

# **Evangelistic Exhortations**

## **Year 4, Quarter 4**

**The latter years of Paul's life are sketchy with details incidentally supplied in the epistles of this quarter's study: Timothy and Titus. These men have long been Paul's faithful co-workers and companions, and with his departure now "at hand," Paul increasingly relies upon them. These epistles advise the evangelists on soundness in the local church.**

### **Outline**

#### **Week 1: 1 Timothy**

- ◆ Introduction
- ◆ Speculative Teaching in Ephesus (1 Tim 1:1-7)
- ◆ The Lawful Use of the Law (1 Tim 1:8-11)
- ◆ Paul: The Quintessential Lawbreaker (1 Tim 1:12-17)
- ◆ The Good Warfare (1 Tim 1:18-20)

#### **Week 2: 1 Timothy**

- ◆ Corporate Prayer (1 Tim 2:1-4)
- ◆ Christ the Mediator (1 Tim 2:5-7)
- ◆ Prayer and Dress (1 Tim 2:8-10)
- ◆ Order in Teaching (1 Tim 2:11-12)
- ◆ The Basis of Female Submission (1 Tim 2:13-15)

#### **Week 3: 1 Timothy**

- ◆ Qualifications of Elders (1 Tim 3:1-3)
- ◆ More Qualifications (1 Tim 3:4-7)
- ◆ Qualifications of Deacons (1 Tim 3:8-10)
- ◆ More Qualifications (1 Tim 3:11-13)
- ◆ The Pillar and Ground of the Truth (1 Tim 3:14-16)

#### **Week 4: 1 Timothy**

- ◆ Doctrines of Demons (1 Tim 4:1-3a)
- ◆ The Truth About Food (1 Tim 4:3b-5)

- ◆ Exercise unto Godliness (1 Tim 4:6-10)
- ◆ Timothy's Example to the Brethren (1 Tim 4:11-13)
- ◆ Timothy's Personal Convictions (1 Tim 4:14-16)

### **Week 5: 1 Timothy**

- ◆ Giving Necessary Rebuke (1 Tim 5:1-2)
- ◆ Honoring Widows (1 Tim 5:3-8)
- ◆ Guidelines for Enrolled Widows (1 Tim 5:9-16)
- ◆ Timothy's Relationship with Elders (1 Tim 5:17-21)
- ◆ Some General Observations (1 Tim 5:22-25)

### **Week 6: 1 Timothy**

- ◆ A Word to Servants (1 Tim 6:1-2)
- ◆ Dealing with Contentious Troublemakers (1 Tim 6:3-5)
- ◆ The Pitfalls of Greed (1 Tim 6:6-10, 17-19)
- ◆ Fight the Good Fight (1 Tim 6:11-16)
- ◆ A Final Charge (1 Tim 6:20-21)

### **Week 7: Titus**

- ◆ Introduction
- ◆ Salutation (Tit 1:1-4)
- ◆ The Appointment of Elders (Tit 1:5-9)
- ◆ "Whose Mouths Must Be Stopped" (Tit 1:10-14)
- ◆ Disqualified for Every Good Work (Tit 1:15-16)

### **Week 8: Titus**

- ◆ To Older Christians (Tit 2:1-3)
- ◆ To Younger Christians (Tit 2:4-6)
- ◆ To Titus Himself (Tit 2:7-8)
- ◆ To Servants (Tit 2:9-10)
- ◆ To All: The Grace of God (Tit 2:11-15)

### **Week 9: Titus**

- ◆ Ready for Every Good Work (Tit 3:1-3)
- ◆ God's Kindness Toward Us (Tit 3:4-6)
- ◆ Heirs of Eternal Life (Tit 3:7-8)
- ◆ Avoiding Internal Dissension (Tit 3:9-11)
- ◆ Closing Directions (Tit 3:12-15)

### **Week 10: 2 Timothy**

- ◆ Introduction
- ◆ Salutation (2 Tim 1:1-2)
- ◆ Timothy's Genuine Faith (2 Tim 1:3-7)
- ◆ Confidence in Christ (2 Tim 1:8-12)
- ◆ Aides and Apostates (2 Tim 1:13-18)

### **Week 11: 2 Timothy**

- ◆ Timothy's Focus (2 Tim 2:1-6)
- ◆ Suffering for Christ (2 Tim 2:7-13)
- ◆ A Worker Without Shame (2 Tim 2:14-18)
- ◆ Vessels of Honor (2 Tim 2:19-21)
- ◆ Servant Qualities (2 Tim 2:22-26)

### **Week 12: 2 Timothy**

- ◆ Perilous Times Ahead (2 Tim 3:1-5)
- ◆ Resistors of Truth (2 Tim 3:6-9)
- ◆ Paul, A Fitting Role Model (2 Tim 3:10-13)
- ◆ Timothy's Scriptural Heritage (2 Tim 3:14-15)
- ◆ The Inspired Scripture (2 Tim 3:16-17)

### **Week 13: 2 Timothy**

- ◆ Preach the Word! (2 Tim 4:1-5)
- ◆ "I Have Finished the Race" (2 Tim 4:6-8)
- ◆ The Lonely Prisoner (2 Tim 4:9-16)
- ◆ The Source of Paul's Strength (2 Tim 4:17-18)
- ◆ Closing Comments (2 Tim 4:19-22)

## MEMORY VERSES: YEAR 4, QUARTER 4

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- Week 1:** However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.  
✎ 1 Timothy 1:16
- Week 2:** For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time.  
✎ 1 Timothy 2:5-6
- Week 3:** And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory.  
✎ 1 Timothy 3:16
- Week 4:** But reject profane and old wives' fables, and exercise yourself rather to godliness. For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come.  
✎ 1 Timothy 4:7-8
- Week 5:** Some men's sins are clearly evident, preceding them to judgment, but those of some men follow later. Likewise, the good works of some are clearly evident, and those that are otherwise cannot be hidden.  
✎ 1 Timothy 5:24-25
- Week 6:** But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content.  
✎ 1 Timothy 6:6-8
- Week 7:** They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work.  
✎ Titus 1:16
- Week 8:** For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age.  
✎ Titus 2:11-12
- Week 9:** This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.  
✎ Titus 3:8

**Week 10:** For this reason I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that day.

☞ 2 Timothy 1:12

**Week 11:** This is a faithful saying: For if we died with Him, we shall also live with Him. If we endure, we shall also reign with Him. If we deny Him, He also will deny us.

☞ 2 Timothy 2:11-12

**Week 12:** All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.

☞ 2 Timothy 3:16-17

**Week 13:** I have fought the good fight, I have finished the race, I have kept the faith. Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but to all who have loved His appearing.

☞ 2 Timothy 4:7-8

**Day 1: Introduction**

It may be fairly deduced that Paul has been released from his first imprisonment and resumes the work that had been interrupted over four years previously. The most natural construction of 1 Timothy 1:3 is that Paul was with Timothy in Ephesus, departs for Macedonia, then sends this epistle of encouragement back to Timothy in Ephesus. First Timothy contains various instructions designed to promote congregational order and harmony including the roles of men and women, qualifications for elders, care of widows, a balanced view of material possessions and Timothy's own behavior and character.

In Paul's last meeting with the Ephesian elders (Ac 20), Paul warned them about coming apostasy from within their own ranks. Now, several years later, Paul exhorts Timothy to promote sound doctrine and reject fables, idle talk and other digression which leads to the shipwreck of faith. "As the second and third generations of believers arose the theology of the church was increasingly taken for granted and became decreasingly vital. Wrangling and argument developed over points of difference; heresy became a growingly imminent danger" (Tenney, **New Testament Survey**, p. 334).

1. Where is Timothy when he receives this epistle? Had he been in this city before?

**Day 2: Speculative Teaching in Ephesus (1 Tim 1:1-7)**

The Old Testament had been embellished over the centuries with many baseless myths and legends, similar to the fanciful web of millennial theories spun today. The Ephesian church was troubled with speculative teachers who, dissatisfied with the simplicity and mundaneness of the truth, reveled in "fables and endless genealogies." Rather than edifying, such "idle talk" is often detrimental. Timothy must vigorously oppose this trend.

