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# **Paul's First Letter to Timothy**

**Adult and Young People's  
Quarterly**

## INTRODUCTION

The book of First Timothy is the first of three letters written by the apostle Paul called, "The Pastoral Epistles," II Timothy and Titus being the other two. "These letters are called Pastoral Epistles because they deal with matters affecting pastors and congregations."

Paul's great concern was that Timothy guard the spiritual heritage that he had received by establishing sound doctrine in the Church, and by so doing protect the Church from error. "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine" (1:3).

Paul himself had instructed the elders of Ephesus thus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost 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 and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:28-31). If such warnings needed to be heeded in Paul's day, how much more today.

Paul loved Timothy, and I am sure Timothy loved Paul. As a result there was a strong bond between these two servants of the Lord. Paul admired Timothy's outstanding personality traits. "But I trust the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel" (Philippians 2:19-22).

"None of Paul's companions is mentioned as often and is with him as constantly as is Timothy. That this relationship was of an enduring nature is clear from II Timothy 4:9, 21. Paul knew he could count on Timothy."

I trust the study of these lessons will be a spiritual benefit to every student, and that the truths of this Epistle will be regarded and accepted by all.

## THE WAY OF TRUTH

**P. O. Box 88—Hagerstown, Maryland 21741—U. S. A.**

**PUBLISHERS OF CHURCH OF GOD LITERATURE**

LESSON NUMBER ONE FOR JULY 5

TEACH NO OTHER DOCTRINE

Scriptures: I Timothy 1:1-3; Matthew 7:28, 29; Mark 11:18; John 7:16, 17; Acts 2:42; Acts 19:2, 8, 10.

I Timothy 1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;

2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.

Matthew 7:28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

Mark 11:18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

John 7:16 Jesus answered them, and

said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Acts 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Acts 19:2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

10 And this continued by the space of two years; so that all they which dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Memory Verse: 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.—II Timothy 4:3, 4.

Aim: To show that true doctrine is necessary for the spiritual growth of the Church.

DAILY BIBLE READINGS

Monday I Timothy 1  
Tuesday Matthew 7  
Wednesday II John

Thursday Isaiah 28  
Friday Luke 4:1-32  
Saturday Ephesians 4

INTRODUCTION

Doctrine is something taught, that is, a certain teaching. It is something taught as a principle or the body of principles of a religion. There are many and varied doctrines taught today, thus we have many and varied religious groups.

Some ministers say they don't preach doctrine, they just preach Christ. How can you preach Christ without preaching doctrine? And how can you truly preach Christ without preaching HIS doctrine?

John has made a very strong statement in regard to doctrine and it is this, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (II John 9).

The Church can never be firmly established as long as her members are tossed to and fro and carried about by every wind of doctrine. Doctrine, true Bible doctrine, is necessary to the spiritual growth and stability of the Church.

## MEDITATIONS

**PAUL TO TIMOTHY—I Timothy 1:1-3—No other doctrine—**Paul had a divine call from God. He had spent some time in the city of Ephesus building up a Church of God congregation there, and it was his desire that they continue in the grace of God. So he left Timothy there to "charge some that they teach no other doctrine" than the pure truth that he had taught them. Paul knew how important the doctrine of Christ was to the souls of men. He did not believe nor teach that you were free to believe whatever you may choose.

**CHRIST TAUGHT DOCTRINE—Matthew 7:28, 29—Astonished at his doctrine—**Jesus had just finished what we call the "Sermon on the Mount." He had set forth teachings that were somewhat different from the Old Covenant, and certainly different from what the Pharisees taught. He spoke with authority and not as the scribes! God will back up His Word when it is preached by a true minister of God.

**TRUTH OPPOSED—Mark 11:18—Sought how they might destroy him—**The religious people at the time of Christ's sojourn on earth had a form of godliness, but they did not have God! Much as it is today. Christ told them of their form, of their vain washings, and of their sins. He told them what it took to be a true worshiper of God. Being exposed for what they were, they set about to destroy the Master Teacher.

**JESUS SPOKE FOR HIS FATHER—John 7:16, 17—My doctrine is not mine—**Jesus declared He came to bear witness to the truth, and this He did without fear or favor. He also declared if we would do the will of the Father He would see to it that we would know and understand the true doctrine. How important it is that we have a mind and a will to do the bidding of the Lord.

**MUST CONTINUE IN THE DOCTRINE—Acts 2:42—They continued steadfastly—**Christ taught the disciples many precious truths, and then He sent the Holy Spirit to further establish them in those truths. They in turn taught others and the saints continued in the apostles' doctrine. God was pleased and great things were accomplished.

**WHAT PAUL TAUGHT—Acts 19:2, 8, 10—They which dwelt in Asia heard the word of the Lord—**Paul went to Ephesus and taught the people there about the Holy Spirit, about salvation through Jesus Christ, about baptism, about the kingdom of God, and of course, holy living. Many of the Jews rejected the message, so Paul separated the disciples from the synagogue worship and established a congregation of the Church of God. He left Timothy there to see that no wrong doctrine was taught.

## **CONCLUSION**

Our study of this important subject has been short, but I trust each one will be stirred to study the Word of God more carefully and make sure that you have a correct understanding of the doctrine of Christ—not only for your own sake but for the sake of others.

John tells us, “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds” (II John 10, 11). In this passage of scripture John was speaking especially in reference to one who denies that Jesus is the Christ.

What doctrines are we talking about? The divine Trinity, God the Father, God the Word, and God the Holy Spirit; The virgin birth, for if Christ was not born of a virgin, He is not the one the Father promised; Christ as Savior, for there is only one name given under heaven, whereby we may be saved (I Timothy 2:5); Justification, which brings peace to the soul and peace with God (Romans 5:1); Water baptism, which is an outward testimony to an inward work. It does not save, it does not wash away your sins, it is not the mode of entrance into the Church, but it is one of the doctrines taught in the New Testament; Sanctification, which cleanses the nature of man, and fills him with the Holy Spirit; Holiness, without which no man shall see the Lord in peace; The one true body of Christ, which is the Church of the living God, the pillar and ground of the truth; The new birth as the only way into the Church; Divine physical healing, which is done by the Lord in answer to the prayer of faith (James 5:14, 15); The Lord’s supper and feet washing; etc.

You must know the true doctrine to be able to recognize the false.

## **FOR YOUR CONSIDERATION**

1. What is doctrine?
2. Is doctrine important to the Church of God?
3. If so, why?
4. What should be our attitude toward false doctrine?
5. Why are there so many different churches?
6. How are men turned unto fables?
7. Do you have a love for the doctrine of Christ?

## LESSON NUMBER TWO FOR JULY 12

# THE TWO COVENANTS

**Scriptures:** I Timothy 1:5-7; Galatians 4:21-24, 28-30; 3:17-19; 6:2; Hebrews 8:6.

**I Timothy 1:5** Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

**6** From which some having swerved have turned aside unto vain jangling;

**7** Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

**Galatians 4:21** Tell me, ye that desire to be under the law, do ye not hear the law?

**22** For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

**23** But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

**24** Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar.

**28** Now we, brethren, as Isaac was, are the children of promise.

**29** But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

**30** Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

**Galatians 3:17** And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect.

**18** For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

**19** Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

**Galatians 6:2** Bear ye one another's burdens, and so fulfill the law of Christ.

**Hebrews 8:6** But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

**Memory Verse:** Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.—Galatians 4:30.

**Aim:** To show that the Old Covenant expired and we live under the New Covenant.

### DAILY BIBLE READINGS

**Monday** Galatians 3  
**Tuesday** Galatians 4  
**Wednesday** Galatians 5

**Thursday** Hebrews 8  
**Friday** Hebrews 9  
**Saturday** Hebrews 10

### INTRODUCTION

“Certain law-teachers of the present day attempt to build up an ingenious theory that there were two distinct laws given to the Jews—one the law of God and the other the law of Moses. The decalogue [ten commandments] they exalt above everything else, constantly calling it ‘the law of God,’ ‘the law of the Lord,’ ‘the moral law,’ etc.; the rest of

the law they place in an inferior position, calling it the 'law of Moses,' 'the ceremonial law,' etc. Now, this distinction is false and is a mere shift in order to uphold an unscriptural theory. In not one place in the Bible is this distinction ever made. The decalogue is never singled out and called 'the law of God,' ... nor is the rest of Moses' writings ever called 'the ceremonial law.' On the contrary, these writings of Moses, aside from the decalogue, are frequently styled 'the law of the Lord.' Thus, in II Chronicles 31:3 the burnt offerings, set feasts, etc., are all given as commands in the 'law of the Lord.'—F. G. Smith.

Other examples could be given where the same "law" is called the "law of Moses" in one place and "the law of God," or "the law of the Lord," in another, such as John 7:19 and 7:22, 23; Luke 2:22, 23; Nehemiah 8:1-8.

God gave Old Testament Israel one law, or covenant. It was given to them as a temporary system and even the prophets spoke of another law, or covenant, that was to be given later. (See Jeremiah 31:31-34.)

Mere men cannot make a law that would define sin. To define sin, a law must proceed from God. Since the Mosaic law, or the law of the Old Covenant, has been abolished, what law furnishes the standard of judgment for the world now? What law are Christians under?

Let the writer of Hebrews answer: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son" (Hebrews 1:1, 2).

## MEDITATIONS

**NEED OF TEACHING TRUTH—I Timothy 1:5-7—Vain jangling**—There are a number of religious sects yet today who are trying to bind the Old Covenant God gave to the Hebrews on New Testament Christians. Some make a distinction between the word covenant and law in an effort to support their teaching. The Bible does not! The Bible speaks of the covenant and the law as one and the same. Note: "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water: And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant" (Deuteronomy 9:9-11). "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon tables of stone" (Deuteronomy 4:13). There are various other verses that show the words *law* and *covenant* are used to mean the same thing, but these should be sufficient. They are law teachers, "understanding nei-

ther what they say, nor whereof they affirm,” but “have turned aside unto vain jangling.”

**TWO SONS—TWO COVENANTS—Galatians 4:21-24—Tell me**—In these verses of scripture Paul meets head on those who desire to hold the Christian under the Old Covenant, and he points out that Abraham had two sons; one was by a bondmaid, Agar [Hagar], who was an Egyptian, and the other was by a freewoman, Sarah. Now, please note that Paul says the first son represents the first, or Old Covenant, and he calls it the one from *Sinai*. The ten commandments were given on Sinai, along with many other commands. Paul points out that the Sinai law “gendereth to bondage.” It is true that the Church in the early days of the New Covenant did not realize the full change that had come about, and for years they continued certain practices of the Old Covenant. It is also true that Sarah and Hagar lived together with Abraham for a while after Isaac was born, but it caused trouble, and so Sarah demanded that Hagar and her son be cast out, and they were. The son of promise was left alone with his father and mother after that. The Old Covenant “was cast out” and we are left to live under the New! Thank God for it.

**WE ARE FREE FROM THE FIRST—Galatians 4:28-30—What saith the scripture?**—Paul, speaking of the Christians of his day, declares they are as Isaac, born of the free, not of the bondwoman. Further, Paul goes on to say, “Cast out the bondwoman and her son.” What does that mean? It simply means that the Old Covenant had expired and was no longer in force. “So then, brethren, we are not children of the bondwoman, but of the free” (verse 31).

**SALVATION THROUGH FAITH—Galatians 3:17-19—And this I say**—In this third chapter of Galatians Paul discusses at length the Abrahamic Covenant, proving that it meets its fulfillment in Christ. He also discusses the Mosaic Covenant which came between Abraham and Christ, and thus he clearly shows the temporary nature of the Mosaic law system. Paul says this law, which came 430 years after the covenant with Abraham, did not disannul the promise given Abraham. Why then this law of Moses? It was *added* because of transgressions. And how long was it to last? “*Until* the seed should come to whom the promise was made” (verse 19). “And to thy seed, which is Christ” (verse 16). Also, let me point out that the command to keep the seventh day as a Sabbath of rest was given to Moses, not to Abraham.

**THE NEW COVENANT LAW OF CHRIST—Galatians 6:2—Fulfil the law of Christ**—Christ is the “law giver” of the New Covenant. The expression, “the law of Christ” is also found in I Corinthians 9:21. When Peter wanted to put Moses and Elias (Moses, representative of the law, and Elias, the foremost man among the prophets) on the same plane with Christ, a bright cloud overshadowed

them and a voice spoke, saying, “This is my beloved Son, in whom I am well pleased; HEAR YE HIM.” (See Matthew 17:1-6.)

