

Making Women Fit For The Master's Use



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This compilation is not a book, nor an edited piece, it is a compilation of my personal devotional time either in the morning or during my afternoon meditations. I am praying that you will find the compilation a blessing regardless of the typing and grammatical errors.

Making Women Fit for the Master's Use

Google's English dictionary provided by Oxford Languages defines Fit as of a suitable quality, standard, or type to meet the required purpose. It is also having the requisite qualities or skills to undertake something competently. It means suitable and correct according to accepted social standards. It also means having reached such an extreme condition as to be on the point of doing the thing specified. It is to be in good health, especially because of regular physical exercise. It is to be compatible or in agreement with or match.

While the 1828 Webster's Dictionary defines Fit as Suitable; convenient; meet; or becoming. To qualify, adapt or prepare.

So, I see that this is what God is saying as I get into WOLERT. I am to be made fit, suitable, adaptable, and comfortable for the Master's use. And this is what I am to do with the women that come my way too. This fitness must be wholesome, spirit soul and body. These three dimensions must be put into consideration as I seek to be made fit for my Master's use, or as I am used to make other women fit for my Master's use.

Talking of making fit, that means there is **unfit**. The opposite of fit is unfit. If women are already fit God won't be saying I should make them fit for His use.

Since the fall in Genesis 3, humanity came as unfit for His use, while indeed mankind was made fit in the beginning to carry out the Master's mandate, sin came into the first humans, and they became unfit for the Master's use.

To be fit needs making. Google's English dictionary provided by Oxford Languages defines the word 'Making' as the process of producing something.

Prepared and made fit for the Master's use

2 Timothy 2:19-21

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let everyone that nameth the name of Christ depart from iniquity. 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. 21 If a man

therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

Verse 19 started by saying that God has a foundation, to me, this means God has a standard for the kind of woman He wants to use. His standard is sure, it is solid. He knows the women that are His, not only by confession but also by life. Those who are His are those who have departed from iniquity. A woman can't be carrying iniquity and be fit for my Master's use.

There are all kinds of vessels in a great house; some are wood, iron, glass, clay etc. This speaks to me of the various kinds of women in the body of Christ today. We have black and white women, women from various backgrounds and nationalities, women from Christian backgrounds, and non-christian backgrounds, women from all works of life, from diverse marital status, some widowed, married and unmarried women, educated and uneducated. Whether they be wood, stone, or clay is not necessarily the issue for me.

A woman's background is not the problem, rather their being purged and made ready for the Master's use. A gold vessel if not purged will be a vessel of dishonour. An educated woman may be useless in the hands of God while an uneducated woman is useful in the Master's hands. The matter is, am I purged or not yet purged?

For these vessels to be made fit for the Master's use there has to be a purging. I remember Isaiah 6 I recently finished studying. Therefore, women need to purge themselves from what makes one to be dishonoured, then, shall such women be vessels useful in God's hands as they will be unto honour, sanctified, and meet or qualified, adaptable and made suitable for the Master's use, and prepared unto every good work.

Becoming a vessel fit for the Master's use is not automatic, there has to be deliberate labour. There has to be deliberated concentration on each vessel bearing in mind their nature that some are gold, silver, wood, or clay.

And the goal of this labour is to make them fit for the Master's use as they are purged from all that causes dishonour.

Esther was a vessel prepared, worked upon and made fit first by Mordecai and then for six months in the King's palace for the Master's use. As a young girl in her adopted father's home, she was helped. She was later used by God to rescue her people. Though in a difficult marriage, she was self-controlled and submissive to the decree that she cannot see the king, and this was up to 30 days. And when the Lord commanded her to go into King Ahasuerus, she went in saying if I perish I perish. It was God who moved Mordecai's heart to ask her to go into the king.

Ruth was also a vessel prepared and worked upon by Naomi. She was a widow and a Moabitess. She journeyed with Naomi to Bethlehem Judah and there she continued to submit to the moulding hands of Naomi. She later became a vessel of honour, Boaz referred to her as a virtuous woman. Having been purged from her idolatry background, she was fit and was used to be part of the women that will be in the royal lineage of bringing the Lord Jesus to the earth.

Making Women fit for the Master's use is like a potter's wheel

Jeremiah 18:1-6 This is the word that came to Jeremiah from the Lord: 2 "Go down to the potter's house, and there I will give you my message." 3 So I went down to the potter's house, and I saw him working at the wheel. 4 But the pot he was shaping from the clay was marred in his hands; so the potter formed it into another pot, shaping it as seemed best to him. 5 Then the word of the Lord came to me. 6 He said, "Can I not do with you, Israel, as this potter does?" declares the Lord. "Like clay in the hand of the potter, so are you in my hand, Israel.

For me to be used by God to make women fit for the Master's use, I myself must have been helped and shaped by the Master Potter Himself. And if He has made me fit, then, my life itself becomes a potter's wheel for many women to be made. I am in ministry as a potter, my ministry is a potter's wheel, it is the place of shaping women into the quality God expected of them for His use.

Just as I saw in the Jeremiah 18 narrative, making women fit involves patience because the potter was patient to start all over again over the vessel that he was making that wasn't turning into what He desired it to be. The potter had the **standard for the vessel in mind**, so when the work he was doing was not conforming to the standard he knew.

Sometimes, women just do ministry for the sake of doing ministry, with no vision, no mission and therefore no goal is set for the women. Mine must not be like that. What am I seeking to accomplish with women? Is there a standard, a yardstick? It is as I have a standard that I will be able to measure if what I am making is falling into shape.

WOLERT this year is a taking to the Master's wheel, it is the Potter's house to remake the women leaders that are coming.

1 Chronicles 9:10-13. *And of the priests; Jedaiah, and Jeboiarib, and Jachin,*

11 And Azariah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Abitub, the ruler of the house of God; 12 And Adaiyah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the

son of Immer; 13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.

The above 1 Chronicles chapter 9 mentioned some names who were leaders in the house of God. The end of verse 13 was what really caught my attention. It says that these men mentioned in verses 10 to 12 were able men for the work of the service of God. This is what God is seeking for, able women for His service.

The verse 28 of this 1 Chronicles 9 went on to say *“And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale.”*

These able women that God is seeking to raise are to have responsibilities in His house. Just as the above verse tells me that these men had charge over vessels bringing them in and out.

1 Chronicles 12:32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

The above verse shows me the purpose of WOLERT; it is to make women who will have an understanding of the time and what needs to be done in the Kingdom for such a time as this.

So, understanding this time, understanding what I need to do as a women leader.

What makes a woman unfit

Luke 9:62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. Sin makes women unfit for the Master's use. This is why they need to be purged from sin.

The above Luke 9:62 tells me what also makes a woman unfit for the Master's use if looking back. Many women like Lot's wife have looked back and are today unfit for the Master's use.

Having laid my hands on the plough, I must not look back. There is no going back to the world and to sin.

Prayer

- Lord, Thank You that Your call is glorious.
- Please help me not to look back, give me the grace to set my face like flint.
- As I go into WOLERT, make me understand this time and what I ought to do like the children of Issachar.

- Make me qualified for Your use and help me to make others fit too.
- Give me Your standard for the women You have given me.
- Let my life be Your potter's wheel for the making of other vessels for Your use. Amen.

1 Timothy 1 and 1 Timothy 2

- Making Women Fit for the Master's Use

Yesterday, I did a preamble on the theme for the WOLERT training. From today, I will be concentrating on the Pastoral Epistles in personal preparation for WOLERT.

I start with 1 Timothy, focusing on chapter 2 as I will be taking 2 chapters each day till WOLERT itself.

I must note that these pastoral epistles were the letters of Paul, a man who invested in making lives fit for service to the vessels he worked upon, namely Titus and Timothy.

It is the letter of a senior pastor or a senior discipler to a younger pastor or a younger discipler who is also labouring over others.

Titus and Timothy are both Paul's protégé. They were both pastors and as I will be going through their lives as I read these epistles, I know God will equip me too.

I have just read the two chapters and what a blessing. I couldn't withhold my tears when I read verse 12 that God counted me faithful to be a minister. It brought Hebrews 6:9 to my heart, a verse given to me when I sought God's face after my husband's proposal to know if my husband is really God's will for me. The verse assured me then that God perceived concerning my marrying my husband things that pertain to salvation. He knew that my union with my husband will enhance the work of salvation, first in my life and then, in labouring over others.

