

“Deliberate Declaration”

Titus 2:15

November 13, 2016

INTRO: **VIDEO:** ***“Interview with an Atheist”***

BIG IDEA:

The **PURPOSE & POWER** of **PROCLAIMING...**
comes *from* God's **GRACE**, *thru* God's
GOSPEL, and *for* God's **GLORY!**

PREVIEW: (there are **14 imperatives** in Titus... 4 are in this verse... so we will focus on them...)

- **G = G-3 Proclamation**
- **R = Reinforce**
- **O = Overrule**
- **W = Witness**

CONTEXT:

- **Paul to Titus... Crete is like Vegas...**
- **Ch. 1 = BE Real (Lovers/Leaders/Liars)**
- **Ch. 2 = BE Righteous**
 - Discipleship = Word & Walk
 - Look, Live, Love like Christ!

“If you don’t truly get God’s grace... you won’t truly give God glory!”

&

“All of God’s grace is ALL for God’s glory!”

T/S: Don’t forget Titus’s ultimate assignment...
Bring glory to God by growing more glorifiers!

TEXT: Titus 2:15 (ESV)

15 Declare these things; exhort and rebuke with all authority. Let no one disregard you.

T/S: Martin Luther (on Titus 2:15)

***"I live as though Christ died yesterday,
rose again today,
and is coming again tomorrow."***

I. G: G-3 PROCLAMATION

*15 **Declare these things; exhort and rebuke with all authority. Let no one disregard you.***

G. G3-Proclamation... Listen & Learn

- Proclaim God's **Grace**
- Proclaim God's **Gospel**
- Proclaim God's **Glory**

A. **“Declare”**

1 Corinthians 1:17ff:

“For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, that the cross of Christ should not be made void. For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God.

Jeremiah 1&2!!!

B. **“these things”**

- Expository Preaching... **Exegesis vs. eisegesis**
- **Unpack vs. impact the text...**

"The Bible is the real preacher..." - J.I. Packer

"Preaching is truth through personality."

Hebrews 4:12 (ESV)

12 For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.

VIDEO: *Francis Chan: "Just Read It"*

John 3:36

Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

II. R: REINFORCEMENT

15 Declare these things; exhort and rebuke with all authority. Let no one disregard you.

R. Reinforce (Exhort) ... Believe & Obey

➤ exhort = press with much earnestness.

*** 1 Thessalonians 2:9-12 ***

we proclaimed to you the gospel of God... 11For you know how, like a father with his children, 12we exhorted each one of you and encouraged you and charged you to walk in a manner worthy of God, who calls you into his own kingdom and glory.

“God said” or “Thus says the Lord” quoted: 3800+

VIDEO: “Risk It All!”

R.O.I. vs. Encumbrances & Hindrances issues

Discipleship (2 Tim 2) necessity...

and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also.

- **SOLDIERS** – no civilian affairs...
- **OLYPIANS** – committed to the rules...
- **FARMERS** – devotion & work ethic are key...

III. O: OVERRULING

15 Declare these things; exhort and rebuke with all authority. Let no one disregard you.

O. Overrule (Rebuke) ... Receive & Repent

A. “and rebuke”

- **Exhort the faithful & rebuke the faithless!**

VIDEO: *Matt Chandler – “Horried”*

James 1:22

But be doers of the word, and not hearers only, deceiving yourselves.

Matthew 7:21-23

Parable of the talents (Matthew 25:14-30)

Luke 12:48 (NLT)... Much for much!

When someone has been given much, much will be required in return; and when someone has been entrusted with much, even more will be required.

B. ***“with ALL”*** = read [Matthew 28:18-19!](#)

C. ***“ALL authority”***

- 1 Timothy 4:11-16...
¹¹ *Command and teach these things.*
- 2 Timothy 3:16-17...
- 2 Timothy 4:2: *Preach the Word!*

- Today the preacher's authority comes from the Word that is being preached.

Pastors/Preachers are "commanders" in God's army...

Line of authority:

1. Genesis 1:1
2. John 1:1
3. John 3:3, 16, 36
4. John 14:6
5. John 14:15
6. John 17:17, 20-21
7. John 20:21
8. Matthew 28:18-20 & Acts 1:8
9. 2 Corinthians 5:20
10. Titus 2:1 & 15

Content of authority:

1. John 1:1 (The Word)
2. John 7:14-18
3. John 8:32&36
4. John 12:49-50
5. John 17:17
6. John 20:21
7. Matthew 28:18-19
8. 2 Timothy 3:16-17 & 4:2!
9. 1 Timothy
10. Titus 2:1 & 15

***** POWER Validation *****

"God's power flows in ONE direction!" -JDP

Mistaken Authority

1. Personal power - "I oriented power..."
2. Church power- ie. Catholic..."tradition"
3. Experiential power - "feelings" vs Word
4. Reasoning/Rationalizing power -
 - A. Impossibility does not defy...
 - B. Probability does not justify
5. Majority power - "2+2=4... period!"

Neither reasoning, entertaining, like ability, osmosis, nor felt needs satisfaction... saves! Faith comes by hearing the Word of God.

*** Romans 10!

A. v.9-10

B. v.13-15

C. v.17

Only those proclaimers UNDER God's authority... HAVE God's authority

VIDEO: Paul Washer: "I Must Have More Christ"

Commanding people splits the crowds into the "wills" & the "won't" - the "dos" & the "dont's." Commanding in the "visible church" will separate the "aints" from the saints! - JDP

* read **Romans 12:1-3**

IV. W: WITNESS

15 Declare these things; exhort and rebuke with all authority. Let no one disregard you.

W. Witness ... Mature & Multiply

- A. ***"Let no one"***
- B. ***"disregard"***

2 Timothy 4:1-5

I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: 2preach the word; be ready in season and out of

season; reprove, rebuke, and exhort, with complete patience and teaching. 3For the time is coming when people will not endure sound^a teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, 4and will turn away from listening to the truth and wander off into myths. 5As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.

"Disregard" is a compound word...

- A. Evade, rationalize...
- B. Thinking...
- C. Go around...

VIDEO: *Pastor Jeff: "Normal Church..."*

C. ***"you."*** (the Ambassador & Aroma!)

This is how God's...

- 1. Children GROW**
- 2. Champions GROW**
- 3. Church GROW**

Dual-discipleship dynamics:

- G. G3-Proclamation... Listen & Learn**
- R. Reinforce (Exhort) ... Believe & Obey**
- O. Overrule (Rebuke) ... Receive & Repent**
- W. Witness ... Mature & Multiply**

Stephen is an awesome example!

- No matter what!
- Bolder as they picked up the rocks...