**A BETTER COVENANT—Hebrews 8:6—Established upon better promises**—In every respect this New Covenant through Christ is better than the Old. It is based on better promises than those which pertained to literal Israel. It has a better mediator. As great as Moses was, Christ is greater. It has a better priesthood. The priesthood of the Old Covenant were fallible men who died; Christ is the High Priest of the New Covenant. It has a better sanctuary. The first had a “worldly sanctuary.” The New Covenant sanctuary is His spiritual house, the Church of God. It has a better sacrifice. The Old had the blood of bulls and goats; the New has the precious blood of Christ.

## CONCLUSION

Does the “law of Christ” define sin? It certainly does! The student is asked to study James 3:17; Ephesians 4:25-28; II Timothy 3:1-5; Galatians 5:19-21; Romans 1:27-31; and I Timothy 2:9, 10 for a partial list of things that are sinful.

For points the “law of Christ” enjoins, study Galatians 5:22, 23. You will find in other texts teachings in regard to humility, forgiveness, purity, sincerity, godliness, brotherly kindness, giving to the poor, visiting the sick, caring for the widows, observing the ordinances of the New Covenant and many other things.

It is not our purpose to speak disrespectfully of the Old Covenant. God gave it to the Hebrews for a period of time, and it served the purpose for which He gave it. When the Lord was through with it, it was done away with; it expired.

F. G. Smith, in his book, *What The Bible Teaches*, refers to Hebrews 8:9; I Kings 8:21; and I Kings 8:9 to show that the decalogue was included in the law or covenant that was abolished and adds, “All the ‘perverse disputings of men of corrupt minds’ (I Timothy 6:5), or law-teachers who understand ‘neither what they say, nor whereof they affirm’ (I Timothy 1:7), can never alter this truth. They may argue and ‘affirm’ that the decalogue was not abolished with the old covenant, *but they can never answer these last three texts*, which declare it—... ‘Let God be true, but every man a liar’ (Romans 3:4).”

## FOR YOUR CONSIDERATION

1. Did God give the Hebrews one or two laws on Sinai?
2. Were the ten commandments included?
3. What did Abraham’s two sons represent?
4. When did the Old Covenant end and the New begin?
5. Why did the Old Covenant end?
6. In what ways is the New Covenant better?
7. Are Christians the “seed” of the bondwoman or the free?

## LESSON NUMBER THREE FOR JULY 19

# THE MINISTRY

**Scriptures:** I Timothy 1:11-13, 18; Ephesians 4:11, 12, 16; II Corinthians 5:18-20; Colossians 4:17; Romans 12:6-8.

**I Timothy 1:11** According to the glorious gospel of the blessed God, which was committed to my trust.

**12** And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry:

**13** Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

**18** This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare.

**Ephesians 4:11** And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

**12** For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

**16** From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body

unto the edifying of itself in love.

**II Corinthians 5:18** And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

**19** To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

**20** Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

**Colossians 4:17** And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

**Romans 12:6** Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

**7** Or ministry, let us wait on our ministering: or he that teacheth, on teaching:

**8** Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

**Memory Verse:** We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.—II Corinthians 6:1.

**Aim:** To show that every member in the body of Christ has a ministry.

### DAILY BIBLE READINGS

**Monday** I Timothy 1:11-20  
**Tuesday** Romans 12  
**Wednesday** Hebrews 8

**Thursday** Colossians 4  
**Friday** II Corinthians 5  
**Saturday** I Corinthians 13

### INTRODUCTION

The Bible use of the word *minister* means, in the main, "one who serves, waits on, or attends another." Christ and His ministry are compared with the Hebrew high priest.

Many times people get the idea that a minister is one who is to be waited on, or served, but let us understand the word *ministry* means, "the act of ministering, or serving." Of course, it also means, "the office or function of a minister, and, as such, they are to be respected as the ministers of Christ. (And, of course, we speak of true ministers.)

“To the first ministers Christ said, ‘Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren’ (Matthew 23:8). And when some of their number sought for a position of preeminence over the rest, Christ referred to conditions among the Gentiles, how the great men domineer over the others, and said, *‘It shall not be so among you: but whosoever will be great among you let him be your minister; and whosoever will be chief among you let him be your servant: even as the Son of man came not to be ministered unto, but to minister’* (Matthew 20:20-28).”—F. G. Smith, *What The Bible Teaches*.

In this lesson we will not limit our study just to the pastors or preachers. The ministers are to minister to the Church and then the Church is to minister to the world.

The pastor is not to be viewed as the only one in the congregation doing the Church’s ministry, but is responsible with overseeing and helping to promote it. All Christians are called to “minister.” This is not optional. To be a Christian you must be a doer of the Word, and all are called to witness, to let their lights shine.

### MEDITATIONS

**PAUL CALLED TO THE MINISTRY—I Timothy 1:11-13—Glorious gospel**—Paul refers to the gospel as “the glorious gospel.” Why? In part, because he knew what it had done for him. Before his conversion Paul was a Pharisee. Though he was religious, yet he was a blasphemer and a persecutor. Having been delivered from such a life (“I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek”—Romans 1:16.), he felt a responsibility to share the “good news” with others. Paul was grateful for the call he had. Everyone has a place to fill, a ministry to perform. Let us be thankful we can do something for Him who has done so much for us. We will never be able to repay Him for all He has done for us.

**A PLACE FOR YOUNG TIMOTHY TO FILL—I Timothy 1:18—This charge**—“Timothy first appears in the second missionary journey when Paul revisited Lystra (Acts 16:1-3). Timothy was the son of a Gentile father and a Jewish-Christian mother named Eunice, and the grandson of Lois. ... Timothy may have been converted under Paul’s ministry, because the apostle refers to him as his ‘beloved and faithful son in the Lord’ (I Corinthians 4:17) and as his ‘true son in the faith’ (I Timothy 1:2). Timothy was held in high regard in Lystra and Iconium, and Paul desired to take him along as a traveling companion (Acts 16:3).” So, in Timothy, Paul had a faithful co-laborer, and he reminds and exhorts Timothy to war a good warfare. The true minister of the gospel is faced with many foes. The saints should not be among them! The saints should stand together as one man. The pressure to compromise the gospel is great. This pressure should not come from saints of God. Pray for God’s true ministers to be faithful; your soul is involved.

**CHRIST, THROUGH THE SPIRIT, GIVES GIFTS—Ephesians 4:11, 12—He gave some**—Even among preachers there are different gifts and callings. The apostles of the early morning church were those who had seen Christ. There is a secondary meaning to the word *apostle* that would apply to others however, and that is “a planter,” one who went into a new field and planted a congregation. Prophets were those who received a message from God and delivered it to the people; not just foretelling future events. All ministers need to get their messages from God and then be faithful in delivering them to the people. Evangelists are those that travel from congregation to congregation preaching messages that would be directed mostly to the unsaved. Pastors are those who oversee a local congregation, who feed the flock from service to service, who direct the “work force.” Teachers are those who teach the Word of God. Pastors are to be teachers, but one could be a teacher without being a preacher. Let everyone fill the place Christ intends. In doing so, they will work together, the saints will be perfected, the body will be edified, and spiritual progress will be made.

**EVERY ONE ADDING THEIR PART—Ephesians 4:16—Every joint supplieth**—There is “one body” with many members. Christ has given the different gifts for the perfecting of the saints, for the edifying of the body, so that each saint can become established in the doctrine of Christ, to see the sick healed and the devil defeated, and by so doing make increase in the body. You notice Paul speaks of “the whole body fitly joined together,” and he speaks of “every joint,” every member of the body supplying something. So there is a work for everyone to do. How can one be a Christian and not want to see others saved?

**THE MINISTRY OF RECONCILIATION—II Corinthians 5:18-20—Hath given us**—In verse seventeen of this chapter Paul declares that if a man be in Christ he is a new creature. This comes about through the saving grace of God and the ministry of reconciliation. “All things are of God, who hath reconciled us to himself by Jesus Christ.” Paul goes on to say “and hath committed unto us the word of reconciliation.” No one is in a position to fill a place in the body of Christ until they have been reconciled to God. God does not call sinners to preach His gospel; and the Spirit does not give spiritual gifts to those who are not in the body. “Now then we are ambassadors for Christ.” It is true that some are called to preach and teach the Word, but every child of God is to represent the kingdom and strive to be a soul winner. Let your life be a witness for Christ. Woe to those who are at ease in Zion!

**LET US BE ABOUT OUR MASTER’S BUSINESS—Colossians 4:17—Take heed**—We are not told just what Archippus’ work in the congregation was, but whatever it was, Paul was encouraging him to take heed to it, to be careful and faithful in it. There is nothing wrong with trying to encourage a brother or sister in the work of the Lord. All can use a little encouragement from time to time. Regardless of

your place in the body, in order to please God you must “take heed” to your ministry and do your best.

**BE HUMBLE—Romans 12:6-8—According to the proportion of faith**—These verses of scripture speak of different gifts and ministries, but remember, they were all given by the same Spirit, and were given for the profit of all, the entire body of Christ, and not for personal gain. Whatever gift God may see fit to give you, whatever office you may be called to fill, be humble about it and do all to the glory of God. Note Paul instructs us not to try to go beyond our calling. Do not make boastful remarks you cannot back up by faith. Many talk about what God can do, but it takes more than just believing He CAN do it! We must believe He WILL do it to see it done. So, “let us prophesy according to the proportion of faith.” Exhortation is a gift, and it includes giving “a message of warning or encouragement, designed to motivate persons to action.” Giving is a part of the ministry of Christ and is important. Be sure you give it to the Lord’s work and not some false prophet. Paul also speaks of “ruling.” There is rule in the Church and we are told to obey them that have the rule over us.

## CONCLUSION

In Hebrews eight we read of Jesus Christ and His office as our High Priest. He was the greatest minister the earth has ever known. He came to minister and not to be ministered unto. He is our example. Let us be workers together with Him in the greatest calling man can ever know—winning souls and furthering the cause of Christ in the earth.

The Church’s ministry includes visiting the sick, helping to care for the poor and needy, ministering to those in prison, as well as preaching and teaching the Word of God.

The Bible does not teach that the Church is to provide ball teams, skating rinks, dance halls, and the such like to try to hold its members.

“It seems that the prevailing opinion about the church is that it is sort of asylum, restroom, or place of safety for the souls of men. The chief desire seems to be, save oneself and shelter oneself in the church, a safe place. Are not all within the church to be at the marriage supper of the Lamb? Certainly the church is a safe place to be, but that is not the primary idea. It appears that Jesus expected the apostles and early Christians to live dangerously rather than safely, and they were required to lay down their lives for Christ and His gospel.”—R. L. Berry, *The Soul Winner’s Guide*.

## FOR YOUR CONSIDERATION

1. What does the word *ministry* mean?
2. Why do people want to be ministered to rather than to minister?
3. Are preachers to do all the ministering?
4. Are we to be boastful about our ministry?
5. Name some ministries being carried on in your congregation.
6. What is your ministry?

## LESSON NUMBER FOUR FOR JULY 26

# PRAYING FOR ALL MEN

**Scriptures:** I Timothy 2:1-8; I Kings 8:57-61; II Kings 19:15, 16.

**1** Timothy 2:1 I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

**2** For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

**3** For this is good and acceptable in the sight of God our Saviour;

**4** Who will have all men to be saved, and to come unto the knowledge of the truth.

**5** For there is one God, and one mediator between God and men, the man Christ Jesus;

**6** Who gave himself a ransom for all, to be testified in due time.

**7** Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

**8** I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

**I Kings 8:57** The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

**58** That he may incline our hearts unto

him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

**59** And let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require:

**60** That all the people of the earth may know that the Lord is God, and that there is none else.

**61** Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day.

**II Kings 19:15** And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

**16** Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

**Memory Verse:** I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.—I Timothy 2:8.

**Aim:** To point out the Christian's responsibility to pray for all men.

### DAILY BIBLE READINGS

**Monday** I Timothy 2

**Tuesday** II Kings 19:1-20

**Wednesday** II Kings 19:21-37

**Thursday** I Kings 8:22-62

**Friday** Romans 13

**Saturday** John 14:1-15

### INTRODUCTION

“Prayer is a devotional expression of the heart, and like the rising of incense, ascends to the throne of grace, imploring mercy, seeking help, or giving vent to the praise and thanksgiving of the soul. It may be spoken in audible tones, or may be a whisper, a gentle breathing of the desire of the heart, or but a fervent thought, sent out in petition to Him who is ‘able to do exceeding abundantly above all that we ask or think.’ ... Prayer, mingled with faith, brings salvation to the sinner, healing to the sick, joy to the sorrowful, and hope to the discouraged.

