

Essential Commitments of a Local Church

Pt. 3

2 Timothy 4:1–5

4 I charge *you* therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: ² Preach the word! Be ready in season *and* out of season. Convince, rebuke, exhort, with all longsuffering and teaching. ³ For the time will come when they will not endure sound doctrine, but according to their own desires, *because* they have itching ears, they will heap up for themselves teachers; ⁴ and they will turn *their* ears away from the truth, and be turned aside to fables. ⁵ But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.

Introduction:

For a few moments this morning, I want to take to another church. I would like you to visit with me the First Typical Baptist Church of Common Evangelical Apathy.

This church has an average attendance of about 200 people. It has a membership of 500, but no one knows where most of them are. The ones they do know of, are living lives in total disregard for the Church and the Word of God, and no one says anything to them for fear of offending them. The pastor has made some attempt to find them and invite them back, only to hear that they are ok, because they can remember the they got saved and where baptized.

But lest I get distracted on another serious problem of unconverted church members, let me take us back the First Typical Baptist Church of Common Evangelical Apathy.

Its Sunday Morning, and time for Sunday School. About 50 people show up, some on time, others late as usual. Many of them where up late watching the lates tv show, or football game. The children's eyes are blood shot from staring at a video game for hours on end. But nevertheless, they get up an show up. The Adults go to there class, the youth to theirs, and the children to there respective classes usually divided by age.

The teachers of the classes have had a busy week and only got a few minutes to look over the lesson from the material provided thru the denominations publisher. The Teachers book is a little help but not much. The teacher for the children gather in there classes with Bible in hand and pictures to

draw and color. The youth go to a separate location that has all kinds of cool posters and christian bands plastered on the wall.

The youth leader, who is barely out of high school himself and has a really nice mohawk hair cut gets ready to teach even though he has had no training and barely reads his bible. The youth are excited because after church, they will play a game that will allow them to trough Cream Pie at there youth leader face.

Most don't pay attention in class because the smart phone keeps vibrating with a new post on facebook or text from there friend sitting next to them.

The Adults have gathered in there class, Men and Women together with there coffee and donuts in hand. Each have there Study booklets from the denomination and are looking forward to the 4 week Study through the entire book of Revelation. The Woman who's teaching the class (because they don't have any men who are willing and capable) nervously takes her Bible and reads a few verses and then reads most of the lesson from the book. She periodically says this is a difficult book to understand and the most important thing is that we all love Jesus. She then reads another verse and ask the class, "what does this mean to you?"

A few of the class members speak up sharing a story of how God spoke to them and helped them in

their understanding of this verse. Little do they or the teacher know, It really has nothing to do with what any of them are saying,

Class is over and now its time for church. They gather for Worship in the church, well all but the children, they are ushered off into the fellowship hall away from big church where the adults are to children church. Fun and games and songs and stories of Noah and the ark, David and Goliath and Jesus Walking on water.

With the children neatly tucked away, Worship can now begin.

The music leader comes to the platform welcomes everyone and then leads the congregation in a praise song with a guitar and a set of drums. The senior adults have had to move to back because Billy really likes those drums and it shows.

After that, the pastor comes up and reads all of the announcements in the bulletin, He reads them, not because he thinks his people cant read, but because he's afraid they won't read it and the attendance at the dinner and softball game would be few at best.

With the pastor fully persuaded that he has done his best to make everybody aware of everything going on, begins to step down only to hear, "Pastor, I have one more announcement." The pastor takes a deep breath and says "go ahead Sam, what's the

announcement.” Sam proceeds to inform the church that Aunt Lulimay has one more test before she can get her driving license back, please pray”

Now worship can now go on.

The music leader steps back up to lead in a couple more praise songs. He ask the people to stand and sing. The songs are simple and a little repetitive and last for at least twenty minutes. One of the visitors that morning leaned over and asked the lady by her, “what are the books in the back of the pews?”, She tells her, “Oh those are the hymns, we don’t sing those anymore.”

Now its time for the offering, The 4 deacons come forward. One of them has a peculiar bulge in bottom lip but no one wants tell him that it might not be a good idea to have tobacco in your mouth during worship.

