



THE GOAL OF OUR INSTRUCTION IS LOVE FROM A PURE HEART AND A GOOD CONSCIENCE AND A SINCERE FAITH - 1 TIMOTHY 1:5

**PAUL'S LETTERS TO TIMOTHY**  
BC CHRISTADELPHIAN YOUTH CONFERENCE 2016

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## INTRODUCTION

January 2016

Dear young person,

When considering a topic of study for BC Youth Conference 2016, we were drawn to the powerful teachings found in Paul's letters to Timothy. Paul's words of instruction and advice are just as applicable to us today as they were to the young man Timothy, who was a faithful servant of Christ in the 1<sup>st</sup> century. In these letters Paul gives instruction on the importance of correct teaching, the dangers of youthful lusts, roles of women in the ecclesia, how to correct those who oppose the faith, our topics of conversation, the need to show godliness with contentment, and how to endure hardship for the sake of the Truth. These topics, and many more, provide rich guidance to both young and old alike.

Timothy's name means "valued of God." Our prayer is that by the time you finish this study you will agree that he lives up to his namesake.

### THE IMPORTANCE OF PREPARATION

The discussion format at Youth Conference can be an extremely effective means of promoting the useful exchange of scriptural principles, and of encouraging one another in their application. This model depends for its success on all participants coming to Youth Conference prepared. **Completion of your workbook is essential** to promote profitable discussion.

***Please ensure that the workbook in its entirety is completed in advance of the conference.***

### RECOMMENDED RESOURCES

- Letters to Timothy & Titus – Alfred Nicholls (*book*)
- Godliness with Contentment (CSSS)– George Booker (*book*)
- 2<sup>nd</sup> Timothy (CSSS) – Andrew Hill (*book*)
- There are a number of good audio classes on Timothy and his letters on <http://www.livoniatapes.com>.
- Online Bible or E-Sword – free downloadable Bible software programs
- To help appreciate Biblical geography we recommend the Bible Mapper tool <http://www.biblemapper.com/>.



May God guide you in this study and bless you with understanding. Let the lessons of these letters be with you as you run with endurance, fight the good fight, keep the faith, and look forward to that crown of righteousness.

If you would like any help with this workbook, feel free to contact brother Tim or brother David.

Your fellow Bible students, by grace,

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We have compiled a number of useful suggestions and study tips from the introduction sections of previous Youth Conference workbooks. Come back to this page periodically throughout the study for reminders.

## BIBLE STUDY TOOLS

**YOUR BIBLE:** Questions and references are from the KJV, but a few different reputable translations such as RSV, NASB, Rotherham's, or the Diaglott would be helpful to have around to compare passages with.



**MARGINAL REFERENCES:** If your Bible has marginal references, these are great resources. The *Treasury of Scriptural Knowledge* provides even more references.

**CONCORDANCE:** *Strong's, Young's, and Englishman's*. Englishman's is particularly useful when you have a Strong's number (*from Strong's Concordance - this is the number that represents the Greek or Hebrew word*) and you want to find all the places that word/number occurs and the actual English word translated in every case.

**COMPUTER TOOL:** Bible software like Libronix, Online Bible, or e-Sword ([www.e-sword.net](http://www.e-sword.net)).

## STUDY TIPS



Many have found the following three-step approach extremely helpful for Bible study:

**STEP 1** – Find the Facts

**STEP 2** – Establish the Principle

**STEP 3** – Apply the Exhortation

Following this process ensures that we first do a thorough background study (*'finding the facts'*); that we then tie together these facts and from them develop spiritual principles (*'establishing the principle'*); and finally that we consider how these principles apply to and affect our lives (*'applying the exhortation'*).

**PRAY** Make sure to begin your studies in prayer.

### ASK QUESTIONS

Asking questions is one of the best ways to find deeper levels in Bible study. The workbook will guide you through a whole host of questions – but make sure you're constantly asking questions of your *own*, and searching for the answers! Bring the fruits of your own questions with you to Youth Conference.

### BALANCE OF PERSONAL AND GROUP STUDY

Study groups are a good way to get motivated, and share lessons, insights and discoveries. They also are a fun and rewarding fellowship opportunity. Having said that, it is important that we develop the habit and skill in *personal* Bible Study. Be sure you have some balance in this area of your Youth Conference preparations.

**BIBLE MARKING** Don't forget to Bible mark any neat points you discover. You're going to make some amazing discoveries – preserve them in your Bible margin!

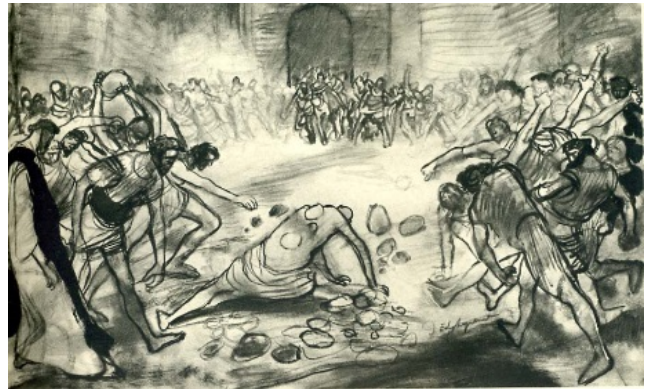
**ASK FOR HELP!** If you're having trouble answering (or understanding!) a question, mark it and come back later. If you still are unable to make any progress, confer with a friend or ask someone for help! Feel free to contact Bro. Tim or Bro. David at our e-mail addresses, provided on the page above.

## BACKGROUND TO PAUL'S LETTERS TO TIMOTHY

### WHO WAS TIMOTHY?

Although we are first introduced to Timothy in the record of Acts at the start of Paul's second missionary journey (Acts 16:1), his story actually begins earlier. Timothy first meets Paul in Antioch (Acts 14:8-23; 2 Tim 3:10-11) during his first missionary Journey (Acts 13-14) in 44-46 A.D. Timothy was likely converted to Christianity at that time along with his grandmother Lois and his mother Eunice (2 Tim 1:5). Then over the next four years Timothy is established as a brother "well-spoken of by the brethren who were in Lystra and Iconium" (Acts 16:2).

1. What persecutions against Paul did Timothy witness at Lystra a few years before he asked Timothy to join him (Acts 14:19-20)? What kind of impact would Paul's response (Acts 14:21) have had on the believers in that area?



2. After departing from Antioch in Syria at the start of his second missionary journey, Paul and Silas head straight up to Derbe and to Lystra. Why did they go there first? (Hint: Read Acts 16:1-3)
3. Acts 16:2 says that Timothy was well spoken of by the brethren who were in Lystra and Iconium. Use a map or another tool to estimate the distance between these two cities. Remembering that they had to make this journey on foot or horse, what does this tell you about Timothy's zeal for the Truth already at this early stage?

After arriving at Lystra, Paul requests Timothy to join him on his missionary service. Based on some of the characteristics of Timothy, this may have come as a surprise to some.

4. What does 1 Timothy 5:23 suggest about the general health of Timothy?
5. What does Philippians 2:22 suggest about Timothy's personality?
6. Timothy was from Lystra (Acts 16:1), which was in the region of Lycaonia. What language did they speak there (Acts 14:11)?
7. What was the nationality of his father? What about his mother? (Acts 16:1)

8. Timothy's father is absent from the Biblical record. What does this tell us about Timothy's upbringing?
9. How would Paul be considered from the viewpoint of someone who merely looks at a shallow outward appearance (Acts 18:3; 2 Cor 10:10; Gal 4:15; 6:11)?
10. What painful procedure did Timothy agree to do before joining Paul as a missionary (Acts 16:3)? For whose sake did he do this?

During his journeys Paul always first preached to the Jews in their synagogues (Acts 17:1-2). As the son of a Jewish woman, Timothy had to be circumcised to gain entrance into a synagogue. Although it was of no benefit to his spiritual standing before God (1 Cor 7:19; Gal 5:2-11), it did remove initial barriers between him and the Jews – many of whom were ultimately baptized (1 Cor 9:20).

11. Upon reflection of the questions so far, write down as many excuses as you can that Timothy could have given Paul to get out of joining him on his missionary journey. Does Timothy make any of these excuses?
12. Timothy joins Paul in Lystra and continues with him through to Macedonia via Mysia and Troas, ending in Philippi (Acts 16:6-12). Although Timothy escapes, Paul and Silas are imprisoned at Philippi. List some of the examples of faith that Timothy would have seen or heard about regarding their imprisonment (Acts 16:19-34).
13. After Philippi they traveled through Amphipolis and Apollonia and came to Thessalonica (Acts 17:1) where they faced significant persecution from the Jews. It is likely that Timothy was one of those dragged with Jason and Paul before the city authorities who had them expelled from the city (Acts 17:5-9). They then went to Berea with Paul going onto Athens leaving Timothy and Silas there to preach. What was the preaching environment in Berea like for Timothy and Silas (Acts 17:11)? How would this experience have been helpful to prepare Timothy for his future work as an overseer in Ephesus?
14. Silas and Timothy then join Paul in Corinth (Acts 18:1-2), but then Paul directs Timothy to go alone to Thessalonica to "strengthen and encourage [the] faith" of this recently founded ecclesia (1 Thess 3:1-6). Paul had at least Silvanus (1 Thess 1:1) and Silas with him but chooses Timothy to go to Thessalonica. In consideration of the events that just happened at Thessalonica (Acts 17:5-9), what does it tell us about Paul's impression of Timothy's character and ability even this early in his missionary service?

While Timothy is in Thessalonica Paul sails to Caesarea, dropping Priscilla and Aquila off at Ephesus as he continues on to Antioch (Acts 18:19). This ends Paul's "Second Missionary Journey".

Timothy rejoins Paul at Ephesus during the three years (Acts 20:31) he was based there at the start of his third missionary journey. Acts 19:1 – 20:1 shares highlights of Paul's three years in Ephesus. During their time there they

worked on establishing this growing but fragile ecclesia. At some point Timothy and Erastus are sent to Macedonia (Acts 19:22). Some of the events during this time will be discussed in the 'Background to Ephesus' section of this workbook.

The uproar started by the craftsmen of Ephesus persuades Paul to preach elsewhere (Acts 20:1). Timothy later returns to Ephesus. Together with Paul and some other companions, Timothy sets sail for Syria via Macedonia and Achaia (Acts 20:3). It appears that Timothy stays with Paul all the way to Jerusalem because the letter to the Hebrews mentions him (Heb 13:23). In Jerusalem Paul is taken prisoner and held captive in Caesarea for two years (Acts 24:27), and it is not clear if Timothy stays with him or goes on to further the ministry elsewhere. We do know that Timothy rejoins Paul during his first imprisonment in Rome.

15. The letter to the Hebrews was likely written from Paul while imprisoned in Rome. Who else was imprisoned there (Heb 13:23)? What does this tell us about what kind of a companion Timothy was to Paul? Were all of Paul's companions like this (2 Tim 4:10)?

16. It sometimes comes as a surprise that Paul and Timothy coauthored letters together. In some cases, Timothy may have only been writing down what Paul dictated but it is very likely that he made substantial contributions as well. Paul's epistles are listed below. Circle the letters co-authored by Paul and Timothy as well as someone else. Underline the ones that were written by just Paul and Timothy. Leave blank the letters only written by Paul.

Romans	Galatians	Colossians	Hebrews	Titus
1 <sup>st</sup> Corinthians	Ephesians	1 <sup>st</sup> Thessalonians	1 <sup>st</sup> Timothy	Philemon
2 <sup>nd</sup> Corinthians	Philippians	2 <sup>nd</sup> Thessalonians	2 <sup>nd</sup> Timothy	

Like many of those called by God, Timothy had many reasons not to join Paul in the urgent work of the truth. Timothy, the valued of God, did not "seek after his own interest" but faithfully that of Christ Jesus. Although he did not know it at first, he would go on to "prove his worth" "in the furtherance of the gospel" (Phil 2:19-23).

### THE TIMING OF THE TWO LETTERS AND TIMOTHY'S AGE

The timing of 2<sup>nd</sup> Timothy is almost unanimously accepted as being written from Rome right before Paul's execution in 68 A.D. This is supported by Paul's descriptions of impending death (2 Tim 4:6), and the mention of places he has visited that are not recorded elsewhere (2 Tim 4).

On the other hand, the timing of the 1<sup>st</sup> letter to Timothy can be a matter of debate. An investigation of the timing of the letter is warranted in order to better understand the context of its content. Based on the information we have on hand, we present what we believe are the most likely circumstances during which the 1<sup>st</sup> letter was sent.

The first letter to Timothy is written during Paul's last missionary journey after his release from Rome, after the events recorded at the end of the book of Acts and before the persecutions against the Christians. This dates the epistle to sometime in 63-64 A.D. The justification for this is as follows:

- Both 1<sup>st</sup> and 2<sup>nd</sup> Timothy focus on the importance of correct teaching in the Ephesian ecclesia and mention two of the same false teachers (1 Tim 1:20; 2 Tim 2:17). This suggests that both letters are written within a few years (rather than a decade) of each other.
- Paul warns the Ephesian elders in Acts 20:28-29 that “after my departure savage wolves will come” – clearly stating that that it had not yet happened but “will come”. These same elders then “weep aloud and embraced Paul, and repeatedly kissed him” (Acts 20:37). The first letter to Timothy describes teachers who were already destroying the flock (1 Tim 1:4, 6-7, 20; 2:11; 6:4-5, 20-21). This supports the view that 1<sup>st</sup> Timothy was written after Acts 20.
- The letter to the Ephesians, written during Paul’s first imprisonment in Rome (62 A.D.), is about our valuable calling in Christ by grace (Eph 1:1 – 3:31) and our walk in Christ by faith (Eph 4:1 – 6:20). It does not have a focus on teaching or false brethren as one would expect if it was written sometime between 1<sup>st</sup> and 2<sup>nd</sup> Timothy. This also suggests that 1<sup>st</sup> Timothy was written after the letter to the Ephesians.
- Like 2<sup>nd</sup> Timothy, Titus is widely accepted to be written by Paul during the events after the end of Acts. The pastoral epistles 1<sup>st</sup> Timothy, 2<sup>nd</sup> Timothy, and Titus use similar style, salutation, content, and words (165 of which are unique to just these three letters), further indicating that 1<sup>st</sup> Timothy was also written during this period of Paul’s life.
- There is no sense of urgency or persecution in 1<sup>st</sup> Timothy as is found in 2<sup>nd</sup> Timothy. This suggests that the persecutions of the Christians from Nero had not yet begun when the first letter was written. Paul also indicates that he is free to travel (1 Tim 3:14), which was not the case after he was arrested by Nero. Furthermore, how else was he able to complete the travels described in 2 Timothy 4? This puts the letter somewhere before the great fire in Rome of 64 A.D.

We should mention that several respected scholars suggest that 1<sup>st</sup> Timothy was written sometime during the events of Acts 19:1-22, and that the letter to the Ephesians was written between 1<sup>st</sup> and 2<sup>nd</sup> Timothy. This is based on Paul’s statement to the elders of the Ephesian ecclesia in Acts 20:17-38 where he says that they “shall see my face no more”. This is used to support that 1<sup>st</sup> Timothy must have been written before Acts 20, because in 1 Timothy 3:14 Paul says that he is “hoping to come unto thee shortly”. However, due to the strong points presented above supporting a later writing of 1<sup>st</sup> Timothy, we suggest that Paul honestly believed that he would die in Jerusalem, knowing that “bonds and afflictions” awaited him but “not knowing what will happen” and believing at that time that he was about to “finish [his] course and the ministry” (Acts 20:22-24 cp. 2 Tim 4:7). Those in Caesarea also begged him not to go up to Jerusalem, believing that he would face a similar fate to that of Christ (Acts 21:10-14). Of course, we know that it was not the “will of the Lord” (Acts 21:14) that Paul should “die at Jerusalem” (Acts 21:13), or even that Paul was anywhere close to finishing his course at that time. Paul would go on to serve for approximately another nine years.

Paul realized after his first imprisonment in Rome that he was free once again to move around the empire, because he had not suffered his anticipated fate. He could therefore write to Timothy in Ephesus that he was “hoping to come unto thee shortly”. However, it is likely that this visit to Ephesus may not have actually transpired.

Based on the work of many brethren, we recommend the following sequence of events happened after the end of the book of Acts:

63-64 A.D.	<p><b>See Map of Paul's Probable Last Journey (below):</b></p> <ol style="list-style-type: none"> <li>1. Paul and Timothy are released after a two-year imprisonment in Rome (Acts 28:30; Heb 13:23-24).</li> <li>2. Shortly after their release, Paul sends Timothy to Philippi and then follows him a little later (Phil 2:19-24).</li> <li>3. Paul then visits Colosse (Philemon 2:19-24) and sends Timothy to Ephesus, while he continues on to Crete.</li> <li>4. Timothy visits Paul before he leaves to Macedonia and updates him on the challenges seen at Ephesus since his last visit in Acts 19.</li> <li>5. Leaving Titus at Crete to organize the ecclesias there, Paul directs Timothy back to Ephesus (1 Tim 3:14), and travels through Macedonia and spends the winter at Nicopolis (Tit 3:12).</li> <li>6. <b>Paul writes 1<sup>st</sup> Timothy and Titus.</b></li> <li>7. Paul travels to Spain (Rom 15:24, 28).</li> </ol>
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64 A.D.	Rome catches fire and burns for five days. The fire destroys three of fourteen Roman districts and severely damages a further seven. To deflect blame for the fire, Nero blames the Christians for the disaster. Nero decides to rebuild Rome in a massive urban development plan. Since no expense is spared, the rebuilding quickly drains the treasury.
64 A.D.	Nero, having nearly exhausted the treasury and desperate for funds to pay for the rebuilding of the "new" Rome, begins to persecute and confiscate the property of the minority groups in Rome. This persecution includes the Christians as well as some of the wealthy citizens in the empire. Still struggling to balance the costs, Nero also proceeds to plunder temples - an unprecedented measure that ultimately contributes to the downfall of the emperor.
64-67 A.D.	<p><b>See Map of Paul's Probable Last Journey (below):</b></p> <p>8. Paul hears of the persecution of the Christians across the empire. He decides to strengthen the ecclesias he established and leaves Spain to go back to Asia, Macedonia, and then Rome.</p> <p>9. During his visit to Asia he is joined by Titus, Phygellus, Hermogenes, and some other brethren from Asia (2 Tim 1:15; 4:10).</p> <p>10. During his tour of Asia, Paul visits Miletus. It now appears that Paul's situation is becoming more desperate. Paul does not wait for the recovery of Trophimus, his companion of at least ten years, and leaves him there (2 Tim 4:20). We are not sure if it is the desperate situation of his brothers and sisters, or his own personal peril that drives his frantic movements from this point on.</p> <p>11. Paul then stops by Troas and visits Carpus, but is forced to make an unexpected escape, leaving his cloak and other belongings there (2 Tim. 4:13).</p> <p>12. Paul sails to Rome via Corinth (2 Tim. 4:20) with Demas, Crescens (2 Tim 4:10), Titus, Luke (2 Tim. 4:11), Phygellus, Hermogenes, and some other brethren from Asia (2 Tim 1:15).</p> <p>13. Paul is captured and stands trial in Rome (2 Tim 1:16-17; 2:9). Paul's companions from Asia desert him (2 Tim 1:15; 4:10). Alexander testifies against Paul (2 Tim 4:14), and he is condemned to death (2 Tim 4:6). Luke stays with Paul while Paul awaits execution in prison (2 Tim. 4:11). Paul is visited and refreshed by Onesiphorus who then loses his life (2 Tim. 1:16; 4:19). Right before his own execution in 68 A.D., <b>Paul writes an urgent letter to Timothy (2<sup>nd</sup> Timothy).</b></p>
68 A.D.	According to Eusebius (314 A.D.) and other later Christian authors, Nero has Paul beheaded at the site of Tre Fontane Abbey in Rome. Paul was approximately 62 years old.

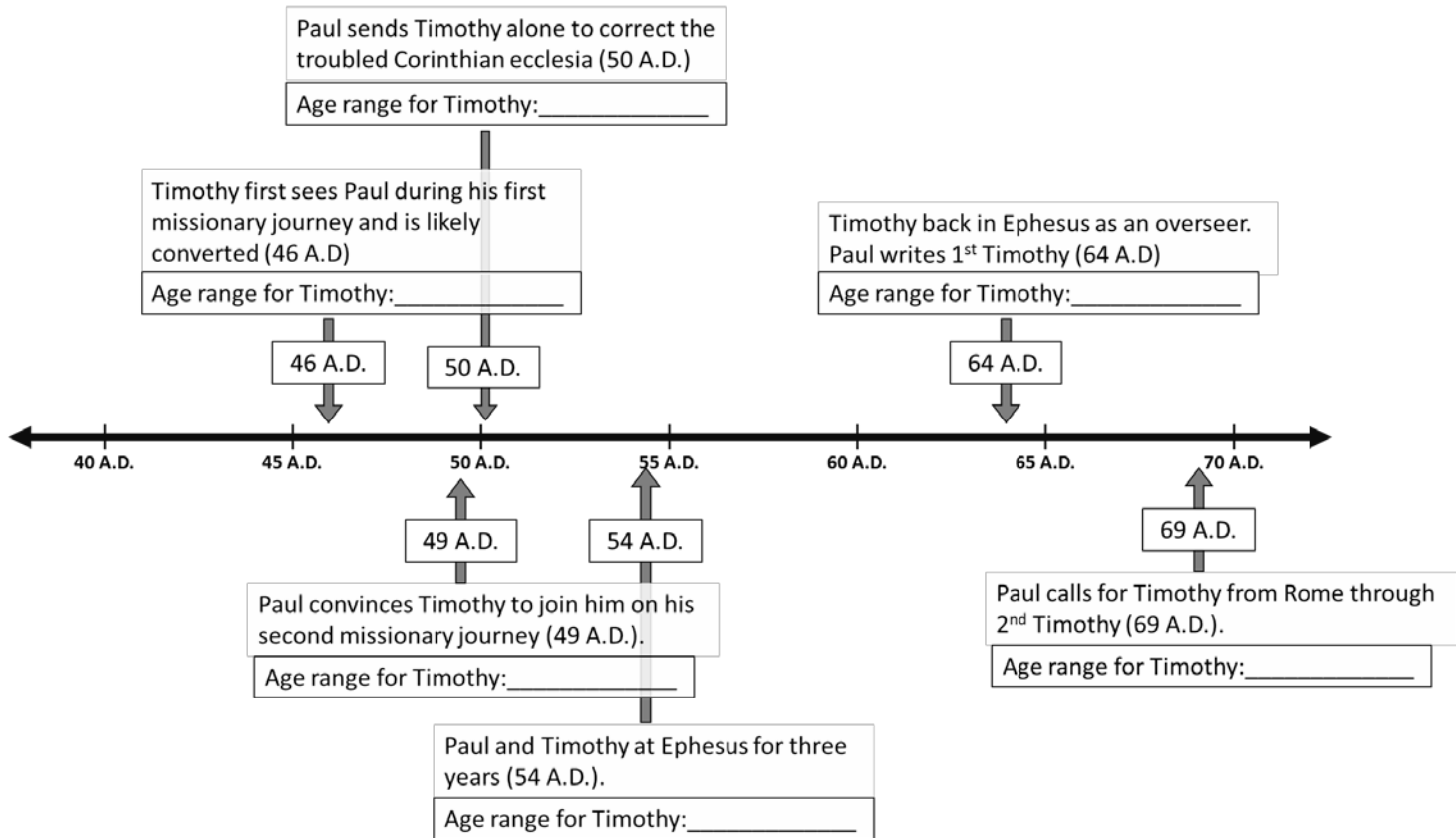


**Probable journeys of Paul after the end of the Book of Acts. Use table above to follow the route.**

17. Try to estimate Timothy's age at the following points in history. Use 1 Timothy 1:2; 4:12; 2 Timothy 1:1-2; 1:5; 2:22; as a basis for your guesses.

**Hint:** It is easier to start with his age during the time of the 2<sup>nd</sup> letter to Timothy and work backwards.

**Hint:** 41 is about the oldest you can be while still considered a "youth" in 2<sup>nd</sup> Timothy 2:22 (eg: Rehoboam still considered young at age 41 (1 Ki 12:8; 14:21)).



