

SLB-042 1-21-07

The Rest of Regeneration - Lesson 8

2 Peter 1:3-8, "His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires.

The Rest of Regeneration

- “He who has entered into Rest has ceased from his works as God has from His.”
- To Rest we must cease from our works and live as Jesus lived, doing the Father’s works.
- Works He has prepared, that we walk in them
- To enter into rest is to be like God, let the character of God manifest itself, it is to be, Godly.
- The manifestation of being Godly is Godliness.
- Therefore, Godliness is a factor of Rest.
- I call it Revelation - the Revelation of God’s Works.

SLT: Phase I: Salvation

- Rest
 - Righteousness
 - Residence
 - Recovery
 - Resistance
 - Reckoning
 - Renovation
 - Rehearsal
 - Reciprocation
 - Reverence
 - Revelation = Godliness
- Rest - NOT WORK!

The Rest of Regeneration: Godliness

- Godliness, the Revelation of God's Works from our Reservoir of Righteousness is an essential aspect of Rest. (2 Pet. 1:6).
- Paul wrote to Timothy: "But have nothing to do with worldly fables only for old women. On the other hand, discipline yourself for the purpose of godliness; for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come" (1 Tim. 4:7-8).
- In order for Godliness to develop into Rest, it is necessary that we overcome those things that detract from Godliness and Rest.

The Rest of Regeneration: Godliness

- Thus, Paul tells Timothy to avoid "worldly fables fit only for old women."
- Fables, myths, or tales that are "profane" or "worldly" must be avoided since they are side-issues and have nothing to do with sound doctrine.
- Rather, they detract from the faith.

The Rest of Regeneration: Godliness

- On the other hand, we must "discipline" ourselves for the purpose of godliness.
- The word discipline (gumnazo) is defined "to exercise vigorously, in any way, either the body or the mind . . . of one who strives earnestly to become godly, 1 Tim. 4:7" (Thayer, p. 122).
- We do not have time for fables; our time is to be consumed in the exercise of self for godliness.
- The ardent, strenuous efforts are to be put forth with respect to acquiring Godliness.
- The reason stated is, "for bodily discipline is only of little profit."

The Rest of Regeneration: Godliness

- This passage is usually applied to the taking of physical exercise such as calisthenics, etc.
- However, the context would indicate that the exercise or discipline to which Paul here referred would be in the realm of following rigid rules regarding the body that were advocated by the Jewish legalists.

The Rest of Regeneration: Godliness

- Such things as abstaining from certain foods and any extreme form of bodily discipline has little profit, indeed.
- In Colossians 2:20-23 as Paul discussed some of the Gnostic's rules about the body, he said that such rules "are of no value against fleshly indulgence."
- And there is no development of Godliness involved in following such rules.
- Godliness demands that we discipline, not our bodies, but our minds, in pursuit of the Rest of Godliness.

The Rest of Regeneration: Godliness

- "What is godliness?"
- It is from the word eusebia of which Thayer says, "in the Bible everywhere piety towards God, godliness" (Thayer, p. 262).
- This form of the word is found 15 times in the NT and, in the KJV, is translated "godliness" 14 times and "holiness" once (Acts 3:12).
- "Eusebia is the right attitude of God and to things divine, the attitude which does not eliminate God altogether, and which gives God the place he ought to occupy in the life and in thought and in devotion . . . eusebia gives God the right place, and worships God in the right way" (Barclay, New Testament Words, p. 107).

The Rest of Regeneration: Godliness

- 1Tim.2.10 but with what is proper for women who profess godliness—with good works.
- 1Tim.3.16 Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.

The Rest of Regeneration: Godliness

- 1Tim.4.7 Have nothing to do with irreverent, silly myths. Rather train yourself for godliness;
- 1Tim.4.8 for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come.

The Rest of Regeneration: Godliness

- 1Tim.5.4 But if a widow has children or grandchildren, let them first learn to show godliness to their own household and to make some return to their parents, for this is pleasing in the sight of God.
- 1Tim.6.3 If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness,

The Rest of Regeneration: Godliness

- 1Tim.6.5 and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain.
- 1Tim.6.6 Now there is great gain in godliness with contentment,
- 1Tim.6.11 But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness.

