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This issue's theme: 1 Timothy Today

See articles on pages 2, 4, 5, 6, 7, 8

Pictured above is the theatre in Ephesus mentioned in Acts 19:29. It had a seating capacity of 25,000 and was first constructed during the 1st century BC.

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Daily Life in Timothy's Ephesus

(Introduction and Backgrounds)

Jim Holston

In the early AD 60's the veteran missionary Paul wrote a letter to his young colleague Timothy, who was in Ephesus on an assignment from Paul (1 Timothy 1:3). The letter details Paul's instructions on life and ministry in a difficult situation. Three areas were of prime importance. Timothy was to deal with false teachers who were promoting false, unhealthy teachings (1:3-7; 4:1-5; 6:3-5). He was to appoint elders and deacons to provide stable, godly leadership and to help in dealing with the false teachers, some of whom may have themselves been elders (3:1-13; cf. 5:1, 17-20). And Timothy was to teach people how they ought to conduct themselves in God's household (3:14-15).

In order to understand Paul's instructions to Timothy it is important to grasp the historical and cultural context of Timothy's ministry in Ephesus.

While it is uncertain if Paul planted the church in Ephesus, his efforts did play an important role in the early spread of the Gospel there. Paul visited Ephesus on his second missionary journey (Acts 18:19-28) and on the third missionary journey he stayed there for nearly three years (Acts 19:8-10; cf. 20:31). Ephesus was the site of Paul's longest missionary tenure and was also the base of his ministry to take the Gospel into the interior of Asia Minor. Paul apparently established a fairly strong church in Ephesus because about thirty years later in Revelation the church is commended for its earlier strength and exhorted to return to its former love (Rev. 2:1-7).

Ephesus was the preeminent and largest city in the Roman province of Asia (Bruce, 288), and the third largest in the Roman Empire. Meeks calls Ephesus a "sprawling" city (Meeks, 49). Population estimates range from 100,000 to 250,000. Ephesus was a free city, meaning that its

internal affairs were governed by its own Greek constitution (Ferguson, 41; Meeks, 44). Like most Greek colonies in Anatolia, Ephesus was located along the fertile coastal plain in western Anatolia, flanked by mountains and watered by the Cayster River (Oster, 542; Toksoz, 5).

During the time of Augustus Caesar, the Roman geographer Strabo said Ephesus was the largest commercial centre in Asia Minor west of the Taurus Mountains. Cicero also judged that the province of Asia (where Ephesus was located) was the most blessed with natural resources. Ephesus itself was surrounded by natural resources provided by the Cayster River, the sea, and Mount Pion (Oster, 543).

Ephesus sat on one of four major east-west trade routes in the Roman Empire and the one most frequently used by travelers (Ferguson, 86-87). At Ephesus, the east-west trade route intersected a major north-south coastal road that ran north through Smyrna and Pergamum to Troas. Ephesus can also be viewed as the starting point of a type of postal route (cf. the order of the seven cities of Revelation 2-3) running north to Pergamum and southwest through Sardis to Laodicea (Borchert, 115).

In ancient times, a traveler sailing to Ephesus from the Aegean Sea could see in the distance the immense warehouses along the harbour and the white seats of the great theatre on the slopes of Mount Pion. At the foot of the Acropolis the traveler

could also distinguish the snow white marble roof and pillared portico of the Temple of Artemis (Toksoz, 6). In the city the traveler would find broad, column lined streets, numerous private dwellings, temples and shrines, market places, gymnasiums, baths, fountains, wells, aqueducts, a renowned medical school and a stadium from the time of Nero (54-68 AD) where athletic games, horse and chariot races and gladiatorial combat were presented (Oster, 544-547; Arnold, 250; Toksoz, 41-42).

The great theatre of Ephesus, which seated 25,000, was built during the Hellenistic period into the western face of Mount Pion (Oster, 545). In the Book of Acts, this theatre was the site of a riot by Ephesian craftsmen protesting the incursion of the Gospel into their lucrative pagan religious relics business (Acts 19:23-41).

Religion was of the greatest importance in Ephesus. Citizens encountered it in all aspects of daily life: home, work, sports and civic meetings in addition to idolatrous worship. The city contained many temples and shrines, the most prominent of which was the Temple of Artemis. In Greek mythology Artemis was the twin sister of Apollo. She presided over childbirth and was goddess of the countryside and of wild animals, (Ferguson, 154). The worship of an earth goddess seems to have predated the coming of the Greeks to the area. Ephesus was said to have been built by the Amazons, a legendary tribe of female warriors, who supposedly built the city because

it was close to the birthplace of the mother goddess of earth. When the Greeks colonized the area they adopted the native goddess and gave her the characteristics of Artemis (Borchert, 116). Ephesus may have taken its name from the mother goddess known as Artemis Ephesia (McDonald, 313).

According to Oster (548), during the Roman period

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several aspects of the Artemis cult in Ephesus were especially important. 1. Artemis was the chief deity of Ephesus. 2. The goddess cult was not characterized by sensuality. 3. Artemis' influence is seen in the political, civic, cultural, educational and economic life of the community. 4. The goddess religion was internationally recognized as a leading religion. 5. Artemis appealed to both the social needs and the personal piety of the pagans of Ephesus.

The Temple of Artemis, called the Artemision, was originally built in the 6th century B.C. on the site of an earlier worship centre. Apparently the temple was burned in 356 B.C. on the very night Alexander the Great was born (Arnold, 250; Borchert, 116). According to the Roman Pliny, the temple measured 55.10 m. X 115 m. and contained 127 columns, with some as high as 17.65 m. The magnificence of the building lead Antipater to classify it as one of the seven wonders of the ancient world. The Greek historian Pausanias declared that the temple was the largest building in the world (Arnold, 250) which would make it larger than the Parthenon in Athens.

Within the temple was the statue of Artemis which was believed to have "fallen from heaven" (Acts 19:35) and therefore of divine origin. Ephesus prided itself as the "Temple Warden of Artemis" and on the fact that the cult of the great goddess had spread to the entire Greek world and beyond (Bruce, 287). The temple, which was considered sacred territory, also served as a bank. Magical arts were also connected with the worship of Artemis (Arnold, 250).

Although Artemis dominated the religious atmosphere of Ephesus, the worship of other deities flourished as well. Temples, coins, literature, epigraphy and monuments give evidence of the worship of other Greco-Roman, Egyptian and Anatolian deities including Sarapis, Isis, Aphrodite, Apollo, Asclepius, Athena, Cabiri, Demeter, Dionysus, Ge, Hecate, Hephaestus, Hercules, Pluto, Poseidon and Zeus (Oster, 248).

There is also evidence of a thriving Jewish community during the Greco-Roman period, but its size, character

and role in Ephesian life is unclear. The Jewish 1st century historian, Josephus, refers to Ephesus about a dozen times, but to date no synagogue in Ephesus has been found (Oster, 248).

Timothy's task in Ephesus was daunting. The city of Ephesus was a large, urban, prosperous, prestigious community. Ideas flowed freely along the trade routes that intersected at Ephesus. The pagan Artemis cult predominated in the region but with a mix of other pagan cults and Judaism. In this milieu the church struggled to live out its commitment to Christ—facing opposition from without and false teaching (a mix of Christianity, Judaism and paganism) from within. As you read 1 Timothy, seek to understand Timothy's context, draw out principles and apply them to our context today.

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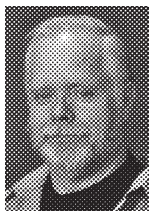
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Pass It On

Wayne Turner



It has been said, from an earthly perspective, the church is only one generation from extinction. If a congregation stops gaining new people and loses the ones it already has through death or attrition, it will cease to exist. Christianity was never intended to be static (staying motionless). It was to be active, dynamic, ever growing and increasing.

The apostle Paul understood this. He passionately dedicated his life to spreading the message of Christ and making new Christians. But, he knew it would take more. It would take many people fulfilling different roles including preachers, teachers, elders, deacons. As he travelled, he met and appointed people to take on these responsibilities. One of these was a young man of Lystra named Timothy.

Timothy was the son of a Greek father and Jewish mother. Paul took him along as his protégé as he travelled. Timothy reached the point that he became an evangelist. Further, he became one of the two very unique men to whom Paul assigned some of the toughest challenges. Titus was to straighten up the church in Crete; Timothy to deal with the false teachers and disorganization in the church at Ephesus.

Paul's letters to these two men attest to the difficulty of their tasks and also the high regard he had for them. Through these letters, we gain an insight into Paul's awareness of the difficulties the church faced, but also his understanding of what was necessary for the church to continue to grow and thrive in the future. Essentially, he told Timothy to "pass it on!"—to take the message he heard Paul preach and entrust it to faithful men who would then teach others. Since Paul's message came directly from Jesus, this represented five "generations" of people. Obviously, the challenge to pass it on would then be extended to each new generation.

Paul's instructions to Timothy involved passing on three things. The first was to pass on the gospel. "Preach the word," Paul told Timothy. "Do the work of an evangelist." An important part of this was to keep the message pure—the gospel of Christ. Preach anytime, anywhere, to anyone. Reach the lost. As Paul wrote, "I have become all things to all men that by all means, I can save some."

The second was about how Christians interact within the church. As they reached the lost and brought new members into the family, they were to build up and edify one another. This teaching was to bring all to unity of faith and spiritual maturity. Spiritual nourishment was vital. Paul told Timothy to avoid unsound things, like speculations, controversies and myths—to teach what is sound. Our word hygiene comes from the Greek word translated

"sound." It is that which is healthy. Timothy was to be part of, and to pass on, the work of building up and encouraging the church.

Many people today miss the third thing Timothy was to pass on. In addition to preaching and teaching, he was to pass on the responsibility for leading the church—for maintaining order and unity in the body. Paul knew the dangers that would come from false leaders, wolves among the flock, coming even from the elders in Ephesus.