I am once again encouraged this morning to see the trust that God had in me in committing me to the work of ministry. Lord, I am grateful.

As I read through these two chapters, I won't be focusing on all the chapters rather I will be jotting down notes on some verses that stood out to me.

- **Chapter 1: 3:** I saw that Paul while Paul went into Macedonia, he urged Timothy to stay in Ephesus so that he may command certain people not to teach false doctrines any longer.

For Paul to commit this into Timothy's hands, he had worked upon Timothy and knew that by now he was able to withstand those who were promoting wrong doctrines.

The Christian world today is full of many doctrines, doctrines that tarnish the image of God and the purpose of God for mankind. And if I am going to be involved in the work of ministry, I must be sound in doctrine, and be ready to equip others to be sound in doctrine and then to help them stand against unsound doctrines.

This is what it means to make women fit for the Master's use. God desire women who are made fit, and then stand against unsound doctrines wherever they found themselves.

For Timothy, he was to hold the fort in Ephesus.

- **Chapter 1:4** then shows me what I must not do if I am going to be involved in making women fit for the Master's use. I must not devote myself to myths and endless genealogies, KJV calls it fables and endless genealogies, which minister questions, rather than godly edifying which is in faith, and NIV says such things promote controversial speculations rather than advancing God's work which is by faith.

This means I am not to be part of all that goes on, I must be careful. There are some so-called ministries that leads to endless controversial speculations. They are time wasters.

- **Chapter 1:5** shows me what my heart disposition must be as a woman who will be working on other women. My heart must be a heart filled with love, it must be a pure heart, of a good conscience, and of faith unfeigned, that is sincere faith.
- **Chapter 1:7** shows me other ministers who are not upholding the truth, these want to be teachers of the law, yet they do not know what they are talking about or what they so confidently affirm. They have no deeper knowledge of the things they are talking about. Therefore, as for me, I must be sound in the teachings of Christ, I must equip myself to know what the Lord is sending me to teach others.
- **Chapter 1:11** that the Gospel of our blessed God is what He has entrusted to me. I have been given a trust. Making and moulding lives involves the Gospel, and this is a trust.
- **Chapter 1:12** was the one that me crying. It says, "*And I thank Christ Jesus enabled me and counted me faithful, in putting me into the ministry.*" Again, it takes me back to verse 11, the ministry is a trust. God trusted me and counted on my faithfulness. He knew that I will faithfully make women's lives fit for His use. I love how the NIV puts it that God considered me trustworthy in appointing me to His service.

Lord, help me not to disappoint you.

- **Chapter 1: 16** shows what my life should be, it says that for the very reason of God entrusting me with His service, He shew me mercy so that in me who is the worst of sinners, Christ Jesus might display his immense patience as an example for those who would believe in him and receive eternal life.

So, my life portrays to the women I am moulding and making the patience and the longsuffering of Christ. I remember yesterday when I was looking at the Potter's wheel, the potter was patient with the clay in remoulding it again. And God wants to display His patience in me and through me to the women He gives me. There are things women will do that I need to ignore and bear with them.

- **Chapter 1:18** shows me that a call to labour over lives is a call to battle, it is a call to spiritual warfare. Therefore, I must know that these women God has given me are not the ones to fight but principalities and powers, knowing that the wicked one will not let them go. Attitudes that I found in them must help me to go into battle mode with the devil in Himself. I see it as parenting.
- **Chapter 1: 19** is again showing me what my life must be, I must hold on to **faith** and **good conscience** as some have rejected these two aforementioned and have therefore suffered shipwreck concerning the faith.
- **Chapter 2:6-7** confirms to me that Christ gave Himself as a ransom for all people including me and the women God brings to me. And because He ransomed me, this is a purpose I was appointed as a herald and a labourer together with God.
- **Chapter 2:8** tells what the ministry to men will be, it is that they lift up their hands with holiness.
- **Chapter 2:10-15** shows me what to be and what the women I am raising are to be, and what they also to raise in return. And these are:

Women should adorn themselves in modest apparel, with shamefacedness and sobriety. Their adornment must not be focusing on braided hair, wearing of gold, pearls, or costly things. They must be modest in their outlook, and this includes how much they spend on what they wear and how they wear it.

Making these women fit involves that typify women that profess godliness with good works. They must exemplify good works.

They must be women who are not proud of their knowledge and just talk anyhow, but rather they must be women who are silent but only talk to edify others since they are not deceived women

any longer, for by the death of Christ they have been saved from the poison of sins and delivered to serve God in holiness.

They must not usurp authority over the man, but to be in silence, that is give them respect.

They must continue in faith and charity and holiness with sobriety. All these and many more are what I and the women I am labouring on are to be for the Lord if we will be fit for His glorious use.

The most captivating verse for me today is verse 12 that God counted me faithful by entrusting me with the ministry. It is a privilege to call to labour to make women fit for the Master's use.

Prayer

- Father, Thank You for Your love and trust in me.
- Help me not to bring You shame
- Give me the grace to have a life that corresponds with what You want me to do in the lives of Women.
- Help me to be long-suffering as you are as I labour with and over women. In Jesus' Name, Amen.

1 Timothy 3 and 1 Timothy 4

- Making Women Fit for the Master's Use

This morning, I continue my meditation on the Pastoral Epistles in preparation for WOLERT. Yesterday, I read 1 Timothy 1 and 2, and I saw that God trusted me to be faithful in His service. I saw that to be recruited to come and be part of God's workforce is a privilege and a trust.

This morning, I continued as I read 1 Timothy 3 and 4. Chapter three was to me the chapter on what it takes or what it means to be in God's service, or what it takes to qualify for ministry.

In reading through I saw what I must be in order to be a woman who will make other women fit for the Master's use.

In Chapter 3

The whole of chapter three stood out for me.

Verse 1: It is not wrong to desire the office of a Bishop or to desire to serve the Lord. It is actually a good thing to want to be part of God's workforce and be allocated to a task force to recruit women for the Master's use. The Bible calls it good work.

Verse 2 then begins to lay out for me what I must be. I must be blameless, the wife of one husband, vigilant, sober, of good behaviour, given to hospitality, apt to teach. All these I need in order to make women fit. I need to be vigilant, and this involves being discerning, alert spiritually, and I must be sober and not a lousy woman, I am to be of good behaviour and be hospitable and able to be taught and teach others.

Verse 3 says I must not be given to wine, I must not be an addict to alcohol or anything that intoxicate me, this may be social media, technology etc. I must not be a striker, not greedy for money; but patient, not a brawler, that is not a quarrelsome woman, and not covetous. I see that serving God comes with a cost. There are cannots in the work of ministry. Lord, please help me.

Verse 4 - shows that I must be able to rule my own house as I have my children in subjection. It is as if God is saying to me that charity begins at home. I must know how to rule my home, for if I fail in that how can I rule the church of God? This is showing me that making women fit starts from my home, have I been able to make my children fit for the Lord? Jochebed laboured to make her three children fit for the Lord.

I must not be a novice in the faith or in labouring with women. A novice is someone who is inexperienced in a situation or a job. Particularly now that God is saying make women fit for my use, I must be skilled in labouring over women. I must not be a novice. Therefore, every necessary skill I need to acquire, I must acquire it. Being a novice makes me fall into the devil's condemnation.

Verse 7 shows me that I must have a good report of those outside, that is my life matters both in the home and outside, or else the enemy will reproach me.

Verse 8 says I must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre. This means I must be worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain.

Verse 9 says I must hold the mystery of the faith in a pure conscience, that is holding the deep truth of God in much conscience.

Verse 10 says I must be proven, that is, to be found blameless.

Verse 11 says I must be grave, not slanderer, I must be sober, faithful in all things. The word sober has come up a few times, and I am praying the Lord will help me to be sober indeed. Sober is to be serious, sensible and solemn. I am not to give myself to drunkenness, this may be the drunkenness of slandering others, talking too much and the like.

Verse 12 reiterated the fact that I must a wife of one husband and ruling my children in my own house. This has come up more than once now.

I see that my home and my soberness are important as a woman who is going to co-labour with God.