The Rest of Regeneration: Godliness

- 2Tim.3.5 having the appearance of godliness, but denying its power. Avoid such people.
- Titus.1.1 Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness,

The Rest of Regeneration: Godliness

- 2Pet.1.3 His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence,
- 2Pet.1.6 and knowledge with self-control, and self-control with steadfastness, and steadfastness with godliness,

The Rest of Regeneration: Godliness

- 2Pet.1.7 and godliness with brotherly affection, and brotherly affection with love.
- 2Pet.3.11 Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness,

The Rest of Regeneration: Godliness

- Godliness involves the right attitude toward God and appropriation of the Reservoir of Righteousness.
- It involves believing God (taking him at his word), “for the justified will live by faith”.
- A true man of God has qualities of inner piety - the characteristics of God’s very nature, not a phony façade put on to please or impress people.
- The source of this godliness is the Genetic Godly Nature.
- It grows in us through feeding with the Spiritual Food of the Word of God.
- The godly person has not only learned doctrine academically, but he has also seen that word applied to his life in edification over a period of years.

The Rest of Regeneration: Godliness

- Residing in Rest is an absolute quality, depending on maintaining fellowship with the Lord through Reckoning, Resistance and Recovery.
- But none of this is visible.
- So, how can you tell when true spirituality and maturity are present?
- Or, how do you know the difference between a godly man and one who is merely well educated and in control of himself?
- A carnal believer, the novice Christian, can be moral, can use the right vocabulary, can dress modestly and carry a Bible.
- He can fool some of the people some of the time.

The Rest of Regeneration: Godliness

- The godly believer is known by "his fruits" - the fruit of the Holy Spirit - things that an unbeliever, or the carnal believer, cannot produce.
- Godliness is produced in the life of a Christian who is both learning doctrine and growing thereby through edification.
- The works of the flesh are obvious enough.
- They are the product of a Soul controlled by the IGHNA (sin nature), by the Human Attainment Motivators (lusts) of the Physical Genetics.
- And as a Christian grows in Christ, he gains victory over his volitional choices; he is not dominated by the HAM's (Human Attainment Motivators).

The Rest of Regeneration: Godliness

- The Christian Way of Life is characterized by avoiding the negatives of the IGHNA, the Sin Nature that so easily besets, and by putting on the new man, created in righteousness.
- The Godly man not only lives in the Spirit (invisible), but he also walks in the Spirit (visible).
- One of the great themes of the Epistle to Titus is that of the outward walk, which is a demonstration to the world that the inner life which is claimed is genuine.
- Three illustrations are given in Titus 2.

