



True Jesus Church

Thessalonians Timothy & Titus



B I B L E S T U D Y G U I D E

Thessalonians Timothy & Titus

TRUE JESUS CHURCH

Department of Literary Ministry

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ISBN: 1-930264-10-0

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Suggestions for Bible Study

Read Carefully

Observation is the most basic step in Bible study. Misinterpretation is often the result of careless reading. Only when we know what the passage says can we interpret what it means. Before each lesson, read the passage closely. Read it a few times until you become familiar with it. Observe words, phrases, paragraph structure, relationships, emphases, as well as anything that seems unusual. In doing so, you will discover things that you could never have if you read it casually.

Use A Pencil

Keep your pen or pencil busy by recording your observations and thoughts as you go through the passage. Mark key words and phrases. Take note of the relationship between words, phrases, sentences, and paragraphs. Jotting your observations down on paper helps you focus your mind on the Bible text and leaves a much deeper impression on your mind. Your notes will also become valuable reference material the next time you come back to the passage.

Study with Prayer

“No one knows the things of God except the Spirit of God” (1Cor 2:11). The guidance of the Holy Spirit is key to understanding and being inspired by God’s word. Pray everyday and ask God to reveal to you the truth in His words. Whenever you come across a difficult passage, rely on the Holy Spirit by putting it in your prayer. Through your life of prayer, God will open your inner eyes to know His will and give you the strength to put it into practice.

Let the Word Speak to You

Bible study is not an intellectual exercise. Its aim is to change the reader in his thoughts, behavior, and lifestyle to conform to God’s will. The final goal of every Bible study is to apply God’s word in our lives. God reveals His will to the humble. So always approach the Bible with an attitude to be taught and corrected. When you are willing to let God’s word be a mirror to reflect your shortcomings and are determined to carry out His command, your Bible study will have achieved its intended purpose.

Using This Guide

Hands On Approach

This guide is not meant to be your coffee-table reading. Use it as a tool to make your study or discussion more effective. Make use of the spaces in the lessons to record your thoughts and observations.

Outline

One of the exercises under the section “observation” is to record an outline of the passage. Spend time to work on this important exercise because it helps you get the big picture of the entire passage as well as see the relationship between the parts. It also trains you to read the passage carefully and thoughtfully. Try to write the outline without copying the headings from your Bible. Each entry in the outline should accurately reflect the main idea of the paragraph.

Key Words

Key words are words that give meaning to the text or are related to the main idea. Key words are often repeated to mark emphasis. Key words tell you about who, what, when, where, why, or how. Since there are no right or wrong key words, your list may be different from the one provided at the end of the book.

Length of Lesson

Although the lessons are also designed for group Bible study, sometimes a lesson may be too long for a study session. If this happens, the Bible study leader who began the lesson should inform the next leader of where the passage was left off and the discussion results from the first study.

Thoughts on Questions

The end of this book contains suggested answers that serve as pointers when you need help. Since many of the questions do not have standard answers, use the answers provided only as reference. With these thoughts on questions as a starting point, you should be able to come up with more complete answers on your own.

Preparing for Group Bible Studies

Before leading a group Bible study, you should go through the lesson in advance to get a good understanding of the material. Then select questions based on the amount of time you have for discussion and the group’s size, makeup, level of biblical knowledge, etc. Try to also

design additional application questions that you think would suit the particular needs of the group.

The Inductive Method

The inductive approach is an effective way to study the Bible. It follows 3 basic steps: observation, interpretation, and application.

- 👁 **Observation**—*What did God say? How did He say it?* This type of questions helps you look at the Bible passage carefully and equips you for a sound interpretation.
- 🔑 **Interpretation**—*What does it mean?* When answering this type of questions, let the Bible interpret itself whenever possible. Look at the immediate context (the surrounding verses) as well as the broader context (the surrounding chapters and the whole Bible) to derive at the intended meaning. Also ask the Holy Spirit to enlighten your heart to know the spiritual things that God wants to convey to you.
- 👣 **Application**—*How can I put this into practice?* Application questions encourage you to think about what God is teaching you personally through your study. What are His commands? What shortcomings in you is He pointing out? What message of encouragement does He have for you today? It is in examining your relationship with God and acting out God’s word that the words of the Bible can truly come to life.

Because the order of the questions in this guide generally follows the order of the Bible text, we did not group the questions according to the 3 steps mentioned above. Instead, we have used symbols to identify the type of question. By helping you become acquainted with these 3 basic types of questions, we hope that you will acquire the ability to develop meaningful questions for future personal studies as well as group discussions.

Footnotes

Two numbers follow each quote, e.g. (4/134). The number before the slash refers to the reference source listed at the end of this book. The second number indicates the page where the quote is located in the reference source.



Map A Geography in the time of the early church

1

Remembrance and Expectancy

Author

Paul identifies himself in the epistle as the writer (1:1; 2:18). Although Paul also includes Silvanus (Silas) and Timothy in the salutation, it is clear from the rest of the epistle that Paul is the author.

Recipient

The epistle is addressed to the church of the Thessalonians (1:1). The church in Thessalonica was the second church established in Macedonia, following the establishment of the church in Philippi. Its establishment was the result of Paul's evangelical effort during his second missionary journey. Read Acts 17:1-10 for the account of Paul's ministry in Thessalonica.

Date

A.D 50-51. First Thessalonians is probably the earliest of the Pauline Epistles.

Place

Paul wrote this epistle while he was in Corinth.

Purpose/Occasion

In response to Paul's preaching in the synagogue in Thessalonica, some Jews, a great multitude of devout Greeks, and a few of the leading women came to the faith. But out of jealousy, the unbelieving Jews instigated a riot in the city. Consequently, the brethren had to send Paul and Silas away to Berea, where the gospel was well received. But, later, the the same same group of Jews from Thessalonica came to Berea to stir up the crowds. Because of this persistent opposition, Paul left Berea for Athens.

Meanwhile, concerned for the believers in Thessalonica, Paul and his company longed to return there. But Satan hindered them (2:18). Therefore, from Athens, Paul sent Timothy back to Thessalonica to strengthen the church there, while he himself continued on to Corinth. Having visited the Thessalonian believers, Timothy returned

to Paul and brought back a report about them, which moved Paul to write the first letter to the Thessalonians.

1. What did Timothy report?

2. For what does Paul commend the believers and give thanks to God?

3. Paul encourages the church in Thessalonica concerning something that believers are destined to encounter and must endure. What is it?

Besides commending the believers and strengthening them to face hardship, Paul also writes to the Thessalonians regarding holy conduct in their personal lives in preparation for the Lord's return.

Unique Characteristics

1. Informal, personal style.
2. Absence of quotations from the Old Testament.
3. It uses the word "*parousia*" (the technical term for the arrival of a ruler) to describe the Lord's coming more than any other Pauline epistle.^{4vol6/517}

Central Verse

"Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ" (5:23).

Survey

1. Read the entire epistle once for general impressions. Then go through each section as listed in chart A and record a heading for each section. Note that chapters 1-3 are mainly looking back at events in the past whereas chapters 4-5 are mainly looking

forward to the return of Christ (Thus the title of this lesson: Remembrance and Expectancy).

Themes

Ministry to the Thessalonians

In the first half of the letter, Paul time and again recalls how he and his fellow workers first brought the gospel to the Thessalonians. He writes that the gospel did not come to them in word only, but also in power, and in the Holy Spirit and in much assurance (1:5). The effect of their preaching was evident in the response of the Thessalonians, who welcomed the gospel not as the word of men, but the word of God (2:13). Consequently, the believers turned to God from idols to serve the living and true God (1:9). Despite much affliction, the Thessalonians received the word with joy and became examples to all in Macedonia and Achaia (1:6-8).

Paul emphasizes that the gospel he preached was genuine. The believers themselves can testify how Paul and his companions conducted themselves while preaching the gospel in Thessalonica (1:5,9; 2:1). They were bold in speaking to the Thessalonians even after suffering persecution at Philippi (2:2). Their exhortations did not come from error or uncleanness or deceit (2:3). They preached as God-pleasers rather than men-pleasers, without flattery or covetousness (2:4-5). They were gentle, loving, devout, just, and blameless. As a nursing mother and a loving father, they toiled night and day to bring up the believers in the Lord (2:7-12).

Sufferings for the Faith

The church in Thessalonica was established in the midst of afflictions (1:6). Just as the churches in Judea suffered persecutions from the Judeans, the Thessalonian believers faced persecutions from their countrymen (2:14). Concerned that this relatively young church may be shaken by these afflictions, Paul eagerly hoped to return to Thessalonica to strengthen the believers (3:1-3).

Paul reminds the Thessalonians that they are appointed to afflictions (3:3). Even while he was still with them, he had already foretold of their impending sufferings (3:4). But, as it turned out, the Thessalonians were able to withstand the test of faith, and the good news that Timothy brought back, in turn, comforted Paul in his affliction and distress (3:6-7).

The Coming of the Lord

Perhaps this is the most prominent subject of this epistle. Every chapter ends with mention of the Lord's coming. The Thessalonian believers had turned to God from idols to serve the living God and to wait for His Son from heaven (1:9-10). The ministers' hope and joy and crown of rejoicing are the believers in the presence of the Lord Jesus Christ at His coming (2:19-20). Paul prays that God may establish the Thessalonians and preserve them blameless at the coming of the Lord Jesus Christ (3:13; 5:23). The day of the Lord will come as a thief in the night. Thus, believers must live as sons of light and be watchful and sober (5:1-8).

In chapter 4 Paul specifically teaches about those who have fallen asleep. At the coming of the Lord Jesus, God will bring with Him those who sleep in Jesus (4:14), and the dead in Christ will rise first (4:16). Then those who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and be with the Lord forever (4:17). This hope of resurrection and rapture should comfort believers so that they would not sorrow as others who have no hope (4:13,18).

Living to Please God

The latter half of the epistle concentrates on a Christian's daily walk (4:1). Believers are to abstain from sexual immorality, knowing that God has called us to holiness (4:3-7). Paul also urges the Thessalonians to increase more and more in their love (4:9-10) and to lead a quiet and productive life (4:11-12). In view of the coming of the Lord and of the sudden destruction on those living in darkness, believers need to be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation (5:4-8).

In the community of faith, believers are to esteem the spiritual leaders, be at peace with one another, warn the unruly, comfort the fainthearted, uphold the weak, be patient with all, avoid rendering evil for evil, but always pursue what is good (5:12-15). In our personal lives, we are to rejoice always, pray without ceasing, give thanks in everything, hold fast to the good and reject all evil (5:16-22).

Key Words/Phrases

Brethren, faith, hope, love, gospel, blameless, suffer, afflictions, joy, coming, sanctification.

Modern Relevance

This epistle speaks of the afflictions that Christians are appointed to suffer. Although we may not undergo the same kind of persecutions as the believers then endured, sufferings in our lives for the sake of our faith are certain. Just as the Thessalonian believers needed to stand firm in trials, we must be ready to face sufferings on the heavenly journey.

