

All Aggie's Going to heaven
Killed raking leaves

Bad day!

- ① Diet
- ② Dress
- ③ Discipline
- ④ Dedication

STUDY #2 IN THE BOOK OF TITUS

THE PICTURE OF GODLINESS 1:5-9

TEXT:

- v. 5 For this reason I left you in Crete, in order that you might set in order the things which remain and appoint elders in every city as I direct you.
- v. 6 If a certain man is above reproach, the husband of one wife, having children who are believers, not accused of dissipation or rebellion.
- v. 7 For the overseer must be above reproach as God's superintendent; not self-willed (stubborn), not quick-tempered, not addicted to wine, not pugnacious, not fond of dishonest gain.
- v. 8 But hospitable, loving what is good, sensible, just, holy, disciplined (self-controlled).
- v. 9 Clinging to the trustworthy message, which is in accordance with the teaching, in order that he may be able both to be exhorting in sound doctrine and to be refuting those who are contradicting.

Starting
Line At
Marathon
Diet
Exercise

INTRODUCTION:

Godliness is a process!! It takes time
No instant results!!

Paul in writing this little epistle is talking about growth toward godliness. In our first study we noted the process of godliness. It is from faith in the Lord Jesus Christ, to a knowledge of the truth, which is according to godliness. The process, then, is from faith, to truth, to godliness. From faith, to food, to fruit.

Now the question arises: What does godliness look like in a human instrument?

Having A form OF Godliness but denying the power

The apostle in these next verses gives us a full description of the godly man.

Godliness - way we are as a result of His work

What are the qualifications for spiritual leadership? The apostle describes this in the verses under consideration.

→ A Godly person!!

- v. 5 For this reason I left you in Crete, in order that you might set in order the things which remain and appoint elders in every city as I direct you.

The apostle has just finished in verse 4, telling us that the letter is written to Titus, his true child in a common faith.

Genuine Art. - Solid substance
Real deal

When Paul and Titus were on the island of Crete in ministry, the apostle felt it the Lord's will to leave Titus there to take care of two very important projects. The first was to set in order the things which remain; and secondly, to appoint elders in every city.

"Hypocrisy is trying to be something you're not".

These Qualities are produced in the lives of those who take time to be in the word on a daily basis.

An Authentic
Acceptance
will be
Accomp. by
Appetite for
word. 1Pe. 2:2

Fruit of
spirit &
soils in
Matt 13

5-29-79

DEAR DON,

"JESUS CHRIST IS OUR SAVIOR." NOW.
THROUGH ALL OF OUR TRIALS AND
SORROWS, WE NEVER IMAGINED WHAT A
POWERFUL & LOVING FRIEND WE HAD IN JESUS.
THANK YOU AGAIN FOR SHOWING US THE WAY
TO SALVATION. THANK YOU FOR OPENING
OUR BIBLES FOR US AND MAKING THE
CONTENTS OF THIS GREAT BOOK COME ALIVE.

JUDY AND I FIND OURSELVES
TURNING TO OUR BIBLES MORE & MORE EACH
DAY. IT IS TRULY AMAZING HOW GOD
DIRECTS OUR THOUGHTS AND PRIORITIES WHEN
WE LET HIM AND EVEN WHEN WE ARE
TRYING HARD NOT TO LET HIM.

YOUR MINISTRY IS QUITE UNIQUE AND
EXCITING! OUR THOUGHTS AND PRAYERS ARE
WITH YOU ALWAYS.

LOVE YA!!

Ken + Judy

P.S. 'MAY GOD'S WILL BE KNOWN TO US AND
WE HAVE THE COURAGE AND FAITH TO DO
IT!'

Here in this fifth verse Paul reminds Titus of his job description in Crete by telling us the two things which he should be doing. Let's consider these together for just a moment.

1. First, "that you might set in order the things which remain"

* 1 Thessalonians 3:10-13 "Night and day we pray most earnestly that we may see you again and supply what is lacking in your faith. Now may our God and Father Himself and our Lord Jesus clear the way for us to come to you. May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you. May He strengthen your hearts so that you will be blameless and holy in the presence of our God and Father when our Lord Jesus comes with all His holy ones."

Evidently, there was still much teaching that needed to be done and some basic organizational structure for the churches that were being formed there on the island of Crete.

Evidently, the apostle Paul had some definite guidelines for these small bodies of believers in the various cities to be self-sustaining. And during the time of formation, he had some of his professional leadership on location.

2. The second part of the work of Titus was to "appoint elders in every city as I direct you."

Paul in 1 Timothy 3: describes the overseer, or the elder, and the deacon for Timothy.

The list in 1 Timothy 3: and the list here in some places overlap, and then others are different so that you come up with approximately 20 qualifications for the leadership in the local congregation of believers.