It causes the enemy to flee, unlocks the great treasure house of the Lord, opens the windows of heaven, and brings down showers of blessings upon humble Christians.”—E. E. Byrum, *The Secret of Prayer*.

In this lesson we want to emphasize the need of Christians praying for others. Possibly one of the best examples of this is the Master Himself who got up a great while before day and went out to pray, who, at times, prayed all night, and who, after He had been nailed to the cross, prayed, “Father, forgive them; for they know not what they do” (Luke 23:34).

## MEDITATIONS

**EXHORTATION TO PRAY—I Timothy 2:1—I exhort**—To *exhort* is to “urge earnestly by advice, warning, etc.; entreat.” Paul felt a great need of the saints praying for others. In this verse we find these words: (1) supplications: “to make humble requests.” Humility is necessary in the heart and life of every Christian, and we cannot expect answers to our prayers if we are proud and haughty; (2) prayers; (3) intercessions: “pleading, or prayer in behalf of another or others”; (4) giving of thanks: “praises to God for all His loving-kindness, goodness and mercy; thanksgiving for prayers answered.” All these things go into effectual, fervent prayer.

**WHO TO PRAY FOR—I Timothy 2:2—All that are in authority**—In the first verse Paul says to pray for all men. In this verse he singles out “kings, and all that are in authority.” There is a great need in this area. Many people of the earth are ruled by wicked rulers, yet they need prayer. There is war and turmoil in various parts of the world. Paul says to pray for these rulers “that we may lead a quiet and peaceable life in all godliness and honesty.” I might add, there is a need that we pray for our spiritual leaders as well. Spiritual leaders are dealing with eternity-bound souls, which are far more valuable than houses and lands.

**PLEASING TO GOD—I Timothy 2:3, 4—For this is good**—It is good and pleasing to God for the saints to pray for the rulers of the land, for it is not only His will that we live in peace, but it is His will that all men be saved and come to the knowledge of the truth. Where there is war and strife, it, doubtless, is more difficult to spread the gospel. Notice, Paul said God would have ALL men be saved; all mankind. How then can people say only certain ones have been preordained to be saved and all the rest lost? Did Paul know whereof he spoke, or not? The Spirit inspired him to write those words, and we know the Spirit did not inspire a falsehood. Therefore, we are free to pray for the salvation of all of our loved ones, and everyone else. Also note, Paul said the Lord would have all to come to the knowledge of the truth. It is a wonderful thing to be saved, but that is not all; one needs to come to the knowledge of the truth so he can keep saved. There are many false ways, many false religions, and the truth will enable a person to stay out of these false systems and abide in God’s

church where salvation puts you. Salvation saves from sin and the grace of God will keep you free from sin. "Sin-you-must" for Christians is not taught in the Word of God.

**ONE GO BETWEEN—I Timothy 2:5, 6—One mediator**—There is one true and living God: "For all the gods of the nations are idols: but the Lord made the heavens" (Psalm 96:5), and there is one mediator between God and men, the man Christ Jesus. "From the New Testament perspective, there is ultimately only one mediator between God and men (I Timothy 2:5)—Jesus, the Messiah. He alone, being fully God, can represent God to men, and at the same time, being fully man, can represent man to God. He alone can bring about complete payment for man's sin and satisfaction of God's wrath. He alone can bring everlasting peace."—*Nelson's Illustrated Bible Dictionary*.

**PAUL, AN APOSTLE—I Timothy 2:7—I am ... an apostle**—Some did not want to accept Paul as an apostle, but he tells us he saw Christ "as one born out of season," doubtless referring to his experience on the road to Damascus. So we have no trouble believing he was an apostle and mightily used of the Lord, especially in ministering to the Gentiles, as he points out in this verse.

**GREAT NEED OF PRAYER—I Timothy 2:8—Men pray every where**—Jesus spoke of going into the secret closet and praying, and because of that statement some teach against public praying; but here Paul says we should pray "every where." He does not speak of "saying a prayer," but of real heart felt prayer—talking to God, praying in the Spirit, praying in faith believing—"without wrath and doubting." This is greatly needed today. "Lifting up holy hands" shows a reaching up to God. One must live a holy life to be able to lift up holy hands.

**SOLOMON'S DESIRE—I Kings 8:57, 58—Incline our hearts to him**—Solomon's prayer, dedicating the temple, is recorded earlier in this chapter; but I would like for us to look at these words that he spoke to the people, for they have a bearing on whether prayer will be answered. Solomon expressed the desire that God be with them, and the Lord has promised to be with those who will be with Him, but He also said if we forsake Him, He would forsake us. God will incline our hearts to Him if we will let Him. We cannot seek after the forbidden things of this world and expect God to incline our hearts to Him. If our hearts are inclined to Him, it will be made evident by our walking in His ways and keeping His commandments.

**SOLOMON'S PRAYER—I Kings 8:59—Let these my words**—Solomon's prayer begins with verse 23. He was before the people and spread his hands toward heaven: "Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servant that walk before thee with all their heart." This prayer, which ends with verse 53, is, I suppose, the longest recorded in the Bible. It is filled with much meaning. Now in

verse 59, Solomon expresses the desire that his prayer be “nigh unto the Lord our God day and night, that he maintain the cause of his servant and the cause of his people Israel at all times.” **Verse 60—That all the people of the earth**—What a righteous desire! When we pray we are not to pray selfish prayers. Yes, we can pray for personal needs, we can pray for family members, we can pray for “all men,” but our prayer is to be in line with the will of God and that people know “the Lord is God.” **Verse 61—Let your heart be perfect**—Many people believe they can live a life of sin and still get God to answer their prayers, but as Solomon has stated in this verse, there is the need of a perfect heart before God. There is a need of walking in His statutes and keeping His commandments. Peter tells us, “The eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil (I Peter 3:12). “If I regard iniquity in my heart, the Lord will not hear me” (Psalm 66:18). We would do well to ponder Solomon’s prayer and these words that followed and remember how he ended.

**PRAY FOR GOD’S GLORY—II Kings 19:15, 16—O Lord God of Israel**—The king of Assyria was boasting of how he was going to overthrow Jerusalem. King Hezekiah asked the prophet Isaiah to pray and he also sought the Lord. Of course he wanted to be spared, and he wanted his people to be spared, but we notice that he also desired God to be honored and glorified (verse 19). God wonderfully answered prayer in behalf of the little kingdom of Judah. Again, we are not to pray selfish prayers. Let us seek to please the Lord in all things.

## CONCLUSION

“There are times when a person may not feel the spirit of prayer upon them. The enemy may try hard to defeat them and prevent them from coming to the Lord for having their needs supplied. For some reason, there may be a feeling that the Lord is far away, but there is a blessed promise, which is true and can be appropriated if one makes the proper effort. It says, ‘Draw nigh to God, and he will draw nigh to you. Humble yourselves in the sight of the Lord, and he shall lift you up.’ James 4:8, 10.”—E. E. Byrum, *The Secret of Prayer*.

Much more could be written and many other scriptures given on the subject of prayer. We trust that these comments will be of a benefit to each student.

## FOR YOUR CONSIDERATION

1. What is prayer?
2. What is required to get prayers answered?
3. Who are we to pray for?
4. How often should we pray?
5. How do you account for Solomon’s failure?
6. Would you give a brief account of an answer to prayer?

## LESSON NUMBER FIVE FOR AUGUST 2

# WOMEN IN THE CHURCH

**Scriptures:** I Timothy 2:9-15; Acts 18:26; Romans 16:1; Joel 2:28; Philippians 4:3.

**I Timothy 2:9** In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array;

**10** But (which becometh women professing godliness) with good works.

**11** Let the woman learn in silence with all subjection.

**12** But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

**13** For Adam was first formed, then Eve.

**14** And Adam was not deceived, but the woman being deceived was in the transgression.

**15** Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

**Acts 18:26** And he began to speak

boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

**Romans 16:1** I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea.

**Joel 2:28** And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

**Philippians 4:3** And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life.

**Memory Verse:** For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel.—Acts 2:15, 16.

**Aim:** To present scriptures that set forth the place of women in the Church.

### DAILY BIBLE READINGS

<b>Monday</b>	<b>Titus 2</b>	<b>Thursday</b>	<b>Joel 2</b>
<b>Tuesday</b>	<b>Acts 18</b>	<b>Friday</b>	<b>Philippians 4</b>
<b>Wednesday</b>	<b>Romans 16</b>	<b>Saturday</b>	<b>Acts 2</b>

### INTRODUCTION

I realize there is much controversy in the religious world in regard to women's role in the Church, but they have and do fill such an important place in the work of the Lord. We need to understand what the Scriptures teach in regard to this matter.

The late F. G. Smith, in his book, *What The Bible Teaches*, comments on the equality of men and women in the Church, thus: "This is a feature which, of all the religions of the world, belongs to Christianity. In heathenism women are regarded as greatly inferior to men and generally have little or no place in religion, unless, indeed, it is in some dishonorable connection, as in some of the licentious orgies. But among the Jews even the laws of Moses made special provisions for

women, and they were honored and respected; some of them even rose to positions of prominence as Deborah, who held an official position in Israel. 'And Deborah, a prophetess ... she judged Israel at that time' (Judges 4:4).

"Christ delivered one of his greatest sermons to a single woman by a well-side in Samaria (John 4); and a woman was the first messenger sent to proclaim the great fact of the resurrection. The apostle Paul distinctly recognizes the equality of women with men, in the words, 'There is neither Jew nor Greek, there is neither bond nor free, *there is neither male nor female: for ye are all one in Christ Jesus*' (Galatians 3:28). Smith goes on to point out, there are some necessary exceptions, "In planting the gospel among different nations, varying in customs and social conditions, the apostle Paul on many occasions found it necessary *as a matter of expediency* to accommodate himself to their particular ways and social standards."

The above statements are not to be taken as setting aside the truth that God made the man the head of the woman as pertains to marriage and the home, but are dealing with her place in the Church.

## MEDITATIONS

**MODESTY IN THE CHURCH—I Timothy 2:9, 10—In modest apparel**—The Church of God has a standard; that standard is set forth in the Word of God. Smith, in the book already referred to, commenting on these verses, said, "These articles of adornment, then, are not modest apparel. The wearing of them is prompted, not by feelings of humility and modesty, but by pride in the heart. ... Are you adorned with these things? If so, then they do not '*become* your profession,' and *you are not arrayed in* 'modest apparel.'

"'Modest apparel' requires a dress that is clean and neat, so as not to become immodest, through the failure to measure up to ordinary standards of decency; but, on the other hand, it is dress that is free from useless, worldly trimmings and accompaniments, from ostentation and show. Ear-rings, finger-rings, necklaces, locketts, bracelets, and many other like things, '*are not of the Father, but are of the world,*' when it comes to the matter of the Christian deeds."

As to "broided" hair, *Vines' Expository Dictionary* makes this comment: "It is used in I Timothy 2:9, of 'braided hair,' which the Vulgate signifies as ringlets, curls. ... I Peter 3:3, 'plaiting,' i.e., intertwining the hair in ornament. 'Broided' is to be distinguished from 'broidered,' which means to adorn with needlework (not to plait)."

Instead of worldly, immodest dress, let each strive to "adorn" themselves with "godliness and good works." Peter says, "Let it be the hidden man of the heart, in that which is not corruptible, even the *ornament* of a meek and quiet spirit, which is in the sight of God of great price" (I Peter 3:4).

