



# The Tri-Cities Edifier

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## A Faithful Saying

The phrase “a faithful saying” is found five times in Paul’s three epistles to two young preachers, Timothy and Titus. What Paul says to them is trustworthy, true and can absolutely be depended upon.

The first is found in 1 Timothy 1:15 “This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.” It is absolutely true that Jesus came into the world to seek and to save the lost. (Luke 19:10) This is why He came into the world and it should be fully accepted because all sinners need Him as their Savior.

The second is found in 1 Timothy 3:1 “This is a faithful saying: If a man desires the position of a bishop, he desires a good work.” The office of an elder is a good work. A local congregation needs oversight and it is a good thing for a man to desire that “good work”. The text goes on in chapter three to describe the character of a man who can serve in that “good work”. Men should not be discouraged from working towards that goal but rather encouraged.

The third is found in 1 Timothy 4:9 This is a faithful saying and worthy of all acceptance. We must look to the verse before and the verse after to understand what is true and worthy of all acceptance. Verse eight tells us that godliness is “profitable for all things.” Verse ten reveals that one will suffer criticism because of their faithfulness to God. Will one’s life of godliness and suffering be worth it? Yes the living God is the Savior of all men who believe. We can trust this to be absolutely true.

The fourth is found in 2 Timothy 2:11-13 “This is a faithful saying: For if we died with Him, We shall also live with Him. If we endure, We shall also reign with Him. If we deny Him, He also will deny us. If we are faithless, He remains faithful; He cannot deny Himself.” This faithful saying involves four “if, then” statements. To die to sin is to live with Christ. (See Galatians 2:20) To remain faithful to death is to reign with Christ. To deny Christ is to have Him deny us. If I am bankrupt of faith, God remains faithful no matter my hopeless condition.

The final is found in Titus 3:8 “This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men. Titus and Timothy were to confidently and strongly make this truth a part of their preaching. Christians need to be careful to maintain good works. Faith works! Faith works not on occasion but continuously.

Faithful inspired words to depend upon for there are absolutely true.

STACY

## The Danger of Compromise

by David Weeks

You have always heard that compromise is a virtue. However, this is not always true. One cannot compromise with error.

God’s word is truth (John 17:17). We are not allowed to take away from nor add anything to the word of God (Rev. 22:18- 19). Any attempt to do so would create “another gospel which is not another;” it would be a perverted gospel (Gal. 1:6-7). To change the word of God on any point, or to preach another gospel is anathema to God (vs. 8-9). God does not change (Mal. 3:6; James 1:17), and we should never believe ourselves at liberty to compromise the truth, even once.

Yet, our age is one of compromise. Society has bowed the knee in compromise to every evil thing that humans can invent in the name of “acceptance” and “open mindedness.” We are lectured daily by a liberal world that “love” is the paramount good in life, and that love means you must embrace all that God calls sin. In fact, these people believe it is more important to tolerate people’s sins than to be loyal to God. This view of love is alien to the Bible.

The Bible defines love as showing respect for the word of God and keeping His commandments (John 14:15, 23). How can one say he loves God properly when he compromises God’s word in order to embrace what is unholy? The inconsistency of this position is staggering.

Within the church there is a greater compulsion to compromise than ever before. Gospel preaching must never compromise with error. Paul said that Christians are not supposed to have fellowship with the unfruitful works of darkness, we are supposed to expose them (Eph. 5:11). We are supposed to “fight the good fight of faith” (1 Tim. 6:12). The weapons of our warfare are not carnal but mighty in God, capable of pulling down strongholds and everything that exalts itself against the knowledge of God (2 Cor. 10:4-5). We Christians wield the sharp two-edged “sword of the spirit,” the word of God, which is so powerful it exposes everything it touches with precision (Eph. 6:17; Heb. 4:12).

Unfortunately, aging warriors of the cross who fought the battle for truth in the past are dying out one by one. In their place are men who keep the tip of their sword aimed at the ground for fear of appearing too aggressive. Their grip on the sword of the Spirit is loose, and it is liable to be knocked from their hands by any actual spiritual warfare. Faithful preachers, elders, and brethren of the past kept the sword of the Spirit at the ready, in fighting position, and wielded it against every error that advanced against the truth. Now, the fear of being too militant and too rigid frightens many into silence.

The desire to “find common ground” with those in error has become the most important thing. Statements like: “You make a good point” and “I see where you’re coming from” have replaced: “Have you not read” and “Thus saith the Lord...” (Matt. 12:3, 5; 19:4; 23:31). Have we forgotten the fact that false doctrine destroys like cancer (2 Tim. 2:17)? The apostle Paul dealt sternly with false teachers so that they “might learn not to blaspheme” (1 Tim. 1:20). Jesus Christ, our Lord, challenged the teachers of error in His time. He called the scribes and Pharisees, hypocrites (Matt. 23). Jesus was so bold in His preaching that the hypocritical leaders of the Jews knew that He was talking about them (Matt. 21:45).

Many brethren say they are in favor of firm, resolute preaching on moral issues, but they blanch at making actual applications. They want preachers to preach against immodesty (1 Tim. 2:9-10; 1 Peter 3:2-4), but they don’t want preachers to single out specific clothing that is immodest, lest permissive parents and their daughters and sons be embarrassed. We are encouraged to preach against false teachers (2 Pet. 2:1ff; Jude), but folks get angry when we actually tie a man to his false doctrine. Yet, Paul exposed false teachers by name so brethren could avoid their error (1 Tim. 1:20; 2 Tim. 2:17).

Compromise is synonymous with capitulation and concession. We can do neither of these when it comes to the truth.