
a *Grace Notes* Bible Study

The Epistle to Titus

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Grace Notes

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Epistle to Titus

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TITUS "PREVIEW"

A reference book that is an essential in any study that involves the Apostle Paul, whether his epistles or his activities and speeches in the Acts of the Apostles, is the masterful history "The Life and Epistles of St. Paul", written in the 19th Century by the Rev. W. J. Conybeare, MA, and the Very Rev. J. S. Howson, DD.

For what it's worth, this is my all time favorite Christian publication! I have studied the book twice and read parts of it many times.

From the first paragraph of Conybeare and Howson's introduction: "The purpose of this work is to give a living picture of St. Paul himself, and of the circumstances by which he was surrounded."

Actually, they did far more than that modest sentence indicates. Either Conybeare or Howson (or both of them) personally walked and sailed everywhere that the Apostle traveled! Their account is a great travelogue, an historical tour-de-force, and an insightful Christian analysis and examination of Paul's ministry. Included in the book are the authors' own translations from the Greek of Paul's inspired writings! The excerpt below will give you an indication to the depth of thought and careful consideration that went into all their writing.

The book used to be published by Wm. B. Eerdmans Publishing Co. of Grand Rapids, Michigan, USA. They have published both hard cover and paperback editions, but they tell me now that it's out of print.

The following is from "The Life and Epistles of St. Paul", by W. J. Conybeare and J. S. Howson, Appendix II

Introduction to the Study of Titus

I can't do better than to start off with the brief introduction of Conybeare and Howson to the Epistle to Titus.

From "The Life and Epistles of St. Paul" by W. J. Conybeare and J. S. Howson.

"From Ephesus he [Paul] soon afterward made an expedition to Crete. It can scarcely be supposed that the Christian Churches of Crete were first founded during this visit of St. Paul; on the contrary, many indications in the Epistle to Titus show that they had already lasted for a considerable time.

"But they were troubled by false teachers, and probably had never yet been properly organised, having originated, perhaps, in the private efforts of individual Christians, who would have been supplied with a centre of operations and nucleus of Churches by the numerous colonies of Jews established in the island.

"St. Paul now visited them in company with Titus, whom he left in Crete as his representative on his departure. He himself was unable to remain long enough to do what was needful, either in silencing error, or in selecting fit persons as presbyters of the numerous scattered Churches, which would manifestly be a work of time.

"Thus, Titus was left at Crete in the same position which Timotheus had occupied at Ephesus during St. Paul's recent absence; and there would, consequently, be the same advantage in his receiving written directions from St. Paul concerning the government and organisation of the Church ... Accordingly, shortly after leaving Crete, St. Paul sent a letter to Titus, the outline of which would equally serve for that of the preceding Epistle [1 Timothy].

"But St. Paul's letter to Titus seems to have been still further called for, to meet some strong opposition which that disciple had encountered while attempting to carry out his master's directions. This may be inferred from the very severe remarks against the Cretans which occur in the Epistle, and from the statement, at its commencement, that the very object which its writer had in view, in leaving Titus in Crete, was that he might appoint Presbyters in the Cretan Churches; an indication that his claim to exercise this authority had been disputed.

“This epistle seems to have been dispatched from Ephesus at the moment when St. Paul was on the eve of departure on a westward journey, which was to take him as far as Nicopolis (in Epirus) before the winter.”

[End of Conybeare and Howson quotation.]

One of the most interesting and useful features of the Epistle to Titus is what it teaches about the Christian way of life. The letter serves as a succinct outline of the obligations for holy living, devotion to God, and love and graciousness toward other people. The examples of the spiritual character of godly church leaders, gracious and grace-filled Christian senior citizens, and serious and motivated young people, are as clearly drawn here as anywhere else in the Bible.

This epistle is a good place to learn a great deal about God's plan for your life, and why the Lord requires certain thinking and behavior from believers.

For example, the young woman of chapter 2 is to be taught certain specific things (by the older woman). The things she learns will certainly help her in her daily life with her husband and children. But the most important thing is that her life be such a testimony that “the word of God be not slandered”!

Titus himself is told to be an example, that “he that is in opposition have no evil thing to say of you”. Not that you can keep people from talking, but the idea is not to give them ammunition.

They the servant is given commands about his work for his master, to be obedient, not to talk back, not to steal. Why? Not just that he may be a good witness to his employer, but that he may “adorn the gospel” of the Lord!

So, “how then am I to live, Lord?” If I follow these three principles, that my life brings no disrepute on the Lord, gives enemies no evil thing to say, and decorates the Gospel - well, that's pretty hard to slide around!

And suppose you have a decision to make about some activity that you are planning, whether it is in the Lord's will. Just apply the principles of

Titus 2 to help make the decision. Does the activity bring slander on God, does it give enemies of the Gospel something to criticize, does it “adorn the Gospel”? This makes it a lot easier to make decisions in gray areas.

In this study we will take a close view of each word and statement. But there is a “near field” and a “far field” approach to the Word of God. We must study microscopically; but we must then zoom out, use our peripheral vision, to see the landscape of the whole context of Scripture. And the memory work I suggested was aimed at helping us keep our minds on the overall context.

Here are some of the aims of this Titus series:

- To learn how Christians are supposed to operate in the Christian life.
- To see some things about the operation of a local church, such as how church leaders are identified and qualified.
- To observe how certain serious church problems are handled, particularly involving false teaching and sins of the tongue.
- To gain an insight into the character, background, and motivation of Christian Jews of the 1st Century, who were struggling mightily with how to correlate their ancient Judaic teachings and practices with the new Christian doctrines they were being asked to consider.
- To examine the relationships between Jewish and Gentile Christians in an environment of polar extremes in culture. This study will help in understanding other New Testament books (such as Romans and Galatians) where the Jewish and Gentile cultures collide.

Titus, Chapter 1

Titus 1:1

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

“Paul”: the Apostle, author of this letter. This in one of the pastoral epistles written late in Paul's

ministry. He had recently been on the island of Crete with Titus and had departed, leaving Titus with a difficult but a very necessary mission, to begin the establishing and building up of local churches on Crete.

Topic: Paul

“a servant of God”: (douvlo~ qevou) “a slave belonging to God” (genitive of possession). Paul was bent to God's authority and basked in His sovereignty. In the preamble of several of his epistles Paul calls himself the servant of Christ; only here does he write “servant of God.” There doesn't seem to be any particular reason for the difference; he undoubtedly understood that to be a servant of Christ was to be a servant of God, in any case.

Topic: Servants

“and an apostle of Jesus Christ”

The word “apostle” (apovstolo~), means “an ambassador; a delegated authority; envoy; messenger; the commander of a naval force” The word was used for high-ranking naval officers in classical Greek times.

From stolo~, “military equipment or armament; military expedition; journey or voyage.” Comes from the idea of a tail of an animal; so the military equipment caravan or convoy follows the troops as they move forward. So apostolo~ is a stronger form of this word.

I Kings 14:5,6. God sent the prophet Abijah to Jeroboam's wife, with a message, “for I am sent to thee (apovstolo~). This is the only noun form in the Septuagint, but the verb form apostevllw is used extensively. The concept throughout the Greek is that the apostle was a passive envoy for a higher power; that is, he did not carry his own message and he was not proactive in directing the military forces. He was like a naval officer who is carrying out the battle plan of a higher headquarters.

Herodotus V.XXXviii, “Coes, when the Mytilenaeans received him, was taken out and stoned, but the Cymaeans, as well as most of the others, let their own man go. In this way, then, an end was made of tyrants in the cities. After

doing away with the tyrants, Aristagoras of Miletus ordered all the peoples to set up governors in each city. Then he went on an embassy (apostolo~) in a trireme to Lacedaemon, for it was necessary for him to find some strong ally.”

An apostle of Jesus Christ was the highest ranking official among the Christian churches of the first century, 1 Cor. 12:28.

Apostles of Jesus Christ were appointed by God the Father for the purpose of establishing churches and spreading new truth, Eph. 3:1-10.

There were both the spiritual gift and office of apostleship. The spiritual gift was the divine enabling to function as an apostle, Eph. 4:11, 1 Cor. 28,29.

The office of apostleship was the authority to function as an apostle, Rom. 1:5, ACTS 1:25, GAL. 2:8.

The Qualification of an Apostle

An apostle had to have the spiritual gift of apostleship. The gift was provided by Jesus Christ after His ascension into Heaven, Eph. 4:8-11. The gift was imparted by the Holy Spirit on the Day of Pentecost, 1 Cor. 12:11; Acts 2.

The apostle received his gift and office by the sovereign decision of God the Father, 1 Cor. 1:1; 12:18; Eph. 1:1; Col. 1:1.

The apostle had to have been an eyewitness of the resurrected Lord, Acts 1:22; 1 Cor. 9:1.

The Credentials of an Apostle

An apostle was endowed with miraculous powers of miracles, Heb. 2:4; 2 Cor. 12:12.

An apostle had success in evangelism, 1 Cor. 9:2; 2 Cor. 3:1-3; Gal. 2:7-9.

An apostle had the capacity to suffer patiently, 2 Cor. 12:12.

The Function of an Apostle

Apostles received and communicated new revelation, Eph. 3:2-6.

Apostles communicated the gospel effectively and people accepted Christ in response to their preaching, 1 Cor. 9:1; Gal. 2:7-9.

Apostles helped organize local churches and appointed officers, Acts 14:23; Tit. 1:5.

Apostles trained new believers in doctrine, 1 Thess. 1:5 to 2:12.

Apostles had the authority to administer discipline to believers, Acts 5:1-10; 1 Tim. 1:20; 1 Cor. 4:21; 2 Cor. 13:2.

“according to the faith”: (katav), a preposition of criterion or standard, followed by (pivsti~), “belief; faith”. “Faith is the substance of that in which we have complete confidence (hoped for), the evidence of things not seen.”

[Faith and Hope (confidence) are closely linked. See the topical study on Hope.]

“of God's elect”: The elect are those who are chosen as the recipient of special privilege”. [An English cognate is “eclectic”, from Greek (ejklekto~)].

Note carefully Eph. 1:3-11. We are chosen in Him and united with Him. These verses in Ephesians show the privileges and responsibilities of our union with the Lord Jesus Christ.

“and the acknowledging”: (ejpivgnwsi~), A better translation, seen in the NAS and NIV, is “and the knowledge”, not just a simple acknowledgement, but full and applied knowledge in the believer's soul.

As Christians, we just not only understand the gospel academically, we must also make it a part of our lives by accepting Christ by faith. And the Holy Spirit has given us spiritual discernment regarding the facts of the gospel.

(ejpignosi~) is the result of a process which begins when a Christian learns academically (gnosis) a principle of Scripture. Then, when the person accepts the truth of what he has learned and makes application of it, spiritual growth, or edification, takes place.

[Illustrate with math example, e.g. Pythagorean theorem vs carpentry]

Application is a matter of believing Scripture, obeying the commands, and claiming the promises, which God has put in His word.

In this manner, over a lifetime of learning Bible truth, a Christian is edified, “line upon line, precept upon precept, here a little, there a little.”

For a contrast, see Rom. 1:28 ff on the results of negative volition to (epignosis).

“of the truth”: (ajleiqeia), the Greek grammar indicates that the believer's applied knowledge is from the source of truth. Full and applied knowledge comes from the source of the Word of God. This refers to Bible teaching learned accurately and categorically under the unhindered teaching ministry of the Holy Spirit to provide spiritual discernment.

The Word of God is TRUTH!

The Lord Jesus said, “I am the Way, the Truth, and the Life, no man comes unto the Father but by me” (John 14:6) Any desire to be occupied with Christ, and to serve Him, must be accompanied by a great desire for the truth, the Word of God. The acquiring of truth must be the highest priority.

There are many Bible passages that deal with the concept of truth; here is a sampling:

Psalms 86:11, “Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name.

Psalms 119:72, “The law of thy mouth is better unto me than thousands of gold and silver.” Also Psalms 119:127,162.

Prov. 23:23, “Buy the truth, and sell it not; also wisdom, and instruction, and understanding.”

Examples of eagerness for truth:

The temple worshippers:

Luke 21:37, 38 “Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet. And all the people would get up early in the morning to come to Him in the temple to listen to Him.

The Samaritans:

John 4:39-42, “And from that city many of the Samaritans believed in Him because of the word of the woman who testified, “He told me all the things that I have done.” So when the Samaritans came to Him, they were asking Him to stay with them; and He stayed there two days. And many more believed because of His word; and they were saying to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world.”

Cornelius:

Acts 10:30-33 And Cornelius said, “Four days ago to this hour, I was praying in my house during the ninth hour; and behold, a man stood before me in shining garments, and he said, ‘Cornelius, your prayer has been heard and your alms have been remembered before God. Send therefore to Joppa and invite Simon, who is also called Peter, to come to you; he is staying at the house of Simon the tanner by the sea.’ “And so I sent to you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been commanded by the Lord.”

The Bereans:

Acts 17:10-13, “And the brethren immediately sent Paul and Silas away by night to Berea; and when they arrived, they went into the synagogue of the Jews. Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so. Many of them therefore believed, along with a number of prominent Greek women and men. But when the Jews of Thessalonica found out that the word of God had been proclaimed by Paul in Berea also, they came there likewise, agitating and stirring up the crowds.

Other passages to read:

Col. 1:9-23; 2:1-8

Eph. 1:17-23; 3:14-19; 4:11-16.

“which is after godliness”: or “according to a standard of godliness”, (kata eujsevbeia), “inner piety; spirituality”.

Robertson, A. T.: “with a view to godliness”, which ATR says is a common idiom in the use of kata. Similarly, Gill. So that the truth of God “produces” godliness, or “promotes piety toward God.”

Topic: Godliness

Summary:

Paul carried out his duties as an apostle according to the standard of the faith of Christian believers, according to the full and applied knowledge which he had of the Word of God. And from that standard for truth he ministered according to a character of inner piety.

Translation: Paul, a servant of God, and a messenger of Jesus Christ, according to the standard of the faith of God’s elect, and the applied knowledge of the truth.

Titus 1:2

In hope of eternal life, which God, that cannot lie, promised before the world began;

“in hope” : (ejlpi~) - “utmost confidence; expectation” This phrase fits with the preceding verse. There is confidence in eternal life -- there is confidence in the plan of God -- this confidence springs up in the life of the believer who has a full and applied knowledge of the Word of God, the Truth.

“Faith cometh by hearing, and hearing by the Word of God.”

Read Rom. 5:1-5 (growth in confidence)

Read Titus 2:11-15 (confidence supports authority)

Topic: Hope

“of eternal life”: life everlasting.

“which God that cannot lie”: (oJ ajpsevdei~ qeo~), “the non-lying God”

This phrase deals with the Veracity of God. God never lies. God always deals honestly with people, He always speaks straight. We may not

like the information we get from God, but we can have confidence in what He says.

The Veracity of the Godhead:

Veracity of the Father - Psa. 31:5; Isa. 65:16; Jer. 10:10; John 3:33; 17:3; Rom. 3:4

Veracity of the Son - John 1:14; 8:32; 14:6; 1 John 5:20; Rev. 16:7; 19:11

Veracity of the Holy Spirit - John 14:17; 15:26; 16:13; 1 John 5:6

Application of God's Veracity to the Christian - Prov. 6:16,17; Matt. 5:37; 2 Tim. 2:15; 1 John 4:6

Why would Paul tell Titus that God does not lie? After all, this is the man whom Paul appointed troubleshooter in Crete, so he was as well trained and doctrinally informed as any of Paul's colleagues. Answer: "The Cretans are always liars, evil beasts, lazy gluttons..."

Lying was the way of life of the Cretans. They were the world's best story tellers. They were habitual, congenital liars -- so much so that a Greek word (kreitimavzo), "to Cretanize", meant "to lie like a Cretan", to tell a whopper.

Imagine trying to teach the Bible to a Cretan. Habitual liars have one thing in common; they don't believe anyone else. They would have thought that a teacher was lying to them. And they were already being lied to by false teachers who were out for their money (see later in chapter 1).

So it was necessary to emphasize the fact that God is perfect Veracity.

"promised": (ejpavggellw), a Greek verb for a contractual promise; hence, "to promise to undertake something, to underwrite something"

Read Romans 4:20-25

"before the world began": This is provision for every detail of life, which God planned completely in eternity past.

Eph. 1:3, We are "...chosen in Him before the foundation of the world."

So, Paul is saying that his ministry is according to faith, characterized by godliness, and from a

mental attitude of complete confidence in eternal life, which an absolutely truthful God had promised from before man was even created.

Titus 1:3

But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour:

This verse shows that the method for communicating the "truth" of verse 1 and the "promise" of verse 2 is by means of "preaching".

"But hath manifested": (fanerovw) "to reveal; to make known; to show; to teach; to pass on by word of mouth".

In the Greek of 100 A.D. this word was used both for written and oral communication.

"in due times" (kairoi~ ijdioi~): "his own time", referring to God's own time, a technical phrase used to mark differences in divine administration.

"his word": (lovgo~), the Word of God, the Truth the Bible, the Mind of Christ.

"through preaching": (khvrugma), "by means of heralding; public teaching; inculcation"

Topic: Preaching

"which is committed unto me": (pisteuvo), aor. ind. pass., from the same root as "faith". Here it means "entrusted". The word of truth, the preaching ministry, is entrusted by God to Paul.

Compare: Gal. 2:7 **; 1 Thess. 2:4; 1 Tim. 1:11

"according to the commandment" (kat' ejpitaghv) This word is used in ancient Greek to refer to a divine command. Here it is meant that the one who preaches is strictly accountable to God and operates under strict rules in his teaching.

"of God our Saviour": a reminder that the basis of our stability is Jesus Christ seated at the right hand of the Father. He represents us in heaven; our position is "in Christ".

The Lord revealed His word to Paul at the propertime and entrusted to him the task of preaching the truth, holding him accountable to Himself as God and Saviour.

Titus 1:4

To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

“to Titus”: the recipient of the epistle.

Facts concerning Titus:

He was a Gentile, Gal. 2:3.

In Galatians 2:3, Titus is called a Greek, and it is certain from that passage that he had not been circumcised. The probability is, that up to the time of his conversion he had lived as other Gentiles, and had not been converted to the Jewish faith. His father and mother were, doubtless, both Greeks, and thus he was distinguished from Timothy, whose mother was a Jewess, but whose father was a Greek; Acts 16:3. If Titus had been a proselyte of the Jewish faith, it is to be presumed that he would have been circumcised.

Paul introduces this case of Titus (Gal. 2:3) undoubtedly to show that circumcision was not necessary for salvation. It was a case in point. He had gone up to Jerusalem with the express reference to this question. Here was a man whom he had admitted to the Christian church without circumcising him. He claimed that he had a right to do so; and that circumcision was not necessary in order for salvation. If it were necessary, it would have been proper that Titus should have been compelled to submit to it. But Paul that says this was not demanded; or if demanded by anyone, the point was yielded, and he was NOT compelled to be circumcised.

It is to be remembered that this was at Jerusalem; that it was a case submitted to the apostles there; and that consequently the determination of this case settled the whole controversy about the obligation of the Mosaic laws on the Gentile converts. It is quite evident from the whole statement here that Paul did not

intend that Titus should be circumcised; that he maintained that it was not necessary; and that he resisted it when it was demanded; Galatians 2:4,5.

Yet on another occasion he himself performed the act of circumcision upon Timothy, Acts 16:3. But there is no inconsistency in Paul's conduct. In the case of Titus, it was demanded as a matter of right and as obligatory upon him, and Paul resisted the principle as (being contrary to Grace). In the case of Timothy, it was a voluntary compliance on his part with the usual customs of the Jews, where it was not pressed as a matter of obligation, and where it would not be understood as indispensable to salvation. No danger would follow from compliance with the custom, and it might do much to conciliate the favor of the Jews, and he therefore submitted to it. Paul would not have hesitated to have circumcised Titus in the same circumstances in which it was done to Timothy; but the circumstances were different; and when it was insisted upon as a matter of principle and of obligation, it became a matter of principle and of obligation with him to oppose it.

He was a beloved friend and helper of Paul, 2 Cor. 2:13; 7:6,13.

Paul had led Titus to Christ, so that he could call him “my own son after the faith.” It is not known how or when this occurred.

He was a messenger of the church of Corinth, 2 Cor. 8:16-18.

He was a companion of Paul and Barnabas on a journey to Jerusalem, Gal. 2:1

Titus went with Paul to Jerusalem when he was deputed by the church at Antioch with Barnabas, to lay certain questions before the apostles and elders there in reference to the converts from the Gentiles; Acts 15; compare Galatians 2:1. It is not known why he took Titus with him on that occasion. Possibly he was taken with him to Jerusalem because his was a case in point in regard to the question which was to come before the apostles and elders there. From an expression which Paul uses in describing his visit there - “neither was Titus compelled to be

circumcised “ - that the case probably came up for discussion, and that strenuous efforts were made by the Judaizing (legalistic) faction there (cf. Galatians 2:4), to have him circumcised. Paul and Barnabas, however, so managed the affair that the principle was settled that it was not necessary that converts from the heathen should be circumcised; Acts 15:19,20.

He was assigned as missionary pastor to Crete by Paul, Titus 1:5

He was in Rome with Paul during Paul's second imprisonment, 2 Tim. 4:10

Titus was a man of sturdy character, a very mature believer. He was tough in his mental attitude, indicated by the nature of the task he was assigned.

On Crete there are some traditional recollections of Titus. One Greek legend says that he was the nephew of a pro-consul of Crete, another that he was a descendant of King Minos. The cathedral of Megalo-Castron on the north of the island was dedicated to him. Titus's name was the watchword of the Cretans when fighting against the Venetians during the Dark Ages.

In one of the prayers in Latin in the Greek Orthodox church on Crete there is the phrase “Sancte Tite, tu nou adjuva”, “St. Titus, pray for us.”

“my own son”:

This phrase sparked some debate in times past as to whether Titus was the natural son of Paul. Some have stated that Paul was married and Titus was his son. Others say that Titus was the illegitimate son of Paul. We can lay this to rest by reference to Gal. 2:3, which states that Titus was Greek and was criticized for not being circumcised as an adult in order to avoid offense to Judaisers. If he had been Paul's son, he would not have been Greek; and he would already have been circumcised as an infant.

The phrase refers to Titus position as the spiritual son of Paul.

“after the common faith”: (katav koinhvn pivstin), “according to the faith common” to all believers. Titus was Paul's spiritual son in the

sense that Paul led Titus to Christ (probably) and disciplined him.

“grace and peace” (cavri~ kai ejrhvnh): a common greeting in letters of all sorts in Roman times.

Some manuscripts have (cavri~, ejleo~ kai ejrhvnh), “grace, mercy, and peace”. These later manuscripts are used by more modern versions such as the NAS and NIV, but majority of the texts seem to support the KJV.

But grace and peace is ...

“from God the Father and the Lord Jesus Christ our Saviour.”

Titus 1:5

For this cause I left you in Crete, that you should set in order the things that are wanting, and ordain elders in every city, as I had appointed you.

“for this cause”: (touvtou cavrin), “because of this grace”, the grace mentioned in verse 4. Titus is to operate on grace principles in dealing with the most ungracious mob of Christians in the known world. (The Greek has the word “grace”, while the KJV leaves it out, probably because the translator thought the reference to v. 4 was obvious. I think it should have been re-emphasized in English. wd]

“left I thee”: “I left you behind”

Paul was Titus's last link to the rational society of grace believers, and now this link was being cut. He was a missionary in the truest sense of the word.

“in Crete”:

Topic: Crete

“that you should set in order”:
(ejpidiorqovomai), “to set right; to correct; to mend a situation”

This is a situation requiring the exercise of authority. Paul has delegated apostolic authority (authority over more than one local church) to Titus to deal with people who acknowledge no authority. And Titus is to get things started in the right direction.

“the things that are wanting”: (leivpw), “the things that are deficient, lacking, that fall short”.

NOTE WELL:

The discussion in this Epistle, of the methods that Titus is to use to correct the problems among the believers in local churches on Crete, is one of the most important in the New Testament with regard to solving problems among believers.

There were many problems on Crete requiring authoritative action: false teaching, maligning and gossip, cultural clashes, Judaism, etc. The first chapter uses some extreme language to describe troublemakers and those whose “mouths must be stopped”. As we will see, stopping the mouths of those who were against sound teaching was equivalent to putting a bit in a horse's mouth and hauling back!

What is “wanting” on Crete? Everything! And how is Titus going to go about putting things in order? By Bible teaching -- every day in the towns and villages of Crete. And he is going to find men of godly character who would “hold fast the faithful word as they have been taught”.

The people lack knowledge and application of Bible principles. Therefore, there is no faith-rest (trust leading to peace), no orientation to grace, no knowledge of how to use armor of God, and so forth.

Added to this were the cultural problems peculiar to Cretans, along with religious problems associated with both false teachers and Judaism.

“and ordain”: (kaqivsthmi), “to appoint, to put in charge, to set, to approve”

“elders”: (presbuvteroi), literally, “old men”; however, here referring to maturity from the standpoint of both experience and wisdom. The next few verses of Titus make plain what type of person is meant.

(presbuteros) is used in general language to refer to “the older of the two”, or the older of two generations.

Used with definite article (presbuteros) refers to “the ancestors”. However, this group of words

did not carry any negative implications such as loss of powers, etc.

Officials at local city or village councils were called (presbuteroi). They had administrative and judicial functions. The members were not necessarily older men. Various texts refer to (presbuteroi) of 45, 35, and even 30 years of age.

Officers of Jewish synagogues before 70 A.D. were known as (presbuteroi).

Certain members of the Sanhedrin were called (presbuteroi).

The English words “presbyter”, “Presbyterian”, and “priest” derive from (presbuteros).

(When I was in my early forties, I had to get new eyeglasses. The doctor said I had “presbyopia”, old man's eyes! Tsk.)

Comment: Christian leadership emerges from the ranks. Most churches in the New Testament times found their pastors within their own ranks; and the gift was recognizable by the people in the congregation. This can be compared with the manner in which deacons were chosen at first. Seven men were chosen who were obviously controlled by the Holy Spirit; by their fruit they were known.

“in every city”: (kata povli~), “according to each city”

Titus's job was to go from town to town, appointing pastors to take care of the need for “feeding” in each city. He had to identify those who had the communication gifts and enough doctrinal background to be ready for training. Then, he had to train them and assign them to their posts.

Note that Titus is not commanded to import pastors. He must find the best man in each locality, train him, and appoint him.

“as I have appointed thee”: (diatavssw), “to arrange; to prescribe; to direct; to command”.

Paul had given Titus detailed orders concerning church policy and organization - a precise and detailed set of plans which took into account the character of the people. Titus was directed to

carry out the plans for organizing the churches on Crete.

Titus 1:6

If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

Titus 1:6-16 contain Paul's directions to Titus regarding basic church order and discipline. Note the need for firm and authoritative management of the affairs of the church in Crete.

1:6-9, character and qualifications of elders and bishops

1:10,11, the duty of suppressing those who would teach for money

1:12-14, the evil character of the Cretans which demands stern treatment and steadfast adherence to the truth

1:15,16, the condemnation of inward defilement and hypocrisy

“if any”: In the Greek, a first-class conditional statement, meaning that the conditional statement is assumed to be true.

Paul assumes that Titus will be able to find those who qualify as elders. Paul may already have been somewhat acquainted with the people during his own stay on Crete and noticed that there were some emerging leaders.

The churches on Crete were not necessarily new ones. There had been Christians on Crete since the Day of Pentecost, some 35 or so years previous.

“blameless”: (anegkleitos), the negative prefix with the adjective meaning “chargeable; open to accusation in court”. Hence, this means, “not chargeable with offense”, or, simply, “irreproachable”.

Col. 1:21,22, “and you...now hath he reconciled in the body of his flesh through death, to present you holy and *blameless* in his sight.”

1 Tim. 3:10 -- deacons are also to be blameless.

“the husband of one wife”: (mias gunaikos aneir), “a one-woman man”

The pastor must be monogamous. The pastor, if he is married, needs a godly woman at his side.

“having faithful children”: or, “having children who are believers”, children of Christian faith, rather than, simply, loyal or respectful children.

Unbelieving children, in their older childhood and teenage years, can be a source of pressure and great suffering in a pastor's life. They can even force him out of the ministry; or, as here, keep him from starting it.

Well-behaved, godly children are a great example of the power of the Word of God. They are evidence that the pastor and his wife have taught the word in the home consistently and have lived for the Lord before their children.

Topic: Biblical Goals for Children

“not accused of riot”: (kateigoria), “accusation” “categorization”, plus (aswteis), “dissipation, excess, reckless living”. Hence, “not accused of reckless living; not profligate, dissolute, disorderly”.

Eph. 5:18, “Be not drunk with wine, wherein is *excess* ...”

READ 1 Peter 4:3-5

“or unruly”: (anupotaktos), “insubordinate”.

There are quite a number of warnings to children to “honor” their parents, from the ten commandments to Ephesians 6. The commands to children are accompanied by a promise “that it may be well with you and that you may live long on the earth”.

This sound rather benign, but it carries some very serious overtones. You may recall that in Old Testament times among the Jews, older children who “cursed” their parents or were otherwise implacable were liable to death by stoning!

And notice in Romans 1, right in the middle of that long list of terrible sins of those who reject God, is “disobedient to parents”.

In the Bible, proper response to parental authority is extremely important. Keep in mind that the transmission of Bible doctrine and the Christian way of life from one generation to the next is possible only in stable families.

If parents go astray, they will fail to communicate the Word of God to their offspring, and there will be serious reverberations in their progeny, the “sins of the fathers being visited upon the third and fourth generation.”

Likewise, if children are negative, disobedient, implacable, they will fail to receive good teaching and will interrupt the process of the communication of divine truth to future generations.

Both negative parents and negative children are the worst kind of stumbling blocks. And there are plenty of examples in Scripture of the Lord taking swift and severe action against those who hinder the gospel or who cause unbelievers or weaker brethren to be offended.

Examples are Ananias and Sapphira and Herod, among others. And remember Christ's admonition not to prevent the little children from coming to him, and warning that “it would be better that a millstone be hanged around his neck ... than that he should cause one of these little ones to stumble.”

All of this emphasizes how important it is in a pastor's family that both the father (the pastor) and the children be yielded to God's authority.

Titus 1:7

For a bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, not a striker, not given to filthy lucre.

“for a bishop”: (episkopos), “overseer”.

This is a word denoting authority; used for someone who is functioning as a leader; used of persons who have a definite office within a group. This word was quite commonly used in Greek to refer to temple officials, for example

Acts 20:28, “Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you *overseers*, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch...”

Therefore, in the local church, the bishop was a man with official duties including teaching and shepherding; in our own parlance, the pastor.

Topic: Shepherds of the Flock of God

READ 1 Tim. 3:1-7

“must be”: “it is necessary”. Therefore, “It is necessary for a bishop to be...”. All of the characteristics below are necessary qualifications for the overseer.

“blameless”: (anegkleitos), [see above in verse 6]

“as the steward”: (oikonomos), “an administrator with authority; the manager of an estate”

“of God”: the possessive case, “a steward belonging to God”

“not self-willed”: (auqadeis), “stubborn, arrogant”. See 2 Pet. 2:10.

The pastor cannot allow self will, stubbornness, or antagonism toward people to move him to the place where he is unfair. He is to express grace, even to those who deserve condemnation. He must be oriented to grace.

The pastor must maintain objectivity. A stubborn, implacable man cannot do so. The pastor will be criticized, sometimes justly, sometimes not. The criticism does not necessarily constitute judging or maligning. But criticism cannot be allowed to cause antagonism on his part, so he must have grace orientation. Personal feelings or prejudice must never destroy his fairness in dealing with a situation.

“not soon angry”: (orgilos), “not quick tempered” Anger from a quick temper is mental

attitude sin. The pastor must have a relaxed mental attitude which leads to a quick recovery from anger.

Prov. 14:17, "He that is soon angry deals foolishly..."

Prov. 15:18, "A wrathful man stirs up strife; but he that is slow to anger appeases strife."

Topic: Anger

The elder who is to be appointed to a church on Crete must turn matters over to the Lord and maintain a non-judgmental, objective outlook.

"not given to wine": (paroinos), "not addicted to drunkenness". This refers to using alcohol as a form of sublimation. The edified man, mature in Christ, has such happiness (+H) and peace every day that he doesn't need to sublimate or forget it all.

There are several reasons given in the Bible not to drink wine. First, one is not to drink in order to get drunk, Eph. 5:18. A person's mind must be unclouded and always open to the controlling and teaching ministry of the Holy Spirit.

Then, a person is not to drink if it would be offensive to others, 1 Cor. 10:31; Rom. 14:21. This is the Law of Love superceding the Law of Liberty; the outworking of impersonal love and burden for the lost and untaught.

Prov. 31:4,5 "It is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted."

It is apparent that any person in a position of social or spiritual responsibility is not to be given to wine or strong drink, including elders, deacons, and mature women (Titus 2:3)

"not a striker": (pleikteis), "bully, pugnacious man, brawler"

This is not a reference to self defense. A bully is a man who seeks out fighting and brawling. But an elder can ruin his ministry by starting a fight.

"not given to filthy lucre": (aiscrokerdeis), "not eager for dishonorable profit; not greedy for material gain."

This is a reference to Mastery of the Details of Life by the mature believer who is no longer part of the "Rat Race" for this world's goods. When a Christian is a master of the details of life (rather than a slave to them), he can enjoy the things in his life when he has them, but when they are taken away, his happiness (joy) is not disturbed, because his joy depends on God's faithfulness, not on personal possessions, social life, or status.

The pastorate is not a career. It is not a salaried position (although he might receive a salary). It is not a job for yuppies, those who are upwardly mobile, status conscious, world-changers. It is not a track to national prominence or even local prominence. It is not a position from which a man can satisfy his ambition, or stroke his lust for approbation, or solidify his power base.

Titus 1:8

But a lover of hospitality, a lover of good men, sober, just, holy, temperate.

"but": a conjunction of contrast: there is a change here, from dealing with negative characteristics to be avoided, to the positive aspects that are characteristics of the edified believer, and that must be found in church leadership.

"a lover of hospitality": (philozenos), literally, "having a love for strangers"

This word carries the connotation of hospitality, of doing something for someone who does not earn or deserve the good treatment, because there has been no previous acquaintance. This word reflects a Grace attitude toward people who have not yet earned your consideration.

This is a word of impersonal love - the type of attitude that is free of arrogance, envy, hatred, or even disdain for other people, even if there is sharp disagreement about doctrine or practice. This is the type of love that permits a Christian to love even his enemies or people that he doesn't like.

This is the type of love that is the fruit of the Holy Spirit. It does not come from emotion, although it may cause emotion. This is the

“professional” love of the mature Christian believer, analogous to the Love of God, the quality of which does not depend on the behavior or character of the one being loved, but on the character of the one who loves.

“a lover of good men”: (philagogos), “one who loves good”.

The idea of “good men” probably derives from the fact that sometimes adjectives are used by themselves to indicate a class of people. We say “the rich” when we mean “the rich people”, or “the infirm” when we mean “the infirm people”. Here, the adjective is “good”, which could mean “good people”, hence, “one who loves good people”.

But the meaning could well be limited to only the adjective itself, without regard to a class of people. In that case, the meaning would change quite a bit. “Good” then would refer to that which has intrinsic good, good in itself, and in this context it would refer to “divine good”, and the translation would be “one who loves good”.

I've read various discussion on this, and I choose the latter meaning, probably because the idea of love towards mankind (strangers) is already paramount in the previous word.

[If you are aware of studies that shed more light on this point, I would appreciate hearing from you about it. wd]

“sober”: (swphrwn), “prudent, thoughtful, discrete, self-controlled”.

(To Greek-sters: the “w” in the transliteration is “omega”.)

When used of women in Titus 2:5, (swphrwn) is translated “discrete” or “modest”.

This is a mental attitude of care for one's reputation, one's character, a consideration of appearances. The verb form, (swphrwneo), means “to be of a sound mind”, so there is the connotation of mental stability.

READ Rom. 12:1-3 The transformation leading to mental stability.

“just”: (dikaios), “righteous; fair; equitable”

The pastor must be fair, even-handed in all his actions. He must exhibit the righteousness of God in the human life. He knows that the source of righteousness is the Lord and is imputed without merit. Therefore he is relaxed, not judgmental.

Topic: Judgment, Justice, Judging

“holy”: (hosios), “kind, gracious, holy”.

This is NOT (hagios), “set apart, or sanctified”, which is a result of our union with Christ.

This word for holiness has to do with an experiential inner result of the work of the Lord in the life.

The candidate for Christian leadership must have an observable holiness. He must be known for the fruit of the Spirit, just as the original seven deacons were chosen for their obvious spiritual qualities and fruits.

These qualities are difficult to fake. Many people can put on a facade of “holiness” or morality; but Titus is a discerning Christian, and he has the responsibility to judge men in these matters.

He could tell whether a man loved the Word of God and was occupied with Christ (viewing everything in life with Jesus Christ in mind). He could observe a man who was going through some testing (minor or major) and determine whether he knew how to trust God in situations and maintain peace and joy in the midst of trials. He knew what to look for, and could size someone up very quickly.

“temperate”: (egkrateis), “self-restrained”; a master of the details of life.

You either have control over the details of life, or they control you.

Examples: Jer. 35:6; Dan. 1:8

Titus 1:9

Holding fast the faith word, as he has been taught, that he might be able, by sound doctrine, both to exhort and to convince the gainsayers.

In this verse there are some operational standards for the man appointed to the office of pastor (elder, bishop), the new recruit that Titus will ordain. This verse shows how rebellious and unruly Christians are to be handled.

Note that it is not Titus's job to come into town with a big stick to personally chastise the lying, rioting, deceiving, subversive believers. In fact, he's not going to do the job at all, because he will not stay on the island long enough.

The new recruit is to be the teacher. Month after month, year after year, the man who has emerged as a community spiritual leader will patiently instruct, encourage, exhort, convince -- by using the Word of God either to convince those with positive volition or to close the mouths of the implacable. The principle is that Bible teaching is the instrument of bringing change into people's lives. The opposition will either capitulate to doctrine, or they will be forced to leave.

“holding fast”: (antecomai), “to cling to something; to hold fast to; to be devoted to”

That which is “held fast” is sound doctrine. The verb is in the Greek middle voice, which is reflexive, that is, the subject acts upon itself. Thus, the believer is holding something fast for himself.

Heb. 4:14 “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast (antecomai) our profession.”

Heb. 10:23 “Let us hold fast (antecomai) the profession of our faith without wavering.”

“the faithful word”: (pistos logos), “the trustworthy word; the dependable word”, that which inspires trust, The Word of God.

“as he hath been taught”: (kata tein didachei), “according to the instruction; teaching; doctrine”.

Topic: Teaching in a Local Church

“that he might be able”: (eimi + dunatos), “might be capable”.

Strength after the flesh, that is, human strength, is not enough. The teacher's ability is the result of clinging to doctrine.

1 Cor. 1:26 “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:”

“by sound doctrine”: (didaskalia + hugiainw), “by means of uncorrupted doctrine” .

(hugiainw) “uncorrupted” is repeated in 1:13; 2:1; 2:2; with (hugiain) in 2:8. It is used in the physical sense for good health; in the Gospels and in 3 John v.2.

The doctrine the new pastor is to teach is uncorrupted, sharply contrasted with other comments in this chapter about false teaching, myths, commandments of men.

“both to exhort”: (parakalew), “to exhort, to push, to stimulate”.

The Holy Spirit is called the Paraclete, and the Greek verb here has several meanings in the Bible, including “to exhort” and “to comfort”.

Exhortation requires authority; Titus 2:15 “These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”

Exhortation requires great patience. 2 Tim. 4:2 “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.”

Exhortation requires persistence. Heb. 3:12,13 “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.”

Exhortation takes place in the local church environment. Heb. 10:23-25

“and to convince”: (elegkw), “to bring to light; to expose; to demonstrate; to convince; to improve; to rebuke. Translated “rebuke” in 1:13 and 2:15; but even rebuking is by means of convincing argument from the Scripture.

“the gainsayers”: (antilegw), literally, “those who speak against; those who contradict”; therefore, “those who are in opposition”.

Note the use in 2:9, servants are not to contradict or speak against their masters.

READ Luke 2:34; 20:27

READ Romans 10:21 !!

Titus 1:10

For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

“For there are many unruly”: (anupotaktos), “insubordinate; undisciplined; rebellious; independent; not subject to authority”

There were many believers on Crete living in a state of spiritual anarchy. These types are insubordinate to every type of authority and are not used to the authority of God's Word and the pastor's teaching.

Three characteristics of revolt against doctrine are covered in this verse;

1. the unruly, or “the undisciplined”
2. the vain talkers, or “those with empty arguments, and
3. the deceivers, or “those who mislead others”.

The noun (anupotaktos) is translated “lawless” in 1 Tim. 1:9 “Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient.”

Heb. 2:8 “Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.”

There will be no insubordination to Jesus Christ!

“vain talkers”: (mataiologos), “empty argument; words without content”. A combined word in the Greek, from (mataios) “empty” and (logos) “word”. The old King James here, “vain”, referred to “emptiness” (a few generations ago).

Solomon spoke of “vanity of vanities” in describing the empty life that has all this world has to offer but does not have God.

Here, these people are expressing viewpoint from empty souls. These are babes in Christ commenting on spiritual issues with which they are not familiar either in principle or in practice.

People who would never think of criticizing an engineer or doctor or an accountant, because they don't know those professions, seem to think nothing of making judgment as experts in the plan of God. So you have hundreds of opinions on child training, education, marriage, politics, how to run a church. Imagine a person who can't add fractions telling a mathematics professor that his explanation of a calculus problem is wrong.

Prov. 29:11 “A fool utters all his mind; but a wise man keeps it in until afterwards.”

1 Tim. 6:20 “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of sciences falsely so called.”

READ 1 Tim. 1:6,7 for reference to “vain janglings”, the old King James word.

“and deceivers”: (frenapateis), “deceiver; misleader” The verb form appears in Gal. 6:3 “For if a man think himself to be something, when he is nothing, he *deceives* himself.”

READ Eph. 4:11-15 for the defense against being deceived.

The deceiver is a person that thinks that every man is king and that what he thinks is correct. This category includes the legalist, the moralist, the humanist, the one who is disoriented to the grace of God, who, therefore, communicates false doctrine in opposition to the truth.

“specially they of the circumcision”: a reference to the Christian Jews who were adamant about including the keeping of the Law as part of the salvation package. Some of them were associated with the congregations, but they insisted on mixing Law and Grace.

(Lest we criticize, however, remember that neither Titus nor any other believers in the 1st Century, Jewish or Gentile, had a copy of the completed New Testament canon. Titus may have had some parchment copies of some of

Paul's writings, and there may have been one or more Torah scrolls on the island. But imagine trying to understand the Christian way of life with so little help!

The Jew is very proud to be a Jew, and rightly so in many respects. But he may also feel superior to Gentile believers, possibly because Jews were among the earliest believers on Crete, some of them having been in Jerusalem on the day of Pentecost. Jews generally considered themselves better than Gentiles, and the name "The Circumcision" was borne proudly.

READ Eph. 2:11-22. Christ has joined together the Jew and Gentile; but the Judaizer wants no part of this. The Judaizer is not a Grace believer, and he clings to his traditions with a grip of steel.

READ Rom. 2:17-29

There is an obvious need on Crete for crash programs of straight, thorough teaching on Salvation, Grace, Positional Truth, and a hundred other doctrines.

Topic: Circumcision

Topic: Union With Christ

Union with Christ (Positional Truth) is the title of the categories of teachings about the Christian's union with Christ. I am including the study here, even though this is not a passage dealing with union with Christ. But union with Christ, and many aspects of the teaching of Positional Truth, would have been understood by Titus, and could easily have been used by him to point out to Jew and Gentile that both have been united in Christ.

Titus 1:11

Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

"whose mouths must be stopped": (epistomizw), "to stop the mouth; to silence someone; to bridle; to muzzle".

Hence, "whom it is necessary to silence". It is imperative to teach those who are negative.

Believers who are in revolt against God's authority, who will not obey, will only cause trouble among the congregation. These types must be silenced. They must either keep quiet and grow under the authority of the one teaching, or they must be required to leave.

Matt. 22:34, Jesus Christ put the Sadducees to silence.

READ Titus 2:7,8

READ 1 Pet. 2:11-15

"who subvert": (anatrepw), "to cause to fall; to overturn; to destroy"

The colloquial meaning of the word is seen in the Oxyrhynchus Papyrii, P Oxy I 69:2, "they broke down a door leading into the public street." Or in P Oxy VI 902:11, "I have been reduced to complete ruin."

In this verse, the word is used in the sense of overturning something.

READ 2 Tim. 2:15-18 for the sense of turning something upside down spiritually.

"whole houses": (holos oikos), "entire households; whole houses"

This may be a reference to the fact that churches met in people's homes. Hence, "they corrupt entire local churches". Or, the phrase could refer to "families", households in the familial sense. Then this would say "the corrupt entire families". I have read discussions of both ideas, and I have no objection to either.

Phil v.2 *

1 Cor. 16:19

Rom. 16:3-5

Col. 4:15

False teaching destroys a local church when it remains unchecked. The false doctrine doesn't have to be something obviously heretical, such as denying the deity of Christ, His resurrection, or the virgin birth. It can simply be any human viewpoint about any doctrinal topic.

All believers have human viewpoint ideas; but when someone starts promoting some such idea

publicly in the congregation, it becomes subversive.

Legalism, false teaching, human viewpoint, are the leaven which leavens the whole lump. There must be strong emphasis from the pulpit to protect the congregation from those who are vocal with false ideas.

“teaching”: (didaskw), “public instruction”

“things which they ought not”: “things that are not proper”

...such as, giving advice from the human point of view from a platform of pseudo-authority.

There will be believers who have been around a while and have built up a following, a mutual admiration society. A mutual admiration society is a group, small or large, who agree in some area of mental attitude sin, usually associated with some form of sinful judging. These people will pump each other up, using sins of the tongue, evil speaking, to try to tear down the character or work of someone else not in the group.

Or, a vocal older believer will teach false ideas from a platform of authority which the others in the group have allowed him to exercise. This teaching may involve outright lies. Or it may involve partial truth using scriptures outside of context. These will be mini-sermons which sound good but which are false or lack content. So you get all types of teaching on how to run the church, marriage, child training, law keeping, legalism, along with every form of behavioral control from the platform of a “busybody” (allotroepiskopos).

“for filthy lucre's sake”: “for the sake of dishonorable profit” There were those on Crete who taught for money, dishonestly.

It seems that the Cretans had at least one thing straight; they paid the Bible teachers for their time. “...money is held in such high honor among them that its acquisition is not only regarded as necessary, but as most honorable.” Cretans were very money oriented; they would not think of asking someone to do some work

without being paid well for his efforts. Of course, this led to abuses...

Now, we know from scripture that those who minister might be supported financially in their work. This concept is originally based on the congregation in the wilderness, and in the promised land, caring for the Levitical priesthood. For example, the meat offerings belonged to the priests as part of their sustenance.

Titus 1:12

One of themselves, even a prophet of their own, said, “The Cretans are always liars, evil beasts, slow bellies.”

“One of themselves”: that is, a Cretan.

