be known for whatever it is people may say about our race, culture or heritage – we ought to be known as disciples of

Jesus. If we reinforce the cultural memes said about our race, culture or heritage, this can prevent the gospel from reaching someone.

Let's boast about Jesus and nothing else. Let's not indulge in worldly myths, human commands or anything else promoted by people who reject truth. We are here to expose those things with the truth of the gospel.

Duties and Work Distilled From Titus 2 – Teach the People

1. **Teach** what is appropriate to sound doctrine (2:1)
2. **Teach** the older men (2:2)
3. **Teach** the older women (2:3-5)
 - a. They can teach the younger women
4. **Encourage** the young men (2:6)
5. Set an **example** (2:7-8)
6. **Teach** slaves (employees) (2:9-10)
7. **Teach** about the power of God's grace (2:11-14)
8. **Encourage** and **rebuke** with all authority (2:15)

Exegesis of Titus 2

Teach Sound Doctrine

Titus 2:1 (NIV) You, however, must **teach** what is appropriate to sound doctrine.

Paul encourages the evangelist Titus to teach what is appropriate to sound doctrine (*uncorrupted teachings*) in light of the myths and human commands that some were accepting and therefore rejecting the truth (Titus 1:14).

The evangelist is to make sure any teachings in the church are appropriate to sound doctrine. The church is to be reputed as the pillar and foundation of the truth:

1 Timothy 3:15 (NIV) ...God's household, ...is the church of the living God, the pillar and foundation of the truth.

Titus 2:2 (NIV) **Teach** the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance.

The emphasis in this chapter is the **role of teacher** the evangelist has. Not just to teach the gospel, but also **teach to obey** all that Jesus has commanded (Mat 28:29).

What does that mainly look like? As said in verse 1 of this chapter, it means to **keep the doctrine of the church uncorrupted by myths or human commands**. In the rest of this chapter the teaching of the evangelist is focused on **character** – which has to do with **obeying** all that Jesus has commanded. We are not just to teach the right things, but most importantly, we are to obey them as well, **watching our life and doctrine** in order to save ourselves and our hearers.

Starting with this verse, Paul points out that older men ought to be:

1. Temperate – sober, vigilant
2. Worthy of respect – venerable, honorable, honest
3. Self-controlled – temperate, sound in mind, discreet
4. Sound in the faith – wholesome in the faith; not corrupt or questionable
5. Sound in love – wholesome in their love; not biased or stingy in their affection
6. Sound in endurance – wholesome in their patience with others, not bullies, insensitive or arrogant

Titus 2:3-5 (NIV) Likewise, **teach** the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to **teach what is good**. (4) Then they can **urge** the younger women to love their husbands and children, (5) to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, **so that no one will malign the word of God**.

We continue to expand the role of teacher the evangelist has as **teacher of character**. Here the older women are to be **taught** to be:

1. **Reverent** in the way they live – holy in demeanor/behavior
2. Not slanderers – false accusers (*diabolos*), devil, Satan
3. Not addicted to much wine – not enslaved (*douloo*/in bondage) to much wine
4. Teachers of what is good – a teacher of what is right

These women are then responsible to **urge** (discipline/correct) the younger women to:

1. **Love** their husbands – be fond and affectionate as a wife (*philandros*), affectionate love for husband
2. **Love** their children – (*philoteknos*), fond of one's children, maternal love

3. Be self-controlled and pure – sound of mind, self-controlled; chaste and modest, innocent
4. Be busy at home – (*oikouros*), guards of the home, domestically inclined
5. Be Kind – good
6. Be subject to their husbands – subordinate/obedient to their husbands

The point? So that no one will malign (blaspheme, speak evil of, defame) the word of God. We are the church of the living God, and as God's household, the pillar and foundation of truth (1 Tim 3:15).

1 Timothy 3:15 (NIV) ...God's household, ...is the church of the living God, the pillar and foundation of the truth.

We don't want to give cause to others speaking ill of God's word or His church. They will know we are Christians by our love for each other, by our behavior.

Titus 2:6 NIV Similarly, **encourage** the young men to be self-controlled.

Notice how older people are to be *taught*, but younger people are to be **urged** (disciplined/corrected)/**encouraged** (exhorted/implored upon/beseeched).