CLOSE:

*** 1 Thessalonians 2:13 ***

13 And we also thank God constantly for this, that when you received the word of God, which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers.

It's time to count the cost and pay the price! - JDP

Any plan to eventually obey... is a personal plan to actively DISOBEY. - JDP

Let's Pray!

Titus 2:15 (NIV)

¹⁵ These, then, are the things you should teach. Encourage and rebuke with all authority. Do not let anyone despise you.

Titus 2:15 (NASB)

¹⁵ These things speak and exhort and reprove with all authority. Let no one disregard you.

Titus 2:15 (ESV)

¹⁵ Declare these things; exhort and rebuke with all authority. Let no one disregard you.

Titus 2:15 (HCSB)

¹⁵ Say these things, and encourage and rebuke with all authority. Let no one disregard you.

Titus 2:15 (NET1)

¹⁵ So communicate these things with the sort of exhortation or rebuke that carries full authority. Don't let anyone look down on you.

Textual Exegesis:

I. Context

II. Content

A. “Declare”

B. “These things”

a. BE Real! (ch.1)

i. Lovers of God

ii. Leaders of God

iii. Liars vs. God

1. Teaching what they ought not...

2. Hurting entire households...

3. They must be silenced

4. Rebuke them sharply

5. Profess with lips, deny with life!

6. Detestable, disobedient, NO good!

b. BE Righteous! (ch.2)

i. Teach... accord with SOUND Doctrine!

1. So the Word God will not be reviled...

2. So they will “wear the Word” of God...

3. So... to summarize:

a. Look like Christ.

b. Live like Christ.

c. Love like Christ

ii. Indeed...

1. “If you don’t truly get God’s grace, you won’t truly give God glory.”

2. “ALL of God’s grace... is ALL for God’s glory!”

C. “Exhort”

D. “With ALL authority”

- E. "Let no one"
- F. "Disregard"
- G. "You" (ambassador)

No doctrine of Scripture is more precious to mankind than the doctrine of salvation. And no word is more crucial to the doctrine of salvation than the word grace. That the sovereign God of creation would reach down from heaven and rescue undeserving sinners from the bondage and slavery of sin, from spiritual death and eternal separation from God in a place called hell, can only be described in one word: grace.

Salvation is a wonderful doctrine of the Bible. It is a badly misunderstood doctrine as well, especially as it relates to our understanding of the work of Christ and how it applies to sinners. It is not popular in our day to claim that Jesus is the only way to God. Modern culture and theologies see this as too narrow and restrictive, intolerant, unloving, and unworthy of the God we imagine God to be.

As we think about the doctrine of salvation, several important texts in the Word of God address various facets of our salvation. In [John 3](#) Jesus teaches us about spiritual birth. [Romans 3](#) teaches us about justification by faith in Christ. In [2 Corinthians 5](#) we learn about reconciliation with God. [Galatians 3](#) teaches us about deliverance from the curse of the law. [Hebrews 7-10](#) tells

us about Jesus our great high priest and His perfect sacrifice for sin. In [1 John 2:2](#) and [4:10](#) we see His propitiatory work of atonement. In [Titus 2:11-15](#) we learn about the grace of God that brings salvation to all men!

*In [Titus 2:11-15](#), Paul highlights the **grace** of God and the **glory** of God. What he discusses concerning these two realities can also be summed up in one word: Jesus. So, what does God want us to know and embrace when it comes to the "glory of the One and Only Son..., full of grace and truth" ([John 1:14](#))?*

God's Grace Teaches Us What We Should Learn

[Titus 2:15](#)

[Verse 15](#) concludes chapter 2 and opens the door for chapter 3.

John MacArthur says verse 15 "is one of the clearest and strongest statements in Scripture about the spiritual authority of men whom God

calls to minister His Word and shepherd His people" (Titus, 125).

Beginning with the verb "speak" or "say," Paul follows up in rapid-fire succession with three more imperatives of command: "encourage... rebuke... let no one disregard."

The man of God could speak in this way "with all authority" because of His authority: the great God and Savior Jesus Christ.

From what Titus was to teach we can see what we should learn.

A. Learn Doctrine

The command given is continually to **"say" or "speak" these things. "These things" certainly refers to 2:11-14, but it is likely that it refers to the entire letter, a letter filled with "sound teaching" (1:9; 2:1).**

Believers must know what they believe about the person and work of Jesus Christ, salvation, the church, and the future.

B. Learn Duty

4 of the 14 imperatives in Titus are in this verse.

"Encourage" addresses our duty before God and men. Paul encourages; he comes alongside to challenge us in the way we should live as we look for "the blessed hope" ([2:13](#)).

C. Learn Discernment

If "encourage" speaks to us about the way we should go, "**rebuke**" ([1:13](#)) **admonishes** us concerning the way we should not go.

"Encourage" has as its primary audience the faithful. "Rebuke" has as its primary audience the unfaithful.

When we confront and correct, we do so with all authority. We do not compromise or kowtow. We do not dialogue or debate.

Discerning both the error and the danger in our midst, we shepherd our sheep, we protect our sheep, with a firm and steady hand.

D. Learn Dedication

Speaking the truth will not always be popular, but it will always be necessary.

It will require courage, conviction, and "Christ-confidence." This will enable you to stand humbly tall, refusing to be intimidated by naysayers and opponents.

You will not let anyone "disregard," despise, look down on you, for you are looking upward and heavenward for your orders from your great God and Savior.

Conclusion

This passage shows us that the grace of God is the foundation for godly living in the here and now. It is

rooted in Christ's past work on the cross and the promise of His future return.

Martin Luther summarized how we ought to live in light of this passage. He said:

*"I live as though Christ died yesterday,
rose again today,
and is coming again tomorrow."*

Our present pursuit of godliness is sandwiched in between the death and resurrection of Christ and His second coming—the grace of His first coming and the glory of His return. Our hearts should well up with praise in response to the grace of God. It truly is amazing grace.

- Christ-Centered Exposition

2:15 *Speak... exhort... rebuke.* These three verbs identify the need for proclamation, application, and correction by the Word. *authority.* Authority to command people in the spiritual realm comes only from God's Word. Cf. [Matthew 7:28, 29](#). *Let no one despise you.* See [3:9-11](#). Rebellion against the truth has to be dealt with. Cf. [Matthew 18:15-20](#); [1 Corinthians 5:9-13](#); [2 Thessalonians 3:14, 15](#).

- The MacArthur Bible Commentary.

2:15 Summary Command. After describing the gospel, Paul returns to commanding Titus (as in [vv. 1-10](#)). The reference to **all authority**, and not allowing anyone to **disregard** Titus, shows that Paul expects this instruction to be given clearly and with certainty.