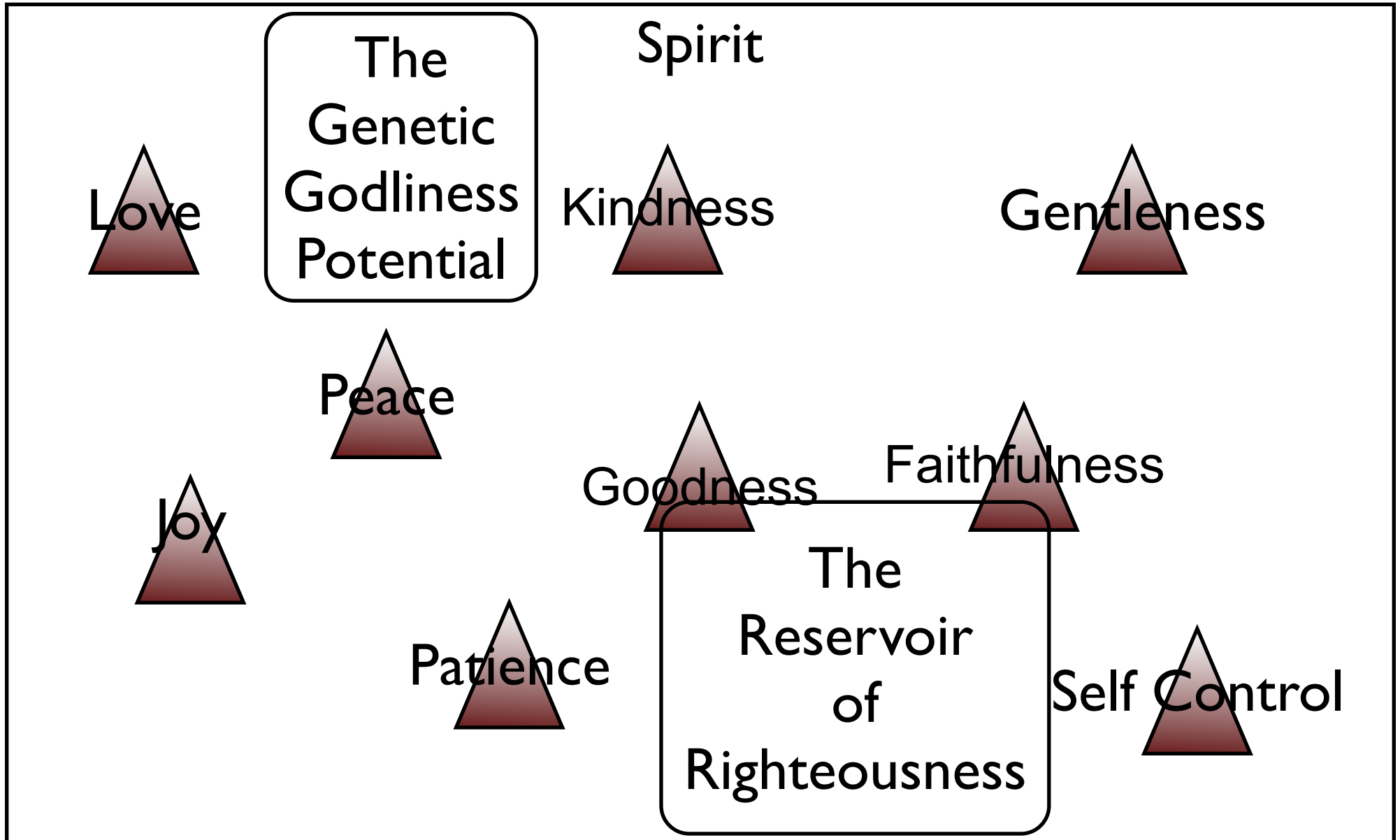
The Rest of Regeneration: Godliness

- 1. In TITUS 2:4,5, young women are to be taught how to lead godly lives so that "the Word of God be not blasphemed." We have a responsibility for public opinion about the Word of God.
- 2. In 2:7,8, Titus himself is told to show himself a "pattern of good works" and to have "sound speech that cannot be condemned" in order not to supply detractors with ammunition for their criticisms.
- 3. And in 2:9,10, servants are to maintain godly lives in their relations to their masters in order that they might "adorn the doctrine of God our Saviour in all things." We are to live as "decorations" to the doctrine of God.