By the time 1<sup>st</sup> and 2<sup>nd</sup> Timothy are written in 63-64 A.D and 68 A.D. respectively, Timothy has been working with Paul and others in very challenging spiritual environments for about 20 years! He has preached to and strengthened those called by God across the empire, suffered imprisonment in Rome, and co-authored six letters with Paul. We should therefore keep it in mind that by the time Paul writes his letters to Timothy he is addressing a man that, although relatively young in age, is advanced in his experience, knowledge, and proclamation of the gospel.

## THE ECCLESIA AT EPHESUS

The letters to Timothy were written while he was stationed at the ecclesia in Ephesus. As with all Bible studies, establishing the context is critical to properly understanding the intended principles. In this section we will look at the events that affected the Ephesian ecclesia leading up to the writing of 1<sup>st</sup> and 2<sup>nd</sup> Timothy.

**Quick Facts about first century Ephesus** (source: <http://www.ephesus.us/>, Wikipedia):

**Founded:** 10th century BC by Attic and Ionian Greek colonists.

**Allegiance:** Roman Empire.

**Population:** 138,000 - 172,500 (2nd largest city in the Empire).

**Wealth:** Very wealthy. "Its wealth was proverbial". (2<sup>nd</sup> wealthiest city in the Empire).

**Major Attractions:** The Temple of Artemis and amphitheater.

**Major Industries:** Trade, harbor, banking, idolatry.

**Other Notes:** Ephesus was the capital of Asia.

**Fate:** Abandoned by Ottoman Empire in 15<sup>th</sup> century.

**Optional: Interested in learning more about the city?**



Watch this 11-minute overview of Ephesus: <https://www.youtube.com/watch?v=iQqd3yrRLIU>

Watch this more detailed 30-minute video: <https://www.youtube.com/watch?v=iypYELOCutl>

18. Read Acts 18:19 – Acts 20:38. These events occur at the end of Paul's second missionary journey and at the start of his third (approximately 52 – 55 A.D.). Put yourself in the shoes of a newly baptized member of the Ephesian ecclesia during this time period. Write down what would be the biggest challenge to your faith while being part of this ecclesia. Why?
19. Who founded the ecclesia in Ephesus (Acts 18:19-26)?
20. When Paul returns to Ephesus who does he convert (Acts 19:1-7)? Who else had been baptised by John and was converted in Ephesus? (Hint see end of Acts 18).
21. To whom did Paul preach next (Acts 19:8-10)? How did they respond? Give another example of a similar response by this group of people.
22. What was the occupation of many of those who had believed in Ephesus (Acts 19:17-20)? What other magic arts existed in the city (Acts 19:13-17)?
23. The magic arts were viewed more seriously in the first century than they are today. People skilled in these abilities were not viewed as being skilled in sleight of hand or trickery as is the case with modern magicians, but rather frequently viewed as having some power from the gods. As a result, they regularly promoted themselves to high positions in government and were able to charge substantial fees for their services (eg: Simon the sorcerer Acts 8:9-11; Bar-Jesus and Elymas the magicians Acts 13:5-12). As a new convert it would be very difficult to leave this lucrative and respectable, but ungodly, lifestyle behind for good. The Ephesian converts did not simply put their magic books on the shelf and promise not to use them again; they took them outside and burned them! They removed the temptation from their environment to help prevent them from returning to their former way of life. Do we at times participate in something not pleasing in the eyes of God? There are many such modern vices that are considered acceptable or even celebrated in society. List some examples. How should we deal with them if they become a problem for us?

24. What was the value of the magic books destroyed (Acts 19:19)?
25. In light of Deuteronomy 23:18, would it have been appropriate to sell the books and use the money for the work of the ministry?
26. The brothers and sisters in Ephesus thought that Christ was worth more than 50,000 pieces of silver. Who thought Christ was worth less than just 30 pieces of silver?
27. What could you buy for 30 pieces of silver (Matt 27:4-9)?



28. During this time period a piece of silver or *argyrion* (G694) (Acts 19:19) is roughly equivalent to a denarii (3.9g 98% silver, also called a "penny" Matt 20:2 KJV), which was a day's wages for a laborer or common soldier. Therefore, it would take 50,000 days of labor or military service to earn the value of the books burned by the Ephesian believers. How would the average Ephesian bystanders have responded to the burning of such valuable books?
29. What does Acts 19:20 say about how well the scripture was initially accepted in this area?
30. What issue did Demetrius and his fellow craftsmen have with the Christians (Acts 19:23-41)?
31. Who was dragged into the theater? Are these two men mentioned before this event in scripture?

32. Did this event discourage Gaius and Aristarchus? Write down some bullet points summarizing what the scripture records about each of them after this event. (Use bible software to search for the names, or Strong's Concordance)



The same amphitheater at Ephesus today.

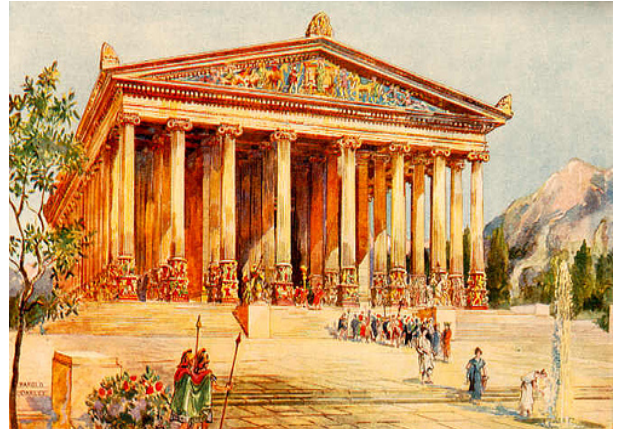
33. Along with Gaius and Aristarchus, the Ephesian Ecclesia had Priscilla and Aquila as part of their membership. Write down a few notes about this couple. Did the Ephesian ecclesia have some inspiring members in their midst?

### ARTEMIS OF EPHEBUS

We would be negligent to overlook the influence of the goddess Artemis (the Roman equivalent was Diana) on the ecclesia in Ephesus. Here is a brief overview of her temple, and what she symbolized.

**Quick Facts about Artemis of Ephesus** (Source: <http://www.ephesus.us/>, Wikipedia):

- “She is the goddess of the wilderness, the hunt and wild animals, and fertility. She is the helper of midwives as a goddess of birth.” She was also the goddess of virginity.
- “In Ephesus, a principal city of Asia Minor, a great temple was built in her honor, which became one of the "Seven Wonders of the Ancient World".”
- “The Ephesians were surprisingly modern in their social relations; they allowed strangers to integrate; education was valued; through the cult of Artemis, the city became a bastion of women's rights – Ephesus even had female artists.”



An artist's depiction of the Temple to Artemis. One of the seven wonders of the ancient world.

**Optional: Interested in learning more about Artemis and her Temple?**



Watch this 10-minute podcast on Artemis: <https://www.youtube.com/watch?v=-uwnUBddEk>  
 Documentary on the Temple (start at 27:20): <https://www.youtube.com/watch?v=3aY9Se-J2ww>

### THE OVERSEERS OF EPHEBUS

Paul spends considerable attention in both his 1<sup>st</sup> and 2<sup>nd</sup> letter to Timothy on the importance of correct teaching and the role of overseers/elders. It is important for us to consider the warning Paul makes to them in Acts 20:16-38 as part of our background studies.

34. Summarize the key points of Paul's warning to the Ephesian elders in Acts 20:16-38.

35. Before meeting with the elders of Ephesus, Paul and his companions had spent all night teaching in Troas (Acts 20:5-12). As Paul was hurrying to get to Jerusalem for the day of Pentecost, they arranged to meet the Ephesian elders at Miletus instead of in Ephesus (Acts 20:16-17,22). Note that Paul does not board the ship with everyone else when they leave Troas. Instead, Paul decides to walk alone from Troas and have the boat from Troas stop to pick him up at Assos and then continue onto Miletus (Acts 20:13-16). Why do you think Paul decided to walk alone from Troas to Assos?

# PAUL'S 1<sup>ST</sup> LETTER TO TIMOTHY: CHAPTER 1

## THE GOAL OF OUR INSTRUCTION IS LOVE

### 1 TIMOTHY 1:1-2

[KJV] 1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope; 2 Unto Timothy, *my own son* in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

36. Paul begins this letter to Timothy by mentioning that he is an apostle by the command of the Lord Jesus Christ. Find a couple of references in the book of Acts that explain Christ's purpose in calling Paul to be an apostle and briefly summarize that calling.
37. In the record of Paul's letters in scripture, only three brethren are individually referred to as Paul's "son" in the faith. Who are the other two brethren besides Timothy?
38. **Bible Marking Exercise:** Paul uses this language of "son" to refer to Timothy in six different verses in his letters, compared to only once for each of the other brethren. Find and color in these occurrences. (Hint: Doing a search on Timothy's name in Paul's letters might be helpful.)

39. As we can see, Paul uses this endearing term for Timothy extensively. Consider the following references and comment on why Paul likens Timothy to a son.
- 1 Cor 4:10-17
  - Phil 2:19-24

There is strong emphasis in the New Testament regarding the fact that the apostles were "witnesses" of the life, death, and resurrection of the Lord Jesus Christ. The Holy Spirit records the things the apostles had seen and heard concerning the Son of God. Christ sent out the apostles and commanded them to preach, in word and in deed, all the things that they had seen and heard from him (Luke 24:44-48; Acts 1:6-8).

40. Paul stated that Timothy was his son in the faith because he was an imitation/representation of Paul. Consider the following references and comment on the dynamic of how a parent/child relationship is shown.
- John 5:17-23
  - John 8:37-44
  - Eph 4:31-5:10
  - 1 Cor 10:31-11:2
  - 1 Thess 1:5-10

This demonstrates the principle of God manifestation. By sending His son, God has perfectly revealed who He is (character and purpose). God appeals to all mankind that they might follow the example of His son, for he is the way, the truth, and the life, that they may be redeemed from the way of the flesh which leads unto death.

41. How does this principle connect to God's purpose with creating man on the earth in Genesis 1:26-28?

Paul said that they should be followers of him as he is of Christ (1Cor 11:1) because Paul was a declared and spirit-endorsed representative of Christ to the Gentiles (Acts 9:15; 13:47-48; Rom 15:18-21). Of course he did not walk in perfection to God's laws as Christ did, and so states that he was but a follower of our ultimate example. The spirit-ordained apostles followed Christ's example so closely that they and the gospel they preached are considered the foundation of the house of God, of which Christ is the chief cornerstone to which they were all aligned (Eph 2:19-22). Unlike the Jews, the Gentiles neither witnessed Christ directly, nor had access to God's completed Word as we do today, in which we can hear and see Christ's example. Therefore Paul, and by extension Timothy, were an example of Christ in word and deed for the Gentiles to imitate.

42. Based on the principle of God manifestation, what must we do now in our lives to be a true child of God?

1 TIMOTHY 1:3-4

[NASB] 3 As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines, 4 nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than *furthering* the administration of God which is by faith.

43. For what reason does Paul say he left Timothy at Ephesus?

44. **BIBLE MARKING EXERCISE:** There are two related Greek words for "charge" (or "instruct" NASB); G3852 and G3853. It implies a command given by a superior that must be followed and is a key phrase Paul repeats in this letter. Find and color the occurrences of these Greek words in 1<sup>st</sup> Timothy.

45. There were varying issues in the Ephesian ecclesia at this time regarding the poor, widows, and morality. Why did Paul make teaching the proper gospel the primary reason for Timothy to be there? Surely some people would have said that there were more important issues that needed to be addressed. (Hint: Consider Eph 4:29; 2 Tim 3:14-17).

46. Read Galatians 1:6-12 and comment on what Paul says regarding those who teach "another gospel".

47. The importance of correct teaching is the theme which occurs most in Paul's letters to Timothy. Consider Paul's prophecy concerning the Ephesian overseers in Acts 20:28-30, and comment on why this would be the most emphasized theme. Who does he say would teach another gospel?

This theme of the importance of correct teaching occurs elsewhere in these letters, and we'll consider different facets of Paul's message for Timothy (and for us) on this topic.

## 1 TIMOTHY 1:5

[NASB] 5 But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.

48. This is the key verse for our studies in Paul's letters to Timothy. What does Paul say is the goal of our instruction?
49. Comment on each of the following references concerning Godly love to help us identify how **God** defines love. Note that this is not an exhaustive list to define Godly love.
- 1 John 3:16-18
  - John 14:15,21,23
  - Matt 22:37-40
  - 1 Cor 13:1-7
50. Paul states that the goal of all our teaching (Bible Class, CYC, Sunday School, Exhortation, Lecture, etc.) should be love. List three references that show the importance of us showing love.

Overall, Godly love is a self-sacrificing love that always leads people to righteousness. Godly love is described in the New Testament by the Greek words *agape* and *phileo*. The aim of Godly love is to save others; motivated by faith in God's purpose and character. It is required that all of us love as He loves, but the scripture makes it clear that it is not the same as humanistic love, the aim of which is to make others feel good about themselves. Therefore, Godly love is not always appreciated.

For those seeking a thorough and complete understanding of Godly love, we highly recommend Bro. Ken Styles' classes and notes found here: <http://www.livoniatapes.com/classes/Ken%20Styles/Godly%20Love/>

Paul states that a pure heart, a good conscience, and a sincere faith will produce Godly love. We will now explore each of these required facets of Godly love.

“THE GOAL OF OUR INSTRUCTION IS LOVE FROM A PURE HEART”

51. The first aspect of Godly love is that it should come “from a pure heart”. Look up the meaning of the word “pure” in 1 Timothy 1:5.

Strong's # G2513

Word: *katharos*

Meaning:

52. Who may ascend into the hill of the LORD? And who may stand in His holy place (Psa 24:3-5)?

53. What does Christ say will happen to those who are pure in heart (Matt 5:8)?

54. What type of people does James say should purify their hearts (Jam 4:8)?



55. How do we purify our heart and maintain it (1 Pet 1:22-23; Prov 4:23-27)?

A pure heart is being completely sincere and genuine in your actions and does not try to hide things from God. It is a heart that appeals to God's character and purpose by always seeking repentance.

It is through our trials that our heart is revealed (Deut 8:2-3). Because the heart is so deceitful (Jer 17:9), we may not know our own hearts until we see how we respond in a time of trial (Prov 21:2). It is through God's loving grace, therefore, that we undergo trials so that we can see who we really are and humbly make the necessary corrections.

**"THE GOAL OF OUR INSTRUCTION IS LOVE FROM ... A GOOD CONSCIENCE"**

56. The second aspect of Godly love is that it should come "from a good conscience". Look up the meaning of the word "conscience" in 1 Timothy 1:5.

Strong's # G4893

Word: *syneidēsis*

Meaning:

57. A conscience is used to distinguish between what is morally good and bad. In his letter, Peter encourages us to "keep a good conscience" when defending the hope, so "that we suffer for doing what is right rather than for doing what is wrong" (1 Pet 3:13-17). What does it mean therefore to have a "good conscience"?

58. How does God view the deeds of those whose consciences have been defiled (Tit 1:15-16)?

59. How do we train our conscience to properly discern good and evil (Heb 5:12-14)?

60. God's commandments tell us the difference between good and evil. Therefore, Paul reminds us that the teaching of love should be based on God's commandments. Where else in scripture are we told that walking in God's commandments is love?

The conscience discerns between good and evil. Therefore, having the ability to develop a conscience is a merciful provision from God because it lets us judge ourselves before we sin, and so avoid it. A good conscience knows what is right and wrong from God's perspective.

Love out of a good conscience is a love that is guided by a conscience that has been exercised through the Word to know God's principles and law. Those showing love without a good conscience will not be able to help people to righteousness as it does not know what God views as righteous.

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"THE GOAL OF OUR INSTRUCTION IS LOVE FROM ... A SINCERE FAITH"

The third aspect of Godly love that should be highlighted in our teaching is that it is based in "sincere faith".

61. Is it possible to please God without faith? Find a verse to support your answer.
  
62. What does Galatians 5:6 say should be working through love?
  
63. How can we increase our faith? Support your answer with references.
  
64. Those in Hebrews 11 revealed their faith through their actions. They not only professed the things that they believed; they acted on it. This is true, unfeigned, faith. Although we can put on an act, and make others believe that we have genuine faith, it is always important to remember that it is God before whom we stand, and he desires genuine faith in all of us. What questions could we ask ourselves to determine if our faith is real? (Hint: Jam 2:14-17).

One brother put it this way: "Faith and love share a special relationship. Faith proves our love is Godly love and not human love". True faith in God works through us to produce true Godly love.

65. Based on the studies above, is it possible to truly have "a pure heart", "a good conscience", and "a sincere faith" without having a desire to be baptized into the one Hope?
  
66. Likewise, is it possible to demonstrate Godly love without having a desire to be baptized into the one Hope?
  
67. How does God view any teaching that does not lead to "love from a pure heart and a good conscience and a sincere faith"? (Hint: Read the next verse.) Therefore, what question should be asked before giving instruction (CYC, Bible Class, Sisters' Class, preaching to others, etc.)?
  
68. As we will see through the remainder of this workbook, there are many doctrinal challenges to the ecclesia at Ephesus. Instead of pointing out all of the flaws in each of the false teachings, and giving a step-by-step guide on how to defeat each one, Paul simply tells Timothy what should be taught. Why is there wisdom in this approach to the problem?

69. Hebrews 10:19-25 is a fantastic passage that helps to bring all of our thoughts together on this subject. Fill in the blanks below.

[KJV] 19 Having therefore, brethren, \_\_\_\_\_ to enter into the \_\_\_\_\_ by the blood of Jesus, 20 By a \_\_\_\_\_ and \_\_\_\_\_, which he hath consecrated for us, through the veil, that is to say, his \_\_\_\_\_; 21 And *having* an high priest over the \_\_\_\_\_ of \_\_\_\_\_; 22 Let us \_\_\_\_\_ with a true \_\_\_\_\_ in full assurance of \_\_\_\_\_, having our hearts \_\_\_\_\_ from an \_\_\_\_\_, and our bodies \_\_\_\_\_ with pure \_\_\_\_\_. 23 Let us hold fast the \_\_\_\_\_ of *our* faith without wavering; (for he *is* faithful that promised) 24 And let us consider one another to \_\_\_\_\_ unto \_\_\_\_\_ and to \_\_\_\_\_: 25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but \_\_\_\_\_ *one another*: and so much the more, as ye see the day approaching.

Another good summary of this principle is found in Ephesians 2:1-10.

- Eph 2:2-3; Get rid of the bad conscience.
- Eph 2:4-6; Have a pure heart.
- Eph 2:7-9; Necessity of faith.
- Eph 2:10; God does this in us by giving us the Word and Christ. The result of these things is baptism that then lets God use us for His work (agape).

#### Summary

In order to have Godly love in us and have fellowship with God, we need to have a sincere and genuine heart that is open to God, as well as know what God views as right and wrong, and to act on these characteristics by bringing forth fruitful works in our lives based on our belief in His character and purpose. Only then are we truly able to lead ourselves and others to His kingdom. Without this our faith is dead and we cannot please God.

This is why the goal of our instruction should always be “love from a pure heart and a good conscience and a sincere faith.”

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1 TIMOTHY 1:6-7 [NASB] 6 For some men, straying from these things, have turned aside to fruitless discussion, 7 wanting to be teachers of the Law, even though they do not understand either what they are saying or the matters about which they make confident assertions.

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70. Some men had “strayed” and “turned aside” from these three facets that bring forth Godly love. Look up the definitions of these two Greek words.

Strong's # G795                      Word: *astocheō*                      Meaning:

Strong's # G1624                      Word: *ektrepō*                      Meaning:

71. **BIBLE MARKING EXERCISE:** These two words occur many times throughout both letters to Timothy and are a key theme repeated by Paul. Find and color the occurrences of these Greek words in 1<sup>st</sup> and 2<sup>nd</sup> Timothy.

72. In what overall context are those words used in these two letters?

73. Paul says those teaching strange doctrines are sharing words that are not only fruitless, but distract and turn people aside from the one true gospel which edifies (builds up). Contrast the following references with these themes in 1 Timothy 1:3-7, and summarize the faith, surety, and fruitfulness we have in the true gospel message.
- 2 Pet 1:16-21
  
  - Eph 4:14-16

Verse 7 points to the fact that the same spirit of the Judaizers (those trying to impose the Law of Moses on the believers in Christ) was making its way into the ecclesia at Ephesus. We will see this come up again later in this letter. In this case, the elders teaching error wanted to show themselves to be skilled in the learning of the Jews. They made strong assertions in an attempt to bring validity to their teaching, yet Paul says they completely lack the knowledge to speak on such matters.

74. Based on verse 7, what lesson can we take away for ourselves when we take on a responsibility to teach a Bible class, CYC class, or Sunday School class to build up those that hear, no matter what the age?

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#### 1 TIMOTHY 1:8-11

[NASB] 8 But we know that the Law is good, if one uses it lawfully, 9 realizing the fact that law is not made for a righteous person, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers 10 and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, 11 according to the glorious gospel of the blessed God, with which I have been entrusted.

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To ensure he provides a complete view of God's law and does not give the impression that all teaching of the law is "fruitless discussion", Paul clarifies his previous statement to declare that God's law is perfect and just in all aspects, when handled and used properly. God's law shines light on the sinfulness of men that they might come to repentance and recognize the salvation provided through the offering of His son by God's grace.

75. Find a few other passages in scripture that highlight the righteousness and goodness of God's laws. (Hint: The Treasury of Scriptural Knowledge for verse 8 might be helpful).

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#### 1 TIMOTHY 1:12-14

[NASB] 12 I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service, 13 even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly in unbelief; 14 and the grace of our Lord was more than abundant, with the faith and love which are *found* in Christ Jesus.

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76. Look up a few of the other occurrences, outside of these two letters, of the Greek word *endynamoō* (G1743) which is translated "strengthened". What is the context and overall principle we can take away in how this word is used?
77. How can we apply this principle of being "strengthened" in our own lives when we might consider ourselves weak or unsuited for a particular good work in service to our Lord?

78. In verse 13, Paul compares himself with the sinners of verses 9-10 who needed the righteous law to bring their sin to light. Find a few passages referring to Paul's past as one who was a persecutor and violent aggressor. How were Paul's sins brought to light in order to bring him out of ignorance?

### 1 TIMOTHY 1:15-17

[KJV] 15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. 17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

#### **"Faithful Sayings"**

This is the first of the five "faithful sayings" found in the pastoral letters of Paul. It is widely held that these were sayings that became well known and common among the ecclesias at the time of the writing of these letters. The Greek is literally "faithful the word", and they were either concisely stated doctrines or encouragement to show the conduct of a follower in Christ.

This faithful saying states the fact that God provided salvation through His son for all of mankind: "for all have sinned, and come short of the glory of God". Paul says that he is the highest ranking sinner, for he was in effect personally persecuting the son of God. Verses 13-15 emphasize that Paul obtained mercy and that the grace of the Lord was "exceeding abundant".

79. With these thoughts in mind, what pattern was the Lord establishing in demonstrating forbearance on Paul's behalf? You might consider Psalm 51 (particularly verses 3-4,9-14,17) to help with your answer.
80. In these two examples of Paul and David, what was required for them to have forgiveness of sins and therefore obtain salvation through the mercy and grace of God? (The Birmingham Amended Statement of Faith, Clauses 12 through 14 can be helpful.)
81. At times in life we can feel as though we are the greatest of sinners with no hope of redemption. How can their example help us in our times of great weakness in the flesh?
82. What do these examples tell us about the character of God and His son?

**The King eternal, immortal, invisible, the only God:**

Paul closes these thoughts praising the one true God (much like Psalm 51:14-15) who has the power to forgive the sins of those who sincerely seek His offer of redemption with a broken and contrite spirit; for He is merciful, gracious, longsuffering, and abundant in goodness and truth.

God is only invisible to those who do not believe. We should "see" God in His creation (Rom 1:20), in His word (Heb 11:1; Rom 10:17; Acts 17:27; Heb 4:12; 1 Thess 2:13; 2 Cr 3:18-4:6), and in each other (1 John 4:12; Col 1:15, 2 Cor 4:11). Paul states that God is invisible, in contrast to the Greek and Roman gods which had statues erected to them (and so their physical nature was witnessed by man). It was also believed that these gods visited mortal men. YHWH is the one and only true God ("only wise God" in most texts is rendered "only God") that is ever present and all powerful and does not need to have a statue erected to Him or personally visit mortals for believers to "see" Him. Those who believe in the true God are able to "see" Him through His character and purpose (John 17:3).