The epistle's call to a holy living in view of the Lord's coming certainly warrants our serious attention today. As the day of the Lord draws closer, the sins of this world continue to increase. More than ever, Christians need to be sober, living as sons of light in the midst of this dark age. Besides its ethical demands, the constant reminder of the Lord's coming in the epistle can also be our source of hope and strength as we eagerly wait for the return of our Lord.

1:1		Faith	Remembrance
1:2-5			
1:6-10			
2:1-12			
2:13-16			
2:17-19		Love	
3:1-5			
3:6-10			
3:11-13		Hope ¹	Expectancy
4:1-8			
4:9-12			
4:13-18			
5:1-11			
5:12-22			
5:23-24			
5:25-28			

Chart A Survey of 1Thessalonians

2

An Exemplary Church

The Basics

Setting

Paul and his fellow workers are always filled with thanks to God for the Thessalonians whenever they think of them in their prayers. Although the church in Thessalonica was established in the midst of afflictions, it was a dynamic church. In fact, it has become an example for all the other churches.

Key Verse

“remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father” (1:3).

Did You Know...?

1. **Silvanus** (1:1) is another name for the Silas of Acts.
2. **Thessalonica** (1:1) was an important port city on the Egnatian Way, which was the principal east-west trade and military route between Rome and Asia minor. It became the capital of the province of Macedonia in 148 B.C.
3. **Macedonia and Achaia** (1:7) were the two Roman provinces in Greece.

Observation



Outline

_____ (1:1)
 _____ (1:2-5)
 _____ (1:6-10)

1. Irvine Jensen, *1 & 2 Thessalonians, A Self Study Guide* (Chicago: Moody Press, 1974) p. 20.


Key Words/Phrases


General Analysis

- 1. According to this passage, state in general terms the characteristics of an effective believer.  


Segment Analysis



1:1

- 1. Paul acknowledges Silvanus and Timothy in the salutation even though he is the author of the epistle. What does this say about Paul? 

- 2. "Grace to you and peace from God our Father and the Lord Jesus Christ." These are the typical words of Paul's opening greetings. What does this greeting mean, and why is it important? 

1:2-5



- 3. What can we learn from verses 2-3 about the duty and the heart of a faithful minister of the gospel?   



- 4. Paul speaks of the visible fruits of the three essential Christian qualities in the Thessalonians. Record these and explain how each relates to its corresponding quality.  

- 4a. Faith



- 4b. Love


- 4c. Hope


- 5. To whom does Paul attribute the qualities of the Thessalonians?  



- 6. List and explain the criteria of effective preaching as found in verse 5.  


1:6-10


7a. Under what circumstance did the Thessalonian believers receive the word? What does this say about them?  


7b. What attitude did they have toward their circumstance? What made this attitude possible? 

7c. Recall such kind of experience when you went through afflictions in your life for the sake of faith. 

8. Note the words “became followers” (or “imitators”) in verse 6 and “became examples” in verse 7. What can we learn from the Thessalonians about Christian growth?  

9a. What two things spread from the Thessalonians? 

9b. How can you spread the word of God in the same way? 

10. According to verses 9 and 10, what were the three important parts of the Thessalonian believers’ conversion? 

11. How does verse 10 help explain the meaning of salvation? 

The Faithful Minister

The Basics

Setting

The passage of this lesson extends from and expands on the opening chapter, in which Paul gave thanks to God for the exemplary church in Thessalonica. Now he asks the believers to recall the time when Paul and his companions first brought the gospel to them. In defending against false allegations, Paul calls upon the Thessalonians and God to be witnesses to testify to the integrity of the ministry Paul and his fellow workers had conducted. Then, at the end of the passage, he gives thanks to God once again for the Thessalonian believers' reception of the gospel and strong faith.

Key Verse

"You are witnesses, and God also, how devoutly and justly and blamelessly we behaved ourselves among you who believe" (2:10).

Did You Know...?

1. "Spitefully treated at Philippi" (2:2): Read Acts 16:16-40 for the account on this event.


Observation


Outline


- _____ (2:1-2)
- _____ (2:3-6)
- _____ (2:7-12)
- _____ (2:13-16)

Key Words/Phrases

General Analysis



1. Observe the shift in focus from the previous passage to the present passage. Who is this passage mainly about? 



- 2a. Verses 1-6 consist of many negatives ("not...", "neither...", "nor..."). Record each of these. 



- 2b. Verses 7-12, on the other hand, stress many positives. Record these also. 

Segment Analysis



2:1-2

1. What is Paul's evaluation of their ministry in Thessalonica? 




- 2a. What enables a preacher of the gospel to be bold despite persecutions? 


2b. What positive impact can a preacher’s boldness in sufferings bring upon the believers?  


2:3-6

3. The apostles’ exhortation did not come from error (in their message), uncleanness (in their motives), or deceit (in their method). Elaborate on each of these negative things and why they are detrimental.  

4a. Why did God entrust the gospel to Paul and his companions? 


4b. What reason can we see in verse 4 why a preacher of the gospel must speak to please God rather than man?  


5. What “right” did the apostles relinquish? (6)?  



6. What lessons did you learn from this passage concerning your service? 


2:7-12



7. What point is Paul making in comparing themselves with a mother and a father?  

8a. What two things were the apostles willing to give to the Thessalonians? (8) 


8b. Are you willing to do the same for those whom you minister to? In what ways can you give your own life to them? 



9. What is Paul referring to by “laboring night and day”?  


10. What can we learn from verse 10 about what a minister of the gospel should aim to accomplish? 


11. What does it mean for us to “walk worthy of God”?  


2:13-16

12. Why do Paul and his fellow workers thank God without ceasing concerning the Thessalonians? 

13. What can we learn from the Thessalonians in terms of our attitude in receiving the message we hear? Why is such attitude important?  

14. How have the Thessalonian believers not only believed, but also experienced, that the word they heard was indeed the word of God? 

15. How did the Jews incite the citizens of Thessalonica to persecute the Christians? (see Acts 17:5-10). 

16. What sins did the Judeans who opposed the apostles commit? What was coming upon them as a result? 

4

Longing and Joy

The Basics

Setting

Paul’s ministry in Thessalonica ended abruptly when the unbelieving Jews instigated the people of the city against the missionaries. Because of this strong opposition, the brethren immediately sent Paul and Silas away by night (Acts 17:5-10). Since the church in Thessalonica was a very young church, Paul was intensely concerned for the believers and longed to return to them. In this passage, he relates his earnest desire to see the believers and the exceeding joy after hearing the good news about them.

Key Verse

“For what is our hope, or joy, or crown of rejoicing? Is it not even you in the presence of our Lord Jesus Christ at His coming?” (2:19).

Did You Know...?

1. **“Taken away”** (2:17) literally means “orphaned.”
2. **“Crown”** (2:19): “Not a royal crown, but a wreath used on festive occasions or as the prize in the Greek games.”^{6/1824}
3. **“Coming”** (2:19; 3:13): “Here the noun is *parousia*, which in extrabiblical Greek sometimes meant a ruler’s visit to a certain place. *Parousia* comes from two words: ‘to be’ and ‘present.’ It may point to the moment of arrival to initiate a visit or it may focus on the stay initiated by the arrival.”^{5vol11/262}
4. **“Left in Athens alone, and sent Timothy”** (3:1): Because of the persecution in Berea, the brethren there sent Paul to Athens while Silas and Timothy stayed behind (Acts 17:13-15). After Silas and Timothy joined Paul again in Athens, Paul sent Timothy to Thessalonica to strengthen the church there.
5. **“Establish”** (3:2): “In Greek classical literature the word was generally used in the literal sense of putting a buttress on a building. In the NT it is mainly used figuratively, as here.”^{6/1824}

- 6. “**I**” (3:5): “Paul uses the Greek emphatic pronoun (elsewhere used only in 2:18) to bring out his deep concern.” ^{6/1825}
- 7. “**Exceedingly**” (3:10): “Translates a strong and unusual Greek compound word (found elsewhere in the NT only in 5:13; Eph 3:20) that brings out Paul’s passionate longing.” ^{6/1825}

Observation





Outline

- _____ (2:17-20)
- _____ (3:1-5)
- _____ (3:6--10)
- _____ (3:11-13)

Key Words/Phrases



- _____
- _____
- _____
- _____
- _____


General Analysis


- 1. How does the last paragraph (3:11-13) relate to the first paragraph (2:17-19)?  
- _____
- _____
- _____
- _____
- 2a. What is the tone of this passage? 
- _____
- 2b. Record the many strong words that contribute to the tone. 
- _____
- _____

Segment Analysis




2:17-20


- 1. According to Paul, what was one thing that his physical separation from the believers cannot take away? Why?  
- _____
- _____

- 2a. What does Paul mean when he says that the believers are his hope, joy, crown of rejoicing, and glory? 
- _____
- _____


- 2b. What is your hope and joy in life? How does it compare with that of Paul? 
- _____
- _____

3:1-5

- 3. Why was Paul so eager to see the Thessalonians? 
- _____
- _____
- 4. What was Timothy’s mission? 
- _____
- _____
- 5. How should we love the brethren who are in afflictions? Why is such love so important? 
- _____
- _____


6. Why does Paul repeatedly remind the believers that they are appointed to afflictions? 


7. What kind of temptations may Paul have in mind in verse 5? 

8. "Lest...our labors might be in vain." What does this remind us about our ministry? 


3:6-10

9a. What good news did Timothy bring back to Paul? 


9b. How did Paul react to the good news? 

10. What does Paul mean by "now we live, if you stand fast in the Lord"? 

11a. What does Paul thank God for in his prayer? 


11b. In terms of our service, what lesson can we learn from Paul's thanksgiving? 

12a. What does he ask God for in his prayer? 

12b. What was the manner of his prayer? 

13. What does he mean by "perfect what is lacking in your faith"? 

3:11-13

14. What are Paul's wishes and prayers in this paragraph? 

15. What can you learn from Paul's prayer about the work of the Lord Jesus Christ in our lives?  

Final Thoughts

16. With lessons you have drawn from this passage, how can you minister to brothers and sisters you know who are far away? 🐾

5

Living to Please God

The Basics

Setting

In the first half of the epistle, Paul wrote mainly about his past ministry to the Thessalonians, both in presence or in absence. But he feels that recounting the past and expressing his affection for the believers is not enough (thus the words “finally then...” in 4:1). He now devotes the rest of the epistle to giving specific instructions about the various aspects of Christian living and urging them to live in a manner in accord with the expectation of the Lord’s return.

Key Verse

“Finally then, brethren, we urge and exhort in the Lord Jesus that you should abound more and more, just as you received from us how you ought to walk and to please God” (4:1).

Did You Know...?

