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PAUL'S LETTERS TO TIMOTHY AND TITUS

LESSON 1 – HISTORICAL BACKGROUND

INTRODUCTION: Both Timothy and Titus were traveling companions and co-workers of Paul. Toward the end of his life, Paul writes two epistles to Timothy and one to Titus instructing them about their evangelistic duties. These letters provide much valuable guidance for us as we seek to reproduce the new testament church according to the blueprints of inspired epistles.

1. Background Sketch of Paul and Timothy

A. General history:

1. What might you gather about Timothy's conversion from Phil 2:22; 1 Cor 4:17? What other factors came into play (2 Tim 1:5; 3:15)?
2. Where do Paul and Timothy first start their work together?
3. Later on this second missionary journey, where did Timothy go when Paul was forced to leave Berea?
4. What instruction did Paul give to the brethren who had accompanied him to Athens?
5. Once Timothy came, where did Paul then send him (1 Thes 3:1-2)?
6. Where do Timothy and Paul next meet up (Ac 18:5)?
7. Is Timothy with Paul as he writes 1 & 2 Thessalonians?
8. On Paul's third journey, Paul sends Timothy on from Ephesus to where (Ac 19:22; 1 Cor 4:17; 16:10)?
9. Where do Paul and Timothy next meet up (2 Cor 1:1; 2:13; 7:5-6; Ac 20:1-2)?
10. Paul apparently writes Romans from Corinth (Ac 20:2-3). Is Timothy still with him?

11. Did Timothy accompany Paul in taking the contribution to the Jerusalem brethren?

12. Is Timothy in Rome during Paul's first imprisonment?

13. Where does Paul wish to send Timothy (Ph 2:19)?

B. History in 1 & 2 Timothy:

1. Where is Timothy when Paul writes 1 Timothy? Where did Paul go from here?

2. Where does Paul want Timothy to go upon reception of 2 Timothy and what special instructions are given (2 Tim 4:13-15, 21)?

3. Who is being sent to replace Timothy in Ephesus?

C. Give a character sketch of Timothy in light of the above passages as well as 2 Tim 1:6-7; 1 Tim 4:12, 14.

2. Background Sketch of Paul and Titus

A. General history:

1. List all the passages in Acts where Titus is mentioned.

2. Who likely converted Titus (Tit 1:4)?

3. What test was made over the case of Titus (Gal 2:1-5; Ac 15)?

4. What role does Titus play in the work at Corinth according to 2 Cor 2:13; 7:5-7, 13-15; 8:6, 16-18, 23; 12:18?

B. History in Titus:

1. On what island does Paul leave Titus and for what reason?

2. Who does Paul intend to send in order to free Titus to leave?

3. Where does Paul want Titus to go?

4. What two others workers must Titus send on their journey with all they need?

C. Character sketch: From the above information/references, how would you describe Titus?

PAUL'S LETTERS TO TIMOTHY AND TITUS

LESSON 2 – MAINTAINING DOCTRINAL PURITY

INTRODUCTION: Paul is extremely concerned about doctrinal corruption at Ephesus. Some years before Paul had warned the Ephesian elders that “*from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves*” (Ac 20:30). He commended them “*to the word of His grace, which is able to build you up and give you an inheritance among all those who are sanctified*” (Ac 20:32). Now Paul charges Timothy to preserve the integrity of the doctrine so that the Ephesians may not forfeit their inheritance.

1. Teach No Other Doctrine – 1 Tim 1:3-17

A. An inordinate preoccupation with the Law of Moses – 1:3-11.

1. Paul “urges” Timothy to stay in Ephesus (1:3), a strong word suggesting Timothy’s desire to do something else.
2. What is Timothy to charge or command some not to do (1:3-4)?
3. Can you think of a modern example of religious fables or idle talk? Why do you think myths and fantasy have greater appeal than the truth? What motive does Paul mention which is behind some of this teaching (1:7)?
4. What is often produced by such speculative, opinionated teaching (1:4b)?
5. What was the real purpose of the Law of Moses according to 1:9-10?

B. Paul’s reference to his own experience – 1:12-17. See if you can tie in Paul’s reflections on his own life within the context he is discussing.

1. When Paul was living with Pharisaic strictness according to the law and rabbinic traditions, did this make him what God wanted him to be? How does Paul assess his former life as a Jew?
2. What did Paul say was to be the purpose of Timothy’s work/teaching in Ephesus (1:5)? Is this being fostered by the preoccupation with Jewish speculations and mythologies?

3. What qualities had to enter into Paul's life to make him acceptable to God? How does he feel about God since being given an opportunity to serve as an apostle?

2. Future Departures from the Faith – 1 Tim 4:1-5

- A. Paul not only urges Timothy to address present issues, he also warns of future challenges. The church in every generation will have to face digression in one form or another: it may be secularism, ecclesiasticism (check Webster), materialism or some other perversion, but rest assured that Satan will not remain idle. He will constantly work to undermine the integrity of the gospel.
- B. The Spirit "expressly says":
 1. Who ultimately stands behind such departures from the truth?
 2. Are those who promote such false ideas pure in their motives?
 3. What suggests that these future departures are of an ascetic (check Webster) nature?
 4. How are these teachers trying to be more holy than God, Himself?
- C. Note that not all false teaching *liberalizes* behavior; sometimes it is *overly stringent*. This type of error is extremely deceptive because it projects an air of piety and godliness.

3. Words to No Profit – 2 Tim 2:14, 16; Tit 3:9

- A. It is not certain how much time elapses between 1 & 2 Timothy, but Paul is still concerned about brethren becoming sidetracked by pointless, damaging controversy.
 1. Describe the kinds of discussions that must be avoided. What do they produce?
 2. If not curbed in a timely way, what will they do in the future?
- B. Is every false notion worthy of a debate? What is Paul's advice to Timothy and Titus regarding some of these false ideas? How will we know when to debate and discuss and when to shun and avoid?

PAUL'S LETTERS TO TIMOTHY AND TITUS

LESSON 3 – HOW TO DEAL WITH OPPONENTS

INTRODUCTION: Paul makes it clear to both of his proteges that they will have to confront various Christian brethren involved in error. Some will require stern rebuke, others need patient teaching. Learning how to handle people in a proper way is a difficult task that takes much study, experience and wisdom.