**1 TIMOTHY 1:18-20**

[NASB]18 This command I entrust to you, Timothy, *my son*, in accordance with the prophecies previously made concerning you, that by them you fight the good fight, 19 keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to the faith. 20 Among these are Hymenaeus and Alexander, whom I have handed over to Satan, so that they will be taught not to blaspheme.

83. Paul again references the "instruction" entrusted to Timothy. The language regarding the "prophecies previously made concerning you" would seem to point to the Holy Spirit choosing out Timothy for this work with Paul (see Acts 16:1-3 cp. Acts 13:2) What was that "command"? (It might be helpful to draw a line in your Bible back to when the command was first given.)

Some in the ecclesia in Ephesus had rejected a sincere faith and a good conscience. Paul uses the allusion that this rejection brought about a shipwreck of the faith. Those who teach error, and those around them that hear it, are all brought to a tragic end of breaking upon the rocks.

84. Choose one example in scripture where a boat came close to sinking (or sank altogether) where the principle of "keeping faith and a good conscience" can be applied. How did those in the ship implement this or forsake this?



85. In verse 20, Paul specifically mentions two individuals by name that were teaching false doctrine in the ecclesia and causing shipwreck of the faith. It says that Paul "delivered them over to Satan" (the adversary). Comment on each of the following references to identify what it means to be delivered unto Satan.

- Matt 18:15-17
- Acts 26:12-18
- 1 Cor 5:1-5

1 Corinthians 5 is a key reference that explains the purpose of withdrawing fellowship from a brother or sister who has turned aside either in doctrine or conduct, and will not heed the instruction from God's Word to repent from that path. Withdrawing fellowship is not an action that should be taken rashly, nor should a position of tolerance be taken where the ecclesia allows unrepentant sin or false doctrine to influence the ecclesia. Great care must be taken to properly discern the situation and take the correct actions at the correct time by accurately handling the word of truth.

86. In 1 Corinthians 5:5, what is the desired result of delivering one unto Satan to destroy the flesh? Is the destruction of the flesh in the wayward brother a good thing or a bad thing?
87. In 1 Timothy 1:20, Paul says the purpose of withdrawing from Hymenaeus and Alexander was that they might "learn not to blaspheme". Comment on each of the following verses and explain what this means.
- Rom 2:21-24
  - 1 Tim 6:1
  - 2 Pet 2:1-2
88. Remembering the lessons of Godly love from 1 Timothy 1:5, is Paul showing Godly love when he withdrew from these brethren because they continued to walk contrary to God in doctrine? Explain your answer.
89. Read 1 Corinthians 5:6-8. What additional reason is given for withdrawing from this brother? Is this "purging" a good thing or bad thing for the ecclesia? Explain your answer.

As we have seen, withdrawing fellowship is actually a necessary step for good in recovering a brother or sister who willfully continues in sin or wrong doctrine. Not only does withdrawing fellowship work to restore and prick the conscience of the wayward, it also ensures their influence does not spread in the ecclesia to draw away others and dishonor God. It forces all parties involved to acknowledge that the offending brother or sister is dwelling in darkness. When done properly, with the right spirit of meekness, gentleness, and patience, withdrawing fellowship is a necessary step taken by an ecclesia to show Godly love and declare God's righteousness.

90. Summarize the key lessons you have learned from 1<sup>st</sup> Timothy chapter 1.

## PAUL'S 1<sup>ST</sup> LETTER TO TIMOTHY: CHAPTER 2

### WOMEN PROFESSING GODLINESS & PRAYERS FOR ALL MEN

#### 1 TIMOTHY 2:1-4

[DIAGLOTT]1 I exhort, therefore first of all, to make supplications, prayers, intercessions, and thanksgivings in behalf of all men; 2 in behalf of kings, and all who are in high station, so that we may lead a tranquil and quiet life in all piety (godliness) and seriousness. 3 This is good and acceptable before God, our Savior, 4 who desires all men to be saved, and come to an accurate knowledge of the truth.

The "therefore" of verse 1 moves the message along from the overall charge given to Timothy to the more detailed matters involved with that work. Paul urges that it is most important to first turn to God in prayer.

91. What practical lessons can we apply from Paul's instruction of what should be done first in our endeavors?

Four different aspects of prayer are mentioned and they do not appear to be mere repetitions. It would seem the attitude of mind or the mood would differentiate amongst them.

92. The prayers to be offered were for all men. The overall intent seems to focus on not distinguishing between different races or status. The example of kings and those in authority is given as those who are included. Who was the Roman emperor at the time of this letter (around AD 63-64)? How will this emperor treat Christians and Jews?

The governments and authorities are established by God and bend to His will. Stable governments can provide great environments in which the word of God is easily preached, and in which persecutions are relatively minimal. These are things for which we can be thankful to God, as stable times will not always be present for those in Christ throughout the ages and geographic regions.

93. 1 Timothy 2:4 highlights the overall purpose in praying for all men. What does God desire? Does His desire also apply to the cruel rulers who persecute His people?

94. Consider Titus 3:1-7 (a closely related letter to 1<sup>st</sup> Timothy in timing and content) and comment on why those who have knowledge of the truth should have compassion and care for those who are in ignorance.

95. If God desires the salvation of all men, why do so many perish without hope?

96. At times our prayers can focus more on our current circumstances, or on the needs of our ecclesia or brotherhood at large. Do you often pray for all men to be saved and have an accurate knowledge of the truth? How does this principle affect what we should incorporate into our prayers when knowing what God desires?



**1 TIMOTHY 2:5-7**

[KJV] 5 For *there is* one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, to be testified in due time. 7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

The focus on ALL mankind continues in these verses, pointing out that salvation through Christ is now being declared unto ALL nations, that men might repent and turn from the ways of the flesh unto the way of righteousness.

97. Think about the religious worship of the Romans, and that Ephesus was the epicenter of worship to Diana (Artemis). Recall that the Ephesians believed that Diana was sent from heaven by Jupiter ("the king of gods") and landed in Ephesus where the temple was built (Acts 19:35). Identify in these verses how Paul is contrasting the ideas of a pantheon of Roman gods in the city of Ephesus to the belief and hope in the one true God.
98. In what way are the beliefs of our world today similar to those Paul and Timothy faced in Ephesus? How is preaching the gospel the same throughout all time?

**1 TIMOTHY 2:8**

[DIAGLOTT] 8 I appoint, therefore, the men to pray in every place, lifting up holy hands without wrath and disputing.

Christ Jesus gave himself as a ransom for all, that all men might have the opportunity for redemption by walking by faith in the light of the gospel. Paul now gives further instruction concerning the exhortation in verses 1-2 to first pray for all men (i.e. for what we should pray). Now in verse 8, Paul focuses on how we ought to pray.

99. Paul states that men are to pray in "every place". Comment on what is being spread in "every place" in the following passages where these Greek words for "every place" ("G3956 G5117") occur. What general principle is revealed and how does it impact your daily living?
- Luke 4:36-37
  - 1 Cor 1:2
  - 2 Cor 2:14
  - 1 Thess 1:8
100. The description of praying with hands that are "holy" without any spirit of "wrath or disputing" is a vital principle to consider. Compare Isaiah 1:10-17 with Psalm 24 and comment on how God receives our prayers based on the works of our hands. What personal lesson can you take away from that principle?

1 TIMOTHY 2:9-10 [NASB] 9 Likewise, *I want* women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments, 10 but rather by means of good works, as is proper for women making a claim to godliness.

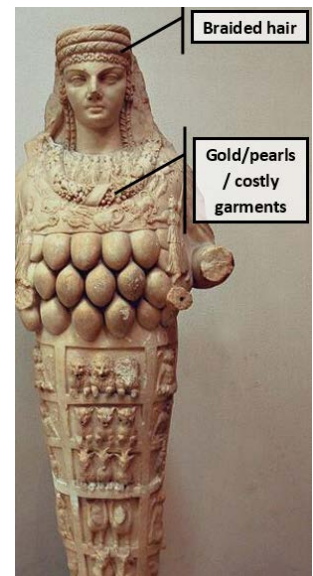
Note that this verse starts with "likewise" ("in like manner" - KJV). This relates verses 9-10 to the previous verse regarding lifting our hands to holy works based on faith. In this case, the sisters are now the focus regarding dress. The principles would likewise apply in the context of "every place", i.e. in our general daily activities as well as in worship as an ecclesia. The following comments summarize our considerations of these verses quite well.

"Public work of the men calls for a certain attitude of mind and rigid self-discipline, [with] a counterpart in feminine demeanour. It is not a comment upon status but upon function in the ecclesia, where dress, deportment, and attitude on the part of the women form as vital a part of ecclesial life as any more so-called active participation"

(A. Nicholls, Letters to Timothy and Titus, page 69)

101. Typically, we think of modesty in the context of clothing that is not revealing or risqué. While that definition surely has an application in this verse, it does not seem to be the main focus of verse 9. To what items does Paul contrast the proper and modest attire in verse 9? What is the common theme among those things the sisters should not put on?
102. Fill out the chart below by looking up the included verses where these items are mentioned. For each item write down a right spiritual mindset to have regarding these items.

Items	References	The Right Spiritual Mindset to have Regarding these Items
<b>Braided Hair (Wreath - Diaglott)</b>	Root word occurs in Matt 27:29	Instead of braiding our hair to our own glory, we should crucify the flesh daily to the glory of our Father.
<b>Gold</b>	1 Pet 1:7	
<b>Pearls</b>	Matt 13:45-46	
<b>Costly</b>	Mark 14:3-6	
<b>Garments</b>	Luke 7:24-28	



The goddess Artemis of Ephesus is lavishly adorned.

103. Look up the use of the word "adorn" (*kosmeō* - G2885) in Titus 2:9-10 and 1 Peter 3:1-6? Comparing Paul's message in verse 10, what is the most important "adornment" that sisters should put on?
104. How does this apply to us when we consider our dress in times of worship together or in daily life; either men or women? Is it appropriate to draw attention to our dress or material wealth as opposed to something else?
105. Recall in the background section on Ephesus that this was a very wealthy city, yet also had poor widows and those in need (1 Tim 5). It appears this dynamic was also present in the ecclesia in Ephesus. How could the outward

display of wealth and lavish fashions become a stumbling block to both the poor and the wealthy brothers and sisters? How might this apply in our current day?

106. In Isaiah 3:16-24 we find an example of the daughters of Zion who are consumed by their lavish dress and outward appearance. Read this passage and comment on the warning we should heed when our outward decorations become more important than adorning good works by our faith.

“Stylish dress, elaborate hair-styles and make-up, which imitate the changing fashions of today, give the impression to others of a similarity of fashion in thought and behavior to those we imitate. This is something which a believing sister should never imply. As much as is practicable we must endeavor to show our separateness from the world. (The tendency to go too far in the other extreme must of course be avoided in this as in other matters. Else we may become hopelessly Pharisaic, endlessly scrutinizing the outward appearance of others to the detriment of our own inner selves). Extreme “modest” dress may bring undue attention as well as undeserved identification with other groups who by their “modesty” brings as much attention to themselves as the immodest dress. The sister of Christ should be modest, neat, tasteful, moral, moderate – not suggestive or skimpy in her clothes, not excessive in her spending, not elaborate and time-consuming in her hairdos. The overall key is for the sister to be modest, not seductive in apparel and deportment.”

“May our clothing be a reminder of our unchanging obedience to God, not of our slavery to the changing world! If the world’s blind masses follow a fleshly god of tinsel and glamour and worship the naked human body and refuse to be persuaded otherwise let them alone. Let our young sisters remain as far from such unholy enticement as common-sense allows. They have an infinitely higher calling. God has called them to peace and holiness. Young sisters, trust to the characteristics of the spirit, to encourage the companionship of **like-minded** young brothers.” (G. Booker, *Godliness with Contentment*, page 52)

#### 1 TIMOTHY 2:1 1-14

[NASB] 11 A woman must quietly receive instruction with entire submissiveness. 12 But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. 13 For it was Adam who was first created, *and* then Eve. 14 And *it was* not Adam *who* was deceived, but the woman being deceived, fell into transgression.

When thinking back to our background of Ephesus, the goddess Artemis was known for being an exceptional huntress, even better than any other male gods. She also was known to be a goddess who would not subject herself to marriage, being a perpetual virgin. Her chastity was motivated by a desire to hold power over men and to be free to do as she pleased.

107. What might be the likely cause that prompted Paul to address the issue of a woman usurping authority over a man in the Ephesian ecclesia?
108. Read Ephesians 5:18-33. Summarize that section of scripture with a few bullet points.

109. Paul wrote to the Ephesians during his first imprisonment in Rome (62 A.D.), about two years before he wrote 1<sup>st</sup> Timothy. The role of women is highlighted in both letters. What does this tell us about how readily the correct understanding of a woman's role was accepted in Ephesus?
110. In the workbook section regarding 1 Timothy 2:9, we looked at 1 Peter 3:1-6 in the context of outward adorning. Another connection is made concerning women in subjection to their husbands, as that is the ultimate principle being taught in that passage. 1 Peter 3:1 starts off saying "likewise" which points us to the previous verses in 1 Peter 2. Who provides the example (hint) of subjection in 1 Peter 2 that the wives are to follow?
111. To whom was he subject, and in what way did he show his subjection (1 Pet 2:22-23)? How was his subjection an example of remaining quiet (1 Tim 2:12)?
112. What are some additional points made in 1 Peter 3:1-6 that can help further our understanding of a woman in subjection and the effect it can have on a husband? In whom does the wife trust while following this divine pattern?
113. Notice that in 1 Peter 3:7 there is another "likewise" for the husband. To whom did the previous "likewise" refer in 1 Peter 3:1?
114. What does 1 Peter 3:7 say the husband's responsibility is to his wife? In what way does Christ, as the head of the relationship (1 Cor. 11:3), dwell with his bride "according to knowledge" (KJV) that she might be given honor (see Eph 5:25-30)?
115. 1 Peter 2:22-23 is primarily applied to a woman's role. Continue reading 1 Peter 2:24-25, and comment on how these verses primarily apply to the man's role.
116. What does 1 Peter 3:7 say is the ultimate hope for the husband and wife?
117. If one has yet to marry, is it important to be able to see the outworking of the respective role in a potential spouse before one marries? Explain your answer.
118. Would it be wise to consider **yourself** prepared for marriage if **you** were not already exercising such characteristics?

Notice that their prayers could be hindered if the husband does not fulfill his responsibility to his wife. This draws us back to 1 Timothy 2:8 regarding the prayers of the men and the need for "holy hands" (good works based on faith), that God might consider their prayers as free of hypocrisy.

119. Paul instructs that women are not to teach or usurp authority over a man, but learn in quietness with all subjection. What reason does Paul give in verses 13-14 for stating this? Was this simply Paul's opinion or a divine principle?

120. Was Adam dwelling with his wife according to the knowledge (commands) God gave him? Which one of them was deceived not fully understanding God's commandments? Would Eve agree that she was deceived? (Gen 3:13)

Ultimately, Adam is held in full responsibility for the transgression in the garden of Eden, for he was made first, being given the divine preeminence and headship to lead the woman. Eve was made to assist Adam in his work and to provide companionship to him. These principles were instituted before sin had ever taken place in Genesis 3. Adam hearkened to the voice of his wife, allowing the thinking of the serpent which had taken root in Eve's mind to assume authority over the commandments that God had directly spoken to him. The outcome brought about a defiled conscience that was prone to sin, and a mortal nature that resulted in Adam and all his descendants returning to the dust from which they came.

121. Find a couple of examples in scripture of a woman taking on authority or preeminence over a man. What was the outcome in each instance?

122. Is this issue of a woman usurping authority over a man unique to Paul's day? How might this same spirit of Diana manifest itself in the ecclesias of the 21<sup>st</sup> century?

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### 1 TIMOTHY 2:15

[DIAGLOTT] 15 but she shall be preserved throughout childbearing, if they abide in faith, and love, and holiness, with sobriety of mind.

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The four other faithful sayings seem to reveal a common theme regarding salvation through Christ. Therefore, it would seem likely that the "faithful saying" mentioned in 1 Timothy 3:1 is referring to the preceding words of 1 Timothy 2:15. This is the second of five faithful sayings in the pastoral letters.

There have been many differing ideas on the meaning behind this verse. However, there are three common interpretations which we will consider and aim to determine which holds the most validity in the context of the rest of scripture.

Interpretation 1: That women will be saved by **the childbirth of Christ** - who is specifically described as being of the "seed of the woman" (Gen 3:15).

- Argument For:
  - Christ is our savior (John 3:16 etc).
  - Christ was to be born of a woman (Gen 3:15, Matt 1:25; etc.)
- Argument Against:
  - Mary had already borne Christ by the time 1<sup>st</sup> Timothy was written. Therefore, the promise of the birth of the seed of the woman through whom salvation would come was something in the past.
  - It would seem completely out of context to focus on only the dynamic of women being saved by the birth of the savior (the seed of the woman). This cannot be the correct interpretation given the previous focus and context of the salvation of all mankind. The thought of only women being saved through Christ's birth would detract from the power of the previous verses.

**Interpretation 2:** That women will be saved by **giving birth to children**.

- Argument For:
  - Cursory reading suggests this interpretation.
- Argument Against:
  - Context of the chapter is the attitude of mind, not physical characteristics or ability. If giving birth to children were a requirement for salvation, then what about women unable to have children? What about those that Paul exhorts to remain unmarried so that they are not to be distracted from the work of the Lord (1 Co 7:32-40)? Or what about the widows of 1 Timothy 5:4?
  - Paul encourages women to not marry (and therefore not have their own children) (1 Cor 7:32-34).

**Interpretation 3:** That women will be saved by the **rearing/raising of children**.

- Argument For:
  - If we take the translation of “bearing” to have the extended meaning of the rearing of children, then we see the logical progress to the last half of the sentence: “if they continue in faith and love and holiness with sobriety”. For it is not by a single act of giving birth to a child that helps ensure it or its mother to the Kingdom. Women, while not in position to teach or exercise authority over men in the ecclesia (1 Tim 2:12), are the main influencers on children by virtue of being in the home, and children are best taught by their example “in faith and love and sanctity with self-restraint”. Women desiring to lay hold on the appointed headship of the man will inevitably result in ruin as we saw from the primary example of Eve. The Ephesian sisters were not to follow the example of Artemis, but rather that of Christ’s subjection to his Father unto life eternal. They are teachers to the children, regardless if they are their own, giving them a hope and in so doing, fulfilling a “good work”. This understanding would seem to fit the context and message of the verse and surrounding verses, as well as the problem in the Ephesian ecclesia at that time concerning the influence of Artemis.
- Argument Against:
  - The Greek word for “bearing” only occurs in this verse. A closely related word only occurs once in 1 Timothy 5:14 and would seem to point to the act of giving birth. Unfortunately, we don’t have any greater context against which to weigh the usage of these words in scripture.

Considering the previous arguments, we believe the third interpretation lends itself to a more sound reasoning for this passage. Considering that the Greek word for “bearing” could have an implication for rearing children, allows for the ability to understand that ALL women can be saved by fulfilling their divinely appointed role with the right spiritual mindset, not just women who can physically give birth to children. A woman casting aside this responsibility and desiring the role of her husband will follow in the same eventual ruin as that of the temple of Artemis of the Ephesians, rather than salvation unto life eternal.

123. Summarize the key lessons you have learned from 1<sup>st</sup> Timothy chapter 2.

## PAUL'S 1<sup>ST</sup> LETTER TO TIMOTHY: CHAPTER 3

### REQUIREMENTS OF OVERSEERS AND DEACONS & GREAT IS THE MYSTERY OF GODLINESS

#### 1 TIMOTHY 3:1

[NASB] 1 It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do.

An overseer in the ecclesia was an elder appointed by the Holy Spirit through the laying on of hands by the apostles (or by those delegated by the apostles to make the appointment) (Acts 13:1-4; 14:23; 1 Cor 12:28; Eph 4:11; Rom 12:3-8). The Old Testament equivalent is found in the example of Moses, who by God's command, appointed elders over the people to assist Moses in shepherding the people (Num 11:14-17,24-25). This pattern was also followed in the appointment of kings who were anointed by God to lead the people. The overseers were to be in authority over the ecclesia, execute sound judgment, be an example of Christ to the flock, contend against false teaching, and ensure the physical and spiritual needs of the flock were being met. The apostles were the preeminent shepherds after Christ's ascension (John 21:15-17; Acts 1:20-22; 9:27-28), but couldn't be everywhere at once. These elders/overseers (Tit 1:5,7) were divinely appointed to take on a secondary shepherding role under the apostles. They were appointed by God (through the apostles and their delegates) in every city where there was an ecclesia, to lead the brethren as an example of Christ (1 Tim 3:1-7; Tit 1:7-9; 1 Pet 5:1-5). The flock was to obey the overseers and be subject to their authority (1 Pet 5:1-5; Heb 13:7,17; 1 Thess 5:12; Num 27:17-23).

Part of their responsibility was to teach in the ecclesia, and it seems the following verses are meant to highlight the characteristics the elders should be showing. As we have already seen, the prophecy of the falling away of some of the elders of Ephesus had already begun (Acts 20:28-30).

124. What did Paul say in 1 Timothy 1:7 that those teaching false doctrine were desiring to be?

#### 1 TIMOTHY 3:2-13

[NASB] 2 An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, 3 not addicted to wine or pugnacious, but gentle, peaceable, free from the love of money. 4 He must be one who manages his own household well, keeping his children under control with all dignity 5 (but if a man does not know how to manage his own household, how will he take care of the church of God?), 6 and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil. 7 And he must have a good reputation with those outside the church, so that he will not fall into reproach and the snare of the devil. 8 Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, 9 but holding to the mystery of the faith with a clear conscience. 10 These men must also first be tested; then let them serve as deacons if they are beyond reproach. 11 Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things. 12 Deacons must be husbands of only one wife, and good managers of their children and their own households. 13 For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus.

125. A deacon was appointed by the Holy Spirit to serve a particular need in the ecclesia. List as many examples as you can find of people who were deacons (G1249) or appointed to serve in the ecclesia (G1247). Is the role of the deacon exclusive to men (Hint: 1 Tim 3:11)?

We do not have these Holy Spirit appointments of shepherds over, or servants to, the ecclesia today. The time of the Holy Spirit gifts has passed with the death of the last apostle and the completion of God's inspired Word (Eph 4:11-16; 1 Cor 12:27-31, 13:8-13; Acts 8:14-18). However, the required spiritual characteristics recorded in chapter 3 are qualities which every follower of Christ should strive to demonstrate in their lives (individually and as the body of Christ). Each of us must be our brother's keeper and tend to one another's needs, both physically and spiritually.

126. Consider the following traits for appointed overseers/elders/bishops and servants/deacons. Write down the ways in which these characteristics would be encouraging to those around us. Also try to provide scriptural examples below of where people either fulfilled or fell short of each characteristic.

- blameless/above reproach = cannot be laid hold of, unrebukable:
  
- sober/prudent = of a sound mind, self-controlled:
  
- of good behavior/respectable = well-arranged, modest, a well-ordered life:
  
- hospitable = generous to guests:
  
- not addicted to wine:
  
- not a striker = bruiser, contentious, quarrelsome person:
  
- not greedy for money/free from love of money:
  
- patient/gentle:
  
- rules/manages well his own house, children in subjection:
  
- good reputation of them outside the ecclesia:
  
- not double-tongued = saying one thing to one person, then something different to another (with intent to deceive):

**Passing comment on "slanderers" (1 Tim 3:11).**

The Greek word "diabolos" is left untranslated as "Devil" in the New Testament 35 times. Only three times is it correctly translated either as "false accuser" (2 Tim 3:3; Tit 2:3) or "slanderer" (1 Tim 3:11). In the sections where it is translated, it is very clearly not referring to a supernatural beast - even to those who believe in it.



127. It is easy for many of us to look at our physical or personality traits and conclude that we are not suitable for some of the responsibilities needed in the work of the truth. List examples of people in scripture who had excuses not to address a need in the work of the truth, but did their best to meet it anyway.

**"Faithful in all things" (1 Tim 3:11).**

The statement "faithful in all things" succinctly covers what we are all called to do. We are to be faithful in ALL aspects of our activities in the ecclesia. We must be driven by faithful service to God, whether we are leading a Bible study or quietly cleaning after a potluck.

