

God's

A Verse By Verse Study of First & Second Timothy

Church Manual

Second Timothy Chapter Two

THINKING RIGHT AND BEING RIGHT

Verse 1 - “*Thou therefore, my son, be strong in the grace that is in Christ Jesus.*”

Verse 1 - “*be strong in the grace that is in Christ Jesus.*”

Verse 2 - “*be able to teach others also.*”

Verse 4 - “*be a soldier.*”

Verse 6 - “*be first partaker of the fruits.*”

Verse 11 - “*be dead with him.*”

Verse 15 - “*...a workman...not to be ashamed.*”

Verse 21 - “*...be a vessel unto honour.*”

Verse 24 - “*be gentle unto all men.*”

Chapter one has dealt with *thinking right*. Chapter two dealt with *being right*. It begins saying, “...*be strong in the grace.*” Whenever we see the word “*therefore*,” we should look to see what it is there for. Obviously, it has to do with what was said in the previous chapter. Paul has focused on the pastor doing the will of God in spite of it being very unpopular in the last days. He has warned the pastor to “*hold fast*” to the things he has learned because there would be many who would attempt to take it from the pastor. Paul has also made it plain if the pastor will “*hold fast*” many will “*turn away*” from him.



THE ABILITY TO DO GOD'S WILL AND TO DO IT GOD'S WAY

It is in the context of apostasy that Paul tells the pastor to “...*be strong in the grace that is in Christ Jesus.*” The phrase “*be strong*” is found in thirty-four verses of the Bible. When Paul wrote this local church in Ephesians 6:10, he said, “...*be strong in the Lord.*” In this verse he tells the pastor to “...*be strong in the grace.*”

The pastor needs to be strong in the Lord; however, he must also be strong in the “*grace*” that is available to him to be faithful to his task. The word “*grace*” here has to do with a God-given *desire* and the *ability* to do God's work God's way.

Verse 2 - “*And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*”

“THOU HAST HEARD”

To the pastor Paul said...

- **Chapter 1:13** - “...*thou hast heard of me.*”
- **Chapter 2:2** - “...*the things that thou hast heard of me.*”
- **Chapter 3:10** - “...*thou hast fully known.*”
- **Chapter 3:14** - “...*thou hast learned.*”
- **Chapter 3:15** - “...*thou hast known the holy scriptures.*”

Paul is concerned that the pastor is really listening.

THREE TYPES OF LISTENERS

In Hebrews 5:11 Paul mentioned those who “...*are dull of hearing.*” In Second Timothy 4:3,4 he writes of those who “...*shall turn away their ears from the truth.*” Jesus spoke in Luke 8:15 of those with “...*an honest and good heart, having heard the word, keep it.*”

PASTORS WILL NOT ENDURE SOUND DOCTRINE

The last verse of the previous chapter makes it plain that God's Word is referring here to pastors. Verse seventeen says, “*That the man of God may be perfect, thoroughly furnished unto all good works.*” Chapter four continues, “*I charge thee (Pastor Timothy) therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they (Pastors) 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.*” (Chapter 3:17)



In our age of apostasy, many pastors have set the pattern for their church members in the area of being, “...dull of hearing” and turning “...away their ears from the truth...” Paul reminded Timothy that what he had heard was also “...heard of me among many witnesses.” Why should the people in any church have “...an honest and good heart, having heard the word, keep it,” if their pastor will not do it?

TEACH THE MEN

Paul also commanded the pastor to teach what he had heard to “...faithful men, who shall be able to teach others also.” If a pastor is faithful to his God-given responsibilities he will be equipping men in the church to preach.



Bruce McFadden



FairHavens Baptist Church is a small church, and as a result is considered a failure by some; however, we have six men who could fill the pulpit on any given Sunday. We have three who preach on a regular basis and eleven year old Mark Galgalan, who has preached our Christmas Eve messages for the past two years.