Incredibly, Paul gave the young evangelist the responsibility for appointing elders and deacons! As Paul had taught and trained him, Timothy was to teach and select other leaders. The appointment of leaders was neither haphazard nor unintentional. Timothy was to seek out potential candidates according to a list of spiritual requirements that included important criteria such as their faith, example, character, soundness and reputation.

Paul's letter to Timothy is invaluable for us today. We have the same responsibility as Timothy to pass it on—to preach the gospel, teach and edify the church, and to train and appoint healthy leaders. We need to carefully listen to Paul's words and pass it on!

In this month's issue of the Gospel Herald, we are taking a closer look at 1 Timothy and its relevance today. Jim Holston sets the stage with an insightful look at Ephesus in the first century. Ed Broadus looks at Paul's charge to Timothy to focus on the gospel. George Mansfield examines Paul's instruction for leadership in the church. Roy Davison writes about the various teachings and responsibilities given to Timothy. On the Youth Page, Brian Cox reminds us that any person, no matter how flawed, can become a Christian. Again, we acknowledge Paul Birston, co-editor, for his work planning and organizing this issue. Hopefully, through all of these, we will better understand our challenge. Pass it on!

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Focusing on the Gospel Message in Word and Deed (1 Timothy 1 and 2)

Edwin Broadus

Politicians know the importance of staying “on message,” and Christians should, too. Paul’s first letter to Timothy addresses a church problem, caused by some who were fascinated with speculative teaching that had nothing to do with God’s agenda and consequently nothing to do with what Christians should be about. This problem is described and identified in chapter one, and then in chapter two the apostle begins telling Timothy how to deal with it. This by no means completes all that Paul has to say about the matter, but in these two chapters he tells Timothy where to begin.

The Problem

After his customary greeting (1:1-2), Paul reminds Timothy why he had left him in Ephesus: “So that you may command certain men not to teach false doctrines nor to devote themselves to myths and endless genealogies” (1:3). Exactly what they were teaching is uncertain, but it was related to Judaism, since they desired to be teachers of the law, despite not knowing what they were talking about. They failed to understand that the law is intended to identify and condemn sin and not to serve as a springboard for speculation.

What they were teaching was not so much heretical as it was irrelevant (or “meaningless,” as Paul put it). Because it did not conform to the “glorious gospel” but instead encouraged controversy, it was not “sound” (or healthy). Instead it was a diversion from God’s true work of faith that is intended to fill people with love that flows from a pure heart (right motives), a good conscience (personal integrity) and a sincere faith (genuine commitment to Jesus Christ). There will be no ulterior motives, no hidden agendas, no self-promotion if a Christian is filled with love (1:3-11).

The Heart of the Gospel

Paul makes no attempt to refute this irrelevant speculation, other than to say that it has nothing to do with God’s plan. Instead, he uses his own story to point Timothy to the gospel and to the transforming power of God’s mercy: “Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy,” and “the grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ’s Jesus.” (The words *faith* and *love* echo what Paul had said in 1:4-5 about some of the essentials of God’s plan.)

The apostle was the prototype for every sinner who puts his faith in Jesus. By using himself as an illustration, he reminds Timothy of what the gospel is all about: “Christ Jesus came into the world to save sinners.” In the face of the problems in Ephesus, Paul, in effect, tells

Timothy to preach this, and rather than people filled with “envy, strife, malicious talk, evil suspicions and constant friction” (6:4-5) this message will produce people filled with love and be motivated by it (1:12-17).

The chapter ends (1:18-20) with a reminder to Timothy of the favorable predictions that were earlier made about him and with an encouragement to hold on to his own faith and integrity while waging this good fight to which he had been called. Such encouragement is timely for anyone in Timothy’s situation, for too often embattled Christians use wrong methods and sometimes even lose their own faith in the midst of such struggles.

Pray for Everyone

Part of the answer, then, to the problem of an irrelevant message is to focus on the right one. But beyond this, disciples need to be taught, “how one ought to behave in the household of God” (3:15), that is, how to act as a member of God’s family. This is largely what the rest of the letter is about, but chapter two tells where to begin. “*First of all*,” Paul says, “I urge that requests, prayers, intercession and thanksgiving be made for everyone.” What an appropriate place to start in a church where would-be teachers had “an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions and constant friction” (6:4-5). If you cannot get along with others, pray for them. Intercede with God on their behalf. Give thanks to God for them. Pray especially for rulers. Imagine telling Christians in Ephesus to pray like this for the reigning emperor, Nero!

Prayer may not change those we pray for, but it will change us by enabling us to be peaceful and calm (quiet) people. To pray

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How Good Do We Have to Be to Come to Jesus? (1 Timothy 1:12-16)

(Editor's Note: This article written by Paul Birston taken from 1 Timothy 1:12-16 is part of this month's theme issue "1 Timothy Today." I know that you will enjoy reading all the articles in this month's theme edition. This editor thanks Paul for all his good work in putting these theme editions together. BMC)

So, how good do we have to be to come to Jesus? Sometimes we feel unworthy, as if we're not good enough and never will be. We may have low opinions of ourselves. We feel God could not love us or forgive us for the bad things we've done. These thoughts have spiritually paralyzed some people in history. Some have been immobilized by the amazing thought that in the Lord's Supper imperfect humans share in the body and blood of the perfect Son of God. Many of us just don't think we can ever be good enough to come to Jesus and His Father and ours in heaven.

On the other hand, some people feel they are good enough to go to heaven on their own. They don't think they need Jesus to take them there.

For those of us who feel unworthy, unclean, afraid and not good enough, God has an answer for us. He gives us a true life story about a man, not unlike the rest of us, who called himself the foremost among sinners. Through the life of Paul, the Apostle, God proves His love for even the worst sinner.

Here's God's message spoken through the words of Paul about himself, the self-confessed foremost of sinners, "I was formerly a blasphemer and a persecutor and a violent aggressor. And yet I was shown mercy

because I acted ignorantly in unbelief; and the grace of our Lord was more than abundant, with the faith and love which are found in Christ Jesus. It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all. And yet for this reason I found mercy, in order that in me as the foremost, Jesus Christ might demonstrate His perfect patience, as an example for those who would believe in Him for eternal life" (1 Timothy 1:13-16).

Paul persecuted Christians, had them thrown in prison and even watched as Stephen died. But how could Paul call himself a blasphemer? Paul was zealous for God. He was a Pharisee of Pharisees, a strict observer of the Law. Paul would not break the Third Commandment and use the Lord's name in vain. But at that point in his life he did not yet know that Jesus is God. So he did blaspheme, he spoke and acted against the name of Jesus. He admitted, "So then, I thought to myself that I had to do many things hostile to the name of Jesus of Nazareth" (Acts 26:9).

But when Paul was on the road to Damascus to persecute Christians there, he met Jesus. He found out that "the *grace* of our Lord was more than abundant with the *faith* and *love* which are found in Christ Jesus" to forgive him (1 Timothy 1:14). God's grace and love are more than adequate to save the worst of sinners who put their faith in Him. Paul made, "a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners" (1 Timothy 1:15). If He can save the worst of sinners, He can save us. Paul believed in Jesus, confessed

his faith and was immersed for the forgiveness of his sins (Acts 22:16). Then he carried on serving God as he wrote in 1 Timothy 1:12 which leads up to verses 1:13-16 which we read above, "I thank Jesus Christ our Lord, who has strengthened me, because He considered me faithful, putting me into service."

Jesus loves us all and came to die for us so that God would accept His sacrifice in the place of our punishment. Jesus died for all our imperfections, all the bad things we've done, all our mistakes and all the good things we've left undone. Because of what Jesus has done for us, God forgives us and unites us with Jesus' death and new life in baptism, clothes us in His love and puts us into His service. Jesus and His Holy Spirit prepare us to take us to His Father to be with Him forever.

In Paul, Jesus showed, "His perfect *patience* as an example for those who would believe in Him for eternal life." Jesus is patient and waiting for us. Notice that Paul served God zealously before and after He met Jesus. Before, He was one who thought he didn't need Jesus. After, he was one who felt unworthy. Yet, he realized how much God loves him and how gracious He is. He still served God faithfully and zealously but now by God's grace and love through faith in Jesus. He came to know the grace and love of God especially in Jesus' death burial and resurrection, the good news.

How good do we have to be to come to Jesus? In one sense we "come as we are." Then God works in us what is good and pleasing in His sight, moulding us into the likeness of His Son Jesus (Romans 8:28-30; Philippians 1:6, 10; 2:13; Hebrews 13:21). He prepares us to come to be with Him for eternity, cleansed by Jesus' blood and perfected by His Word, His Spirit and the experiences He guides us through by His grace and love.

(Paul lives in Winnipeg and enjoys serving as a deacon in the ministries of evangelism, Bible education and youth ministry. You can read more of Paul's articles, sermons and Bible study guides at www.paulbirston.com.)

We Stand on Guard for Thee (Observations from 1 Timothy 3 and 4)

George Mansfield

God, using the orchestra consisting of The Son, The Holy Spirit, The Apostle Paul, Eunice, Lois and many of Timothy's peers, instructs the young man in the awesome responsibilities of being an evangelist in a city full of people who would rather worship the goddess Artemis than even listen to a word about Jesus.

Timothy's daily devotional surely must have included something that would reflect on our national anthem: *"O God on high, we stand on guard for thee..."*

In all probability, Timothy had to constantly remind himself that he lives, loves, breathes and would die for God and His Word. How easy it would be to become discouraged at the opposition and, as a result, dilute the message he had been entrusted to speak.

But, except for the wrapper, nothing is different. While the central attraction in Ephesus was a black, many-breasted figure, believed to have fallen from heaven, the types of idols that tempt us today have neither form nor colour. Their substance may be philosophical or psychological but not tangible.