If there is a need in the work of the truth, the initial response from all should be to consider how we can contribute to address it. However, if we find ourselves in a position where we are unable to properly fulfill a responsibility, it behooves us to seek assistance in completion of the task. At the same time, all brothers and sisters need to be looking for opportunities to help others.

**1 TIMOTHY 3:14-15**

[NASB] 14 I am writing these things to you, hoping to come to you before long; 15 but in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth.

Paul writes these principles of appointed overseers and servants to Timothy because of their importance and the urgency of their implementation - otherwise he would have waited to share them once he arrived.

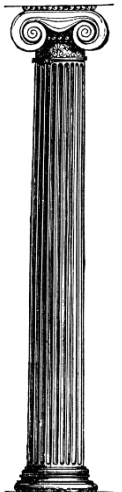
128. Why was it so important that Paul went to visit in person rather than just send a letter and leave it at that? Consider 1 Thessalonians 2:17-20 and 2 John 1:12 to help with your answer.

129. The temple was referred to as God's house (1 Chron 22:2; Matt 12:4), but what does God view as his true house? What is it made of? What is offered there? Consider 1 Peter 2:5 and Hebrews 3:1-6. Can you find any other references on this theme?

We see why Paul says that the Household of God is the ecclesia (*called out people*), and not a physical place. The term "house of God" first appears in Genesis 28:17, where Jacob sees a vision of a ladder set on the earth with its top reaching to heaven and the angels of God ascending and descending upon it. Jacob, knowing that the House of God was for those who "called upon the name of the LORD" (Gen 12:8), recognized that God's house is comprised of His messengers following His will.

130. What did the stone on which Jacob slept represent (Hint: Eph 2:19-22; John 1:51)?

131. In response to the vision, what does Jacob do with the stone? Which corresponding principle is found in 1 Timothy 3:14-15?



132. Explain how the principle of the House of God (Bethel) will extend into the kingdom age (Hint: Mic 4:1-4).
133. We know any house without the proper foundation and support, either a physical house or a spiritual one, will collapse. Spiritually, a sound foundation would be following the way revealed by Christ and the apostles' doctrine. Without a correct understanding and application of these teachings, the house cannot stand. Find at least two references to support this principle.



The most striking feature of the great temple of Artemis in Ephesus was its 127 pillars. Each of its ornate marble pillars was an impressive 60 feet high. The roof was solely supported by these pillars and if one pillar were to be removed, the whole building would collapse. This impressive wonder of the ancient world was visible from almost all parts of the city; Paul may have been contrasting it to God's ecclesia in his letters to the Ephesians and to Timothy (Eph 2:19-22 and 1 Tim 3:15).

**"The pillar and support of the Truth" (1 Tim 3:15)**

The ecclesia itself, the *called out people*, are those who are built up according to the chief corner stone of Christ, and the foundation of the apostles. They are therefore the pillar and support of the Truth itself, the house of God full of lively stones who manifest God's character in the earth. Together they are a holy dwelling place and habitation of the Most High God (John 14:2-3; 15:4-10).

**1 TIMOTHY 3:16** [KJV] And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

This verse makes a clear and complete doctrinal statement. It is a foundational statement of the truth and is suggested to be part of an early hymn because the original Greek is rhythmic. We will see what is likely another hymn when considering Paul's 2<sup>nd</sup> letter to Timothy.

134. 1<sup>st</sup> Timothy 3:16 says "Great is \_\_\_\_\_". In contrast, how would an average person in Ephesus have filled in this blank (Acts 19:34)?

135. Fill out the first column in the table below to show how the Truth is in opposition to the religion of the city of Ephesus.

Teaching of YHWH:	Teaching of the Various Versions of Artemis (Diana):
(1 Tim 3:15) "Great is the Mystery of Godliness"	"Great is Diana of the Ephesians!" (Act 19:34)
(1 Tim 1:17)	Had many statues made of her (Acts 19:25-26)
(1 Tim 2:5)	The Roman Pantheon of gods.
(1 Tim 2:5)	"The image which fell from heaven" (Act 19:35)
(1 Tim 2:11; Eph 5:22-23; 4:2)	A Huntress more skilled than men. "She sent a wild boar to kill Adonis as punishment for his hubristic boast that he was a better hunter than she."
(1 Tim 2:12; Eph 5:31)	Artemis was a perpetual virgin who refused to marry or to be subject to men.
(1 Tim 3:15; Eph 2:19-22)	The 127 pillars of the temple of Artemis
(1 Tim 4:3)	Athenian virgins were not allowed to marry until they had served Artemis in her temple.
(1 Tim 5:6)	Artemis was an independent goddess that desired to live independently and according to her own desires.
(1 Tim 5:14)	Artemis did not want to be confined to a house or any city. She was given the freedom to roam the mountains and defended herself against any threat.
(1 Tim 6:16; Eph 3:8-9)	Artemis was the "Phaesporea or Light Bringer"

**"Great is the mystery of godliness" (1 Tim 3:16)**

God is the revealer of mysteries to those who believe (Dan 2:19, 47; Mar 4:11; Rom 11:25; 16:25-27; Prov 25:2). We know the great mystery of God's purpose with the earth - to fill it with his glory (purpose and character, i.e. Godliness) (Num 14:21; Exd 33:18-34:8), which is perfectly revealed by His son.

"Without controversy" can be misunderstood. Other translations use "Great indeed, we confess" (ESV), "and, confessedly" (YLT) and "By common confession" (NASB). This opening phrase confirms that those who make up the ecclesia of the living God unanimously confess the doctrinal statement: "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim 3:16).

136. Provide at least one reference to support each of the following doctrinal claims of 1<sup>st</sup> Timothy 3:16.

- "God was manifest in the flesh" (*Christ was made flesh and dwelt among us*):
- He was "justified in the Spirit" (*Christ did not walk after the flesh and was made alive in the spirit*):
- He was "seen of angels" (*The angels ministered to Christ*):
- He was "preached unto the Gentiles, believed on in the world":
- He was "received up into glory":

137. Summarize the key lessons you have learned from 1<sup>st</sup> Timothy chapter 3.

## PAUL'S 1<sup>ST</sup> LETTER TO TIMOTHY: CHAPTER 4

### BEWARE OF FALSE DOCTRINE & PRACTICAL GUIDANCE AND ENCOURAGEMENT

#### 1 TIMOTHY 4:1-2

[NASB] But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, 2 by means of the hypocrisy of liars seared in their own conscience as with a branding iron,

After an exposition on the common faith held in Christ which brings men to godliness (3:15-16), a warning is now issued regarding the time when some shall depart from this one faith and gospel. Throughout scripture the language speaking of the "last days" or "latter times" typically refers to the end of an epoch (i.e. Babylonian captivity, AD 70 when Jerusalem was destroyed, times of Christ's return). The falling away spoken of in this verse would seemingly apply to the apostasy in the 1st century, but is also applicable to our days before Christ's return.

138. The words "the mystery of godliness" (1 Tim 3:16) were declared by the Spirit. Consider Luke 1:67-79 and Acts 4:8-12 and describe how the gospel was explicitly declared by the Spirit.

Just like the mystery of godliness had been openly manifested in God's son for all to see and preached to the ends of the earth, so would the declaration by the Spirit through Paul warn that there would be those who depart from the gospel.

139. Paul through the Spirit previously prophesied of the falling away of the truth in his 2<sup>nd</sup> letter to the Thessalonians (which Timothy and Silvanus coauthored). When Timothy read 1 Timothy 3:15-4:2, what links do you think he made to 2 Thessalonians 2:1-12? Would this increase his concern of the current situation?

140. The scripture gives us guidance on what we should and should not pay attention to in our teaching. For each passage below, comment on this principle.

- Tit 1:10-14
- Acts 20:28-31
- 1 Tim 1:3-4
- 1 Tim 4:13-16;
- 2 Pet 1:19-2:3

141. Note that some of those that fall away from the faith do so by paying attention to deceitful spirits. The word "spirit" (*pneuma*) in this context simply means "breathed out". So these people were falling away from the Truth by the deceitful things breathed out by false teachers. We should therefore be vigilant to neither give heed, nor follow them. How are these teachers similar to those in Jude 1:4,10-13? Where does Peter say is the end destination of those who "speak evil of the things that they understand not", "[having] forsaken the right way, and are gone astray" (2 Pet 2:12-17)?

**"Doctrines of Demons" (1 Tim 4:1)**

"Devils" and "demons" are shown throughout the New Testament to be sickness, disease, and insanity (Matt 9:32-35; 11:18; 12:22; 17:15-18; Luke 8:27-35; John 8:43-52; 10:19-21; Jam 3:13-16). These were teachings of madness/insanity which brought about corruption and disease to the thinking of those who gave attention to them.

It is possible this language could have an application to the teaching of supernatural demons as seems to be the case in Acts 17:18 ("gods" = demons) and could have come from the Jews in Ephesus (Acts 19:13). This would be consistent with the false teaching of the apostate Catholic system.

142. The word "seared" in 1 Timothy 4:2 refers to branding which is done to set a permanent mark upon the flesh of an animal or person. It indicates the owner of the one branded. In Revelation find two groups of people, both branded, either with a name or a mark, to indicate their allegiance. Who are these two groups?

143. There is also the implication of being cauterized where the branded area is desensitized and callous, all nerves being deadened. Their conscience can no longer be pricked from wrongdoing. The Word of God no longer has any effect to turn the believer back from error. Comment on how this principle is brought out in the verses below:

Hearts that are seared/callous/cauterized/being past feeling:

- Eph 4:17-25 (NASB)

Hearts that can be pricked/pierced:

- Acts 2:36-39

144. What are some ways that we can allow our conscience to be seared from the pricks of God's Word? What are ways to prevent a seared conscience? Try to find some helpful passages to share during discussion groups.

**1 TIMOTHY 4:3-6**

[KJV] 3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: 5 For it is sanctified by the word of God and prayer. 6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

In 1 Timothy 4:3 Paul lists two examples of these teachings of "madness" (demons): "forbidding to marry, and commanding to abstain from meats".

145. It appears that some were forbidding others to marry - possibly following the example of Artemis. Consider the following references and comment on what the apostles were teaching concerning marriage (1 Cor 7:7-9; Heb 13:4; 1 Tim 3:2, 12).

**"Forbidding to marry, and commanding to abstain from meats" (1 Tim 4:3)**

Abstaining from foods likely stemmed from the practice of the Judaizers, who were gaining influence in the Ephesian ecclesia (1 Tim 1:7; Acts 19:13). We know that corrupt Judaism would be adopted by the Babylonian apostasy in Zechariah 5:5-11. Therefore, it is no surprise that this practice has been continued by some "Christian" organizations today, most notably the Catholics, who abstain from eating certain meats on given days (Canon 1251 [http://www.vatican.va/archive/ENG1104/\\_P4O.HTM](http://www.vatican.va/archive/ENG1104/_P4O.HTM)), and forbid marriage within their clergy (Canon 277 [http://www.vatican.va/archive/ENG1104/\\_PY.HTM](http://www.vatican.va/archive/ENG1104/_PY.HTM)).

146. Emphasis is placed on our mindset regarding how we receive the things God has given us. Whether food, raiment, shelter, or material wealth, if we are mindful that they are from God, and we give Him thanks for them, then we will use those gifts in the proper way in service to the Father. In each of the references below, comment on what God gave and how it should have been received.

- Acts 10:9-16,28

- Rom 14:2-6

147. Paul says that we should receive things from God with a spirit of "thanksgiving, for it is sanctified by the word of God and prayer". Commonly, we give thanks to God before we eat a meal. Is this just a tradition or is there precedence for this in scripture? Support your answer with references.

Here in 1 Timothy 4:6 and in 4:11, Timothy is explicitly told to teach these things to the brethren in Ephesus. He is to bring these things to their remembrance, that they might not forget and fall away to the false teachings from within and without. In doing this, Timothy would be regarded as a good and faithful servant of Christ. Notice it was not simply rejecting the false doctrine, but teaching and reinforcing the truth to properly direct their minds.

The NET & Diaglott specify that the brethren should be nourished up "in the words of the faith and the good teaching". Holding the one true faith and the one true teaching from God's Word, we can be spiritually fed and strengthened to serve our Master. This is in contrast to the teachings of madness and sickness, which bring about corruption, destruction, and death to those who are seduced by them.

148. What are some practical ways whereby we can spiritually feed ourselves, and each other to be healthy servants in Christ? What are some examples of unhealthy food that can lead us to be spiritually sick?

### 1 TIMOTHY 4:7-11

[KJV] 7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness. 8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 9 This *is* a faithful saying and worthy of all acceptance. 10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. 11 These things command and teach.

Paul prescribes that we abstain from false and fruitless teaching and rather focus on things that are eternally profitable. Verse 8 is the third faithful saying in the pastoral letters.

149. For what does Paul say that we should exercise (*gymnazō* G1128 & G1129) and strive (*agōnizomai* G75)?
150. In what we should not be exercised (*gymnazō* G1128)?
151. None of us is born strong, but what happens when we exercise our muscles?
152. None of us is born righteous (Rom 3:10). What happens when we labor and strive (abound) for godliness? (Hint: Phil 1:9-11; 1 Thess 3:12-13)
153. We are sinful from birth (Psa 51:5). What happens when we exercise (practice) the deeds of the flesh? (Hint: 2 Tim 3:13; 1 John 3:1-10; Gal 5:19-21)
154. Can you think of some obvious examples of sin in the world today where the more we indulge in it, the harder it is to stop doing it? What are some not-so-obvious examples? What does this tell us about the urgency of the message of 1 John 3:1-10 and Hebrews 3:12-14?

Physical exercise and discipline about what we eat are necessary for keeping us in good health. By these, we develop strength, stamina, mental focus and longevity. These are also factors in our physical attractiveness. Being 'fit', 'toned', or 'buff' may be rewarding in this life (Prov 20:29), but it is worthless from the eternal perspective of our one true hope. While seeking to maintain a healthy lifestyle, let us always remember that we have been called to run the race that God has put before us (Heb 12:1). We should serve with the strength which God supplies (1 Pet 4:11), and not gratify the desires of the flesh (Gal 5:16; 1 Pet 2:11) - which is essential for righteousness (Heb 5:14), eternal life (1 Pet 5:4), and godliness. These are profitable for all things, as they hold promise for the present life and also for the life to come (1 Tim 4:7).

155. Our bodies are decaying (2Cor 4:16) but from where does true and lasting strength come? (Hint: Prov 24:5; Eph 6:10; 2 Cor 12:9-10; Isa 40:29-31; 41:10)
156. Although physical exercise has its place, where does God look for beauty? (Hint: 1 Sam 16:7; 1 Pet 3:3-4)
157. In light of this theme, when we look for a marriage partner, what characteristics are therefore most important?



158. This is in contrast to ancient Greek mythology which had two gods, Hermes and Hercules, who were the patrons of athleticism. The Greeks were fixated on the perfect human body and even altered their statues to look better than what is physically possible. They made them look "more human than human" with "unrealistic bodies where reality has been exaggerated". Can you think of where modern culture bombards us with unrealistic expectations on our body image?



For more information on the Greek obsession with physical perfection, read:

<http://www.pbs.org/howartmadetheworld/episodes/human/greece/>

159. With so many modern pressures that focus on physical appearance, we need to constantly remind ourselves of what "is profitable unto all things". How can we ensure that we and our peers maintain the right perspective?

Time should not be spent discussing myths and ungodly teachings. These are unprofitable to the servant of Christ and should be quickly rejected and avoided. Rather, we should devote our time vigorously training to be like God. Believing in the one true faith and teaching of Christ, having the mind of Christ, we must then practice righteousness by applying those principles in our lives. The result produces fruitful works unto God by faith.

1 TIMOTHY 4:12

[DIAGLOTT] 12 Let no one despise thy youth; but become a pattern of the believers, in word, in conduct, in love, in faith, in purity,

This was not the first time that Paul was concerned that believers would despise Timothy's youth. When Paul sent Timothy to minister to the Corinthians, Paul encourages the Corinthian brethren not to give Timothy cause to be afraid, and warns them not to despise him (1 Cor 16:10-11). There are many young people throughout scripture who were far more spiritually mature and active than many of their elders. They probably faced similar challenges to Timothy, and they would have been an encouraging example for him to meditate upon.

160. List two faithful examples of young people in scripture that were despised by those who were older than them.

161. David had his ability questioned by three people in 1 Samuel 17. Who were these people? Using this chapter, show how David was an "example of the believers, in word, in conduct, in love, in spirit, in faith, in purity".

By simply living as an example of a believer in Christ, Timothy can help put to rest the concerns the older brothers and sisters had of his ability or experience. Paul exhorts Timothy to do so "in word, in conduct, in love, in faith, in purity".

Notably, Paul gives similar instruction to another young brother in a similar position. He instructs Titus to be "an example of good deeds, with purity in doctrine, dignified, sound in speech which is beyond reproach" (Tit 2:7-8).

As we have already spent time studying the themes of love, faith, and conduct, we will now just focus on the themes of "word" and "purity".

### "BECOME A PATTERN OF THE BELIEVERS, IN WORD"

The scripture makes it clear that we should be careful of the things we communicate. The words that we speak can be used with great effect in the building up or tearing down of others. Remembering that God keeps record of everything we say (Matt 12:36-37; Rom 3:4). Here are two lists summarizing what should and should not proceed from our mouths.

#### **What we should talk about:**

- Our statements should be consistent with the word of God, not human reasoning (Rom 15:18; Col 3:16-17; 2 Tim 2:15; Psa 37:30-31).
- We should speak God's word boldly (Acts 14:3) even if we are not gifted orators (2 Co 10:10; 11:6), it is not convenient (2 Tim 4:1-2), or under great pressure to alter it (Phl 1:8-14; 1 Thess 1:6).
- We must speak God's word out of Godly love - it should enrich others in Christ (Eph 4:14-16; Phil 1:15-18; 1 Thess 2:5-13; 2 Tim 1:13; Tit 1:9; Prov 15:1,4).

#### **What we should not talk about:**

- Slander (Exo 20:16; 23:1; Lev 19:16; Psa 101:5).
- Gossip (Prov 11:13; 20:19; 26:20; 1 Tim 5:13)
- Speaking without thinking first (Prov 10:19; 17:28; 18:13; 21:23; 29:20; Eccl 5:2; James 1:19;).
- Lies (Prov 6:16-19; 10:18; 12:22; 19:9; Psa 101:7 Col 3:9).
- Crude Jokes (Eph 5:4)
- Obscene topics (Col 3:8)
- Worldly and empty chatter (1 Tim 4:7; 6:20; 2 Tim 2:14-16; Tit 1:14; 3:9)
- False doctrine (2 Tim 2:16-18).

162. **BIBLE MARKING EXERCISE:** Select five references from the lists of principles above (or any other you have) that you think give the best overall picture of what it means to be an example of a believer in speech. Consider writing these references in your margin next to 1 Timothy 4:12.

163. Almost all people find it difficult to restrain their speech. Which of the things that should not proceed from our mouth do you find most difficult (reference the list above)? What can you do to better control that aspect of your speech?

164. In the social media world that we are living in, everyone has a platform and an audience, to instantly and permanently broadcast their thoughts to. With the scriptural principles of how to conduct our speech in mind, list some of the dangers and benefits of such an environment.

If we are not careful in our words, it could result in Christ being discredited or other damage (2 Cor 6:1-10; Tit 2:6-8; Prov 10:19; 12:13; 13:2-3; 21:23; Psa 39:1; Jam 1:19-21, 26; Jam 3:2-12; Prov 8:13; 18:13; 21:23).

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"BECOME A PATTERN OF THE BELIEVERS, IN PURITY"

165. The Greek word translated as 'Saints' in the opening of Paul's letters to the Romans (Rom 1:7), Corinthians (1 Cor 1:2), Ephesians (Eph 1:1), and Colossians (Col 1:2) is *hagios* (G40). The same word is used of the Saints all throughout Revelation. What does this Greek word mean? What does that tell us about the importance of being pure, dedicated and holy to God today?

The word *hagios* (G40) is the adjective form of *hagneia* (G47) found here in 1 Timothy 4:12. Timothy, like all the saints, was to be an example in holiness. Being holy to God means to "fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ" (1 Pet 1:13) and "abstain from fleshly lusts which wage war against the soul" (1 Pet 2:11). In essence, we continually "put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth" (Eph 4:24).

166. Why does God require holiness from his people? (Hint: 1 Pet 2:9-10)

167. Give some examples in scripture of individuals who refused to transgress God's commandment, choosing instead to remain pure.

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1 TIMOTHY 4:13-16

[KJV] 13 Till I come, give attendance to reading, to exhortation, to doctrine. 14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

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Instead of giving attention to the false teachings of those who have swerved from the truth, we should give our attention unto "reading of Scripture, to exhortation and teaching".

168. Paul tells Timothy to pay close attention to the reading of scripture, to exhortation and teaching, the benefit being not only for Timothy himself, but for all those who hear him (v16). When listening to someone else reading the scripture, what practical things can the reader do to make it easier for you to understand God's message?

169. What can you do in your own personal reading of the scripture to make it easier for you to understand God's message?

170. Read verses 15-16. What kind of effort does Paul expect from Timothy in his preparation and delivery of the reading of scripture, exhortation, and teaching? Does that apply to us in our preparations? How does this "ensure salvation both for yourself and for those who hear you"?

**"Do not neglect the spiritual gift within you" (1 Tim 4:14)**

The spirit gifts required the cooperation of the one who possessed it. It was possible to neglect the gift that was given or use it improperly (Deut 13:1-5; 18:20-22; 1 Cor 14:26-32). Timothy was given a special commission and authority by the laying on of the apostles' hands, particularly by Paul (2 Tim 1:6). Paul encourages him to properly fulfill this role he was appointed to and use the spirit gift he was given.

171. Try to find a few passages or examples that speak of occupying our minds or time with the things of God. What is the outcome? (e.g. Psa 119:97-104)
172. Try to find a few passages or examples that speak of occupying our minds or time with the things of the flesh or the world. What is the outcome? (e.g. 2 Tim 2:16)

**Secure your own oxygen mask!**

The end of verse 16 shows the outcome of a diligent minister of the Gospel. Not only will following the way of God based on belief and love for Him result in one's own salvation, but those who witness that example and teaching will likewise be strengthened and encouraged unto the salvation of God. We must first attend to these things ourselves before we can truly help others. This follows the principle of overseers needing to show they could manage their own house before leading the ecclesia. We have to secure our own oxygen mask first as individuals before we can impact others in the right way. (Gal 6:1-4)



173. Find a few passages or examples of someone trying to teach or lead someone in the ways of God when they themselves were not properly manifesting His ways. What is the outcome?

174. **BIBLE MARKING EXERCISE:** Notice the repeated emphasis on what we should give our attention to and devote our time to (vs 6,7,13,15,16), in contrast to verse 1. Consider highlighting these occurrences in this chapter.

175. Summarize the key lessons you have learned from 1<sup>st</sup> Timothy chapter 4.

## PAUL'S 1<sup>ST</sup> LETTER TO TIMOTHY: CHAPTER 5

### ENLISTING FAITHFULL WIDOWS & DISCIPLINE OF ELDERS

1 TIMOTHY 5:1-2

[NASB] 1 Do not sharply rebuke an older man, but *rather* appeal to *him* as a father, to the younger men as brothers, 2 the older women as mothers, *and* the younger women as sisters, in all purity.

These verses demonstrate how the ecclesia is a family. We have been adopted into the family of YHWH through His son (Matt 12:47-50). Our relationships in the Truth are to be close and personal, even more so than our blood relatives.

176. Why would Timothy need to correct an elder/overseer?

177. Notice that Paul places emphasis on how to rebuke his family members in the Truth. What is the overall sense of the spirit and way in which he is to treat all his family, even those who are wayward? How would the meaning of "exhort" (*call to one's side*) help our understanding?

178. Sometimes we feel like it is not our place to try to correct an older brother or sister and that it should be left to others who are their peers. How would this lesson apply to us when in a situation where we need to turn our brother or sister, elder or peer, back to the way of righteousness? How would we be withholding Godly love from our elder or peer if we left it unaddressed?

179. Whose words are doing the rebuking? Was Timothy simply to speak his mind? (2 Tim 3:16)

#### "Appeal to him as a father"

Proper respect should be shown to our elders. There are quite a few references which speak to this principle (Exo 20:12; Lev 19:32; Prov 20:29; 16:31). A hoary head is only a crown of glory if found in the way of righteousness.

