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THE OBJECTIVE OF PREACHING

A STUDY OF TIMOTHY
NUMBER 3
I TIMOTHY 1:5

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I Timothy 1:5 - "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:"

Verse 1 - "Paul, an apostle of Jesus Christ, according to the command from God our Savior, even Jesus Christ our confidence."

Verse 2 - "To Timothy, reliable student in doctrine; grace, mercy and peace (prosperity) from God The Father and Christ Jesus our Lord."

Verse 3 - "Since I ordered you to remain behind at Ephesus while I went on to Macedonia, in order that you might exercise command over certain ones not to teach heretical doctrines."

Verse 4 - "Or become occupied with myths and endless genealogies, which category of things (false doctrine) or the cause of useless speculation rather than the dispensation of God (the church age) which comes by means of doctrine."

Verse 5 - "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:"

The objective of the ministry is to fulfill the objective of Bible teaching in the sphere of the objective of love. There are three capacities that are absolutely necessary in the mature believer. Capacity for life, capacity for happiness, and capacity for love. Without these three capacities nothing in life is very meaningful. A person can attain great wealth, can attain a great reputation and can reach the highest point of success, but if he does not attain love for Christ there will be developed no capacity for happiness. It is capacity for life, capacity for happiness, and capacity for love that really matter in life. Of all these capacities, capacity for love is foremost and greatest.

Verse 5 begins with the conjunction de showing that Paul was now changing the subject, was making a transition from the negative side to the positive side of the gospel. Since the contrast is between the false kind of gospel he mentioned in the previous verse and the truth of verse 5, this is a conjunction of contrast and we will translate it "but."

Next we have the word telos which means "end" but it really means goal or objective. So we translate this "but the objective of preaching." You have in your Bible the word "commandment," but it is from paraggelia. Arndt and Gingrich contend that this word should not be translated "commandment," but "preaching." The word "is" is the present, active, indicative of eimi and this means that this is a condition that is to exist throughout all the church age. There never will be a time when the preaching of gospel does not produce the capacity for love.

Love Has Lost Its Meaning

It is very unfortunate today that the word "love" has lost its true meaning. It comes from the Greek noun agape. This word actually implies five different doctrines of Scripture. It has the doctrine of love -- love for God, love for right partner, love for friends,

and it also has in it the doctrine of spirituality. Therefore, this great fifth verse begins by saying, "The objective of preaching is love." We might translate it to say "But the objective of preaching is to create a capacity for love."

THE DOCTRINE OF LOVE

I. DEFINITION

1. Love is maximum concentration. Love is so concentrated that it excludes all others from the same consideration. Love is maximum concentration, maximum affection and personal attraction, which eliminates from the soul of man everything else, and exercises in the direction of God man's maximum effort. Love has three categories: God, persons, and things.
2. Love is a soulish partiality and preference. It expresses itself in admiration, devotion, craving, delight, pleasure, a show of passion, a show of affection -- resulting in intimacy toward God, toward human beings, and toward things.
3. Love is a function of the soul. Love is the embodiment of soul function and concentration directed toward someone else with or without intimacy.
4. Love is awareness and tenderness. The soul reaches out and produces emotional sensitivity toward a person or an object.
5. Love stands alone. This means that love may have a response or it may not. Sometimes you love and love does not come back in return.
6. Love is devotion. Love is devotion, concentration, dedication to and concentration of maximum esteem and intense loyalty to the object of attraction. (Please get what is being said here for very few people ever really know what true love really is.)
7. What love is not. Love is not attraction. Attraction is merely a preliminary to love or hate.
8. Elements that make up love. Love is composed of attachment, affection, stimulation of soul, and in the case of human love, it is the stimulation of the human body. It contains devotion, concentration, intimacy, passion, enthusiasm, and adoration.
9. Passion is not always love. Sometimes passion is like a firecracker; it burns quickly, explodes, and then there is nothing left. In contrast to the firecracker, love is like a great log in the fireplace. It sometimes bursts into flame and then sometimes it glows with a steady white heat. The difference in love and passion can be the difference in a firecracker and a great burning log in a fireplace.
10. Some superficial definitions of love. We have some definitions of love which are erroneous and anti-scriptural. For

example: "Love is an egotism of two." That is not correct, that is pseudo-love. For example: "Love is a long lesson in humility." The person who wrote that had probably been married fifty years and didn't know what he was talking about. Then there are some statements of love that are humorous. For example: "She loved so many soldiers, it's platonic." Then some definitions of love are catchy, like: "A loveless faith is cruel and a faithless love is sentimental." Another such statement is: "A woman accepts a man for the sake of matrimony and a man accepts matrimony for the sake of a woman."

