

## STUDIES IN 1 TIMOTHY

### PART I - 1 Timothy 1-3

#### "The Laws of Leadership"

Key Verse 4:12: "Let no one look down on you (think little of) because you are young; but keep on becoming an example of the believers in word, in behavior, in love, in faith, in purity."

#### LAW NUMBER ONE - 1 Timothy 1:1-11

Key Verse 1:5: "Now the goal of our instruction is (divine) love out of a pure heart and a good conscience and a genuine faith (without hypocrisy)."

#### TEXT:

v. 1 Paul, an apostle of Christ Jesus by command of God our Savior, and Christ Jesus our hope;

v. 2 to Timothy, my true child in the faith: Grace, mercy, peace from God our Father and Christ Jesus our Lord.

v. 3 Even as I urged you to remain longer in Ephesus when I was going to Macedonia, in order that you might instruct certain ones not to teach a different (heretical) doctrine,

v. 4 nor to pay attention to legends and endless genealogies, which give rise to endless speculations rather than (acceptance in faith of God's administration) the divine training that is in faith.

v. 5 Now the goal of our instruction is (divine) love out of a pure heart and a good conscience and a genuine faith (without hypocrisy).

v. 6 From which things certain ones, having missed the mark, have turned away to fruitless discussions,

v. 7 desiring to be teachers of the law, not understanding neither what they are saying nor about which they are speaking so confidently.

v. 8 Now we are knowing that the law is good if anyone is using it lawfully (for the purpose it was designed),

v. 9 knowing this, that the law is not laid down for a law-abiding person but for the lawless and rebellious (undisciplined, disobedient), for the ungodly and sinners, for the unholy and profane (godless), for those who murder fathers and those who murder mothers, for murderers (manslayers),  
v.10 for the (sexually) immoral, for homosexuals, kidnappers, liars, perjurers and whatever else is contrary to the correct (sound) teaching,  
v.11 according to the glorious gospel of the blessed God, with which I was entrusted.

## INTRODUCTION:

### Joyful Noise Department

My nephew Wally Watts, a pastor in Southern California, decided to introduce the great hymns to his upwardly mobile, self-esteemed, praise-chorused congregation. In a few weeks he had produced a new hymnal that, he says, "adapts our great hymn heritage to a new church culture." He began by organizing the hymnal by interest group.

He knew praise chorus fans would howl (over and over and over again), so for them he included:

"Sing Them Over Again to Me" and "Let All Mortal Flesh Keep Singing."

Wally also knew self-esteem advocates would balk at stanzas full of worms and wretches. Such hymns are replaced with:

"Glorious Things of Me Are Spoken," "Jesus Loves Me, This Is Only Natural," and "Expected Grace" ("how sweet the sound,/That self-actualized a pretty swell person like me").

My nephew's hymnal assumes nothing, so it's probably the first to be "seeker sensitive." For such people it has:

"My Hope Is Built On Nothing Much," "Lord, (I think) I Want to Be a Christian," "Tell Me a New, New Story."

But the bulk of the hymnal is devoted to the category that makes up most of that congregation--the lukewarm:

"A Pretty Good Fortress Is Our God," "Open My Neighbor's Eyes, That He May See," and "I Need Thee Every Month or So."

This hymnal has more: "Hymns for Real Christian Families," for instance. More on that next time. For now, I'm considering a new hymn title myself: "There's a Limit to God's mercy."

Eutyclus

p. 5

(From Christianity Today, Nov. 9, 1992)

### Watts Happenin'?

Hymns for the Most Excellent Church, a songbook arranged by my nephew Wally, a pastor, is receiving mixed reviews from his up-to-the-decade congregation. The baby busters think it's a boon, while baby boomers think it's a bust. The rest are waiting on the Lord--at home.

As I mentioned last issue, wally is trying to adapt the classics of church music for his hymn-challenged congregation.

Here are a few more examples of hymns in the section for lukewarm believers: "Joyful, Joyful, We Kinda Like Thee," "Just As I Am, With Lots of Excuses," and "Be Thou My Hobby."

And under "Hymns for Real Families" he lists: "Take My Wife, and Let Her Be consecrated," "Take Time to Be Moody," and a teenage Favorite, "Spirit of God, Descend Upon My Parents' Hearts."

Wally has also recognized the work of volunteers. He has hymns for the membership committee ("O for at least a Thousand Tongues to Sing"), the fellowship committee ("God Be with You Till We Eat Again"), youth sponsors ("There Is a Place of Quiet Rest"), the property committee ("Blessed Insurance"), and nursery workers ("What Child Is This?"). There is even an anthem for the church softball team--"When I Survey the Wondrous Loss."

Wally is pretty disappointed that his musical innovations have divided his people, but he's hopeful. As he told me, "Though my congregation isn't one in the spirit or one in the Lord, I'm praying that all unity may one day be restored."

Eutyclus

p. 6

(From Christianity Today, Nov. 23, 1992)

(Spiritual Leadership by J. Oswald Sanders)

Lord Montgomery enunciated seven ingredients necessary in a leader in war, each of which is appropriate to the spiritual warfare: (1) He should be able to sit back and avoid getting immersed in detail. (2) He must not be petty. (3) He must not be pompous. (4) He must be a good picker of men. (5) He should trust those under him, and let them get on with their job without interference. (6) He must have the power of clear decision. (7) He should inspire confidence.  
pp. 23-24

(You Said It by Paul Harvey)

Mr. Nixon's new shoes are bigger than his feet. No disrespect meant.  
No man ever stepped into those shoes and found they fit right off, because never in [the] history of America have we elected a man that size.

We elect men our own size.  
Then one of two things happens: The man grows until he matches the magnitude of his responsibility, grows into those big shoes, or else he remains a little man and splashes around conspicuously until folks feel sorry for him and tell him to go get some shoes that fit him.  
p. 186

(A New Face for the Church by Lawrence O. Richards)

This is tragic, because spiritual leadership requires that the leader be completely open in his relationships with others, and that he become deeply involved in their lives. The Apostle Paul stands here as a model of Christian leadership. His life and ministry were marked by both openness and involvement. He often threw open his life to those in the churches, even when his critics might use the things he revealed against him. Never did he hide his own spiritual struggles for fear others "might lose confidence" in him!

p. 114

(Think and Grow Rich by Napoleon Hill)

The following are important factors of leadership:

1. Unwavering courage based upon knowledge of self, and of one's occupation. No follower wishes to be dominated by a leader who lacks self-confidence and courage. No intelligent follower will be dominated by such a leader very long.
2. Self-control. The man who cannot control himself can never control others. Self-control sets a mighty example for one's followers, which the more intelligent will emulate.
3. A keen sense of justice. Without a sense of fairness and justice, no leader can command and retain the respect of his followers.
4. Definiteness of decision. The man who wavers in his decisions, shows that he is not sure of himself, cannot lead others successfully.
5. Definiteness of plans. The successful leader must plan his work, and work his plan. A leader who moves by guesswork, without practical, definite plans, is comparable to a ship without a rudder. Sooner or later he will land on the rocks.
6. The habit of doing more than paid for. One of the penalties of leadership is the necessity of willingness, upon the part of the leader, to do more than he requires of his followers.
7. A pleasing personality. No slovenly, careless person can become a successful leader. Leadership calls for respect. Followers will not respect a leader who does not grade high on all of the factors of a pleasing personality.
8. Sympathy and understanding. The successful leader must be in sympathy with his followers. Moreover, he must understand them and their problems.
9. Mastery of detail. Successful leadership calls for mastery of the details of the leader's position.

10. Willingness to assume full responsibility. The successful leader must be willing to assume responsibility for the mistakes and the shortcomings of his followers. If he tries to shift this responsibility, he will not remain a leader. If one of his followers makes a mistake, and shows himself incompetent, the leader must consider that it is he who failed.
11. Cooperation. The successful leader must understand and apply the principle of cooperative effort and be able to induce his followers to do the same. Leadership calls for power, and power calls for cooperation.

pp. 105-6

(Spiritual Leadership by J. Oswald Sanders)

True greatness, true leadership, is achieved not by reducing men to one's service but in giving oneself in selfless service to them. And this is never done without cost. It involves drinking a bitter cup and experiencing a painful baptism of suffering. The true spiritual leader is concerned infinitely more with the service he can render God and his fellowmen than with the benefits and pleasures he can extract from life. He aims to put more into life than he takes out of it.

p. 13

We are living in perilous and difficult days--days when leaders are falling like flies that have just been hit with a spray from a can of RAID.

Those who are opposed to the cause of Christ were successful in:

killing God in the 60s,

destroying moral absolutes in the 70s and replacing them with situation ethics,

and in the 80s, painting the lie that all authority is evil. This, coupled with the introduction of Eastern religions to the West, put us in dire straits.

We have now placed in the Whitehouse to rule and govern our nation 2 men who certainly represent this kind of thinking:

Men who:

are more concerned about the environment than they are the unborn child,

will not protect our freedom if it is necessary to go to war,

will say what they need to say in order to get your support,

will justify the sin of those who want their rights to be deviant in behavior,

want to destroy the American family by taking the woman out of the home.

I am reminded of a couple of verses of scripture that will set the stage for this series of studies:

Judges 21:25

In those days Israel had no king; everyone did as he saw fit.

Isaiah 5:20, 21

Woe to those who call evil good  
and good evil,  
who put darkness for light  
and light for darkness,  
who put bitter for sweet  
and sweet for bitter.

Woe to those who are wise in their own eyes  
and clever in their own sight.

I have wanted for many years to write a series on CHRISTIAN LEADERSHIP and use the letter of Paul's 1st epistle to Timothy as the basis for this kind of study.

