

October 28-November 3  
New Testament Lesson # 42  
“Be Thou and Example of the Believers”  
1 and 2 Timothy; Titus; Philemon  
By Lenet Hadley Read

(These epistles, written to leaders of Christ’s Church, reveal much about what was expected of those leaders, and give glimpses of how the early church was organized).

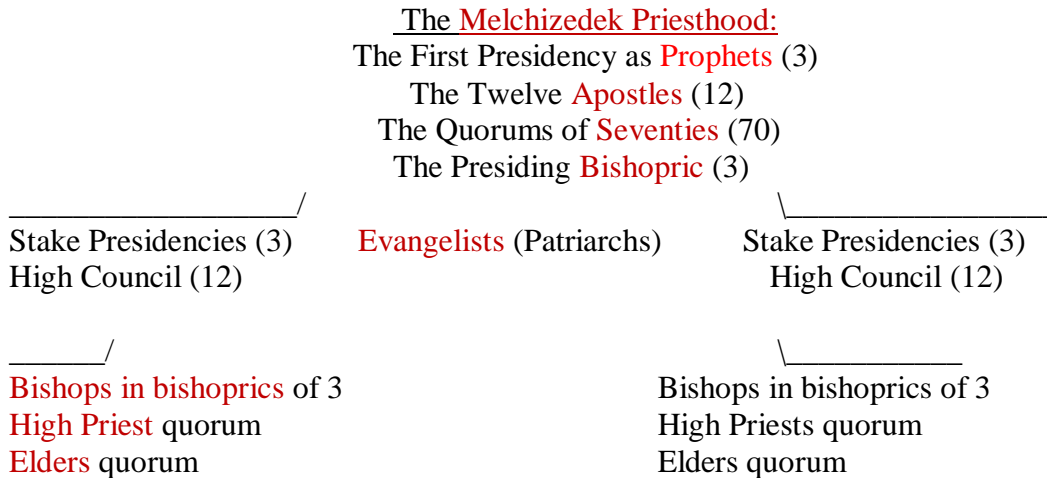
- I. Paul warns the leaders about the future apostasy, and tells how to try to delay it.
- A. **He says they should charge others to teach only true doctrines of Jesus Christ (1:3).**
  - B. He especially warns, “Neither give heed to fables and genealogies, which [only arouse] questions, rather than godly edifying which is in faith” (1 Timothy 1:4).
    - 1. Note Paul warns first against replacing truth with fables.
    - 2. **Unfortunately this did occur in time, as fables about imaginary Saints replaced the solid teachings of truths contained in the scriptures.**
  - C. Paul encouraged leaders to teach with “charity out of a pure heart, and of a good conscience, and of faith unfeigned” (1 Timothy 1:5).
    - 1. He warned, “Some [had already]... turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm” (1 Timothy 1:6-7). **Evidently some coveted teaching the law, but did not understand it, in particular its witnesses of Jesus Christ.**
    - 2. Furthermore, the law had been given for the unrighteous; now the righteous had received the **greater covenant** of the Gospel (1 Timothy 1:8-11).
  - D. Paul later reminds them where to find the “pure doctrine.”
    - 1. “... from a child thou hast known the holy scriptures, which are able to make thee wise unto **salvation through faith which is in Christ Jesus**. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (2 Timothy 3:15-17).
  - E. The leaders were encouraged not only to cling to “sound doctrine,” but to **“meditate”** upon the truth, [etc.]... for in doing this thou shalt both save thyself, and them that hear thee” (1 Timothy 4:15-16).

II. In his counsel, Paul reveals more of the structure of the ancient Church.

- A. He reveals the role of “bishop,” and explains its required virtues.
  - 1. “A bishop must be blameless ... as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught,...” (Titus 1:6-9).
- B. **Throughout the New Testament we get only brief and isolated glimpses of the total church structure.** Little is said about their duties or their relationship to each other. **And little if anything is said about how they relate to both the Aaronic and Melchizedek Priesthoods.** For this reason there is a great difference in how Christian churches are organized. Some of the leadership positions mentioned in the New Testament are:

Prophets (Eph. 4:11); apostles (Eph. 4:11); seventies (Luke 10:1); evangelists (Eph. 4:11); high priests (Heb. 5:1); bishops (Phil 1:1); bishopric (Acts 1:20); elders (Titus 1:5); priests (Rev. 1:6); teachers (Eph. 4:11); deacons (Phil 1:1).

Furthermore, these positions are not mentioned in an orderly, but in a jumbled fashion. **When we examine how The Church of Jesus Christ of Latter-day Saints is organized, we see it is a work of genius, because it took this jumbled format and organized it into a beautiful and coherent system which follows Heavenly patterns, and which fulfills the needs of the church. It could do this because it came through revelation!**



The Aaronic Priesthood:



**Note all the leadership positions in the scriptures are utilized** (a pastor is a good bishop and evangelists are patriarchs). All groups have a presidency of 3 and in case of councils, a body of 12. **Thus they follow the pattern of leadership in the Heavens:** The Godhead (3) and the Judges of Israel (12), a pattern of those who judge the tribes of Israel.