1 Timothy 3:1-7 "Trustworthy is the saying, Whoever is aspiring to the office of an overseer, or elder, is desiring a good work.

v. 2 It is necessary, therefore, that the overseer be above reproach (give no grounds for accusation), one wife's husband, temperate, self-controlled, respectable, hospitable, skillful in teaching;

v. 3 Not addicted to wine (a drunkard), not a bully (fist fighting), but gentle (kind), peaceable, not loving money (greedy);

v. 4 Presiding over his own house in a beautiful manner, keeping his children under control with true dignity;

v. 5 For if a man does not know how to preside over his own house, how shall he take care of God's assembly?

v. 6 Not a new convert, lest having his mind blinded by pride, he fall under similar judgment as the devil.

v. 7 Moreover, it is a necessity for him also to be having a good testimony from those on the outside in order that he might not fall into disgrace and into the trap of the devil.

Character
Does Matter!
What A man is
Determines what
A man does...

Paul was evidently going to have some part in approving these appointments because he adds the phrase at the conclusion of verse 5 "as I direct you."

The directions could well be what follows in verses 6-9.

v. 6 If a certain man is above reproach, the husband of one wife, having children who are believers, not accused of dissipation or rebellion.

There are four characteristics of the godly man that we want to consider in this 6th verse.

Getz points out: "Paul did not say, Look for men with the gift of pastor-teacher or the gift of administration or the gift of helps or the gift of exhortation. In fact there is very little reference to any ability or skill. Rather, out of the 20 qualifications listed, 19 have to do with a man's reputation, ethics, morality, temperament, habits, and spiritual and psychological maturity; and the other one has to do with his ability to lead his own family."

Let us now pursue a consideration of these qualifications one at a time:

1. "Above reproach" - This word is also repeated in verse 7 and also occurs in the list in 1 Timothy.

Getz points out "Man of God has a good reputation. This quality is listed in both the letter to Timothy, chapter 3:2, and the one to Titus, chapter 1:6,7. In fact, Paul mentions it twice in his letter to Titus. As Paul wrote these letters, he was probably using this characteristic as an overarching one. It was his proposition, his summary idea, as it were, for all the qualities he was about to list. This quality, as listed by Paul in this correspondence, is not a new idea in the New Testament. In fact, when the church faced its first organizational problem in Jerusalem, the apostles recommended that 7 men of good reputation be selected to help solve the problem of food distribution (Acts 6:3)."

Meals on wheels.

Getz in his book *The Measure of a Man* points up a discussion that was held with several businessmen. And the question was raised: What words would you use to describe a Christian man with a good reputation? He then lists the following as the result of their discussion:

1. He is a lovable guy.
2. He is honest, I'd trust him with my bank account.
3. He is a sensitive person.
4. He radiates Christ.
5. He's a good father.
6. He loves people, his wife, his family--everybody.
7. He works hard.

8. He sure is a humble guy.
9. He keeps his word.
10. He's not self-centered or conceited.
11. He makes you feel comfortable.
12. I can recommend him for most any task.
13. He doesn't let you down.
14. He won't take advantage of you.
15. He is not an opportunist.
16. He doesn't use people for his own ends.
17. He knows where he is going.
18. He plans ahead.
19. He is thoughtful and cordial.
20. He is fair.
21. He is a good steward of time and talent.
22. He doesn't lose his cool.
23. He is consistent.
24. He recognizes and respects authority.
25. He hangs in there and perseveres.
26. He admits when he is wrong.
27. He is teachable.
28. He doesn't have a martyr complex.
29. He is an honest person.
30. You know what he is thinking, but he is discretionary to whom he says what.

Getz says "It's rather interesting that this list of comments that grew out of a brainstorming situation is in many ways remarkably similar to the list of qualifications that Paul listed in 1 Timothy 3: and Titus 1:."

The Amplified and Phillips translate this first characteristic as "un-questioned integrity."

2. The second is "the husband of one wife."

He is to be the husband of only one wife--or as the Greek text expresses it, he is to be a one-woman man.

Getz, in speaking on this particular characteristic, says, "How does a Christian, particularly a married Christian with a family, develop a good reputation? Paul zeroes in on two foundational characteristics, the first is to be a husband of one wife. There is considerable discussion among evangelical Christians as to what Paul meant by this qualification. Actually, the original language in its most general meaning simply refers to a one-woman man. There is a certain grammatical ambiguity that must be interpreted contextually. Personally, I believe Paul is saying that a man who serves as an elder in a church must be sexually related to only one woman. Since it was relatively common for men in the first century world to have more than one woman in their lives beside their legal wives, Paul had to deal with this issue specifically. Though this kind of lifestyle is also reflective of the

20th century world, it was an even more open and accepted practice in the first century. Married men often visited and supported temple prostitutes on a regular basis, as well as using slave girls to satisfy their sexual desires. Paul, then, is dealing with moral purity. If married, a man who aspires to leadership in the church must be loyal to his wife, having no other woman for his sexual interests."

3. "Having children who are believers"

Getz points out "Paul viewed the well-ordered home as a true test of man's maturity and ability to lead other Christians, especially a home that has passed the test of time. When the whole household is committed to Jesus Christ and the wife is dedicated to her husband, and grown children particularly respect and love their father, there is strong evidence that this man is spiritually and psychologically mature. He will certainly be able to manage the church of God."