2. What three things should proper instruction in God's law produce?
3. How might speculative teaching lead to disputes?

**Day 3: The Lawful Use of the Law (1 Tim 1:8-11)**

Pompous and proud men who try to impress others with their wild speculations demonstrate their ignorance of the purpose of the law. The law is not a reflection of man's glory but a mirror of his evil. Law is given to identify and govern the "lawless and insubordinate ... the ungodly and sinners ..." etc. (1 Tim 1:9-10). If these men had true knowledge of the law they would be humble rather than haughty. It is not uncommon for unscrupulous men to misuse the law of God for their own selfish purposes.

4. How else might someone use the law unlawfully?

## **Day 4: Paul: The Quintessential Lawbreaker (1 Tim 1:12-17)**

Earlier in life, Paul had a similar outlook upon the law as these proud, know-nothing teachers. As an orthodox Pharisee Paul studied the law as an intellectual, sectarian enterprise. The law was the heart of Jewish heritage and must be studied, debated and defended. Paul did not fully appreciate the law's convicting nature until converted to Christ. With his delusions shattered, he now openly confesses his former nature: a blasphemer, a persecutor, an insolent man, chief of sinners (1 Tim 1:13-15). Even late in life Paul is moved by God's love and grace which appointed him to the ministry: he loves much because much has been forgiven (Lk 7:47).

Paul recognizes something else about himself: *"for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life"* (1 Tim 1:16). If Jesus could see value in Paul, forgive his most heinous crimes and make use of him in the kingdom, will he not do the same with others? Truly God is no respecter of persons; He extends the same degree of mercy to the penitent sinner today even as He did to Paul. It is not God but Satan who says, "Your sins are too great for forgiveness."

**5.** T/F Paul's former opposition to Christ was deliberate and calculated.

**6.** What is *"a faithful saying, worthy of all acceptance"*?

**7.** List the attributes of God in Paul's doxology of 1 Tim 1:17.

## **Day 5: The Good Warfare (1 Tim 1:18-20)**

Some conclude from the various exhortations offered by Paul to Timothy that the young evangelist was somewhat timid, lacking in assertiveness. Other passages such as 1 Cor 16:10 may suggest this. Nevertheless, Timothy was dependable, courageous, capable and loyal in his ministry to Paul both in the apostle's presence and absence. Paul now brings to Timothy's memory the earlier prophecies made concerning him. What a powerful motivation – to know that God had specifically articulated plans concerning one's life and service to Him! Yet even such divine acknowledgement could be neglected or driven underground by the hardships and sacrifices of kingdom work. Paul warns of the fate of Hymenaeus and Alexander, two formerly faithful brethren who had fallen into blasphemy and suffered disciplinary action.

**8.** What does the term "shipwreck" and the example of Hymenaeus and Alexander suggest about the possibility of losing one's salvation?

**9.** What action was taken against these two blasphemers?

**10.** What was the purpose of this action? Was their condition reversible?

**Day 1: Corporate Prayer (1 Tim 2:1-4)**

Prayer was a vital activity among early Christians. Paul often solicits prayers on his behalf, and he diligently prays for the welfare of others (1 Th 1:2-3; Ph 1:3-5, 19; Rom 15:30-32; Phle 22). Paul now instructs Timothy concerning those who are fit subjects of prayer: in a word, “all men.” That is, there is no human being who cannot be prayed for in one way or another. Not the same prayer can be uttered for all men, but certainly the Christian’s attitude should be solicitous of God’s blessing upon all. Specifically, Paul has in mind “*kings and all who are in authority*” (2:2), for these determine the climate in which Christianity will be exercised. Paul, so often in the storm of hostility and controversy, craves for all “*a quiet and peaceable life in all godliness and reverence.*”

1. What four terms for heavenly communication are used in 1 Tim 2:1?
2. What does God desire for all men? If He desires it, why is it yet lacking in all?

**Day 2: Christ the Mediator (1 Tim 2:5-7)**

These verses seem to digress from the contextual flow of worship. Mention of God’s concern for the spiritual welfare of all men leads Paul to elaborate on how that concern has been expressed; viz. the mediation of Christ. Though it is not politically correct to suggest that other religions are deficient, the truth remains that any group or individual who rejects Jesus has **NO** mediator and **NO** ransom payment for sin. Without the mediating work of Christ, every man stands helpless and undone before God. And without the gospel, man remains ignorant of the benefits of Christ’s mediatorial role.

3. Name one thing in which Christ mediated between man and God (Heb 9:15).

**Day 3: Prayer and Dress (1 Tim 2:8-10)**

Paul returns to the main theme of decorum on occasions of corporate worship (whether the Lord’s day assembly or other assemblies are in view does not change the principles given herein). Those who are to lead in worship are the *men* (*aner*, “never used of the female sex ... in distinction from a woman,” Vine, Vol. 3, p. 34). When praying, such leaders are to be inwardly holy, absent wrath and “doubting” (NJK), “dissension” (NAS) or “disputing” (NIV). One cannot be deliberating over evil even as he prays and be acceptable to God. Self-examination precedes leading public prayers.

Those in a subordinate role in worship, the *women*, are likewise to pray with holiness. Men do not worship *for* women; a man’s godliness in leading a prayer is not transferred to those who are being led. A woman is not to present herself for worship in extravagance or ostentatiousness. God is not impressed with designer clothing or exotic acces-



sories. Those who distract themselves with such concerns reveal a shallow, petty attitude toward worship. “*Women professing godliness*” will not flaunt their expensive tastes to the shame of less privileged sisters, to the attraction of someone else’s husbands or to otherwise make statements inconsistent with godly character. Instead, they will adorn their bodies in “modest apparel” and their characters in “good works.”

4. What considerations should a woman give to her wardrobe when preparing for worship?

5. What should a man ask himself if asked to lead a public prayer?

### **Day 4: Order in Teaching (1 Tim 2:11-12)**

While these verses conclusively limit a woman’s teaching role in respect to public, mixed gatherings, men have become very creative in circumventing the principle. Some deny Pauline authorship altogether; others assert mitigating cultural factors that no longer apply. But the NT is consistent (and so is the OT for that matter): women are not to serve as elders, teach over men or otherwise take a dominant, authoritative role in spiritual activities. Secular pursuits are not under consideration, for Paul is writing “*so that you may know how to conduct yourself in the house of God ...*” (1 Tim 3:15). A woman might own a business and employ men; she might teach a man vocal techniques; she might be a doctor in complete control of a man’s health and well-being, but in the spiritual community she must respect the order of leadership which God has established. A note on the word translated “silence” in the NKJ: the word *hesuchia* means quietness in regard to what is under consideration, in this case a quiet, submissive spirit which willingly assumes the role of student rather than teacher. In the case of 2 Th 3:12, “*work in **quietness** (hesuchia) and eat their own bread,*” the idea is not to be a disorderly busybody but to mind one’s own business. The adjective form *hesuchios* in 1 Tim 2:2, “*that we may lead a **quiet** and peaceable life,*” means free from interference by authorities who overstep their bounds and persecute law-abiding, submissive citizens. The term does not strictly indicate verbal silence.

6. T/F Paul’s limitation on teaching indicates that women don’t know as much as men.

### **Day 5: The Basis of Female Submission (1 Tim 2:13-15)**

Two eternal factors undergird Paul’s argument: 1) the order and purpose of creation, and 2) the consequence of the first transgression. These factors are unalterable, man’s protests notwithstanding. 1 Tim 2:15 is best understood as first speaking of women as a class and then to each woman individually. As a class, the role of the woman is “child-bearing”; i.e., “childbearing” represents the whole responsibility of nurturing and supporting the home in a subordinate capacity. But this alone will not save. As individuals, each woman must “*continue in faith, love, and holiness, with self-control.*”

7. How did Eve violate her God-appointed role in persuading Adam to sin?

**Day 1: Qualifications of Elders (1 Tim 3:1-3)**

While the Ephesians had been blessed with elders previously, Paul reiterates to Timothy the importance of careful selection and appointment of qualified men in view of his earlier prophecy that apostasy would begin among the eldership (Ac 20:30). Serving as an elder presents certain temptations: lording oneself over the brethren, showing personal favoritism, covetousness, etc. Additionally, appointing a man with a dubious reputation can harm the congregation's influence in the community. Further, none of these qualifications is optional, thus permitting churches to select men who best meet the overall criteria. All must be possessed to the degree that the congregation deems the man a fit shepherd of the flock. The absence of any of these qualities will provide a weakness which Satan will exploit to the ruin of the church.