Of course, as the church would grow in the latter days, it was needful to establish intermediate units, [stakes], which would preside over groups of wards with bishops.

Most churches contain only a few of the leadership positions given in the New Testament, because they do not know what the other positions are for or how to use them.

**Furthermore, all these leaders could only be utilized if the Church were based upon lay leadership, which was in fact the basis of Christ's church.** It was much later that there was a deliberate division established between the leadership and regular members.

[A true account showing why a lay ministry is a great blessing to the work of the Lord is given in a footnote below].\*

**Note also that High Priests and Elders now meet in one Elder's Quorum, to fit current situations worldwide. This may change again as the Church spreads**

IV. Paul warns the future apostasy (1 Timothy 4:1-3) would occur when members, instead of desiring "sound doctrine," **would choose leaders who would teach what they wanted to hear rather than God's truth.**

A. "For the time will come when **they will not endure sound doctrine**; but after their own lusts **shall they heap to themselves teachers, having itching ears**; And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4:3-4).

1. **The fulfillment of this warning was verified by Clement, an early bishop** called by the Apostles and believed mentioned in the New Testament (Philippians 4:3). He wrote **that righteous persons, originally called by the apostles, were cast out and supplanted by others due to covetousness and jealousy.** (Kirsopp Lake, tr., "The First Epistle of Clement to the Corinthians" in *The Apostolic Fathers*, pp 83-87).

B. Paul warns that **wickedness will sweep the earth as a result of the apostasy.**

1. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous; boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away..."

2. And because they will reject "sound doctrine" [the earth will be filled with those], "Ever learning, [but] never able to come to the knowledge of the truth" (2 Tim. 3:1).

C. Paul tells Timothy that in addition to the scriptures, where else to find strength to fight against apostasy.

1. He told him to heed the guidance of the Holy Ghost.

"I put thee in remembrance that thou stir up the gift of God, which is in thee by the **putting on of my hands.** For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind (2 Timothy 1:6-7).

D. And note that here and other places, Paul shows that the leaders are set apart, or ordained, by the laying on of hands of the priesthood.

V. Paul had completed his mission. He is now prepared for his death. And he encourages the leaders and members to be willing to follow in his footsteps, if needed.

A. "Wherein I suffer trouble, as an evil doer, even unto bonds; ... Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory (2 Timothy 1:9).

B. "For if we be dead with him, we shall also live with him; If we suffer, we shall also reign with him; if we deny him, he also will deny us" (2 Timothy 2:11-12).

C. Paul assures there *will* be a reward, not for him only, but for all saints who prove faithful and endure to the end as he has done.

1. "**Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing**" (2 Timothy 4:8).

D. Paul reminds the Saints that he himself had previously been a sinner, but had obtained mercy from Christ, thus witnessing that all man might do so (1 Timothy 1:16).

E. He earnestly stresses **God desires that all men be saved** (1Timothy 2:4).

1. Thus he testifies that the Lord's greatest rewards are still within the reach of all.

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\* Elder Hugh B. Brown served as a coordinator in England for all LDS servicemen during World War II. On one occasion he telegraphed the chaplain of a camp near Liverpool that he would be there to hold services for LDS servicemen at 10 a.m. the next day. When he arrived, he was congratulated by the chaplain. The chaplain had found there were seventy-six Mormons in the camp. Though given very short notice, seventy-five of them were present for the meeting, and the seventy-sixth was not there only because he was in the hospital. He asked how Elder Brown got such support.

Elder Brown invited him into the meeting to get his answer. After everyone was seated, Elder Brown asked how many of them had served missions. About fifty percent raised their hands. Of these, Elder Brown selected six to prepare and administer the sacrament. He then selected six others to be the speakers for the meeting.

He asked about music skills, and selected from those with raised hands someone to play a portable organ and someone to lead the music.

The sacrament was administered efficiently and reverently by those assigned.

Those assigned to speak spoke with the Spirit and with conviction. Elder Brown noticed the minister weeping as these men testified they knew God lived and that men would live again through Christ. Those who offered prayers did so with sincerity.

The time set aside for the sacrament meeting had passed. But when Elder Brown suggested they close so the men could eat, they unanimously begged to stay and have a testimony meeting instead.

And they did, for another hour and a half. All seventy-five in attendance bore their testimonies, testimonies which were full of gratitude for their families and for their faith which helped them endure all they faced in such a terrible war.

The service over, the minister told Elder Brown that he had six hundred members of his faith in that same camp. He knew that he could never have obtained the response the LDS members had shown, and he further said that he had never experienced such an inspiring event. (Edwin B. Firmage, *The Memoirs of Hugh B. Brown*, pp. 102-105).

Two *primary* reasons these young men could respond so quickly to responsibilities and with such spirit was because **they had all been trained through a lay priesthood. And through that priesthood they had all been given the Gift of the Holy Ghost.**