Philip Julien



Mark Galgalan

THE PASTOR’S ENDURANCE RACE

Verse 3 - “Thou therefore endure hardness, as a good soldier of Jesus Christ.”

- **Second Thessalonians 1:4** - “...that ye endure.”
- **Second Timothy 2:10** - “I endure all things.”
- **Second Timothy 4:3** - “...they will not endure.”
- **Second Timothy 4:5** - “...endure afflictions.”
- **Hebrews 12:20** - “...they could not endure.”
- **James 5:11** - “...count them happy which endure.”

THE PASTOR - A SOLDIER

Paul uses a soldier as an example of a pastor who endures hardness.

Verse 4 - “No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.”

This is written to the pastor concerning his warfare in keeping the church doctrine, and the church philosophy of ministry in line with the Scriptures.

In First Timothy 1:18 Paul said to the pastor, “*This charge I commit unto thee...that thou by them mightest war a good warfare.*”

TWO BATTLEFRONTS FOR THE PASTOR

This war is not the same warfare referred to in Second Corinthians 10:4,5 where Paul talked about “*Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.*” That is a very important warfare against the world, the flesh, and the devil. Ephesians 6:12 speaks of the same warfare saying, “*For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*”

WAR ON FALSE DOCTRINE

The warfare Paul speaks about in First Timothy 1:18, where we read he said, “*This charge I commit unto thee, son Timothy...that thou by them mightest war a good warfare,*” had to do with a war against all false doctrine in the local church. In the context of this warfare, Paul referred to “*...Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.*” (First Timothy 1:20)



As previously mentioned, when Jesus dealt with those who were abusing His “*Father’s house,*” He took a whip to them. Jesus did not compromise the Word of God by holding meetings with those who promoted false teachings in the Temple. Nobody had a problem understanding where Jesus stood on the subject of Bible separation.



When Nehemiah had to stop the infiltrators in the Temple, nobody had to guess where he stood on the issue. We read:

- **Nehemiah 13:11** - “... I contended with the rulers,”
- **Nehemiah 13:11** - “I set them in their place.”
- **Nehemiah 13:15** - “I testified against them.”
- **Nehemiah 13:17** - “I contended with the nobles.”
- **Nehemiah 13:21** - “Then I testified against them.”
- **Nehemiah 13:21** - “Why lodge ye about the wall? “...if ye do so again, I will lay hands on you.”
- **Nehemiah 13:21** - “From that time forth came they no more.”



The warfare Paul was talking about had to do with the battle that is necessary when false teachers began to teach false doctrine in the local church.

THE PASTOR AND THE ATHLETE

Verse 5 - “And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.”



First Peter 5:4 speaks of a crown that is reserved for the faithful pastor. It says, “And when the chief Shepherd shall appear, ye shall receive a crown.” There is more to getting that crown than having a sign on an “office” door that says, “pastor.” Paul said **the pastor** will not be, “...crowned, except he strive lawfully.” In Second Timothy 4:7-8 Paul said, “I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness.”

THE PASTOR AND THE HUSBANDMAN

Verse 6 - “The husbandman that laboureth must be first partaker of the fruits.”



Paul likens the pastor to a “husbandman.” Jesus used the same analogy in John 15:1-2 when He said, “Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.”

GOD DEMANDS A HEALTHY HARVEST

In Isaiah 5:4 we read, “What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? The results of the husbandman’s disobedience is plainly given. Verse five continues, “And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.”

In Matthew 13:25 Jesus said, “...while men slept, his enemy came and sowed tares among the wheat, and went his way.” A major responsibility of a husbandman is to “...purge away the dross.” (Isaiah 1:25)

Verse 7 - “Consider what I say; and the Lord give thee understanding in all things.”

First Timothy 4:15 Paul said, “Meditate upon these things; give thyself wholly to them...” Paul said, “Consider what I say...” Think about the warfare of the soldier, the discipline demanded for the athlete, and the patient toiling of the farmer. There is much more to being a faithful pastor than having three meetings a week.