In saying *similarly*, Paul means to apply to the young men the same obligations he was laying on everyone else pertaining to young men; the need to be holy, good, kind, etc., in addition to all that, the young men needed an extra layer of self-control. The greatest need for young men is to be self-controlled. You need to control your anger, lust, passion and arrogance (sense that you are right and everyone else is wrong).

Set an Example By Doing and Teaching

Titus 2:7-8 NIV In everything **set them an example by doing what is good**. In your teaching show integrity, seriousness (8) and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us.

The evangelist is to set an example by doing what is good in everything (show a pattern of good works). Whatever it is that the evangelist does it becomes an example (pattern). Be careful it is a good one you set. Everyone will see it, and some will use bad examples as an excuse to imitate them, while the good things are sometimes rejected as "things the evangelist must do, not necessarily me".

Paul already has given practical examples of what he means by *good patterns* in other passages we have examined.

Being an evangelist is not a job or a career, it is a life calling. An evangelist won't say, "Hey I'm at home and can do whatever I want without it affecting my job. As long as I do good and show a good example when I'm out in the community, I'm ok. But if I'm somewhere else or doing my own personal thing, I don't have to worry about setting a good example." If you think like that you shouldn't be an evangelist! It's not a job, like working in a store or company. Its not a job that is devoid of identity or soul.

The teaching of the evangelist is to show

1. Integrity – incorruptness – purity of doctrine
2. Seriousness – gravity, sincerity, genuineness
3. Soundness of speech – healthy words/thoughts

Our teaching is to be such that anyone who opposes us will be put to shame because they have nothing bad to say about us. Notice that it will be our character that supports our teaching, and not the other way around.

Titus 2:9-10 NIV Teach slaves to be subject to their masters in everything, to try to please them, not to talk back to them, (10) and not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive.

Slaves/employees/students are to:

1. Be subject to their teachers/bosses/masters in everything (humility)
2. Please their superiors, not talk back to them (deference/respect/esteem)
3. Not steal from their places of work/study, but show they can be fully trusted (honesty/integrity/trustworthiness)

The point of this behavior is to make God's teaching attractive to unbelievers. It's not about you, it's about God. Notice how all the reasons for the sharpening of our character and behavior is to point to God and glorify God. We are collectively pointing to God's grace, as Paul will continue saying here:

The Power of God's Grace

Titus 2:11-14 NIV For the **grace of God** has appeared that offers salvation to all people. (12) It **teaches** us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, (13) while we wait for the blessed hope—the appearing of the glory of our great God and Savior, Jesus Christ, (14) who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

This is one of my favorite passages – speaking about the **Effective Grace of God**.

God's effective grace

1. **Offers Salvation** – not just existence. We don't survive, we thrive. We're not just survivalists, we're conquerors!
2. **Teaches you Discipline** – not just gives advice. It is not suggestive, it is authoritative. It's not just passive help, but active encouragement and conviction!
3. **Helps you wait with Hope** – not just occupied with busy work (twiddling your thumbs). Gives you real hope, not just wishful thinking. Gives you real goals not, make-believe aspirations.
4. **Redeems and Purifies** – doesn't leave you pining or with nostalgia. You are a new creation, the old is gone, the new is here! Helps you look forward to what Jesus wants you do to, regardless of age. Helps you to look past this life into forever.
5. **Gives us a New Heart and Spirit** – not just dressing you up as something else. It's not a repackaging of the same old things in a brand-new package. It is a new mind and a new heart – a new person with a new eagerness for a new life! The eagerness of God's people is evident by what they do and how they turn around their lives because they are identified as God's very own people, eager to obey Him and to do what is good.

Titus 2:15 NIV These, then, are the things you should **teach**. Encourage and rebuke with all authority. Do not let anyone despise you.

Paul concludes this chapter by reiterating what the evangelist is to teach. He is then to re-emphasize these teachings with encouragement and rebuking when the teachings are ignored. Since this can be an intimidating (in-our-face) task, Paul encourages the evangelist to not let anyone despise him. People may despise and

show their disapproval to the evangelist, which can intimidate him, but he is not to be bullied by that. He is to remain confident in his task of teaching, encouraging and rebuking, with all authority.