We should show respect/acknowledgment to our elder brethren, but not show partiality in judgment when admonishment is needed, or place these brethren in an elevated status in our mind. At the end of this chapter, Paul makes sure that Timothy knows he needs to rebuke elders that sin (1 Tim 5:19-20) but here stresses the importance of not doing so in a disrespectful manner.

1 TIMOTHY 5:3-4

[DIAGLOTT] 3 Support those widows who are really widows. 4 But if any widow has children or grand-children, let these be taught first to be dutiful to their own family, and render proper returns to their progenitors; for this is acceptable in the sight of God.

In many translations, the word "honor" is used regarding these widows. The Greek word is *timaō* which relates to Timothy's name, "*valued of God*". This cannot really refer to showing respect, because we just saw in verses 1-2 that respect should be given to all in the ecclesia (see also 1 Pet 2:17). If only true widows were honored/respected, that would imply that others were not, which would be inconsistent. The implication, as the Diaglott points out, is that this

was for materially compensating some in the ecclesia who were truly widows and in need. As we will see going forward in this section, a select group of widows would be given support, and would be enlisted for a special office and work in the ecclesia.

180. While *timaō* (G5091) and its noun form *timē* (G5092) are used in the context of showing respect, it is also used in other contexts. Look up the following references and comment on the context of the use of these words.

- Matt 27:6-9; Mark 7:6-13
- Acts 28:10

181. Verse 4 highlights the fact that it was the responsibility of the direct relatives to care for a widow's material needs. Find a few examples of this principle in action in scripture. What does this tell us about our responsibilities to our relatives as they grow older, or even our parents today?

182. Exodus 20:12 is quoted by Christ in the Mark 7:6-13 reference we previously considered. This shows that part of the implication of Exodus 20:12 pertains to taking care of the physical needs of our parents. What does the end of Exodus 20:12 say is the result of following this commandment? Comment on what that might mean.

As we have seen, honor given can also be understood in a sense to physically support or care for another's needs because of our respect for them. What good was it for Timothy or the ecclesia to simply show respect to a widow who was destitute, but not support them materially? The feeling of respect for the widows would flow into materially caring for their needs.

### 1 TIMOTHY 5:5-8

[DIAGLOTT] 5 Now she who is really a widow, and having been left alone, hopes in God, and continues in supplications and prayers night and day; 6 but she, living in self-indulgence, is dead. 7 And enjoin these things, so that they may be unblameable. 8 But if any one provide not for his own relatives, and especially for his family, he has denied the faith, and is worse than an unbeliever.

Two different types of widows are described. Those who are truly alone without relatives are destitute. Due to her dire state, the faithful widow actively places her hope in God, being found always in prayer, placing all reliance on Him (cp. Psa 68:4-6).

183. In the New Testament, who was an example of a true widow who "served God with fastings and prayers night and day"? What good works was she doing?

184. Who does Paul remind the elders to support in Acts 20:35? Would widows be included in this group?

Alternatively, a self-indulgent widow is self-reliant and does not need to hope in God. A widow of this type is motivated to please and serve herself, and not others. Our motivations determine whether our service is spiritual or carnal.

185. Consider Ezekiel 16:48-50 and comment on the characteristics of Jerusalem, Sodom, and Samaria, who are personified as self-indulgent women.
186. The only other occurrence of the Greek word for "pleasure/self-indulgence" (G4684) is in James 5:5. Comment on the context in which it is used and what is being taught in that passage.
187. The theme of being dead, yet still living, occurs elsewhere in scripture. Try to find three other passages with this language and explain the meaning of this type of language in the context of this verse. (Treasury of Scriptural Knowledge on this verse might be helpful here.)

In verse 8 we have the second of three verses instructing that relatives have the responsibility to care for their own widows. A further point is made that neglect or inaction in this matter is actually an act of faithlessness.

188. In the future you may be a husband/father or wife/mother. What does this principle teach us about our responsibilities to our own household and relatives in the sight of God?

James 1:27 says true religion entails caring for the fatherless and the widow; God makes special mention of this throughout scripture (Deut 10:18; 24:17; 26:12-15; Psa 68:5; Isa 1:17-23). The fatherless and the widow were in utter desperation, without any means of providing for themselves. It is in the character of God to provide for the needs of all His creation. The work of the ecclesia, therefore, is instrumental in manifesting God to those without a husband or father.

### 1 TIMOTHY 5:9-13

[NASB] 9 A widow is to be put on the list only if she is not less than sixty years old, *having been* the wife of one man, 10 having a reputation for good works; *and* if she has brought up children, if she has shown hospitality to strangers, if she has washed the saints' feet, if she has assisted those in distress, *and* if she has devoted herself to every good work. 11 But refuse *to put* younger widows *on the list*, for when they feel sensual desires in disregard of Christ, they want to get married, 12 *thus* incurring condemnation, because they have set aside their previous pledge. 13 At the same time they also learn *to be* idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper *to mention*.

189. Look through verses 4-10 and list the qualifications Paul gives Timothy to allow a widow to be taken care of by the ecclesia. Considering your list, summarize what type of person such a widow would be.



The word “on the list/enrolled” is the Greek word *katalegō* (catalogue). It implies that this was a special roll or list with the names of widows who would be supported materially by the ecclesia as they fulfilled their specific appointment of service (cp Acts 6:1). “Being the wife of one man” links back to the language of an ecclesial office (1 Tim 3:2,12; Tit 1:6). Again, Anna in Luke 2 meets this example of a widow fully dedicating her life to work in the Lord.

It should be stated clearly that the “list” described here is for those widows who are assigned to a specific ecclesial appointment and work. We should not conclude that this is an exclusive list of those who should receive welfare support from the ecclesia. Only the need of the brother or sister should determine if they receive welfare support from the ecclesia (1 John 3:16-18). The list of requirements of a “widow indeed” in this chapter should not be used to determine eligibility for welfare support. For example, by no means should a hungry young widow with children be turned away from welfare support just because they do not meet the qualifications necessary to be added to this list.

190. Based on the qualifications and experience needed by a widow to be added to the list, what could we deduce her work would entail?

#### **“Refuse to put younger widows on the list”**

Paul is not being harsh here in these remarks as to why younger widows should be refused. He is actually being both realistic and sensitive to the likely emotional needs of younger widows. They were being excluded from the list of this special office for their own sake, as well as for the sake of the ecclesia. This office was for those who could be fully devoted to this work with singleness of mind. It is very likely that a younger widow, having covenanted to take this office, would break that vow and seek to be remarried again. She would be casting aside her pledge to that office and work. A similar type of situation occurred with John Mark where Paul did not want to bring him because he departed from the work he committed to do (Acts 15:37-39).

If that was not reason enough, Paul goes on to further explain complications that would arise. Again, we see the comparison between those who are unfit for the work and are idle, and the true widow, who diligently labors in service to others.



191. Try to find some passages that speak about talebearers or those who would speak evil of others. What lessons do we take away from these passages?
192. There is a focus in this verse of them going to houses not to build up, but to speak improper things. Look up the only other occurrence of the Greek word for "busybodies" (G4021) and summarize the context of this occurrence.
193. In what city did this event occur, and who participated in this event?
194. What is Paul likely implying about the content of the young women's speech?

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**1 TIMOTHY 5:14-16** [KJV] 14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. 15 For some are already turned aside after Satan. 16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

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195. How might verse 15 connect to Paul's concern in verse 13 regarding "busybodies"? Can you think of any connections back to the instruction of 1 Timothy 2:12-15?
196. Older women are uniquely equipped to sympathetically guide younger sisters in the ecclesia. Consider Titus 2:3-5 and comment on the responsibility that the older women have to the younger women. How would this instruction be practically implemented in our ecclesias?

**"Relieve them that are widows indeed"**

In verse 16, Paul emphasizes for the third time that it is the relative's responsibility to support and care for their own family members who were widows. The word "relieve" is only used again in verse 10 regarding the widow relieving the afflicted. Essentially, only a widow who has shown herself to have relieved others would be qualified for this office and be supported by the ecclesia in like manner. This brings our thoughts full circle back to 1 Timothy 5:3, having described the true widow who should be enlisted in dedicated service to the ecclesia and cared for materially.

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**1 TIMOTHY 5:17-18** [KJV] 17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

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As we considered in 1 Timothy 3, the elders who ruled over the ecclesia were the overseers/elders that were appointed by the Holy Spirit to that office. This followed the pattern set forth in the Old Testament in the times of Moses (Num 27:15-21; Num 11:16-17). Their leadership and authority over the ecclesia is mentioned many times throughout the New Testament (Rom 12:6-8; 1 Thess 5:12; 1 Tim 3:4-5; Heb 13:7,17,24).

197. To properly understand Paul's message of "worthy of double honor" in 1 Timothy 5:17-18, it is important to look up the context of the scripture from which he is quoting. Find the other two occurrences of "Thou shalt not muzzle an ox threshing" in scripture, and explain the context in which it is used.

198. The second quotation, "The labourer *is* worthy of his reward", seems to be quoting the Lord Jesus Christ. Read Matthew 10:10 and Luke 10:7. Explain the context in which it is used.

#### **"Worthy of double honor"**

What we find from these passages (and others like 2 Thessalonians 3:8-10) is that, like the widows serving the ecclesia, the elders were also financially compensated to fulfill their role as shepherds over the ecclesia. This is likely why Paul consistently mentions the need for elders not to be greedy or covetous and abuse their position (Acts 20:33-35; 1 Tim 3:3; 6:5-6,10; Tit 1:7,11; 1 Pet 5:1-2). Paul appreciates that some elders, not all, worked so diligently in their responsibilities, that they were valued as being worth more than two (double) hired servants, as was the servant who loved his master and his house (Deut 15:12-18).

#### 1 TIMOTHY 5:19-22

[NASB] 19 Do not receive an accusation against an elder except on the basis of two or three witnesses. 20 Those who continue in sin, rebuke in the presence of all, so that the rest also will be fearful *of sinning*. 21 I solemnly charge you in the presence of God and of Christ Jesus and of *His* chosen angels, to maintain these *principles* without bias, doing nothing in a *spirit of* partiality. 22 Do not lay hands upon anyone *too* hastily and thereby share *responsibility for* the sins of others; keep yourself free from sin.

Verse 19 corresponds to what was written in verses 17-18 as rulers appointed by the apostles (or their delegates) over the ecclesia. This status and function of elders naturally exposed them to criticism, and even rumour or gossip.

199. Can you find any other examples in scripture where two or three witnesses are mentioned? What is the purpose of this need for witnesses?

200. Can you find any examples where witnesses made an accusation, but it was false? What was their motive?

201. The elders who sin, or continue in sin (NASB), are rebuked before the whole ecclesia. In Matthew 18:15-17, Christ says the matter of an unrepentant sinner will eventually be brought before the whole ecclesia if the first two steps are not successful in bringing them to repentance and restoration. Therefore, in either case the ecclesia is to be involved in the final step of rebuke of an unrepentant sinner, whether an elder/overseer, or otherwise. Why does Paul specifically remind Timothy that wayward elders should be rebuked in such a way? Who are the "rest" or "others" who should fear?

202. Read Galatians 2:1-4, and comment on how Paul applied this principle in rebuking Peter who was an elder.

In verse 21, Paul instructs Timothy to be mindful that judgment in these matters is being witnessed by the heavenly court of God, the Lord Jesus Christ, and the angels.

203. In Deuteronomy 19:15-21, what was a judge supposed to do when hearing an accusation of sin?

204. How does this correspond to Paul's instruction to follow this process without partiality or prejudice? Find some passages speaking about making impartial judgments and write down God's perspective on that type of behavior.

205. What lessons do we learn about how we should handle matters of judgment, as individuals and ecclesias, when dealing with unrepentant sin?

**"Do not lay hands upon anyone too hastily and thereby share responsibility for the sins of others"**

The Greek words for the "laying on of hands" in scripture are exclusively used in the context of Holy Spirit appointments and giving of the Holy Spirit. Timothy was given divine authority to appoint elders in the ecclesia; he had to be discerning in who he appointed, considering the qualifications of 1 Timothy 3. He was therefore accountable for a poor appointment of an elder who led the ecclesia astray, and the sin would be shared by him.

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1 TIMOTHY 5:23-25

[NASB] 23 No longer drink water *exclusively*, but use a little wine for the sake of your stomach and your frequent ailments. 24 The sins of some men are quite evident, going before them to judgment; for others, their *sins* follow after. 25 Likewise also, deeds that are good are quite evident, and those which are otherwise cannot be concealed.

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**"No longer drink water exclusively, but use a little wine for the sake of your stomach and your frequent ailments."**

The NASB and NIV indicate that Timothy might have been drinking water exclusively. Perhaps this was to avoid an occasion for an accusation to be made against him as "one given to wine". Though Timothy may have had good intentions in drinking exclusively water, not only was his health suffering, he could also be perceived as showing a similar mindset as those in the ecclesia who were erroneously teaching abstention from meats and marriage. Paul instructs to use a "little wine", as he is mostly concerned about Timothy's health in this instruction. One must be careful not to go to an extreme point of view where excess of wine is acceptable. When used properly in a small amount, Paul points out that this can have a physical benefit to the body.

A question remains as to why Paul makes this suggestion concerning Timothy's ailments at this point in the letter. On the surface its placement seems random. We suggest that it may be possible that Timothy's stomach ailments were the result of all the anxiety and stress of his responsibilities, chiefly in rebuking elders who might despise him and challenge him (1 Tim 4:12; 6:12), which is why Paul addresses it here.

In verses 24-25, Paul is explaining that in appointing elders, there will be some sins that are very obvious to see which will factor into Timothy's appointments. In contrast, there are also sins that are hidden, which will only be revealed at the judgment seat of Christ. Where some good works can be readily seen in individuals, there are also good works done in secret which will be revealed either now or at the judgment seat.

206. Find a few verses that help to further explore this principle of works, either evil or good, that may be manifest now or hidden until judgment (e.g. John 3:17-21; Eccl 12:13-14).

207. What does this tell us about our judgment before God in His "heavenly court", and before the Lord Jesus Christ who is the appointed judge, and the witness of the angels? Will anything be hidden from God?

208. Knowing this, how does this affect our walk in the Truth when we recognize sin in our lives? How should we respond? (Jam 5:16-20)

209. Summarize the key lessons you have learned from 1 Timothy chapter 5.

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## PAUL'S 1<sup>ST</sup> LETTER TO TIMOTHY: CHAPTER 6

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### BE RICH IN GOOD WORKS

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#### 1 TIMOTHY 6:1-2

[KJV] 1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. 2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

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For those in the ecclesia, honor is not exclusive to the offices of God's house. While neither slave nor free in Christ, they still had to honor the masters of their workplace.

210. Some of the Christians may have been under the misconception that they no longer needed to count their own masters worthy of all honor. Why? (Hint: Gal 3:26-29; 1 Cor 7:18-24; Acts 20:28; 1Pet 1:18-19)

211. List and summarize one or two references on how employees should serve employers.

212. List and summarize one or two references on how employers should serve employees.

213. List one or two examples in scripture of good employees or employers.

214. List one or two examples in scripture of bad employees or employers.

215. When someone openly professes to follow God and His commandments, yet is a poor employee or employer, how can the name of God and His doctrine be blasphemed?

216. Think of some reasons how a believing servant would despise their believing masters. Why is this a difficult relationship for both master and servant?

## 1 TIMOTHY 6:3-10

[KJV] 3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. 6 But godliness with contentment is great gain. 7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out. 8 And having food and raiment let us be therewith content. 9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Paul warns Timothy that if someone preaches the need to no longer honor their earthly masters, it is a clear reflection of an ungodly and destructive character, and Timothy should therefore withdraw from that individual. He reveals that the origin of this teaching is supposing that gain is godliness, that is, material riches are given to the righteous. Paul then proceeds to touch on a number of scriptural themes regarding wealth (1 Tim 6:3-10, 17-19).

217. In 1 Timothy 6, Paul addresses the correct perspective and teaching of material wealth. Is there anything that Paul said to the elders of Ephesus that gives us a clue that he was already concerned about a possible focus on materialism in their midst (Acts 20:18-38)?

The belief that the gods reward their followers with material possessions or positions of power is as old as idolatry and frequently its main attraction. In the first century, two gods, Plutus (Greek) or Dīs Pater (Roman) were specifically worshipped in the hopes that they would bless their followers with wealth.

Paul was concerned that this false teaching, today called “prosperity theology”, was making its way into the ecclesia. As Prosperity Theology has, and continues to be, a challenge to the Truth we will explore what scripture really teaches about wealth.

### Scriptural Themes Regarding Wealth:

- Wealth is not inherently evil (Ecc 5:18-19).
- Wealth is not inherently evil, but it can become a distraction (2 Tim 2:1-4; Matt 13:22; Deut 8:11-20; 17:17).
- Wealth is temporary and never satisfies the flesh (Prov 23:3-5; Ecc 5:10-11).
- **Riches are neither an indication of righteousness, nor does righteousness lead to riches (1 Tim 6:5, and more).**
- **Wealth is not inherently evil, but the love of it is (1 Tim 6:9-10, and more).**
- **Wealth is not inherently evil, but it can give a false sense of security (1 Tim 6:17-19, and more).**
- **We should be content with what we have been given (1 Tim 6:6-7, and more).**
- **We should be generous and ready to share (1 Tim 6:18, and more).**
- **We should seek the unfathomable riches of Christ (1 Tim 6:19).**



Plutus apparently blessed his worshipers with wealth.

For the sake of keeping focused on Paul's letter to Timothy we will only focus on the scriptural themes regarding wealth that Paul addresses in this chapter. These themes have been **highlighted in bold** in the list above.

**1 TIMOTHY 6:5 – RICHES ARE NEITHER AN INDICATION OF RIGHTEOUSNESS, NOR DOES RIGHTEOUSNESS LEAD TO RICHES**

218. Inherent to the belief that “gain is godliness” (1 Tim 6:5) (i.e. “Prosperity Theology”) is that those who are faithful to God will be made rich or maintain their wealth. List at least one scriptural example of faithful people whose wealth was given or maintained by God.
219. Likewise, those that profess this false doctrine believe that those who are faithless are made poor or maintain their poverty. List at least one scriptural example of faithless people whose poverty was given or maintained by God.
220. However, we also see faithful people in scripture who are poor and remain so. This contradicts the belief that “gain is godliness”. List at least one scriptural example of faithful people whose poverty was given or maintained by God.
221. Likewise, we also see faithless people in scripture who are rich. This also contradicts the belief that “gain is godliness”. List a few scriptural examples of faithless people whose wealth was given or maintained by God.
222. What does the scripture teach will actually lead to poverty? (Hint: look at the Proverbs)
223. Does God choose to make us rich or poor? Why? (Hint: 1 Sam 2:7; 1 Pet 1:3-9; Job 23:9-10)

**Godliness is NOT a Means of Gain**

The scripture shows that Godliness is not a means of gain. The faithful servant of Christ does not desire riches and does not expect wealth in return for his service. The scriptures do not show that wealth is an indication of godliness, or that poverty is an indication of ungodliness. The faithful serve our loving and merciful God out of love with the hope of an eternal reward, choosing rather “to endure ill-treatment with the people of God than to enjoy the passing pleasures of sin” (Heb 11:25).

**1 TIMOTHY 6:9-10 – WEALTH IS NOT INHERENTLY EVIL, BUT THE LOVE OF IT IS**

224. What does Paul say is wrong with the love of money (1 Tim 6:9-10)?
225. List at least one other verse that warns against the love of money (“mammon”).

226. Give an example of someone in the Bible who loved wealth. Were they able to serve God as well?

### 1 TIMOTHY 6:17 – WEALTH IS NOT INHERENTLY EVIL, BUT IT CAN GIVE A FALSE SENSE OF SECURITY

227. In 1 Timothy 6:17, how is Timothy advised to “instruct those who are rich in this present world”?

228. What example does Christ use to illustrate the foolishness of a man “who stores up treasure for himself, and is not rich toward God”? Why did the man think he was safe and could relax? What did he not realize (cp. Psa 49:16-20)?

229. Give an example of someone in the Bible who thought they were secure because of their material possessions. Were their riches able to keep them safe?

### 1 TIMOTHY 6:6-7 – WE SHOULD BE CONTENT WITH WHAT WE HAVE BEEN GIVEN

230. What does Paul say is “great gain” (1 Tim 6:6-7)?

231. What commonalities can you find between the prayer of Agur (Prov 30:7-9) and the Lord’s prayer (Matt 6:9-13)?

232. What should our response be when God gives or takes away? Who is a great example of this attitude?

233. Are we naturally content with what we have, or is contentment learned? Can you find a verse to support your answer?

234. We frequently apply the need for contentment to those who are wealthy, but still desire more. How can this apply to someone who is poor?

### 1 TIMOTHY 6:18 – WE SHOULD BE GENEROUS AND READY TO SHARE

235. In 1 Timothy 6:18, how is Timothy advised to “instruct those who are rich in this present world”?

236. What responsibility do we have with the material things that God has given us (Mal 3:10; Prov 3:9-10)?

237. In what spirit should we donate? Support your answer with scripture.



## 1 TIMOTHY 6:19 – WE SHOULD SEEK THE UNFATHOMABLE RICHES OF CHRIST

238. What treasure does Paul recommend storing up (1 Tim 6:19)?

239. Why is it so foolish to store up for ourselves treasures on earth? Support your answer with scripture.

“THE LORD GAVE, AND THE LORD HATH TAKEN AWAY; BLESSED BE THE NAME OF THE LORD”

We now know that God does not give us material wealth in response to godliness. In helping us understand why God gives and takes away, it can be instructive to look at examples throughout scripture. By cataloging cases where the scripture specifically records God giving or taking away material possessions, we can objectively view when God does this, and how people respond to it. The following phrases are used in cases where God gave or took from people:

- YHWH gave (H5414 - *nä·than'*)
- YHWH blessed (H1288 - *bä·rak*)
- YHWH granted (H3052 - *yeh·hav'*)
- YHWH took (H3947 - *lä·kakh*)



Here are some examples from scripture where God gave or took away, and the impact it had on the individual's faith:

- **Abraham** is given riches and remains faithful (Gen 13:2; 24:1).
- **Job's** riches are taken away, but he remains faithful (Job 1:1-3; 42:10).
- **Prideful Nebuchadnezzar** is turned into an animal and only then gives God the glory (Dan 4:33-37).
- **Godless Nebuchadnezzar** is granted sovereignty, grandeur, glory and majesty by God, but remains prideful (Dan 5:18-20).
- The idolatrous **Nation of Judah** goes into Babylonian captivity, having lost everything but then never again returns to idols (Jer 50:19-20).
- Wicked **Manasseh's** riches are taken away but he becomes faithful (2 Chron 33:12-13).
- Faithful **David** is given riches and power, and remains a man of God's own heart (1 Chron 29:30; Acts 13:22).
- The **prodigal son** has everything taken away but only then becomes faithful (Luke 15:11-24).
- Faithful **Obed-Edom** and his household are blessed by God and they remain faithful (2 Sam 6:10-12; 1 Chron 13:14).
- The idolatrous Egyptians suffer the plagues and lose everything, but then some of them (the **Mixed Multitude**) faithfully join Israel in leaving Egypt (Exod 12:38).
- **Isaac** is wealthy and remains faithful (Gen 26:12-14; Heb 11:20).
- Faithful **Hezekiah** is given riches and honor but this develops into pride (2 Chron 32:25-27; 2 Ki 20:13-19; 2 Chron 32:25-29).
- Faithless **Ahaz** has his possessions taken away but then becomes even more unfaithful to the LORD (2 Chron 28:19,22).
- **Prideful Pharaoh** presides over the destruction of Egypt but his heart does not change (Exod 10:7; 1 Sa 6:6).
- Faithful **Solomon** is granted great wealth and possessions but they turn his heart away (2 Ki 10:23; 10:26; Deut 17:16; Eccl 2:7-10; 1 Ki 11:3).
- The wicked **Nation of Israel** is given up by God to the spoilers and plunderers but Israel does not change (Isa 42:24-25).
- Righteous **Jehoshaphat** is given riches and honor but then loves those who hate the LORD (2 Ki 3:11; 2 Chron 17:5; 18:1; 2 Chron 18:1-3; 19:2; 2 Chron 20:35-37).
- Faithless **Potiphar's house** (Gen 39:5) and Egypt (Gen 47:14-15) are blessed by God on account of Joseph but do not turn to God.
- Faithless **Laban** is blessed by God on account of Jacob but remains faithless (Gen 30:27, 30).
- The disobedient **Nation of Judah** is being destroyed by the Chaldeans but still do not humble themselves (2 Chron 36:11-16; Deut 8:18-19).
- The faithful **Hebrew Ecclesia** had their property seized but faithfully accepted it joyfully (Heb 10:34).