As a result of the fall elections, I have been thinking very deeply about this subject and have been asking myself:

How important is CHARACTER to LEADERSHIP?

How important is CONVICTION to LEADERSHIP?

How important is COURAGE?

How important is CHRISTIANITY and COMMITMENT TO CHRIST to LEADERSHIP?

Do we have a right to have leaders that are men of character who, with honesty and integrity, will act in a proper way when given the power and authority to make decisions that affect all of us?

Do we have a right to expect that our leaders will:

exercise the courage to protect human rights,

stand and fight and die if necessary,

protect the freedoms that we enjoy?

These questions, and quite a number of others, have brought me to this series of studies that we are going to be pursuing in the study of 1 Timothy.

#### INTRODUCTION AND BACKGROUND:

There are 3 LETTERS in the New Testament that are called THE PASTORAL EPISTLES. These are:

1st Timothy,

2nd Timothy,

and also Titus.

These 3 letters are written to 2 of Paul's very close associates. The letter to TITUS is written while he is in ministry on the island of Crete to help him in the organization and impact of that ministry.



Titus also helped the apostle by representing SALVATION BY GRACE THROUGH FAITH PLUS NOTHING by the fact that he was a gentile Christian who had not been circumcised. Paul took him to the Jerusalem council where he gave his witness in defense of his faith.

TIMOTHY is Paul's understudy, and he writes 2 letters to him.

The Bible Knowledge Commentary says:

There are 2 distinguishing marks about these 3 letters:

1. They are the last things that Paul wrote,
2. They are written to 2 young men who are going to carry on the ministry.

Everything about these 2 letters is PERSONAL and PRACTICAL.

The Bible Knowledge Commentary gives a sequence of dates as follows:

Paul's 3 missionary journeys are involving the years of 48-56 A.D.

From 56-60 A.D. Paul is going through the Roman courts.

He is then under house arrest in Rome from 61-62 A.D.

He then was released from 62-67 A.D. and traveled freely. During this time Timothy was serving in Ephesus, the place of Paul's longest and most significant ministry, and Titus is on the Island of Crete.

It is believed that 1 Timothy and Titus were both written some time during the years of 63-66 A.D.

2 Timothy was written prior to Paul's execution in 67 A.D.

We need to get a little focus on Timothy and how he became associated with the apostle Paul:

Acts 16:1-3

And he came also to Derbe and to Lystra. And behold, a certain disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek, and he was well spoken of by the brethren who were in Lystra and Iconium. Paul wanted this man to go with him; and he took him and circumcised him because of the Jews who were in those parts, for they all knew that his father was a Greek.

Acts 14 records the visit to Lystra and Derby that Paul and Barnabas made on their 1st missionary journey. The apostle healed a man; and the citizens immediately began calling Barnabas Zeus and Paul Hermes, because he was the chief speaker. The priest of Zeus got ready to make sacrifices to these 2 men. Barnabas and Paul tore their robes and rushed into the crowd, crying out and saying, "Men, why are you doing these things? We are also men of the same nature as you and preach the gospel to you in order that you should turn from these vain things to a living God who made the heaven and the earth and the sea and all that is in them."

Acts 14:19-22

But Jews came from Antioch and Iconium, and having won over the multitudes, they stoned Paul and dragged him out of the city, supposing him to be dead. But while the disciples stood around him, he rose and entered the city. And the next day he went away with Barnabas to Derbe. And after they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, "Through many tribulations we must enter the kingdom of God."

It was very possible that during this time Timothy came to know Jesus Christ as Savior. Since his father was not a believer, the apostle Paul became his father image.

2 Timothy 1:5

For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois, and your mother Eunice, and I am sure that it is in you as well.

Philippians 2:19-23

But I hope in the Lord Jesus to send Timothy to you shortly, so that I also may be encouraged when I learn of your condition. For I have no one else of kindred spirit who will genuinely be concerned for your welfare.

For they all seek after their own interests, not those of Christ Jesus. But you know of his proven worth that he served with me in the furtherance of the gospel like a child serving his father. Therefore I hope to send him immediately, as soon as I see how things go with me;

The Bible Knowledge Commentary records that 6 of Paul's epistles contain Timothy in the salutations.

Warren Wiersbe, in his commentary called Be Faithful, says:

Timothy was not too happy in his church in Ephesus, and Titus was in a difficult situation on the Island of Crete. To both of them, Paul wrote: "Be faithful! It's always too soon to quit!"

p. 7

J. Vernon McGee says:

These three epistles were written to two young preachers who worked with Paul: Timothy and Titus. They were a part of his fruit; that is, they were led to Christ through the ministry of Paul. He had these men with him as helpers, and he instructed them about the local church.

In all three epistles, Paul is dealing with two things: the creed of the church and the conduct of the church. For the church within, the worship must be right. For the church outside, good works must be manifested. Worship is inside; works are outside. That's the way the church is to manifest itself.

p. 424

Hiebert gives us some further background:

The occasion for the writing of I Timothy is apparent from the Epistle. Upon his return to Ephesus, following his release at Rome, Paul discovered that during his absence Ephesus had become a storm center of false teaching. It was a sad fulfillment of the prediction he had made to the Ephesian elders about five years before (Acts 20:29, 30). He dealt personally with the leaders of the trouble (1:19, 20). When Paul found it necessary to leave Ephesus for Macedonia, he left Timothy at Ephesus to deal with the situation in his behalf. When he wrote this letter to Timothy he hoped to return before long, but in case he was delayed the letter would supply the need of Timothy. His realization that Timothy had a difficult task to perform and that he needed encouragement and written authorization to carry out the work entrusted to him caused him to write.

Paul appears to have been in Macedonia at the time of writing, but he may possibly have gone on to Greece. He urges Timothy to remain at Ephesus as he had been requested.

The Epistle must be dated after Paul's release from the first Roman imprisonment in the spring of A.D. 63. The exact date assigned to it will largely depend upon the reconstruction of Paul's journeys following his release.

p. 11

Wiersbe outlines it in this way:

Paul was arrested in Jerusalem about the year A.D. 57, and was confined to prison in Caesarea for two years. Paul's voyage to Rome to be tried before Caesar started about September 59. After shipwreck and a three-month wait on Malta, he arrived in Rome about February 60. There he lived in his own rented house and had liberty to minister.

Paul was acquitted of the charges against him and released. During the two years that followed, he ministered in various places and wrote I Timothy and Titus.

About the year 65, he was arrested again, and this time put into a dungeon. It was then that he wrote 2 Timothy, his last letter.

Ephesians, Philippians and Colossians as well as Philemon were written during his first Roman captivity.

p. 8

The outline for this particular series of studies is as follows. The title for this series is:

"THE LAWS OF LEADERSHIP"

LAW #1: A Statement of Goal Is Essential in Leadership - 1:1-11

LAW #2: Never Get Over the Privilege of Your Position - 1:12-17

LAW #3: To Be a Leader You've Got to Be Willing to Fight - 1:18-20

LAW #4: A Commitment to Leadership Is a Commitment to Prayer - 2:1-8

LAW #5: Leadership Is Primarily a Man's Role - 2:9-15

LAW #6: Character Is a Vital Ingredient of Leadership - 3:1-7

LAW #7: There Is No Place in Leadership for Dishonest, Double-Tongued Drunks - 3:8-13

LAW #8: Jesus Christ Is the Great Model of Leadership - 3:14-16

LAW #9: Leaders Are One of Satan's Primary Targets - 4:1-5

LAW #10: Leadership Involves Being a Good Servant - 4:6-16

LAW #11: A Good Leader Treats People with Respect and Meets Legitimate Needs - 5:1-16

LAW #12: Prejudice and Partiality Have No Place in Leadership - 5:17-25

LAW #13: A Good Leader Has Learned to Live Comfortably under Authority - 6:1-5

LAW #14: A Good Leader Has a Right Attitude Toward Money - 6:6-10

LAW #15: Perseverance Is the Price of Leadership - 6:11-16

LAW #16: A Good Leader Sticks by His Principles and Priorities - 6:17-21

LAW #1:A Statement of Goal Is Essential in Leadership -  
1:1-11

(Men Who Win: Pursuing the Ultimate Prize  
by Steven J. Lawson)

R. C. Slocum, head football coach of Texas A&M, knows the power of focusing on the goal. Recently, his fighting Texas Aggies were in Fort Worth, Texas, preparing to play the TCU Horned Frogs in a key Southwest Conference clash. While A&M was in the midst of their afternoon workout the day before the game, Slocum unexpectedly called the team together at midfield. He announced that they were going to load the bus now and ride somewhere special.

Unknowingly, the Texas A&M team was driven an hour away to Dallas to see their season-long goal: the Cotton Bowl. Each New Year's Day the winner of the Southwest Conference is annually invited to play before a capacity crowd and a national television audience in the historic Cotton Bowl game. At the beginning of the season, it had been clearly stated that playing in the Cotton Bowl was the team's mission.

But it occurred to Slocum that many of his younger players had never even seen the Cotton Bowl. So, to heighten their motivation, the coach wanted his team to see the goal personally. If they could visualize it, it would greatly help them achieve it.

As the team bus arrived, the Aggies got out and walked across the storied turf of the Cotton Bowl. The "House That Doak Walker Built." A stage where Joe Montana, Earl Campbell, Roger Staubach, Bo Jackson, and Jim Brown had starred in Cotton Bowls past.

As Slocum gathered the A&M team around him, he peered into the future and said, "Look around, men. This is our goal. Come January first, this is our destiny." Young Aggie eyes were star-struck as they beheld the attainable goal before them.