“a prophet of their own”:

The following quotation is thought by some scholars to be from the Cretan poet Epimenides who lived in about the 6th Century B.C. He was reputedly a prophet, or an oracle, and the author of political and historical works. However, of all the works ascribed to him by archaeologists, not one is certain to be his. Therefore, it is not entirely certain that the line in this verse of Titus is that of Epimenides.

Epimenides' life is mostly legend, anyway. According to Diogenes, he was supposed to have fallen asleep in a cave and waked up after 57 years. Later, the Athenians sent for him to purify their city from the plague which was said to have been sent by the gods because of the murder of an important person. Epimenides is credited with having lived a long life, either 157 years or 299 years, depending on the source; and he is in a list of seven ancient Greek wise men.

Plato called him “a divinely-inspired man”. Plutarch calls him, “A man dear to the gods.” It is curious and unique to find a Greek writer quoted here in the canon of Scripture. However, since divine viewpoint is expressed, there is no reason to exclude this quotation. At any rate, in 1:13 Paul corroborates the truth of the statement by saying, “This witness is true...”

“said, The Cretans are always liars”: (pseusteis), “liar”.

The word here indicates the condition of mental sin which produces habitual lying. An example of this is the systematic lying which develops out of a person's desire for the praise of others, such as bragging, tall tales, exaggeration. Lying includes the teaching of false doctrine.

“evil beasts”: (kakos thurion), “an evil and brutish man”.

This Greek word was used in ancient times to refer either to an actual wild beast or to a man with beastly tendencies. There are many things which can cause a man to become brutish: alcoholism, drug addiction, fornication, certain ingrained patterns of mental attitude sin, hatred, revenge tactics, etc, all of which, it seems, were problems on Crete at one time or another.

“slow bellies”: (gastereis + argai), “glutton who is averse to labor; a lazy glutton”. Refers to a person with little or no self-discipline. This is characteristic of some people without Bible teaching.

“Slow bellies?” This old KJV verse rings with diction, anachronistic to be sure, but this sort of language forces one to go to the Oxford English Dictionary, to the certain joy of one who loves his language.

I have one of those editions of the OED which has all the material of the previous edition squeezed into two volumes of microscopic, that is to say, Lilliputian, text, for which I paid \$25 in some book club introductory offer. I use a magnifying glass to read it. The latest edition is about \$2,200 U.S., but I'm saving my shekels for the CD-ROM version (about \$900).

Anyway, for an etymological adventure, look up “belly” in the OED, and try to find out why the 1611 KJV translators used this phrase! I'd type it out for your from my volume, but I have presbyopia (remember).

This verse shows that there is instability in every area of life on Crete, such as can be seen in many areas of modern society as well.

Titus 1:13

This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

“This witness”: (marturia), “testimony; witness” [English cognate: “martyr”] The apostle Paul is affirming the truth of the statement in verse 12.

“is true”: (aleitheis), “true”.

This is the unqualified appraisal of the apostle Paul who speaks from education, experience, and doctrinal orientation. Paul places the stamp of approval on the Cretan poet's statement, even though the statement, when originally written in about 600 B.C., was not inspired scripture. The statement is divine viewpoint even though uttered by a pagan.

“wherefore, rebuke them”: (elegkw), “to put to the proof; to refute; to detect; to lay bare; to expose; to reprove”.

This statement, in context with v. 14, is directed at church members, at the false teachers who are in the church and upsetting things. The elder is the protector, the shepherd, of his own flock. Sometimes he will have to confront those who are a direct threat to his congregation.

The teacher's weapon is the Word of God; he uses truth to refute lies. In so doing he protects the flock.

“sharply”: (apotomia), an adverb, “cut off abruptly”

“that they may be sound in the faith”: (hugiainw) . Literally, “to be in good health” In this context, however, it is their faith which is to be uncorrupted. The stated purpose, them, of the very straightforward teaching, the reproof, the rebuke, is the restoration of the errant believer.

Titus 1:14

Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

The phrases which follow describe the doctrine of the false teachers, as the previous verses have spoken of their character.

“not giving heed”: (prosecw), “to apply the mind to; to consider; to adhere to; to give one's self up to; to follow”

“to Jewish fables”: (muthos), “myths; tales; fables; figments”

This refers to the vast body of speculative or fictional literature which exists in the apocryphal and pseudepigraphical writings of Judaism. Some of this writing contains wise and helpful teaching. But much of it tends “to minister questions rather than godly edifying which is in faith”

To an uninformed group of Christians, very young in the faith, the “fables” might well have seemed to be deep, esoteric truths. Sects that build on such fictions have been with the church throughout its history, intriguing and exciting the unstable and leading them astray.

Sayings like “the Lord helps them who help themselves” or “Everyone has a divine spark in him” sound good, but they are not only not in the Bible, but they are utterly false doctrine.

“and commandments of men”: (entolei), “an injunction; a precept; a commandment”

Refers to human viewpoint admonition, exhortation, advice, taboos.

This passage is often used wrongly to excuse civil disobedience.

We are reminded of the Lord Jesus rebuking the Pharisees by quoting Isaiah in Mark 7:7,8. “In vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the tradition of men...”

It is part of human arrogance that we insist on adding our own rules and regulations to the Word of God. Our intentions may be good. But our uninspired extensions of the law often hinder the effectiveness of the Word. The danger is very great in a situation like that on Crete where the teachers were men who had turned from the truth, and what they teach theoretically by their myths and fables they bring to bear practically by means of their precepts.

“that turn”: (apostrephw), “to turn away; to remove; to incite to revolt; to replace; to reject; to repulse; to desert”

READ 2 Tim. 4:2-4

“from the truth”: (aleitheia), “truth”; in this context, divine viewpoint. “They that worship him must worship him in spirit and in truth.”

When the Christian turns away from truth, he will naturally turn to something. Usually that will be some pattern of thinking that is non-biblical.

READ Heb. 2:1-4 a warning against letting go of the things we know to be the truth.

READ 2 Pet. 1:16-19

READ 1 Tim. 4:1-7

We are great followers of fads. We have an insatiable desire for entertainment, for amusement, for sublimation through occupying ourselves with some activity. Some fads are harmless, like hula hoops or pet rocks. But the unstable person is intrigued by something that is new, exciting, and which appeals to his emotions.

So, religious fads, or hobbies, come in many varieties, depending upon the group of people to which they appeal. In some religious fads there is great pageantry, ceremonialism without content. In others, there is emotionalism and mass psychology, the ecstasies of participation, such as is found in music, politics, and religion. There are religious hobby horses that are designed to make people emote rather than think.

But fads get boring. A person always wants to move on to new things. So each religious fad or hobby burns itself out in the light of day. The reality is that life continues on with its routine, drudgery, boredom, suffering -- and the hobbies do not hold up. We can't live on the froth of life.

The only sustaining commodity in life is the Truth of the Word of God. “Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.

Topic: Jewish Religious System

Titus 1:15

Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

“Unto the pure”: (katharos), the usual Greek word for purity, referring to ceremonial purity of a physical object such as a vessel in a temple, or of a person who is a worshipper, or of the spiritual nature of a person.

Modern examples of ceremonial purification are Hindu purification rites and washings when touched by someone who is inferior, such as a Moslem. Lady Mountbatten examined the ring of a Maharajah; and he carefully washed it before putting it back on.

Here, the word refers to a person who has been cleansed by some means. In ancient Greece, the cleansing would have been by some ritual. In the New Testament, there is a deeper meaning; it refers to the cleansing of the soul by God. In this context, “purity” is a characteristic of a believer in fellowship.

“all things”: refers to the things in life towards which it is possible to have some sort of mental attitude; in other words, almost anything.

“pure”: again, (katharos). See ...

Topic: Purity

At this point the cynical person may draw the wrong conclusion, namely, that a totally pure person can touch anything, do anything, think about anything, and remain pure as the driven snow.

But this thinking involves lifting this phrase out of the whole context of the Bible and misinterpreting it so that it becomes both meaningless and false.

This does not mean, “All things are pure in the judgment of the pure.” A pure-minded man will not usually put evil constructions or interpretations upon things, but for him to say that something is pure because he judges it to be so, or because he cannot be defiled, is false. The

context indicates that Paul is referring to matters of Judaistic practice, ceremonial purifications, among other things, that have been misconstrued by the false teachers.

READ Luke 11:37-44 Christ's warning of the Pharisees.

READ Acts 10:9-21, 34, 35 Peter's vision on the housetop.

Christ exalts purity to the realm of the spirit, which automatically does away with ceremonial purity. A pure mind cannot be contaminated by physical contact; and the purest minds will have no relish in seeking defilement.

READ 1 Tim. 1:4-7

This is love out of a pure heart, the fruit of the Holy Spirit. This is not a ritual love; nor is it a labored love or a love gained by striving for it. “Good conscience” means “cleansed; in fellowship”.

1 Tim. 5:22 :...keep thyself pure...” Refers to physical morality and to mental attitude purity, the most important and the most difficult.

READ James 1:25-27

How does one keep himself unspotted from the world? By staying out of bars? By giving up booze and drugs? By turning over twenty new leaves and cleaning up one's act? Answer: the sin problems in life are attacked in the area of the mind.

Yes, we are to flee lusts. 2 Tim. 2:22 “Flee also youthful lusts: but follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart.”

How often just the first part of the above verse is quoted, so that the believer never learns how to have victory over areas of weakness! Lust is desire; and desire is a mental attitude. So to “flee lusts” is to nip the sin problem in the bud, while it is still only in the mind. Confess, isolate, and forget the sin. Then, enjoy one more measure of victory.

READ 1 Tim. 6:9-11

These things are the product of Christian growth, of edification, of applied knowledge of

doctrine in the human spirit, of conformity to Jesus Christ.

Recognize sin, confess it, and turn away. Prov. 1:23; 2 Chron. 7:14

READ Job. 11:13-20

READ 1 Pet. 1:18-25

Salvation is not by ceremony, but by the sacrifice of Christ. Morality is not by ceremony, but by the purification of the soul through the Word of God.

Eph. 5:25,26 “Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word.”

This purity is required as a qualification for the following people:

The elder Titus 1:6

Older men Titus 2:2

Older Women Titus 2:3

Young women Titus 2:4,5

Young men Titus 2:6

The word “defiled” is the perfect passive participle of (miainw) which means “foul pollution”.

Mental attitude sins are the polluters of the mind. Sin, human viewpoint, religion, false teaching -- these things destroy the capacity to enjoy life. They destroy the important things in life such as the capacity to love, the capacity to serve. These types of mental attitude problems are corrupters of good things. Many believers tear down their own happiness through mental attitude sin and never develop the capacity for the happiness that belongs to them as Christians.

Topic: Mental Attitude

Titus 1:16

They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate.

READ Matt 7:15-23

“They profess”: (homologew), “to declare publicly; to acknowledge; to confess.”

This word is translated “confess” in 1 John 1:9, where it refers to making a statement regarding personal sin. Acknowledgement of personal sin is made to God in order to receive temporal cleansing.

Here, the context indicates a public declaration.

Acts 23:8 “For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.” The word simply refers to public acknowledgement or statement.

Romans 10:9,10 “That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believes unto righteousness; a with the mouth confession is made unto salvation.”

In the Romans verse, confession of sin is not the issue. There the word refers to open declaration of faith in Christ.

1 Tim. 6:12 “Fight the good fight of faith, lay hold on eternal life, whereunto you are also called, and have professed a good confession before many witnesses.” Here the word is used in both noun and verb forms, both meaning the making of a public testimony.

In the context of Titus 1:16, it is the false teachers who are making a false profession -- a hypocritical show of religious fervor.

“that they know God”: “to know; to understand; to be acquainted with”

Hence, “They profess that they are acquainted with and understand God.”

This is a profession of some kind of knowledge of God. But we have seen that they are essentially unbelieving people, either at the point of hearing the Gospel, or at the point of doctrinal teaching .

There are many types of pseudo-religions exposed in the Bible.

READ Isa. 65:1-5 Pharisaical separation

READ Matt. 6:5-8 Religious display for public consumption

READ Matt. 7:15-23 False religion that does not honor Christ

Prov. 20:6 “Most men will proclaim every one his own goodness, but a faithful man who can find?”

Prov. 30:12 “There is a generation that are pure in their own eyes and yet is not washed from their filthiness.”

2 Cor. 10:12 “Wherefore, let him that thinks he stands take heed lest he fall.”

“but in works”: (ergon), “a deed; an action; a work; the product or result of activity”

“they deny him”: (argeomai), “to disclaim; to disown; to deny”

Isa. 29:13,14 “Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.”

This is a word of negative volition. The false teachers have deliberately disclaimed the Lord; they have disowned Him.

The word is used in Matt. 26, and other passages, to refer to Peter's disclaiming any knowledge of Christ during His trials. Peter's denial was by word of mouth. In our context, the denial is by actions or deeds. That is, the public can tell by observation that the actions, or works, of the false teachers show their testimony to be false.

The Bible, from beginning to end, insists upon a harmony of faith and works, a correspondence between profession and practice. The false teachers were acting as if the Creator, the Father, was some kind of metaphysical abstraction which had no moral relationship to human life. They behaved, and taught, as if He were neither Saviour or Judge.

There are many ways by which an individual can deny Christ:

- By word of mouth; saying “I am not a Christian”, such as Peter's denial.
- By hypocritical life and speech:

READ Eze. 33:30-33

- By a display of covetousness. Any activity which indicates that one is covetous shows a denial of Christ, His Person and Work, and of the Plan of God.

Covetousness is a denial of Grace provision; taking, rather than not taking, thought for the morrow.

Covetousness is a denial of Grace promotion; seeking for status, fame, prominence.

Covetousness is a denial of God's sovereignty, rulership; one covets his own rights.

Covetousness is a failure to claim promises, failure to be occupied with Christ.

Every mental attitude sin is an example of denying Christ by means of works -- worry, jealousy, guilt complex, implacability -- with all these the Lord is disclaimed, disowned, while we try to work out our own plans and schemes to get what we want.

“being abominable”: “detestable; loathsome”

With these three words, “abominable”, “disobedient”, and “reprobate”, the apostle brands the works of the false teachers.

“Abominable” is used in the Septuagint of Prov. 17:15 to describe the man who “perverts moral distinctions.” Another form of the same root is found in Matt. 24:15 and Rev. 17:4,5 to describe that culmination of all ungodliness and evil, the Anti-Christ and Babylon. The word signifies that these works are abhorrent to the purity and perfection of God.

Isa. 64:6 **

Luke 16:15

“and disobedient”: (apeitheis), “disobedient; not submissive to authority”

John 14:23 "...if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Note that true love for the Lord Jesus Christ comes from a love for His Word and a desire for His rulership.

Luke 6:46 "And why call ye me Lord, Lord, and do not the things which I say?"

READ 2 Timothy 2:17-24

"and unto every good work": this refers to work that is good from God's viewpoint; divine good; gold, silver, and precious stones.

"reprobate": (adokimos), "not approved; untested; unqualified; not esteemed", hence, "unqualified, worthless, or unfit for any good deed."

This individual is unqualified because he lacks divine viewpoint, a categorical knowledge of Bible truth. Two things hinder his production for the Lord.

First, his life witness is bad, so he has no appeal as far as attracting people to Christ is concerned.

Then, his verbal witness is useless because it comes from human viewpoint. He does not have the gospel straight, so he cannot evangelize. He doesn't have life doctrines straight, so he cannot help members of the Body of Christ.

For a contrast, READ Titus 2:1-5. These qualities of mature believers are built up over years of study, devotion to the Lord and His Word, and positive volition to truth.

READ James 3:8-18

In spite of all this, we are amazed at Paul's faith and the magnitude of God's grace. Remember that this exhortation has as its goal the restoration of the false teachers. They can be transformed, by the renewing of their minds, from being defiled in conscience and mind to spiritual soundness and uncorrupted faith.

Titus, Chapter 2

Titus 2:1

But speak thou the things which become sound doctrine:

"But" : This word is a conjunction which introduces a sharp contrast with what was written in the previous chapter.

The conclusion of chapter 1 was a description of false teachers and heretics and the troubles they cause in a local church. By contrast, chapters 2 and 3 contain some very direct applications regarding good works. Sound teaching and a holy lifestyle are the antidotes for the problems in these local churches.

Some people claim that Paul's doctrine, which emphasizes the inner man and the work of the Holy Spirit, differs considerably from James' writing because of James' emphasis on good works. The Epistle to Titus lays these arguments to rest because it has very strong teaching regarding Christian living.

"you speak": (lalew), "to communicate by speaking".

[Please note again that the Greek omega is represented by the letter "w" and is pronounced "oh". wd]

This word refers to Titus's function as a teacher of the Word. Titus is commanded to speak as becomes the true minister of God, in contrast to the false teachers described in the previous chapter.

Compare this verse with the last verse in the chapter.

"the things which become":

The verb "become" is (prepei), meaning "it is fitting, it is proper, it is suitable". The doctrine which Titus is to teach is to be suitable, proper for sound, uncorrupted messages.

"sound": (hugaiaw) "uncorrupted, healthy, correct, accurate".

[See discussion on Titus 1:9 for a discussion of the use of this word.]

“doctrine”: (didaskalia) “teaching from an authoritative source”

2 Tim. 4:2-4 “Preach the word; be instant in season, out of season; reprove (elegkw), rebuke (epitimaw), exhort (parakalew) with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.”

Again, compare with Titus 2:15.

The content of the Word of God reveals the lies and unspiritual conduct of the false teachers. By contrast, the conduct of true believers gives evidence of the reality in the claim to be a “new creation”, to have been “born again”, and to have “Christ living in me.” And it is the Word of God, “sound doctrine”, which produces a life that is pleasing to the Lord.

A great orator can captivate people without much content; so can a consistently entertaining person or someone with great charisma.

In a Bible class, however, the only way to keep an audience of thinking people is to teach from the text of the Word of God.

One easy way out of all the work of scholarship is to play to the audience - to “tickle their ears”. To tell them what they already agree with and are enthusiastic about. That produces more pats on the back, more recognition.

The false teacher on Crete would be tempted to pander to his audience, for the sake of money. He might find out what political or religious party the congregation liked, and find he could please the people by bashing their opponents. Or he might discover what crusade the people were on, and become a “caped crusader” himself, striking out against one issue or another.

The Bible teacher must be the edified, mature, grace-oriented person the Bible demands, before any teaching is done! You teach from the text; and your life backs it up!

To apply sound doctrine, you must understand what the Bible says! You grow in grace only

from the doctrine that you understand and place your faith in!

The teaching of (didaskalia) is teaching from an authoritative source. And this command, to teach doctrine, is for the protection of both the teacher and the congregation. It has the following benefits:

- Staying with the text lifts a great burden from the teacher; God's Word is the source of all comments and applications, not the teacher's personal opinion.
- Staying with the text reduces the temptation to “play to the crowd”, to engage in personality dynamics.
- It eliminates the “Pied Piper” effect in which the teacher becomes the charismatic leader of the flock on some great quest.
- If the teacher can stay with the text, he can resist the temptation to preach, to scold, to bully, to pontificate, to sermonize.
- He is much more likely to succeed in presenting God's point of view rather than his own.
- Sound doctrinal teaching can eliminate emotional responses to the speaker or to his words. Sometimes what is called “motivating” is just such an emotional response; and as such it is not lasting.
- That which endures in any believer's life is that portion of the Word of God which actually gets applied. Edification will still be there when all emotional responses are gone.

Topic: Importance of Bible Study

Titus 2:2

That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

“That the aged men”: This is (presbuteis), a man mature in years, as opposed to (presbuteros), meaning mature, or senior, in rank.

Philemon v. 9 “For love's sake I rather beseech you, being such a one as Paul the aged

(presbuteis), and now also a prisoner of Jesus Christ.

Paul clearly does not think of himself as decrepit or elderly. He considers himself a senior believer who can make a claim for some respect from Philemon. This word is a reference to older men - older not only in age but also in Christian experience. These qualities of maturity are desirable in older people.

Note here the great practicality of Bible doctrine. Bible study is not some arcane practice which gives its practitioners a mystic inner quality. Rather, the Word of God transforms the inner life and outer life, for the practical benefit of the believer and of all those who know him.

The Word of God makes old age the crowning glory of a person's lifetime. Old age can have promise, productivity, vitality, confidence, and a great deal of happiness, providing that spiritual preparation has taken place during the younger years.

The older one becomes as a believer, the more his life should improve! God's Plan has answers to any problem that life can produce; but God's Plan is one of preventive maintenance. A young person must prepare now for a happy, productive old age.

Coming into old age, the mature believer has great assurance:

- He is assured of his redemption
- He understands salvation and spirituality by grace.
- He knows how to claim promises and avoid depression and anxiety.
- He understands suffering, testing, and has lived victoriously through a lot of it.
- He is ready for both suffering and happiness in his old age.
- He has applied the Word of God to his experience.

Topic: Old Age

“be sober”: from (neifalios), “temperate in all areas of life.”

This is from the verb (neifw), meaning to be well-balanced, self-controlled, restrained, alert.

It is not the same word which is translated “sober” in 1:8 or 2:12. That word is (swphrwn), meaning of sound mind, mentally stable, thoughtful, although translated sober in the KJV.

[It's hard to “pronounce” (swphrwn) in your mind. Change the “w” to long “o” and say “sophon”.]

There seems to be some confusion in the translation of the KJV (at least *I* am confused!). The English language is not so poor that a proper translation could not have been made of both words, (neifw) and (swphrwn), so as to show off the differences between them. We should not have been allowed to believe that they mean the same thing.

The verb (neifw) had an extensive connotation in the ancient world. In the listing of Greek inscriptions there is an indication that (neifalios) was used to describe the proper state of mind for temple worship.

1 Thess. 5:1-8 - for an example of the extended use of (neifw)

2 Tim. 4:1-5. - for the connotation in (neifw) of watchfulness.

1 Pet. 1:13 “Wherefore, gird up the loins of your mind, be sober (neifw), and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;”

1 Pet. 5:8,9 “Be sober (neifw), be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith...”

“grave” : From (semnos), meaning “honorable”, “noble”, “dignified”.

Little meaning is carried into modern American English from the word “grave”, but we still speak of the “gravity” of a situation, meaning the seriousness of it.

The mature man is to be established in the Lord to the extent that the Lord has given him victory over the obvious defects in his soul. He is to

have the characteristics of good character and personal integrity - in short, nobility and dignity.

In his youth, the man's vitality, good looks, his strength, and his youthful energy often covered up defects such as bitterness, envy, hatred, immorality, etc. However, if these characteristics are present in old age, they become highly visible. An elderly "babe in Christ" is a sorry sight, and is not regarded as honorable, noble, or dignified.

Old age strips the body of its glamor in order to emphasize the beauty of the soul. The greatest beauty can be seen in old age, it is the beauty which is more than skin deep.

The mature believer can be a library of divine viewpoint, of stable thinking. And a mature man's wisdom, discernment, prudence are great assets to his community and to the local church.

"temperate": From (swfrwn), "prudent, thoughtful, discreet." When used of women in Tit. 2:5, "discreet, modest."

You begin to see what I mean about the translation. Here is (swphrwn), translated "sober" elsewhere in Titus, but "temperate" here and "discrete" later on. Yet <neifalios) is translated "sober" earlier in this verse! I grant that words in translation can take on different meanings depending on context and colloquial usage, but this is confusing.

The word (swphrwn) does not mean temperate in the sense of self-restraint. That word is (egkrateis), which we saw in Tit. 1:8. To be temperate means to have mastery over the details of life and self-control in all areas of life.

To be (swphrwn) means to have a mental attitude of care for one's reputation, one's character, a consideration for appearances, along with a connotation of mental stability. To be sure, the ideas are related, but in application, "thoughtfulness" or "prudence" are the mental attitudes, therefore precede self-restraint, the practical outworking of prudence. Here again, the meaning would have been clearer in the KJV with a more consistent interpretation.

I leave it to you to examine these verses in the NASB, the NIV, and other versions, to decide whether the translations are more consistent and clear, in light of this brief explanation of the definitions.

"sound in faith": (hugiainw), "uncorrupted" + (pistis), "faith".

(hugiainw) is in the present participle of the Greek verb, and used as an adjective, "uncorrupted", "healthy", "whole".

(pistis) is a Greek noun in the instrumental case, indicating that "faith" is the cause (instrument) of the "soundness".

Therefore, a more accurate reading would be, "uncorrupted because of faith". The older man has spiritual maturity and integrity because of his life of faith in God and His Word.

The mature man is to be experienced in the use of faith. He has years of experience in using faith daily, adding to his life every day layer upon layer of applied truth.

But it is not the intensity of the faith which he holds, but the *object* of his faith which is valid. Even mustard seed faith is enough when God and His Word are the objects of the belief.

The question here is, "Can I believe the Word of God?" "Can God's promises be trusted?" "Are Christian life principles correct; do they work?"

"Can I really build a marriage on the Bible?" "Can I really raise my children properly using Bible principles?" "Can I function in society, be productive, be successful, achieve great things, by placing my confidence in the Word of God?"

The answer here is, "Look at the mature Christians, men and women. They are the examples of what successful Christian living can be. They look to Jesus as the author and finisher of their faith; you can do the same!"

The mature believer's faith is uncorrupted with worldly opinions, human viewpoint, religious semantics, or empty false doctrines. He stands like a rock by means of his faith in Christ and His Word.

“in charity”: (agapei) - impersonal love, the fruit of the Holy Spirit.

The characteristics of Christian love, which is the fruit of spiritual growth, are amply detailed in 1 Cor. 13.

“in patience”: (hupomonei), “endurance, tolerance, fortitude, patience”

Patience (fortitude) is the ability to endure toil, suffering, severe disappointment, without falling apart, without getting depressed, without striking out against enemies, real or imagined.

Patience is also the ability to delay gratification, to wait for God's timing for everything - promotion, recognition, prosperity, rights. Children want immediate gratification of every desire, every whim. Mature people can wait as long as necessary to receive what they need or want, knowing that the Lord will prosper in His own time.

This is Faith-Rest in action. And this is the answer to many sin problems in life, such as those brought on by self-indulgence.

Romans 5:1-5.

Testing is designed to build patience; character is built up in this manner. In these verses of Romans, a Christian is put to the test and found to be of solid character. These things are a product of patience and lead to great confidence.

Read 2 Cor. 6:4-10.

2 Cor. 12:12 “Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.”

Read Col. 1:9-11 - concerning the source of patience.

Titus 2:3

The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things.

Greek students like this verse because it contains a rare triple (hapax legoumena). That means that there are three Greek words in this verse that appear nowhere else in the Greek of the New

Testament. A word that appears only once is much harder to interpret than one which appears in many contexts.

“The aged women”: (presbutis). “older woman, senior woman” Again, this is not a reference to elderliness but to seniority.

“likewise”: “in the same manner”. A reference to the previous verse and qualifications of older men.

“that they be in behavior”: (katasteima) - “a state, a condition, a manner of life”.

This is the only place this word is used in the New Testament. However, we get some help from Josephus, Plutarch, and a few Greek inscriptions, and learn that in the first century, the word “behavior” referred to a person's condition or state.

In modern American, the word “behavior” refers to conduct or manners. But in the older English of 1611, as in the Greek, “behavior” referred much more to a life condition, to a person's inner characteristics, which would, in turn, lead to an outward behavior. Here the KJV is very close to the Greek when we use the colloquial English of the early 17th Century (see Oxford English dictionary).

“as becometh holiness”: (hieroprepeis), from (hiero), “temple” + (prepeis), “suitable”, thus, “suitable for the temple”, or “suitable to be used in worship”.

This is the second singular occurrence (hapax legoumena) in this verse. When this word was used to describe a person, it meant “worthy of reverence or respect”. It was used in literature outside the Bible to describe the conduct of a priest in the Greek temple.

While not found elsewhere in the New Testament, the word is seen in Greek literature, in Josephus; and in IV Maccabees 9:25 (Septuagint Greek translation), in the phrase, “...the revered (hieroprepeis) youth let go his life”, referring to a martyr's death.

The older woman is to have a reputation or manner of life that is worthy of respect as a mature woman of God.

“not false accusers”:

This is the plural feminine of (diabolos), “treacherous informers”.

The verb form is (diaballw), meaning “to throw through; to throw over; to defame; to inform against; to bring charges with hostile intent.” (English cognate, “diabolical”)

In the N.T., when this word appears in Greek with the definite article (and in the masculine), (ho diabolos), it refers to Satan, the Devil, “the accuser” of the brethren.

The godly woman is to have victory over sins of the tongue, particularly, in this case, the sin of bearing false witness, that is, of being a false accuser.

1 Tim. 3:11 “Even so must their wives be grave, not slanderers, sober, faithful in all things.

The deacons themselves are to be “grave, not doubletougued, not given to much wine...”

Topic: Sins of the Tongue

“not given to much wine”:

This reads the same in English as Tit. 1:7, but the Greek is different. In 1:7, the word is (paroinos), which means “drunk with wine”, or “quarrelsome when in his cups”. There is a discussion in the notes for 1:7 regarding the use of alcohol by Christians.

Here the phrase is (oinw pollw dedulomenas), and it's interesting to try to learn the meanings of the Greek words here. That word (dedulomenas) is form of the verb (doulow). You may remember the noun form (doulos), “servant” or “slave”. In Titus 1:1, Paul calls himself a (doulos) of God.

This phrase means “to be in bondage or slavery to wine” or “to be under the restraint of wine”.

The KJV simply does not carry this meaning well at all. The phrase “not given to much wine” is much weaker than the Greek original.

To be effective in her personal witness for the Lord, and as an adviser and teacher of younger women, the mature godly woman must not be in

bondage to addictions of the flesh, in particular in this passage, to alcohol.

Drunkenness was a big problem on Crete during this period; that's why it's mentioned so prominently in this letter.

“teachers of good things”: (kalodidaskalos), “one who teaches good”.

This is the third (hapax legoumena) - [by now you know what I mean!]

The importance of the teaching ministry of the older woman is seen in the next two verses. There are many young women who need the example and godly wisdom of the senior women in the church. The older woman's advice and teaching must be backed up with a consistent, holy lifestyle, accompanied by the ability to teach doctrine that is consistent with the production of divine good.

Titus 2:4

That they may teach the young women to be sober, to love their husbands, to love their children,

This verse begins with a purpose clause (beginning with “that”) that points to the reason for the conditions set up in verse 3.

One of the purposes for having mature, knowledgeable older women is for the teaching of younger women. These types of mature women are scarce.

Someone has to teach the younger woman how to love her husband and her children. You can't get what you need from “Dear Abby”. That's like leading a lamb to the slaughter!

“that they may teach the young women to be sober”:

Now, the words “they may teach...to be sober” are one word in the Greek, the verb (swphrwnidzw) -- “to teach to be mentally stable; to bring someone to his senses”. We have seen the adjective form (swphrwn) in previous verses, so maybe even the Greek is becoming a little more familiar to you.

Again, the translation “to teach to be sober” does not carry the weight of the much more comprehensive Greek meaning.

This verb connotes sanity of mind and stability of thinking. There are many enemies of sanity and mental stability. A young married woman has great pressures of married life and exhausting work in child rearing. There is great opportunity for depression and bitterness to creep in. The older woman's counsel enables the young woman to be occupied with Christ, to see life “with eternity's values in view”, to make decisions from the wisdom of God's viewpoint.

Topic: Mental Attitude

The mature woman will have sanity, clarity of thought, wisdom, edification in the soul. She will be the picture of Grace. And she will be able to communicate these things to young women. She is a jewel among women and has an enormous task in her function as a teacher.

“to love their husbands”: (philandros), --> “to be husband-loving”

This is the only use of this Greek Word in the NT, but this word was common in the epitaphs of wives written on tombs.

A tomb inscription of the time of the Emperor Hadrian (3rd Cent.) read, “Julius Bassus to Otacilia Polla, his sweetest wife. Loving her husband (philandros) and loving her children (philoteknos), she lived with him unblameably for 30 years.”

“to love their children”: (philoteknos) “loving one's children”, having due parental concern.

You wonder why a young woman has to be taught to love her own children. But for Christians, due parental concern goes far beyond natural maternal love (which does not have to be taught). The idea in this verse takes into consideration all of the child's life and concerns itself with everything that is associated with bringing him up in the nurture and admonition of the Lord.

This includes child training, education, teaching manners and decorum, respect for privacy and property, respect for authority, especially the

authority of God, dependence on God, love for the Lord Jesus Christ and the Word of God.

Topic: Biblical Goals for Children

Titus 2:5

To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

“to be discreet”: (swphrwn) - “having a sound mind, sensible, discreet”

Here, (swphrwn) is translated “discreet”, rather than “sober” or “temperate”. But it carries the same idea of sensibility and stability of thinking, one results of which would be discretion.

By the way, the NIV does a good service by consistently rendering (swphrwn) as “sensible”. When you read the NIV with this in mind, you become aware of the connotation of mental stability and sensibility behind the thinking and actions of the people described.

“chaste”: (hagnos) - “pure, chaste, modest, innocent, blameless”.

Both men and women have to be taught about sin, about true love and marriage, about proper behavior between sexes, so that they can avoid sin and experience God's blessings in life to the maximum.

READ Ruth 3:1-11

Topic: Sexual Health in the Bible

“keepers at home”: (oikourgios) - “one who is occupied with domestic affairs”.

Proverbs 31 is the best description of the godly wife in her daily life.

I don't even need to comment. The Scripture always provides better examples and illustrations of doctrine, anyway, and that's always preferable to an teacher's comments.

“good”: (agathos) - “good, profitable, generous, upright”.

This young woman will be a channel of blessing, to her husband and family and to others. She will grow spiritually beyond the selfishness of childhood. She will be a conduit

of the Grace of God. Out of her innermost being will flow rivers of living water.

“obedient to their own husbands”: “to be subject to their own husbands”

Notice the order in which counsel is to be given. First, LOVE. Then, MENTAL STABILITY, then PURITY, then HOMEMAKER, finally, subjection to husbands.

It takes spiritual preparation to be willingly submissive to authority, of whatever type. When a Christian has actually grown somewhat in Christ, submission is nowhere near so large an issue.

Many novice Christian young women are incensed by the idea of any type of submission. Maybe they responded poorly to their parents' authority. They certainly want their freedom now, and they don't want some man, even a husband, lording it over them.

But the “sensible” Christian woman knows there is much more at stake, that a much larger plan is involved.

Christian marriage is portrayed in Ephesians 5 as a picture of the relationship of Jesus Christ to His church. The husband is commanded to love his wife “as Christ loves the church”. The wife is commanded to submit to her husband as the church does to the Lord.

God intends for Christian marriage to be an object lesson of this spiritual relationship to an unbelieving and careless world. It is a picture that must not be marred! If either the husband or the wife fail to fulfill the commands regarding their responsibilities in marriage, they become stumbling blocks of the worst kind, because they cloud the Gospel picture.

How does Satan “blind the minds of them who believe not, lest the light of the glorious gospel of Christ should shine unto them”? Well, one way is by tempting Christians to have non-Biblical marriages. And this is strikingly brought out in the next phrase...

“that the Word of God be not blasphemed”: this is (blasphemew), “to slander; to dishonor”

This is the naked blade of the Word of God, the “two-edged sword”. The issue is very clear. Marriage is a picture of the Gospel. Failure to obey the commands regarding marriage brings slander on the Word of God. If you bring slander on the Word of God, you are in for big trouble! Jesus said that those who hindered little children from coming to Him would have been better off if they had been drowned at birth.

“God is not willing that any should perish, but that all should come to repentance.” There is every indication in the Bible that the quickest way to come under severe divine chastisement is to hinder some unbeliever from receiving Christ!

All of the commands and principles of the Bible regarding marriage, sexual promiscuity, homosexuality, divorce, are laid out by God for one main reason, to convince the world to accept Christ as Saviour. All other reasons for chastity, integrity, fidelity, and love in marriage, while important, are secondary to this.

Titus 2:6

Young men likewise exhort to be sober minded.

“Young men”: from (neoterōs), “the young”.
“likewise”: “in the same manner; in the same way; likewise”

“exhort”: (parakaleō), “to exhort; to urge”

“to be sober-minded”: from (swphrwnew), “to be in one's right mind; to think sensibly; to be serious. Yet another use of this (now familiar) word. Briefly, then, “all of the above” can be applied to young men. So, without further ado ...

Titus 2:7

In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity,

“In all things”: (peri panta), “concerning all things; in every way; by all means”

“showing thyself”: the verb is (parecw), “to exhibit; to present; to hold out something”.

In this case, Titus is to exhibit himself as a model or example of good works.

“a pattern”: (tupos), “a model; a standard; an example; a pattern”

Other scriptures where (tupos) is used:

Rom. 5:14 “Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure (tupos) of him that was to come.”

Rom. 6:17 “But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form (tupos) of doctrine which was delivered you.”

1 Cor. 10:6 “Now these things were our examples (tupos), to the intent we should not lust after evil things, as they also lusted.”

READ Phil 3:17-21

READ 1 Thess. 1:1-10; The testimony of the Thessalonian believers!

1 Tim. 4:12 “Let no man despise thy youth; but be thou an example (tupos) of the believers, in word, in conversation, in love, in spirit, in faith, in purity.”

1 Pet. 5:1-3; The example of elders.

“of good works”:

Eph. 2:10; We are “created in Christ Jesus for the purpose of good works.”

2 Thess. 3:1-15; This is the Apostle Paul's personal testimony as to how he was an example to other believers in good works.

“in doctrine”: (didaskalia), “teaching; learning; doctrine”.

Therefore, principles of the Word of God. The Word of God is “profitable for doctrine”

“showing uncorruptness”: (afthoria), “purity; incorruption”.

Related to: (afthartos), “uncorrupted, incorruptible” and (aftharsia), “incorruption, immortality”

Titus' teaching was to be from a background of uncorrupted learning, which is only possible when it is the Word of God being taught.

1 Pet. 1:23 “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides forever.”

Rom. 1:23 “And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.”

1 Cor. 9:25 “Men striving for the mastery but receiving a corruptible crown.”

1 Cor. 15:42, 50-54; There is no mixing of corruption with incorruption (aftharsia).

2 Tim. 1:10 “But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality (aftharsia) to light through the gospel.”

“gravity”: (semnoteis), “dignity, seriousness”.

1 Tim. 2:2 “For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty (semnoteis).”

1 Tim. 3:4

See discussion of “grave” (semnos) in Lesson 6, Titus 2:2

“sincerity”

This word did not show up in my version of the Greek New Testament. So we are led to wonder why it was included in the English of the KJV. If any reader will send me a well studied explanation of this, I will publish it to all of the Titus subscribers, and include it in future versions of this lesson.

Titus 2:8

Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you

“Sound speech”: (logos hagios), “uncorrupted speech”.

To be able to have “sound speech”, you have to start with “sound doctrine”.

“that cannot be condemned”: from (akatagnwstos), “not able to be condemned; irreprehensible”.

This is the only occasion for the use of this word in the negative, but there are several references which use the positive “reprehensible” (katagnwstos):

Gal. 2:11 “But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed (katagnwstos).”

1 John 3:19-21 “And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us (katagnwstos), God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God.”

“that he that is of the contrary part”: (ho ex enantias), “he who is opposed; an adverse party; a hostile individual”

Interesting scriptures where the same Greek word is used [words in brackets]:

Matt. 14:24 But the ship was now in the midst of the sea, tossed with waves: for the wind was [contrary].

See also Acts 27:4, when Paul was aboard ship in a storm.

Mark 15:39 And when the centurion, which stood [over against] him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

“Contrary” in the physical sense.

Acts 28:17 “And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing [against] the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.”

1 Thess. 2:14,15

“may be ashamed, having no evil thing to say of you.”: “ashamed” is the verb (entrepw) in the aorist subjunctive passive, “to turn a person back

on himself; to be put to shame; to be embarrassed.”

1 Cor. 4:14 “I write not these things to shame you (entrepw), but as my beloved sons I warn you.”

2 Thess 3:14 “And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed (entrepw).”

A “contrary” person may say evil things of you, but if they are not true, he is the only one who can be embarrassed.

This does not mean that a contrary person will not badmouth you. It means that the maligning will not be true, there will be no substance to his stories.

To state the application in a different way, “Don't allow lapses in your personal behavior or in your teaching provide ammunition to your detractors.”

1 Peter 2:11-16

Note that three methods have become apparent by which the doctrinally disorderly person can be reached:

1. By the teaching of sound doctrine which zeros in on the problem with divine viewpoint.
2. By the consistent testimony of Christian believers.
3. By the separation of believers from him or from his activities.

Titus 2:9

Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

Topic: Servants and Slaves in Palestine

“Exhort” - no corresponding Greek word in this verse. The word “exhort” is italicized in the KJV, indicating that it has been added by the translators, probably because they wanted to indicate the continuation of the idea of exhortation begun in verse 6.

“servants”: (doulos), “slave; servant”.

The word can be used to refer to servants (employees) or slaves.

Christian slaves often worked for unbelievers in the Roman Empire; probably even on Crete. While slavery was a great evil; Paul did not become sidetracked by condemning the practice of slavery. Paul declares the greater issues of doctrine, of how God's plan provides for believers who are categorized as slaves or laborers.

This goes along well with Paul's statement "for I have learned, in whatsoever state I am, therewith to be content." (Phil. 4:11)

Even under conditions of slavery believers can have inner happiness and other blessings compatible with their lives during the early church times. Whether slave or free, every believer functions under all of the techniques of the Christian Way of Life.

"to be obedient in all things": (hupotassw), "to be subject to; to obey".

This word comes from a background of military usage and refers to accepting orders under conditions of discipline and strict organization.

This is a command for all Christians. Every believer is in full time Christian service. Regardless of what vocation a person follows, he or she is working under orders from above. The concept of doing one's job "as unto the Lord" is derived from this concept.

This means that orders are accepted and obeyed without regard for the personality or character of the one giving the orders. If the Christian doesn't like what he's being told, he keeps a poker face and says "Yes, sir!".

There is no excuse for a Christian of offer less than 110% of his effort to the people who he works for. Jobs are provided by the Grace of God; the U.S.A. with its capitalistic system is a product of grace.

Prov 25:13 "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refreshes the soul of his masters."

Prov 27:18 "Whoso keeps the fig tree shall eat the fruit thereof: so he that waits on his master shall be honored."

Matt 24:44,45 "Therefore be ye also ready: for in such an hour as ye think not the Son of Man comes. Who then is a faithful and wise servant, whom his lord has made ruler over his household, to give them meat in due season."

Eph 6:5,6 "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;"

1 Tim 6:1,2 "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them ..."

Topic: Christian in the Workplace

Topic: Servants of God

"unto their own masters": (despoteis) - "an owner or master of slaves; a despot".

A despot was an actual slave owner in ancient times; in modern times, a despot is a ruler whose subjects are in virtual slavery under his government.

Acts 4:24 And when they heard that, they lifted up their voice to God with one accord, and said, LORD, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

2 Tim 2:20, 21 "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the MASTER' s use, prepared unto every good work."

See also 1 Pet 2:18-24

"to please them well": Actually, this is the adjective form, (euairestos), rather than a verb. Therefore, "to be well-pleasing; to be acceptable".

Other uses of (euairestos):

Rom 12:1-3; Rom 14:16-18; 2 Cor 5:6-9; Eph. 5:6-10; Phil 4:16-19; Col. 3:20; Heb. 11:5,6; Heb. 13:15-21

“not answering again”: (antilegw) -
“contradicting; gainsaying”

See Titus 1:9 for discussion of (antilego) under the concept of “gainsayers”, those who oppose the Word of God.

Here, the servant is exhorted not to be the type of subordinate who is constantly talking back to his master, constantly contradicting in an insubordinate manner.

Titus 2:10

Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

“Not purloining”: (nosphidzw), “to put away; to remove; to abstract; to steal; to appropriate for oneself”.

This word comes from a form meaning “furtively; secretly”. This is yet another Greek word which appears only once in the N.T.

The following notes are from Moulton & Milligan, “The Vocabulary of the Greek New Testament”:

- In the Flinders Petrie Papyri (3rd Cent. AD) - an official swears an oath, “I will not peculate (steal) (nosphidsw), and I will report anyone who does peculate.”
- In the catalog of the Greek Papyri in the John Rylands Library in Manchester, England, someone writes of a woman, “oppressed by the consciousness of what she had appropriated for herself (nosphidsw) both of the furniture and stored articles.

Dishonesty was a way of life for the Cretans, just as it is for many people today. Whenever discipline or personal integrity is even slightly relaxed, honesty and productivity slip a lot. Most employees are in a position to steal something: pencils, computer time, petty cash, working time.

The honest Christian laborer stands out in a society like this. Honesty and good character are two of the most important aspects of the Christian's testimony. In any witnessing situation, these traits are necessary before any verbal testimony can be successful. Lev 19:35,36; Deut 25:13-16

Prov 11:1 “A false balance is abomination to the Lord: but a just weight is his delight.”

See also Prov. 16:11; 20:10; Micah 6:9-14.

Rom 12:17 “Recompense no man evil for evil. Provide things honest in the sight of all men.”

2 Cor 8:20-24

Eph 4:28 “Let him that stole, steal no more; rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.”

1 Thess 4:11,12 “That ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing.”

“but showing”: (endeiknumai), “to display; to manifest; to give outward proof; to display openly toward another.”

This is a Christian testimony word, a command to present a witness to the world; the principle of “salt and light”.

Rom. 2:14,15; Rom. 3:21-26; 2 Cor. 8:24

Eph. 2:7 “That in the ages to come he might show (endeiknumai) the exceeding riches of his grace in his kindness toward us through Christ Jesus.”

The Lord intends for us to be a testimony to His grace, both now in in eternity.

2 Thess. 1:5; 2 Tim. 4:14; Heb. 6:10,11

“all good fidelity”: (pistis), “faith”

Gen. 39:1-6; 2 Kings 12:1-15; Neh. 13:10-13; Dan. 6:4; 1 Cor. 4:1,2

“that they may adorn”: (kosmew), “to arrange; to set in order; to decorate; to embellish; to

prepare; to trim; to put in readiness; to honor; to dignify”

Matt. 23:29 “Woe unto you scribes and Pharisees, hypocrites! because you build the tombs of the prophets, and garnish (kosmew) the sepulchres of the righteous...”

Matt 25:7 “Then all those virgins arose and trimmed (kosmew) their lamps.”

Luke 21:5 “And as some spoke of the temple, how it was adorned (kosmew) with goodly stones and gifts,”

1 Tim 2:9 “...women adorn (kosmew) themselves in modest apparel...” The adorning of the heart is to be given priority.

Rev. 21:2,19 “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And the foundations of the wall of the city were garnished (kosmew) with all manner of precious stones.”

One of the main goals of God's plan is that every Christian “adorn” or “decorate” the doctrine of the Lord.

“the doctrine”: didaskalia, “the teaching; the doctrine”.

“of God our Saviour in all things”

Titus 2:11

For the grace of God that brings salvation has appeared to all men,

“For the grace of God”

It is because of what God has done in Grace that the Cretan believers were Christians in the first place; and that the holy life which has been described in 2:1-10 is possible.

It is as if God were saying, “Do this, because you can do it; my Grace was given for this purpose!”

Topic: Grace

“hath appeared”: (epiphainow), “to show forth; to display; to shine upon” [Eng: epiphany]

The whole favor of God is manifested in the “Epiphany”, the “Manifestation” of Christ.

Verse 3:4 uses other words to describe the grace of God, “... the kindness and love of God our Saviour appeared”.