1. Hymenaeus and Alexander – 1 Tim 1:18-20

- A. What metaphor does Paul use in 1:18 to describe the challenge facing Timothy? Why is it vital to fight this battle (remember Paul's illustration of himself in 1:12-17)?
- B. What causes some men to suffer "shipwreck" concerning the faith?
- C. What action was inflicted upon Hymenaeus and Alexander? What do you think was involved in this action (cf. 1 Cor 5:1-5)?

2. The Obsessed and Argumentative – 1 Tim 6:3-5

- A. How does Paul define "wholesome words"? ("Wholesome" is the same as "sound" in 1:10 and refers to that which promotes health [Gk. *hugiaino* = hygienic]).
- B. What motivates the arguer or the hobby-rider in this passage? What does his attitude and behavior incite in others?
- C. What is Timothy instructed to do regarding these divisive and damaging men? (**Note:** The last sentence in 6:5 is of questionable validity and is omitted in many modern translations.)

3. Hymenaeus and Philetus – 2 Tim 2:17-18

- A. How did these men pervert the truth?
- B. How is Timothy to react to such "profane and vain babblings" (2:16)?

C. If left unattended, what impact will such perverted teaching have upon others?

4. Evil Men and Imposters – 2 Tim 3:1-13

A. Paul warns that “perilous” times are coming. Men will arise who will do great harm and cause much grief among believers. Description of these enemies (3:1-5):

1. Lovers of themselves – The man who has inordinate affection or regard for himself is capable of any atrocity. Self-love, trumpeted by pop psychologists as a healthy emotional state, is deviant by God’s standards.
2. Lovers of money – This follows on from self-love. One wishes to indulge, luxuriate, please himself in the excesses of the world. And one could easily become so distracted in a prosperous, progressive city like Ephesus.
3. Boasters – This man exaggerates his own views, makes grand promises for his doctrine or intellect that time will prove hollow. (Think of the snake-oil salesman or vagabond hucksters who talk a good line and dupe the simple.)
4. Proud – This is the inward attitude of contempt for others who are deemed “beneath” the self-absorbed false teacher. God is said to “resist” such pride.
5. Blasphemers – Such men will often speak contemptuously of opposing truth, or even go further and speak haughtily or lightly of God, Himself. He may do this so as to appear confident of his own position or to belittle his opponent who affirms the truth.
6. Disobedient to parents – This seems a strange item in the list but fits the dismissive, self-centered attitude that recognizes no authority or power that may limit one’s ambition.
7. Unthankful – This is more than being discourteous; it is a deep flaw of character that fails to recognize dependence, grace and blessing. This is the “self-made” man who has no place for humility, gratitude or debt toward anyone else.
8. Unholy – These fail to recognize norms or common standards either of the community or God, Himself. He is a “maverick,” despising conventions and accepted rules by which one is deemed decent or normal. In fact, he revels in his unconventionality.
9. Unloving – Except towards himself. He lacks the capacity for sensitive response to others. He is self-absorbed and sees compassion or gentleness as weakness.
10. Unforgiving – Unyielding, unable to be won from offense. This is a severe man who will cut off anyone he perceives to have harmed him in some way. Truly, he is not interested in reconciliation but in furthering his own cravings and position.
11. Slanderers – Competitiveness leads to character assassination, destruction of influence or

popularity. This trait does not speak to legitimate discussion or exposure of false teaching but of whispering sleazy, behind the back rumors and insinuations.

12. Without self-control – He has no incentive to control himself, except in areas that foster the confidence and deception of others. He may convince himself that indulgence is his “birthright” because of the support and acclaim given by his followers.
13. Brutal – Savagery, no thought of sympathy or decency.
14. Despisers of good – Things have become so warped to this person that they actively deride or repulse things which are good and lovely and holy. A faithful Christian or preacher becomes an object of ridicule; he wants no part of good people or good things.
15. Traitors – No sense of honor but rather quick to sacrifice responsibility or friendship in favor of selfish interests. He will “cut and run.”
16. Headstrong – He is stubborn, cannot be reasoned with. His course is set, and no amount of persuasion will convince him of the destruction which lies ahead.
17. Haughty – Blinded by pride; completely in his own delusional world and unable to see the sense in truth, righteousness or purity.
18. Lovers of pleasure rather than lovers of God – His highest motivation is pleasure, even if it is perverted, temporary. Some men pursue false ideas simply for the rush of attacking orthodoxy, being praised by simpletons, seeing their name in print, etc.
19. Having a form of godliness but denying its power – As wretched and depraved as he is, Paul says this charlatan still projects an aura of piety. To the unsuspecting, he is “sincere”; he is honorable in his continual undermining of peace and truth. He knows how to play the naïve “like a fiddle,” and he will always have his defenders.

B. The methods of the unscrupulous deceiver (3:6-9):

1. They specialize in taking advantage of weak-minded women. This is not an indictment of all women, but history is full of examples (and so is modern society) of scoundrels who weasel their way into women’s confidence by playing on their emotions and need to be loved and appreciated.
2. What four things characterize such vulnerable women (3:6-7)?

C. How is Timothy to treat these evil, destitute men? What advice is given to Titus in a similar case (Tit 3:10-11)?

D. What will keep Timothy (us?) from discouragement over the “success” of such men (3:9)?

PAUL'S LETTERS TO TIMOTHY AND TITUS

LESSON 4 – THE WORK OF AN EVANGELIST

INTRODUCTION: Timothy and Titus are serving in locales that differ significantly. Some ten years have passed since Paul began the work in Ephesus. The church there is more organized and stable though certain elements give Paul great concern. Titus is on the island of Crete, and it seems that the church is less organized and focused than at Ephesus. Paul instructs each evangelist concerning the unique features of the churches where they presently labor.