- ESV Study Bible

In [verse 15](#) "these ... things" occurs first for emphasis. Titus is to "teach" these things (cf. comments on "teaching" in [2:1](#)). Two verbs follow: "encourage" (NRSV "exhort," which may be more appropriate in this context) and "rebuke." This continues the tone of the Pastorals (cf. [1 Tim. 4:11](#); [5:1](#), [20](#); [6:2](#); [2 Tim. 4:2](#); [Titus 1:9](#); [2:6](#)). These three verbs can have "these things" as its object (as Knight argues). However, the grammar of [Titus 1:9](#), in which Titus was instructed to encourage by sound doctrine and to rebuke those who opposed it, suggests that here in [2:15](#) "teach," "encourage," and "rebuke" all have people as their object.

Timothy was to do this "with all authority." Timothy needs authority in order to "command" (or "charge") the heretics to

stop their teaching (see comments on [1 Tim. 1:3](#); cf. also [4:11](#); [5:7](#); [6:17](#)), just as Paul charged Timothy to keep his command ([6:13-14](#)). The word for authority here in Titus [2:15](#) is *epitage*, a specific command. The use of this word in [1:3](#) is helpful in understanding the kind of authority Titus has. There Paul writes of the preaching (or "proclamation") entrusted to him by the "command" (*epitage*) of God our Savior. Just as this proclamation was entrusted to Paul, so Paul entrusts it to Titus. And just as Paul functioned under the command of God, so Titus is to function under the apostolic command of Paul, though there is no indication that Titus had broad apostolic authority as Paul did.

The issue of authority. One of the most persistent and universal issues among churches and parachurch organizations is that of authority. Is authority passed down in apostolic succession or some equivalent mode of transmission (such as from the founder of a mission to his or her hand-picked successor), or is such a process restrictive and susceptible to unspiritual influences? Is church leadership best chosen by democratic voting, or is that a flawed method, especially in a church too large for the people to know the candidates and their qualifications? Should elders be self-perpetuating, or does that spawn nepotism and inbreeding? Is it right that a person who occupies the pulpit be accorded, or be *perceived* as possessing, an authority that others do not have? And who should make the decision as to where a pastor should serve and when it is time to leave—the church elders, the congregation, the bishop, or the pastor?

It is clear by now that while the Pastoral Letters do not address the specific means of perpetuating leadership in the church, they

do (1) prescribe doctrinal correctness for the health of the church and (2) demonstrate the need for morally upright teachers to communicate God's commands. While Timothy and Titus were to convey these commands, it was neither a single individual, such as Timothy at Ephesus or Titus at Crete, or a successor to each of them who was to exercise authority in the continuing church, but the overseers or elders whom they were to see installed. This explains why the other Pauline letters (except for the personal one to Philemon) are not addressed to some individual church leader but to the "saints" in general, with Philippians specifically addressing a plurality of leadership ("the overseers and deacons," [Phil. 1:1](#)).

In other words, the ongoing ideal was plural leadership, with warnings on hand for any Diotrephes, who "loves to be first" ([3 John 9](#)). This, however, does not lessen the importance of authority; on the contrary, it emphasizes it. Paul's address to the elders from Ephesus showed that elders must be able to maintain doctrinal purity and guard the flock from heretics ([Acts 20:25-31](#)). That is a function of authority, and it is similar to the concerns of the Pastoral Letters.

Authority and its limits. We have seen that **Timothy and Titus were given a clear mandate by Paul that is restated and interspersed throughout the Pastoral Letters.**

But the authority Timothy and Titus had was not autonomous.

It was the authority inherent in the commission and message they received from Paul. **Today the preacher's**

authority comes from the Word that is being preached.

Timothy and Titus had that Word directly from the apostle Paul; we have it in the Scriptures.

This is a warning regarding pastors who have an unhealthy sense of personal authority. Such pastors may, if they feel their authority waning, try to control a hostile congregation by taking illegitimate recourse to apostolic claims to authority. That apostolic language must not be detached from the circumstances of its legitimate authoritative use in its original context.

To combine the teaching, encouraging, and rebuking mentioned in [verse 15](#) without feeling "despised" requires maturity and confidence in the Lord's commission.

As one who has devoted many years to preaching as well as to academic teaching, I can testify that preachers can become very sensitive to criticism and discouraged if a congregation does not seem to respond to exhortation. (We should note here that the teaching, encouraging, and rebuking of individuals should take place in private rather than in public. Too often a rebuke from the pulpit is a thinly veiled criticism of individuals in the congregation.) With the Reformed emphasis on preaching, pastors can feel inadequate or even as failures if they lack in this

aspect of ministry, even though they may be effective in other areas.

At the same time, however, skill in preaching can easily bring pride and neglect of other responsibilities. Further a so-called "bully pulpit" (Theodore Roosevelt's phrase is still used today) can become a bullying pulpit. Therefore it requires the "great patience and careful instruction" mentioned in [2 Timothy 4:2](#), rather than a domineering attitude. In this connection, **the attitude of Ezra the scribe is instructive. He set his heart (1) to study the law of the Lord and (2) to do it; and then, as an obedient student, (3) to teach the statutes and ordinances in Israel** ([Ezra 7:10](#), NRSV).

In recent years the practice of expository preaching has been much discussed and highly praised. We must remember, however, that expository preaching is not validated only by the truth conveyed, but by the life of the preacher.

Moreover, preaching is not a matter of mere sequential comments on a text, but the explanation and application of a portion of Scripture with due attention to its place and function in its context.

The contemporary significance of [verse 15](#) is complex and of immense importance. The principles must be derived carefully, with due regard for the differences between the unique commission of Titus as an apostolic delegate to a threatened

congregation and the commission of those who care for churches today with a broader and less authoritative range of responsibilities. Yet this passage, like other passages in the Pastoral Letters, teaches the importance of transmitting sound doctrine, and that doctrine carries divine authority. **It is right for us to say, "Thus says the Lord" or, "The Bible says," making sure that we are properly teaching and applying Scripture.**

- NIV Application Commentary

2:15

The NIV rendering of v. 15 represents the meaning of the Greek text, but it fails to convey the terseness or toughness Paul intended.

“These [things]” (*tauta*), placed at the beginning of this sentence for emphasis, may refer to all of Paul’s instructions to Titus from 1:10ff.

His **repetition of the verb “rebuke” (*elegche* in this verse, which he also used in 1:13), suggests that the specific content of Paul’s instructions in 1:10–16 be included in “these [things].”**

Next, **Paul used the imperative mood of the verbs in urging Titus to speak (*lalei*), exhort (*parakalei*),**

and finally rebuke (*elegche*) with regard to his instructions.