Verse 13 shows me that having the office of a minister means I have well purchased to myself a good degree and great boldness in the faith which is in Christ Jesus. That is far more greater than a doctorate degree.

Verse 15 then shows me further that I have been recruited into God's workforce, and I must therefore know how I ought to behave myself in the house of God, which is the church of the living God, the pillar and ground of the truth. I have been brought into labour in God's house, this house is the pillar and ground of the truth. This is a weighty matter. It is the place where women ought to be made fit for the Master's use.

2 Timothy 4

Chapter 4 now shows me the season in which I have been called to make women fit for the Master's use, it is the last days. I must be aware of the days I am living in. I remember on the first day of this my meditation in view of WOLERT, I saw the sons of Issachar they understood the time and they knew what to be done.

The nature of the day in which I am to labour

- It is the last day.
- It is a season where some shall depart from the faith.
- It is the season when many have given heed to seducing spirits.

- It is the season when some have given themselves to the doctrines of devils;
- It is the season when many speak lies in hypocrisy.
- It is the season when many have had their conscience seared with a hot iron.
- It is the season when many are forbidden to marry, there are young girls who have vowed never to marry, and some of such young girls may come my way, the Lord must help me to make them fit.
- It is the season when many are being commanded not to eat some particular food or meat as it defiles them. Yet, Jesus said what defiles a man is not what goes into her, rather it is what comes out of her. (Matthew 15:11)

What my disposition should be in this last day

- I must put the brethren in remembrance of the truth, that is how to make women fit amid the unfitness all around. Reminding them might mean calling a seminar, workshop, Bible study, one-to-one etc.
- I must be a good minister of Jesus Christ by making sure that I myself is nourished up in the words of faith and of good doctrine, which I have followed for years. So, I see the need to make effort to grow myself in the truth that I have been taught, I must take extra of my Bible Study alone and listen to the word of God alone.
- I must refuse profane and old wives fables, for these are godless myths, I must know what the Word of God says concerning any issue and not what the culture or society says.
- I must exercise myself in godliness. This is an exercise I must constantly engage in. While it is good to do physical exercise, I also see that as good as physical exercise is it is useless if I am not exercising in godliness. I can't become goldy overnight, it is a practice.

Verse 8 shows me further that bodily exercise profits only a little: but godliness is an exercise that is profitable unto all things, in godliness is the promise of the life that now is, and of that which is to come. So, godliness is useful now and even in eternity.

Verse 12 instructs me that:

- I should not allow anyone to despise me.
- As much as I won't give in to intimidation, I am also encouraged to be an example, a role model of who a believer is in my word, in my conversation, in love, in spirit, in faith, and in purity. This is a grave responsibility.
- I must not look down on myself because of my age, nor be intimidated that I am serving older ladies, or labouring amongst older ladies. Or that I am in the midst of people who have been doing this labour for years, rather, I have been told not to remain a novice, I am

to continually acquire the skill that will grow me unto godliness and be competent to help other women.

Verse 13 emphasised again what I must continually do in order not to remain a novice.

- I am to give attendance to reading, this means reading the Word of God, and reading other books for women and ministers, particularly the ones on labouring amongst women, I have done this for years, and I see the need to continue to do so.
- I am to give myself to exhortation, which means I must listen to words of exhortation from godly women in ministry, I am grateful for ROH ministry and how God has used their resources for me, I am thankful for the CC pastors' wives' resources too, and the various resources from PH. I must continue to give myself to more godly teachings for my equipping.

And I must give myself to doctrine, for my doctrine will form my belief as said by Martha Peace. Google Dictionary defines Doctrine as a belief or set of beliefs held and taught by a Church, political party, or other groups.

The Noah Webster 1828 dictionary defines doctrines as:

- a. a general sense, whatever is taught. Hence, a principle or position in any science; whatever is laid down as true by an instructor or master. The doctrines of the gospel are the principles or truths taught by Christ and his apostles. The doctrines of Plato are the principles which he taught. Hence a doctrine may be true or false; it may be a mere tenet or opinion.
- b. The act of teaching. *He taught them many things by parables and said to them in his doctrine Mark 4:2*
- c. Learning: knowledge. *Whom shall he make to understand doctrine? Isaiah 28:9.*
- d. The truths of the gospel in general. *That they may adorn the doctrine of God our Savior in all things. Titus 2:1.*
- e. Instruction and confirmation in the truths of the gospel. 2 Timothy 3:10.

Verse 14 then asked me not to neglect the gift that is in me, labouring in God's Kingdom will definitely need the gifts of the spirit to be put to use. These gifts according to Ephesians 4 are for the edifying of brethren.

Verse 15 says I should meditate upon these things, giving myself wholly to them; so that my profiting may appear to all. This means, if I commit to these instructions, it is only a little while before the outworking of giving myself to these practices will appear to all.

Verse 16 finally asked me to take heed to myself, which means the way I conduct myself matters a lot as a co labourer with God. It is not everything people do that I will do. I must not go to

WOLERT to go and chat myself away, I have been told to be sober. I must not call a meeting for women, and I just chat and talk aimlessly during break time.

I am also to take care of my doctrine; that is, my teachings, my beliefs, I am to continue in them: for in my continuity, I will be able to save myself and those who hear me. How can I keep my way pure? It is by taking heed in accordance with the Word of God. Psalm 119:9

Prayer

- Thank You for Your mercy and the way You have been instructing me before WOLERT.
- Help me Lord, for to whom much is given, much is expected.
- Grace to be sober, not lousy, let it be released unto me.
- Hel me to rule my own house well to Your glory.
- Help me not to disappoint You for bringing me into Your Workforce.
- Help me not to remain a novice, give me the grace to acquire every necessary skill needed.
- Help me to maintain Your doctrine
- Help me to continually grow in godliness. Amen

1 Timothy 5 and 6

Yesterday, I saw the Lord open my eyes to see the times I am called to make women fit for the Master's use. I also saw what my disposition should be. I saw how to make myself competent.

Today I move to chapters 5 and 6. And in Chapter 5 I saw how to handle human relationships.

Chapter 5

Verse 1 tells me not to rebuke an elder, instead, I am to intreat or exhort him as a father, and the younger men should be handled as brethren. I would not want to cast away my brethren, I will want to offer them anything that will help them.

Verse 2 then shows me how to handle elder women, they are to be handled as mothers. That means I will not disrespect them, but minister to them from the point of my mother. I should look at imparting them with the attributes of a mother. And for the younger women, they should be handled as my sisters with all purity. There must be no impure thoughts towards these younger sisters. I see that making women fit affects my interaction with people.

Verses 3 to 16 bring in widows. I am encouraged to honour widows that are widows indeed. There are widows, and there are widows. I must reach out to widows and honour them. Honouring them means offering them what will edify and build them up.

Widows who have children or nephews should be looked after by these relatives. The relatives must learn first to show piety at home, and to requite or reward their parents: for that is good and acceptable before God.

One of the characteristics of a desolate widow indeed is trusting in God and continuing in supplications and prayers night and day. So, widows should be taught a life of prayer.

I also see that there are widows that live in pleasure, such widows are dead while she is alive. So, widows should be taught what to pour their lives on in widowhood. The purpose of teaching and showing these widows how to live well is so that they may be blameless. The kind of life some widows live is a terrible one. That is why they should be taught.

The families of widows

- A relative of the widow ought to take responsibility for the widow, and if they are not providing for their widows, the Bible says they have denied the faith and is worse than an infidel. This means in making women fit for the Master's use, I must think of the widows, I remember some podcasts that I have done for widows. I remember one particular widow who reached out after receiving the podcast. A women's ministry must have widows in mind and must train people to serve widows and train the relatives of widows to serve their widows' aright.
- A believer that has widows should relieve them, and leave not their responsibilities to the church, they must care for their widows so that the church can care for the need of those who have no one to care for them.
- The church is also a family of widows, and they ought to care for those without biological relatives.

Criteria for widows

- A widow whom the church assumes the responsibility of care for must be 60 years onward
- She must be the wife of one man, which means that she has only been widowed once. This does not mean that a young widow in need should be neglected, she must also be ministered unto.

I believe a younger widow has more opportunities to survive than an older widow because of the age difference. A younger widow is more agile than an older one.

- She must be well-reported of as a person of good works.