240. Using the bullet list assign each group or individual to a quadrant in the table below. The first five bullets have been filled in already for the sake of example.

	<b>Cases Where God Gave</b>	<b>Cases Where God Takes Away</b>
<b>Faith Increases or Remains</b>	<b>Abraham</b> <b>Job</b>	<b>Nebuchadnezzar (Dan 4:33-37)</b>
<b>Wickedness Increases or Remains</b>	<b>Nebuchadnezzar (Dan 5:18-20)</b>	<b>Nation of Judah</b>

241. Review the table you filled out in the previous question. What are your observations? Should material wealth always be viewed as a “blessing”?

242. Consider some of the people who, as a result of having their wealth taken away, repented and came closer to God (top right of the table). At the end of their lives, do you think they looked back at all the wealth that was initially given to them, as a blessing in their lives? Would they look at having their wealth taken away as a blessing? How is God’s love shown even when He takes away people’s wealth?

## 1 TIMOTHY 6:1 1-16

[NASB] 11 But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness. 12 Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses. 13 I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who testified the good confession before Pontius Pilate, 14 that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ, 15 which He will bring about at the proper time--He who is the blessed and only Sovereign, the King of kings and Lord of lords, 16 who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! Amen.

After warning about the dangers of the love of money, Paul now directs Timothy toward a spiritual, Godly focus.

243. From 1 Timothy 6:5 through 1 Timothy 6:10, Paul lists several negative characteristics but now contrasts them with positive ones. Consider the positive characteristics "righteousness, godliness, faith, love, patience, meekness", and link each of them to the contrasting negative characteristics in verses 5-10:

"depraved mind and deprived of the truth" (1 Tim 6:5) is in contrast to \_\_\_\_\_.

"godliness is a means of gain" (1 Tim 6:5) is in contrast to \_\_\_\_\_.

"foolish desires" (1 Tim 6:9) is in contrast to \_\_\_\_\_.

"the love of money" (1 Tim 6:10) is in contrast to \_\_\_\_\_.

"wandered away" (1 Tim 6:10) is in contrast to \_\_\_\_\_.

"harmful desires" (1 Tim 6:9) is in contrast to \_\_\_\_\_.

### "FIGHT THE GOOD FIGHT OF FAITH"

Once again the theme of an athlete comes through in Paul's letter with the spirit of endurance and of reward. He encourages Timothy to "fight the good fight", as no other fight is as rewarding as the one to which God has called us.

244. Paul charges Timothy "in the presence of God" (1 Tim 6:13). Paul is likely writing this letter hundreds of miles away from Timothy, and it will be weeks before the letter is even read. How can both be in the presence of God?

245. "The presence (G1799) of God (G2316)" shows up five times in 1 & 2 Timothy. Why is it a good reminder that God (and his angels) are constantly around us?

246. Who is described as "righteous" in the presence (G1799) of God (G2316)? Who is described as having a heart that is "not right" in the presence (G1799) of God (G2316)? What is of "great price (G4185)" in the presence (G1799) of God (G2316)? What do your answers tell us about what God sees?

247. **BIBLE MARKING EXERCISE:** Paul compares Timothy's confession to Christ's. Highlight the Greek words for "confession" (G3671 *homologia*) and "sight of" (G1799 *enōpion*) in 1 Timothy 6:12-13.

248. How did Jesus make a good confession before Pontius Pilate (1 Tim 6:13)? (Hint: John 18:37; Rev 1:5, 3:14).

**“KEEP THE COMMANDMENT WITHOUT STAIN OR REPROACH UNTIL THE APPEARING OF OUR LORD JESUS CHRIST”**

Like many of us who are baptized, Timothy already “made the good confession (G3671) in the presence of many witnesses”, but is now charged by Paul “in the presence of God, who gives life to all things, and of Christ Jesus, who made a good confession (G3671)” to “keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ”.

249. What “commandment” is referenced in 1 Timothy 6:14?

250. What does James 1:27 say stains us?

251. What does it mean to “keep the commandment without stain or reproach”?

**1 TIMOTHY 6:17-21**

[KJV] 17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 18 That they do good, that they be rich in good works, ready to distribute, willing to communicate; 19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science [knowledge] falsely so called: 21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

**“KEEP THAT WHICH IS COMMITTED TO THY TRUST”**

Having dealt with verses 17-19 in the section about wealth earlier in this chapter, we move on to Paul’s summary of the letter. This final exhortation of verses 20-21 encapsulates the two main themes of 1<sup>st</sup> Timothy: to guard what has been entrusted to him, and to reject false teaching.

252. After pointing out what true treasure is (1 Tim 6:19), Timothy is told to guard that treasure. The word “guard” (G5442) is used in the sense of protecting and keeping safe (e.g., Acts 16:4; 28:16; Matt 19:20; 2 Thess 3:3). That which has been “committed to” Timothy is not his to do with as he wishes but he is charged with its protection. What does that tell us about the attitude we should have about the things of the truth that have been entrusted to us (cp. Jude 1:3; Matt 25:14-30)?

253. Paul only calls Timothy by his name three times in this letter. The first is the salutation (1 Tim 1:2), the second is the charge to fight the good fight (1 Tim 1:18), and then the third is here at the end of the letter (1 Tim 6:20). What feeling do you think Paul is trying to express to Timothy when he calls him by name here in 1 Timothy 6:20?

**"Avoiding worldly and empty chatter and the opposing arguments of what is falsely called knowledge"**

Knowledge (G1108) in the truth is a very good thing (Rom 11:33; 1 Cor 1:4-6; 2 Cor 8:7; 2 Pet 3:18; 2 Tim 3:16-17). Some were given the gift of "knowledge" by the Holy Spirit (1 Cor 12:8), including Paul (2 Cor 11:6), but it does not necessarily lead to faith (1 Cor 13:2), and can lead to arrogance (1 Cor 8:1). The in-depth knowledge of God's word should lead us to repentance and the love of Christ - without which knowledge is worthless (Eph 3:19). It appears that some in the ecclesia are claiming to spread the true knowledge, but Paul declares that it is falsely called knowledge, and is actually just "worldly and empty chatter and the opposing arguments".

254. When Paul writes "avoiding worldly and empty chatter and the opposing arguments of what is falsely called knowledge", he uses the same language and warning about profane and empty chatter in 2 Timothy 2:16-17. What does Paul state is the outcome of that type of discussion? How does this relate to the beginning of 1<sup>st</sup> Timothy (1 Tim 1:5-6)?

255. The opposite of "straying from the faith" is to "stand firm in the faith" (Phil 3:27-4:1; Cor 16:13; 1 Pet 5:9; 2 Thess 2:15; 1 Thess 3:8; Gal 5:1). How are we able to "stand firm" and prevent ourselves from "straying" from the faith? (Hint: the word "straying" {G795 - "to miss the mark"} is used three times in the Bible, all of which are in Timothy. Look at the context in which it is consistently used.)

**"Grace be with you"**

Paul closes his compelling letter to Timothy with the phrase "Grace be with you". Paul's prayer of "grace" is how he concludes many of his letters. The reminder of God's grace is always a source of encouragement for a believer, and is a positive way for Paul to end many of his sobering letters. Some manuscripts render the "you" as plural, indicating that Paul's prayer of grace is not just for Timothy, but for the whole Ephesian ecclesia – a truly appropriate way to end his first letter.

256. Summarize the key lessons you have learned from 1<sup>st</sup> Timothy chapter 6.

## PAUL'S 2<sup>ND</sup> LETTER TO TIMOTHY: CHAPTER 1

### GREATLY DESIRING TO SEE THEE

In the time between 1<sup>st</sup> and 2<sup>nd</sup> Timothy, much has changed for the Christians in the Roman Empire; especially for Paul. Since the writing of the first letter, Rome has burned and the Christians, having been allocated the blame, are now being severely persecuted. This is in contrast to the setting in which Paul wrote the first letter where Christianity, like any religion, was preached freely. Paul has been hunted down and now is awaiting execution in a dark and damp cell in Rome. Most of his brethren have forsaken him, and now he manages to write a letter to Timothy who is still in Ephesus, appealing for him to come to him quickly in these final hours. *See the timeline in the 'Background to Paul's Letters to Timothy' earlier in this workbook for more details.*

#### 2 TIMOTHY 1:1-2

[KJV] 1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, 2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

Paul opens with "promise of life in Christ Jesus". Throughout this second letter we find that death and the hope of the resurrection are at the forefront of Paul's mind.

1. Here Paul salutes Timothy with "Grace, mercy, *and* peace". This is the same salutation that he gives in his 1<sup>st</sup> letter to Timothy and his letter to Titus. These specific words in Paul's salutation are only found in the three pastoral letters. Looking at Paul's greeting in all of his other letters (Rom 1:7; 1 Co 1:3; 2 Co 1:2; Gal 1:3, Eph 1:2; Phil 1:2; Col 1:2; 1 Thess 1:1; 2 Thess 1:2; Philemon 1:3), what word in the phrase "Grace, mercy, *and* peace" is the one unique to Paul's greeting in his pastoral letters (1 Tim 1:2; 2 Tim 1:2; Tit 1:4)?
2. Why does Paul deviate from his standard salutation and make this special request for Timothy and Titus? (Hint: Look at how God views the shepherds of His people when they do not follow His ways {Eze 34:1-31; Zec 11:15-17; Luke 11:42-52}).

#### 2 TIMOTHY 1:3-5

[KJV] 3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; 4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; 5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

3. Who does Paul consider to be his forefathers? (Hint: Acts 24:14; 26:6)
4. Paul prayed for Timothy "night and day" because of his love and concern towards him. This is a wonderful example of "praying without ceasing" for others (1 Thess 5:17). How can Paul's example apply in our prayers?

5. Being locked into prison means that Paul is not able to travel from city to city and preach the gospel as he had done before. Instead of giving up, he still writes letters and prays for others! Sometimes we may feel that we are unable to carry on fulfilling certain works for God because of our changed circumstances. How does Paul's example teach us about how we should view any 'free time' we have available?
  
6. Paul writes "longing to see you, even as I recall your tears, so that I may be filled with joy" (v4). What does this tell us about the relationship Timothy and Paul shared?
  
7. What are the benefits for both parties when a relationship between an older, experienced brother/sister and a younger, energetic brother/sister is fostered? List as many benefits as come to mind.
  
8. When Paul was reminded of his close relationship with Timothy and the sincere faith of his friend, it brought him joy, even from within the dark prison cell in which he wrote this letter. Who was Paul's "hope, or joy, or crown of rejoicing"? Notice that it says "our hope, or joy...". Who helped write that letter?

When we consider what the world finds enjoyable, compared with what brings Paul and Timothy joy and rejoicing, we can quickly see what is eternally valuable.

9. What are some things in our life in the truth that make you rejoice and bring you joy?

Eunice's name means "*blessed with victory*", which is fitting as she seems to have turned her life around from defeat. Although she was a Jewess and her mother Lois knew the scriptures, she married a Greek and did not circumcise Timothy - both a violation of the Law (Deut 7:2-3; Lev 12:1-2). Once Eunice had children, she may have realised that she should raise her son in the scriptures, even though she had deviated from God's word through her choice in marriage. Despite the decisions of her youth, she accepted the Truth when Paul and Barnabas preached at Lystra (Acts 16:1) and became a faithful example to Timothy (2 Tim 1:5). If these assumptions of her life are true, she shines out as a wonderful example to us of someone who can turn her life around for the better.

10. Here Paul once again presents a pair of names "grandmother Lois, and thy mother Eunice". The chart below lists the name pairs found in 1<sup>st</sup> and 2<sup>nd</sup> Timothy. Briefly, write down the context in which these individuals are named.

<u>Name Pair:</u>	<u>Context in which these individuals are named:</u>
Hymenaeus and Alexander (1 Tim 1:20)	Made shipwreck of the faith; delivered unto Satan to learn not to blaspheme
Hymenaeus and Philetus (2 Tim 2:17)	
Lois and Eunice (2 Tim 1:5)	
Phygellus and Hermogenes (2 Tim 1:15)	
Jannes and Jambres (2 Tim 3:8)	

11. How are Lois and Eunice a good example of 1 Timothy 2:15? How does the impact of their works contrast to the impact of the works of all the other name pairs?

**Lois and Eunice: The shining example of rearing in the house**

Although Lois and Eunice were not overseers or teachers in the ecclesia, they faithfully raised Timothy to know the scriptures, guarding what was entrusted to them in their own home. This would bring about a servant who would bring forth much fruit unto God in his service to the Lord. This is in contrast to the other pairs of men listed in these letters. These men drew people astray, withstood the gospel message, or forsook the truth. These men brought about shipwreck of the faith of those who followed them. Instead of building it up, they were destroying God's house.

**2 TIMOTHY 1:6-12**

[KJV] 6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. 7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. 8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; 9 Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: 11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. 12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

12. 2 Timothy 1:6 is further encouragement from Paul to Timothy to endure increased hardship in coming to Rome. Based on the period of persecution in which Timothy and Paul find themselves, why do you think Paul may be concerned that Timothy may become ashamed of the testimony of the Lord or of Paul?





19. Consider the following passages and summarize what it means to share in sufferings for the sake of the gospel.

What is the hope and the end result of those who faithfully endure these afflictions?

- 1 Pet 4:12-5:4
- 2 Cor 1:3-10
- Heb 11:24-27
- Heb 12:1-11

20. What does this tell us about how we are to approach difficulties and afflictions in our walk in the Truth? How can we endure?

21. Paul invites Timothy to be a “partaker” in these afflictions with him (2 Tim 1:8). With Paul being in Rome and Timothy far away in Ephesus, how could Timothy “partake” (share) in Paul’s afflictions of the gospel? (Hint: 2 Tim 1:3; Rom 12:15; Heb 13:3; 1 Cor 12:26)

After encouraging Timothy not to fear or be ashamed, but rather to partake of the afflictions of the gospel according to the power of God with a spirit of power, love, and self-discipline, Paul reminds him of the sure hope of immortality (the “gospel” i.e. “the good news”) that also drives him through the sufferings that come from his God-appointed ministry (2 Tim 1:11-12).

22. Paul could be so courageous because he was “convinced that [God] is able to guard what [he had] entrusted to Him until that day” (2 Tim 1:12 NASB). What did Paul entrust to God until the resurrection?

#### **I am not ashamed**

Paul is able to overcome his sufferings and shame by being convinced of what he believes (2 Pet 1:10-16). He is clear on what God’s purpose is with the earth, and how through His grace, he is able to receive salvation (Rom 4:18-21). Without digging deep and establishing a foundation, thereby convincing ourselves of the truth, we will not be able to do what Christ says and stand against the storms of life (Luke 6:46-49).

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**2 TIMOTHY 1:13-14** [KJV] 13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

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Paul exhorts Timothy once again in 2 Timothy 1:13-14 to “hold fast the form of sound words, which thou hast heard of me”. Here we see that Timothy needs to “hold fast” or “guard” the true teaching – implying that a force is pulling it away.

23. Timothy was to complete his defense of the truth with "faith and love which is in Christ Jesus" (2 Tim 1:13). In his previous letter, what did Paul say was the "goal of our instruction (NASB)" (or "end of the commandment" {KJV})? Why is maintaining our "faith" and "love" so important when defending the truth?
24. The Ephesian ecclesia continued to "hold fast the form of sound words", putting "to the test those who call themselves apostles and they are not". However, in Christ's letter to the Ephesian ecclesia in Revelation 2, written approximately 30 years later, what did the Ephesian ecclesia lose? To which part of 2 Timothy 1:13, written many years prior, should they have been paying more attention?

## 2 TIMOTHY 1:15-18

[KJV] 15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. 16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: 17 But, when he was in Rome, he sought me out very diligently, and found *me*. 18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

25. Highlight the area in the map below that is referred to as "Asia" in the New Testament. Note that this is referring to the Roman Province called "Asia", not the continent known by the same name today. Consider how Young's Literal Translation or New Living Translation render this verse. Is there an alternative way in which this could be translated which would suggest that not all the brothers and sisters currently living in the Roman province of Asia no longer follow Paul? (Hint: 2 Tim 4:9-11, 16-17)



26. Despite all the work Paul had done for God and the saints, as an “appointed preacher, apostle, and a teacher” (2 Tim 1:11), many had forsaken Paul. Find other examples in scripture of those who were abandoned by their friends or family when they suffered persecution.
27. We sometimes feel abandoned by our friends – in that they do not give us the spiritual support we may need when we go through trials. How can we ensure we do not abandon those around us when they go through trials and are in need of refreshing?

When Paul was in Ephesus, Onesiphorus “ministered” unto him. This word means to “to serve, wait upon”, like Martha with Christ (Luke 10:40), Paul to those in Jerusalem (Rom 15:25), and Timothy and Erastus to the Macedonians (Acts 19:22). Hearing of Paul’s situation, Onesiphorus diligently searched for Paul, found him, and refreshed him.

28. **BIBLE MARKING EXERCISE:** Paul gives the faithful example of Onesiphorus, specifically mentioning Onesiphorus was not ashamed to be with him (1 Timothy 1:16). Color the verses where Paul alludes to not being ashamed in this letter.

29. Looking at 2 Timothy 1:8-9,12, what reasons does Paul give as to why he is not ashamed of the gospel of Christ?
30. In what way can we apply Paul’s reasoning to help ourselves in times of weakness, when we might feel ashamed of the gospel?
31. Summarize the key lessons you have learned from 2<sup>nd</sup> Timothy chapter 1.

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## PAUL'S 2<sup>ND</sup> LETTER TO TIMOTHY: CHAPTER 2

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### IF WE SUFFER, WE SHALL ALSO REIGN WITH HIM

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#### 2 TIMOTHY 2:1-2

[KJV] 1 Thou therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

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Verse 1 connects to the example of Onesiphorus in 2 Timothy 1:16-18. Paul is exhorting Timothy to show the same diligence and faith as Onesiphorus. He did not fear persecution, but sought Paul diligently and found him. It is likely that this resulted in his own death.

32. It is worth considering a comparison of the spirit of fear Paul warns against in 2 Timothy 1:7, with what Paul says in verse 1, "be strong in the grace that is in Christ Jesus." A similar type of message is found in the following passages (Num 13:17-20 cp. Num 14:6-9; Josh 1:6-9; John 16:29-33). Read these passages and write down the principle to which Paul is alluding.

33. How would that principle be encouraging to Timothy, given the journey to Rome which lies ahead of him?

In verse 2, Paul instructs Timothy to ensure that the gospel message and witness would be entrusted to other "faithful men", who would be able to properly teach it to others in word and deed.

34. What lessons can we take away to ensure that the truth of the gospel is not lost after our generation passes away? Think about the key criterion mentioned by Paul, that they be men of faith (i.e. like Timothy).

35. Ask an older brother or sister about what they foresee regarding the generations that are coming after them. What positive and encouraging things do they see in the next generation? What concerns or warnings do they provide regarding what they see coming upon the brotherhood?

## 2 TIMOTHY 2:3-7

[NASB] 3 Suffer hardship with *me*, as a good soldier of Christ Jesus. 4 No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier. 5 Also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules. 6 The hard-working farmer ought to be the first to receive his share of the crops. 7 Consider what I say, for the Lord will give you understanding in everything.

In verses 3-7, Paul gives three examples (parables) to illustrate what it means to “suffer hardship” for the sake of our Lord.

## SUFFER HARDSHIP AS A GOOD SOLDIER (VS 3-4)

The first example Paul gives of enduring hardship is that of a soldier. Three related Greek words (*stratiōtēs* – G4757; *strateuō* – G4754; *stratologeō* – G4758) are used in verses 3-4, highlighting the focus on one who fights in battle as a soldier. This connects to the language of 1 Timothy 1:18, where Paul told Timothy years earlier to “war a good warfare”.

36. Consider the following verses where the same Greek word *stratiōtēs* (G4757) is used, and summarize where the battle is primarily taking place (2 Cor 10:1-6; Jam 4:1-8; 1 Pet 2:9-12).
37. A soldier receives commands from his captain, follows him into battle, and implements his strategies against the enemy. Read Hebrews 2:9-18. Who does it say is our “captain”, or one that we follow? How was he made to be a perfect and upright captain?
38. Who is the enemy he is leading the battle against, and how would he destroy this enemy? Can you find a cross reference to a passage in Genesis which speaks about this battle?
39. What will become of those soldiers who wage this battle with him and are victorious?

If we are to wage a battle against the flesh, it is important that we are properly equipped to “war a good warfare”. Years earlier, Paul sent a letter to the Ephesian ecclesia during his previous imprisonment in Rome. He mentioned certain battle equipment that a spiritual soldier should put on.

40. Read Ephesians 6:10-18. For what purpose do we put on this armor?
41. Consider the equipment listed below and explain how each part would help a soldier of Christ to endure and stand against the enemy, either of our flesh or of those that might persecute us.
  - Loins girded with truth
  - Breastplate of righteousness

- Feet shod with the preparation of the gospel of peace
- Shield of faith
- Helmet of salvation
- Sword of the spirit
- Prayer

42. In 2 Timothy 2:4 the Greek word for "entangles" is *emplekō* (G1707). The only other occurrence of this Greek word is in 2 Peter 2:20. Read 2 Peter 2:20-22 and comment on the context in which it is used.

43. The Greek word *emplekō* is formed from the root word *plekō* (G4120). Look up the three times *plekō* is used in scripture, and write down during which event this word exclusively occurs.

44. What item was being entangled and into what was it formed? Who was doing the entangling?

At the time of Christ's greatest suffering, Roman soldiers entangled thorns into a crown to mock and ridicule the son of God, the rightful heir to the throne of David. It was within Christ's power to establish God's kingdom right then and end his suffering, yet it was not the will of his Father. He endured the suffering of the cross and declared the righteousness of his Father. Loving his Father and having His ultimate purpose in mind, Christ provided the way in which all could be redeemed and brought into God's household, if they followed his example of dying to sin and living to God daily.

45. Find other passages regarding thorns or being entangled. What type of principle is revealed in those passages?

46. What does this teach us about the effects of sin and the cares of this life? Can we be enlisted as a soldier of Christ without renouncing our previous way of life?

47. A good soldier is not encumbered by distractions that will divert his/her attentions from following their captain. How can we practically ensure that we are not entangled with the things of the world, that we might please the one who has called us into his service?

48. Find a few passages where Christ speaks of commending those who are faithful followers of him at the judgment seat.

### SUFFER HARDSHIP AS AN ATHLETE (v5)

“The competitor in the major games, at Olympia, Corinth, or Delphi for example, had to take an oath that he had conducted himself well throughout the long months of preparation before he was allowed to compete at the appointed day. Then he had to run, wrestle, or display his skill strictly according to the rules and might even be disqualified after victory if subsequent inquiry revealed some irregularity. There was a spirit of fair play to be cultivated and shortcomings were treated as acts of disloyalty to the athlete’s code.”

*(A. Nicholls, Letters to Timothy & Titus, pg. 263)*

49. Consider 1 Corinthians 9:24-27 where Paul alludes to an athlete. Summarize what Paul is teaching in that passage.
  
50. How does this apply to our understanding in 2 Timothy 2:5 regarding what it means to “contend lawfully” (according to the rules)? (Hint: 1 Cor 9:25, 27)
  
51. Find a few other passages that discuss this theme of running a race, and write down any other lessons we can learn about how this theme is applied.
  
52. Find some passages which speak of the need to, by faith, obey the commandments of God. What is the end result of walking in His way, instead of trying to walk in some other way that we choose of ourselves? (Revelation 22:14-15 might be helpful to consider.)

### SUFFER HARDSHIP AS A FARMER/HUSBANDMAN (v6)

It would seem the best sense of this verse is found in the margin of the King James Version. “The husbandman, laboring first, must be partaker of the fruits.” The emphasis is on the need to first labor, otherwise there would not be any fruit to partake of at the time of harvest. This idea perfectly matches the context of the verses we are considering, where the focus is on enduring hardship for the sake of the gospel. The inevitable result of that toil is the focus of this parable.