1. Evangelism: Life of Conflict

A. While there are many rewards and blessings in devoting oneself to teaching others, Paul's epistles to Timothy and Titus have much to say about conflict. Note the following passages relative conflicts confronting Timothy and Titus:

1. What theme/image is found in 1 Tim 1:18; 6:12; 2 Tim 2:3-4?

2. Pick out the words of conflict/challenge in the following verses:

a. 1 Tim 4:1 –

n. 2 Tim 3:1 –

b. 1 Tim 4:7 –

o. 2 Tim 3:8 –

c. 1 Tim 4:10 –

p. 2 Tim 3:12 –

d. 1 Tim 4:12 –

q. 2 Tim 3:13 –

e. 1 Tim 5:19 –

r. 2 Tim 4:2-5 –

f. 1 Tim 5:20 –

s. 2 Tim 4:15 –

g. 1 Tim 6:4-5 –

t. Tit 1:9-11 –

h. 1 Tim 6:20 –

u. Tit 1:14 –

i. 2 Tim 1:8 –

v. Tit 2:8 –

j. 2 Tim 2:5-6 –

w. Tit 2:15 –

k. 2 Tim 2:11-12 –

x. Tit 3:9 –

l. 2 Tim 2:23 –

y. Tit 3:10-11 –

m. 2 Tim 2:26 –

B. Paul's conflicts reviewed:

1. 2 Tim 1:12 –
2. 2 Tim 1:15 –
3. 2 Tim 2:9-10 –
4. 2 Tim 3:10-11 –
5. 2 Tim 4:6-7 –
6. 2 Tim 4:10 –
7. 2 Tim 4:14 –
8. 2 Tim 4:16 –

C. Timothy's timidity – As we noted in lesson #1, Timothy appears to have a somewhat timid or reluctant personality. Paul has described to him (and Titus) circumstances of conflict and challenge – from false teachers to weak Christians to unbelieving opponents. Timothy especially must not shy away from his duty. What do you think will help him in this struggle to defend the faith?

2. Personal Integrity of Timothy and Titus

A. 1 Tim 5:23 – Paul counsels Timothy to use “a little” wine for medicinal purposes. When one considers the unsanitary quality of water and Timothy's apparent chronic gastric upset, the recommendation is sensible.

Question: What in the context may explain why Paul mentions this here?

Question: How would you answer someone who appeals to this passage to justify moderate social drinking?

B. 1 Tim 6:11-14a – In maintaining spiritual priorities, Timothy must “flee” certain things and “pursue” other things.

Question: In the context, what should not consume Timothy's attention?

Question: What inner qualities should he work to develop?

Question: What had Timothy done before many witnesses? How should this affect him?

Question: How does Paul motivate Timothy by reference to Christ and God?

C. 2 Tim 1:13-14; 3:14; Tit 2:1 – The admonition to “hold fast the pattern of sound words” is vivid against the backdrop of false teachers and other unfaithful saints that Paul mentions.

D. Tit 2:7-8 – Paul exhorts Titus to first live what he teaches. Refer to Tit 1:12-16 to see why it is important for Titus to live above reproach. What should Titus be ...

1. In all things?

2. In doctrine?

3. In speech?

4. How would this frustrate his opponents?

E. 2 Tim 2:1 – How does God’s grace continuously strengthen us (cf. 2 Cor 12:9-10)?

F. 2 Tim 2:7 – What in the context do you think Paul wants Timothy to seriously consider?

Question: What might Timothy’s mindset be based on this admonition?

Question: What is Paul confident Timothy will receive as he contemplates his work?

G. 2 Tim 2:15 – This great admonition may *especially* apply to Timothy as an evangelist but not *exclusively* so. We all must practice this. What do you think is meant by:

1. Be diligent (“study” – KJV) –

2. Present yourself approved to God –

3. Worker who does not need to be ashamed –

4. Rightly dividing the word of truth –

H. 2 Tim 2:22 – Another “flee/pursue” contrast. The “pursue” is synonymous with 1 Tim 6:11, but what is Timothy here to “flee”? What are some of the particular challenges presented to young people that might not be so enticing to those who are older?

3. Timothy’s Attention to His Work in Ephesus

A. 1 Tim 1:18-19; 4:14; 2 Tim 1:6 – Paul mentions “*prophecies previously made concerning you*”; “*the gift that is in you, which was given to you by prophecy with the laying on of the hands of the presbytery*”; and “*the gift of God which is in you through the laying on of my hands.*” It is difficult to know if these all refer to the same thing: i.e., inspired prophecy regarding Timothy’s work in association with Paul and an accompanying spiritual gift to aid him in carrying out his divinely appointed task, or if they refer to different events. What exhortations are made regarding Timothy’s special life-work?

1. 1 Tim 1:18-19 –

2. 1 Tim 4:14 –

3. 2 Tim 1:6 –

4. What do you think the above exhortations might say about Timothy? (Refer to point 1C.)

B. 1 Tim 4:6-16 – Various exhortations here are directed toward Timothy’s evangelistic work:

1. Describe a “good minister.”

2. Compare the development of the body (exercise) with the spirit (godliness).

3. How would Timothy overcome the tendency for others to despise his youthfulness?

4. To what must Timothy give diligent attention till Paul comes?

5. What should others be able to see in Timothy over time? What would lead him to achieve this?
 6. What is Timothy's ultimate objective as an evangelist and what helps him do this?
- C. 1 Tim 5:22 – We will discuss the eldership in later lessons, but this sober charge does seem to involve Timothy's role in overseeing the appointment of elders. This is not a process that should be undertaken hastily, but men should be patiently and carefully evaluated according to the qualifications listed earlier. The admonition to not "*share in other people's sins*" seems to imply that if Timothy did not exercise due caution and thus advocated the appointment of unqualified men, he would bear some responsibility in the damage done.
- D. 1 Tim 6:20-21 – In one of the many warnings against allowing the truth to be corrupted, Paul tells Timothy to "*guard what was committed to your trust.*" In doing this, what was Timothy to avoid?
- E. 2 Tim 2:2 – What important element of Timothy's work is revealed here? What does this say about a preacher being the entire focus of a congregation's teaching? What kind of men should Timothy concentrate on in this training?
- F. 2 Tim 2:23-26; (cf. also Tit 3:9) – This passage blends both attitude and procedure:
1. "*Avoid*" what?
 2. "*Correcting*" whom?
 3. What attitudes should the preacher cultivate? Why is this difficult?
 4. What is the ultimate aim of the correction done with the proper spirit?
- G. 2 Tim 4:1-5 – This is perhaps the most succinct statement of Timothy's work. Paul gives both information and exhortation.
1. Note the *action words* in this passage; then note the *attitude words*:

2. What kind of teachers will some of the Ephesian brethren eventually desire?
3. What overriding truth should keep Timothy motivated in spite of hardship of preaching?

PAUL'S LETTERS TO TIMOTHY AND TITUS

LESSON 5 – ESTABLISHING SOLID LEADERSHIP

INTRODUCTION: Paul emphasizes in both epistles the importance of establishing and maintaining sound leadership in the local church. For any group to function effectively as a unit, strong and capable leadership is vital. Paul records for all time the specific qualities that a spiritual leader of God's people must have. We would save ourselves much grief by working to develop such leaders and selecting the proper men to lead based on divinely revealed qualifications.