Various Novels About Love

A German novel is the story of where two people want each other in the first chapter, but do not get each other until the last chapter. A French novel is a book where two people get each other in the first chapter and in all the other chapters are trying to correct the mistake they made in the first chapter. A Russian novel is a story where two people neither want each other and never get each other, about which a thousand pages are written. So love is made to mean many things, some true and some false.

II. FOUR WORDS FOR LOVE BUT ONLY TWO USED IN THE NEW TESTAMENT

1. In attic greek we have the word eros. It is a word that is used for much more than sensual love. It means the love of beauty and symmetry. Most people think it only means sensual sexual love, but it means more than that.
2. A second attic greek word for love is storge (a feminine noun) and it refers to the love of parents for children and children for parents. It refers to a sort of family love. It is never used in the New Testament.
3. The most familiar koine greek word for love is agape (the noun) and agapao (the verb). This is a specialized type of love and means a mental attitude kind of love. This is the love which exists in the mentality of the soul. This is the thinking type love. In God agape type love is essence love. This is in the words, "For God so loved the world," and it refers to the mental attitude God has for the whole world.
4. The fourth word for love in koine greek is phelos (noun) and phileo (verb). This word has been badly abused. This refers to a general type of love related to all facets of the soul. This is the word which expresses the mature type of love. It expresses the greater capacity for love.

The Best Illustration Of Agapao and Phileo

John 21:15-17 - "(15) So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. (16) He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. (17) He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

Verse 15 - "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs."

Here in this verse when Jesus asked Simon Peter if he loved him he used the word agapao, but when Peter replied he used the word phileo. Now what is the significance of this? The words "when they had dined" is the aorist, active, indicative of aristao and it really means "to be served breakfast." We get the word aristocrat from this greek verb. So we read it "When they had finished being served breakfast." Then Jesus said, "Lovest thou me more than these?" and the word he used is agapao. This is the relaxed mental attitude kind of love. Peter replied and said, "Thou knowest that I love thee," and he used the word phileo.

A common fallacy

Most commentaries say that agapao is Godly love and that phileo is human love. I believe this is incorrect. Now agapao is Godly love when God is the subject. But in John 3:19 we read "Men loved darkness rather than light," and in this instance evil, unsaved men are the subject and the word agapao is used. It couldn't be Godly love if unsaved men could employ it. Rather it is mental attitude love and it is the great love word used in John 3:16. But once you come to know someone and you walk with them and they become your intimate friend, you move on from agapao to phileo and this is exactly what Simon Peter did in these verses. Phileo love is total rapport love. God is not only the subject of agapao love, but he is also the God of phileo love. Therefore, though Jesus used agapao when he spoke of love, Simon Peter held to phileo, showing that he wanted Christ to know that he had moved on beyond mental attitude love and had come to love him with his whole soul and spirit. At the end of verse 15, Jesus said to Peter, "Feed my lambs," and the words are bosko arnion and it means "Feed my baby sheep, feed my new converts."

Archbishop Trent Of England

In one of his books Archbishop Trent explains these two greek verbs for love by comparing them to two words we have in latin for love. One latin word for love is diligo and this means mental attitude love and is equivalent to agapao in greek. The other latin word is amo and is equivalent to phileo in greek. Archbishop Trent explains how these two latin words and these two greek words are similar, and one is mental attitude and the other is personal and relationship-type love.

The subject makes the difference

If God is the subject, then agapao can mean divine love. But God is also quite often used as the subject when phileo is used and in these instances phileo is also divine love. In verse 15, Jesus said to Peter, "If you really do love me with phileo love, then 'feed my lambs.'"

So verse 15 says, "Therefore when they had finished being served breakfast, Jesus said to Simon Peter, Simon, son of Jonas, do you love me more than these others love me? Peter replied, Yes, Lord,

you know that I love you. He said to him, feed my little lambs, feed my new converts."

Verse 16 - "He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep."