1. **“Sexual immorality”** (4:3) “In the first century moral standards were generally very low, and chastity was regarded as an unreasonable restriction.” ^{6/1825} Sexual sins, including adultery, homosexuality, and prostitution, were rampant in ancient Rome. “Adultery was so common as to attract little attention..., and practically every well-to-do woman had at least one divorce.” ^{8/134}
2. **“Brotherly love”** (4:9): Translates *philadelphia*, a Greek word that outside the NT almost without exception denoted the mutual love of children of the same father. ^{6/1826}
3. **“Work with your own hands”** (4:11): The Greeks in general thought manual labor degrading and fit only for slaves. Christians took seriously the need for earning their own living, but some of the Thessalonians, perhaps as a result of their belief in the imminent return of Christ (see 2Th 3:11), were neglecting work and relying on others to support them. ^{6/1826}

Observation


Outline

- _____ (4:1-2)
- _____ (4:3-8)
- _____ (4:9-12)

Key Words/Phrases



- _____
- _____
- _____


General Analysis

1. How do the last verses of chapter 3 lead into the present passage? 
- _____
- _____
- _____

Segment Analysis


4:1-2

1. Paul writes, "We urge and exhort in the Lord Jesus...." What does this indicate about the nature of Paul's instructions in this passage? 
 - _____
 - _____
 - _____
- 2a. "You should abound more and more." What does Paul ask the believers to do more and more? 
 - _____
 - _____
 - _____


- 2b. What does the command to "abound more and more" tell us about the right attitude toward Christian growth? 

- _____
- _____



4:3-8

3. What will of God is stated specifically in this paragraph? 



- _____
- _____

4. What is the meaning of "sanctification"? 


- _____
- _____

5. How does abstaining from sexual immorality relate to loving others?  

- _____
- _____


6. What is the most important reason for abstaining from sexual immorality?  

- _____
- _____


7. Why do you think Paul mentions in verse 8 that God has given us the Holy Spirit? 


- _____
- _____




4:9-12

8. What is the extent of the love of the Thessalonians? 

- _____
- _____

9. What is Paul asking them to do concerning love? 

10. In what areas of your life can you increase your love more and more? Set some concrete goals. 

11. What kind of “quiet life” should Christians lead? Why is such a life necessary?   

6

The Coming of the Lord

The Basics

Setting

In the previous passage, Paul urged the believers to abstain from sexual immorality and to abound in love. Now, he continues his exhortation, turning to the topic of hope. The coming of the Lord must always be on the mind of believers, for that is the ultimate goal of our salvation. Expectation of the Lord’s return also has direct bearing on a Christian’s daily living. It brings comfort to the bereaved and demands a sober life.

Key Verse

“For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord” (4:16-17).

Did You Know...?

1. “**Archangel**” (4:16): Michael is the only archangel named in the Bible.
2. “**The times and the seasons**” (5:1) “are well-known words describing the end times from two perspectives. The former conceives more of elapsed time and hence a particular date or dates when predictions will be fulfilled. The latter word, while including some reference to extent of time, gives more attention to the character or quality of a given period, i.e., what signs will accompany the consummating events” ^{5vol11/280} (cf. Acts 1:7; 3:19-21).
3. “**The day of the Lord**” (5:2): This is a biblical term for a period of time in the future in which God will pour out His wrath and exercise judgment (cf. Isa 3:16-24; 13:6-11; Jer 30:7; 46:10; Ezek

30:1-4; Joel 2:1-32; Amos 5:18-20; Obad 15-18; Zeph 1:7-18; 2:1-3; Zech 14:1-21; Mal 4:5; 1Thess 1:10; 2:16; 5:9; 2Pet 3:10).

- 4. “Not” (5:3): An emphatic double negative in the Greek, a construction Paul uses only four times in all his writings. ^{6/1827}
- 5. “Son of” (5:5): In Semitic languages (such as Hebrew) to be the “son of” a quality meant to be characterized by that quality. ^{6/1827}


Observation

Outline

_____ (4:13-18)
 _____ (5:1-5)
 _____ (5:6-11)

Key Words/Phrases


General Analysis


- 1. How are the endings of 4:13-18 and 5:1-11 similar? 



- 2. Compare 5:1-6 with Matthew 24:36-44 and record the similarities.


Segment Analysis



4:13-18



- 1. What is Paul’s purpose in writing this paragraph? 



- 2. How do those who have no hope view death? What emotions result from such a view? 


- 3. What does Paul call believers who have died in Christ? Why?  

- 4. Record what this passage teaches about what will happen to those who sleep in Christ. 


- 5. What will happen to believers who are alive when the Lord descends from heaven?  

6. How can we be certain that the dead in Christ will rise?  



7. This passage reveals in detail the events at the Lord's descent. How does Paul know about these future events?  


8. Paul tells the believers to comfort each other with these words. What aspects of this passage do you find comforting? 




5:1-11


9. In what sense is the coming of the day of the Lord like the coming of a thief in the night? 

10. What contrasts does Paul make here? 

11. What characterize those who are of the night?  

12. According to Paul, what does it mean to be sober?  

13a. How does verse 10 define salvation as mentioned in verses 8 and 9?   

13b. What does it mean to live together with the Lord, whether we wake or sleep (10)? 

14. What is the importance of Christian fellowship in light of the Lord's coming?   

Closing Exhortations

The Basics

Setting

Paul has written extensively concerning the coming of the Lord and urged the believers to live watchful and sober lives in expectation of that day. Before closing the epistle, he has further exhortations for the Thessalonians concerning both church and personal life.

Key Verse

“Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you” (5:16-18).

Observation



Outline



- _____ (5:12-15)
 _____ (5:16-18)
 _____ (5:19-22)
 _____ (5:23-24)
 _____ (5:25-27)
 _____ (5:28)


Key Words/Phrases



Segment Analysis

5:12-15

- 1a. Who are verses 12-13 about?  




- 1b. How should we recognize and esteem them?  

2. Have you ever comforted the fainthearted or upheld the weak? What is required to do so? 

3. What kind of patience is meant in verse 14? What are some ways in which you can practice such patience?  

4. Think of a real life example of repaying evil with good. Share this with your group.

5:16-18

5. What element is common to all three commands in this paragraph? What lesson can we learn from this?   

6. Which command(s) have you not yet carried out? 🦶

7. What purpose do you think God’s will, as stated here in the three commands, accomplishes? 🔑

5:19-22

8. What does it mean to quench the Spirit? 🔑

9. What does it mean to despise prophecy? Why would a person despise prophecies? 🔑

10. Why should we test all things? How do we do so? 👁️ 🔑 🦶

11. In a world where evil often prevails over what is good, what does it take for believers to “hold fast what is good” and “abstain from every form of evil”? 🔑 🦶

5:23-28

12. How does God’s faithful preservation relate to the earlier exhortations and commands? 🔑

13. How can the truth of verse 24 help you in your daily Christian walk? 🦶

8

Introduction to 2Thessalonians

Expectation of the Lord's Return**Author**

Paul identifies himself in the epistle as the writer (1:1; 3:17), but he also includes Silvanus (Silas) and Timothy in the salutation.

Recipient

The epistle is addressed to the church of the Thessalonians (1:1). See Lesson 1 for more information about this church.

Date

Paul wrote this epistle in about A.D 50-51, shortly after he wrote 1 Thessalonians.

Place

Corinth.

Purpose/Occasion

Three developments in the church called for Paul's second epistle: 1) persistent persecutions and tribulations; 2) false teaching that the day of Christ had already come, causing confusion and disturbance in the church; 3) presence of some brethren who were disorderly and idle. To strengthen those who were suffering, Paul assured the believers the certainty of divine retribution on the day of the Lord. To remove misapprehensions about the Lord's return, Paul pointed out events that must take place before that day to show that the day had not yet come. Finally, Paul instructed the church to take disciplinary action on the disorderly and idle and exhorted the believers to lead responsible lives.

Central Verse

"Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle" (2:15).

Survey

Read the entire epistle once for general impressions and answer the following questions.

1. Write down a chapter heading for each chapter.

Chapter 1: _____

Chapter 2: _____

Chapter 3: _____

2. Based on your first reading, what similarities and differences do you see between 1 and 2 Thessalonians?

Themes

Record briefly what is taught about each of the following themes.

Persecutions and Tribulations

The Day of Christ

Dealing with Those Who Are Idle

Key Words/Phrases

The Lord, thanks, persecutions, tribulations, revealed, vengeance, that Day, lawlessness, disorderly, work.

Modern Relevance

What this epistle instructs concerning the hardships and challenges the Thessalonians faced can also instruct present day believers. Everyone who enters the kingdom of God needs to persevere under persecutions while trusting in the righteous judgment of God. Just as there were misleading doctrines about the day of Christ, deceptions will surely abound in the last days and have indeed become prevalent today. But the epistle foretells of the coming of the lawless one, an event that must take place before the Lord’s return. By heeding this prophecy, we will not be troubled and confused. The epistle’s exhortations on Christian responsibility also certainly warrant the attention of every believer. Even in view of the Lord’s imminent return, we need to continue to fulfill our daily duties and persist in doing good.

9

Patience and Faith in Persecutions

The Basics

Setting

Paul gives thanks to God first of all for the growing faith and love of the Thessalonians in the midst of persecutions. He comforts them by assuring them of the righteous judgment of God. He also mentions the continual prayers of him and his co-workers on their behalf.

Key Verse

“so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure, which is manifest evidence of the righteous judgment of God, that you may be counted worthy of the kingdom of God, for which you also suffer” (1:4-5).

Did You Know...?

1. **“Flaming fire”** (1:8): “In biblical times, fire was often the symbol of divine presence, such as at Mt. Sinai and on the day of Pentecost. Compare these related references: Exodus 3:2; Isaiah 66:15; Daniel 7:10-11; 2 Peter 3:7” ^{2/80}
2. **“Vengeance”** (1:8) literally means ‘out of justice.’

Observation

Outline

 (1:1-2)

 (1:3-4)


 (1:5-10)



 (1:11-12)



Key Words/Phrases

Segment Analysis

1:3-4

1a. For what does Paul give thanks to God? 

1b. Relate Paul's thanksgiving to his earlier prayer and exhortation in 1Thessalonians 3:10,12 and 4:1  


2. "We are bound to thank God always for you..." What attitude can you learn from this?  

3. Is your faith growing exceedingly? How do you know?

1:5-10


4. Record what this paragraph teaches about


4a. The persecutors 

4b. The persecuted 



5. What is evidence of the righteous judgment of God? Why? 





6. What does it mean that the believers be counted worthy of the kingdom of God? Does it mean that they deserve to enter God's kingdom by virtue of their endurance? 



7. To whom will God take vengeance? 

1:11-12

8. How does this prayer encourage believers who are suffering persecutions?  

9. What is “the good pleasure of His goodness” (11)? 

10. What does it mean that the name of our Lord Jesus Christ may be glorified in us and we in Him (12)? 

11. What is the basis of Paul’s prayer?  

10

Assurance about the Lord’s Coming

The Basics

Setting

While writing about the judgment of God in the last chapter, Paul referred to the coming of the Lord. Now, Paul instructs the believers on the timing of this event. Apparently, some believers had been shaken by the false claim that the day of Christ has already come. Paul assures the believers that the day has not yet come by pointing out that the lawless one must first be revealed before the Lord returns. He also gives thanks to God for His election of the Thessalonians, encourages them to stand fast, and prays to God to comfort and establish them.