1. What Are Elders?

- A. In short, elders are knowledgeable and wise men who are of sufficient age and experience to guide a group of believers in the paths of truth. Primarily, they oversee the spiritual well-being of the local church. They do not do so from afar or from behind closed doors. They associate with the sheep, feed the sheep and protect the flock from potential harm.
- 1. Acts 15:6ff – When controversy erupted among Jewish loyalists against the Gentiles, who were being converted and accepted on an equal basis as they without circumcision, the elders at Jerusalem acted in concert with the apostles to deliberate upon the matter.
 - a. This process was not as simple as it perhaps appears from Luke's condensed account. What was the atmosphere like (15:7)? What two lines of evidence were considered (15:7-12)? What had to be evaluated and applied (15:16-17)?
 - b. Emotions ran deep on this issue, as can be seen by the continued problems spawned by the Judaizers even long after the letter of clarification had been issued on this occasion (cf. Gal 2:11-13). Elders must have the maturity to wrestle with such complex and volatile issues and the strength to implement proper decisions.
- 2. Acts 20:28-31 – In an earlier admonition to the elders at Ephesus, Paul charged them to “*take heed to yourselves and to all the flock*” (20:28). “Take heed” means hold your mind on, pay attention to.
 - a. He tells them to “watch” (20:31), to be spiritually alert, on guard, for savage wolves would see the sheep as food to gratify their own personal appetites.
 - b. The peaceful and compliant qualities of God's people can make them vulnerable to unscrupulous opportunists. Elders must be able to identify such men and take appropriate measures to neutralize their influence.
- 3. But elders, themselves, are not impervious to weakness, for Paul also indicates that “*from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves*” (20:30). A man who is entrusted with valuables (money, jewels, people) may lose sight of his stewardship and become enamored with personal gain. An elder must remember that the church is not his; he merely oversees what belongs to the Lord.

B. Titus 1:9-11 – Elders are specifically charged with exhorting the brethren by sound doctrine and withstanding those who contradict the truth. Such responsibility requires not only a certain level of knowledge but strong character that is able to confront false teachers.

C. Hebrews 13:17 – Elders are given “rule” that is exercised unto watching out for souls.

1. “Watch” is from *agrupneo*, “to be sleepless” (from *agreuo*, “to chase,” and *hupnos*, “sleep”). The word expresses not mere wakefulness, but the “watchfulness” of those who are intent upon a thing (Vine).
2. The rule or authority of elders may be variously exercised, but the intent is not for elders to make every decision within the local church. Rather, their authority is specifically unto the objective of spiritual growth and protection of the flock.

Summary: Elders have a grave charge: the eternal well-being of God’s people is to be fostered by their guidance, judgment, counsel and general oversight. They must have the wisdom to remain focused on their charge and not become distracted by lesser issues. Further, their rule should not intrude into private matters of individuals unless those matters involve sin and its detrimental effect upon those who commit them or upon the local church as a whole.

Question: Why is earthly leadership needed in the church locally and not universally?

2. What Are Deacons?

A. Briefly, deacons are recognized servants of the local church. Like elders, this recognition is not haphazard but meets certain criteria manifested in the Scriptures (1 Tim 3:8-13). Strictly speaking, deacons are not assistants of the elders but servants of the whole local church. They, like everyone else in the local assembly, are under the elders’ rule. They may be assigned a work by the elders, but deacons work on behalf of the whole church.

B. Not everyone who works in the local church is a deacon. What, then, is the difference between deacons who execute various assignments and other members who do likewise?

1. Acts 6:1-7 – In the midst of potentially divisive controversy, certain men were selected to handle a situation that would allow the apostles to remain focused upon prayer and ministry of the word (6:4).
 - a. Note A.T. Robertson’s observation on the phrase “serve tables”: “This word is the same root as *diakonia* (ministration) in Acts 6:1 and deacon (*diakonos*) in Phil 1:1 and 1 Tim 3:8-13. It is more frequently used in the New Testament of ministers (preachers) than of deacons, but it is quite possible, even probable, that the office of deacon as separate from bishop or elder grew out of this incident in Acts 6:1-7.”
 - b. There is no indication that this work was merely “physical,” as we sometimes describe a deacon’s work. To the contrary: the situation in Jerusalem was extremely volatile and had to be handled with delicacy and sensitivity. What was to be done was of grave

spiritual import, but the apostles directed the congregation to search among themselves for respected and trustworthy men who could handle the affair in a manner fair to all.

- c. The selection and official appointment of such men gave them a certain “legitimacy” in the eyes of all; it gave credence to whatever decisions these seven men would have to make in the execution of their charge.
2. Philippians 1:1 – The significance of this passage is that “deacons” were officially recognized for a special role they played within the congregation. This suggests a formal role that carries with it due respect and submission; the congregation is bestowing upon a man its confidence to serve it in a competent way in whatever capacity he may be needed. Others can and must serve without being so formally selected, and their work is praiseworthy. But a deacon must be considered a “cut above,” not in personal glory but in recognition of his maturity and ability to serve.

3. Qualifications of Elders: Preliminary Considerations

- A. *An elder must be “elder.”* The term *presbuteros* does not mean “elderly” but one who is looked upon with respect and deference because of his experience and maturity. This implies a degree of age that is not of early development, but the Scriptures do not specify a chronological age. This allows for cultural flexibility. (**Note:** Based upon culture, a person in one era may be “old” at thirty five while in another thirty five might yet be middle age. Maturity rates are not absolute.)
- B. *An elder must be male.* Paul said “*if a man desires ...*” (1 Tim 3:1). Further, an elder must have a wife (1 Tim 3:2). This, of course, is in keeping with the leadership standards that God has instituted through the ages. Women possess many valuable talents, and male leaders need female support and counsel, but males are entrusted with leadership.
- C. *An elder must “desire” to serve.* He must not reluctantly accept the assignment because of obligation or pressure. He must not desire “a position” for the gratification of his ego. Instead, he must approach the work with full awareness that he oversees the eternal welfare of God’s people. This will fill him with sobriety and trepidation. The mature man will not wilt under or flee from this burden but will bear it conscientiously for the Lord’s sake.
- D. *An elder must possess the qualities enumerated in 1 Tim 3:1-7 and Titus 1:5-9 before his appointment.* His possession of certain qualities will naturally be relative, as no one is perfectly endowed with godly character no matter how old. But a church cannot merely appoint “the best we’ve got” in the hope that missing traits will be supplied by on-the-job training. The challenges of eldership will not courteously wait until a man grows up.

