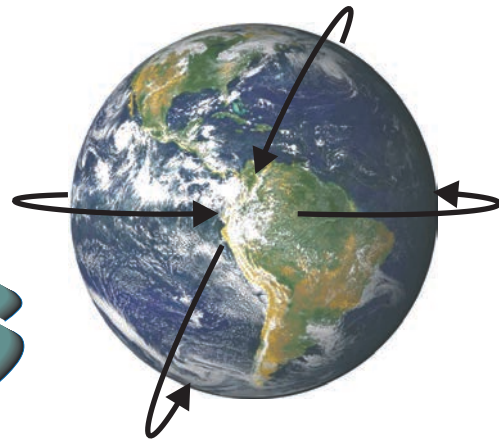


1 & 2 Timothy and Titus



Taught by Tex Williams

“And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also.”

II Timothy 2:2



The Epistles to Timothy & Titus



INTRODUCTORY
NEW TESTAMENT
STUDIES

Taught by
Tex Williams

Arranged for study by
Roger Dykes & Virgil Yocham


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Timothy and Titus Study Guide

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DISCLAIMER

The textbook used with this course was selected because we consider it one of the best and because of its readability. C. Michael Moss, author of the book: **Commentary, 1 and 2 Timothy & Titus** is a conservative writer but, as with all books written by men there may be some things with which you and I would not agree. The principle, “use what is good and discard what is not good” applies to all textbooks used with our courses. Please be wise enough to discard any and all teaching that is not biblical.

Instructions & Requirements for Level II Students (Non-Transferable)

Each lesson is built around the instruction on either the VHS tape, DVD, CD, or audio cassette tape. Listen to the lecture on the tape as you follow along in the course Study Guide book.

Reading: You are required to read the books of 1&2 Timothy and Titus two (2) times during this study. A suggested book is Tex Williams commentary *The Epistles of Timothy and Titus* from our Sunset Study Library. **(This will be 5% of your grade).**

Tests: There is a **Self-Exam** at the end of each lesson. Preview each lesson by reading these questions first.

There will be only two test to complete this course. The mid-term test is to be given over the first six (6) lessons, a final test will be given at the end of the study over the last seven (7) lessons. **(This will be 85% of your grade).**

Memory Work: Memory work will be done on the honor system. You are asked to write your verses from memory on your test in the presence of the administrator. After you have completed the test, and turned it in, correct the memory work with a different colored pen. **Or you may quote them to the administrator** during the course, he will keep track of the verses completed and report them to us. Please be diligent in doing your memory work. All memory work must be completed to pass this course. You will have twenty (20) verses to memorize. **(10% of your grade)**

Due by mid-term test: (10 verses)

1 Timothy 2:5-6, 4:1-5, 6:6-8.

Due by final test: (10 verses)

2 Timothy 1:12, 2:2-3, 3:16-17, 4:1-5.

Assignments:

- * All the Self Exams in the Study Guide must be completed.
- * All the memory verses assigned must be completed, either written or quoted. Ten (10) due for the mid-term, (lessons 1-6), and ten (10) are required for the final test, (lessons 7-13).
- * Levels II & III must obtain a 70% or better on each test to pass this course.

All assignments **must be completed and turned in** at the time of the final to pass the course.

Instructions and Requirements for Level III Students (Transferable)

Each lesson is built around the instruction on either the VHS tape, DVD, CD, or audio cassette tape. Listen to the lecture on the tape as you follow along in the course Study Guide book.

Reading: Required; **Commentary, *1 and 2 Timothy & Titus*** by C. Michael Moss, College Press, Publisher and ***1&2 Timothy and Titus*** by Tex Williams. These books must be read by the time the course is completed. A three (3) page evaluation of book by C. Michael Moss is to be turned in with your final test. You must read the books of ***1 and 2 Timothy and Titus*** five (5) times during this course. Three (3) times in a modern translation. **(This will be 10% of your grade)**

Memory Verses: Memory work will be done on the honor system. You are asked to write your verses from memory on your test in the presence of the administrator. After you have completed the test, correct the verses with a different colored pen. **Or** you may quote them to the administrator during the course and he will keep track of the verses completed and report them to us. You will have forty-five (45) verses to memorize. **(10% of your final grade)**

Due with the mid-term: (25 verses)

1 Timothy 1:5, 12, 15-17; 2:1-6, 8; 3:14-16; 4:1-5; 5:21-22; 6:6-8.

Due with the final test: (20 verses)

2 Timothy 1:7-12; 2:1-2; 3:14-17; 4:1-8.

Test: There will be two major tests to complete for this course. The mid-term test is to be done at the end of lesson six (6) and the final will at the end of the study, after lesson thirteen (13). Each test must be passed with a 70% or better to pass this course. **(This is 80% of your grade).**

Self Exams: All Self Exams **are to be completed** at the end of each lesson.

All assignments **must be completed and turned in** at the time of the final exam to pass this course. Your total average grade for the course **must equal 70%** or above to pass this course.

Grade: Your total average grade for the course must equal 70% or above. The course requirements listed above will be given the following percentages in making up your grade.

a. Reading and evaluation paper	10%
b. Memory verses	10%
c. Mid-term and final test	<u>80%</u>
	100%

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LESSON ONE:

INTRODUCTION AND SALUTATION

INTRODUCTION:



We are about to begin a study of the books 1 and 2 Timothy and Titus in the New Testament. Paul wrote the letter we call 1 Timothy, to explain how a local church should be managed, and to enforce his own authority as a servant of God. Let's talk just a little bit in the beginning about what 1 and 2 Timothy and Titus actually are.

LESSON TEXT: Acts 19; 20:17-38; 1 Timothy 1:1-5

LESSON AIM: To develop an understanding of the purpose and the historical setting of the book.

LESSON OBJECTIVES: You will . . .

1. Examine different descriptive titles for the letters to Timothy and Titus.
 2. Learn something about Timothy & Titus, the recipients of the Letters.
 3. Consider the history of the church in Ephesus in which Timothy was to minister.
 4. Understand the salutation.
-

DESCRIPTIVE TITLES

A. Usually Grouped Together

1. Because the content of all three deal with similar problem and theme.
2. They were written to individuals rather than churches. (Also Philemon).

B. Commonly Known as the "Pastoral Epistles"

1. Incorrect as it comes from the denominational background of the pastor and the preacher being one and the same.
2. Correct in that each has instructions to the elders, who are pastors.
 - a. Great emphasis given to teaching in regard to elders, or shepherds.
 - b. Generally this is not what is reflected in the title – normally referring to Timothy and other preachers as "Pastors."

C. More Correctly Called "Evangelistic Epistles"

Paul offers a great deal of instruction to the evangelist in a local congregation.

1. There is a difference in an "evangelist" and a "pastor" (Ephesians 4:11).
2. Timothy and Titus are evangelists (2 Timothy 4:5).

3. There is a sense in which even “Evangelistic Epistles” might give a wrong concept.
 - a. It gives the implication of the Clergy/Laity system of denominationalism.
 - b. We wouldn’t dream of calling the preacher a pastor, but at times we try to make him one.

D. “Paul’s Letters to the Two Evangelists, Timothy and Titus”

1. Most accurate title.
2. Paul is giving each instruction as to their conduct as they deal with various issues in the church.

THE AUTHOR AND THE RECIPIENTS

A. The Author – Paul the Apostle (1:1)

B. The Recipients of the Letters – Timothy and Titus

C. Background on Timothy, the Young Gospel Preacher

1. Acts 16:1 – Indicates Timothy was an inhabitant of Lystra. He was a child of a mixed marriage. His mother was a devout Jew and his father was a Greek.
2. Timothy was probably converted on Paul’s first missionary journey.
 - a. He was referred to as Paul’s “true son in the gospel.”
 - b. His spiritual life was influenced by Lois, his grandmother and Eunice, his mother.
3. Paul had Timothy circumcised because he wanted the Jews to accept him.
4. Timothy joined Paul and Silas on the 2nd missionary journey.

D. Background Information Concerning Titus

1. Like Timothy, Titus had an unwavering loyalty to the cause of Christ and was willing to be sent on difficult missions.
2. Titus seemed to be more of a leader than Timothy because not only could he follow directions but he also had the ability to go ahead of his own accord (2 Corinthians 8:16-17).
3. Titus is not mentioned in the book of Acts but he is found some 13 times in other places in the New Testament (2 Corinthians 8:16-17).
4. Although Titus’ name is not found in the book of Acts, the first implied reference to him is in that book.
 - 1) A comparison of Acts 15:2 (certain others of them) with Galatians 2:1, 3 (taking Titus along also. . . Titus who was with me) shows Titus to be a part of that group.
 - 2) The occasion was the conference in Jerusalem concerning the question of the necessity of the Gentiles being circumcised.
5. Titus was likely a convert of Paul’s because he is spoken of as “*my true child in a common faith*” (Titus 1:4).
6. Titus was a Greek (Galatians 2:3) – both of his parents were Gentiles. He was undoubtedly a “test case” in the meeting of the apostles and elders at Jerusalem. The Judaistic party at Jerusalem demanded that Titus be

- circumcised but Paul would not yield to their demands (Galatians 2:5).
7. As in the case of Timothy, Titus' work seemed to be quite varied.

THE CHURCH AT EPHESUS

A. The Church Established in Ephesus (Acts 19:1ff)

1. Paul came to Ephesus on his 3rd Missionary Journey.
 - a. The church began with the conversion of some disciples of John the baptizer.
 - b. Paul stood up and taught in the synagogue in Ephesus.
 - 1) Audience made up of diligent Jews.
 - 2) God fearing Gentiles.
2. Paul then taught in the school of Tyrannus for 2 years.
3. Paul left Ephesus, but returned to Miletus and sent for the elders of Ephesus.
 - a. Paul warns the elders that trouble is coming.
 - b. False teachers would arise from among themselves.
4. By the time these letters were penned, Paul's prophecy had come true. Timothy was placed in Ephesus to deal with these false teachers.

B. The Evangelistic Nature of the Church

1. All Asia heard the Gospel because of this church.
2. Satan hates an evangelistic church.

SETTING AND DATE OF THE LETTERS

A. Sometime after Paul's Release from Prison in 62 A.D.

1. Paul was in a Roman prison at the end of Acts. He remained there for two years.
2. Paul was released and then 1 Timothy and Titus were written.

B. First Timothy Was Probably Written from Macedonia

PAUL'S INTRODUCTION AND SALUTATION (1 Timothy 1:1-5)

A. Paul's Authority – An Apostle

1. Paul stressed his apostleship as it evidenced his authority.
 - a. Apostle – One sent on a mission with orders and authority.
 - b. In the New Testament apostle is used:
 - 1) In a general sense to include anyone sent to teach the Word of God (Acts 14:4; Philippians 2:25; 2 Corinthians 8:23).
 - 2) In a specific sense, as an office in the Lord's church as one specifically chosen by Christ (Luke 6:13; Acts 1:15-26; 1 Corinthians 12:28; Ephesians 4:11-12).
 - c. Paul held the office of apostle in the church.
 - 1) God desired that Paul be an apostle in the church specifically to go to the Gentiles (1 Corinthians 1:1).
 - 2) Paul was in the position not by his effort, but by the will of God (Acts 26:16-18).

B. Paul's Protege – Timothy. *“Timothy, my true child in the faith”* (1 Timothy 1:2).

1. *“Child”* – Greek word or expression meaning “to bring forth.” Paul was the instrument by which Timothy was taught the truth. As children need help in growing and developing in life, newborn Christians need teaching and training in God’s Word.
2. *“True”* – Paul claims Timothy as a legitimate son who has remained faithful in Christ.
3. *“Grace”* – God’s favor toward His people in Christ Jesus. Through Christ we have forgiveness and reconciliation to God by His grace (Ephesians 2:1-9).
4. *“Mercy”* – Used only in Paul’s letters to Timothy. Mercy is God’s love toward the wretched and pitiable.
 - a. As Christians on the earth, we live in a wretched situation.
 - b. God would have us with Him if we were not needed to preach the gospel to the lost.
 - c. Thus, God understands my wretched situation and supplies the grace and mercy necessary to see me through.
5. *“Peace”* – Paul being a Jew uses the common Jewish greeting “Shalom.”
 - a. Peace that passes all understanding in Christ Jesus.
 - b. Peace comes as a result of a right relationship with God.
6. Their origin: God, the Father & Christ Jesus, our Lord.

PAUL’S CHARGE TO TIMOTHY (1 Timothy 1:3-5)

A. Warn the False Teachers (See Acts 20:28-31)

1. Remain and teach in the city of Ephesus.
2. Correct false teaching by charging the false teachers. Paul says, “I left you in Ephesus because there are false teachers there.”

B. Two Areas to Be Corrected

1. Instruct certain men not to teach strange (different) doctrines (v. 3; cf. Galatians 1:6-9).
 - a. *“Strange doctrines”* – Those which oppose orthodoxy.
 - b. Correct teachings were those revealed by Paul through the Spirit.
 - c. The false teachers are teaching a different doctrine from that of Paul (Acts 20).
2. Instruct these men not to pay attention (give heed, KJV) to myths and endless genealogies (v. 4a).
 - a. Myths and genealogies may have developed from:
 - 1) The Jewish Rabbis who used the Jewish Talmud to create stories to illustrate moral principles.
 - 2) These false teachings caused controversy in the church; the same is true today.
3. The teaching of strange doctrines, myths and endless genealogies resulted in speculation and controversies.
 - a. Speculation is nonsense and causes division.
 - b. Speculation is an idea or teaching which is not based on truth.

SELF EXAM FOR LESSON ONE:

1. The term “Pastoral Epistles” is used both correctly and incorrectly. Explain:

2. The most accurate term to describe the letters to Timothy and Titus is:

3. Identify Lois and Eunice. _____

4. Explain why Timothy was not circumcised and why Paul found it advantageous to have the ritual performed. _____

5. Timothy joined Paul and Silas on which missionary journey?

6. The church in Ephesus began when Paul found what group of believers?

7. The theme of Paul’s sermon to the Ephesian elders was: _____

8. Satan hates the church which is what? _____
9. 1 Timothy was probably written from where? _____
10. Distinguish between the general and specific use of the term “apostle” in the New Testament. _____

11. What phrase indicates Timothy’s continued faithfulness to Christ? _____

12. Timothy was to oppose the men in Ephesus who were teaching what? _____

LESSON TWO

THE NEED FOR SOUND DOCTRINE

INTRODUCTION:

We are talking about Timothy and his work and the problems of the church at Ephesus. From the very greeting of the letter, Paul affirmed his authority as a servant of Jesus Christ. Those who are giving Timothy trouble needed to remember that Timothy was there because God had put him there, for Paul's authority was given by God. Paul was an "apostle," one whom God sent with a special commission. His apostleship came by "commandment" from Jesus Christ. Both Paul and Timothy were sent by the King of kings! Paul now is trying to give some instructions to Timothy and some encouragement as he works among the false teachers who are in Ephesus causing difficulty and problems.

LESSON TEXT: 1 Timothy 1:5-20

LESSON AIM: To discover Timothy's true purpose for staying in Ephesus.

LESSON OBJECTIVES: You will . . .

1. See the goal of preaching sound doctrine and the sources of love.
 2. Discover the true sources of love.
 3. Learn of men who had strayed from the truth.
 4. Determine the proper and the improper use of the law.
 5. Experience Paul's gratitude for his salvation and opportunity to serve.
-

THE FOUNDATION FOR TEACHING SOUND DOCTRINE

A. The Goal of Paul's Instruction (1:5-7)

Love among the brethren must be in place before Timothy can successfully deal with these false teachers.

1. Sources of love:
 - a. **A pure heart.** "Heart" is the seat of the mind and the will; the mind.
 - 1) All thoughts and actions originate in the heart, therefore we need a pure heart.
 - 2) Man is the product of what he allows to abide in his mind.
 - 3) Timothy must use sound doctrine to change the minds of the Ephesians from worldly thoughts to spiritual thoughts. Proverbs 4:23 – "*Keep your heart with all vigilance, for out of it flow the springs of life.*" Matthew 12:34 – "*Out of the abundance of the heart, the mouth speaks.*"
 - b. **A good conscience.**
 - 1) Conscience is man's moral intuition which passes judgment upon his state, emotions, thoughts, words and actions (Romans 2:14-

- 15). The conscience both approves and condemns.
- 2) A good conscience is one that has been taught by the Word of God.
- c. **A sincere faith.** An un-hypocritical faith toward:
 - 1) God.
 - 2) Salvation which comes through Jesus Christ.
 - 3) The Bible as God's Word which when followed makes one pleasing to Him.
 - 4) Christian maturity – continually being developed and strengthened in the lives of Christians.

B. Characteristics of These False Teachers (1:6-7)

- 1. They have **strayed** (deviated, missed the purpose of God) **from a pure heart, a good conscience and a sincere faith** (v. 6a).
- 2. They have turned aside to **fruitless discussions** (v. 6b).
- 3. They desired to be **teachers of the law** (of Moses) (v. 7a).
- 4. They **taught out of ignorance** rather than knowledge (v. 7b).
 - a. They have misused the teachings of the law.
 - b. They claim to have special knowledge.