To summarize the qualifications in 1 Tim 3:2-3, elders must be in control of themselves in respect to marriage, fleshly appetites, emotions and material goods. They must be open to others and possess the ability to teach. Nothing is worse than a selfish, impulsive, immature man given power, for he easily believes others exist to serve him rather than vice versa.

1. What can you find out about the word "bishop" (NKJ)?
2. What is the proper motivation for desiring to be an overseer? Improper motivations?

**Day 2: More Qualifications (1 Tim 3:4-7)**

From the inner circle of his family to the broader associations of the neighborhood and workplace, the elder must be a man of ability and integrity. His character must be consistent and genuine. He must "rule" in his own home; he must "stand before" his family as a guide, responsibly directing its affairs (finances, spiritual training, protection, etc.). The elder's responsibility is to "take care of the church of God" (1 Tim 3:5). This word (*epimeleomai*) involves "forethought and provision" and describes the action of the good Samaritan (Lk 10:34-35)(Vine, Vol. 1, p. 169). The function of an elder is to oversee the welfare of the local church and see that all its needs are met.

3. What conclusion does Paul draw about a man who cannot control his own family?
4. What is one danger in appointing a new convert to the eldership?

**Day 3: Qualifications of Deacons (1 Tim 3:8-10)**

Deacons, or specially recognized servants of the church, must possess similar qualities as elders. They must display a degree of dignity and sobriety that commands respect, and

they must be consistent and sincere in their faith. The qualifications for deacons are less stringent than for elders because the deacons are not entrusted with the oversight of the whole church. That doesn't mean they cannot oversee *anything*, for the elders may assign them a sphere of work while maintaining ultimate control of the situation (Ac 6:3). A common misconception from this passage is that elders are over *spiritual* things while deacons take care of *material* things. This line of demarcation is inexact considering that many material things have spiritual implications. The administration of the needs of the widows in Ac 6:1-3 had tremendous spiritual implications since the controversy threatened to divide the congregation. Deacons may do a host of things for the congregation, under the elder's oversight, of a "spiritual" nature: devise curricula, maintain contact with supported preachers, administer Bible correspondence courses, direct visitation programs, assign worship duties, etc. ***Men who are used only to maintain the building and grounds do not need the qualifications listed herein.***

5. What do you think "let them first be proved" means?

#### **Day 4: More Qualifications (1 Tim 3:11-13)**

From any vantage point, 1 Tim 3:11 seems displaced and awkward. Does it refer to wives of deacons only? Elders' and deacons' wives? Is Paul speaking of deaconesses? Any explanation has its difficulties but it is more contextually sound to identify these women as the wives of deacons. The fact that deacons must be "*the husbands of one wife, ruling their children and their own houses well*" conclusively restricts the appointment to men. As to why Paul noted deacons' wives and not elders' wives, we are often left to wonder why holy writ *does not* say certain things. (Why didn't Paul mention the elders' reward for faithful service as he did the deacons' – 1 Tim 3:13??) A deacon's wife must possess character that helps rather than hinders her husband's service to the church.

6. What do deacons obtain from a job well-done?

7. The minimum age for a deacon is \_\_\_\_\_ years old.

#### **Day 5: The Pillar and Ground of the Truth (1 Tim 3:14-16)**

The very purpose for which Paul writes to Timothy makes the inspired epistles necessary and applicable today: "*I write so that you may know how you ought to conduct yourself in the house of God ...*" (1 Tim 3:15). Timothy was lacking Paul's personal presence as are we. But we have instructions and guidelines written and preserved so that we are not without direction. The church founded upon such authoritative writings becomes "*the pillar and ground of the truth.*" The ultimate aim of Timothy's work in Ephesus, along with the deacons and elders, is to equip the church for upholding the truth. This purpose must not be corrupted or distracted by trivial matters. Paul closes the chapter with a "snapshot" of the truth, embodied in the person and work of Jesus Christ.

8. What are the main points of the "mystery of godliness"? Why is it a "mystery"?

**Day 1: Doctrines of Demons (1 Tim 4:1-3a)**

Paul paints a disturbing picture of demonic activity in which Satan's underlings are constantly striving to corrupt the truth. This they do through humans who are all too willing to cooperate: hypocrites who can deliberately lie to their own selfish ends without a twinge of conscience. Paul refers to an ascetic philosophy in which men will forbid marriage and restrict diet, but the same principle is repeated over and over – only the specific details change. For example, modern cult groups regiment the lives of their adherents to the minutest degree, some even demanding the ultimate in self-denial: the forfeiture of life itself. That such men will always exist is a fact. But what is really tragic is that people will allow themselves to be misled to their own destruction. This does not have to be, for the truth which sets men free from all such delusion is available.

1. From where did Paul get his information about coming apostasy?
2. T/F It is impossible for men to depart from the faith.

**Day 2: The Truth About Food (1 Tim 4:3b-5)**

Dietary issues hold a prominent place in the NT, not because God is concerned about what men eat but because men themselves easily become distracted by food. Some are overzealous and begin to think that the key to ultimate godliness is in self-imposed restrictions. They are mistaken. Jesus said, *“Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man”* (Mt 15:11). Paul concurs: *“For the kingdom of God is not food and drink ...”* (Rom 14:17); *“For every creature of God is good, and nothing is to be refused ...”* (1 Tim 4:4). People obsess over issues not germane to spiritual purity while neglecting areas needing critical attention.

3. As God gives food for man's enjoyment, what is returned to Him by those who eat it?
4. How can food become a stumbling block to Christians?

**Day 3: Exercise unto Godliness (1 Tim 4:6-10)**

Interspersed throughout this epistle are various personal admonitions to Timothy. One can feel the fervency and urgency in Paul's exhortations as he knows full well the hidden reefs that can sink this young evangelist. Timothy must continue to be *“nourished in the words of faith and of the good doctrine”* which he had heretofore observed. This, not meat and vegetables, should be the focus of his attention. Neither should he allow himself to become preoccupied with athleticism. Spas, health clubs and gymnasiums are not modern inventions; the Greeks admired fine specimens of the human body and labored

to enhance the physique. Obviously, Paul is not denigrating the maintenance of good health, and it is axiomatic that a sound body fosters a sound mind. But stamina and muscular definition are only of limited profit. Godliness, on the other hand, profits in every way. A toned body housing a flabby soul is an abomination to God.

5. What is a chief responsibility of a good minister of Christ?

6. Unto what promise does Paul both labor and suffer reproach?

#### **Day 4: Timothy's Example to the Brethren (1 Tim 4:11-13)**

Paul issues a string of imperatives to young Timothy that will help him discharge his duties more effectively. It takes more than raw desire to be a fruitful evangelist and teacher; one must develop the knowledge, character and reputation to foster influence.

1) *"These things command and teach"* (4:11). Timothy must teach the things of faith and sound doctrine, not the speculative theories which intrigue the imagination.

2) *"Be an example to the believers ..."* (4:12). This admonition follows a negative: *"Let no one despise your youth ..."*. Just how young was Timothy? Since no firm chronological data of his life exists, no one knows for sure. But he was young enough to face opposition on the grounds of his youthfulness. Older people can be skeptical of and resistant to youth. While that prejudice may not be completely overcome, Timothy can minimize it by godly behavior.

3) *"Give attention to reading, to exhortation, to doctrine"* (4:13). These terms suggest the basics of preaching: the public exposition of doctrines of Scripture together with exhortation to incorporate said doctrines into the believers' personal lives.

7. In what specific areas must Timothy concentrate on being an example?

#### **Day 5: Timothy's Personal Convictions (1 Tim 4:14-16)**

1) *"Do not neglect the gift .."* (4:14). Paul again appeals to the prophecies and gift bestowed upon Timothy at some earlier date. The nature of the gift is not revealed, but it undoubtedly helped him in his work. Timothy, however, runs the risk of allowing the gift to rust and decay in disuse. He must not relax in his dedication.

2) *"Meditate on these things; give yourself entirely to them ..."* (4:15). We might say, "Timothy must be consumed by his work."

3) *"Take heed to yourself and to the doctrine. Continue in them ..."* (4:16). Many a preacher has fallen into sin by not paying attention to his own needs and weaknesses.