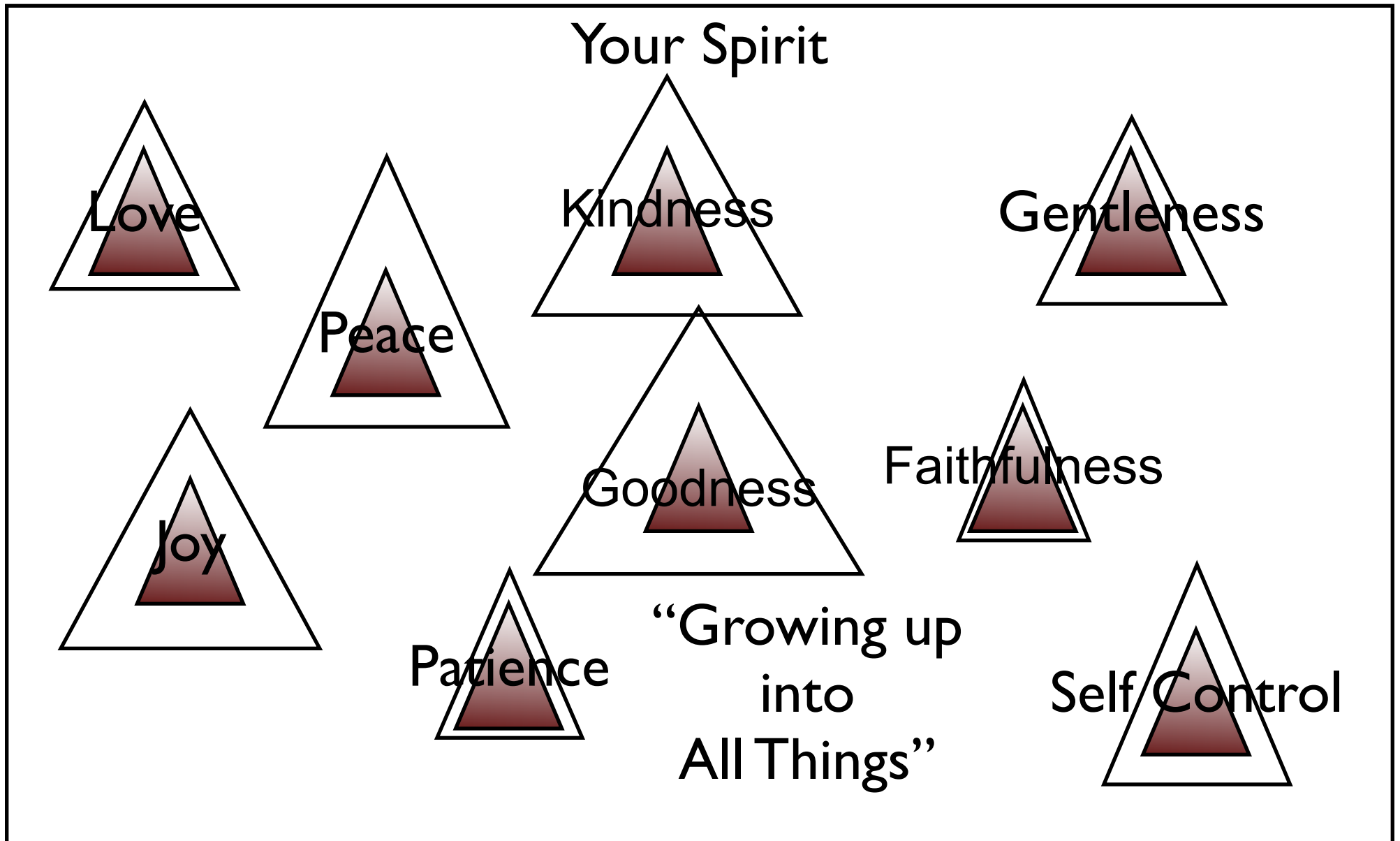
The Rest of Regeneration

- When we enter into Rest the Holy Spirit wants to fill us (cf. Eph. 5:18) and control our behavior in order to manifest His character.
- This is not conformity to a Christian value-system, but is the manifestation of the "fruit of the Spirit, which is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control" (Gal. 5:22,23).
- The process of Rest is how we allow for His holy character to be expressed in the process of experiential sanctification (cf. I Cor. 1:30; I Thess. 5:23).
- The Fruit of the Spirit is God's life living through us, while we Rest, ceasing from our works, and gradually being filled with His nature and character.