The Grace of God, and the appearance of Christ, distinguish Christianity from all religion. This is a historical reality which changes men's lives.

Luke 1:78,79 “Through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew...”

Acts 11:22-24; Col. 1:6; I Pet. 5:12; Acts 13:43; Rom 1:5; Eph 3:2,7

“that brings salvation to all men”

Salvation is made available to all men.

Salvation is the most comprehensive spiritual concept in Christianity. The mighty God performed a transaction that encompasses time and eternity, and makes it possible for any person to take part in it, because of the substitutionary atonement of Jesus Christ on the Cross.

The topical study, Salvation Doctrines, provides a detailed look at all of the parts of what might be called the “salvation package”, those things which God does for a believer at the moment he accepts Christ as Saviour.

Topic: Salvation Doctrines

Titus 2:12

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

“teaching us that”: (paideuw), “to rear or train (as a child), to educate, to instruct”.

Examples of the use of (paideuw):

(paideuw) = “to train”

Acts 7:22 “And Moses was learned (paideuw) in all the wisdom of the Egyptians, and was mighty in words and in deeds.”

Acts 22:3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught (paideuw) according to the perfect manner of the law of the fathers, and was zealous toward God, as you all are this day.”

2 Tim. 2:25,26 “In meekness instructing (paideuw) those that oppose themselves; if God will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”

(paideuw) = “to correct; to discipline; to chasten”

1 Cor. 11:32 “But when we are judged, we are chastened (paideuw) by the Lord, that we should not be condemned with the world”

See also 2 Cor. 6:9

1 Tim. 1:20 “Of whom is Hymenaeus and Alexander, whom I have delivered unto Satan, that they may learn (paideuw) not to blaspheme.”

Here, (paideuw) is translated “may learn” (in the passive voice), but it is clear that not just the impartation of knowledge but severe discipline is intended.

Another use of (paideuw) is seen in Luke 23:16 and 22, in which Pilate, since he had declared the Lord “not guilty” of the charge brought against Him, and hence could not punish him, offered as a concession to the Jews to “chastise (paideuw) him and let him go.”

The noun form is (paideuteis), “educator, instructor, chastiser”.

Rom. 2:20 “An instructor (paideuteis) of the foolish, a teacher (didaskalos !) of babes, which have the form of knowledge and of the truth in the law.”

Note the two types of teachers mentioned here - the connotation of strict teaching, or chastisement, is used with the “foolish” but not used with respect to “babes.”

Heb. 12:9 “Furthermore, we had earthly fathers to discipline (paideuw) us, and we respected

them; shall we not much rather be subject to the Father of spirits, and live?

Another noun in (paideia), “discipline, instruction”

Eph. 6:4, “...but bring them up in the nurture and admonition (paideuw) of the Lord.”

2 Tim. 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction (paideuw) in righteousness.”

There are also the words (paideusis), “training; education; a school”, and paideuma (paideuma), “one who is trained; a pupil”

“denying ungodliness”: (arneomai), “to deny; disown; renounce.” plus (asebeian), “impiety; unholiness”

Compare “godliness” (eusebeia) in 1:1 with “ungodliness” here.

Rom. 1:18 “For the wrath of God is revealed from heaven against all ungodliness (asebeian) and unrighteousness of men, who hold the truth in unrighteousness.”

Good reason for Christians not to participate in ungodliness!

2 Tim. 2:16 “But shun profane and vain babblings, for they will increase unto more ungodliness (asebeian).”

One of the ways to avoid falling into ungodliness as a lifestyle. This verb (“denying”) emphasizes the firm decision of the believer who stoutly refuses to participate in the world system.

“and worldly lusts”: (tas kosmikas epithumias), “an irregular or violent desire for the things belonging to the universe”, “lust accommodated to the present state of things of the world”.

Hence, lust patterns of the soul, such as a desire for approval and recognition, materialism, sex, power, etc. We are commanded to “deny” these things.

“we should live”: aorist active subjunctive of (zaw), “we should live”

These verses are about what it really means to be grace oriented. Living by grace depends on whether the believer is filled with the Holy Spirit and is constantly growing in Christ. In Greek grammar, the subjunctive mood of the verb here indicates potential, godly living depends on the volition of the believer. We have to choose to be godly, to avoid worldly lusts. The words “soberly; righteously; godly” are terms relating to the outward grace life. These are the results of grace orientation, living by grace, occupation with the Lord Jesus Christ.

“soberly”: (swphrwos), “sensible; mentally stable”.

This word indicates that the Word of God is so well assimilated in the soul that the Christian's standards of life are God's standards.

“righteously”: (dikaios), “righteousness”.

In practical Christianity, this refers to the production of gold, silver, precious stones => the output of divine good through the exercise of the Word of God in the life.

“godly”: (eusebws), an adverb from eusebeia (eusebeia), “godliness”

2 Tim. 3:12 “Yea, and all that will live godly...”

2 Pet. 2:9 “The Lord knows how to deliver the godly out of testing...”

References: 1 Tim. 2:1-3; 3:15,16; 4:7,8; 6:36
Titus 1:1; 2 Pet. 1:3-7.

Topic: Godliness

“in this present world”: “in this now age”.
Reference to the age in which we now live, the age prior to the return of Christ.

Titus 2:13

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

“Looking for”: (prosdecomai). This verb means “to receive” or “to expect to receive”.

This word was used for receiving a gift, or receiving a guest into a household. In every case, that which is received is a benefit or

pleasure. Therefore, this word has come to mean “to wait for something with keen anticipation.”

Every believer looks forward to a time when he will have perfect environment, a perfect body, perfect happiness. A Christian's present condition may be one of frustration, unhappiness in details of life, suffering; yet the Lord will return and there is heaven over the horizon.

“blessed”: (makarias), “happiness”.

This is the New Testament word for Joy, the happiness which is God provides, the fruit of the Holy Spirit, a happiness which does not depend on circumstances, people, or things.

Happiness is freedom from mental attitude sins, freedom from misery, freedom from neurosis and psychosis, mastery of details of life, and the accompaniment to many other benefits of the Christian life.

“hope”: (elpis), “confident expectation”.

The Christian's assurance is based on known facts concerning the future. Heb. 11:1; Titus 1:2.

Topic: Hope

“and the glorious appearance”: The KJV renders “glory” as an adjective, but in the Greek it is a noun. The word “glory” is (doksa), used throughout the NT to refer to the perfect character of God, or Christ, in this case.

The word “appearance” is (epifaneia) (English: epiphany), and refers to the second coming of Christ at the end of this present age.

The translation, then, is “the appearance of the glory” [which the NASB gives], which is the substance of our keen anticipation.

“of the great God and our Saviour Jesus Christ”: a total description of the joining of deity and humanity in Christ. The words “God” and “Christ” refer to the deity of Christ. The words “Saviour” and “Jesus” refer to his humanity.

So there is a time coming when all believers will be totally happy in every respect, when Jesus Christ will appear.

Topic: The Rapture

Titus 2:14

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

“Who gave himself for us”

The relative pronoun “who” refers to the Lord Jesus Christ. The verb “gave” (didomi) refers to a point in time when Christ provided salvation, the time of His death on the Cross.

The active voice means that Christ took this action upon Himself. That is, God the Father did not sacrifice the Son without Christ's being willing to go through with it. In the Garden of Gethsemane Christ said, “Not my will, but thine be done.”

“for us”

This is a phrase indicating that Christ was our substitute on the Cross. He paid our ransom price, to buy us out of the slave market of sin.

“that he might redeem us”, or “For the purpose of” redeeming us.

Redeem is (lutrow), which means “to release for ransom; to deliver or set free for ransom”.

Topic: Redemption

“from all iniquity”

Iniquity is lawlessness. The source of lawlessness is the Sin Nature which we received as a result of spiritual death, at the time the fall of the human race with Adam. We practice lawlessness when we commit personal sin.

But we have been redeemed from that bondage. “Shall we sin the more than grace may abound? God forbid. How shall we that are dead to sin abide any longer therein.”

“and purify unto himself” (katharadzwo). “to purify; to cleanse” An English cognate is “catharsis”.

Refers to ceremonial or religious or moral purification. It was also used in Greek to refer to healing from a disease which was considered hopeless, such as leprosy (Mt. 8:2,3; 10:8).

In this passage the word refers to cleansing at the point of salvation and at times during the believer's lifetime when he confesses his sins and is “cleansed from all unrighteousness” (1 John 1:9).

Topic: Purity

READ Heb. 9:11-23; 1 John 1:6-10.

The subjunctive mood indicates that purification is potential and conditional upon the faith of the individual in the work of Christ on the cross.

READ James 4:4-8. Positional purification is to be followed by temporal, or experiential, purification.

It is very important to compare the very similar idea of cleansing in Ephesians 5:25-27.

“Husbands, love your wives, even as Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish”

Jesus Christ died for us to remove us from the sphere of “all iniquity”, in order to put us through a cleansing process. This verse in Titus says that He did it if “for himself”. The Ephesians passage shows that He intends to present a spotless, pure church to Himself.

And the mechanics of the cleansing process are indicated in Ephesians - “by the washing of water by the word...” Notice also that in Titus 3:5, regeneration is said to be a washing process.

The words “washing”, “cleansing”, “purifying” indicate some of the most important teaching of the Christian way of life, in terms of a Christian's actual walk with the Lord.

And there is a direct relationship between New Testament teaching about purification and the Old Testament Jewish rituals of sacrifice, cleansing, and purification that took place on a daily basis in the tabernacle and the temple. It is imperative that a Christian understand these principles from the Word of God, and be able to correlate the Old and New Testament teachings so that they have a single message.

“a peculiar people”

The word “peculiar” means “something that belongs to an individual as distinct from others”, or “distinguished in nature, character, attributes from others”. This is the meaning chosen by the KJV translators here.

A sect in England from 1838 into the early 20th Cent. was called The Peculiar People, or Plumstead's Peculiar. The assembled mostly in London. They had no preachers, no creeds, no ordinances, no church organization. They rejected medical aid or medicine, relying entirely on prayer for healing.

An evangelical group at Oxford University in about 1839 was derisively called “The Peculiar”, although they were not of that sect.

“zealous of good works.” (zeiloteis), “fanatical” for “honorable works”

i.e., gold, silver, precious stones - divine good; the works which God has “before ordained that we should walk in them.” Ephesians 2:8-10 states that good works are expected as a result of the salvation received by grace.

Titus 2:15

These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

This verse is a continuation from verse 1, verses 2 to 14 having been parenthetical.

“These things” refers to the sound doctrine which Titus was commanded to speak. And the rest of chapter 2 provides illustrations of the type of teaching that is to be done.

“speak” the present active imperative of (lalew).

This is a continuous action imperative of the Greek verb. Titus's orders are to keep on communicating Bible truth in order to straighten out the problems on Crete. The content of his teaching is to be “these things”.

In fact, these three verbs are all imperatives, commands to speak, exhort, rebuke.

“exhort”, (parakalew) “to comfort; to admonish”

Here is one of the key words of the Christian experience. The Holy Spirit is called the Paraclete, because He comforts, and He admonishes and convicts of sin.

Christians are commanded to “exhort” one another. Sometimes that calls for a comforting ministry, and sometimes it calls for straight talk.

In this verse, it is the meaning “admonish” that is meant. The Greek scholars say that this is true whenever the word (parakalew) is followed by (elegkw) “rebuke”, as it is here.

“rebuke”, (elegkw), “to rebuke”

These are three approaches to making one point of doctrine.

There are several types of Christian. Some learn easily through teaching and respond with faith as each principle is laid down.

Other require bracing, the pointed example, the warning, the admonishment.

A few require serious rebuke, amounting to a verbal slap to wake them up.

The sense of this verse is that, if speaking doesn't get the idea across to the listeners, then move up to admonishment. And remembering that some of the people Titus is dealing with are “gainsayers”, he may have to increase the intensity to the point of offering “rebuke”.

Now this third method is not necessarily desirable, and it is the slow, painful method of learning. But it is necessary in some cases, especially with some believers who are already indoctrinated in some system of legalism or emotionalism.

But we see in Titus 3:10,11 that the “heretic”, who does not respond to any teaching, must be “rejected”, so rebuke is not too strong a treatment if the alternative is to be made to leave the congregation.

Remember that it is Titus who is being commanded to “speak, exhort, rebuke”.

It takes a very discerning and advanced believer to know how to admonish or rebuke properly. It takes experience and training, or other believers can be blown out of the water by misguided

“admonishment”. When a novice believer tries to “rebuke” someone, it is often no more than self-righteous criticism.

“with all authority”

Titus's authority comes from God, so he can teach with dogmatic authority.

Topic: Authority

“let no man despise thee.”

The verb here is (periphronew), literally “to think around”. Combined with the negative the meaning becomes “disregard”, or “don't let anyone disregard or reject what you are teaching with all authority.

This refers to anyone in the congregation. It would seem that the teacher would find it impossible to obey this command, because there is no way he can control the volition of all the believers in his church. While the objective of the communication is to allow the Word to motivate the volition of the Christians, the pastor does not have a key to turn a person's volition on or off.

Anyone who teaches the Word of God must be as well prepared as possible and be able to teach authoritatively. Authority, or regard, or respect, is not a mantle one can put on. It is not a title that can be assumed.

People will listen and respond to the Word of God accurately and authoritatively taught, because it *is* the Word of God, not the ideas of men.

That is why the emphasis in Titus is on “sound doctrine”, “preaching”, so that the teacher can “exhort and convince the gainsayers”. It is the Word of God that is convincing, not the opinions, ideas, or sermonizing of someone who just wants to hold an audience.

Titus, Chapter 3

Titus 3:1

Put them in mind to be subject to principalities and powers, and to obey magistrates, to be ready to every good work

“Put them in mind”, (hupomimneiskw) - “to remind someone about something”.

Here, the Cretans are to be reminded - that is, taught - that their obligation as believers is to be submissive to the authorities in their communities.

The Cretans were implacable and rebellious by nature and culture. They were a law unto themselves. Many Greek and Roman generals found them ungovernable as soldiers except by offers of reward and booty in combat.

The Cretan society was not a society of grace, mercy, and peace - when there were no foreign wars to absorb their energies, there were constant skirmishes between the cities and fighting among the clans.

Here, the teacher is to stand before the people and “remind them”.

“to be subject”, (hupotassw) - “to be subordinate; to be obedient; to submit to authority”

This word had an extensive military usage in the sense of obedience to regimented command..

Topic: Authority

“to principalities”, (arkei) - “rulers; kings; commanding generals”.

In Greece, this word referred to principal leaders of the Greek city-states, like Athens or Sparta. On Crete, the cities were rule by the (kosmoi), the committees.

“and powers”, (exousias) - “rulers; people of power”

But this word was used more often of subordinate officials, hence, city officials, police officers, judges, etc.

“and to obey magistrates”, (peitharkew) - “to obey rulers”

The verb here is translated into the English verb and noun “to obey magistrates”. In Acts 5:28,29, only a verb is used in English because the one to be obeyed is God.

“Did we not straitly command you that you should not teach in this name? And behold, you

have filled Jerusalem with your doctrine ... Them Peter and the other apostles answered and said, We ought to obey (peitharkew) God rather than men.”

This speaks of respect for the authority of God, followed by obedience to his commands.

“to be ready to every good work”

“Ready” is (etoimos), “prepared; in readiness”. The preparation of a Christian to produce bona fide good works is outlined in chapters 1 and 2. The result of being occupied with Christ, growing in Christ, and becoming a mature believer is “good works”.

The production of divine good in the Christian life (gold, silver, and precious stones) stems in part from the proper response to authority. Therefore, respect for authority is an essential part of a believer's personal witness - it has the potential to save individuals and nations.

Titus 3:2

To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.

“to speak evil of no man”, (blasphemew), “to injure someone's reputation; to slander; to defame; to blaspheme; to malign”

Remember in Titus 2:3 the older woman was to be “not a false accuser”. This is the same word, and the command is directed at all believers.

The Word of God has a lot of teaching about sins of the tongue. He seems to know us very well.

The concept of sin in the Bible is actually put there for our benefit, not God's. He is, after all, perfect in His infinite righteousness. And he knows each of us individually and perfectly.

Because He loves us, God wants us to experience blessing and peace and happiness in this life, and He knows what it takes to produce this. He knows that sin interrupts His will for Christians, because it disturbs a person's progress, growth, and prosperity, and that of others.

For example, sinful pride produces self-centeredness and blinds us to worth in others. Envy, jealousy, and covetousness rob a Christian of happiness.

Hatred and vindictiveness rule out real love for others. Drunkenness destroys rapport with God and man. Fornication defrauds, steals, lies because it does not deliver what it promises.

The slandering of other people is a symptom of deep mental hatred and evidence of a lack of adjustment to God's will and plan for other people. It is an act that is the direct opposite of the loving care for others that leads to personal evangelism and Christian fellowship.

“to be no brawlers”, (amaxos) - “peaceable”, meaning “not to fight; not to quarrel, not to wrangle.”

This is not the “brawler” of Titus 1:7. There, the Greek word is (pleikteis), which refers to a bully or one who goes around looking for fights.

In this verse the term is more general and more indicative of the peaceable mental attitude of a person who is not looking for trouble, and it could equally apply to non-physical confrontations.

We see examples of the *lack* of this quality all around us in the world. In many people envy, hatred, venom is barely hidden behind a very thin facade. We see it in debates between religious leaders, in confrontations between politicians - the poorly concealed disdain and hatred people have for each other.

The Lord expects the Christian to be moving away from this type of life. This quality of peaceableness is commanded of all Christians.

“but gentle”, (epieikeis) - “fair; moderate; kind; forbearing; forgiving; not insisting on strict justice”.

Phil. 4:5, “Let your moderation (epieikeis) be known unto all men. The Lord is at hand.”

James 3:16,17 “For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle (epieikeis), and easy to be

intreated, full of mercy and good fruits, without partiality, and with hypocrisy.”

Topic: Forgiveness

Some of the benefits of a gentle, forgiving spirit:

- A great savings in emotional energy.
- Minimum time living carnally, maximum time in divine production.
- Relief from an assumed burden - a spin off of the prosperity package.
- Protection from divine discipline (chastisement) for mental attitude sin.
- Leaves one in position to be of service to to offender.
- Is a great testimony to those who would have acted differently.

“showing all meekness”

The word “showing” is (endeiknumi), “to demonstrate; to display; to give proof of (in law)”.

The word “meekness” is (prauteis), meaning “courtesy; meekness accompanied by humility”.

Here, the Christian is commanded to “demonstrate consideration for others in the frame of mind of true humility.”

The word “meekness” does not carry this meaning in modern American speech. A Christian man or woman can have great self-confidence, can walk erect, can be well organized and forceful, yet can manifest great courtesy and consideration based on a Grace attitude in all things.

True humility is not in giving an appearance of humiliation. True humility is the realization of God's gracious provision of everything that we have, and that we have not earned or deserved even one good thing.

“unto all men” - the evangelical imperative.

In order for us to have respectful listeners when we witness or teach requires that we have these personal characteristics shown in our outlook

toward other people and in our responses to others.

Titus 3:3

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

“For we ourselves also”

Here is Paul's description of his own life before salvation (and perhaps he is reminding Titus of the same things). These comments are a description of relying on the pseudo-provision that the world offers.

Read Romans 6:1-23

The plea in the first two verses of this chapter, that Christians be forbearing, merciful, considerate of others, is *reinforced* here by pointing out that all of us are products of Grace, and recipients of mercy, so we ought to remember where we came from and what God has brought us out of.

St. Paul never forgets Grace and his own total dependency on the Lord.

Read Romans 7:19-25; 8:1-13 for a contrast of the old life with the new life in Christ. These two chapters in Romans are a blueprint for exalted living on this earth.

There is the paramount consideration of personal volition in all of this; we choose every day whom we will serve, whether God or mammon.

Matt. 6:24, “No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon.”

Joshua 24:14 ff, “Now, therefore, fear the Lord, and serve him in sincerity and truth [volition plus doctrine]: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

And if it seem evil unto you to serve the Lord, choose you this day whom you will serve; whether the gods which your fathers served that

were on the other side of the flood, or the gods of the Amorites, in whose land you dwell; but as for me and my house, we will serve the Lord.”

“were sometimes foolish”, (anoetos), “were once unwise”.

To be wise, a person must experience salvation through belief in Christ. Wisdom is part of the salvation package.

Read Ephesians 1:7-12

But wisdom must be obtained. “ ... let him ask of God.”

Read Col. 1:9-13

“disobedient”, (apeitheis), “disobedient”.

Not obedient to authority, in this case, not responsive to God's authority.

“deceived”, the *passive* voice of (planow) - “to be led astray; to be deluded”

This is characteristic of the naive, the immature, the child. This is great gullibility.

Ephesians 4:11-15 shows that there is an antidote for gullibility. The mechanism to counter deception, and to remove spiritual ignorance, is set up. Those with spiritual gifts of communications teach believers so that they “grow up into Christ” and so that the church operates as a mature organization.

It takes great effort to become discerning, wise, “sophisticated” in life. Satan is a great con man, a carnival barker, offering something for nothing, but loading the dice “the sleight of men and cunning craftiness whereby they lie in wait to deceive.”

“serving diverse lusts and pleasures”

Reference to slavery to the details of life, which may include quite legitimate things which we desire, as well as the sinful things of the world.

“living”, (diagw) - “to spend one's life doing something” ...

in this case, wallowing in patterns of sinful mental activity, described in the following words.

“in malice”, (kakia) - “ill-will; malignity; maliciousness”

This is from a word which, in the moral sense, means “badness; depravity; wickedness.” Believers need to be warned about this, it is not restricted to non-believers.

Read 1 Peter 2:15,16

“and envy”, (phthnos) - “jealousy”

A result of covetousness. This sin occurs in many of the catalogues of vices in the New Testament, notably in Romans 1:29.

Comment: how easy it is to place great emphasis on the homosexuality described in Romans 1, and ignore all of the other areas of weakness to which we all are subject. The warnings of Romans 2 regarding self-righteous judging are directed at this tendency to focus on the sins of other people.

“hateful”, (stugetos), “filled with hate”

This could be considered a “spinoff” sin, or a sin resulting from a chain of sinning. For example: pride leads to envy; envy leads to bitterness; bitterness leads to hatred. A person can commit a lot of sins in a brief period of time.

“and hating one another”, (misew) - “active pursuit of hatred towards another; detestation; abhorrence”

This word carries the connotation of venom toward others. This Greek root is found in the English “misanthrope; misogynist; misogynist”.

This is the end of Lesson 11. In order to lift our eyes out of Satan's world and the depressing sight of our own weaknesses, let us now read Titus 3:4-7 as an uplifting exercise.

Titus 3:4

But after that the kindness and love of God our Savior toward man appeared,

“But after that” - “but when”

Here is the contrast with our past life. What we have become, in contrast to what we once were, gives a powerful motive for godly living.

What we are is no cause for celebration! Any change for the better is the result of God's salvation given freely and to those who had done nothing to earn or deserve His mercy.

In these verses we have the source (v. 4), the basis (v. 5a), the means (vv. 5b, 6), and the result (v. 7) of salvation.

“the kindness and love of God our Savior toward man”

This is the historical starting point of our salvation. These are the two aspects of the grace mentioned in 2:11.

His “kindness” is (chreistoteis) - “goodness; gentleness; kindness; virtue”

Kindness, or gentleness, is the practical outworking of God's grace thinking; He thinks grace at all times. In this case, “kindness” is God's mental attitude of love toward the human race.

It is through His goodness that we see God's grace attitude.

Ephesians 2:7 “That in the ages to come he might show the exceeding riches of his grace in his kindness (chreistoteis) toward us through Christ Jesus.”

But some people despise God's goodness.

Romans 4:4 “Do you despise the riches of his goodness (chreistoteis) and forbearance and longsuffering, not knowing that the goodness of God leads you to repentance?”

Through His goodness, God is always ready to bestow blessing and forgiveness.

His “love toward man” is (philanthropia) - “love of mankind; benevolence”

This word when used for a human being means “humanitarianism”.

On the part of God, (philanthropia) refers to His infinite divine love for all people, out of His perfect divine character.

See John 3:16

John 15:13 “Greater love hath no man than this, that a man lay down his life for his friend.”

Contrast this divine attitude to the human disposition portrayed in verse 3. We see that God hates the sinner's sin, but He loves the sinner, and He longs to save him. God is the great Philanthropist.

And true human philanthropy is based on divine love.

“The goodness and love of God to man, on which our salvation is based, should lead us to show benevolence and gentleness to all men.” (John Huther, “Critical and Exegetical Handbook to the Epistles of St. Paul to Timothy and Titus.”)

“appeared”, (epiphainw) - “has been revealed; has been caused to appear” (the verb in the aorist passive indicative)

The noun form is (epiphaneia) - “appearance; manifestation; glorious display”

Read 2 Tim. 1:9,10

Compare Titus 2:11

The implication here is that these characteristics of God were always there but that there was a distinct manifestation of them in the coming of Christ, leading to a proclamation of the Gospel.

Glimpses of these attributes of God are seen in the Old Testament, certainly, but it was especially in the announcement to the world of salvation in Christ that the kindness and love of God are brought fully to the world's attention. He now stands revealed as our Savior.

Topic: Essence of God (Divine Attributes; The Character of God)

Titus 3:5

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

“Not by works of righteousness which we have done”

The phrase “he saved us” in this verse states that the act of salvation is an accomplished fact. The word “us” indicates all those who have accepted Christ as Savior. Although salvation is not

complete, and awaits its total summing up at the return of Christ, it is the present possession of all those who by faith have been united to Christ.

Topic: Positional Truth

Paul states both the negative and positive of the salvation process.

Salvation IS NOT by our works of personal righteousness. We did no works which merited or called forth God's salvation or which were acceptable to God in the sphere of righteousness. "Not of works, lest anyone should boast."

Salvation IS by the grace of God through regeneration and renewal. Salvation lies entirely in God. He was moved with compassion for us sinners; He acted out of love to originate and bring about our salvation.

"by the washing of regeneration".

The word translated "washing" is (loutron) which appears only in one other place in the New Testament, Ephesians 5:26. It means either "the place or water in which a bath is taken" or "the act of bathing or washing".

In Ephesians 5:26, the Bible speaks of the cleansing of the church "by the washing of water with the word." The cleansing is brought about by applying the Word of God to the heart and conscience.

There are other passages where the Word of God is said to be applied to bring about salvation (1 Peter 1:23; James 1:18).

So, as the Word of God is applied to the heart, under the Holy Spirit's ministry of revelation and conviction, when a person believes in Christ regeneration is brought about by the Spirit. Regeneration is the initial experience of salvation, brought about in a person at the moment faith is placed in Jesus Christ and His work on the Cross.

Some commentators regard the "washing" as a reference to water baptism. Even if this interpretation is allowed, then baptism must be interpreted as the outward sign of the inner experience. Baptism is the consequent testimony of the spiritual washing (by the Word) that has taken place.

In the New Testament, water baptism is the outward symbol of the inner spiritual reality. Apart from the inner reality, the outward symbol has no value. Paul asserts this truth in relation to circumcision (Rom. 2:25-29).

"regeneration" expresses a new state of things. The Greek word (paliggenesias) occurs elsewhere only in Matthew 19:28, where it refers to the rebirth of external nature and creation at the revelation of Christ in glory. Here it refers to the rebirth of the soul, the "born again" of John 3.

Topic: Regeneration

"and renewing of the Holy Spirit"

The statement on this phrase comes from "Titus and Philemon" by D. Edmond Hiebert, Moody Press, 1957. [with which I concur. wd]

"Grammatically, two constructions are possible of the words 'the washing of regeneration and renewing of the Holy Spirit.' One view regards both 'regeneration' and 'renewing' as dependent on the word 'washing.' (See the text of the American Standard Version.) On this view the regeneration is further described as the renewing of the Holy Spirit, both pointing to the same divine act.

"The other construction holds that the preposition "through" governs both the washing of regeneration and the renewing of the Holy Spirit. This give us two facts instead of just one. The renewing work of the Holy Spirit, begun at regeneration, is then viewed as continuing in the life of the believer. We prefer this view. It is the reading given in the margin, and implied by the comma, in the King James.

"In Ephesians 5:26 the mention of the cleansing of the church is supplemented by the thought of the sanctification of the church till there shall be no spot or blemish. In Romans 12:2 this renewal is presented as a continuing experience. It is the development and extension of the regeneration initiating the new life. It is the continuing work of the Spirit."

Titus 3:6**Which he shed on us abundantly through Jesus Christ our Saviour;**

All three Persons of the Trinity are present and cooperating in the word of Grace. Each Person has His function in the salvation of our soul.

Here, the Holy Spirit was made abundantly available to us to perform His function in the regeneration and renewal process.

Topic: The Holy Spirit

Titus 3:7**That being justified by his grace, we should be made heirs according to the hope of eternal life.**

“That being justified”

Justification is God's act of grace by which He pardons a sinner and declares him righteous on account of the atoning work of Jesus Christ on the Cross. Remission of sin, absolution from guilt, and freedom from punishment are part of justification.

Justification is an act of God's grace. It begins in His free, unmerited favor, and it is given to us as part of our union with Christ by faith.

In order to be justified, a person must be given a righteousness equivalent to God's perfect righteousness. Hence, imputation precedes justification.

Imputation is the charging to the account of one person something which properly belongs to another. The Lord Jesus Christ shares his perfect righteousness with the believer, Rom. 3:22; 4:11; 9:30-32; 4:4,5 **.

Topic: Imputation

Topic: Justification

Because righteousness has been imputed to us, God calls us “justified”. “Abraham believed God and it was imputed to him for righteousness.” Hence, imputation of righteousness on the basis of faith brings about justification.

The means of justification is redemption, Rom. 3:24. “Being justified freely by his grace through the redemption that is in Christ Jesus.”

Topic: Redemption

Justification produces reconciliation. Rom. 5:1

Because God the Father is satisfied (propitiation), we are freely justified.

Justification occurs at the moment of a person's faith in Jesus Christ, Rom. 3:28; 5:1; Gal.3:24.

Justification does not occur through keeping the Law of Moses, Gal. 2:16.

Justification during the believer's lifetime is described in James 2:21-25. This is the function of the Faith-Rest principle in living the Christian Way of Life under grace.

The principle of temporal justification is found in Matt. 11:19 and Luke 7:35.

Topic: Propitiation

Topic: Reconciliation

“by His grace”

Topic: Grace

“we should be made heirs”

We are heirs of God, joint heirs with Christ. This is not only a future hope, but it is also a present reality. We are heirs of eternal life, but we are not entirely in actual possession of it. We will receive our full inheritance when Christ comes for His Church.

Jesus Christ, as the Son of God, and as the victor in the spiritual conflict, is the heir of all things. Heb. 1:1-4

Inheritance is based on sonship:

John 1:12, But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,

Rom. 8:16,17, The Spirit Himself bears witness with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

Gal. 3:26-29, For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to promise.

To inherit from God, a person must possess the life of God, that is, salvation resulting in eternal life.

1 John 5:11,12 And the witness is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life.

Therefore, salvation is the qualification for inheriting from God.

Col. 1:9-14

We have an inheritance because we share the destiny of Christ. The true doctrine of predestination is that we share Christ's destiny.

Eph. 1:11 “also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,”

As joint-heirs with Christ, we also share Christ's election.

Heb. 9:15, And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

Our heritage is a Christian's permanent possession.

1 Pet. 1:3-5, Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are

protected by the power of God through faith for a salvation ready to be revealed in the last time.

The indwelling of the Holy Spirit is the down payment on our inheritance.

Eph. 1:14

Abraham's inheritance is the pattern and illustration of the heritage of believers.

Rom. 4:9-16

“according to the hope of eternal life”

or, “according to confidence in eternal life”

See the discussion of hope (elpis) in Lesson 1, Titus 1:2

Topic: Hope

Titus 3:8

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto them.

Paul draws a striking relationship between high spiritual doctrine and the conduct that is expected.

First he says, “these truths are reliable and trustworthy.” Then he urges Titus to “affirm them confidently.” The objective is that doctrine clearly taught, and accepted by faith, will produce good works in the lives of the hearers.

Right beliefs must result in fruit in the Christian life. Good works are a logical and necessary result of true learning of the principles of the grace of God. And this fact must be emphasized to those “who have believed God,” the people whose faith has brought them into a personal relationship with the Lord Himself.

Christians must give serious thought to this obligation and be outstanding in the practice of good works. “These things are excellent in themselves as spiritual truth, and as such they are valuable for good and holy living.”

Titus 3:9

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

“But avoid...” - “to shun; to turn oneself around”

Compare the idea of “profitable” in verse 8 with the “unprofitable” things of verse 9.

The words “foolish questions, genealogies, contentions, strivings about the law” indicate the content and spirit of the heretical Jewish teaching on Crete which was the subject of Titus 1:14. This is not a reference to the legitimate study of the Law and the Prophets, the Old Testament scriptures which are so rich in content for all Christians.

The “gainsayers”, the false teachers, were concerned with silly questions, with filling in the genealogies of the Old Testament with fictitious people and spinning stories about them. Such teaching simply promoted argument and strife.

These are “vain” activities, “empty” exercises which are useless, morally fruitless, and not worthy of time and serious consideration.

Titus 3:10

A man that is an heretic after the first and second admonition reject:

A heretic is a factious person (hairetikos). This is the only place the word appears in the New Testament. It means a person who is quarrelsome and stirs up factions through promotion of erroneous opinions. The heretic is determined to go his own way and to take others with him, so he forms parties, cliques, conspiracies. His self-chosen opinions are outlined in verse 9.

It is not heresy to be wrong about doctrine, or to be in error. Otherwise, we would all be heretics at one time or another. The heretic in this verse is an activist who does not respond to careful and loving teaching (speaking, exhorting, and rebuking). He is rebellious and is trying to raise a following.

Titus is commanded to give the heretic every encouragement and opportunity, “a first and second admonition.” He is to be reprimanded once and again with straight talk. If this fails, then the heretic is to be “rejected” that is, Titus is to “refuse” him, to have nothing to do with him. He is to be left to himself.

Factional men are often pushed into prominence by the attacks of Christians upon them, whereas, if they were left alone, they would of themselves come to nothing.

However, remember, that a very different rule of action is called for in cases where the error is not foolish, but vital and fundamental, or where the offense involves immorality. See 1 Cor. 5:1-13; 1 Tim. 1:19,20.

Topic: Heresy and Apostasy

Titus 3:11

Knowing that he that is such is subverted, and sinneth, being condemned of himself.

“Knowing that” means that the heretic's refusal to listen has shown Titus what the man is.

As to his character, he is shown to be “subverted”, or “perverted”, in the process of “being twisted”, or turned out of the right way. His refusal to heed strong teaching shows that his error is of the heart, as well as of the mind.

As to his conduct, he “sins” and goes on sinning, both by his divisiveness and his refusal to listen to admonition.

Therefore he is “self-condemned.” He may not be conscious of his condemnation, but by his actions he passes judgment upon himself.

The following discussion of this passage has portions taken from “Titus and Philemon”, by D. Edmond Hiebert, Moody Press, Chicago, 1957.

Titus 3:12

When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

The conclusion is devoted largely to personal matters. Paul indicates his plans for the future

activities of Titus, and he lays on him the immediate obligation to assist Zenas and Apollos. The thought of material assistance is related more generally to the Cretan Christians.

Artemas is not mentioned elsewhere in the Bible, so we have no information about this man. He is obviously a trusted worker, in the same class as Tychicus. Artemas and Tychicus were evidently available as replacements for Titus on Crete, and were to be sent by Paul to relieve Titus in his duties.

Tychicus was one of Paul's close associates. He was a native of the province of Asia (Acts 20:4) and probably accompanied Paul to Jerusalem on the third missionary journey.

When Paul was imprisoned in Rome the first time, he chose Tychicus to carry the epistles to Ephesus and Colosse (Eph. 6:21; Col. 4:7). In Colossians Paul calls Tychicus "the beloved brother and faithful minister and fellow servant in the Lord." From 2 Timothy 4:12 we learn that Paul sent him on a subsequent mission to Ephesus.

The verb "shall send" is in the subjunctive, indicating an indefinite clause, so that Paul had not yet decided when either of the two men would be sent to Crete. Titus was to remain as his post until his replacements arrived.

Paul requests Titus to join him at Nicopolis ("city of victory"). There were a number of cities of that name in the Mediterranean region. The city here is probably the one on the Ambracian Gulf in Epirus, built by Augustus to celebrate the Roman victory at the battle of Actium. Paul was not at Nicopolis when he wrote the letter to Titus, because he said "I have determined there to winter." We do not know where he was at the time of writing, perhaps in Achaia or Macedonia. But Paul was at liberty to go to Nicopolis, so we know that the letter was written after his release from his first Roman imprisonment.

Titus 3:13

Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

"Bring" is actually "set forward".

Here we get an impression of Paul as a great spiritual leader, moving his "troops" into strategic position. And Titus is to have a part in furthering that work. Zenas and Apollos are on a journey which has evidently taken them by Crete; they may have carried the letter which we are studying. Titus now is to "set them forward" on their journey and to meet their needs for the travel.

We know nothing further of Zenas, except that he was a lawyer. His name is Greek, so he may have been a practitioner of Roman law and was now using his abilities in spreading the Gospel. He may have been a Jewish Christian, however, with a Greek name, and expert in Jewish law.

Apollos was the eloquent preacher from Alexandria whom Aquila and Priscilla instructed more fully in the way of the Lord at Ephesus.

Topic: Apollos

Topic: Aquila and Priscilla

Titus 3:14

And let our's also learn to maintain good works for necessary uses, that they be not unfruitful.

These are instructions concerning the Cretan Christians. I believe there is a flavor here of Titus' turning to the local congregations to help with the needs of Zenas and Apollos. It was a good opportunity to cultivate a missionary spirit in the Cretan believers, and to learn to practice Christian giving.

This is a further reminder to them, and to us, that the Christian life is not in hearing only, but in doing the "good works which God has before ordained..." (Eph. 6:10)

Titus 3:15

"All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

There must have been a number of others with Paul when he wrote this epistle, probably fellow workers. As believers, the Cretans loved Paul

and the other missionaries and that love bound them together. It was a love operating in the sphere of faith, so the reference is to the love which is the fruit of the Holy Spirit.

Paul ends with a prayer that God's grace will be with all his friends and associates on Crete.

Topical Studies

Anger

Everybody gets angry. (Well, I do, anyhow, and I suppose other people do, too.)

We know that we all have sin natures that have areas of strength and weakness. You may be strong where I am weak, and vice-versa. So it may be that you would never think of committing a particular sin that I might be having a great deal of trouble with.

But, in one way or another everyone has problems with anger. Sometimes the anger is a quiet, seething resentment or indignation at some large or small offense, real or imagined. Sometimes anger explodes into a rage that can turn into retaliation, violence, or murder.

When we are angry we hurt people, usually those who are closest to us. And we really hurt ourselves; an angry person is his own worst enemy, as we shall see in this topical study.

But Christians can have victory over the sin of anger! This study is written to lay out what the Bible says about anger and to answer questions like the following:

- What's the difference between sinful anger and righteous indignation?
- Does God get angry?
- What causes me to get angry, and what can I do about it?
- How can I have victory over the sin of anger?

Definition

The Bible describes anger as a sin - a sin of mental attitude. As a sin, anger expresses antagonism, exasperation, indignation, resentment, outrage. Anger often produces an emotional feeling, but the feeling is not the

anger. The thought pattern which produced the feeling is the sinful anger.

In the Bible, the type of anger which is not sinful is more properly called "righteous indignation".

The Bible uses two Greek words for anger: orge, referring to mental anger, and thumos, for mental anger. It's possible, but not common, to have mental anger without an emotional response. In Eph. 4:31, both types of anger are related to bitterness.

Anger is a sin which promotes sins against other people, such as gossip, self-righteous judging, maligning, complaining.

Both anger and righteous indignation are mental reactions to events or circumstances. If the mental reaction is unjustifiable, it becomes an emotional reaction such as irritation or exasperation, and may lead to irrationality.

But if a reaction is justifiable, it is never irrational. An example would be righteous indignation regarding heresy.

Righteous Indignation

Righteous indignation is not sinful anger. It is a clear understanding of a bad situation because you have a clear understanding (from the Bible) of what God thinks about. Therefore, there is no reaction which leads to anger and sin.

In Mark 10:14, Jesus became opposed to the disciples when they forbade the children to be brought unto Him. This was not anger, it was an understanding of a wrong.

Jesus expressed righteous indignation in Matt. 23:13-36 when he condemned the scribes and Pharisees. And He wasn't angry when He told Peter "Get behind me, Satan, you are a stumbling block to me. You have not concentrated on the things of God, but on the things of man."

Another example of righteous indignation is a Christian's mental attitude toward criminal activity. You can pursue, prosecute, and sentence a criminal without compromising such principles as grace, forgiveness, or impersonal love. You are aware that the criminal's act is wrong and that he must be stopped. That is

righteous indignation. But you don't hate the criminal or fall apart emotionally because of sinful anger. Impersonal love is a result of Christian growth and allows believers to have a regard for even the most obnoxious people that does not depend on their character or behavior. It is righteous indignation that allows God to be "angry" about sin but to love us anyway. His love for us depends on His character, not on ours.

Characteristics of Sinful Anger

Anger is sin from the sin nature. Gal. 5:19-21, "Now the deeds of the flesh [sin nature] are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these..."

Anger is related to foolishness. Eccl. 7:9, "Do not be quick to be angry in your heart, for anger resides in the bosom of fools."

The Bible defines a fool as a person without divine wisdom. He may be a genius, but his thinking is from human viewpoint. He thinks and acts apart from God's standards and controls. The paramount fool (and the beginning of foolishness) is the person who has "said in his heart, There is no God."

Look at Romans 1:18-31 for a detailed description of the results of deliberately turning away from God. A fool is on a rapid downward slide towards destruction, both in this life and the one to come. In the list of terrible sins which characterize the ungodly are several which are either causes or results of anger.

Anger is associated with grieving the Holy Spirit. Eph. 4:30-31, "And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you." Notice the contrast here between conditions of anger and the results of impersonal love.

Anger is a violation of the Christian's code of conduct as a member of the Body of Christ. Col. 3:8,9, "But now you also, put them all aside: anger, wrath, malice, slander, {and} abusive speech from your mouth. Do not lie to one another, since you laid aside the old self with its {evil} practices"

Anger hinders effective prayer. 1 Tim. 2:8, "Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension."

Anger is always accompanied by other sins. Prov. 29:22, "An angry person stirs up strife, and a hot tempered person abounds in transgression."

Anger promotes the sins of gossip, self-righteous judging, maligning, revenge, complaining, bitterness, and many others. Heb. 12:15, "See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled."

Anger makes a person his own worst enemy; he brings misery upon himself. Prov. 22:8, "He who sows iniquity will reap vanity, And the rod of his fury will perish." The unhappiness comes from many sources: failure to be occupied with Christ, failure to maintain a relaxed mental attitude, failure to be controlled by the Holy Spirit, thus, failure to grow in Christ. Lack of growth means lack of joy, lack of love, lack of divine viewpoint.

Anger promotes jealousy and cruelty. Prov. 27:4.

Anger causes misery for loved ones, friends, and community. Anger destroys a nation. Prov. 21:19; 22:24; 24:25; 29:22. Amos 1:11, "Thus says the Lord, "For three transgressions of Edom and for four I will not revoke its {punishment}, Because he pursued his brother with the sword, While he stifled his compassion; His anger also tore continually, And he maintained his fury forever."

Other Bible Teaching on Anger

Eph. 4:26 says "Be ye angry, and sin not." or "Although you may have become angry, stop sinning."

This verse is quoted from Psalm 4, which is about David's righteous indignation at the revolt of his son Absalom. He is resisting the temptation to become angry. "Tremble with anger, yet do not sin." He was tempted to become angry at Absalom because Absalom had used his position to start a revolution against his father. But he didn't become angry, he trusted the Lord (Occupation with Christ), and he asked the army to spare Absalom. 2 Sam. 18:5.

It is possible to respond to unfairness or offense without sin. A person may sin against you, yet you can remain without sin. You can put the matter in the Lord's hands, stay in fellowship, and maintain a relaxed mental attitude. Furthermore, because you stay in fellowship, you are in the best position to be of service in the situation. You can forgive the other person and be open to any reconciliation he might offer. You will at least do your part to keep lines of communication open.

The Bible continually emphasizes righteousness maintained in the face of unfair treatment.

You cannot build your happiness on someone else's misery. This is what retaliation tries to do. But you'll never obtain happiness through revenge or by straightening out the other person. To punish someone else using verbal sins or violence is a revenge operation; worse yet, it obstructs divine judgment and discipline. "Judge not, that you be not judged" is intended to warn us to let The Lord handle matters of sins against Himself. The angry person who arrogates to himself the position of judge is in a position of compounded divine discipline himself, worse off than the one who originally caused the trouble.

The Anger of the Lord

The Lord is said to have anger, or to be angry, in several places in the Bible. The word "anger" is used as an anthropopathism, a word or phrase that ascribes human characteristics or feelings to God, who is not human. God never reacts emotionally. He is never surprised, shocked, or outraged. But He does have an attitude of wrath or anger against some things.

The phrase "the anger of the Lord" is used in the following passages:

Num. 25:4; 32:14; Deut. 29:20; Judg 3:8; 10:7; 2:14, 20; 2 Kings 24:20; Lam. 4:16; Jer. 4:8,25,37; 30:24; 51:45; 52:3; Zeph. 2:2,3; Psalm 2:5.

The phrase "the wrath of God" is used in the following:

2 Chron. 28:11; Ezra 10:14; Psalm 78:31; John 3:36; Rom. 1:18; Eph. 5:6; Col. 3:6; Rev. 14:10,19; 15:1,7; 16:1; 19:15.

Victory Over the Sin of Anger

Recognize the sin of anger and confess to the Lord when you become angry. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9. This will help you maintain your walk with the Lord and be controlled (filled) by the Holy Spirit.

Continue to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Forgiveness is an important part of grace being used by a believer. The more you are oriented to God's plan of Grace, the more adept you will be at using the assets He provides.

Practice trusting God (or, using Faith). God says, "Cast your care on Me, because I care for you." When you are in bad situations, tell the Lord about it and let Him handle it.

Apollos

The New Testament character Apollos was a well-educated man from the city of Alexandria in Egypt. He was well acquainted with the Old Testament scriptures and was familiar with John the Baptist's teachings. About A.D. 56 he came to Ephesus where he began to teach in the synagogue "the things of the Lord, knowing only the baptism of John".

Aquila and his wife Priscilla were at the church in Ephesus and heard Apollos speaking. They took him aside and provided him with doctrinal teaching to bring him up to date about Christ, the Cross, the Resurrection, etc. After this, Apollos went to preach in Achaia, especially at Corinth, having been highly recommended by

the Ephesian Christians. He was very effective in representing the claims of Christ to the Jews.

Acts 18:24-28 Now a certain Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus; and he was mighty in the Scriptures. This man had been instructed in the way of the Lord; and being fervent in spirit, he was speaking and teaching accurately the things concerning Jesus, being acquainted only with the baptism of John; and he began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately. And when he wanted to go across to Achaia, the brethren encouraged him and wrote to the disciples to welcome him; and when he had arrived, he helped greatly those who had believed through grace; for he powerfully refuted the Jews in public, demonstrating by the Scriptures that Jesus was the Christ.