Question: What must we have to ignore in considering a woman to be an elder? How do you answer the argument: “God doesn’t want a woman burying her talents just because of her gender. There is ‘neither male nor female’ in God’s kingdom.”

4. Specified Qualities of Elders

A. Elements of age and experience.

1. As previously noted, a man must have achieved a level of growth and age that garners the respect of the congregation. A man may be appointed who by one man's standards is of questionable age, but it must be realized that those who are best able to make such a determination is the congregation who has selected him.
2. *Not a novice* (1 Tim 3:6). Men who have not been tempered by experience do not make good leaders in any endeavor. A man must spend an adequate amount of time in the faith to learn the subtle nuances which cannot be acquired by book-learning. An elder must be old enough to realize that shepherding is not about him; it's about the flock.
3. *A mature family man* (1 Tim 3:2, 4-5; Tit 1:6). The qualifications relative to a man's family imply that he is not young and the family is in a mature stage of development:
 - a. An elder must be married: "*the husband of one wife.*" Do you think this excludes a man who is remarried after a scriptural divorce or the death of his wife? What about an elder whose wife has died but who has not remarried?
 - b. An elder must have a "house," a family, over which he must rule well. His children must be "*in submission with all reverence.*" That is, he must demonstrate in his family the ability to command respect and to lead so as to inspire "followership." The man whose children are abusive and disrespectful, who either flagrantly or slyly disregard his authority and violate his rules, or who are otherwise out of control disqualify him from the work: "*for if a man does not know how to rule his own house, how will he take care of the church of God?*"
 - c. An elder must have faithful children (Tit 1:6). Spiritual maturity is partially measured by a man's ability to teach, nurture and influence his children to possess faith in Christ. This does not mean they have merely been immersed, but they are *faithful* to the Lord. They, themselves, possess spiritual qualities commensurate with their age. There are a variety of practical variations in which the congregation will have to exercise judgment in assessing this qualification (i.e., Must *all* children be Christians?).
4. *Able to teach* (1 Tim 3:2). The acquisition of knowledge and the ability to refute error is gradual. It is not merely an intellectual exercise but involves a skillful handling of truth.
 - a. This requires time, repetition and a familiarity that is almost "second nature." False doctrines are often complex and are camouflaged by elements of truth. It takes a seasoned and trained intellect that understands the nuances of false teaching and is able to marshal accurate passages and concepts to answer it.
 - b. Teaching is not an optional part of serving as an elder, *it is an essential element.* So much of an elder's influence upon the congregation involves teaching: teaching to

edify, exhort, correct, etc. This also necessitates effective communication skills. One need not be particularly eloquent or formally trained in teaching methods, but an elder must possess a degree of articulation that makes the truth plain and clear.

Question: Specifically, why does Paul say that a “green” Christian should not be appointed?

Question: If a minimum age is not specified in reference to serving as an elder, what factors are relevant in deciding when a man is old enough to serve? When is a man too old?

Question: What are valid indicators of “able to teach”? Does a figurehead “facilitator” of class discussion satisfy the qualification?

B. Elements of temperament.

1. *Self-controlled* (“temperate” – NKJ, 1 Tim 3:2). There is evidence that a man acts with deliberation and control rather than impulsively and haphazardly. A man who is financially undisciplined, who engages in questionable entertainment practices, who speaks recklessly and injuriously (even in the absence of hostility) is not self-controlled.
2. *Sober-minded* (1 Tim 3:2). An elder must be clearly focused upon his task. His deliberations must be rational rather than emotional. He must discern arguments, identify motives of the unscrupulous. He must reasonably foresee the implications of decisions. He must have resolve in the face of criticism. A flighty, uncertain, reactionary man is unsuited to do the work of an elder.
3. *Not violent; gentle; not quarrelsome* (1 Tim 3:3). Taken together, the temperament of an elder is calm, cool and collected. He is not easily provoked, for there will be many temptations to anger and defensiveness. Among the Lord’s people, “let’s step outside and settle it” is not an option. On the other hand, we must not confuse gentle with cowardly. There comes a time when evil will have to be confronted and withstood. Even so, it must be done in a measured way and not with abuse or vindictiveness.
4. *Not self-willed* (Tit 1:7). There is a delicate balance between advising in matters of wisdom and imposing one’s personal views upon others. When an elder sees danger or drifting, he may be overcome with zeal for what is right and respond with a heavy hand. Too, an older elder may preempt a younger one thinking that such an inexperienced man cannot be as wise as he is. An elder must distinguish between truly *leading* the sheep in the right way and trying to *drive* them forcefully by personal will. Peter adds “*nor as being lords over those entrusted to you, but being examples to the flock*” (1 Pet 5:3).

Question: Are people born with differences of temperament? What must a potential elder learn about himself relative to his temperament if he is to become qualified?

Question: What might persuade an elder to be self-willed in leading the congregation?

C. Evidence of moral purity.

1. *Lover of what is good; holy* (Tit 1:8). An elder has a genuine desire to live purely and decently. He does not privately engage in questionable activities that would undermine his respect if others knew of his behavior. He truly seeks things that are beneficial, godly and of impeccable reputation.
2. *Not given to wine* (1 Tim 3:3). A man who needs all his mental, emotional and spiritual faculties in optimum working order, as does an elder, cannot allow himself to be compromised by chemicals. Alcohol, in the form of wine, beer and other fermented or distilled beverages, must not impair judgment. With what we know of the effects of alcohol on the nervous system and how little it takes to dull perceptions and judgment, there is no excuse for anyone to say, “Well, I can drink so long as I don’t get drunk.” While there are many other factors that enter into the discussion of drinking in our modern age, one thing is clear: an elder under the influence of alcohol is worse than useless, and it doesn’t take much alcohol to undermine a man’s self-control. The same goes for any other mind-altering, recreational chemicals.
3. *Not greedy for money* (1 Tim 3:3). Wealthy and greedy are not synonymous. A man may be wealthy because of education, choice of vocation, inheritance or dumb luck. On the other hand, an impoverished man may be consumed with greed. The man who works to the neglect of his family, who lives beyond his means and who manifests a lack of contentment with what he has is not qualified to oversee spiritual things. Either he will neglect his duties in pursuit of his acquisitions, or he will be negatively influenced in the responsible disbursement of the funds of the church. Greed and materialism are surface cracks emanating from deeper spiritual fault lines.