8. What two results will follow from Timothy's diligent work as a gospel preacher?

**Day 1: Giving Necessary Rebuke (1 Tim 5:1-2)**

An unpleasant aspect of evangelistic duty is correction for behavior unbecoming a Christian. How this is done, especially by a younger man, is crucial to its effectiveness. Various age/gender classes are mentioned but Paul's admonition is constant: treat all like they are family, for they *are* family. Correction must not be withheld even from the aged, but it should take the form of exhortation – with deference and gentleness.

1. How should younger male and female Christians be looked upon by Timothy?
2. What qualifies Timothy's treatment of younger sisters in Christ? Why?

**Day 2: Honoring Widows (1 Tim 5:3-8)**

In the ancient orient widows were terribly disadvantaged. Life was hard, necessities were provided by strenuous labor and it was a male-dominated world. The OT contains numerous commands about proper care for widows, and God's sympathies are with them in a special way (see Ps 68:5; Ex 22:22; Mal 3:5). The first major crisis among believers was over the care of widows (Ac 6). Widows deserve special consideration, but even so not without guidelines. First, the primary responsibility for providing for widows falls to her family: her children and grandchildren (1 Tim 5:4). The community of believers is not a substitute for family; the church is not to assume a role that infringes upon or usurps domestic obligation. Secondly, the true widow is the one who has been "left alone"; i.e., she has no family support group to care for her, and she has godly interests and ambitions (1 Tim 5:5-6). Such women are the rightful objects of church support.

3. Explain the phrase "is dead while she lives." Who is being spoken of?
4. Who is "worse than an unbeliever"?

**Day 3: Guidelines for Enrolled Widows (1 Tim 5:9-16)**

In this section Paul speaks of a certain classification of widows, those who sustain a special relationship with the church as oath-bound servants. While the term "deaconesses" is not used, it does appear that certain widows were employed in the first century as perpetual servants. They could not renege upon this commitment without incurring guilt (1 Tim 5:11-12). Because of the serious nature of this position, Paul creates a profile for acceptance: she must be sixty or older; she must have been lawfully married (the "wife of one man" does not mean "only married once" as Paul's advice to the younger widows to remarry in 1 Tim 5:14 would later disqualify them for this care); she must have raised children and demonstrated a variety of good works (5:10). She would thus be experienced to serve in many capacities as a servant to the community.

5. What temptations would be presented to younger widows in service to the church?
6. What is the better course for these younger widows to follow?
7. What might a younger widow do to relieve the church of unnecessary burden (5:16)?

#### **Day 4: Timothy's Relationship with Elders (1 Tim 5:17-21)**

Timothy is here instructed concerning elders who do their job well and those who fail to act uprightly. Those who “rule well” are worthy of “double honor.” It is altogether right to financially support an elder who devotes himself fully to his overseeing work. “*The laborer is worthy of his wages*” (1 Tim 5:18). This same OT passage (Dt 25:4) is quoted in 1 Cor 9:9 to justify monetary support of evangelists. Why would anyone think the work of an evangelist to be worthy of support and the work of an elder not??

The elder who falls into sin – and elders are not above sin – is to be reprimanded and that publicly. The preacher must act without partiality or favoritism (5:21); he must issue rebuke evenhandedly, even when the offender is an elder. Public correction is designed to make the other elders think soberly about their own behavior. Unpunished sin among any leaders, civil or religious, undermines morale, encourages others to act similarly and ruins the influence of the group over whom the leaders rule. Thus wrongdoing at the highest levels must be confronted. This is an unpleasant but necessary duty of anyone who would be an evangelist.

8. How should Timothy handle accusations against an elder?
9. What damage can be done by unjustified accusations?

#### **Day 5: Some General Observations (1 Tim 5:22-25)**

To help ensure that public sins among the leadership are infrequent, Timothy is not to “*lay hands on anyone hastily*” (1 Tim 5:22). Careful judgment and scrutiny must precede the appointment of prospective elders and other significant service positions. In this regard, “*some men's sins are clearly evident, preceding them to judgment*” while “*those of some men follow later*” (5:24). Some are better than others at covering their transgressions with deceit and hypocrisy, but sooner or later sin seems to work itself to the surface. In what amounts to a passing word of medical advice, Paul's instruction of 5:23 has been wrested to justify social and recreational consumption of alcohol. But note that Timothy has chronic digestive troubles which Paul says may be alleviated with “wine” which, according to most historical references, was commonly diluted with water. This is why someone would have to “sit long beside” (literally, 1 Tim 3:3, 8) his wine to become drunk. Social stigma alone should drive Christians far away from alcohol for **any** reason today; it is rarely needed for medicinal purposes.

10. What encouragement is given concerning good works that are done?

**Day 1: A Word to Servants (1 Tim 6:1-2)**

While enjoying spiritual freedom, first century Christians who were deprived of personal liberty faced peculiar challenges. Many slave owners were of completely opposite character than God, and this would foment anger and bitterness in the Christian slave. On the other hand, think of the potential stress of serving a *Christian* master. To further complicate things, suppose the Christian slave was an *elder* in the congregation where the Christian master attended! Their roles would be reversed in the spiritual and social realms. The slave must not “*despise them because they are brethren, but rather serve them because those who are benefited are believers and beloved*” (6:2).

1. How would a Christian slave’s poorer service reflect upon God?

**Day 2: Dealing with Contentious Troublemakers (1 Tim 6:3-5)**

Not all discussion of religious matters is constructive. Some simply thrive on controversy and are “*obsessed with disputes and arguments over words ... men of corrupt minds and destitute of the truth.*” These are hair-splitters, consumed with trivialities and disinterested in profitable discussion. Paul says that such men are proud and ignorant, two characteristics that go together like peanut butter and jelly. It is the humble man who is open to sound reasoning and unafraid to change; the proud man is too hard-headed to listen and learn. Such men are spiritually sick, and left untreated will infect the whole body with “*envy, strife, reviling, evil suspicions*” (1 Tim 6:4).

2. How does Paul define “wholesome words”?

3. What do such troublemakers see godliness as? How should godliness be seen?

**Day 3: The Pitfalls of Greed (1 Tim 6:6-10, 17-19)**

In the first section (1 Tim 6:6-10) Paul seems to connect greed with the troublemakers who stirred controversy to their own profit. They are motivated by a “*desire to be rich*” and thus “*fall into temptation and a snare.*” Sadly, some preachers today see their primary roles as debaters and arguers and promote dissension to satisfy their sense of purpose. While debate and even vigorous defense of truth have a legitimate place, there is **no place** for rabble rousing for financial gain. Of course, people who do so fail to see it in themselves. In the second section (6:17-19), Paul addresses the wealthy in the Ephesian congregation. Wealth alone is not sinful, but abundance does present certain temptations which must be resisted. One may equate his financial success with superior intellect; he may look down from his lofty social position with disdain upon the lower classes. Therefore, Paul warns against haughtiness. Too, because monetary advantage can be so valuable in this world it is easy to subtly transfer trust in God and His providential care



to one's financial resources. We might fancy ourselves to be invincible because we have enough money to deal with whatever arises. But Paul notes, as do so many Biblical writers, that riches are *uncertain* (6:17; see Pr 23:4-5; Mt 6:19; Lk 12:16-21). Therefore, our trust must be in the *Giver* who is constant and dependable, not in the *gifts* which ebb and flow with life's tides.

4. What does Paul say is "great gain"?
5. What grows from the "root" of the love of money?
6. How does a wealthy Christian store up a good foundation for his eternal welfare?

#### **Day 4: Fight the Good Fight (1 Tim 6:11-16)**

Note the action words in Paul's closing exhortations: flee, pursue, fight, lay hold, keep (1 Tim 6:11-14). Paul seeks to motivate Timothy by several matters of fundamental importance: eternal life (6:12), Timothy's public confession of faith and conviction (6:12), Christ's own confession of Himself (6:13b), God's awareness of Timothy (6:13a) and the return of the Lord (6:14). Undoubtedly, the stress of discharging all his duties and dealing with opposition on every hand would weary Timothy as it sometimes does us, but we all must remember these heavenly perspectives which keeps everything in balance. The bottom line: we will not "*lay hold on eternal life*" without a fight (6:12; 1:18). Salvation is not granted effortlessly and without obligation. There is an Adversary who will see to it that our path to heaven is not a waltz but a war. But we can win the war if we keep our eyes focused upon the proper objects, and this is why Paul wrote Timothy.