**THE WOMAN IN THE HOME—I Timothy 2:11-13—Let the woman**—To be in the Church one must be saved, and when we are

saved we are in the Church wherever we are—in the home, on the street, etc. However, these verses do not cover the woman's official position in the Church; they apply to the proper relationship of the woman with her own husband. This is shown by their connection with Adam and Eve. These scriptures show the proper domestic relationship wherein the wife is to recognize the fact that her husband is by nature her "head" in this respect. When it comes to spiritual things the husband is not the head of the wife. Christ is the head of the Church, so He is head of the woman as well as the man.

**MOTHERS—I Timothy 2:14, 15—Childbearing**—The average Christian woman, doubtless, will desire to be a wife and mother; this is as God ordained. Even in such a role she is to live a life of "faith and charity and holiness with sobriety." To be a God-fearing wife and mother and to rear your children for God is one of the greatest callings a woman can have. However, if God sees fit to call a woman into a more active work in the spiritual side of the Church, that is His privilege. Let no man stand in God's way.

**A WOMAN TEACHES—Acts 18:26—They took him**—Apollos was a powerful minister of the gospel, yet we see that Priscilla (and she is usually listed first), and her husband, Aquila, took this man of God and "expounded unto him the way of God more perfectly." So a woman can teach men when it comes to exercising a spiritual gift in the work of the Church. In fact, some seem to think Priscilla was a minister herself.

This quote from the book, *Everyone In The Bible*, by Wm. P. Barker, might be of interest to the student:

"PRISCA (or Priscilla), the wife of Aquila, was a staunch supporter of Paul and a mature Christian leader in the early church. Prisca and Aquila, as Jews, had been expelled from Rome, and lived at Corinth when Paul met them. They worked together earning their living as tentmakers and getting the small colony of Christians started. They accompanied Paul to Ephesus and stayed there when Paul traveled on to Jerusalem. Prisca showed herself a person of exceptional tact and maturity when she corrected some of the errors in the preaching of the brilliant young Apollos. The church at Ephesus met in their house. After the riots against Christians, they shifted to Rome again, and later back to Ephesus. Prisca apparently was more prominent than her husband (her name precedes her husband's in four out of the six references to them) although both were highly regarded as early missionaries."

**A FELLOW SERVANT—Romans 16:1—A servant of the church**—"The original Greek of Romans 16:1 clearly shows that Phebe, a woman, was a deaconess of the church at Cenchrea. Now, 'the office of a deacon' was a distinct, public *official position* in the church, and its candidates were publicly ordained by the laying on of the hands of the apostles."—F. G. Smith, *What The Bible Teaches*.

**IN THE GOSPEL DAY—Joel 2:28—I will pour out—**The primary signification of the term prophesy is “to speak forth,” to tell out the message or the mysteries of God; in other words, to preach the gospel of salvation to sinners and holy living to the saints. Peter confirms the fact that this prophecy was fulfilled in the New Testament age. (See Acts 2.)

**WOMEN HELPED PAUL IN THE GOSPEL—Philippians 4:3—I entreat thee—**Just who these women were we do not know, but we understand Clement was a minister. Paul seems to put these women on the same plane with him, so we conclude that their work was in the spiritual realm and not just in the temporal. Thank God for every saintly woman! Where would many a congregation be if it were not for the godly women carrying much of the spiritual load?

## CONCLUSION

In I Corinthians 14:34 we read where Paul instructed the women of that congregation to “keep silence in the church.” We also read in this same letter, chapter eleven, where he told the women to continue to wear the cloth head covering, although not required by God; but he let them know the Church of God, as a whole, had no such custom. Notice in the last part of 14:34, Paul says, “As also saith the law.” The Jewish women had to sit apart from the men in the synagogue, in a balcony, if there was one. The men were allowed to interrupt the speaker, at least in some services, and ask questions; the women were not! If they had any questions they were to ask their husbands when they got home. If this was a ban against women having any part in a worship service everywhere, then how do we explain that Philip had “four daughters, which did prophesy”? (Acts 21:9). How do we explain Joel’s prophecy that God would pour out His Spirit “upon all flesh; and your sons and your daughters shall prophesy”? Surely the Holy Spirit would not give a gift to *anyone* if he or she was forbidden by the Word of God to use it.

This lesson started out with the thought of modesty, and, of course, for anyone to live a holy, useful life, they must measure to the standard of God’s Word. Modesty should not be taken lightly, for Paul declares, “Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Romans 12:2).

## FOR YOUR CONSIDERATION

1. Is the doctrine of modesty important to the progress of the Church?
2. Does modesty in dress and modesty in spirit go together?
3. Is salvation for all?
4. Is there a place in the body of Christ for all?
5. Is there a work for everyone to do?
6. Are the gifts of the Holy Spirit limited to males?
7. Can women fill spiritual offices in the Church?

## LESSON NUMBER SIX FOR AUGUST 9

# OFFICERS IN THE CHURCH (Part I)

**Scriptures:** I Timothy 3:1-7; Acts 20:28; Hebrews 13:7, 17.

**1 Timothy 3:1** This is a true saying, If a man desire the office of a bishop, he desireth a good work.

**2** A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

**3** Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous;

**4** One that ruleth well his own house, having his children in subjection with all gravity;

**5** (For if a man know not how to rule his own house, how shall he take care of the church of God?)

**6** Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

**7** Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

**Acts 20:28** Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

**Hebrews 13:7** Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

**17** Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

**Memory Verse:** 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.—I Peter 5:2.

**Aim:** To examine the office and duty of bishops or pastors.

### DAILY BIBLE READINGS

<b>Monday</b>	<b>Titus 1</b>	<b>Thursday</b>	<b>Hebrews 13</b>
<b>Tuesday</b>	<b>Mark 3:1-19</b>	<b>Friday</b>	<b>I Corinthians 12</b>
<b>Wednesday</b>	<b>Romans 12</b>	<b>Saturday</b>	<b>Ephesians 4:1-16</b>

### INTRODUCTION

“The officers of the church are several classes having various functions, of different grades, and that are designated by different terms even for the same office in some instances. They are represented in Ephesians 4:8-13 as being apostles, prophets, evangelists, pastors, and teachers. In Philippians 1:1 two others are added—bishops and deacons, and in Titus 1:5 elders are mentioned. These officers when considered locally may be classified as (1) special and (2) regular.

“The special officers are not essential to the proper organization of a local church although they may fill places in it. They are apostles, prophets, and evangelists. ...

“The ordinary or regular officers are those who are permanent in the local church and necessary to its proper organization. They are variously designated as elders, bishops, pastors, and deacons. The first three terms relate to the same office. The elders of Acts 20:17 are in

verse 28 represented as being also pastors or shepherds and bishops or overseers.”—R. R. Byrum, *Problems of the Local Church*.

In this and the following lesson it is our intent to study the officers of the local congregation, the “ordinary or regular” officers, as referred to by Byrum.

## MEDITATIONS

**DESIRING A GOOD WORK—I Timothy 3:1—This is a true saying**—Jesus Christ purchased the Church of God with His own blood. He is the head of the Church, and when He returned to the Father He “led captivity captive and gave gifts unto men.” While here He gave His church the task of carrying the gospel to the ends of the world. In doing that work, local congregations were established, and, of course, they needed to be looked after. Paul said if a man desire the “office of a bishop,” he desired a good work. Let us understand the word *bishop* does not mean one preacher who is set over a number of pastors, but an overseer as it pertains to a local congregation.

**MUST BE CALLED—I Timothy 3:2, 3—A bishop**—The first preachers of the gospel were divinely called and qualified for their sacred task (Mark 3:14). Now, all ministers are not bishops; that is, they are not overseers of a local congregation. The verses we have before us outline the qualifications of overseers—they must be blameless, that is living holy lives; the husband of one wife. Paul saw men converted who had many wives. Such could not be a bishop, for they would not be proper examples to the flock. They were not to be greedy of money, they were to be vigilant, sober [serious minded], given to hospitality, able to teach, etc.

**A GOOD HUSBAND AND FATHER—I Timothy 3:4-7—One that ruleth well**—Some would say a man cannot be a bishop unless all his children are saved; this Paul did not state. He did say, however, that the bishop was to rule his house well and have his children in subjection to his rule in the home. If he was unable to do this, then how could he oversee a congregation of the Church of God? So it takes more than just the gift of preaching to be a pastor. Paul goes on to say the bishop must not be a novice—that is, a beginner; he must have some experience. It is good, if at all possible, for a younger minister to labor with and under an older minister for awhile before he accepts the task of overseeing a flock.

**OVERSEERS IN THE CHURCH—Acts 20:28—Holy Ghost hath made you overseers**—The words *elder*, *bishop*, and *pastor* relate to the same office. The word *elder* “is a Jewish term of Greek derivation. The Jews used it of the officers of their synagogues. The use of the term ‘elder’ by the apostolic congregations to designate their leaders were very natural, due to the first Christian assemblies and the apostles themselves being Jewish. ... It was used of all preachers, even of the apostles themselves. ... [so the word *elder* means ‘a leader.’]”

“The term ‘bishop’ is the rendering of the Greek *episkopos* and means overseer. ... Only as the churches became more exclusively Gentile in membership and consequently more familiar with strictly Greek usage is ‘bishop’ used to designate elders. ...

“The term ‘pastor,’ from *poimen*, signifies one who feeds a flock. ... The term ‘pastor,’ like bishop, is synonymous with elder, and like bishop differs from elder in that it denotes a function of the office while elder denotes its rank.”—R. R. Byrum, *Christian Theology*.

**TO THE CONGREGATION—Hebrews 13:7, 17—The rule over you**—As explained, the word *bishop* means “overseer.” An overseer is one who sees over. In this verse of scripture the writer says, “Remember them which have the rule over you, who have spoken unto you the word of God.” Further, “Obey them that have the rule over you, and submit yourselves: for they watch for your souls.” I feel there are many professing saints who do not take these instructions as seriously as they should. An overseer cannot be held responsible for those who will not obey the preaching and teaching of the truth, neither can an individual retain favor with God if he refuses to obey the Word of God. These instructions are given as they pertain to the work and ministry of the Church. They do not make the pastor the head of the homes; the husband is the head of his home.

## CONCLUSION

The elders are responsible for the spiritual oversight and government of the Church. They are not to be “lords over God’s heritage, but being ensamples to the flock” (I Peter 5:3). The elders are given authority from God to govern His people, but their rule is not an arbitrary rule guided by selfish interests. It is to be of the nature of brotherly love and helpfulness.

The elders are to preach the Word of God and thus “feed” the Church. The elders are to administer the ordinances. They are to be shepherds, watching over, guiding and protecting the flock.

“A congregation should not think of its pastor as its servant to do all the work that needs to be done, but in addition to the work to be done by him personally, as the director of the work of others in the congregation. Every member should endeavor to co-operate with the pastor in advancing the kingdom of God.”—R. R. Byrum.

Let every body of saints who have such elders esteem, respect, and obey them as they lead you in the pathway of righteousness.

## FOR YOUR CONSIDERATION

1. Name some of the offices in the Church of God.
2. What two apply especially to the local congregation?
3. What does the word *elder* mean? the words *bishop* and *pastor*?
4. What does the “office of a bishop” cover?
5. Who places individuals in the office of bishop or pastor?

LESSON NUMBER SEVEN FOR AUGUST 16  
**OFFICERS IN THE CHURCH (Part II)**

**Scriptures:** I Timothy 3:8-13; I Corinthians 12:28; Romans 16:1.

**I Timothy 3:8** Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre;

**9** Holding the mystery of the faith in a pure conscience.

**10** And let these also first be proved: then let them use the office of a deacon, being found blameless.

**11** Even so must their wives be grave, not slanderers, sober, faithful in all things.

**12** Let the deacons be the husbands of one wife, ruling their children and their

own houses well.