PROPER USE OF THE LAW

A. The Proper and Improper Uses of the Law (1:8-11)

- 1. The proper use of the Law.
 - a. Paul states that the Law is good, but it must be used correctly (Romans 7:7, 12-14).
 - b. Paul is not condemning the Law, but these men's incorrect use of it.
 - c. The Law was not to save or to bind; the law was given to identify sin and condemn it. The Law served to show man that he could not be saved by law which required flawless conduct, but his salvation came by way of grace through faith in Jesus Christ.
- 2. The improper use of the law.
 - a. When you take it out of the context of God's over-all purpose.
 - b. When you bury it under traditions (Matthew 15:1-9; Mark 7:7-9).
 - c. When you use it as a "take-off point" for spellbinders about ancestors (myths and endless genealogies).

B. Problems the False Teachers Had Concerning the Law

- 1. These false teachers were binding the Law on Christians as a requirement for salvation.
 - a. A righteous (just) man is dead to the Law.
 - b. The righteous are saved by grace through faith – not by flawless law keeping.
 - c. The law of Christ today is kept by a righteous man as a manifestation of his faith.
 - d. Law cannot be bound as a means of Justification on those who have been justified by grace through faith.
- 2. Sound doctrine teaches that salvation comes by the blood of Christ which

is presented in the glorious gospel message.

3. Those for whom the Law was made:
 - a. The lawless and rebellious.
 - b. The ungodly and sinners.
 - c. The unholy and profane.
 - d. Killers of fathers and mothers.
 - e. Murders.
 - f. Immoral men.
 - g. Homosexuals.
 - h. Liars.
 - i. Perjurers.
 - j. Whatever else is contrary to sound teaching according to the gospel

PAUL'S DEEP GRATITUDE FOR THE OPPORTUNITY TO SERVE (1:12-17)

A. A Thankful Apostle. Paul's Thankfulness That the Gospel Was Entrusted to Him (1 Timothy 1:12-17)

1. Paul thanks God (v. 12):
 - a. For strength – Paul knew his strength came from God.
 - b. For considering Paul faithful.
 - 1) “Faithful” – always ready to serve.
 - 2) Paul was trustworthy in activities as a Jew prior to becoming a Christian and so God knew Paul would be faithful as a Christian.
2. Paul's previous characteristics (v.13).
 - a. Blasphemer, persecutor, violent aggressor.
 - b. Paul was shown mercy because he acted ignorantly in unbelief.
 - 1) Paul was honestly trying to follow God.
 - 2) Paul acted in ignorance because he did not believe that Jesus was the Son of God.
3. Paul was brought to a state of usefulness in God's Kingdom by abundant grace. God's grace was coupled with Paul's faith and love. This faith and love was developed as a result of God's grace.

B. A Trustworthy Statement

“Jesus came into the world to save sinners, among whom I (Paul) am foremost”
(1 Timothy 1:15-16).

1. Through Paul, Jesus would demonstrate His perfect patience.
2. Paul became a living example (visual aid) of God's mercy.

C. A Praising Servant. Paul Begins Praising God (1 Timothy 1:17)

1. To the King: He is:
 - a. Eternal
 - b. Immortal
 - c. Invisible
2. To the only wise God: be honor and glory forever and ever.

NOTE: Paul is bursting with gratitude not only because God saved him, but he was also permitted to tell others of Christ's redeeming sacrifice.

PAUL RENEWS HIS EXHORTATION

A. Paul's Renewal of the Exhortation to Oppose Apostasy (1 Timothy 1:18-20)

1. Paul commands Timothy to wage a good warfare against apostasy.
 - a. The basis of the charge: Prophetic utterances previously made concerning Timothy.
 - 1) Acts 13 records that there were prophets in the church at Antioch.
 - 2) God through those prophets instructed the church to set apart Paul and Barnabas for a special work.
 - 3) Acts 16:1-3 – Timothy was appointed for his work by the brethren in Derbe and Lystra.
 - 4) Apparently, the selection was made by prophets in those congregations and thus, Timothy received a divine appointment for the work he was doing.
 - b. Keep the faith and a good conscience. Faith in:
 - 1) God,
 - 2) Christ,
 - 3) The assignment God had given him.
 - c. Good conscience – One trained and taught in the truth.

B. Timothy's Opposition in Ephesus

Hymenaeus and Alexander:

1. Rejected their good conscience and made shipwreck of their faith.
 - a. Delivering them over to Satan was accomplished through the act of disfellowship (1 Corinthians 5:5).
 - b. Paul could no longer use these men in whatever capacity they had been used before.
2. Purpose of delivering them over to Satan: *...to be taught not to blaspheme.*

SUMMARY:

Now as we summarize this marvelous passage and all this chapter, we see the assignment given by Paul telling Timothy, you have some difficult circumstances to deal with, but continue working because you were given this assignment by God Himself. Hold on to your faith and help the Christians there to hold on to their faith. Don't be distracted from that assignment by false teachers or useless chatter. Stay in there. You're going to have some hard times, some difficult times. Remember me and my purpose and my assignment and develop in that congregation love so that God's name can be glorified and so that the gospel of Christ can be preached and this once fine congregation at Ephesus can return again.

Questions For Discussion and Reflection:

-
1. What facts does Paul mention in his introduction to this letter (vs. 1-2)?
-
2. What problem does Paul address from the start (vs. 3-11)? What is the nature and result of the problem and what solution does he offer?

-
3. In your judgment, what things constitute a false teacher today?
-
4. For what is Paul especially thankful for in verses 12-17?
-
5. Do you think all Christians should adopt the attitude Paul has in verse 15? Why or why not?

SELF EXAM FOR LESSON TWO:

1. List the three sources of love given by Paul.
 - 1) _____
 - 2) _____
 - 3) _____
2. What is meant by “the heart”? _____

3. Timothy is to change the minds of the Ephesian Christians with the use of what? _____

4. What is the conscience? _____

5. What is the necessary ingredient for a good conscience? _____

6. List four characteristics of the false teachers in First Timothy.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
7. Distinguish between the proper and improper use of the law. _____

8. Discuss the reason for Paul’s enthusiastic burst of gratitude. _____

9. Paul encourages Timothy to keep (hold on to) what two things?
 - 1) _____
 - 2) _____

LESSON THREE

TEACHING ABOUT PRAYER

INTRODUCTION:

Following the charge to Timothy in chapter 1, which points to the presence of false teachers as the occasion of the letter, Paul now moves on to give a series of specific instructions (2:1-7 on the proper objects of prayer; 2:8-15 on the proper demeanor for prayer; 3:1-13 on the qualifications for church leadership). All of this leads directly to 3:14-15, where Paul repeats his purpose for writing in terms of the believers' knowing how to conduct themselves in God's household.

This new section begins with the conjunction "therefore" (NIV, **then**), implying a result or inference from what has preceded. It seems likely that all of this material is a direct consequence of what was said in chapter one. That means that these instructions are best understood as responses to the presence of the wayward elders, who were disrupting the church by their errors and controversies. In fact, Paul does not suggest at any point that Timothy is to set the church in order, as for the first time. In each case the activities seem already to be present. What Paul is doing is correcting abuses of various kinds. For example, it may be assumed that men pray, and do so with raised hands (v. 8). The instruction here is that they do so with "holy" hands, not "soiled" by anger or argument.

LESSON TEXT: 1 Timothy 2:1-15

LESSON AIM: To impress the readers with the importance of prayer and holiness of life and practice.

LESSON OBJECTIVES: You will. . .

1. Discover the four types of prayer and the fruit of prayer.
 2. Learn of the need for holiness in the lives of effective Christians.
 3. See the differing roles of men and women as they relate to each other and the purposes of God.
-

A CALL TO PRAYER (2:1)

A. Things of First Importance

"First of all" suggests that offering prayers of all kinds for "all people" is the matter of first urgency.

1. Pray for kings and all those in authority.
 - a. May have reference (given the overall context) to those in authority in the church.
 - b. Probably means all those who govern (the emperor, provincial officials, local magistrates) are proper objects for Christian prayer.

2. The reason for praying for pagan authorities; “. . .*that we may live peaceful and quiet lives in all godliness and holiness*” (v. 2).
 - a. The false teachers may have been disrupting the church and bringing the gospel and the church into disrepute on the outside.
 - b. Christians should live in such a way that *no one will speak evil of the name of God and of our teaching* (6:1).

B. Four Synonyms for Prayer (2:1-8)

1. **“Requests” or “entreaties.”**
 - a. Greek word (DEESIS) meaning “prayer or petition.”
 - b. When used in conjunction with the next word which also means “prayer” this Greek word or expression takes on a more distinct meaning of “petition” in a specific situation.
 - c. We have been given the right to ask for things we want.
2. **“Prayers.”** Greek word or expression meaning “prayer in a general sense.”
3. **“Intercessions.”**
 - a. Example: To pray for a specific individual or situation.
 - b. God grants us the right to plead on behalf of a given thing.
4. **“Thanksgivings.”**
 - a. Greek word or expression meaning “gratitude or acts of offering thanks.”
 - b. All blessings that come from God return to Him in our expressed gratitude.

C. Prayers Are to Be Made for All Men (2:1b-7)

1. Christians are charged with the commandment to pray for all men that they might come to a knowledge of the truth.
2. “Good and acceptable” – Our praying for rulers and kings is good and acceptable before God.
3. God desires that all men be saved and come to a knowledge of the truth.
 - a. The ultimate purpose of our prayers is the salvation of all mankind.
 - b. If our lives are peaceful, we will have better opportunities to reach the lost through the preaching of the gospel.
4. There is only one God and one mediator which is Christ Jesus.
 - a. Salvation comes through the God of the Bible, Jehovah, and through no other.
 - b. “Mediator” – One who arbitrates between two parties; that removes a barrier in order that a common goal might be reached.
 - 1) Initially, in the Garden of Eden, God and man experienced an harmonious relationship.
 - 2) Sin separated man from God (Isaiah 59:1-2).
 - 3) Jesus serves as the mediator between God and man bringing reconciliation with His own blood.
 - a) Hebrews 8:6 – Christ has obtained the ministry which is reconciliation.
 - b) Hebrews 9:15 – Jesus mediates a new covenant which promises eternal life.
 - c) As a result, Christians again experience the harmonious relationship with God “Who gave Himself a ransom for all.”

- c. Ransom:
 - 1) Can mean either a “ransom” (involving “payment”) or “redemption” (in the Exodus sense of delivery from bondage).
 - 2) Jesus Christ restores sinners to their rightful relationship to God by bringing them to a knowledge of truth.
- d. “At the proper time” implies that in the “history of salvation” the time for God’s showing mercy to all people has now arrived, as witnessed in the death of Christ, which is “for all.”
 - 1) God’s plan unfolded throughout history with the coming of Christ.
 - 2) God’s plan for redeeming man was fully revealed on Pentecost (Acts 2).
- 5. Paul’s appointment and assignment. *“I (Paul) was appointed a preacher and an apostle.”*
 - a. Paul was divinely appointed to preach.
 - b. Paul uses an oath to confirm that he was an apostle which apparently was being disputed.
 - c. Paul was a teacher of the Gentiles in the realm of faith and truth.

THE NEED FOR HOLINESS

A. Public Prayers Are to Be Made by Men With Holy Hands (2:8)

- 1. Christians are given the responsibility to bring the gospel message to others, but our efforts will fall short if our lives are not pure.
- 2. “Lifting up holy hands” refers to their not being “soiled” by **anger or disputing**, the particular sins of the false teachers in Ephesus.
 - a. Those men who prayed were to lead pure lives.
 - b. Paul is not stressing the position of prayer, but the purity of life.
- 3. “Anger.”
 - a. Indignation against a brother.
 - b. Matthew 18:21-35 – Jesus stresses the need to avoid ill will against a brother.
- 4. “Dissension” – Quarreling, fussing and wrangling.
- 5. Paul is stressing that those leading in the assembly should not be a distraction due to their personal conduct.

B. Instructions to Women in the Church (2:9-15)

- 1. The key is to be dressed in such a way that a Christian woman demonstrates a Christ-like spirit. The use of “good judgment” in the matter of dress.
- 2. Women are to be adorned with their good deeds.
- 3. Women, within a given culture, are to dress in a way which brings glory to God.

NOTE: Women who are believers are to be “clothed” in better things—**with good deeds**, which will later be defined as, among other things, “bringing up children” (5:10). The point is that “healthy teaching” has to do with conduct that is **appropriate for women who profess to worship God**, not conduct that is immodest or indecent, as is characteristic of women intent on seduction.

C. Paul’s Instruction Regarding Woman’s Position with Respect to Man and God (2:11-15)

1. Women's role. A woman is to learn in quietness and full submission.
 - a. The issue is one of authority and position in God's plan for the redemption of mankind.
 - b. 1 Corinthians 14:
 - 1) The issue under discussion centers around the assembly which is that time when the entire Family of God is gathered together (1 Corinthians 14:23).
 - 2) Paul is discussing the idea of edifying the church. Women are to remain silent when the entire assembly was present.
2. Women are to learn in quietness and subjection.
 - a. Women are not to teach or exercise authority over men.
 - b. Women are to teach the gospel.
 - 1) They could teach other women.
 - 2) They could teach a man in a private setting.
 - 3) Regarding prayer, men are to lead in prayer when both sexes are present (v. 8).
3. Reasons for woman's position in God's scheme.
 - a. Man has priority over woman in creation, for man was created first.
 - b. Paul's teaching should not be interpreted to imply that women are inferior to men.
 - c. Rather, Paul is simply relating God's divine order for men and women.
 - d. Woman was deceived in the Garden.
 - 1) Woman abandoned her role of subjection, taking the leadership in obeying Satan.
 - 2) Within the curse, God reaffirmed woman's role of submission.
 - 3) Man on the other hand, walked into sin with his eyes wide open.
4. Woman shall be preserved through the bearing of children.
 - a. Woman is not lost eternally.
 - b. Possible explanations.
 - 1) Woman, in the generic sense, brought Jesus into the world, thereby bringing salvation (Genesis 3:15).
 - 2) A better explanation is that the bearing of children is symbolic for the woman remaining in her position of submission to man.
 - a) Therefore, woman will be saved provided she continues in God's appointed role.
 - b) A positive statement stating that regardless of Eve's sin and the subsequent role women were given, woman will be saved provided she carries out her role which is summed up in the phrase "child bearing" and she continues in faith, love, and sanctity.

Questions for Discussion and Reflection

What is the significance of the phrase "one mediator: (v. 5)?"

What do you suppose was the intent behind Paul's instructions in verses 9 and 10?

What command does Paul give in verses 11 and 12? What does his explanation (v. 14) indicate about the context of the command?

To you, what does it mean for a woman “to have authority over a man” (v. 12). Do you think these commands (vs. 11-15) apply to all male/female relationships?

SELF EXAM FOR LESSON THREE:

1. List and describe the four words Paul uses in his discussion of prayer.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
2. Why are Christians commanded to pray for all men? _____

3. God's desire for all men is: _____

4. How do kings or rulers effect the spread of the gospel? _____

5. Define “mediator”. _____

6. Explain man's need for a mediator between himself and God: _____

7. Give the two possible meanings of “ransom.”
 - 1) _____
 - 2) _____
8. The phrase “lifting up holy hands” has reference to what? _____

9. Women are to dress in order that they might bring _____ to God.
10. In the church, women are not to exercise _____ over a man.
11. A woman will be “saved through child bearing” has reference to what? _____

LESSON FOUR

LEADERSHIP IN THE LORD'S CHURCH

INTRODUCTION:

To this point, Paul has addressed some concerns related to the community at worship and corrected some abuses generated by the activities of the erring elders. Now he turns to the elders themselves and sets forth some qualifications for “office.”

He begins, in 3:1-7, with a group called *episkopoi* (overseers); then moves in verses 8-13 to a group called *diakonoi* (servants, deacons), with a note also about some “women” in verse 11. The evidence from Acts 20:17 and 28 with Titus 1:5 and 7 indicates that the terms *episkopoi*, “overseers” and *poimen*, “shepherd” (Acts 20:28; Titus 1:7), and *presbuteroi*, “elders” (Acts 20:17; Titus 1:5), are interchangeable.

LESSON TEXT: 1 Timothy 3:1-8

LESSON AIM: To define the qualities and qualifications of the leaders in God's church and investigate the names by which they are called.

LESSON OBJECTIVES: You will . . .

1. Learn three Greek terms which are used to designate the leaders of the Lord's church.
 2. Discover the qualifications for these leaders which indicate their ability to do the work.
 3. Be introduced to the office of the deacon.
-

ELDERS AND THEIR QUALIFICATIONS (3:1-11)

A. Greek Terms for the Office of Elder

1. Three Greek words are used in reference to the office of an elder.
 - a. In Acts 20, all three words are used interchangeably to describe the leaders from the church at Ephesus.
 - 1) Acts 20:17 – Paul called for the Ephesian **elders** to meet with him in Miletus.
 - 2) Acts 20:28 – The Holy Spirit has made you (**elders**) **overseers** to **shepherd** the church of God.
 - b. The three Greek words defined:
 - 1) **Presbuteros** – “Presbyter or elder.”
 - 2) **Episkopos** – “Overseer, bishop, superintendent, or guardian.”