7. What things must Timothy – and all of us – pursue?
8. Before whom did Jesus witness the good confession?
9. Describe Jesus in His present glorified state.

#### **Day 5: A Final Charge (1 Tim 6:20-21)**

In addition to the above imperatives (flee, pursue, etc.) Paul concludes with "guard." In context, Paul refers to the truth entrusted to or deposited with Timothy. With Paul's third major warning against the corruption of the truth (1 Tim 1:3-6; 4:1-7, 16; 6:3-5), one is impressed with the importance of doctrinal purity to spiritual health. Timothy, and all preachers, elders and others with opportunity to teach, must avoid "*profane and vain babblings and contradictions of what is falsely called knowledge*" (6:20). These warnings are a far cry from the sloppy "whatever you want to believe" attitude of many today.

10. List the various phrases which warn of the danger of apostasy (1 Tim 1:19; 4:1; 5:8, 12; 6:10, 21).

**Day 1: Introduction**

As previously noted, the details of Paul's travels late in life are sketchy. Timothy has been left behind in Ephesus; now Titus is left on the island of Crete as Paul aims to be in Nicopolis for the winter (Tit 3:12). His ports of call in between these references are unknown. The situation in Crete is more unsettled than in Ephesus, for a tradition of solid leadership appears lacking and the native tendency of the Cretans is toward laziness and the discord that it spawns. Titus has long been a strong, trusted associate of Paul and has performed admirably in tough situations, including the Jerusalem conference regarding the Gentiles (Gal 2:1-3) and the effort to restore the Corinthians (2 Cor 7:6-7, 13-15; 8:6, 16-17). These experiences undoubtedly helped prepare him for the challenges of Crete. Paul writes this short epistle to bolster Titus against the frustrations before him.

1. Had Paul been to Crete before? If so, when?
2. Can you find where Nicopolis was likely located?

**Day 2: Salutation (Tit 1:1-4)**

Though a short book, Titus is rich in the great concepts of God's redemptive plan. In these introductory verses, Paul mentions his apostleship (which was fundamental to the saving of the Gentiles), election, God's ancient promises of eternal life, faith, grace, mercy and peace. At this late date in Paul's life, he would be more "*in hope of eternal life*" than ever before (Tit 1:2). One of the "threads" running through Titus is reference to the Savior, variously applied to both the Father and Son. See these notations in Tit 1:3-4; 2:10-11; 3:4-6.

3. How does Paul regard Titus personally?
4. What can God not do?

**Day 3: The Appointment of Elders (Tit 1:5-9)**

Titus' charge to "*set in order the things that are lacking*" (Tit 1:5) indicates that conditions were yet incomplete among the Cretan churches. Paul favored appointing elders as soon as possible (Ac 14:23), but haste must not preempt qualifications. To be without elders is not desirable, but to appoint unsuitable men to such a leadership role is disastrous. Elders must not only meet certain character requirements; they must be knowledgeable of the truth in order to "*convict those who contradict*" (1:9). Note again that the NT makes no distinction between an elder (1:5, *presbuteros*) and a bishop (1:7, *episkopon*). Part of the oversight responsibilities involves maintaining purity of doctrine, and this necessitates skill in handling the Scriptures.

5. Refute this assertion: “Elders in every city” (Tit 1:5) mandates city-wide elders today.

#### **Day 4: “Whose Mouths Must Be Stopped” (Tit 1:10-14)**

One similarity exists between Crete and Ephesus: false teachers (especially Jewish) who for the sake of financial gain were confusing the unwary with their idle talk and Jewish fables. Such people must be “gagged”; their *“mouths must be stopped”* lest they lead entire families astray. There comes a time when gentle persuasion and kindly admonition must give way to bold censure. While this may fuel the complaints of the guilty, such zealous protection of God’s people is the height of love and consideration. Paul throws “political correctness” into the wind when he cites Epimenedes (ca. 550 B.C.) and gives assent to his characterization of the inhabitants of Crete: *“Cretans are always liars, evil beasts, lazy gluttons.”* Christians everywhere are influenced by the cultures in which they live. We must all be aware of and objective concerning our surroundings so that we may recognize and resist the influence of ungodliness. Further, cultural influences are so powerful and pervasive that we might conclude that we were born with certain tendencies. But whatever constitutes unlawful behavior can be controlled and overcome. We must not make excuses for our spiritual weakness.

6. What must Titus do to keep the Cretans on the road of faith (Tit 1:13)?

7. Where were Cretan Jews present in earlier NT history?

#### **Day 5: Disqualified for Every Good Work (Tit 1:15-16)**

As we have seen in various epistles thus far, Judaistic zeal created numerous problems during the early days of the church. Difficulties came not only from unbelieving Jews but also from converts who clutched certain aspects of Judaism close to their breast. Some of these could not make the leap between the principles of Mosaic law; i.e., the restrictions of Jewish ceremonialism, and the liberty granted in Christ. To those who labored under these misconceptions, *“nothing is pure; but even their mind and conscience are defiled”* (Tit 1:15). Paul further says, *“They profess to know God, but in works they deny Him”* (1:16). While these people thought they occupied the high ground of scrupulousness, in reality they were disobedient. Some think it a virtue to restrict where God has given freedom, but disobedience sometimes masquerades as piety. If God declares something to be pure, we do not become more holy by barring it from our lives. Elsewhere, however, Paul does indicate that religious liberty might have to be forfeited for the spiritual welfare of others (Rom 14:20; 1 Cor 6:12; 10:23).

8. What observation can you make concerning words and actions based on Tit 1:16?
9. T/F Jesus said that a wolf in sheep’s clothing will be known by the fruit of his lips.
10. What qualifies one to be a producer of good works?

**Day 1: To Older Christians (Tit 2:1-3)**

Whereas chapter one of Titus was devoted to “things lacking” congregationally – the appointment of elders and neutralizing insubordination – chapter two deals with the personal responsibilities of individuals. Titus is to “*speaking the things which are proper for sound doctrine*” (Tit 2:1). A recurring theme in Timothy and Titus, “soundness” (*hugino*, verb form) is the root of our word “hygiene” and means to be healthy. Healthy doctrine and speech are urged upon these young evangelists while unhealthy words are condemned: 1 Tim 1:10; 6:3; Tit 1:9; 2:8; see also 2 Tim 1:13; 4:3. “Sound faith” must be the goal of every Christian (Tit 1:13; 2:2). Those who nourish themselves upon the word of God are “*of a sound mind*” (2 Tim 1:7). While the truths of the gospel are equally applicable to all, different age groups have their own unique challenges and duties. Older men are urged to develop the characteristics of spiritual maturity which are incumbent upon those who would serve as elders (Tit 2:2). Older women, rather than knitting their sunset years away, are to be “*teachers of good things*” (2:3).

1. List two things which may be particularly challenging to sound faith in later years.
2. Who specifically is told not to be slanderers?

**Day 2: To Younger Christians (Tit 2:4-6)**

A crucial service provided by older women for which they are particularly suited is to “*admonish the young women ...*” (Tit 2:4). No one, including Titus, is better equipped to train young wives and mothers than the experienced women who have faced every crisis of marriage and motherhood. Young women *need* wise guidance, for the stresses of family life can undermine their natural love for husbands and children. Many influences conspire to erode a young woman’s satisfaction with her God-assigned role as a homemaker. Those who have successfully negotiated this path and have found a full and rich life in so doing can offer valuable counsel to those yet in the rigors of the journey. Older women might ask themselves just how they are fulfilling this command.

3. Young women who fail their family responsibilities have what negative effect?
4. What does “homemaker” mean (see Vine, Vol. 2, p. 228 – HOME, AT HOME (B))?

**Day 3: To Titus Himself (Tit 2:7-8)**

In his instruction to Titus regarding younger men (Tit 2:6), Paul urges Titus to first show himself “*a pattern of good works*” (2:7). He must set the example, not merely bark orders. Titus, and by extension any preacher, can rest assured that his teaching will be scrutinized and opposed by troublemakers. Such brethren were present in the earliest

days of the church; they're still around; and they'll be here at the dawning of the fourth millennium if the world still exists. One must come to terms with opposition and criticism and rest his convictions upon a firm foundation that will weather the storm of dissent. It is not uncommon for a naïve young preacher to shrivel before brethren who give off more heat than light. Lacking resiliency, many withdraw into secular fields of labor. To endure, one's doctrine must be fortified with integrity and reverence; speech must be unimpeachable (2:7-8).