Inspired to new heights, the Aggies exploded on an unsuspecting TCU team the next day, destroying them 44-7. What brought the best out of them? Most insiders will tell you refocusing on the goal raised them to a higher level of play.

Men, it is much the same in the Christian life. We must never lose sight of the crown. Keeping our eyes on the prize will elevate the quality of our Christian life. It will cause us to devastate our opponents and win the race.  
pp. 216-17

v. 1 Paul, an apostle of Christ Jesus by command of God our Savior, and Christ Jesus our hope;

Paul is the author of this epistle, and what a tremendous example he is of Christian leadership.

He was a man who would go anywhere at any cost, to do anything necessary to reach someone with the gospel of Jesus Christ.

There are a couple of passages of scripture that help us understand what a tremendous example and model he is of leadership:

Galatians 1:11-16

For I would have you know, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ. For you have heard of my former manner of life in Judaism, how I used to persecute the church of God beyond measure, and tried to destroy it; and I was advancing in Judaism beyond many of my contemporaries among my countrymen, being more extremely zealous for my ancestral traditions. But when He who had set me apart, even from my mother's womb, and called me through His grace, was pleased to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood,

Philippians 2:17

But even if I am being poured out as a drink offering upon the sacrifice and service of your faith, I rejoice and share my joy with you all.

Philippians 3:4-9

although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless. But whatever things were gain to me, those things I have counted as loss for the sake of Christ. More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ, and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith,

Galatians 2:20

I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.

"PAUL, AN APOSTLE OF CHRIST JESUS BY COMMAND OF GOD OUR SAVIOR, AND CHRIST JESUS OUR HOPE."

Demarest, in his commentary, says:

The old pro has been involved in his ministry for Christ for a long time. But his opening greeting breathes all of the joy and commitment that he felt years before on the road to Damascus. His sense of vocation never became old hat. In the opening greetings of his letter, he often affirmed his pride in being an apostle. And his pride was not in an ecclesiastical title or office, but in a mission and a service, for apostle means "one who is sent" on a mission for another. And Paul had been sent on his lifelong mission by the command of God. Paul never forgot for a single moment that he was a man under orders.

p. 152



Hiebert says:

The word "command" is a military term and denotes an injunction or order that must be obeyed. The call to be an apostle came to him as a divine command which must be obeyed. His apostolic activity and authority were in accordance with that command. Paul yielded unhesitating obedience to that command so that he could say: "I was not disobedient unto the heavenly vision" (Acts 26:19). Are we so prompt to obey the call of God upon our lives?  
p. 21

Barclay puts it this way:

"Life can never be dull again  
When once we've thrown our windows open wide  
And seen the mighty world that lies outside,  
And whispered to ourselves this wondrous thing,  
'We're wanted for the business of the King!'"  
p. 20

Wiersbe describes it this way:

"Men wanted for hazardous journey, small wages, bitter cold, long months of complete darkness, constant danger, safe return doubtful. Honor and recognition in case of success."

That advertisement appeared in a London newspaper and thousands of men responded! It was signed by the noted Arctic explorer Sir Ernest Shackleton, and that was what made the difference.

If Jesus Christ had advertised for workers, the announcement might have read something like this:

"Men and women wanted for difficult task of helping to build My church. You will often be misunderstood, even by those working with you. You will face constant attack from an invisible enemy. You may not see the results of your labor, and your full reward will not come till after all your work is completed. It may cost you your home, your ambitions, even your life."

In spite of the demands that He makes, Jesus Christ receives the "applications" of many who gladly give their all for Him.

p. 11

"PAUL, AN APOSTLE OF CHRIST JESUS BY COMMAND OF GOD OUR SAVIOR, AND CHRIST JESUS OUR HOPE."

GOD the Father is pictured as "OUR SAVIOR,"

and "CHRIST JESUS" as "OUR HOPE."

Ephesians 1:3-5

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will,

"AND CHRIST JESUS OUR HOPE."

Hiebert observes:

What a blessed realization is the truth that Christ Jesus is "our hope." Not only that He gives us hope, but He is our hope. He is the hope of the individual and of the world; personally, nationally, and internationally. He is our hope in every sense of the term, the object, the author, the foundation, the substance of our hope.  
p. 22

Hendriksen observes:

Amid circumstances which to man might seem hopeless, Christ Jesus is pictured as "our Hope," that is, the very foundation for our earnest yearning, our confident expectation, and our patient waiting for the manifestation of salvation in all its fullness. It is he who made this hope possible and actual. It is he who revitalizes it from day to day. The Source as well as the Object of this hope is he.  
p. 53

Demarest says:

In our weakness and failure, we need not despair. Christ is our hope! In the worst of times and circumstances, we need not despair. Christ is our hope! In the final moment of death, we need not despair. Christ is our hope!  
p. 153

v. 2 to Timothy, my true child in the faith: Grace, mercy,  
peace from God our Father and Christ Jesus our Lord.

"TO TIMOTHY, MY TRUE CHILD IN THE FAITH."

### 2 Timothy 1:5

For I am mindful of the sincere faith within you, which first dwelt in your grandmother Lois, and your mother Eunice, and I am sure that it is in you as well.

Hiebert says:

As a "genuine child" Timothy is running true to his spiritual parentage, showing real and marked resemblance to his father. Their relationship existed not in the physical but in the spiritual realm. Paul had begotten him in the realm of "faith."  
p. 23

### Philippians 2:22

But you know of his proven worth that he served with me in the furtherance of the gospel like a child serving his father.

(Laugh Again by Charles R. Swindoll)

Question: How can one grown man serve on behalf of another grown man "like a child serving his father"?

Answer in one word: Servanthood.

In the world of leadership we are overrun with hard-charging, tough-minded, power-loving people who equate position with power. But people can wield power in any position, just as long as they maintain control over something others want.

Which reminds me of a homey little story that illustrates positional power. A new factory owner went to a nearby restaurant for a quick lunch. The menu featured a blue plate special and made it clear--absolutely no substitutions or additions. The meal was tasty, but the man needed more butter. When he asked for a second pat of butter, the waitress refused. He was so irritated he called for the manager . . . who also refused him and walked away (much to the waitress's delight). "Do you people know who I am?" he asked indignantly. "I am the owner of that factory across the street!" The waitress smiled sarcastically and whined, "Do you know who I am, sweetie? I'm the one who decides whether you get a second pat of butter."  
pp. 116-17

#### WHY SHIPS RUN AGROUND

The author compares the fall of the Christian leader to the tanker that contaminated the Alaskan shorelines. The Greek word commonly translated "minister" is "hyperetes." It can also be translated "servant, helper." It literally means "under rower" on a boat. Another Greek word used to describe the gift of administration is "kybernesis," coming from the verb that means "to guide" or "to steer." Some principles that will help the leader guide to safe passage: 1) The wise helmsman is always a learner. He never loses awe at handling the things of God. 2) A wise helmsman is never a loner. The key to keeping the ship off the rocks is constant interaction and relationship with a multitude of counselors.

"Why ships run aground" by Robert Tauber. Ministries Today, Sep/Oct 1989. Pages 96-103.

(From InfoSearch 3.0)

"TO TIMOTHY, MY TRUE CHILD IN THE FAITH."

The Bible Knowledge Commentary points out:

This is the 1st of 19 times that Paul uses the Greek word "FAITH" in 1 Timothy.

Lenski says:

When Timothy is addressed as "genuine child in the faith," word "child" carries with it the idea of tenderness and endearment. "Son" would touch upon Timothy's standing. Paul wants the former idea.  
p. 491

Guthrie says:

The apostle's description of Timothy as a 'genuine' son in the faith, for that is the significance of the Greek word gnesios, is striking evidence of the intimate Christian relationship between the two men.  
p. 56

Paul, in his greetings to Timothy, wishes for him 3 THINGS:

1. "GRACE,"
2. "MERCY,"
3. "PEACE,"

"FROM GOD OUR FATHER AND CHRIST JESUS OUR LORD."

Paul's traditional greetings in most of his epistles are for GRACE and PEACE. Here he inserts a 3rd word.

In this greeting it is:

- "GRACE,"
- "MERCY,"
- "PEACE."

Guthrie says:

The same triad is found elsewhere in Paul only in 2 Tim. i.2. As Bernard well expresses it, "Even grace will not give peace to man, unless mercy accompany it; for man needs pardon for the past no less than strength for the future".  
p. 56

Hiebert says:

This threefold invocation comprehends all the blessings which come to us now through the Gospel. "Grace" is the undeserved favor of God toward the guilty sinner, removing the guilt of his past sins and relieving him of deserved punishment. "Mercy" is the self-moved, spontaneous compassion of God for the miserable and distressed, freeing the sinner from the consequent misery of his sins. The believer stands in constant need of the continued experience of both. "Grace is multiplied for God's children in a constant shower of undeserved gifts (John 1:16, 'grace for grace'), and so mercy continues in ever new deliverance out of trouble" (Lenski). "Peace" is the state of salvation which results from God's grace and mercy. It speaks of the harmony which results from the removal of the discord which sin has produced. A feeling of well-being and tranquility follow. What richer blessings could one desire for another than these? "'Grace, mercy and peace' are the triple blessings of the Christian life, as faith, hope and charity are the triple fruit of the Christian character" (Lilley).  
pp. 24-25

Hendriksen says:

The usual way of distinguishing between grace and mercy is to say that grace pardons while mercy commiserates; grace is God's love toward the guilty, mercy His love toward the wretched or pitiable; grace concerns the state, mercy the condition. To a considerable extent this distinction is correct. The term "mercy" frequently occurs in a context of extending help to those in misery.  
p. 55

J. Vernon McGee says:

These three words--love, mercy and grace--are a little trinity. Love is that in God which existed before He could care to exercise mercy or grace. God is love; it is His nature, His attribute. Mercy is that in God which provided for the need of sinful man. Grace then is that in Him which acts freely to save because all the demands of His holiness have been satisfied. Therefore, because God is merciful, you can come to Him, and by His grace He'll save you. You don't have to bring anything, you cannot bring anything, because it would only be filthy rags to God.  
p. 430

"TO TIMOTHY, MY TRUE CHILD IN THE FAITH: GRACE, MERCY, PEACE FROM GOD OUR FATHER AND CHRIST JESUS OUR LORD."