There appears to be a progression of intensity in Paul's choice of verbs, perhaps appropriate to the receptivity of the hearers.

The addition of the phrase “with all authority” (meta pases epitages) is a noteworthy addition to “rebuke” since Paul is the only New Testament writer to use this particular term for authority (epitages).

Paul's final personal comment to Titus in this section, “Do not let anyone despise you,” is similar to his encouragement to Timothy ([1 Tim 4:12](#)) yet with the obvious omission of youth in the case of Titus.

Perhaps Titus was somewhat older than Timothy, yet he was included with the “young men” but definitely was not an “older man” (cf. [2:7](#)). Although Paul commanded Titus to speak, exhort, and rebuke, he also commanded him, “Do not let anyone despise you.” Titus's behavior in acting as Paul's apostolic representative had to be above contempt and beyond reproach.

In his duty to command and demand certain behavior among the Christians on Crete, Titus needed personal respect.

Summary.

The highest and purest motivation for Christian behavior is not based on what we can do for God but rather upon what God has done for us and yet will do.

The false teachers on Crete assumed that their religious works earned them God's favor. But Paul taught that only as we grasp the full theological significance of God's grace can we eagerly do what is pleasing to him.

Paul also reminded believers that they are *waiting* with *hope* and that as they attempt through God's grace "to do what is good," Jesus Christ will ultimately bring forth his rule of righteousness at his second coming.

- New American Commentary

[Titus 2:15](#)

These things speak — **That is, teach**; for *λαλει*, speak, has the same meaning here as *διδασκε*, teach, which, as being synonymous, is actually the reading of the Codex Alexandrinus.

And exhort—Παρακαλει· Repeat them again and again, and urge them on their attention and consciences.

And rebuke—Ελεγχε· Demonstrate the importance, utility, and necessity of them; and show them that God requires their obedience.

With all authority—Μετα πασης επιταγης· With all that authority with which thy office invests thee, and which thou hast received from God.

Let no man despise thee—That is: Act so that no person shall have any cause to despise thee, either for thy work, or the manner and spirit in which thou dost perform it.

1. FEW portions of the New Testament excel this chapter. It may well form the creed, system of ethics, and text book of every Christian preacher. Does any man inquire what is the duty of a Gospel minister! Send him to the second chapter of the Epistle to Titus for a complete

answer. There he will find what he is to believe, what he is to practice, and what he is to preach.

Even his congregation is parcelled out to him. The old and the young of both sexes, and those who are in their employment, are considered to be the objects of his ministry; and **a plan of teaching, in reference to those different descriptions of society, is laid down before him. He finds here the doctrine which he is to preach to them, the duties which he is required to inculcate, the motives by which his exhortations are to be strengthened, and the end which both he and his people should have invariably in view.**

2. **The Godhead of Jesus Christ is here laid down in a most solemn and explicit manner: He is the great God our Savior, ὁ μέγας Θεός και Σωτήρ· human language can go no higher, and the expressions are such, and are so placed, that it is impossible either to misunderstand or to misapply them. HE who is the great God, higher than the highest, is our Savior; he who is our Savior is the great God; but Jesus Christ is our Savior, and Jesus Christ is here stated to be the great God.**
3. **The extent of human redemption is here also pointed out.** The saving grace of this great God hath shone out upon every man; none has been passed by, none left uninfluenced, **none without the first offer of life eternal, and a sufficiency of grace to qualify him for the state.**

4. **The operation of Divine grace in preparing the soul for glory** is next referred to. **It cleanses us from all unrighteousness, it purifies us unto God, and makes us fervent and abundant in good works.** This system is worthy of God, and is properly suited to the state and necessities of man. **These are truths which must be preached, which are not preached enough, and which cannot be preached too often. Awake, pastors! and do not the work of the Lord carelessly. Awake, people! and believe to the saving of your souls. How shall he who is styled a minister of the Gospel, and who neither knows, feels, nor heartily inculcates these things, give an account in the great day, of himself, his calling, and his flock, to God? And when this Gospel is preached faithfully and zealously, how shall the people escape who neglect so great a salvation? Neglect, in such a case, is**

- Adam Clarke's Commentary.

Verse 15. These things speak and exhort. **1 Timothy 6:2.**

And rebuke with all authority. **1 Timothy 5:1, 1 Timothy 5:20; 2 Timothy 4:2.** The word *authority* here means *command* επιταγή. **1 Corinthians 7:6, 25, 2 Corinthians 8:8, 1 Timothy 1:1, Titus 1:3.**

The sense here is, he was to do it decidedly, without ambiguity, without compromise, and without keeping any thing back. He was to state these things not as being advice or counsel, but as the requirement of God.

Let no man despise thee. That is, **conduct yourself, as you may easily do, so as to command universal respect as a minister of God. 1 Timothy 4:12.**

(*) "Let no man" [1 Timothy 4:12](#).

- Barnes' Notes on the New Testament.

With a Summary Direction in the Close

[2:15](#)

The apostle closes the chapter (as he began it) with a summary direction to Titus upon the whole, in which we have the matter and manner of ministers' teaching, and a special instruction to Titus in reference to himself.

I. The matter of ministers' teaching:

These things, namely, those before mentioned: not Jewish fables and traditions, but **the truths and duties of the gospel**, of avoiding sin, and living soberly, righteously, and godly, in this present world. Observe, **Ministers in their preaching must keep close to the word of God.**

*If any man speak, let him speak as the oracles of God, **1 Peter 4:11**, and not the figments and inventions of his own brain.*

II. The manner; by doctrine, and exhortation, and reproof with all authority.

2 Timothy 3:16-17 *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness...*

That is, to teach sound doctrine, to convince of sin and refute error, to reform the life, and to carry forward in what is just and good; that the man of God (the Christian or minister) may be perfect, thoroughly furnished to all good works that are to be practised by himself or to be taught to others.

Here is what will furnish for all parts of his duty, and the right discharge of them. "These things speak, or teach; shun not to declare the whole counsel of God." The great and necessary truths and duties of the gospel, especially, these speak and **exhort, parakalei, press with much earnestness.**

Ministers must not be cold and lifeless in delivering heavenly doctrine and precepts, as if they were indifferent things or of little concern; but they must urge them with earnestness suitable to their nature and importance; they must call upon persons to mind and heed, and not be hearers only, deceiving themselves; but doers of the word, that they may be blessed therein.