3) **Poimen** – “Shepherd, pastor.”**B. Qualifications of Elders**

1. Qualified (equipped) to serve (3:1-7).
 - a. **Desire.** *“If anyone sets his heart on being an overseer, he desires a noble task.”*
 - 1) *Aspires* – Greek word or expression meaning “reaching for, reaching the hand out toward.”
 - 2) He must truly desire the office.
 - a) Desire is the first qualification of an elder.
 - b) The church is in need of men who truly desire to be spiritual leaders.
 - b. **Above reproach.**
 - 1) Greek word or expression meaning “not be laid hold of.”
 - 2) The elders are not sinless or perfect.
 - 3) One having a good reputation, having repented of any sin and therefore, blameless.
 - c. **Husband of one wife.** Possible explanations:
 - 1) **One who has not remarried after the death of his first wife.**
 - a) The gnostics taught that if a man was a Christian, his wife died and he remarried, he was once again giving into fleshly desire and sin.
 - b) Incorrect because when a man’s wife dies, he has no wife.
 - c) Therefore, if he remarries he is still the husband of one wife.
 - 2) **One not a polygamist.**
 - a) Polygamy is contrary to scripture.
 - b) Probably not the thrust of the verse because polygamy, at this time, was not a problem among Jews or Greeks.
 - 3) **One not divorced and remarried.**
 - a) Certainly remarriage after divorce is prohibited except in the case of fornication.
 - b) Fornication violates the marriage bond and the man who divorces for this cause, would then have no wife.
 - c) Therefore, the man would have only one wife.
 - 4) **Teaches that an elder must be married.**
 - a) There is little doubt that marriage is a requirement of one serving as an elder.
 - b) The marriage relationship helps prepare a man for his duties as an elder.
 - c) Literal translation: “a one woman man,” thus it may carry the idea of morality which the man must meet.
 - d. **Temperate.**
 - 1) Greek word meaning “soberness or sanity of mind.”
 - 2) One not given to excesses; well balanced in his judgments.
 - e. **Sober or prudent.**
 - 1) Thoughtful, having self-control.
 - 2) One not swayed by sudden impulses.
 - f. **Orderly or dignified.**

- 1) Inner moral excellence that results in an outward orderly behavior.
- 2) A consistent and organized lifestyle.
- g. **Hospitable.**
 - 1) Literally means “a friend to strangers.”
 - 2) Travelers both Christian and non-Christian were invited in to spend the night in the homes of the elders.
- h. **An apt teacher or one who is apt to teach.**
 - 1) Apt means skillful or having the ability to teach.
 - 2) Teaching may take place publicly or one on one.
- i. **Not a drunkard or brawler.**
 - 1) The consumption of alcohol.
 - 2) The results that follow.
- j. **Not violent, but gentle.**
 - 1) One who strikes out physically or verbally causes whatever problem that exists to continue.
 - 2) Gentleness does not retaliate in kind, but in kindness.
 - 3) The result will be a solving of the difficulty.
- k. **Not quarrelsome.**
 - 1) Does not develop fights.
 - 2) Possesses the ability to back off from an explosive situation using wisdom to resolve the difficulty.
- l. **Free from the love of money.**
 - 1) Avoid using one’s position as an elder to gain wealth.
 - 2) Does not restrict an elder from making a good income.
 - 3) Spiritual rather than monetary concerns are the driving forces of life.
- m. **Managing his household well keeping his children under control with all dignity.**
 - 1) Before a man can possibly lead God’s Family properly, he must be able to lead his own family in the ways of God.
 - 2) He must have a good relationship with his wife.
 - 3) His children must be obedient and respectful of his authority.
- n. **Not a recent convert.**
 - 1) The position, as an elder, may cause a new Christian to become conceited.
 - 2) The new convert may be unlearned in the scriptures which would limit his ability as an elder.
- o. **Having a good reputation with outsiders.**
 - 1) Outsiders are those outside the church, the unbelievers.
 - 2) If he is a bad influence, he will be used by the devil.
2. Conclusion.
 - a. Are these qualifications out of reach?
 - b. With the exception of marriage, every Christian should have these basic qualities as a part of his everyday life.

QUALIFICATION OF DEACONS (3:8)

A. The Office of a Deacon (3:8)

1. Greek word “diakonos” meaning “servant.”
 - a. Acts 6:1-6 – An example of men who served in the office of a deacon.

- 1) Men appointed to serve tables in an effort to meet the needs of the Grecian widows.
- 2) Deacons are appointed to handle the everyday tasks, leaving the elders free to deal with the spiritual leadership of the church.
- b. The official capacity of a deacon is seen where the term deacon stands with that of the elders (Philippians 1:1).
- c. The official capacity is also seen by the fact that 1 Timothy 3 contains qualifications for the office.
 - 1) In the generic sense all Christians are servants.
 - 2) A single man can be a servant.
 - 3) But to hold the office of a deacon one must be married.

SELF EXAM FOR LESSON FOUR:

1. List the three Greek words used to describe the leaders of the church and the English equivalent or meaning?
 - 1) _____
 - 2) _____
 - 3) _____
2. Distinguish between the “pastor” and the local evangelist. _____

3. List the qualifications of the elders and a description or example of each.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - 8) _____
 - 9) _____
 - 10) _____
 - 11) _____
 - 12) _____
 - 13) _____
 - 14) _____
 - 15) _____
4. The meaning of the word “deacon” is _____
5. Distinguish between the generic use of “deacon” and the “office of a deacon”

LESSON FIVE

DEACONS AND THE MYSTERY OF GODLINESS

INTRODUCTION:



Paul now turns his attention to deacons. Deacons were called to the practical work of the church, probably following the precedent of Acts 6, where the original seven were chosen to relieve the apostles of administrative burdens, enabling them to give themselves to the ministry of the Word and prayer. We still need these balanced functions in the churches today. But always, the New Testament teaches that practical church work should be done by those of moral and spiritual stature. Note the two themes that should characterize a deacon's life.

Spiritual convictions. A deacon's unswerving orthodoxy of belief is vital for the well-being of the church (3:9). Equally, the church worker must always be growing in confidence in the faith (3:13). It is tragic when a Christian is so busy with activities that he cannot give time to study God's Word.

Moral consistency. The qualifications here are like the overseer of verses 1-7. But special emphasis is placed on those areas which could come under attack. Those who visit others and enjoy hospitality or who may have to deal with money, must stand firm against greed and drunkenness (3:8). They must also not be "double-tongued," or gossipers, speaking behind others' backs.

LESSON TEXT: 1 Timothy 3:8-16

LESSON AIM: To examine the qualifications for deacons and their wives; and to define and consider the mystery of Godliness.

LESSON OBJECTIVES: You will . . .

1. Learn the instructions to and God's requirements for those appointed to the office of deacon.
 2. Learn the important role the deacon's wife plays in God's plan.
 3. See God has requirements for the deacon's wife and family.
 4. Be lead into an understanding of the accepted behavior and the mystery of Godliness.
 5. Once again rejoice in your salvation.
-

The message to the women or wives of the deacon has a similar emphasis (v. 11). A united home is a vital base for effective Christian service.

Paul now concludes this section of the letter with a further statement of its purpose. The church must give heed to what Paul has written because it alone has been entrusted with the truth (v. 15), truth that is illustrated by an early Christian hymn.

PREVIEW:**THINGS TO LOOK FOR:**

1. The Greek word DIAKONOS is used two ways in the New Testament.
 - a. Generic sense to speak of a servant (anyone who serves) (John 2:1-11).
 - b. Specific sense to speak of special servants – here the office of a deacon (cf. Acts 6:1-7 for the idea of a specific sense).
2. The word DIAKONOS is used some thirty times in the New Testament.
3. The word DIAKONOS stands side by side with the use of the term “elder” indicating that there were those who were deacons who served in an official capacity in the churches (Philippians 1:1).
4. The fact that there are qualifications given for deacons (DIAKONOS) also indicates the idea of an office (1 Timothy 3:8-13).

DEACONS – SERVANTS OF THE CHURCH**A. Qualifications for Deacons (3:8-10, 12)**

1. Serious (grave) (v. 8) – must not be flippant.
 - a. Worthy of respect.
 - b. Men of good report in the community at large.
2. Not double-tongued (v. 8) – not saying one thing and meaning another, must be truthful, not two-faced.
 - a. Truthful and consistent.
 - b. Sincere in his Christian beliefs and principles.
3. Not addicted to much wine (v. 8) – when considering wine in the Bible, we need to ask: (1) What kind of wine? and (2) What kind of influence? The deacon must not be known as a wine-bibber. At that time if a deacon drank a little wine, evidently it would not destroy his influence.
 - a. Two issues regarding wine in the Bible.
 - 1) Whether the wine is intoxicating or not.
 - 2) The influence the drinking of wine may have.
 - b. Social drinking in our culture would not be appropriate for a deacon
4. Not greedy of gain (filthy lucre) (v. 8) – not a lover of money in the sense that it becomes primary in his life, and he never gets his money in a base or questionable way.
 - a. Not driven by the desire for money.
 - b. Never acquires his money through questionable means.
 - c. His emphasis is on spiritual gain over physical.
5. Must hold the mystery of the faith (the gospel) with a clear conscience (v. 9) – he lives it in the best way that he possibly can.
 - a. The mystery of the faith has been revealed through the gospel.
 - b. He lives as one standing innocent before God.
6. Must prove themselves blameless (v. 10).
 - a. He is tested and shown to be one who is sure.
 - b. No accusation can be brought against him and sustained (blameless).
7. Husband of one wife (v. 12) – same as with elders.
8. Let them manage their children and households well (v. 12).

B. Wives of Deacons, Co-workers

1. “Wives of the deacons.” The word in verse 11 translated as “wives” (KJV) and “women” (RSV) can be so translated – it can be either one.
 - a) Same Greek word can mean “wives or women.”
 - b) The issue is whether Paul is referring to the wives of the deacons or to an office for qualified women to serve as a deaconess.
 - 1) Not a separate office because Paul places these words between two sets of qualifications of deacons.
 - 2) Therefore, the correct translation would be “wives.”
 - c) If Paul gives qualifications for deacons’ wives, why doesn’t he do so for elders’ wives?
2. There is nothing in secular history at all that relates to there being any such thing as a “deaconess” in the church until the third century unless I Timothy 3:11 is a reference.
 - a. By deaconess we mean women in the specific who occupied an “office” in the church.
 - b. There were deaconesses in the church in the generic sense – “every” woman who is a Christian becomes a servant of God.
 - c. Paul then here in v. 11 may be talking about women who are appointed to some specific service in the church or Paul might for some reason because of the deacon’s position (possibly to become elders someday) be talking about the wives.
3. Qualification of wives of deacons.
 - a. Worthy of respect.
 - 1) There is no question that a Christian wife is important in the work of a deacon because they work as a team.
 - 2) Paul makes the point that these women are to live Godly lives as they will be examples to all those around them.
 - b. Not malicious gossips.
 - 1) The wife can show genuine concern in her speech toward other Christians .
 - 2) She should not use her speech to undermine another or to speak evil of them which will bring about additional difficulties.
 - c. Temperate.
 - 1) Exhibiting self control.
 - 2) Avoiding drunkenness.
 - d. Trustworthy in everything.
4. The difference between a deacon in the general sense and one in the specific sense.
 - a) There is a difference in qualification.
 - b) There is a difference in authority.
5. Rewards of being a deacon (v.13).
 - a) Gain a good standing for themselves.
 - b) Great confidence in the faith.

THE CORRECT BEHAVIOR IN THE CHURCH

A. Paul’s Reason for Writing (3:14-16)

1. Paul remained in Macedonia having left Timothy in Ephesus.
2. Timothy needed these apostolic directives to substantiate his authority, for he had learned them from Paul but now his credibility may have been questioned.

B. Instructions on Right Behavior

- 1 Correct behavior in the family of God. *“So that you might know how one ought to conduct himself in the household of God.”*
 - a. “One” and “himself” are not in the Greek text.
 - 1) Literal translation: *“I delay in order that thou mayest know how it behooves in the house of God to behave.”*
 - 2) In other words, Paul is writing to instruct people how they ought to behave in the household of God.
 - b. “Household of God.”
 - 1) A Biblical descriptive designation of God’s People.
 - 2) Church of Christ has become a name instead of a description.
 - a) Church – Greek word or expression meaning “the called out, or a body of people.”
 - b) Of Christ – Indicates ownership of the church belongs to Christ because He purchased it with His blood.
 - 3) Household of God implies the Family of God.
 - a) God is our Father which shows our vertical relationship.
 - b) Christians are all brothers and sisters which illustrates our horizontal relationship.
- 2 “The church of the living God.”
 - a. Significant because of the idols and false gods being worshiped at that time among the Greeks.
 - b. Acts 17 – Paul explains that there is but one true and living God.
3. “The pillar and support of the truth”
 - a. The architecture of that day had the roofs of the buildings being supported by columns or pillars which were set on the foundation.
 - b. Christians are the support and defenders of the truth of the gospel of Jesus Christ.
 - c. “The truth” is the revealed Word of God (John 17:17).
 - d. The church must defend the truth and should do so without shame or apology.

THE MYSTERY OF GODLINESS

A. The Great Truth Stated

1. “By common confession great is the mystery of godliness” (NASB).
 - a. “Common confession” – That which everyone with knowledge on the subject agrees upon.
 - b. The mystery of godliness.
 - 1) Greek word *“Eusebeia”* meaning “religion or piety.”

- 2) Objectively – it is the system of faith and devotion which one follows (true religion). This is the use Paul is speaking of here in v. 15.
- 3) Subjectively – it is the practice of true religion.
- c. The meaning and use of the word “mystery” (v. 16).
 - 1) Mystery does not mean something strange or something which cannot be explained.
 - 2) Mystery does mean “that which is secret because man cannot discover it by his own intelligence – it has to come by revelation”.
 - 3) Meaning illustrated in Ephesians 3:3-7.

B. The Great Truth Explained

The explanation of the “mystery of godliness”.

- 1. Jesus is the essence of this system of faith (mystery of godliness).
- 2. Six things stated by Paul about Jesus in v. 16.
 - a. He was revealed in the flesh.
 - b. He was vindicated in the Spirit.
 - c. He was beheld by angels.
 - d. He was proclaimed among nations.
 - e. He was believed on in the world.
 - f. He was taken up into glory.

SELF EXAM FOR LESSON FIVE

- 1. List three characteristics of one who is NOT “double tongued”
 - 1) _____
 - 2) _____
 - 3) _____
- 2. The “mystery of faith” has been revealed through what? _____

- 3. A deacon must be proven or tested with respect to what two areas?
 - 1) _____
 - 2) _____
- 4. A deacon and his wife should work as a _____

5. "Temperate" applies to what two areas?

- 1) _____
- 2) _____

6. List three aspects of the deacon's family which must be considered.

- 1) _____
- 2) _____
- 3) _____

7. As the result of serving as a deacon, how will one's life in the community be affected?

8. List three descriptions of God's people given in 1 Timothy 3:8-16.

- 1) _____
- 2) _____
- 3) _____

9. The practice of true religion defines what? _____

10. List five attributes of Jesus.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

LESSON SIX

INSTRUCTION TO THE MAN OF GOD

INTRODUCTION:

At this point in his letter, Paul gives Timothy some specific advice on being a minister of God's truth. Anyone who claims to know "the Truth" will encounter problems. Jesus was aware of this (see John 15:18-25) and so was Paul (his scars were constant reminders!). The apostle's instruction falls into two categories.

The truth attacked. We know that the warning of 4:1 is not for some grim final days, but for us today. In fact Paul's description of the "last times" was intended for Timothy. A church with the truth can expect to be under constant siege from Satan.

The attack may seem almost insignificant. In verse 3 it takes the form of a false asceticism, refusing God's good gifts of sex and certain kinds of food. This attitude is the opposite extreme of the hedonistic attitude which encourages immorality. But both extremes dangerously limit God to the spiritual realm. Christians are meant to be whole people and to enjoy all God's gifts with a spirit of prayer and thanksgiving (vs. 4-5).

The truth reinforced. God's truth must be reaffirmed by persistent reminder (v. 6). Sometimes we find it easier to say nothing, to avoid being labeled as strict or dogmatic. But when false teaching is threatening the faith of others, Paul counsels us to "Speak up!" At the same time, we must be on guard against false teaching (v. 7).

LESSON TEXT: 1 Timothy 4:1-16

LESSON AIM: To both warn and instruct young Christians how they should react in view of the every present opportunity for apostasy.

LESSON OBJECTIVES: You will . . .

1. Develop an understanding of the apostasy of which Paul writes.
 2. Learn the traits of the false teachers.
 3. Discover the elements which made up the doctrine of Gnosticism.
 4. See those things which strengthen a Christian in the face of apostasy.
-

COMING APOSTASY PREDICTED AND IDENTIFIED (4:1-5)

Know that in the Christian dispensation apostasy will occur and understand the nature and character of the apostasy beginning in Ephesus.

A. Apostasy Revealed by God

Paul received the prediction of apostasy from the Holy Spirit in very clear terms.

1. "Later times."
 - a. At times, during the Christian Age, men are going to fall away from the faith or the mystery of godliness.
 - b. The apostasy will happen multiple times during the Christian Age.
 - 1) The apostasy is taking place as Paul writes for he speaks of it in present tense.
 - 2) Christians are constantly being faced with the reality of apostasy.
2. "Deceitful spirits" – refers to evil men and impostors who were teaching Gnosticism (2 John 7; Ephesians 4:14; 2:2).
3. "Doctrines of demons."
 - a. False teachings which originated with demons.
 - b. 2 Corinthians 4:4 – Satan and his demons work through men.
 - c. Revelation 13:11, 14-15 – Satan works through mankind.
4. "By means of the hypocrisy of liars."
 - a. These men are teaching a doctrine contrary to the will of God.
 - b. But they feel no guilt or shame because they have had their consciences seared over as with a branding iron.
 - c. Hypocrisy in the fact that these men are teaching false doctrine for their own personal gain.