In this LAST PHRASE of verse 2 we have the source of the GRACE, MERCY and PEACE:

It is from:

"GOD OUR FATHER AND CHRIST JESUS OUR LORD."

Verse 1 ended with the phrase:

"Christ Jesus our hope."

Verse 2 ends with the phrase:

"CHRIST JESUS OUR LORD."

Hiebert says:

To acknowledge Him as Lord is to own and obey His authority over us. Again, notice the appropriative "our." Is He truly "our Lord" in practical daily living? It has well been said:

If you do not crown Him Lord of all,  
You do not really crown Him Lord at all.  
p. 26

v. 3 Even as I urged you to remain longer in Ephesus when I was going to Macedonia, in order that you might instruct certain ones not to teach a different (heretical) doctrine,

Paul evidently went right to EPHESUS from ROME after he was released from house arrest.

Acts 28:30, 31

And he stayed two full years in his own rented quarters, and was welcoming all who came to him, preaching the kingdom of God, and teaching concerning the Lord Jesus Christ with all openness, unhindered.

Now, upon release, the apostle evidently goes to Ephesus where he and Timothy have some continuing ministry.

Now Paul is feeling the tug to MACEDONIA where he can once again visit the saints in PHILIPPI, THESSALONICA and BEREIA. Yet he feels there are some strong needs that must be taken care of in Ephesus.

It is his strategy to leave Timothy there while he goes on to Macedonia.

His purpose in leaving him there is:

"IN ORDER THAT YOU MIGHT INSTRUCT CERTAIN ONES [negatively] NOT TO TEACH A DIFFERENT (HERETICAL) DOCTRINE."

Galatians 1:6, 7

I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; which is really not another; only there are some who are disturbing you, and want to distort the gospel of Christ.



Wiersbe says:

He was conveying this idea: "Timothy, you are not only a pastor of the church in a difficult city. You are also a Christian soldier under orders from the King. Now pass these orders along to the soldiers in your church!"  
p. 14

(You Can Make a Difference by Gary R. Collins)

If you want to make a difference, don't spend time worrying about bigness. Instead, humble yourself before the Lord, do your work as well as you can, and assume that he will lift you up and increase your influence if that is his plan. Don't seek after big numbers and prominence, but if you become well-known, don't resist. On the other hand, remember that small and faithful difference makers are sometimes more influential than the famous and powerful. Whatever happens, we should bear in mind Paul's words to the Colossians: "Continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness."  
p. 65

v. 4 nor to pay attention to legends and endless genealogies, which give rise to endless speculations rather than (acceptance in faith of God's administration) the divine training that is in faith.

Paul's job description for Timothy's mission in Ephesus is:

1. "instruct certain ones not to teach a different (heretical) doctrine,"
2. "NOR TO PAY ATTENTION TO LEGENDS AND ENDLESS GENEALOGIES,"

which have the result of:

"GIVING RISE TO ENDLESS SPECULATIONS RATHER THAN (ACCEPTANCE IN FAITH OF GOD'S ADMINISTRATION) THE DIVINE TRAINING THAT IS IN FAITH."

Timothy is to tell them:

First:

1. "not to teach a different (heretical) doctrine,"
- and secondly:
2. NOT "TO PAY ATTENTION TO LEGENDS AND ENDLESS GENEALOGIES."

It is so easy to begin spinning your wheels in the realm of trivia and ultimately fail in your mission to present divine truth in the gospel of Jesus Christ.

(To the End of the Race by George McDaniel Cole)

One old hunter, referring to dogs which did nothing but BABBLE, said: "A babbling dog is a lot like a babbling person. They remind me of a bell . . . nothing up there in the head 'cept emptiness and a tongue . . ." The importance of a proper usage of the tongue could never be over emphasized. A good leader must learn well this lesson.

#### WORDS

A careless word may cause strife,  
A cruel word may wreck a life.  
p. 29

(What Makes a Man? by Bill McCartney)

Charles Colson tells that old story about the man who tried to save Sodom from destruction. The city's inhabitants ignored him, then asked mockingly, "Why bother everyone? You can't change them." "Maybe I can't change them," the man replied, "but if I still shout and scream it will at least prevent them from changing me!"  
p. 178

Hendriksen says:

Not only must they desist from wrong teaching but also from wrong thinking, for the former is the result of the latter. The individuals in question were occupying their minds with a dangerous fad.  
p. 58

Lock points out that the word we translate "ENDLESS SPECULATIONS" is:

Here only in N.T., [and he translates it] "out-of-the-way researches" . . . .  
p. 9

Lange, in his commentary, points out:

Christ came not into the world to fill our heads with mere speculations, to kindle a fire of wrangling and contentious disputes, whilst, in the mean time, our hearts remain all ire within toward God. Christ was vitae magister, not scholae; and he is the best Christian whose heart beats with the purest pulse toward heaven; not he, whose head spinneth out the finest cobwebs. Ink and paper can never make us Christians--can never beget a new nature, a living principle in us--can never form Christ, or any true notions of spiritual things, in our hearts.  
p. 21

King, in his book A Leader Led, says:

So there it is. When "Youth Takes the Helm", he will find himself beset with difficulties and dangers moral, spiritual, and even physical--for tradition has it that this young bishop was eventually beaten to death in Ephesus. However, at the outset, to be forewarned was to be forearmed; and this Epistle will guide and cheer him as he takes up his very responsible task.

I had originally entitled this book, "Youth Takes the Helm", which does represent the situation envisaged in the Epistle; but as there is another book on the market bearing that title, I was advised to suggest another name--which I have done.  
p. 20

v. 5 Now the goal of our instruction is (divine) love out of a pure heart and a good conscience and a genuine faith (without hypocrisy).

This is our KEY VERSE for LAW #1:

"A Statement of Goal Is Essential in Leadership."

"NOW THE GOAL OF OUR INSTRUCTION."

Paul was a GOAL-ORIENTED PERSON.

#### Philippians 3:10-14

that I may know Him, and the power of His resurrection and the fellowship of His sufferings, being conformed to His death; in order that I may attain to the resurrection from the dead. Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus. Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.

#### 1 Corinthians 9:24-27

Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win. And everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified.

#### Hebrews 12:1, 2

Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Well begun is half done.

(Mentoring: The strategy of the Master by Ron Lee Davis  
with James D. Denney)

Alan Kay of Apple Computers once said, "The best way to  
predict the future is to make it happen."  
p. 138

(Customers for Life: How to Turn That One-Time Buyer into a  
Lifetime Customer by Carl Sewell & Paul B. Brown)

People are naturally competitive. They'll try to exceed  
whatever goals are set for them, whether or not they're paid  
more for doing so. Since that's true, the secret is to set  
goals that are in the best interest of the business.  
p. 85

Set high goals and keep raising them once they're  
achieved. If you don't, somebody will blow right by you  
while you're telling yourself what a great job you've done.  
Good enough never is.  
p. 48

(From Paul J. Meyer's Executive Seminar: "Principle-Centered  
Leadership")

Our Purpose is to develop leaders who have clearly defined  
goals, positive attitudes, and leadership skills, empowering  
them to utilize more of their God-given potential.

We believe that effective leadership is essential to the  
enhancement of personal, corporate and national  
productivity.

(From LMI Purpose statement)

OUR GREAT OPPORTUNITY IS TODAY!!

"Whatever you vividly imagine, ardently desire, sincerely  
believe, and enthusiastically act upon . . . must inevitably  
come to pass!"

Paul J. Meyer

(Laugh Again by Charles R. Swindoll)

If so, folks like us can appreciate the frustrations Charlie Brown frequently has, as portrayed in Charles Schulz's famous "Peanuts" cartoons. Like the one where Lucy is philosophizing and Charlie is listening. As usual, Lucy has the floor, delivering one of her dogmatic lectures.

"Charlie Brown," she begins, "life is a lot like a deck chair. Some place it so they can see where they're going. Others place it to see where they've been. And some so they can see where they are at the present."

Charlie sighs, "I can't even get mine unfolded!"  
p. 63

(Principle-Centered Leadership by Stephen R. Covey)

The only thing that endures over time is the law of the farm: I must prepare the ground, put in the seed, cultivate it, weed it, water it, then gradually nurture growth and development to full maturity. So also in a marriage or in helping a teenager through a difficult identity crisis--there is no quick fix, where you can just move in and make everything right with a positive mental attitude and a bunch of success formulas. The law of the harvest governs. Natural laws, principles, operate regardless. So get these principles at the center of your life, at the center of your relationships, at the center of your management contracts, at the center of your entire organization.  
p. 17

(And the Angels Were Silent by Max Lucado)

They hadn't learned the first lesson of leadership. "A man who wants to lead the orchestra must turn his back on the crowd."  
p. 89

(Customers for Life: How to Turn That One-Time Buyer into a Lifetime Customer by Carl Sewell & Paul B. Brown)

When the person does come in for an interview, we look for five specific qualities.