And rebuke; convince and reprove such as contradict or gainsay, **or neglect and do not receive the truth as they should**, or retain it in unrighteousness—those who hear it not with such a believing and obedient mind and heart as they ought, but, instead of this (it may be) live in contrary practices, **showing themselves stubborn and disobedient, and to every good work reprobate.**

Rebuke with all authority, as coming in the name of God, and armed with his threatenings and discipline, whoever make light of which will do it at their peril. **Ministers are reprovers in the gate.**

III. Here is a special instruction... "Let no man **despise thee**; that is, give no occasion to do so, nor suffer it without reproof, considering that **he who despiseth despiseth not man, but God.**"

Or thus, **"Speak and exhort these things, press them upon all, as they may respectively be concerned; with boldness and faithfulness reprove sin, and carefully look to thyself and thy own conduct, and then none will despise thee."**

The most effectual way for ministers to secure themselves from contempt is to keep close to the doctrine of Christ, and imitate his example-to preach and live well, and do their duty with prudence and courage; this will best preserve both their reputation and their comfort.

Perhaps too an admonition might be here intended to the people-that Titus, though young, and but a substitute of the apostle, yet should not be condemned by them, but considered and respected as a faithful minister of Christ, and encouraged and supported in his work and office.

"Know those that labour among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake, [1 Thessalonians 5:12, 13](#). Mind their teaching, respect their persons, support them in their function, and, what in you lies, further their endeavours for the honour of God and the salvation of souls."

- Matthew Henry's Commentary

WORD Studies:

"Declare" (speak/teach)

Greek Strong's Number: 2980

Greek Word: [λαλέω](#)

Transliteration: laleō

Phonetic Pronunciation: [lal-eh'-o](#)

Root: a prolonged form of an otherwise obsolete verb

Cross Reference: TDNT - 4:69,505

Part of Speech: v

Vine's Words: [Say](#), [Speak](#), [Talk](#), [Tell](#), [Utter](#)

Usage Notes:

English Words used in KJV:

speak 244

say 15

tell 12

talk 11

preach 6

utter 4

miscellaneous translations 3

vr speak 1

[Total Count: 296]

a prolonged form of an otherwise obsolete verb; to *talk*, i.e. *utter* words :- preach, say, speak (after), talk, tell, utter. Compare [<G3004>](#) (lego).

- Strong's Talking Greek & Hebrew Dictionary.

Utter

Usage Number: 1

Strong's Number: [<G2980>](#)

Original Word: [λαλέω](#), *laleō*

Usage Notes: "to speak," is rendered "to utter " in [2 Cor. 12:4](#); [Rev. 10:3, 4](#) (twice). See [PREACH](#), [SAY](#), [SPEAK](#), [TALK](#), [TELL](#).

Tell

Usage Number: 2

Strong's Number: [<G2980>](#)

Original Word: [λαλέω](#), *laleō*

Usage Notes: for which see [SAY](#), No. 2, is usually rendered "to speak," in the RV (for AV, "to tell"), e.g., [Matt. 26:13](#); [Luke 1:45](#); [Luke 2:17, 18, 20](#); [Acts 11:14](#); [Acts 27:25](#); but RV and AV, "to tell" in [John 8:40](#); [Acts 9:6](#); [Acts 22:10](#).

- Vine's Expository Dictionary of Old Testament and New Testament Words.

“these things”

Greek Strong's Number: 5023

Greek Word: [ταῦτα](#)

Transliteration: tauta

Phonetic Pronunciation: [tow'-tah](#)

Root: nominative or accusative case neuter plural of [<G3778>](#)

Cross Reference:

Part of Speech: pron

Vine's Words: None

Usage Notes:

English Words used in KJV:

these things 158

these 26

thus 17

that 7

these words 7

this 6

afterwards + [<G3326>](#) 4

miscellaneous translations 22

[Total Count: 247]

nominal or accusative neuter plural of [<G3778>](#) (houtos); *these* things :- + afterward, follow, + hereafter, × him, the same, so, such, that, then, these, they, this, those, thus.

- Strong's Talking Greek & Hebrew Dictionary.

“exhort”

Greek Strong's Number: 3870

Greek Word: παρακαλέω

Transliteration: parakaleō

Phonetic Pronunciation: [par-ak-al-eh'-o](#)

Root: from [<G3844>](#) and [<G2564>](#)

Cross Reference: TDNT - 5:773,778

Part of Speech: v

Vine's Words: [Beseech](#), [Comfort](#), [Comforter](#), [Comfortless](#), [Exhort](#), [Exhortation](#), [Intreat](#), [Intreaty](#)

Usage Notes:

English Words used in KJV:

beseech 43

comfort 23

exhort 21

desire 8

pray 6

intreat 3

miscellaneous translations 4

vr besought 1

[Total Count: 109]

from [<G3844>](#) (para) and [<G2564>](#) (kaleo); to *call near*, i.e. *invite, invoke* (by *imploration, hortation* or *consolation*) :- beseech, call for, (be of good) comfort, desire, (give) exhort (-ation), entreat, pray.

- Strong's Talking Greek & Hebrew Dictionary.

Beseech

Usage Number: 1

Strong's Number: [<G3870>](#)

Original Word: [παρακαλέω](#), *parakaleō*

Usage Notes: the most frequent word with this meaning, lit. denotes "to call to one's side," hence, "to call to one's aid." It is used for every kind of calling to a person which is meant to produce a particular effect, hence, with various meanings, such as "comfort, exhort, desire, call for," in addition to its significance "to beseech," which has a stronger force than *aiteō* (see [ASK](#)). See, e.g., the RV "besought" in [Mark 5:18](#); [Acts 8:31](#); [Acts 19:31](#); [1 Cor. 16:12](#). See [CALL](#), No. 6, Note (2), [COMFORT](#), [DESIRE](#), [EXHORT](#), [INTREAT](#), [PRAY](#).

- Vine's Expository Dictionary of Old Testament and New Testament Words.

“rebuke”

Greek Strong's Number: 1651

Greek Word: [ἐλέγχω](#)

Transliteration: elenchō

Phonetic Pronunciation: [el-eng'-kho](#)

Root: of uncertain affinity

Cross Reference: TDNT - 2:473,221

Part of Speech: v

Vine's Words: [Convict](#), [Convince](#), [Fault](#), [Faultless](#), [Rebuke](#), [Reproof](#), [Reprove](#)

Usage Notes:

English Words used in KJV:

reprove 6

rebuke 5

convince 4

tell (one's) fault 1

convict 1

[Total Count: 17]

of uncertain affinity; to *confute*, *admonish* :- convict, convince, tell a fault, rebuke, reprove.

- Strong's Talking Greek & Hebrew Dictionary.