B. The Heresy Being Taught (vs. 3-5)

1. These men were teaching Gnosticism that **prohibited marriage and the eating of certain foods.**
 - a. "Gnostics" were those who claimed to have special knowledge.
 - 1) They taught that sin was the result of the body and thus flesh was evil.
 - 2) They taught that salvation was the result of the spirit escaping from the flesh.
 - 3) Two extremes of morality developed:
 - a) Since flesh was inherently evil, it really did not matter what one did in his body for sin was present regardless.
 - b) Since flesh was inherently evil, man was not permitted to do anything which would be considered pleasing to the flesh.
 - 4) Therefore, they taught that spiritual people should abstain from anything that pleased the flesh.
 - b. The eating of meat indicated that one was catering to matter as opposed to that which was spiritual.
 - c. Marriage indicated that one was giving in to fleshly desires in preference to the spiritual.
2. The truth about foods – *"For everything created by God is good."*
 - a. With a knowledge of the truth, Christians know that the restrictions being placed on people by the gnostics is false. God originally pronounced everything good in Genesis 1.
 - b. We reject certain food (i.e. octopus) on the basis of culture or taste, but not on religious grounds. See Acts 10.

3. The food is: *“Sanctified by means of the Word of God and prayer.”*
 - a. We are not required to eat everything.
 - b. But all food is lawful if it is received with gratitude.

PERSONAL INSTRUCTIONS FOR TIMOTHY (vs. 6-16)

Know the various instructions in this context which Paul gives to his child in the faith, Timothy, and understand how these instructions apply to us today as we strive to serve God.

A. Qualities of a Good Servant of Jesus Christ (vs. 6-8)

1. Timothy is to point out the error which was discussed in the previous verses.
 - a. “Servant” – Greek word or expression “diakonos” which can also mean “minister.”
 - 1) The minister is to minister to people both in and out of the church.
 - 2) Ephesians 4:4 – The same word here is translated “evangelist.”
 - b. The key to being an effective minister is to impart or share the teaching Paul had shared with Timothy.
 - c. “Constantly nourished on the words of faith” – Continue studying God’s Word with the same intensity that one feeds his physical body.
 - 1) The faith – The system of faith.
 - 2) Sound doctrine – Healthy teachings.
2. Timothy was to have nothing to do with worldly fables.
 - a. Rather than dwelling on the error of other doctrines, time is better used on the positive nature of the gospel.
 - b. The purpose of godliness.
 - 1) Godliness is used subjectively here.
 - 2) The daily practice of true religion.
3. Comparing physical exercise with godliness.
 - a. Keeping the body in shape is good, but eventually the body will give out.
 - b. Age causes spiritual maturity to become better and better as the years go by.
 - 1) There is an increase in one’s feeling of peace as we grow spiritually.
 - 2) Thus, we are blessed in this life and the life hereafter.
 - c. Timothy fed himself on God’s word and exercised himself in godliness and as a result he was able to develop the church at Ephesus to an acceptable level.
4. A trustworthy statement for which we strive: We have our hope set on the living God.
 - a. No doubt Timothy became discouraged in his work due to the manner in which he was treated by people both in and out of the church.
 - b. Paul encourages Timothy to keep on keeping on based not on his results, but on the hope which is Jesus Christ.
 - c. Spiritual preparation including:

Reading, studying and meditation in God's Word, coupled with an active prayer life is absolutely necessary for anyone who ministers in God's church.

B. Duties of a Good Servant of God (vs. 11-16)

1. Teach with authority. *"Command and teach these things."*
 - a. "Command" – Greek word or expression meaning "to pass the word along the line."
 - b. Timothy is not to originate his own commands, but he is to pass on the commands of God.
2. Live an exemplary life. *"Let no man look down on your youthfulness, but be an example."*
 - a. Timothy was about 35 or 40 years old, but that was considered young for a teacher among the Jews and Greeks of that day.
 - b. Timothy was to overcome his problem of youthfulness by his quality of life.
 - 1) Speech – The content of what one says.
 - 2) Conduct – The manner in which you live.
 - 3) Love – Seeking the highest good for another.
 - 4) Faith – That which comes from the study of sound doctrine.
 - 5) Purity – Remain pure in speech and conduct.
 - 6) Show yourself to be a believer.
3. Fulfill your ministry of public teaching and reading. *"Give attention to the public reading of Scripture, to exhortation and teaching."*
 - a. Public reading of scripture was common as there were very few copies of Scripture.
 - b. After reading the Scripture, one must exhort and teach.
 - 1) Teaching – Explanation or instruction.
 - 2) Exhortation:
 - a) To urge or inspire people to act upon what they have learned.
 - b) To lift the listeners to obedience.
 - c) To use the art of persuasion.
4. Exercise your God-given gift. *"Do not neglect the spiritual gift within you."*
 - a. This spiritual gift was not miraculous.
 - b. Acts 13:1-2 – Paul and Barnabas are chosen by the Holy Spirit through the prophets (spokesmen for God) in the church.
 - c. The elders laid their hands on Paul and Barnabas as a sign of appointment.
 - d. In like manner, the Holy Spirit through the prophets in the church chose Timothy to accompany Paul.
 - e. Conclusion based on Paul's reference to the bestowing by prophetic utterance and the laying on of hands by the elders.
 - f. The spiritual gift was the assignment Timothy had to preach the gospel.
5. Be careful to grow. *"Take pains . . . that your progress may be evident to all."*
 - a. Take special care with respect to your conduct (verse 12).
 - b. One's spiritual growth must be seen to further one's influence for Christ.

6. Conclusion:
 - a. Pay close attention to yourself and your teaching.
 - b. Persevere in these things.
 - c. The result will be salvation for yourself and those you have influence over.

Reflections:

Untruth is often very foolish. But such folly can be popular because it makes few moral demands on us. The best response to such godless teaching is always given in positive terms.

A positive message.

Biblical truth is meant to be enriching, especially to the preacher. Timothy is called to be “nourished on the words of the faith” (v. 6, RSV). Dwelling on truth is the way to healthy Christianity. It will, of course, call for a disciplined life (v. 7b). The Christian who is spiritually fed and fit will be full of hope and eager to share the positive gospel message Paul summarizes in verses 9-10.

A positive ministry. Timothy needs encouragement in carrying out his ministry. As a minister of the gospel, he must “command” as well as “teach” (v. 11). To offset the inexperience of his youth, he must be careful to develop a godly lifestyle (v. 12). Every minister must earn the right to preach.

A positive goal. Christian work can only be accomplished in the power of the Spirit, so Paul reminds Timothy to use his gift in verse 14. And in his next letter he urges Timothy not to put his gift on the shelf, but rather “fan it into flame” (2 Timothy 1:6).

SELF EXAM FOR LESSON SIX:

1. When was the apostasy of which Paul writes to Timothy to take place? _____

2. The “later times” mentioned by Paul were (past, present, future) in relation to Paul.

3. How were the “doctrines of demons” being transmitted? _____

4. What was the motivation for these men to teach false doctrine? _____

5. Summarize the three basic teachings of Gnosticism?
 - 1) _____
 - 2) _____
 - 3) _____
6. Explain the two extremes of Gnosticism. _____

7. In the context of 1 Timothy 4, “diakonos” means _____
8. How does physical exercise rank when compared to godliness? _____

9. Being spiritually prepared includes: _____

10. List six qualities which Timothy can exhibit which will overcome his youthfulness:
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____

LESSON SEVEN

INSTRUCTIONS ON RELATIONSHIPS IN THE CHURCH

INTRODUCTION:

This paragraph in verses 1 and 2 serves as something of a transition in the argument. On the one hand, it flows naturally out of 4:11-16, with a set of two more imperatives to Timothy (in the second person singular), and the content continues to reflect concern over Timothy's relationship to the church community, now in very specific ways related to his own youthfulness.

This content, on the other hand, also serves as a kind of introduction to what follows: a long section on widows, old and young (5:3-16), a section on elders (5:17-25), and a concluding brief word to believing slaves (6:1-2). Thus, in form and concern the paragraph belongs with 4:11-16; in content it anticipates, with some general guidelines, the specific instructions of 5:2-3.

LESSON TEXT: 1 Timothy 5:1-25

LESSON AIM: To better understand how one is to relate to the various groups within the church.

LESSON OBJECTIVES: You will . . .

1. Learn how the young preacher is to relate to both men and women, young and old, within the congregation.
 2. Note Paul's instruction regarding widows and the various classifications of widows.
 3. Consider the meaning of elders who deserve double honor.
 4. Learn what is involved when an accusation is brought against an elder.
-

ATTITUDES AND ACTIONS TOWARD DIFFERENT AGE GROUPS (5:1-25)

A. Toward Older Men

Develop a special care and concern for older men. The word for "older men" (*presbyteros*, sing.) is the same as that translated "elders" in 5:17. The context here demands the more general term, which would include the "elders" but would not be limited to them.

1. Do not rebuke (speak harshly) to an older man.
2. Even if they are in error speak to them with respect, as your own father.

B. Talk to Younger Men as Brothers

C. Treat Older Women as You Would Honor and Respect Your Mother

D. Treat Younger Women as Sisters, Careful to Exhibit Pure Motives

In general, Timothy was to engage in all of these differing relationships with pure motives.

INSTRUCTIONS CONCERNING WIDOWS (vs. 3-16)

A. Paul's Exhortation Concerning Widows (vs. 3-8)

1. "Widow indeed." A "widow indeed" is one who has lost all means of substance (support).
 - a. "Widow" – Greek word or expression meaning "one who stands alone" "one who has lost her bread-winner."
 - b. The widow who has lost all means of support.
2. "Honor."
 - a. Greek word or expression meaning "to support."
 - b. The church is to support the widows financially who are really in need.
3. The role of children and grandchildren. The family (children, grandchildren, etc.) has the first responsibility in supporting widows (v. 4).
 - a. These children are to care for the widow as a practice of piety or true religion.
 - b. The church can get involved in these situation after effort has been made to involve the appropriate relatives.
 - c. A widow whose family cannot or will not take care of her is a widow indeed and the church then should help take care of her.

B. Description of the Widow Indeed

1. The widow's condition.
 - a. Left alone without support.
 - b. Has fixed her hope on God.
 - c. Continues in entreaties and prayers night and day.
2. Widows who are not to be supported by the church are those who give themselves to wanton pleasure. Such a widow is spiritually dead – "dead while she lives."
 - a. Paul instructs Timothy to explain the fact that there is a moral prerequisite for a widow to receive support from the church.
 - b. A widow indeed must practice faithfulness to qualify for the support of the church .
3. One who does not provide for his own is worse than an unbeliever. He has denied the faith and is **WORSE** than an infidel.

C. Enrolled Widows (vs. 9-16)

An "enrolled widow" (a widow who is put on a list, RSV) seems to have been one who has been enlisted to fulfill certain responsibilities and services in the church which a widow could do because of her peculiar situation. Her responsibilities may have been activities such as visiting the sick, ministering to younger women, etc. This function was perhaps a house to house service (note v. 13).

1. The exact nature of the enrollment or list is unknown.

2. Apparently, widows were enlisted to serve in particular roles in the church.
 - a. Visiting the sick.
 - b. Ministering to younger women.
 - c. Teaching other women.
3. Qualifications for a widow to be enrolled by the church.
 - a. Must be 60 years old.
 - b. Must have been the wife of one man.
 - c. Must have a reputation of good works.
 - d. Must have raised children.
 - e. Must have shown hospitality to strangers.
 - f. Must have washed the saints' feet.
 - g. Must have assisted those in distress.
 - h. Must have devoted herself to every good work.
4. Comparing these two types of widows.
 - a. An enrolled widow may be a widow indeed.
 - b. But an enrolled widow does not have to be a widow indeed an enrolled widow might have children who support her financially.

D. Instructions Regarding Younger Widows

1. Apparently the enrolled widows must have agreed to serve the Lord in a full-time capacity.
2. Paul states that younger widows not be allowed to enroll, because their sensual desires will cause them to get married thereby negating the promise given to serve God in a full-time capacity.
3. In addition, the younger widows are more prone to become idle and gossip as they go from house to house.
 - a. The work of the enrolled widows probably included visiting from house to house.
 - b. Younger widows were more likely to become lazy and spread gossip if they were enrolled.
 - c. A lack of Christian maturity on the part of the younger widows may increase their temptation to become idle gossips.
 - d. A younger widow should remarry, raise children and keep house.
 - e. A younger widow could not be enrolled; but she could be a widow indeed if the circumstances dictated.

PAUL'S INSTRUCTION REGARDING ELDERS (5:17-25)

A. Elders Worthy of Double Honor

1. The responsibilities of elders.
 - a. To provide leadership.
 - b. To preach and teach.
2. Double honor – Elders who rule well should be counted worthy of double honor (vs. 17-18).
 - a. This is true especially of those who work hard at preaching and teaching.
 - b. "Double honor" speaks of honor in two ways:
 - 1) Respect.

- 2) Support (note again honor in v. 3). Financial support as was given to the widows indeed.
 - a) God required that the ox be permitted to get a mouth full of grain as he was thrashing the grain (Deuteronomy 25:4).
 - b) God also required that workers be paid for the labor they rendered (Deuteronomy 24:15).
 - c) Thus, the full-time paid elder is a scriptural idea.
3. Accusations against an elder (vs. 19-20). One should not act on an accusation brought against an elder which is brought by only one person.
 - a. Upon receiving a substantiated accusation, steps should be taken to deal with the problem. (However, great care should be taken to avoid splitting the congregation.)
 - b. If the sin continues, Timothy was to rebuke that elder in the presence of all.
 - 1) "Presence of all."
 - a) May mean presence of all the elders or presence of all the church.
 - b) Begin with all the elders.
 - c) However, if there are only two elders and one is in sin, then bring the situation before the church as a whole.
 - 2) "So that the rest might be fearful of sinning." The rebuke serves two purposes:
 - a) To cause the elder to repent.
 - b) To encourage others not to become involved in this type of behavior.
 - c. Avoid bias and partiality.
 - 1) Note the witnesses: God, Christ, and chosen angels.
 - 2) Personal feelings are not to become involved with regard to one's attitude toward this sin.
 - d. "Do not lay hands too hastily."
 - 1) Be careful in the appointment of elders, for if one acts in haste, unqualified men may be appointed causing additional difficulties.
 - 2) Do not be too quick to make accusation against an elder.
 - e. "Use a little wine for your stomach's sake."
 - 1) Paul seems to be offering inspired medical advice.
 - 2) Having traveled with Timothy, Paul may have known that Timothy had stomach problems and the current stress may have aggravated it.
 - f. Some men's sins are quite evident, for others their sin follows after.
 - 1) Some sin is obvious to anyone.
 - 2) But others sin may not come out until some time in the future.
 - 3) A man's good deeds will be seen, but the evil cannot be hidden indefinitely.
 - 4) The key is: "Hurry slowly as you deal with these crucial situations with regard to the elders."

Reflection (vs. 17-25).

In this passage, Paul offers some instructions concerning leaders.

1. *Leaders should be free to lead* (vs. 17-20).
 - a. *Christian leaders should not be impaired in their work by anxieties over money and material needs.* Verse 17 is referring to financial provision and not a status of “honor.” The principle is supported in verse 18 by a very earthy quotation from Deuteronomy 25:4 and by an interesting reference to our Lord’s own words on the theme in Luke 10:7.
 - b. *Christian leaders should not be subject to unfair criticism* (v. 19). A person in a place of authority becomes very vulnerable. But he must not be protected if he continues to sin (v. 20). Church discipline is an expression of love, not a denial of it, when it is fairly administered.
2. *Leaders should avoid prejudice* (vs. 21-25). To a young man, tempted to take the easy way out, Paul speaks about judgments on people.
 - a. *Avoid partiality* (vs. 21-22). Christians must treat all people alike, but they must clearly disassociate themselves from the attitudes and behavior of those who reject the way of Christ. So Paul continues to warn against appointing Christian leaders too hastily.
 - b. *Avoid immaturity* (vs. 24-25). First impressions are often deceptive. We need to be thorough and careful in judging ability. The church has suffered much because of unsuitable leadership.

SELF EXAM FOR LESSON SEVEN:

1. There were two attitudes and actions Timothy was to have toward older men. What were these?
 - 1) _____
 - 2) _____
2. How was Timothy (and how are we) to treat the age groups listed below?
 - 1) Younger men as _____
 - 2) Older women as _____
 - 3) Younger women as _____
3. Define the word “widow” as given in your study guide. _____

4. With respect to widows, what is the responsibility of children or grandchildren?

5. Give the three-fold description of the “widow indeed.”

- 1) _____
- 2) _____
- 3) _____

6. What moral code were church supported widows to meet? _____

7. List the qualifications of the enrolled widows:

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____

8. Why were young widows not to be enrolled? _____

9. What is meant by the term worthy of “double honor”? _____

10. How was Timothy instructed to receive an accusation against an elder? ____

11. The rebuke to sinning elders serves what two purposes?

- 1) _____
- 2) _____

LESSON EIGHT

INSTRUCTIONS TO CERTAIN GROUPS TO KEEP THE FAITH

INTRODUCTION:



Paul is about to bring the letter to its close. One more time he exhorts Timothy: **These are the things you are to teach and urge on them.** But before he concludes, the exhortation to **teach and urge these things** leads Paul to go back over the two dominant concerns one more time: the false teachers and Timothy's role.