5. The man who teaches with integrity will have what effect upon his opponent?

### **Day 4: To Servants (Tit 2:9-10)**

Yet another reference to servants shows how prevalent slavery was in the Roman world and how many Christians from this class were converted. The tendency, especially if mistreated, would be for the slave to be bitter toward his master and take every opportunity to avenge himself by being rebellious, obstinate, verbally disrespectful, thieving and otherwise undependable and dishonest. But these things are forbidden by God. Adverse circumstances do not excuse ungodliness. Stealing is *always* wrong, regardless of the character of the victim. Demeaning speech is *always* wrong, no matter what the target of that speech has done. God's people, even slaves, are called to the highest standard of personal integrity "*that they may adorn the doctrine of God our Savior in all things.*"

6. What does it mean to "adorn the doctrine of God"?

### **Day 5: To All: The Grace of God (Tit 2:11-15)**

These verses eloquently and succinctly express some of the most sublime aspects of salvation in all the NT. They summarize the ultimate motivation for all of God's people – man or woman, young or old, slave or free – to do their absolute best for the Lord every day of their life. First, "*the grace of God that brings salvation has appeared*" (Tit 2:11). It appeared in the person of Jesus Christ who was the fulfillment of all of God's redeeming intentions. That grace teaches us both the proper and improper way to live "*in the present age*" (2:12). Second, the motivation for such living is "*looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ*" (2:13). Third, Jesus "*gave Himself for us*" (2:14), and that ultimate act of self-sacrifice binds us to Him in gratitude. Fourth, the now-realized purpose of the ages was to "*purify for Himself His own special people*" (2:14b). God looks upon us with a discriminating eye; He is looking for characteristics of Himself in us. If we occupy such high status, we incur high expectations.

7. For what are God's people to be zealous?

8. From what has Christ redeemed us?

9. Why must we deny ungodliness and worldly lusts?

**Day 1: Ready for Every Good Work (Tit 3:1-3)**

Paul's exhortation in these verses rests upon a "before/after" reminder of change in a Christian's life. Basically, unconverted people are controlled by their passions and lusts resulting in a miserable life of discord with others (Tit 3:3). Christians, however, are to take control of themselves and be peaceable, gentle and humble before men (3:2) and "*ready for every good work*" (3:1). The theme of "good works" surfaces over and over again in Titus: 1:16; 2:7, 14; 3:1, 8, 14. One can reasonably conclude that Cretan laxity (1:12) was a besetting problem and the brethren needed repeated urging to be industrious and fruitful in service to others.

1. To whom must the Cretans – and we – be subject?
2. Look up the cited passages on "good works." What does Paul say about them?

**Day 2: God's Kindness Toward Us (Tit 3:4-6)**

Paul reiterates that something grand has "appeared" from God for our benefit. In Tit 2:11 the "grace of God" has appeared; now, "*the kindness and love of God our Savior ... appeared*" (3:4). This goodness has come **not because of** but **in spite of** what we were: "*not by works of righteousness which we have done, but according to His mercy He saved us*" (comp. Rom 5:6-11; Eph 2:8-10). These passages do not suggest that man is too depraved to respond to God's grace but simply that true transforming power to free from sin and reorient life God-ward was beyond man's ability. Man could not by his own resources restore fellowship with God. Thus by His mercy God provided this for man in His Son. However, the impetus to live right under the gospel and fulfill one's responsibilities lies within man's will. Consider the imperatives which fill this short epistle.

3. What is the "washing of regeneration"?

**Day 3: Heirs of Eternal Life (Tit 3:7-8)**

Again, eternal life is on Paul's mind in his latter years (Tit 1:2; 3:7). How could the people described in Tit 3:3 become "*heirs according to the hope of eternal life*"? Only through God's grace. This is all the motivation needed to "*maintain good works*" (3:8).

4. What is Titus to do with these great concepts of redemption?

**Day 4: Avoiding Internal Dissension (Tit 3:9-11)**

Here is yet another warning concerning "foolish," "unprofitable" and "useless" discussions that generate strife. Paul was obviously worried about the potential damage such

could cause in Ephesus and Crete. Perhaps we need to pay more attention to these exhortations. It is not uncommon to see a group of the Lord's people troubled, yea even dominated, by a brother who revels in speculative, nonsensical and controversial wrangling. The Holy Spirit does not say coddle them or ignore them but *"reject a divisive man after the first and second admonition."* Why? Because *"such a person is warped and sinning."* He must be disciplined first for his own good and then for the health and soundness of the congregation.

5. What must be done before a divisive man is rejected?
6. What shows that such an act on the part of the congregation is not unfairly "judging"?

### **Day 5: Closing Directions (Tit 3:12-15)**

So unstable is the situation in Crete that Paul doesn't want Titus to leave before someone else – Artemas or Tychicus – comes to take his place. Paul's location in writing this epistle is not known, but he wishes to spend the upcoming winter in Nicopolis. When Titus' replacement arrives, Paul desires that Titus join him in Nicopolis.

The epistles of 1 Timothy and Titus show us that Paul relied upon faithful assistants to help him in his work. Timothy and Titus were to Paul as Joshua was to Moses. Travel was slow and hazardous; churches were scattered far and wide; and time was against Paul. While some churches in the first century quickly matured unto self-sustenance, others needed more attention. The churches in Crete would have to be carefully guided and trained until they could stand on their own. Though Paul needed Titus with him, Titus was the man for the difficult job in Crete.

7. Who does Paul expect to pass through Crete?
8. How should Titus and the Cretan brethren assist these two brethren?
9. If you have a Bible dictionary or encyclopedia, research "Nicopolis." Can you find:
  - a. What the name "Nicopolis" means?
  - b. Whose navy was defeated near here leading to the establishment of the city?

**Day 1: Introduction**

Paul's circumstances have changed considerably since writing 1 Timothy and Titus. His freedom to travel has been curtailed and death even appears imminent (2 Tim 4:6-7). Roman hostility toward Christians had increased at the instigation of Nero who accused them of starting the great fire of Rome in A.D. 64. Tacitus writes:

“He put forward as guilty, and afflicted with the most exquisite punishments, those who were hated for their abominations and called ‘Christians’ by the populace ... those who confessed were arrested, and then as a result of their information a large number were implicated, not so much on the charge of incendiarism as for hatred of the human race. They died by methods of mockery; some were covered with the skins of wild beasts and then torn by dogs, some were crucified, some were burned as torches to light at night ...” (**ISBE**, Vol. 3, p. 522).

Second Timothy presents a troubled time for the church. Persecution is on the rise; many have departed from the faith and heresy abounds. Timothy's apprenticeship is over; he will soon carry the torch into the next generation without his beloved mentor.

1. Research: Why did Nero blame Christians for setting fire to Rome?

**Day 2: Salutation (2 Tim 1:1-2)**

Certain references in the epistle suggest that Timothy is still in Ephesus when Paul writes (comp. 2 Tim 1:16-18 with 4:19). As he often does, Paul states his credentials of authorship: “*an apostle of Jesus Christ by the will of God*” (1:1). But Paul's apostolic work is “*according to the promise of life which is in Christ Jesus.*” The promise of life had defined his work, and how precious this promise must now seem in the twilight of his career.

2. From these verses, what things are offered by God to men?

**Day 3: Timothy's Genuine Faith (2 Tim 1:3-7)**

Timothy, Paul's “beloved son” (2 Tim 1:2), is a tremendous source of joy and encouragement to the aged apostle. Paul has warm memories of Timothy's mother and grandmother who first were converted to Christ and then positive influences upon Timothy. Timothy's fervor, however, has cooled somewhat. Perhaps he is disheartened by Paul's absence and misfortunes; maybe he is disgusted with constant doctrinal quibbles; or possibly he questions the effectiveness of his labors. Whatever the case, Paul exhorts his young associate to “stir up” (a bellows for rekindling a fire) the gift which was bestowed upon him from God via Paul (see also 1 Tim 4:14). The servant of God must not be overcome by timidity and fear (1:7).