The pressure to change the unchangeable and to water down the pure spring that flows from the throne of God is tremendous; sufficient to cause sane gospel—proclaiming men to seek help from those highly educated in the world's values, asking, *"Doc, am I alright?" "Is this the right path for me to be on?"* And the saddest of all, *"Doc, even my church people are encouraging me to slack off and live life lightly."*

Of some Christians in our Bible it is recorded, *"You were running well, what hindered you?"* (Galatians 5:7). But, that does not describe Timothy. It would be more like, *"When the going gets tough, the faithful keep going."*

Our Dearly Departed

Allow me to suggest that the epicentre of Timothy's activities is found in 1 Timothy 4:1-5. It begins, *"The Spirit expressly says that in later*

time some will depart from the faith by devoting themselves to deceitful spirits..." As we read on we are struck with the contemporary nature of this warning. Words like *"liars," "seared consciences,"* and *"forbid marriage,"* remind us that *"there is nothing new under the sun"* (Ecclesiastes 1:9).

One sad result of this unbiblical activity is the departure from the faith by professing Christians. We are not told whether Paul received a special revelation on this subject from the Holy Spirit or was he relying on his understanding of a prophecy spoken earlier to another. See Acts 20:29, 30. We do know, however, that the, *"latter times"* made reference to the very day in which Paul and Timothy lived and continues until today. The *"latter,"* or *"last"* days came as a result of the outpouring of the Holy Spirit as evidenced in Acts chapter 2. The clear conclusion to be reached at this juncture is that the teachings found in I Timothy 4:1-5 were outside the parameters of what is Scriptural, as to embrace them is to, *"depart from the faith."*

What to do? The orchestra leader

gives guidance to young Timothy to the effect that certain individuals, possessing appropriate qualifications, and exemplary behaviour, should be on guard in the *"household of God which is the pillar and buttress of the truth"* (1 Timothy 3:15). These are identified in our target text as: Overseers, Deacons and Evangelist.

Enter Leaders – 1 Timothy 3:1-7

Like Moses, Timothy will seek the help of qualified men to fill much needed roles. The first group is here called *"overseers"* or *"bishops."* These men will, *"care for the church of God which he obtained with his own blood"* (Acts 20:28). An interesting fact begins to emerge while viewing the latter reference. The men whom Paul wished to visit with are called, *"elders of the church"* in Acts 20:17. When they arrive Paul reminds them that it was *"the Holy Spirit"* who had made them *"overseers."* As we peruse the Scriptures of the New Covenant we find six different words to describe these men and the six words came to

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“O Timothy! Guard what was committed to your trust!” (1 Timothy 6:20. Teachings from 1 Timothy 5 and 6)

Roy Davison

Paul packs much teaching into chapters 5 and 6 of 1 Timothy. He continues telling Timothy how to conduct himself in the household [family] of God (3:15) and how to “instruct the brethren” (4:6).

Please consult these chapters in your Bible as you read this article.

Since the church is the house of God, Timothy is to treat others as beloved family members: older men and women like fathers and mothers, younger people like brothers and sisters (5:1, 2).

Timothy may not castigate an older man (5:1). This verb is used only in this verse in the New Testament, and means to give someone a lashing with words, which would not show due respect.

Some confusion arises when this is translated as ‘rebuke’ since (based on a different Greek word) Timothy is told, “Those who are sinning rebuke in the presence of all” (5:20) and, “Convince, rebuke, exhort, with all longsuffering and teaching” (2 Timothy 4:2). The word in these verses might be better translated as ‘reprove.’

The care of widows and orphans is a Christian responsibility, “Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world” (James 1:17).

If possible, widows should be sustained by their offspring, “If any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God” (5:4) or by other relatives, “If any believing man or woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows” (5:16).

Thus, the church provides backup care for those with no family to help them. No Christian should be in want when others in the congregation have plenty (Acts 4:32).

Although the church certainly has a responsibility to younger widows, especially in a transitional phase, they are not to be supported on a permanent

basis because they should provide for themselves and their children, “But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever” (5:8), and idleness would harm their souls and harm the church (5:11-13, 15). Younger widows should marry and glorify God by living above reproach and fulfilling their household responsibilities (5:14; cf. Titus 2:4, 5).

Widows above 60 who have no one to care for them and who meet certain qualifications, may be placed on a list for permanent support. It is expected that they will continue, “in supplications and prayers night and day” (5:5; cf. Luke 2:36, 37), rather than being self-indulgent, which results in spiritual death. The church in Jerusalem cared for widows by means of a daily distribution (Acts 6:1-4) and all who were in need were cared for (Acts 4:34, 35).

Many years ago I learned that when fishermen in Peterhead, Scotland came home from sea with their week’s catch, they would take some of their choicest fish around to the widows of the congregation.

The word ‘honour’ as used in, “Honour widows who are really widows” (5:3), and in similar contexts, includes a secondary meaning of ‘providing sustenance’ (5:17; Matthew 15:4-6; Mark 7:10-13).

Double honour is to be given to elders who are active in shepherding the flock, which means that they should be well-supported financially, especially if they preach and teach (5:17). “Let him who is taught the word share in all good things with him who teaches” (Galatians 6:6). Workers should receive a fair wage (5:18; cf. Deuteronomy 25:4; Matthew 10:10; Luke 10:7; Romans 4:4).

It is a Biblical principle that condemnation may not be based on the word of one person only (Deuteronomy 17:6). Sometimes the guilty go free because of this, but that is better than the innocent being falsely condemned. This is mentioned specifically with regard to

elders because their position sometimes occasions false accusations. For sensitive matters, elders and preachers should always take one or two other brethren along.

The sin that is to be reproved publicly (5:20) is a continuing action. The more detailed instructions of Jesus also apply (Matthew 18:15-18).

An evangelist must be impartial in his preaching and in the application of the word (5:21). “If you show partiality, you commit sin” (James 2:9).

Appointment to an office or task was verified by the laying on of hands (Acts 6:6; 13:3; Hebrews 6:2). Timothy is to exercise caution before appointing elders and deacons (3:1-13) and he is not to get involved in the sins of others (5:22). Just because other Christians do something does not mean it is right.

“Keep yourself pure” (5:22). This is an important admonition for every Christian, but especially for an evangelist who can expect Satan to make a special effort to lead him astray. Paul uses the words pure or purity seven times in his letters to Timothy (1:5; 3:9; 4:12; 5:2; 5:22; 2 Timothy 1:3; 2:22).

Timothy was so strict in his determination not to drink wine, that he would not even drink a small amount for medical purposes. Paul tells him to drink small amounts as treatment for ailments he had (5:23).

Preachers sometimes think the good they do is not appreciated or even noticed. Paul reminds Timothy that both evil and good are not always noticed immediately, but are always known eventually (5:24, 25).

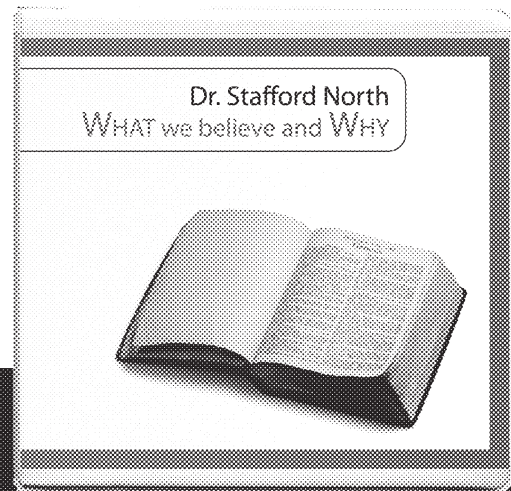
Slavery has been banished from large parts of the world through the influence of Christ’s teaching. Yet Christianity did not attack slavery head-on, but pushed it out sideways. Since slavery was firmly established in New Testament times, Christians were instructed to glorify God even in such a bad situation. They were not to become slaves of their own volition (1 Corinthians 7:23). They were to use that position to glorify God if they were slaves (1 Corinthians 7:21,

continued on page 17

WHAT we believe and WHY

by Dr. Stafford North

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 - Lesson 6 - WHY we believe IN GOING BACK TO THE BEGINNING
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The advertisement is set against a background of a document with a fingerprint. In the top left, it says "NEW! For Grades 3-5". The main title "F.B.I." is in large, bold, serif letters, with "FAITHFUL BIBLE INVESTIGATORS" underneath in a smaller, italicized font. To the left of the text is a circular graphic of a fingerprint. The text describes the product as a "Chronological Bible Study" for "3rd, 4th, or 5th graders", which is "Undated - teach it when you want to". It also states that it "Transforms your classroom into F.B.I. Headquarters" and "Encourages Christian service through 'mission' assignments". In the bottom right corner, there is a logo for "21ST CENTURY CHRISTIAN" and the website "www.thefbiway.com".



by Walter R. Straker
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Reminder: To be published in the following month's Gospel Herald, each congregation's information should be sent to Walter Straker by the 10th of the month preceding the date of issue, which is the first of each month. Please clearly mark the email or the envelope: "NewsEast."

NEW BRUNSWICK

Saint John: Shawn LeBlanc & Chieh worshipped with the Moncton congregation on Sunday, May 31. June 7, worship was in the home of Fred & Linda Nelson. Five baptized believers and 2 children were there. June 14 & 21, the group worshipped in the LeBlanc apartment, staying for lunch on June 14. In July, nearly \$2000 was spent getting prepared for the work in Saint John. The money went to set up

MINISTER WANTED

Established congregation looking for someone with the gifts of teaching and leadership to work alongside us as we strive to do God's work in the city of **London, Ontario**. We are located in a growing city of 375,000 people and are excited about the challenge God has placed before us! Support available. If you are interested please send covering letter and resume stating experience and education to:

Church of Christ, 1750 Huron St., London, ON N5V 3A2

a website, 24 NIV pew Bibles, 30 "Songs of Faith and Praise" hymn books, teaching materials for children, visitors' packages, a P.O. box, a sign ("Church of Christ meets here" with other details), attendance cards and a place to worship at a cost of \$15/hour. The building will soon have a medical clinic and a food bank—which will help the congregation's outreach. The group has been visiting and is scheduled to begin some studies soon. There are now 9 members, 4 children and 2 regular visitors (ladies from the Philippines) gathering for worship on Sundays. "A nice little nucleus to start with, I think," Shawn remarked.