Key Verse

“Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle” (2:15).

Did You Know...?

1. **“Shaken”** (2:2): “The Greek for this verb was often used of a ship adrift from its mooring, and suggests lack of stability.” ^{6/1830}
2. **“The falling away”** (2:3) translates the Greek word *apostasia*, from which the English word “apostasy” comes..
3. **“The son of perdition”** (2:3) means “the one doomed to destruction” (cf. Jn 17:12).

Observation

Outline

- _____ (2:1-4)
- _____ (2:5-12)
- _____ (2:13-15)
- _____ (2:16-17)

Key Words/Phrases

General Analysis

- 1. Compare the first two paragraphs with the last two. How do they contrast and relate to each other? [eye icon] [key icon]

- 2. Read the following passages, which also refer to the lawless one, and record your observations: Dan 7:8,20; 8:24,25; Mt 24:15; 1Jn 2:18,22; 4:3; and possibly Rev 13:1-18; 17:8. Note the distinction in 1Jn 2:18 between "antichrists," many of which have already come, and "the Antichrist," which is yet to come. [eye icon]

Segment Analysis

2:1-4

- 1. Why would believers be shaken and troubled by the false claim that the day of Christ had come? [key icon]

- 2. What three possible sources could the false claim come from? [eye icon]

- 3. What two events must precede or initiate the day of the Lord? Explain these events. [eye icon] [key icon]

- 4. What are the nature and works of the man of sin? [eye icon]

2:5-12

- 5. Why is the man of sin not yet revealed? [eye icon]

- 6a. What is already present in the world? [eye icon]

- 6b. Have you witnessed its presence today? Give some examples. [key icon]

- 7. What will be the end of the lawless one? [eye icon]

8. Who is behind the lawless one? What does he aim to accomplish?



9. How will the lawless draw followers, and who will be his followers?



10. In what ways do people today reject the love of the truth? Why do they refuse to believe in the truth?



11a. What will God do to the followers of the lawless one? Why?



11b. How can we take this as a warning for ourselves so as to not fall under condemnation?



2:13-15

12. What does the word “but” in verse 13 indicate?



13. What does this paragraph teach about

13a. Election

13b. Salvation

13c. Calling

13d. Glory

14. What does it mean that God saves us through the sanctification of the Spirit and belief in the truth?



15. How does the command in verse 15 relate to the preceding verses?



2:16-17

16. What “everlasting consolation and good hope by grace” has God given us (16)?



17. What kind of comfort and establishment is Paul praying for (17)?



11

Closing Appeals

The Basics

Setting

In the first two chapters, Paul wrote extensively about the coming judgment and the Lord’s return in order to reassure the believers and to discredit any false claims that might have shaken them. Now he turns his attention to practical Christian living. He teaches them how they ought to conduct themselves in their daily lives and in the church, stressing the importance of order and responsibility.

Key Verse

“And we have confidence in the Lord concerning you, both that you do and will do the things we command you” (3:4).

Did You Know...?

1. **“Bread”** (3:8): “A Hebraism for “make a living” (see, e.g., Gen 3:19; Am 7:12).” ^{6/1832}
2. **“Own hand”** (3:17): “Paul had probably dictated this letter to his secretary, as was his custom. He adds his name and a closing sentence in his own handwriting to confirm that this letter is unquestionably from him (see 2:2).” ^{1/1815}

Observation

Outline

(3:1-2)


(3:3-5)

(3:6-15)

(3:16-18)



Key Words/Phrases


General Analysis

1. What word indicates that this passage is a new section? 



Segment Analysis

3:1-2




1. What are Paul's prayer requests? Explain what these requests mean.  

2. Why does Paul add the words "for not all have faith" in verse 2? 


3:3-5


3. How does verse 3 stand in contrast with verse 2?  



4. What is the basis of Paul's confidence that the believers will obey what he commands them?  


5. In view of the context, why are the love of God and the patience of Christ in our hearts so essential?   


3:6-15


- 6a. What problem does Paul address here? 



- 6b. What is Paul commanding the believers to do concerning the disorderly? 

- 6c. What is the purpose of this command?  



7. What examples did Paul and his companions leave with the Thessalonians? 


8. How does the command in verse 13 relate to the context? 

9. In verse 15, Paul places a restraint on the extent of the disciplinary action against the disorderly. Under what circumstances should we cast someone out of the fellowship completely? And when should we apply restraint in disciplinary action? 

10. What lessons can we learn from this passage regarding our personal responsibilities in the fellowship of believers?  

3:16-17

11. What do you see in the words “always,” “every,” and “all” in Paul’s benediction?  

12. Why does Paul call attention to the fact that He wrote the salutation with his own hand? 

Wage the Good Warfare

Author

Paul identifies himself as the author in the epistle (1:1). Ample evidence from the writings of the early church also supports the Pauline authorship.

Recipient

Timothy, Paul’s fellow worker and “true son in the faith” (1:2,18).

Date

The book of Acts ends with Paul’s first imprisonment in Rome, which took place around A.D. 60-62. After his release, Paul most likely made a final missionary trip to Spain before he was imprisoned again and martyred for the Lord. It was probably during this trip, between A.D. 62-66, that Paul wrote this epistle.

Place

Paul was probably in Macedonia when he wrote this letter, and the letter was sent to Timothy in Ephesus (1:3).

Purpose/Occasion

Paul had urged Timothy to remain in Ephesus for a specific purpose—to “charge some that they teach no other doctrine, nor give heed to fables and endless genealogies” (1:3-4). Paul’s letter is to remind Timothy the charge to defend sound doctrine and combat false teachings in the church.

Furthermore, Paul gives Timothy instructions on church offices, worship, and pastoral responsibilities towards various groups. The goal is to teach the believers to conduct themselves in a manner that accords with godliness, whether at home or in the church. Paul also exhorts Timothy to be an example to the believers by being steadfast in sound doctrine, pursuing spiritual progress, and fighting the good fight of faith.

Unique Characteristics

- 1 and 2 Timothy and Titus are collectively known as the Pastoral Epistles because they are directives to two of Paul's assistants on the pastoral care of the church.
- The phrase "this is a faithful saying," used to highlight a key teaching, is not found anywhere else in the NT but appears five times in the Pastoral Epistles (1Tim 1:15; 3:1; 4:9; 2Tim 2:11; Tit 3:8).

Central Verse

"But if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth" (3:15).

Survey

1. Read the entire epistle once for general impressions. Then go through each section as listed in chart B and record a heading for each section.
2. Note the symmetrical structure of this epistle (See Willbert B. Wallis, "1 and 2 Timothy" in *The Wycliffe Bible Commentary*, pp. 1368-70).
 - Charge (1:3-16)
 - Hymn (1:17)
 - Charge (1:18-20)
 - Charge (2:1-3:15)
 - Hymn (3:16)
 - Charge (4:1-6:2c)
 - Charge (6:2d-15a)
 - Hymn (6:15b-16)
 - Charge (6:17-21)

Themes

Sound Doctrine

Timothy's foremost responsibility in the church is to teach and defend sound doctrine. Some in the church have turned aside to idle talks, desiring to be teachers of the law but understanding neither what they say nor the things which they affirm (1:6-7, 6:20). They give heed to profane and old wives' fables and endless genealogies, which cause disputes rather than godly edification (1:4; 4:7). Paul also points out that in latter times some will give heed to deceiving spirits and

doctrines of demons, speaking lies in hypocrisy, forbidding marriage, and commanding abstinence from foods (4:1-3). Thus, Paul charges Timothy to avoid and reject all these, and to stop the works of those who teach such things.

As a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine, Timothy must command and teach the believers to follow sound doctrine (4:6,11; 6:2). He needs to give attention to reading, to exhortation, to doctrine (4:13). He is to also take heed to himself and to the doctrine, and to continue in them in order to save himself and those who hear him (4:16).

Godliness

The sound doctrine, which Paul speaks of so often in the pastoral epistles, is the doctrine which accords with godliness (6:3). It is according to the glorious gospel of the blessed God and the great mystery of godliness (1:11; 3:16). It brings godly edification rather than disputes (1:4), and its goal is love from a pure heart, from a good conscience, and from sincere faith (1:5).

Godliness pervades every aspect of a believer's life. Christians need to supplicate, pray and intercede for all men, for kings, and all who are in authority, so that they may lead a quiet and peaceable life in all godliness and reverence (2:1-3). The men are to be holy, prayerful, and without wrath and doubting (2:8). The women are to likewise conduct themselves in a manner that is proper for godliness, adorning themselves with modesty, good works, faith, holiness, love, and self-control (2:9-15). Those who minister in the church, such as bishops and deacons, must be believers with godly and blameless conduct (3:1-13). Bondservants are to honor their own masters so that the name of God and His doctrine may not be blasphemed (6:1). Godliness also underlies a correct understanding of wealth (6:6-10,17-19).

While Timothy teaches the believers to live in godliness, he himself must also exercise himself toward godliness, which is profitable for all things, having promise of the life that now is and of that which is to come (4:7,8). He is to flee all sinful conduct and attitudes, but pursue righteousness, godliness, faith, love, patience, and gentleness (6:11).

Church Offices and Order

The purpose of the epistle is to show Timothy how a worker of God ought to conduct himself in the church, the house of God (3:15). Therefore, Paul gives specific instructions on church order so that

godliness and sound doctrine may prevail in God’s house. He lays down the criteria for bishops and deacons, whose responsibilities are to teach, watch over, and serve the believers (3:1-13). He writes about the role of women in the church (2:11-13). He addresses the issue of care for the widows in church (5:3-16). He also instructs Timothy concerning discipline in the church (5:19-25). If believers in the church conduct themselves in godliness according to the sound doctrine, then there will be no room for false doctrines and strife.

Key Words/Phrases

Godliness, doctrine, good, charge, faith, conscience, gospel, teach.

Modern Relevance

The Holy Spirit has expressly revealed that in the latter times, some will depart from the faith, giving heed to deceiving spirits and doctrines of demons (4:1). Thus, the command to exercise godliness and hold on to the sound doctrine is particularly relevant in this day and age, especially when believers are in constant danger of succumbing to misleading doctrines and immoral conduct. Whether in our personal lives or in the church, we need to be true to the message of the gospel and live in a manner that exhibits the glory of God. We must reject everything that does not edify and exercise ourselves toward godliness while holding on to eternal life.

This epistle also serves as a manual for the spiritual leaders of the church today. Not only can we adopt the model of church regulations based on Paul’s instructions, we can all the more observe and learn the principles behind caring for the house of God. As shepherds of God’s flock, we have the responsibility to teach sound doctrine, guard against false teachings, and exhort the believers to act in godly conduct. We also ought to watch our own lives, pursuing righteousness, godliness, faith, love, patience, and gentleness.