In this section he presents the final exposure and indictment of the false teachers. Much that is said in the first paragraph (6:3-5) is reminiscent of the language of chapter 1. But much is new as well. Here the picture is filled out in greater detail. These teachers, who are the reason for everything: Timothy's presence in Ephesus, this letter, the "falling away" by some in the church; turn out to be conceited, having a sickly craving for arguments. And all of this, it turns out, because the bottom line is greed. They think "godliness" is a means of financial gain, just like the religious hucksters of the Artemis cult (Acts 19:23-41).

The second paragraph (6:6-10), is Paul's response to their greed and he pronounces their sentence of ruin.

LESSON TEXT: 1 Timothy 6:1-21

LESSON AIM: To encourage Christians to remain faithful regardless of their socio-economic situation.

LESSON OBJECTIVES: You will . . .

1. Develop a better understanding of God's ideal relationships between slaves and masters.
 2. Note Paul's desire that Timothy remain faithful in the face of false teachers.
 3. Consider where true wealth for the Christian lies.
 4. Investigate Paul's warnings to the wealthy.
 5. Learn the things Timothy is to pursue and the things he is to flee.
-

THE SLAVE'S SPIRIT OF SERVICE (6:1-2)

A. The Christian Slave's Attitude of Service

1. "Under the yoke" – Symbolic language for slavery.
 - a. The lifestyle would lend itself to the use of slaves.

- 1) Slavery was the backbone of the Roman world.
- 2) By 62 A.D., there were approximately 70 million slaves.
- 3) Most slaves had a good life.
- 4) Only the anti-social, criminal types were required to work in mines or be chained in slave galleys on the ships.
- 5) Slaves were viewed as “living tools” and no longer human.
- b. Paul did not tell them to rebel against slavery.
- c. Slaves were commanded to respect their masters.
- d. One’s behavior is essential to the spread of the gospel.
 - 1) The emptying of self.
 - 2) The willingness to take up your cross and following Christ.
- e. A disruptive slave would have caused the name of God to be scoffed at in that polytheistic society.

B. The Christian Slave’s Relationship to His Christian Master

1. The slave is to remain a slave and serve the Christian master with respect.
2. The slave is to remember that he is serving a brother and thus his service is to God.
3. Because a brother is receiving the benefit, the Christian slave should work even harder.
 - a. These principles are to be applied to the work place in our society.
 - b. Christian employees are to respect their employer and thus do an honest day’s labor.
 - c. Keeping in mind that one’s whole duty is to bring honor to God.

THE TRUE VALUE OF CHRISTIAN LIVING (6:3-10)

The real gain is godliness with contentment.

A. Characteristics of False Teachers (vs. 3-5)

1. Advocates a different doctrine. They do not agree with sound words or the doctrine conforming to godliness (v. 3).
2. The words of Jesus Christ which will cause one to conform to godliness or true religion.
 - a. One who will disagree with Christ’s words is:
 - 1) Conceited – One who is puffed up; an egotist.
 - 2) Understands nothing – stupid.
 - b. The reasons for his disagreement:
 - 1) Morbid interest – The individual has sick interest.
 - 2) Controversial questions – Those who argue for the sake of argument.
 - c. The results when men leave sound doctrine: (See James 3:13-18).
 - 1) Envy – Inordinate desire for one’s position or things.
 - 2) Strife – Fighting to the point of splitting the church.
 - 3) Abusive language – The splintered groups begin talking about one another.
 - 4) Evil suspicions – The trust factor is destroyed between Christians.
 - 5) Friction between men of a depraved mind.
 - a) There is even discord among the false teachers.
 - b) Depraved is a perfect participle in the Greek which means

- action started in the past continuing today.
 - c) A depraved mind is one that has wasted away.
 - 6) Deprived of the truth.
 - a) Their minds were robbed of the truth.
 - b) Deprived is a perfect participle in the Greek which means action started in the past continuing today.
 - d. These individuals now view Christianity as simply a way to make money (Paul was probably referring to the gnostics who were trying to sell their “special knowledge”). There is great gain to be had in godliness with contentment.
 - e. Paul just finished dealing with those whose use of godliness is to bring about selfish gain.
 - f. Paul now reminds us that since we brought nothing into the world we will take nothing with us when we die.
 - g. The gain of true religion includes:
 - 1) Peace with God.
 - 2) Necessities will be provided (food and covering).
 - 3) God will take care of me.
 - 4) True discipleship comes when I turn over my life to God and say, “Use me in whatever way You need to. You know what is best for the furtherance of Your kingdom.”

B. Sober Warnings to the Rich (vs. 6-10)

1. The problem comes in the consuming desire to be rich.
2. Money brings about temptation.
3. Snare or trap of Satan.
4. Christians are headed for problems if they become obsessed with wealth.
5. The obsession for wealth and not the wealth itself is under condemnation.
 - a. The love of money is a root of all evil.
 - b. The love of money is not the **only** root, but it is the one under discussion.
 - c. Longing for money will cause one to wander away from the truth.
 - d. The mark of a true Christian is not poverty, but contentment; for a poor man can love money to a greater extent than a rich man.

CLOSING EXHORTATIONS TO TIMOTHY (6:11-21)

A. Exhortation to Flee from Certain Things – “*Flee from these things*”

1. “These things” – Refers back to the love of money.
2. Paul is not asking Christians to refuse or reject money, for we are to take care of our families.

B. Exhortation to Pursue Certain Things – “*Pursue these things*”

1. Righteousness – The state of justification; innocence by means of God’s forgiveness.
2. Godliness – The practice of true religion.
3. Faith – Building one’s faith on God, Christ, and the Word of God.

4. Love – *Agape* love which is the basis of all Christian religion; desire for the highest good of others.
5. Perseverance – Steadfastness with an ability to continue faithful to the Lord.
6. Gentleness – Being gentle with those in and out of the church.

C. Exhortation to Faithfulness – “*Fight the good fight of faith . . . take hold of eternal life*”

1. The aforementioned traits do not come easy as one must overcome opposition presented by Satan.
2. Eternal life is spoken of in two ways:
 - a. The Gospel of John presents it as something which we already possess.
 - b. Other writers present it as something we will attain when death comes.
3. Paul admonishes Timothy not to allow anything to separate him from his reward.
4. “The good confession” is that statement made prior to baptism. Paul gives Timothy this charge before God and Christ, who made the good confession before Pilate (John 18:37).

D. Exhortation to Purity of Life – “*Keep the commandment without stain or reproach*”

1. The commandment is an all inclusive idea including:
 - a. Sound doctrine.
 - b. The words of Christ.
 - c. Godliness.
2. Strive to keep these ideas until Jesus comes or as, Timothy, death takes you to him.

E. Paul Briefly Discusses the Second Coming of Christ

1. “At the proper time” – The time is unknown, but we are to be prepared.
2. Praise for God.
 - a. Blessed and only Sovereign.
 - 1) The One who rules the universe and all mankind.
 - 2) God is blessed sovereign because He rules with concern.
 - a) King of kings and Lord of lords.
 - b) Possesses immortality.
 - c) Only God has immortality in His essence.
 - d) Angels are also immortal, but they came into being by the design of God.
 - 3) Dwells in unapproachable light.
 - a) God is presented as light throughout the Bible.
 - b) Saul was blinded by the light of Christ (Acts 9).
 - 4) Whom no man has seen.
 - a) God has manifest Himself through Jesus.
 - b) But no man has seen God face to face.

F. A Final Exhortation to the Rich

1. The rich are not to put their faith on the uncertainty riches, but in God.
2. For it is God who supplies the things for our enjoyment.

- a. The rich are to:
 - 1) Do good.
 - 2) Be rich in good works.
 - 3) Be generous.
 - 4) Be ready to share.
- b. Taking hold of that which is life indeed.
 - 1) Life indeed is spiritual.
 - 2) Sharing God's gifts, which hinges on the gospel, is truly life indeed.

G. A Final Exhortation to Timothy

- 1. "Guard what has been entrusted to you."
 - a. Timothy is to guard the gospel and his work as an evangelist.
 - b. Much of the guarding is against self, self interest and Satan's involvement with self.
- 2. "Avoid worldly and empty chatter and false knowledge or gnosis."
 - a. Final warning against the false teachings of Gnosticism.
 - b. Paul is warning Timothy to guard against the false teachings of Gnosticism

SELF EXAM FOR LESSON EIGHT:

- 1. Paul wrote Timothy that he (should, should not) involve himself in the political question of slavery.
- 2. Slaves were commanded to _____ their masters.
- 3. One who will disagree with Christ's words is:
 - 1) _____
 - 2) _____
- 4. The results when men leave sound doctrine:
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____

5. The gain of true religion includes:

- 1) _____
- 2) _____
- 3) _____

6. Paul does not condemn being wealthy, but he condemns what? _____

7. Timothy is to pursue:

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____

8. Give five descriptive terms which Paul uses for God:

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

9. Timothy is warned to avoid:

- 1) _____
- 2) _____

LESSON NINE

PAUL'S THANKSGIVING AND EXHORTATIONS FOR TIMOTHY

INTRODUCTION:



Paul counted on team support, so now, near the end of his life, he writes from prison to Timothy, one of his faithful helpers. Second Timothy is like a personal letter from the retiring boss to his successor, explaining what habits and skills he must have to succeed. The apostle Paul spells out for Timothy, in very personal terms, exactly what he must do to be a servant of Christ and a leader in the church.

The first and probably most important bit of instruction Paul offers is a command to be faithful. Without a sincere faith and love for Jesus Christ, as well as a commitment to sound teaching, Timothy would fail as a church leader. Paul follows this with two directives particularly appropriate for Timothy: be strong and think of yourself as God's workman. Timothy seemed to be a sickly, timid young man who was still living in the shadows of the pious grandmother and godly mother who had raised him. He was hardly the sort of person one would hire for such an important task. Yet Timothy was just the sort of person God would use to display His power and accomplish mighty works for His kingdom.

LESSON TEXT: 2 Timothy 1:1 – 2:7

LESSON AIM: To show Paul's true love for Timothy and his concern for Timothy's preparation as a gospel preacher.

LESSON OBJECTIVES: You will . . .

1. Learn the historical setting of the book.
 2. Discover how Paul served God with a clear conscience.
 3. Appreciate Paul's true feelings toward Timothy.
 4. Gain strength from Paul's warning regarding timidity.
 5. Be encouraged in the face of personal hardship.
 6. Consider three illustrations of proper training and service for the Lord.
-

ADVICE TO A YOUNG PREACHER

A. Paul's Salutation (2 Timothy 1:1-2)

1. Paul wrote this letter from a Roman dungeon with his hands in chains and his feet in stocks.
 - a. Paul was old and probably in ill health.

- b. He is not under house arrest as he was in his first imprisonment.
- 2. Setting and date of the letters.
 - a. Paul was in a Roman prison.
 - b. During the reign of Nero, Paul may have been recaptured and imprisoned again.
- 3. Second Timothy was written during the second Roman imprisonment.
 - a. Paul is portrayed as a prisoner in chains (2 Timothy 1:16-17).
 - b. Paul was considered to be a criminal (2 Timothy 2:9).
 - c. Onesiphorus had to search for Paul (2 Timothy 1:16).
 - 1) In the first imprisonment, Paul had his own house.
 - 2) Christians met with him regularly.
 - 3) Paul apparently believes that his death is eminent (2 Timothy 4:7-8).

B. Paul's Authority

Paul is an apostle of Christ because there is life promised through Christ.

- 1. If God had not had a life giving message through Christ, there would have been no need for apostles.
- 2. Because there is salvation through Christ, God used apostles to carry that good news.
- 3. Paul refers to Timothy as a beloved son because Paul had raised Timothy spiritually in the nurture and admonition of the Lord.

AN APOSTLE'S HEART (2 Timothy 1:3-7)

A. Paul's Constant Prayerful Thanks for Timothy (vs. 1-2)

- 1. Paul exhibits a special concern for Timothy.
 - a. Paul thanks God continuously for Timothy.
 - b. Thanks is expressed to God for His grace, without which we would have nothing.
- 2. Paul thanks God whom he serves with a clear conscience. Paul once persecuted Christians without violating his conscience.
 - a. However, Paul's conscience lacked proper training.
 - b. Therefore, Paul could not have served God with a good conscience until he obeyed the gospel and retrained his conscience in the way of the Lord. The ASV translated the verse correctly by saying, "*I thank God Whom I served from my forefathers.*"
 - c. Paul learned to serve God from his forefathers.
 - d. Paul is serving God with a clear conscience right now, not in his former life.
 - e. Acts 24:14-16 – In his defense before Felix, Paul defends his position that he is serving the same God he had served under Judaism.

B. Paul's Remembrance of Timothy (vs. 3-5)

- 1. He remembered Timothy in prayer, night and day (v. 3).
- 2. He remembered Timothy's tears (v. 4). Tears may have been shed when they parted.
 - a. The tears symbolize Timothy's love for Paul.

- b. Paul's love for Timothy filled Paul with joy.
- 3. He remembers Timothy's sincere faith.
 - a. Sincere: un-hypocritical faith.
 - b. Paul's knowledge of Timothy's faith probably came from what he had seen when he was with Timothy through the years.
 - c. Timothy's faith began in his grandmother, Lois and mother Eunice.
 - 1) Faith begins with example and teaching within the family.
 - 2) Young children must be taught regularly at appointed times to increase their knowledge of facts and their overall faith in God.

C. Paul's Exhortation to Timothy (v. 6)

- 1. Timothy is instructed to rekindle the gift which was given through the laying on of Paul's hands.
 - a. The gift is either:
 - 1) A miraculous gift – Speaking in tongues, healing, etc. since it was received through the laying on of Paul's hands (note Acts 8:14-19).
 - 2) Or it could have been Timothy's assignment as an evangelist (cf. 1 Timothy 4:14).
- 2. The reason the gift was to be rekindled (v. 7).
 - a. God did not give us a spirit of timidity.
 - 1) "Spirit" – An attitude or disposition.
 - 2) "Timidity" – Cowardice or fear.
 - 3) Christians are not to be afraid because God has given them a mission and purpose in life.
 - 4) We are to be bold in our presentation of the gospel.
 - b. God has given us a spirit of **power, love and discipline**.
 - 1) Boldness is not nastiness or sarcasm.
 - 2) Boldness is to act as God would have us act in spite of our fear.
 - c. "Power" – That which makes one strong, giving him the ability to face difficulties.
 - d. "Love" – The motivating force.
 - 1) Mankind is lost and in need of God.
 - 2) First, a love of God for His love for me; followed by a love for those who do not know the love of God through Christ.
 - a) "Discipline."
 - b) Being sober minded; self-controlled.
 - c) Having enough self control to serve the Lord in spite of the difficulties encountered.

SPECIAL EXHORTATION TO TIMOTHY IN VIEW OF COMING HARSHIPS (vs. 8-14)

A. Timothy Is Not to Be Ashamed of Two Things (v. 8)

- 1. The testimony of our Lord (loyalty to Christ).
- 2. Paul the prisoner of the Lord (loyalty to a servant of Christ who is a prisoner). For Paul would not be a prisoner if it were not God's will.
- 3. Timothy will also have to suffer for the gospel.

- a. Suffering is acceptable because there is a good reason for it.
 - b. That reason is the gospel.
 - c. The power of God helps one in his suffering.
 - d. God's power is manifest both in the Word and through prayer.
4. Exactly how the power of God operates may not be totally understood, but it works to give strength in times of stress.

B. Paul Discusses God (vs. 9-10)

- 1. Who called us with a holy calling.
 - a. The holy calling is the calling that sanctifies Christians.
 - b. It is a calling to serve God and to save souls.
- 2. God called us not on the basis of our works, but on the basis of His own purpose and grace.
 - a. Christ's sacrifice was part of God's plan ages ago.
 - b. The plan originated in the mind of God before the foundation of the world.
- 3. God's plan has been revealed through the appearance of Jesus Christ who has:
 - a. Abolished death.
 - 1) Death no longer has a hold on men.
 - 2) For even the ungodly will be raised in the resurrection.
 - b. Brought to light – To take something from the darkness and place it where it can be seen.
 - 1) Life.
 - 2) Immortality.

C. Paul's Relationship to the Gospel (vs. 11-12)

- 1. Paul occupies three important positions.
 - a. A preacher.
 - b. An apostle.
 - c. A teacher.
- 2. This relationship was the reason for Paul's suffering.
- 3. Paul was not ashamed of his suffering because of his confidence in God.
- 4. Possible meanings of the last part of verse 12.
 - a. Greek literally states that, "He (God) will be able to keep my commitment."
 - b. KJV and ASV interpret the phrase to mean that God will be able to keep what I (Paul) have committed to Him (God) a life of service.
 - c. While the RSV interpret the phrase to mean that God is able to keep that which He (God) has committed (entrusted) to Paul – the preaching of the word.
 - d. Either one is possible and plausible.
- 5. Timothy is urged to "hold fast the pattern of sound words" (v. 13).
 - a. Keep the context of the suffering to be endured in mind.
 - b. Timothy was to hold these sound words in faith and love which were in Christ.
- 6. The phrase "pattern of sound words" (v. 13) indicates that at the time Paul wrote this letter a distinct system of teaching had already been revealed, formulated and taught.