3. What do Paul and his forefathers have in common?
4. What spirit should exist within the person of genuine faith in Christ?

### **Day 4: Confidence in Christ (2 Tim 1:8-12)**

Paul continues his exhortation by imploring Timothy not to be ashamed of him or the testimony of the Lord. Paul is suffering “as an evildoer” (2 Tim 2:9); in the eyes of the world he was a no-account troublemaker. In fact, the Romans increasingly despised Christians and falsely charged them with outrageous practices. While Christians might not be ashamed of the gospel per se, they might shrink from misrepresentation. But such is part of persecution. Evil cares not whether its accusations are fair and accurate. Christians will suffer prejudiced assessments by those who are eager to believe the worst. Even so, God’s people must not waffle or waver.

Paul then asks Timothy to share with him in suffering for the gospel. What would compel a man to identify himself with something which brings ridicule and rejection? Because God’s eternal plan to save men from their sins and offer them life and immortality is at stake (1:9-10). The basis for such a hope lies in the One who promised: *“for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day”* (1:12). Our faith in Christ must rest upon objective evidence or the disbelief of others will overwhelm us.

5. The calling of God unto salvation was not according to what?
6. What kind of death did Christ abolish?

### **Day 5: Aides and Apostates (2 Tim 1:13-18)**

Paul urges Timothy to *“hold fast the pattern of sound words”* and supplies both positive and negative examples. The negative: *“all those in Asia have turned away from me ...”*. The full meaning of this is not clear. Perhaps some from Asia have refused to travel to Rome and testify on Paul’s behalf; maybe Asians living in Rome have abandoned him. However understood, Paul has been forsaken by those who should have appreciated him most. The positive: Onesiphorus, *“when he arrived in Rome ... sought me out very diligently,”* likely at great risk to himself. One man can have great influence for good, like Onesiphorus. Though not mentioned previously in the NT, Onesiphorus had long been a helpful servant to Paul (1:18). While our devotion to God may be influenced favorably by the example of others, we must avoid becoming disillusioned by the apostasy of unfaithful brethren. Paul is facing death with a feeling of loneliness and betrayal (4:16), yet his faith is strong because it does not rest upon men.

7. What were Phygellus and Hermogenes famous for?
8. What reward did Paul hope for Onesiphorus?

**Day 1: Timothy's Focus (2 Tim 2:1-6)**

Timothy's responsibility is not fulfilled when he teaches; he (and we) must also prepare others to teach (2 Tim 2:2). Failure to do this is shortsighted, for the spiritual health of each successive generation depends upon teachers who can accurately convey, apply and defend the truth. Paul uses three illustrations designed to sharpen Timothy's focus upon his duties: 1) a soldier who focuses completely upon his mission (2:4), 2) an athlete who competes according to the rules (2:5), and 3) a farmer who diligently cultivates but eventually enjoys the fruit of his labors (2:6). The moral: even people in non-spiritual disciplines demonstrate qualities which Christians (especially preachers, in the case of Timothy) must employ if they wish their endeavors to succeed.

1. What kind of men must be selected and trained as teachers?
2. T/F It didn't matter what Timothy did as long as he was sincere. Passage?

**Day 2: Suffering for Christ (2 Tim 2:7-13)**

Paul had long before accepted that he would suffer for doing what was right. This is an anomaly that all godly people will wrestle with sooner or later. Paul was able to separate his personal situation from the broader picture: *"I suffer trouble as an evildoer ... but the word of God is not chained"* (2:9). Further, *"I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus ..."* (2:10). Paul is willing to suffer for the sake of others and for the Lord because he is confident of his future well-being: *"For if we died with Him, we shall also live with Him. If we endure, we shall also reign with Him"* (2:11-12). If we lose these overarching perspectives, we run the risk of abandoning our commitment when the going gets tough.

3. What two aspects of Jesus' lineage are brought out in 2 Tim 2:8?
4. If we deny the Lord in the face of hardship, what will He do to us?

**Day 3: A Worker Without Shame (2 Tim 2:14-18)**

For the umpteenth time, Paul warns Timothy against useless quibbles which are not only unprofitable but *"increase to more ungodliness"* and *"overthrow the faith of some"* (2 Tim 2:14, 16, 18; comp. 1 Tim 1:4, 6; 4:1-2; 7; 6:3-5, 20). Brethren who do not handle the truth properly will seize upon non-issues, speculative questions and senseless quibbles and press them as matters of great importance (and they seem so to them). Timothy, however, must see this for what it is and head it off at the pass before it does damage *"to the ruin of the hearers"* (2:14).

5. What were Hymenaeus and Philetus teaching?
6. What is the solution to false doctrines and heresies (2 Tim 2:15)?

### **Day 4: Vessels of Honor (2 Tim 2:19-21)**

Among the Lord's people in this life will be imposters, self-seekers and charlatans. They may be people of influence and may even undermine the faithful. Paul says not to worry, for *"The Lord knows those who are His"* (2 Tim 2:19). Paul turns to another illustration to stress the importance of faithful service – that of a mansion filled with various articles. Some are of great value and handled with care; others are cheap and disposable. But note that the quality of the vessels is determined by the vessels themselves: *"if anyone cleanses himself from the latter [dishonor – v 21] ..."* (2:21). The overriding tenor of these epistles to Timothy and Titus is that they must take great care to maintain personal purity, fulfill their kingdom obligations and help others reach their spiritual potential: *"Let everyone who names the name of Christ depart from iniquity"* (2:19).

7. Of what good is a "vessel of honor" to God?
8. Who is known by God (see 1 Cor 8:3)? Of what comfort is this?

### **Day 5: Servant Qualities (2 Tim 2:22-26)**

Various admonitions are added as Timothy is encouraged to be a vessel of honor. *"Flee also youthful lusts"* suggests that Timothy is still "youthful" and that there are certain weaknesses to which young people are particularly susceptible. These lusts may include but are not limited to sexual desire. The immaturity of youth also makes one vulnerable to idealistic arrogance, impatience, impulsiveness and ambition. Paul has already asked that *"the Lord give you understanding in all things"* (2:7), and this would include the wisdom to recognize and avoid lusts and weaknesses peculiar to Timothy. But Christians cannot merely run *from* sin; they must run *to* godliness: *"pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart"* (2:22).

Yet again Paul counsels Timothy to *"avoid foolish and ignorant disputes, knowing that they generate strife"* (2:23). Do you get the impression that Paul felt this to be of vital importance?? He further warns Timothy to have the proper attitude in dealing with brethren who lack the same: *"A servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition ..."* (2:24-25). It is easy to let a belligerent, chiding brother get under your skin and provoke unkind responses. Timothy must take care to avoid being lost along with the troublemakers.

9. Upon what basis does God grant repentance to those in opposition (2 Tim 2:25)?
10. In what condition are those who create havoc among God's people (2:26)?

**Day 1: Perilous Times Ahead (2 Tim 3:1-5)**

Paul had worked hard and fulfilled his commission to gain a foothold for the gospel in the Gentile world. But Satan hasn't surrendered! He is marshalling his forces for counter-attack, and Paul fully realizes that difficult times are ahead. The term "last days" is often misunderstood. It does not signify a time immediately prior to the Lord's return but rather the entire time spanning the last dispensation of earthly history, when Christ is ruling upon His heavenly throne and His church is warring against demonic forces. This usage is found in 1 Tim 4:1ff; 1 Jn 2:18; Heb 1:2, etc. Note that Timothy is to turn away from the ungodly in the last days (2 Tim 3:5); consequently, Timothy was in the last days himself! Different social conditions give rise to these characteristics in varying degrees (3:2-5). Certainly in our own society such people are found in abundance.

1. In the list of evil characteristics what would men love?
2. Are these characteristics of "religious" people or outright atheists?

**Day 2: Resistors of Truth (2 Tim 3:6-9)**

Such predators will always find victims – predominantly, but not absolutely, women – who gullibly fall for their suave and charming ways. These women are made vulnerable by their spiritual corruption (*"loaded down with sins, led away by various lusts"* – 3:6) and ignorance (*"always learning and never able to come to the knowledge of the truth"* – 3:7). Jannes and Jambres are identified in extra-Biblical rabbinical writings as the Egyptian magicians who withstood Moses (Ex 7:11, 22). Paul compares them with these "men of corrupt minds" who resist the truth. Such men, while adversely influential for a time, will always be exposed as charlatans in due course (3:9).