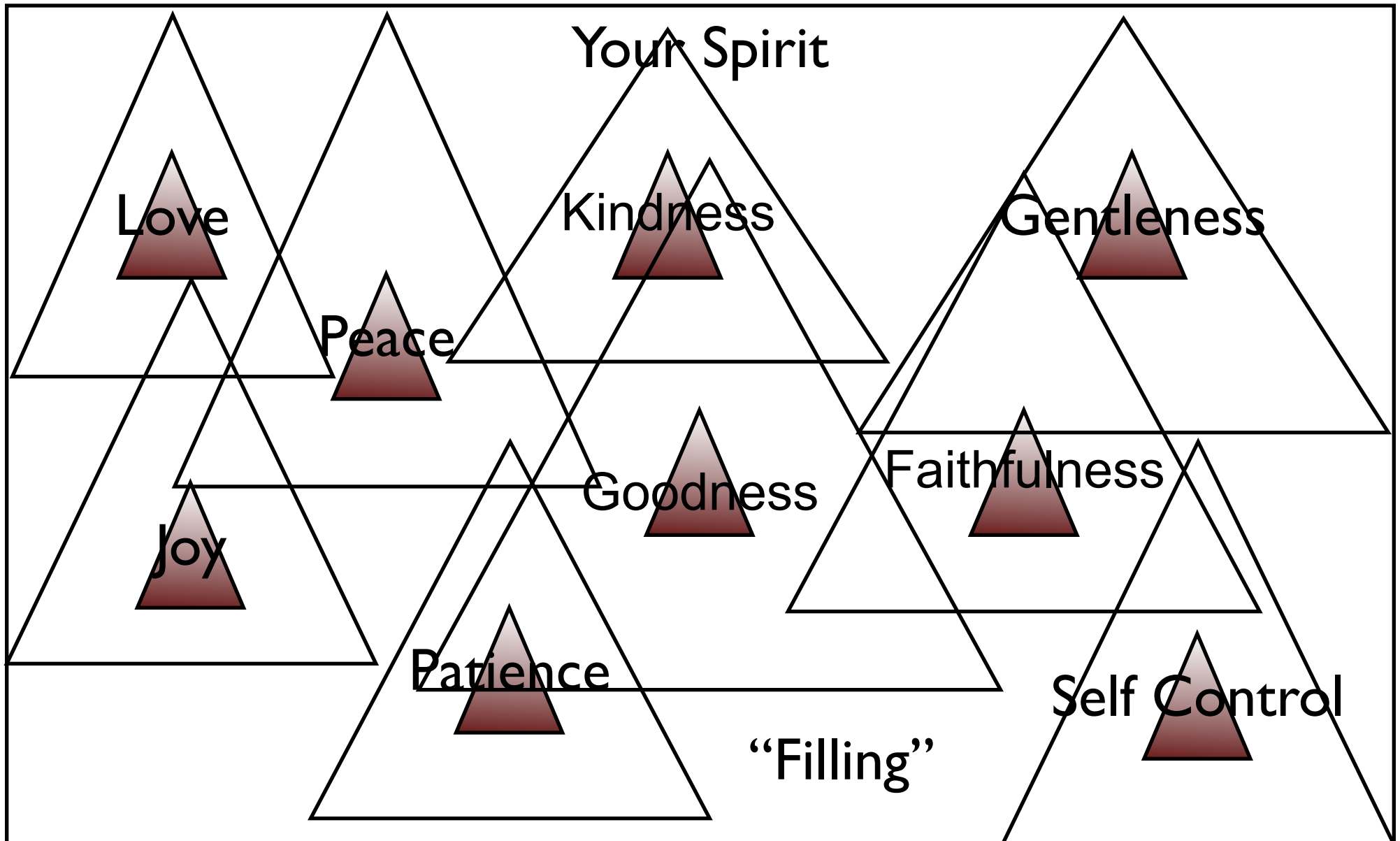
The Rest Diagram



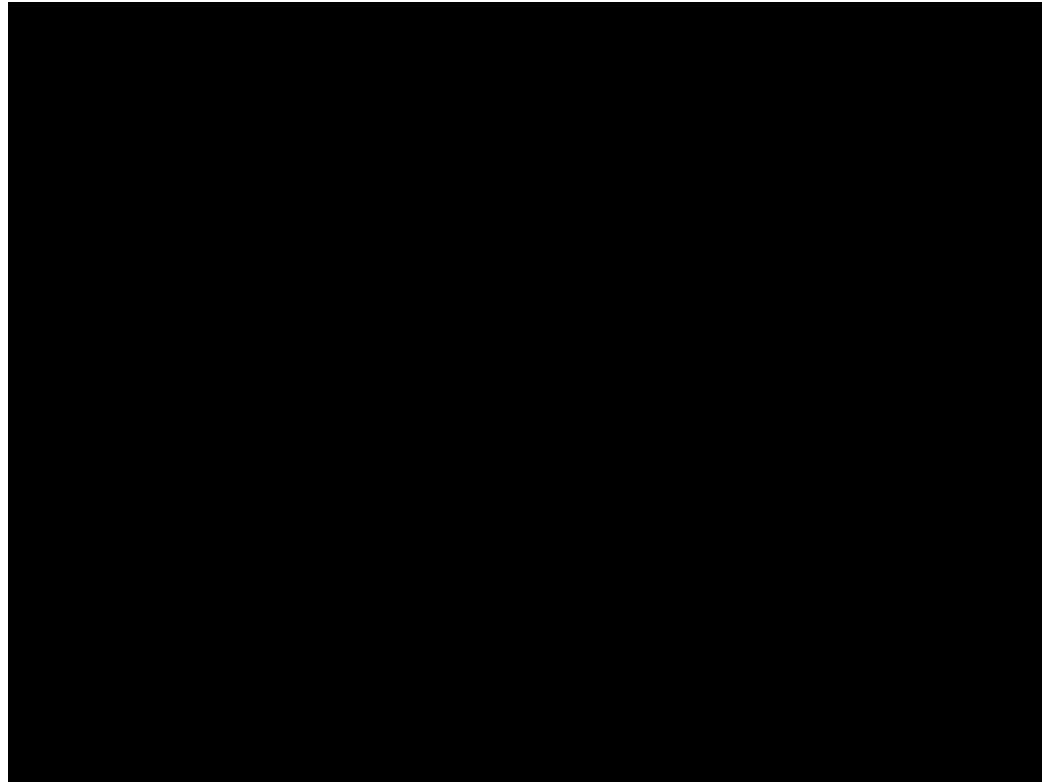
The Rest Diagram



The Rest Diagram



20/20 Break



The Rest of Regeneration: Godliness

- Now, let's look at Godliness in the Book of Titus.
- Titus 1:10-16 *For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach. One of the Cretans, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, not devoting themselves to Jewish myths and the commands of people who turn away from the truth.*

The Rest of Regeneration: Godliness

- *To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled. They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work.*
- As is obvious from the reference to Jewish connections (vs. 10) and to Jewish myths and commandments of men in verse (vs. 13), the false teachers were seeking to revise the doctrine of salvation and/or sanctification by adding religious works (do's and don'ts) to the gospel message.
- Remember that the gospel is not just a message of salvation from sin's penalty, but salvation includes God's very character with its deliverance from the HAM's power and reign over our lives.

The Rest of Regeneration: Godliness

- As we studied in Galatians, this was not truly a gospel, but a perversion of the Gospel of grace.
- These false teachers not only needed strong rebuke that would expose their error, but set forth the truth in such a way that the false teachers, along with those who were listening to their teaching, might become sound or healthy in the faith.
- Without this, they would remain in the disastrous condition described in verse 16, “detestable, disobedient, and unfit for any good work.”
- Note that “unfit for any good work” is ascribed to those who were adding legalism, or works, as part of Christianity.

The Rest of Regeneration: Godliness

- With this in mind, we might also compare Paul's statement in Colossians 1:9-11 *9 And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, 10 so as to walk in a manner worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. 11 May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy,*

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- Here he is speaking of the results of being filled with the knowledge of God's will in all spiritual wisdom and understanding.