7. Timothy was charged to guard the truth (that good deposit) (v. 14).
 - a. It had been committed (entrusted) to Timothy.
 - b. It was to be guarded through the Holy Spirit which dwells in us.

THE EXAMPLE OF ONESIPHORUS (1:15-18)

A. Paul's Experience in Asia (v. 15)

"In Asia, all turned away including Phygelus and Hermogenes."

1. Paul is probably using hyperbole – Probably there were those who had not forsaken Paul.
2. Sad that these two people were forever remembered as having turned away from Paul.

B. Paul's Prayer for the House of Onesiphorus (vs. 16-18)

"The Lord grant mercy to the house of Onesiphorus." Reasons:

1. He refreshed Paul (v. 16).
2. He was not ashamed of Paul's chains (v. 16).
3. He searched for Paul in Rome (v. 17).
4. He rendered service at Ephesus.
 - a. Onesiphorus was from Ephesus.
 - b. Onesiphorus was no doubt a great and courageous man.
5. "On that day" – Refers to the Day of Judgment."

PAUL EXHORTS TIMOTHY TO BE STRONG AND FAITHFUL (2:1-13)

In contrast to those who have turned away from Paul, Timothy is exhorted to be strong in the grace of Christ.

A. Timothy and Discipleship

Take all the teachings and entrust them to faithful men.

B. Timothy the Instructor

Teachings include God's plan for redeeming man and instructions as to how people are to treat one another.

1. Every Christian is both a teacher and he is also being taught.
2. Teaching is the essence of the strength of the church.
3. Every Christian has the responsibility of sharing the gospel with those around him or her.

C. Timothy the Warrior

Enduring hardship as a good soldier.

1. One is to endure hardship based on what is best for God and the salvation of the lost.
2. The soldier does not get entangled in civilian pursuits.
 - a. "Entangled" as a sheep who gets its fleece caught on the thorns.
 - b. It was an honor to be enlisted in the Roman army, but as an enlisted soldier he was to be focused on that duty and that duty only.
 - c. Our service to the Lord is to be both concentrated and consecrated.
 - d. The soldier serves with his heart set on the hope of victory.

D. Timothy the Competitor

The successful athlete.

1. The Greek implies that Paul is speaking of a professional athlete; one who has dedicated his entire life to athletic competition.
2. To win the crown requires:
 - a. Devotion.
 - b. Self-discipline.
 - c. Endurance and sacrifice are necessary to compete according to the rules.
 - d. The athlete experiences self denial in order to win the crown of victory.

E. Timothy the Hard Working Farmer

1. Salvation is not something which we earn.
2. Our work and labor will be reflected in those we are able to bring to the Lord.
3. The farmer works hard based on the hope of the harvest.
 - a. Paul exhorts Timothy to consider these ideas and with God's help their wisdom will become evident.
 - b. One who has given himself to God will be guided by God's wisdom through his life.
 - c. We may not totally understand why God has placed us where we are, but we have the assurance that it fits in God's overall plan.

SELF EXAM FOR LESSON NINE:

1. Under what circumstances did Paul write 2 Timothy? _____

2. How was Paul able to serve God with a clear conscience? _____

3. Timothy had what kind of faith? _____

4. Give two possibilities as to what Timothy's gift might have been?
 - 1) _____
 - 2) _____
5. Three characteristics which were to replace Timothy's timidity:
 - 1) _____
 - 2) _____
 - 3) _____
6. Two things in which Timothy was not to be ashamed:
 - 1) _____
 - 2) _____
7. God called us not on the basis of our _____, but on the basis of His own _____ and _____.
8. Timothy was instructed to retain the _____ of sound teaching.
9. _____ was a courageous Christian from Ephesus who searched for Paul in Rome.
10. List Paul's three illustrations of strength and faithfulness:
 - 1) _____
 - 2) _____
 - 3) _____

LESSON TEN

GOD'S CHURCH IS ETERNAL

INTRODUCTION:

With this paragraph Paul brings to a fitting conclusion his long appeal for Timothy to remain loyal--even to the point of suffering. His loyalty is to be primarily to Christ and the gospel, but it will be evidenced by his loyalty to Paul, a prisoner because of the gospel, and by faithfulness to his own ministry (1:6-14). When this appeal resumed in 2:1, it especially picked up the theme of Timothy's readiness to share in suffering for the gospel, reinforced by the promise of final reward (2:4-6; cf. 1:12).

This present paragraph provides the theological basis for the appeal. Timothy is urged to remember Jesus Christ Himself whose resurrection and Davidic descent are to bring him confidence (2:8). But this mention of Christ leads to yet another reminder of Paul's imprisonment and their reasons for it (2:9-10). He then concludes with the fifth "faithful saying," apparently from a hymn or poem, which both encourages endurance and warns against its lack, but concludes on the high note of God's faithfulness.

Thus the basic themes of the whole section are reiterated: Christ and His gospel, Paul's present suffering, and an appeal, with a warning, for Timothy himself (and now including God's people) to endure despite the suffering.

LESSON TEXT: 2 Timothy 2:8 – 3:9

LESSON AIM: To build up the courage of the reader that even though there are problems which discourage us, God will protect His people, the church.

LESSON OBJECTIVES: You will . . .

1. Learn of the Christian's perfect example of suffering for righteousness sake.
 2. Be encouraged by the unstoppable nature of the gospel.
 3. Discover how one is to present himself approved unto God.
 4. Learn what things Timothy was to avoid.
 5. Understand the concept of "vessels of honor."
 6. Consider the marks of the apostasy.
-

MOTIVATION FOR PERSEVERING IN SUFFERING (2:8-19)

A. A Valuable Remembrance (vs. 8-13)

"Remember Jesus Christ Risen From The Dead."

1. Paul assures Timothy that he will suffer for the gospel.

- a. Paul reminds Timothy that the gospel is worth suffering for.
- b. After all, Paul is in prison for that very reason.
- 2. The word of God cannot be imprisoned.
 - a. Regardless of the immediate circumstances, God's Word will continue.
 - b. As a result Paul will endure all things for the elect.
 - 1) The elect are those who have heard and obeyed the gospel.
 - 2) Paul is suffering not only for those he taught himself, but also for those who will hear by means of others who preach the gospel as well.
 - 3) Being in Christ, will result in the reward of eternal glory.
- 3. A trustworthy saying:
 - a. *"If we die with Christ, we shall also live with him."*
 - 1) Some apply the verse to baptism (Romans 6).
 - 2) The context indicates one who is killed because of his faith in Jesus Christ.
 - b. *"If we endure, we will reign with Him."*
 - 1) Endure the suffering.
 - 2) We will one day reign with Christ in heaven for all eternity.
 - c. Even if one gives up, denies the Lord and becomes faithless; Jesus will continue to keep His part of the bargain.

B. An Approved Workman (2:14-19)

- 1. Paul again reminds Timothy not to get into the Gnostics' trap of arguing over words (discussed in 1 Timothy).
- 2. Timothy is to present himself as one who is approved to God.
 - a. "Be diligent or zealous."
 - 1) Means to put yourself under the control and at the disposal of God.
 - 2) Includes meditation and memorization of God's Word.
 - b. "Handling accurately the Word of truth."
 - 1) Paul contrasts this advice with the empty talkers of the previous verse.
 - 2) With regard to disputes in the church today, the only way these can be avoided is by standing solely on the Word of God.
- 3. Empty chatter:
 - a. Leads men away from the truth.
 - b. If people are not fed on the Word, they will feed on something.
 - c. And whatever else they feed on will take them away from the truth.
- 4. False teaching will spread like gangrene.
 - a. God requires that Christians not allow false teaching to spread within the church.
 - b. If it is not dealt with quickly and decisively, it will spread until the whole body is killed.
- 5. Hymenaeus and Philetus are listed as false teachers.
 - a. They taught that the resurrection had already passed.
 - b. If the resurrection has already passed and there is nothing else left for me, there would be no point to suffering in the Christian life.
 - c. Possibly they were teaching:
 - 1) The resurrection at baptism was all there was.
 - 2) Or possibly this was only a mythical resurrection.
- 6. The firm foundation of God stands
 - a. The firm foundation is the church which will remain forever.

- b. The seal served as the method of identification and ownership.
- c. Having this seal:
 - 1) The Lord knows those who are His – God knows His children. Others may persecute me, but God knows I belong to Him.
 - 2) Everyone who names the name of the Lord abstains from wickedness.
 - a) Those who belong to God have left sin.
 - b) Christians are known by their purity of life.

VESSELS IN THE HOUSE OF GOD (2:20-26)

A. In Every House There Are a Wide Variety of Vessels

- 1. The range was from gold used on special occasions to earthen which were used for everyday circumstances.
- 2. In every congregation, there will be various types of members with different strengths and weaknesses.

B. We Are to Strive to Become Vessels of Honor

- 1. “Sanctified” – Set apart.
- 2. We are set apart for God’s service.
- 3. To develop the sanctified status, one must purify himself from ungodliness and false teaching.
- 4. Upon realizing that we have sin in our lives we must make every effort to get rid of it (Hebrews 12:1).

C. Relation to Youthful Sins

“Flee youthful lusts; pursue righteousness, faith, love, peace and those that call upon the Lord with a pure heart.”

- 1. Righteousness – Being right with God.
- 2. Faith – Faith that can endure under all types of situations.
- 3. Love – Agape love.
- 4. Peace – Inward peace one has as a result of a right relationship with God.
- 5. Do these things along with brethren who are also aiming for these things out of a pure heart.

D. Relation to Foolish and Ignorant Speculations

Have nothing to do with them.

- 1. Do not get boxed in with nonsensical issues and questions.
- 2. Rather, maintain a positive view toward sharing the gospel with lost mankind.

E. Relation to Personal Character

Qualities of the Lord’s bond servant:

- 1. Not quarrelsome – One not looking for a fight.
- 2. Kind to all – Treat all men with genuine concern.
- 3. Apt teacher – Become knowledgeable in God’s Word in order that you can share the truth with others.
- 4. Longsuffering – Being patient with yourself as well as others.
- 5. Gentle as one corrects the one in opposition.
 - a. The opponent is already in Satan’s trap.

- b. Through gentle patience and teaching, Timothy might help him escape Satan's trap.
- c. Ultimately looking to his or her salvation.

FINAL INDICTMENT OF THE FALSE TEACHERS (3:1-9)

A. The Coming Apostasy (vs. 1-9)

1. The designation of time – “The last days.”
 - a. The Christian Age – Acts 2:17 and James 5:3.
 - b. Times of stress and difficulty.
 - 1) Characterized by violent and fierce danger.
 - 2) Not one specific event, but the reoccurrence of these times throughout the Christian Age.
2. Description of those who will be involved:
 - a. Lovers of self – Pride or exalting self above God and ceasing to show concern for one's fellow man.
 - b. Lovers of money – Greed for gain.
 - c. Boastful – One who speaks of his own good deeds in a loud manner.
 - d. Arrogant – Haughty or proud.
 - e. Revilers – Abusive of God and sacred things.
 - f. Disobedient – to parents.
 - g. Ungrateful – Lack of gratitude.
 - h. Unholy – Men who regard nothing as being sanctified.
 - i. Unloving – Without natural affection.
 - j. Implacable – One who refuses to make peace.
 - k. Malicious gossips – Slandorous speech.
 - l. Without self-control – One who does not curb his appetites and passions.
 - m. Fierce – One who is untamed.
 - n. Haters – of good.
 - o. Treacherous – One who is a traitor or betrays another.
 - p. Reckless – Rash or thoughtless.
 - q. Conceited – Swollen or puffed up with self importance.
 - r. Lovers of pleasure rather than lovers of God.
 - s. Hold the form of godliness or a religion.
 - 1) Those who profess to being Christians, but lack inward dedication.
 - 2) Fulfilling the form while denying the power.
3. Avoid these men because they creep into households and capture weak or silly women.
 - a. Satan is forever looking for a weakness through which he can enter to destroy God's people.
 - b. Apparently in Ephesus this was being accomplished through weak women.
 - c. Possibly these were the idle women which Paul had written about earlier.
 - d. These women may have been led away through the teaching of a false doctrine outside the assembly in a private setting.
 - e. These women were always searching for something new and as a result these false teachers were able to lead them astray.
4. Paul refers to Jannes and Jambres (Exodus 7:11).
 - a. Moses is standing before Pharaoh saying “Let my people go.”

- b. These two Egyptian magicians (unnamed but accounted for in other literature) opposed Moses.
- c. These false teachers in Ephesus are acting just like the magicians of old who tried to oppose God's teachers and leaders.
 - 1) Their minds have been corrupted.
 - 2) As a result nothing good can come from them.
 - 3) Thus, they possess a counterfeit faith which appears genuine but has nothing to back it up.
- d. Men possessing counterfeit faith will be soon stopped because their true motives will be evident to all.

SELF EXAM FOR LESSON TEN:

1. How is Jesus, His Life, death and resurrection a motivating force for Christians who are called on to suffer? _____

2. Timothy was instructed to avoid:
 - 1) _____
 - 2) _____
3. What characteristics are present in one approved by God?
 - 1) _____
 - 2) _____
4. False teaching will spread like _____
5. Hymenaeus and Philetus were teaching what? _____

6. List the two aspects of God's seal with regard to Christians.
 - 1) _____
 - 2) _____
7. Discuss the "vessels in God's house." _____

8. List the characteristics Timothy is to pursue:
 - 1) _____
 - 2) _____

- 3) _____
- 4) _____
- 5) _____

9. List the qualities of the Lord's bond servant:

- 1) _____
- 2) _____
- 3) _____
- 4) _____

10. List the nineteen characteristics of those involved in the apostasy:

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____
- 8) _____
- 9) _____
- 10) _____
- 11) _____
- 12) _____
- 13) _____
- 14) _____
- 15) _____
- 16) _____
- 17) _____
- 18) _____
- 19) _____

11. Paul uses Jannes and Jambres to illustrate what problem in Ephesus? _____

LESSON ELEVEN

FAITHFUL SERVICE WILL BE REWARDED

INTRODUCTION:

With this paragraph, which focuses on its single imperative in verse 14 (*continue in what you have learned*), Paul renews the appeal with which the letter began. However, he does so now in full view of what has been said about the false teachers and Timothy's responsibilities regarding them.

Paul's appeal takes the form of a solemn charge in 4:1 followed by nine imperatives (five in v. 2 and four in v. 5). Since this charge is grammatically tied to verses 6-8 "*Fulfill your ministry, for I am already about to be poured out as a drink offering,*" those verses will give us the clue to much of this section. Paul knows he is about to die. Here we have a kind of changing of the guard, the word of a dying man to his heir apparent.

In 4:9-18, the author urges its recipient to come posthaste (v. 9); indicates *why* he wants him to come (he is alone, vs. 10-11a), who and *what* to bring (vs. 11b-13), and *whom* to watch out for along the way (vs. 14-15); and concludes with information as to how things have been going with him (vs. 16-18).

LESSON TEXT: 2 Timothy 3:10 – 4:22

LESSON AIM: The reader will be encouraged to remain faithful to the end.

LESSON OBJECTIVES: You will . . .

1. Once again be encouraged as Paul's personal example of faith is brought into view.
2. Understand both the value of scripture and the need to be knowledgeable with regard to God's word.
3. Be challenged by the necessity to preach sound doctrine and to live a life fitting that of an evangelist.
4. Inspired by Paul's faith and courage as he considers his own death which is drawing near.

ANOTHER APPEAL TO LOYALTY AND ENDURANCE (3:10 – 4:22)

A. Paul's Defense of the Faith (3:10-17)

1. Paul contrasts his own life and actions with the false teachers mentioned above.
 - a. Paul's teaching always came from God.

- b. Paul's conduct which exemplified Christian sincerity.
 - 1) Timothy had lived in the presence of Paul over an extended period of time.
 - 2) Timothy had witnessed Paul's aim and goal in life.
- c. Paul exhibited agape love toward those he was trying to teach.
- d. Paul was longsuffering as he went about preaching the gospel message.
- e. Timothy had witnessed the ill treatment Paul had suffered in:
 - 1) Antioch (Acts 13:14; 44-50).
 - 2) Iconium (Acts 13:51-14:5).
 - 3) Lystra (Acts 14:5-7; 19-20).
- 2. The certainty of persecution. "*All who desire to live godly in Christ will be persecuted.*"
 - a. "Desire" – Strong word meaning "with purpose and intensity."
 - b. If one makes a strong resolution to live godly, persecution will follow.
 - c. Persecution will vary depending on the society one lives in.
- 3. The cunning and deceitfulness of evil men. "*Evil men and impostors will go from bad to worse, deceiving and being deceived.*"
 - a. "Evil men" – Could be translated "sick men."
 - b. These men will become worse and worse.
- 4. Instruction to Timothy.
 - a. Continue in what you have learned.
 - b. Remember the source of your instruction.
 - 1) Paul.
 - 2) Eunice and Lois.
 - 3) Sacred Scriptures.
 - c. Timothy was taught from childhood the sacred writings.
 - 1) Gives wisdom.
 - 2) Leads to salvation through faith.
- 5. Value of Scripture.
 - a. Inspired by God – God breathed.
 - b. Profitable for:
 - 1) **Teaching**, not from the philosophies of man, but from the Bible .
 - 2) **Reproof**:
 - a) To convict.
 - b) To show when one is in error.
 - 3) **Correction**:
 - a) To set straight.
 - b) Goes beyond identifying error and establishes what is right.
 - 4) **Training in righteousness**.
 - a) Trains one in living right.
 - b) Teaches one how he ought to live.
 - c. The man of God may be:
 - 1) Adequate.
 - a) Fits one out with everything needed for salvation.
 - b) Lacking nothing.
 - 2) Equipped for every good work – Scripture prepares one to handle any and all work the Lord may have for him.