1. History of success. We want to hire people who have proven they're capable of getting things done. Their past successes don't necessarily have to be in our field, but we want to know: have they been successful in their other jobs? Their hobbies? In life? Have they had leadership positions? If they've performed well in the past, they'll probably perform well in the future.
2. Intelligence. The testing we do will quantify this for us. Everything else being equal, bright people will do better--plus, they're more fun to be around. In our company that's particularly important because over time we've ended up with a group of very bright people, and they find it hard to work with someone who is not as quick as they are.
3. Energy. I like people who fidget and move around a lot during the interview. Often, it's not a sign of nervousness but rather an indication that they would rather be getting something accomplished, instead of sitting in a chair. You can tell a lot about people's energy level if you ask about their hobbies. Do they hike, run, ski, play racquetball, or do they play chess, bridge, and read? (Ideally, they have both kinds of hobbies.) Many of our people are ex-athletes. If you're a former jock, you probably have the durability to stand up to the hours we put in here--twelve-hour days are not uncommon--and the resilience to bounce back from criticism or losing a sale.
4. Character. We always do a credit and reference check and require a medical exam, which includes a drug test. (One out of three fails.) We want to operate a drug-free environment. But we try to find out more. In talking with applicants, we try to discover if they truly like to help people. We also try to find out if they take pride in themselves and what they do. For example, we ask about the awards they've won. Their answers tell us not only that they're good at what they do but that they have enough pride to compete. In addition, we want to get a sense of whether they follow through on things. For example, I always ask why an accountant has never taken the CPA exam, or how come a person who started college, or graduate school, never finished.

5. Will they fit? Clearly, this is an intangible, but an important one.  
 Take our salespeople. In addition to being aggressive, they tend to be thick-skinned, yet take losing a sale very personally. Most are athletic--and engage in what is euphemistically described as locker room humor. If you're sensitive, they'll torture the living bejesus out of you. As our first sales manager Ken Batchelor said: "If you've got any skeletons in your closet, you'd better come out bragging about them."  
 pp. 68-69

LAW #1 of leadership is:

"A Statement of Goal Is Essential in Leadership."

A man who aims nowhere usually hits it.

How are you doing with your goals? personal, professional?

Do you have specific spiritual goals that you have set for:

the reading of the word,

reading good books,

prayer time,

scripture memory,

and other personal goals that you want to achieve?

How about your goals for your marriage and your family?

How about your goals for your physical fitness and exercise?

How about your goals professionally?

It would be good for you to sit down and take out a piece of paper and write out some definite goals that you would like to try to accomplish this next year.



## RESOLUTIONS TO LIFE BY

"I have learned to trust God, instead of myself, to rescue the world. I'm willing to do what I can, but when I go to bed at night, I leave the weight of the world on His shoulders."

Most New Year's resolutions are unrealistic and end up creating lots of guilt. Goals are important, but Dr. Meier says he never makes year-long resolutions. Instead he begins each day with four biblical goals, which he claims can revolutionize a person's life.

(1) Become more like Christ: In order to be like Him, we need to spend time with Him in Bible study and prayer. Be spontaneous and flexible rather than setting up an unworkable schedule like getting up two hours earlier than usual every day. Don't follow any rigid formulas, just try to get to know the Person.

(2) Choose to serve Christ: Serving others is the way to serve Christ, but that doesn't mean we have to meet every need we come across. The burden God asks us to bear is light and easy. If you've been carrying your own burden, you may need to reprioritize your life. When Dr. Meier did this, his number one priority changed from meeting the need of every person or group that put demands on his time to knowing God personally.

(3) Resolve today's problems: Scripture tells us that tomorrow is not something we should worry about. God has promised just enough help for our current problems. Some situations, however, last for weeks or months or even longer, but we have to handle only one day at a time.

(4) Stay out of trouble: Ask God to point out to you any wrong motives or areas of selfishness. Don't allow false pride, blaming others, or self-deception. Look for healthier ways to cope with the troubles life throws at you.

"Resolutions to live by: four goals that can transform your life" by Paul Meier. Today's Better Life, Spr 1992. Pages 58-60.

(From InfoSearch 3.0)

(You Can Make a Difference by Gary R. Collins

Most Christians want to do great things for God. Such a willing attitude surely pleases him. But he isn't pleased when we dream of possibilities and make great plans without seriously yielding to his guidance. He isn't pleased when we come to him with grandiose ideas, expecting a rubber stamp approval and divine blessing because our ideas are intended to glorify God. Sadly, these man-made plans often fail and the planners are disillusioned. Their motives may be good but they miss something crucial: God wants us more than he wants our plans. He reserves major difference-making roles for people who say, "Here I am, Lord, willing and available. Show me what you want me to do."  
p. 67

In the statement of Paul's goal here in the verse he has a PRIMARY GOAL with SECONDARY SPECIFICATIONS.

The PRIMARY GOAL is:

"NOW THE GOAL OF OUR INSTRUCTION IS (DIVINE) LOVE."

He wants this "DIVINE LOVE" to be flowing out of:

1. "A PURE HEART,"
2. "A GOOD CONSCIENCE,"
3. "AND A GENUINE FAITH (WITHOUT HYPOCRISY)."

J. Vernon McGee says:

These three wonderful graces--love, a good conscience, and faith--are the things Paul says should be manifested by believers in a local church.  
p. 432

Hendriksen says:

Hence, its goal is love rather than a vain show of speculative learning.  
p. 61

"NOW THE GOAL OF OUR INSTRUCTION IS (DIVINE) LOVE OUT OF A PURE HEART."

Barnes says:

The love which is genuine must proceed from a holy heart. The commandment was not designed to secure merely the outward expressions of love, but that which had its seat in the heart.  
p. 116

Guthrie says:

A pure heart is a fundamental requisite. Taken over from the Old Testament, the word heart stands for the totality of man's moral affections, and without purity there, nobility of character is clearly impossible. Jesus reserved a special promise for the pure in heart (Mt. v. 8) and spoke of the pruning of the vine as an illustration of the cleansing of believers through the word (Jn. xv. 3).  
p. 59

(Rediscovering Holiness by J. I. Packer)

Such a Christian was the Scottish saint Robert Murray McCheyne, who wrote:

Chosen, not for good in me;  
Wakened up from wrath to flee;  
Hidden in the Saviour's side,  
By the Spirit sanctified;  
Teach me, Lord, on earth to show,  
By my love, how much I owe.

That is the kind of Christian that I must seek to be.  
p. 77

The Bible Knowledge Commentary says:

God's truth always purifies the human spirit while error putrefies it.

(Man's Problems--God's Answers by J. Dwight Pentecost)

In 2 Kings 5, Elisha, the man of God, had a trusted servant, Gehazi, who was being groomed by the prophet to take his place even as he had been groomed by Elijah to take his place. This was to have been the succession: Elijah--Elisha--Gehazi. And as Elijah had trained Elisha, so Elisha trained Gehazi to be God's man to succeed him as God's mouthpiece. But after the miracle in which God manifested His mercy to Naaman and granted him physical cleanness, covetousness crept into Gehazi's heart. He went out to meet Naaman, and lied. He asked Naaman to give him money and clothes for two of God's poor prophets. His story touched Naaman's heart and he received what he asked. After he had gone home and hid that which he had gotten by deception, he came into the house of his teacher, master, and companion. Elisha said, "Whence comest thou?" He said, "Thy servant went no whither." Elisha knew the whole story. Do you think he was disappointed? Of course he was; this one in whom he had invested so much time and effort and training turned out to be unworthy of the privileges of being God's spokesman.

p. 45

2 Chronicles 16:9

For the eyes of the Lord range throughout the earth to strengthen those whose hearts are fully committed to him.

1 Samuel 16:7

But the Lord said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The Lord does not look at the things man looks at. Man looks at the outward appearance, but the Lord looks at the heart."

Psalms 51:10, 11

Create in me a pure heart, O God,  
and renew a steadfast spirit within me.  
Do not cast me from your presence  
or take your Holy Spirit from me.

Proverbs 4:23

Above all else, guard your heart,  
for it is the wellspring of life.

"NOW THE GOAL OF OUR INSTRUCTION IS (DIVINE) LOVE OUT OF A PURE HEART AND A GOOD CONSCIENCE."

1 Corinthians 4:4

For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord.

Acts 24:16

In view of this, I also do my best to maintain always a blameless conscience both before God and before men.

Warren Wiersbe says:

Paul used the word "conscience(s)" twenty-one times in his letters, and six of these references are in the Pastoral Epistles. The word "conscience" means "to know with." Conscience is the inner judge that accuses us when we have done wrong and approves us when we have done right. It is possible to sin against the conscience so that it becomes "defiled." Repeated sinning hardens the conscience so that it becomes "seared" like scar tissue.  
pp. 14-15

"NOW THE GOAL OF OUR INSTRUCTION IS (DIVINE) LOVE OUT OF A PURE HEART AND A GOOD CONSCIENCE AND A GENUINE FAITH (WITHOUT HYPOCRISY)."

(The God-Players by Earl Jabay)

He is a master at balancing his debauched life with just enough piety to muffle his screaming conscience. He uses piety to deal with his guilt. Saul is attempting self-atonement. His "goodness" is supposed to compensate for his life of adultery, alcoholism and the destruction of his family. The strategy, unfortunately, never works.  
p. 81

(Principle-Centered Leadership by Stephen R. Covey)

Several years ago a student visited me in my office when I was a faculty member at the Marriott School of Management, Brigham Young University. He asked me how he was doing in my class. After developing some rapport, I confronted him directly: "You didn't really come in to find out how you are doing in the class. You came in to find out how I think you are doing. You know how you are doing in the class far better than I do, don't you?"