3. Where do deceitful, subversive people generally do their work? In the assembly?
4. How is it that some people "always learn" but fail to grasp the whole truth?

**Day 3: Paul, A Fitting Role Model (2 Tim 3:10-13)**

As Joshua faithfully followed Moses, so Timothy had faithfully followed Paul from the beginning of his work (Antioch, Iconium and Lystra). Paul's rejection and persecution by many did not deter Timothy; he judged Paul to be a faithful apostle of the Lord and devoted himself to Paul's character and doctrine. In modern times, Paul's motives and teaching are impugned by those who have their own agenda. We must likewise be faithful to Paul as a credentialed ambassador of the Lord. In retrospect, Paul clearly sees the Lord's providential deliverance from harm (3:11).

5. Where was Timothy from?
6. What axiom does Paul state about those who desire to live godly lives?
7. What observation does Paul make about the future of evil men and impostors?

#### **Day 4: Timothy's Scriptural Heritage (2 Tim 3:14-15)**

Contextually, a new paragraph should begin at 3:14 as 3:13 concludes the subject of unscrupulous, self-seeking brethren. From this point on Paul issues various exhortations to his young associate. Timothy's mother, Eunice, was a Jewess and his father a Gentile (Ac 16:1-2). Eunice diligently taught Timothy the Jewish Scriptures "from childhood" (2 Tim 3:15), but when she heard the gospel she became a Christian. Her early teaching and conscientious example of change undoubtedly was a maturing influence in Timothy's younger years. Paul urges Timothy to remember his roots, to not get caught up in some doctrinal novelty and therefore abandon the sound teaching that had been imparted by Paul, his mother and others along the way. Timothy's faith is not guaranteed even though he is a personal assistant of the great apostle. Paul warns him repeatedly about the potential of being led astray and pleads for him to be cautious and wise.

8. Comment on how the OT Scriptures can make us "*wise for salvation through faith.*" Compare Gal 3:24; Rom 3:21-22; etc.

#### **Day 5: The Inspired Scripture (2 Tim 3:16-17)**

This passage is at once a concise yet comprehensive statement of the sufficiency of the Scriptures. The ultimate aim of revelation is to thoroughly equip God's people "*for every good work.*" It is completely adequate to instill knowledge, to provoke needed correction and to promote righteousness without supplement or alteration. It is such because the Scriptures are "*given by inspiration of God*"; that is, they are "God-breathed." God has said everything He intended to say, in the way He wished to say it, through men who unerringly recorded divine communication. In spite of Paul's sweeping affirmation, men continue to alter, ignore, substitute, deny or rationalize away what is written. The Scriptures are understandable; they are applicable; and they are eternal. Aye, but there's the rub. What men and women today understand about the Bible they do not like. They resent its limitations; they chafe under its restrictions; they detest the prohibition against pursuing their egotistical self-will. The Scriptures demand humility and submission, and thus men will always rebel against them. We may struggle to understand the Scriptures, but let us never abandon them as the standard of authority for all we believe and practice.

9. Write down the terms in these verses suggesting completeness or adequacy.  
(Example: All Scripture)
10. Find one other NT verse which indicates that God is the origin of the Scriptures.

**Day 1: Preach the Word! (2 Tim 4:1-5)**

The personal admonitions begun in 2 Tim 3:14 continue. A further sobering motivation for Timothy to maintain course: *“I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing ...”* (4:1). Paul, having *“finished the race”* (4:7), is acutely aware that the basis of his judgment is nearly finished. But much of Timothy’s work lies yet ahead. Timothy’s work as described by Paul make it clear that Timothy is a *preacher* and *evangelist*, not a *pastor*. Hence, the term “Pastoral Epistles” is a misnomer. Note the action terms: preach, convince, rebuke, exhort, be watchful, endure, do the work, etc. When the brethren develop “itching ears,” Timothy must resist the urge to scratch. He must teach the truth *“in season and out of season.”*

1. What will people with itching ears heap up for themselves?
2. What do you think “in season” means? “Out of season”?

**Day 2: “I Have Finished the Race” (2 Tim 4:6-8)**

Whether by revelation or intuition, Paul knows that *“the time of my departure is at hand.”* Paul’s hope for salvation has always been in Christ’s atoning blood, but he does recognize in his final days that he has *“kept the faith.”* Thus the crown of righteousness awaits him. What a rich blessing to face death with the confidence that one has served well. The death of a saint is bittersweet. Paul certainly deserves the rest that God has promised to the faithful, but oh how he will be missed by Timothy and others! In critical stages of God’s redemptive scheme He has employed giants of faith who had the courage, conviction and fortitude to do what was necessary against all odds. Such a giant among men was Paul. And now the vile Nero, too degenerate to appreciate the apostle’s greatness, is nigh unto decreeing his execution. What loss for the world! But what gain to Paul! The crown is not only for him but for *“all who have loved His appearing.”*

3. To what does Paul liken his death (2 Tim 4:6)?
4. Describe “that Day” from 2 Tim 1:12, 18; 4:8.

**Day 3: The Lonely Prisoner (2 Tim 4:9-16)**

Paul’s fate is similar to that of the prophet John: languishing in prison, death a certainty and limited contact with those outside. There is urgency in Paul’s request for Timothy to join him: *“Be diligent to come to me quickly”* (2 Tim 4:9); *“Do your utmost to come before winter”* (4:21). As in his first imprisonment, the faithful Luke is with him (4:11). Some have been sent on missions (Crescens, Titus, Tychicus); others have forsaken him altogether (Demas). Paul notes that he had no advocates at his first defense, apparently a

reference to an earlier hearing connected with the present imprisonment. This is similar to Jesus who went to trial with no vigorous defense on His behalf. And, like the Lord, Paul forgives such weakness of character (4:16). Sometimes the greatest trials are the ones faced at death as Satan unleashes his power to ruin us at the last.

5. List the destinations of Demas, Crescens, Titus and Tychicus.
6. What city is on Timothy's route and what does Paul wish to be brought from there?
7. Who does Paul find to be "*useful ... for ministry*"?
8. Who does Paul warn Timothy to avoid? Why?

#### **Day 4: The Source of Paul's Strength (2 Tim 4:17-18)**

*"But the Lord stood with me and strengthened me ..."* (2 Tim 4:17). Jesus had directly spoken to Paul on a number of occasions during his ministry (Ac 9:4-6; 18:9-10; 23:11; 27:23-25 [via an angel]), but whether this refers to such an event, while possible, is uncertain. Whatever the case, the principle is valid for us today: Jesus will provide whatever is necessary for His people to face trials and tribulations and triumph through faith. No one is immune to disappointment from others, but we must place our ultimate trust in Jesus, for He alone promises *"I will never leave you nor forsake you"* (Heb 13:5).

9. Compare 2 Tim 3:11b; 4:17b-18a. If Paul dies during this imprisonment, how can it be true that the Lord delivered him from "every evil work"?
10. What was Jesus' ultimate purpose in sparing Paul throughout his life?

#### **Day 5: Closing Comments (2 Tim 4:19-22)**

Paul concludes with some last-minute details that Timothy might find of interest. As indicated earlier, the likelihood is that Timothy is in Ephesus as Paul writes to him. The household of Onesiphorus is to be given greetings, and Onesiphorus had previously been of assistance to Paul in Ephesus (2 Tim 4:19; 1:18). Further, Priscilla and Aquila are with Timothy, and Ephesus was their residence in former times. (Perhaps their current absence from Rome [comp. Rom 16:3] and the fact that Paul has been forsaken by so many is attributable to the outbreak of persecution against Christians in Rome by Nero.) Troas is on Timothy's route to Rome, and he is not presently in Corinth or Miletus (2 Tim 4: 20). The evidence favors Ephesus. Paul greatly desires Timothy's arrival before winter, and this explains his desire for Timothy to bring the cloak which had been left in Troas. Thus the great apostle spends his last days cold and lonely, hoping for the arrival of his beloved son in the faith, longing for the comfort of the Scriptures (4:13) – ***and destined for glory!***

11. How can Christ be with our spirits (2 Tim 4:22) or dwell within us (Eph 3:17)?