Convict

Usage Number: 1

Strong's Number: [<G1651>](#)

Original Word: [ἐλέγχω](#), *elenchō*

Usage Notes: signifies (a) "to convict, confute, refute," usually with the suggestion of putting the convicted person to shame; see [Matt. 18:15](#), where more than telling the offender his fault is in view; it is used of "convicting" of sin, [John 8:46](#); [John 16:8](#); gainsayers in regard to the faith, [Titus 1:9](#); transgressors of the Law, [Jas. 2:9](#); some texts have the verb in [John 8:9](#); (b) "to reprove," [1 Cor. 14:24](#), RV (for AV, "convince"), for the unbeliever is there viewed as being reprovved for, or "convicted" of, his sinful state; so in [Luke 3:19](#); it is used of reprovving works, [John 3:20](#); [Eph. 5:11, 13](#); [1 Tim. 5:20](#); [2 Tim. 4:2](#); [Titus 1:13](#); [Titus 2:15](#); all these speak of reproof by word of mouth. In [Heb. 12:5](#); [Rev. 3:19](#), the word is used of reprovving by action. See [FAULT](#), [REBUKE](#), [REPROVE](#).

- Vine's Expository Dictionary of Old Testament and New Testament Words.

"authority"

Greek Strong's Number: 2003

Greek Word: [ἐπιταγή](#)

Transliteration: epitagē

Phonetic Pronunciation: [ep-ee-tag-ay'](#)

Root: from [<G2004>](#)

Cross Reference: TDNT - 8:36,1156

Part of Speech: n f

Vine's Words: [Authority](#), [Commandment](#)

Usage Notes:

English Words used in KJV:

commandment 6

authority 1

[Total Count: 7]

from [<G2004>](#) (epitasso); an *injunction* or *decree*; by implication *authoritativeness* :- authority, commandment.

- Strong's Talking Greek & Hebrew Dictionary.

Commandment

Usage Number: 4

Strong's Number: [<G2003>](#)

Original Word: [ἐπιταγή](#), *epitagē*

Usage Notes: akin to No. 4, above, stresses "the authoritativeness of the command;" it is used in [Rom. 16:26](#); [1 Cor. 7:6, 25](#); [2 Cor. 8:8](#); [1 Tim. 1:1](#); [Tit. 1:3](#); [Tit. 2:15](#). See [AUTHORITY](#).

- Vine's Expository Dictionary of Old Testament and New Testament Words.

“no man”

Greek Strong's Number: 3367

Greek Word: μηδείς

Transliteration: mēdeis

Phonetic Pronunciation: [may-dice'](#)

Root: from [<G3361>](#) and [<G1520>](#)

Cross Reference:

Part of Speech: adj

Vine's Words: [Nothing](#)

Usage Notes:

English Words used in KJV:

no man 32

nothing 27

no 16

none 6

not 1

anything 2

miscellaneous translations 7
[Total Count: 91]

including the irregular feminine **medemia**, *may-dem-ee'-ah*, and the neuter **meden**, *may-den'*; from [<G3361>](#) (me) and [<G1520>](#) (heis); *not even one* (man, woman, thing) :- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

- Strong's Talking Greek & Hebrew Dictionary.

Nothing

Usage Number: 2

Strong's Number: [<G3367>](#)

Original Word: [μηδέν](#), *mēden*

Usage Notes: the neuter of medeis, "no one," is related to No. 1, in the same way as the masculine genders are; so with the negatives *ou* and *mē*, "not," in all their usage and connections (See [NO MAN](#)). Thus it is found, not in direct negative statements, as with No. 1, but in warnings, prohibitions, etc., e.g., [Matt. 27:19](#); [Acts 19:36](#); in expressions conveying certain impossibilities, e.g., [Acts 4:21](#); comparisons, e.g., [2 Cor. 6:10](#); intimating a supposition to the contrary, [1 Tim. 6:4](#); adverbially, e.g., [2 Cor. 11:5](#), "not a whit." Westcott and Hort adopt the spelling methen in [Acts 27:33](#).

- Vine's Expository Dictionary of Old Testament and New Testament Words.

“despise”/“disregard”

Greek Strong's Number: 4065

Greek Word: περιφρονέω

Transliteration: periphroneō

Phonetic Pronunciation: [per-ee-fron-eh'-o](#)

Root: from [<G4012>](#) and [<G5426>](#)

Cross Reference: TDNT - 3:663,421

Part of Speech: v

Vine's Words: [Despise](#), [Despiser](#)

Usage Notes:

English Words used in KJV:

despise 1

[Total Count: 1]

from [<G4012>](#) (peri) and [<G5426>](#) (phroneo); to *think beyond*, i.e. *depreciate* (*condemn*) :- despise.

- Strong's Talking Greek & Hebrew Dictionary.

EXHORTATION Argument ([Acts 2:40](#)) or advice intended to incite hearers to action. The ability to exhort or encourage to action is a spiritual gift ([Rom. 12:8](#)) sometimes associated with prophets/preachers ([Acts 15:32](#); [1 Cor. 14:3](#)). Elsewhere mutual exhortation is the responsibility of all Christians ([Rom. 1:12](#); [1 Thess. 5:11,14](#); [Heb. 3:13](#), [10:24-25](#)). The Hebrew Scriptures provided New Testament preachers with a source of exhortation ([Rom. 15:14](#); [Heb. 12:5-6](#)). The synagogue sermon was described as a “word of exhortation” ([Acts 13:15](#)). As such it called for applying the truths of the scriptural text to life. Indeed, exhortation is the goal of orderly worship ([1 Cor. 14:31](#)). Letters of exhortation were common in the ancient world. Messengers often supplied additional encouragement to supplement the written message ([2 Sam. 11:25](#); [Eph. 6:22](#); [Col. 4:8](#)). Two New Testament documents describe themselves as exhortations ([1 Pet. 5:12](#); [Heb. 13:22](#)). The effect of the letter of the Apostolic Council was similarly described as exhortation ([Acts 15:21](#)). Though it does not designate itself as such, the Epistle of James is an exhortation.

- **Holman Bible Dictionary.**

Martin Luther put it this way:

“Thus when you hear a sermon by the Apostle Paul or by me, you hear God the Father Himself. And yet you do not become my pupil but the Father’s, for it is not I who is speaking; it is the Father. Nor am I your schoolmaster; but we both, you and I, have one Schoolmaster

and Teacher, the Father, who instructs us. We both, pastor and listener, are only pupils; there is only this difference, that God is speaking to you... through me. That is the glorious power of the divine Word, through which God Himself deals with us and speaks to us, and in which we hear God Himself.”

**This call to preach is best summed up
in the words of Paul in [1 Corinthians 1:17-25](#):**

“For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, that the cross of Christ should not be made void. For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God. For it is written, “I will destroy the wisdom of the wise, and the cleverness of the clever I will set aside.” Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe. For indeed Jews ask for signs, and Greeks search for wisdom; but we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

Mark 16:15 = Personal mandate to PROCLAIM!