"One word of caution: The fact that some grown children go astray from God's will does not always mean a man has not been a good father. The home is not an island. The world's influences are sometimes felt no matter how effective the Christian environment in the home. Furthermore, once children leave home, Satan can sometimes gain access in ways that do not necessarily reflect on parental effectiveness. So be careful. Paul is establishing a general principle. A well-ordered household usually reflects maturity in parents. But a black sheep in a family is not always a disqualifying factor by which we may determine that a Christian will not make a good spiritual leader in the church."

Hardest thing about parenting is kids living it up on your money.

4. "not accused of dissipation or rebellion"

The elder is to have children who are believers and, negatively, they are not open to accusation of dissipation or rebellion.

1 Timothy 3:4,5 "Presiding over his own house in a beautiful manner, keeping his children under control with true dignity; for if a man does not know how to preside over his own house, how shall he take care of God's assembly?"

Amplified translates this "not open to the accusation of being loose in morals and conduct, or unruly and disorderly. Phillips translates it "not likely to be accused of loose living or lawbreaking."

The New International Version points up "A man whose children believe and are not open to the charge of being wild and disobedient."

v. 7 For the overseer must be above reproach as God's superintendent; not self-willed (stubborn), not quick-tempered, not addicted to wine, not pugnacious, not fond of dishonest gain.

Devotions
This Morn.

Eli
Hophni +
Phineas

Paul begins the 7th verse by stating the reasons for the concentration on the family in verse 6: "Because the overseer must be above reproach as God's superintendent."

5. "not self-willed (stubborn)"

Getz in speaking on this says, "The apostle Peter defines this kind of person very graphically in his second epistle 2 Peter 2:10. "Overbearing people are those who follow the corrupt desire of their sinful natures and despise authority." They are bold and arrogant or self-willed, as the basic word is translated in the New American Standard Bible. An overbearing Christian is a person who is a law unto himself. He almost always has to have his own way. Others are always wrong. He is always right. He is his own authority. It is easy to see why this kind of person should not be appointed to spiritual leadership in the church. Just as this kind of man as husband and/or father destroys his own wife and children, so he can very easily destroy the family of God. All it takes is one person with this characteristic to generate disunity in the body of Jesus Christ."

Have you ever met a person who always has to have his own way, whether it is a family matter, a church matter, or a business matter? This kind of person is seldom willing to give up his own desires for the sake of the group. And when he does succumb, he does so grudgingly. "Okay," he says. "But it's not the best way to do it, or the best place to go, or the best idea." Thayer describes this characteristic as self-pleasing and arrogant. In short, a self-willed man builds the world around himself. He is self-centered and wants to do as he pleases. A man who is not self-willed is not stubborn, translates Williams. But there are ways to be self-willed. Yes, as a Christian that are far less glaring and flagrant, but it's sinful behavior just the same and certainly a mark of immaturity, both spiritual and psychologically. For example, Jim has a wife and four children. Talk to them and he will tell you he is a self-willed man. Sure, he is a Christian and he even gets his family to church every Sunday and on time and he has family devotions at least every other day and he tries to be a good provider, but his wife and children will tell you he runs his house like a dictator--at least he thinks he does. He makes all the decisions. They have very little choice or say about anything. But of course, they have all discovered ways to circumvent him when he is gone in order to do their own thing. Or take Sam, he's on the church board, supposedly to be an elder. Ninety percent of the time he's the only one against an idea. He always votes no if the others vote yes. And the other 10% of the time that he is in agreement is when he initiated the idea. And then there is Jack. He works in the local factory. His nickname, behind his back, is Mr. Arrogant. He thinks he is never wrong, says his fellow employees. And he will never admit he has made a mistake, reports his boss. Even when everybody else knows he has, and most tragic of course, he tries to share his faith."

church

Family

work

TOPIC	REF #	TEXT
Responsibility	701-01	<p>In late August 1992, Hurricane Andrew ripped through southern Florida, leveling many homes and buildings that had stood in its path. In the quiet aftermath, a young mother stepped out onto her porch to survey the damage with her little six-year-old boy named Timmy. The young woman looked at the community that used to be, amazed at the rubble that had replaced so many homes, and then she began to wonder, <i>What could be going through the mind of this young child, seeing such severe destruction?</i></p> <p>Timmy saw his mother looking down at him, and he got nervous, so before she could ask him, he piped up and said, "I didn't do it!"</p> <p>p. 18</p>
Selfishness	701-02	<p>Many years ago, <i>The New Yorker</i> ran a cartoon in which a smiling woman was jabbering nonstop to a glum-faced companion. The smiling woman finally says, "Well, that's enough about me. Now let's talk about you. What do you think about <i>me</i>?"</p> <p>p. 20</p>
Transformation	701-03	<p>Augustine captured the spirit of Paul when he wrote that "God fashions us, that is, forms and creates us anew, not as men—for he has done that already—but as <i>good</i> men, which His grace is now doing, that we may be a new creation in Christ Jesus."² In other words, when God's Spirit transforms us and re-creates us, he does so with a view toward making us less selfish and more inclined to serve others—that is, to make us <i>good</i>. He doesn't just save us, but intends to <i>change</i> us. What else is the meaning of Paul's words, "For we are God's workmanship, created in Christ Jesus <i>to do good works</i>, which God prepared in advance for us to do" (Ephesians 2:10, emphasis added).</p> <p>2. Augustine, "Enchiridion," chap. 31, in <i>St. Augustine: On the Holy Trinity, Doctrinal Treatises, Moral Treatises</i>, vol. 3, <i>A Select Library of the Post-Nicene Fathers of the Christian Church</i>, ed. Philip Schaff (1887; reprint, Grand Rapids: Eerdmans, 1998), 248, emphasis added.</p> <p>p. 24</p>
Servant	701-04	<p>Spiritual health—in Paul's mind, at least—is marked by a vibrant, others-centered compassion and concern. Far from simply absorbing blessings, we are called to lavish God's love on others.</p> <p>p. 30</p>