Nevertheless, a prayer is offered and they begin to pass the plates for the offering. On the stage, a young lady steps up and nods to the sound man to start the music. She is trilled to be able to sing one of the newest Hillsong hits. She hits all the notes just right and the song is met applause from the congregation.

The Pastor has had a rough week, 3 hospital visits, a golf game, two breakfast appointments, a deacons meeting and planning session with committees for the spring revival and the mission trip to Daytona Beach.

But he fills good about his sermon. He was able to study for 2 hours and with the help of sermon illustrator online he has come up with some stories that are going to drive home the gospel.

He sometimes wonders why after preaching 50 evangelistic sermons this past year in this same church, why more haven't been saved.

Well, knowing that, he gives his all for 20 minutes, and then offers the invitation.

The music leader returns and leads the church in other praise song while the pastor awaits the results of his preaching. He just knows someone will come forward. After a few minutes, a number of people do. One for prayer, one for rededication.

The pastor is thrilled his message worked and can't wait till next week to give another evangelists message and see God work. And so it goes at the First Typical Baptist Church of Common Evangelical Apathy.

What do Americans think about God, Jesus Christ, sin, and eternity? Ligonier Ministries' State of Theology survey helps uncover the answers. Every two years, we take the theological temperature of the United States to help Christians better understand today's

culture and equip the church with better insights for discipleship.

God accepts the worship of all religions, including Christianity, Judaism, and Islam.

Finding:

2018: 51% agree vs. 42% disagree

2016: 49% agree vs. 43% disagree

Everyone sins a little, but most people are good by nature.

Finding:

52% of evangelicals agree

Jesus is the first and greatest being created by God.

Finding:

2018: 78% agree vs. 18% disagree

2016: 71% agree vs. 23% disagree

An alarming 69% of people disagree that even the smallest sin deserves eternal damnation, with 58% strongly disagreeing.

Worshiping alone or with one's family is a valid replacement for regularly attending church.

Finding:

58% agree vs. 30% disagree

Religious belief is a matter of personal opinion; it is not about objective truth.

Finding:

60% agree vs. 30% disagree

The Bible's condemnation of homosexual behavior doesn't apply today.

Finding:

44% agree vs. 41% disagree

Abortion is a sin.

Finding:

52% agree vs. 38% disagree

The Bible, like all sacred writings, contains helpful accounts of ancient myths but is not literally true.

Finding:

53% of participants age 18–34 agree, higher than both 2016 (46%) and 2014 (44%).

Evangelicals were defined by LifeWay Research as people who strongly agreed with the following four statements:

- The Bible is the highest authority for what I believe.
- It is very important for me personally to encourage non-Christians to trust Jesus Christ as their Savior.
- Jesus Christ's death on the cross is the only sacrifice that could remove the penalty of my sin.
- Only those who trust in Jesus Christ alone as their Savior receive God's free gift of eternal salvation.

The 2018 State of Theology survey reveals deep confusion about the Bible's teaching, not only among Americans as a whole, but also among evangelicals. There is something very wrong when a majority of Americans can give the correct answers to basic Bible questions and at the same time say that their beliefs are purely a matter of personal opinion.

These results show the urgent need for sound biblical teaching and the bold preaching of the gospel. Millions of people do not understand the holiness of God, the reality of sin, and the one way of salvation in Jesus Christ. There is much work to be done,

Review:

- I. We are Committed to a High View God Rather than a Deification of Man.

- II. We are Committed to the Absolute Authority of Scriptures Rather than the Tradition of Man

- III. We are Committed to Sound Doctrine Rather Than the Dumbing Down of Doctrine.

- IV. We are Committed to the Preaching of the Word Rather than Pragmatic Methodology

- V. We are Committed to Integrated Worship with the Family rather than the Segregation of the Family

- VI. We are Committed to Personal Holiness Rather than Worldliness.