ALL THINGS

Paul continued, “And the Lord give thee understanding in all things.” In Second Timothy 4:5 Paul said, “...in all things, endure afflictions.” In Titus 2:7 he said, “In all things shewing thyself a pattern of good works.”

Verse 8 - “Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel.”

MY GOSPEL?

At first glance this verse does not seem to have anything in common with the context of this portion of Scripture. The key to understanding any verse in the Bible is always to compare Scripture with Scripture.

NO NEED TO PANIC!

Some pastors panic if someone says that there is more than one gospel in the Bible. That reaction stems from a preconceived idea of what the term gospel means. If we are talking about the plan of salvation then yes, there is only one gospel, however, the Bible meaning of the word is simply good news or glad tidings.



THE MEETING AT JERUSALEM

Concerning the important meeting that took place in Jerusalem we read in Galatians 2:7-9 Paul said,

“...when they saw that **the gospel** of the uncircumcision was committed unto me, as **the gospel** of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and





Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.”

Paul’s gospel (glad tidings) included the information he had received from Christ, concerning the beginning of the local church dispensation. A study of Galatians chapter two, and other related passages give further background to Paul’s use of the term “my Gospel.”

Concerning “his gospel” he referred to it as “...the mystery, which was kept secret since the world began, But now is made manifest, and by the scriptures of the prophets.” The false teachers that Timothy had to contend with were Jews who had infiltrated the church telling the people not to believe what Paul was preaching about the local church. We have the same problem today with those who bypass the local church with the many thousands of para-church programs that exist today.

Verse 9 - “Wherein (Because of what he was preaching) I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.”

“ISRAEL MINE ELECT”

In Isaiah 45:4 God referred to the people of the nation of Israel as, “Israel mine elect.” In verse nine Paul was not referring to people God had elected to save in comparison to those He only brought into the world to send to Hell, as Calvin, and those who teach his heresy say. Paul wanted to see Jewish people saved. In Romans 9:2-5 he said, “I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites.” He said, “Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.”



PAUL’S ATTITUDE TOWARD HIS ENEMIES

Jesus said, “Bless them that curse you, and pray for them which despitefully use you.” (Luke 6:28) Paul not only endured all things that Israel, did against him, he

loved, and prayed for them. He wanted his greatest enemies to “...also obtain the salvation which is in Christ Jesus.” Paul is instructing the pastor concerning what his attitude should be towards those who cause trouble in the local church.

Verses 11-13 - “It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself.”

TEMPORARY TRIALS

These verses tie in with verse eight and focus on our position in Christ as being “dead with him” we “...live with him.” The trials of leadership in the church are only temporary. First Corinthians 2:9 says, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”

SUBVERTING THE HEARERS

Verse 14 - “Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.”

Paul was referring to the Jews who were causing problems in the church Timothy pastored. In Acts 15:24 Paul mentioned those that “...troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law...”

One reason the local church at Ephesus ended up in ruin was because of all the striving that went on among the members. It was to this group that Paul said, “Let no corrupt (worthless) communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.” (Ephesians 4:29)

In First Timothy 1:4 Paul said, “Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.” Striving should not be about words of no profit. Philippians 1:27 says, “...that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.” Hebrews 10:25 tells the church members we need to be, “...exhorting one another: and so much the more, as ye see the day approaching”





Verse 15 - “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

It is not by chance that this verse immediately follows the command that we are not to be “...striving about words of no profit to the hearers.” Our studying as pastors is so that we will be “...approved unto God,” not to impress any people.

Verse 16 - “But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.”

The word “*profane*” is used repeatedly by Paul in his instructions to the pastor. It means “*empty words*” and has to do with controversies that only produce strife, and not the edification of the local church.