1:1-2	Charge
1:3-11	
1:12-17	
1:18-20	Worship and Conduct
2:1-7	
2:8-15	
3:1-7	
3:8-13	
3:14-16	Pastoral Duties
4:1-5	
4:6-11	
4:12-16	
5:1-2	
5:3-16	
5:17-25	
6:1-2a	
6:2b-10	Admonitions
6:11-16	
6:17-19	
6:20-21	

Chart B Survey of 1Timothy

The Basics

Setting

False teachers have arisen in the Ephesian church. Paul writes this epistle with the charge to Timothy to address this issue. He follows with his personal testimony of the Lord's mercy in saving him despite his past and in entrusting him with the ministry of the gospel. It is based on this commission from the Lord that Paul now charges Timothy to wage the good warfare.

Key Verse

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief" (1:15).

Did You Know...?

1. **"When I went into Macedonia"** (1:3): This event, which is not recorded in Acts, probably took place after Paul was released from his first Roman imprisonment.
2. **"Remain in Ephesus"** (1:3): The Ephesian church was established during Paul's third missionary journey (Acts 19:1-20:1). Paul visited the church again probably after his first Roman imprisonment and asked Timothy to stay behind in Ephesus while he went on to Macedonia.
3. **"Fables and endless genealogies"** (1:4): These were probably myths built on OT genealogies.
4. **Hymenaeus** (1:20) was an apostate and a false teacher who taught that the resurrection was already past (2Tim 2:17-18).
5. **Alexander** (1:20) was probably Alexander the coppersmith, who did Paul much harm (2Tim 4:14).



Observation

Outline

- _____ (1:1-2)
- _____ (1:3-11)
- _____ (3-7)
- _____ (8-11)
- _____ (1:12-17)
- _____ (1:18-20)


Key Words/Phrases

General Analysis


1. How does Paul's personal testimony relate to his charge to Timothy?  


Segment Analysis

1:1-2


1. Based on the way Paul identifies himself, what can we know about Paul's understanding of his role and responsibility? 


2. Why is the Lord Jesus Christ “our hope”?  


3a. How does Paul address Timothy? 


3b. What does this term suggest? 

1:3-11


4a. Why did Paul urge Timothy to remain in Ephesus? 


4b. Why is this task necessary? 


4c. What similar issues do we face today, and how should we respond to them? 



5a. What “commandment” is verse 5 referring to? 


5b. Explain the purpose of this commandment.

6. What is a “good conscience”? 


7. What are the underlying problems of the false teachers? 






8a. According to Paul, what is the purpose of the law?  


8b. How have the false teachers misinterpreted the purpose of the law? 


1:12-17



9. For what does Paul give thanks to Christ Jesus? 


10. How does Paul describe his past? 


11. Why does Paul recall his own past?  

12. According to Paul, what is God's purpose in granting him mercy? 



13. How is Paul's testimony relevant today? 

14. Analyze and meditate on the hymn of verse 17. What moves Paul to say these words of praise?  


15. How does this paragraph challenge the doctrine of the false teachers? 

16. What lessons can we learn from Paul's view of himself, of the grace he has received, and of his ministry? 

1:18-20

17. What does Paul compare Timothy's mission to? Explain your answer.  

18. How does Paul contrast Timothy with the false teachers with whom he is battling?  

19. Why is shipwreck a suitable analogy for the condition of those who have rejected faith and a good conscience? 

The Basics

Setting

Paul began the epistle with instructions specifically for Timothy. He now proceeds with instructions that Timothy should use in his exhortation to the believers. These instructions concern the prayer mission of all believers and the order in worship.

Key Verse

“For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth” (2:3-4).

Did You Know...?

1. **“For kings”** (2:2): Paul wrote these words during the reign of the cruel and wicked emperor Nero, who later put Peter and Paul to death.
2. **“Godliness”** (2:2): “A key word (along with “godly”) in the Pastorals, occurring eight times in 1 Timothy (here; 3:16; 4:7-8; 6:3,5-6,11), once in 2 Timothy (3:5) and once in Titus (1:1), but nowhere else in the writings of Paul. It implies a good and holy life, with special emphasis on its source, a deep reverence for God.” ^{6/1837}
3. **“There is one God”** (2:5): “The basic belief of Judaism (Dt 6:4), which every Jew confessed daily in the *Shema*.” ^{6/1838}
4. **“Preacher”** (2:7): The term, translated as “herald” in NIV, denotes “one who with authority makes a public proclamation” ^{1/1838}
5. **“Doubting”** (2:8) is better translated as “disputing” (cf. Rom 14:1; Php 2:14).
6. **“Adam was not deceived”** (2:14): Eve sinned because she was deceived by the serpent. Adam sinned not because he was

deceived, but because he chose to go along with Eve’s decision even though he knew it was against God’s command.

Observation



Outline


_____ (2:1-7)
 _____ (2:8-15)



Key Words/Phrases




Segment Analysis



2:1-7



1. Explain the reason for the word “therefore” in verse 1.  




- 2a. What does Paul exhort the believers to do? 



- 2b. What is the purpose for doing so?  



2c. What related teachings to the above exhortation did Paul give in the epistle to the Romans and how are these teachings relevant to us today?   


3. How is the grace of God illustrated in this passage?  

4. What does verse 5 teach about the nature of Christ Jesus?  



5a. How does God’s desire for all men to be saved and the sacrifice of Jesus Christ (4-6) relate to the exhortation to pray for all men?   




5b. How do they relate to Paul’s mission?  


6. What does the repetition of the word “all” in this paragraph indicate?  


7. What do the words “first of all” (1) suggest? Apply this to the mission of the church today.  


2:8-15

8. What does Paul express as his desire for the men in church to do? Explain your answer.  

9. What exhortation does Paul give to the women concerning their apparel? How can this guideline be applied today?   



10a. What does Paul teach concerning the conduct of women in the congregation? 

10b. How does this teaching apply to today's contexts? 

10c. Does this teaching belittle women? 

11. What blessing would godly women reap, according to verse 15?



12. How do the exhortations to both the men and the women relate to the first paragraph (1-7)?  

The Basics

Setting

After instructing the believers in general, Paul provides guidance on the appointment of church ministers. The qualifications Paul outlines serve as exhortation to existing church ministers and help preachers such as Timothy in the selection and ordination of new ministers. The qualifications can be categorized into four areas, i.e., personal character, family life, church life, public or social life.

Key Verse

“But if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth” (3:15).

Did You Know...?

1. **“Bishops”** (3:1): “In the Greek culture the word was used of a presiding official in a civic or religious organization. Here it refers to a man who oversees a local congregation. The equivalent word from the Jewish background of Christianity is ‘elder.’ The term ‘overseer’ and ‘elder’ are used interchangeably in Acts 20:17,28; Tit 1:5-7; 1Pet 5:1-2.” ^{6/1838}
2. **“Deacons”** (3:8): “The word *diaconos*. The simple meaning of this word is ‘servant,’ and it is used that way many times in the Gospels. Specifically, it was used by Josephus and other writers of that period for those who wait on tables.” ^{5vol11/367}
3. **“Their wives”** 3:11: “The Greek for this phrase simply means ‘the women.’” ^{6/1839}
4. **“Church”** (3:15) translates the Greek word “*ekklesia*,” which means assemblies of people. In the Biblical context, it refers to the congregation of believers, who are chosen by God and redeemed by His blood (Acts 20:28).



Observation

Outline

- _____ (3:1-7)
- _____ (3:8-13)
- _____ (3:14-16)

Key Words/Phrases


General Analysis


1. Considering what we have studied thus far in the epistle, why is it so important for the church to pay special attention to the qualifications of bishops and deacons?  


Segment Analysis


3:1-7

1. What functions of bishops are mentioned in the list of qualifications?  



2. Go through these references and record the other functions of bishops: Acts 20:28-31; 1Pet 5:1-3; Jas 5:14; 1Tim 4:14; 5:17; Tit 1:9 

3. How does Paul consider the position of a bishop? 


4. What personal qualities must a bishop have? Elaborate with examples and cross-reference from other Bible passages. 

5. What qualities must a bishop have in terms of his family life? 

6. What qualities must a bishop have in terms of his church life?  

7. What qualities must a bishop have in terms of his relation to the society?  

3:8-13



8. Explain the following requirements for deacons: 



8a. "Not double-tongued" (8)


8b. "Holding the mystery of the faith with a pure conscience" (9)



8c. "Be tested" (10)

3:14-16

9. How does Paul describe the church? What do these descriptions mean?  

10. How does verse 16 relate to verse 15?  

11. How was God "justified in the Spirit" (16)? (cf. Mt 3:16-17; Lk 4:18-21; Acts 10:38) 

12. Why is this paragraph a climax in the epistle and a fitting conclusion to chapters 1-3?  

The Basics

Setting

After giving instructions about the proper conduct of believers in the church, Paul now returns to the specific task which Timothy was left in Ephesus to carry out—combat false teachings. As the Holy Spirit has revealed, false prophets and apostates have indeed risen up to spread false doctrines. Paul warns Timothy about this danger and charges him to counter false doctrines with sound doctrine and godly conduct.

Key Verse

“Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you” (4:16).

Did You Know...?

1. **“Youth”** (4:12): Timothy was probably in his mid-30s or younger, and in that day, such an influential position was not usually held by a man so young. For this reason, perhaps his leadership had been called into question.” ^{6/1841}


Observation

Outline

- _____ (4:1-5)
- _____ (4:6-11)
- _____ (4:12-16)

Key Words/Phrases


General Analysis


1. Record the words or phrases in verses 6-16 that convey the diligence that a minister of God ought to have. 

Segment Analysis


4:1-5

1. What has the Holy Spirit prophesied concerning the latter times? 


- 2a. What are some of the false teachings propounded by these hypocritical liars? 



- 2b. Are you aware of any such false teachings today? 



- 2c. What should be the correct teachings concerning marriage and foods?



3. What does Paul mean by “every creature... is sanctified by the word of God and prayer” (4-5)? 



4:6-11


4. What specific measures should Timothy take to counter the works of the false teachers? 

5. What contrasts do you see between the minister of Jesus Christ (6) and the preacher of false doctrines (1-2)?  




6a. How should you exercise yourself toward godliness?  


6b. In what ways can exercise in godliness profit you?  



7. What are the goal and the basis of Paul’s labor and suffering?  

8. How do you understand the words, “God, who is the Savior of all men, especially of those who believe”? 

4:12-16

9. How should Timothy conduct himself so that he will not be despised of his youth? Explain the answer and apply it to your own life.   

10. What work does Paul encourage Timothy to give attention to? 

11a. Explain how verse 14 fits into the context of this paragraph.  

11b. Have you neglected the gift that is in you? What should you do with your gift? 🐾

12. What two aspects must Timothy take heed to and continue in? Why? 👁️ 🔑

17 1Timothy 5:1-6:2a Pastoral Duties to Various Groups

The Basics

Setting

One of the biggest challenges in pastoral work is the diversity of believers in the church, which consists of males and females, young and old, rich and poor, strong and weak in faith, married, singles or widows, and believers from diverse racial, cultural, educational and social backgrounds. Though diverse, the church is one body and the challenge lies in caring for different groups in different manners while manifesting the same fairness and upholding the same Christian principles. Timothy, being a young preacher and pastor, may have lacked experience in handling such diversity within the church. Hence, Paul pens this passage to provide him some guidelines for handling various groups of believers within the church.