B. The Charge to Preach the Word (4:1-5)

1. Paul lists the witnesses to this charge.
 - a. Paul makes the charge.
 - b. God is a witness.
 - c. Jesus is also a witness.
 - 1) Jesus will judge both those who are alive as well as the dead – at the Second Coming.
 - 2) His appearing.
 - a) The manifestation of the Messiah – the Incarnation.
 - b) It is because of Christ's appearance on the earth that Paul delivers this charge to Timothy; for without Jesus' appearance there is no gospel to preach.
 - 3) His kingdom.
 - a) The fact that Jesus rules His kingdom, the church, makes the charge necessary.
 - b) The kingdom is present and the saved reside there.
2. The charge (4:2).
 - a. Preach the word – the God breathed Scriptures found in the Bible.
 - b. Be ready in season and out of season – make use of every opportunity to preach the gospel .
 - c. Reprove.
 - 1) Convince; expose and refute.
 - 2) Convicting.
 - d. Rebuke.
 - 1) Correct.
 - 2) To set right the unruly.
 - e. Exhort.
 - 1) Encourage.
 - 2) Build up, help and teach.
 - f. Carry the charge out with:
 - 1) Great patience.
 - a) Without fail.
 - b) Keep on keeping on.
 - c) Never stop preaching.
 - d) Those converted may be few in number, but they will begin to effect others with the truth.
 - e) The teacher must be patient and give God's Word time to bring about desired change.
 - 2) Unfailing in instruction.
 - a) Continue to preach sound doctrine.
 - b) Make certain that the teaching comes from the Word of God.
3. Reason for the charge (v. 3).
 - a. Men will not endure sound doctrine.
 - b. Men will get teachers who will teach what these men want to hear.
 - c. Men will turn from the truth and follow after myths.
4. Instruction to the preacher of sound doctrine (vs. 4-5).
 - a. Be sober in all things.
 - 1) Remain steady.

- 2) Hold to sound doctrine.
- 3) Level headed in one's approach.
 - a) Being hot headed creates more problems.
 - b) Do not flare up in anger.
 - c) Approach the problem understanding that time and teaching will solve most difficulties.
- b. Endure hardships.
- c. Do the work of an evangelist.
 - 1) Preach the Word.
 - 2) Teach, rebuke, reprove and exhort.
- d. Fulfill your ministry.

C. The End of Paul's Life Is at Hand (4:6-8)

- 1. Paul is about to be offered as a drink offering to the Lord.
 - a. The drink offering was an Old Testament practice.
 - b. Wine was offered to God and then poured out on the ground.
 - c. Emptying the glass was not to be wasteful, but to illustrate that it had served its intended purpose as an offering to God.
- 2. Paul has confidence in regard to the outcome of his life.
 - a. Without bragging, Paul assures Timothy that he has accomplished the things God would have him accomplish.
 - 1) Fought a good fight and finished the race – Paul had completed his assignment from the Lord.
 - 2) Kept the faith both:
 - a) As a system of faith.
 - b) Paul's own personal faith in Christ.
 - b. As a result the Lord will give him the crown of righteousness on the Day of Judgment.
 - 1) Righteousness which God pronounces on us as a result of the blood of Christ.
 - 2) Righteousness is also a characteristic of the Christian life.
 - c. For the Lord is a righteous judge and He will keep His promises.
- 3. Then Paul reassures Timothy that everyone who loves Christ's appearing will receive a crown as well.

D. Paul's Concluding Remarks and Benediction (4:9-22)

- 1. Paul wants Timothy to come to him soon.
- 2. Demas.
 - a. Because he loved this present world deserted Paul and returned to Thessalonica.
 - b. Many scholars believe Demas rejected Christianity and left; however Demas may have simply feared for his life and fled.
- 3. Tychicus.
 - a. Paul sent Tychicus to Crete according to Paul's letter to Titus.
 - b. Now he is being sent to Ephesus possibly to replace Timothy.
- 4. Luke and Mark.
 - a. Luke is still with Paul, likely as Paul's medical attendant.

- b. Mark is to be brought as he will serve a useful purpose to Paul in these final days.
- 5. Timothy is to bring the cloak, the books and especially the parchments.
 - a. Paul had left them with Carpus at Troas.
 - b. Apparently, winter was coming on.
 - c. Apparently, Paul had plans for more scholastic pursuits.
- 6. Alexander, the silversmith.
 - a. Did Paul much harm for which the Lord will hold him accountable.
 - 1) Alexander created idols from the metal.
 - 2) Paul's preaching caused Alexander to lose business, so he did what he could to silence Paul.
 - b. Timothy is to be on guard because Alexander is still in Ephesus and still opposes the gospel and is trying to defeat it.
- 7. Regarding Paul's first defense.
 - a. Everyone left Paul except the Lord.
 - b. In his defense before the court, Paul took the opportunity to preach Christ.
 - c. Paul escaped once, he may escape twice, but Paul knows he will make his final escape in death when he is allowed to go to the Lord.

SELF EXAM FOR LESSON ELEVEN:

1. Contrast Paul's teachings with those of the false teachers: _____

2. What is the expected consequence of leading a Godly life? _____
3. List three sources of Timothy's spiritual instruction:
 - 1) _____
 - 2) _____
 - 3) _____
4. The value of scripture:
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

5. List the five aspects of Paul's charge to Timothy:

- 1) _____
- 2) _____
- 3) _____
- 4) _____

6. List the four aspects of Paul's instruction to the preacher of sound doctrine:

- 1) _____
- 2) _____
- 3) _____
- 4) _____

7. Discuss the significance of the term "drink offering" as it related to Paul's situation:

8. Discuss Paul's attitude toward his own death and what was to follow:

9. Identify:

- 1) Demas: _____
- 2) Luke: _____
- 3) Tychicus: _____
- 4) Alexander: _____

10. Paul states the only one to stand by him at his first defense was _____

LESSON TWELVE

DUTIES OF ELDERS IN EXPOSING FALSE TEACHERS

INTRODUCTION:

Titus is a New Testament figure who is often overlooked when we think of key people in the growth of the early church. Yet Titus was Paul's close companion and was involved in some of the most significant events that took place in the years after the death of Jesus.

In Galatians 2:1-3 we see that Titus helped Paul to defuse one of the early church's most explosive problems: could Gentiles receive salvation without first subjecting themselves to Mosaic Law? Paul brought Titus to Jerusalem as an example of an uncircumcised believer. Later, Titus was a central figure in smoothing over the difficulties that had developed in the church at Corinth.

The letter to Titus is similar to 1 Timothy except that it is shorter. Paul instructs Titus to appoint qualified elders and to root out the ever-present false teachers. Paul also reviews the basics of relationships within the church, offering instructions as helpful today as they were in Paul's day. The letter ends with a summary of basic principles for Christian living—a theme that in one form or another can be found in almost every one of Paul's letters.

LESSON TEXT: Titus 1:1 – 2:3

LESSON AIM: To not only learn the qualifications of elders, but to understand the reasons for those qualifications.

LESSON OBJECTIVES: You will . . .

1. Learn something of the man Titus.
 2. See why Paul left Titus on the island of Crete.
 3. Consider the qualifications and duties of the elders.
 4. Become aware of the problem of false teachers and the need to silence these false teachers.
 5. Be advised how older men and women are to conduct themselves.
-

One motif that runs throughout the letter is the admonition to “do good.” In contrast to the negative reputation of the people of Crete—“always liars, evil brutes, lazy gluttons”—the Christians were to work hard at developing a positive reputation—“be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance.” Paul wanted the Cretins to understand that following Christ involves

both thinking correctly (holding to sound doctrine) and doing good (acting according to God's standards).

It is likely that Paul was released from prison in Rome in A.D. 63 and then visited the Aegean area, including Crete, before his re-arrest and execution about A.D. 67. It was in this period that the letters to Timothy and Titus must have been written. There was evidently need for more definite organization and stronger leadership in the churches in Crete (1:5, 13).

LEADERSHIP AND FALSE TEACHERS (1:1-16)

A. Paul's Salutation to Titus (vs. 1-4)

1. The recipient, Titus.
 - a. Unwavering loyalty to Christ.
 - b. Titus had leadership ability (2 Corinthians 8:16-17).
 - c. Titus is not directly, but indirectly mentioned in Acts.
 - 1) Paul and "others" are mentioned in Acts 15:2 as they are discussing the need for Gentiles to be circumcised.
 - 2) Paul refers back to this event in Galatians 2:1-3 and states that Titus was there.
 - 3) Titus was likely the test case to illustrate that there was no need for circumcision in the church.
 - d. Titus was probably a convert of Paul since he is called "my true child in a common faith" (Titus 1:4).
 - e. Titus was a Greek and both parents were Gentiles.
 - f. Like Timothy, Titus worked in various roles.
 - 1) Titus worked with the church in Corinth dealing with their problems.
 - 2) Titus reported to Paul that the situation in Corinth had improved and much of the credit goes to Titus.
2. Salutation:
 - a. "*Bond servant*" – Slave of God.
 - 1) Romans 1:1; James 1:1; Revelation 1:1.
 - 2) Paul has been laid hold on by God for a specific service.
 - b. "*According to the faith*" (KJV).
 - 1) Paul holds the positions of bond servant and apostle in order that faith in God might be increased.
 - 2) Also, Paul holds the positions of bond servant and apostle in order that faith in God might be established.
 - 3) Paul's preaching the gospel caused people to come to the faith and his continued preaching caused their faith to grow, develop and mature.
 - c. "*Chosen of God.*"
 - 1) Those who have heard the Word, received and obeyed it.
 - 2) Faith and obedience results in salvation and the desire to develop an even greater knowledge of the truth.
 - d. "*According to godliness.*"
 - 1) Godliness – Piety or true religion.

- 2) Applies to both the system of faith and one's implementation of the faith in life.
- e. *"In the hope of eternal life."*
 - 1) Paul preached the gospel because he believed that through the gospel and only through the gospel can one experience eternal life.
 - 2) Paul was given God's plan for redeeming man and Paul felt the obligation to proclaim that message.
- f. *"Titus, my true child in a common faith."*
 - 1) The faith which Paul and Titus shared was one which can be shared by everyone.
 - 2) God has not preselected certain individuals to be saved; nor has He allowed only certain individuals to have "special knowledge."

B. The Appointment and Qualifications of Elders (vs. 5-9)

- 1. Reasons for leaving Titus at Crete:
 - a. *"Set in order what remains."*
 - b. To help the church with its organization.
 - c. To help develop leadership.
- 2. *"Appoint elders in every city."*
 - a. Some teach from the passage that there should be one group of elders over all the congregations in a given city.
 - 1) In Acts 14:23, elders were appointed in every church.
 - 2) No doubt there was only one church in each city.
 - b. There is always a plurality of elders – Acts 14:23, 20:17, 28; Philippians 1:21; 1 Thessalonians 5:12.
- 3. Qualifications of Elders.
 - a. *"Blameless"* – No charge can be made for any past sin has been corrected.
 - b. *"Husband of one wife."*
 - c. *"Having believing children."* The children must be believing or faithful. The children must be Christians.
 - 1) 1 Timothy 6:2 – Believing masters refer to Christians because Paul calls them brethren.
 - 2) 1 Timothy 4:3 – "Those who believe and know the truth."
 - 3) These children must not be accused of riot or rebellion.
 - "Riot"** – Ephesians 5:18 – Word used to describe the conduct of one who is drunk. Luke 15:13 – The prodigal son lived loosely.
 - "Rebellious"** – Undisciplined; not subject to authority, one who is out of control.
 - d. *"Above reproach as God's steward."*
 - 1) A steward is a manager of others' affairs.
 - 2) In order to manage God's household, the elders must have the ability to manage their own households well.
 - 3) The elders are to be blameless with regard to their stewardship with God's household.
 - e. Negative qualifications.
 - 1) *"Not self willed"* – Not stubborn – Not arrogant, or pleased with himself.

- 2) “*Not quick tempered.*”
 - 3) “*Not addicted to wine or a drunkard.*”
 - 4) “*Not violent or a striker*” – One who resorts to fist fights.
 - 5) “*Not fond of sordid or dishonest gain.*”
- f. Positive qualifications.
- 1) Hospitable. Willing to house strangers. At this time, public lodging was minimal and travelers were required to stay in private homes.
 - 2) Loving what is good. The exact wording is used only in this passage – the idea is seen in Philippians 1:10 – *Approve the things which are excellent*.
 - 3) Sensible. Master of himself or sober, thoughtful or having mental soundness, thinks clearly and logically based on spiritual soundness, mental control is seen when one believes that God is in charge regardless of the circumstances.
 - 4) Just. Honest and makes just decisions, making right decisions in accordance with justice. The just elder is the one who understands that one must make acknowledgments before slipping in the back door after he has fallen away from the Lord.
 - 5) Devout. Holy. One devoted to the worship and service of God, sincerely religious.
 - 6) Self controlled. Temperate – one who has his emotions and passions under control.
- g. Holding fast the faithful word
- “Hold fast” means that he is to be devoted to the Word of God. His decisions are based entirely on God’s Word. Problems in the church are solved, not by calling in experts, but rather through prayerful study of the Bible.
- Reasons for holding fast:
- 1) He can exhort the believers: Christians cannot survive without a knowledge of God’s Word. The elders are responsible for getting God’s Word to the members.
 - 2) He can refute those who contradict the truth. “Refute” – Convict as error those who teach things contrary to God’s Word. In order to accomplish the task, the elders must know and hold fast to the truth.

C. Paul’s Opposition to the Cretins’ False Teaching (vs. 10-16)

1. The qualifications for elders are especially important at this time on Crete.
 - a. The false teachers were:
 - 1) Rebellious men – not in subjection to the church or the doctrine of Christ. They are so taken by Gnosticism that they are in total rebellion to Christianity.
 - 2) Empty talkers – their teaching has no content as far as sound doctrine is concerned.
 - 3) Deceivers – they both desire to lead others astray by means of lies and false teaching; and they have deceived themselves as well. Those of the circumcision – coming in large measure from the Jews.

NOTE: These were Jews who believed in Jesus Christ. But, they were intent on keeping certain aspects of Judaism, such as circumcision, as binding on the Gentile Christians.

- b. The false teachers must be silenced.
 - 1) The elders must be qualified so they can fulfill this command.
 - 2) Reasons they must be silenced: God commands that false teaching must be stopped (Hurry slowly). Entire families will be led away and destroyed. False doctrine is being taught in order that these teachers can receive sordid gain.
- 2. Paul discusses the Cretan characteristics written by one of their own.
 - a. Paul quotes from Epimenides that Cretans were always liars, evil brutes and lazy gluttons.
 - b. To “Corinthianize,” was to commit adultery; to “Cretinize” was to lie.
 - c. Paul not only quotes the Cretan prophet, he gives his description inspired approval.
- 3. Rebuke the false teachers sharply.
 - a. The reason for the rebuke is so they will remain sound in the faith.
 - b. These rebukes come after numerous attempts to teach and much prayer for wisdom.
- 4. Titus is to avoid:
 - a. The Jewish myths (probably taken from the Talmud).
 - b. The commandments of men which takes men away from the truth.
- 5. *“To the defiled and unbelieving nothing is pure.”*
 - a. Mark 7:14 – Jesus taught that all meat was pure.
 - b. 1 Timothy 4:1-4 – All food is pure and marriage is ordained by God.
 - c. The thrust of this passage is that gnostic dualism is wrong.
 - d. Paul is not saying that sinful deeds are pure.
 - e. Those whose minds and consciences are defiled are not living according to God’s Word.
- 6. *“They profess to know God, but their deeds deny Him.”*
 - a. In 2 Corinthians 11:14, Paul writes about Satan’s followers who disguise themselves as messengers of light.
 - b. They may be generous and benevolent in their outward appearance.
 - c. These people were claiming to be teaching God’s message, but their deeds were in direct opposition.
 - d. As a result, they became: detestable – rejected after being tested, disobedient and worthless for any good deed.

SOUND DOCTRINE AND CHRISTIAN LIVING (2:1-10)

A. Titus Is to Teach Sound Doctrine

(*Su de*, “but *you*”). After being given instructions about men to be appointed as elders and their responsibility of dealing with false teaching, Titus is now given instructions about what he is to teach.

B. Special Admonitions to Various Groups in the Church

1. Older men are to be:

- a. Temperate or sober. The ability to distinguish between what is proper and what is over indulgent in anything, the ability to judge regarding their own spiritual behavior.
 - b. Serious or dignified. Does not mean one cannot laugh or even smile – knows when the joking is inappropriate and when the matter at hand deserves serious attention.
 - c. Sensible. One whose mind is under control .
 - d. Sound in faith. One who is grown and matured in his faith toward God.
 - e. Sound in love. Some older men become more critical and able to find fault. A better situation is one where older men gain sympathy and understanding.
 - f. Sound in patience or fortitude. Faith has increased – are able to bear up under disappointments which life can bring.
2. Older women are to be:
- a. Reverent in behavior. Manifests a life of one engaged in sacred things, devoted to God's work.
 - b. Not malicious gossips.
 - c. Not enslaved to wine.
 - d. Able to teach that which is good.