- **First Timothy 1:9** - “...*unholy and profane.*”
- **First Timothy 4:7** - “*But refuse profane and old wives’ fables.*”
- **First Timothy 6:20** - “...*avoiding profane and vain babblings.*”
- **Second Timothy 2:16** - “*But shun profane and vain babblings: for they will increase unto more ungodliness.*”



VAIN BABBLERS WITH BIBLES

The vain babblers that Paul referred to were not men of the world: they were men who studied the Bible, and were preaching a false doctrine. They had come to a wrong conclusion about the resurrection. He spoke of “*Hymenaeus and Philetus; Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.*”

This is the second time Paul warned Timothy about the harm the vain babblings will do in a church. First Timothy 6:20 says, “*O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings...*”

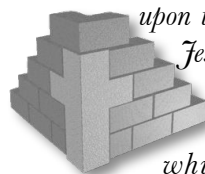
Verse 19 - “*Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.*”

GET THE FOUNDATION RIGHT

Foundations are very important. There are fifty-four verses in the Bible that mention the word “*foundation*” and another thirty-three verses with the word “*foundations.*” Psalm 11:3 says, “*If the foundations be destroyed, what can the righteous do?*”

Earthly foundations can be destroyed, creating a serious dilemma for the builders. “*Nevertheless the foundation of God standeth sure.*” Paul had just mentioned how the infiltrators were able to “*overthrow the faith of some.*”

Ephesians 2:20 refers to the church as “*...built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.*” Paul said in First Corinthians 3:10-12 “*According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.*”



First, Paul said God gave him the grace to be “*...a wise masterbuilder.*” This grace, as previously mentioned, is the desire and the ability to do the will of God. In Colossians 1:2 Paul said, “*...Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.*” Anyone who has the “*desire*” to do God’s will has gotten the desire from God.

IT TAKES THE GRACE OF GOD TO DO IT RIGHT

Psalm 37:4 says, “*...he shall give thee the desires of thine heart.*” Any ability we have to do God’s will comes from God. Paul said in First Corinthians 15:10, “*But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.*” With this God-given grace, Paul had already “*...laid the foundation.*” Timothy was one of those described as “*...another buildeth thereon.*” Notice the two foundations. One that Paul laid, and the one no man can lay “*...which is Jesus Christ.*”



Paul was using an analogy of a seal with an inscription that was put on the cornerstone of a building that inscribed the name of the builder and the character and design of the builder. The church is built by the hand of God. The foundation is firm.



The Name of the builder is Christ. Jesus said, “...I will build my church; and the gates of hell shall not prevail against it.” (Matthew 16:18) Paul encouraged Timothy with these words: “Nevertheless the foundation of God standeth sure,”

He continued, “...the Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.” The entire focus of First and Second Timothy is on keeping the church pure rather than compromising to keep it full. While all Christians should be actively involved in winning lost people and getting them into the local church, the pastor’s responsibility is not filling the pews with people, but filling the people with the Word of God.

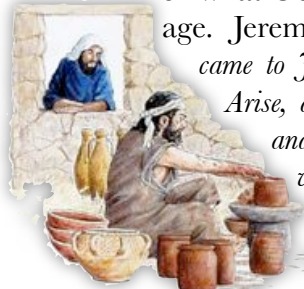
To a pastor named Peter, Jesus said, “...lovest thou me?...Feed my sheep!” Every Christian should be concerned about reaching the lost; and, as a Christian, so should the pastor; however, the pastor’s main responsibility, as a pastor is to feed the sheep.



Paul continued, “But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.”

THE POTTER AND THE CLAY

In Jeremiah chapter eighteen God gave us another analogy using a building. This is a great example of what God is doing in the local church age. Jeremiah 18:1-6 “The word which came to Jeremiah from the LORD, saying, Arise, and go down to the potter’s house, and there I will cause thee to hear my words. Then I went down to the potter’s house, and, behold, he wrought a work on the wheels.



And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter’s hand, so are ye in mine hand, O house of Israel.”