**13** For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

**I Corinthians 12:28** And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, government, diversities of tongues.

**Romans 16:1** I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea.

**Memory Verse:** For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.—I Timothy 3:13.

**Aim:** To examine the office and work of a deacon.

**DAILY BIBLE READINGS**

**Monday** I Timothy 3  
**Tuesday** Romans 16  
**Wednesday** Philippians 1

**Thursday** I Peter 5  
**Friday** Romans 10:1-15  
**Saturday** I Corinthians 1:1-10

**INTRODUCTION**

“The questions which present themselves for consideration are relative to the nature of the office and work of the deacon. That deacons constitute a distinct class of church officers is clear in the New Testament (Philippians 1:1; I Timothy 3:1-13). But is the deacon’s work of a spiritual nature or does it consist in caring merely for the temporal and material interests of the church? What is his relation to the elder and to the congregation? We can best understand the nature of the work of the deacon if we first understand what is the meaning of the term ‘deacon.’ This word occurs only five times in the English New Testament (Philippians 1:1; I Timothy 3:8, 10, 12, 13). It is not a translation of the Greek word *diabonos*, but this Greek word is anglicized and transferred. In the Greek Testament, where the word occurs seventy-one times either in its noun or verbal form, it always carries with it the idea of service, help, subordination. ... A deacon, then, is a helper, and the word carries with it the idea of service, help and subordination.”—R. R. Byrum, *Christian Theology*.

**MEDITATIONS**

**STANDARD FOR DEACONS—I Timothy 3:8—Likewise—**In the previous verses Paul laid down the qualifications for a bishop.

Beginning with this verse he deals with the qualifications of a deacon, and we will find they are much the same, which helps us to see the importance of this office. Paul says they too must be grave, serious and sober; “not double tongued,” not speaking one thing to one person and another thing to another on the same subject. (When they speak you can count on what they say.) They—as the bishops—must not be greedy after money. In the listing of the gifts of the Spirit, the gift of deaconship is not mentioned; however, there is one of the gifts of the Spirit that covers the office and work of a deacon. We will deal with it later in this lesson.

**A TRUE CHRISTIAN—I Timothy 3:9—A pure conscience—**For anyone to be a member of the body of Christ he must be saved and living a holy life. This is especially true of those who hold a position of leadership in a congregation. They are to be an example to the flock. Paul says a deacon must hold the truth in a pure conscience; he must not teach to suit the people; he is not to teach something he does not believe himself; he must not teach one person one thing and another something else; he must be true to God, to himself, and to all men. Paul, in his testimony before Felix, declared, “And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.”—Acts 24:16.

**NOT A BEGINNER—I Timothy 3:10—Be proved—**In regard to bishops Paul said they must not be a novice. Now he says, for one to be a deacon he must be “proved.” They are not to be a young convert, or a person who just recently came to a knowledge of the truth, possibly leaving some sect, knowing little about the doctrines of the Church of God. To fill the office of a deacon one needs to be rooted and grounded in the truth—one who has fought some battles and has come out victor.

**WIFE TO BE AN EXAMPLE—I Timothy 3:11—Even so must their wives—**What Paul says here in reference to the wives is good for all saints! They are to be grave, as the bishops and deacons are instructed to be; “not slanderers,” “the utterance in the presence of another person of a false statement or statements, damaging to a third person’s character or reputation.”—Webster. They are to be sober and faithful in all things.

**HUSBAND OF ONE WIFE—I Timothy 3:12—Let the deacons—**Just as the bishop was to be the husband of one wife, so must the deacon. Of course, this does not mean if his wife dies he can never marry again. Paul was saying they must not be polygamists. Further, he says they must rule their children and their own houses well. “One who has the *command of his own house*, not by sternness, severity and tyranny, but with all *gravity*; governing his household by *rule*, every one knowing his own place, and each doing his own work, and each work having the proper *time* assigned for its beginning and end. This is a maxim of common sense; no family can be prosperous that is not

under subjection, and no person can govern a family but the *head* of it.”—Adam Clarke.

**AN IMPORTANT OFFICE—I Timothy 3:13—A good degree—**Every position in the body of Christ is important. We see from the qualifications required to be a deacon that this is a very important office. We also see that it is a spiritual office. It is a privilege to serve the Lord. In serving the Lord we must serve people. I do not use the word *serve* in the sense of worshipping, but of helping. A deacon is not a lord over God’s people. He is not one to be served, but he is to assist or help the pastor of the congregation.

**THE GIFT—I Corinthians 12:28—Helps—**Here Paul speaks of a number of spiritual gifts. Among them is the gift of *helps*, and that is what a deacon is; he is a pastor’s helper. In fact, Byrum says they are “often called ‘assistant pastors’ or ‘spiritual workers.’” Since the gift is one of the gifts of the Spirit, it should be clear then that the office of a deacon is more than “waiting on tables” or some other temporal duty. The seven in Acts 6 are often called deacons, but no where in the Bible are they called deacons. The deacon should be able to give spiritual counsel, instruct sinners as they seek salvation, pray for the sick, and even fill the pulpit in the absence of the pastor, bringing a Bible lesson to the congregation. He should work in harmony with the pastor and not try to usurp his authority.

**AN EXAMPLE—Romans 16:1—A servant—**It is possible that Phebe was a minister; if not, then certainly a deaconess, for she was “a servant of the church which is at Cenchrea.” It takes grace to be a “servant,” and let me add, the congregation should not try to take undue advantage of such a person.

## CONCLUSION

“On the ground of the meaning of the term used to designate the office, it is proper to regard the work of deacons as being as great in variety as is that of the pastor. In whatever sphere the elder needs help these may help. If there is need of their service in the financial interests of the church, in caring for the poor, or in other temporal interests of the church, these are properly aspects of their work. But they may also properly assist the pastor in preaching, teaching, praying for those in need of physical or spiritual help from God, or in other functions pertaining to the ministry.”—R. R. Byrum, *Christian Theology*.

Let me add that pastors and deacons should all work together for the welfare of the congregation as a whole. Be examples to the flock.

## FOR YOUR CONSIDERATION

1. What is the meaning of the word *deacon*?
2. Who can become a deacon in the Church of God?
3. What are some of the duties of a deacon?
4. What should be the congregation’s attitude toward deacons?
5. What should be the relationship between pastor and deacon?

## LESSON NUMBER EIGHT FOR AUGUST 23

# BEHAVING IN THE HOUSE OF GOD

**Scriptures:** I Timothy 3:14-16; I Peter 4:17; Philippians 1:27; Ephesians 6:1, 5.

**I Timothy 3:14** These things write I unto thee, hoping to come unto thee shortly:

**15** But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

**16** And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

**I Peter 4:17** For the time is come that judgment must begin at the house of God:

and if it first begin at us, what shall the end be of them that obey not the gospel of God?

**Philippians 1:27** Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.

**Ephesians 6:1** Children, obey your parents in the Lord; for this is right.

**5** 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.

**Memory Verse:** But Christ as a son over his own house; whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end.—Hebrews 3:6.

**Aim:** To teach proper conduct for those who are in the house of God.

### DAILY BIBLE READINGS

<b>Monday</b>	<b>Psalm 23</b>	<b>Thursday</b>	<b>Hebrews 3</b>
<b>Tuesday</b>	<b>Ephesians 6</b>	<b>Friday</b>	<b>Hebrews 12</b>
<b>Wednesday</b>	<b>Philippians 1</b>	<b>Saturday</b>	<b>I Peter 4</b>

### INTRODUCTION

Paul informs us that the “house of God” is the Church of God. A proper home has rules, it has a head, and there is recognized authority. Jesus Christ is the head of His “house.” The New Covenant contains the rules, and for one to become a member of this house he must be born of the Spirit of God. To remain in the house one must obey the rules of the house.

C. E. Orr wrote many years ago:

“It is true, and sad that it is true, that from many pulpits and pews Christianity at this present day is reduced to almost nothing. In many religious organizations now extant there is but little to distinguish fair Christianity from the uncouth world. From the minister unto the most obscure layman they are jesting, talking foolishly, chewing and smoking, getting impatient and fretful, returning evil for evil, having enmity in their hearts against some fellow man, attending ball games, horse races, fox chases, etc., engaging in politics, having membership in secret societies, loving money and laying up treasures on earth, neglecting to pay debts, etc.

“Oh, what a shame! Is this not the ordinary life of many, many pretended followers of Jesus? Is this all there is of Christianity, which the Bible calls spotless and pure? We do not speak of these things to condemn you. God has not sent us into the world to condemn the world, but to preach the pure gospel, that the world might be saved. It is astonishing what little conception many a professed Christian has of Bible Christianity. They seem to think that church membership, church going, and giving, and a few outward ceremonies is all that is included in Christianity. One woman whom we met entertained hopes of heaven because she sent her children to Sunday school. Has Christianity been changed in its nature since the days of Jesus and the apostles? Is it any less to be a Christian now than it was then?”—*Christian Conduct*.

If C. E. Orr were living today, I am sure he would agree things are much worse now than when he wrote the above.

I trust the study of this lesson will help the student to better understand what is required to be a member of “the house of God.”

## MEDITATIONS

**PAUL WRITES TO TIMOTHY—I Timothy 3:14—These things write I**—Timothy was the son of a Gentile father and a Jewish-Christian mother named Eunice, and the grandson of Lois. It is possible that Timothy was converted under Paul’s ministry, as he refers to him as his “son in the faith.” We gather from Acts 16:3 that Timothy joined Paul in his second missionary journey. Paul left Timothy at Ephesus, “that thou mightest charge some that they teach no other doctrine. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith” (I Timothy 1:3, 4). Paul journeyed on to Macedonia. Now they were separated and Paul, not knowing how long it would be before they were together again, though he hoped it would be soon, was writing him a letter to instruct him for his benefit, and that he be able to instruct others in proper conduct in the house of God.

**IF IT BE SOMETIME—I Timothy 3:15—But if I tarry long**—Paul, uncertain as to when he would see Timothy, and having a great burden for the Church of God, writes him this letter. Let us notice that Paul said the house of God was the “church of the living God, the pillar and ground of the truth.” The Church of God is not a sect! It is being built on the truth; it has a firm foundation. You cannot build a sect on the truth. You must add to or take from to build a sect. Paul’s burden was that everyone take heed how they build. Down through the ages it seems people have been careless about their spiritual state, and it takes a strong presentation of the *pure gospel* to keep the work clean. We must live that pure gospel to be a part of “the house of God.”

**TRUTH IS SPIRITUALLY DISCERNED—I Timothy 3:16—Mystery of godliness**—The gospel is not understood by the carnal mind. That is not to say an unsaved person cannot understand any

part of the Word, but it takes a spiritual mind, a hungering and thirsting after the things of God for the Spirit to be willing to reveal the deep truths to your soul. The better we understand the truth and apply our hearts to it, the better we will be able to behave ourselves in the house of God. Paul, in this verse, refers to Jesus Christ.

**JUDGED BY THE WORD—I Peter 4:17—For the time is come**—The word *judgment* is used in different ways in the Scriptures. At times it is used in connection with God pouring out His wrath on a wicked nation, it is used in connection with a person's guilt or innocence, etc. We firmly believe there will be a final judgment day when all will answer for the deeds done in the body, but we also understand that we are being "judged" day by day. As we learn more truth we become responsible, and as we learn more truth God will judge us as to what we do in regard to the added truth. We must walk in the light to retain fellowship with God and with His people.

**HOLY LIVING—Philippians 1:27—Only let your conversation be**—The word *conversation*, as used in this verse, means "our manner of living," and Paul says our manner of living is to be "as it becometh the gospel of Christ." This means in the home. "Nowhere is Christianity more beautiful and blessed than in the home. It changes the home of wickedness, strife and contention into a peaceful and delightful Eden. ... The Bible tells man what should be his behavior toward his wife, and a Christian must live and do just what the Bible says, without any modification. ... The husband must look upon his wife with respect, and because of her feminine sensitiveness have an especial care for her spiritual things, and be her support in temporal things. ... Husbands must love their wives as themselves. ... Nowhere is wickedness more greatly revealed than in a wicked woman, and nowhere is Christianity more beautifully exemplified than in a pure, chaste woman. 'A virtuous woman is a crown to her husband' (Proverbs 12:4). ... Wives should love their husbands. ... 'Wives, submit yourselves unto your own husbands, as unto the Lord.' ... Too few women comprehend the full meaning of this text. Just as the Christian consecrates, resigns, and submits himself to the care and control of God, so the wife is to submit herself to her husband. ... Parents are commanded to train their children up for God and heaven: ... They must teach them God's Word. ... Parents who through indolence fail to comfortably clothe and sufficiently feed and give them educational and religious advantages according to the Bible rule, such parents cannot be termed Christians."—C. E. Orr, *Christian Conduct*.

We are to live the gospel not only in the home, but in every area of our lives. As members of the house of God, we are to "stand fast in one spirit, with one mind striving together for the faith of the gospel."