He said that he did, so I asked him, "How are you doing?" He admitted that he was just trying to get by. He had a host of reasons and excuses for not studying as he ought, for cramming and taking short cuts. He came in to see if it was working.

If people play roles and pretend long enough, giving in to their vanity and pride, they will gradually deceive themselves. They will be buffeted by conditions, threatened by circumstances and other people. They will then fight to maintain their false front. But if they come to accept the truth about themselves, following the laws and principles of the harvest, they will gradually develop a more accurate concept of themselves.

p. 53

Galatians 5:6, 7

For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love. You were running well; who hindered you from obeying the truth?

Lenski says:

We leave Paul's order as he has it: a clean heart produces both a good conscience and an honest faith; an unclean heart cannot have a conscience that is good and a faith that is unhypocritical. The fact that this is the meaning is indicated by the position of the adjectives: clean heart--conscience good, faith unhypocritical.

p. 503

(You Can Make a Difference by Gary R. Collins)

#### How to Be a Difference Maker

1. Get and keep the right mindset (Hebrews 12:1).
  2. Keep working to clear out the sin in your life (Hebrews 12:1).
  3. Set some goals and stick with them (Hebrews 12:1).
  4. Fix your eyes on Jesus (Hebrews 12:2).
  5. Expect resistance (Hebrews 12:3, 7, 12).
  6. Build relationships (Hebrews 12:14).
  7. Keep a long range perspective (Hebrews 12:16, 17).
  8. Be a people helper (Hebrews 13:1, 3).
  9. Show hospitality (Hebrews 13:2).
  10. Be a marriage builder (Hebrews 13:4).
  11. Be content with what you have (Hebrews 13:5).
  12. Learn from those who are leaders (Hebrews 13:1, 17).
  13. Select your teachers carefully (Hebrews 13:9).
  14. Commit yourself to prayer (Hebrews 13:18, 19).
- p. 179

(Laugh Again by Charles R. Swindoll)

To keep things in balance it is helpful to remember the words of humorist Mark Twain: "Few things are harder to put up with than the annoyance of a good example."

p. 94

2 Timothy 3:12

And indeed, all who desire to live godly in Christ Jesus will be persecuted.

(Spiritual Leadership by Oswald Sanders)

Martin Luther the great Reformer was described as a man easy of approach; totally without personal vanity; so simple in his tastes that men wondered how he could sustain life on so little; abounding in solid sense, playful humor and mirthfulness; honest as the day, transparently sincere. Added to this was his undaunted courage, inflexible conviction and passion for Christ. It is small wonder that he bound men to him with bonds of steel.  
p. 43

Samuel Logan Brengle was one of the truly great leaders of the Salvation Army. A man of scholarship as well as of singular spiritual power, he outlined the road to spiritual authority and leadership in challenging words: "It is not won by promotion, but by many prayers and tears. It is attained by confessions of sin, and much heartsearching and humbling before God: by self-surrender, a courageous sacrifice of every idol, a bold, deathless, uncompromising and uncomplaining embracing of the cross, and by an eternal, unfaltering looking unto Jesus crucified. It is not gained by seeking great things for ourselves, but rather, like Paul, by counting those things that are gain to us as loss for Christ. That is a great price, but it must be unflinchingly paid by him who would be not merely a nominal but a real spiritual leader of men, a leader whose power is recognized and felt in heaven, on earth and in hell."  
p. 18

v. 6 From which things certain ones, having missed the mark, have turned away to fruitless discussions,

"FROM WHICH THINGS" refers to the goal of verse 5 which is:

"divine love out of a pure heart and a good conscience and a genuine faith (without hypocrisy)."

"FROM [these] THINGS CERTAIN ONES":

1. "HAVING MISSED THE MARK,"
2. "HAVE TURNED AWAY TO FRUITLESS DISCUSSIONS."



Matthew 7:13, 14

Enter by the narrow gate; for the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it. For the gate is small, and the way is narrow that leads to life, and few are those who find it.

Guthrie says:

By losing their Christian bearings they drifted into a trackless waste, for life without this triad of virtues not only lacks love, but produces no more than meaningless chatter.  
p. 60

Barnes says:

Vain talk, empty declamation, discourses without sense. The word here used does not mean contention or strife, but that kind of discourse which is not founded in good sense.  
p. 116

Hendriksen says:

Naturally, they also missed the true, destination, the final goal, namely love. They are like marksmen who miss their target, like travelers who never reach their destination because they have taken the wrong turn and have failed to look for the familiar signs along the road. The path which these people have taken is not even a detour. It is more like a dead-end street beyond which lies a swamp, in their case the swamp of "futile talk," useless reasoning, argumentation that gets nowhere, dry as dust disputation, a wrangling about fanciful tales anent pedigrees! Yes, their vaunted learning has finally landed them in the no-man's land of ceremonious subtleties, in the dreary marsh of ridiculous hair-splitting. And the owner of that quagmire is . . . Satan, who heads the welcoming-committee.  
p. 63

(To the End of the Race by George McDaniel Cole)

How I wish that all church members were like Morgan, Katy, and Screamer, but they aren't. Some, now and then, are like Jolly. Jolly is a mystery, but not nearly so much so as people who are like him. How can two children from the same parentage and same home environment be so entirely different in life? Who can tell? Such is the mystery surrounding Jolly.

Jolly had good blood lines. You will recall that his name was mentioned as that of the other dog in the picture with Morgan in the home of Mrs. Quilter. For all appearance, Jolly is just as pretty a dog as Morgan. He had just as good blood lines. He had a powerful body and a good voice. He was well able to run a good race and even to lead the pack. Jolly had unlimited potential . . . but what is potential?

Jolly was a cheater. I shall never forget the tone of voice Mrs. Quilter used when, years ago, I asked her about Jolly and she replied, "He was a cheater. Jolly was no good. Daddy says that Jolly would stay around camp while the other dogs hunted hard. Jolly would listen to the race occasionally. When the pack came close to camp, he would head them off, get in front of the pack and holler as if he had been leading all the time. This would not last long, for he would quit and come back to camp, then head off again, and act as if he had been leading during the entire race."

Jolly was a cheater. He never finished a race. He wouldn't run long. It would have been well enough for him to quit and go to camp . . . or anywhere else . . . but he never was satisfied with that. Jolly would always try to get some of the other dogs to quit, too. Generally, there would be one or two that wanted to "slough off" from the race, so they would go with him. Of course, when they all got to camp they could not get along with each other there.

Jolly was a pretender. Jolly would hit a trail when he knew it was cold, or knew there was no game, and would sound as though he were about to make a kill. He wanted the pack to follow him. The wiser dogs knew better, but some of the younger ones would go with him, thinking he was on the right trail. After a while, when they heard the real race in progress, they realized that they had been distracted and they would try to get to the race. Some of them never quite made it to the real game after following the pretender. Those that did not run would go back to camp.

Jolly was a fighter . . . but the wrong kind. He would try to lead the young, only to fight them later. He would try to disrupt the race and get others to quit with him, only to fight them later. He would bite the hunters, without cause, only to be kicked, and to be fought by other dogs. He fought for no reason or for any reason. Jolly left a lot of scars . . . but he carried a lot of scars. The scars he carried were from fighting . . . but not from some heroic fight with a timber wolf or a wildcat. They were scars received from fighting his bloodkin, his pack.

Sometimes we find people in our churches much like Jolly. In seeking to find the answer to the question, "Why?", the only solution is that it must be demon possession.

Most trouble-makers are men and women with ability and potential. There are some who will surely cheat. If they can't "lead the pack" they can surely "quit and go home" . . . which would be a blessing if they would just do this. It is rare that such a one will quit without trying to get someone else to quit with him. They will rule or ruin. Unable to follow, they seek to destroy. Of course, they don't get along so well with those who quit with them.

These are always pretenders. They pretend to be led of "a spirit." They are led of a "spirit," but it is not "the Holy Spirit of God." The spirit that leads them is of Satan . . . it is a spirit of division, of strife, of pride, of dissention, of murmuring. . . ."

pp. 67-69

(The Body by Charles Colson with Ellen Santilli Vaughn)

"Yes, sir," I replied. "I believe we are desperately sinful. What's inside of each of us is really pretty ugly.

In fact we deserve hell and would get it, but for the sacrifice of Christ for our sins."

Mr. Abercrombie himself looked distressed by now.

"Well, I don't know about that," he said. "I'm a good person and have been all my life. I go to church, and I get exhausted spending all my times doing good works."

The room seemed particularly quiet, and twenty pairs of eyes were trained on me.

"If you believe that, Mr. Abercrombie--and I hate to say this, for you certainly won't invite me back--you are, for all of your good works, further away from the kingdom than the people I work with in prison who are aware of their own sins."

Someone at the other end of the table coughed. Another rattled his coffee cup. And a flush quickly worked its way up from beneath Mr. Abercrombie's starched white collar.

"In fact, gentlemen," I added, drawing on a favorite R. C. Sproul shocker, "if you think about it, we are all really more like Adolf Hitler than like Jesus Christ."  
pp. 190-91

In the body of Christ we are having an S and L CRISIS,  
and it is not SAVINGS and LOAN but SALT and LIGHT.

We are to be these 2 things to those in the world around us that they might come to know Jesus Christ as Savior.