NOVA SCOTIA

Mill Village: In the last 6 months the church has grown both physically and spiritually. A former member returned and more teens coming to worship, Bible study and other church events. The GLCHS Chorus with us on June 17. In preparation, we put up posters and handed out church brochures and invitations throughout June. The event was a huge success. About 25 people came from the community. July 24 to 26, George and Pat Mansfield, Grimsby, ON, came to conduct a couple of workshops on evangelism. George gave us some tools to use in our daily lives to help teach the gospel. Zoë Mackey-Boehner (13) put on Christ on July 26. God is truly blessing the church here in Mill Village. – Darren Boehner

ONTARIO

Beamsville: On August 7, the congregation hosted a "Neighbours' Dinner" for the residents of Vineyard Cooperative Homes. The church leaders have been sharing from books they are currently reading. Donald Perry reported on the book: "The Hazard of the Die: Tolbert Fanning and the Restoration Movement," by James R. Wilburn.

Bramalea: Maria Panaro, was baptized into Christ on Thursday, July 16. On August 9, Antoinette Stewart placed membership with the congregation. Freddie and Daphne Williams returned to the Bramalea congregation from Abilene, Texas. Bramalea's ladies' retreat is scheduled for Saturday, September 19, at Camp Omagh. Twelve men will participate in the GLBC eLearning course: "Leadership and Church Growth." Bramalea members, and others involved in the congregation over the past 40 years, are invited to the congregation's 40th anniversary celebration on Saturday, October 24 at 2:00 p.m. Anyone with items/memories/pictures about the congregation

during these 40 years should feel free to forward them to the Bramalea church. Zack McKay, who had gone to Harding University on a baseball scholarship, was baptized there in March 2009.

Brantford: A monthly "Envelope of Encouragement" in which members can insert letters and cards for Shawn and Chieh LeBlanc, who recently moved to NB to minister. A "Change Box for Food" is on hand to collect money for food for needy families.

Fennell (Hamilton): Bible Day Camp was attended by a high of 40 on Wednesday. The group from Antioch served well and the congregation appreciated their hard work. Art Ford plans to leave for PNG in September to recruit students for World Bible School. He will go into schools (secondary and post-secondary) and offer them this opportunity to study. He will train native ministers to go into the schools and to work in their own regions. Being there for an Evangelists' Workshop in Lae, Art has been asked to teach evangelists for 10 hours during the weekend programme on the work and character of the evangelist.

Fenwick: Baby bottles full of coins were donated to Elisha House Family Support Center in Welland. The annual "Hymn Sing on the Lawn" was forced inside by rain, probably reducing the number attending (30). The first Sunday evening of the month is set as a time of singing. On Father's Day, members reminisced about their fathers and their influence in the spiritual lives of their families. Don Hipwell exchanged pulpits with George Mansfield on August 9.

Owen Sound: The congregation rejoiced with Rachel Russell, who was baptized into Christ by her father, Dan, on July 7. Monthly "Bring a Friend" pot luck Sundays have averaged at least 4 people from the community since the beginning of this year. Ladies' Renewal 2009, is scheduled for September 18-20.

Tintern: Dwayne Williams, Jim Whitfield, Eartha Zila and Beth Whitehead joined Norm and Jan Weir of Abbotsford, BC, on a 12-day trip (July 31-Aug 11) into northern BC to Tsae Rae and Fort Ware where congregations have been established as a result of the Key To The Kingdom outreach. The group ran a 4-day vacation Bible School in each community and worshiped one Sunday in each community. On Sunday August 9, Andrew Fulks, our summer intern, returned to Harding University. He worked with the young people and helped out with Bible Day Camp, the Thessalon mission trip and week 2 at Camp Omagh. Dylan Pyeatt, the

continued on page 16



by Marion Waugh
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(BC news supplied by Barbara Lewis)

ALBERTA

Camrose: The Camrose congregation hosted an area wide hymn sing this month. We had 44 members from the two congregations in Edmonton attend. We had a good old fashioned hymn sing for two hours and then everyone enjoyed a great time of fellowship at the BBQ that followed. It was a great time of encouragement for the Camrose Church. We continue to reach out into the community with the Good News. Gill Blue from the church of Christ in California was visiting here for several months and we enjoyed his company. He did some song leading for us. He has now returned home. We have had several visitors the last while and are following up with them.

Edmonton: Thirty eight of the north side congregation and six from the south side congregation attended the Rocky Mountain Wilderness Camp. Steve Maxwell was guest speaker. The theme for the week was "Love One Another". Campers rejoiced as Chelise Struth was baptized. Chelise has grown up in the Edmonton congregation.

BRITISH COLUMBIA

Abbotsford (Central Valley): Norm and Jen Weir left the evening of July 29 to meet four people in Prince George, who flew in from Tintern, ON, to accompany them to Tsay Keh Dene and Ft. Ware. The group conducted a four-day VBS for the children in each village, devotional and song services in the evenings. Before they left, the Weirs had been to Victoria to visit Ella Pierre, the acting Chief of the First Nation village of Tsay Keh, who had been air-lifted to the hospital there after suffering a massive heart attack. They had also visited a family near Lynden

when they learned of the drowning of a 22-year-old son in the Nooksak River. Six younger children still at home were still grieving the loss of their father in a construction accident this past December. In July, a couple traveling from Commerce, TX, were excited to locate the church meeting here. Joe and Edna Allan were guests at our pot-luck after the service, and spent a week in the Vancouver area. Our congregation felt keenly the loss of Willy Nienhuis, but were grateful to God for the years she was able to participate in our activities. As she had an amazing memory and could always be counted on to know where any particular scripture was found, she was often called our "walking concordance".

Burnaby: Charles Gould, from Courtney, was baptized at our service on July 12. He and Yvonne Beckett, who plan to be married on Sept. 12, will be worshipping with the Nanaimo church after their wedding since they will be living on the Island.

City Church (Vancouver): We are appreciating the activities of a couple from Ukraine in our meetings. They are Shasha Shapoval and Maryna Berezhna. Shasha is Russian, and has attended the Sunset School in Lubbock. He is preaching for us one Sunday a month. Stephen

Hasbrouck, Jr., continues his outreach to people on the UBC campus, and home study groups during the week. During a brief visit in July, his father, Steve Sr., was able to make a number of visits to people who were contacts before the Hasbroucks left Vancouver for through mission work in Japan.

Nanaimo: Young adults from the Mainland and Vancouver Island between the ages of 18-31, enjoyed an end-of summer retreat starting on Friday evening at the Spruston Road Bible Camp on Vancouver Island going over the three-day August weekend.

Oakridge: Oakridge members were invited to participate in a Fund Raising Gala evening on Aug. 1 at the Sheraton Hotel in downtown Vancouver. Money raised was to be used for a free clinic, library and gym for out-of-school youth in the Phippines. Some of our members were helping with this project.

MANITOBA

Winnipeg: We rejoiced with Nathan Felix who confessed his faith in Christ and was baptized into Him. A group of young people and adults were in Brandon to lead in the worship assembly and encourage the congregation on July 19. August 22 and 23 we hosted a Community Open House and BBQ.

SASKATCHEWAN

Regina (Glen Elm): Ray and Ellen McMillan were honoured for their years of service with the Glen Elm church of Christ and for their work in India. A pot luck was held after services and then a presentation was given.

Weyburn: Small items were donated to the Petersons to give to the children/people of Honduras. Leslie Williams was guest speaker on June 21 and Jim Sedor was guest speaker on July 12. The group from Perryton, Texas, arrived on Saturday, July 25, to assist with the VBS. Mike Peterson taught classes for the adults while children's classes were held. There were no children's classes during the Wednesday evening devotional. Afternoon activities included: Monday, singing at the Special Care Home and Tatagwa View Care Facility. Tuesday was a trip to Regina. Wednesday, singing at Parkway Lodge Care Home and Hilltop Manor.

**Great Lakes Christian High School
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Presents...

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Jacob Moon is an independent, local, folk singer/songwriter who presents positive acoustic pop songs that resonate with thoughtful lyrics, inspirational overtones, and heartfelt themes like social justice. A passionate performer with a soaring voice and skilled guitar work, Jacob's songs demand thought and encourage positive action in the lives of his listeners.

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e-mail: ray-bjl@comcast.net



Mexico: El Paraiso, Mexico, boasts a new school building as the result of the work of the True North Helping Hands organization. In addition, another classroom was added to the El Salitral Indigenous School location, a playground donated by a California church put in, and a two-classroom modular building renovated. Funds for the remodelling were furnished by the Canadian Embassy in Mexico. The Angel Craft Foundation donated 26 boxes of books and the Red Deer (AB) School district sent 20 boxes of school supplies, which were split between the two schools.

Kenya: Stephany Hawk notified friends, made in the Vancouver area when her father, Tony, preached for the church in Coquitlam, that she left on August 5 to begin work at the Kijabe Hospital in Kenya. Kijabe has a 250-bed hospital one hour north of Nairobi. "There is an incredible need, as all three paediatricians will be leaving this fall. I am so excited about moving to Kijabe. During fourth year medical school, I was able to spend two months in Kenya. Since that time, it has had a special place in my heart and I couldn't be more thrilled to return," Stephany wrote. She expressed thanks to all for support and prayers, including Project MedSend and Samaritan's Purse.

Papua New Guinea: CHANGES – In Jason and Sheryl Moriarty's last newsletter, they hinted that they might leave PNG as early as mid-August. "The decision has been made that this is an appropriate time to finish the work in Madang. It was not determined by ourselves, but by the expected arrival of our son's brother or sister-to-be. Our plans are to have the child in Australia. We felt it was the best decision to have the child where we are familiar with doctors, medical services, costs and have time to begin adjustment to western society... Several have questions regarding the reasons for our departure.