This is a repeat of exactly the same thing we have in verse 15. Jesus used the word agapao and Peter replied with the word phileo. I have to admit that I admire Simon Peter for sticking to his first statement. He wanted Christ to know that he had moved on beyond agapao love and had advanced to phileo love, which is the love that comes from fellowship and from spiritual growth. At the end of this verse Jesus said to Peter, "Feed my sheep," but he does not use the same verb bosko. Jesus used the verb poimaino which means to shepherd, to discipline, to correct. The word for sheep he uses in this verse is probaton, and this means the maturing sheep, the adolescent sheep. So it actually says, "Shepherd my growing sheep" or "Shepherd my hard-headed sheep." But please remember that though Jesus used the word agapao when he spoke of love, Simon Peter replied with the word phileo.

Verse 17 - "He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep."

In this verse when Jesus asked Simon if he loved him he moved from the word agapao to the word phileo, the word Peter had been using all along. In other words, Jesus was actually saying this -- "Peter, you have used the word phileo, which is the word for warm relationship love; do you really love me that much? Do you really phileo me?" This is what grieved Simon Peter. Then Jesus replied, "Bosko probaton" which means "Feed my mature sheep. Feed my adult sheep."

There is no passage in all the Bible that has ever dramatized the amazing difference in these verbs for love like this passage does. In these verses we have baby believers, adolescent believers and adult believers. What happened on the day of Pentecost and later on when Peter wrote 1st and 2nd Peter proves that Simon Peter had moved on to phileo-type love.

III. A SUMMARY DISTINCTION BETWEEN THESE TWO VERBS

1. No. 1 is agapao. This is a mental attitude type love and its basic characteristic is freedom from mental attitude sins. This is the mental attitude we are commanded to have toward all believers. We are commanded not to be antagonistic, vindictive, bitter, or mean toward others. This is love free from mental attitude sins. Love then doesn't mean to gush over them, say ten nice things about them, or try to butter them up. It simply means to have a relaxed mental attitude about them. It means to love people by giving them their privacy, by having no mental attitude reaction against them. This is the atmosphere of agapao.

2. The word phileo is the word used for maximum capacity type love. The capacity for love was the issue in the John 21 passage we studied above in this paper. All believers are commanded to agapao love, but they mature and then finally move on up to phileo love. Agapao type love is the love you begin with as a baby believer, but then you keep growing and you move on up to phileo love.

IV. BOTH AGAPAO AND PHILEO ARE FOUND IN A BALANCED BELIEVER

Both of these loves are found in the soul. The Holy Spirit indwells the believer at the point of salvation. Please notice that the Holy Spirit is said to indwell the body and not the soul.

I Cor. 6:19 - "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Please notice it is the body where the Holy Spirit dwells, not the spirit. But we do have a command that concerns the soul and that is the command to be filled with the spirit. Both agapao and phileo are found in the soul and life of the mature believer.

V. THE ERRONEOUS CONCLUSION OF SO-CALLED FUNDAMENTALISTS

Through the centuries, commentaries and fundamentalists have said that agapao type love is divine love and that phileo type love is human love. Many times God is the subject of agapao and when this occurs then agapao is divine love. They get this because they refer to John 3:16. If this were true, then every time you have the word agapao you would have the name God, but this is not the case. In this same passage where agapao is used with God, it is also used with unsaved men. It is not Godly love, unless God is the subject, rather it is mental attitude love. Sometimes phileo is divine love.

John 16:27 - "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God."

VI. THREE CATEGORIES OF HUMAN LOVE

1. Category one love is for God.
2. Category two love is for right partner.
3. Category three love is for friends and others.

Only those in super grace and ultra super grace can experience the true meaning of category one love. Category two love is for the whole human race as is also category three love.

VII. THE PROBLEM CREATED WHEN GOD LOVES MAN

1. Because God is absolute righteousness and justice, it is impossible for God to love sinful man without compromising his holiness and his essence. Though this seems impossible, God found a way to love man without compromising his character.
2. When John 3:16 says, "For God so loved the world," it demands that God retain his uncompromised position.
3. God cannot love and does not love on a sentimental or an emotional basis.

4. The true basis for God's love is righteousness, character, integrity, and honor.
5. God's love is not stronger than God's righteousness. This is true of humans as well.
6. Therefore Jesus Christ had to go to the cross not only to forgive sins, but also to protect God's righteousness. The cross set God free to love the world without compromising his perfect character.
7. Christ being perfect meant he could bear our sins and thereby identify himself with us.
8. God can save a sinful man and then love him with maximum love without compromising his character. The cross made this possible.
9. The Ark of the Covenant, the Mercy Seat, and The Holy of Holies pictured God's love for Israel.
10. This means that God loves the reversionistic believer just as much as he loves the spiritual believer. This is grace.