Acts 19:1 And it came about that while Apollos was at Corinth, Paul having passed through the upper country came to Ephesus, and found some disciples,

In Corinth, Apollos was also very useful in "watering" the spiritual seed which Paul had planted. He was obviously a skilled teacher of Bible truth and much appreciated by the believers there. Unfortunately, many of the Corinthian believers became so attached to him that they produced a schism in the church, with some taking Apollos' part, some Paul's, and some staying out of the conflict. But it is obvious that Apollos did not encourage this party feeling, seen in the approving way Paul speaks of him and in the fact that Apollos did not want to return to Corinth when he was with Paul at Ephesus (1 Cor. 16:12).

1 Cor. 1:12 Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ."

1 Cor. 3:4-6 For when one says, "I am of Paul," and another, "I am of Apollos," are you not {mere} men? What then is Apollos? And what is Paul? Servants through whom you believed, even as the Lord gave {opportunity} to each one. I planted, Apollos watered, but God was causing the growth.

1 Cor. 3:22 whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all things belong to you,

1 Cor. 4:6 Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, that in us you might learn not to exceed what is written, in order that no one of you might become arrogant in behalf of one against the other.

1 Cor. 16:12 But concerning Apollos our brother, I encouraged him greatly to come to you with the brethren; and it was not at all his desire to come now, but he will come when he has opportunity.

Paul mentions Apollos again in Titus 3:13 and recommends him and Zenas the lawyer to Titus, knowing that they intended to visit Crete.

Titus 3:13 Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them.

Jerome (a church father) believed that Apollos remained in Crete until he had heard that the divisions in Corinth had been healed, and that he returned and became bishop of that city.

Aquila and Priscilla

Aquila and his wife Priscilla were Jews and natives of Pontus. Their occupation was tentmaking. They had fled from Rome to Corinth when the emperor Claudius had commanded all Jews to leave that city. When Paul came to Corinth, he found them and stayed with them for some time, working with them at the trade of tentmaking.

Later, when Paul was opposed by the Jews, and perhaps to remove any obstacle to his reception by the Gentiles, he left the house of Aquila and dwelled with a man named Justus.

It is not clear when Aquila and Priscilla became Christians, but it was certainly before Paul left Corinth, because they traveled with him to Ephesus. Paul was able to teach them a great deal about Christ in a short time, because we see Aquila and Priscilla giving instruction to Apollos in Ephesus (Acts 18). They appear to have been zealous promoters of the cause of Christ in Ephesus (1 Cor. 16:19).

Acts 18:2 And he [Paul] found a certain Jew named Aquila, a native of Pontus, having recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome. He came to them,

Acts 18:18 And Paul, having remained many days longer, took leave of the brethren and put out to sea for Syria, and with him were Priscilla and Aquila. In Cenchrea he had his hair cut, for he was keeping a vow.

Acts 18:26 and he [Apollos] began to speak out boldly in the synagogue. But when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately.

Aquila and Priscilla later returned to Rome, and their home there was a place of assembly for believers. See Romans 16:3 and following verses.

Some years after that they seem to have returned to Ephesus, because Paul sends salutations to them there during his second imprisonment at Rome (2 Tim. 4:19), as being with Timothy.

Authority

Introduction

Authority: The power to influence or command thought, opinion, or behavior. Persons in command.

The most important earthly influence in a person's life is that which comes from his relationship with his parents. The newborn child enters life completely dependent upon, and completely subservient to, an all-powerful authority, his mother and father. As a child grows, he adjusts continuously in his responses to that parental authority, for better or for worse depending on the training he receives. He also gradually becomes aware of other influences of authority in society; those of his schools, of the various levels of government and law enforcement, of the people for whom he works, of his church, and of the authority of God Himself.

As an adult, a person often has two roles simultaneously. He is not only subject to authority of various kinds all of his lifetime, but

he may also himself be in a position of power and influence over others, perhaps as parent, military officer, executive, or judge. A person's ability to respond properly to authority, and his ability to exercise authority, depend on his orientation to divine principles of authority categorized in the Bible. As least three things are necessary to the proper response to authority. They are:

- Careful training by parents in correct standards of submission to authority
- A consistent daily walk with the Lord
- An ever-growing categorical knowledge of Biblical principles of authority accompanied by personal acceptance of the teaching leading to personal application in the life.

When any of these factors is missing, a person will accept non-Biblical, humanistic principles of leadership, or the response to leadership, with the usually bad results that derive from a poor understanding of Scriptural standards.

This paper explores the subject of authority in several ways. First we examine the source of all spiritual and temporal authority, God the Creator. The Bible is the textbook for the study. God has delegated authority to His Son, Jesus Christ, Who, in turn, has passed certain leadership responsibilities to human beings, the apostles. The apostles retained this mantle of authority as they were given the divine enabling to write the Word of God for believers to read and understand.

The next consideration in this discussion is the Biblical teaching on a variety of types of authority, including parental, governmental, and ecclesiastical authority. Finally, the paper will describe some ways in which children and young people can be trained in Biblical principles of authority and in the proper responses to and uses of leadership. There will be a few paragraphs in the final section about Chain of Command which is intended to show believers the mechanics of a proper relationship to both divine and human authority.

THE SOURCE OF AUTHORITY IN CHRISTIANITY

In all Christian activity some form of authority is exercised, either the authority of one individual over others, or the authority of an organization over individuals. The administration of leadership takes on so many varied forms that believers often become confused as to what constitutes legitimate Biblical authority. Some Christians in positions of leadership exercise Biblical principles of authority, others use human standards mixed with divine principles. Any Christian leader who is not well versed in the Biblical doctrines relating to authority is likely to use a combination of proper and improper authority.

All correct authority in Christian activity must derive from the Christian system itself: that is, a Christian leader must find his credentials of leadership in the Word of God. Authority is of two kinds, primary and delegated authority.

Primary authority grows out of the relationship of those who have the right to command and those whose duty it is to obey. The basis of all primary authority in Christianity is the Person of God. We are His; He made us. We are the creatures of His hand and the product of His intelligence. He is our Maker, Preserver, and Benefactor. He, therefore, has the absolute right to command; and it is our absolute duty to obey Him. God has seen fit only occasionally to govern man by His personal and primary authority. He usually delegates authority to others. He rules by His representatives.

Delegated authority is a right to command and enforce obedience which can be given to another by the party holding primary authority.

GOD'S PRIMARY AUTHORITY WAS DELEGATED TO THE LORD JESUS CHRIST

The first delegation of authority in Christianity was from God the Father to God the Son. Hebrews 1:1, "God, who gave to our forefathers many different glimpses of the truth in the words of the prophets, has now, at the end of the present age, given us the truth in the Son." And Jesus said, "The word which you hear is not mine, but the Father's Who sent me." "No man knows who the Father is, but the Son, and he to whom the Son will reveal Him." Jesus closes His ministry on earth, and leads off His great

commission to the apostles with the statement, "All power is given unto me in heaven and on earth."

The Son stands nearest the Father in delegated authority. He is the "brightness of the Father's glory and the express image of His Person." "It has pleased the Father that in Him should all fullness dwell." When the Father acknowledged Christ after His baptism, He said, "This is my beloved Son, in whom I am well pleased." Christ was not only the delegate of God on earth, he is also the "image of the invisible God," and He said to His doubting disciples, "He that hath seen me hath seen the Father."

There are several important inferences to be drawn from the concept of the authority of Jesus Christ. First, Jesus Christ is a manifestation of the power of God. Whether His power is seen in the material world or in the spiritual, our attention is arrested and our interest is challenged. God's power is part of life itself. It is the agency through which God's mind controls matter. It is the hand by which God's purpose takes form in the world.

There is a difference between power and force. Force startles and frightens us. Power, when directed by intelligent love, is always pleasing to us. There is force in a lightning bolt. It shatters the sky, can kill living beings, cleaves a tree in half, or burns a building to the ground. But there is power when an intelligent mind uses electricity to drive a train or light a city. Jesus Christ, who is God himself, is a manifestation of the power of God, not of the force of God.

AUTHORITY PASSES TO THE APOSTLES THE TRANSFER OF AUTHORITY TO THE APOSTLES

As long as Jesus was on earth, He talked with men face to face. Men were directly under His command, and could claim His promises directly. But He has passed away from earth and does not rule anymore by His own direct authority. Just as the Father delegated His authority to the Son, so Jesus delegated His authority to the apostles.

In John 17 are the following statements:

- God gave the Son power over all flesh.

- This power was given that He might bestow eternal life on all men.
- Eternal life is bestowed through the knowledge of the only true God and Jesus Christ whom He has sent.
- God gave the Son certain men out of the world, that He might teach them all that God had given him.
- All men should believe on Christ through the word of the disciples.

In the transfer of authority from God the Father to the Son there was no danger of error or mistake. The Son, being divine, could receive without misunderstanding all that the Father communicated. But the apostles were human with all the weaknesses and imperfections of their humanity. There was danger, therefore, that they might not correctly understand or apprehend the communication which Christ made to them.

It became necessary, therefore, for some power or influence to be exerted on their minds to preserve them from error either in taking in or in giving out the lessons which they received. Therefore, Christ promised them the Holy Spirit, who was to guide them into all truth in the conveying of the Gospel to the world.

1 Cor. 2:9-13, "Eye has not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God has revealed them unto us by his Spirit; for the Spirit searches all things, yes, the deep things of God. Now, we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak not in the words which man's wisdom teaches, but in words which the Holy Spirit teaches."

THE APOSTLES' USE OF DELEGATED AUTHORITY

The Spirit-guided apostles are the representatives of God on earth for the purpose of making known His will to the sons of men. Their teaching is Christ's teaching. Their authority is the authority of the Lord. "As the Father has sent me, so send I you." So, when the

apostles completed the revelation of the will of God in Jesus Christ, that revelation became the perfect law of liberty to which nothing could rightfully be added or taken away.

Anyone who teaches men to disobey the plain commandments of the apostles cannot be guided by the same Spirit that inspired them to proclaim these commandments. The same Spirit which led an apostle to proclaim truth will not lead anyone else to ignore or to disobey that truth.

Any attempt to add to, or subtract from, the words of the apostles, or to substitute other teaching in the place of their teaching, is not of God. Satan had no opportunity to corrupt the truth as it proceeded from the Father to the Son, or from the Son to the apostles. But his opportunity arrived when the apostles began proclaiming the Gospel to mankind as they preached. "Those by the wayside are they that hear; then cometh the devil and takes away the word out of their hearts, lest they should believe and be saved."

THE APOSTLES' EXERCISE OF JUDGMENT

The apostles are administering the authority of God even today, through the written Word of God which they wrote under divine inspiration. They began administering that authority on the Day of Pentecost. Their first judgment was, "These men are not drunk as you suppose, but this is that spoken of by the prophet Joel..." The world's judgment, that "these men are full of new wine", was wrong; the apostles' judgment was correct.

The apostles' second judgment was, "This same Jesus whom ye have taken with wicked hand and slain, God has raised up and made both Lord and Christ." Their third judgment was concerning convicted sinners, "Repent, and be baptized every one of you in the name of Jesus Christ unto remission of sins."

Thus, in all their sermons and writings they delivered judgments for spiritual Israel which stand as authoritative today as when first delivered. There is nothing that is essential to the well-being of Christian believers that has not been a subject for the apostles' judgment. They are ambassadors of Christ. God acted through

them and they represent Christ. "As though God did beseech you by us, we pray in Christ's place, be ye reconciled to God."

PRACTICAL CONSIDERATIONS RELATED TO APOSTOLIC AUTHORITY

In Dr. G. A. Jacob's book, *Ecclesiastical Polity of the New Testament*, there are quotations worth repeating. This book is worth thoughtful reading, and it shows the trend among some modern Christian thinkers to get back to the principles of the apostles. From the book:

"The church of the apostolic period is the only church in which there is found an authority justly claiming the acknowledgement of Christian bodies in other times. And such authority is found in this church -- not because it possessed a truer catholicity, or a purer constitution, or a more primitive antiquity than belong to succeeding ages, for neither antiquity, purity of form, or catholicity confers any right to govern or command; but because it was under the immediate rule and guidance of the apostles. And it is their infallible judgment alone, as exhibited in this church, which has a legitimate claim to our submission. Of the church of no other period can the same be said, because the apostles had no successors to their office. They stand alone as the divinely inspired teachers, legislators, and rulers in Christ's church and kingdom. They stand alone as men appointed and commissioned by Christ Himself, and not by man.

"I appeal, therefore, from the Nicene Fathers to the apostles of Christ; from patristic literature to the New Testament; from ecclesiastical authority and practice of post-apostolic centuries to the primitive church of the apostolic age. To go back to that time, and to endeavor, as far as possible, to reproduce the church of the New Testament, is most needful for us now, if we would preserve a faithful and distinct knowledge of Christian truth among our people. By realizing, as far as we may, the ideal of that church in our own community, we shall best maintain its liberty and purity, and we shall best meet the peculiar dangers of the present time and prepare for the future."

FROM THE APOSTLES TO US - LINES OF AUTHORITY

In the previous section, the transmission of divine authority to human beings is marked out in three phases: (1) God delegated all authority on earth to the Son, Jesus Christ; (2) the Son delegated teaching authority to the apostles; and (3) the apostles wrote authoritatively concerning the uses of and submission to authority on the part of believers of the Church Age.

Thus, every standard for the administration of authority over human beings by other people is derived from the teachings of the apostles as recorded in the Bible. Because the apostles wrote with the delegated power of God and were divinely inspired and controlled by the Holy Spirit of God, we are obliged to give absolute obedience to instructions from the Bible.

Three types of delegated authority are described in this section: (1) Authority in Human Society; (2) Ecclesiastical (Local Church) Authority; and (3) Parental Authority. By careful study of the scripture passages related to these topics, a believer should be able to gain a great deal of discernment into the problems of proper response to authority.

AUTHORITY IN HUMAN SOCIETY

The teachings of the Bible indicate that established civil authority is to be obeyed explicitly except where such obedience would cause the believer to deviate from direct Bible teaching. That is to say, God does not delegate any authority that would allow someone to overrule His expressed commands or to compromise a divine principle. The statement of Christ, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" bears out this principle.

BIBLE REFERENCES TO SPECIFIC TYPES OF AUTHORITY

- The authority of the rulers of federal, state, and local government: Rom. 12: 1 Tim. 2.
- The authority of a judge on the bench: 1 Cor. 6:1-8.
- The authority of a business owner or executive: Col. 3: Eph. 5: 1 Tim. 6.

- The authority of an athletic coach: 1 Cor. 9:24-27.
- The authority of the military chain of command: Matt. 8:8-10.

See the following passages also for references to the concept of authority in many areas of human society:

Matt. 22:19-21; 17:25-27

1 Pet. 2:18

1 Cor. 7:21-24

Eph. 6:5-9

1 Tim. 6:1,2

1 Pet. 2:13-17

Deut. 17:12,13

Rom. 13:1-7.

CHRISTIAN LIFE PRINCIPLES RELATED TO AUTHORITY

Submission to authority means doing the unpleasant thing as well as the pleasant. Therefore, there is a need for self-discipline. Gal. 5:23 and 2 Thess. 3:8-15 point out that self-control is a result of Christian growth. The entire book of Proverbs deals extensively with this issue. The believer can expect that as he grows in Christ his desire to be submissive to the Lord will grow, as will his ability to be a faithful servant.

A correct understanding of the concept of authority will cause a believer to gain respect for the privacy of others. He will learn that certain aspects of other people's lives do not fall under his "jurisdiction". So he will be much less inclined to invade privacy, judge, malign, gossip, etc .

The correct use of Biblical principles of authority also develops in the believer a respect for other people's personal property. There are many passages in the Bible about stealing, covetousness, and the protection of property. Spiritual growth involves an acceptance of these principles as the believer better understands authority.

Respect for the rights of others to function in their own place under God's plan is a basic principle of authority. Other people have the

right to make decisions without interference. Mature believers do not judge others, to not bully others into conforming, do not attempt to exercise authority which has not been delegated to them. "...to his own master he stands or falls...".

Ecclesiastical Authority

Scripture references to local church authority are found in Titus 1:4-16; 2:15 – 3:2; 1 Tim. 3:1-7; Matt. 16:16-19; 18:18,19.

Spiritual leaders are not elected, hired, or appointed. They emerge. As the child of God experiences the development of his spiritual gifts, these gifts are recognized by others in the Body of Christ. He will be given a place in which to exercise his gifts.

In Acts 6:1-7, for example, it can be seen that the first deacons were recognized as spiritually-minded - filled with the Holy Spirit. These attributes of personal character, the results of years of growth as believers, were evident in these men's lives. They emerged as leaders. The vote taken was merely an agreement that the majority of the local body recognized the mature lives of these men. There may have been others who coveted places of leadership. But such others were not recognized. The chosen deacons were selected to serve, not to be served. Nevertheless, in serving they did great works.

In becoming part of a local church, a Christian tacitly approves of the leadership structure of that church. By remaining with that congregation, he signifies that he accepts the pastoral teaching authority and the leadership of others in authority. The Bible commands submission to local church authority.

1 Peter 5:5, "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resists the proud, and gives grace to the humble."

To submit means to recognize the chain of command and to refrain from undermining that authority. This is a command to all believers; and nearly all trouble in local churches comes from the violation of this principle. The troublemakers in a church are those who

undermine authority by criticism, by conspiracies, or by other methods. It is the duty of the pastor-teacher to guard against this and to nip it in the bud. The early Christians willingly placed themselves under the leadership of the pastor and deacons because they were known to be ordained of God and that one could profit from their guidance and leadership.

PARENTAL AUTHORITY - CHAIN OF COMMAND

Case Study #1

A twenty-one year-old girl returned home with an engagement ring and her boy friend in tow. After meeting and conversing with the young man, the parents told their daughter in private that they did not approve of her marrying this person at this time and that she should wait for a year or two. They stated their belief that "the marriage will not work" and that "this fellow is not for you." The daughter argued that she felt that the Lord had brought them two of them together and that since they were both Christians it would be all right to marry right away.

What would be the correct answer in counseling with this young woman? Should she:

- (1) Go ahead with her marriage plans if she thinks it is the Lord's will for her, or
- (2) Follow her parents' wishes and wait until they give approval?

Case Study #2

An eighteen-year-old Christian young man announced to his unsaved father that the Lord had called him into the ministry and that he was thinking of going to Bible school to prepare for the pastorate. The father was strictly against such a move, and he advised his son to enter university instead, to prepare for a vocation. He told his son that he should have a profession to fall back on in case he should fail in the ministry. He wanted his son to get his college degree first; then, if he still wanted to be a pastor, he could pursue that career.

What advice should be given to the son in this case? Should he:

- (1) Follow his father's wishes and enter the university, or

- (2) Follow his own desires and go to Bible School?

Case Study #3

A teenage girl wanted to attend a certain Bible-teaching church, but her mother refused to allow this. So the girl began to attend secretly as often as she could. Her mother found out and was very angry. She told her daughter that she should be at home attending to her chores around the house instead of spending so much time with "those kids."

Should the teenage girl:

- (1) Continue to attend Bible sessions secretly in order to get good teaching, or
- (2) obey her mother's wishes?

The answer in all three cases above is: **RESPECT THE PARENT'S WISHES!** The following section describes the reasons for this answer.

THE BIBLICAL BASIS FOR A CHILD'S ABSOLUTE SUBMISSION

The following commands from Scripture indicate the extent to which God has committed Himself to working with children through their parents. Notice that the spiritual condition and personality of the parent are not listed as conditions to obedience of these commands.

Eph. 6:1-3 "The right thing for you to do is to obey your parents as those whom the Lord has set over you. Honor your father and mother ... that it may be well with you, and that you may live long on the earth."

Col. 3:20, "Obey your parents in all things, for this is well pleasing unto the Lord."

Prov. 20, "My son, keep thy father's commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou wakest, it shall talk with thee; for the commandment is a lamp; and the law is light; the reproofs of instruction are the way of life."

THE FOCUS OF RESPONSE IS THE LORD, NOT THE PARENT

Part of God's purpose for placing parents in authority is to teach obedience to Himself. God is able to accomplish His purposes in our lives through those He places in authority over us, regardless of whether they are good leaders.

The Lord has beautiful and significant plans for those who love and respect Him (Mal. 3:16,17). We will be His jewels; we will be treated as the sons of God. When a young person reacts against the tools of authority that God has placed in his life, he is reacting against God Himself. Severe warnings are given in the Bible about this.

Prov. 30:17, "The eye that mocketh at his father and despises to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it."

Heb. 12:5, "My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him: for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth."

ESSENTIAL INSIGHTS IN IDENTIFYING GOD AS THE SOURCE OF AUTHORITY

In order to properly identify the hand of God in the authority which is exercised over us, several insights are necessary.

We must learn to differentiate between position and personality. One of the first objections to obeying authority is, "I can't respect the one I'm supposed to obey." But it is possible to respect a person's position of authority while at the same time being aware of character deficiencies which need correction.

A teenager might say, "Why should I listen to my parents? They tell me not to do certain things, but they go out and do the same things themselves!" But this young person fails to distinguish between his parents' position and their character. The young man would be quick to see the error of his line of reasoning if his friend stated, "They other day I got stopped for speeding, but the policeman has such a bad personality that I tore up the ticket."

Some say, "My parents don't even try to understand me, so why should I listen to them?" Here again, there is a failure to distinguish

between position and personality. It is more important that the young person understand what God is trying to accomplish than that his parents understand him. God knows that those He places in authority will have character deficiencies? But He is able to work in spite of these deficiencies.

Psalm 76:10, "Surely the wrath of man shall praise thee."

Prov. 16:7, "When a man's ways please the Lord, He maketh even his enemies to be at peace with him."

See also 1 Peter 2:18-20.

God can develop mature attitudes through His use of authority. He can use those who are the hardest to get along with to motivate us to develop mature attitudes. In each of the three case studies which are described above, the parent in authority detected an immature attitude on the part of the young person.

In Case Study #1, the marriage was disapproved because the parents detected underlying attitudes in both their daughter and her fiancé which would have made them incompatible in marriage. Each has a negative attitude of self-will. Each expected to be the center of the stage. Neither had learned submission to authority. They had no concept of deference to one another or regard for the wishes of the other. Proper attitudes could be learned by the young people, if they would follow the advice to wait.

In Case Study #2, the father detected in his son attitudes of ungratefulness, stubbornness, and insensitivity to the feelings of others. Even though he was not a believer, the father realized that these attitudes would cause his son to fail in the ministry. The fact that his father had some apprehension of his son's failure in the ministry should have been a significant warning to the son that he might be wrong.

In Case Study #3, the teenaged girl, by responding properly to her mother would allow her mother to see that her old attitudes had changed as a result of attending the church, and she would be advancing the most powerful argument for her mother to allow her to continue attending the church.

God's concern is that our attitudes become consistent with those of His Son, Jesus Christ. Jesus was subject to the authority of His parents as He was growing up. Because of this response, He grew in wisdom, stature, and in favor with God and man. He "humbled himself and became obedient..."

DISCERNING BASIC INTENTIONS

The basic intentions of those in authority must be discerned. Daniel "purposed that he would not defile himself with the king's meat." Yet the authorities were not trying to make him violate his convictions; they were genuinely concerned about his appearance before the king. So Daniel was in the right frame of mind to help the officer in charge work out a compromise.

In Case Study #1, the basic intentions of the parents who disapproved their daughter's marriage were not to restrict her happiness but rather to help her achieve a lasting happiness. They intended to pass on to her the insights and lessons which they had learned, sometimes the hard way. They intended for her to avoid a lot of future complications which they knew would occur if she made the wrong choice in marriage. They intended to derive pleasure and joy from their daughter's happy marriage.

In Case Study #2, the basic intention of the father for the son was not to talk him out of the ministry but to provide him with the tools for being successful in life. He intended to use the boy's college education to build mature attitudes in his son. He wanted to be proud of his son's achievements. He intended to rest in the fact that his son was building security in his vocation. He intended that his son be grateful and appreciative for what he had done for him. And he intended to keep a channel of communication open so that his son would be responsive in the future.

In Case Study #3, the basic intentions of the teenage girl's mother were not to stop the girl from going to church, but to develop obedience toward her parents. This obedience involved assuming responsibilities around the house rather than "running off all the time." The mother observed that some of her daughter's friends were not obeying their parents and often

condemned their parents for not being "spiritual". She did not want her daughter to develop these attitudes and practices.

Alternatives for the girl who wanted to get married:

- Discuss with her parents the qualities she should look for in a husband.
- Give her parents ample opportunity to become acquainted with the boyfriend before there was any discussion of marriage.
- Ask her parents to point out areas where both she and her boyfriend could improve.
- Request that her parents set up guidelines to help her discern whether she has met the right life partner.
- Be willing to show deference to her parents on the timing of the marriage.

Alternatives for the young man who wanted to go into the ministry:

- Accept the challenge of motivating new spiritual interest in his father. This is the best preparation he could have for the ministry since this is one of the most important functions of the ministry.
- Work out with his father and his minister areas of training at the university which would be useful in both the ministry and in another vocation.
- Develop a personal program of Bible study while at the university; and use the university experience as an opportunity for a ministry with students.

Alternatives for the teenage girl:

- Ask forgiveness for her past attitudes and actions which were wrong.
- Commit her mother to the Lord prior to her request to attend the youth group, understanding that the Lord would be speaking through her mother.
- Determine ahead of time that she would silently thank the Lord for whatever answer her mother gave, and continue to develop right attitudes in the home.

THE RESULTS OF OBEDIENCE TO PARENTS

It is always right to obey God, even when that obedience interrupts or disturbs our plans.

Obedience to parents is one of the most essential habits for young people to learn; and parents should insist on obedience from the time their children are babies. A great deal of rebellion can be prevented by parents using Biblical principles in training their children. See Ex. 21:15-17; Lev. 20:9; Deut. 21:18-21; Matt. 15:3-6.

Divine discipline and other unpleasant results of rebellion are totally avoidable. The great inner peace, the happiness, the wonderful blessings of living the Plan of God for the life are unmistakably the greatest experiences a person can have.

Circumcision

One of the first acts of circumcision in the human race involved Abraham.

Genesis 17:6-11 And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

This initial act of circumcision was the seal of Abraham's faith in God's promise of possessing the land. It was the indication that Abraham

believed God's word. Abraham separated himself unto the Lord and to the Lord's promise.

Circumcision is, therefore, a sign of regeneration for the Jews. It was to the born again Jew what water baptism is to the born-again believer in the Church Age, a sign.

Circumcision is also used by God as a teaching mechanism, a visual aid to provide a picture of regeneration by faith. The circumcision of male children on the 8th day was an act of dedication by the parents. By this means they declared that they would teach salvation by faith to their children. They anticipated that their children would become believers.

Col. 2:11-13 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

Circumcision is also a picture of positional truth, especially the identification with Jesus Christ in His death, burial, and resurrection.

There can be no victory in the Christian way of life without victory over the old life, over the sin nature. This is the application of positional truth to experience.

The Lord also used circumcision as a picture of Israel's restoration to fellowship and service.

READ Joshua 5:1-9

This restoration, by faith, was necessary for the victory the Israelites were about to experience (Jericho) and for the time of rest they were about to enter. There can be no victory over Canaan until there is victory over carnality (Egypt). Circumcision denotes separation from the world and the flesh, self-judgment, yieldedness, dedication, commitment.

Romans 4:9-13 Cometh this blessedness then upon the circumcision only, or upon the

uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.

And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Circumcision is a sign of imputed righteousness; it is the sign that one has believed and is cleansed by the blood of Christ and has God's Righteousness credited to his account. Gen. 15:6; 2 Cor. 5:21.

The true significance of circumcision was not in the physical act being perpetuated but in the reasons the ritual was begun in the first place. Circumcision was a sign that something had already taken place, namely, Abraham's salvation.

Circumcision was also a seal. A seal indicates the validity of the thing to which it is attached. It has no significance apart from that which it covers. Circumcision was a seal attached to something valuable, salvation.

During the Church Age, water baptism is the outward sign of an inward faith. Circumcision was the outward sign for the Jews before the Church Age.

Religious Jews tried to make the seal valuable in itself. They attached spiritual value to the act of circumcision, ignoring the substance. They contended that circumcision was needed for salvation, which led to the formation of a ritualistic religion.

Abraham was saved by faith, long before he was circumcised. He is, therefore, the "father of all who believe" because he is the pattern of those who were saved in status quo uncircumcision, whether Jew or Gentile.

Essence of God

Essence of God

The phrase "Essence of God" is a theological term used to refer to God's personal characteristics, or to the facets of His personality. Sometimes the term "Attributes of God" is used to refer to God's essence. The "attributes", or the "essence", of God are His primary characteristics, so they cannot be completely communicated to man. They can be described to a degree, but they cannot be fully defined.

Finite man cannot define the infinite. The Bible is the Word of God, and as such it reveals those facts about the Creator that He has seen fit to reveal about Himself.

Man suppose that God thinks like a man. We think God wants revenge, because when we're insulted, we want revenge. When we are cheated, we want immediate justice and retribution. We are indignant and shocked at the behavior of others, so we expect God to be shocked.

But God does not feel insulted. He does not feel cheated - He owns everything. He is not indignant, temperamental, or emotional. He does not throw tantrums (or lightning bolts). He is not surprised or shocked by anything. He is never depressed or moody.

God is not arrogant or egotistical. He knows Himself, is self-assured, and is humble.

God is a rational, logical, stable-minded, patient; and all of His thinking is backed up by His omniscience. And He approaches every issue from the basis of His perfect character, the subject of this study.

God approaches every issue regarding human beings out of His love for all men. His thinking toward man takes all of His attributes into consideration - but Love is always present. It is God's thinking about us, in love, that is His

perfect Grace thinking. He is always gracious, always thinks Grace.

Spirituality is one of God's primary attributes. God is immaterial, in a universe that is made up of both material and immaterial. God has revealed something of what He is in the Word, but only He knows Himself fully. We must rely on what is written in the Bible for any understanding of what God is like.

The fact that God is a spiritual being means that He lives. Spirituality implies life. Jer. 10:10 and 1 Th. 1:9 tell us that God is alive and well. The life of God has no beginning and no ending. God is eternal. The Christian shares God's eternal life, but since his eternal life has a beginning at the time he accepted Jesus Christ as Saviour, his eternal life is properly called "everlasting life".

All of the characteristics of the divine essence are present in God at all times, but not all are manifest at the same time, just as while all colors are present in a ray of white light, the individual colors can be seen only under certain conditions of reflection or refraction. Various attributes of God can be seen in certain situations. For example:

- In salvation, God's love and eternal life are apparent.
- In judgment, His righteousness and justice are manifested.
- In God's faithfulness, His immutability and veracity are shown.
- In God's Plan, His omniscience and sovereignty are seen.
- In God's will, sovereignty is paramount.
- In God's revelation, veracity, love, and omniscience are obvious.

The rest of this paper is devoted to a description of the ten characteristics of the Essence of God as seen in the various Bible passages that describe them.

Sovereignty

GOD IS THE SUPREME BEING OF THE UNIVERSE.

Deut. 4:39 Know therefore this day, and consider it in thine heart, that the Lord, he is God in heaven above, and upon the earth beneath; there is none else.

I Sam. 2:6-8 The Lord killeth, and maketh alive; he bringeth down to Sheol, and bringeth up. The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the refuse, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and he hath set the world upon them.

I Chron. 29:11 Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine. This is the kingdom, O Lord, and thou art exalted as head above all.

II Chron. 20:6 And said, O Lord God of our fathers, art not thou God in heaven? And rulest not thou over all the kingdoms of the nations? And in thine hand is there not power and might, so that none is able to withstand thee?

Psalm 83:18 That men may know that thou, whose name alone is the Lord, are the Most High over all the earth.

Isaiah 45:5,6 I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me. That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.

Acts 17:24 God, who made the world and all things in it, seeing that he is the Lord of heaven and earth, dwelleth not in temples made with hands.

God has a will. He is eternal, infinite, and self-determining. He makes decisions, policies, sets up principles. This is divine volition.

Daniel 4:35 And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?

Heb. 6:13 For when God made a promise to Abraham, because he could swear by no greater, he swore by himself.

Psalms 47:7 For God is the King of all the earth; sing ye praises with understanding.

Psa 115:3 But our God is in the heavens; he hath done whatsoever he pleased.

In His sovereignty, God decided to give man a free will. The meeting place of Man's will and God's will is the Cross. (John 3:16)

God's sovereign plan for the human race is first, salvation, "Believe on the Lord Jesus Christ" (Acts 16:31); second, during life on earth as a believer, to be filled with the Holy Spirit and to grow in Christ (Eph 5:18; I Peter 3:18); and third, to have eternal life in heaven, in a resurrection body.

Righteousness

God is absolutely holy, or righteous.

Psalms 145:17 The Lord is righteous in all his ways, and holy in all his works.

Lev. 19:2b Ye shall be holy; for I, the Lord your God, am holy.

I Sam. 2:2 There is none holy like the Lord; for there is none beside thee, neither is there any rock like our God.

Psalms 22:3 But thou art holy, O thou who inhabitest the praises of Israel.

Ps. 111:9 He sent redemption unto his people; he hath commanded his covenant forever; holy and reverend is his name.

Isaiah 6:3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory.

God is good.

Ps. 25:8 Good and upright is the Lord; therefore will he teach sinners in the way.

Ps. 34:8 Oh, taste and see that the Lord is good; blessed is the man who trusteth in him.

Ps. 86:5 For thou, Lord, are good, and ready to forgive, and plenteous in mercy unto all those who call upon thee.

God is free from sin.

II Cor. 5:21 For he hath made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him.

I John 1:5 This, then, is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

God is perfect in His character and Person.

Deut. 32:4 He is the Rock, his work is perfect; for all his ways are justice; a God of truth and without iniquity, just and right is he.

Ps. 7:9 Oh, let the wickedness of the wicked come to an end, but establish the just; for the righteous God tests the minds and hearts.

Rom. 1:17 For in it is the righteousness of God revealed from faith to faith; as it is written The just shall live by faith.

Psalms 11:7; 97:6; 111:3; 119:137

Jer. 23:6

John 17:25

Rom. 10:3

I John 2:29.

God is righteous in all His attitudes and actions

Deut. 32:4

2 Sam. 22:31

Ps. 119:137; 145:17

Dan. 9:14

Rev. 19:2

In the application of the concept of God's righteousness (+R) to the unbeliever, it is important to remember that His righteousness is absolute. This means that He cannot fellowship with sin. He must demand the same perfection of His creatures. Man's concept of righteousness is relative (Isa. 64:6); but no one can measure up to the divine standard nor achieve absolute righteousness by self-effort. However, the righteousness of God is freely available to all who believe. Psalm 14:3; Rom. 3:23; Tit. 3:5; Rom. 3:22

Justice

God is Just, and cannot be unfair. His justice demands that disobedience against His laws be

punished. Justice administers the penalty that righteousness demands.

Psalm 19:9 ...the judgments of the Lord are true and righteous altogether.

Psalm 50:6 ...for God is judge himself.

Psalm 58:11 ...verily he is a God that judgeth in the earth.

Rom. 3:26 To declare at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Heb. 10:30,31 For we know him that hath said, Vengeance belongs unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

HEB. 12:23

1 JOHN 1:9

REV. 15:3

God's justice is satisfied because of His grace provision of redemption. The Lord Jesus Christ, through his substitutionary, effective death on the Cross, transferred the guilt of the sinner onto Himself, thus satisfying the justice of God. God is now free to pardon the sinner and justify the one who accepts His saving grace. God is equally free to justly condemn all who reject salvation. The basis of their indictment is works, never sins.

1 Pet. 2:24

Rom. 5:12; 6:23; 3:21-28; 4:5; 8:1

John 3:18,36; 5:28-30.

Grace always precedes judgment.

Love

God is eternal and unchangeable love.

Jer. 31:3 The Lord has appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

God, in His sovereignty, decided to treat man in grace. It is His love that motivates His grace. Righteousness and Justice stood in the way because of the sin barrier between man and God. In Love, God the Father sent His Son to the cross to die for the sins of the whole world.

Righteousness and Justice are thus satisfied, the barrier is removed, and love and grace can be given to men.

Eph. 2:8,9

Isa. 59:2

John 3:16.

Eternal Life

God is absolute existence.

Ex. 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

God has neither beginning nor end.

God existed in eternity past, and He will exist forever.

Gen. 1:1 In the beginning, God...

Isa. 43:13 Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?

Col. 1:17 And He is before all things, and by him all things consist.

Deut. 32:40; 33:27

Job 36:26

Psa. 9:7; 90:2; 102:37; 135:13

Lam. 5:19

Hab. 3:6

John 1:1-4

1 Tim. 1:17

1 John 5:11

Rev. 1:8; 21:6; 22:16

The believer in Christ has everlasting life.

John 3:16 For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

John 10:28,29 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no

man is able to pluck them out of my Father's hand.

1 John 5:11

John 8:51: 14:1-3

The unbeliever will experience everlasting punishment.

Matt 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Omniscience

God is all-knowledge.

1 Sam. 2:3 Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by his actions are weighed.

Job 26:6 Hell is naked before him, and destruction hath no covering.

Job 31:4 Doth he not see my ways, and count all my steps?

Job 34:21 For his eyes are upon the ways of man, and he seeth all his goings.

Psalm 139:1-12

Psalm 147:4 He telleth the number of the stars; he calleth them all by their names.

Jer. 16:17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

Matt. 10:29,30 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.

Heb. 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Job 37:16; 42:2

Eze. 11:5

God is infinite in wisdom and understanding.

1 Sam. 16:7 ...for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

Psalm 44:21 Shall not God search this out? for he knoweth the secrets of the heart.

Prov. 3:19 The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.

Jer. 17:10 I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Jer. 51:15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

Matt. 6:8 ...for your Father knoweth what things ye have need of, before ye ask him.

Rom. 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Psalm 147:5

Prov. 17:3

Isa. 40:13,14

Nahum 1:7

Rom. 11:33

1 John 3:20

God knows the end from the beginning (foreknowledge).

Isa. 41:26; 42:9; 43:9

Isa. 46:10

Acts 2:23; 15:18

1 Pet. 1:2

As God, the Lord Jesus Christ knew all things and all men.

Matt. 9:4

John 2:24; 19:28; 21:17

Application to believers:

Job 23:10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

Matt. 6:31-33 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the

kingdom of God and his righteousness, and all these things shall be added unto you.

James 1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

James 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

Omnipresence

God is ever-present, neither limited by time nor space, immanent and transcendent.

Jer. 23:24

Acts 17:27

The heavens cannot contain God.

1 Kings 8:27

Acts 17:24

Heaven is His throne, the earth His footstool.

Deut. 4:39

Isa. 66:1

Man cannot escape the presence of God.

Job. 34:21,22

Psalms 139:7-10

Prov. 15:3

The Christian can take great comfort in the presence of God.

Gen. 28:15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land/ for I will not leave thee, until I have done that which I have spoken to thee of.

Josh. 1:9 Have not I commanded thee? Be strong and of a good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

Ex. 33:14

Psalms 121:3,4

Matt. 18:20

1 Cor. 3:16

Heb. 13:5

Omnipotence

God is all-powerful and limitless in ability.

Gen. 17:1; 18:14

Job 26:7; 42:2

Psa. 24:8; 93:1; 147:5

Isa. 40:26; 50:2

Jer. 27:5; 32:27

Matt. 19:26

Mark 14:36

Luke 1:37

Rev. 4:8

God is limitless in authority.

Psa. 33:9

Rom. 13:1

Heb. 1:3 He upholds all things by the word of His power.

Rev. 19:6

Scriptures show the manifestation of God's power.

2 Chron. 16:9; 25:8

Psa. 74:13

The power of God's Son.

Matt. 9:6; 28:18

John 10:18; 17:2,3

The application of God's omnipotence to the Christian Way of Life.

1 Sam. 17:47

Psa. 27:1

Isa. 26:4; 40:29

Jer. 33:3

Acts 1:8

1 Cor. 15:43

2 Cor. 9:8

Eph. 1:19; 3:20

Phil. 4:13

2 Tim. 1:12

Heb. 7:25

1 Peter 1:5

Immutability

God is neither capable of nor susceptible to change.

Psa. 102:26,27; Mal. 3:6; Heb. 1:12

God is absolute stability.

Isa. 40:28

James 1:17

God's Word and His works are unchanging.

Psa. 119:89

Eccl. 3:14

Isa. 40:8

God's great faithfulness is a product of His immutability.

Psa. 36:5; 89:33; 119:90

Lam. 3:23

He is faithful to keep His promises.

Num. 23:19

1 Kings 8:56

2 Cor. 1:20

Tit. 1:2

Heb. 10:23; 11:11

He is faithful to forgive, 1 JOHN 1:9.

He is faithful to keep us saved, 2 TIM. 2:12,13.

He is faithful to deliver in times of pressure, 1 COR. 10:13.

He is faithful in suffering, 1 PET. 4:19

He is faithful to provide in eternity, 1 THESS. 5:24.

He is faithful to stabilize the believer, 2 THESS. 3:3

The faithfulness of Christ.

Heb. 3:1,2; 13:8

Rev. 1:5; 19:11

Veracity

God is absolute Truth, DEUT. 32:4

God's truth is manifested:

- in His ways.

Psa. 25:10; 86:15

Rev. 15:3

- in His works

Psa. 33:4; 111:7,8

Dan. 4:37

- in His Word

2 Sam. 7:28

1 Kings 17:24

Psa. 19:9; 119:142,151; 138:2

John 8:45; 17:17

2 Cor. 6:7

Eph. 1:13

The Veracity of the Godhead:

The Father -

Psa. 31:5

Isa. 65:16

Jer. 10:10

John 3:33; 17:3

Rom. 3:4

The Son -

John 1:14; 8:32; 14:6

1 John 5:20

Rev. 16:7; 19:11

The Holy Spirit -

John 14:17; 15:26; 16:13

1 John 5:6

Application of God's Veracity to the Christian.

Prov. 6:16,17

Matt. 5:37

2 Tim. 2:15

1 John 4:6

The Trinity

There are three distinct Persons of the Godhead, each possessing the entire essence of deity. The three Persons comprise what the Scripture represents as the ONE TRUE GOD. In the unity of the Godhead (Acts 17:29; Rom. 1:20; Col. 2:9) there are three Persons on one substance, power and eternity (Isa. 48:16; Luke 3:22; John 14:16; Rom. 15:30; 1 Cor. 12:4-6; 1 John 4:13,14)

The full title of God is "God the Father, God the Son, God the Holy Spirit". (Matt. 28:19; 2 Cor.

13:14). Each Person is made up of the same divine characteristics, making each equal to either of the other two (John 10:30; 16:15) Therefore, when the Bible speaks of God as being One, it is a reference to Essence; when speaking of the members of the Godhead, it is a reference to the Persons.

	FATHER	SON	HOLY SPIRIT
SOVEREIGNTY	Psa. 103:19	Rev. 19:16	1 Cor. 12:11
	Rev. 7:10	Heb. 1:8	John 3:8
LOVE	1 John 4:8	1 John 3:16	Gal. 5:22
JUSTICE AND RIGHTEOUSNESS	Deut. 32:4	Zech. 9:9	Called "Holy" Spirit
ETERNAL LIFE	Jer. 10:10	Col. 1:17	Heb. 9:14
OMNISCIENCE	Psa. 147:4,5	Col. 2:3	1 Cor. 2:10,11
OMNIPRESENCE	Psa. 139:8	Mt. 28:20	Psa. 139:7
OMNIPOTENCE	Mt. 19:26	Mt. 28:18	Isa. 11:2
IMMUTABILITY	Psa. 102:26,27		
VERACITY	John 17:3	John 14:6	1 John 5:6

Faith-Rest

Introduction

One of the consistent features of the Christian life is testing. We live in a fallen world, in an imperfect society, among people whose way of life is directed by Satan and their own sin natures. We cannot avoid the friction, conflict, or confrontation that results from this. We face daily disasters, small and great, which are brought on us suddenly by nature, by the ignorance or deliberate actions of other people, or even by our own mistakes and sins.

Faith-Rest is God's plan for Christians who are going through testing, who are having problems. Faith-Rest is the means by which Christians can have JOY, a happiness in this life which does not depend on people, circumstances, or things. Think of it! God promises that you can have the peace and joy of God, in spite of what's happening in your life, in spite of the problems and testing that you are going through.

Your testing may be mild or severe, or anything in between. There are family troubles, money problems, social conflicts, problems on the job...the list is endless. The charge of the elephant, or the charge of the mosquito, will come at any time, and usually without warning.

But you can always depend upon God's immediate and constant provision for you in your time of testing. He knows all about our tests before they occur and has made provisions in advance to meet our needs. (Eph. 1:3,4)

1 Cor. 10:13, "These has no testing taken you but such as is common to man; but God will, with the testing, also make a way of escape, that you may be able to bear it.

Hebrews 4 tells us that the wilderness generation didn't find rest because they didn't trust God to keep His promises. There's no reason we (believers of the church age) have to make the same mistake."

Whether the test is small or great, it is allowed by God to measure our faith and our application of the things He has provided for us in this life.

1 Peter 1:7 "That the trial of your faith, being much more precious than of gold that perishes, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

1 Peter 5:6,7 "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time, casting all your care upon him; for he cares for you."

Definition of Faith-Rest

Faith-Rest: the process of understanding, believing, and applying the doctrines and promises of God's Word in times of testing in the Christian life.

The term "faith-rest", and its definition above, is taken from the Scriptures in Hebrews 4:1,2 "Let us therefore fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it."

(Read Hebrews 3 and 4 before continuing with this study.)

Faith-Rest is designed to be used by the Christian throughout his lifetime, on a daily basis, as a technique for maintaining peace and spiritual balance during difficulties, problems, or disasters in life. Faith-Rest is one of the Christian's most important resources in making rapid progress toward Christian maturity and the production of divine good in the life.

There are two reasons why Christians fail to grow and prosper in the Christian life, and fail to profit from all the blessings, promises, and logistical provisions which God has put in place.

The most common reason for failure to "enter into rest" is a lack of knowledge of God's plan and the assets He has provided for us. Christians who don't know what the Word of God says will never know the promises of God or the provisions He has made for testing.

The other reason for failure is seen in the Children of Israel of the wilderness generation. They heard the teaching but did not mix it with faith, so they did not enter into rest (the promised land).

Examples of Faith-Rest (or lack thereof)

In this section, there are several examples from the Bible in which the people of God had ample information on which to base their faith in God. Sometimes the people trusted God and prospered. Sometimes the people showed a complete lack of trust in God and fell apart when the tests came.

You will see in these Bible passages that the extent of a believer's spiritual maturity becomes obvious in hard times. It's easy to maintain a facade when things are going well, when there's plenty of money, good health, and little to worry about. All Christians look and behave about the

same in good times. But when testing comes, those who have actually failed to grow in Christ come apart at the seams, and fall back into patterns of worry, blaming other people, and trying to solve their own problems by worldly means.