Duties and Work Distilled From Titus 3 – Remind People To Do Good And Be Productive

1. **Remind** the people (3:1-2)
2. **Stress** these things (3:8)
 - a. The trustworthy saying (3:4-7)
 - b. The kindness and love of God that appeared in Jesus
 - c. Salvation by the washing of rebirth and renewal
 - d. Justification by grace
 - e. Heirs having the hope of eternal life
3. **Avoid** foolish controversies (3:9)
4. **Warn** divisive people (3:10)
5. **Do everything you can** to help brethren accomplish their mission (travelers and missionaries). Make sure they have everything they need (3:13)

Exegesis of Titus 3

The Evangelist Is to Remind the People

Titus 3:1-2 (NIV) **Remind the people** to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good, (2) to slander no one, to be peaceable and considerate, and always to be gentle toward everyone.

The evangelist is to remind the people:

1. To Be Subject to Rulers and Authorities

- a. **Romans 13:1-2 (NIV)** Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. (2) Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves.
- b. **1 Peter 2:13-17 (NIV)** **Submit** yourselves for the Lord's sake to every human authority: whether to the emperor, as the supreme authority, (14) or to governors, who are sent by him to punish those who do wrong and to commend those who do right. (15) For it is God's will that by doing good you should silence the ignorant talk of

foolish people. (16) Live as free people, but do not use your freedom as a cover-up for evil; **live as God's slaves.** (17) Show proper respect to everyone, love the family of believers, fear God, honor the emperor.

2. To Be Obedient

- a. To be *subject* and to *submit*, as we saw in Romans 13:1 and 1 Pe 2:13, is the same as to be **obedient**. The test of our obedience to God begins when we repent and are baptized, I response to the gospel.
- b. **Hebrews 13:17 (NIV)** Have confidence in your leaders and submit to their authority, because they keep watch over you as those who must give an account. Do this so that their work will be a joy, not a burden, for that would be of no benefit to you.
- c. Another test of obedience is how you submit to the authority of your church leaders, bosses and any other human authority, as 1 Pe 2:13 says.
- d. If you say you submit to God, yet disrespect human authorities, you are a hypocrite and will bring judgement on yourself, as Paul tells the Romans in 13:2.
- e. The opposite of obedience is lawlessness:
- f. **1 John 3:4 (NIV)** Everyone who sins breaks the law; in fact, **sin is lawlessness.**

3. To Be Ready to Do Whatever Is Good

- a. This means be ready to serve
- b. Be ready to sacrifice your time, money and comfort
- c. These things are required to serve and to do good things to influence your community
- d. **Galatians 6:9-10 (NIV)** **Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.** (10) Therefore, as we have opportunity, **let us do good to all people, especially to those who belong to the family of believers.**
- e. **Ephesians 2:10 (NIV)** For we are **God's handiwork, created in Christ Jesus to do good works,** which **God prepared in advance for us to do.**

4. To Slander No One

- a. We are to distinguish ourselves from our slanderous and blasphemous society.

- b. To cut slander off at the root, we must have a mind that doesn't turn to cursing/blasphemy as a response when something disagreeable happens to us, even in private.
- c. We've become too accustomed to express our displeasure at once, perhaps easily influenced by the media in our world but:
- d. **Proverbs 12:16 (NIV)** Fools show their annoyance at once, but the prudent overlook an insult.
- e. Our society makes fools of themselves often, and its plastered all over the internet. We need to distinguish ourselves from that foolishness.
- f. Only have good things to say about everyone, and if you can't find anything, pray for them and for yourself not to think you are better than them. Otherwise, you will be judged with the judgement you give.

5. To Be Peaceable and Considerate

- a. These two qualities belong to wise people. You want to know if someone is wise? They are at **peace** and they are always **considerate** of you.
- b. **James 3:17-18 (NIV)** But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. (18) **Peacemakers who sow in peace reap a harvest of righteousness.**
- c. Peace comes at a cost. Our hearts are rebellious by nature. But when we submit to disciples and are trained by it, the result is a harvest of peace:
- d. **Hebrews 12:11 (NIV)** **No discipline seems pleasant at the time, but painful.** Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.
- e. Peaceful people are not emotional or physical bullies. They don't need to intimidate because they are at peace, even when they've been outvoted or not considered. They always look to benefit everyone, not themselves:
- f. **Romans 14:19 (NIV)** Let us therefore make every effort to do what leads to **peace and to mutual edification.**

- g. Selfish people tend to intimidate and bully. This is a sign they are not at peace, and not thinking about mutual edification but only of themselves. They are to be rebuked if they are Christians!