**CHILDREN IN THE HOUSE OF GOD—Ephesians 6:1—Children**—The laws of the house of God are not just for the adults, husbands and wives, but for the children as well. "Obedience to parents is

well-pleasing to God. ‘Children, obey your parents in all things: for this is well pleasing unto the Lord’ (Colossians 3:20). ... Children, God holds you to love, honor, and obey your parents, and unless you do as He commands you have no promise of heaven.”—Orr.

**GOOD WORKERS—Ephesians 6:5—Servant, be obedient**—If our manner of living is to be according to the gospel of Christ, then we must be good workers on the job. Again, the gospel instructs us how to live in every area of our lives, in the home, on the job, as workers, as employers, as members of the family of God, and it tells us what our conduct should be as Christians one toward the other, as citizens of the nation, etc. To remain in God’s house we must live the gospel in our everyday lives, not just a few hours in the house of worship.

**OUR MEMORY VERSE—Hebrews 3:6—Christ ... over his own house**—Christ is the head of the Church. The government is on His shoulders. If we are a part of His household and want to remain, we must obey the rules of the house. Contrary to what some religions teach you can be put out of the house of God, and sin will put you out. We are to “hold fast the confidence and ... hope firm unto the end.”

## CONCLUSION

“The Church of God is often referred to as the house of God, his spiritual dwelling-place on earth. In Old Testament times the house of God was an earthly structure: first the tabernacle, constructed in the wilderness (Exodus 25:8); afterwards the temple at Jerusalem (I Kings 8:10). When the first house, or tabernacle, was completed, God manifested himself in it, on the occasion of its dedication, in such a glorious manner that ‘Moses was not able to enter into the tent of the congregation because ... the glory of the Lord filled the tabernacle.’ ...

“The writer of the Book of Hebrews affirms that the Old Testament house of God was ‘a figure for the time then present,’ pointing forward to and meeting its antitype in ‘a greater and more perfect tabernacle’ introduced by Christ and dedicated by his own blood (Hebrews 9:1-14). Paul distinctly states that the ‘house of God ... is the church of the living God, the pillar and ground of the truth.’ (I Timothy 3:15); while Peter just as distinctly affirms that it is a spiritual institution, composed of spiritual people: ‘Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifice, acceptable to God by Christ Jesus’ (I Peter 2:5). ...”—F. G. Smith, *What The Bible Teaches*.

Let us so live that our Father will be pleased with us.

## FOR YOUR CONSIDERATION

1. What is the house of God?
2. How do you get in the house of God?
3. What are the laws that govern the house of God?
4. Can man take you in or put you out of the house of God?
5. Can a person leave the house of God? If so, how?
6. How can one remain in the house of God?

**LESSON NUMBER NINE FOR AUGUST 30**  
**DEPARTING FROM THE FAITH**

**Scriptures:** I Timothy 4:1-7.

**1** Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

**2** Speaking lies in hypocrisy; having their conscience seared with a hot iron;

**3** Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

**4** For every creature of God is good, and nothing to be refused, if it be received with

thanksgiving:

**5** For it is sanctified by the word of God and prayer.

**6** If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

**7** But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

**Memory Verse:** Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.—Jude 1:3.

**Aim:** To warn against departing from the faith, and to point out the causes and effects of doing so.

**DAILY BIBLE READINGS**

<b>Monday</b>	<b>Jude</b>	<b>Thursday</b>	<b>II Thessalonians 2</b>
<b>Tuesday</b>	<b>Revelation 2</b>	<b>Friday</b>	<b>II Corinthians 11</b>
<b>Wednesday</b>	<b>Revelation 3</b>	<b>Saturday</b>	<b>Acts 20:16-38</b>

**INTRODUCTION**

“The pure church of the apostolic period was not to continue ever with glories undimmed. It was God’s will that she should remain the same, but conditions among men were destined to bring about a great change in her spiritual affairs; therefore inspiration has given us in advance a description of the great apostasy.

“Peter refers to this subject in these words: ‘But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of’ (II Peter 2:1, 2).

“Jesus described the same as follows: ‘Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many.’ ‘And many false prophets shall rise, and shall deceive many.’ ‘And because iniquity shall abound, the love of many shall wax cold’ (Matthew 24:4, 5, 11, 12).

“But Paul gives us a more particular description of the apostasy. Certain teachers had been troubling the minds of the Thessalonians

with the announcement that the second coming of Christ was imminent; so the apostle wrote: 'Let no man deceive you by any means: for that day shall not come, except there come a *falling away first*, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God' (II Thessalonians 2:3, 4).

"By consulting the historical facts in the case we find that these predictions were only too true."—F. G. Smith, *What The Bible Teaches*.

## MEDITATIONS

**THE VOICE OF AUTHORITY—I Timothy 4:1—Now the Spirit speaketh**—The Spirit of God is the Spirit of truth; whatever He says is truth! Paul says, "The Spirit speaketh expressly [that is, plainly; definitely; explicitly], that in the latter times some would depart from the faith." You have to be in the faith before you can depart from it. You have to know truth before you can forsake it. God did not ordain that people depart from the faith, but people have, and we need to take heed and make sure we do not. Why have people, and why do people depart from the faith? Some become lukewarm in their experience, some become weary in the battle, some become too concerned about what people think, and some become exalted, to name a few reasons. There are others.

The Spirit goes on to say some would give "heed to seducing spirits, and doctrines of devils." There are all kinds of spirits to be found in the religious world and all kinds of religious doctrines. The devil doesn't care how "religious" you are as long as you have accepted his spirit in place of the Holy Spirit, and his doctrines in place of the truth of God.

**A TERRIBLE STATE—I Timothy 4:2—Speaking lies**—It may seem shocking to think of religious people, including supposed ministers of the gospel, speaking lies, but it goes on week after week in the religions of this world. Men who have departed from the faith many times are more bitter opposers of the truth than some who have never known it. How can this be? Because their conscience has been seared, and the Spirit's voice is no longer regarded.

**FALSE TEACHERS—I Timothy 4:3—Forbidding to marry**—God created man—male and female, created He them. God also performed the first wedding when Eve became Adam's wife. Marriage is a holy, God-ordained institution. No religious organization has the power or authority to set aside this God-ordained plan. To do so is to teach a doctrine of the devil, thus declares the Spirit of God. One of the qualifications of a pastor was "that he be the husband of one wife." Commanding to abstain from meats is also a doctrine of the devil in the New Covenant. These are only two of the many doctrines of devils found in the religious world today. Had man stayed with the faith once delivered to the saints, the world would not be in such a state of confusion as it is today.

**GOD'S WORK IS GOOD—I Timothy 4:4—Every creature of God is good**—According to the Spirit, if you know the truth you can eat any of the good things God has made for man to eat. Of course, He has made so many things that if there be something you don't care for you do not have to eat it, but do not teach your likes or dislikes as religious doctrine! It is also true that things can be prepared in harmful ways. Christians should seek to glorify God in all things, including their eating, and be sure to be thankful. **Verse 5—The word of God**—God is the giver of every good and every perfect gift, therefore it is only proper and right to acknowledge Him and pray His blessings on your food.

**PREACH THE TRUTH—I Timothy 4:6—Put the brethren in remembrance**—Paul warned the elders of the Church of God of Ephesus that after his departing grievous wolves would enter in among them; also men of their own selves, or among them, would arise, speaking perverse things, to draw away disciples after them. People who depart from the faith, yet go on with a religious profession, will try to influence others to follow. That is one reason why we need to give heed to the warnings of the Spirit as revealed in these verses. This verse declares, If we put the brethren in remembrance of these things we would be "good ministers of Jesus Christ," not troublemakers.

**SOME THINGS ARE TO BE REJECTED—I Timothy 4:7—But refuse**—You will never depart from the faith by standing wholeheartedly for the truth, but in doing this there are many teachings you will have to reject. You cannot lock arms with everything that comes along, fellowship all kinds of spirits, and take the attitude it doesn't make any difference what a person believes. We are to reject any teaching as doctrine that is not taught in the Word of God.

## CONCLUSION

There are many influences in the world that cause people to depart from the faith, but no one has to. If we will love God with all our hearts, if we will love His truth with all our souls, we will not allow the opinions of men, we will not allow the doctrines of false religion to lead us astray.

A careful study of Christ's letters to the congregations of Asia Minor, as recorded in Revelation, chapters two and three, will show how those congregations were influenced to forsake the truth. Let us take warning and guard against such. To depart from the faith is to depart from the Lord and be eternally lost, unless, of course, we are able to recover ourselves from the error of our way.

## FOR YOUR CONSIDERATION

1. Who declared some would depart from the faith?
2. What is meant by the word *faith* as used in this lesson?
3. Why would religious people speak lies?
4. What two false doctrines are mentioned in the lesson text?
5. What are the results of departing from the faith?
6. Are true ministers wrong in warning people against false religion?

## LESSON NUMBER TEN FOR SEPTEMBER 6

# TRUSTING IN THE LIVING GOD

**Scriptures:** I Timothy 4:8-10; Psalm 25:2; 34:22; 91:4; Proverbs 28:25; Job 13:15.

**I Timothy 4:8** For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

**9** This is a faithful saying and worthy of all acceptance.

**10** For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

**Psalm 25:2** O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

**Psalm 34:22** The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

**Psalm 91:4** He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

**Proverbs 28:25** He that is of a proud heart stirreth up strife: but he that putteth his trust in the Lord shall be made fat.

**Job 13:15** Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.

**Memory Verse:** For ever, O Lord, thy word is settled in heaven.

—Psalm 119:89.

**Aim:** To inspire faith and trust in the living God.

### DAILY BIBLE READINGS

**Monday** Psalm 20

**Tuesday** Psalm 25

**Wednesday** Psalm 91

**Thursday** Proverbs 28

**Friday** Joshua 24

**Saturday** I Kings 8:22-62

### INTRODUCTION

*Webster's New World Dictionary* defines the word *trust*, in part, as follows: "1. firm belief in honesty, reliability, etc., of some person or thing; faith. 2. the one trusted. 3. confident expectation, hope, etc., as, 'have trust in the future.'"

E. E. Byrum points out in his book, *The Secret of Salvation*, that some people trying to manifest faith and trust "get into a habit of straining the mind and nerves to exercise them. But that is all unnecessary. While it is necessary for us to get in earnest, and have a holy zeal in the work of the Lord in the exercise of these things, yet that is different from straining ourselves in order to exercise them."

Byrum goes on to relate the incident of a man who, for years, had been under the influence of false religion and was straining so hard to trust, coming for help. "We then asked him if he had been straining his mind and nerves concerning a place to stay that night among his friends with whom he was making his home, to which he answered, 'No,' and said that he did not bother over that a particle. He knew that he was welcome, and knew that his friends would not turn him out; and had not bothered a particle about it. So we told him that was exactly what was meant by trust; that was perfect trust ... because he

knew everything was all right concerning his remaining there, and all he had to do was keep in line with the rules of the house, and everything would be all right. He saw the point and saw that it was not necessary for him to strain his mind in order to trust himself in God's hands, who was much more able and willing to give good gifts and keep him than any earthly parent could possibly be."

A living faith in God enables us to trust Him.

## MEDITATIONS

**EXERCISE HAS LITTLE PROFIT—I Timothy 4:8—Godliness is profitable unto all things**—Paul does not deny that exercise can help you some, as far as your physical health is concerned, but it takes more than a healthy body, or even a strong mind, to have an abiding faith and trust in God! Holy living, obeying the Word of God, seeking to know the Lord better, is necessary to having an abiding trust in Him.

**ALL DO NOT TRUST IN GOD—I Timothy 4:9, 10—Suffer reproach**—Down through the ages men have put trust many times in what they could see or feel, what they could understand (or think they understood), in their own human reasoning, but made fun of, mocked and persecuted those who believed in the "invisible God." Yet, those who have had a steadfast faith and trust in God have done things that men with all their earthly wisdom could not do. Moses led a nation out of Egyptian bondage with an old dry stick! By obeying God, by trusting God, ten mighty miracles were wrought in the land of Egypt, and then the waters of the sea were divided so Israel could walk through on dry ground. The Egyptians, trying to do the same thing, were drowned. Hebrews 11 tells of various things done by men and women who trusted in the "living God."