53. Summarize the principles found in the following passages relating to laborers of the field.
  - Matt 9:35-10:1, 5-8, 16-22
  
  - Matt 20:1-16
  
  - John 4:34-38



54. Paul is encouraging Timothy to endure hardships and preserve the Truth as a faithful laborer in Christ. Remember that this letter is sent at a time when many in Christ are suffering persecution and losing heart. There were also many turning from the Truth unto false doctrines. What if Timothy were to likewise turn from his appointed labor unto the cares of this life? Look up the following passages and comment on what lessons we could take away from the farmer who either labors faithfully or forsakes his work.
- Prov 12:11
  - Prov 24:30-34
  - Jam 5:7-11
55. In 2 Timothy 2:7, it would seem the language of Proverbs 24:30-34 was clearly in Paul's mind. Having talked about the need to toil in the field, he now instructs Timothy to meditate on the things that he just said, so that the Lord would open his eyes and give him proper understanding. How can we practically apply that principle in our own lives? (Perhaps consider Colossians 1:9-12 to help with your answer.)
56. In the preceding verses Paul gives three examples of enduring hardship. Each parable would actually appear to teach a different aspect of this principle. Fill in the chart below to summarize the lessons we have learned from this section.

<b>Why</b> we endure hardship	Good Soldier	
<b>How</b> we endure hardship	Athlete	
<b>The result</b> of enduring hardship	Farmer	

### 2 TIMOTHY 2:8-13

[KJV] 8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: 9 Wherein I suffer trouble, as an evil doer, *even* unto bonds; but the word of God is not bound. 10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 11 *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*: 12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us: 13 If we believe not, *yet* he abideth faithful: he cannot deny himself.

57. Paul's comments in 2 Timothy 2:8 almost seem like a mini statement of faith. Romans 1:1-5 echoes the theme of verse 8 very closely. Fill in the blanks below from Romans 1:1-5.

1 Paul, a \_\_\_\_\_ of Jesus Christ, called to be an apostle, separated unto the \_\_\_\_\_ of God, 2 (Which he had promised afore by his prophets in the holy scriptures,) 3 Concerning his Son Jesus Christ our Lord, which was made of the seed of \_\_\_\_\_ according to the flesh; 4 And declared [to be] the Son of God with \_\_\_\_\_, according to the spirit of holiness, by the \_\_\_\_\_ from the \_\_\_\_: 5 By whom we have received grace and apostleship, for \_\_\_\_\_ to the faith among all nations, for his name:

58. Explain how it would be helpful in your life, when enduring hardships, to have statements like this to easily call to mind.
59. In 2 Timothy 2:9, Paul mentions that he himself has suffered the same afflictions he has asked Timothy to endure. When the Lord Jesus Christ asks us to follow him and share in his sufferings, putting to death the will of the flesh in our lives to live unto God, what impact does it have on us, having understood that Christ himself went before us?
60. It is interesting to consider the first few times that the Greek word for “bonds” occurs in the New Testament. Consider the following references and briefly summarize the events surrounding the occurrence of this Greek word.
- Mark 7:35
  - Luke 8:29
  - Luke 13:16
  - Acts 16:26
61. What theme connects these passages?
62. What possible connection could we make to the concluding words of 2 Timothy 2:9, “but the word of God is not bound”? Can anything bind the Word of God to keep it from achieving its purpose? Find some passages to support your answer (i.e. Isa 55:8-13).
63. For what reason does Paul say he endures afflictions in 2 Timothy 2:10?
64. Even as the Lord Jesus Christ was on his way to the cross, he was thinking of others in the midst of enduring great affliction on behalf of all (Luke 23:27-31; 39-43). How can Christ and Paul’s mindset while enduring affliction help us to keep a Godly perspective in the midst of our own trials?

In 2 Timothy 2:11-13 we have the fourth of five faithful sayings in the pastoral letters. The structure of the Greek suggests this is a hymn; very much in the same fashion as our considerations in 1 Timothy 3:16.

65. Paul is writing the words of this hymn while imprisoned in Rome. Find another occasion earlier in Paul’s life where he is imprisoned for the sake of the gospel and found singing.



66. Who had just joined Paul in the ministry at the beginning of this chapter in Acts and witnessed his imprisonment?

Notice that it says in Acts 16 that the prisoners heard the singing of Paul and Silas, singing which likely included principles and teaching of the gospel as we see in this hymn in 2 Timothy 2. Their faithful singing while enduring hardship seems to bring the response from God of an earthquake which releases the "bonds" of all those in prison.

67. The Philippian jailor viewed himself as a dead man, thinking all his prisoners had escaped, and would have taken his own life. Instead of death, how does the jailor and his household receive life from Paul and Silas?

68. Upon reflection of 2 Timothy 2:8-13, Paul and Timothy likely recalled the events of Acts 16 to mind. Comment on how this would be comforting to them.

69. This hymn in 2 Timothy 2:11-13 is the culmination of Paul's encouragement to Timothy to endure hardship for the sake of the gospel. Taking Paul's example, in what ways can spiritual music encourage us when facing trials and difficulties in life? What other examples can you find in scripture where encouragement through trials is gained through singing praises of the salvation God has provided?

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#### 2 TIMOTHY 2:14-18

[NASB] 14 Remind *them* of these things, and solemnly charge *them* in the presence of God not to wrangle about words, which is useless *and leads* to the ruin of the hearers. 15 Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth. 16 But avoid worldly *and* empty chatter, for it will lead to further ungodliness, 17 and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, 18 *men* who have gone astray from the truth saying that the resurrection has already taken place, and they upset the faith of some.

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Paul charges Timothy that the brethren in the Ephesian ecclesia were to set their minds on the true sayings and teachings that he has expressed. He will now go on to focus on the proper use of words and teaching in the ecclesia, and the resulting fruit. "Wrangle about words" literally comes out in the Greek as "word-fights" or "word-battles" (*logomacheō*). The sense of the literal Greek would seem to point to words being used as weapons, to land blows against an opponent (arguing), not a battle over particular words.

70. The manner in which we speak to each other has a profound impact on our relationships in God's household. In verse 14, what does Paul say is the result of striving against each other with words?

71. Not only is it fruitless discussion, but it leads to the ruin of others who hear and witness this type of speaking. The Greek word is *katastrophē* (G2692), and is used one other place in scripture. Look up the other occurrence and explain how the context would apply to Paul's statement in this verse.



72. Contrast the result of a household speaking sound words to each other in love, as opposed to a household that speaks words to wound and maim the hearer. What practical lesson should we take away when we consider our own conversations with those within and without the ecclesia?

Remember that in 1 Timothy 4:16, Paul tells Timothy to “take heed to thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.” In verse 15, Paul now provides the proper guidance regarding a remedy for “word-battles” in the Ephesian ecclesia (and for us).

73. “Study” in the King James version is better translated as “be diligent” or “exert oneself”. For what outcome does Paul say Timothy should exert or labour? How does this compare to the energy expended in the “word-battles” of the previous verse?

To be an approved worker in the fields of the Truth, Paul says at the end of verse 15 that the word of truth must be “accurately handled” (*orthotomeō*) in the workman's hands. This Greek word comes from a compound of *orthos* (straight) and *tomos* (cutting, sharper), meaning to “cut straight”.

74. *Tomos* (G5114) occurs in only one passage in scripture. Find the reference and comment on the context in which it is used.
75. Recall the section regarding the good soldier of Christ who wears the whole armor of God. What connection do you see regarding the sword in the armor of God and the only passage with the occurrence of the word *tomos*?

The word of God, properly applied and used by the workman, will cut straight to reveal the thoughts and intents of the heart, to the building up of all those who hear it and see it in action. If the word of God is misused or twisted, then the workman will be ashamed before God, and the hearers will be brought to ruin.

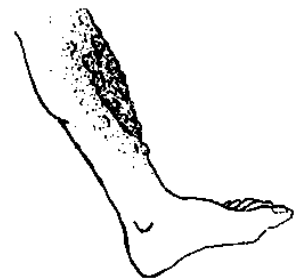
76. When seeking to properly understand God's word in our own studies, what are some practical ways in which we can ensure to find a true understanding of God's way and principles?
77. In 2 Timothy 2:14-18, we find multiple examples given of incorrect teaching or behavior. Fill in the chart below by writing what Paul says is the outcome of each fruitless or erroneous word.

<u>Words of Error and of the Flesh</u>	<u>Outcome of the Words</u>
v14 wrangle about words (" <b>word</b> -battles"), arguing	v14
v16 worldly and empty <b>chatter</b>	v16
v17 their <b>word</b> will	v17 it will eat as gangrene
v18 concerning the truth have erred, <b>saying</b> that the resurrection is past already	v18

With these thoughts in mind, we consider the graphic illustration concerning the type of fruit such words will produce in 2 Timothy 2:17. It would seem the King James version has the appropriate translation saying that "their word will eat as doth gangrene" (margin). The Greek root word for gangrene means "to gnaw", and the other occurrence of the Greek word for "eat" is used in the context of food (John 10:9). This is in contrast to Paul's charge years earlier to only allow teaching of "wholesome" (healthy/hygienic) words in 1 Timothy 6:3.

78. Look up the following website link, and describe gangrene and what it does to the body. What is the end result of gangrene if left untreated? (<http://www.medicalnewstoday.com/articles/158770.php>)

79. What spiritual connections can you make to the way worldly and empty words and false teachings would affect an ecclesia, like gangrene does the body?



Paul specifically mentions that the worldly and empty chatter and false teaching are like those words spoken by Hymenaeus and Philetus, speaking error regarding the word of truth. This is likely the same Hymenaeus from which fellowship had been withdrawn in 1 Timothy 1:20.

80. If fellowship had already been withdrawn from Hymenaeus, why would his teaching still be considered a problem in the ecclesia some years later? What does this tell us about how difficult it can be to combat a persuasive false teaching in the ecclesia?

81. Verse 18 says that they were teaching that the resurrection had already passed. We do not need to theorize what fruit would be produced from this type of teaching. Several years earlier, Paul directly addresses a similar false teaching that arose in the Corinthian ecclesia in 1 Corinthians 15. Consider the exposition found in 1 Corinthians 15:12-23, 32-33 and summarize the effects of having no hope of the resurrection.

At the end of 1 Corinthians 15, Paul concludes by explaining that a physical resurrection is in fact yet to come. This ensures that a proper understanding of the resurrection might produce good fruit unto God. At the end of 2 Timothy 2:18, we can see Paul's reasoning in 1 Corinthians 15 actually came to fruition in the Ephesian ecclesia, as the faith of some had already been overthrown by this false teaching.

## 2 TIMOTHY 2:19-26

[NASB] 19 Nevertheless, the firm foundation of God stands, having this seal, "The Lord knows those who are His," and, "Everyone who names the name of the Lord is to abstain from wickedness." 20 Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor. 21 Therefore, if anyone cleanses himself from these *things*, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work. 22 Now flee from youthful lusts and pursue righteousness, faith, love *and* peace, with those who call on the Lord from a pure heart. 23 But refuse foolish and ignorant speculations, knowing that they produce quarrels. 24 The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, 25 with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, 26 and they may come to their senses *and* escape from the snare of the devil, having been held captive by him to do his will.

### "Nevertheless"

"In the Ephesian ecclesia, as in the Brotherhood today, when it became necessary to point to dangerous trends, or seek to recall to fundamentals which have either been lost sight of or become submerged beneath the weight of practical problems, brethren and sisters became discouraged. How can the Brotherhood survive, if its distinctive character is being lost or it is splitting itself into factions as every man does that which is right in his own eyes? Some well-meaning brethren and sisters urge us not to comment on problems of morality, unsound teaching, strifes, and tension in the Brotherhood, even in an attempt to help, improve, or edify. No doubt many in Ephesus thought the same, and Timothy may well have been overwhelmed at times at the magnitude of the problems confronting him, had the Apostles's words been all warning, without balancing exhortations of the most positive kind. We today need his confident "Nevertheless".

*A. Nicholls, Letters to Timothy and Titus, pg 275*

As saddening as it has been to consider the destruction of the faith of some by false teaching and immorality, out of necessity Paul interjects in 2 Timothy 2:19 with a confident assurance. He alludes to the idea that the sure foundation of God (which cannot be shaken) has two quotes sealed upon it. Paul seems to be recounting a particular event in scripture, as both of these quotes are closely related to an event in the book of Numbers.

82. Find the event to which Paul is alluding, and write down the particular verses from where he seems to be generally quoting. (Hint: It involves an earthquake) You might find using the Treasury of Scriptural Knowledge helpful with this question.
83. Write a general summary of the event to which Paul is alluding. What connections can you make as to why Paul is drawing Timothy's mind to that particular incident, given the current theme we are considering in 2 Timothy 2?
84. Considering the allusion to the event in Numbers, what can we conclude about the judgments that God will bring upon those who seek to draw believers away from the sure foundation of the gospel truth? What about those who choose not to follow the rebellious in opposing God?
85. Find a few references in scripture describing how God is our rock, and how we cannot be shaken if we follow Him and trust in Him.

In 2 Timothy 2:20-21, Paul now presents another parable to Timothy with an aim to show how to be useful in the service of the Lord. Paul states that in a large house there are many types of vessels. All are useful in some way, but only vessels of gold or silver could be used for any occasion or need in a great master's house. Earthen or wooden vessels could not be used by the master for every need and occasion.

86. To further explore this idea, consider another occurrence of this Greek word for "vessel" in Acts 9:1-16. Comment on the context of the passage and how it connects to this parable.

The key to understanding the intent of this parable is found in 2 Timothy 2:21. "These things" from which a man should purge himself, are the fruitless and destructive words in verses 14-18. Verses 22-23 mention more "things" that would make someone a vessel of dishonor, and therefore of less use to the master.

87. Write down the three characteristics of an honorable vessel in verse 21.

As we consistently find in God's word, we are to repent from the dead works of the flesh. However, that repentance entails turning and following God's way. We cannot simply stop doing evil (flee youthful lusts), but must be rich in faithful good works to the glory of God. Paul says to "pursue righteousness, faith, love *and* peace". Notice Timothy is to pursue these things with all those that "call on the Lord out of a pure heart".

88. Our walk in Christ is not one taken alone. Comment on the importance and benefit of having friends who are walking according to God's way with you. What are some practical things you can do together to ensure you are not straying from the way unto life provided in Christ?
  
89. There is a fantastic example of these principles at work in the life of Joseph. Read Genesis 39:3-6. What phrase is repeated in each of these verses?
  
90. Joseph was an honorable vessel that was useful and profitable in every good work his master set before him! Potiphar's house greatly prospered because of this diligent and faithful young servant. However, we find that he will soon encounter a great temptation as a young man in the Truth. Read Genesis 39:7-9. What is Joseph's greatest concern about engaging in great wickedness with Potiphar's wife?
  
91. Read Genesis 39:10-11. Did the temptation go away after the first defeat? What does this tell us about the battles against the flesh in our own lives?
  
92. In the midst of this difficult situation with his master's wife, we still find Joseph diligently tending to the work of his master. However, it appears that Joseph let down his guard. What extra detail are we given about the state of the house in verse 11?
  
93. It is at this moment when Joseph will literally be caught hold of by temptation. What lessons can we learn about the dangers of being alone with the opposite gender?
  
94. In Genesis 39:12, how did Joseph respond to this dangerous situation? From what did he run and to where did he run? How does this connect to 2 Timothy 2:22?
  
95. As we can see, the key message of this parable is to be a vessel that is good for any and every good work the master requires. A vessel of dishonor is limited in its usefulness to its master. How does this practically apply to us as we seek to be honorable vessels, profitable for the master's use?

Having considered what an honorable vessel should pursue and avoid, in 2 Timothy 2:24-26, Paul now points to a specific good work of restoration that would be taken on by the servant of Christ.



96. In verse 24, "quarrelsome" is the Greek word *machomai*. It is the same Greek word that combines with *logos* to form the Greek word *logomacheō*, the "word-battles" (arguing) of verse 14. When facing opposing points of view, the natural impulse of the flesh is to become embattled with the opposition. Paul says to turn from that type of behavior, the corrupt fruit of which we have previously considered. What approach does Paul say to have instead, in verses 24-25?
97. Paul places emphasis in his letters to Timothy on the manner and spirit in which he is to approach those who have gone astray, or have an opposing view (1 Tim 5:1-2). Imagine you have had a strong disagreement with someone else. How would the dynamic of your discussions with that individual change, if both parties were showing the characteristics which Paul instructs in verses 24-25 and Galatians 6:1-3?
98. The purpose of withdrawing fellowship was considered earlier in our studies. We highlighted that it is a divine process instituted for the recovery of the offender, and to maintain the holiness of the body. Having considered the encouragement to be a vessel fit for every good work of our master, restoration is one of those good works that Timothy, and the faithful men of 2 Timothy 2:2, needed to be capable of performing. What do verses 25-26 tell us about God's perspective and hope for those who have departed from the faith? Furthermore, what should our perspective be?
99. It can be difficult to receive someone back into fellowship when they might have caused great damage to their brethren by false teaching or immoral behavior. However, if the offender has acknowledged his or her error and chooses to turn from those erroneous ways to follow God's way in faith, then what should our response be? Consider Luke 15 and the parables of the lost to help with your answer.
100. Summarize the key lessons you have learned from 2<sup>nd</sup> Timothy chapter 2.

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## PAUL'S 2<sup>ND</sup> LETTER TO TIMOTHY: CHAPTER 3

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### CONTINUE THOU IN THE THINGS WHICH THOU HAST LEARNED

#### 2 TIMOTHY 3:1-7

[NASB] 1 But realize this, that in the last days difficult times will come. 2 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, 3 unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, 4 treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, 5 holding to a form of godliness, although they have denied its power; Avoid such men as these. 6 For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, 7 always learning and never able to come to the knowledge of the truth.

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As we considered in 1 Timothy 4:1, the "last days" or "latter days" typically refers to the end of an age and is a divine pattern in scripture. The corruption of the truth mentioned in this verse would initially apply to the 1<sup>st</sup> century, but just as well applies to our days before Christ's return.

101. Interestingly, the theme of love occurs several times in 2 Timothy 3:2-5. Where is this love directed? How is this contrary to "the goal of our instruction" (1 Tim 1:5)?
  
102. Look at the list of characteristics found in 2 Timothy 3:2-5 and choose three that you think are most prevalent today at the end of our age. Support your selections with real-life examples.
  
103. In Luke 17:26-32, the Lord Jesus Christ says that his coming will be in a time similar to that of the days of Noah and Lot. Consider Genesis 6, Genesis 19, Ezekiel 16:46-50, and 2 Peter 2:4-10, and comment on how the characteristics of 2 Timothy 3:2-5 are seen in those passages.
  
104. The times of Noah and Lot are used to give a picture of the end of an age, both before AD 70, and before the time of Christ's return. It is instructive to contrast the families of Noah and Lot, who lived during these respective times. In what activities was each family involved at the appointed time of God's judgment? What are the differences between these two families, and their respective outcomes?

105. Which family should we strive to imitate? How can we practically apply these lessons today?

**“Men shall be lovers of their own selves”**

In today's age, “self-esteem” and “self-confidence” are emphasized to the point where it can become pride. We should not hate ourselves, but should also not think too highly of ourselves to the point of pride or a false sense of self-reliance. We live in humble recognition of God's eternal power, glory and purpose. This is in contrast to our relatively insignificant, sinful, decaying lives, and yet He has called us, and given us everything we need to serve Him for eternity -- if we just cooperate. It is therefore the humble that turn from their ways, seek God, learn His way, serve Him, serve each other, are given His grace, and are ultimately enthroned (2 Chron 7:14; Psa 25:9; Eph 4:2; 1 Pet 5:5; Phil 2:3-11; Jam 4:6; Psa 149:4).

106. The list of characteristics in 2 Timothy 3:2-5 begins by stating “men shall be lovers of their own selves”, and ends with “holding to a form of godliness (*eusebeia*), although they have denied its power (*dynamis*)”. These bookends show where a spirit of pride and self-centeredness leads. By denying God and Jesus our Lord, men like these do not see “that His divine power (*dynamis*) has granted us everything pertaining to life and godliness (*eusebeia*)”, and so are “blind or short-sighted, having forgotten [their] purification from [their] former sins”. Read 2 Peter 1:2-11 and comment on how the power of God has given us true knowledge that leads to godliness, and entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

In 2 Timothy 3:6, Paul mentions that these unholy men, who among other things, were lovers of selfish pleasures more than lovers of God, and who would not be given a platform to share their ideas in the midst of the ecclesia. They would have promptly been corrected by those who are not “gullible” (i.e. Timothy). As a result, these seemingly harmless, but actually treacherous men, resort to creeping into homes and target those who can be “led away with divers lusts”.

107. Why would those who are “gullible” and “ever learning, and never able to come to the knowledge of the truth”, be the type of people who are more easily “led away with divers lusts”? Why does Paul warn that specifically women with this characteristic are more at risk? (Hint: see notes on 1 Tim 2:14)

As this type of woman is led away, her family is likely to follow. Thus through deceit, these blasphemers are able to subvert whole families (Tit 1:10-11) by just leading the women astray. This is another reason why women are instructed to “guide the house”, and not give any “occasion to the adversary to speak reproachfully” (1 Tim 5:14).

108. In these "last days", we may not often find men with the characteristics described in 2 Timothy 3:2-5 physically knocking on our doors, seeking to draw us away. However, today these deceptive influences can come into our homes in many other forms. They are identified by those things which would not be entertained in the presence of the ecclesia, but creep their way into our homes. The most dangerous of which are those that seem harmless or even have the "form of godliness" but end up leading us away. List some things that you think match this profile. What must we do when we find them in our homes?

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2 TIMOTHY 3:8-9

[DIAGLOTT] 8 Now in the manner that Jannes and Jambres opposed Moses, so also are these opposed to the truth; men corrupted in mind, disapproved concerning the faith.  
9 But they shall not proceed further; for their foolishness shall be very plain to all, as theirs also became.

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Jannes and Jambres are accepted by scholars to be two of the Egyptian magicians who opposed Moses before Pharaoh (Exo 7:8-13, 19-23; 8:5-7,16-19).

109. By replicating the first three signs given by God through Moses and Aaron (Exo 7:8-13, 19-23; 8:5-7), the magicians of Pharaoh undermined the power and authority wielded by Moses by counterfeiting it with their own version. They were able to deceive the gullible and weak, by giving the appearance of matching the power of the true God. How was their folly eventually obvious to all?

110. Later, these magicians tried to convince Pharaoh that the plagues actually were the "finger of God", but Pharaoh would not listen (Exo 8:16-19; 9:11; 10:7). What does this tell us about the strength of their delusion? In the end, did Pharaoh ever come to a knowledge of the truth?

111. The Jewish exorcists in Ephesus (Acts 19:13-17), like Jannes and Jambres, tried to counterfeit the miracles of God's true messenger. How did the folly of the seven sons of Sceva become obvious to all?

112. Paul had been opposed by at least one other magician, Elymas from Salamis (Acts 13:5-12). How did the folly of Elymas become obvious to all?

113. Describe the influence held by Elymas (Acts 13:5-12), and another magician called Simon (Acts 8:5-24). What does this tell us about the reverence the people of that time had towards those who were skilled in magic tricks, and the deception these "magicians" employed in order to gain that reverence?

114. Some of the brothers and sisters in Ephesus, perhaps more than in any other ecclesia, had an acute appreciation of the deception that sleight of hand could have on an audience (Acts 19:18-19). Today, doctrines appearing to have a form godliness continue to enter the ecclesia. Like the audiences of Jannes and Jambres, some are deceived and drawn away. Using the example of the Ephesian brethren, what mindset should we have towards any deceiving teachings or practices?

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[2 TIMOTHY 3:10-13](#) [KJV] 10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me. 12 Yea, and all that will live godly in Christ Jesus shall suffer persecution. 13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

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115. In 2 Timothy 3:10-11, Paul reminds Timothy that he “followed [his] teaching, conduct, purpose, faith, patience, love, perseverance, persecutions and sufferings”. Because he was such an excellent manifestation of Paul’s godly character, Timothy was sent to an ecclesia to be the example to follow. To which ecclesia did Paul send Timothy to remind them of Paul’s ways which are in Christ?