- These good works include the bringing up of her children, hospitality etc

The nature of younger widows

- Paul said younger widows should be refused. As I said earlier, he is not saying don't care for their genuine needs, but the younger widows have more opportunities than the older ones.

The nature of young widows are:

- Their sensual desires can overcome their dedication to Christ.
- They may want to remarry.
- They may cast off their faith, and therefore bring damnation on themselves and even others.
- They can be idle, therefore wandering about from house to house.
- They can be tattlers, talking nonsense, and saying things they ought not to

Therefore, Paul said I should allow the younger widows to marry, bear children, guide the house, and give no occasion to the adversary to speak reproachfully.

What I am seeing is my role as an older sister or discipler to the younger ones. These may be those young in age, experience or walk with God.

Dealing with elders

I see that in labouring to make women fit for the Master's use, I will have leaders just as I already have, and there might be accusations against these elders of mine. An elder or a leader of the work of God may be accused by people, but I must receive not an accusation from just one person but before two or three witnesses.

And if there is an element of sin, I should rebuke openly so that others may live in reverential fear of God.

A charge to me

I daily stand before God, the Lord Jesus Christ, and the elect angels. This is the understanding I must have as I labour over women. These three are witnessing my labour and my life.

I am to observe these things I have learnt in this 1 Timothy and not play partiality by preferring one person to another. I have seen partiality in great order in God's work, I must be careful, knowing that I stand before God.

- I must not lay hands suddenly anyone.

- I must not be a partaker of other people's sins.
- I must keep myself pure.
- I must eat and drink what will nourish my body and aid my healing from any ailment.

The Truth

I must know that some people's sins are open beforehand or obvious, and these sins go before them to judgment, while the sins of others trail behind them.

Moreso is good deeds obvious, and even those that are not obvious cannot remain hidden forever. That is everything shall be brought into the open.

Chapter 6

Chapter six shows me what my attitude should be toward money, worker and boss relationship and other things.

Verse 1 shows me that I may have to labour on women who are working under people, and those who are leading people in the workplace. And I have had these categories indeed.

Those who are under a leader at work must count their own boss worthy of all honour so that the name of God and His doctrine be not blasphemed. Whether any woman God brings my way works with a believing boss or not, I must train her to honour her boss.

Verse 2 then tells me that those with believing boss must not despise their boss because he is a believer, instead, they are to serve under them as faithful and beloved, partakers of God's benefit.

A proud person

Anyone that teaches otherwise to this truth about the workplace is someone who agrees not with wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness. Godliness must be seen by my women in the way they conduct themselves at their workplaces

If they refuse, that means they are proud, knowing nothing. Such will dote about out with questions and strive with words and then comes envy, strife and railings. Such a person has an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk and evil suspicions.

Guarding against the love of money.

Labouring over souls demand that I be careful about who and how I receive money from people.

I must not allow my mind to be robbed of the truth and think that godliness or a call to make women fit for the Master's use is a means to financial gain.

The way to show godliness is to be content. I must not go about accumulating wealth or material resources at the expense of the women I am to serve, I must remember that I brought nothing into the world, and I can take nothing out of it.

My attitude to life must be that if we I food and clothing, I should be content with that, for that is the basic necessity of life. Many other things we crave for comes out of covetousness.

I am not to use ministry as a means of becoming rich, for those who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge people into ruin and destruction. There are many who started well, but they have now made a shipwreck of their faith because of the love of money.

Money is not bad, but loving it, or making an idol of money is the problem, for the love of money is the root of all kinds of evil. Some women in ministry have because of their eagerness for money wandered from the faith and pierced themselves with many griefs.

If I notice anyone who pursues money in the name of ministry, I must withdraw from such a person.

My attitude

As a woman of God, I must flee these things; and follow after righteousness, godliness, faith, love, patience and meekness.

I must fight the good fight of faith and lay hold on eternal life, for this is what I have been called unto.

I am to keep what I learnt pre-WOLERT in this study as treasures without spot, and I myself must be without spot, unrebukable, until the appearing of our Lord Jesus Christ.

God in the Picture

- He is the blessed and only Potentate.

- He is the King of kings.
- He is the Lord of lords.
- He is immortal.
- He dwells in the light which no man can approach unto.
- No one has seen Him nor can see Him.
- He only belongs to the honour and power everlasting. I must never take His glory.

The rich women that I labour over

- I must charge that they must not be high-minded, nor trust in uncertain riches. I see that riches can become a trap for the rich women that I serve, so I must charge them well.
- They must be taught to put their trust in the living God who richly gives us all things to enjoy.
- They must be taught to be good.
- They should be rich in good works by being ready to willingly distribute and communicate with others. A rich disciple must not have a clique of rich people that she only talks with, she must be humble to relate with everyone.
- They must use their riches to lay a good foundation up for themselves against the time to come so that they may lay hold on eternal life. This reminds me of the parable of the shrewd servant in Luke 16. We must use this world's riches to make friends for Christ.

A final charge to me

- I am the Timothy, I am to keep what is committed to my trust, ministry is a trust, and labouring over women is a trust. I saw this right from the beginning of this 1 Timothy.
- I must avoid profane and vain babblings and oppositions of science or knowledge. This is why I stay away from some activities that people promote, all that glitter is not gold.
- I must know that some are now living in error as a result of what they professed, they have become a cult and their so to say called ministry is more or less a cult. I must be careful. I must be careful how I labour so that my labour does not become a cult, a tie that women are tied to and unable to move freely. That is not right.

Prayer

The prayer that came to me is in the song “Keep me through Lord Jesus keep me through...there is a race I must run, there are victories to be won, give me power every hour to be true.”

2 Timothy 1 and 2

I finished looking at 1 Timothy yesterday. I looked at these first two chapters this morning before going to Church, but I couldn't write down my note.

This 2 Timothy chapter 2 communicated to me the heart of a shepherd who shepherds a young shepherd. Paul was able to share his thought, concerns, and dealings with Timothy. Paul affirmed Timothy. And what an encouragement it is for me too as I sought to labour in the Kingdom.

Verse 1 shows me that being called to make women fit for the Master's use came by the will of God and not my will nor the will of any man. It is the promise through Christ Jesus. I am not in ministry by chance or by mistake or because someone wants to favour, rather it is because God willed it to be so.

Verse 2 helps me see how to treat the other co-labourers, particularly the leaders that are helping with the labour. I am to see them as my dearly beloved sisters.

Verse 3 help me see that the call to make women fit must be done by me with a pure conscience. I must without ceasing remember these women in my prayers night and day. Lord, help me in this aspect. I had a prayer sheet in which I printed out the names of these women, I can't remember when last I pray through the list. I see the need to actually update it and print it out and begin to pray again for these sisters by name.

Action Point: Update and print the list of names for prayer.

Verse 4 shows me the need to genuinely desire to see these women that I work with. Visiting them is key. When they come to mine, maybe unannounced, I must desire to have them with me and see it as a privilege. For Paul said he greatly desired to see Timothy.

He went on to say that he was mindful of Timothy's tears. What a relationship Paul had with Timothy that he could see Timothy cry. Lord, help me with such an authentic ministry and relationship with women. I recalled moments when I have to cry with fellow sisters, and such cries took me to the place of sincere prayers for them.

Verse 5 shows me what happened when Paul thought of Timothy, initially I saw that he became mindful of Timothy's cry, and now, he remembered Timothy's unfeigned. I am seeing the power of thought, thinking about a sister positively brings out the best in her. Lord, help me.

Verse 6 then shows me the further step Paul took. In his letter to Timothy, he then reminded him to stir up the gift of God in him. Are there not many women with great gifts but dormant? Some felt inadequate. I see that part of my making women fit for the Master's use is the encouragement to them to stir up their gifts. The body of Christ needs the gift of the Spirit for the edifying of the saints.

Verse 7 shows me how Paul now told Paul that God doesn't give the spirit of fear, rather, He gives the gift of power, of love, and of a sound mind. And women need all of these. Women lack love for the Lord and each other. Women lack power, the power to live righteously, they may know so much but lack the power to live out what they know. Women lack sound minds, a typical woman does not have the mind of Christ, and for us to have a sound mind we need the mind of Christ. So, in my labour with women, I am to see to it that these things are brought to them, they need power, love and sound mind and not going about with the spirit of fear.