6. To Be Always Gentle Towards Everyone

- a. **A peaceful person will be gentle.** Bullies are not gentle. They have an agenda, and it is not mutual edification. Bullies are contentious, that's why they're usually alone.
- b. Gentleness is visible fruit of the Spirit in the mature and wise in Christ. It is not fruit of the flesh.
- c. **1 Thessalonians 2:6-7 (NIV)** We were not looking for praise from people, not from you or anyone else, even though as apostles of Christ **we could have asserted our authority.** (7) Instead, we were like young children among you.
- d. People who have to assert their authority and bully you around don't have real authority – they are not gentle.
- e. **Philippians 4:5 (NIV)** Let your **gentleness** be evident to all. The Lord is near.
- f. Gentleness is evident in those who are aware the Lord is near them.
- g. **Ephesians 4:2 (NIV)** Be completely humble and **gentle**; be patient, bearing with one another in love.
- h. Love is demonstrated in gentleness.

Stress Trustworthy Sayings

Titus 3:8 (NIV) This is a trustworthy saying. And I want you to **stress these things**, so that **those who have trusted in God** may be **careful to devote themselves to doing what is good.** These things are excellent and profitable for everyone.

Stress these things (Why?)

1. So that your trust in God is **shown by your devotion to doing what is good**
2. So that **everyone is blessed** by what is excellent and profitable (*advantageous*)

Stress these things: (What?) Trustworthy sayings (verses 4-7)

1. The Kindness and Love of God Appeared
 - a. Incarnate in Jesus Christ!

- b. **Philippians 2:5-8 (NIV) ...Christ Jesus:** (6) Who, being in very nature God, did not consider equality with God something to be used to his own advantage; (7) rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. (8) And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!
 - c. The cross is proof of God's **love!**
 - d. **John 3:16 (NIV)** For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.
 - e. The gospel proof of His **kindness!**
 - f. He justified us in Christ: **Romans 4:25 (NIV)** He was delivered over to death for our sins and was raised to life for our **justification**.
 - g. He took our reproach away, canceled the code that bullied us: **Colossians 2:13-14 (NIV) ...God made you alive with Christ.** He forgave us all our sins, (14) having canceled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross.
2. Salvation by Washing of Rebirth and Renewal
- a. We are not saved by our good deeds
 - b. We are saved by His mercy
 - c. By re-birth – **John 3:5 (NIV)** Very truly I tell you, no one can enter the kingdom of God unless they are **born of water and the Spirit**.
 - d. By renewal – **Ezekiel 36:26-27 (NIV)** I will give you a **new heart** and put a **new spirit** in you; I will remove from you your heart of stone and give you a heart of flesh. (27) And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.
 - e. By the Holy Spirit – **Acts 2:38 (NIV)** **Repent and be baptized**, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the **Holy Spirit**.
 - f. The job of the Holy Spirit has always been to create since the beginning of the world. Now His job is to re-create you from the inside out. He orders our life, causes it to have a purpose, meaning, causes it to make sense. He's good at it! Let Him do it!
 - g. The Spirit has been **generously** poured out on us through Jesus.

3. Justification by Grace

- a. **1 Corinthians 6:11 (NIV)** ...you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.
- b. **2 Corinthians 5:21 (NIV)** God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.
- c. By his resurrection we've been justified: **Romans 4:25 (NIV)** He was delivered over to death for our sins and was raised to life for our justification.

4. Heirs Having the Hope of Eternal Life

- a. We've received a glorious inheritance, beyond any riches known to man: **Ephesians 1:3 (NIV)** Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ.
- b. Having a living hope, not a dead one: **1 Peter 1:3-4 (NIV)** Praise be to the God and Father of our Lord Jesus Christ! In his **great mercy** he has given us **new birth** into a **living hope** through the **resurrection of Jesus Christ** from the dead, (4) and into an **inheritance** that can never perish, spoil or fade.
- c. Eternal life – not just quantity of life, but quality of life!

Avoid Foolish Controversies

Titus 3:9 (NIV) But avoid foolish controversies and genealogies and arguments and quarrels about the law, because these are unprofitable and useless.