THE RESPONSE OF GOD’S PEOPLE

The situation in Jeremiah’s day was very much like it is today in many of our so-called “fundamental” churches. Chapter 18:12 says, “And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.” In verse eighteen we read, “Then said they, Come, and let us devise devices against Jeremiah;...Come, and let us smite him with the tongue, and let us not give heed to any of his words.”

EVERY CHRISTIAN WILL BE A VESSEL

We read in Second Corinthians 4:7, “But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” It says in Second Timothy 2:20-21, “But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.” It is God’s purpose that we should “...be a vessel unto honour, sanctified, and meet for the master’s use, and prepared unto every good work.”

ONE PLACE

First, some worthless clay is brought to “...the potter’s house.” The **only** place God has chosen to do His work of preparation today is through the local church. The Bible refers to the local church in First Timothy 3:15 where we read, “...the house of God, which is the church of the living God, the pillar and ground of the truth.”



ONE PURPOSE

God has only one purpose for Christians being on this earth and that purpose is that we should be “...earthen vessels...meet for the master’s use, and prepared unto every good work.”

THE PREPARATION

The purpose demands preparation! We are to be “...prepared unto every good work.”



To prepare something is to make something ready for some purpose. In Acts 23:23 we read, *"Make ready two hundred soldiers to go to Caesarea..."* The words *"make ready"* are the same Greek word used above, *"...prepared unto every good work."* God would have us to *"Purge out therefore the old leaven, that ye may be a new lump."* (First Corinthians. 5:7)

THE PROCESS

When the clay arrives at the potter's house, it is not suitable for use. The first thing the potter does is to submerge the clay in a trough of water. The first thing a new Christian needs is to be submerged in the Word of God. Paul referred to this as, *"...the washing of water by the Word."* (Ephesians 5:26)

The Bible says, in Ephesians 5:10 that we must learn to discern *"...what is acceptable unto the Lord."* Verse seventeen says, *"Wherefore be ye not unwise, but understanding what the will of the Lord is."* Verse twenty-one tells us that we must learn what the Bible says about *"Submitting yourselves one to another in the fear of God."* We must learn to be *"...subject unto Christ."*

The Bible says in verse twenty-six that the Potter's purpose is to, *"...sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."*

A vessel that is blemished will be a *"vessel to dishonour."* The only part the clay has in the process is to allow the Potter to do the necessary remolding. When the water softens the lumps a slimy mud begins to form. The mud is then drawn off into settling tanks. During this process all stones and lumps are left behind. When the clay settles the water is drawn off and the material is worked by the treading of the feet. At times God will have someone prepared to walk all over the pastor. They stomped all over Jesus and His response was *"Father forgive them."* When they were messing up the Temple He took a whip to them.

The prepared clay is then packed away for about six months during which time the clay becomes more flexible.

During this time the clay that began as a useless clump, begins to be transformed into a usable state.

THE PROCESS CONTINUES

At this time the clay is set on a table, and a wooden mallet is used to beat the air bubbles out of it. Air bubbles will form pockets that will produce weak spots in the vessel, making it unreliable. God will also have someone ready to beat the bubbles out of the pastor or any Christian He will use as a vessel to honour.

In Jeremiah 23:29 we read, *"Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?"* Later on in the process, the vessel will be put in the fire. At this time, if it is still not completely pliable, it will crack. This, will result in a cracked pot. Have you met any *"crackpot"* Christians?



In the process of making a vessel to honour, Romans 8:28 will become more than a little verse we quote when we are having a bad day. In the process of becoming a vessel to honour the Christian must learn that during the Potter's process *"...all things work together for good."* The Christian must realize that the Potter has a purpose in the process that we might be *"conformed to the image of his Son."*



THE POTTER'S WHEEL

We read the potter *"...wrought a work on the wheels."* The potter's wheels consisted of two wheels. The upper wheel is where the clay was placed for molding it, and the lower wheel was spun by the



feet of the potter. The potter would have two bowls of water handy and would constantly apply water to the clay as he turned it. During this process, if the potter was to take his hands off the clay, the clay would fly off the table. Hebrews 13:5 says, “I will never leave thee, nor forsake thee.”