3 John 9,10 "I wrote to the church but Diotrephes, who loves to be first, will have nothing to do with us. So if I come, I will call attention to what he is doing: gossiping maliciously about us, not satisfied with that, he refuses to welcome the brothers. He also stops those who want to do so and puts them out of the church."

6. "not quick-tempered"

Getz points out "Anger is sinful when it rises too soon. This is the concept inherent in Paul's statement in Titus 1:7. A Christian is not to be quick-tempered, to allow himself to become suddenly upset and disturbed. This kind of man flies off the handle. He is not in control of his own spirit. He is easily threatened and is quick to retaliate. Anger is also sinful when it is prolonged. Following Paul's instructions to be angry, and yet do not sin, he added, Do not let the sun go down upon your anger and do not give the devil an opportunity. Sinful anger is a brooding kind of anger. It continues to smolder and seek revenge. It is characterized by bitterness. It is subjective and causes a man to lose perspective. It carries a grudge, looking for an opportunity to get even. This kind of anger leads a man to pay back evil for evil. Sinful anger is also man centered. It takes the law into its own hands. It tries to play God. It is revengeful and impatient. It is a selfish personal reaction. This kind of anger, says James, does not achieve the righteousness of God."

"Lacerates
You one minute
+ wants to
play golf
The Next."

James 1:19 "My dear brothers, take note of this. Everyone should be quick to listen, slow to speak, and slow to become angry."

Haysburger in his book The Freedom of Forgiveness or Seventy Times Seven says "Look out for the half hour before meals, breakfast, lunch, dinner. They are the most critical periods when hunger and low blood sugar make the nervous system at its most sensitive point and people are more likely to become angry. The littlest things can set us off. Perhaps because they happen so often and become the last straw; or like the mosquito, they possess an irritation all out of proportion. But who of us needs to be convinced that an uncontrolled temper is both undesirable and irrational. It's frightening when a man's emotions mob up and run riot with his reason. Violence and anger in the throat is the death rattle of reason in the mind."

Our anger may arise when a man runs out of reason. When a man is wrong and won't admit it, invariably he gets angry; if only to make up in temper what he lacks in sense. Gandhi had a motto on his wall: "When you are in the right, you can afford to keep your temper. When you are in the wrong, you can't afford to lose it."

Short
Circuited
Good Judge

Wisdom is always on the side of self-control. This should be obvious to us in the fact that we never get angry just once. It's always twice. Once at the other person, and later, as we come to our senses, at ourselves. A good definition of temper is "a method of punishing ourselves for other people's sins."

7. "not addicted to wine"

Paul also uses this phrase in 1 Timothy 3:3.

* Ephesians 5:18 "Do not get drunk on wine, which leads to debauchery. Instead, be filled with the spirit."

The apostle recognizes the subtle way in which a man becomes a slave to drink, and so he qualifies the elders at this point by saying they are not addicted to wine.

8. "not pugnacious"

Getz points out "Note that Paul uses this word in both his letter to Timothy and the one to Titus (1 Timothy 3:3, Titus 1:7). And in both instances it follows the phrase "not addicted to wine." The connection, of course, is clear. A person who loses control of his senses because of too much wine also tends to lose control of his anger. Many a brawl has come out of a barroom scene where people have had too much to drink. Why would Paul have to refer to such an obvious characteristic? Wouldn't any thinking person know that physical violence is out of character with Christian behavior? The same question could be asked about being a husband of one wife. Isn't it obvious that living with more than one woman is a violation of God's plan for marriage?"

9. "not fond of dishonest gain"

In the letter to Timothy he calls this "not loving money (greedy)"

* 1 Timothy 6:5-10 "Constant irritation of men corrupted in mind, and bereft of the true thinking that godliness is a way of gain. But godliness with contentment is great gain, for we brought nothing into the world, so that as a result we can take nothing out of it. And having food and clothing, with these we shall be content. But those who are desiring to be rich, fall into temptation and a snare, and many useless and harmful desires which plunge men into ruin and destruction. For a root of all the evils is the love of money; which certain ones in reaching for it have been led astray from the faith and pierced themselves with many sorrows."