The following explanation will provide some insight. In Donald Hesselgrave's book, *Planting Churches Cross Culturally*, he breaks down the missionary cycle into about twelve different stages. The initial stage involves contact, preaching and relationship building. As the process continues, hearers are congregated into small clusters of churches and it is here that discipleship and training occurs. As Christians mature and assume more responsibility, the role of the missionary begins to change from leader to mentor. The new Christians assume responsibility for the mission of God. We are more than able to see how God has raised up men to lead the church. We have also seen how God has equipped these men with skills necessary for effectively preaching and teaching the word. We have seen how God opened doors in villages near Madang town, thus establishing the Church in Madang proper among the indigenous peoples. We have seen how God has strengthened His people to carry hardship, and at the same time, retain a spirit of joy and laughter. We have seen the enemy try to thwart the plans of God, to deceive people, to attempt to corrupt the message of God. We have seen the Church stand in unity and respond to false teachers. We have been witness to the Spirit of

God equipping and teaching His people with an understanding of what it means to be Christian. We reflect on how each of you has remained faithful to the work in Madang. We have seen how God has used you to bless and strengthen the Christians here. We have seen how God has used you to encourage us when we have needed encouragement. We have seen your faithfulness to the Lord in remaining committed to the work here... We have seen how, when we have relied on our own strength, things have never worked out... We have seen that it is God's Church, and it is God's name, which we are to uphold as holy. The list goes on but we conclude by seeing that it is only by God's grace that anything has been accomplished in our ministry. To Him be the glory due His name. And so we have completed the task initially laid before us in 1999—to establish the Lord's Church in Madang and the surrounding areas. Is there more that can be done? Always! Then why leave? To allow the Christians to mature and claim the mission that God has for them—to reach their own people. This was our mission. "Where to from here? The Lord only knows. We plan to visit each of our supporters in November/December to report and discuss future possibilities... We ask that you pray for clarity of vision

on where God is leading at this point. We also ask that you hold us in prayer as we make the significant move from PNG back to North America. It will not be an easy transition. We are nervous about leaving PNG as well as sad—this country has been our home for almost 10 years, we have friends here, work here, a routine. All of this will have to be sorted anew, wherever we end up while also adjusting back to our home culture." –For the Cause of Christ, Jason, Sheryl, Callum and neonate to be..."

Ruth Zimmerman: Due to the loss of her support, Ruth Zimmerman will be on her way back to Canada in October. She expects to spend the fall and winter in Canada to be available for a presentation of her past work and future plans to any congregations that may be interested. She may be contacted by email at: ruthzimm@gmail.com or at her home address: 4123 21st Street, R.R.#1, Vineland Station, Ontario, L0R 2E0, Canada. She may be reached by phone: 905-562-7095.

Great Lakes Christian High School HOMECOMING October 24 & 25

This year the Alumni Association has planned a golf tournament at Riverview Golf Course. A Kids Carnival with bouncing machines, Lunette the clown (look-alike) and much more!

There will be babysitting available during dinner for children 1-11 years, on campus (must pre-register for this)

Registration forms for the weekend will be coming in the mail.

There will be a Memory Center, along with Class Reunions for years ending in 4's and 9's.

Of course there is still the dinner! This year we will be honouring Rick McBay for his years of service with the chorus.

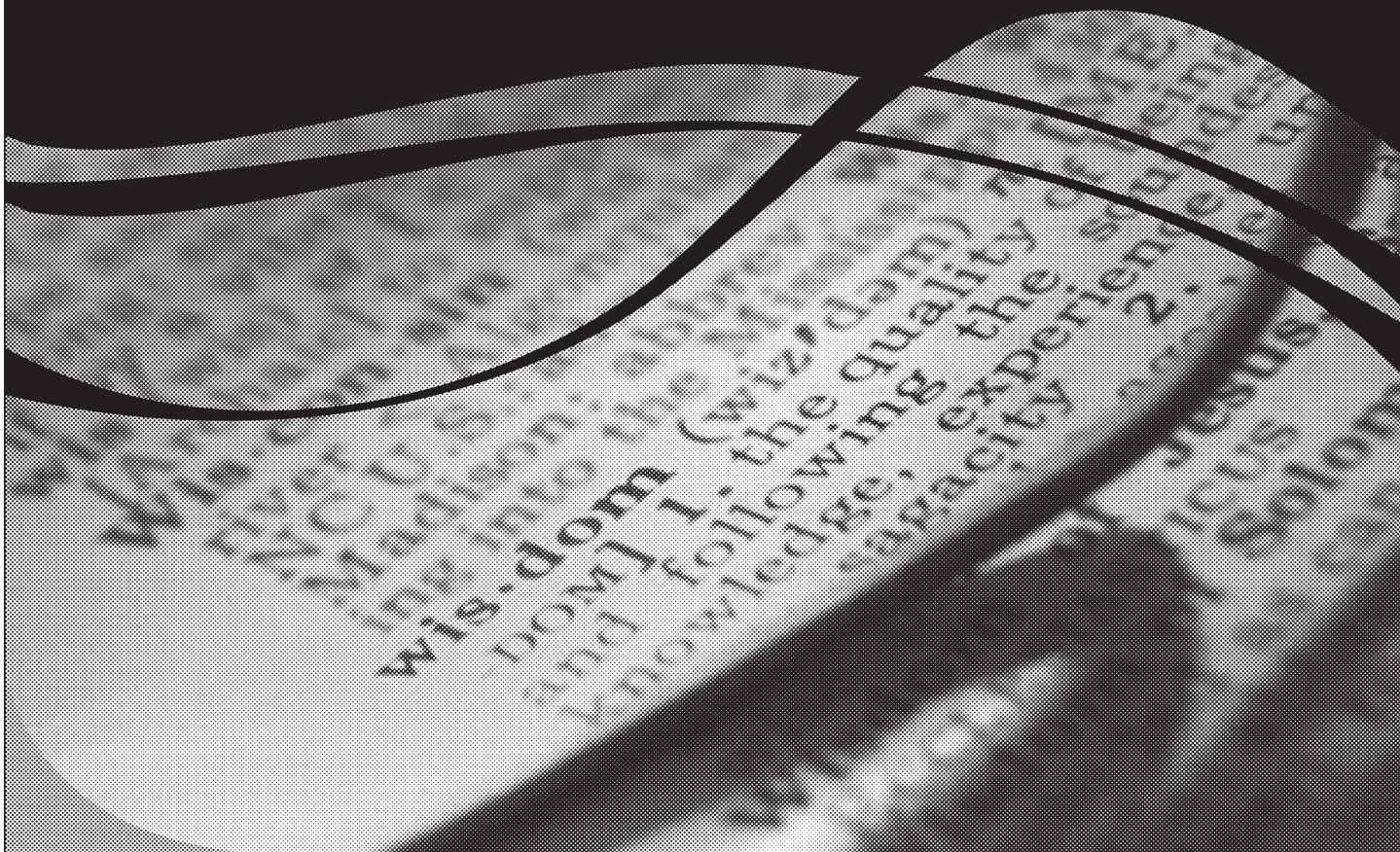
He would like to do an Alumni chorus (2-3 songs) so contact him if you desire to be a part!

We will be raising funds for additional Smart boards.

As well as holding a Silent Auction, if you have any items or services you wish to donate... all contacts can be made through alumni@glchs.on.ca

TIMELESS WISDOM

Studies in Old Testament Wisdom Literature



Great Lakes Lectureship

October 29-31, 2009

We invite you to join us as we dive into the Wisdom of the Old Testament. Keynote presentations will be made on themes from Proverbs, Job, Ecclesiastes, Song of Songs, and end with Jesus Christ, the Wisdom of God. A variety of classes will be offered on different practical themes from the Book of Proverbs, including self-control, friendship, finances, marriage, and parenting. On Saturday, classes for all ages will be provided.

For more information, visit www.greatlakesbiblecollege.ca.

Please note: Our format has changed and the Lectureship will run from Thursday-Saturday.

Keynote Speakers

- Dr. Dave Bland
 - Harding University Graduate School of Religion
 - Memphis, Tennessee
- Dr. Don Shakelford
 - Harding University (Retired)
 - Searey, Arkansas
- Dr. Thayer Salsbury
 - Flanders Road Church of Christ
 - Toledo, Ohio



We Stand on Guard for Thee... continued from page 7 us as translations of three Greek words, either by actual nouns or by verbs that make reference to their work. As examples, the I Timothy 3 reference may use overseer in one translation of the Bible while another will insert the word bishop. In the Acts 20 passage elders are instructed to “care for” or “tend” or “shepherd” the church. All these words spring from another Greek term meaning “pastor.”

While this information is not exhaustive, we can grasp the idea that the men needed to work with the church in Ephesus, with or without Timothy, would have some authority from God to oversee the work of the local church. They would also be spiritual shepherds, caring for the people in the same way a shepherd on the land would look after every need of his animals.

Occasionally we hear someone exclaim with a note of certainty, “What Paul wrote to Timothy cannot be classed as qualifications, they are just rough guidelines.” Another says, “What is meant is the ideal level for all Christians.” Please read and re-read the verses that apply to these individuals, noting their gender, marital status, family relationship, ability to teach, etc. Then pay close to attention to the practical links or “reasons why,” in the immediate context. Why must the men be married with children who are submissive? “For if someone does not know how to manage his own household, how will he care for God’s church?” (1 Timothy 3:5).

Why must these men be mature in the faith? “He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil” (3:6).

All of the other qualities listed have practical reasons behind them as well.

So, in the case of the church in Ephesus or the church where you live, there should be those men who, “aspire to the office of overseer,” (3:1) because Christ has always had a plan for the nurturing and unity of His body. It is written, “He gave the apostles, the prophets, the evangelists, the shepherds and teachers to equip the saints for the work of ministry, for building up the body of Christ until we

all attain to the unity of the faith...” (Paul, Ephesians 4:11-13).

So, if these leaders were in place and doing their God-given work, what difference would it make?

1) The brothers and sisters in God’s household would be fed and nurtured. Since “the best defence is a good offense,” these qualified men would be equipping the saints through teaching and tending.

2) The positive influence of godly men who deal lovingly with their wives and children would permeate the congregation, and they, in turn would be learning how to become mentors themselves.

3) A major accomplishment would be realized in how they (and therefore the church) would be viewed by those outside the church. While others might disagree with, or show indifference to, the teachings of God, the men would be held in high regard for their impeccable character.