Question: If a prospective elder said, “I refuse to give up my nightly beer because I think I can drink so long as I don’t get drunk,” would you feel this disqualifies him?

Question: How might greed cause an elder to look wrongly upon congregational finances?

Question: Respond to this observation: “Any man who can run a successful business ought to make a good elder.”

D. Evidence of good influence.

1. *Blameless* (1 Tim 3:2). The idea here is not being above accusation, for even Jesus was accused falsely and was a source of much contention. More accurately, an elder must not be guilty of substantive charges; he is not due censure, reprimand or correction because he is, in fact, in the wrong. “Blameless” further does not mean “never did anything wrong.” Peter identifies himself as a “fellow elder” (1 Pet 5:1), and yet his track record was significantly blemished. If a man’s errors compromise his influence, then he will have no moral capital upon which to lead others.
2. *A good testimony among unbelievers* (1 Tim 3:7). Not only must an elder have the respect of his brethren, the community at large must recognize his integrity and acknowledge his solid character (even if they disagree with his convictions). It is easy to put on an act in select company whose standards are high. But what if a man relaxes those standards around people who are not quite so stringent? Co-workers, neighbors and clients should not see different principles and characteristics in a man than what the brethren see. If they do, his hypocrisy disqualifies him from serving as an elder.
3. *Just* (Tit 1:8). This is fair and equitable treatment afforded to all. An elder demonstrates a deep sense of right that goes beyond favoritism, popularity or personal gain.
4. *Hospitable* (1 Tim 3:2). An elder (and his wife) must be generous, helpful, concerned with the welfare of others. He must be a “people-person.” Not everyone is extroverted or comfortable in the presence of others, but “hospitable” goes beyond personality. It involves the will. An elder cannot be aloof, distanced from the brethren. An elder cares about others and shares his home, food and time with those in need.

Question: What reason does Paul give in 1 Tim 3:7 for an elder to have “a good testimony among those who are outside”?

Question: Cite a qualification that is relative and explain how to rightly determine whether a man meets the qualification.

Question: How much emphasis should be placed upon the views of a baptized child of 12 or 13 years of age relative to a given man’s qualification to be an elder?

Question: How should a congregation proceed when the majority feel a man is qualified but a small number object to him? Does the nature of the objection make a difference in how it should be handled?

Question: What role might the current eldership play in the selection process?

5. Qualifications of Deacons

A. Deacons must be ... (1 Tim 3:8-9)

1. *Reverent.* This qualification identifies a deacon as one who is mature enough to take seriously the work assigned him. *“Often younger men are prone to be light hearted and irresponsible in certain duties given to them. The man for this office must be aware of his influence and reputation and strive to be zealous and serious in his manner of life”* (Phillips, *Scriptural Elders and Deacons*, p. 260). This does not mean a deacon cannot enjoy the lighter things in life, but he is filled with seriousness and gravity when the situation demands it.
2. *Not double-tongued.* Our expression “two-faced” applies here. A deacon cares more for the truth than for currying favor with men by telling different stories to different people. Thus, he is consistent in his words. The substance of what he says to one will be said to another. He will not embellish, twist or deceive by playing fast and loose with the truth.
3. *Not given to much wine/not greedy for money.* These have been covered in reference to elders. Some make a play on the addition of the word “much,” as to say that an elder can drink no wine but a deacon can have a little (but not much). This does not hold up to scrutiny, for deacons do not need less respect than elders to do their job even though their job spheres are different. If a little wine would be disgraceful for elders, a little wine would be likewise disgraceful for deacons. The inability to refrain from substances that interfere with judgment and that are known throughout the ages to enslave men disqualify men to serve in such responsible, visible positions in the local church. A man who cannot forego the occasional beer as a recreational beverage is more concerned with his self-willed wants than the honor of serving with integrity. He is disqualified as a deacon.
4. *Holding the mystery of the faith with a pure conscience.* The deacon must first have a good grasp of doctrine and then live consistently with it in his life. Knowledge, stability and consistency are the hallmarks indicated here. The prospective deacon should be the first to know if he is qualified and should have the honesty to say so if he is not.
5. *First be proved; blameless.* The term “proved” means tested or scrutinized. Some turn this into an issue of age or experience and arbitrarily dismiss men they think are too young by saying, “They haven’t been proven yet.” But this effectively circumvents all of the other specific qualifications listed here. A man may meet all these standards and still be rejected with the charge, “He hasn’t been proven yet.” But in the context, he must be “proved” relative to being found “blameless.” That is, the prospective deacon is to be scrutinized, tested, evaluated unto the end of being found blameless. He cannot be guilty of outstanding charges of sin in his life. He must also be proven relative to the other qualifications listed here. However this “proving” is implemented is a matter of judgment, but that it must be done (as opposed to appointing men via a popularity contest) is undeniable.

6. *Husbands of one wife.* He must be married and not polygamous.

7. *Ruling their children and their own houses well.* A deacon must guide and rule his family in an orderly fashion. Unruly, unsupervised, uncooperative and disrespectful children will undermine the respect of a man's peers. The qualities that are required to serve effectively in the local church are going to be first in evidence at home. A man will not have a disastrous family life and suddenly find the qualities of leadership in dealing with church issues.

B. Additional qualities – Ac 6:3.

1. While these may not have been deacons *per se*, they certainly do represent the kind of men who will be held in esteem and confidence by others to do work on behalf of all. These qualities are not “new testament” requirements; they reflect the kind of men that God has always desired to serve Him in special ways. Such men always have to be the “cream of the crop,” men of godliness and spiritual maturity. Who else should serve?
 - a. *Good reputation.* These are men who have gained the respect of their peers without having held some official position. They gained such standing just by being the kind of men that God wanted them to be.
 - b. *Full of the Holy Spirit.* This is not a miraculous endowment (though Stephen and Philip did have such power) but character that has conformed to the will of the Spirit as revealed first through inspired prophecy and now through the written word. We shy away from this language today, for we don't want to be misconstrued as advocating charismatic ideas. But it is scriptural to say of a godly man that he is “full of the Holy Spirit” (or bears the fruit of the Spirit, Gal 5:22; led by the Spirit, Rom 8:14).
 - c. *(Full of) wisdom.* Again, this is evidence that more than menial labor is under consideration. Men who serve the congregation as deacons will occasionally be put in delicate situations that require wisdom and sound judgment. This comes from a deep acquaintance with the word of God, a mind conditioned to think in terms of what God's will stipulates rather than what one's own passions or impulses tell him to do.