Key Verse

“I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality” (5:21).

Did You Know...?

1. **“Widows”** (5:3): “Widows were particularly vulnerable in ancient societies because no pensions, government assistance, life insurance, or the like were available to them.” ^{6/1841}
2. **“Taken into the number”** (5:9): “The church in Ephesus seems to have maintained a list of widows supported by the church. While there is no evidence of an order of widows comparable to that of the overseers, it appears that those on the list were expected to devote themselves to prayer (v.5) and good deeds (v.10).” ^{6/1841}
3. **“Washed the saints’ feet”** (5:10): “This was an important courtesy whenever guests entered a house. So this function belonged to that culture.” ^{5vol11/378}

- 4. **“Grow wanton”** (5:11): “The Greek term suggests a young animal strenuously contending against its yoke.” ^{1/1823}

Observation


Outline


- _____ (5:1-2)
- _____ (5:3-16)
- _____ (5:17-25)
- _____ (6:1-2)

Key Words/Phrases



Segment Analysis


5:1-2


- 1a. What attitude does Paul advise Timothy to have towards the older and younger groups of believers? 

- 1b. What principles can we learn from these instructions? 

5:3-16

- 2a. What issue or problem is Paul addressing here?  

- 2b. What solution does Paul give? 


- 3a. Who are the true widows whom the church should provide for? 


- 3b. Cite an example in the Bible of a true widow who devoted her life to serving God.

- 4. What are Paul’s comments and instructions about the following groups of widows?



 - 4a. The widow who lives in pleasure



 - 4b. Young widows


5. How does Paul describe believers who do not provide for their own household? 




6. Based on the instructions of this paragraph, what principles can the church today apply when providing for believers in need? 



5:17-25



7. What type of elders is worthy of double honor?  


8. How is verse 18 relevant to this context of attributing honor to elders? What other related teachings can we learn?  

9. What caution must be exercised before receiving accusations against elders? 


10. How should the church handle those who are sinning? Why?   


11. What general principle does Paul charge Timothy to adhere to while exercising judgment (21)?  

12a. What does Paul caution Timothy against in regards to the laying on of hands? Why?  

12b. How does this instruction relate to the truths of 24-25?  

6:1-2a

13. How should believing bondservants behave towards their masters? 

14. How can God's name and doctrine be affected by our attitude on our jobs? 

_____ (6:17-19)
 _____ (6:20-21)

The Basics

Setting

Paul has just given instructions about Timothy’s duties toward the various groups of believers in church. Before closing the epistle, he gives more personal instructions to Timothy and reminds him to guard what has been committed to him. In the midst of these instructions, Paul includes two important passages that teach the correct Christian attitude toward material wealth. Paul’s urge to Timothy to keep the commandment also moves him to write the final hymn of praise in this epistle.

Key Verse

“But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness. Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses” (6:11-12).

Did You Know...?

1. **“You”** (6:21): “The Greek for “you” here is plural, indicating that, although Paul is writing to Timothy, he expects the letter to be read to the entire Ephesians congregation.” ^{6/1843}
2. **“Some have strayed”** (6:21): The word “strayed” here means “missed the mark.”

Observation



Outline


_____ (6:2b-10)
 _____ (6:11-16)


Key Words/Phrases


Segment Analysis




6:2b-10


1. The teachings that Paul instructs Timothy to teach the believers are “wholesome words” that are based on the word of our Lord Jesus Christ, as well as “the doctrine which accords with godliness” (3). But Paul points out that there are those who will contradict this sound doctrine and teach otherwise. According to Paul, why would these false teachers want to teach other doctrines?  



2. What does it mean to be godly and content? 


3. Are you content with your current possessions and occupation? 

4. Why is godliness with contentment great gain? 


5. What physical possessions should believers be content with? Why?   


6. What warning does Paul give concerning material possessions? 



7a. What does it mean to love money?  



7b. Why does the love of money lead to such dire consequences?  


6:11-16



8. What should all men of God flee? 

9. What should they focus on instead (note all the commands in this paragraph)? 

10. Why is our life of faith a fight? How can we fight a good fight?  




11. How would you describe Paul's command to Timothy (13)?  




12. How did Christ Jesus witness the good confession before Pontius Pilate? 

13. What motivates us to keep the commandment without spot and be blameless?  


1Timothy 6:2b-21


6:17-19

- 14. What lessons about wealth can we learn from Paul’s instructions to the rich? What should be our attitude toward our possessions and what should we do with them?   

- 15. What lesson can we learn from these teachings about the present and the future?   

6:20-21

- 16. What is Paul’s concluding instruction to Timothy? 

- 17. What kinds of “profane and idle babble and contradictions of what is falsely called knowledge” should we avoid today in order to guard the gospel that we have been entrusted with? 

19

Author

The apostle Paul (1:1).

Recipient

Timothy, Paul’s fellow worker and “beloved son” (1:2).

Date

According to the testimony of the early church, Paul was imprisoned in Rome a second time and put to death by the Roman Emperor Nero. It was during this second Roman imprisonment (A.D. 66-67) that Paul penned his second epistle to Timothy. This was also the last of Paul’s epistles. It was written at the end of the apostle’s life.

Place

Paul was writing from a prison in Rome (cf. 1:16-17), probably inside a cold, dark dungeon (cf. 4:13). We do not know whether Timothy was still at Ephesus when he received the letter.

Purpose/Occasion

By this time, Paul, a prisoner in chains (1:16; 2:9), knows that his execution is pending (4:6). He earnestly hopes to see Timothy and Mark soon (4:9-11,21). He also asks Timothy to bring him the cloak he has left at Troas, the books, and the parchments (4:13). Apparently, Paul needs the cloak to keep him warm in the dungeon, and he wants to spend his remaining days reading and studying.

This epistle to Timothy is Paul’s last will to his beloved fellow worker. He urges Timothy not to be ashamed of the testimony of the Lord but share with him in the sufferings for the gospel. Knowing that false teachers will rise to resist the truth, Timothy must hold fast the pattern of sound doctrine and be strong. Finally, Paul gives Timothy the solemn charge to preach the word and endure afflictions. With

these last words of exhortation, the apostle passes on the legacy and the divine commission to his son in the faith.

Unique Characteristics

1. Compared to the other two pastoral epistles, 2 Timothy is more personal, as it is Paul's farewell address to his dear friend. The epistle also makes numerous personal references, mentioning the names of over twenty different individuals.

Central Verse

"But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry" (4:5).

Survey

1. Read the entire epistle once for general impressions and the prevailing tone. Then go through each section as listed in chart C and record a heading for each section.

Themes

Minister of the Gospel

Paul reminds Timothy to stir up the gift of God, which is the ministry of the gospel, and not be ashamed of the testimony of the Lord (1:7-8). This gospel is the power of God, bringing life and immortality through the Savior Jesus Christ (1:9-10).

Paul commands Timothy to hold fast the pattern of sound words which he had heard and keep what has been committed to him by the Holy Spirit (1:13-14). Moreover, Timothy has the responsibility to entrust the same commission to other faithful ministers (2:2). As a worker approved by God, Timothy needs to rightly divide the word of truth, shun profane and idle babblings, and cleanse himself of all iniquities (2:15,16, 19-21,22). Just as he has carefully followed Paul's doctrine, Timothy must continue in it and be faithful to the Holy Scriptures (3:10,11,14-17).

With a most solemn charge, Paul urges Timothy to preach the word (4:2). Despite the hardships, Timothy must be watchful in all things, endure afflictions, do the work of an evangelist, and fulfill his ministry (4:5).

Enduring Affliction

For the sake of the gospel, Paul has suffered greatly (1:12), even to the point of being in chains, as if he were an evildoer (2:9). Not only so, he suffered the harm of opponents (4:14,15), and was forsaken by his fellow worker and others (1:15; 4:10,16). In the end, he will suffer death, being poured out as a drink offering (4:6). But Paul knows that he has been appointed to suffer afflictions, and he knows that he must endure all things for the sake of the elect, that they also may obtain the salvation of Christ Jesus (2:10). He also firmly believes that his faithful endurance means eternal glory (2:11-13).

Therefore, Paul encourages Timothy to share with him in the sufferings for the gospel (1:8). Timothy needs to be strong in the grace of Christ Jesus and endure hardship as a good soldier of Jesus Christ (2:1,3). He must continue to imitate Paul's longsuffering in persecutions and afflictions (3:10,14). He needs to endure afflictions, especially when men do not put up with sound doctrine (4:2,5). Only with such attitude would he be able to fulfill his ministry as an evangelist.

Apostasy and Deception

Paul warns Timothy to shun profane and idle babblings, which promote ungodliness (2:16). He names two individuals, Hymenaeus and Philetus, as preachers of such false teachings (2:17). Paul also mentions the opposition of those who resist the truth (3:8), particularly that of Alexander the coppersmith (4:14-15). Thus, it is clear that the church is already facing the works of deceivers and apostates.

Paul asks Timothy to be aware of the coming of even greater threats. He points out that perilous times will come in the last days, when men will become increasingly evil even though they may carry an appearance of godliness (3:1-5). Timothy must turn away from such people. Paul also predicts that men will not endure sound doctrine but will heap up for themselves teachers according to their own desires (4:3-4). Timothy's task will grow increasingly difficult. For this reason, he must be ready to preach the word at all times, convince, rebuke, and exhort with all longsuffering and teaching (4:2).

Triumph

Although Paul is in chains expecting his execution, and many have deserted him, he is not despondent. He is being surrounded by

adversity, but he is far from defeated. His epistle is full of words of conviction, triumph, and glory.

Paul reminds Timothy that God has not given us a spirit of fear, but of power and of love and of a sound mind (1:7). He tells Timothy not to be ashamed of the gospel because of his chains, for the gospel is the power of God that brings eternal life (1:8-10). Paul is not ashamed, for he knows whom he has believed and is persuaded that He is able to keep what he has committed to Him until that Day (1:12). He looks forward to eternal life and reign with Christ, and gladly suffers for the gospel (2:10-13).

Even though he had been forsaken by others, Paul remains strong because the Lord has stood with him, strengthened him, and delivered him (4:17). Paul is confident that the Lord will never forsake him, but will deliver him from every evil work and preserve him for His heavenly kingdom (4:18).

Having passed on the commission to Timothy, Paul sings the song of Triumph (4:7-8). He has faithfully carried out the ministry, and he is certain that he will receive the crown of righteousness from the Lord.

Key Words/Phrases

Not be ashamed, gospel, good, suffer, endure, the word, truth.