The seriousness of this matter can be seen in the way that Ananias and Sapphira are judged so severely because of their greed and misrepresentation in this area of their lives. It is our responsibilities as ministers of the gospel to feed the flock, not milk it.

Gehazi — God told me to build — well bless your heart then God will provide.

Donna + salad bowls.

Billy Martin

Praise the Lord
Pass the Loot
Pay the Lady

Bumper Sticker
"My Kid beating
on your honor
student"

v. 8 But hospitable, loving what is good, sensible, just, holy, disciplined (self-controlled).

This verse begins with the word "but" which forms a contrast to the previous verse. In verse 7 Paul has been speaking from a negative point of view; and now in verse 8 he speaks on the positive side of the ledger as he continues his list of qualifications for leadership and evidences of godliness.

10. "hospitable"

Getz points out "Hospitality is not a new concept. It is not even distinctive to Christianity. It has been a part of Oriental culture a long time, and even considered a sacred responsibility. The Greeks considered hospitality a religious duty, and of course God gave specific instructions to the children of Israel--so specific no man could plead ignorance. "When a stranger resides with you in your land, you shall not do him wrong. The stranger who resides with you shall be to you as the native among you, and you shall love him as yourself." Merrill Unger reminds us that even today among the Arabs we can see a reflection of this ancient custom. A traveler may sit at the door of a perfect stranger and smoke a pipe until the master welcomes him with an evening meal and then tarry a limited number of days without inquiry as to his purposes, and depart with a simple 'God be with you' as his only compensation."

St. Francis of Assisi put well in his classic prayer: "Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Oh divine Master, grant that I may not so much seek to be consoled, as to console; to be understood, as to understand; to be loved, as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; it is in dying that we are born to eternal life."

It is the lady in Shunem whom Elisha encounters in 2 Kings chapter 4 who is given to the gift of hospitality. She provides meals in the beginning when Elisha stops by on the way back to Samaria or on the way to Carmel. And then she takes out a home-improvement loan and has a prophet's chamber built so that Elisha can also spend the night. Countless are the numbers of God's children who have been given to hospitality, who can care for the physical well-being of his children as they travel from place to place.

Romans 12:13 "Share with God's people who are in need, practice hospitality."

Love of
A Stranger

Ill. of
woman at
Shunem
House of
Elisha



11. "loving what is good"

This is loving good people and good things.

12. "sensible"

Getz points out "Perhaps the best contextual commentary on what Paul had in mind is found in Romans 12:3 'For through the grace given to me I say to every man among you not to think more highly of himself than he ought to think. But to think so as to have sound judgment, that is, to think soberly, sensibly or prudently, as God has allotted to each man a measure of faith.' Paul's thrust in this passage is to instruct Christians to have a proper view of themselves in relationship to God and other Christians. Evidently, there were believers in Rome, as there were in Corinth, who had an overly exalted view of their position in the body of Christ. Some, no doubt, felt they were God's special gift to the church. Consequently, Paul had to exhort them to be devoted to one another in brotherly love and to give preference to one another in honor, rather than putting each other down. More than any other characteristic of maturity, Paul relates this concept specifically and deliberately to all members of the body of Christ. Within a span of 5 verses in Titus 2: he exhorts older men to be prudent, or sensible, older women to teach younger women to be prudent, and younger men likewise were to be prudent."

Phil.
2:3,4

Paul never got over God's grace in calling him and redeeming him, even when he was going about persecuting other Christians. How could he think more highly of himself than he ought to think? A prudent man is taught by that grace. "For," said Paul, "the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires, and to live sensibly (prudently), righteously, and godly in the present age." A true view of God's grace sends a man to his knees in humble and prayerful adoration and then enables that man to rise to a new level of righteous and godly living. And speaking of prayer, it is only the prudent man who can pray right. Peter exhorts, "Be of sound judgment, or be prudent, and sober spirit for the purpose of prayer." An attitude of pride leads to bad judgment and immature thinking even in our prayer life.

~~James~~ James 3:13-18 "Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom. But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth. Such wisdom does not come down from heaven, but is earthly, unspiritual, of the devil. For where you have envy and selfish ambition, there you find disorder and every evil practice. But the wisdom that comes from heaven is first of all pure, then peace-loving, considerate, submissive, full of mercy and good fruit, impartial, and sincere. Peacemakers who sow in peace raise a harvest of righteousness."

13. "just"

Getz points out "A just man, then, as Paul uses the word in Titus 1:8, is one who can make mature judgments. He has a mature viewpoint on life and its many variables and circumstances. He is a man of wisdom and understanding."

Good Judgment
A Proverbs 1:1-6 "The proverbs of Solomon, son of David, king of Israel, for attaining wisdom and discipline; for understanding words of insight; for acquiring a disciplined and prudent life, doing what is right and just and fair; for giving prudence to the simple, knowledge and discretion to the young. Let the wise listen and add to their learning, and let the discerning get guidance, for understanding proverbs and parables, the sayings and riddles of the wise."