VII. We are Committed to a plurality of Godly Leadership than the Business or Democratic Model.

VIII. We are Committed to Evangelism of the Sinner rather than Moral Reform of the Society.

IX. We are Committed to the Return of Jesus Christ rather than the Riches of Earth

Lesson

III. We are Committed to Sound Doctrine Rather Than the Dumbing Down of Doctrine.

IV. We are Committed to the Preaching of the Word Rather than Pragmatic Methodology

III. We are Committed to Sound Doctrine Rather Than the Dumbing Down of Doctrine

I. The Pattern

II. The Process

III. The Purpose

I. The Pattern

Acts 2:40–42 (NKJV)

⁴⁰ And with many other words he testified and exhorted them, saying, “Be saved from this perverse generation.” ⁴¹ Then those who gladly received his word were baptized; and that day about three thousand souls were added *to them*. ⁴² And they **continued steadfastly**

in the **apostles' doctrine** and fellowship, in the breaking of bread, and in prayers.

continued steadfastly P.Act. Part. (pros-kar-tereo)

68.68 προσκαρτερέω^a; προσκαρτέρησις, εως f: to continue to do something with intense effort, with the possible implication of despite difficulty

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 662). New York: United Bible Societies.

the **apostles' doctrine**

Literally the teaching of the Apostles

33.224 διδάσκω; διδαχή^a, ἥς f; διδασκαλία^a, ας f: to provide instruction in a formal or informal setting—‘to teach, teaching.’

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 412). New York: United Bible Societies.

Acts 20:27 (NKJV)

27 For I have **not shunned** to **declare** to you the **whole counsel** of God.

not shunned Aorist

13.160 ὑποστέλλω^a: to hold oneself back from doing something, with the implication of some fearful concern—‘to hold back from, to shrink from, to

ανοιδ.’ οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι
πᾶσαν τὴν βουλήν τοῦ θεοῦ ὑμῖν

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 165). New York: United Bible Societies.

to **declare**

33.197 ἀναγγέλλω: to provide information, with the possible implication of considerable detail—‘to announce, to inform, to tell.’ ἀνήγγειλάν τε ὅσα ὁ θεὸς ἐποίησεν μετ’ αὐτῶν ‘and they told all that God had done with them’ Ac 15:4.

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 410). New York: United Bible Societies.

whole counsel of God.

All the Will of God

30.57 βούλημα^b, τος *n*; βουλή, ἥς *f*: (derivatives of βούλομαι^b and βουλεύομαι^a ‘to purpose, to plan, to intend,’ 30.56) that which has been purposed and planned—‘plan, intention, purpose.’

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 356). New York: United Bible Societies.

I. The Pattern

II. The Process

The Word Doctrine appears 15 times in the Pastoral epistles

1 Timothy 1:3 (NKJV)

³ As I urged you when I went into Macedonia— remain in Ephesus that you may **charge** some **that they teach no other doctrine,**

charge

33.327 ἀπαγγέλλω^b; παραγγέλλω: to announce what must be done— ‘to order, to command.’

ἀπαγγέλλω^b: ὁ θεὸς τὰ νῦν ἀπαγγέλλει τοῖς ἀνθρώποις πάντας πανταχοῦ μετανοεῖν ‘now God orders all people everywhere to turn away from their evil ways’ Ac 17:30

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 425). New York: United Bible Societies.

that they teach no other doctrine,

33.235 ἕτεροδιδασκαλέω: (heter-o-didaskaleo) teach that which is different from what should be taught— ‘to teach a different doctrine, to teach

something different.’ ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδιδασκαλεῖν ‘that you may order them to stop teaching a different doctrine’ 1 Tm 1:3. In rendering ἑτεροδιδασκαλέω in 1 Tm 1:3, it may be necessary to be specific about the particular doctrine which forms the basis of contrast, for example, ‘that you may order them to stop teaching a doctrine which is different from what has already been taught’ or ‘... from what I have already taught’ or ‘... from what they ought to teach.’

Louw, J. P., & Nida, E. A. (1996). [Greek-English lexicon of the New Testament: based on semantic domains](#) (electronic ed. of the 2nd edition., Vol. 1, p. 414). New York: United Bible Societies.