116. Timothy followed Paul on at least his second (Acts 15:36 - 18:22) and third (Acts 18:23 - 21:17) missionary journeys. In these journeys he was fully immersed in the “teaching, conduct, purpose, faith, patience, love, perseverance, persecutions and sufferings” (2 Tim 3:10-11) of Paul. Choose a recorded incident during one of these journeys which would have had a big influence on you, if you had been there like Timothy. Explain why.

117. In 2 Timothy 3:11, it is interesting that Paul uses the events of his first missionary journey, before Timothy joined them, as examples of when he endured persecution and was delivered by the Lord. Summarize the persecution endured by Paul and his deliverance in the region of Antioch (Acts 13:45-51), Iconium (Acts 14:1-7), and Lystra (Acts 14:12-21) during his first missionary journey.

Timothy only joined Paul on his second missionary journey (Acts 16:1). It is possible that Timothy could have witnessed these events that took place in Antioch and Iconium by traveling with his mother and grandmother to see Paul.

It is possible that here in 2 Timothy 3, Paul is speaking of those “having a form of godliness”, as being the same elders of Acts 20, who from their “own selves men will arise, speaking perverse things, to draw away the disciples after them”. Paul is warning that while these “evil men and seducers wax worse and worse, deceiving, and being deceived” (2 Tim 3:13), “all that live godly in Christ Jesus shall suffer persecution” (2 Tim 3:12).

118. In the centuries between when Paul wrote this and today, list some examples of where those who "live godly in Christ Jesus" were persecuted under the banner of "Christianity" (i.e. those imposters who were deceived).

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2 TIMOTHY 3:14-17

[KJV] 14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*; 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, throughly furnished unto all good works.

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119. We know that Lois and Eunice helped Timothy to learn the scriptures from childhood. List some other individuals who likely continued to develop Timothy's understanding in the gospel after leaving Lystra.

120. The word "assured" (KJV) (*pistoō*) in 2 Timothy 3:14 is also translated as "convinced" (NASB) or "firmly believed" (ESV, RSV), because Timothy did not just learn the holy scriptures. He, like others who were born again through the living and enduring word of God, made "careful searches and inquiries" (1 Pet 1:10-12, 22-23). By being convinced of the truth himself, he was able to help the Bereans also "search [the scripture] daily to see whether these things were so" (Acts 17:11). For what other reasons is it required for us not only to learn the holy scriptures, but be convinced of them?

121. List some other examples in the Bible of those who had known the holy scriptures from childhood.

122. Proverbs 22:6 states, "Train up a child in the way he should go, even when he is old he will not depart from it." List some reasons as to why it is important to teach children the truth as soon as possible.

123. Consider the words of Deuteronomy 6:4-9, and comment on how parents should be teaching their children about the one true God. Is it only on certain occasions, or at specific times?

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ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD

124. The Greek word for “inspiration of God” (G2315) only appears here in 2 Timothy 3:16. It corresponds to the Greek word *theopneustos* which is made up of *theos* (G2316) and *pneō* (G4154). What do these two words mean in English? What does this tell us about the source of scripture?

Note that the Spirit through Paul says “all scripture”, rather than “most”, or “almost all”, is inspired. We must not dismiss sections of scripture when they do not seem to support our predetermined views. For example, some dismiss the writings of Paul as being “his personal opinion”, and not actually written under the “inspiration of God”.

125. How does Peter say we should consider Paul’s writings, and what warning does he give concerning anyone who attempts to distort them? (2 Pet 3:14-16)

126. When the prophets spoke, it was not by their own will, but by the Holy Spirit (2 Pet 1:21). We know that God spoke through David (2 Sam 23:2; Mark 12:36; Acts 1:16), and the phrase "thus saith the LORD" occurs 413 times in the Bible. Additionally, the Holy Spirit was given during the times of Christ and the apostles, to write an accurate record of Christ’s life (John 14:26). What are some of the “destructive” practical implications of taking a partially inspired, or wholly uninspired, view of the scriptures?

**“The inspired word of Yahweh”**

The Bible, composed of 66 books, was written by about 40 authors over the course of at least 1500 years. Many of these authors lived in different continents, spoke and wrote in different languages, and were raised in different cultures. Yet, amazingly, the theme of crucifying the flesh, and through faith and holiness serving God, appears in every book. Once recognized, the influence of a common divine author is unmistakable. Further, the fulfillment of prophecy is evidence that we do not follow “cunningly devised fables” (2 Pet 1:16). Ultimately, it is “through faith” that “we understand that the worlds were framed by the word of God” and are fully assured of our Hope.

ALL SCRIPTURE IS PROFITABLE FOR DOCTRINE

127. We must be careful to teach the correct interpretation of “all scripture”. According to Isaiah, what becomes of our worship of God if we do not have correct doctrine? (Matt 15:9; Isa 29:13)

When examining our own teaching, or the doctrine we encounter from others, we should always examine “all scripture”, rather than a few verses, to prove if scripture supports the doctrine (Acts 17:11), knowing that “scripture cannot be broken” (John 10:35). Therefore, like Timothy, we should “pay close attention to *ourselves* and to *our teaching*” (1 Tim 4:16); we are to “prove all things; *and* hold fast that which is good” (1 Thess 5:21).

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ALL SCRIPTURE IS PROFITABLE FOR REPROOF

From correct teaching, we know who God is and what His views are. We are then properly equipped to see when we, or others, are in violation of His principles. "Reproof" is the Greek noun *elegchos* (G1650). The verb form is *elegchō* (G1651). These words mean evidence, confute, admonish, convict, convince, tell a fault, rebuke, reprove. Therefore, "all scripture" is also profitable for reproofing those who are sinning.

128. The word *elegchō* shows up twice in Matthew 18:15. Why is it important to use all scripture in that type of situation?

129. *Elegchō* is also used in John 3:20 and Ephesians 5:11-13. Read those passages, and comment on why scripture used for reproof helps an offender to acknowledge the error in their ways.

130. Read Proverbs 15:10, and comment on the eventual outcome of those who resist reproof from the word of God. Contrast the example to the benefit of reproof in Hebrews 12:5-11.

When John the Baptist reproofed (*elegchō*, Luke 3:19) Herod the Tetrarch for marrying his brother's wife, Herodias was unable to handle the reproof and devised John's execution (Matt 14:3-11). As difficult as it may sometimes be, we should remember that the reproof from "all scripture" is for our own good. We should not despise when we are shown our faults, but humbly consider ourselves blessed and loved by those who do it for our benefit (Prov 3:11; 9:7-9; 12:1; 15:32; Job 5:17; Heb 12:5-12; Psa 94:12; 1 Cor 11:32).

ALL SCRIPTURE IS PROFITABLE FOR CORRECTION

Having been shown the error in our ways through the light of God's word, in order to stay on the straight and narrow path, it is vital to have the continual correction of all scripture.

131. Look up the definition for the Greek word translated "correction" in 2 Timothy 3:16. What does this tell us about the purpose of correction?

Strong's # G1882

Word: *epanorthōsis* Meaning:

132. Read Proverbs 3:5-6 and Jeremiah 10:23-24, and comment on who should correct our walk in life.

133. What does Jeremiah 7:28 say will happen to those who refuse Godly correction?



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**ALL SCRIPTURE IS PROFITABLE FOR INSTRUCTION IN RIGHTEOUSNESS**

If we allow ourselves to be taught, reproved, and corrected by all scripture, as uncomfortable and humbling as it necessarily is, it then produces "a righteousness that is by faith" (Heb 12:11). "All scripture" reveals what righteousness actually is in God's eyes. Therefore, scripture is profitable for instruction in righteousness, that we might have the hope of being blessed in Abraham, and shine forth the glory and righteousness of God throughout all the earth (Rom 1:17; 15:4).

134. Paul states in 2 Timothy 3:17, that by listening and responding positively to God's word, the fruit of His word will produce an upright and complete (*artios* - fitted, complete, perfect) servant of God, who is prepared unto every good work (2 Tim 2:21). What does Titus 1:16 say we do to God if the scripture is not reflected in our deeds?

135. 2 Timothy 3:16 shows us the process which transforms us by faith through doctrine, reproof, correction, leading unto righteousness. What does Romans 12:1-2 say is the outcome of this transformation?

**"Wise unto salvation through faith"**

Scripture is able to make us "wise unto salvation through faith" (2 Tim 3:15). Filling our minds with the scripture, through faith, is unlike anything else that can fill our minds. We labor with the "word of life" (Phil 2:16), and "words of eternal life" (John 6:68) that "abide forever" (1 Pet 1:23), but it alone is not enough - it requires faith. We must be "fully persuaded that, what [God has] promised, He [is] able also to perform" (Rom 4:21). The righteous man lives by faith (Rom 1:16-17; Heb 11:6; Gal 5:5-6).

136. Summarize the key lessons you have learned from 2<sup>nd</sup> Timothy chapter 3.

## PAUL'S 2<sup>ND</sup> LETTER TO TIMOTHY: CHAPTER 4

### THERE IS LAID UP FOR ME THE CROWN OF RIGHTEOUSNESS

#### 2 TIMOTHY 4:1-5

[KJV] 1 I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away *their* ears from the truth, and shall be turned unto fables. 5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

This is the end of the charge, the final appeal to Timothy to faithfully fulfill his responsibilities. It is the completion of the command he gave Timothy in 1 Timothy 1:3, where Timothy is to instruct some that they teach no other doctrine. "Therefore" is connecting us to the message which concludes chapter 3. Remember, Paul has been instructing Timothy to meditate on the word of God and allow it to cut straight paths to direct his steps, to make him wise unto salvation. This would allow Timothy to be perfect (upright) and a vessel of honor, fit for the master's use for every good work.

137. In verse 1, why would Paul be thinking about the judgment seat of Christ? Notice he repeats the language in 2 Timothy 4:8 saying Christ is a righteous judge.
138. Read Titus 2:11-14 where the same Greek word for "appearing" (G2015) occurs. What description is added to his appearing?
139. At what other time in Paul's life did he see a bright vision of glory? How would this recollection be comforting to Paul at this time in his life?
140. The vision of the Son of Man coming in brightness and glory in his kingdom was something only a few witnessed. Can you find three other examples where a vision like this was seen by men? (There are at least five other occurrences if you want to challenge yourself!)
141. 2 Timothy 4:2 contains further good works in which a servant of Christ should be engaged. In the KJV, the meaning of the word "be instant" is to be urgent, ready, or at attention. What does it mean to be ready in season or out of season? (Perhaps consider 1 Thessalonians 5:1-6 to help with your answer. The context of 1 Thessalonians 4 is an interesting connection to 2 Timothy regarding the coming of the Lord Jesus Christ to gather and judge the living and the dead.)

142. What danger could befall someone who drops their guard, or fails to prepare, believing that Christ's return is still afar? What should our perspective be in all seasons? (Can you think of a parable to support your answer?)
143. Comment on Paul's consistent example to the Ephesian elders in Acts 20:18-21. In what way does that passage relate to being ready in "all seasons" in 2 Timothy 4?
144. In Acts 28:30-31, Paul was imprisoned in Rome for the first time and was restricted to a house from which he could not leave. This period of his life could be considered "out of season", but how was he occupying his time?
145. What lessons can we take away from Paul's example, to apply in our own lives?

Notice that, again, the way to reprove, rebuke, and exhort is with patience. This draws our minds back to 2 Timothy 2:24-25, which adds the necessity for gentleness and meekness. This thought leads us into 2 Timothy 4:3, to consider the time when "wholesome words" will be ignored.

146. The "teachers" in the first century ecclesia were divinely appointed by God and Christ, through the laying on of the apostles' hands (Rom 12:3-8; Eph 4:8-15; 1 Cor 12:27-30). We are told the reason they will accumulate their own teachers, is because they will have "itching ears". Consider the following references, and comment on each to expound on what this phrase means.
- Acts 17:18-21
  - Isa 30:9-10
  - 1 Cor 2:1-5
  - 2 Chron 18:3-7
147. What does this tell us about the importance of holding on to the foundational teachings of the gospel which we know to be true? What does 2 Timothy 4:4 say is the danger for us, if we long to hear some new idea or teaching that is not in accordance with the teachings of Christ and the apostles?

Paul's statement in verse 5 summarizes much of the encouragement given to Timothy in this second letter. Setting his mind on the word of God provides Timothy (and us) with a sound mind in behavior and speech. He must endure hardship while proclaiming the gospel message (evangelist), and fulfill (complete) his work as the servant of the Lord, being one who is "prepared unto every good work" as a vessel of honor.

## 2 TIMOTHY 4:6-8

[NASB] 6 For I am already being poured out as a drink offering, and the time of my departure has come. 7 I have fought the good fight, I have finished the course, I have kept the faith; 8 in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.

148. "For I" links us back to verse 5, and provides the reason why Timothy should fulfill (complete) the commission that Christ has given him. Considering the subject of verses 6-8, what is Paul's reasoning?
149. What does this tell us about the work Paul is commending to Timothy after Paul's death?
150. As young people, what practical lessons can we consider for ourselves when we assume the mantle of service to our Lord from those who have come before us? What would be a profitable way to ensure we are prepared for that type of transition?
151. Philippians 2:14-18 draws an interesting connection to the idea in verse 6 of Paul being poured out as a drink offering. He explicitly mentions that it is with joy that he is offered in service to his Lord. Fill in the blanks below to complete the verse. (This may be a good cross reference to write in your margin.)

[Phil 2:14-18 NASB] 14 Do all things without \_\_\_\_\_ or \_\_\_\_\_; 15 so that you will prove yourselves to be blameless and innocent, children of God above \_\_\_\_\_ in the midst of a \_\_\_\_\_ and \_\_\_\_\_ generation, among whom you appear as \_\_\_\_\_ in the world, 16 \_\_\_\_\_ the word of life, so that in the \_\_\_\_\_ of \_\_\_\_\_ I will have reason to glory because I did not \_\_\_\_\_ in vain nor \_\_\_\_\_ in vain. 17 But even if I am being \_\_\_\_\_ out as a \_\_\_\_\_ upon the sacrifice and service of your faith, I \_\_\_\_\_ and share my \_\_\_\_\_ with you all. 18 You too, I urge you, \_\_\_\_\_ in the same way and share your \_\_\_\_\_ with me.

152. In 2 Timothy 4:7, we find that Paul now alludes back to the endurance of an athlete who runs the race according to the rules (2 Tim 2:5). The Greek word for "course" is also used by Paul in Acts 20 when speaking with the Ephesian elders. As we have seen, there have been many significant connections back to Acts 20 in our studies. Briefly comment on Paul's message in Acts 20:22-24 compared with the message of 2 Timothy 4:6-8. Has anything changed over these years?



On several occasions Paul relates an athlete to the walk in Christ (Phil 3:12-14; Acts 20:24, 1 Cor 9:24-27, Heb 12:1; 2 Tim 2:4). These passages capture the importance of proper technique, full time dedication, endurance, and the eventual prize for those who succeed. Paul has succeeded, and now through the Spirit can say that he has “finished my course” and “kept the faith”.

153. Consider the amount of dedication required for modern athletes to find success and victory for their crowns and medals. What lessons can we apply to ourselves in light of Paul’s complete dedication to his work for the Lord?

Paul has faithfully participated in the sufferings of Christ for the sake of the gospel. 2 Timothy 4:8 focuses on that glory which is to come afterwards, as he faces the completion of his own charge given by the Lord Jesus Christ.

154. The word “crown” is the Greek word *stephanos*, a coronal wreath given to the winner of the Grecian Olympic games. Christ was given a *stephanos* of thorns in Matthew 27:29. Consider the following verses where *stephanos* is used, and write the description (or adjective) of the spiritual crown given for each.

- 1 Cor 9:25
- 1 Thess 2:19
- 2 Tim 4:8
- Jam 1:12; Rev 2:10
- 1 Pet 5:4

155. What do these descriptions tell us about the crown awaiting those who overcome, who have completed the race in Christ?



The prize for those who overcome the greatest contest of all time is called an incorruptible *stephanos* of gold, of righteousness, of glory, of rejoicing, and of life. That surely beats the *stephanos* of withering olive leaves given to the winners of the Grecian games!

156. What do the twenty-four elders (the saints) do with their *stephanos* in Revelation 4:9-11? To whom do they give credit for their victory? Who ultimately receives the glory of victory?

157. Our hope, or joy, or *stephanos* of rejoicing is to see fellow believers in the presence of our Lord Jesus Christ at his coming (1 Thess 2:19). How does this hope differ to the hope of a competitor in the Grecian games? What does this tell us about our mindset and responsibility to our brothers and sisters, who are running the race with us?
158. Paul regularly uses object lessons from everyday life to help others understand the principles he was teaching (soldiers, athletes, farmers). Likewise, Paul uses the *stephanos* as a metaphor for our hope in four of his letters. Coincidentally, when did a different type of *Stephanos* (G4736) have a lasting impact on the hope of Paul?
159. If this were a marathon like the Grecian Olympics, there is only one *stephanos* - only one winner. How can individual members of a great multitude all partake in only one crown? (Hint: Gen 22:15-18 and Gal 3:16,24-29 might help with your answer)
160. How do these principles of a multitude being redeemed together as one man connect with God's overall purpose with the earth? (Gen 1:24-26; Num 14:21)
161. Paul declares this crown will be given to all those who "love [Christ's] appearing". Briefly comment on the following references and summarize what it means to love Christ's appearing as we wait for his return.
- Rom 8:17-23
  - 2 Cor 4:16-5:4
  - Titus 2:11-14

Consider Paul's current circumstances where an unrighteous judge will likely condemn him to death. A contrast is made in 2 Timothy 4:8 to Christ who will impartially judge those who come before his judgment seat. We know that Christ is righteous and will perfectly uphold both mercy and justice, "rendering to every man according to his deeds" (Rom 2:5-6). By God's grace, eternal life awaits all those "who by patient continuance in well doing seek for glory and honor and immortality" so long as we endure to the end (Rom 2:8; Mat 20:1-16). Paul is encouraging Timothy, as if waiting by the finish line, to be crowned together with his dear friend and son in the faith.

## 2 TIMOTHY 4:9-13

[NASB] 9 Make every effort to come to me soon; 10 for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens *has gone* to Galatia, Titus to Dalmatia. 11 Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service. 12 But Tychicus I have sent to Ephesus. 13 When you come bring the cloak which I left at Troas with Carpus, and the books, especially the parchments.

162. "Make every effort to come to me soon" (2 Tim 4:9) captures a sense of urgency from Paul, and is a major theme in this final letter. Even as the great "apostle to the Gentiles" (Rom 11:13), Paul needed encouragement from his faithful companions. When we look around the meeting hall, we may look and see many that appear to be "strong" or "great" in their faith, and we may not think that they need our encouragement. List some things that we can do to encourage the "Pauls" in our midst?

163. In verse 10, Paul informs Timothy that Demas has forsaken him. Why is the departure of Demas from the faith such a blow to Paul? (Hint: Look at the other occurrences of his name)

164. We considered in verse 8 how we should love Christ's appearing with an earnest desire. Verse 10 gives us a contrast in Demas who "loved this present world". Find a few other passages or examples in scripture of those who loved their present age or world.

165. What warnings should we heed for ourselves concerning the distractions and snares of our current age?

Tychicus is a silent brother who is twice mentioned as being "a beloved and faithful minister", and is sent along to Ephesus to replace Timothy. It seems plausible that it was Tychicus himself who delivered this last letter from Paul to Timothy, as this was something he had done in the past (Eph 6:21; Col 4:7).

166. Earlier in our studies we considered that the apostles were divinely appointed to be shepherds over all those called by the gospel after Christ's ascent. We see that Paul takes great care in ensuring that the ecclesia in Ephesus will be well cared for in the absence of himself and Timothy. What other shepherd does Paul seem to be imitating in 1 Samuel 17:17-20?

167. How could this lesson apply to any ecclesial responsibility that we agree to take on?

168. Throughout these letters Paul uses the Greek words *hygiēs* and *hygiainō* meaning sound or wholesome. Their basic meaning concerns the health of the body, and they form the root of the English word "hygiene". This language would seem necessary, given the fact that the prophecy of the falling away of Acts 20 had already begun to infect the body of believers. Luke might have had a subtle contribution to these letters to Timothy. What was Luke's occupation?

169. There was a bit of a tumultuous history concerning John Mark and Paul. Find the reference in Acts of this conflict, and comment on Paul's perspective concerning John Mark.

After the account in Acts, we have a later reference to John Mark by Paul (Col 4:10-11) stating he is among those who are "fellow-workers unto the kingdom of God, which have been a comfort unto me". Here at the end of Paul's life, he now asks that John Mark be brought with Timothy, for he is profitable to the ministry of Christ. It seems that John Mark has overcome previous weaknesses and shortcomings to become a servant of Christ who is abounding in faith.

2 Timothy 4:13 is a verse which helps us understand the final journey of Paul. It seems possible that Paul was in Troas when he was arrested and taken to Rome for his final imprisonment. Leaving his cloak behind might give us a clue that he left unexpectedly or in haste. The fact that he is asking for it, now being in prison, seems to point to poor conditions in his prison cell, particularly with the onset of winter approaching (2 Tim 4:21).

170. Why is it significant that Paul asks for what is very likely Old Testament books in verse 13? (Hint: 2 Tim 2:15; 3:15-17; 4:1-2)

#### 2 TIMOTHY 4:14-22

[KJV] 14 Alexander the coppersmith did me much evil: the Lord reward him according to his works: 15 Of whom be thou ware also; for he hath greatly withstood our words. 16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge. 17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion. 18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen. 19 Salute Prisca and Aquila, and the household of Onesiphorus. 20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick. 21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. 22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

Alexander the coppersmith could be the same man mentioned in 1 Timothy 1:20 and Acts 19:33. He could also be one of three different Alexanders, so it is hard to be certain in any case. It is likely he was one of the smiths that benefitted from making the images of Artemis, and felt threatened by the impact of the gospel on his trade.

171. The Greek word translated "withstood" also occurs in 2 Timothy 3:8 regarding Jannes and Jambres. What comparisons can you make between what is written in 2 Timothy 3:8-9 and 2 Timothy 4:14-15 concerning these men?

#### **"In my first defence no one came to me, but all forsook me" (Diaglott)**

"Paul had probably appealed to his countrymen, some of whom had believed the testimony of Paul (Acts 28:20-24; 26:4-5) but had now failed to step forward and verify Paul's defence at his first hearing. Paul would not be speaking in such terms of his brethren and sisters, particularly those commended in Romans 16. He is referring to those Jewish and Gentile authorities and witnesses who in the climate of increasing public animosity, avoided any association with Paul. In this he was experiencing something of the reproach that was heaped on Christ's head (cp. Job 19:13-17; Psa. 35:12-16; Isa. 53:2; Phil 3:10)."

(A. Hill, *2<sup>nd</sup> Timothy*, pages 83-84)



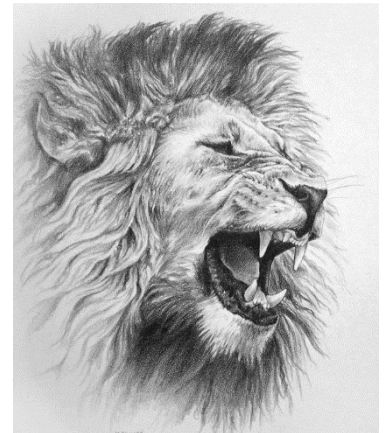
172. 2 Timothy 4:16-18 has strong allusions to the account of the final hours of Christ and Stephen. Fill out the chart below comparing these three occasions. Include references.

Paul's Final Hours	Christ's Final Hours	Stephen's Final Hours
"at my first defense, no man stood with me" (2 Tim 4:16)		False witnesses testify against Stephen. Stephen testified alone (Acts 6:13-7:1).
"I pray God that it may not be laid to their charge" (2 Tim 4:16)		
"the Lord stood with me and strengthened me" (2 Tim 4:17)		
"that by me the preaching might be fully known" (2 Tim 4:17)	Christ declared that he is the son of God (Luke 22:66-71).	
"I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom" (2 Tim 4:17)		

173. Paul had found himself in many dire situations where his life was on the line. Read Acts 27:13-25, and comment on how that experience would have strengthened Paul's faith to face execution at the hands of the Romans.

174. Read Daniel 6:19-28, and write down the comparisons to 2 Timothy 4:17.

175. What other references can you find on the theme of being delivered from the mouth of lions/beasts?



176. What encouragement can we gain from these examples which demonstrate God's power to save those who trust in him?

177. Summarize the key lessons you have learned from 2<sup>nd</sup> Timothy chapter 4.