Mothers + The baby
In the Old Testament Solomon, of course, stands out as one of the wisest men who ever lived. When God asked him what he desired, he humbly prayed for an understanding heart to judge thy people to discern between good and evil. God was pleased with Solomon's sincere and unselfish prayer. Consequently, God granted his request. 'Behold,' said the Lord, 'I have given you a wise and discerning heart, so that there has been no one like you before you, nor shall one like you arise after you.' And Solomon amazed his people and the nations around him with his wisdom and his justice.

14. "holy (or devout)"

*Be ye holy
For I am Holy*
2 Corinthians 7:1 "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Godliness will reflect itself in a holy walk.

In 3:13
Getz points out that when "Paul talks about a man who is devout, he is therefore speaking of an attitude of holiness that is developed and worked out in human behavior. It is not imputed holiness, but progressive holiness. It is that quality that shows that a believer is in the process of becoming like Jesus Christ in his daily life and behavior. The apostle Paul's own lifestyle also illustrates what he meant when he listed 'devout' as a mark of Christian maturity. When writing his first letter to the Thessalonian Christians, in which he reflected upon his own behavior among these people, he had this to say: 'You are witnesses, and so is God, how devoutly and uprightly and blamelessly we behaved toward you believers.' Here again is practical holiness. It was observable behavior. The Thessalonians were a witness to Paul's godly lifestyle and so was God. And as with Christ's example, several words are used to describe this lifestyle."

"We also lived uprightly, reflected Paul. That is, we lived according to God's norm, his law. And we lived blamelessly, that is, above reproach. Together the words devoutly, uprightly and blamelessly form a powerful Christian witness, spoke of a life that reflected the holiness and righteousness of Jesus Christ; and no one who knew the facts first-hand could deny it. This is why Paul could write to the Corinthians and say, 'Be imitators of me, just as I also am of Christ.'"

15. "disciplined (self-controlled)"

Paul tells the Corinthians that he treats his body roughly and makes it serve him. In writing to the Galatians he says that the fruit of the spirit is self-control.

Getz points out "Self-control is an important mark of maturity in a Christian's life, and one that Paul was uniquely concerned about, especially in his letter to Titus. In fact, he used the word 5 times to emphasize the significance of this quality in the lives of all Christians. What is self-control? How is it defined Biblically? The word is used to describe a person who is in control of his physical, psychological, and spiritual faculties. English words that are used in various translations to convey the meaning of the original Greek word are sensible, sober, and of a sound mind. Putting it another way, a self-controlled Christian is not in bondage to fleshly desires, his impulses and his passions."

"The heights by great men reached and kept were not attained by sudden flight. But they, while their companions slept, were toiling upward in the night."

Don Gilmore in his book The Freedom to Fail points out that "flabby over-fed Christians betray an apparent inability to control their appetites. Food should be selected, not so much by habit or accident, but with an eye to its true nutritional value. A daily regime of vigorous play, setting up exercises, running, lifting weights, or slightly less strenuous activity should be made a part of our daily schedule. Exercising the body produces a more tranquil nature, less sickness, less irritation, sounder sleep at night, a clearer mind, a more willing body, better health, and above all, a more effective instrument for the living God. We cannot be free or real if our bodies, the temples of the Holy Spirit, have been allowed to deteriorate and become dissipated monuments to our lack of self-discipline."

You show me a spiritual man and I will show you a disciplined individual. The person who walks with God is disciplined physically. It shows up in his attitude toward silver, sex and steaks. It shows up in his attitude spiritually by his study and service.

③ Psychologically - Stable & Steady & Sound mind

v.9

Clinging to the trustworthy message, which is in accordance with the teaching, in order that he may be able both to be exhorting in sound doctrine and to be refuting those who are contradicting.

He is to be a man of the word.

2 Timothy 4:2-3 "Preach the word; be prepared in season and out of season. Correct, rebuke and encourage with great patience and careful instruction.

v. 3 For the time will come when men will not put up with sound doctrine; instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.

v. 4 They will turn their ears away from the truth and turn aside to myths.

v. 5 But you keep your head in all situations. Endure hardship; do the work of an evangelist; discharge all the duties of your ministry."

Patterson points out "The importance of this last exhortation in v. 9 could scarcely be overestimated. The preacher and every other believer should hold firmly to those teachings of the faithful word. This is one of the most picturesque words in Titus. It comes from two words "Ante" meaning "against" and "exw" meaning "to have." Thus literally, it means "to have against." In college days I remember watching two male social clubs engaged in a tug-of-war over a huge puddle of waist-deep fresh mud. That particular location was chosen so that the losing team would not be difficult to identify when the tug-of-war was over. Well, one group prevailed and the other group felt worse than Namaan emerging for the 6th time from the muddy waters of the Jordan. The group that prevailed avoided a muddy bath because they had held the rope even against great odds. That is a little picture that is painted by this word. No matter what the obstacles may be, and no matter who tries to take away the heart of the saving gospel, the Christian is to hold on firmly to the teachings of the faithful Word. What are these teachings? They are God's revelation as recorded in the scriptures."