C. A promise – 1 Tim 3:13.

1. “*For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.*” It is an honor to be so recognized by the congregation as a faithful servant. A man who puts his faith into practice, who sees fruit of his labor, who is acknowledged as a valuable component of the local church will gain confidence in his professions. Such confirmation will add strength, zeal and boldness to one's character.
2. On the other hand, those who shrink from duty and avoid taking an active part in the work will lack this affirming feedback. Yes, there is a price to pay for being depended upon by a group of people, but the rewards far out-weigh the investment.

PAUL'S LETTERS TO TIMOTHY AND TITUS

LESSON 6 – EXHORTATIONS TO SPECIFIC GROUPS

INTRODUCTION: Timothy and Titus each face unique circumstances, as any preacher will from congregation to congregation. Each of the epistles has tailored messages to subgroups such as the wealthy, older Christians, slaves, women and others. This lesson deals with exhortations that the young preachers are to give to these groups.

1. Men and Women in the Public Worship

A. Prayer in public worship – 1 Tim 2:1-3, 8.

1. It seems evident that public worship is in view since the context addresses gatherings for prayer and teaching (2:11-12). However, the character and attitudes that should be manifested carry over into the Christian's personal life.
2. What prayer content does Paul emphasize (2:1-2)? Unto what end? Why might it be difficult for Christians to pray for civil authorities?

3. What are the stipulations of the one who prays?

B. The woman's attitude and attire in public worship – 1 Tim 2:9-10. What should a woman emphasize as she prepares to present herself in public? How does attitude factor in to this? Why do you think this is directed to women specifically?

C. The roles of women and men in public teaching – 1 Tim 2:11-15. This passage causes great distress among feminists. It has led some to deny Paul's authorship, claim the book was written in the second century or later, or say it only had local, temporary application in Ephesus. But it seems clear that Paul is upholding the male leadership pattern that God has consistently sustained through the ages of human history regardless of culture or covenant.

1. Are Paul's words a prohibition of a woman teaching a man – ever? How would you qualify this teaching, if at all?
2. What two rationales does Paul give for a woman not holding an authoritative position over a man?

3. What does childbearing have to do with the salvation of the woman? Does this mean that the Christian woman **must** also be a mother?

2. Care for Widows – 1 Tim 5:3-16

A. Paul here balances the proper respect and care Christians should have for their economically disadvantaged sisters (i.e., widows) and the tendency to burden the spiritual community with obligations that would dilute its attention to higher goals.

1. Note that an issue of supporting widows has already been a potentially explosive issue in the early Jerusalem church (Ac 6:1-7).
2. Why do you think there is a tendency to attach humanitarian concerns to the church?

B. Answer the following questions from the text:

1. Where does the **primary** responsibility for the widow lie? Why is it so?
2. What is the condition of those who shirk their duty to provide for their own? Where did Jesus address this very same failure?
3. What are the qualifications to enroll a widow into full-time care?
4. Who should be refused? What negative consequences may be generated by fully providing for a young widow?
5. Paul stresses the need for family to care for family at the end of this section (5:16) as he did at the beginning (5:4, 8). What does this principle say about the possibility of corrupting the work of the local church?

C. The role of the “enrolled widows”: This passage presents a difficulty in that Paul does not fully explain the details of the enrollment. This becomes an issue when he says to “*refuse the younger widows; for when they have begun to grow wanton against Christ, they desire to marry, having condemnation because they have cast off their first faith*” (5:11-12).

1. Since Paul directs remarriage as the proper course for younger widows, remarriage itself cannot be the condemnation he speaks of here.
2. In what way, then, might the younger widows condemn themselves in casting off their faith? Is it because they commit themselves to serving God in a special way as support-

ed widows, thus they renege on their pledge by following the natural inclinations that would appeal to any young woman? However we explain Paul's concerns, the bottom line is that widows under 60 are not to be accepted for full support.

3. Servants – 1 Tim 6:1-2; Tit 2:9-10

A. It is probably impossible for free people in 21st century America to fully appreciate the challenges of slavery. Spiritual freedom might stoke the desire for social liberty; the love and mercy of the Master might fuel resentment over the treachery of one's owner.

1. What damage could an unruly Christian slave do to God (cf. 1 Tim 5:14 also)?
2. How does Titus state in a *positive way* the potential influence of the Christian slave?
3. What special temptations would come in serving a Christian master? What New Testament character was going to face this challenge?

B. How can you equate these slave/master principles with an employee/employer relationship?

4. The Wealthy – 1 Tim 6:6-10, 17-19

A. There is a wealth (pun intended!) of wisdom and divine truth in this section on material prosperity. One's view of abundance is probably one of the biggest challenges faced by Christians in modern America. Do we see money and material goods in the same light as the Scriptures present them?

B. Positive evaluations of material goods:

1. Great gain = godliness with contentment (not a whopping income) – 6:6.
2. We can't take it with us; i.e., there is no *eternal value* in material things – 6:7.
3. Food and clothing (which God promises to supply the faithful – Mt 6:25-34) should constitute the basis for contentedness – 6:8. So many things we fret and agonize over are not matters of *necessity* but carry other less significant meaning.
4. Our trust should be in God who is the true source of our blessings – 6:17.
5. Wise stewardship of our wealth (sharing) helps build a good foundation for the time to come – 6:18-19.

C. Negative evaluations of material goods:

1. Desire for wealth = temptation, snare, *many* foolish and harmful lusts which drown men in destruction and perdition – 6:9.
 2. The *love of* money is a root of all kinds of evil – 6:10.
 3. The love of money has caused some greedy Christians to stray from the faith, thus inflicting many sorrows upon themselves – 6:10.
 4. Material abundance, and the success that goes with it, promotes haughtiness – 6:17.
 5. “Uncertain” riches tend to become our source of trust instead of God – 6:17.
- D. How do men balance the need to make a living and support our families, and how can women balance the primary role of wife and mother – and yet provide for herself while unmarried, without letting material values get out of balance?
- E. **Examine your own personal goals in light of the above teaching about material abundance.** How can you protect yourself from the obviously detrimental effects of the “love” of money?