The examples discussed here are:

- Abraham, who first distrusted, then believed God, Genesis 15
- The Bitter Water Test at Marah, Exodus 15
- The No-Food Test and the First No-Water Test at Meribah, Exodus 16,17
- The "Giant" Test, Numbers 13 and 14
- The Second No-Water Test, Numbers 20

The Example of Abraham - Genesis 14 and 15

Genesis 14 has the account of Abraham's great victory. After a victory there is a tendency to let down, to be vulnerable, both in the physical and spiritual realms. A football team coming off a win is harder to motivate for the next game. A victorious army tends to become complacent and underestimate the enemy. It is well to remember that Satan keeps charging; and he is especially skilled at counterpunching, at exploiting any temporary weakness. And worry is one of Satan's chief weapons.

1 Peter 5:8,9 "Be sober, be vigilant, because your adversary, the devil, like a roaring lion walks about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

Gen. 15:1 "After these things the word of the Lord came to Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceedingly great reward.'

Here is God's promise of protection and an outpouring of grace blessings. The Lord has solutions for Abraham based on grace provisions which God had laid up for him from eternity past. That is, God's plan for Abraham is already set up and operational. It is merely a matter of Abraham's remembering God's previous promises and believing them.

God says "Do not worry; do not be frightened." There is only one logical thing for Abraham to

do when the Lord is his shield, strength, and reward - RELAX!

Deut. 31:6-8 "Be strong and of good courage, fear not, nor be afraid of them [the giants in Canaan]; for the Lord your God, he it is who goes with you; he will not fail you, nor forsake you. And Moses called to Joshua and said to him in the sight of all Israel, 'Be strong and of good courage; for you must go with this people unto the land which the Lord has sworn unto their fathers to give them, and you shall cause them to inherit it. And the Lord, he it is who goes before you; he will be with you, he will not fail you, neither forsake you; fear not, neither be dismayed.'"

Isa. 41:10-13 "Fear not, for I am with you. Be not dismayed, for I am your God. I will strengthen you; yea, I will help you; yea, I will uphold you with the right hand of my righteousness. Behold, all they that were angered against you shall be ashamed and confounded, they shall be as nothing, and they that strive with you shall perish. You shall seek them, and shall not find them, even them that contended with you; they that war against you shall be as nothing, and as a thing of nought."

Who is the one making these promises? It is the Almighty God, the Creator of the Universe! And every promise of God is backed up by His perfect character and His perfect character. Our thinking about His promises can be related to His divine attributes, for example:

Sovereignty: God in His designed Faith/Rest as part of His plan for us.

Righteousness: God is perfect goodness, so any trial will be good for us.

Justice: Guarantees that His plan for us is fair, that we will always be treated justly.

Love: we know that every situation in life is governed by God's love for us.

Eternal Life: God is eternal and we have everlasting life with Him through Christ's work on the Cross. God always plans with eternity in view.

Omniscience: God knows about my trials or sufferings even before they happen; and He has already planned what to do about them.

Omnipresence: God is always present and available to help.

Omnipotence: God is all-powerful so He always has the capability to carry out his promises and to provide help in time of need.

Immutability: God never changes in His attitude toward us, and all of His characteristics remain the same, forever.

Truth: God never lies; therefore what He has promised, He will perform (see Romans 4).

Abraham has had great victory, then he fails. He has started to worry, to cave in. He still feels he has something to complain about. He has no male heir, and if there is no male heir, the inheritance will go to Eliezer.

Gen. 15:2 "And Abram said, 'Lord God, what will you give me, seeing I go childless, and the heir of my house is this Eliezer of Damascus?'"

Worry can be a sin, Rom. 14:23, "...whatsoever is not of faith is sin." Worry is, in fact, often equivalent to blasphemy. Worry slanders God by saying that His promises are lies or that God is not able to keep His promises. In other words, the fearful person believes that God can not or will not keep His promises.

Worry is the opposite of Faith-Rest. And Faith-Rest is the answer to worry.

Abraham has two choices: (1) he can try to solve his own problems by worrying, fretting, planning, being upset and angry, trying to scrounge up answers, trying to work around things, etc., or (2) he can let God solve the problems he cannot handle.

Gen. 15:3 "And Abram said, 'Behold, you have given me no seed: and, lo, one born in my house is my heir.'"

Abraham blames God for his troubles. Blaming others, especially blaming God, is a sure sign of spiritual deterioration. A mature person takes responsibility for his own actions. It is a trend in modern psychology to find someone or something to blame for troubles, such as parents, the environment, the community, politicians,

employers, etc. But this tendency ignores every divine provision, every blessing, every law, and every principle of suffering.

Gen. 15:4-6 "And, behold, the word of the Lord came unto him, saying, 'This shall not be your heir, but he that shall come forth out of your own loins shall be your heir.' And he brought him forth abroad, and said, 'Look now toward heaven, and count the stars, if you can number them.' And he said to him, 'So shall your seed be.' And he believed in the Lord; and He counted it to him for righteousness."

Here God restates His promises (of the Abrahamic Covenant) and gives Abraham a dramatic illustration of what He means, by showing him the stars. Finally, Abraham believes God. He has about 15 more years to wait before Isaac is born, but he is able to wait patiently and have inner peace because he has laid his burden on the Lord.

The Bitter Water Test - Exodus 15

Have you ever had a wonderful Sunday attending church, worshipping the Lord, enjoying the fellowship of believers, everything that make you glad to be a Christian, only to see your whole attitude change at work on Monday as your job seems to throw you into another world?

Read Exodus 14 and 15 of the account of the Israelites escaping from Egypt. They saw God 24 hours a day in the cloud and in the fire. In their terror of the Egyptians they prayed frantically to God to save them, and saw the Red Sea open up, crossed on dry land, and watched the Egyptian army being destroyed as the waters closed back over them.

And what a victory celebration they had. Read the great song of victory they sang. "The Lord is my strength and my song...The Lord is a man of war...Thy right hand, O Lord, has dashed in pieces the enemy...Who is like thee, O Lord, glorious in holiness, fearful in praises, doing wonders..." And on and on.

But ... just three days later, on the march, they came to the Bitter Sea, Marah, and ...

Exo. 15:24,25 "And the people murmured against Moses, saying, What shall we drink?

And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there He tested them."

As a nation, the Israelites were spiritually immature. They had no spiritual stamina and no real understanding of who the Lord is or what He could do. This is the first of many tests they would fail, tests designed to demonstrate to them how helpless they were without God. As you know, throughout their 40 years wandering in the wilderness, and in spite of daily teaching from Moses, Aaron, and Levites, in spite of witnessing miracle after spectacular miracle, only a small percentage of these people ever learned to rely completely on the Lord.

The No-Food Test and First No-Water Test - Exodus 16,17

Exodus 16 gives details of the No Food test, also failed by the Israelites, in which they murmured again against Moses, Aaron, and God. In this case God provided manna for them. This chapter is a litany of whining, complaining, and miserable behavior. And chapter 17 continues the story.

There was no water at Rephidim, and the people blamed Moses for bringing them out of Egypt so that their children and cattle could die of thirst. Their complaining was so vehement that Moses named the place Meribah ("chiding").

Of course, the Lord provided water from the rock, at the same time giving a beautiful picture of the gospel. Remember that God's grace depends on His character, not on our character or faithfulness. The people received what they did not deserve.

The Giants Test - Numbers 13,14

Numbers 13 describes a reconnaissance patrol which was led by a high ranking officer from each of the 12 tribes. Moses would not commit a force of 2,000,000 people into a land without sending out a patrol. The patrol would spend 40 days in enemy territory before returning to Kadesh-Barnea.

Num. 13:1,2. The people received directions from the Lord. Note the promise, "...the land

which I give unto the children of Israel..." The Israelites were not being asked to move into the land on "blind faith". There is no such thing as blind faith. Faith is the best eyesight in the world when it is based on the promises of God. Faith is the ability to rest on God's omniscience.

Num. 13:3-16. Caleb and Joshua are recognized as two of the great men of history, men who know the wisdom and grace of God and are willing to commit themselves to it. To them, the Word of God was more real than any situation they were to face. They were fully adjusted to their circumstances, whether good or adverse.

Num. 13:17-20. Detailed instructions for the reconnaissance. "Be ye of good courage..." One thing necessary for a successful mission, the right mental attitude. The difference between courage and fearfulness is being emphasized here. And the difference is Faith-Rest! Caleb and Joshua believed the promises of God, the other ten did not. Caleb and Joshua had courage, the other ten did not.

When the spies returned, the camp was divided into two groups, a small group of confident, courageous people who believed God, and a large group of fearful people who were shaking in their boots. There were giants in the land, and the majority were afraid of them, in spite of the promises of God.

The Lord is greater than any giant in a Christian's life. "Greater is he that is in you than he that is in the world." The Lord knew in advance that there would be giants in Canaan, and He had prepared everything ahead of time for them to occupy the land. Yet, in spite of having met (and failed) test after test, and having seen God perform many wonderful miracles, they still lacked courage.

Num. 13:21-27. This is a complete confirmation of what the Lord said would be the case in the land. And His promises had been repeated time after time. Exo. 3:8,17; 13:5; 33:3.

"Milk and honey" is an idiom for a prosperous land. The only believers who enjoy the provision of God are those who see and appropriate God's provisions by faith. We do not live by sight. We have provisions for today,

food, clothing, shelter. But what God provides for the soul cannot be seen, except by faith. But the eyes of Faith-Rest are greater than natural eyes.

Num. 13:28-33. There is no doubt that they are up against a formidable enemy. The Hittites were one of the greatest nations in the ancient world; they discovered iron and were the first to use iron weapons. The Jebusites were very powerful warriors who had not been conquered for several hundred years; their central fortification was a city called Jerusalem. The Amalekites were craft idol and demon worshippers and child sacrificers.

Caleb had seen God handle all of their problems time after time, but he was not able to persuade the rest of the people. They were afraid of the giants.

Num. 14:16. This verse explains the whole thing. The Lord could not bring them into the land because (1) their attitude toward God was bad; (2) their attitudes toward people was bad (mental attitude sins); and (3) they were negative toward God and His teaching.

Num. 14:17,18. Lack of faith in God affects succeeding generations. Where parents do not teach their children, and set the example for them, the children will follow the worldly ways of their parents. Moses prays to God that somehow He will prevent this.

Num. 14:19-23. These verses provide great insight into how God's love and grace can be shown while not compromising His justice and righteousness. He forgives the people for their lack of faith, but He still forbids the majority from entering the promised land.

Num. 14:24. Caleb was different. He listened to the Word of God every day, and He maintained an attitude of faith that was in line with the doctrine and promises he had learned. Therefore he had a relaxed mental attitude and a good knowledge of how to function in God's plan.

Num. 14:25-30. A description of darkness in the soul. God calls this people an evil congregation and pronounces the sin unto death on the majority of the adult population.

The Second No-Water Test - Numbers 20

Historically, now, we are near the end of the 40 years wandering occasioned by the sins and unbelief of the previous generation. Most of those who were adults 39 years ago have died in the wilderness. Now their children are adults, and they have apparently learned nothing! For here is a repetition of the "no-water" test, in the same location and virtually under the same circumstances as the first one.

Num. 20:1. Miriam died at this time, and she was buried in Kadesh. Her death is representative of those who were removed under the final stage of divine discipline, the sin unto death. Now the new generation faces the issue of Faith-Rest living.

Num. 20:2. "There was no water for the congregation..." God will permit tests of all sorts, usually in the form of some disaster, heartache, frustration, or pressure situation which could be classified as a "no-water" situation.

You can handle a "no-water" situation in two ways. You can try to solve it yourself, or you can put it into the Lord's hands. The issue is what takes place in the soul. Resting in God, claiming the promises, requires categorical knowledge of the Word of God and a proper attitude of faith toward the Lord and His teaching.

No hopeless situation is really hopeless when viewed from the divine viewpoint. A believer who has Bible principle applied in his life is going to manifest many things, including a relaxed mental attitude, true happiness and joy, and a reliance on promises.

A no-water situation is never a no-water situation with God. He has provided the "water" for every situation before the world was created. But the promises of God are never superimposed on the believer's life. They are an expression of His love, but God does not force His love upon us.

The believer who does not live in the Word has mental sins, fears, worry, anxiety, bitterness, etc. And this is expressed through murmuring. The believer with doctrine in the soul expresses his own love for God through Faith-Rest.

Num. 20:3. "The people chode (meribah) with Moses..." As soon as things go wrong, the sin nature begins to express the darkness in the soul, bitterness, implacability, fear. This causes the people to murmur against the authority which God has provided and they blame Moses and Aaron for the whole thing.

These people are actually suicidal, an evidence of great inconsistency, extreme emotional swings, and complete disorientation to life.

Num. 20:4,5. Note, this "evil place" that the congregation is complaining about is exactly the same place where God had demonstrated His love and grace before, by providing water! The believer who calls Grace "evil" has a badly scarred up soul. They have negative volition to grace and the promises of God. In their self-consciousness they have self-pity. Their mentality is dominated by mental attitude sins of worry, bitterness, vindictiveness. Their emotions are unstable. And in their conscience they have strictly human viewpoint and standards.

They are thinking of the details of life, and they expect the details of life to bring them happiness. Any believer who ignores the Word of God and looks to details of life for provision and happiness has had it! The Word of God points the believer toward God; human viewpoint points him toward Egypt.

When a believer recalls something from his past, something pleasant, instead of recalling he promises of God, he is "looking back at Egypt." A Christian who operates on Grace principles can take Egypt of leave it. He will be confident and happy in any situation, because God is greater than the most hopeless situation.

God demonstrates His love for us through adversity in a way that would be impossible in Heaven. Heaven is perfect environment, with no problems of any kind.

Hebrews 3:7-9 "Wherefore, as the Holy Spirit says, today if you will hear His voice, harden not your hearts, as in the provocation (meribah: from the Hebrew of Psalm 95:8-11), in the day of trial in the wilderness, when your fathers put me to the test, proved me, and say my works forty years."

To "harden one's heart" means to have a habitual and willful unbelief in God and His Word.

God was faithful to the people for the whole 40 years of wilderness wandering, yet they failed the "no water" test.

The Benefits of Faith-Rest

As a Christian grows in grace, he will use Faith-Rest with increasing skill and power, and it will support all of his divine viewpoint thinking and production. Faith-Rest relies entirely on the continuous ministry of the indwelling Holy Spirit, therefore the believer will benefit from Faith-Rest only when he is in fellowship, walking in the Spirit [Rom. 14:23].

Faith-Rest was the means of spirituality for believers in the Old Testament. [See Hab. 2:4; Heb. 11; Rom. 4:17-25] One of the principle passages relating to Faith-Rest is Hebrews 3 and 4, particularly the section from 3:6 to 4:16. Please read this passage in your Bible before proceeding.

Following are some principles of the Faith-Rest system:

- Faith-Rest is from God, Who is perfect. No human works or deeds can be added to this perfect divine provision.
- To enter into God's rest, the believer must cease from his deeds (human good) and enter into a rest in which he does no work. The Holy Spirit does the work, Heb. 3:7 to 4:16.
- Faith is required, not works. Faith implies the absence of human merit. The merit for Faith-Rest lies in the object of faith, God the Father and His Word. The doctrines and promises of the Word must be mixed with faith, Heb. 4:1,2.
- Faith-Rest produces a relaxed mental attitude and victory over mental attitude sins, Isa. 26:3,4; Rom. 5:5.
- Faith-Rest is the basis for dynamics in prayer, Mt. 21:22; Mk. 11:25.
- Faith-Rest is a principle of victory in spiritual warfare, Heb. 11:6; 1; Jn. 5:4,5.
- Faith-Rest is a part of the Christian Way of Life in the Church Age, 2 Cor. 5:7.

The extent to which Faith-Rest applies to every aspect of a believer's life can be seen in the more than 7,000 individual promises in the Bible which can be claimed by the Christian in one way or another. See, for example, 1 Pet. 5:7; Isa. 41:10; Ps. 4:8; 55:22; 56:3.

In order for Faith-Rest to function it is necessary for the Christian to take in the Word of God on a daily basis, so that he learns which promise provisions have been made available. And The Christian continually filled (controlled) by the Holy Spirit through confessing sin Biblically. Use of the Word of God in this manner provides the following benefits:

- Inner rest, the "peace of God that passes all understanding."
- A happiness (+H) that does not depend on people, circumstances, or things.
- A relaxed mental attitude arising out of victory over sins of mental attitude.
- The ability to have genuine personal love toward those close to you and genuine impersonal love toward others.
- The desire to be occupied with Christ and to study God's Word more.
- Divine provision for every need.

The key to the success of the Faith-Rest system lies in the validity of the object of our faith, the Word of God. Therefore, every aspect of the perfect character (essence) of God the Father supports Faith-Rest.

How to Apply Faith-Rest

The objective of Bible teaching is the presentation of Bible doctrine which the Christian can use in his daily life. People differ in their abilities to retain and recall doctrines and promises when they are needed.

You never know when you will be required to use a particular doctrine, and you may be able to recall only a tiny amount of what you have heard from the Pastor-Teacher in the past. For this reason, you must take in doctrine on a daily basis so that usable doctrine accumulates gradually in small increments, line upon line and precept upon precept.

There must also be continuous repetition of important principles and reinforcement in learning how various Bible principles interrelate.

As you study the Bible you will discover that a divine frame of reference is being built in your soul by which you can receive, understand, and apply further doctrinal teaching. Truth builds upon truth. Isa. 28:10. You will see that God's viewpoint is gradually replacing your human viewpoint on many issues. You are building a set of divine standards by which you will be able to exercise wisdom and discernment and make correct decisions in life.

You will grow in spiritual maturity if you maintain continuous momentum in the Christian Way of Life for an extended period of time. Your personal intake of the Word of God constitutes its own reward as you benefits from living the truth.

In the faith application of the Word of God, you will draw on your accumulated resources of Bible teaching in order to cope with your problems and take control of your own life. The Word of God in your soul makes you self-sustaining, independent of anything in the world system, and able to face life with courage and confidence as you fulfills God's plan for your life.

Faith-Rest, then, is designed by God as a versatile technique for overcoming problems in life. By FAITH you apply doctrine logically from the resources in your soul, meanwhile you are RESTING in the promises of the Word of God.

The steps in the Faith-Rest technique are:

1. Establish fellowship with God (the filling of the Holy Spirit) through Biblical confession of sin.
2. You may then recover a relaxed mental attitude by claiming promises from the Word.
3. As a means of calling up divine viewpoint thinking, concentrate on pertinent doctrines related to the issue at hand.
4. Take control of the situation as you reach doctrinal conclusions.

An Example of Faith Rest - Victory Over Fear

Because concentration on Bible truth is so important, your mental attitude is a prime target of Satan's attacks against the power of the Word of God. Mental attitude sins and doctrinal thought cannot coexist. Everyone is susceptible to various combinations of events, circumstances, or people who cause arrogance, bitterness, depression, self-pity, worry, anger - anything to block out God's thoughts.

One of your most potent enemies, for example, is fear. Fear is a mental attitude sin which shuts down thought and closes out divine viewpoint. No matter how much doctrine is resident in your soul, none of it will help if your mind is immobilized by fear.

Note: It is not a sin to be scared, to be afraid of something that is dangerous or which threatens to harm you. Sinful fear, though, is a continuing morbid mental attitude in which you say, in effect, that God cannot or will not protect you in time of danger.

Fear opposes the believer's confidence and courage in the Christian Way of Life, 1 Jn. 4:18. It is not surprising to find that one of the strategies most often used by Satan is that of causing believers to be filled with fear.

To deal with fear, proceed as follows:

Confess sin . Fear is a sin. While confession will not conquer fear, it must be the first step. The fear has caught you off guard and you must quickly recover your mental poise and your ability to think and use doctrine. Therefore, confession and restoration to fellowship is the first requirement.

Claim promises. Following confession of sin, recover a relaxed mental attitude by claiming promises found throughout the Word of God relating to fear, such as

Isa. 41:10, "So do not fear, for I am with you, do not be dismayed, for I am your God. I will strengthen you, surely I will uphold you with my righteous right hand."

Rom. 8:28, "For we know in fact, that to those who love God, he works all things together for good, to those who are the called ones according to a predetermined plan."

If you don't remember many good promises, look them up in a concordance, look at a list of promises, or call a friend for some help.

A promise is God's guarantee, a capsule statement of Bible doctrine on which to anchor your mental attitude. A promise expresses the character of God and provides you with an instant perspective on things and gives you the ability to reduce the most complicated situation to utmost simplicity. Where panic reigned, peace can now be restored.

Note: claiming promises is never an end in itself. It is only the beginning of the application of Faith-Rest. Promises cannot sustain a relaxed mental attitude and they cannot solve complex problems. Promises are used to make possible the most important phase of Faith-Rest, doctrinal thinking.

Apply doctrine. Your concentration on doctrine in Bible class and in your studies has brought doctrine into your soul. Now you will apply this doctrine by moving it to the front of your mind to meet the demands of the moment. You will apply a "rationale" to the situation.

A "rationale" is a "reasoned exposition of principles or statements of reasons; a set of reasoned rules or directions." By mentally tracing out the principles related to a crisis, you are re-explaining to yourself the basic concepts of doctrine that apply to the situation. This is necessary because fear and the accompanying emotions have revolted against thought, and you must take conscious and deliberate steps to reinstate the rightful authority in your soul.

You could, for example, think through some conclusions derived from Rom. 8:29,30, "For those God foreknew He also predestined to be conformed to the likeness of His Son, that He might be the firstborn among many brothers, and those He predestinated, He also called, those He called, He also justified; those He justified He also glorified." Your thought process might go like this ...

First, "God thought about me in eternity past."

Next, "He designed a perfect plan for me in eternity past."

Then, "He chose me for a privileged part in His plan."

Therefore, "God can bless me right now because I possess His righteousness."

Finally, "God will bless me forever in Heaven."

These simple statements are really a set of five basic doctrines which help restore divine viewpoint thinking. By using this system of concentrating on doctrines which you have already learned, you can immediately recall your place in the overall picture of God's grace. By this faith application of doctrine, you can become stabilized and regain objectivity.

Take control of the situation.

Romans 8:31,32, "What conclusion are we forced to face with these things? Since God is for us, Who is against us? Who did not spare His own unique Son, but delivered Him over on our behalf, how shall He not with Him graciously give us all things."

These conclusions, stated in these verses as rhetorical questions, enable you to take control of situations which formerly caused fear and anxiety. With objectivity and confidence restored, you can evaluate your circumstances and make the decision or take the action which your own wisdom and discernment dictate as the solution to the problem.

Even if the problem is hopeless, completely beyond your control, you can still cope with it by intelligently trusting the Lord for a solution.

Any Bible doctrine you have stored in your human spirit can be developed into a rationale to meet a test or crisis in your life.

At one time or another you will need every doctrine that you have had an opportunity to learn.

If you find yourself lacking inner resources in time of crisis, it means that you have not prepared yourself in advance for the testing. Testing will come, ready or not.

Forgiveness

The word "forgive" is a Grace word, in the English as well as in the Greek. An early meaning in English was "to give or to grant".

Then, forgive came to mean “to remit a debt; to give up resentment or claim for requital; to pardon an offense.”

All of us are debtors to others, to society as a whole. And we often feel that people owe us many things in our human relationships. We feel we are owed courtesy and consideration. Sometimes we think that we are owed reward or status or promotion in some enterprise, or on the job. We are certainly owed fair treatment, justice, restitution and many other things.

But, many people in America are spiritually, ethically, and morally bankrupt. They simply cannot pay society what they owe! They are thoughtless, selfish, ungracious. What should a Christian do about all of the debts owed to him. Answer: forgive them, as Christ forgave you.

A Christian who practices Grace thinking (divine viewpoint) will become a forgiving person. To forgive means “to give up a claim; to cease bearing resentment”.

The rich man in Luke 7 was able to forgive the two debtors because he was prosperous. He gave to them out of his prosperity. A person can only give to others out of what God has already provided in the way of prosperity. In terms of money, the principle is “Let him that stole, steal no more; rather, let him labor, doing with his hands the thing that is good, that he may have to give to him that needeth.”

As a growing Christian, you have many other kinds of prosperity, by the Grace of God. You have intellectual prosperity (divine viewpoint). You have spiritual prosperity (peace with God). You have emotional prosperity (relaxed mental attitude). You have financial prosperity (mastery of details of life). You have social prosperity (stable marriage, stable family life, etc.).

Wherever in your life you find that someone else owes you something, you have the wherewithal to forgive him! God has forgiven all of us who are absolutely without resources of our own. And He is not expecting or demanding some kind of payment in return for His Grace gifts. And we are to be channels of Grace to the world.

“Out of your innermost being shall flow rivers of living water.”

Godliness

This is a study of the Greek word (eusebeia), used in the New Testament to express the idea of inner piety, spiritual maturity, or godliness. In TITUS 1:1, the Apostle Paul states that he is an apostle of Jesus Christ according to the criterion of the faith of the chosen people of God who have a full and applied knowledge of the truth which is the standard for godliness.

The word eusebeia has an interesting history. It was first used by the Greek poet, Homer, in about 1000 BC. From Homer the word came into use in the classical Greek of Athens (Attic Greek) where it referred to personal piety in the fulfillment of human relationships. It was also used to describe a person who was faithful in fulfilling his duties to whatever Greek gods dominated the city in which he lived. The Attic Greek word always referred to the outward expression of piety, such as the giving of gifts to the god, participation in sacrifices and worship, or making a show of religion in public.

As the word eusebeia began to be used in the koine Greek, it came to mean “inner piety”, or spirituality, a duty which the believer owes to God in the inner man. The principle in the Titus context is that of the control or filling of the Holy Spirit which produces qualities of conformity to Christ.

The following scripture passages contain the word eusebeia, invariably translated “godliness” (in the KJV). Read these verses along with their contexts before continuing in the next section.

ACTS 3:12

1 TIM. 2:2; 3:16; 4:7,8; 6:3,5,6,11

2 TIM. 3:5

2 PET. 1:3,6,7; 3:11

Principles of EUSEBEIA

A true man of God has qualities of inner piety - the characteristics of a spiritually mature person. This is not a phony façade put on to please or impress people. The source of this godliness is

the Word of God. The godly person has not only learned doctrine academically, but he has also seen that word applied to his life in edification over a period of years.

Spirituality is an absolute quality, depending on a believer's walk with the Lord, and particularly on his maintaining his fellowship with the Lord through confession. But none of this is visible.

So - how can you tell when true spirituality and maturity are present? Or, how do you know the difference between a godly man and one who is merely well educated and in control of himself? A carnal believer, the novice Christian, can be moral, can use the right vocabulary, can wear a suit and carry a Bible. He can fool some of the people some of the time.

But the godly believer is known by "his fruits" - the fruit of the Holy Spirit - things that an unbeliever, or the carnal believer, cannot produce. Godliness is produced in the life of a Christian who is both learning doctrine and growing thereby through edification.

Read GAL 5:19-21, the works of the flesh.

The works of the flesh are obvious enough. They are the product of an inner life controlled by the sin nature, by the trends and lusts of the soul. And as a Christian grows in Christ, he gains victory over areas of weakness. The Christian Way of Life is characterized by the putting away of negatives, the sin that so easily besets, and by putting on the new man.

GAL. 5:22-26

EPH. 4:17-25.

The new man not only lives in the Spirit (not visible), but he also walks in the Spirit (visible). One of the great themes of the Epistle to Titus is that of the outward walk, which is a demonstration to the world that the inner life which is claimed is genuine. Three illustrations are given in Titus 2.

1. In TITUS 2:4,5, young women are to be taught how to lead godly lives so that "the Word of God be not blasphemed." We have a responsibility for public opinion about the Word of God.

2. In 2:7,8, Titus himself is told to show himself a "pattern of good works" and to have "sound speech that cannot be condemned" in order not to supply detractors with ammunition for their criticisms.
3. And in 2:9,10, servants are to maintain godly lives in their relations to their masters in order that they might "adorn the doctrine of God our Savior in all things." We are to live as "decorations" to the doctrine of God.

The whole letter to Titus is an inspired document which, among other things, provides many illustrations (in chapters 1 and 2) of how godliness (eusebeia) is supposed to be observed in the outward characteristics of believers of all ranks: overseers and elders, older men, older women, younger women, younger men, servants, and Titus himself.

Godliness is the concept of the inward life and the outward appearance of the fruit of the Spirit.

For example, in the spiritual fruit of love we see genuine care and regard for people, an impersonal love for people who are different, even though they are enemies. This love results in the philozenos of TITUS 1:8. [See the notes on Characteristics of Impersonal Love]. Love is the absence of mental attitude sins and sins of the tongue. The negatives have been eliminated from the believer's life so that (1) he no longer hates, despises, disdains, or envies other people, (2) he no longer maligns or ridicules them, and therefore (3) he is free to have a ministry with others that is not hindered by offensiveness or bitterness.

Joy is the spiritual fruit which enables a Christian to have happiness that does not depend on the details of life. He has a stable mental attitude from looking to Jesus and trusting the Father for everything. He does not fall into moody depression when things go wrong or he is criticized or maligned. He does not fall into wide emotional swings. He does not depend on others to prop up his happiness. I TIM. 6:6, "Godliness (eusebeia) with contentment is great gain..."

A believer who has peace is a master of the Faith-Rest technique. He is nearly unflappable, because he has a lot of practice in placing every distress, every disaster, in the hands of the Lord. He is the most relaxed person in the neighborhood. He does not have chronic worry about the present or future. He knows that the Lord can handle everything. So he is not paranoid. Even if someone is really out to get him, he is relaxed and praying, even for the enemy who is plotting against him. He places great confidence in the Lord, especially regarding death, knowing and resting in the fact that “absent from the body” means “present with the Lord.” So he is not one of those who “through fear of death are all their lifetime subject to bondage” (HEB. 2:15).

Well, for homework, you can make up your own descriptions for the remaining parts of the fruit of the Spirit: Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance. Just remember that God’s plan for you is that you continue to be a godly Christian.

Grace

Introduction

God the Father always thinks Grace. Whether He is dealing with nations or individuals, whether he is exercising His divine justice, wrath, love, or mercy, in whatever dispensation or time frame, at all times and in all circumstances, the Grace of God influences His thoughts and actions.

The absolute righteousness and justice of God the Father demand perfection in us. But we are “sinners, condemned, unclean.” The Father’s perfect justice demands a just penalty for sin - “the soul that sinneth, it shall die.”

But the Father, in His love for us, seeing that we could not meet His standards, sent His Son to bear our penalty so that we “might be made the righteousness of God in Him.” (2 Cor. 5:21) Righteousness was imputed to us on the sole condition of our faith in Jesus Christ, just as “Abraham believed God and it was counted unto him for righteousness.” (Gen. 15:6)

God the Father is now able to look upon us as righteous. And He is able to express His love for us in countless ways during our lifetime. The word “grace” is used to refer to God’s giving to us out of His love for us, a giving that is unrestricted because our former condemnation has been removed, our penalty has been paid, God’s righteousness and justice have been satisfied, and we are “in Christ” and share the love that the Father has for His own Son.

Mastery of the Bible’s teaching about Grace is the most important goal of the Christian Way of Life. Your productivity as a believer, your ability to function effectively as member of your local church, your effectiveness in the use of your spiritual gifts in reaching out to others - all are absolutely dependent on how well you understand and use Grace principles. The following are some of the reasons why the subject of Grace is so important to every Christian:

- Grace is the most important single concept in the Word of God. Salvation is “by Grace through faith”, and the Christian way of Life functions entirely on Grace principles.
- Grace provides the foundational structure for all Bible study. Eph. 2
- Knowledge of Grace principles gives believers great knowledge and confidence in God’s Plan, His provisions, His blessings.
- The doctrine of Grace gives believers confidence in witnessing and teaching, both for evangelism and the Christian Way of Life. Grace gives Christians insight into the workings of society and God’s actual intentions regarding the future.
- Grace convinces believers that human righteousness is completely out of the picture.
- Through Grace, believers become “conduits of Grace” to society. Families become Grace families; churches become Grace churches, centers of Grace influence.

The goal of this study, then, is to learn how God thinks and how we can have “divine viewpoint” in our own thinking. With Jesus Christ as the

“chief cornerstone”, we develop the “foundation” of the doctrine of Grace, from the “apostles and prophets” by studying the Bible vocabulary dealing with Grace, by developing principles of the doctrine of Grace, and by illustration and application.

Etymology: Bible Vocabulary Related to Grace

This study contains a thorough review of all words in the Bible which are related to the topic of Grace. The context of each verse was studied, especially considering it with respect to etymology, doctrine, and application. Word study and doctrinal source materials include the following:

Vine, Expository Dictionary of New Testament Words

Moulton and Milligan: The Vocabulary of the Greek New Testament

Kittel's Greek Lexicon

Various references to the Greek of the Septuagint

Chafer, L.S.: Systematic Theology

Books and Tapes by R. B. Thieme and Chester McCalley

The Grace vocabulary of the Bible begins with the word (chara), “joy; gladness”. This word was widely used to express the idea of a joyous response to something good; it sometimes meant “festival” or “wedding”. And chara was widely used as a proper name!

In the Oxyrhyncus Papyrii [P Oxy VIII, 1162], a Christian man's personal letter included the greeting, “Leon, elder, to the elders and deacons, beloved brothers in the Lord, fullness of joy (chara).” The word chara is used in the following Bible passages:

Matt. 2:10, “When they saw the star, they rejoiced with exceeding great joy (chara).”

Matt. 5:12, “Rejoice and be exceeding glad (chara): for great is your reward in heaven...”

Matt. 13:44, “Again, the kingdom of heaven is like treasure hid in a field; when a man has found it, he hides, and for joy (chara) thereof

goes and sells all that he has, and buys that field.”

Matt. 18:13 describes the Lord's joy (chara) at finding the lost sheep.

Matt. 25:21, 23, “His lord said unto him, Well done, good and faithful servant: you have been faithful over a few things, I will make thee ruler over many things: enter into the joy (chara) of thy lord.”

We begin to see the relationship between joy and that which causes joy, namely, the favor and bounty which we receive from the Lord.

Luke 2:10, “...behold, I bring you good tidings of great joy (chara), which shall be to all people.” This emphasizes the idea of CHARA as an occasion of rejoicing.

Phil. 4:1, “Therefore, my brethren dearly beloved and longed for, my joy (chara) and crown, so stand fast in the Lord ...”

1 Thess. 2:19, 20, “For what is our hope, or joy (chara), or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his Coming? For ye are our glory and hope.”

Related words are the verb (chairō), “to rejoice; to be glad; to be joyful” and the word (chaire), used as a greeting “Hail! or Health!” upon meeting or separating and used widely as a salutation or closing of letters.

Acts 15:23, “And they wrote letters by them after this manner: The apostles and elders and brethren send greeting (chairō) unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia.”

Matt. 26:49, “Judas...came to Jesus and said, HAIL, master; and kissed him.”

“HAIL, King of the Jews...” was shouted in derision at Christ before His crucifixion.

“HAIL, Mary, highly favored...” was the greeting of the angel to Mary. Note: the verses does not say “full of grace”. Mary was a recipient of Grace, not the source of Grace!

A curious use of chairō is seen in 2 John 10,11, “If there come any unto you, and bring not this doctrine, receive him not into your house,

neither BID him GOD SPEED (chair): for he that BIDS him GOD SPEED is partaker of his evil deeds." That is, we are to offer no joy to false teachers.

The verb (charidzomai) is used several ways in the Bible. It means "to gratify; to bestow in kindness; to grant as a free favor." In each of the Bible passages below, try to determine what it is that shows the Lord's Grace mental attitude.

Luke 7:21, "And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave (charidzomai) sight."

Rom. 8:32, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Charidzomai also has the meaning of "to remit; to forgive".

Luke 7:42, "A creditor had two debtors...And when they had nothing to pay, he frankly forgave (charidzomai) them both..."

2 Cor 2:7,10, "To whom you forgive anything, I also: for if I forgave (charidzomai) any thing, to whom I forgave it, for your sakes I forgave it in the person of Christ."

Application: Forgiveness

The word "forgive" is a Grace word, in the English as well as in the Greek. An early meaning in English was "to give or to grant". Then, forgive came to mean "to remit a debt; to give up resentment or claim for requital; to pardon an offense."

All of us are debtors to others, to society as a whole. And we often feel that people owe us many things in our human relationships. We feel we are owed courtesy and consideration. Sometimes we think that we are owed reward or status or promotion in some enterprise, or on the job. We are certainly owed fair treatment, justice, restitution and many other things.

But, many people in America are spiritually, ethically, and morally bankrupt. They simply cannot pay society what they owe! They are thoughtless, selfish, ungracious. What should a

Christian do about all of the debts owed to him. Answer: forgive them, as Christ forgave you.

A Christian who practices Grace thinking (divine viewpoint) will become a forgiving person. To forgive means "to give up a claim; to cease bearing resentment".

The rich man in Luke 7 was able to forgive the two debtors because he was prosperous. He gave to them out of his prosperity. A person can only give to others out of what God has already provided in the way of prosperity. In terms of money, the principle is "Let him that stole, steal no more; rather, let him labor, doing with his hands the thing that is good, that he may have to give to him that needeth."

As a growing Christian, you have many other kinds of prosperity, by the Grace of God. You have intellectual prosperity (divine viewpoint). You have spiritual prosperity (peace with God). You have emotional prosperity (relaxed mental attitude). You have financial prosperity (mastery of details of life). You have social prosperity (stable marriage, stable family life, etc.).

Wherever in your life you find that someone else owes you something, you have the wherewithal to forgive him! God has forgiven all of us who are absolutely without resources of our own. And He is not expecting or demanding some kind of payment in return for His Grace gifts. And we are to be channels of Grace to the world. "Out of your innermost being shall flow rivers of living water."

Another Grace word is the noun (charisma), "a free gift; a benefit; a spiritual gift." An interesting use is seen in Romans 1:11, "For I long to see you, that I may impart unto you some spiritual gift (charisma), to the end you may be established." This is not a spiritual gift from the Holy Spirit, but a spiritual benefit which Paul wished to share with the Roman Christians. [For the uses of charisma as "spiritual gift", see 1 Cor. 12:4,9,28,30,30 and Romans 12.]

Rom. 6:23, "For the wages of sin is death, but the gift (charisma) of God is eternal life through Jesus Christ our Lord."

But how did this happen? How can God give such a gift to us?

Rom. 5:15, "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many."

To comprehend this fully, you must study the context. The complete context of Romans 5:15 ranges from Romans 2:1 to 6:2 (at least)!

A very important Grace word is (charis), which has a variety of translations in the New Testament, including "favor; pleasure; gift; benefit; liberality; and gratitude" as illustrated in the following scriptures.

Luke 1:30, "And the angel said unto her, Fear not, Mary: for you have found favor (charis) with God."

Luke 2:52, "And Jesus increased in wisdom and stature, and in favor (charis) with God and man."

Acts 24:27 and 25:9 use charis with respect to pleasure.

2 Cor. 8:4, "Praying with us with much entreaty that we would receive the gift (charis), and take upon us the fellowship of the ministering to the saints."

2 Cor. 1:14,15, "As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are out's in the day of the Lord Jesus. And in this confidence I was minded to come unto you before, that ye might have a second benefit (charis)." This usage emphasizes that the benefit, or gift, is the effect of the gracious disposition of the benefactor.

1 Cor. 16:3, "And when I come, whoever you shall approve by your letters, them will I send to bring your liberality (charis) to Jerusalem."

It is in the idea of gratitude, as the response of the one who receives a Grace benefit, that we begin to see the means by which God causes the

correct response in people. A free gift brings a joyous, thankful response.

Rom. 6:17, "But God be thanked (charis) [that is, 'grace to God'] that you were the servants of sin, but you have obeyed from the heart that form of doctrine which was delivered to you."

2 Cor. 1:14, "Now thanks (charis) be unto God, which always causes us to triumph in Christ, and makes manifest the savor of His knowledge by us in every place." See also 8:16 and 9:15.

1 Tim. 1:12, "And I thank Christ Jesus our Lord, who has enabled me, for that he counted me faithful, putting me into the ministry."

1 Pet. 2:18 to 20, "Servants, be subject to your masters with all respect; not only to the good and gentle, but also to the unreasonable. For this is thankworthy (charis), if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when you are buffeted for your faults, you shall take it patiently? but if, when you do well, and suffer for it, you take it patiently, this is acceptable (GRACE) with God."

READ also Luke 6:32 to 36

Other common Greek words for gratitude or thankfulness are (eucharistia) and (eucharistos), which are derived from (charis) as well. There are very few examples of these in the papyrii, but there is a copy of a letter written by the Emperor Claudius expressing his gratification at games performed in his honor.

The Latin word gratia is brought into the English in the words "grateful" and "gratitude), etc. The Greek eucharistia is brought into the English in "Eucharist", still used, but mainly by the high church, to refer to the Lord's Supper or Communion service. In modern English, the connotation of Grace is barely visible in "Eucharist."

Thanksgiving is the expression of joy towards God by a person who has been the recipient of God's Grace. The mature Christian's gratitude, therefore, is a part of the joy that is the fruit of the Spirit; thus it increases with edification.

Col. 2:7, "Rooted and built up in him, and established in the faith, as you have been taught, abounding therein with thanksgiving (eucharistia)."

2 Cor. 4:14,15, "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving (eucharistia) of many rebound to the glory of God."

1 Thess. 3:9, "For what thanks (eucharistia) can we render to God again for you, for all the joy (chara) wherewith we joy (chairō) for your sakes before God." Grace on the part of the giver; gratitude on the part of the receiver an illustration of the Doctrine of Reciprocal Grace.

READ 2 Cor. 9:10 to 12.

Eph. 5:4, "Neither filthiness, nor foolish talking, nor jesting, which are not appropriate, but rather, giving of thanks (eucharistia)." This leads us to a discussion of ...

The Greek word (eucharisteo), a verb which has the basic meaning of "to give thanks."

From the early Greek eucharisteo meant "to do a good turn to" or "to oblige", as in the Flinders Petrie Papyrii, "by doing this you will oblige (eucharisteo) us", or in Grenfell and Hunt on the Hibeh Papyrii, "so that you shall not oblige me to no purpose."

In later Greek, this passed easily into the meaning of being grateful, or for giving thanks for something received. So in [P Oxy I (AD 303)], "so I shall be enabled to recover my property and acknowledge my gratitude (eucharisteo) to your excellency."

Paul gives thanks (eucharisteo) for his readers in his greetings of Romans, Ephesians, Colossians, and Thessalonians. He gives thanks in Phil. 1:3 for fellowship shared with him. And he gives thanks in 1 Cor. 1:4 for God's gifts to the Christians.

This word is used by Paul to remind believers to give thanks. "Giving thanks (eucharisteo) always for all things unto God and the Father in the name of our Lord Jesus Christ." (Eph. 5:20)

The word is used negatively in referring to the unthankful heathen. "Neither were thankful, but became vain in the their imaginations...", (Rom. 1:21).

God's Operating Principle

Ephesians 2:4-7 discusses Grace as God's operating principle. Verse 4 starts with certain facts on God's side God is the possessor of infinite resources; He is "rich in mercy", and He has "great love". Man, on the other hand, is described as "dead". Man has the deepest need; God has the greatest resources. And God has a plan for linking our need to His resources (Eph. 2:5).

Romans 4:4 states plainly that Grace is the opposite of a merit plan. Two principles of operation are stated here, a "debt" principle and a "grace" principle. In a "debt" plan, reward is given in return for effort of some kind. A "grace" principle is one in which reward is given on the basis of the merits of another, Jesus Christ. The two principles are mutually exclusive; they cannot be combined or mixed.

Romans 6:16-23 points out the contrast between "wages" and the gift principle.

Romans 4:13-16 explains that if the Law (debt principle) will make us heirs, then faith (grace principle) "is made void." This allows for no compromise. Verse 16 says "It is of faith that it might be by grace." Faith is the only action on man's part that can appropriate blessing without ruining the Grace principle. Satan is always eager to add something to faith, because that would ruin Grace and negate divine blessing.

Romans 3:23-31 shows that, while in Grace salvation is free, yet the Law is established and upheld.

So "Grace" is the word used in the Bible to refer to all that God is free to do for mankind because of the Lord Jesus Christ's sacrifice for sins, the Work done for us on the Cross.

Grace means that God has done the work and God receives the "credit", the glory. Man, who is unable to produce acceptable works, receives the free benefits of God's work. Grace means

that man has received from God that which he has not earned or deserved; because nothing that we are and nothing that we have is sufficient to qualify us for any of what the Lord gives to us or does for us.

Grace, or graciousness, is the most outstanding quality of the mature believer in Christ. The new believer has "tasted Grace". As he grows in Christ, he learns to "think Grace" (outward) rather than thinking pride (inward). He thinks Grace in time of doubt, in time of poverty, in time of prosperity, in suffering and pressure, and even in persecution.

The advanced Christian is gracious, forgiving, unassuming. He is uplifting, not depressing. Out of his innermost being flow rivers of living water; he is a conduit that brings Grace to a thirsty world.

Categories of Grace

In the following paragraphs, the subject of Grace is discussed under four headings.

COMMON GRACE, or Grace which is common to all mankind, saved or unsaved, such as the rain which falls on the just and unjust.

SAVING GRACE, the "gift of God, lest any man should boast", namely, Grace applied to the lost sinner.

LIVING GRACE, the provision of God the Father for the needs of the believer for the rest of his lifetime. God provides everything that is needed for a prosperous, happy life for any believer who has "tasted grace" and avails himself of "more grace".

SURPASSING GRACE, the Grace of God in eternity; what we will receive from God because of Salvation; what we will receive from God as crowns or rewards to be laid at the feet of Christ.

Common Grace

Every human being is born under the complete watchfulness of God. God provides each person with an awareness of the existence of God and with a bonafide opportunity to exercise a choice with respect to God.

ROM. 1:18-22

ACTS 17:22-30

PS. 19:16

In Grace, God has provided many blessings common to all people, whether they are Christians or not. It rains on the just and unjust alike; and Bible history shows us that material prosperity is often given to unbelievers as a demonstration of God's Grace to all people. MATT. 5:43-48

God has provided Divine Institutions for the protection and preservation of the human race, and everyone profits from this. The Lord intends that people live under conditions of freedom and morality.

The institution of Volition makes it possible, among other things, for everyone to have a free will choice in all spiritual matters. The institutions of Marriage and Family provide for the orderly preservation of the human race and the growth of families in a protected, nurturing environment. The institution of Nations gives a simple structure to society so that personal freedom and individual morality are preserved. The topical notes on Divine Institutions provide more information on this subject.

God the Father provides gospel information to any person who shows any positive inclination toward Him when the individual become conscious of God. And God the Holy Spirit makes the gospel clear to the unbeliever so that he can accept Christ if he wants to.

ACTS 17:26,27; JOHN 7:16,17

Meanwhile, by Grace God withholds His judgment and wrath from mankind. He is longsuffering, giving everyone ample opportunity to repent or change his mental attitude toward Christ. 2 PETER 3:9

Saving Grace

The term "Saving Grace" covers the categories of doctrines which deal with all that Christ did for us on the Cross. The general topic of Saving Grace includes salvation and all of the teaching regarding Positional Truth, the dozens of things God does for believers at the moment

of salvation. Read the notes entitled Salvation Doctrines for a complete listing of these topics.

You can get an appreciation for the extent of what the believer receives at salvation, by reading Ephesians 1. In just the first few verses you have the following blessings:

- 1:2 "Grace to you and peace..."
- 1:3 "all spiritual blessings in Christ"
- 1:4 "chosen in Him"
- 1:4 "without blame before Him"
- 1:5 We are adopted by Christ
- 1:6 We are accepted in the Beloved
- 1:7 We are redeemed, forgiven
- 1:8 God's wisdom and prudence are available.
- 1:9 God's will is made known

ROMANS 3:24 says that justification offered on the Grace principle is "through the redemption that is in Christ Jesus." Grace can be extended freely to us because of the price paid by Jesus Christ. The cost of salvation was the death of Christ on the Cross.