Modern Relevance

Written in the midst of dire circumstances, Paul’s personal messages to Timothy in this epistle reveal his unwavering faith in the Lord Jesus Christ and his conviction in the ministry. We learn of a man who knows whom he has believed and who knows that the Lord will not fail him. Never is his faith shaken by his sufferings and loneliness. As we study this epistle, it will certainly be beneficial to examine our own faith in the Lord as well as our commitment to the preaching of the gospel.

Before his death, Paul’s utmost concern is passing on the ministry. He charges Timothy to preach the word and be faithful to the word. Paul’s final wish serves as a clear calling to all Christians today. Have we been true to the sound doctrine? Have we fulfilled the charge to preach the word? Are we willing to endure affliction for the gospel? Only if we personally respond to the call of this epistle, as if it is written to each of us, will the study of this epistle be meaningful and fruitful.

1:1-2		
1:3-5		
1:6-14		Enduring for the Gospel
1:15-18		
2:1-7		
2:8-13		
2:14-26		Faithfulness amidst Faithlessness
3:1-9		
3:10-17		
4:1-5		Victory
4:6-8		
4:9-13		Personal Instructions
4:14-18		
4:19-22		

Chart C Survey of 2Timothy

20

2Timothy 1:1-18
Be Not Ashamed of the Gospel**The Basics****Setting**

The church was undergoing great persecution when this epistle was written, and many saints had already been martyred. Paul himself had been imprisoned and knew that he had reached the end of his life. In the face of great persecution from the authorities, the presence of false brethren within the church, heresies clouding the truth, workers leaving the ministry and faithful workers being martyred, it would have been no surprise that even Timothy would become very discouraged. Hence, Paul writes this epistle to encourage Timothy to hold on to his calling and ministry, citing his personal experience on how he is still confident in God and faithful to His calling despite his current state of suffering.

Key Verse

“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” (1:12).

Did You Know...?

1. **“Tears”** (1:4): “Probably refers to Timothy’s tears when Paul left for Macedonia (1Tim 1:3).” ^{6/1845}
2. **Eunice** (1:5), Timothy’s mother, was a Jewish Christian (Acts 16:1).
3. **“Asia”** (1:15): “Timothy was in Ephesus, the capital of the province of Asia, which is in western Turkey today.” ^{6/1845}
4. **Onesiphorus** (1:16) was probably a member of the church in Ephesus (18; 4:19).

Observation**Outline**



- _____ (1:1-2)
 _____ (1:3-5)
 _____ (1:6-14)
 _____ (1:15-18)

Key Words/Phrases


Segment Analysis**1:1-2**

1. Why has Paul become an apostle?  


1:3-5

- 2a. Why are the words “I thank God” significant in view of Paul’s circumstance? What does this teach you?   

- 2b. What in particular does Paul thank God for? 

3. What is Paul's longing? Why? 

1:6-14

4. In this paragraph, what are the things Paul charges Timothy to do? 

5. Record what God has done according to each of these verses:

5a. Verse 6



5b. Verse 7

5c. Verse 8


5d. Verse 9

5e. Verse 10

6. Explain how Paul's thanksgiving in the previous paragraph leads into the charge in verse 6.  

7. What does it mean to "stir up" the gift of God in us? Under what circumstances in your life would this reminder be particularly relevant?  

8. Keep verse 7 to heart as you answer these questions:

8a. How are "power" "love" and "a sound mind" the opposites of fear? 

8b. Why would this truth be a great encouragement to Timothy? 

8c. How can this truth help you? 🗝️

9. Why would a believer be ashamed of the testimony of our Lord? 🗝️ 🗝️

10. What has Paul been appointed by God to do? How does this realization enable Paul to remain strong? 👁️ 🗝️

11. According to Paul, why is he not ashamed, and why should we not be ashamed, of the gospel? 👁️ 🗝️

12a. What do the words “I know whom I have believed” mean? What kind of “knowing” is meant here? 🗝️

12b. Do you know whom you have believed? What brings about this knowledge? 🗝️ 🗝️

13. What can we learn about God’s faithfulness in verse 12? Are you persuaded of God’s faithfulness? 👁️ 🗝️ 🗝️

14. What does the word “pattern” in verse 13 indicate about the sound doctrine? 🗝️

15a. What is the “good thing” (14)? 🗝️

15b. How can we keep by the Holy Spirit the good thing which has been committed to us? 🗝️ 🗝️

1:15-18

16. What good things has Onesiphorus done? 👁️

17. How does this paragraph relate to Paul’s exhortations to Timothy? 👁️ 🗝️

21

A Good Worker of Jesus Christ

2Timothy 2:1-26

The Basics

Setting

In the opening chapter, Paul encouraged Timothy to press on in the calling and ministry of God even in the face of adversity. In this chapter, Paul teaches Timothy how to be a good worker of God. The attributes of a good worker can be broadly classified into three aspects: endurance in hardship, faithfulness to the truth, and godly character.

Key Verse

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth” (2:15).

Observation

Outline

- _____ (2:1-13)
- _____ (2:14-18)
- _____ (2:19-26)


Key Words/Phrases


General Analysis


1. Record the various metaphors in this passage that represent the minister of the gospel. 



Segment Analysis



2:1-13

1. What instructions does Paul give to Timothy to ensure that the ministry of the word continues (1-3)? 



2. What does it mean to be strong in the grace that is in Christ Jesus? 

3. What can we learn about our ministry based on Paul’s instruction to Timothy to commit the word to faithful men? 



4. What do the metaphors of soldier, athlete, and farmer teach about the minister of the gospel?  



5. What "affairs of this life" should you not entangle yourself with?  




6a. Based on Paul's encouragement in 8-13, how can a worker of God be motivated to endure hardship?   

6b. Who is the key person in verses 8-13?  

2:14-18

7. What three things does Paul command Timothy to do to guard the truth? Explain what each of these means.  


8. What do the words "Be diligent to present yourself approved to God" teach you in terms of your service?  



9. What happens when false teachings are tolerated in the church?   

10. What false teaching does Paul mention specifically? 

2:19-26

11. Record the contrasts in this paragraph. 

12a. Explain the meaning of verse 19. In particular, what do the words "the Lord knows those who are His" mean? (cf. Num 16:5). 

12b. Verse 19 is a transitional verse between the last and present paragraphs. How does this verse relate to the last paragraph?  

13a. Based on this paragraph, what are required of the Lord’s servant?



13b. In short, in terms of a person’s qualification to serve God, what does God value the most?



14. What common characteristic do you see in “flee” and “pursue”? What lesson can we learn from the choice of these two words?



Faithfulness in Perilous Times

The Basics

Setting

Following his encouragement to Timothy to be a good worker of Christ Jesus, Paul warns Timothy of the perilous times that will come in the last days, when wickedness and deception will abound. To prepare Timothy and the believers for these dangers ahead, Paul reiterates the necessity to endure affliction and to continue in the sound doctrine.

Key Verse

“Yes, and all who desire to live godly in Christ Jesus will suffer persecution” (3:12).

Did You Know...?

1. **“Jannes and Jambres”** (3:8): “Neither of these men is mentioned in the OT, but according to Jewish tradition they were the Egyptian court magicians who opposed Moses.” ^{6/1847}
2. **“Antioch, Iconium and Lystra”** (3:11): “Three cities in the Roman province of Galatia, which Paul visited on his first and second missionary journeys (Acts 13:14-14:23; 16:1-6). Since Timothy was from Lystra, he would have known firsthand of Paul’s suffering in that region.” ^{6/1847}
3. **“From childhood you have known the Holy Scriptures”** (3:15): “A Jewish boy formally began to study the OT when he was five years old. Timothy was taught at home by his mother and grandmother even before he reached this age” ^{6/1847}
4. **“All scripture is given by inspiration of God”** (3:16) “translates one Greek word, *theopneustia*, meaning, literally, “God-breathed.” ^{3/92}

Observation

Outline

_____ (3:1-9)

_____ (1-5)

_____ (6-9)

_____ (3:10-12)

_____ (3:13)

_____ (3:14-17)

Key Words/Phrases

General Analysis

1. Do you notice an alternating structure in this passage? Take note of the repetition of “but you...” (10,14), which marks a sharp contrast between two paragraphs. Account for this structure.

Segment Analysis

3:1-9

1. Why are the times in the last days called “perilous times”?

- 2a. Record the descriptions about the people in the last days. Think about each of these descriptions and give examples, where relevant, to real incidents you have witnessed.

- 2b. What purpose does it serve for believers to know the perilous times and the wickedness of man in the last days?

3. “Lovers of pleasure rather than lovers of God” (4). What kind of lifestyle is this descriptive of? What reminder does this serve in your own life?

4. What does Paul mean by “having a form of godliness but denying its power” (5)? What should true godliness be?

5. What are the works of these evildoers (6-8)?

The Basics

Setting

Paul is coming to the close of this last epistle. Soon, Paul will die the death of a martyr. In the previous chapters, we have seen Paul's urgent concern that the ministry will continue through Timothy. In this final chapter, the climax of the epistle, Paul commands Timothy once again with a most solemn charge to preach the word and fulfill his ministry as Paul himself has faithfully done.

Key Verse

"But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry" (4:5).

Did You Know...?

1. **"Drink offering"** (4:6): "The offering of wine poured around the base of the altar (see Num 15:1-12; 28:7,24)." ^{6/1848}
2. **Demas** (4:10) was Paul's "fellow laborer" (Philem 24) who accompanied Paul during Paul's first Roman imprisonment (Col 4:14). But, as we will see in this passage, he later forsook Paul because he loved the world (4:10).
3. **"Dalmatia"** (4:10): "Present-day Albania and a portion of Yugoslavia, also known in scripture as Illyricum (Rom 15:19)." ^{6/1848}
4. **Mark** (4:11) was from Jerusalem. He was one of the earliest believers. His mother's house was their gathering place (Acts 12:12). Paul and Barnabas took him along on their first missionary journey, but the young Mark quit and went back home (Acts 12:25, 13:13). Because of this, Paul refused to take Mark on his second journey and had a serious dispute with Barnabas over this matter (15:36-38). However, Mark later became an important fellow worker of Paul (Phm 24). When Paul was imprisoned in Rome the first time, Mark was by his side (Col 4:10). In this chapter, we see that one of Paul's last wishes was to see Mark.
5. **"Cloak"** (4:13): "For protection against dampness...It was probably a heavy, sleeveless, outer garment, circular in shape and with a hole in the middle for one's head." ^{6/1848}
6. **"Scrolls and parchments"** (4:13): "The scrolls...were made of papyrus, and the parchments were made of the skins of animals. The latter may have been copies of parts of the OT." ^{6/1848}
7. **"Erastus"** (4:20): "A Corinthian and one of Paul's disciples whose salutations he sends from Corinth to the church at Rome as those of "the city treasurer" (Rom 16:23). The word so rendered is *oikonomos* (Vulg., arcarius) and denotes an officer or steward of great dignity in ancient times (Josephus Ant. 7.8.2); the conversion of such a man to the faith of the gospel was proof of the wonderful success of the apostle's labors in that city. We find Erastus with Paul at Ephesus as one of his attendants or deacons, and he was sent along with Timothy into Macedonia while the apostle himself remained in Asia (Acts 19:22). They were both with the apostle at Corinth when he wrote, as above, from that city to the Romans; at a subsequent period Erastus was still at Corinth (2 Tim 4:20), which would seem to have been his usual place of abode." ^{7/371}
8. **"Trophimus"** (4:20): If you come across the mention of riots in your study of the Book of Acts, you can expect the mention of Trophimus in either the preceding or following passages. He is first mentioned after the riot at Ephesus when he, among a few others, leaves the area with Paul (Acts 20:4). This happened during Paul's third missionary trip. Upon its completion, Paul brought Trophimus with him to Jerusalem. The non-believing Jews quickly identified him as a "Greek." When Paul was at the Temple, they thought he had Trophimus with him and caused a riot that resulted in Paul's arrest (Acts 21:27-36). In this chapter, we read that Trophimus fell ill and Paul had left him in Miletus (2 Tim 4:20).
9. **"You"** (4:22): "As at the end of 1 Timothy, 'you' here is plural, showing that the letter was intended for public use. The word "your" in the first part of the verse, however, is singular, indicating that it was addressed to Timothy alone." ^{6/1848}

Observation


Outline


- _____ (4:1-5)
- _____ (4:6-8)
- _____ (4:9-22)




Key Words/Phrases




Segment Analysis


4:1-5



1. What is Paul’s main charge to Timothy? 


2. What is the significance of the words “before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom”? What does this say about Paul’s charge to Timothy? 