He said to them,

“Go into all the world and preach the gospel to all creation.”

Other Biblical Considerations

Shepherds vs. Hirelings

Obey your leaders

Ephesians 4: five-fold, God-given leadership

2 Timothy 3:16-17

When helping/coddling hurts

Preach the Word! Vs. Tickling itching ears...

2 Timothy 4:1-5

1I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: 2preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. 3For the time is coming when people will not endure sound^a teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, 4and will turn away from listening to the truth and wander off into myths. 5As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.

7 sons of Sceva... "but who are you?"
- Wrong-hearted regurgitation is dangerous

John 17:17

Sanctify them in the truth; your word is truth.

***** 1 Thessalonians 2:9-12 *****

we proclaimed to you the gospel of God... 11For you know how, like a father with his children, 12we exhorted each one of you and encouraged you and charged you to walk in a manner worthy of God, who calls you into his own kingdom and glory.

Encumbrances & Hindrances issues

"God said" or "Thus says the Lord" quoted: 3800+

See Acts 20:25-31 context (authority/doc)

Respect your pastors:

1 Thessalonians 5:12-13 (ESV)

¹² We ask you, brothers, to respect those who labor

among you and are over you in the Lord and admonish you,¹³ and to esteem them very highly in love because of their work. Be at peace among yourselves.

***** Hebrews 13:7-22 (ESV) *****

⁷ Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith.

¹⁷ Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.

²² I appeal to you, brothers, bear with my word of exhortation...

James - teachers/pastors held to a higher standard of accountability

Timothy: good pastors/teachers worth double compensation...

ROI... (Day-traders vs Investment-bankers)
- Instant gratification vs long view!

James 1:22

But be doers of the word, and not hearers only, deceiving yourselves.

Jeremiah 1&2!!!

Matthew 7:21-23

2 Corinthians 13:5

Examine yourselves, to see whether you are in the faith. Test yourselves. Or do you not realize this about yourselves, that Jesus Christ is in you?— unless indeed you fail to meet the test!

Acts 2:41-47

40 And with many other words he bore witness and continued to exhort them, saying, “Save yourselves from this crooked generation.” *41* So those who received his word were baptized, and there were added that day about three thousand souls.

The Fellowship of the Believers

42 And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers. *43* And awe^d came upon every soul, and

many wonders and signs were being done through the apostles. 44And all who believed were together and had all things in common. 45And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. 46And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, 47praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.

Ezekiel 33

Ask: Why would/did God save you?

Passover parallel to John 3:36

Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.

LIFE Cycle...

Vertical AND Horizontal health is critical!

Discipleship (2 Tim 2) necessity...

and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also.

- **SOLDIERS – no civilian affairs...**
- **OLYPIANS – committed to the rules...**
- **FARMERS – devotion & work ethic are key...**
-

They are not pushing you away... They are denying Me...

Parable of the talents *(Matthew 25:14-30)*

Luke 12:48 (NLT)...

Much for much!

When someone has been given much, much will be required in return; and when someone has been entrusted with much, even more will be required.

Stephen is an awesome example!

- **No matter what!**
- **Bolder as they picked up the rocks...**

WARNINGS:

1 Corinthians 3:10-15

10According to the grace of God given to me, like a skilled^b master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it. 11For no one can lay a foundation other than that which is laid, which is Jesus Christ. 12Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw— 13each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done. 14If the work that anyone has built on the foundation survives, he will receive a reward. 15If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.

Revelation 2-3...

We are ambassadors!

- Privileged AND inconvenienced

Moses: go tell Pharaoh...

Elijah: quote him vs 450 Baal guys (God told)

Sodom & Gomorrah...

"We've forgotten how to blush..."

Luke 12:35-48 = BE Ready!

³⁵ *“Stay dressed for action and keep your lamps burning,*
³⁶ *and be like men who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks.*

³⁷ *Blessed are those servants whom the master finds awake when he comes. Truly, I say to you, he will dress himself for service and have them recline at table, and he will come and serve them.*

³⁸ *If he comes in the second watch, or in the third, and finds them awake, blessed are those servants!*

³⁹ *But know this, that if the master of the house had known at what hour the thief was coming, he would not have left his house to be broken into.*

⁴⁰ *You also must be ready, for the Son of Man is coming at an hour you do not expect.”*

⁴¹ *Peter said, “Lord, are you telling this parable for us or for all?”*

⁴² *And the Lord said, “Who then is the faithful and wise manager, whom his master will set over his household, to give them their portion of food at the proper time?*

⁴³ *Blessed is that servant whom his master will find so doing when he comes.*

⁴⁴ *Truly, I say to you, he will set him over all his possessions.*

⁴⁵ *But if that servant says to himself, ‘My master is delayed in coming,’ and begins to beat the male and female servants, and to eat and drink and get drunk,*

⁴⁶ *the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will cut him in pieces and put him with the unfaithful.*

⁴⁷ And that servant who knew his master's will but did not get ready or act according to his will, will receive a severe beating.

⁴⁸ But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.

Ephesians 4:1-3 = obey... unity & humility

Ephesians 4:1-6 (ESV)

¹ I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called,

² with all humility and gentleness, with patience, bearing with one another in love,

³ eager to maintain the unity of the Spirit in the bond of peace.

⁴ There is one body and one Spirit—just as you were called to the one hope that belongs to your call—

⁵ one Lord, one faith, one baptism,

⁶ one God and Father of all, who is over all and through all and in all.

Ephesians 6:10ff = real & ready...

Matthew 5-7... Master's master-plan

Imagine a border guard who just lets people walk across the border vs. confront and validate....

Nehemiah's confrontation with the liars...

"All authority" = Titus 2:15 & Matthew 20:18

- This is the thrust of v.15 AND 2:1
- Command =
 - A. Hear
 - B. Believe
 - C. Obey
- Preaching is commanding! - Mac
- 1 Timothy 4:11ff

1 Timothy 4:11-16 (ESV)

11 Command and teach these things.

12 Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity.

13 Until I come, devote yourself to the public reading of Scripture, to exhortation, to teaching.

14 Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you.

15 Practice these things, immerse yourself in them, so that all may see your progress.

16 Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers.

- Commanding
 - A. Connect
 - B. Contextualizes
 - C. Command
 - D. Contrast
 - E. Consequences
 - a. Creator-God
 - b. Coming-God
 - c. Christ is God
 - d. Crucified-God
 - e. Coming-again-God

Commanding

Combatting

Completing!

- John 8:28-47-Jesus spoke God's words!
 - A. If Jesus... how about us?
 - B. Authority is plugged into Scripture!