Heterodoxy vs. orthodoxy

The concept of heterodoxy is most easily understood in relation to its opposite: orthodoxy. The word *orthodox*, from the Greek *ortho* ("right," "correct") and *doxa* ("thought," "teaching," "glorification"), is typically used to refer to the correct worship or the correct theological and doctrinal observance of religion, or other intellectual activity, as determined by some overseeing body. The term came into frequent use with the advent of Christianity in the Greek-speaking world, although the word does occasionally show up in ancient literature.

Heterodoxy ("other teaching") is thus the opposite of orthodoxy. However, heresy—from *hairesis*, derived from the Greek verb to choose—is a more extreme form of orthodoxy's opposite, involving a conscious

choice against right teaching, rather than simply a mistakenly held opinion

1 Timothy 3:1–2 (NKJV)

3 This *is* a faithful saying: If a man desires the position of a bishop, he desires a good work. ² A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, **able to teach**;

33.233 διδακτικός, ἡ, ὄν: (derivative of διδάσκω ‘to teach,’ 33.224) pertaining to being able to teach—‘able to teach, can teach.’ δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι ... διδακτικόν

33.224 διδάσκω; διδαχή^a, ἡς *f*; διδασκαλία^a, ας *f*: to provide instruction in a formal or informal setting

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 412). New York: United Bible Societies.

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 414). New York: United Bible Societies.

1 Timothy 4:1 (NKJV)

4 Now the Spirit expressly says that in latter times some **will depart** from the faith, giving heed to deceiving spirits and doctrines of demons,

will depart from **the faith** (“**the content of Faith, doctrine,**)

39.41 ἀναστατόω; ἀφίστημι; διχάζω: to cause people to rebel against or to reject authority— ‘to incite to revolt, to cause to rebel.’ ἀναστατόω: οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας ‘then you are not that Egyptian who some time ago started a rebellion’ Ac 21:38

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 497). New York: United Bible Societies.

Definition: to lead away, to depart from

Usage: I make to stand away, draw away, repel, take up a position away from, withdraw from, leave, abstain from.

1 Timothy 4:6 (NKJV)

6 If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed.

6 If you instruct the brethren in these things

6 If you put these things before the brothers

The Holy Bible: English Standard Version. (2016). (1 Ti 4:6). Wheaton, IL: Crossway Bibles.

5294. ὑποτίθημι hupotithēmi; from 5259 and 5087; *to place under, lay down, mid. to suggest:—pointing(1), risked(1).*

Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries: updated edition*. Anaheim: Foundation Publications, Inc.

21.8 **τράχηλον ὑποτίθημι:** (an idiom, literally ‘to put down the neck’) willingly and purposely to expose oneself to extreme danger and risk—‘to risk one’s life.’ οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν ‘who risked their lives on my behalf’ or ‘who risked their necks to save my life’ Ro 16:4. In some instances one can translate this expression in Ro 16:4 as ‘who showed they were willing to die in order that I could live’ or ‘in order to help me continue to live, they almost died.’

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 238). New York: United Bible Societies.

1 Timothy 4:11 (NKJV)

¹¹ These things **command** and teach.

1 Timothy 4:13–16 (NKJV)

¹³ Till I come, **give attention** to reading, to exhortation, to doctrine. ¹⁴ Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. ¹⁵ **Meditate** on these things; **give yourself entirely to them**, that your progress may be evident to all. ¹⁶ Take heed to yourself and to

the doctrine. **Continue in them**, for in doing this you will save both yourself and those who hear you.

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

give attention

27.59 προσέχω^a; ἐπέχω^a: to be in a continuous state of readiness to learn of any future danger, need, or error, and to respond appropriately— ‘to pay attention to, to keep on the lookout for, to be alert for, to be on one’s guard against.’

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 332). New York: United Bible Societies.

An excellent minister is to focus on the **public reading of Scripture, to exhortation and teaching**. Although the word **public** does not appear in the Greek text, it is implied by the use of the definite article. The **reading** was done in the public worship service of the church. Due in part to a lack of manuscripts, the practice of the synagogue had carried over into the early church. Part of every worship service in a synagogue was the reading and explanation of the Old Testament Scriptures (cf. Luke 4:16ff.; Acts 15:21). That custom dates back to the practice of the exiles who returned from the Babylonian captivity (cf. Neh. 8:1–8). To the reading of the Old Testament, the early

church added the reading and explanation of the apostles' doctrine (cf. Acts 2:42; Col. 4:16; 1 Thess. 5:27). As New Testament letters were written and circulated during the early years, they took their place in the public reading.