Grace is the only way that God could save man and still be consistent with His perfect character. ACTS 4:12 The Grace basis for salvation is seen in the following verses:

- EPH. 2:8,9
- PSA. 103:8-12
- ROM. 3:23,24; 4:4; 5:20
- 2 COR. 8:9
- HEB. 2:9
- TITUS 2:11; 3:7

Living Grace

Every Christian has experienced Grace at least once in his lifetime. He has "tasted Grace." 1 PET. 2:2,3. The believer is said to be a child of God, no longer an enemy. Christ did the most for His enemies by bearing our sins when He died on the Cross. Since he did the most for us when we were His enemies, how much will He do for us now that we are His own children. The

answer "much more than the most". Grace is the concept of a life in which God gives us the most then gives us much more than the most.

ROM. 5:9-17; 8:32; 11:12

HEB. 9:14

Once having tasted Grace, the believer can go on to have all of the Grace he wants. To obtain all the blessings that God provides, a Christian must exercise his free will by choosing the things of God. The most important thing is the believer's attitude toward the Word of God. The Lord provides believers with the capacity to grow and be effective so that they can glorify God in this lifetime. In fact, the Christian is commanded to grow in Grace, 2 PET. 3:18.

Very little knowledge is required to accept Christ as Savior. But extensive knowledge is required during the believer's remaining lifetime in order to profit from Grace. Every facet of a Christian's life requires an applied understanding of the Word and orientation to the Grace of God.

God's Grace is always available for the believer. In fact, the Lord waits to pour out His Grace to us, ISA. 30:18-19.

Grace is sufficient for every problem.

Grace is greater than sin, ROM. 5:20.

Grace is greater than suffering, 2 COR. 12:9,10.

Grace is greater than Satan, JAMES 4:6,7.

A special provision of Grace is dying Grace, for the Christian who is in the dying stage of life, whether that stage lasts two hours or two years, PS. 23:4. Dying Grace enables the believer to enjoy dying even though he might be having great physical pain.

A Christian who neglects God's Word creates a vacuum in his own spirit, that part of him which can understand and assimilate Bible truth. Into this vacuum will come false teaching, religion, legalism, and Satanic doctrines which further distort his orientation to the Plan of God. Eph. 4:17 and following. Therefore, failure to participate in the Plan of God is the believer's greatest occupational hazard. HEB. 12:15; GAL. 5:4.

The following are some examples of God's Grace provision for the Christian life:

- Grace in God's acceptance: EPH. 1:6
- Grace in confidence in God's plan: 2 THESS. 2:16
- Grace in prayer: HEB. 4:16
- Grace in daily provision: PSA. 84:11; ACTS 4:33,34; ROM. 8:32
- Grace in suffering: 2 COR. 12:9,10
- Grace in God's patience with us: PSA. 103:8-12
- Grace in releasing the power of God: 2 TIM. 2:1
- Grace in victory over sin: ROM. 6:14
- Grace in spiritual growth: 2 PET. 3:18; ACTS 20:32; 1 COR. 15:10
- Grace in spiritual gifts: ROM. 12:6; EPH. 3:7,8; 4:7
- Grace in stability: 1 PET. 5:12
- Grace in becoming gracious: 2 COR. 8:19**; COL. 4:6; 1 PET. 4:10
- Grace in method of living: HEB. 12:28; 2 COR. 1:12; ROM. 11:6
- Grace in worship of God: COL. 3:16
- Grace in the production of divine good: 1 COR. 15:10; 2 COR. 6:1; 9:8-11; EPH. 4:29

Surpassing Grace

Surpassing Grace includes all that God is free to do for the believer in eternity. This Grace is based primarily on the Christian's relationship to Jesus Christ. In addition, the believer receives rewards and crowns in heaven, which are a part of Grace provision. Study the following Bible passages:

EPH. 2:7; JOHN 14:13

1 COR. 9:25; PHIL. 4:1

1 THESS. 2:19; 4:13-17

2 TIM. 4:8; JAMES 1:12

1 PET. 1:3,4; 5:12

2 PET. 3:13; REV. 21:4

Distortions of Grace

As you can well imagine, Satan's main personal task on this earth is to distort what the Bible teaches about Grace. There are two basic ways to distort or pervert the idea of Grace (taking it to mean or imply something that it does not).

First, Grace is sometimes taken to mean that is permissible to sin. Thus, Grace is used as an excuse for licentiousness, emphasizing overt sins. This is always condemned by the Word of God. ROM. 6:1,2; 1 JOHN 1:9 TO 2:1; JUDE 4.

Then, Grace is sometimes taken as permission to be lazy (especially to skip Bible study). This emphasizes sins of omission. But this idea violates all of the Bible's commands to study, to be diligent, to be oriented to Grace. HEB. 6:11,12; 2 PET. 1:5,10; 1 COR. 15:10

The greatest enemy of Grace is legalism. Grace and legalism are mutually exclusive, ROM. 11:6. Grace means that God does the "work" and receives the glory (credit) for it. Legalism means that man does the work and receives the credit. [Notes are available on the doctrine of Legalism.]

Grace depends solely on the character of God and entirely excludes human ability, human merit, human achievement, etc. Legalism, however, depends on human activity and ability.

Grace and legalism have opposite emphasis. Grace emphasizes what God does in the soul of man, free of charge. The production and blessings in the Christian's life are byproducts of what is first provided by God without cost. Legalism excludes the mental attitude and emphasizes overt activity for the purpose of gaining credit with God and impressing men.

Legalism hinders a person from accepting Christ as Savior, GAL. 2:21.

Legalism neutralizes the believer in the Christian Way of Life, GAL. 5:2 TO 4.

God is perfect, and His plan is perfect. Man's work is excluded from the plan of God because man is imperfect. If man were permitted to

make a contribution to the Plan of God, the plan would no longer be perfect; it would be no stronger than its weakest link. Grace eliminates all considerations of human merit.

Grace, then, in the antithesis of human arrogance. An awareness of the full meaning of Grace is a giant step toward true humility. Four types of pride are noted in those who are not oriented to Grace:

- There is pride on the part of the believer who rejects the eternal security of Grace. He thinks his sins are greater than the plan of God. He thinks that Grace is not sufficient.
- There is pride in the believer who falls apart during suffering. He thinks that his pressures and adversities are greater than the provision and protection of God.
- There is pride in the believer who enters into a life of false spirituality through legalism or religion. He thinks his personal works impress God and are greater than His plan.
- There is pride in the emotional believer who thinks feelings and emotions are greater and more real than the Word of God or the Grace of God.

How to Grow in Grace

Victory over the Sin of Pride

As we have seen, one of the greatest enemies of Grace is native human pride, one of the greatest evils since the Fall of Man. It is the worst of the mental attitude sins because it amounts to blasphemy. "I will be my own God." Remember the times that Satan said "I will..." Grace opposes human pride in every way.

There is great pressure toward arrogance in the United States. Our country has a successful, affluent society with many opportunities for achievement and rewards, from childhood on. Status and upward mobility are available to everyone, and it's easy to get the big head, to think that we have accomplished something, to have the "self made man complex." Victory over this very subtle and devastating mental attitude sin requires a thorough understanding of the doctrine of Grace.

The first step in victory over pride (and growth in Grace thinking) is to be aware that pride is part of everyone's Sin Nature. No one starts out thinking Grace!!

The second step is to pray for victory here and to ask the Lord for wisdom in the matter.

The third step is to confess sinful pride when you recognize it in yourself.

There are many symptoms of pride. Indignation at someone else's behavior, mistakes, shortcomings, lack of discipline, or failure to measure up is an indicator of self-righteousness, whose basis is pride. "Well, I never..." these are key pride words. ROMANS 2:13 commands that we should not judge others as if we ourselves had no areas of weakness. Self-promotion, and the demotion of other people is pride, it is the failure to think Grace.

Another symptom of pride is lack of forgiveness, the holding of grudges. Pride prevents a forgiving attitude. How many marriages break up because of this? How many people would be happy on the job instead of miserable if they could just forgive the boss or a fellow worker for doing something dumb? Everybody does dumb things, but failure to forgive is pride. Other indicators of pride are complaining, griping, maligning, gossiping. Most of the sins of the tongue have their roots in pride.

When you see sinful pride in yourself, confess it! If you see it in others, pray!

The fourth step toward progress in Grace thinking is to "grow in Grace"; actually this is the first and last step toward maturity. Grace thinking overcomes pride, and the symptoms of sinful pride will start to disappear. A person who was at first totally filled with himself will find that as he grows in Christ the symptoms will show up only under extreme pressure. At that time, they will be recognized and dealt with immediately to minimize the ill effects on himself and others.

Grace Orientation

The first step in Grace orientation is understanding the Grace of God, the purpose of this study. The second step is to appropriate the Grace of God through the use of the techniques of Christian living seen in the following sections. [Each of the techniques described briefly below has a complete discussion in the Bible Notes Library studies relating to each topic.]

Confession of Sin

Personal sin leads the believer away from the Christian Way of Life. You must deal with sin on a daily basis by confessing and moving on. If you don't do this, sin becomes a burden which clouds your joy, drains your spiritual energy, and destroys your productivity and vitality. The result will be that you will seek provision for your needs and desires outside of God's Grace provision.

In privacy, make a list of mental attitude sins, verbal sins, and behavior sins which bother you the most. Ask the Lord to make you aware of the habits of your own life. Respond immediately to the Holy Spirit when He uses the Word to spotlight your sin. Name the sin to God; then rejoice in forgiveness and cleansing and your renewed fellowship with God.

All the promises and provisions of God the Father are now available to you. Make it a spiritual habit to confess sins whenever they show up in your life and you will have continuous and immediate access to everything that Grace provides.

The Faith Rest Life

Faith Rest is the believing of the promises of God and then entering into the "rest" phase of Christian living by claiming and enjoying those promises. Therefore, you must search the Scriptures daily to remind yourself of promises and to learn new ones.

You must know who and what God is so that you will not hesitate to believe that He can do what He has promised to do. Study the attributes of God using verses about the Essence of God. Know Him as He reveals Himself in the Bible. Believe Him when He tells you what He will do for you. Count on it. Let your faith rest

on it. Cast your burden on the Lord. Everything you learn about Grace will encourage and strengthen you.

Occupation with Christ

The technique of Occupation with Christ keeps your mind on Grace because it gets your eyes off yourself, your spouse, your children, your neighbors, your friends. Instead, as you move through the day, you are thinking about the Lord Jesus Christ, His plan for your life, the Father's provision for each incident in your life, and His provision of wisdom for each decision you must make. Occupation with Christ is a byproduct of the Faith Rest Life. Disorientation to Grace is a byproduct of occupation with self, with life, with problems.

Living in the Word

By Living in the Word you are constantly reminded of God's viewpoint, of His Plan, of His provision, or His awareness of our spirit of heaviness and what He wants to accomplish in us with the testing. Living in the Word gradually transplants you to a new sphere, a new environment for your life, in which there is victory through Grace.

The Filling of the Holy Spirit

The Holy Spirit fills you and controls your life when you have no unconfessed sin in your life. You can trust the Holy Spirit to reveal sin to you when you commit it, or even before. When the Holy Spirit is in control, He produces His fruit (GAL. 5:12), the product of graciousness which is such a blessing to others.

Agape love is a great Grace benefit. There is joy in living in Grace. Peace does not coexist with disorientation to Grace. Longsuffering gives the ability to wait for God's Grace provision. Gentleness, goodness, faith, meekness, and temperance are fruits of righteousness, which is divine good.

Orientation to Grace

Grace Orientation gives the ability to look at people and see them as God sees them. It is the ability to let them live their lives as unto the Lord, and trusting God to make His way clear to

them. This technique lets people make mistakes without your judging them. It enables you to accept criticism without hurt or bitterness. It enables you to "esteem other better than yourself", to "do nothing through strife or vainglory." You will be a "conduit of Grace."

Mastery of the Details of Life

We are all involved with details of life. Either we master them, or they master us! If you are a slave to one or more details of life, your thoughts are devoted to them, and they drive you. They dominate your thinking, your conversation, your decisions. Slavery to the details of life leads to a search for happiness through the non-Grace provision of the world and Satan.

Mastery of the details of life means that you look to the Lord for every detail. Your happiness does not depend on people, circumstances or things. You have the peace of God that passes understanding. You have learned to be content under any circumstances. You can wait for the Lord's timing in providing the details you want; you can enjoy them when you have them; and you can stay happy when the Lord sees fit not to provide some detail.

Relaxed Mental Attitude

A relaxed mental attitude is based on knowing God and on having divine production in the soul that comes with the fruit of the Holy Spirit. A relaxed mental attitude is one of the results of Living in the Word, practicing the Faith Rest Life, and being occupied with Christ.

Capacity to Love

There may be many disturbing details that surround our relationships with other people or the circumstances of our lives. Love deals with that depression by giving us the capacity to have a Spirit produced love for God (1 Cor. 16:22); for spouse (Titus 2:4); for others (Rom. 12:13). This is only one of the marvelous products of Grace in the Christian's life.

Inner Happiness

Inner happiness is not possible for the believer who is occupied with himself. Inner happiness

is a state of rejoicing based on knowing that God is everything He claims to be and that He can and will do what He has promised. Inner happiness is the joy of living where every provision for physical, emotional, and spiritual well-being is being made by God in the life of a Christian who is walking in daily fellowship with Him.

Heresy and Apostasy

The words "heresy" and "apostasy" are two of the most often used words to refer to doctrinal error and practice in the Church Age.

Any Christian is subject to error in his thinking about spiritual matters. The presence of the sin nature in the soul guarantees that we will have a constant battle to distinguish between human and divine viewpoints. Error may be the result of ignorance, of a lack of doctrine, or of deliberately adopting some point of view or activity.

The open-minded Christian who is positive to the teaching of the Bible and who is willing for the Lord to deal with him in doctrinal matters will find that his erroneous ideas will be replaced with the truth of the Word of God. As he grows in Christ, he will avoid heresy and any deliberate apostasy.

Heresy itself, which is the result of making a wrong choice among competing ideas, may have been entered into as a result of being deceived (EPH. 4:11-18) or of falling into a snare of Satan. Heresy becomes apostasy, however, whenever a person deliberately decides to reject Bible truth and maintain and promote false ideas. This paper is written to help believers avoid error, heresy, or apostasy.

HERESY

The word "heresy" comes from the Greek (hairesis) meaning, "a choice; a taking for oneself; a sect or school of philosophy". Hence, in the Bible, it means (1) a chosen course of thought or action; (2) dissensions arising from diversity of opinions and aims; or (3) doctrinal departures from revealed truth, or erroneous doctrinal views.

The apostles warned the church continuously against such non-Biblical views. Note particularly the stern directions to Titus regarding the correction of problems caused in Crete by Judaistic heresies.

In the Apostolic Age we find three fundamental forms of heresy. These have appeared in one form or another in every generation since.

JUDAISM

Judaism is the false counterpart of Jewish Christianity which insists on combining Jewish practice with Christianity. This tends to cause Christianity to sink to the level of Judaism in that it makes the Gospel merely the perfection which they suppose can be obtained by keeping the Law. Judaism regards Christ as a mere prophet, a second Moses; it denies His divine nature, His priestly function, and His kingly offices.

Judaism holds that circumcision, sacrifice, etc. are to be binding on Christians and necessary for salvation. There is no conception of Christianity as a new, free, and universal religion. Judaism appears in the 2nd Century A.D. in a more fully developed version under the name of Ebionism.

GNOSTICISM

Gnosticism spread through the whole church during the first two or three centuries after Christ. This heresy was an opposite reaction to Judaism. It separated Christianity completely from Jewish influence with the result that it tried to eliminate any connection to the true historical foundations of Christianity. Gnosticism denies the humanity of Christ, and it adulterates Christianity with pagan ideas and practices.

SYNCRETISM

Syncretism combines Judaism, and then Christianity, with heathen philosophies, especially those of Pythagoras and Plato, so that, under the Christian name, there appeared confused combinations of these opposing systems, forming either a paganized Judaism or a Christianized paganism, depending on which element prevailed.

Whatever the differences in the heresies, all amount to a distinct denial of the Gospel, the

incarnation of the Son of God for the salvation of the world. They make Christ either a mere man or a mere superhuman phantom; they allow no real and lasting union of the Divine and human natures in the person of the Redeemer. Heresy disturbed the unity of doctrine and of fellowship in the early church, which was therefore forced to exclude those holding false doctrine from its communion (TITUS 3:10). Once excluded, however, heretics formed societies of their own.

Heresy becomes apostasy when there is a deliberate holding to error in spite of knowing the truth of the Word of God. A heretic becomes apostate at the point when he hears the truth and decides against it.

APOSTASY

Apostasy is the deliberate act of a professing Christian who knowingly and deliberately rejects revealed truth regarding the deity of Jesus Christ, redemption through His atoning sacrifice, or any part of the doctrines related to Salvation. The apostate is in revolt against God. He maintains an outward profession of faith and a facade of true spirituality; but he departs from the faith. Apostasy, then, is insidious, subtle, and quite devastating.

Some of the characteristics, or synonyms, of apostasy are mentioned in the Bible, including: seducing spirits, doctrines of demons, hypocritical lying, a seared conscience, forbidding of marriage and meats, and a form of godliness without the power thereof. The rest of this paper contains a number of points about apostasy along with an extensive listing of Bible references for further study of the subject.

1. Satan is the author of apostasy, JOHN 8:44, "Ye are of your father, the devil..." and 2 COR. 4:4, "In whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them."
2. Demons help to carry out apostasy in the world, 1 TIM. 4:1.
3. Examples of apostasy in the human race mentioned in Jude are:

Cain - who rejected the Word of God and went religious.

Balaam - who accepted a bribe to curse Israel and fell victim to slavery to the details of life.

Korah - who led a revolt against authority, was anti-establishment.

4. Religious apostasy has many facets:

False gospels: GAL. 1:6-12; 2 COR. 11:3,4

False doctrines: 1 TIM. 4:1,2; 2 PET. 2:1; 1 JOHN 4:3

False messiahs: JOHN 5:43; MATT. 24:5

False prophets, teachers, and evangelists: 2 PET. 2:1; 1 JOHN 4:1; 2 COR. 11:13-15

False ritual: 1 COR. 10:20,21; ROM. 11:9; ISA. 1:10-14

False Gods: 1 COR. 8:5; 10:19-21

False righteousness: Phil. 3:9; Matt. 5:20

5. Characteristics of apostate doctrines:

They repudiate the Person and work of Christ, 2 PET. 2:1; 1 JOHN 2:22,23; 2 JOHN 9,10

They repudiate the veracity of the Word of God, 2 PET. 3:3,4

They ignore the judgments of God, 2 PET. 3:5,6

6. Apostasy appeals to the trends of the sin nature; the trend toward asceticism, 1 TIM. 4:1-3, and the trend toward licentiousness, 2 PET. 2

7. Apostasy is judged by God:

Angels were judged for their apostasy, 2 PET. 2:4; JUDE 6.

Civilizations are judged for apostasy, 2 PET. 2:5.

Cities and national entities are judged for apostasy, 2 PET. 2:6; JUDE 7; JER. 23.

8. Apostates are described in the Bible as:

Animals of instinct, minus doctrine and minus morality, operating on emotional impulses and licentious desires, 2 PET. 2:12.

Fruitless trees that are twice dead; they are spiritually dead, and they will go to the Lake of Fire, JUDE 12.

Waterless clouds, unstable, driven by the wind, 2 PET. 2:17; JUDE 12.

Vicious waves of the sea, dangerous and to be avoided, JUDE 13.

Wandering stars, living in delusion and error, JUDE 13.

9. Apostasy is prevalent in the last days of each dispensation:

Age of the Gentiles, GEN. 11:1-9.

Age of Israel, REV. 13; 2 THESS. 2

Church Age, 2 PET. 3:3; 2 TIM. 3:1.

11. Apostasy is prevalent in the last days of a national entity, JER. 23:9-40.

12. There will be no apostasy during the Millennial Kingdom, REV. 20:1-3; COL. 2:15; ZECH. 13:2,3; ISA. 2:1-4; ISA. 11:9.

13. A brief period of apostasy will follow the Millennial reign of Christ, REV. 20:7-11.

Hope

Hope is the mental attitude of confidence that results from learning and applying Bible truth regarding the future.

In Bible usage, "hope" (Greek: ELPIS) is synonymous with "confidence". Growth in confidence comes along with growth in Christ. Applied knowledge of Bible principles of time and eternity leads to supreme confidence in God's Word.

The Christian has confidence in

- an eternal inheritance, 1 Pet. 1:4,5
- the new home in the future, John 14:1-3
- the resurrection body, 1 Cor. 15:51-57

See also 1 Th. 4:16-18; Phil. 3:21; and 1 John 3:1,2.

The hope of Israel is in their coming Messiah (the Second Coming of Christ, His kingdom on earth, and the new earth of eternity.

Luke 1:67-79; 2:28-32; Acts 26:6,7; 28:20; Eph. 2:12.

The Abrahamic Covenant (amplified by the Palestinian, Davidic, and New Covenants) promised to Israel the land of Canaan, the eternal seed (the Messiah), and blessing (new

birth). Israel's hope lies in these promises of God.

Abraham's hope was directed to the promise of a new city, the New Jerusalem, Heb. 11:9,10.

The hope for the Church is the "blessed hope" of the Rapture. Titus 2:13-15; 1 John 3:2,3; 1 Thess. 4:13-18

Hope is derived from such passages as Rev. 2:14 in which it is stated that there will be no more death, tears, pain, etc.

The hope (confidence) we have in Christ has caused death to lose its sting and the grave to lose its victory. 1 Cor. 15:54-58.

The word hopeless should never be in the Christian's vocabulary.

Imputation

Imputation is a wonderful principle of the Plan of God, and you have been involved with imputation since the day you were saved.

To impute means "to set something to one's account."

In the Bible imputation is used as a legal term in several different ways. For example, when Paul sent Onesimus back to Philemon, he told Philemon that if Onesimus had incurred any debts they were to be put on Paul's account (Philemon 17,18).

When a groom says to a bride "with all my worldly good I thee endow", he is talking about imputation, placing to the bride's account all of his property.

The Greek verb for imputation is *logidzomai*. It is used more than 40 times in the New Testament, ten times in Romans 4 alone, the imputation chapter. In the KJV of Romans 4 it's translated "counted" in 4:3,5, "reckoned" in 4:4,10, and "imputed" in 4:6,8,11,22,23,24.

Three Imputations in the Bible

In the first type of imputation, God imputes to us what actually belongs to us in the first place. Where Romans 5:12 says that "death passed upon (*logidzomai*) all men, for that all have sinned", death is part of our spiritual heritage from Adam. Death has been reckoned to our

account. Adam's sins was not his alone, but it was placed on every person's account, on the debit side, you might say.

In the second type of imputation, God the Father imputes to the Lord Jesus Christ that which does not belong to him. 2 Cor. 5:21 says that "he (Christ) was made to be (*logidzomai*) sin for us, even though he knew no sin...". This is the Bible concept of substitution; Christ died for our sins, not his own. Isaiah 53:4-6. The verse does not say that Christ became a sinner, but that sin was set to his account that was not his.

The third type of imputation occurs when God imputes (credits) to the sinner what is not actually his. Again, 2 Cor. 5:21, "that we might be made the righteousness of God in him." Here, the actual perfect righteousness of God is credited to us. This righteousness, which is placed on the credit side of our ledger, is known as imputed righteousness or justification.

God declares men to be righteous on the basis of faith. Read Romans 4:3. "Abraham believed God and it was counted to him (*logidzomai*) for righteousness". God makes men righteous on the basis of practice by the Word (John 17:17) and the filling of the Holy Spirit. (See Topic: Sanctification)

logidzomai from the Lexicons

A study of various Greek lexicons shows that *logidzomai* has some very interesting uses in the Bible. If you will study each of these verses in the context, it will help you to understand the concept better, and you will find a lot of practical application for this doctrine. Here is a list of three principal meanings for *logidzomai* in the Bible and in other sources of New Testament Greek studies.

To reckon; to calculate

The word means "to count, to take something into account" in 1 Cor. 13:5 (cf. Zech. 8:17); 2 Cor. 5:19; Rom. 4:8 (cf. Ps. 32:2); and 2 Tim. 4:16.

It is used in Romans 4:4, 4:6; and 4:11 in the sense of "crediting."

It means “to credit something to someone” in Romans 4:3,5,9,22; Gal. 3:16; James 2:23 (cf. Romans 4:10,23ff; Gen. 15:6; Ps. 106:31).

In the commercial world of New Testament times, *logidzomai* was a technical term “to charge to someone’s account” and was so used in 2 Cor. 12:6. (Other references: *Orientalis Graeci Inscriptiones Selectae*, edited by Dittenberger, 1903; and *Fayum Towns and Their Papyri*, by Grenfell, Hunt, et al.)

The idea of calculation is seen in other places in the concepts of “to evaluate, to estimate, to consider, to look upon as, something, as a result of calculation”. You will see this in Acts 19:27 (cf. Isa. 40:17) and Rom. 9:8; 2:26.

The word is used in the sense of “to count” or “to classify”. In Greek Papyri in the British Museum, Kenyon and Bell said of a camel’s colt: “which is now classed among the full grown.” In the Bible, see Mark 15:28; Luke 22:37 (cf. Isa. 53:12).

Still under the idea of reckoning or calculation, *logidzomai* means “to consider; to look upon someone as”, as in 1 Cor. 4:1; 2 Cor. 10:2; Rom. 8:36 (cf. Ps. 44:22); Rom. 6:11.

Think about; ponder; consider; let one’s mind dwell on.

This is the word *logidzomai* used in the sense of one’s mental preparation for the act of “reckoning” or “imputing” something to someone’s account or credit. It means “to have in mind, to propose, to purpose”. See Phil. 4:8; John 11:50; Heb. 11:19; 2 Cor. 10:2,11.

It is used as “to think; to believe; to be of the opinion” in Rom. 2:3; 3:28; 8:18; 14:14; Phil. 3:13; 2 Cor. 11:5; and 1 Pet. 5:12.

Words from the Papyri

Oxyrynchus Papyri XII, “the due amounts in money and corn are reckoned here” (107 or 108 AD)

ibid III, “let my revenues be placed on deposit at the storehouse” (2nd or 3rd Century AD)

Florentine Papyri (AD 254), “reckoning the wine to him at sixteen drachmae...”

Source materials for this article: Unger’s Bible Dictionary; Kittel’s NT Greek Lexicon; Chester

McCalley’s written notes on imputation; Moulton and Milligan studies in the papyri.

Judgment, Justice, and Judging

The Bible says that God is just. We know that He exercises perfect judgment and discernment in His dealings with mankind. This study discusses the various Bible passages dealing with the subjects of judgment and justice and gives the Christian believer a basis for knowing the difference between sinful judging and spiritual discernment in human affairs.

God is the Only Capable Judge of Mankind

Romans 2:1-16

The general purpose of Rom. 1:18 to 3:20 is not to prove that all men are sinners -- this is taken for granted. It is, rather, to make starkly clear the certainty of God’s judgment on unrighteousness, which is the terrible consequence of sin.

In chapter 1, the Gentiles were not actually referred to, although they were probably in the picture in the minds of some readers, particularly the Jews. In fact, some people, including especially the Jews, would not have regarded themselves as in the category of immoral persons. Yet these very people, in their self-righteousness, were in equal need of conviction of sin.

This conviction of sin is found in chapter 2, with the individual being addressed as “thou”, as opposed to the “they” of chapter 1.

The self-righteous person does not consider himself as being subject to condemnation; and it is not easy to convince him of sin. His self-righteousness and moral trends are so strong that he does not feel the need of the Gospel of Christ.

If the immoral man of chapter 1 is “holding down” or “hindering” the truth by sinning, the respectable man of chapter 2 is “proclaiming the truth in unrighteousness” by judging. Spiritual pride is a great stumblingblock. Chapter 2, verses 1 to 16, is arranged as follows:

1. The Rebuke -- (2:1) The Apostle appeals to the S/R person’s conscience. If the man assents

to the condemnation of sinners, he really condemns himself. The man must have his arrogance removed; God has one standard for all. Judging others will not bring escape from God's judgment.

2. The First Principle of Judgment -- (2:2) The judgment of God is "according to truth", therefore impartial.

3. The Impossibility of Escape -- (2:3-5) The Jew will not be able to claim any exemption because of his national heritage or religion. No human righteousness provides for escape from judgment.

In human jurisdictions, a guilty person may get away with a crime if (1) his offence is not known; (2) he escapes beyond the bounds of the jurisdiction; (3) there is some failure in the legal process after his arrest; or, (4) he escapes from custody and hides from officers of the law. Of course, none of these will help a person escape from divine justice.

4. The Second Principle of Judgment -- (2:6) God's dealings with mankind are based on absolute justice, whether as to punishment or reward. "Who will render to every man according to his deeds." cf. Prov. 24:12

5. The Reality of Meaning -- (2:7-10) There is no middle ground. Only two sorts of deeds are allowed. People are either on one side or the other.

6. The Third Principle of Judgment -- (2:11) "There is no respect of persons with God." God has no favorites. The Jews' being chosen did not mean that they had immunity from judgment.

7. Universal Application of Judgment -- (2:12-15) Standards of judgment will be different between Jew and Gentile, the Jews being judged by the Law of Moses, and the Gentile being judged by the law of conscience. Thus, character will be the test in both cases.

8. The Fourth Principle of Judgment -- (2:16) Both Jews and Gentiles will be brought face to face with Christ and the Gospel in the ultimate judgment. "In the day when God shall judge the

secrets of men according to my Gospel by Jesus Christ."

The Justice of God

God has sovereignty over His creatures by virtue of His creation. He has the perfect right to dispose of His works as it may please Him. Psalm 115:3; 135:6

God is a judge. Psalm 50:6. As a judge, He places a penalty on sin. Rom. 6:23, "The wages of sin is death." God demands that disobedience against His laws be punished, Deut. 18:18-19.

God is perfect in Justice.

Isa. 45:20-25; Ps. 89:13-16

God's Justice is impartial.

II Chr. 19:4-11

Rom. 3:26, "To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

God's Justice is satisfied because of God's provision: Jesus Christ paid the penalty.

Col. 2:13-15

The Person and Work of the Lord Jesus Christ satisfied the just demands of God's Righteousness and Justice.

II Cor. 5:21; Isa. 53:10-11

Therefore, God is Just when He forgives the person who accepts the Work of Jesus Christ.

Rom. 8:1, "There is therefore now no condemnation..."

I John 5:11,12 "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."

Principle : Grace always precedes judgment. cf. Mal. 1,2

Judging

There are several words in the Bible referring to various types of discernment, judgment, and condemnation. Sometimes we are warned not to engage in sinful judging of others. At other times we are told to exercise godly judgment

(discernment) in deciding a matter. In almost every passage dealing with judging, the context will enable you decide which type of judging is being discussed.

For clarity in our teaching, we often use the word judging to refer to improper, destructive criticism, either by a believer out of fellowship, or by an unbeliever under certain conditions. We use the word discernment for the proper evaluation of people, events, or problems, by believers under the control of the Holy Spirit.

USES OF (krino)

The basic Greek word for the verb "to judge" is krino. This word is used for both legitimate discernment and for sinful judging. This word has the following uses :

"To select, to prefer":

Rom. 14:5 "One man esteems (krino) one day above another: another esteems every day alike. Let everyman be fully persuaded in his own mind."

This is legitimate discernment.

"To judge": "I speak as to wise men; judge ye what I say." I Cor. 10:15 Used in the right sense of discernment.

"To reach a decision": "...hath so decreed..." I Cor. 7:37. The right sense.

"To hold court" (used as a legal term)

I Cor. 5:12, "For what have I to do to judge thee also that are without? (the unbelievers) Do not ye judge them that are within (believers in local church)?" Paul or a congregation have the right to hold court. In regard to believers this is legitimate.

Acts 25:10, "...where I ought to be judged." Paul is before the Roman Court where it is legitimate for cases to be judged.

"Settling a dispute or quarrel":

1 Cor. 6:6, "But brother goeth to law with brother, and that before the unbelievers..."

Here, krino is translated "to go to law", which, in itself, is legitimate. But between two church members it is not right in these circumstances.

Divine Court :

2 Tim. 4:1, "...Christ, who shall judge the quick and the dead at His appearing and His kingdom."

"To pass judgment upon, thus to express an opinion":

Matt. 7:1,2, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." This kind of judgment is sinful judging carried on by a believer out of fellowship.

John 7:24, "Judge not according to the appearance, but judge righteous judgement." This is an excellent illustration of the Lord teaching that sinful judging is to be replaced by discernment based on spiritual information.

"To pass unfavorable judgment upon, to criticize, to find fault with, to condemn":

Romans 2:1, "Therefore, thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things." This is either a mental attitude sin, a sin of the tongue, or both.

Romans 14:3, "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him." In other words, mind your own business.

Romans 14:10, "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." Delegate all judging to the Lord.

Romans 14:13, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." Here krino is used both in the bad sense and in the good sense.

I Cor. 4:5, "Therefore judge nothing before the time until the Lord comes, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

1 Cor. 10:29, "Conscience, I say, not thine own but of the other: for why is my liberty judged of another man's conscience?" Live and let live. Live your life as unto the Lord, not unto people..

Col. 2:16, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days..." That is, let the other believer live his life as unto the Lord.

James 4:11,12, "Speak not evil one of another, brethren. He that speaks evil of his brother, and judges his brother ... there is one lawgiver, who is able to have and to destroy: who are you that keeps on judging another?" This person sets himself up as God when judging in this manner.

USES OF (anakrino)

"To examine for answers" ... "to pass judgment upon", which comes to mean "to examine". This is a legitimate activity, especially concerning our attitude toward the scriptures. Acts 17:11, "These were more noble (open-minded) than those in Thessalonica, in that they received the Word with all readiness (eagerness) of mind, and searched (anakrino) the Scriptures (daily), whether those things were so."

1 Cor. 10:25-27, "...eat, asking no question, for conscience sake...whatsoever is set before you, eat, asking no question for conscience sake." The idea is that we are not to make an issue out of food set before us by passing judgment on it.

"To discern" (while in fellowship) ...

The proof that anakrino takes on a good connotation is found in the following passage, among others. The term "spiritual" indicates that the believer in fellowship can be discerning without condemnation from God.

1 Cor. 2:14,15, "But the natural man (unbeliever) receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned (anakrino). But he that is spiritual (in fellowship) judgeth (discerns) all things, yet he himself is judged of no man."

USES OF (diakrino)

"To be at odds with oneself, to doubt, to waver":

Rom. 4:20, "He (Abraham) staggered (diakrino) not at the promise of God..."

Rom. 14:23, "And he that doubteth (diakrino) is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." This is an introspective judging which proceeds out a guilt complex.

"To make a distinction":

1 Cor. 4:7, "For who maketh thee to differ from another" This is describing the sin of partiality, exalting one person over another; it is failure to recognize that a person is what he is because of the Grace of God.

"To judge oneself":

1 Cor. 11:31, "For if we would judge (diakrino) ourselves, we should not be judged (krino).

"To render a decision":

1 Cor. 6:5, "I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren?"

USE OF (kritikos)

Used only once in the Word of God, to describe the quality of the Word of God as an absolute criterion of judgment.

Heb. 4:12, "For the Word of God is living and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner (kritikos) of the thoughts and intents of the heart."

USE OF (diakrasis)

Heb. 5:14, "But strong meat belongs to them that are of full age (mature believers) even those who by reason of use have their senses exercised to discern (diakrasis) both good and evil." The believer who uses the Word of God in fellowship will be able to discern a great deal.

Mental Attitude

Introduction

As a believer progresses in his Christian life, he experiences many profound changes in his thinking. His standards change gradually but radically; his frame of reference changes; his mental attitude soon becomes very different from what it once was. His previous way of thinking is replaced by the "mind of Christ" - God's viewpoint is becoming his own.

The greatest occupational hazard faced by a Christian is the failure to grow in Christ. Persistent personal sin carried on without repentance and confession keeps the Christian out of fellowship with the Lord and hinders the work of the Holy Spirit in the life.

The normal Christian life is a supernatural life. This life cannot be lived apart from the daily intake of spiritual food, the sustenance which comes with the study of the Bible accompanied by the continuous control and ministry of the Holy Spirit. Inattention to the teaching of the Word of God concerning the mechanics of daily Christian living results in failure to grow in Christ. The believer who will not overcome these problems will not be able to enjoy the benefits and blessings of the Christian life, and he will certainly not be productive as a child of God.

This article reviews several factors relating to the subject of the believer's mental attitude. First, we note several categories of mental attitude sin which are the result of "not thinking Grace". Then we see the methods by which God arranges for human viewpoint thinking to be replaced with divine viewpoint thinking. This study will also show some of the important results in the life of the Christian who develops a godly mental attitude.

The Sin of Not Thinking Grace

A Christian decides many times every day whether he will follow God's plan for his life. In decisions great or small he expresses either his dependence on the Lord or his desire to be independent of God's direction. A believer has access to the perfect plan of God for his life, a plan which has certain predetermined divine standards by which every situation can be measured, by which every decisive opportunity

can be judged. Many promises and blessings are available for use by the person who orders his life according to the patterns laid out in the Bible.

The person who is not positive to the plan of God, and who would apply his own human standards to life situations, does not operate by divine standards. He becomes involved in a variety of mental attitude sin problems stemming from his original decision to be independent of God. His life takes on the characteristics of one who does not "think Grace".

Grace is that characteristic of God which is an extension of His love for the human race and which causes Him to provide for every human need for time and eternity. The sacrificial death of Jesus Christ on the Cross was the Work which made it possible for God to view every person as free from the guilt of sin and as an object of God's Grace provisions.

Failure to order one's thinking according to Grace involves several aspects of mental attitude sin, including the following :

A SPIRIT OF PRIDE -- this is an exalted feeling based on personal success or position, or based on good training or education, on personal appearance, or on some natural gift or ability. Sinful pride is an inner feeling of self-importance which does not take into account God's provision of every resource and quality which goes into one's human traits and capabilities.

LOVE OF, OR DESIRE FOR, HUMAN APPROBATION AND PRAISE -- this is a secret fondness for being noticed and recognized. It is a love of supremacy, or it is the drawing of attention to oneself by various types of exhibitionism or by spiritual one-upmanship.

SELF WILL -- this is the concept of the stubborn or unteachable nature, or implacability. Self will is a disposition to be argumentative, harsh, bitter, which causes one to be a "nit picker" or critical in the extreme, or to mind the business of others, or to fail to recognize the rights and privacy of others.

SINFUL REACTION TO SOCIAL PRESSURES -- these are the sins of anger, impatience, touchiness, or of having a sensitive nature. There is often resentment and retaliation when disapproved or contradicted. This area of sin generates jealousy, sour grapes, envy, and the accompanying bitterness, hatred, carrying of grudges, revenge tactics, and so forth.

Magnifying the faults and failings of others while emphasizing one's own virtues.

NEGATIVE DISPOSITION -- this is peevishness, a fretful disposition, one that loves to be coaxed and honored. It is a dishonest, deceitful attitude. It is a disposition that tends toward discouragement and despondency under pressure along with the attempt to solve one's problems by hysteria and tantrums.

APATHY -- this sin is that of indifference to doctrine and to the Word of God in general. It is indifference to the lost condition of unbelievers or to the carnal condition of other believers.

Characteristics of a Believer's Mental Attitude

The true character of a believer in Jesus Christ is determined by his mental attitude. Prov. 23:7, "As a man thinks in his heart, so is he". See also 1 Pet. 1:13; 4:1; Heb. 12:3; Col. 3:1,2; 1 Cor. 2:16; 2 Cor. 10:4,5.

A Christian's mental attitude is not always apparent in his actions, but God always knows perfectly what a person is thinking. Heb. 4:12,13; Prov. 21:2. The following are examples of mental attitude thinking.

Worldliness is a mental attitude. Worldliness is not the doing of something wrong; it is the thinking which takes place independently of God's viewpoint. The remedy to the problem of worldliness is not in turning over a new leaf. It is a change in thinking (repentance) rather than a change in activity. Divine viewpoint must replace human viewpoint before a change in character can be expected. One can have an outward life which appears good, yet be filled with mental attitude sins. Col. 3:2; James 4:4.

Toughness, strength, and determination are mental attitudes. One is not beaten until he gives up mentally.

True Christian inner peace is a mental attitude. It is the relaxed mental state which enables one to enjoy the Christian life regardless of people or outward circumstances. With a good mental attitude, the believer can be joyful, relaxed, and can even enjoy the battle.

Mental stability is the result of thinking from a proper frame of reference, that is, Biblical thinking. The Christian who has mental fear, who is a chronic worrier, who cannot think clearly under pressure, who blames others for his problems, who cannot make correct decisions -- that believer is unstable. His emotions interfere with his thinking. Since emotion always follows thinking, emotional instability will always follow from incorrect (HVP) thinking. But God's Plan of Grace leads to rock-solid mental and emotional stability.

Man's Ideas vs Divine Viewpoint

Thinking requires words - vocabulary. Divine thinking requires divine vocabulary. "Man shall not live by bread alone but by every word that proceeds from the mouth of God." Under any kind of spiritual pressure, human vocabulary, or human thinking, is not adequate. Only God's words can give the ability to think correctly under pressure. The Christian's ability to think correctly is based on how much Bible teaching is resident (applied) in the soul of the believer.

The Christian is commanded to have a new mental attitude. Col. 3:1,2; 2 Cor. 10:4,5; 1 Cor. 2:16; Phil. 2:5.

The warfare between two viewpoints in the believer's soul must be fought from within, first by knowledge of doctrine, and then by the application of truth to the life. 2 Tim. 2:15; 1 John 1:9.

Every believer has a mind which is capable of looking at life from God's point of view. Rom. 1:18 ff. Mental attitude divine viewpoint is obtained only through Bible study accompanied by the controlling ministry of the Holy Spirit. The Christian who habitually studies the Word

learns to concentrate and to think from God's point of view, and thus he becomes stabilized. The "mind of Christ" (the source of God's viewpoint) is made clear in the Bible.

The Christian can be "transformed by the renewing of the mind" through study, knowledge, and application of Bible truth. By this means his decisions and actions are most likely to be in agreement with Bible principle. And this is the only sure sign of Christian maturity and victorious Christian living.

The Human Conscience

The conscience is located in the mind and is the center for the operating standards of the human soul. Titus 1:15. The conscience convicts the Christian of evil or wrongdoing. John 8:9. The conscience establishes standards for both human and divine relationships. Acts 24:16.

The conscience functions on thinking; and the believer in fellowship has a conscience which functions from resident (applied) divine viewpoint. Rom. 2:15; 9:1, as related to applied Bible teaching. The conscience establishes standards for serving God. 2 Tim. 1:3; Heb. 9:14. But false operating standards in the conscience produce legalism. 1 Cor. 8:7.

The more the believer uses applied Bible doctrine, the stronger his conscience becomes in using such things as the Law of Liberty and the superseding laws of love and sacrifice. 1 Cor. 10:24-29. Conscience is the basis for enduring mistreatment and misunderstanding without defending oneself. 1 Pet. 2:19; 3:16. The conscience can be damaged or destroyed with false doctrine and with a callused soul. 1 Tim. 4:1,2.

The Mechanics of Replacing Human Viewpoint with Divine Viewpoint

The Christian life is a supernatural life and cannot be lived without the filling of the Holy Spirit and the daily function of applied Bible teaching. Rom. 8:2; 7:6; Gal. 5:25; Eph. 5:18. All changes must come from within, and the Holy Spirit must originate divine good by applying doctrine to the life.

We begin a change of viewpoint at the moment of salvation. At that time we changed our mental attitude toward the Lord Jesus Christ. Acts 3:19. That was repentance and faith, and it resulted in our regeneration. John 3:16. At that moment many benefits were made available to us, blessings and promises from God which enable us to live in a manner which is both acceptable to the Lord and which also produces great happiness for us. We are given the ability to think those things which will bring honor to the Lord. Eph. 5:18; 4:23; Col. 3:2.

The choice of whether to make use of the divine operating assets is made by the believer every day. The power of our walk with the Lord depends on Bible teaching, the work of the Holy Spirit, and the believer's positive volition. Daily Bible teaching under the controlling ministry of the Holy Spirit builds up divine standards in the human soul and conscience. 1 Tim. 1:5,19; 3:9.

The Benefits a Proper Mental Attitude

With the proper mental attitude, the Christian will have victory, peace, power, and mental stability. Phil. 2:5; 2 Tim. 1:7. The Christian can experience perfect inner peace, even during times of difficulty and suffering. Phil. 4:7. Inner peace comes from what we think. Isa. 26:3. Divine viewpoint brings mental stability and eliminates discouragement, anxiety, instability, fearfulness, and double-mindedness. Stability of mind and character is a mental attitude of strength.

The believer with divine viewpoint has a gracious attitude toward others. He is a mature believer characterized by mental attitude love who is a channel of the Grace of God. Deut. 6:5; 11:13. A mental attitude from DVP produces confidences based on absolute values and standards. 2 Cor. 5:1,6,8.

Mental Attitude and the Believer's Ministry

The mature believer "thinks Grace", which is the "mind of Christ". Therefore, the Christian's life and personality are characterized by many of the qualities of the life of the Lord Jesus Christ. Rom. 8:29; Gal. 5:22 ff. In every one of these characteristics the Christian has one basic

ingredient - correct thinking according to divine viewpoint. 1 Pet. 3:8

Therefore, the mature believer is gentle, compassionate, caring, and has a gracious attitude toward others. With these qualities, and with the knowledge of the Word of God being acquired on the way to maturity, the believer cannot help but be an outstanding witness for Christ and a skilful practitioner in the use of his spiritual gifts.

Old Age

Many people have a tremendous dread of growing old. A great deal of activity during the working years is aimed at preventing as many of the problems of old age as possible: dependency on others, lack of money, bore-dom, ill health, and so forth. The very fear of the problems of old age often make mental and physical wrecks of people -- they become old before their time.

God's Plan is that old age be the crowning glory of a person's lifetime. The Word of God shows that old age can have promise, productivity, vitality, confidence, and a great deal of happiness, providing that spiritual preparation has taken place during the younger years.

Age Divisions in the Bible

The Bible indicates that there are three broad divisions of a lifetime.

The period of youth lasts up to about 40 years of age. Moses began to sense his responsibility to Israel and to the Lord when he was about 40, Acts 7:23. He spent 40 more years in training, however, before he became leader of the people of Israel. It was during the years from 80 to 120 that he did his great work.

In Acts 4:22, a man is healed and the Sanhedrin wanted to ridicule his testimony. However, "the man was above forty years old on whom this miracle of healing was shown", indicating that he was mature enough to know what had happened.

In 1 Tim. 4:12, Paul writes, "Let no man despise thy youth." Timothy was in his thirties at the time.

The period of middle age last from about 40 to 60 years of age. In 1 Tim. 5:9, a 60-year-old widow's retirement was into a full time ministry of prayer supported by the church. Many believers hit their top pace in the middle years. The high priest's work load was heaviest between 30 and 50.