The evangelist is not to get pulled into controversies, arguments, and quarrels about conspiracies, opinions, genealogies, or the law (scriptures). These go nowhere fast and don't edify and instruct. Foolish arguments are about ego, not truth. They are unprofitable and useless. It is a waste of time to try to instruct anyone who is more interested in teaching you their opinion than being on a quest for truth. You will know by their attitude and disposition. Are they answering your questions, or more interested in airing their own opinion?

Proverbs 18:2 (NIV) Fools find no pleasure in understanding but delight in airing their own opinions.

Sometimes people will deceive you, laying a trap for you to get you to argue and quarrel; with them, for that is what makes them feel purposeful. Don't become a validation chip for their foolish ego. Instead, walk away and let the Lord lead you to souls who are thirsting for truth and want to be led by the Lord's Spirit.

Avoid:

1. Foolish Controversies – absurd questions/disputes/themes
2. Genealogies – *tracing by generations* – this was important to the Jews, since they traced their right to be priests by claiming to be in the lineage of Levi.
 - a. These were the specialty of the Jews, so much so that Christian writers included the genealogy of Jesus in both Matthew and Luke. – *Coffman*
 - b. This led to many disputes about genealogies, particularly between the schools of Hillel and Shammah, which offered different interpretations.
 - c. Even among the Arabs the dispute between interpretations of genealogies from Muhammad exist, which is split between the Sunnis and the Shiites.
3. Dissensions – contentions, quarrels, wrangling,
4. Quarrels about the Law – *strivings/battle/controversies about scriptures/Mosaic Law* and the interpretations offered by Pharisees vs Sadducees and the schools of Hillel and Shammah.

Engaging in a debate or even a discussion about these things is **unprofitable** and **worthless**. We are to defend the truth against those who speak foolishness, but we defend it for those who are interested in believing and accepting it. Those who seek to divide are already self-condemned and need no defending as we see in the next two verses.

Warn Divisive People

Titus 3:10 (NIV) **Warn** a divisive person **once**, and then warn them **a second time**. **After that, have nothing to do with them.**

The evangelist is to **warn** divisive people – *heretics*. There is no third warning. They get only two.

Heretic – to stir up division.

What does it mean to stir up division?

1. Defiantly opposing the leadership of the church
(2Ti 3:8-9, 3John 1:10; Num 16:1-50)
2. Breaking off from the fellowship to start your own group
(Acts 20:30; Rom 16:17-18; 1John 4:1; 1John 2:19; 2Sam 15:1-37)
3. Maliciously gossiping, being standoffish and forming a clear faction
(3John 1:9-10)
4. Teaching false doctrine related to the major areas of the faith
(2Tim 2:18, 2John 1:9)
5. Refusing to stop engaging in useless controversies (Titus 3:9)

What it is not:

1. Offering suggestions to the leadership of the church or having reservations about teachings or practices of the church that are not clearly biblical.
2. Offering a personal criticism to a church leader.
3. Honestly seeking answers to questions of conscience (Rom 14:1-4)
4. Disagreeing, on biblical grounds, with a doctrine or practice
5. Being lethargic, lukewarm, awkward or even less than zealous in support of the leaders and activities of the church. The idle should be warned, but it is not to be treated as divisiveness (1The 5:14).

Do Everything You Can

Titus 3:13 (NIV) Do everything you can to help Zenas the lawyer and Apollos on their way and see that they have everything they need.

The evangelist is to **do everything he can** to help those spreading the gospel who seek his help (the help of the church). He is to advocate for those needing room and board as they travel to preach the Gospel. He is to welcome traveling missionaries and make sure he sends them on their way, well equipped to continue their mission work taking place outside the community of the local church.

Titus 3:14 (NIV) Our people must learn to devote themselves to doing what is good, in order to provide for urgent needs and not live unproductive lives.

It is not just the evangelist who is to **do everything he can** (with the support of the leadership), but all church members need to learn to **devote themselves to doing what is good**. We all need to work together to identify urgent needs and make them known to the leadership if someone is falling through the cracks. We are a body and a body works together to meet all the needs. Anything short of this is described as living unproductive lives. If you're living for yourself you are living an unproductive life. We live productive lives when we live them for the Gospel – for Jesus.