Verse 8 encouraged me that as I labour to make women fit for the Master's use, I must not be ashamed of the testimony of our Lord, nor of my fellow sisters who are labouring also, or those I am labouring over. I am to identify with them by being a partaker of the afflictions of the gospel according to the power of God.

Verse 9 shows that I am called with a holy calling. To make women fit is a holy calling, and this calling came not according to my works, rather, it came according to God's own purpose and grace that was given to me in Christ Jesus before the world began. This is humbling; to see that this calling is not actually when I got married to a minister, but ever before I was born, God set this calling aside for me. I am reminded of Jeremiah 1.

Verse 10 helps me see that this calling that existed before the world began has now been brought to manifestation through the appearance of our Saviour Jesus Christ, who abolished death, and brought life and immortality to light through the gospel. What a verse to read on Easter Sunday.

Verse 11 confirms that I am appointed a preacher; for in making women fit for my Master's use, I will preach to them. Through the manifestation of Christ in His death and resurrection, I have been allocated the privilege to be His co labourer, I am His hands and feet to the women He takes me to or brings my way. For Paul, he said he was to teach the Gentiles.

Verse 12 then helps me to see that labouring with God comes with suffering just as Paul suffered. But Paul said that despite his suffering, he is not ashamed, this is because he knew whom he believed and persuaded that whom He believed is able to keep what is committed to Him against that day.

This is a key factor in the life of a labourer in God's Kingdom. The factor is the need to know and be fully persuaded. I must know whom I believe. Suffering makes many questions about whom they believe, suffering can make one question and doubt one's faith, and this is why there is the need to fully know and continue to know the one who called me into ministry.

Verse 13 encouraged me to hold fast to the form of sound words, which I have heard. I can't be labouring over people and throw away the personal need for me to hear sound words. And in hearing, I must also hold on to it. It is the sound word that I received that I will pass on to others.

Verse 14 took my attention to the fact there was a good thing committed unto Paul and he was encouraged by Paul to make sure he keeps the same by the Holy Ghost that dwells in them. So also O.D., there is something good committed to you. Your salvation is something good, the Word of God that you take in day by day is something good. I must make sure I keep them well through the power of the indwelling Spirit. For by the same, I will be able to be an effective minister who labours to make women fit for my Lord's use.

Verse 15 shows the genuine relationship Paul had with Timothy whereby he could share his experience with Timothy. He told Timothy that all in Asia turned away from him, and he mentioned Phygellus and Hermogenes. It seems to me that Paul was in a form of loneliness, and he was able to be vulnerable to Timothy in letting him know that some forsook him. And what a difficult aspect of ministry. Sometimes the people you laboured over or those that you thought will labour over you forsakes you.

I know what it means to be lonely, and I sympathise with Paul. I must now see the women that come to me through this lens that they may be going through loneliness. Some have husbands that have abandoned them, some have children that have abandoned them. I recall Pat whose children abandoned her and the pain it gives her. I must remember this as I labour over women.

Verse 16 - 18 shows me how Paul still remembers those who helped him when he was deserted by many. He said those in the house of Onesiphorus refreshed him often and were not ashamed of his chain. He said when he was in Rome, Onesiphorus sought him out very diligently and found him. And that he ministered many things to him at Ephesus.

There are women involved in labouring over others whom themselves are going through difficulty and are abandoned by church members. Some have husbands that have put them aside and married another woman and the congregation is in support.

I need to be mindful of that. What of the sisters who are undergoing severe isolation for one reason or another, I must be mindful of these ones. I see that when I take time to acknowledge these lonely and isolated sisters, they surely remember what I may have done to them.

I see the joy of being open with fellow co-labourers, both the ones that are young in the labour and those who are old. I also see that there should be a dimension of openness to the women I am called to labour over. I have personally found out that opening up myself to these women helps them a lot.

2 Timothy Chapter 2

This chapter started again by seeing Paul encouraging and firming his protégé Timothy.

In verse 1, he called Timothy his son, this is a guy who had a non-Christian father. Imagine how he might feel to see an older Christian brother referring to him as a son. And there are many women who had no parental input all their lives, and to be brought into the family of God and be seen as a daughter is a big thing for them.

So, Paul said Timothy should be strong in the grace that is in Christ Jesus. To labour with the Lord over the lives of women, I need strength, but this is not the strength the world gives, it is the kind of strength that comes from the grace of God.

In verse 2, I see Paul now challenged Timothy that the things he heard of him among many witnesses should now be committed to faithful men who shall be able to teach others also.

This means that Paul had a season when he committed things to Timothy. And now Timothy is to commit the same thing to others who can pass it on to others. For Biblical principles, Biblical womanhood or the baton of faith to continue from race to race, generation to generation, some people have to intentionally pass it on.

This is deep for me. I am seeing that when God says O. D make women fit for My use, He is saying, pass on the baton of faith and godliness to other women and teach them to pass it on to others, and like that the circle or cycle will not be broken. I see that this calling is a relay. What has been committed to me must be committed to others.

I also looked back in my thought to the many teachings and studies that I have been impacted with both publicly and privately. What about the many books and other resources I was exposed to? I see God saying that He took me through these things so that I can now commit the same to others. All the ROH, PH, CFC, CC messages, and all the personal studies, personal devotions and even afternoon meditations are now to be committed to others.

Lord, please help me.

Two allegories

a. Battle - A soldier

In verse 3, I am told to endure hardness, as I saw in chapter 1 that serving God comes with difficulties. Paul said I must be a good soldier of Jesus Christ.

Again, I am seeing that the recruitment I received into God's workforce is a call to battle. Making women fit for the Master's use involves warfare.

Verse 4 tells me further about **the nature of a soldier**.

- A soldier is called to war.
- A soldier does not entangle herself with the affairs of this life so that she may please Him who chose her to be a soldier.

Entanglement with this world ties me down with this world's affairs, and as such, I won't be able to please God.

b. A race – an Athlete

Verse 5 shows me that anyone who strives for masteries will not be crowned, except if he strives lawfully. This brought the Olympics and other similar games to mind. Therefore, as a woman called to labour with the Lord, I must know the rules of the labour and labour according to God's rule and not man's rule. For it won't matter whether I have millions of women or few, what will matter is that am I raising in accordance with God's standard.

In verse 6, Paul brought in the husbandman, that is the farmer. A farmer that labours must be the first partaker of the fruits of his labour is what Paul is saying. It seems he is saying to me that there is reward if I labour according to the yardstick that Christ has set.

In verse 8, Paul told Timothy to remember that Jesus Christ of the seed of David was raised from the dead according to his gospel.

And in verse 9, he mentioned that he suffered trouble as an evildoer, and was imprisoned, but the word of God was not bound.

In verse 10, he showed me the attitude of a woman that will be making women fit for the Master's use. Such a woman just like Paul must endure all things for the elect's sakes, that is I must persevere for the sake of the women I am labouring over, so that they may also obtain the salvation which is in Christ Jesus with eternal glory.

In verse 11, Paul placed emphasis on being dead with Christ. He said it is a faithful saying that if I be dead with Christ, I shall also live with Him. The word be meant to me what I must be in this labour. I must be dead with Christ. A dead person doesn't see what others are doing against her. Please Lord, help me.

And in verse 12 he says if I suffer, I shall also reign with Christ, but if I deny Christ, He also will deny me

And verse 13 says further that if I believe not, yet Christ abide faithful and that He cannot deny Himself.

Now in verse 14, Paul told Timothy to put the people he served to remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. He hereby outlined what to do and what not to do. I am not to engage in endless debate and arguments, rather I should put people to the remembrance of the scripture. I must bring in the Sword of the Word of God whenever I labour over women. The Word of God is the final authority.

The labour of a labourer

Verse 15 shows me that I must labour to Study, for in studying I will show myself approved unto God, a workman that needs not be ashamed, rightly dividing the word of truth.

Verse 16 shows me to labour to shun profane and vain babblings, that is godless chatters because they will increase unto more ungodliness. Indulging in godless chatters makes me become more and more ungodly.

And verse 17 shows me what the words of godless chatters do; their words eat as a canker does. Therefore, what or who am I associating myself with? As I go to WOLERT, am I going to be a chatterbox?