There are two reasons that he is to be clinging to the trustworthy message.

It is expressed in the two-fold purpose:

"In order that he may be able both"

- + 1. to be exhorting in sound doctrine
- 2. to be refuting those who are contradicting

Getz points out "A man who is able to teach not only is self-controlled and convinced that the word of God is true, but he also understands the scriptures sufficiently to be able to exhort in sound doctrine and to refute those who contradict. We cannot communicate without knowledge. Thus Paul wrote to Timothy, 'And the things which you have heard from me in the present of many witnesses, these entrust to faithful men, who will be able to teach others also.' As maturing

Tug of War

A Viable Ministry with An errant Word

TOPIC	REF #	TEXT
Discipline	852-01	<p>But Mark's discipline on the bike hasn't cured his propensity toward overeating or eating the wrong kinds of foods, and that concerns him. It also concerns him that this is a battle he rarely hears addressed from the pulpit. He says, "We've been taught in the evangelical tradition about adultery and lying and stealing and coveting; about lust and alcoholism and smoking and drug abuse. But many evangelical pastors who preach against these things are visibly overweight or obese. I don't say this to judge them—I struggle with the same thing. But sometimes I wonder. Sure, they may have conquered the online porn, but it seems like they're 'medicating' with food; I get that, because I do the same thing."</p> <p>p. 23</p>

TOPIC	REF #	TEXT
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Discipline	852-02	If we haven't taken care of our house, our bodies, our finances, our relationships, our souls, the neglect will eventually become apparent. Proverbs talks about fields, but you could apply this to just about any aspect of human existence:
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I went past the field of a sluggard,
past the vineyard of someone who has no sense;
thorns had come up everywhere,
the ground was covered with weeds,
and the stone wall was in ruins.
I applied my heart to what I observed
and learned a lesson from what I saw:
A little sleep, a little slumber,
a little folding of the hands to rest—
and poverty will come on you like a thief
and scarcity like an armed man.
Proverbs 24:30-34

Today's version might read as follows:

I went past the body of a sluggard,
past the body of someone who has no sense.
His cholesterol was killing him from within;
his high blood pressure was a tinderbox
waiting to explode.
His breath was labored,
and he could barely move
without breaking into a sweat.
He said he had no time to exercise
or to prepare healthier meals,
but he lost hours going to the doctor
and much money buying medicines
to treat the symptoms rather than attack
the disease.
I applied my heart to what I observed
and learned a lesson from what I saw:
A little sleep, a little softness,
a life of overindulgence—
and ill health will come on you like a thief
and frailty like an armed man.

"Christians then, we must constantly be in the process of learning more of God's word and understanding it. 'Be diligent,' said Paul, 'to present yourself approved to God, as a workman who is not to be ashamed, handling accurately the word of truth.' Thus, a man who is able to teach must be possessed with three significant qualities:

1. First, he must be characterized by spiritual and emotional maturity, able to handle himself in threatening situations.
2. He must have a firm conviction that the word of God is true.
3. He must understand its teachings sufficiently to be able to teach all men.

"In short, a maturing Christian must learn more and more of the word of God, believe more and more of the word of God, live more and more of the word of God."

Ezra 7:10

Paul, in these verses then, lays down the clear and unmistakable guidelines for leadership in the local church:

1. He must be one against whom no one can bring a charge that would stand in court.
2. He must be a one-woman man.
3. He must have children who are self-controlled, obedient believers.
4. He must not be one who pleases only himself.
5. He must not be one who is characterized by being under the influence of angry passions or who flares up easily in anger.
6. He must be one who is neither addicted to wine nor drunken.
7. He must be one who is not quick to use his fists to strike people in a dispute.
8. He should not be sordidly greedy of monetary gain.
9. He should be hospitable, being thoughtful of visitors.
10. He should love that which is intrinsically good.
11. He should have a sound, healthy, and stable mind.
12. He should be one who lives within the human law.

The word
is central to
A Godly life
Learn
believe
live

13. He should be one who lives with the divine reveal law - the Bible.
14. He should be one who at all times has his entire person, spirit, soul and body in control.
15. He should be constantly, through reading and studying it, clinging to the word of God and never departing one bit from it, that he might be able by means of it to deal with believer and unbeliever alike.

Getz in his book The Measure of a Man says "Titus forms a powerful profile for testing a Christian's maturity level. The following is a combined list of these spiritual qualifications:

1. Above reproach
2. Husband of one wife
3. ~~Temperament~~ Self-Control
4. Prudent
5. Respectable
6. Hospitable
7. Able to teach
8. Not given to wine
9. Not self-willed
10. Not quick tempered
11. Not pugnacious
12. Uncontentious
13. Gentle
14. Free from the love of money
15. One who manages his own household well
16. A good reputation with those outside the church
17. Love what is good
18. Just
19. Devout
20. Not a new convert

"Paul got beyond generalizations to these specific characteristics that are marks of a man of God. Here is a person who has become a man of God through a process of spiritual growth and development over a period of time. He has learned to reflect Jesus Christ in his total lifestyle."