Keep in mind:

1. The **scriptures** prepare us for every good work (2 Tim 3:16-17)
2. We are **created** to do good works – that is our purpose in this life (Eph 2:10)
3. We are in the **church** to be equipped (trained) for works of service (Eph 4:12)
4. How we offer our **bodies** in service is our true worship of God, as a living sacrifice (Romans 12:1)

Duties and Work Distilled From Philemon

1. Our **partnership** in the gospel must be effective (Phm 1:6)
2. **Love** is manifested by **refreshing the hearts** of others (Phm 1:7)
3. **Forgive** those who wrong you (Phm 1:18-20)

Exegesis of Philemon

Partnership in the Gospel

Philemon 1:6 (NIV) I pray that your **partnership** with us in the faith may be effective in deepening your understanding of every good thing we share for the sake of Christ.

Paul knew about partnerships in the faith. In the book of Acts, we read how he partnered up first with Barnabas (Acts 11:25, 30; 13:2), and then with Silas. He knew also about broken partnerships, which can sometimes happen because of disagreements, as we read in Acts 15:36-41. This is why he partnered with Silas in his second missionary journey, which Timothy joined later.

Even though we don't read about Philemon joining Paul in any missionary journey, as co-workers in the kingdom they were partners in the faith. Anytime we partner up with other workers in God's Kingdom to do good works our

understanding of every good thing we share in Christ is deepened. Our faith is deepened as we share our faith and testify to the love of Christ in our lives. As our faith deepens, so does our joy. The works ought not to be done alone; it is meant to do as partnerships. Our faith is meant to be shared – to have impact. Christians don't work in monasteries but in the world. Your faith won't grow and your understanding of all the good things you have won't deepen unless you are sharing your faith.

Refreshing The Hearts

Philemon 1:7 (NIV) Your love has given me great joy and encouragement, because you, brother, have refreshed the hearts of the Lord's people.

Paul had already mentioned in verse 5 that Philemon's love and faith were apparent. Philemon didn't tell him this, but others testified to it, which is how Paul heard of it, probably through Onesimus, who had left Philemon, but still had a lot of good to say about him.

When we are actively sharing our faith, the love of Jesus comes out. You have no idea how you are affecting other people until they tell you, sometimes years later. I have found out decades later how lives were turned around by something simple I did or said, which I thought was no big deal. Let your love be genuine – you will greatly encourage others and refresh their hearts.

Philemon 1:18-20 (NIV) If he (Onesimus) has done you any wrong or owes you anything, charge it to me. (19) I, Paul, am writing this with my own hand. I will pay it back—not to mention that you owe me your very self. (20) I do wish, brother, that I may have some benefit from you in the Lord; refresh my heart in Christ.

1. **Charge it to me:** Paul didn't want Onesimus to be blamed but wanted to deflect any blame that could come from Philemon to himself. He knew he had great sway and used his influence to take blame, not shift it away, which is what worldly people do.
 - a. Willingly take the blame for others – take responsibility even though it is not your doing
 - b. Paul perhaps learned to do this from Daniel in chapter 9 of his book, when Daniel took it upon himself to confess all the sins of his people

before God, taking ownership of Israel's rebelliousness and wickedness.

- c. Ezra did the same in Ezra 9:6, as did Jeremiah in Lamentations and Isaiah in Isa 53:6.
 - d. A real man/woman of God takes ownership, even of other's wickedness and rebelliousness.
 - e. This is in keeping with the kind of intercession Jesus did for us.
2. **Refresh my heart:** by holding no grudges
- a. Always be willing to forgive the unforgivable since Christ forgave you (Eph 4:32). Don't wait to be told to do so – deny your heart and let God's love and forgiveness flow through you. It is powerful and affects many lives.
 - b. In the body of Christ there should be no grudges against anyone.
 - c. **1 Corinthians 1:10 (NIV)** I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought.
 - d. **Philippians 4:2 (NIV)** I plead with Euodia and I plead with Syntyche to be of the same mind in the Lord.

Teachers

The **teachers**, as an office of the church, is mentioned in the following

Ephesians 4:11-12 (NIV) So Christ himself gave the apostles, the prophets, the evangelists, the pastors and **teachers**, (12) to equip his people for works of service, so that the body of Christ may be built up...

Acts 13:1 (NIV) Now in the church at Antioch there were prophets and **teachers**: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul.

Romans 12:6-7 (NIV) We have different gifts, according to the grace given to each of us. If your gift is prophesying, then prophesy in accordance with your faith; (7) if it is serving, then serve; if it is **teaching**, then teach...