**A CRY OF DAVID—Psalm 25:2—O my God**—David faced many problems in his life. There were times when he disappointed and disobeyed the Lord, but, again, as long as he did right and put his trust in the Lord, the Lord did not let his "enemies triumph over him."

**IT IS STILL TRUE—Psalm 34:22—None of them**—Every soul the Lord redeems He keeps, IF a person will let Him. This verse declares, "None of them that trust in him shall be desolate." And that is just as true now as it was when David wrote it.

**TRUST IN THE RIGHT ONE—Psalm 91:4—His truth**—God will put His "wings" over everyone who will trust Him. This does not mean there will not be battles and trials along the way; it does not mean you will get healed immediately every time you get sick; it does not mean that you will never have to die physically; but if you believe and live the truth of the gospel, you have One in heaven who will take care of you. Make sure your trust is in the "living God" and not in some idol of false religion.

**SPIRITUAL GROWTH—Proverbs 28:25—Trust in the Lord**—Without faith it is impossible to please God. It naturally follows the

more faith we have in Him the more we will please Him. The word *fat* in this verse is to be understood as meaning those who trust in the Lord will be made strong spiritually. Strong faith, or the ability to trust all in God's hands, does not come overnight. We must grow in these Christian graces.

**PUT YOUR LIFE IN GOD'S HANDS—Job 13:15—Though he slay me**—Job is a man who suffered much—the loss of property, family and his own health, even the support of his wife, yet he sinned not nor charged God foolishly. Satan thought he would get Job to turn away from God if he could attack his physical body, but even in that Job proved that God meant more to him than his own life. All through the ages God has shown He is One who can be trusted.

**OUR MEMORY VERSE—Psalm 119:89—For ever**—“The Bible is composed of sixty-six distinct books, written by at least thirty-six different authors during a period covering sixteen centuries. These books are not only many in number, but great in variety. Some of them are poetry, some are prose; some are books of law, some are historical writings; some are prophecy and symbols, others are simple epistles. The writers wrote under a variety of circumstances, in many countries, to different peoples, for different purposes, about different subjects, in various conditions, and moved by different influences. These writers belonged to a variety of classes—kings and shepherds, courtiers and cowherds, physicians and farmers, scientific men and mechanics, prophets and priests, military leaders and tax-collectors, lawyers and fishermen, rich and poor, educated and illiterate.”—R. R. Byrum, *Christian Theology*.

## CONCLUSION

In Joshua 24 we read of how the great leader Joshua called the children of Israel together and reminded them how God had faithfully kept His promise to Abraham and to them.

In I Kings 8 we read of how Solomon called the elders of Israel and all heads of the tribes to Jerusalem for the dedication of the temple. In verse 23 we read, “And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart.” And in verse 56 we read, “Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.” Let us trust in Him.

## FOR YOUR CONSIDERATION

1. What does the word *trust* mean to you?
2. What does faith have to do with trust?
3. What does worry have to do with trust?
4. If you can trust the word of a good friend, why not the Word of God?
5. What does it mean to be fully consecrated to God?

## LESSON NUMBER ELEVEN FOR SEPTEMBER 13

# THESE THINGS COMMAND AND TEACH

**Scriptures:** I Timothy 4:11-16.

**I Timothy 4:11** These things command and teach.

**12** Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

**13** Till I come, give attendance to reading, to exhortation, to doctrine.

**14** Neglect not the gift that is in thee,

which was given thee by prophecy, with the laying on of the hands of the presbytery.

**15** Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

**16** Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

**Memory Verse:** Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.—I Timothy 4:15.

**Aim:** To point out (1) that ministers are to teach people how to live the gospel and, (2) that young people, as well as all others in the family of God, are to be an example.

### DAILY BIBLE READINGS

**Monday** Proverbs 4  
**Tuesday** Ecclesiastes 12  
**Wednesday** Matthew 4:1-10

**Thursday** Galatians 1  
**Friday** I Corinthians 13  
**Saturday** Hebrews 13

## INTRODUCTION

We are living in a time when it seems that many do not want anyone to tell them what to do or not to do. The expression, "Do your own thing," is heard among many. This is especially true among young people. And we are not making an attack on our precious young people; many have simply been misled.

In many of our schools and colleges, the idea of evolution has been drilled into the minds of our youth, and to accept such a theory—and that is all it is, a theory, not a fact—is to reject the Creator God. To reject God is to reject His Word; to reject His Word is to reject the one Book that sets forth the moral standard for all mankind. Who then is to say what is right and what is wrong?

The Bible does not tell us exactly how old the earth is, but it does teach that this earth was created by God, and that God formed man. This being true—and it is—God has a perfect right to tell us what to do and what not to do.

"How delightful to walk with those whom we love! How blessed is the companionship of true and faithful friends! As our hearts commune together, we grow deeper into each other's love. ... God is man's true friend. Never was there a love for man like God's love. Oh! the wide, deep, and unfathomable love of God. It encircles the universe. ... You may have other friends and those who love you, but He is the

truest friend, and no love is as His love. How sweet must it be to walk with Him! ...”—C. E. Orr, *The Hidden Life*.

To “walk with God” we must obey His Word, thus we will see in this lesson Paul commanding Timothy to teach things that are good for one and all.

## MEDITATIONS

**PAUL INSTRUCTS TIMOTHY—I Timothy 4:11—These things—**Again, we point out the fact that Paul and Timothy were laborers together in the work of the Church of God. Paul was the older and the more experienced of the two, and he was writing Timothy, giving him instructions, not as an overlord, but as a helper in behalf of the work that was so dear to both of them.

May I also point out that Paul said, “These things command and teach.” So it was not just for Timothy alone. God’s ministers do have the authority, within the bounds of the Word of God, to tell people how to live. A true Christian will be grateful for the godly instructions.

**A MESSAGE TO YOUNG PEOPLE—I Timothy 4:12—Let no man despise thy youth—**Young people, if saved, have a very important place to fill in the work of God; a place that no one else can fill. But please note, Paul did not say the young people should be permitted to partake of the evils of the world and still take part in the work of the Church. Rather, Paul said, “Be thou an example of the believers.” A high calling indeed. Some people say the children and young people are the Church of tomorrow, but not so; if they are saved, they are a part of the Church of today, and are to be an example. An example in “word”—this should be understood to cover more than just one’s speaking; it also covers doctrine. Young people should be an example in teaching and living the doctrines of the Church of God. Example in “conversation”—the word *conversation* meaning “manner of living,” and further shows that young people are to live the life of holiness the same as all other members of the family of God. Paul said these things you are to command and teach. An example “in charity”—charity means love, pure love. This goes for courtship, marriage and home, as well as among the saints of God. Fornication is just as ungodly and sinful today as it ever was. Keep yourself pure in courtship. Do not do things that are reserved for marriage. Example “in spirit”—Jesus spoke of the “poor in spirit,” meaning, as Paul does here, to be humble and meek, not boastful and proud. Pride is one of the seven things listed in Proverbs 6:16-19 that God hates. Example “in faith,” meaning fidelity, faithful to thy trust. Example “in purity”—chastity, holy living. This is God’s standard for young and old alike.

**BE CAREFUL WHAT YOU READ—I Timothy 4:13—Give attendance to reading—**There is much published today that is not fit for anyone to read! Even in our daily newspapers and news magazines you find pictures and reading that is filthy and immoral. You will find much in religious books that is false and unprofitable to read. I’m sure Paul

was instructing Timothy to read the precious Word of God, which would enable him to exhort others, also to equip him to preach sound doctrine. Paul did not tell Timothy doctrine was unimportant, but to give attendance to it.

**CHRISTIAN LIVING REQUIRES OUR BEST—I Timothy 4:14, 15—Give thyself wholly to them—**Timothy had been called of God to preach the gospel. Paul did not want him to neglect the gift God had given him. Meditate upon these things; think on the things of God, not the things of the world; give your all to the cause of Christ. Some may think this is asking too much, but not so; it is our “reasonable service” (Romans 12:1).

**A GOAL—I Timothy 4:16—Save thyself—**Paul knew that this earthly life was not all there was to God’s eternal plan. He knew also that it was possible for a person to start in the Christian race and fail, so he exhorts his “son” Timothy, “Take heed unto thyself.” Make sure you keep your heart right before God. That is the only way any of us can be a help to others in a spiritual way. Then make sure you preach the pure gospel of Christ, not just for awhile, but continue unto the end. In doing this you will save yourself and also those who will accept and live the gospel you preach.

## CONCLUSION

What a grave responsibility it is to preach the gospel of Christ! You, if you are a Christian, should pray for all of God’s ministers, and if you have the privilege of being in a congregation where a true man of God is pastor, you should seek with all your heart to live the truth he preaches. This goes for the young people as well as all others. Timothy was not the only young person who was to be an example of the believers.

I will close this lesson with another quote from C. E. Orr:

“We have only one life to live, only one. Think of this for a moment. Here we are in this world of time making the journey of life. Each day we are farther from the cradle and nearer the grave. Solemn thought. See the mighty concourse of human lives; hear their heavy tread in their onward march. Some are just beginning life’s journey; some are midway up the hill, some have reached the top and some are midway down the western slope. But where are we all going? Listen and you will hear but one answer—‘Eternity.’ Beyond the fading, dying gleams of the sunset of life lies a boundless, endless ocean called Eternity.”

## FOR YOUR CONSIDERATION

1. What does the word *command* mean?
2. Do God’s ministers have the authority to “command” people to do things?
3. Is it asking too much of young people to be an “example” of the believers?
4. Is doctrine important? If so, why?
5. What does it mean to give yourself “wholly” to the things of God?

## LESSON NUMBER TWELVE FOR SEPTEMBER 20

# SHOWING LOVE AND RESPECT FOR OTHERS

Scriptures: I Timothy 5:1-16.

1 Timothy 5:1 Rebuke not an elder, but intreat him as a father; and the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents; for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan,

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

**Memory Verse:** My little children, let us not love in word, neither in tongue; but in deed and in truth.—I John 3:18.

**Aim:** To impress the student with the need of showing more respect and love to others, especially the elderly.

### DAILY BIBLE READINGS

Monday | John 3

Tuesday | Corinthians 13

Wednesday | Matthew 5

Thursday

Friday

Saturday

Philippians 4

Proverbs 24:21-34

Psalms 119:1-6

### INTRODUCTION

The Word of God was given to man by an all-wise God for the purpose of teaching us how to live.

As we look around us today we see a great need of the Word being preached and lived. It is true that many people have access to the precious "Book," but how few are actually living accordingly.

There is so much selfishness, greed, lust, cruelty, and disrespect to be found almost everywhere. Children showing such disrespect in the home, in the school, and in the neighborhood; husbands and wives so

disrespectful to one another; drivers on the highways; workers in the factory; church members disrespectful of their ministers and leaders, etc. There is one place these things must not be found—in the Church of the living God! There is no way such conduct could be pleasing to God. God’s people, to be His people, must live by the Word, and His Word does not approve of such conduct. God’s way is different from the world’s way.

In our lesson text today we find Paul giving Timothy instructions that are still for the Church today.

## MEDITATIONS

**RESPECT GREATLY NEEDED—I Timothy 5:1—Rebuke not—**Matthew Henry commenting on this verse said, “Ministers are reprovers by office; it is a part, though the least pleasing part, of their office; they are to preach the word, to reprove and rebuke, II Timothy 4:2. A great difference is to be made in our reproofs, according to the age, quality, and other circumstances, of the persons rebuked; thus, an elder in age or office must be entreated as a father. ... Now the rule is, 1. To be very tender in rebuking elders—elders in age, elders by office. Respect must be had to the dignity of their years and place, and therefore they must not be rebuked sharply ... 2. The younger must be rebuked as brethren, with love and tenderness; not as desirous to spy faults or pick quarrels, but as being willing to make the best of them.” **Verse 2—The elderly women—**“The elder women must be rebuked, when there is occasion, as mothers. ... The younger women must be reprovved, but reprovved as sisters, with all purity.” As mothers, as sisters! In other words, with love and tenderness.