Is God “Mr. Organization” or what?

Enter Servants – 1 Timothy 3:8-13

As you read the paragraph of Scripture cited above, you will probably see the word “deacons,” but your version might use another word, say, “ministers,” or “servants,” or even “church helpers.” The reason for this is that the word so translated simply refers to those who serve without reference to the specific kind of service. The term describes Jesus as one, “who came not to be served but to serve...” (Mark 10:45), as well as those who took the advice of Mary and filled the pots with water at the wedding feast of Cana. The exact same word, without a change of gender, is used to identify Phoebe as a servant or deacon of the church in Cenchreae. Paul uses this word to tell of his preaching activities, and, in our present passage of concern, Timothy can continue to do his job well in Ephesus, and, as a result, will be called “a good servant of Jesus Christ.”- I Timothy 4:6

The word chosen to describe these men tells us absolutely nothing about the nature of the task at hand. It is a term like apprentice, “one who works for an expert, so as to learn a trade.” But which trade?

Let’s look again at the text of 1 Timothy 3:8-13

As we observed earlier we see that “only those qualified need apply.” They must be men, men who are married to very special ladies. These wives are called, “dignified, not slanderers, but sober-minded, and faithful in all things.” Please note that the first word found in the Greek text of v.11 is a term that may be translated “women” or “wives.” There is no word in the original, in that place, for “deacon,” “servant” or “deaconess.” The word describes a female person, not a characteristic nor a task. Therefore, I have chosen to follow the text of the English Standard Version and others, which assumes this refers, not to all women, but, to the wives of the specific persons being referred to in this context, the qualified or special servants.

So, while God expects all his people to become more like Jesus each passing day, especially in the area of learning servanthood, the men before us have already reached a conditional level of servanthood. They are already managing their households and children well, they are honest, have been tested and have proved themselves blameless. This sounds rigorous and not what all christian men would desire. These men have met all the demands, much like the seven individuals chosen to help out in the emergency situation that came as a result of the growth spurt seen in Acts chapter six.

The man whom God wants in this position is a servant and a helper, but he is not simply one who “stokes the fire,” or “carries water.” These men must possess a high degree of spirituality, committing themselves to, “the mystery of the faith,” for which they, “gain a good standing... and great confidence in the faith that is in Christ Jesus” (3:9, 13).

In a localized setting today, deacons might be responsible for the different ministries undertaken by the church. They could be teachers of modern Sunday School classes, or present new and different ways to use technology to reach out to the public with the unchangeable word of God. A deacon might be part of the pulpit preaching team at a congregation or he could be

skilled/gifted/trained in matters involving finances. Who better to present a seminar on the Christian and His Money? Perhaps one who is a deacon is a gifted greeter, or has a passion for sharing Jesus with others.

One thing is evident; God planned for organization to be an integral part of the church and the fact that elders, deacons and evangelists are not mentioned as being present in all the churches does not nullify the universality of God's plan.

Enter Evangelists – 1 Timothy 4:6-16

Every one of us needs to be reminded of the fact that this letter was written to the young man Timothy and not to the church in Ephesus. A reading of the first few verses of chapter one will show us this and will immediately draw our attention to a "Daniel in the lions' den," scenario. Paul immediately begins to identify some of the characteristics of these false teachers and drives home the huge task that Timothy must shoulder. This pattern is seen through the writings of the two letters to Timothy.

Let us now go to the last two paragraphs in 1 Timothy chapter 4. As we

read verses six through sixteen we can list the positive ways Timothy is to conduct himself.

- **He is to keep the church abreast of what is important.** If you read verse six you will see that, in this case, it refers to things that are partially negative. While Jesus is always good news, the pulpit must sometimes ring with information that carries an instructive warning. Preachers are good servants of Jesus Christ if they inform the brethren of dangerous trends. When the overseers hear this news, they will know they need to act upon it in order to protect those under their care.

- **His emphasis is a constant and continual training in God's word and good doctrine.** The evangelist must be diligent to keep on the narrow path even when others in the church are crying out to let the world run the show, at least to a small degree. Like all Christians, Timothy must stay with that which is associated with or leading to godliness. Only this carries the promise of eternal life. How very easy it is to get swayed, not to immorality or criminality, but to some plan that attempts to disguise God's word so that it will not be offensive to those

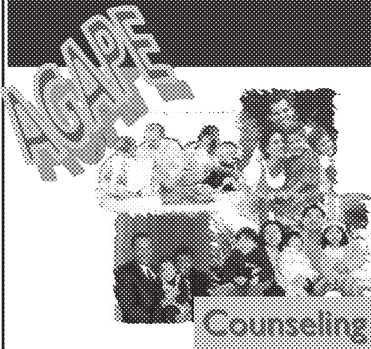
who unfamiliar with it. Timothy was not at all acquainted with the Seeker Sensitive approach or the Attraction Model of worship. He was content to preach the word and live a godly life. Period.

- **Timothy was instructed to devote himself to reading the Bible out loud to all,** then to teach and exhort the hearers from that word. How simple, but how unattractive to many today. Personally, I have been given advice by good Christian men and women that I could not, with a good conscience, put into practice. Perhaps more people would come, maybe some who sleep would stay awake, but whenever it feels to me that I am babysitting God's adults who have been in his spiritual family for many years, but still watch the clock, request fluffy sermons, who need to find some distraction so that church would not seem so churchy, who refuse to come to Bible Study, I am driven to the letters to Timothy. Here, in this very reading, we find the following:

- **The preacher needs to "command and teach these things" (4:11).** "These things," can be found

continued on page 16

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Ken Wilson, Ph.D.
ACC President

We Stand on Guard for Thee... continued from page 15

in the context—all that applies to the eternal part of a human being, and not “irreverent, silly myths.”

• **He is to set the example for the believers.** Church assemblies in Bible times were made up mostly of the believers. A group comprised of outsiders was unheard of. Even for a visitor to attend was seen as an exception, “If...outsiders or unbelievers enter...” (I Corinthians 14:23). The evangelist needs to feel free to bring all his messages straight from the word of God while the other members pray constantly that God will open the heart of visitors who may be present, instead of questioning the preacher’s practice of speaking the word of God boldly in worship where a visitor is.

• **The preacher must, “keep a close watch on [himself] and on the teaching”** (4:16). He will be in prayer for the overseers and deacons, the elderly, new babies, widows and the disadvantaged, but he can never forget himself. Too much depends on introspection. Preacher, ask yourself

right now: “*Is my life an example of godliness for others?*” “*Do I study every week from the only source of information that came from heaven?*” “*Are my lessons designed to convey what God has already said, or am I struggling to say something that pleases the ears of my hearers who are making requests?*” “*Am I making every effort to save myself and those that hear me?*”

Earlier, when the Apostle spoke to the elders from Ephesus there was a note of urgency in his voice. He said they must, “*care for the church of God, which he obtained with his own blood*” (Acts 20:28). This caring or guarding attitude was necessary because Paul knew that, “*after my departure fierce wolves will come in among you, not sparing the flock*” (Acts 20:29).

Timothy could truly say to God, “*I have made the arrangements you have requested. Godly men are elders and deacons and I am learning daily to prioritize my duties. We are standing on guard for thee, right here in Ephesus.*” Can we say the same thing where we are serving?

Grimsbey, ON

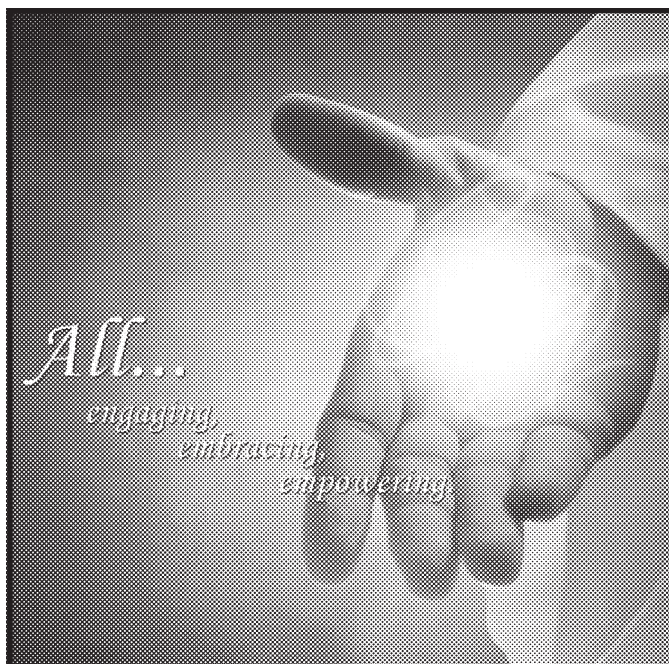
News East... continued from page 10

congregation’s second minister, was scheduled to arrive from Harding University, the first of September. On Sunday, September 6, the members met at Charles Daley Park for the congregation’s annual Labour Day weekend outdoor worship service.

Toronto (Strathmore Blvd): Santiago Molina, Isaac Persaud and Kevin Ramkissoon went to Bluefields, Nicaragua, for the annual Central America Mission effort July 27–August 5. The campaign resulted in 5 baptisms and they also were able to complete some building projects.

Waterloo: Total giving for the “Barnabas” fund was \$3,717.42. An all-girl camping trip (for all girls and women in the congregation) was held Friday, August 21-24, at Port Burwell Provincial Park. The annual men’s retreat at Camp Omagh is September 11 and 12. “Staying in Focus,” is the theme, led by Paul Hillier of Sault Ste. Marie.

Windsor: On August 1, there was a Young Adult rally at the Gateway Church of Christ in Southgate, Michigan. On August 11, the congregation had a clothing giveaway. “Kids’ Club” has begun again and the congregation looks forward to more fun time getting together and learning from the Bible.



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"O Timothy! Guard what was committed to your trust!"... continued from page 8

22). All Christians are one in Christ whether slave or free (1 Corinthians 12:13; Galatians 3:28; Ephesians 6:8; Colossians 3:11).