SELF EXAM FOR LESSON TWELVE:

1. Discuss the relationship between Paul and Titus as recorded in the book of Galatians. _____

2. What is “the hope of eternal life”? _____
3. What additional qualifications regarding elders were given to Titus which were not mentioned to Timothy? _____

4. List four characteristics of the false teachers
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
5. List three characteristics of Cretins:
 - 1) _____
 - 2) _____
 - 3) _____
6. As a result of denying God with their deeds, the false teachers became:
 - 1) _____
 - 2) _____
 - 3) _____
7. Older men are to be:
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
8. Older women are to be:
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

LESSON THIRTEEN

FINAL EXHORTATIONS AND WARNINGS

INTRODUCTION:



he Christian life requires a proper understanding of doctrine and obedient action. It requires:

A pattern of Christian living. The thrust of this passage is clear: we must have a belief that behaves. It is not enough to appreciate right doctrine: it must be adorned (KJV) or made attractive (NIV) by the lives of believers (2:10). The word “adorn” is one used of arranging jewels to set off their full beauty (Guthrie, *Tyndale New Testament Commentaries*). So Titus is instructed to urge all the different groups within the church to proper behavior. Paul contrasts two ways of living in 2:12-14: the former lifestyle of the believers on Crete, and the godly manner of living to which he is calling them. His description of these two lifestyles offers us a good check list for our actions and attitudes today.

The power for Christian living. Why this emphasis on behavior? Because that is the very reason for our redemption (2:14). Is this reason as prominent in our thinking as it evidently is in God’s? Jesus Christ, the great God and Savior (2:13), gave Himself to rescue us from all iniquity and to create for Himself a people eager to do good.

God has given us all we need to renounce evil and to be the embodiments of His goodness and kindness (3:4): “the cleansing power of a new birth and the renewal of the Holy Spirit” (3:5, PHILLIPS). Justified, and heirs of eternity, we can concentrate-- Paul says it again--on a life of goodness (3:8).

LESSON TEXT: Titus 2:4 – 3:15

LESSON AIM: To conclude Paul’s teaching regarding the proper behavior of various groups within the church and a final warning about the false teachers.

LESSON OBJECTIVES: You will . . .

1. Learn how young men and women should conduct themselves in the Lord’s church.
 2. See how Titus was to conduct his life.
 3. Note the instructions given to slaves regarding their Christian conduct.
 4. Consider the importance of God’s grace in our salvation.
 5. Discover the Christian’s proper attitude toward the world.
-

With this emphasis, Paul ends one of the last letters he wrote, asking Titus to join him at Nicopolis on the Adriatic coast of northern Greece. It is quite possible that he was arrested in this city and sent to Rome for his final trial and execution.

THE CHRISTIAN ATTITUDE TOWARD EACH OTHER (2:3-10)

A. Conduct of Older Women: Teach younger women to:

1. **Love their husbands.**
2. **Love their children.**
3. **Be sensible.** Having the mind under control.
4. **Be pure.**
5. **Be domestic or one who keeps a home.** The home is to be the focal point of her life. She can work outside the home, provided the home remains the focal point of her life.
6. **Be kind.** Maintain a quiet spirit, a desire to serve, a desire to care for the needs of others.
7. **Be submissive to her husband.** The younger women are to learn these qualities so that the Word of God will not be dishonored.

B. Conduct of Younger Men (vs. 6-8)

They are to be self controlled. Titus is instructed to be:

1. **An example or model of good deeds.**
2. **Pure or sincere in doctrine** – Showing belief and conviction.
3. **Dignified, showing reverence for God's Word** – A holy dignity.
4. **One who uses sound speech** – based on the Word of God.
5. **One who cannot be condemned** – by an opponent of the gospel based on Titus' manner of life.

C. Conduct of Slaves (vs. 9-10). They are to be:

1. **Submissive to their masters.**
2. **Obedient to their masters.**
3. **Well pleasing to the master.**
4. **Agreeable** – Not argumentative.
5. **Honest** – Not one who steals or misuses the master's goods.
6. **Loyal and faithful to the master.**
7. This manner of life is so that Christianity will be adorned and attractive to the master.

THE THEOLOGICAL BASIS FOR THE CHRISTIAN LIFE (2:11-15)

A. The Grace of God Constrains Christians to Live Godly

1. Living righteously will not earn for us salvation.
2. Living righteously is a Christian's response to the grace which God has already shown through Jesus.

B. God's Grace Expressed Itself in the Coming of Jesus into the World

1. "Has appeared" – Verb tense indicating a past action with continuing effects.

2. God's Riches At Christ's Expense.
 - a. Bringing salvation to all men who will trust and obey.
 - b. Christ's appearing was point action, but grace was, and continues to be the on-going work of God.

C. Grace Also Instructs Us in Christian Conduct

1. Deny ungodliness and worldly desires.
 - a. "Deny" – To refuse or say "no" to.
 - b. "Ungodliness" – Irreverence toward God, God's Word and things that are holy.
 - c. "Worldly desires" – Those desires connected with evil and immorality (1 John 2:15-16).
2. To live:
 - a. Sensibly – Prudent, thoughtful and the master of one's self.
 - b. Righteously – One who is justified; living with conduct approved by God.
 - c. Godly – Reverent with a religious attitude.
 - d. In the present age – The time in which one finds oneself.
 - e. Looking for the blessed hope.
 - 1) The hope and the appearing of Christ are the same thing.
 - 2) Christians should live in constant readiness for Christ's return.
 - 3) "Glory" – Used in reference to the radiance and light which comes when Jesus appears.
 - 4) "God and Savior." Both terms refer to Jesus and ascribes deity to Jesus.

D. Purposes of Jesus Coming

1. Redeem us from lawless deeds.
2. Purify for Himself a people.
3. Christians belong to Jesus as a result of being bought with His blood and therefore, we live to serve Him with good works.

E. Regarding the Proclamation of These Instructions

1. Speak and exhort.
 - a. Speak is to teach.
 - b. Exhort is to urge and encourage.
2. Reprove with all authority.
 - a. Correcting those who fall short.
 - b. Titus is reassured that he is to do these things by the authority of Christ Jesus.
3. Do not allow men to disregard you.

THE CHRISTIAN AND THE WORLD (Titus 3:1-16)

A. The Christian's Attitude Toward the World (vs. 1-2)

1. Everything Paul writes has as its focal point the saving of the lost.
2. A righteous life makes it possible to bring the lost to Christ; while an unrighteous life will turn them away.

- a. We have been saved to save others (2 Timothy 2:2).
- b. We are an elect race, a royal priesthood . . . (1 Peter 2:9).
- c. We are God's workmanship (Ephesians 2:10).
- 3. Be subject to rulers in civil government.
 - a. Apparently some had begun to teach that the Roman government was not in accordance with God's will and therefore, did not need to be obeyed.
 - b. Paul said, "Continually remind them to **subject themselves to the rulers**.
 - 1) Romans 13 – Government is there by God's will.
 - 2) When a government ceases to fulfill God's purposes, He will remove it.
 - 3) Obedience is required as long as it does not violate the will of God. Christians are to cooperate with government in those things that are developed for the general good of mankind.

B. The Christian's Attitude Toward People in General (v. 2)

- 1. Malign no one.
 - a. Malign or speak evil – Greek expression or word "blaspheme."
 - b. See Ephesians 4:29; Colossians 4:5-6.
 - c. In talking about others, keep your mouth shut.
 - d. Speaking evil of another closes the door for the spreading of the gospel.
- 2. Do not be contentious.
 - a. Avoid quarreling.
 - b. Same as the qualification of an elder in 1 Timothy 3:3.
 - c. Live peaceably as much as possible.
 - d. Discuss without fighting.
- 3. Be gentle.
 - a. Same as the qualification of an elder in 1 Timothy 3.
 - b. Reasonable with a gracious disposition.
- 4. Showing consideration to all men.
 - a. Kindness or courtesy.
 - b. Considerate of another's situation.

THEOLOGICAL BASIS FOR LIVING WITH NON-CHRISTIANS

Reasons for our proper attitude toward the world (Titus 3:3-8).

A. Our Attitude Before Christianity. Six characteristics of one prior to becoming a Christian.

- 1. **Foolish.**
 - a. Paul refers to the Galatians as foolish (Galatians 3:1).
 - b. "Foolish" indicates a lack of intelligence.
 - c. Paul is referring to spiritual foolishness or one who is wasting his life chasing after sin and its pleasure. These activities are simply unwise.
- 2. **Disobedient.**
 - a. Possibly refers to civil government.
 - b. Definitely toward God.
- 3. **Deceived.**

- a. Under the influence of Satan.
- b. Self indulgence indicates that one is deceived.
- c. The follower of God lays up treasure in Heaven.
- 4. **Enslaved** – to various lusts and pleasures.
 - a. Those who give themselves to sin become slaves of Satan.
 - b. When sin is allowed to control an individual, leaving sin is almost impossible.
 - c. Christians are to control their passions which lead to sin.
- 5. **Living in malice and envy.**
 - a. Ill-will and hatred toward another.
 - b. Storing up ill feelings toward someone over a long period of time.
 - c. People of the world react with malice because they do not know God.
 - d. The wrongdoer in or out of the body is the one with the problem and Christians are not to hold malice against him, but to help him.
 - e. Christ serves as our example as He looked down from the cross and said, “*Father, forgive them for they know not what they do.*”
 - f. Feeling of ingratitude toward another’s good fortune. Weeping with those that weep is easier than rejoicing with those that rejoice.
- 6. **Hateful and hating one another.**
 - a. Often results from malice and envy.
 - b. Hatred manifests itself in a general dislike of one another.
 - c. When people dislike each other, it is difficult to teach them about Jesus.

B. Our Attitude Because of Christianity. But now we are no longer in that lifestyle because of Christ.

- 1. The kindness and love of God was seen before the foundation of the world.
 - a. Manifested in the prophets and again each time God involved Himself with mankind
 - b. Culminating in the sacrifice of Jesus.
 - c. “Kindness” – God’s attitude of concern in spite of man’s attitude toward God.
- 2. God’s kindness resulted in mankind being saved.
 - a. By all rights, God should have condemned man to hell.
 - b. But God’s love and kindness saved us.
 - c. Paul uses this to illustrate how Christians should view those still in sin.
 - d. In loving kindness, Christians are to make every effort to bring sinners into an understanding of God’s grace.
- 3. Man is saved, not by his righteous deeds, but by God’s mercy.
 - a. Paul probably has in mind a man who attempts to keep God’s laws as best he can.
 - b. But salvation through law keeping requires perfection and he will fail.
 - c. Under a law covenant, one transgression and the man is damned.
 - d. Therefore, the only way man can be saved is by God’s mercy.
- 4. Salvation comes by God’s mercy by the:
 - a. Washing of regeneration.
 - b. Renewing by the Holy Spirit.
 - 1) It is the renewal one receives as a result of the working of the Holy Spirit.

- 2) “Renewal” refers to “the changing of one’s mind.” Romans 12:1-2
“But be transformed by the renewing of your minds.”
- 3) The Word of God brought down from above by the Spirit reveals: the work of God, the mercy of God, and the message of God that brings about a transition in a Christian’s thinking.
- 4) The Word of God brings about a renewal of our mind.

C. The Power for Christian Practice. The Holy Spirit which God poured out on us richly through Jesus Christ our Savior.

Acts 2 gives the account of the pouring out of the Holy Spirit. The pouring out of the Holy Spirit resulted in the Word of God becoming available to all mankind so that all might come to repentance.

D. Message of Justification. *“Justified by His grace we might be made heirs according to the hope of eternal life.”*

1. “Justified” – Counted as not guilty.
2. An explanation of God’s grace.
 - a. At the washing of regeneration (baptism) we received forgiveness of our sin.
 - b. We became aware of our need for regeneration as a result of the renewal we received through the instruction we received by the Spirit making known the message of God.
 - c. The message of God is about the grace of God.
 - 1) Man is lost and unable to save himself regardless of how well he tries to obey law and earn his salvation.
 - 2) But God will give you salvation. We know that because the Spirit said it in the Word. The Word tells us of the grace of God which is good news.
 - 3) God gave us salvation when Christ died for our sins. One can receive the blessing of Christ by faith. “For by grace have you been saved through faith.”
 - 4) The requirement is belief. Belief involves obedience to God’s Word. Obedience is not done to earn salvation. Rather, obedience indicates one’s love and a willingness to do what God has said.
3. Heirs according to the hope of eternal life.
 - a. An heir is one who stands to receive an inheritance.
 - b. As an heir of God and joint heir with Christ, we expect to receive eternal life with God, our Father.

BOLD PREACHING AND WARNINGS (TITUS 3:8-15)

A. Boldness in Speaking (v. 8). Paul admonishes Titus to insist or speak with confidence the previous statements in verses 1 and 2.

1. In order that the believers might be careful to engage in good works.
2. The teaching in verses 1 and 2 will be good for men to practice.
3. Concentrate on these principles and teachings.

B. Purity in Life (v. 8b). Paul admonished Titus to avoid and teach others to avoid:

1. Foolish controversies – Speculative intellectualism.
2. Genealogies.
3. Quarrels or strife.
4. Disputes about the Law.

For such things are unprofitable and worthless – All these things add up to an immense amount of work with absolutely no pay-off or reward.

FINAL WARNINGS CONCERNING FALSE TEACHERS AND THE DIVISIVE (3:9-11)

A. Relationship to the Factious Man (vs. 9-11)

1. “Factious” – One who refuses to co-operate.
 - a. In this context, Paul has told Titus what he is to insist on these brethren doing.
 - b. Paul has also instructed Titus as to what the brethren are to avoid.
 - c. The factious man is the person who refuses to either involve himself in the positive things or avoid those things which are to be avoided.
2. Admonish him on one or two occasions.
3. If he refuses to repent, have nothing more to do with him.
4. The instruction is to withdraw Christian fellowship from such a person.
Cf. 1 Corinthians 5-6; 1 Timothy 1:20.

B. Character of the Factious Man

1. **Perverted:**
 - a. Turned away from that which is normal.
 - b. A genuine Christian will want to add these qualities to his life.
 - c. Therefore, if he refuses to add these qualities to his life, he is perverted.
2. **Sinful:**
 - a. One who openly rejects the commandments of God.
 - b. One who despises the teachings which come from God.
3. **Self-condemned** – Such an individual’s attitude and lifestyle makes it unnecessary for others to find fault, because he condemns himself.

PERSONAL DIRECTIONS AND CLOSING SALUTATIONS (3:12-15)

A. Exhortation for Titus to Come to Join Paul at Nicopolis (v. 12)

Apparently, Paul was sending Artemis and Tychicus to Ephesus to relieve Titus in order that he could come to Paul at Nicopolis for the winter as it was known for its warm year round climate.

B. A Reminder to Live Productive Lives (vs. 14-15)

Zenas and Apollos were coming through on a mission for the Lord and Paul tells the church in Crete to help them in whatever way possible.

SELF EXAM FOR LESSON THIRTEEN:

1. Young women are to be taught to be:

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____
- 7) _____

2. Titus is to be what? _____

3. Slaves are instructed to be:

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____

4. Discuss God's grace as it relates to our salvation. _____

5. How should Christians deal with people in general?

- 1) _____
- 2) _____
- 3) _____
- 4) _____

6. List seven characteristics of our lives prior to becoming Christians.

- 1) _____
- 2) _____
- 3) _____

- 4) _____
- 5) _____
- 6) _____

7. List the four things Titus was to avoid.

- 1) _____
- 2) _____
- 3) _____
- 4) _____

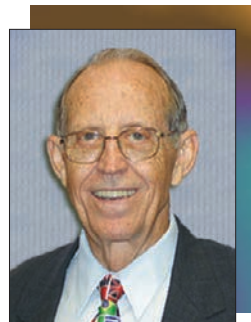
8. The factious man is:

- 1) _____
- 2) _____
- 3) _____

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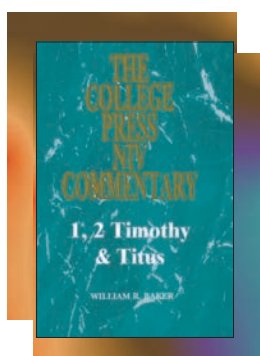
Tex Williams

Tex Williams was born in Waco, Texas where he lived through his high school days. He attended Texas A & M and then graduated from Abilene Christian College in 1950.



He preached locally in Brownwood, Abilene and Austin, Texas and Oakland, California. He also worked with the Boles Home of Texas for several years where he met and married the former Mary Jane Williamson. They have five children, two of whom are preachers of the Gospel.

Tex and Mary Jane spent about 13 years in mission work in South Africa. He served as Director of the Sunset School of Missions for many years and taught in the two-year school as well. He left Sunset to serve as director of the World Bible School; he retired in 2006. He is a world traveler in the interest of mission work and is one of the most knowledgeable persons in the churches of Christ concerning missions.



☞ *The College Press NIV Commentary* on 1, 2 Timothy & Titus is a companion book to this study.

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