The potter spins the clay as fast or as slow as he determines and applies the amount of pressure he determines as the clay spins between his hands.



THE PROBLEM

Jeremiah 18:4 says, “And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.”

Even in the potter’s hands, things can still go wrong. The fault is not with the potter. The problem is the clay. If the potter senses the clay is not pliable, if he senses some resistance, he stops the wheels, removes the part that is not pliable, and continues to make “another vessel;” however, the vessel will be smaller than it would have been.

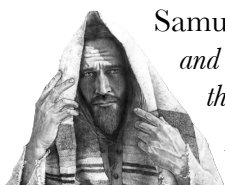
Jeremiah 18:6 “...cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand.”

The wise Christian will answer ...

*“Have Thine own way, Lord!
Have Thine own way!
Thou art the Potter, I am the clay.
Mold me and make me after Thy will,
While I am waiting, yielded and still.
Have Thine own way, Lord!
Have Thine own way!
Hold o'er my being absolute sway!
Fill with Thy Spirit 'till all shall see
Christ only, always, living in me.”*

THE PROCEDURE

Sometimes the Lord will use the enemy to break us and mold us as He did with David in First Samuel 30:4 where we read, “Then David and the people that were with him lifted up their voice and wept, until they had no more power to weep.” We must then respond as David responded.



We read, “David encouraged himself in the LORD his God.” In verse eight we read, “David enquired at the LORD...And he answered him, Pursue:...recover all.” David set out to get everything back like it was!

Sometimes the Lord will use fellow believers to break us, and mold us as He did with Joseph. He suffered undeserved abuse at the hands of his own family, but he realized “...God meant it unto good, to bring to pass, as it is this day, to save much people alive.” (Genesis 50:20)

Sometimes the Lord will use tragedies to break us and mold us as He did with Job. He was the best example of a believer on the face of the earth. When his problems ceased, he said, “I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.”

Our Christian testimony is not worth much if it cannot see us through God’s process of making us into a vessel fit for the Master’s use.

- The Psalmist said, “I water my couch with my tears.” (Psalm 6:6)
- In Psalm 126:5 we read, “They that sow in tears shall reap in joy.”
- Malachi 2:13 speaks of “...covering the altar of the LORD with tears.”
- Paul said he was “Serving the Lord...with many tears.” (Acts 20:19)
- He said, “...I ceased not to warn...night and day with tears.” (Acts 20:31)
- He said, “...I wrote unto you with many tears.” (Second Corinthians 2:4)

Second Corinthians 4:7 says, “But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.” The next verse continues, “We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed.”

Romans 15:4 says, “For whatsoever things were written aforetime were written for our learning.” Isaiah 45:9 says, “Woe unto him that striveth with his Maker...Shall the clay say to him that fashioneth it, What makest thou?” The only part the clay has is to yield to the will of the Potter. Romans 9:21 says, “Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?”

“For whatsoever things were written aforetime were written for our learning.” (Romans 15:4)



Every Christian will be a vessel.

Some unfortunately refuse to let the Potter do His work and become vessels to dishonour; however, they are not totally worthless: they can always serve as a bad example. The better way is found in Second Timothy 2:21: “...be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.”



Verse 21 - “If a man therefore purge himself from these, (vessels made to dishonour) he shall be a vessel unto honour,

THERE IS MUCH MORE TO BEING A VESSEL TO HONOUR THAN ABIDING BY SOME STANDARDS AND CALLING OURSELVES FUNDAMENTALISTS!

sanctified, and meet for the master's use, and prepared unto every good work.”