It is against this backdrop that Paul says slaves are to respect their masters, especially if they are beloved brethren! (6:1, 2; cf. Philemon 16). Mutual Christian love between master and slave purified and sanctified the relationship.

Timothy is to teach these things and urge obedience (6:2). 'These things' are Paul's instructions in this letter and all the teachings of Christ through His apostles and prophets: 'wholesome words', 'the words of Christ', 'the doctrine that accords with godliness' (6:3).

Timothy is to avoid people who teach something else and do not agree with sound doctrine (6:5). People disagree with Christ and teach error because something is wrong with them. Paul describes such people as proud, ignorant and contentious. He says this causes 'envy, strife, reviling, evil suspicions' and 'useless wranglings'. Such people have 'corrupt minds' and are 'destitute of the truth' (6:4,5). People teach error because they are ignorant or rebellious or both. Such people must be avoided (Romans 16:17, 18).

False teachers feign godliness for worldly gain.

True godliness is great gain (6:6) spiritually. We must be content with real wealth and not strive for material riches (6:7, 8). People who try to 'get rich' submit themselves to great temptation. Paul says this greed causes some to 'stray from the faith' and 'pierce themselves through with many sorrows' (6:9, 10).

What is the man of God to do? 'Flee these things', get as far away as he can! Rather than going after material gain, he must 'pursue righteousness, godliness, faith, love, patience, gentleness' (6:11).

This is not easy! It involves a spiritual struggle: "Fight the good fight of faith, lay hold on eternal life" (6:12). Paul urges Timothy to fight until the end, to "keep this commandment without spot, blameless until our Lord Jesus Christ's appearing" (6:14), to seal the commitment he made when he 'confessed the good confession in the presence of

many witnesses' (6:12). We do battle 'in the sight of God who gives life to all things'. We follow Christ's example who made 'the good confession before Pontius Pilate' (6:13).

God's glory will be revealed in Christ when He appears: "He who is the blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen" (6:15, 16; cf. John 1:18; Colossians 1:15; 2 Corinthians 4:4; Hebrews 1:3; Revelation 17:14; 19:6).

Instructions are to be given to the rich. Although Christians are not to strive to obtain riches (6:9, 10), it is not wrong to be rich. Someone might have been rich when he became a Christian, or might have obtained wealth providentially. One book of the New Testament, Philemon, was written to a Christian who obviously was a man of means, and used his possessions to glorify God.

Someone who is wealthy may not be haughty or "trust in uncertain riches." His trust must be in God 'who gives us richly all things to enjoy' (6:17). This signals an important distinction: it is not wrong to enjoy what God has given us, but someone who 'lives in pleasure' (is self-indulgent as a way of life) is spiritually dead (5:6; cf. Luke 8:14; Titus 3:3). One cannot love God and pleasure (2 Timothy 3:4).

The wealthy must "do good" and "be rich in good works." They must be "ready to give" and "willing to share" (6:18). Doing this, they are making a long-term investment, not subject to the whims of the stock market, "storing up for themselves a good foundation for the time to come" (6:19). Jesus tells us to deposit our treasures in heaven, not on earth (Matthew 6:19-21). Anyone who 'lays up treasure for himself, and is not rich toward God' is a fool (Luke 12:20, 21).

The wealthy can, "lay hold on eternal life" (6:18) by doing good and sharing. Do you remember the wealthy ruler who asked Jesus how he could inherit eternal life (Mark 10:17-21; Luke 18:18-23)? Jesus told His disciples they would inherit eternal life if they left, "houses or brothers or sisters or father or mother or wife or children or lands for his

name's sake" (Matthew 19:29).

Timothy was also told to "lay hold on eternal life" by fighting the good fight of faith (6:12).

Paul warns Timothy to avoid incipient gnosticism, an early apostasy whose proponents claimed hidden knowledge not available to others. Paul says their teachings are, "falsely called knowledge" consisting of "profane and idle babblings and contradictions" (6:20). On the basis of a complex philosophical system, they rejected the God, the Christ and the Gospel of the Scriptures. John's first and second letters deal with this apostasy. Paul says, some "have strayed concerning the faith" by claiming this pseudo-knowledge. This is one of the many passages that refute the false 'once saved, always saved' doctrine (cf. 6:9, 10).

To combat this pseudo-knowledge, Timothy is told, "O Timothy! Guard what was committed to your trust" (6:20). Paul refers back to his statement, "according to the glorious gospel of the blessed God which was committed to my trust" (1:11). In his second letter Paul writes, "Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. That good thing which was committed to you, keep by the Holy Spirit who dwells in us" (1 Timothy 1:13, 14).

Since Christians have been, "entrusted with the gospel" they should "speak, not as pleasing men, but God" (1 Thessalonians 2:4; cf. Romans 3:2; 2 Corinthians 5:19).

Timothy is to "guard" what has been entrusted to him. Paul viewed the Christian life as spiritual warfare: "thus I fight: not as one who beats the air" (1 Corinthians 9:24-27); "the weapons of our warfare are not carnal but mighty in God" (2 Corinthians 10:3-6); "put on the whole armour of God" (Ephesians 6:10-17). He uses military terms as he admonishes Timothy: he must "wage the good warfare" (1:18), "fight the good fight of faith" (6:12), guard what has been committed to his trust (6:20), "endure hardship as a good soldier of Christ" (2 Timothy 2:3). Of himself Paul says: "I have fought the good fight" (2 Timothy 4:7).

Paul commits Timothy to the grace of God (6:21).

Alken, Belgium

for everyone is also Godlike, for he wants everyone to be saved. It is Christlike, because he gave himself as a ransom for all. This takes the Christian back to the heart of the gospel, not only in how we preach it but most importantly in how we live it (2:1-7).

Lifestyle of Worshipers

After emphasizing the importance of praying for everyone, Paul moves to other matters pertaining to worship. To understand this section, we need to know his underlying concern that men and women in worship enhance the gospel message by the way they act. He has already stressed the importance of being peaceful and quiet people, and he begins this section by telling men to, "lift up holy hands in prayer, without anger or disputing (2:8)." To pray in this way was an integral part of the response to the problem disturbing the Ephesian church.

He then instructs women about behavior in worship, with an expressed concern that it be, "appropriate for women who profess to worship God." In discussing

what is *proper* he uses words like modesty, decency, propriety, submission, and quietness—all of which fit in with what he had said earlier about the need for all Christians to live quiet and peaceful lives. He then ends the section by stressing the need to, "continue in faith, love and holiness with *propriety*" (2:9-15).

Once we understand the character and lifestyle Paul wanted Christians to have, we are better able to apply the strictures Paul placed upon women in the Ephesian church. His prohibitions included braided hair, gold, pearls, expensive clothes, teaching men and exercising authority over them. Many have struggled over which of these, if any, pertained only to that particular setting and which, if any, are always applicable. We cannot solve this in an article of this length, but the answer comes more easily when we recognize that the underlying question is *why* Paul issued these injunctions. What concerns was he responding to? He states clearly that attire, and presumably all else, should be, "appropriate

for women who profess to worship God" (2:10). What is appropriate sometimes changes as culture changes, but conduct should always be consistent with one's profession. The reason for this, as he tells Christian slaves later in the letter, is "that God's name and our teaching may not be slandered" (6:1; cf. 4:16; 5:14). This was Paul's own priority, for he said, "I have become all things to all men so that by all possible means I might save some" (1 Corinthians 9:22).

This obviously does not answer all the questions raised by these few verses, but it can help us see how this section relates to the problem of irrelevant teaching that led to conduct that further undermined the gospel message. More importantly, it should remind us to focus on that core message in our own generation and to ask constructively how Christians today can conduct themselves in a manner that enhances that message and demonstrates that we share God's concern for the salvation of everyone. To this end Christians should pray for all people and should live peaceful, holy and consistent lives that make the gospel attractive to all.

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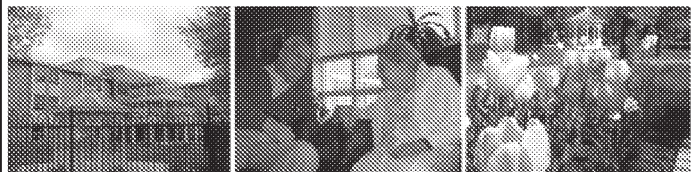
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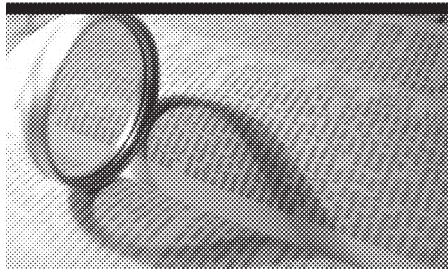
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Gery Bibaud graduated from the Sunset School of Preaching (now known as Lubbock Bible Institute) in June, 1989. Since then, he has been involved in church planting in Alberta, and he served as an evangelist for 8 years. In addition to pulpit preaching, Gery has served in campus ministries and adult Bible classes. He is a member of the South Edmonton Church of Christ, Alberta.

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Saturday, October 3

345 Grove Street East, Barrie, Ontario

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10:30 a.m. Singing

11:00-12:30 p.m. Lesson 1 & Discussion: A Lost World

2:00-3:30 p.m. Lesson 2 & Discussion: Finding God

4:00-5:00 p.m. Lesson 3: Finding Strength

7:30 p.m. Fellowship Time: *Join us at a member's home. Directions will be provided during the day, or you can email/call for location.*

Sunday, October 4

345 Grove Street East, Barrie, Ontario

10:00 a.m. Lesson 4: Evangelism By Christ

11:00 a.m. Worship Service & Lesson 5: Us & God

12:00 p.m. Lunch: We invite you to stay for our potluck lunch

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OBITUARIES

Bailey, Mabel Estella (Johnson)

On Monday, July 13, a large number of people gathered at the Thessalon Church of Christ building to pay final respects to the memory of a wonderful daughter of God. Mabel Bailey was born on November 18, 1914, in Bromhead, SK, and passed away July 8, 2009, in Thessalon, ON.