Old age is the period from 60 on. In Daniel 12, Daniel, at age 90, was told to stop acting like a dead man and to get going. In Luke 2:36-38, a woman of great age (84) was very active in serving the Lord.

Some Principles of Old Age

Old age is a mental attitude as well as a physical problem. People shudder when you discuss old age. Next to the subject of death, it is the least favorite topic. There are many ways people try to postpone old age. They try various products to keep on looking and feeling young. They try traveling to relieve boredom and to give a sense of fulfillment. They use gadgets and programs to postpone old age.

But, the older one becomes as a believer, the better life should become! God's Plan is bigger than any problem this life can produce. Of course, to take advantage of this plan, a person must understand Salvation and receive Christ as Saviour. Then, the individual must get Bible teaching every day over a period of years to make it possible to obtain the maximum out of every day of life. According to God's Plan of Grace, which includes the concept of Dying Grace, the last day of your life should be the best.

But some of the most miserable old people around are Christians. They are cantankerous and obnoxious. Their youth is no longer there to protect them. They are seen for what their souls really are, without the camouflage of youth. "As a man thinks in his heart, so is he." Youth is excused for bad behavior; but youth is no longer there to cover up. Old age exposes all the faults, habits, obnoxious characteristics, and degeneracy of soul.

When King Solomon reached old age, he wrote Ecclesiastes; and he has some advice for youth.

A young person can prepare now to have a happy old age. Happiness is not in working, and it is not in retirement; it is not in this diversion or that. True happiness is in Christian growth, the production of the Fruit of the Spirit, operating on Divine Viewpoint, having a healthy edification structure in the soul -- having the inner beauty of soul.

"Rejoice, O young man!" "Find happiness when you are young." Then you can carry your happiness around with you, the inner mental happiness found in the Word of God, a happiness which does not depend on conditions, circumstances, people, or the details of life. This leads to a marvelous old age!

"And let thy heart cheer you in the days of your youth." Then you won't fight old age; old age will be the best age of all. This type of person is the salt of the earth in his old age, an aristocrat of the Christian family.

"Walk in the ways of your heart." Now the young person who is immersed in doctrine uses the Word of God in living the Christian Way of Life. "In the sight of thine eyes." The application of the Word of God to experience.

"But know that God will bring you to judgment; therefore remove sorrow from your heart, put away evil from thy flesh." This is a picture of judgment, chastisement, confession, claiming promises.

Therefore, old age is a mental attitude developed during a lifetime. The older one becomes as a believer, the better life should become. Happiness in old age is dependent on what is built up during the previous years of youth and middle age.

Problems of Old Age

As you read the following listing of the problems of old age, meditate on the Word of God and try to think of the doctrinal "antidote" for each problem. The prescription will be given in the succeeding sections of this article; but try finding answers in your own repertoire of doctrine.

- Old age may bring on a lack of mental sharpness. This can occur because of physical debility. Also, if the mind has been neglected, especially if the Word of God has been neglected, there will be a failure of the mentality.
- In old age, there can be a disorientation to life from the standpoint of success standards. A person looks back and regards life as a failure. Maybe he set goals, and now he is old and never realized the goals. There is a great danger of disillusionment.
- There is a tendency for great increase in mental attitude sins in old age, with emphasis on criticism and judgment. These things are often overlooked in youth; but they are horrible in the elderly.
- There is often a lack of security in old age, especially if the old people can't take care of themselves financially. Their children are in the prime of their lives and often the children's plans do not include them.
- Old age may bring an inability to concentrate, forgetfulness, inability to converse, to hear, to see. So the old person gets used to sitting in a chair daydreaming, vegetating, saying nothing.
- There is sometimes a lack of motive to live, too much idle time, and too much time for complaining. There may be a desire to travel but no means to do so. So there is a lack of significant things to do.
- Old age brings future shock. Old age finds itself out of phase with the younger generations of children and grandchildren. Therefore a dangerous trend can get started toward hypercriticism.
- The older believer may have stopped growing spiritually, or worse, may never have got started. There is, therefore, no edification, no occupation with Christ, no desire for the Word. There is a tendency to stagnate, to become jaded, to rely on the study done years before.
- There can be a tendency toward the negatives of Titus 2:3, becoming false accusers, gossips, evil speakers, vicious in criticism.

- There is a tendency among older believers to drink quite a lot when they don't have anything else going for them.
- Then, there is the tendency to think that getting old means that a person has some wisdom. So there is the garrulous senior citizen who never stops talking and inflicts continuous boredom on his listeners with his platitudes and homely chatter.

A Godly and Grace-Filled Old Age

Coming into old age, the mature believer is assured of his redemption; and he comes into old age as a knowledgeable, productive Christian. He understands both salvation and spirituality. He knows how to claim promises. He understands suffering, has lived through some of it, and looks forward to greater tests. He is ready for both suffering and happiness in old age.

This person comes into old age able to apply the Word of God to experience. Even his mind is saved, according to the principles of Romans 12:2. He realizes that there are many books, but only one Book, the mind of Christ, the Word of God.

The elderly believer uses the Faith-Rest principles of life. While the body is getting weaker, there is this promise of 2 Cor. 4:15.

"For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory."

Characteristics of a Beautiful Old Age

Review the following scripture passages to get a thorough understanding from Bible examples just what an exciting and productive old age can be like.

In 1 Tim. 5:5-10, there is the example of a widow alone who faces the occupational hazard of widowhood in loneliness. However, this woman trusts in God, uses the promises of the

Bible, and keeps on praying. A widow who is "well reported for good works" is making the most out of old age.

In Acts 11:36-43 is the story of Dorcas, "full of good works", given to hospitality, who "washed the saints feet", made garments, relieved the afflicted with her nursing skills, and was a producer of divine good. She had mastered the details of life.

In Tim. 2:1,2 there is a discussion of the characteristics of godly elderly men. They are to be healthy minded, alert, sharp, with Christlike character, masters of the details of life ("temperate"), "sound in faith", having spiritual healthy because of doctrine, being free from mental attitude sins such as bitterness, envy, hostility, having mental attitude love.

In Tim. 2:3 ff are listed the characteristics of godly older women. Their shining inner beauty reflects the glory of God. They are not false accusers or guilty of maligning, evil speaking, or gossip, and they are not vindictive. They are also temperate and able to teach good things to the younger women. They had skill and wisdom and had the willing attention of younger women. They taught the young women to be healthy minded, emotionally stable, to have sound judgment, to be poised, in control of themselves, thoughtful, to be free from carnality ("chaste"), to be morally good, and to respond to their husbands.

From these illustrations we conclude that there is plenty to do in old age, that old age can be a golden age, not necessarily in reliving the "good old days", but in actively enjoying the present and the future.

Paul the Apostle

The apostle Paul was one of the most famous citizens of the Roman Empire and without question one of the most influential individuals in history. He was used by the Lord in his missionary and evangelistic activities to set in motion a great deal of the organization known as the Christian Church, the Body of Christ on earth, to the extent that billions of human beings have been directly or indirectly affected by his

ministry. Under the inspiration of the Holy Spirit, he wrote the foundation documents for the Christian way of life, the Word of God which has changed the lives of millions.

Paul's Education

Paul was educated by his mother until the age of five. From age five to ten he studied with his father in the Hebrew scriptures and traditional writings. At the same time, being a Roman citizen and living in a Greek and Roman environment, he received a thorough education in the Greek language, history, and culture.

He was sent to Jerusalem at about the age of ten to attend the rabbinical school of Gamaliel, who was the son of Simeon the son of Hillel.

Gamaliel was a most eminent rabbi who was mentioned both in the Talmud and in the New Testament (ACTS 5:24-40; 22:3). Gamaliel was called Rabban - one of only seven teachers so called. He was a Pharisee, but he rose above party prejudice. He composed a prayer against the Christian "heretics". He lived and died a Jew.

At this time, Herod was dead, and the Romans had complete control of Judea, hence, there was Roman money, language, and culture. The Jews, therefore, were inclined to cling more closely to their religion as the center of unity. [Refer to the topic: JUDEAN HISTORY]

There were two great rabbinical schools, those of Hillel and Schammai. Hillel, the grandfather of Gamaliel, held that tradition was superior to the Law. The school of Schammai despised traditionalists, especially when their teachings clashed with the writings of Moses.

The religious school of Gamaliel (Hillel) was chiefly oral and usually had a prejudice against any book but Scripture. They used a system of Scriptural exegesis, and Josephus in his writings expressed the wish to have such a power of exegesis. When school was in session, learned men met and discussed scriptures, gave various interpretations, suggested illustrations, and quoted precedents. The students were encouraged to question, doubt, even contradict.

When Paul became a Christian, his very thorough education was enormously helpful. He was able to assimilate Christian doctrines rapidly and relate them accurately to the Scripture teaching he had received. From his education, both from Gamaliel and in the desert from the Lord Jesus Christ, Paul developed a divine viewpoint attitude toward human history.

Paul knew that the existence of God can easily be perceived by anyone, that man can become aware of God, but that many men's deliberate halted this good beginning by immoral activities which accompanied their idolatry. Therefore, Paul had an intense hatred of idolatry of any kind.

Paul's teaching shows that the only reality is God. Idolatry distorts man's conception of the world and external nature. Idolatry is the enemy of mankind.

Paul knew the law of growth of human nature. As a Roman, Tarsian, Hebrew, and culturally Greek, he knew of the many distortions of the life of his society. As a nation becomes unhealthy, development is halted. Societies errors as to the nature of God and the true relation of God to man prevented nations from getting rid of their besetting evil.

The books of Acts is the chief authoritative record for the ministries of Paul and the other apostles. For a brief outline of Paul's ministry, see the CHRONOLOGICAL TABLE OF PAUL'S MINISTRY. The most thorough, accurate, and interesting secular work on Paul is The Life and Epistles of St. Paul, by Conybeare and Howson.

Paul, The Prisoner for the Gentiles

The Lord made Paul a missionary to the Gentiles, even revealing to him during the period of his arrest in Palestine, and during his subsequent trials before Jewish and Roman authorities, that he should "be of good cheer, for you must bear witness of Jesus at Rome."

After a considerable stay at Antioch after his second missionary journey, Paul departed and went over all the country of Galatia and Phrygia in order to strengthen the disciples (ACTS

18:23). During this time, he also gave directions for the collection for the poor in Jerusalem.

He came to Ephesus, probably in about 53 A.D. He found there twelve disciples of Apollos who had only received John's baptism and were not aware of the Holy Spirit and Church Age mysteries.

He taught three months in the synagogue in Ephesus. In the face of opposition, he took his classes to the school of one, Tyrannus, where he taught daily for two years. Exorcists were converted and books of magic were burned by the new converts. He paid a visit to Corinth, then returned to Ephesus where he wrote 1 Corinthians.

Paul left for Troas and Macedonia because of the danger in Ephesus from the silversmiths and craftsmen who made articles for the worship of Diana. (See Topic: EPHEBUS) He sailed to Macedonia to meet Titus, landed at Neapolis and went to Philippi where he was "comforted by Titus." He sent Titus to Corinth with the second Corinthian letter and instructions for completing the collection there for needy Christians.

Paul traveled through Macedonia and finally arrived at Corinth himself, staying there about three months and writing Romans. He took ship for Miletus where he met for a few days with Ephesian elders. He then sailed (island hopping to Coos, Rhodes, and Patara) to Tyre. From Tyre he sailed to Ptolemais and reached Caesarea.

Paul was warned not to visit Jerusalem. He went anyway and was warmly received by the brethren. He had an interview with James and the elders. A charge was brought against him by the Sanhedrin that "he taught all the Jews among the Gentiles to forsake Moses, saying that they ought not to circumcise their sons, neither to walk after their customs." [For a discussion of the Sanhedrin, see topic: JEWISH RELIGIOUS SYSTEM]

The Sanhedrin asked Paul to do a public act of the Law in order to prove his faith. There were four men who were to undergo the ritual associated with the Nazarite vow, and Paul was

requested to put himself under that vow and to pay the costs of the other four men. He did so.

After this some Jews from Asia stirred up the people against him, charging him with bringing Greeks into the Temple. A Gentile man from Ephesus named Trophimus was with Paul, and the Jews supposed that Paul had brought him into the temple, which would have been a sacrilege. The mob took Paul to kill him, but soldiers of the Roman garrison appeared. Paul spoke to the mob in his own defense, telling of his mission to the Gentiles. They shouted "Away with such a fellow from the earth, for it is not fit that he should live." (ACTS 22:1-23).

The Roman soldiers took Paul to the governor's castle for interrogation by scourging, at which time Paul claimed his Roman citizenship. The next morning he was taken before the Sanhedrin, but there was no conclusion because of the dissension between the Sadducees and Pharisees. Paul was taken back to the castle for protection, and it was that night that the Lord appeared to Paul telling him to "be of good cheer." (ACTS 23:6-10)

There arose a conspiracy among forty Jews to assassinate Paul, but Paul's nephew brought him a warning of the plot. The Romans decided to send him to Caesarea to Felix, the procurator (governor) of Judea (ACTS 22:21ff). Before Felix, Paul was merely asked from province he had come. Five days later, the high priest Ananias and some of the Sanhedrin appeared, with Tertullus as their advocate (ACTS 24:1-9). They made charges, which Paul denied. Felix delayed the proceeding further until Claudias Lysias, the captain of the Roman troops in Jerusalem, could come to give evidence.

After a few days, Felix' wife, Drusilla, a Jewess, wanted to see and hear Paul. Paul appeared and gave the gospel to Felix and Drusilla. Felix trembled but was unrepentant. He wanted a bribe from Paul so did not acquit him. (Drusilla died in the eruption of Mt. Vesuvius, AD 79.)

Felix kept Paul a prisoner in Caesarea (under loose house arrest) for two years until the arrival of Festus, the new governor. Festus wanted Paul taken back to Jerusalem, but Paul was aware of

the danger there and uttered the Latin word *Caesarem apello!* -- "I appeal to Caesar!" Festus was thus obliged to make arrangements for Paul to travel to Rome under escort.

About this time, King Agrippa II, with his sister, Berenice, came to visit Festus, the new governor. Festus pleaded ignorance of Jewish law, so Paul made his testimony before Agrippa, with the greatest of pomp and ceremony. This episode was one of the greatest defenses of the gospel ever recorded. Agrippa said, "Almost you persuade me ..."

Festus decided then that Paul was innocent or wrongdoing, and he would have let him go free if he had not appealed to Caesar.

Paul's Voyage to Rome

Paul's escort on the trip to Rome was a platoon of Roman soldiers under Julius, a centurion of the Augustan Cohort. They sailed in a coasting vessel to Adramyttium and Sidon. Paul was given liberty. The next port was Myra, from which they took ship to Italy.

They sailed to Crete, stayed at the port of Fair Havens for one month, sailed for Phoenix, and were driven on the rocks at Malta where they stayed for three months. From Malta they sailed in the vessel "Castor and Pollux" to Syracuse (Sicily) and Rhegium, the port city of the Italian province of Puteoli. From there they went to Rome on the Appian Way.

In Rome Paul dwelled in his own hired house under the supervision of a Prefect of the Praetorian Guard. He was permitted to hold meetings, and he met with Jewish elders, winning some of them to Christ. This period lasted two years, during which he wrote Philemon, Colossians, Ephesians, and Philippians.

He was acquitted by Nero, so he was free to travel and did so. His visits were to Crete and to Asia Minor; and it is widely thought that he traveled in Spain on a missionary journey. He is thought to have been arrested again in Ephesus and taken again to Rome from there, but this time treated as a malefactor, with his friends deserting him (except for Luke and

Onesiphorus). There was persecution in Rome at this time, and a campaign of terror by Nero against the Christians. Paul was condemned and executed in Rome.

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Preaching

Definition and Etymology

The word "preach" is found in many places in the New Testament (KJV); however, it has been translated from several different Greek words. For example, in 1 Cor. 1:17, the phrase "preach the Gospel" comes from (euangelidzo); while in 1:18 we see the phrase "the preaching of the cross". You can see that the translators took some liberties with their use of the word "preach".

The Greek verb (keiruso) was commonly used in ancient times to refer to public proclamation or public teaching, and there are many NT verses where it is found. A complete listing can be found in a Greek concordance.

The noun (keirux) refers to the "proclaimer; publisher; messenger" who is making the proclamation. Thus,

1 Tim. 2:7, "Whereunto I (Paul) am ordained a preacher (keirux), and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and truth." (Likewise in 2 Tim. 1:11)

In 2 Pet. 2:5, Abraham is called a "preacher (keirux) of righteousness".

The word keirux was used in several ways in ancient times. The keirux was a "publisher", or "herald", in the sense that he would broadcast important news to townspeople. The person making official proclamations or announcements to the public was called keirux, a sort of town crier.

A man assigned to carry messages between enemies on a battlefield was also called keirux.

The message of the keirux is the (keirugma). The keirugma is what was given to the keirux to proclaim. The originator of the message may have been a battlefield officer or a public official.

In the Bible, the keirux is the preacher, the keirugma is his message, and keiruso is the act of preaching.

The English word "preaching" would be correct if it were used in its primary etymological sense of "proclaiming before the public", the meaning which is derived from the Latin, *praedicere*. However, the modern use of "delivering a moral discourse or religious message of any kind and in any manner" does not give the meaning of keirugma. There is no finger-pointing or arm waving in keirugma.

Scripture References Using keirugma

In Matt. 12:41 and Luke 11:32, Jonah's message to the Ninevites is called keirugma. Jonah's job was to proclaim God's message of salvation in the Assyrian capital.

1 Cor. 1:17-22, "For Christ sent me not to baptize, but to preach the gospel (euangelidzw): not with wisdom of words, lest the cross of Christ should be made of none effect.

For the preaching (logos) of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

[Note: to "stop the mouths" of those who are opposed (Titus 1:9-11), the Lord employs preachers to bring an unusual message.]

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness (morias) of preaching (keirugma) to save them that believe.

For the Jews require a sign, and the Greeks seek after wisdom:

But we preach (keiruso) Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1 Cor. 2:1-10

Titus 1:3

Principles of keirugma

1. The emphasis of keirugma is on the message. Someone in authority, who has something to communicate, gives the message to a messenger, the keirux, preacher, who passes the information on to someone else, usually in a public setting. It is expected that there will be attentive hearers who will be receptive to the message and who expect to derive some benefit from the message.

2. The messenger does not proclaim his own viewpoint, his own political opinions, his own grievances. The message is another person's communication. The public proclamation is not the platform for him to expound his own theories, to support his side in a debate, talk about his own projects, or get things off his chest. The keirux does not call the people together for an important proclamation, then, instead, lecture them on some private matter not associated with the real message.

3. The Bible teacher gets his keirugma from God Himself, as revealed in the Word of God. Correct preaching is done by making the message clear to the people who are listening to the proclamation. Public teaching protects the privacy of the believer. Confining himself to the message, the preacher does not unduly influence the listeners with personality dynamics or bullying techniques. The listener can accept or reject the message in private.

Propitiation

Propitiation is the work of the Lord Jesus Christ by which He appeases the wrath of God and conciliates Him who would otherwise be offended by our sin and would demand that we pay the penalty for it.

Propitiation is translated from the Greek '(hilasterion), meaning "that which expiates or propitiates" or "the gift which procures propitiation". The word is also used in the New Testament for the place of propitiation, the "mercy seat". Heb. 9:5. There is frequent similar use of hilasterion in the Septuagint. Ex. 25:18 ff. The mercy seat was sprinkled with atoning blood on the Day of Atonement (Lev. 16:14), representing that the righteous sentence of the Law had been executed, changing a judgment seat into a mercy seat (Heb. 9:11-15; compare with "throne of grace" in Heb. 4:14-16; place of communion, Ex. 25:21-22).

Another Greek word, (hilasmos), is used for Christ as our propitiation. 1 John 2:2; 4:10, and for "atonement" in the Septuagint (Lev. 25:9). The thought in the Old Testament sacrifices and in the New Testament fulfillment is that Christ completely satisfied the just demands of a holy God for judgment on sin by His death on the Cross.

God, foreseeing the Cross, is declared righteous in forgiving sins in the Old Testament period as well as in justifying sinners under the New Covenant (Rom. 3:25,26; cf. Ex. 29:33, note). Propitiation is not the placating of a vengeful God but, rather, it is the satisfying the righteousness of a holy God, thereby making it possible for Him to show mercy without compromising His righteousness or justice.

The Hebrew kaphar, means "to propitiate, to atone for sin".. According to scripture, the sacrifice of the Law only covered the offeror's sin and secured divine forgiveness. The Old Testament sacrifices never removed man's sin. "It is not possible...", Heb. 10:4. The Israelite's offering implied confession of sin in anticipation of Christ's sacrifice which did, finally, "put away" the sins "done previously in the forbearance of God". Rom. 3:25; Heb. 9:15,26. The word "atonement" does not occur in the New Testament; the word in Rom. 5:11 is "reconciliation".

The beginning of the subject of Propitiation is found far back in the Bible, back to the designing of the Tabernacle in the wilderness, the tent which God had the people of Israel set

up which would be the center of His presence on earth.

The Tabernacle occupies a large portion of Scripture, sixteen chapters in the book of Exodus and the whole book of Leviticus. Every feature of the Tabernacle, of the worship carried out there, of the priestly life and duties, of the vestments of the priests, the sacrifices, the feast days-every feature was vitally important and designed by the Lord for eternal purposes. It is very important for the Church Age believer to have a good working knowledge of the Levitical system in order to appreciate fully the work of Christ and the plan of God as they have been instituted in the world.

There was great stress on the blueprint of the Tabernacle.

Exodus 25:8,9 "And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

The pattern was given to Moses on Mt. Sinai, along with The Law. READ Hebrews 8:1-6. The Tabernacle was a symbolical expression of spiritual truth.

The congregation of the Jews did not go beyond the courtyard of the tabernacle. They made offerings only at the brazen altar; and only the priests were allowed to go anyplace else in the Tabernacle. The Tabernacle was the dwelling place of God on earth, and God was unapproachable by sinful men. The main lessons being taught had to do with the perfection of God and the sinfulness of man.

THE FURNITURE OF THE TABERNACLE

BRAZEN ALTAR -- this altar was the beginning of a person's approach to God. Animal sacrifices made there taught that substitutionary sacrifice is the first step toward fellowship with God. When a person passed outside the gate of the Tabernacle, the only thing that he could see was the smoke rising from the burnt offerings, and through the one gate could be seen the altar of sacrifice and the blood being shed. Everything else was hidden from view by

the curtain of the fence. This was a continuous reminder of "the Lamb of God that takes away the sin of the world." The only thing the unbeliever can ever see is the Gospel, the good news of Christ's substitutionary sacrifice for us.

A description of the brazen altar is found in Ex. 27:1–8 and Ex. 38:17.

THE LAVER -- Here the priests cleaned their hands and arms before performing any service or act of worship (Ex. 30:17). It was placed between the brazen altar and the tent of worship (the Holy Place). This cleansing symbolized the spiritual cleansing which is essential to both worship and service.

THE CANDLESTICKS -- These illustrated the need for illumination, the Light of the World. See Ex. 25:31–40; 37:17–34.

THE TABLE OF BREAD -- An illustration of the need for spiritual food. See Ex. 25:23–30; 37:10–16.

THE ALTAR OF INCENSE -- From Ex. 30:1–10, this piece of Tabernacle furniture illustrated the need for acceptable worship and prayer. No animals were offered on this altar. The offering was an incense offering, indicating that which is pleasing to God, Divine Good (gold, silver, and precious stones). The fire for the altar of incense came from the brazen altar, indicating that worship can only come after salvation. No strange fire was allowed; and Nadab and Abihu died for disobeying this rule.

THE VEIL -- the Veil symbolized the barrier between God and man; only the High Priest could enter the Holy of Holies, and that only once a year on the day of atonement, to offer the blood on the Mercy Seat of the Ark of the Covenant.

THE ARK OF THE COVENANT -- the Ark of the Covenant was located in the Holy of Holies of the Tabernacle. It was made of acacia wood and overlaid with gold. Its dimensions were 50 inches long by 30 inches wide by 30 inches deep. The Ark was a picture of Christ bearing our sins, the box part representing Christ. The wood illustrated the humanity of Christ, the gold represented His deity.

Inside the Ark were three objects representing sin (Num. 17:8,10; Heb. 9:4). The Tables of the Law represented sin in the sense of violation or transgression of God's order. The Pot of Manna represented rejection of God's provision. And Aaron's Rod represented revolt against God's authority.

Over the top of the box was a lid of solid gold, the Mercy Seat (or throne). Over each end of the Mercy Seat was a gold cherub, the highest ranking angel. The first cherub represented the absolute Righteousness of God, and the second cherub represented the Justice of God. Together they represented the Holiness of God. The cherubs faced toward each other, wings outstretched towards each other, and looked down at the Mercy Seat. "Righteousness" looks down and condemns (Rom. 3:23). "Justice" looks down and assesses a penalty.

Once a year, on the Day of Atonement, the High Priest went into the Holy of Holies twice; once to make atonement for his own sins, and then to do so for the people. He sprinkled blood from the sacrifice on the Ark, on the top of the Mercy Seat, between the cherubs. This was a graphic illustration of God's grace provision for sin. "Righteousness" looks at the blood of the animal, which represents the spiritual death of Christ on the Cross, His substitutionary atonement, and is satisfied. "Justice" looks at the blood and is satisfied that the penalty paid for sin was sufficient, teaching that Christ was judged and paid the penalty for us.

Therefore, the Ark speaks of Redemption - Christ paid for our sins, paid our ransom, to purchase us from the slave market of sin.

So we have in the Ark and the Mercy Seat a picture of God's satisfaction with the Work of Jesus Christ known as Propitiation.

Now, the Hebrew word for Mercy Seat is *kapporeth*. The Greek word used in the Septuagint translation of the Old Testament is *hilasterion*. This same Greek word is found in the New Testament in Rom. 3:25; Heb. 9:5; 1 John 2:2; and 4:10. and is translated "mercy seat" or "place of propitiation". So there is a direct relationship between the Mercy Seat in the Tabernacle and the doctrine of Propitiation.

Because of Propitiation, God is free to love the believer without compromising either His Righteousness or Justice. The thought in the Old Testament sacrifices and in the New Testament fulfillment is that Christ completely satisfied the just demands of a holy God for judgment of sin.

Propitiation is not the placating of a vengeful God; but it is, rather, the satisfying of the righteousness of a holy God making it possible for Him to show mercy without compromise. Propitiation demonstrates the consistency of God's character in saving the worst sinners. Propitiation reconciles man to God. This means that sin is no longer the issued between man and God. The only issue, both for the Old Testament and New Testament believers, is "believe on the Lord Jesus Christ, and thou shalt be saved."

Rapture

The word "rapture" refers to an event which will mark the end of the Church Age and which will be an occasion of great joy to Christian believers. All believers, both those who have died and those who are alive at the time, will be taken up to meet Jesus Christ, who will have returned to "the air", earth's atmosphere. Then, the Christians and the Lord Jesus will return to heaven together. At the time of the Rapture, Christ will not set foot on earth; and He will be visible only to believers. READ 1 Thess. 4:17; Acts 1:11.

The Rapture is to be distinguished from the Second Advent of Christ. While the Rapture sets the stage for the Second Coming, these are two separate events. A chart giving comparisons between these two future appearances of Christ is found in a later section of this article.

There has been controversy for many generations concerning the timing of the final events in human history. The position held by the majority of categorical and fundamental Bible teachers is as follows:

- We are presently in the dispensation known as the Church Age, and we do not know when this age will end.
- The Rapture will occur at the end of the Church Age; and the day of the Rapture will be the first day of the seven-year period known as the Great Tribulation.
- The Second Coming of Christ will occur on the last day of the Tribulation period and will usher in the thousand-year reign of Jesus Christ.

The statements above are part of a position, or viewpoint, concerning the chronology of the final events of human history, a doctrinal concept known as the Pre-Tribulation Rapture / Pre-Millennium Tribulation view. There are several other schools of thought among Christian scholars; and this article does not attempt to sort out the differences in these viewpoints categorically.

The study of the various points of view, and an examination of the proofs that the Pre-Tribulation/Pre-Millennial position is the correct one, is indeed a fascinating study. But the student needs considerable background to handle such research, including a thorough knowledge of general prophecy, a good general orientation to the whole Bible, and a lot of practice in tracing threads of logic through interwoven networks of Bible doctrine. For the purposes of this study we will settle for ...

A Description of the Rapture

The Rapture was promised by the Lord Jesus Christ just before His crucifixion, John 14:1-3. At the Rapture, He keeps His promise and fulfills the prophecy. The Rapture completes the Redemption of the body because the believer receives a resurrection body at that time, Phil. 3:20,21; 1 John 3:1,2. It would be useful at this point to read the description of the Rapture in 1 Cor. 15:51-53 and then to note the comments below concerning the terminology used.

mystery -- a doctrine "hidden" from the Old Testament saints. The Rapture is pertinent only to the Church Age and was never revealed to believers living before the beginning of the Church Age.

we shall not all sleep --- i.e., there will be some believers alive at the time of the Rapture.

we shall all be changed - refers to the resurrection body.

in a moment, in the twinkling of an eye -- a reference to the time element. The Rapture is not a long, drawn out process of evacuation. We will be with Christ instantly.

the dead shall be raised incorruptible -- the resurrection body does not include the decay and corruption of sin and death.

we shall all be changed -- another reference to the new physical body and new personal attributes associated with the resurrection body.

this corruptible must put on incorruption -the most important feature of the resurrection body is that there will be no Sin Nature.

this mortal must put on immortality -- the believer will not die but will receive an immortal body.

The dead in Christ (believers who have died previous to the Rapture) will be raised first. Then, those who are still alive will be taken up. 1 Thess. 4:16,17.

The Rapture is a rendezvous for living and dead Christians. Confidence in the Rapture is based on the resurrection of Jesus Christ, 1 Thess. 4:18.

In principle, the Lord Jesus Christ is the "first fruits" of the believer, as noted in 1 Cor. 15:20–23. Read this passage first, then note the following comments:

firstfruits -- pictures the resurrection of Christ which is a guarantee of our bodily resurrection.

by man came death -- through Adam came spiritual death with the end result of physical death for every human.

by man came also the resurrection -- by Jesus Christ, in His humanity, came spiritual resurrection (salvation) followed by physical resurrection, Phil. 3:21.

The word "hope", translated from the Greek word (elpis), meaning "confidence", is a

technical designation for the Rapture in at least three Bible passages, including:

- The living hope, 1 Peter 1:3
- The blessed hope, Titus 2:13
- The purifying hope, 1 John 3:3

The Rapture takes the sting out of death, 1 Cor. 15:54–56. Therefore, the Rapture removes the despair of bereavement, 1 Thess. 4:13–18. This confidence in the Rapture comes through the obtaining of wisdom, discernment, and knowledge of the Plan of God, Job 19:25–27. The edified believer has confidence. The result is blessing, peace, a relaxed mental attitude, and stability.

The believer has a "reservation" in heaven, 1 Peter 1:4; Eph. 2:6. The Rapture takes the believer to the "mansion" which Christ has prepared in advance, John 14.

The testing which the believer and the Church endure during the Church Age is terminated with the Rapture. The Body of Christ is no longer a target of Satan in spiritual warfare.

It is not known, and cannot be predicted, when the Rapture will occur. Nevertheless, the Bible directs us to pursue certain activities while waiting for the Rapture. These are given in the last section of this article. Meanwhile, take a look at ...

What to do While Waiting for the Rapture

Stay in Fellowship. "And now, little children, abide in Him; that when He shall appear, we may have confidence and not be ashamed before Him at His coming." 1 John 2:28

Employ the Faith-Rest techniques. "Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by forged letters as from us, as that day of Christ is at hand." 2 Thess. 2:1,2

Have Confidence. "Being confident of this very things, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6

Have Patience. "Be patient, therefore, unto the coming of the Lord..." James 5:7

Grow in Christ by continuing to be edified. "...be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh." James 5:8
See also Isaiah 33:4 and 2 Tim. 2:15

Reconciliation

The word reconciliation refers to the process of changing something thoroughly and adjusting it to something else that is a standard. For example, when you adjust your watch to a time signal, you are reconciling the watch to a time standard. Or when you reconcile your checkbook, the standard to which you match it is the bank's record of your account. On rare occasions the bank must reconcile its accounts to yours.

In the Bible, reconciliation is the word used to refer to the process by which God changes human beings and adjusts them to the standard of His perfect character. Rom. 11:15 refers to the "reconciling of the world". The Greek word used here is the noun (katallagei). This word is also used in Rom. 5:11, "...but we also joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation." Note that man is not active in reconciliation and provides nothing toward reconciliation. Read also 2 Cor. 5:17-21.

Reconciliation also appears in the verb form (katallasso), meaning "to reconcile". It is used in the active voice in 2 Cor. 5:18 with the meaning of "reconciling someone to someone else." In this case, God reconciles us to Himself, through the Lord Jesus Christ. This verb in the passive voice means "to be reconciled" or "to become reconciled", and it is used in the case of man's relationship to God in Rom. 5:10 and 2 Cor. 5:20. The passive voice is also used in cases of reconciliation between people, as in 1 Cor. 7:11 and Matt. 5:24.

Another Greek word translated "to reconcile" is (hilaskomai), meaning "to reconcile" in the sense of providing propitiation, as in Luke 18:13. It is used of the activity of the Lord Jesus

Christ as High Priest in making reconciliation for His people, Heb. 2:17.

Rom. 5:6-11 points out that the whole world needs to be reconciled to God. Note the adjectives in this passage which stress this need: "ungodly", "without strength", "sinners", "enemies".

Reconciliation is an important consideration in the study of the doctrine of The Barrier. By the death of Christ on the Cross, the world is thoroughly changed in its relationship to God, Eph. 2:14-18 and Col. 1:20-22. That is, through the Cross of Christ the world is so altered in its position respecting the character and judgment of God that God does not now impute sin to human beings. The world is therefore rendered savable!

Because the position of the world before God is completely changed through the substitutionary atonement of Christ, God's attitude toward man can no longer be the same. God can now deal with souls in the light of Christ's work.

Notice that God is never said to be reconciled to man. God is immutable, so He does not change. Reconciliation is only possible in one direction. What sometimes seems to be a change in God is actually an unchanged attitude of God viewing a reconciled man. God, having now accepted Christ's work, is able to continue to be just toward man. He can now offer salvation.

A person profits from reconciliation by faith in the Gospel. Once he becomes a believer, a person can partake in all of the blessings which accompany his position in Christ, including the privileges accruing from reconciliation.

The believer, in turn, has the responsibility of becoming a minister of reconciliation, 2 Cor. 5:18-19. The truth of reconciliation is one of the key salvation doctrines to be used in witnessing to those without Christ.

Redemption

Redemption is a comprehensive term used in the Bible to refer to the special intervention of God for the salvation of mankind. This use of the word deals with the work of Jesus Christ on the

Cross in which He paid the price to "purchase" human beings and set them free from their slavery to sin. On account of Christ's substitutionary atonement, He is called the Redeemer.

There are other ideas closely related to the primary concept of redemption which relate to the necessity for redemption and its various aspects and to the effects of the ministry of God's grace in the life of the Christian believer.

Old Testament Background and Typology

Redemption of Firstborn Sons, Firstlings of the Flock, Firstfruits

The word "redemption" in the Old Testament is the translation of the Hebrew word (*pädäh*), meaning "to deliver" or "to sever". It was continuously stressed to the Israelites that they belonged to Jehovah because He had redeemed them (severed them from bondage) and had provided them with the land of Canaan for them to use as a gift from God and for His glory. For this reason, all Israel owed their lives and their service to God, in effect making the whole nation a kingdom of priests, at least in spirit.

However, only Levi and the descendants of his tribe, who became known as the priestly tribe, were actually set apart for the service of the tabernacle. Everyone else from the eleven other tribes was to be redeemed, or purchased, from service by redeeming the firstborn of both men and animals.

A son was considered "firstborn" if he was the first son born to his mother. If a man had more than one wife, each wife could have a firstborn son. Each firstborn son was presented to the Lord on the 40th day after his birth and redeemed by a payment of five shekels to the priests (Num. 18:16; Ex. 13:15; Luke 2:27).

The firstlings of oxen, sheep, and goats were to be brought to the sanctuary within a year and eight days after their birth, and sacrificed (Num. 18:17).

The firstborn of an ass, which was an unclean animal, was redeemed by sacrificing a sheep in its place; or, if not redeemed in this manner, was

put to death itself (Ex. 13:12 ff; 34:20). Later, the law provided that the ass could be redeemed with money, the amount to be determined by the market value of the ass plus 20%, according to the priest's valuation (Lev. 27:27; Num. 18:15). (There is no more striking or succinct picture in the Bible that this analogy to Christian salvation issues.)

The firstfruits of the harvest were sacred to Jehovah because He is the Lord of the soil (Ex. 23:19). These were given to the priest to be presented in offering. The whole congregation was required to offer an annual thanksgiving offering at harvest time by presenting a firstfruits sheaf at the Passover. These were not to be burned but were to be given to the priests for their use, with the provision that only those priests who were ceremonially clean could eat the firstfruits. The amount of offering of firstfruits was not specified by the Law but was left to each person's discretion.

Later in Jewish history, the children of Israel began to be called the Redeemed of the Lord, after they had been set free from the Babylonian captivity (Isa. 35:9; 51:11; 62:12).

The Kinsman-Redeemer

According to the laws regarding punishment and retribution for crime, when a person was assaulted, robbed or murdered, it fell to the nearest kinsman to bring the criminal to justice and to protect the lives and property of relatives. This obligation was called "redeeming", and the man who was responsible for fulfilling this duty was known as a "redeemer" (Heb. *go-el*). The job of redeemer would fall to full brothers first, then to uncles who were the father's brothers, then to full cousins, and finally to the other blood relatives of the family (Lev. 25:48). The kinsman-redeemer of the Old Testament was a type of the Lord Jesus Christ as Redeemer. There were four requirements for the redeemer, both in the type and in Christ:

1. The redeemer must be a near kinsman. To fulfill this Christ took on human form.

2. The redeemer must be able to redeem. The price of man's redemption was the blood of Christ (Acts 20:28; 1 Pet. 1:18-19).

3. The redeemer must be willing to redeem (Heb. 10:4-10). Christ was willing to be our Redeemer.

4. The redeemer must be free from that which caused the need for redemption; that is, the redeemer cannot redeem himself. This was true of Christ, because He needed no redemption.

READ Ruth 3:9-13; 4:1-11.

The nation of Israel as a whole required a Redeemer to redeem the lands which had been taken over by foreign powers, so they looked to Jehovah to become their go-el. The period of exile gave an even greater force and meaning to the term "redeemer" than it had before; and the book of Isaiah contains nineteen of the thirty-three Old Testament references to God as Israel's covenant redeemer.

Redemption in the New Testament

Slavery to Sin

In the New Testament we see that all people are slaves because all are sold under sin and in spiritual bondage.

Rom. 7:14, "For we know that the law is spiritual; but I am carnal, sold under sin."

Acts 8:23 uses the phrase "the bond of iniquity".

READ John 8:31-36

READ Romans 6:12-18

See also Rom. 7:23; 2 Tim. 2:26; 2 Pet. 2:19.

Furthermore, all people are helplessly condemned to die.

Ezek. 18:4, "Behold, all souls are mine, saith the Lord. As the soul of the father, so also the soul of the son is mine. The soul that sins, it shall die."

1 Cor. 15:22, "As in Adam all die..."

See also John 3:18, 36; Rom. 3:19; Gal. 3:10.

The Principle of Redemption

The principle of redemption, then, is the concept of bondage to the slavery of sin and freedom from its domination (John 8:31-36). To be redeemed means to be "purchased from slavery".

The Greek word (lutroo), means "to release for ransom; to liberate; to redeem". It comes from the word (luo) meaning "to loosen; to unbind; to set at liberty". It is used in -

1 Pet. 1:18,19, "Forasmuch as you know that you were not redeemed (lutroo) with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

Titus 2:14, "Who gave himself for us, that he might redeem (lutroo) us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The noun (lutron) means "the price paid; the ransom", as in -

Matt. 20:28, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom (lutron) for many."

Jesus Christ purchased our freedom; and His blood is the payment for the redemption. Psalm 34:22; 1 Peter 1:18,19; Gal. 3:13; Eph. 1:7; 1 John 1:7.

Therefore, Jesus Christ is man's Redeemer, and as such He is divinely appointed. The redemption that He brought represents both His own love and that of the Father for the whole world.

The word (agoradzo) means "to buy; to redeem; to acquire by paying ransom". Derived from agora, "marketplace".

1 Cor. 6:20, "For you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." This is analogous to the OT idea in which the Israelites owed their very existence to God.

Rev. 5:9, "And they sang a new song, saying, You are worthy to take the book, and to open the seals thereof: for you were slain, and have redeemed us to God by your blood out of every kindred, and tongue, and people, and nation."

See also 2 Pet. 2:1; Rev. 14:3.

The word (exagoradzo) means "to buy out of the hands of a person; to redeem; to set free".

Gal. 3:13, "Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangs on a tree."

The word (apolutrosis) means "to dismiss for ransom paid; redemption".

1 Cor. 1:30, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Rom. 3:23,24, "For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."

Eph. 1:7, "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace."

Heb. 9:15, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

Rom. 8:22,23, "For we know that the whole creation groans and travails in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of our body."

Eph. 1:13,14, "In whom you also trusted, after that you heard the word of truth, the gospel of your salvation: in whom after you believed, you were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Some Implications of the Doctrine of Redemption

Redemption is the basis of our eternal inheritance. See Eph. 1:13,14 and Heb. 9:15 above.

Redemption is the basis of justification. Rom. 3:23, 24 (above).

Redemption includes the total forgiveness of sins; Eph. 1:7; Col. 1:14.

Redemption results in adoption.

Gal. 4:4-6, "But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

The doctrine of redemption is used to orient believers in time of stress.

Job 19:25, "I know that my Redeemer liveth..."

At the point of redemption we can have peace of mind, stability, a relaxed mental attitude by knowing the doctrine and that God has paid for and provided for everything.

Regeneration

Regeneration is the theological term for the Christian's "new" or "second" birth in Christ. By definition, regeneration is the act of God by which He imparts divine life to man upon the single condition of faith in Jesus Christ as personal Savior. Several words and phrases in the Bible express the concept of regeneration. The following passages show how frequently the doctrine of regeneration is found in the Bible.

- In John 3:7 the words "born again" express regeneration.
- In Eph. 2:5, the words "made alive" refer to regeneration, the new life
- In 2 Cor. 5:17, the words "new creation" speak of the new birth
- In 1 John 3:1,2, the expression "children of God" refers to regeneration.
- In Titus 3:5, the word "regeneration" itself is used.

There are several aspects about regeneration which are important to give attention to.

All People Need Regeneration

Our condition demands it. Eph. 2:1 declares us to be “dead” in sins. Death is a condition for which “life” (regeneration) is the only solution.

Our family connection demands it. Rom. 5:12 indicates that we are dead because of a family relationship. Therefore, we need a new birth, a new family, a new Father, all of which are provided by regeneration.

The Author of Regeneration: GOD

John 1:12 informs us that we must be “born of God.” The word “of” points to the source and origin of the new life - God is the origin and source of regeneration.

John 1:13 eliminates all human aspects of regeneration. The phrase “not of blood” shows that regeneration cannot be inherited. The phrase “not of the will of the flesh” shows that God’s life is not the fruit of a man’s search for God. “Not of the will of man” - man cannot generate eternal life.

The Means of Regeneration - The Word

1 Pet. 1:23 makes it clear that the written word of God is the means of the new birth, because the written word is actually the living Word (see also Heb. 4:12; John 6:63; Acts 7:38) In practice, this means knowledge must precede the new birth. The miracle of the new birth cannot occur where the Word of God is not taught in some form.

The Power of Regeneration - The Resurrection

We are “born again...by the resurrection of Jesus Christ”, 1 Pet. 1:3. This shows us the kind of power needed for regeneration. According to Eph. 1:19,20 the power that raised Christ from the dead is the greatest power ever displayed. This same power is applied in bringing regeneration to us.

The Instrument of Regeneration - Faith

Gal. 3:26 explains that faith is the hand by which we receive the gift of eternal life.

The Basis of Regeneration - Blood

Those who call on the Father, 1 Pet. 1:17-19, the family concept of regeneration. It is the blood of Christ that makes this possible (v. 19).

The Agent of Regeneration - The Holy Spirit

John 3:5,6, the necessity of birth through the agency of the Holy Spirit. “Flesh” begets “flesh”, “spirit” begets “spirit”. Divine life requires divine parents.

John 1:12 “...to them gave He power to become the children of God”

Salvation Doctrines

[The main truths of this topical study are in the Scriptures that are called out in the paragraphs below. The student should be sure to study all the Bible passages cited, along with their contexts.]

The Christian life begins the moment a person believes the Gospel, putting his complete confidence in the Lord Jesus Christ for salvation. At that moment, God provides the new believer with a great number of unique and permanent blessings. "...and hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3) These blessings are a part of the inheritance of the believer, those useful doctrines and promises upon which the Christian may draw during the remainder of his lifetime on earth.

The following is a listing of Salvation Doctrines, a catalogue of the things God does for the believer at the moment of salvation. These basic ideas are the underlying principles for the mechanics of Christian living, the techniques such as FaithRest and Occupation with Christ. These doctrines are also foundation principles for all other Bible doctrine.

This listing can provide you with hours of quality study and meditation. You may well find other topics that could be added to the list. It is valuable and important that a Christian understand thoroughly his relationship with the Lord; and a good knowledge of these doctrines can be of great help in Christian living.

Use the items on this list with people who don't believe in eternal security. You see, in order for God to take salvation away from anyone, He would have to reverse every one of these processes. Item #18, for example, shows that a Christian is a gift from God the Father to His Son. Loss of salvation would mean that God

would take back His gift to His own Son. Or, in #35, we see that the believer receives a Human Spirit as part of the salvation package. Losing salvation would mean that the Human Spirit would have to be killed, or removed in some way. In a similar way you can argue in favor of eternal security from every one of these items.

You can also use these topics in your personal witness to novice Christians. Remember, these are "Day One" doctrines. So the new believer (or the "old baby" believer) cannot begin to mature until he begins to grasp the importance of these topics. Advanced believers are responsible to spoon feed basic teaching to untaught believers.

1. A believer is in the Eternal Plan of God, sharing the destiny of the Lord Jesus Christ. As such the believer is:

Foreknown: Acts 2:23; Rom. 8:29; 1 Pet. 1:2

Elect: Rom. 8:33; Col. 3:12; 1 Thess. 1:4; Titus 1:1; 1 Peter 1:2

Predestined: Rom. 8:29,30; Eph. 1:5,11

Chosen in Christ: Matt. 22:14; 1 Pet. 2:4

Called: 1 Thess. 5:24

2. The believer is Reconciled:

By God, 2 Cor. 5:18; Col. 1:20

To God, Rom. 5:10; 2 Cor. 5:20; Eph. 2:14f.