The pastor must always beware of the corrupting influence of the dishonourable vessels. First Corinthians 15:33 says, “Be not deceived: evil communications corrupt good manners.”

Verse 22 - “Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.”

“Youthful lusts” and “righteousness, faith, charity, peace, and a pure heart” have nothing in common.

- It was Timothy’s responsibility to be giving, “instruction in righteousness.” (Second Timothy 3:16)
- It was Timothy’s responsibility to be honestly able to say, “...I have kept the faith.” (Second Timothy 4:7)
- It was Timothy’s responsibility to follow Paul’s example in “charity.” (Second Timothy 3:10)
- It was Timothy’s responsibility to experience the “peace.” (Second Timothy 1:2)
- It was Timothy’s responsibility to have a “...pure conscience.” (Second Timothy 1:3)

If these things were going to be realities in the life of Timothy, he would need to “follow” after them.

Verse 23 - “But foolish and unlearned questions avoid, knowing that they do gender strifes.”

THREE STEPS

In First Timothy 1:4 Paul warned the pastor not to “...give heed to fables and endless genealogies.”

In First Timothy 4:7 he said, “...refuse profane and old wives’ fables.” Here in verse twenty-three he said, “...foolish and unlearned questions avoid.” The Merriam-Webster Online Dictionary says to avoid is “to make legally void.” This is what Romans 16:17 is referring to when Paul said, “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.” The final step is to discipline the troublemaker out of the assembly.

Verses 24,25 - “And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.”

In verse fourteen the pastor is to be “...charging them before the Lord that they strive not about words to no profit.” Here Paul is admonishing Timothy not to “strive” or waste time contending with the troublemakers. To strive is to be quarrelsome but the pastor is to be, “In meekness instructing those that oppose themselves.”

If they will not come to the place of, “...repentance to the acknowledging of the truth...” and it finally comes to the place when church discipline is necessary, it must only be after the appropriate steps have been taken and never be in the spirit of anger but always “...in meekness...”

Verse 26 - “And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”

The word “recover” means to awake from a deep sleep and come to a right way of thinking. To “recover themselves” indicates that have placed themselves into a position where they could be snared by the devil, and they would have to make a conscious decision to get out of the bondage they put themselves in.

Proverbs 22:24-25 says, “Make no friendship with an angry man; and with a furious man thou shalt not go: Lest thou learn his ways, and get a snare to thy soul.” Those who make a decision to go against God’s plain teaching are rebellious.



First Samuel 15:23 says, “For rebellion is as the sin of witchcraft...” If people give themselves over to witchcraft, they are opening the door for the devil and all his demons to come to take control. Rebellion does the same thing. People never rebel unless they make a decision to rebel. The rebellious person is taken captive “...at his will.”

THREE WILLS

THE WILL OF GOD - THE WILL OF MAN
THE WILL OF THE DEVIL

- **Ephesians 6:6** we read, “...as the servants of Christ, doing the will of God.”
- **Second Peter 1:21** says, “For the prophecy came not in old time by the will of man.”
- **Second Timothy 2:26** it says, “And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”

In conclusion, it is very obvious that God’s Church Manual (FIRST & SECOND TIMOTHY) begins and focuses much on the need for confrontations concerning those who teach false doctrine in the local church. First Peter 2:15 says, “For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.”

We read in Second Thessalonians 3:13 “But ye, brethren, be not weary in well doing.” The context of “well doing” is seen in verse six where we read, “Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.” Verse eleven refers to “...some which walk among you disorderly,...busybodies.”

Verse fourteen says, “And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.”

It is within the context of confronting these very unpleasant situations that Paul said in verse thirteen, “But ye, brethren, be not weary in well doing”

First Peter 2:15 says, “For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.” It is noteworthy that Paul referred to “brethren” being “ignorant” six times.

By The Book 
“For the Word of The Lord is right...” (Psalm 33:4)



“Thy word is a lamp unto my feet, and a light unto my path.”

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