The reading of the Scriptures was accompanied by an exposition of the passage read so that the hearers could understand it (cf. Neh. 8:1–8; Luke 4:16ff.). Anything that needed to be clarified would be explained. In our day, when we are culturally, geographically, linguistically, philosophically, and historically far removed from biblical times, exposition is essential.

Exhortation challenges people to apply the truths they have been taught. It warns people to obey, in light of the blessing to come on them if they do, and the judgment if they do not. **Exhortation** may take the form of rebuke, warning, counsel, or comfort, but always involves a binding of the conscience.

Didaskalia (**teaching**) appears fifteen times in the Pastoral Epistles. It involves the systematic explanation of the Word of God. It could embody developing a means of teaching people individually, or in small groups meeting in homes. The point is that an excellent minister is to disseminate sound teaching to all people at all times through all means. That is the heart and soul of the ministry, since the Word is the only source

of life and truth. It is no surprise, then, that an elder was required to be able to teach (1 Tim. 3:2; cf. Titus 1:9).

From its earliest years, the church has been committed to the teaching of God's Word. Writing in the middle of the second century, the apologist Justin Martyr described a typical worship service of his day:

On the day called Sunday there is a meeting in one place of those who live in cities or the country, and the memoirs of the apostles or the writings of the prophets are read as long as time permits. When the reader has finished, the president in a discourse urges and invites us to the imitation of these noble things. Then we all stand up together and offer prayers. And, as said before, when we have finished the prayer, bread is brought, and wine and water, and the president similarly sends up prayers and thanksgivings to the best of his ability, and the congregation assents, saying the Amen. (Cited in Cyril C. Richardson, ed., *Early Christian Fathers* [New York: MacMillan, 1978], 287)

MacArthur, J. F., Jr. (1995). [*1 Timothy*](#) (pp. 176–177). Chicago: Moody Press.

¹⁴ Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. ¹⁵ Meditate on these things;

give yourself entirely to them, that your progress may be evident to all.

Richard Baxter, the godly seventeenth-century English Puritan, wrote,

The ministerial work must be carried on diligently and laboriously, as being of such unspeakable consequence to ourselves and others. We are seeking to uphold the world, to save it from the curse of God, to perfect the creation, to attain the ends of Christ's death, to save ourselves and others from damnation, to overcome the devil, and demolish his kingdom, to set up the kingdom of Christ, and to attain and help others to the kingdom of glory. And are these works to be done with a careless mind, or a lazy hand? O see, then, that this work be done with all your might! Study hard, for the well is deep, and our brains are shallow. (*The Reformed Pastor* [Edinburgh: Banner of Truth, 1979], 112)

MacArthur, J. F., Jr. (1995). [1 Timothy](#) (p. 169). Chicago: Moody Press.

1 Timothy 5:17 (NKJV)

¹⁷ Let the elders who rule well be counted worthy of double honor, especially those **who labor** in the word and doctrine.

who labor Pres Act. Part
the

Paul further describes such men as **especially those who work hard at preaching and teaching**. *Malista* (**especially**) means “chiefly,” or “particularly.” The assumption is that some elders will not work as hard at **preaching and teaching** as others. Their role may be less prominent in those areas. **Work hard** is from *kopiaō*, which means “to work to the point of fatigue or exhaustion.” It does not stress the amount of work, but rather the effort. A man’s reward from God is proportional to the excellence of his ministry and the effort he puts into it. Excellence combined with diligence mark a man worthy of the highest honor.

Mediocrity comes from unwillingness to make the effort required. J. Oswald Sanders comments, “Willingness to renounce personal preferences, to sacrifice legitimate and natural desires for the sake of His kingdom, will characterize those marked out by God for positions of influence in His work” (*Spiritual Leadership*, rev. ed. [Chicago: Moody, 1980], 170–71).