Verse 18 shows me that a godless chatter errs concerning the truth. Such turned the scriptures upside down to deceive and be deceived. They cannot be the pillars of truth, rather they will overthrow the faith of some.

Verse 19 now shows me that God has a foundation, and His foundation stands sure, and it has this seal; The Lord knows those that are His. And every one that names the name of Christ should depart from iniquity. These are the two sides of the seal of the foundation of God. I as the one working to make women fit for the Master's use and those I am working on must not only claim that we are the Lord's, but instead, we are to depart from iniquity, for that is the hallmark of those who truly know God. Women who engaged in iniquity are not fit for the Master's use.

Verse 20 now brings the picture of a great house to me. The Kingdom of God is a great house. And in this house there are different kinds of vessels; some are of gold, silver, wood and clay.

Some are to honour, and some to dishonour. I was looking at this on the first day of this my study.

Verse 21 then says that if I as a vessel of gold, silver, clay or wood purges myself from iniquity, I shall be a vessel unto honour, I will be sanctified, that is set apart and meet for the Master's use and prepared unto every good work.

There are good works, but in order for me and these women to fit into these good works, we must be purged from iniquity. We must consciously depart from iniquity. And Christ has paved the way to depart from iniquity.

In verse 22, I am charged to run away, to flee youthful lusts. If the women I am working with our young people, they need to be helped to flee youthful lust. And I think it is also saying that I must warn and help young women labourers to flee youthful lust. Since they are young in ministry they may be lusting after what the older women have accomplished in ministry, no, that is not the goal. They must not be side-tracked. but follow righteousness, faith, charity, and peace, with them that call on the Lord out of a pure heart.

Verse 23 tells me that I should avoid foolish and unlearned questions, knowing that they cause strife. Stupid arguments produce quarrels; therefore, I must avoid stupid arguments.

In verse 24, I see that as a servant of God, I must not strive, rather I am to be gentle unto all men, able to teach and be taught, and I must be patient. Working with women needs patience. I see God reaffirming the need to not confront the sister I want to confront on the issue of luring people away as I thought. If I do I may think she will take it with grace, but I see God saying it will lead to strife. I must know what to dabble into and what not to dabble onto. I must also not only what to dabble into, but I must also know when to step into a matter.

Verse 25 now shows me that even when I needed to address a matter, it must be in meekness, and in instructing those that oppose for who knows if God peradventure will give them repentance to the acknowledging of the truth. Like I was saying to my husband that I wanted to approach the person in humility and address the concern with her. But it seems the Holy Spirit said to me let the tares and the wheat grow, there is a time to deal with them appropriately.

And verse 26 shows me what the result of my rebuking in meekness will be; it may be that those that I approach to rebuke or correct may recover themselves out of the snare of the devil, who are taken captive by him at his will. I must know that sisters that led astray or being led astray are only captives of the devil. It is not them. They themselves believe they are working for God.

And as I labour over women, I must look at their misconduct through the eyes of the devil trying to lure them away.

Prayer

Lord, the task seems overwhelming, yet I know that when You call, You back up. Please just help me to be that woman that You can trust to the end. Amen.

Yesterday was such a great time looking at the first two chapters of the second epistle of Paul to Timothy.

I saw how Paul was open about his suffering and predicament in his letter to Timothy. I also saw how Paul remembered Timothy and prayed for him and also told Timothy that he prayed for me, and I also love how Paul affirmed Timothy in his letter. In Chapter 2 he told Timothy to begin to commit what he has been taught to other able men who will commit the same to others so that the Gospel baton is passed on from generation to generation.

Today now I move to chapter 3 and 4.

Chapter 3

Verse 1 starts by pointing Timothy to the days he was living. And this is to bring to my attention again just as I saw in the first epistle, I must have an understanding of the days I am called to labour on women. If I lack the understanding of this day, I will not be an effective labourer. I am called to labour to make women fit for the Master's use at such a time called that is called the last days. Paul said I should know that this last day is a perilous time. Google Dictionary defines perilous as full of danger or risk. So, the last days come with risk and danger. Women are threading on dangerous paths. Many are taking risks that are not worth taking, so I must know this.

In verses 2 to 5, I saw what the nature of humans will be. Many women will be lovers of themselves and have motivational speakers not promoted self-love here and there, we have psychologists who are in the cloak of preachers preaching the need for women to self-love, meanwhile, God calls us to terminate self, for the self-life destroys life and contaminate the work of God.

Apart from self-promotion, women will be 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, high-minded, lovers of pleasures more than lovers of God, they have a form of godliness, but they deny the power thereof. Paul encouraged me to stay away from such people.

Do these not describe the women of today? This description fits both the women in the church and outside the church. Pride is amongst women even when they professed they are dead, you can still elements of pride and division. I am seeing now that it is the spirit of the last days. And I am

also seeing the need to take heed to myself. Knowing and teaching the truth is not enough. Is any of the above manifestations of the characters of women in the last days found in me?

Verse 6 shows me that people who manifested the above characteristics of the last days are examples of those who crept into houses, and led captive silly women laden with sins, and led away with divers lusts. They were ever learning, and never able to come to the knowledge of the truth.

This is serious. The homes and the lives of many women have become a host of creeping crawlies. These things crawl in as a podcast, messages, exhortations, book clubs, and study groups, yet, women are continuously learning, but the output of their lives does not correspond with what they say with their lives. Women are learning but breaking laws, some are driving when they ought not to be driving and some working when they ought not to be working. Some broke away and kept a distance from fellow brethren though busy with activities.

In verse 8, Paul gave the examples of Jannes and Jambres who withstood Moses, and that those who are exhibiting these last days' characters are like Jannes and Jambres. For these people resist the truth, they may talk about the truth but live contrary to the truth. They are women of corrupt minds, reprobate concerning the faith.

But verse 9 assures me what their end will be; they shall proceed no further because their folly shall be made manifest unto all.

In verses 10 to 11, I now see Paul telling Timothy that he has fully known his doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto him at Antioch, at Iconium, at Lystra. And that Timothy knew what persecutions he endured and out of them all the Lord delivered him.

Therefore, to be a woman that will labour with God over the lives of other women in making them fit for the Master's use in these last days, I must have good doctrine, mine must be a good testimony inside and outside.

In verse 12, Paul then told me that all that will live godly in Christ Jesus shall suffer persecution. So, part of these last days will be persecution.

And verse 13 brought a clause in, it says 'but' evil men and seducers shall wax worse and worse, deceiving, and being deceived. The end of anyone with the characteristics of the last days is that they worsen away.

Verse 14 now encourages me just as Paul encouraged Timothy that I should continue in the things which I have learnt have been assured of, knowing of whom I have hast learned them. This

challenges me again as someone in God's labour. I see that the effect of my ministry is also in how much people know of my character. I continue with Peace House today because I know the manner of people they are. I have had personal encounters with a few of the sisters that anchor the labour in different countries, and I have had encounters with sis Sade and Brother Gbile, and their life and not only their teachings have been of emulation. So, I must take heed to my life.

In verse 15, I see how Paul went to tell Timothy that Timothy knew the holy scriptures from childhood. And that these Holy Scriptures are able to make Timothy wise unto salvation through faith which is in Christ Jesus. Few things came across to me here. First, Paul in labouring over Timothy knew Timothy to a degree, even his childhood was not strange to Paul. This is the type of labour I am called to do, where I know my women to a degree. Secondly is that the tool God has given me is the scriptures and they are able to make women wise. I shouldn't be running helter-skelter to get many other things; the Scriptures is enough.

Verses 16 to 17 buttressed further that all scripture is given by God's inspiration and that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness. And that the Scriptures make a woman of God be perfect, thoroughly furnished unto all good works. Therefore, to make women fit and perfect for all good works, I cannot hide the scriptures away.

So far, I have seen what I have been called into, the era in which I have been called to labour, how to carry out my mandate, and the tools needed.

Chapter 4

Now I am in the last chapter of this second epistle of Paul to Timothy.

In verse 1, Paul said he is charging Timothy before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom. He did the same in chapter two when he charged Timothy before God, the Lord Jesus and the angels. And I see that I am the one being charged now. In this my own day, God is challenging me.