(Mentoring: The strategy of the Master by Ron Lee Davis  
with James D. Denney)

We are in a battle against the systems of this world, of which Satan is the prince. In this battle, being piously religious just isn't enough. God calls us to exchange our sugar and spice for salt and light. It was the existentialist philosopher Camus who challenged the church with these words: "We stand in need of Christians who shall plant themselves squarely in the bloody face of history and make a difference." The world needs courageous Christians who have the wisdom to make tough, lonely, morally right choices.  
p. 124

(Connecting: The Mentoring Relationships You Need to Succeed in Life by Paul D. Stanley and J. Robert Clinton)

Many Christian organizations have a big back door. Some of their finest potential leaders frequently leave an organization before they develop into effective leaders. They do so for many reasons. Perhaps they:

- \* do not fit the patterns,
- \* have ideas that are beyond the present vision of the organization,
- \* have rough edges that cover up their good leadership qualities and potential,
- \* do not want to be overused and underdeveloped,
- \* are placed in non-challenging roles, or
- \* in general do not have connections to the decision makers of the organization.

Those leaving organizations may do any number of things.  
They may:

- \*quit the ministry altogether,
  - \*found their own organization in order to do what they want,
    - \*become effective leaders and contribute to some other organization, or
    - \*perhaps fail to develop.
- pp. 122-23

(And the Angels Were Silent by Max Lucado)

Paul Loetz took a bad fall that left him with a punctured lung, broken ribs, and internal bruising. Lying in an emergency room, barely conscious, he probably thought things couldn't get much worse.

They did.

As he looked up from his hospital bed, the two doctors responsible for his care began arguing over who would get to put a tube into his crushed chest. The argument became a shoving match and one doctor threatened to have the other removed by security police.

"Please, somebody save my life," Loetz pleaded as doctors fought over him.

The two doctors were arguing over procedure. While they were debating two other physicians assumed responsibility for the patient and saved his life.

p. 34

(Aftershock: What to Do When Leaders and Others Fail You by Ted Kitchens)

Over the years, I have developed a simple but effective process with the catchy acronym HAT:

- H--keep your shepherd humble
- A--keep your shepherd accountable
- T--keep your shepherd teachable

p. 194

v. 7 desiring to be teachers of the law, not understanding neither what they are saying nor about which they are speaking so confidently.

There are 3 KEY PHRASES in verses 6 and 7 that describe what is going on in Ephesus.

"From which things":

1. "having missed the mark,"
2. "have turned away to fruitless discussions,"
3. "DESIRING TO BE TEACHERS OF THE LAW."

Paul then makes a NEGATIVE statement characterizing their qualifications to teach:

1. "NOT UNDERSTANDING WHAT THEY ARE SAYING,"
2. NOT UNDERSTANDING "ABOUT WHICH THEY ARE SPEAKING SO CONFIDENTLY."

(You Can Make a Difference by Gary R. Collins)

A local businessman recently posted a big sign in front of his store: "FOR SALE. ONE SET OF ENCYCLOPEDIAS--NEVER USED. TEENAGE SON KNOWS EVERYTHING."  
p. 193

v. 8 Now we are knowing that the law is good if anyone is using it lawfully (for the purpose it was designed),

Romans 7:12

So then, the Law is holy, and the commandment is holy and righteous and good.

Romans 3:19, 20

Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God; because by the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin.

Galatians 3:19

Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed should come to whom the promise had been made.

Galatians 3:24, 25

Therefore the Law has become our tutor to lead us to Christ, that we may be justified by faith. But now that faith has come, we are no longer under a tutor.

J. Vernon McGee says:

"We know that the law is good, if a man use it lawfully." The Law reveals the will of God--it is morally excellent. It is good for moral conduct but not for obtaining salvation. It cannot save a sinner, but it can correct him or reveal that he is a sinner.  
p. 433

(And the Angels Were Silent by Max Lucado)

Jesus condemns religion by the rules. With eyes blazing and pistols firing, Jesus rips hole after hole in the hot-air balloon of the Pharisees. His sermon on Tuesday is a one-sided shootout. The result is a permanent proclamation of God against systematic salvation.  
p. 105

v. 9 knowing this, that the law is not laid down for a law-abiding person but for the lawless and rebellious (undisciplined, disobedient), for the ungodly and sinners, for the unholy and profane (godless), for those who murder fathers and those who murder mothers, for murderers (manslayers),

Now Paul launches into a statement of purpose with regard to the law.

Galatians 5:13

For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.

In verses 9 and 10 the apostle lists 14 groups of individuals who are affected by the law.

He then makes an all-encompassing final statement:

"AND WHATEVER ELSE IS CONTRARY TO THE CORRECT (SOUND) TEACHING."

Wiersbe says:

Paul listed fourteen kinds of people who were condemned by the Law (1 Tim. 1:9-10). This is one of several such lists in the New Testament (see Mark 7:20-23; Rom. 1:18-32; Gal. 5:19-21). The lawful use of the old Law is to expose, restrain, and convict the lawless.  
p. 15

Wiersbe says further:

Paul (1 Tim. 1:9-10) centered particularly on five of the Ten Commandments in Exodus 20:

- No. 5--"Honor thy father and thy mother"--  
"murderers of the fathers and . . . mothers."
- No. 6--"Thou shalt not kill [murder]"--  
"murderers of fathers and . . . mothers . . .  
man-slayers."
- No. 7--"Thou shalt not commit adultery"--  
"whoremongers [fornicators] . . . them that
- No. 8--"Thou shalt not steal"--  
"men-stealers [kidnappers]."
- No. 9--"Thou shalt not bear false witness"--  
"liars . . . perjured persons."

p. 16



This verse has both a NEGATIVE and a POSITIVE statement.

The NEGATIVE statement is:

"KNOWING THIS, THAT THE LAW IS NOT LAID DOWN FOR A LAW-  
ABIDING PERSON."

The function of the law is not fulfilled in the righteous.

The POSITIVE statement is:

"BUT FOR THE LAWLESS AND REBELLIOUS (UNDISCIPLINED,  
DISOBEDIENT), FOR THE UNGODLY AND SINNERS, FOR THE  
UNHOLY AND PROFANE (GODLESS), FOR THOSE WHO MURDER  
FATHERS AND THOSE WHO MURDER MOTHERS, FOR MURDERERS  
(MANSLAYERS)."

The purpose of the law is to CONVINCe and CONVICT of SIN.

"BUT FOR":

1. "THE LAWLESS."

Barclay says:

The lawless are those who know the laws of right and wrong,  
and who break them deliberately and open-eyed.  
p. 42

2. "REBELLIOUS (UNDISCIPLINED, DISOBEDIENT)."

Barclay says:

They are the unruly and the insubordinate. These are those  
who refuse to accept and to obey any authority.  
p. 42

3. "THE UNGODLY."

[This is] the spirit which deliberately and defiantly  
withholds from God that which is His right. It describes  
human nature "in battle array against God." [This] is the  
kind of man who goes his own way and defies God to do His  
worst (Barclay, pp. 42-43).

## 4. "SINNERS."

In its commonest usage this is a word which describes character. . . . It describes the person who has no moral standards left (Barclay, p. 43).

## 5. "THE UNHOLY."

The man who is [unholy] is worse than a mere lawbreaker. He is the man who violates the ultimate sanctities and the ultimate decencies of life (Barclay, p. 43)

## 6. "PROFANE (GODLESS)."

. . . this is the man who desecrates God's day, disobeys God's laws, belittles God's worship, and soils the life which God has given him to live. This man soils everything he touches (Barclay, p. 43).

## 7. "MURDER FATHERS."

## 8. "MURDER MOTHERS."

The words describe a son or daughter who is lost to gratitude, lost to respect and lost to shame. And it must ever be remembered that this most cruel of blows can be a blow, not upon the body, but upon the heart (Barclay, p. 43).

## 9. "MURDERERS (MANSLAYERS)."

Matthew 5:21, 22

You have heard that the ancients were told, "You shall not commit murder" and "Whoever commits murder shall be liable to the court." But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever shall say to his brother, "Raca," shall be guilty before the supreme court; and whoever shall say, "You fool," shall be guilty enough to go into the fiery hell.

v.10 for the (sexually) immoral, for homosexuals, kidnappers, liars, perjurers and whatever else is contrary to the correct (sound) teaching,

10. "THE (SEXUALLY) IMMORAL," the fornicators.

Matthew 5:27, 28

You have heard that it was said, 'You shall not commit adultery'; but I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart.

11. "HOMOSEXUALS."

(The Body by Charles Colson with Ellen Santilli Vaughn)

So much for orthodoxy. And all this from those who bear the name of Martin Luther, who called homosexuality "an idolatrous distortion instilled by the devil."  
p. 244

12. "KIDNAPPERS."

Barclay says this could be "slave-kidnappers":

Slaves were valuable property. . . . The kidnapping of specially beautiful or specially valuable and accomplished slaves was a common feature of ancient life.  
p.45

13. "LIARS."

. . . men who did not hesitate to lie and to twist the truth to gain dishonourable ends (Barclay, p. 45).

Ephesians 4:25

Therefore, laying aside falsehood, speak truth, each one of you, with his neighbor, for we are members of one another.

Leviticus 19:11

Do not steal.  
Do not lie.  
Do not deceive one another.

14. "PERJURERS."

. . . men who twist the truth to gain dishonourable ends (Barclay, p. 45).

Then we have the final, all-inclusive statement:

"WHATEVER ELSE IS CONTRARY TO THE CORRECT (SOUND) TEACHING."