1 Corinthians 12:28 (NIV) And God has placed in the church first of all apostles, second prophets, third **teachers**, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues.

Teacher's is mentioned in the third place. Where does that leave the evangelist and the elders (pastors)? Here. Teachers is used as a categorical description of responsibility. Evangelists teach, that is the main thing an evangelist does – teach the gospel. Some pastors publicly teach, some don't; but they all should be able teachers since they need to know the word and be able to instruct anyone. The same goes for deacons.

What is a Teacher?

Greek *Didaskalos* – doctor, master, teacher.

What else can we gather from the scriptures about **teachers**?

2 Timothy 2:2 (NIV) And the things you have heard me say in the presence of many witnesses **entrust to reliable people** who will also be **qualified to teach others**.

Evangelists are to be on the lookout for reliable brethren who are qualified to teach. This is one of the first qualities we look for when thinking about naming someone to a church office.

James 3:1 (NIV) Not many of you should become **teachers**, my fellow believers, because you know that **we who teach will be judged more strictly**.

Any teacher of the church will be judged more strictly. In the practical sense than anything they present to the church in public will be questioned and investigated, so the church will judge them stricter than other brethren who won't do that. In the divine sense that God will hold you accountable for teaching the truth and not your own opinion as doctrine (Mat 23:13-15).

Hebrews 5:11-12 (NIV) We have much to say about this, but it is hard to make it clear to you because **you no longer try to understand**. (12) In fact, though by this time you ought to be **teachers**, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food!

We are all expected to be able to teach. Jesus wants us to make disciples (Mat 28:19-20). That means we need to be able to teach someone the gospel and help

them along with their doubts and questions. Peter also talks about this (1 Pe 3:15-16).

Just because everyone is expected to be teachers since we ought to teach the Gospel to unbelievers doesn't mean we are recognized as **official teachers** in the church. We distinguish this from the passages that clearly establish there is an office of teacher. We can say the same for servants (*diakonos*). Although we are called to serve in one way or another, that doesn't mean we are the deacons the evangelist needs to appoint as official servants of the church.

Answers to Common Questions

How are elders, deacons appointed?

Elders and deacons are appointed by the evangelist. The apostle Paul gives Timothy and Titus the qualifications for these offices, so it is implied he is the principal person on the lookout for men to qualify for these offices. They need to be tested and meet with the approval and respect of the congregation, otherwise they wouldn't be able to carry out their duties and service. His is why within the qualifications we see they need to be above reproach, worthy of respect and having a good reputation with outsiders.

Usually when men are considered to be elders and deacons, they are chosen and then presented to the congregation for election. The church is not choosing who is qualified, but rather, who meets their worthiness of respect and reputation for the office. If there are not enough numbers to be presented to the congregation, the leaders along with the evangelist scan simply chose who these men are based on the qualifications, but then be open to hear from two or three witnesses if any of the qualifications are questionable.

How are teachers or evangelists appointed?

Evangelists can be appointed in many ways. Paul sent Timothy to Ephesus and Titus to Crete. They were sent to those congregations to do very specific things. Philip was also an evangelist in Caesarea. Usually elders along with the evangelist can appoint another evangelist for the local work or send them elsewhere to establish a church or assist another work. Some get trained for the work at preaching schools and sent out as needed. A church that may find itself without an evangelist may have brothers who can teach. This is the most basic form of

leadership in the absence of evangelists. The teacher(s) need to make sure they grown to accept the responsibility of evangelists in order to later name elders and deacons in the church.

In a congregation with elders and evangelists, who has the ultimate authority?

Elders are to govern the church. One of the terms that describes their work is *episkopos* (overseer) which means superintendent. That is one of their responsibilities. The evangelist is tasked with maintaining the doctrinal purity of the church, but his work also falls under the charge of the elders. So the eldership is ultimately accountable for all aspects of superintending, or governing the church.

Can we appoint deacons without having elders?

How does a church get started? Who's there first? In the absence of an evangelist, we need to start with the teachers, as there was in Antioch (Acts 13:1). If an evangelist is sent to start a work, he will be able to build adequately as God helps him. Eventually he should appoint elders and then deacons, as instructed. The qualifications for elders are always given first, suggesting order of importance. Also, deacons are there to help the leadership serve efficaciously.