John 8:28-47 (ESV)

²⁸ So Jesus said to them, “When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing on my own authority, but speak just as the Father taught me.

²⁹ And he who sent me is with me. He has not left me alone, for I always do the things that are pleasing to him.”

³⁰ As he was saying these things, many believed in him.

³¹ So Jesus said to the Jews who had believed him, “If you abide in my word, you are truly my disciples,

³² and you will know the truth, and the truth will set you free.”

³³ They answered him, “We are offspring of Abraham and have

never been enslaved to anyone. How is it that you say, ‘You will become free’?’”

³⁴ Jesus answered them, “Truly, truly, I say to you, everyone who practices sin is a slave to sin.

³⁵ The slave does not remain in the house forever; the son remains forever.

³⁶ So if the Son sets you free, you will be free indeed.

³⁷ I know that you are offspring of Abraham; yet you seek to kill me because my word finds no place in you.

³⁸ I speak of what I have seen with my Father, and you do what you have heard from your father.”

³⁹ They answered him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would be doing the works Abraham did,

⁴⁰ but now you seek to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did.

⁴¹ You are doing the works your father did.” They said to him, “We were not born of sexual immorality. We have one Father—even God.”

⁴² Jesus said to them, “If God were your Father, you would love me, for I came from God and I am here. I came not of my own accord, but he sent me.

⁴³ Why do you not understand what I say? It is because you cannot bear to hear my word.

⁴⁴ You are of your father the devil, and your will is to do your father’s desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.

⁴⁵ But because I tell the truth, you do not believe me.

⁴⁶ Which one of you convicts me of sin? If I tell the truth, why do

you not believe me?
⁴⁷ *Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God."*

- Pastors/Preachers are "commanders" in God's army...

Mistaken Authority

- 1. Personal power - "I oriented power..."**
- 2. Church power- ie. Catholic... "tradition"**
- 3. Experiential power - "feelings" vs Word**
- 4. Reasoning/Rationalizing power -**
 - A. Impossibility does not defy...**
 - B. Probability does not justify**
- 5. Majority power - "2+2=4... period!"**

"The Bible is the real preacher..." - J.I. Packer

"Preaching is truth through personality."

- 1 Cor 14:24-25 = God's formula

24 But if all prophecy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, 25 the secrets of his heart are disclosed, and so, falling on his face, he will worship God and declare that God is really among you.

*** Romans 10:9

*** Romans 10:14-15

*** Romans 10:17

- Paul did not teach with pretty words... but with words of Spirit-filled power

- Commanding people splits the crowds into the "wills" & the "won't" - the "dos" & the "dont's." Commanding in the "visible church" will separate the "aints" from the saints (aka the "invisible Church"). - JDP

- Romans 12:1-3 & Hebrews 12:1-2!!!

- John 7:16ff = Jesus taught the Father's Word... If Jesus, how much more us?

John 7:16 (ESV)

16 So Jesus answered them, "My teaching is not mine, but his who sent me.

- John 8:28!!!

John 8:28 (ESV)

28 So Jesus said to them, “When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing on my own authority, but speak just as the Father taught me.

- John 12:49-50 ditto

John 12:49-50 (ESV)

49 For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment—what to say and what to speak.

50 And I know that his commandment is eternal life. What I say, therefore, I say as the Father has told me.”

- The Word of God is a 2 edged sword...

Hebrews 4:12-13 (ESV)

12 For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.

13 And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.

- Explaining the dynamics & components of preaching/proclaiming is constructive. Aim at the heart with truth in love

- A. Declare = speak/explain with clarity
- B. Exhort = press for conviction... insist upon obedience
- B. Reprove = condemn & confront disobedience

- "Disregard" is a compound word...

A. Evade, rationalize...

B. Thinking...

C. Go around...

*** Do not let people "think around" and "evade" or "disregard" the preaching or proclaiming of "these things" of "sound doctrine"

*** 1 Thessalonians 2:13ff ***

13 And we also thank God constantly for this, that when you received the word of God, which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers.

14 For you, brothers, became imitators of the churches of God in Christ Jesus that are in Judea. For you suffered the same things from your own countrymen as they did from the Jews,

15 who killed both the Lord Jesus and the

*prophets, and drove us out, and displease
God and oppose all mankind
¹⁶ by hindering us from speaking to the
Gentiles that they might be saved—so as
always to fill up the measure of their sins.
But wrath has come upon them at last!*

It's time to count the cost and pay the price! - JDP

*Any plan to eventually obey... is a personal plan
to actively DISOBEY. - JDP*

Line of authority:

1. Genesis 1:1
2. John 1:1
3. John 3:3, 16, 36
4. John 14:6
5. John 14:15
6. John 17:17, 20-21
7. John 20:21
8. Matthew 28:18-20 & Acts 1:8
9. 2 Corinthians 5:20
10. Titus 2:1 & 15

Content of authority:

1. John 1:1 (The Word)
2. John 7:14-18
3. John 8:32&36
4. John 12:49-50
5. John 17:17
6. John 20:21
7. Matthew 28:18-19
8. 2 Timothy 3:16-17 & 4:2!
9. 1 Timothy
10. Titus 2:1 & 15

***** POWER Validation *****

***"God's power flows in ONE direction!
Divine power originates in the triune God &
flows out to & through His intended
recipients. God tells His people what to say
& do to His people... You KNOW you are in
the presence of either deceptive and/or
demonic power when the talker tells the
power source where, when, & what to do...
and in so doing "takes control" and
appears to reverse the direction & flow of***

divine power." - JDP

Neither reasoning, entertaining, like ability, osmosis, nor felt needs satisfaction... saves! Faith comes by hearing the Word of God.

***** Romans 10!**

A. v.9-10

B. v.13-15

C. v.17

Sharing vs. Commanding...

Superficial vs. Scriptural

Entertaining vs. Exhorting

Popular vs Powerful & penetrating preaching...

Sin... at its core... is anti-authority!

- Classroom
- City
- Country
- Continents...
- church!

Only those proclaimers UNDER God's authority... HAVE God's authority

ep-I-tah-gay = Gk. for "**authority**" here BUT
it is "command" everywhere else...

Explain why expository preaching is essential!

- Exegesis vs. eisegesis
- Unpack vs. impact the text...

This is how God's...

- 1. Children GROWs**
- 2. Champions GROWs**
- 3. Church GROWs**

Dual-discipleship dynamics:

- G. G3-Proclamation... Listen & Learn**
- R. Reinforce (Exhort) ... Believe & Obey**
- O. Overrule (Rebuke) ... Receive & Repent**
- W. Witness ... Mature & Multiply**