Verse 2 shows what I am charged to do in this perilous time as I labour with God over the lives of women. I am to preach the Word, and I am to preach the Word instantly in every season, and out of season. I should now shy away from preaching the Word to women. In my preaching of the Word, the content should include reproof, rebuking, exhorting with all long-suffering and doctrine.

Verse 3 shows me why I must preach the Word in season and out of season. It is because people will continue to decline. In their decline, the time will come when women will not endure sound doctrine, but they will carve or heap after their own lusts and teachers that suit their desires. These women will be like those having itching ears.

And verse 4 now shows me that these women having itchy ears will turn away their ears from the truth and shall be turned unto fables. Women will prefer a quick fix. They will be content to just listen to my podcast, or just read someone's book. They will be content to just be part of a book club, Bible club, or Bible study groups where others prepare the word for them, but not eager to dig deep themselves.

In verse 5, I see further that I am to watch in all things, not quick to join them. I am to endure afflictions and to also do the work of an evangelist, with this I will make full proof of my ministry. Do you see that God is not saying go and be quarrelling people, you preach the Word, do the work of an evangelist. The sister that came to mind while praying last night should be reached out to by me, I see that she needs someone to help her and not condemn her. She may have been in many activities with groups, but I see God saying to reach out to her, do the work of an evangelist.

Paul in verse 6 began to talk of the fact that he was ready to be offered, and the time of his departure is at hand. Paul knew when his earthly clock was about to finish.

And in verses 7 to 8 he said to me that he has fought a good fight, and has finished his course, and has kept the faith. And henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous judge gives, not only to him but also unto all that love Jesus' appearing.

In verse 9 Paul told Timothy to make sure he diligently come to him quickly. He longed for Timothy. What a relationship!

Verses 10 to 12 show me how Paul told Timothy those that were not with him for one reason or the other. I see him as very open in his communication with Timothy.

In verse 13, Paul told Timothy that when he is coming, he should bring with him Paul's cloke which Paul left at Troas with Carpus. And that he should also bring books, especially the parchments. So, I see that Paul himself was a man of books. Labouring over others means I must read good books.

In verses 14 to 16, Paul told Timothy how Alexander the coppersmith did him much evil. And also mentioned how no one stood with him, again I see the loneliness in labouring for God, sometimes you might have to be alone in the truth. Paul said all men forsook him.

In verse 17, I see Paul showing me that as real as his loneliness was, the Lord stood with him and strengthened him so that by him the preaching might be fully known, and that all the Gentiles might hear, and he was delivered out of the mouth of the lion. So, I see that the reality of loneli-

ness in ministry is cured by finding friendship in God. And to a degree I have experienced this, I recall the season of stand-alone, but these were the seasons that I engaged God the more.

In verse 18, Paul gave me assurance that the Lord shall deliver him from every evil work and will preserve him unto His heavenly kingdom. That same God will do more than that for me.

I saw in verse 19 how Paul greeted other brethren like Prisca and Aquila and the household of Onesiphorus. He mentioned Onesiphorus before and how he stood with him in his difficulty when all left him.

And now in verse 20, he mentioned Erastus, that he abode at Corinth, while Trophimus was left by Paul at Miletum as a result of sickness. These writings are so intimate. And I am so grateful that Paul could bring me into his world as someone who laboured over others in making them fit for the Master's use.

I am encouraged and charged to run the race and to labour with my God over the female gender.

Prayer

- Thank You Father God for how You love me.
- Thank You for the epistle of Paul to Timothy.
- Thank You for the labourer-to-labourer relationship that I saw between Paul and Timothy.
- Thank You for the openness and sincerity.
- Help me to now be Your Timothy and at the same time Your Paul at such a time as this.
- Lord, help me to daily take heed to myself, my doctrine and how I live.
- I pray for those who have veered away though still busy please open their eyes.
- Please Lord keep my life and home safe from creepy crawlies.
- Lord, make me a woman of good testimony both within and without.
- Help me to finish well and finish strong. Amen.

Titus 1 and 2

I finished looking at Paul's pastoral letter to Timothy. The epistle came in two portions, namely 1st and 2nd Timothy. Today, I am moving to another pastoral epistle that Paul wrote to another protégé-

g  called Titus. Titus was a pastor in Crete just as Timothy was in Ephesus. The Epistle of Paul to Titus has three chapters. I will look at two chapters today and finish the last chapter tomorrow by God's grace.

Titus Chapter 1

In verse 1 I see Paul again saying he was a servant of God and an apostle of Jesus Christ according to the faith of God's elect, and the acknowledging of the truth which is after godliness. He was called to serve God just as I have been called also to serve God. This is something I must never forget that the call to make women fit for the Master's use is a call to serve God.

Therefore, all I do must be done through the light of serving God. The goal of this call is made clearer in the NIV version, it says that I have been called to further the faith of God's elect and their knowledge of the truth that leads to godliness. I am called to further the faith of women and help their knowledge of the truth which leads to godliness. This is it, making women fit for the Master's use must lead them to godliness and not just head knowledge. Whatever I do must translate into godliness.

Verse 2 pressed further to me that making these women fit for the Master's use is done in hope of eternal life, which God who cannot lie promised before the world began. There is an eternal life that must be given to each of the women I labour over, this eternal life comes through Christ Jesus. I also see that God promised it, and this God who promised it is not a liar; He keeps His promises.

In verse 3, I see what happened to Paul that must happen to me also as a co-labourer together with God over the lives of women. The hope of eternal life that God promised was manifested through God's Word in due time. And Paul said God committed this Word to him in accordance with the commandment of God our Saviour. That means, for me to effectually labour in the Kingdom, I must have received this eternal life, the Word of God must have come to me, for what I don't have I cannot give.

Now in verse 4, I see Paul again addressed Titus as his son, his own son after the common faith. Again, I see the need to bring women into a family relationship. The call into the Kingdom is a call into a family relationship, and I am to exemplify the family living to the women that come my way. Just like I saw last time in Timothy how Paul referred to Timothy as his son, so he is doing here again to Titus, and there are many women who never had the love of a family. They grew without a mother's input. I think of my own mother whose mother died while she was a baby, and how by age 12 or 13 she was given away in marriage, imagine the pain and the lack of motherly love and input she may have endured. So, as God brings women to me, I need grace from God to relate with them through the eyes of my family.

In verse 5, I see how Paul told Titus the reason why Titus was recruited into ministry. Titus was left in Crete so that he can set in order the things that are wanting, and that he should also ordain elders in every city just as Titus was appointed.

I am seeing the goal of being recruited into God's workforce, it is so that I can come and be part of His task force and particularly to women just as Titus was part of God's workforce and allocated to the Crete taskforce. I also see that as I labour I am to labour with recruitment in mind. I am to indeed labour in making women fit for the Master's use. They must mature to the place where they can oversee a work for the Lord. Titus was asked to appoint elders, and this is what I must do too.

The criteria for those to recruit to leadership

In verse 6, I see Paul showed Titus the criteria of the people that must be appointed to oversee the work. First, such a person must be blameless, that is free of sin, and delivered from sin through Christ's atoning work. And then, it is the marriage of such a person, for such a person must be the wife of one man. I cannot recruit just anybody whose marriage is not congruent with God's Word. And then is the woman's motherhood, she must have faithful children that are not accused of riot or unruly. That means I must help women to know how to raise godly children so that their testimony in ministry is not tarnished.

From Verses 7 to 8, I am shown further what she must be.

- She must be blameless as the steward of God.
- She must not be self-willed
- She must not easily get angry.
- She must not give to wine, which means not a drunkard.
- She must not be violent
- She must not be a lover of dishonest gain
- She must be a lover of hospitality.
- She must be a lover of good people; this means she must associate with godly people and not ungodly ones.
- She must be sober and not lousy.
- She must be just, walking uprightly in the justifying work of Christ.
- She must be holy for God says that He is holy.
- She must be temperate, that is well disciplined, and not easily influenced by things like social media, friends and other habits that become an addiction

- She must hold fast the faithful Word of God as she hath been taught so that she may be able by sound doctrine exhort and convince the gainsayers. That means she must constantly be growing in the Word and in her relationship with God.

Verse 10 to 11 shows me why the above criteria are important for a woman that will be recruited into God's workforce. It is because there are many unruly and vain talkers and deceivers. They are all over social media platforms, all over some Christian platforms. So, any woman I recruit must be fit to combat such people by the Word of God.