**PUTTING LOVE IN ACTION—I Timothy 5:3-5—Honour widows—**The word *honor*, as do so many other words, has more than one meaning. The word *honor*, as used in these verses, carries with it the meaning of support, sustain, etc. Paul says to honor those that are widows indeed. We think of a widow as being a woman whose husband has died, and rightly so, but Paul is leading up to the thought of the Church supporting widows and he is pointing out the fact that the Church is not responsible for the support of all widows. First of all, the family is responsible to support their needy loved ones. If a widow has children or nephews, let them show love and respect by providing for her. “This is good and acceptable in the sight of God.”

**WORLDLY WAYS EXCLUDED—I Timothy 5:6, 7—She that liveth in pleasure—**Those who waste their living on things forbidden by the Word of God are not included in the number the Church must help. Rather, Timothy, teach the Church, not just the widows, the need of putting Christ first in all things.

**GOD ORDAINED THAT THE MAN SHOULD PROVIDE—I Timothy 5:8—If any provide not—**This is a rather strong statement, but it is the Word of God and it places great responsibility on the husband,

and father. God never intended for a man to be lazy, not work when able, and expect others to support him. We can see clearly a person could not be a Christian and do that, for Paul says “he hath denied the faith, and is worse than an infidel.” We do not mean to say a wife doesn’t have work to do; she does. We do not mean to say the children in the home should not be taught to work; they should. But God ordained that the man take the lead and provide for his family, and not only for his family, but relatives as well, when the need arises, as has been pointed out in regard to the “widows.” These verses do not use the word love directly, but to carry out the instructions given in the true Spirit of Christian living will show forth love.

**TO THE CHURCH—I Timothy 5:9, 10—Taken into the number**—Paul now comes to the widows that should be provided for by the Church—those who are alone, having no other means of support, having no relatives to care for them, plus—who are at least 60 years old, having been the wife of one man. (Adam Clarke says some of the “Greek fathers” took this to mean one husband at a time, while some took it to mean, having been married only one time.) In regard to “taken into the number,” Matthew Henry comments, “Directions are here given concerning the taking of widows into the number of those who were employed by the church and had maintenance from the church.”

Paul goes on to say the widow must be well reported of for good works, she having brought up children, lodged strangers, washed the saints’ feet, relieved the afflicted, in other words, having lived the gospel of Christ faithfully in her everyday life. “If she have diligently followed every good work.”

**SOME NOT TO BE TAKEN IN—I Timothy 5:11-13—But the younger**—“Do not admit those into office who are under sixty years of age. Probably those who were received into such a list *promised to abide in their widowhood*. But as young or comparatively young women might have both occasion and temptation to remarry, and so break their engagement to Christ, they should not be admitted. Not that the apostle condemns their remarrying as a crime in itself, but because it was contrary to their engagement.”—Adam Clarke.

If it be true that the widows taken into the work of the Church, and supported by it, took a vow to remain a widow, then Paul is saying do not take the younger ones in, for, doubtless, they will want to remarry, and thus would break their vow, which is called “casting off their first faith,” or in other words, breaking their vow. Verse 13 speaks of things that no one should do! not just younger widows.

**PAUL WAS NOT AGAINST MARRIAGE—I Timothy 5:14—I will therefore**—Paul is still talking about the younger widows, and he says, “I will therefore that the younger women marry.” So we see from this that Paul was not against marriage, as some people believe and teach. We need to remember that this is the apostle who said to forbid to marry was a “doctrine” of the devil, also that the bishop was

to be the husband of one wife. And in I Corinthians 7:39, he said, "If her husband be dead, she is at liberty to be married to whom she will; only in the Lord." She is to marry, bear children, guide the house, live the gospel, give no occasion to the adversary to speak reproachfully.

**SOME HAVE LOST OUT ALREADY—I Timothy 5:15—Turned aside**—Paul does not go into detail, or explain how or why, but he says some of the younger widows had "turned aside after Satan." In other words, they had turned away from Christ and returned to idolatry. Whether it was to get a husband, or some other reason, one makes a grave mistake to turn from Christ and return to the world. The soul is the most valuable thing we possess and there is nothing in this world worth losing your soul for.

**PAUL REPEATS—I Timothy 5:16—If any**—If any Christian man or woman have poor widows which are their relatives, let them provide for them the necessities of life, so that the Church could take care of those who did not have anyone to help them. Clarke comments thus: "... and not *burden the church* with their maintenance, that the funds may be spared for the support of those *widows* who were employed in its service, teaching children, visiting the sick, etc. For the performing of such offices it is very likely that none but *widows* were employed; and these were chosen, other things being equal, out of the most indigent of the widows, and therefore called by the apostle, here and in verse 3, ... *widows indeed*—widows desolate, without support, and without relatives."

## CONCLUSION

How beautiful the gospel of Christ! But how few people, even those that call themselves Christians, are actually living the Word of God out in their lives. The failure of the Church to carry out such teachings as are found in this lesson is one reason governments have and are taxing the people so much to run their "welfare" programs, thus opening the door to corruption and mismanagement.

"We are not saved and given a home in heaven because of our good works, and yet we must work as though our getting to heaven did depend upon works. Man may do a great many good deeds and yet be far away from God; but it is true that those who are near to God are active in good works. One of the surest evidences that we are gaining a closer walk with Jesus is that our lives are becoming fuller of good deeds; that we are more eager to do something to His glory."—C. E. Orr, *The Hidden Life*.

## FOR YOUR CONSIDERATION

1. What is the meaning of the word *respect*?
2. Give your understanding of what love really is.
3. Does the Church have a responsibility to help the poor and needy?
4. How much time do you (especially young people) spend with the elderly—talking to them, taking an interest in them, helping them?
5. What is your feeling and attitude toward the elderly in your family? Among the saints?

## KNOW THOSE THAT LABOR AMONG YOU

**Scriptures:** I Timothy 5:17-25.

**I Timothy 5:17** Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

**18** For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

**19** Against an elder receive not an accusation, but before two or three witnesses.

**20** Them that sin rebuke before all, that others also may fear.

**21** I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without

preferring one before another, doing nothing by partiality.

**22** Lay hands suddenly on no man, neither be partakers of other men's sins: keep thyself pure.

**23** Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.

**24** Some men's sins are open beforehand, going before to judgment: and some men they follow after.

**25** Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

**Memory Verse:** And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you.

—I Thessalonians 5:12.

**Aim:** To point out the need of knowing those who labor in the gospel.

### DAILY BIBLE READINGS

<b>Monday</b>	<b>Acts 20</b>	<b>Thursday</b>	<b>I Thessalonians 5</b>
<b>Tuesday</b>	<b>I Timothy 5</b>	<b>Friday</b>	<b>Galatians 5</b>
<b>Wednesday</b>	<b>Titus 1</b>	<b>Saturday</b>	<b>Leviticus 10:8-11</b>

### INTRODUCTION

The work of the Lord is the most important work in the world! I know many times it is not treated in that manner, but we are dealing with the souls of men, and Jesus makes it clear that nothing in this world is as valuable as souls. Jesus has also warned us about false Christ's and false prophets arising for the purpose of deceiving the souls of men. We need to know who is true and who is false.

"The Lord by his Spirit calls and qualifies certain ones for the work of the ministry. These he places in authority in his church, and they execute his law. In this sense 'governments' are placed within the church (I Corinthians 12:28). But those who feel this responsibility and labor in such capacity labor under the direction and guidance of the Chief Shepherd, the Chief Governor of his people. God's ministers are only under-shepherds, and what government is administered, and whatever law is enforced by them, is simply by the direction of him upon whom the real government of the church rests and who works 'all in all' the members."—H. M. Riggle, *The Christian Church, Its Rise and Progress*.

## MEDITATIONS

**ELDERS ARE RULERS—I Timothy 5:17—The elders that rule well**—The word *elder* is used for leaders; this would include all ministers, but would not be limited to them in all cases. Paul, in speaking of honoring the elders, said, “Especially they who labour in the word and doctrine.” We are living in an age when many people rebel against rule—how often we hear it referred to as *legalism*—but there is government in the Church of God, and God has called some to fill offices that give them the responsibility of ruling over some in the Church. God never gives one a responsibility without giving him the authority to carry out that responsibility. Let every elder take heed to obey Christ, the head of the Church, and rule as He leads.

**WORKERS NEEDED—I Timothy 5:18—The labourer is worthy of his reward**—Some have felt it was wrong for a pastor to get regular support, even though he spends his full time in the ministry, thinking that would make him a hireling. A hireling is one who preaches whatever the people want him to, and that is one reason we need to know those that labor among us. According to Paul’s statements here, the full-time gospel worker is to be supported. The old dumb ox that labored for his master was to be permitted to eat from time to time, and so, the laborer in the gospel is worthy of his reward.

**DO NOT ACCEPT GOSSIP—I Timothy 5:19—Against an elder**—We are to know those that labor among us; we know something of their lives—I do not mean we are to pry into their personal affairs—but we know of their godly living. This being true, we are not to receive an accusation against them but before two or three witnesses. A witness is not one who passes on gossip or falsehoods and lies but one who is speaking of what *they know to be true*. The devil would like to destroy the influence of all of God’s true ministers, while supporting his false ministers. Many times saints have accepted and been influenced by false reports.

**SOME DO FAIL—I Timothy 5:20—Them that sin**—Ministers can fail just as any Christian can, and when that happens they are to be dealt with as the Scriptures instruct. In requiring two or three witnesses, Paul was not saying one who sinned should not be dealt with. Of course, they should be restored, brought back into the fold, if at all possible.

**TAKE THIS SERIOUSLY—I Timothy 5:21—I charge thee**—Paul was very concerned about these matters, and he impresses Timothy about the seriousness of them. “I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things.” The Word of God and the work of God is to be *highly* regarded and carried on as the Lord directs. Note also, Paul said this was to be done “without preferring one before another, doing nothing by partiality.” This is so important! A pastor must not show partiality. That is one quick way for a minister to lose his influence and displease the Lord.

**KNOW THEM—I Timothy 5:22—Lay hands suddenly on no man**—The work of God has suffered because ministers have been ordained too quickly. Some have been given responsibilities before they were qualified and this has not only hurt the Church but the individual. I am not saying hinder them or expect them to “do nothing,” but I am saying, obey the Scriptures. When Paul was converted, and later returned to Jerusalem, the brethren there would not receive him. It took Barnabas, a well-known brother in the Church, to speak up in his behalf. (See Acts 9:26, 27.) A man who has the true Spirit will not fall out with brethren who follow the Scriptures on this point. And brethren who do not follow these instructions are asking for trouble. These instructions should be followed carefully in all points, and especially when it comes to ordaining a deacon or a minister.

**PLEASE NOTE—I Timothy 5:23—Use a little**—Paul was not telling Timothy to go out and get drunk; such is forbidden by the New Testament—drunkenness is one of the works of the flesh, and the drunkard shall not inherit the kingdom of God. (See Galatians 5:19-21.) There was more than one kind of wine in Bible times, and not all would make you drunk; the “wine” that Paul spoke of was the kind that would help Timothy in his poor health, for we note Paul said, “Drink no longer water, but use a little wine for thy stomach’s sake.”

**EXAMINE LIVES—I Timothy 5:24, 25—The good works of some**—Some men’s lives are so changed that there is no question about them being new creatures in Christ Jesus. Some who have not gone so deep in sin may not show as great a change, and some will profess without any real change at all. To be an elder in the Church of God, one must “send” his sins on before, that is, confess and forsake them so God will forgive. They that bear the vessels of the Lord must be clean.

## CONCLUSION

In this lesson we have called your attention to the fact that the Church should know those that labor among them and are over them in the work of the Lord. These instructions need to be followed, for they are God’s instructions. However, let me add that elders, including ministers, are human beings; they are subject to trials, tests, and temptations, just as others in the body of Christ. They are not above making mistakes. Love and understanding need to be shown toward them in their faults and weaknesses just as toward any other saint.

## FOR YOUR CONSIDERATION

1. What is the meaning of the word *elder*?
2. Is it wrong for a full-time gospel worker to receive support?
3. Why should we know those that labor among us?
4. How are we to know those that labor among us?
5. Why did Barnabas have to recommend Paul to the Church in Jerusalem?
6. Are all ministers, ministers of Christ?

Name \_\_\_\_\_

Class \_\_\_\_\_

*Paul's First Letter to Timothy*

**ADULT & YOUNG PEOPLE**

**FOR THIS QUARTER:**

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**NOTE:** The Lord willing, we will complete I Timothy and II Timothy in the next quarter of lessons.