In between those two dates she left a tremendous legacy of faithful living for those who are to follow. She was baptized into Christ by J.C. Bailey and later worked for J.C. & Myrtle to help with the family as J.C. would be busy with his mission work. This is how she met her husband, Lloyd Bailey who she married in 1941 and they would share their life together for just over 50 years before he was called to his final reward in 1991.

Mabel leaves to mourn her passing two daughters: Barbara Hulko of Sault Ste. Marie, ON, and Ellen Chapados of Sudbury, ON, along with two sons, Vernon of Sault Ste. Marie and Jeff of Thessalon. She leaves 8 grandchildren and 6 great-grandchildren along with one sister, Ina Malm of Regina, SK. She was predeceased as mentioned by her husband Lloyd; sister Laura Muirhead; brother Carl Johnson, son Carl Franklin; daughter Irene Bailey, and one grandson, Scott Walsh.

Mabel was known for her gentle spirit. She had seen a lot of the worst times life can bring but would end almost every conversation upon reminiscing of the past with the line: 'but we were happy.' She learned the tender art of Christian kindness, never having to bully or boast but simply lead the kind of life that made so many admire her.

Mabel was the wife of a farmer, minister and missionary. She & Lloyd would serve the church in Iron Bridge, Grieresville, Ice Lake (Manitoulin Island) and while Lloyd went to India in 1973 & 74, she maintained the farm back home.

While the last couple of years saw her activities limited as she lived in

the Nursing Home in Thessalon, she was a tireless worker, waking up often before 6 am to do morning chores, and not quitting until well after others went to sleep. She went out of her way to be hospitable, often putting up complete strangers who would simply drive into the laneway on the farm.

There were reasons that she was gentle, kind, hospitable, gracious, yielding and so many other things: she lived with such a strong faith in Jesus and believed that His way of conducting one's self was the best way.

I can remember often, as a kid, my parents would say: 'let's go home for the weekend.' I would never quite understand why the house on the farm was 'home' when we lived in Sudbury—but once we were received and made to feel overly welcomed by my grandmother, I knew that this truly was home. While we are saddened at the loss suffered in death, we are so happy to know that our grandma, Mabel Bailey, has simply gone home, and once received will know that in the arms of Jesus really is home.

The funeral was conducted by the writer with songs led by Mike Vine and a special tribute offered by her son, Vernon.

—Drew Chapados

Emptage, Elgin

Thomas Elgin Emptage, beloved husband of the late Mary Emptage, formerly of Meaford, passed away peacefully in the loving hands of Jesus his Savior at Georgian Heights Long Term Care Facility in Owen Sound, ON, on Saturday, July 11, 2009, at the age of 91.

Born in Meaford on February 26, 1918, Elgin was the son of the late Francis 'Frank' and Ella C. (nee McCartney) Emptage. He was also predeceased by his 'mom' Beatrice Bailey whom Frank married following the death of Ella; by his brother George and wife Jean; his sister Dorothy York and by his brothers Walter and wife Helen; Alfred; Norman and a half brother, William and wife Doris. Elgin is survived by his sister-in-law Margaret 'Peggy' Marshall (late Alfred) of Owen Sound,

by Pearl Berthelot (late Norman) of Blind River, and will be fondly remembered by his several nieces, nephews and their families. He will be greatly missed by his church family and friends.

When Elgin was younger he worked nights at the flooring factory in Meaford. Then he was in the army for nine months, long enough to receive a pension. Later he went back to the flooring factory and was employed there for around twenty years. In between jobs Elgin also worked for the CNR.

Elgin met Mary at Omagh Bible School in the Johnstone house around 1938 and was married on August 3, 1940 at the building of the Omagh church of Christ. They were married for almost 68 years!

Like his wife, Mary, Elgin enjoyed gardening and his backyard boasted of roses, hollyhocks, a lovely vineyard and his favourite peach tree.

Besides being an excellent bowler, Elgin also loved music and was quite entertaining with his harmonica.

Because of failing health Elgin & Mary moved to Owen Sound and took up residence at the Georgian Heights Nursing Home on May 18, 2005, and lived there together until their passing.

Elgin was baptized into Christ in 1930 by G. W. Collins from Arkansas during a meeting in Meaford. The Lord has always been important to Elgin and Mary as was their church family whether in Meaford or in Owen Sound. Elgin was a leader in the church and was remembered for his thoughts around the Lord's Table and for his prayers. For over thirty years the Emptages drove from Meaford to Owen Sound to help with the church there. Without their assistance and commitment the church in Owen Sound would have suffered greatly.

The funeral service was conducted by Brian Thompson, assisted by Claude Cox and Wayne Emptage, who shared some very special memories. Gord Cramp and Dan Russell led two hymns respectively, "The Last Mile of the Way" and "What a Song of Delight" and the closing prayer was

led by Calvin Russell. Internment followed at Lakeview Cemetery. Serving as pallbearers were Norman, Thomas, James, Robert, Wayne and Craig (all Emptages). As expressions of sympathy memorial donations may be made to Great Lakes Christian College or a charity of your choice.

—Brian Thompson

Moore, Betty

Betty Noreen Moore (nee Kerr), beloved wife and companion of the late Blain Moore of Holland Centre, passed away peacefully on Sunday, July 12, 2009, at the Grey Bruce Health Services in Owen Sound, ON. She was in her 68th year.

Betty was the proud and loving mother of the late Terry, who passed away in 1993; of Glen and his wife Linda of Owen Sound, Joseph and his wife, Andrea, of LaSalle and Dean and his wife, Robin, of Kilsyth. Betty was the cherished grandmother of Rebecca-Lynn, Barrette, Katelynn, Alexa, Jonathan, Kate and Jaxon.

She was predeceased by her parents, William & Isabel Kerr and brother Gary. She is survived by her sister-in-law Donna and her aunts, nieces, nephews and cousins and will be greatly missed by many friends and her church family in Owen Sound.

Graduating from Georgian College in Barrie in 1976, Betty spent 15 years as a RNA in the following Ontario nursing homes: St. Raphael's, Saugeen Villa, Shadow Gardens and Chatsworth. While in Chatsworth she became the Activity Director at the nursing home as well.

Betty met Blaine at a Junior Farm activity in the fifties. They were later married on October 7, 1960, in Snelgrove, Ontario. Throughout their marriage they lived in farms near Griersville, Hanover, Crawford and Holland Centre.

Betty was a lady with many talents. Throughout her lifetime she was busy with crafts, crochet, tole painting, smocking, quilting, ceramics or using her spinning wheel. She also owned and operated a ceramics store in which she sold supplies and taught classes. She also had a special love

for orchids, spring flowers and angels.

Plagued with many health problems Betty fought hard until her passing. She had a strong belief that one needed to accept whatever came their way in life.

In 1964, Betty was baptized into Christ by Harold Byne. She went forward in Griersville but was baptized in Meaford as the church there had a baptistery. For a period, of time Betty had left the church of Christ but renewed her membership with the Owen Sound church of Christ on April 22, 2007, and has been a faithful member since that time.

The funeral was conducted by Brian Thompson and Doug Metherel lead the following three hymns: "I'll Fly Away", "Ten Thousand Angels" and "When the Roll is Called Up Yonder I'll Be There." A private committal service will take place by the family at a later date.

As expressions of sympathy, memorial donations to the Heart & Stroke Foundation or the Canadian Diabetes Association would be greatly appreciated by the family.

—Brian Thompson

Nienhuis, Wilhelmina (Willy)

With singing, memories, anecdotes and a slide presentation, a memorial service was held on July 25 for Willy Nienhuis, who died in the Surrey Memorial Hospital on July 14, which reminded each one how special she was. The words that came up so often were 'steadfast', 'unwavering' and 'strong' in the Lord. She was. She loved her children, music (she was frequently heard humming a song) and history. She would have been 75 in a few days, but had a great memory and could always tell people where to find specific scriptures when asked, in spite of many physical problems over the last several years.

Immediate survivors are her sons, Allan and Michael, and daughter, Catherine, eight grandchildren and two great-grandchildren. Allan led the memorial and singing at the Burnaby building where over 100 people braved a severe electrical storm to be present. Each of Willy's children

gave accounts of their outstanding impressions of their mother, as well as two of her granddaughters, Danielle Ryzak and Natasha Tudor.

Willy was born in Holland, but came to Canada as a young woman, where she met and married Jake Nienhuis. Both were baptized by Brother Ted Lake and became active members of the Lord's body in Burnaby. Later they moved to Kelowna, where they kept the church alive for several years.

Through an organization, Cathy went to Holland, where she met and married Glenn de la Rambelje. Willy returned to Holland to be near her daughter and grandchildren, where she lived for about 10 years before Glenn and Cathy decided to come to Canada. Willy again followed suit, and they made their home in Abbotsford where they were very helpful in the church until moving to Surrey to be closer to Glenn's work. Since then, the family has been active members of the Burnaby church.

—Comments courtesy Jen Weir,
Central Valley church, Abbotsford

LISTINGS OF INTEREST

Great Lakes Christian High School Alumni Association

4875 King Street
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School: 905-563-5374
Alumni contact:
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905-563-9433
Email: alumni@glchs.on.ca

For getting materials some sources are:

Gospel Advocate, Nashville, TN
www.gospeladvocate.com

21st Century Christian,
Nashville, TN
www.21stcc.com

Lambert Book House,
Florence, AL
www.lambertbookhouse.com

The Bible House, Inc., Searcy, AR
www.biblehousesupply.com

GOD'S ETERNAL PLAN

Evangelism Workshop

October 18-21,
2009

with

Jerry Tallman

Church of Christ,
765 Welland Road,
Fenwick, ON
905-892-5661

Sunday 10 am

Hearts Equipped for Evangelism

Sunday 11 am

Making Disciples

Sunday 7 pm

Conversation to Conversion

Monday 7 pm

Man's Sin Problem - God's Solution

Tuesday 7 pm

Surrendering to a Loving God

Wednesday 7 pm

Reaching to Community for Christ