This is so that the mouths of such ungodly people who have infiltrated the pulpits should be stopped. They are all over subverting houses by teaching things which they ought not, for the sake of money. And in my days now, they easily access the lives of women through social media. A woman doesn't even need to go out before she is subverted by false preachers. It is all over the internet. Therefore, I must labour to make women fit to withstand such gain sayers.

In verse 12, Paul said concerning the Cretans where Titus was labouring that one of them who was a prophet of their own, said that the Cretans are always liars, evil beasts, slow bellies. So, I see that it is critical to know the nature of the peculiarity of the locality or the people I am serving. I cannot afford to be ignorant

In verse 13, I see Paul saying what was said in verse 12 is true. It is a true witness of the people of Crete. What do I know about the women I want to serve or the ones I am already serving?

Paul then told Titus that since the witness is true, he should rebuke the people sharply so that they may be sound in the faith. The Cretans were known to be liars and practice all manner of sinful acts, and Paul said Titus must not withhold rebuke from them. This is one of the instruments I must use. Sister Ann mentioned this during the preview. But I must rebuke in love. And I have indeed rebuke. I actually rebuked someone a few days ago. I am seeing again that I must not withhold rebuke from my women.

Verse 14 shows me the manner of things people can give in to. Paul called it Jewish fables and commandments of men. And these make women to turn from the truth. These may be myths in our days, psychological and philosophical views of life. Women must be shown how to derive the truth for their lives from the ever-Constant Word of God.

In verse 15, Paul then said to me that unto the pure all things will be pure, but unto those that are defiled and unbelieving nothing is pure,. This is because but their mind and conscience is defiled. Labouring with women means helping to see that their defiled mind is cleansed by the Word.

In verse 16, I see that the defiled women may profess that they know God, they have head knowledge, but in practice, they deny the Lord. They are abominable, disobedient and unfit for doing anything good. Such cannot be fit for the Master's use. Therefore, in my labour, I must labour to see that women are purged from such.

Chapter 2

Chapter 1 finished by showing me the general nature of humans, and sometimes, these can be people already in the church.

Chapter two now begins by showing me what to do just as I saw Paul tell Timothy what to do.

It is not enough to know the nature of the days I am labouring or the manner of people in whom I am labouring over, but I must also know how to labour effectively amongst them.

Verse 1 therefore exhorts me to speak the things which become sound doctrine. How do I speak sound doctrine if I am not taking the time to learn sound doctrine? I must be devoted to the acquiring of sound doctrine. When I was going through Timothy I saw that doctrine is a set of beliefs or teachings. This may be beliefs or teachings on Marriage, Salvation, Sin, Holy Spirit etc. Knowing what the Bible says about these is quite important.

In verse 2, I see that when I am rooted in sound doctrine I will be able to offer the same to the women God is sending me to. I will be able to teach sound doctrine to women, helping them to be sober, grave, temperate and sound in faith, charity and in patience. I see that the fruit of the Spirit is impacted as the sound teachings of God's Word is taught.

In verse 3, I am specifically shown the category of people to teach sound doctrine, the aged women. When aged women are helped they will be in behaviour that shows holiness, they will not be false accusers, and they will not be given to much wine, instead, they shall be teachers of good things. Sometimes we think age comes with wisdom, but it doesn't always happen like that, hence the reason why the older women must be taught.

Verse 4 now shows me the impact of teaching or concentrating on the older women. For me in this study, I count these older women as those who are elderlies. When they are taught sound doctrines, they will be able to teach the young women. They will communicate how to be sober to young women, they will communicate how to love husbands and children to young women. This is reminding me of when Paul was telling Titus in Chapter one that he should appoint elders in each city. I see that when I have trained older women, they will now be appointed other women to

raise up to be fit for the use of the Master. Through this, we will be able to pass on the baton to the generation to come.

Verse 5 shows what women should be helped with. They must be taught or shown how to be discreet, chaste, keepers at home, good and obedient to their own husbands, this is so that God's Word is not blasphemed. If women are not made fit for the Master, their lives will definitely bring blasphemy to the Word of God.

Verse 7 major on me the women leader, I am to show myself as a pattern of good works. My doctrine should show uncorruptness, gravity, sincerity and sound speech, that no one can condemn. This is so that whoever is of the contrary part may be ashamed, having no evil thing to say of me. In a nutshell, I must take heed to the way I live.

Verses 9 to 10 ask me to exhort servants to be obedient unto their own masters and to please them well in all things, and not talk back at them. This means I majors teach my women who are working under others to have godly behaviours. Paul told Timothy this too. Godliness must be seen both at home and at work.

These must be taught not to steal, this may be stealing work time by doing something else when they ought to be doing their work or writing wrong time of arrival on their time sheet, instead, they must show themselves trustworthy, so that in every way they will make the teaching about God our Savior attractive.

Verse 11 to 12 then shows that what is needed for them to live a life that attracts others to the Lord is already done. The grace of God that bringeth salvation has been poured out. He has appeared to all men and now teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. This is what my women must know. They must live a life that corresponds with the grace of God that has appeared to them.

Verses 13 to 14 show me that these women are now to live a life that looks forward to the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. This is where the theme for this WOLERT takes me back to. Women must be redeemed from iniquity and purified unto God as a peculiar people that are now zealous for good works.

Verse 15 once again reiterated the need for me to speak these truths to the women. I am to exhort and rebuke with all authority. I must not allow my age, stature, or colour to let anyone despise me. And I must not despise myself too. He who calls makes fit.

Prayer

- Lord, give me the grace to accept women into Your family here on earth
- Give me the grace to play the role of a mother to young wives, young girls and any woman that needed that input.
- Deliver me from selfishness that makes me just want my own space with no interruption from people.
- Help me to know the nature and the lifestyle of the people I am called to serve.
- Deliver me from being a novice.
- Help me to be willing to learn.
- Please Lord, let my labour be with focus
- Help me to raise women that are purified by Your death
- Help me to show women what is expected of them in You.
- Help me to have a life that corresponds with what I teach.
- Help me to raise women who will in turn govern other lives for You.
- Please give grace to all the women that I labour on that non will go back to ungodliness.
- Let Your transforming power attend to my labour over the female gender.

Titus 3

The WOLERT starts today, and I round up my learning from the pastoral epistles.

Yesterday, I saw Paul's interaction with Titus. It was an open and genuine relationship.

Titus was appointed to stay in Crete to make the church there fit for the Master's use.

Today, I finish with Titus 3

Verse 1 encouraged Titus on how to make his congregation for for the Master's use. He was to put them in mind to be subject to authority, and to be ready to every good work. A woman that is made fit for the use of the Lord will not usurp authority at home and outside the home. She will respect the law of the land as long as it doesn't contradict the Word of God.

Verse 2 says they should be taught to speak evil of no man, and we women and our lips. I see that it is necessary to train women in the use of their lips making sure that they don't give in to the

sins of the tongue. They must not be brawlers, they must be peaceable women. Such women must be gentle and showing all meekness to everyone.

Verse 3 then remind me that I once was. I was once foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. These are what women must be purged from.

If they have indeed experienced the appearance of the kindness and love of God our Saviour toward mankind, the above must be no more in their lives

In verse 5, I see myself and these women must be washed, regenerated and renewed by the Holy Ghost. The Holy must be active in the labour of making women fit for the Master's use.

Verse 7 shows that myself and these women that I labour over should be made heirs.

In verse 8, I see that I must constantly affirm to the women that having believed in God, they must be careful to maintain good works, for these things are good and profitable unto men.

In verse 9, I see that they must be taught to avoid foolish questions, and genealogies, and contentions, and strivings about the law because they are unprofitable and vain. That means they must go away from empty talk.

Verse 10 shows me that a woman that causes arguments must be warned once, and if no changes I should reject such. Again, I see the need to rebuke when necessary.

Verse 11 shows that such a person that refused to change has turned from the truth and condemned.

From verse 12 to 15, I see the mentioning of names again. I must be acquainted with people's names.

Prayer

- Lord, just help me.
- Let me not be a geared alone but a doer of these things that You have taught me
- Let me labour over women yield fruits to Your glory.
- Help me not to waste Your enlisting me into your workforce. Amen.