5. Civic Responsibilities

- A. Government authorities – Tit 3:1-2. Paul had earlier counseled prayer for those who govern. Now he commands obedience and compliance; i.e., to be a law-abiding citizen.
- B. Further, Paul repeatedly exhorts Titus to urge “good works” upon the brethren in Crete. Given their “relaxed” attitude (“*lazy gluttons*” – 1:12), they needed to learn industry in spiritual things and the need to preach by their manner of lives.
- C. Note the following citations on good works and briefly tell what is said about them:
1. Tit 1:16 –
 2. Tit 2:7 –
 3. Tit 2:14 –
 4. Tit 3:1 –
 5. Tit 3:8 –
 6. Tit 3:14 –

6. Instructions to Timothy and Titus Regarding Interaction with Various Groups

- A. The brethren as family: An evangelist must walk a fine line. He must care enough to love

and serve brethren in the local church, to get to know them and understand their individual weaknesses, stresses, problems. **However**, if he becomes too attached, he can lose his objectivity, compromise the truth for the sake of friendships or, even worse, become involved in immorality. His position is unique: he is forced into intimate, emotional contact with people (weddings, funerals, counseling deep problems, etc.); he can be idolized by suffering, lonely or unfulfilled people (women particularly). He must take the utmost care to strengthen his spirituality and cultivate godliness so as to avoid the snares of the adversary.

1. How should Timothy interact with ...

- a. An older man who has made some mistake (1 Tim 5:1a)?
- b. A younger male associate (1 Tim 5:1b)?
- c. An older woman (1 Tim 5:2a)?
- d. A younger female (1 Tim 5:2b)?

2. How should Titus instruct ...

- a. The older men (Tit 2:2)?
- b. The older women (Tit 2:3-5)? Note how Paul seems to put a “buffer” between Titus and the young women. Was this to protect Titus’ integrity, or was it merely that the older women were better equipped for this kind of instruction?
- c. The younger men (2:6)?

B. Elders – 1 Tim 5:17-25.

- 1. How should some elders be compensated?
- 2. What care must an evangelist take regarding complaints/accusations against elders? Why might people want to engage in this?
- 3. How should an evangelist act toward an elder who is guilty of some flagrant or public sin? Does this imply anything about the relationship between evangelist and elder?
- 4. What must Timothy take care to maintain (5:21)?
- 5. What complicates the appointment of sound, spiritual, trustworthy elders (5:24-25)?

PAUL'S LETTERS TO TIMOTHY AND TITUS

LESSON 7 – JESUS OUR SAVIOR, KING AND JUDGE

INTRODUCTION: As Paul exhorts his young assistants to faithfully discharge their duties amid various trials, he repeatedly brings before their minds the One for whom all is being done: Jesus Christ. Paul's own close relationship with Jesus is evident, for Jesus has been his sustaining power through years of trial and hardship. It is this spiritual awareness that will keep Timothy and Titus focused and motivated, and us as well. We cannot afford to take our eyes off of Jesus.

1. Jesus, the Savior

- A. 1 Tim 1:15 – How does Paul encapsulate the mission of Jesus? How does this affect him personally? How do you think this perspective helps Paul in his daily challenges?

- B. 1 Tim 2:3-4 – What two related things does God want of all men? How does this fit in to Paul's focus of life (cf. 2:7; cf. 1 Tim 4:10 also)?

- C. 1 Tim 2:5-7 – Why do you think Paul calls Jesus "*the Man, Christ Jesus?*" How did some pre-Gnostic thinking view the idea of God dwelling in human form? What does "one Mediator" imply?

- D. 1 Tim 3:14-16 – The "mystery" of godliness. What other term is used by Paul to describe the gospel or Christian system in 1 Tim 3:9? _____ It seems that Paul cites this short, somewhat cryptic poem or hymn of Jesus in order to impress upon Timothy the importance of maintaining order, structure and doctrinal integrity in the Ephesian church, a "*pillar and ground of the truth.*"
 - 1. Manifested in the flesh – God, in His purely divine state, cannot be seen by man. But God condescended to this weakness by sending Jesus in a form we could comprehend. Jesus was "*of the seed of David*" (2 Tim 2:8), a point that connects his humanity with the great purpose wrought in the selection of Abraham and the preservation of his descendants throughout history.
 - 2. Justified in the Spirit – Though in the flesh, Jesus manifested divine characteristics and made divine claims. The Holy Spirit verified Jesus' nature and words by signs and wonders, ultimately raising Him from the dead (cf. Rom 1:4; 8:11).
 - 3. Seen by angels – Angels were intensely interested in Jesus life and its outcome (cf. 1 Pet 1:12), and they testified of Him (Lk 2:9-14; Mt 28:2-7; Ac 1:10-11) and ministered to Him (Mt 4:11; Lk 22:43).

4. Preached among the Gentiles – All that God was doing through Jesus was unto the purpose of making available knowledge and redemption to all mankind.
 5. Believed on in the world – Not only was the message being preached but it was accepted by those of all segments of culture and social station. The Roman Empire of the first century was a diverse mixture of vastly different beliefs and customs. Yet there was a commonality of the human spirit that, when wearied of sin, embraced the gospel of Christ.
 6. Received up in glory – Jesus had died in humiliation and amid shouts of blasphemy, but God raised Him to sit at His right hand and rule. Jesus had asked, “*O Father, glorify Me together with Yourself, with the glory which I had with You before the world was*” (Jn 17:5). This God did because Jesus was worthy; He was the “real deal.”
 7. Again, Paul is writing to emphasize the seriousness of modeling the church after Christ, who is the rightful head, and he urges Timothy to promote these things in his absence.
- E. 2 Tim 1:9-10 – What is the foundation of the “holy calling” issued by God? When did God formulate His plan to save men? In what way has this plan “now been revealed” by Jesus? Was it not revealed beforehand in the prophets?
- F. Tit 2:14; 3:3-7 – This passage is a good brief outline of what God has done in Jesus. Read the verses and choose one of the phrases to comment on. You may reference one or two other passages that amplify your point.

2. Jesus, the Judge

- A. 1 Tim 6:13-16 – Paul has a living awareness of the future return of Jesus and its significance. What does he urge upon Timothy based upon this future reality?
- B. 2 Tim 4:1 – In whose presence does Paul give this charge to Timothy (cf. 1 Tim 5:21)? Who will be judged? When will this occur?
- C. Tit 2:13 – What descriptive terms define the return appearance of the Lord? What should our attitude be toward this event (cf. 1 Cor 1:7; Ph 3:20; 2 Pet 3:12-13)?