CONCLUSION:

In these verses we have the picture of godliness.

In our first study we saw the process of godliness is by coming to faith in the Lord Jesus Christ and the taking in and building a knowledge of the truth. This in turn produces godliness in the life.

What we have had in the picture described for us in this section, as well as in the 1 Timothy 3: passage, is the picture of godliness in the life of a man who has learned to walk with God.

Perhaps you look at this list and you are overwhelmed. If there are no small evidences of these things, it would be good for you to seriously consider whether or not you have ever come to know Jesus Christ in a personal way. If there are glimmers of these things in your life and the Spirit of God is producing them to a greater and greater degree, then we can thank God for the progress that is made and "forgetting those things which are behind, we press toward those things which are in front. We press toward the mark for the prize of the high calling of God in Christ Jesus."

When a study like this brings conviction as we take a spiritual inventory, it is good for us to recognize where we fail and begin to pattern our lives after the godly picture that we have seen in these verses.

Too oftentimes we spend our time concentrating on ministerial qualifications and what Paul wants in his leaders is men who have learned to walk with God. For men who have learned to walk with God are going to bear fruit in the lives of others. And the message will go through that kind of vessel unhindered. And so the apostle in these verses has emphasized a personal godly walk.

Pursuing the path of Obed. to His word!!

Hide-A-Way } "I'm Changing".
Emerald Bay }

Lesson #1

Lesson #2

Lesson #3

The picture of Godliness is A picture of Jesus Christ

Godliness involves Submission + Obedience

" is the result of discipline

Aggies 7 course meal - Eparchy A possum
Armadillo - Possum on the half shell.

2 Aggies to eat it. possum One to Spoon
And the other to watch for cars.

Sink All Aggie Submarine Ruck on the
Door.

End the Iranian Hostage Crisis
Brought 75 Septic Tanks + All
They needed was drivers to invade
Iran.

TOPIC	REF #	TEXT
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Aging

052-16

Looking Back

I might have been rich if I'd wanted the gold
instead of the friendships I've made.
I might have had fame if I'd sought for renown
in the hours when I purposely played.
Now I'm standing to-day on the far edge of
life, and I'm just looking backward to see
What I've done with the years and the days that
were mine, and all that has happened to me.

I haven't built much of a fortune to leave to
those who shall carry my name,
And nothing I've done shall entitle me now to
a place on the tablets of fame.
But I've loved the great sky and its spaces of
blue; I've lived with the birds and the trees;
I've turned from the splendor of silver and gold
to share in such pleasures as these.

I've given my time to the children who came;
together we've romped and we've played,
And I wouldn't exchange the glad hours spent
with them for the money that I might have made.
I chose to be known and be loved by the few
and was deaf to the plaudits of men;
And I'd make the same choice should the chance
come to me to live my life over again.

I've lived with my friends and I've shared in
their joys, known sorrow with all of its tears;
I have harvested much from my acres of life,
though some say I've squandered my years.
For much that is fine has been mine to enjoy,
and I think I have lived to my best,
And I have no regret, as I'm nearing the end,
for the gold that I might have possessed.
pp. 335-6

TOPIC	REF #	TEXT
Servant	852-03	<p>You know why I don't climb mountains, even though part of me thinks scaling Everest would be the experience of a lifetime? You know why I'm careful when I drive? It's because there are four faces always before me who really do depend on me—financially, relationally, and otherwise (my wife and three children). There is now a church community in Houston, Texas, that has made a major investment in my ministry and cares about whether I'm available to serve them. There are churches around the world contacting me after reading a book and asking me to speak. I can't serve them without taking care of myself physically.</p> <p>I only have one body and one life. By God's design, that life may end before I ever complete this book. But I don't want selfishness to steal a single minute away from those I love or from those I'm called to serve.</p> <p>God has given us his word and a direct command: We are not our own. We were bought at a price. Therefore we must honor God with our bodies.</p> <p>p. 50</p>
Discipline	852-04	<p>Could it be that learning to live with hunger had strengthened certain spiritual muscles related to patience? At least that is what <i>Runner's World</i> contributing editor Kristin Armstrong found: "As we run we train our bodies, minds, and spirits, and our fitness levels in each category rise accordingly."⁶</p> <p>In the end, I found that physical fitness offered to God, surrendered to God, pursued in cooperation with God has enormous spiritual, emotional, and physical benefits. It is not an easy battle, but I have found it to be one well worth fighting—even though I know it is a battle I will fight, with varying degrees of success, for the rest of my life.</p> <p>6. Kristin Armstrong, forward to <i>Running—The Sacred Art: Preparing to Practice</i>, by Warren A. Kay (Woodstock, Vt.: SkyLight Paths, 2007), xi. pp. 62-63</p>