- In the context of Colossians, this means an understanding of all that the believer possesses in Christ.
- One of the problems facing the Colossians were false teachers who were teaching that, in addition to faith in Christ, one also needed to observe certain religious and ascetic rules (cf. 2:4, 6-23).

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- Thus, one of the results of such full knowledge is “bearing fruit in every good deed, growing in the knowledge of God, being strengthened with all power according to his glorious might for the display of all patience and steadfastness.”
- In other words, good deeds or religious works, are rejected as unfruitful because our works have been produced outside of the Reservoir of Righteousness found in our Genetic Union with Christ.
- Unless our works are the product of a life empowered by God’s grace as we rest in the sufficiency and enablement that Christ gives, our works will be adokimos, “rejected, useless” and “unfruitful,” from God’s standards of righteous judgment.

The Rest of Regeneration: Godliness

- Let's look at Titus for "Instruction in Good Works".
- Paul's epistles to Timothy and Titus (1 and 2 Timothy and Titus) have generally been called the "Pastoral Epistles."
- They were originally regarded as mere personal letters and were classified with Philemon, but because of their strong bearing on the life of the church, they gradually gained recognition as the "Pastoral Epistles."
- Though addressed to the named individuals, these books are not limited to personal communications, but are official charges to the Pastors.

The Rest of Regeneration: Godliness

- Paul addressed them to Timothy and Titus to guide them in matters concerning the pastoral care of the church, the “household of God” (cf. 1 Tim. 3:14-15; 4:6-15 with 2 Tim. 2:2).
- The term, “pastoral,” came into use in the 18th century and has stuck through the years, though not entirely accurate.
- Due to the large portion of these epistles that deal with church order and discipline, the term “pastoral” is accurate. These epistles deal with church *polity*, *policies*, and *practice*, all of which are concerns vital to the health of the church.