3. The believer is Redeemed (purchased from the slave market of sin): Rom. 3:24; Col. 1:14; 1 Pet. 1:18; Eph. 1:7.

4. The believer is Removed from Condemnation: John 3:18; 5:24; Rom. 8:1.

5. The believer is under Grace and not under Judgment (doctrine of Propitiation): Rom. 3:24–28; 1 John 2:2.

6. The believer's sins are judged by the spiritual death of Christ on the Cross: Rom. 4:25; Eph. 1:7; 1 Pet. 2:24.

7. The believer is made dead to the old life and alive unto God. He is:

Crucified with Christ: Rom. 6:6; Gal. 2:20

Dead with Christ: Rom. 6:8; Col. 3:3; 1 Pet. 2:24

Buried with Christ: Rom. 6:4; Col. 2:12

Risen with Christ: Rom. 6:4; Col. 3:1

8. The believer is free from the law: Rom. 6:14; 7:4,6; 2 Cor. 3:11; Gal. 3:25.

9. The believer is adopted (placed as an adult heir in the family of God): Rom. 8:15; 8:23; Eph. 1:5.

10. The believer is justified (declared righteous): Rom. 3:24; 5:1,9; 8:30; 1 Cor. 6:11; Titus 3:7.

11. The believer is regenerated (born spiritually into the family of God): John 13:10; 1 Cor. 6:11; Titus 3:5. In regeneration the believers are:

Born Again: John 3:7; 1 Pet. 1:23

Children of God: Gal. 3:26

Sons of God: John 1:12; 2 Cor. 6:18; 1 John 3:2

New Creations: 2 Cor. 5:17; Gal. 6:15; Eph. 2:10

12. The believer is made acceptable to God: Eph. 1:6; 1 Pet. 2:5. To make a believer acceptable to Himself, God sees to it that the believer is:

Made righteous: Rom. 3:22; 1 Cor. 1:30; 2 Cor. 5:21; Phil. 3:9

Sanctified positionally: 1 Cor. 1:30; 6:11

Perfected forever: Heb. 10:14

Made qualified: Col. 1:12

13. The believer is forgiven all trespasses: Eph. 1:7; 4:32; Col. 1:14; 2:13; 3:13

14. The believer is made nigh (heavenly citizenship based on Reconciliation): Luke 10:20; Eph. 2:13,19; Phil. 3:20

15. The believer is delivered from the kingdom of Satan: Col. 1:13; 2:15

16. The believer is transferred into God's Kingdom: Col. 1:13

17. The believer is placed on a secure foundation: 1 Cor. 3:11; 10:4; Eph. 2:20
18. The believer is a gift from God the Father to the Lord Jesus Christ: John 10:20; 17:2,6,9,11,12,24
19. The believer is delivered from the power of the Sin Nature; Rom. 2:29; Phil. 3:3; Col. 2:11
20. The believer is appointed as a priest unto God: 1 Pet. 2:5,9; Rev. 1:6
21. The believer is under the care of God as a chosen generation and a protected people: Tit. 2:14; 1 Pet. 2:9
22. The believer is given access to God: Rom. 5:2; Eph. 2:18; Heb. 4:14,16; 10:19,20
23. The believer is within the much more care of God; as such we are:
Objects of His love: Eph. 2:4; 5:2
Objects of His Grace: for salvation, Eph. 2:8,9; for keeping, Rom. 5:2; 1 Pet. 1:5; for service, John 17:18; Eph. 4:7; for instruction, Titus 2:12
Objects of His power: Eph. 1:19; Phil. 2:13
Objects of His faithfulness: Phil. 1:6; Heb. 13:5
Objects of His peace: John 14:27
Objects of His consolation: 2 Th. 2:16
Objects of His intercession: Rom. 8:34; 7:25; 9:24
24. The believer is part of Christ's inheritance: Eph. 1:18
25. The believer is a beneficiary of the inheritance from God (an heir of God and a joint-heir with the Lord Jesus Christ): Rom. 8:17; Eph. 1:14; Col. 3:24; Heb. 9:15; 1 Pet. 1:4
26. The believer has a new position in Christ: Eph. 2:6; Col. 3:4; 1 Cor. 1:9; 3:9; 2 Cor. 3:3,6; 5:20; 6:1,4 (See the section on Positional Truth following this listing.)
27. The believer is the recipient of eternal life: John 3:15; 10:28; 20:31; 1 John 5:11,12
28. The believer is a member of the family of God: Gal. 6:10; Eph. 2:19
29. The believer is Light in the Lord: Eph. 5:8; 1 Thess. 5:4
30. The believer is united with the Father: 1 Thess. 1:1, cf. Eph. 4:6
He is united with Christ: John 14:20, cf. Col. 1:27
A member of His Body: 1 Cor. 12:13
A Branch in the Vine: John 15:5
A Stone in the Building: Eph. 2:21,22
A Sheep in the Flock: Eph. 2:21,22
A part of His Bride: Eph. 5:25-27
A Priest in His Kingdom: 1 Pet. 2:9
A Saint of the new species: 2 Cor. 5:17
He is united with the Holy Spirit Rom. 8:9; 8:29
31. The believer is the recipient of the ministry of the Holy Spirit.
Born of the Spirit: John 3:6
Baptized by the Spirit: 1 Cor. 12:13
Indwelt by the Spirit: John 7:39; Rom. 5:5; 8:9; 1 Cor. 3:16; 6:19; Gal. 4:6; 1 John 3:24
Sealed by the Spirit: 2 Cor. 1:22; Eph. 4:30
Recipient of Spiritual Gifts: 1 Cor. 12:11; 12:27-31; 13:1,2
32. The believer is glorified in Christ: Rom. 3:20
33. The believer is made complete in Christ: Col. 2:10
34. The believer is the possessor of every spiritual blessing: Eph. 1:3
35. The believer is the recipient of a human spirit: Rom. 8:16; 1 Cor. 2:12; 2 Cor. 7:13; 1 Thess. 5:23; Eph. 2:5
36. The believer has access to all Bible truth through the Grace system for Bible understanding and Christian growth: Col. 2 and Eph. 4

Servants of God

God commands Christians to be faithful and obedient servants.

Deut. 10:12 "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord with all thy heart and with all thy soul."

Micah 6:8 "He hath shown thee, O man, what is good; and what doth the Lord required of thee, but to do justly and to love mercy, and to walk humbly with thy God?"

Psalms 100:2 "Serve the Lord with gladness; come before his presence with singing."

JOSH. 24:14,15

Service is to be rendered as unto the Lord Jesus Christ.

JOHN 12:23-26

Col. 3:24 "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

The believer's service is to be rendered to people.

Christian service makes life noble.

Mark 10:43,44 "But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister."

Christian service exemplifies neighborliness.

LUKE 10:36,37

Christian service is Christ-like.

JOHN 13:1-17

Christian service demonstrates love.

JOHN 21:15-17

Christian service lightens life's burdens.

GAL. 5:13-15

GAL. 6:1-10

ACTS 20:17-20

HEB. 10:23-25

The place of worship and the place of service. We also "assemble" for service. The Body functions as a congregation.

As God's servants, believers have specific responsibilities.

Christians are to leave all to follow Christ.

Phil. 3:7,8 "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ."

Believers are to render undivided service.

1 CHRON. 15:10-15

1 Sam. 7:3 "And Samuel spoke unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the foreign gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only."

Believers are to serve with humility.

ACTS 20:18,19

Believers are to serve with courage.

Deut. 1:17 "Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring it unto me [Moses], and I will hear it."

Prov. 29:25 "The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe."

Examples of faith service

The Lord Jesus Christ served men.

Phil. 2:7 "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

Godly men served the Lord by serving other men.

- Peter and Andrew, Mark 1:17,18
- Zaccheus, Luke 19:6 ff
- Paul, Acts 9:20

The rewards of faithful service

The faithful servant gains spiritual knowledge.

Hos. 6:3 "Then shall we know, Lord; his gone unto us as the rain, as the latter and former rain unto the earth."

The faithful servant gains divine viewpoint.

John 8:12 "Then spoke Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk darkness, but shall have the light of life."

The faithful servant has spiritual guidance.

John 10:27 "My sheep hear my voice, and I know them and they follow me."

The faithful servant receives honor from God.

John 12:26 "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor."

The faithful servant has a life of joy.

Psalms 40:8 "I delight to do thy will, O my God; yea, thy law is within my heart."

John 4:36 "And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together."

Servants and Slaves in Palestine

Some people, called "hiredlings", were employed for wages in ancient Palestine (Job 7:1; 14:6; Mark 1:20). But most of the servants of the Israelites, as well as those of other eastern peoples of Old Testament times, were slaves or indentured servants - men and women who were held as property for various reasons and for various lengths of time. Some slaves were bought from neighboring nations or from foreign residents of Canaan. Some were captives taken

in war. Some were children of slaves who were born in the house of the master. A slave might himself be a Hebrew who, through poverty, sold himself into servitude until he got back on his feet.

Slavery among the Hebrews was usually a mild and merciful system. The Bible, while it recognizes that slavery exists, does not approve or disapprove of the practice. Numerous standards were set up in the Law for the regulation of slavery and servitude, with laws which regulated both the conditions and the duration of the bondage.

One source of slavery was absolutely forbidden. It was punishable by death to steal or kidnap a human being for the purpose of making him a slave or to sell him to someone else as a slave. This regulation applied to Israelite and foreigner alike.

Deut. 24:7, "If a man be found stealing any of his brethren of the children of Israel, and makes merchandise of him, or sells him; then that thief shall die; and you shall put evil away from among you."

Exo. 21:16, "And he that steals a man, and sells him, or if he be found in his hand, he shall be surely put to death."

THE TREATMENT OF SERVANTS

Each Israelite was considered to be a servant of God. Therefore, he was not to be treated as a bondservant but as a hired worker; and his master was to rule over him with kindness.

Lev. 25:39-41, "And if thy brother that dwells by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant; But as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return."

There were several ways that a Hebrew could become the servant of his brethren:

- The Israelite, through poverty, might become unable to manage his own affairs or to maintain himself as an independent citizen. In this case he might pass by sale under the power of another. The passage in Lev. 25:39 ff, which lays down the law in these matters, does not imply that such a sale was compulsory. It is understood to mean that the individual sold himself (or rather, he sold the rights to his labor) to another Jew, so that he might be able to earn subsistence for himself and his family.

- A Hebrew who had been convicted of theft was required to make restitution to the extent of at least double the value of the amount stolen if the stolen property itself was recovered). In other cases he was to pay four or five times as much as he stole (Note the case of Zacchaeus). If the thief could not make the required restitution, he was sold for his theft and he made restitution by his labor.

Exod. 22:1-3, "If a man shall steal ...If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft."

- Children of a Hebrew servant became, by condition of their birth, the servants of the master (Exod. 21:4).
- When a man was claimed personally by a creditor, his children were usually sold into bondage with him. While the impoverished man might sell himself into servitude, it was only to work off his debt until the jubilee year. 2 Kings 4:1; Neh. 5:5; Isa. 50:1; Job 24:9.

Every Israelite, male or female, who had become a slave, might be redeemed at any time by relatives or friends by the payment of what was owed. In any case, even if he were not redeemed, he was to be released after six years of service; and he was to be given a present of food and cattle (Exod. 21:2; Deut. 15:12-15). If he brought a wife into service with him, she was to be freed with him. However, if his master had provided him with a wife, the master could require the wife to stay when the man left. And the children of such a marriage stayed with the master (Exod. 21:3; Jer. 34:8 ff).

If the Hebrew servant, for love of his wife and children or other reason, preferred not to accept freedom in the seventh year (or when his obligation was completed), he was brought before the elders of the community and had his ear pierced as a token of his willingness to give lifelong servitude to his master (Exod. 21:6; Deut. 15:17).

If a Jew were to become the slave of a Gentile, the servitude could be terminated in two ways. First, it could be terminated by the arrival of the year of jubilee. Second, the servant could be released by payment to the master of the purchase price LESS the value of the services rendered, based upon the pay scale of a hired laborer (Lev. 25:47-55).

During the time that the slave was "possessed" by his master, the master had certain power of disposing of him as he would other articles of personal property. He could, for example, leave the servant to his heirs. The servant was said to have a certain monetary value, that is, his labor had a money value; but he was not supposed to be thought of as chattel.

A slave could be freed in one of four ways:

- By redemption through the payment of money or goods.
- By manumission, a bill or ticket of freedom issued by the master.
- By testamentary disposition; the master could specify that the slave was to be freed upon the master's death, for example.
- By any act that implied that the slave was a free citizen, such as making an heir of one's slave.

The Law had several means for the protection of slaves or servants. A servant was entitled to full religious privilege and access to all religious functions and practices, such as sacrifices, Passover and other feasts, circumcision, etc. He was to be given a day of rest on the Sabbath. He was to receive his liberty if the case of some grievous injury such as loss of eye or limb. See other passages: Gen. 17:12; Exod. 12:44; 20:11;

21:20,26,27; Lev. 24:17,22; Deut. 5:14 ff; 12:12,18.

Shepherds of the Flock of God

1 Peter 5:1,2 "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: FEED THE FLOCK of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind:"

Deuteronomy 8:3, "And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

We live by God's Word, that which proceeds out of the mouth of the Lord. "Let this mind be in you which was also in Christ Jesus".

And it is our shepherds who have the duty to provide us with this nourishment, lest we waste away in spiritual malnutrition!

My aim in this article is to provide a thorough introduction to the Bible concept of shepherding, from Jehovah and the Lord Jesus Christ as Shepherd, to the Christian believer who feeds and cares for the "sheep of His pasture."

Pastors and elders are shepherds. The Greek word (poimeinos), used a single time in the New Testament in Ephesians 4:11, is translated "pastor". On other occasions, such as in 1 Peter 5:2, the verb form (poimeinw) is translated "to feed". So pastors and elders are "feeders", and Christians are the "flock" which are to be fed.

I intend in this article to develop a full description of what a Christian spiritual shepherd is, including a shepherd's qualifications and duties. This description will be derived from a study of what the whole Bible says about shepherds, by examining the following:

* Jehovah as Shepherd

* The Lord Jesus Christ as the Good Shepherd

* King David as shepherd of his people. He was both a shepherd-boy and the shepherd of the kingdom of Israel

* Pastors and elders, including all those who "feed the flock of God"

I think that the Bible passages I cite in this study will demonstrate that there are well laid out Bible standards for the function of shepherd, and that when one is known a true shepherd of the sheep, certain objective criteria have been met.

Titus was given the task of choosing shepherds (elders) for the local congregations on the island of Crete. When choosing a shepherd, it's important to have a good idea of what God intends a shepherd to be.

To illustrate:

* A good shepherd puts the needs of the sheep first, and has an abiding sense of obligation toward them. One who does not know how to care for sheep, or who neglects sheep, is not a good shepherd.

* A good shepherd leads sheep to good pasture and water. A person who does not provide food and water for sheep is not a good shepherd.

* A good shepherd protects the sheep and sets up defenses against those who would harm the sheep. An individual who deliberately harms or frightens sheep is not a good shepherd.

Jehovah as Shepherd

There is a chain of command in Christian affairs. In a chain of command, such as in a military organization, when one level of command fails to function properly, the responsibility is taken over by the next higher level of command.

God the Father, Jehovah, is always watching His sheep; and He is always ready to take over when the sheep are not being well handled by their appointed shepherds..

Jeremiah 10:19-22

[I will show scripture passages to illustrate these ideas, but it's up to you to examine the whole context of the discussion in any passage I

cite. Be aware that the verses I indicate are only pointers to broader portions of the Bible that need to be reviewed in context.]

Suggestion: read the whole book of Jeremiah from the standpoint of shepherds, good and bad, and their duties toward their "sheep."

Jeremiah 23:1-6

Jeremiah 50:4-19

Psalms 23

Isaiah 44:24-28

Even a heathen king, Cyrus, was named shepherd, to fulfill a specific function, to contribute to the rebuilding of Jerusalem.

Read Ezekiel 34.

From C. F. Keil, Commentary on Ezekiel

The shepherds of Israel, namely, the political and religious leaders, have been feeding themselves and neglecting the flock. The flock has been scattered and has become a prey to wild beasts. The Lord will remove the bad shepherds from their office.

The Lord will take charge of His own flock, gather it together from where it is scattered, and feed and tend it on good pasture in the land of Israel. He will sift the flock by getting rid of the "fat" and "violent" ones.

He will appoint His servant David shepherd over His flock, make a covenant of peace with His people, and bless the land with fruitfulness, so that Israel may dwell there in security, and no more suffer by internal strife and famine or be carried off by their enemies.

This chapter (Eze. 34) is a repetition and expansion of the prophecy of Jeremiah 23:1-8. Both prophecies deal with the salvation of Israel and the fact that the sheep will be gathered and tended by the Lord and His servant David.

Rev. 7:17, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes."

Rev. 12:6, "And the woman fled into the wilderness, where she has a place prepared of

God, that they should feed her there a thousand, two hundred, and threescore days."

The Lord Jesus Christ as the Good Shepherd

Jesus Christ is presented as the "Good Shepherd" in that He lays down His life for His sheep. This refers to Christ's saving work on the cross, the atonement.

In Hebrews 13:20,21, He is called the "great shepherd," a title that refers to divine blessing to advanced believers.

In 1 Peter 5:4, the title "Chief Shepherd" is the title for Christ as we face Him after death.

The Lord Jesus provides for His sheep in many ways.

* The believer, like a sheep, is helpless and has no sense of direction; a sheep must be guided by a shepherd. We need Bible truth as our guide in life.

* A sheep cannot clean itself; this a reminder of our Lord's provision of cleansing, as shown in 1 John 1:9.

* A sheep is helpless when injured. So, when we are injured by the various problems in life, only the Lord can provide the necessary therapy.

* A sheep is defenseless; he depends on the shepherd for protection. The Lord provides the armor of God for protection.

* A sheep can't find food or water for itself. A sheep must depend on the shepherd to lead it to water.

* A sheep is easily frightened or panicked. The shepherd calms the sheep with songs in the night; i.e. Bible truth in the soul.

* When the sheep produces wool, it belongs to the owner of the flock. It does not belong to the sheep.

Every Christian is supposed to be "like Christ." Pastors and elders, in particular, must have the qualities of good shepherd that the Lord Jesus embodies.

An elder must have the "mind of Christ." This means that, as he grows into his job as elder, he will become more like Christ in his thinking and

shepherding. If he does not, he will be a bad shepherd.

Matthew 9:35-38

Matthew 25:31-34

Luke 15:4-7

John 10:1-18

John 21:15-17

Keep in mind as we study - the sheep belong to the Lord Jesus Christ. All through the scriptures that we are studying, the flocks belong to God. They do not belong to the human shepherd. By illustration, David was the shepherd for sheep that belonged to his father, Jesse.

In Heb. 13:20, Christ is called "the great Shepherd of the sheep."

1 Peter 2:21-25, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."

Matthew 18:10-24

Psalm 78:51-54, "He smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham: But made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased."

Psalm 79:13, "So we thy people and sheep of thy pasture will give thee thanks forever: we will show forth thy praise to all generations."

Isaiah 40:10,11, "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his

work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

If an elder has the mind of Christ, he will have the attitude of Christ toward his flock and toward his job as shepherd. This is the attitude and motivation to look for in anyone who aspires to the office of pastor or elder.

David as the Shepherd of Israel

1 Chronicles 17:3-9

1 Chronicles 21:16,17

In this passage, David takes the responsibility for the poor handling of his human flock when he numbered the people.

Spiritual Qualifications for an Elder (Shepherd)

The most important function in a church - and the most important activity that a Christian can engage in - is the study and teaching of the Word of God. Bible truth is the theoretical and practical support for every other feature of Christian life, including worship, prayer, evangelism, missionary service, discipling, and fellowship. Without a solid foundation in Bible principle and doctrine, a Christian can spend his life flailing around trying to serve the Lord while never understanding the basic plan of God for his life and ministry.

In a local church, someone has to teach, to organize things, to arrange for the activities of the organization, no matter how small. If no hierarchy is imposed on a community of people, leaders will emerge anyway, either chosen by the group to take charge, or, by default, to move into a leadership void.

In the Bible, Christian leaders are not chosen politically, or by seniority, or by submitting a résumé. An "eldership" is a battlefield commission; a person tested and proved in battle is seen to be the natural choice for a position as a bishop or elder.

The most highly decorated American soldier of World War II, Audie Murphy, received a battlefield commission to 2nd Lieutenant, after he had proved himself in battle. His leaders had

seen in him the qualities of leadership and proven ability that made him eligible for that honor. (He was prevented by his physical disability from wounds from attending the U. S. Military Academy after the war.)

In the Epistle to Titus, the task given to Titus was to observe which individuals were qualified to be appointed, according to the criteria Paul outlined.

Chief among these qualifications was that the elder was to "hold to the faithful word as he had been taught, that he may be able by sound doctrine to refute and to convince the gainsayers." An elder is primarily a teacher of the Word of God. If he does not teach his flock what the Bible says, his sheep will perish of malnourishment!

The qualifications of elders (pastors, bishops, overseers, presbyters, deacons) are given in such passages as 1 Peter 5, Titus 1 and 2, 1 Timothy, and Acts 7.

Think about Titus's job of selecting elders on Crete.

He had to observe men in the communities on Crete and decide whom to appoint as elder. Maybe he interviewed likely candidates. Maybe he asked other believers to describe the qualities they say in various people.

It's possible to fake many things in the Christian life. A person can smile, talk the language of the church he attends, refrain from certain taboos, and generally fool most of the people most of the time. After all, we don't go around questioning people to their face about the genuineness of their profession or claims. If a person claims to love the Lord and be devoted to Christian service, how can you tell if the claim is genuine?

Well, there are two things in which it is extremely difficult to fool an experienced person like Titus. First, it is hard to give the appearance of having a great love for the Word of God. And second, it is hard to fool a discerning Christian into believing that one has the fruit of the Holy Spirit.

Love for the Word of God

When a person genuinely loves the Lord, a love for the Word of God is naturally accompanies that love. That person will give evidence every day of immersion in the Bible. After all, the Bible is the communication of the Lord Jesus, the One loved, and a desire to know the Word, to meditate in it, and to talk about it, will be just as natural as a young person's total captivation with romance.

In fact, this characteristic can be used to discern the true merits of any candidate for Christian office. A person can attend church, engage in worship and Christian service, and use Christian vocabulary. But there may be some ulterior motive in this.

A young man who is interested in a young woman can readily adapt himself to her surroundings and seem to be something that he is not. People are chameleons when trying to impress others. But it is very difficult over a period of time for a person to establish a reputation as one who is absorbed by the Word of God, unless the Bible is the center of attention and devotion.

A Christian who is motivated by a desire for recognition, a lust for power, or an ambition to have a religious career, can adopt almost any appearance or conform to any program or set of standards. One of the most difficult things to fake, however, is an occupation with the Lord Jesus Christ and His Word.

THE FRUIT OF THE HOLY SPIRIT

The other thing that is hard to cover up is a lack of the fruit of the Holy Spirit. But how can you tell when a person is filled with the Holy Spirit?

The people in Acts 7 were expected to do just that when they selected the first seven deacons. They were expected to select men to handle this job, based on just this one qualification. If you had been in that church, how would you have known whom to vote for?

Would you believe that a man is Spirit-filled because he tells you he is, or because he says he has had a spiritual experience? Would you be

impressed by a person who is sweet, smiles, and uses spiritual vocabulary? The outward appearance is easy to counterfeit. When one person exhibits some genuine spiritual power or ability, it's quite natural that others will envy that and want to fake it, or buy it (Simon the Sorcerer)!

But Titus was looking for some very objective evidence of genuine Christian character in the men he was considering for positions of responsibility on Crete.

LOVE - The first fruit of the Holy Spirit mentioned in Galatians 5 is Love.

Titus 1:8 states that an elder is to be "a lover of hospitality": (philozenos); he is to have a love for strangers. This word carries the connotation of hospitality, of doing something for someone who does not earn or deserve the good treatment, because there has been no previous acquaintance. This word reflects a Grace attitude toward people who have not yet earned one's consideration.

This is a word of impersonal love - the type of attitude that is free of arrogance, envy, hatred, or even disdain for other people, even if there is sharp disagreement about doctrine or practice. This is the type of love that permits a Christian to love even his enemies or people that he doesn't like.

There is no envy, self-righteousness, or sinful judging accompanying this love. There will be no hatred, maligning, or malicious gossip involved in this love.

This is the type of love that is the fruit of the Holy Spirit. It does not come from emotion, although it may cause emotion. This is the "professional" love of the mature Christian believer, analogous to the Love of God, the quality of which does not depend on the behavior or character of the one being loved, but on the character of the one who loves.

Some examples:

JOY - Joy is the happiness which God provides, a happiness that does not depend on people, circumstances, or things to maintain it. Joy is the

relaxed mental attitude that comes from casting one's cares on Christ, knowing that He cares for us. A person who does not possess spiritual joy will chase after the world's attractions and provisions because there is no satisfaction in the things of the Lord.

PEACE - Peace is the result of exercising Faith-Rest. Faith-Rest is the process of trusting God the Father to keep his promises, to make provision for every contingency and trial, and then enjoying the tranquillity that abiding in Christ provides. A person without godly peace will fret and stew, try to solve problems in flesh, and will generally exhibit the same anxieties as the unbeliever in the same position.

PATIENCE - the long view; the quality that results from having eternity's value in view, of being occupied with Christ, of living in the Word of God, and of knowing what God's plan is and how it is working out in the life. The impatient person wants things now and will avidly pursue "things", not being willing to wait for the Lord to provide or promote.

The Elder's Professional Qualifications

An elder must be an accomplished instructor of the Word of God. There are many other duties of elders, especially of those who are overseers, such as priests, pastors, bishops; but the underlying basic responsibility is that of teaching - feeding the flock.

To the spiritual character and personal integrity described above must be added the training and growth in "knowledge of our Lord and Savior Jesus Christ" that allows the elder, as the chief among edified believers, to serve as an effective shepherd.

A local church needs at least one person who teaches the Bible with sufficient quality, and in sufficient quantity, to provide nourishing spiritual food for the congregation. The teacher needs to have a thorough knowledge of the Word and the ability to correlate the facts and doctrines of scripture and make application of those principles to Christian living.

A Christian needs to know what the Bible says and what it means. A Christian is supposed to

live "by every word that proceeds out of the mouth of God." There is no substitute in any believers' life for a thorough overall knowledge of the facts, the doctrines, and the spiritual principles of the Word. A pastor must be willing and able to spend the hours studying and teaching that are required.

If there is no shepherd to teach these things, the people will be hungry.

Sin Nature

The Sin Nature is that part of the essence of the soul acquired at Adam's fall and subsequently passed on to every person at birth. The Sin Nature is the center of the soul's rebellion against God. The essence of the soul contains:

- Self-consciousness
- Mentality
- Volition
- Emotion
- The Sin Nature

The Essence of the Sin Nature

The Sin Nature has an "area" of strengths in which human good is produced, that is, those good deeds and thoughts which are acceptable to man but which are unacceptable to God for purposes of salvation or spiritual growth. Isa. 64:6; Rom. 8:8. In the Bible, human good is contrasted with divine good which is the work produced by the Spirit of God in the life of a believer who is walking in daily fellowship with the Lord under the control of the Holy Spirit.

The Sin Nature also has an "area" of weakness which directs the production of all personal sin. Heb. 12:1. Three types of personal sin are produced here: mental attitude sins, sins of the tongue, and open sinful activity.

The Sin Nature has patterns of lusts, or desires, the basic motivators of all the activities of human life. The basic drives include the desire for power, approbation, ego satisfaction, sexual satisfaction, material satisfaction, and so forth.

Trends in the Sin Nature

The Sin Nature has a system of trends, or inclinations, which vary among individuals.

Some people have an inclination toward immorality or lasciviousness. Rom. 1. Others have trends toward morality or asceticism. Either trend is a product of Sin Nature activity.

The trends of the old sin nature are derived from the individual lust pattern. There are certain areas in which we lust, and other areas where we do not.

The trends of the old sin nature are classified in two categories, legalism and lasciviousness.

Legalism unrestrained results in moral degeneracy.

Lasciviousness unrestrained results in immoral degeneracy.

Both trends in the old sin nature result in distortion and erroneous conclusions.

For example, moral degeneracy with its self-righteousness and self-vindication is often mistaken for the Christian way of life. People who are morally degenerate are often considered to be great Christians.

Morality originates from the laws of divine establishment, designed for the entire human race. Morality is designed for both believer and unbeliever.

Anything the unbeliever can do is not a part of the Christian way of life. The Christian way of life is a supernatural way of life and demands a supernatural means of execution, i.e., the filling of the Holy Spirit.

Virtue supersedes morality in the protocol plan of God. But if your trend is toward legalism, people assume you're a great Christian.

There is also a distortion involving those with a trend toward lasciviousness.

Christians say such a person cannot do "those things" and still be a Christian.

Immoral degeneracy, with its fornication, violence, terrorism, murder, dope addiction, are construed as not being Christian.

So in the first distortion, people think that if you're very moral you're living the Christian life. In the second distortion, people think that if you raise hell you're probably not a Christian at all.

Legalistic shock concludes it must have been a "head belief and not a heart belief."

Born-again believers still possess an old sin nature and still commit sins. If the believer has a trend toward legalism, he will commit sins related to moral degeneracy. If the believer has a trend toward lasciviousness, he will commit sins related to immoral degeneracy.

When born-again believers commit sins related to immoral degeneracy, they're judged by their Christian peers as being not really saved. They erroneously allege, "a person cannot do such things and be saved."

What determines the reality of one's salvation is personal faith in the Lord Jesus Christ, not the category of one's sins.

The believer out of fellowship, living in the cosmic system, can actually commit any sin that his unbeliever counterpart would commit, i.e., an unbeliever with a compatible old sin nature.

Bible Synonyms for the Sin Nature

There are several terms used in scripture to refer to what is known as the Sin Nature.

Sin (in the singular) -- Ps. 51:5; Rom. 5:12; 7:14; 1 John 1:8.

Flesh -- the emphasis here is on the location of the Sin Nature in the "flesh" or life of the individual. Rom. 8:8; 7:18; 13:14; Gal. 5:16-21; Eph. 2:3.

Old Man -- referring to the the believer's former manner of life as an unbeliever. Eph. 4:22; Col. 3:5-9.

Heart -- in some usages the word "heart" refers to a facet of the soul which is the source of sin. Jer. 17:9; Mt. 12:34; 15:19; Mark 7:21-23; Ps. 58:2-5.

Carnality -- derived from the Latin for "flesh". Rom. 7:14; 8:6-8; 1 Cor. 3:1-3.

Principles Related to the Sin Nature

The Sin Nature is the source of spiritual death. Rom. 5:12; Eph. 2:1,5.

The Sin Nature is perpetuated in human beings through physical birth. Ps. 51:5; 1 Tim. 2:13,14. The believer continues to have his Sin Nature after salvation. 1 Cor. 3:1; 1 John 1:8. The

believer under the control of the Sin Nature is called "carnal". Rom. 7:14; 1 Cor. 3:1ff

The Sin Nature frustrates the production of divine good. Rom. 7:15.

The Sin Nature is not found in the believer's resurrection body. 1 Cor. 15:56; Phil. 3:21; Col. 3:4; 1 Thess. 5:23.

Solutions to the Problem of the Sin Nature

God has arranged to provide all that is needed to deal with the problems caused by the Sin Nature in a believer's life. The personal sins of the individual were borne by Jesus Christ on the Cross. 1 Pet. 2:24. These sins will never be mentioned again because they have already been judged in Christ. Rev. 20:12.

Furthermore, Jesus Christ rejected the human good produced by the Sin Nature in terms of its use as "currency" to purchase salvation, Eph. 2:8,9. This made the way clear for God to provide salvation by grace. The unbeliever will be at the Great White Throne judgment because of his rejection of this grace provision. Rev. 20:11-15.

The believer's sins were borne on the Cross by the Lord, as were those of all people. 2 Cor. 5:21. When a believer sins, Satan accuses him in heaven. Jesus Christ is our Advocate; He pleads our case, and the case is thrown out of court.

God has provided confession of sin as a means of restoring the broken fellowship with God caused by the believer's personal sin. The believer can repent and confess and be filled with the Spirit. 1 John 1:9; Prov. 1:23.

Human good, rejected by Jesus Christ (Eph. 2:8,9), is never acceptable to God, and it does not produce blessing in the life of the believer. It is contrary to the principle of Grace, in which God does the work. In Christian growth, the Holy Spirit provides for the production of divine good in the believer's life, through His filling, control, and teaching functions. God does the giving; man does the receiving.

Legalism is human good production for the purpose of earning and receiving merit or blessing from God. In Legalism, man does the

work and receives the credit. Therefore, Legalism is a product of the Sin Nature lust patterns. Under Grace, God does the work and receives the "credit" (glory). Human good production of the Sin Nature will be judged at the Judgment Seat of Christ. It is called "wood, hay, and stubble" and will be burned. The "gold, silver, and precious stones", of divine good production of the Holy Spirit, will remain. 1 Cor. 3:10-15 to him at sixteen drachmae..."

Source materials for this article: Unger's Bible Dictionary; Kittel's NT Greek Lexicon; Chester McCalley's written notes on imputation; Moulton and Milligan studies in the papyri.

Sins of the Tongue

READ Psalm 64:1-10.

Sins of the tongue have their origin in the Sin Nature. These sins are among the most devastating of all of the categories of sin. Of the seven sins mentioned in Proverbs 6:16-19 as being especially hated by God, three are sins of the tongue. As a Christian believer, you must learn as much as possible about this type of sin. And you must do everything possible to gain victory over this in order to be able to make progress in the Christian Way of Life.

PSALM 34:11-14.

Sins of the tongue are motivated by mental sins such as arrogance, jealousy, bitterness, vindictiveness, implacability, hatred, mental adultery, pettiness, envy, guilt feelings, etc.

All of these sins are focused at other people at one time or another. When someone reaches out to attack another person, the tongue is used to voice the inner mental sins which are already present. Such talk may be direct and scathing, even vulgar. Or the talk may be subtle, refined, intellectual, even couched in Christian terms. "There is a matter that I need to share with you as a prayer request; this is just between us spiritual believers..."

NOTE : If you know something bad about a person, or you suspect something, do not share it with anyone unless both you and that person have a direct responsibility in the solution of the problem. If in doubt, don't talk about it!

Sins of the tongue are a sign of the believer's reverting to the old way of life, the condition of the carnal man. James 4:11; 5:9; 5:12, Romans 3:13,14. In fact, the believer who indulges in sins of the tongue cannot be distinguished from an unbeliever. The believer is warned in Ephesians 4 not to fall into the life patterns of the unbeliever.

EPH. 4:17-22, 25, 29-32.

Verbal sins can destroy a family or a congregation. Things like gossip, slander, maligning, judging, backbiting, and boasting are malicious, venal, and destructive. James 3:5,6. Troublemakers are always characterized by sins of the tongue. Psalm 52:2. It is the duty of the pastor to warn against these things. 2 Tim. 2:14-17.

And believers are commanded to separate themselves from such troublemakers. Rom. 16:17,18. This separation may be just a turning away or refusal to comment or to reply in a conversation. Separation does not mean ostracism or excommunication except in the worst cases. It means, at first, refusal to participate. Teaching on this topic may involve exhortation and rebuke, as in Titus 2:15. But such teaching, plus the refusal of believers to participated in sins of the tongue, will help the one who is having trouble with this to have victory.

Sins of the tongue produce compounded divine discipline. Ps. 64:8; Matt. 7:1,2. First, there is discipline for the mental attitude sin which motivates the verbal sin. Second, there is discipline for the verbal sin itself. Third, there is discipline for the sins which one assigns to another person in wrongly judging him - "with what measure you mete, it shall be measured to you again."

Types of Sins of the Tongue

Backbiting - slander, defamation of character, evil speech, detraction. Found in several places in the Bible, including Rom. 1:30 as one of the sins of the immoral person who has rejected God. READ Psalm 15:3; 50:20; 101:5; Proverbs 25:23; Jer. 9:4; Rom. 1:30; 2 Cor. 12:20.

False Witness - lying about people, especially while under oath. Prov. 25:28; Exo. 32:1; Prov. 19:9. Examples of false witness:

- Against Stephen, Acts. 6:11
- Against Paul, Acts 25:7
- Against Christ, Matthew and Mark

Perjury - lying under oath. READ Lev. 6:3; 19:12; Zech. 5:4; Mal. 3:5; 1 Tim. 1:10

Lying - READ Prov. 12:22; 21:6; Col. 3:9; Lev. 19:11; Luke 20:20.

Dissimulation - Faking it, covering up, hypocrisy. Example: calling in sick when not sick. READ 1 Sam. 21:13; Acts 23:12-15; 2 Sam. 14:2; 2 Kings 10:19; Luke 20:20.

Busybody - self-appointed monitor, or one who tries to straighten others out. This word appears as a translation of several Greek originals.

From (periergos), verb. (periergomai) "to do something useless or unnecessary". Literally, "to work around". Also used in Greek to mean "undue anxiety" over something which is not really a proper concern.

Also from (allotroepiskopos), a combining form from (allotros) "belonging to another", and (episkopos) "bishop". Hence, the busybody is "another man's bishop".

1 PET. 4:15.

Talebearing - slandering, whispering behind backs. Prov. 11:13; 17:9; 18:8

Evil Whispering - Prov. 16:28.

Slander - Psalm 101:5; 50:20; Prov. 10:18; 11:9; 2 Sam. 10:3; Job 1:11; Luke 7:33.

False Accusation - READ 1 Sam. 1:14; Neh. 6:7; Job 2:5; 22:6; Jer. 33:17; Matt. 5:11; 27:12; Luke 6:7; 1 Peter 3:16.

Evil Speaking - READ Ps. 5:9; 10:7; 36:3; 55:21; Prov. 12:18; 24:2; Matt. 12:34; Rom. 3:13; James 3:6; 4:11.

God provides protection for the believer who is, himself, a victim of sins of the tongue. Job. 5:19-21.

Control of the tongue, the absence of verbal sins, is a sign of Christian edification in the believer, and it is a sign of considerable growth in Grace. James 3:2; 4:11,12. By avoiding sins of the tongue, the Christian can lengthen his life and find great happiness. Ps. 34:12,13.

How to Have Victory Over Sins of the Tongue

1. Grow daily in conformity with the Lord Jesus Christ
2. Ask God the Father for provision and protection in this area.
3. Confess this sin each time you are convicted of it.
4. Learn to recognize all of the verbal sins -- some are obvious, some are subtle.
5. Keep silent during discussion of a bad situation.
6. Keep silent during discussion of another person.
7. Keep silent.

Advice: Do not pass on derogatory or uncomplimentary information about anyone, unless you have the specific authority and responsibility to do so, and the person you are informing has responsibility in the situation and a need-to-know the information.

Union with Christ (Positional Truth)

At the time of his personal salvation, the Christian believer enters into a spiritual union with Jesus Christ and remains in that position forever. "Positional Truth" is the formal title for that wide class of Bible teaching on the subject of the Christian's position in (union with) Jesus Christ.

Union with Christ makes available to the believer a great number of spiritual benefits. These benefits can be used and enjoyed continuously during the believer's remaining lifetime and will continue into eternity.

The nature of the believer's position in Christ was foretold by the Lord Jesus Himself: (1) in the Bread of Life discourse, JOHN 6:56; (2) in

the Good Shepherd discourse, JOHN 10:16; and (3) in the Upper Room discourse, JOHN 14:20.

The Christian is placed spiritually in Christ through a mechanism known as the Baptism of the Holy Spirit. These mechanics are described in 1 COR. 12:13 and GAL. 3:27,28. (A study of the seven baptisms of the Bible is a prerequisite to an understanding of the Baptism of the Holy Spirit.)

The Baptism of the Holy Spirit was foretold by Christ in ACTS 1:5,8. This occurred for the first time on the Day of Pentecost, ACTS 2:1-4 cf. 11:15,16. Therefore, Union with Christ was experienced by believers for the first time on the Day of Pentecost, making it an experience unique to Church Age believers.

Union with Christ is a fact for all believers, spiritual or carnal. 1 COR. 1:2; cf. 1:11; 3:1-4

The believer's position in Christ makes him a "new creature" in Christ, 2 COR. 5:17.

The Christian is "in Christ" and has become a "new creature" in that he has a new birth, a new human spirit, and has the ability now to have fellowship with God. "Old things have passed away", spiritual death is done away, and "all things are become new", spiritual life is begun.

Union with Christ has several immediate results for every believer:

- Regeneration: TITUS 3:5; JOHN 3:5,6; EPH. 2:1-5.
- The Indwelling Holy Spirit: 1COR. 6:19
- The Sealing of the Holy Spirit: EPH. 1:13; 4:30.
- The Baptism of the Holy Spirit: 1 COR. 12:13.
- Spiritual Gifts: 1 COR. 12:11.

The following is a list of the characteristics of the believer's Union with Christ:

- Union with Christ is a fact, not an experience. One is united with Christ regardless of how he feels.

- Union with Christ is not progressive; it cannot be improved upon; we receive it in total at salvation.

- Union with Christ is not commanded by God; it is given by God at salvation.

- This Union is permanent; it will never be taken away; it does not depend upon our faithfulness; it depends on the faithfulness of God.

- This doctrine can be understood only with a thorough study of the related Bible passages.

Union with the Lord Jesus Christ is a guarantee of eternal security, ROM. 8:35-39; 1 JOHN 5:11,12; ROM. 8:1.

Union with Christ is current in that the believer is identified with Christ in His life and shares with Christ in certain aspects of His life, Eph. 3:1-14.

- We share in His election, EPH. 1:4.
- We share in His destiny, EPH. 1:5,11.
- We share in His sonship, EPH. 1:5; HEB. 2:10; GAL. 3:26.
- We obtain the +Righteousness of Christ, 2 COR. 5:21.
- We share in Christ's inheritance, ROM. 8:16,17; GAL. 4:7.
- We share in His holiness, 1 COR. 1:30.
- We share His priesthood, 1 PET. 2:5,9.
- We share in His Kingdom, COL. 1:13; 2 PET. 1:11.
- We share in His resurrection, EPH. 2:6.
- We share in His life, EPH. 2:5; COL. 2:13; 1 JOHN 5:11,12.
- In Him we have redemption and forgiveness of sins, EPH. 1:7; COL. 1:14.

Union with Christ makes every believer equal at the point of salvation, GAL. 3:27,28.

Union with Christ makes the believer perfect in the sight of God, COL. 2:9,10.

Bible Illustrations of Union with Christ

- Vine and Branches, JOHN 15
- Head and Body, EPH. 1:22,23
- Bridegroom and Bride, REV. 19:7-9; 21:9; EPH. 5:27
- Shepherd and Flock, JOHN 10:16
- Chief cornerstone and building, 1 PET. 2:4,5
- High Priest and Priesthood, HEB. 4:14; 5:5,6,10, cf. 1 PETER 2:5

Union with Christ is the doctrinal basis for spirituality, ROM. 6:1-13.

Union with Christ is the basis for the spiritual technique of occupation with Christ, COL. 3:1-4.

Union with Christ is illustrated by and testified to by water baptism. The believer is identified with Christ in His death, burial, and resurrection.

Appendix A: Bibliography

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Appendix B. On the Date of the Pastoral Epistles

Before we can fix the time at which these Epistles [1 Timothy, 2 Timothy, Titus] were written, we must take the following data into account.

1. The three Epistles were nearly contemporaneous with one another. This is proved by their resembling each other in language, matter, and style of composition, and in the state of the Christian Church which they describe: and by their differing in all the three points from all the other Epistles of St. Paul. Of course the full force of this argument cannot be appreciated by those who have not carefully studied these Epistles; but it is now almost universally admitted by all who have done so, both by the defenders and impugnors of the authenticity of the Pastoral Epistles. Hence, if we fix the date of one of the three, we fix approximately the date of all.

2. They were written *after* St. Paul became acquainted with Apollos, and therefore *after* St. Paul's first visit to Ephesus. (See Acts 28:24 and Titus 3:3).

3. Hence, they could not have been written till after the conclusion of that portion of his life which is related in the Acts; because there is no part of his history, between his first visit to Ephesus and his Roman imprisonment, which satisfies the historical conditions implied in the statements of any one of these Epistles. Various attempts have been made, with different degrees of ingenuity, to place the Epistles to Timothy and Titus at different points in this interval of time; but all have failed even to satisfy the conditions required for placing any single Epistle correctly. And no one has ever attempted to place all three *together*, at any period of St. Paul's life before the end of his first Roman imprisonment; yet this co-temporaneousness of the three Epistles is a necessary condition of the problem.

4. The Pastoral Epistles were written not merely after St. Paul's first Roman imprisonment, but *considerably* after it. This is evident from the marked difference in their style from the Epistle

to the Philippians, which was the last written during that imprisonment. So great a change of style (a change not merely in the use of single words, but in phrases, in modes of thought, and in method of composition) must require an interval of certainly not less than four or five years to account for it. And even that interval might seem too short, unless accompanied by circumstances which should further explain the alteration. Yet five years of exhausting labour, great physical and moral sufferings, and bitter experience of human nature, might suffice to account for the change.

5. The development of Church organisation implied in the Pastoral Epistles leads to the same conclusion as to the lateness of their date. The detailed rules for the choice of presbyters and deacons, implying numerous candidates for these offices; the exclusion of new converts (neophytes) from the presbyterate; the regular catalogue of Church widows (1 Tim. 5:9; are all examples of this.

6. The Heresies condemned in all three Epistles are likewise of a nature which forbids the supposition of an early date. They are of the same class as those attacked in the Epistle to the Colossians, but appear under a more matured form. They are apparently the same heresies which we find condemned in other portions of Scripture written in the latter part of the Apostolic age, as, for example, the Epistles of Peter and Jude. We trace distinctly the beginnings of the Gnostic Heresy, which broke out with such destructive power in the second century, and of which we have already seen the germ in the Epistle to the Colossians.

7. The preceding conditions might lead us to place the Pastoral Epistles at any point after AD 66, i.e., in the last thirty-three years of the first century. But we have a limit assigned us in this direction, by a fact mentioned in the Epistles to Timothy, viz., that Timotheus was still a young man (1 Tim. v:2; 2 Tim 2:22) when they were written. We must, of course, understand this statement relatively to the circumstances under which it is used: Tomotheus was young for the authority entrusted to him; he was young to exercise supreme jurisdiction over all the

Presbyters (many of them old men) of the Churches of Asia. According to even modern notions (and much more according to the feelings of antiquity on the subject), he would still have been very young for such a position at the age of thirty-five.

Now Timotheus was (as we have seen, pp. 156 and 203) a youth still living with his parents when St. Paul first took him in AD 51 as his companion (Acts 16:1-3). From the way in which he is then mentioned (compare with 2 Tim. 1:4), we cannot imagine him to have been more than seventeen or eighteen at the most. Nor, again could he be much younger than this, considering the part he soon afterwards took in the conversion of Macedonia (2 Cor. 1:19). Hence we may suppose him to have been eighteen years old in AD 51. Consequently, in AD 68 (the last year of Nero), he would be thirty-five years old.

8. If we are to believe the universal tradition of the early Church, St. Paul's martyrdom occurred in the reign of Nero. Hence, we have another limit for the date of the Pastoral Epistles, viz., that it could not have been later than AD 68, and this agrees very well with the preceding datum.

It will be observed that all the above conditions are satisfied by the hypothesis adopted in Chapter XXVII, that the Pastoral Epistles were written, the first two just before, and the last during, St. Paul's final imprisonment in Rome.