Galatians 3:13

Christ redeemed us from the curse of the Law, having become a curse for us--for it is written, "Cursed is everyone who hangs on a tree"

(The Grace Awakening by Charles R. Swindoll)

Scarcely a day passes when I am not reminded of the need for a book emphasizing the full extent of grace, giving people permission to be free, absolutely free in Christ. Why? Because so few are! Bound and shackled by legalists' lists of do's and don'ts, intimidated and immobilized by others' demands and expectations, far too many in God's family merely exist in the tight radius of bondage, dictated by those who have appointed themselves our judge and jury. Long enough have we lived like frightened deer in a restrictive thicket of negative regulations. Long enough have we submitted to the do's and don'ts of religious kings of the mountain. Long enough have we been asleep while all around us the grace killers do their sinister nighttime work. No longer! It is time to awaken. The dawn is bright with grace.

Too many folks are being turned off by a twisted concept of the Christian life. Instead of offering a winsome and contagious, sensible and achievable invitation of hope and cheer through the sheer power of Christ, more people than ever are projecting a grim-faced caricature of religion-on-demand. I find it tragic that religious kill-joys have almost succeeded in taking the freedom and fun out of faith.

People need to know that there is more to the Christian life than deep frowns, pointing fingers, and unrealistic expectations. Harassment has had the floor long enough. Let grace awaken.

p. XV

As far back as 1963, S. Lewis Johnson, one of my seminary professors, wrote an excellent article titled "The Paralysis of Legalism." In it he put his finger on the crux of the problem.

One of the most serious problems facing the orthodox Christian church today is the problem of legalism. One of the most serious problems facing the church in Paul's day was the problem of legalism. In every day it is the same. Legalism wrenches the joy of the Lord from the Christian believer, and with the joy of the Lord goes his power for vital worship and vibrant service. Nothing is left but cramped, somber, dull, and listless profession. The truth is betrayed, and the glorious name of the Lord becomes a synonym for a gloomy kill-joy. The Christian under law is a miserable parody of the real thing.

pp. 76-77

v.11 according to the glorious gospel of the blessed God,  
with which I was entrusted.

#### 2 Corinthians 4:4

in whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God.

The Bible Knowledge Commentary says:

Paul's yardstick of what is and what isn't sound teaching was the message of God's good news.

Wiersbe says:

It is the "glorious Gospel" that saves lost sinners. Paul had experienced the power of the Gospel (Rom. 1:16), and he had been entrusted with the ministry of the Gospel (1 Thes. 2:4). Law and Gospel go together, for the Law without the Gospel is diagnosis without remedy; but the Gospel without Law is only the Good News of salvation for people who don't believe they need it because they have never heard the bad news of judgment. The Law is not Gospel, but the Gospel is not lawless (Rom. 3:20-31).  
p. 16

Lenski says:

God's [glory] is the sum of his attributes as they shine forth in effulgence. Here those attributes are especially to be thought of in which we see God's blessedness, the blessedness which he intends to have us share, for which the gospel is the one means since it alone has the power to cleanse and renew such sinners as have just been named in a list of fourteen groups. In accord, then, with this gospel and in no other way may the law be lawfully used.  
pp. 513-14

CONCLUSION:

What are some of the lessons that we can learn from this particular study?

LESSON #1: Our hope resides in a Person, the Lord Jesus Christ.

LESSON #2: Timothy is a "true child in the faith."

LESSON #3: Paul's wish for Timothy is 3-fold:

1. Grace,
2. Mercy,
3. Peace.

LESSON #4: Goals are a vital ingredient in a growing relationship with the Lord Jesus Christ.

LESSON #5: A pure heart, a good conscience and a genuine faith are a picture of the authentic Christian.

LESSON #6: It is easy to miss the mark, to turn away and to desire those things that are not of truth.

LESSON #7: The law is good when it is used properly.

LESSON #8: The law is not for the righteous, but for the unrighteous.

LESSON #9: The law is for the sinner, not for the saint.

LESSON #10: The glorious gospel makes it possible for us to be declared righteous by the work of Christ upon the cross.

Mahatma Gandhi said that 7 THINGS will destroy us:

- 1.WEALTH without WORK
- 2.PLEASURE without CONSCIENCE
- 3.KNOWLEDGE without CHARACTER
- 4.COMMERCE without MORALITY
- 5.SCIENCE without HUMANITY
- 6.RELIGION without SACRIFICE
- 7.POLITICS without PRINCIPLE

(Laugh Again by Charles R. Swindoll)

If you are among the high achievers I've been writing to in this chapter, I commend you for reading this far. These are not the kinds of things you normally think about, I realize. Your world doesn't leave much room for personal weakness, does it? You don't rely on help from anything (or anyone) but your own reservoir of resourcefulness, do you? All your life you've been coming on strong, fighting and pushing for top honors and hopefully getting your own sweet way, haven't you? The things you are most proud of are your achievements, naturally, for that's really all you've got to show for all your hard work. In many ways, you've arrived, at least in the opinion of others. Yours is an enviable list of accomplishments. Let me name a few:

- \*Your respected position with a nice-sounding title
- \*Your salary with some enviable perks
  - \*Your growing popularity among your peers
  - \*Those awards you've hung on your walls
  - \*That fine automobile sitting in your parking space (and that parking space!)
- \*A wardrobe full of elegant and stylish clothes
  - \*A nice place to go home to . . . maybe more than a summer home . . . a winter home
- \*The probability of accomplishing and earning more
  - \*A sense of power in knowing you can buy whatever you want any time you want it
  - \*The feeling of accomplishment--you did it!

Granted, those are the kinds of things most folks you know spend entire lives hoping to achieve. And now you find yourself a member of that elite club: High Achievers Anonymous (except by then they're not usually anonymous). Maybe we could say they are members of the MITTT Club--Made It to the top.



But let's look deeper. Let's look at another list:

- \*How is your personal life? I'm referring to the real you that's there when nobody's looking . . . like when you're all alone in your car or boat or plane. Are you personally contented and at peace?
- \*And what about your marriage? And your relationship with your children? Everything okay there?
- \*While you are allowing me to get this close, may we take a look at your inner person? Are you secure or still rather afraid? Any habits out of control? Any addictions you can't seem to conquer?
- \*Let me ask a few what ifs: What if you became ill? What if you lost your earning power? What if you lost your title? What if your next physical exam led to the discovery of a lump . . . and that lump proved malignant? What if you had a stroke? Are you ready to die?
- \*Are there some secrets that haunt you? Are there some terrorizing worries that won't go away . . . that money won't erase?
- \*Finally, has life become more fun for you? Do you laugh--I mean really laugh--now that you have "arrived"? Or are you still too driven to relax?

pp. 136-37

(Mentoring: The strategy of the Master by Ron Lee Davis with James D. Denney)

In his book Who Switched the Price Tags?, Anthony Campolo related the words of the pastor of a black Baptist church, speaking to a group of college students in his congregation. Campolo wrote,

"Children," he said, "you're going to die! . . . One of these days, they're going to take you out to the cemetery, drop you in a hole, throw some dirt on your face, and go back to the church and eat potato salad. "When you were born," he said, "you alone were crying and everybody else was happy. The important question I want to ask is this: When you die are you alone going to be happy, leaving everybody else crying? The answer depends on whether you live to get titles or you live to get testimonies. When they lay you in the grave, are people going to stand around reciting the fancy titles you earned, or are they going to stand around giving testimonies of the good things you did for them? . . . Will you leave behind just a newspaper column telling people how important you were, or will you leave crying people who give testimonies of how they've lost the best friend they ever had?"

"There's nothing wrong with titles. Titles are good things to have. But if it ever comes down to a choice between a title or a testimony--go for the testimony."  
pp. 213-14

Goals are like a compass pointing the way.

Paul was one who was characterized by running straight for the goal with purpose in every step.

John 9:4

We must work the works of Him who sent Me, as long as it is day; night is coming, when no man can work.

2 Timothy 4:6, 7

For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the course, I have kept the faith;

(Portraits of Perseverance by Henry Gariepy)

Longfellow expressed it in unforgettable lines in his "Psalm of Life":

Lives of great men all remind us  
We too can make our lives sublime  
And departing leave behind us  
Footprints in the sands of time;

Footprints, that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwrecked brother,  
Seeing, shall take heart again.

pp. 67-68

## FELLOWSHIP OF THE UNASHAMED

I'm a part of the fellowship of the unashamed.  
 I have Holy Spirit power;  
 The die has been cast; I've stepped over the line.  
 The decision has been made.  
 I'm a disciple of His.

I won't look back, let up, slow down, back away, or be still.

My past is redeemed; my present makes sense and my future is secure.

I'm finished and done with low living, sight walking, small planning, smooth knees, colorless dreams, tame visions, mundane talking, chintzy giving, and dwarf goals.

I no longer need preeminence, prosperity, positions, promotions, plaudits, or popularity.

I don't have to be right, first, tops, recognized, praised, regarded, or rewarded.

I now live by presence, learn by faith, love by patience, live by prayer, labor by power.

My faith is set, my gait is fast, my goal is heaven, my road is narrow, my way is rough, my companions few, my Guide reliable, my mission clear.

I cannot be bought, compromised, detoured, lured away, turned back, diluted or delayed.

I will not flinch in the face of sacrifice, hesitate in the presence of adversity, negotiate at the table of the enemy, ponder at the pool of popularity, or meander in the maze of mediocrity.

I won't give up, shut up, let up, burn up  
 Until I've preached up, prayed up, paid up  
 And stored up and stayed up for the cause of Christ.

I'm a disciple of Jesus;  
 I must go till He comes, give till I drop, preach till all know, and work till He stops.

AND WHEN HE COMES FOR HIS OWN, HE'LL HAVE NO TROUBLE  
 RECOGNIZING ME!

(From Paul J. Meyer's Executive Seminar: "Principle-Centered Leadership")