Preaching is from *logos* and literally means “speech.” It looks at public proclamation of the truth that includes exhortation and admonition. **Teaching**

translates *didaskalia*. It emphasizes the idea of instruction more than proclamation. **Preaching** calls for a heart response to God, while **teaching** is a necessary bulwark against heresy. Not all elders will have the same burden of preaching and teaching. Some may teach or preach infrequently, some constantly. Those whose ministry demands all their attention should be freed from any need to earn a living and be cared for and even rewarded for their singular devotion.

MacArthur, J. F., Jr. (1995). *1 Timothy* (p. 220). Chicago: Moody Press.

23.78 κοπιᾶω^b: to be tired or weary, as the result of hard or difficult endeavor—‘to be tired, to be weary.’ δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι ‘come to me all of you who are tired from carrying heavy loads’ Mt 11:28

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 259). New York: United Bible Societies.

1 Timothy 6:20–21 (NKJV)

²⁰ O Timothy! Guard what was committed to your trust, avoiding the profane *and* idle babblings and contradictions of what is falsely called knowledge—
²¹ by professing it some have strayed concerning the faith.

Grace *be* with you. Amen.

1 Timothy 3:14–15 (NKJV)

¹⁴ These things I write to you, though I hope to come to you shortly; ¹⁵ but if I am delayed, *I write* so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.

2 Timothy 1:13–14 (NKJV)

¹³ Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. ¹⁴ That good thing which was committed to you, keep by the Holy Spirit who dwells in us.

2 Timothy 2:2 (NKJV)

² And the things that you have heard from me among many witnesses, **commit** these to faithful men who will be able to teach others also.

2 Timothy 2:14–15 (NKJV)

¹⁴ Remind *them* of these things, charging *them* before the Lord not to strive about words to no profit, to the ruin of the hearers. ¹⁵ **Be diligent** to present yourself approved to God, a worker who does not need to be ashamed, **rightly dividing** the word of truth.

15 Be diligent

4704. σπουδάζω spoudazō; from 4710; *to make haste, hence to give diligence*:—diligent(6), eager(2), make every effort(3).

Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

25.74 σπεύδω^c; σπουδάζω^c; σπουδή^c, ἦς *f*: to be eager to do something, with the implication of readiness to expend energy and effort—‘to be eager, eagerness, devotion.’

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 297). New York: United Bible Societies.

rightly dividing 33.234 ὀρθοτομέω: to give accurate instruction—‘to teach correctly, to expound rightly.’
σπούδασον σεαυτὸν ... ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας ‘do your best ... to teach the word of truth correctly’ 2 Tm 2:15.

Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 414). New York: United Bible Societies.

3718. ὀρθοτομέω orthotomeō; from 3717 and **τέμνω temnō** (*to cut*); *to cut straight*:—accurately handling(1).

Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

Titus 1:5–9 (NKJV)

⁵ For this reason I left you in Crete, that you should **set in order the things that are lacking**, and appoint elders in every city as I commanded you—⁶ if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. ⁷ For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, ⁸ but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, ⁹ holding fast the **faithful word as he has been taught**, that he may be able, by **sound doctrine**, both to exhort and **convict those who contradict**.

Titus 2:1 (NKJV)

2 But as for you, speak the things which are proper for sound doctrine:

Titus 2:11–12 (NKJV)

¹¹ For the grace of God that brings salvation has appeared to all men, ¹² teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,

Titus 2:15 (NKJV)

¹⁵ Speak these things, exhort, and **rebuke** with all authority. Let no one **despise you**.

Titus 3:8 (NKJV)

⁸ This is a faithful saying, and these things **I want** you to **affirm constantly**, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.

I. The Pattern

II. The Process

III. The Purpose

2 Timothy 4:1–4 (NKJV)

4 I charge *you* therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: ² Preach the word! Be ready in season *and* out of season. Convince, rebuke,

exhort, with all longsuffering and teaching. ³ For the time will come when they will not endure sound doctrine, but according to their own desires, *because* they have itching ears, they will heap up for themselves teachers; ⁴ and they will turn *their* ears away from the truth, and be turned aside to fables.