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- However, the term pastoral is inaccurate in the sense that Timothy and Titus were not pastors in the present-day sense of the term.
- So what were they?
- First, these men were official representatives of the apostle Paul whom he dispatched to various churches at Ephesus and Crete.
- Once there, they functioned in an official capacity to deal with special situations and meet special needs.

The Rest of Regeneration: Godliness

- During the interim from the time of the apostles and prophets to the transition to pastors and evangelists, these men were sent by Paul as his apostolic representatives to deal with certain situations and people who were threatening the ministries of the churches.
- Timothy and Titus undoubtedly possessed the gifts needed for pastoral ministry and while pastoral care is what they did, they were not elders or pastors who are later given by the Lord to various churches for long-term ministries (1 Pet. 5:1f).

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- Rather, as official delegates of Paul, they were sent to assist churches in establishing their ministries and training them for the Pastoral Gift to manifest itself and to “call” those with the gift. (cf. Tit. 1:5f).
- (1:5 The reason I left you in Crete was to set in order the remaining matters and to appoint elders in every town, as I directed you.)
- In general, these books are pastoral in nature and give directions for the care, conduct, order, ministry, and administration of the assemblies of believers.
- In summary, then, these 3 books were designed by God to instruct us in our pastoral responsibilities and in the development of the ministry of the local churches.

The Rest of Regeneration: Godliness

- This epistle is addressed to Titus, and though he is never mentioned in Acts, there are 13 references to him in Paul's epistles to make it clear he was one of Paul's closest and most trusted fellow-workers in the ministry.
- When Paul left Antioch for Jerusalem to defend the presentation of the gospel of grace to the Gentiles (Acts 15:1f), he took the Gentile Titus with him (Gal 2:1-3) as an example of one accepted by grace without circumcision.
- This was used to vindicate Paul's stand on this issue (Gal 2:3-5).

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- We also note that Titus worked with Paul at Ephesus during the third missionary journey and was sent to Corinth where he helped that church with its work and with the collection for the poor saints in Jerusalem (see 2 Cor. 2:12-13; 7:5-6; 8:6).

The Rest of Regeneration: Godliness

- Purpose of the Letter to Titus:
- To instruct Titus about what he should do to correct what was lacking to properly establish the churches on the Isle of Crete.
- To give Titus personal authority to withstand the opposition and dissenters Titus was facing (see 2:15; 3:1-15).
- To give instruction concerning this opposition, to warn about false teachers, and give instructions concerning faith and conduct (1:5, 10-11; 2:1-8, 15; 3:1-11).
- To express his plans to join Titus again in Nicopolis for the winter (3:12).

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- The theme is to show how the grace of God instructs us to deny ungodliness and to live righteously and soberly as a people full of good works that are in keeping with the Life and doctrine of God (1:1; 2:10–3:9).
- Important issues discussed in the letter include qualifications for elders (1:5-9), instructions to various age groups (2:1-8), relationship to government (3:1-2), the relation of regeneration to human works and to the Spirit (3:5), and the role of grace in good works among God's people (Titus 2:11-3:8).

The Rest of Regeneration: Godliness

- Key Words
- In this short epistle, the concept of “good deeds” occurs some six times (1:16; 27, 14; 3:5, 8, 14).
- Two other key words are “grace” (1:4; 2:11; 3:7, 15) and “faith” (1:1, 4, 13; 2:10, 13, and 3:15).
- Good deeds, however, are not to be the product of human good or legalistic religion, but the work of God’s grace through faith in the power of God manifested in our Spiritual Genetics.

The Rest of Regeneration: Godliness

- Purpose of the Letter to Titus:
- To instruct Titus about what he should do to correct what was lacking to properly establish the churches in Crete.
- *Titus 1:5 This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you— 6 if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination.*

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- *7 For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, 8 but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. 9 He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.*

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- *10 For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. 11 They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach. 12 One of the Cretans, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." 13 This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, 14 not devoting themselves to Jewish myths and the commands of people who turn away from the truth.*

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