3. When is a good time to preach the word?   




4. What different approaches can we use in preaching the word?   

5. What does Paul warn Timothy about the future? 

6. Why should we preach the word if we already know that people will not endure sound doctrine? Wouldn’t our preaching be a waste of time?  

- 7a. What condition is described by “having itching ears” and “heap up for themselves teachers”? 

- 7b. How can we guard ourselves from falling into this tendency? 

8. What attitudes should we have when we preach the word? How do such attitudes relate to the condition described in verses 3-4?   

9. Do you believe that you have been entrusted with the commission to preach the word? In what ways are you fulfilling your ministry? 🗣️

4:6-8

10. Based on Paul's words, how would you describe Paul's feeling as he comes to the end of his life? What can you learn from this? 👁️ 🔑 🗣️

11a. What is Paul's song of victory? 👁️

11b. What does Paul's song of victory remind us about what a Christian's life should be? 🔑 🗣️

11c. Do you view your life as fighting the good fight, running the race, and keeping the faith? How would you rate yourself right now? 🗣️

12. Who are those who love the Lord's appearing? Are you one of them? 🗣️ 🗣️

4:9-22

13. Considering Mark's history (See "Did You Know..."), what lesson can we learn from Paul's comment about him here? 🗣️

14. What does Paul ask Timothy to bring to him (13). What does this possibly show? 👁️ 🔑

15. How does Paul demonstrate his quiet confidence in the Lord even though he has been forsaken by others? 👁️ 🔑

16. How did Paul use his first defense (the first hearing in court) to continue his ministry? 👁️

24

Introduction to Titus

Setting the Church in Order

Author

It is generally accepted that the apostle Paul is the author of this epistle. This view is strongly supported by the early church fathers. Paul also identifies himself as the writer in the opening statement (1:1). On top of that, there are far too many personal details in the letter itself to be written by someone else.

Recipient

The apostle Paul addressed this letter to Titus (1:4), a young pastor whom he left in Crete to set the church in order (1:5). Titus is a Greek convert of Paul's ("a true son in our common faith"; see 1:4), whom he brought with him to the council in Jerusalem when there was a dispute concerning whether gentile converts needed to be circumcised and keep the Mosaic Law. Titus must have accompanied Paul on his third missionary trip because he was sent to the church in Corinth by the apostle on several occasions during that time (2Cor 2:12-13; 7:5-7, 13-15; 8:6; 16-24). He was also with Paul during his second and final Roman imprisonment but left to go to Dalmatia (2Tim 4:10). In this letter, Paul urges Titus to join him upon his replacement in Crete by either Artemas or Tychicus (3:12). Paul attested to the character of this close and trusted co-worker of his in 2Cor 7:13-15, 8:16-17.

Date

Paul wrote this epistle in about A.D. 63, during the same time interval as when he wrote 1 Timothy.

Place

Paul probably wrote this epistle in Corinth and asked Zenas and Apollos to deliver it to Crete on their journey (3:13).

Purpose/Occasion

The author had left Titus in Crete to set the church in order and he wrote this letter giving him detailed instructions on how to do it:

1. Ordain qualified elders who are sound in doctrine and able to teach effectively to take care of the church.
2. Silence the false teachers who are upsetting the members' faith and leading them away from the truth.
3. Teach each group of believers how they should behave in accordance to sound doctrine and be an example to them in speech and conduct.
4. Remind the church in general to engage in good works and also why they should do so.

Central Verse

"In all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you" (2:7-8)

Survey

Titus, one of the Pastoral Epistles, was written by Paul to advise his coworker on how to manage and organize the church in Crete. The author after his usual introduction (1:1-4) went to state the things that Titus had to focus on which are lacking in the church. There are two main tasks mentioned (1:5): appoint elders and set in order things that are lacking. To set a church in order, Paul started with the leaders. The leaders must first be sound in order to guard the church against false teachings and evil practices. But that alone is not enough. All the members must also have good conduct so that the truth of the gospel may be manifest in their lives.

1. Appointment of elders (1:5-16)

Paul listed the criteria for ordaining elders in the church; besides being exemplary in conduct they must also be faithful to the word and be able to exhort and refute those who contradict sound doctrine (1:5-9). This is especially important in light of the task they had to undertake to silence the false teachers who subvert the faith of believers with their Jewish myths and commandments of men (1:10-16).

2. Set things in order (2-3)

Paul instructed Titus to teach things that are fitting for sound doctrine, focusing on the qualities various groups had to possess so that they can glorify God (2:1-10). He then provided the basis for making such appeals (2:11-15). In the next passage, Paul went from conduct for various groups to conduct in general (3:1-3). He once again explained his rationale for asking believers to maintain good works (3:4-8). Paul encouraged Titus to prevent dissension in the church by not getting into useless arguments and rejecting factious individuals (3:9-11). He brought his letter to a close with instructions for Titus to join him, a greeting, and a benediction (3:12-15).

Themes

Sound in faith

One of the main aims of a pastor is to ensure that the flock under his care is sound in faith. In order to do so, he must first ground them in sound doctrine so that they are not swayed by heresies and false teachings. The next thing to follow is to demonstrate to them in practical terms what sound speech and conduct meant so that they can imitate him. By doing so the believers will hold fast to the right beliefs and exhibit the right actions; this equates to sound faith as faith is made perfect by works (Jas 2:22).

Good works

This theme is an extension of the first theme. It follows logic that sound faith would produce good works. The need for good works cannot be overemphasized as Paul repeated himself six times on this issue in this short epistle of three chapters (1:16; 2:7, 14; 3:1, 8, 14). This theme is the key to the whole epistle. First of all, those who are not sound in faith are not qualified for good works (1:6-15). Hence they need to renounce their former evil ways to begin with before they can proceed to doing good works. The purpose of Christ's sacrifice and deliverance is to produce people who are zealous for good works (2:14). This is exactly why Christians have to maintain good works (3:8, 14). Titus had to show himself as a pattern of good works in all things so that the believers know what to do (2:7). The correct attitude on this issue is to be ever ready for every good work, not just some good works (3:1).

Key Words/Phrases

Blameless, sound doctrine, sound speech, sound in faith, sober, good works, rebuke, exhort, teach, avoid, reject, maintain.

Modern Relevance

The epistle to Titus can serve as a model for us on how to pastor the church effectively. Firstly, we can use the criteria set down by Paul to gauge whether an individual proposed by the church for the office of an elder is a suitable candidate. Secondly and more importantly, we have to examine ourselves to see whether we possess these important qualities ourselves. It also teaches each group of believers what they should pursue. For ministers of the church, the qualities of a sound church listed by Paul in chapter two emphasizes the topics that need to be taught to the congregation. Today when we are faced with people who corrupt the church we have all the answers we need from Paul's instructions to Titus.

Appointment of Elders

The Basics

Setting

Paul begins his letter by stating the basis of his apostleship and ministry before greeting Titus with a benediction. His divine office has laid on him the responsibility of overseeing the pastoral work of the church and hence the necessity of writing this letter. The elaborate introduction serves to inform the intended recipient the conditions qualifying him to write it. After the salutation, Paul reminds Titus why he left him in Crete: to set in order things that are lacking in the church. The first task at hand was to ordain godly and responsible local leaders in the church so that they may fortify the church by sound doctrine.

Key Verse

“For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you” (1:5).

Did You Know...?

- Apostle** (1:1): The word “Apostle” denotes a messenger with emphasis on the sender. In the New Testament, the apostles were witnesses of the resurrected Christ who had been commissioned to preach about Christ.
- Crete** (1:5) is the fourth largest island in the Mediterranean (after Sicily, Sardinia and Cyprus) with a length of 160 miles and width of about 30 miles. In the southern part of the island is a small bay called Fair Havens where the ship carrying Paul took refuge (Acts 27:8).

Observation


Outline


- _____ (1:1-4)
 _____ (1:5)
 _____ (1:6-9)


Key Words/Phrases



Segment Analysis


1:1-4


- What was Paul’s office in the church? 


- What is the purpose and guiding principle of his apostleship?


- What is the basis and ultimate goal of Paul’s ministry? 

- What is Paul’s point in saying that God cannot lie (2)?  

- How was the hope of eternal life revealed? 

13. An elder is a steward of God (7). What does this job description suggest? 

14. Considering the criteria of an elder, how can you better equip yourself to minister in the church? 

Silencing False Teachers

The Basics

Setting

Paul's first instruction to Titus concerns the appointment of elders. He gave Titus specific criteria for the selection of elders as well as their responsibilities. In this lesson, we will study why the appointment of elders was such an urgent task in the churches in Crete. Many deceptive teachers were active in the congregations. Because of the damaging effects of false teachings, church leaders must immediately put an end to false teachings and restore the believers to sound doctrine.

Key Verse

"...Therefore rebuke them sharply, that they may be sound in the faith" (1:13).

Did You Know...?

1. "A prophet of their own" (12): This was the philosopher Epimenides (5th to 6th century B.C.), whom the Cretans regarded as prophet.
2. The Cretans gained such notoriety for being untruthful and immoral that the phrase "To act the Cretan" means, "to play the liar".

Observation

Outline

(1:10-13a)



(1:13b-14)


(1:15-16)


Key Words/Phrases


Segment Analysis


1:10-16


1. How does verse 10 follow from the previous verse?  



2. What immediate tasks must Titus and the newly ordained elders do? 


3. What kind of people are “idle talkers”? 


4. Who are “those of the circumcision”? (cf. Acts 15:1; Gal 2:12; 6:12-13; Php 3:2) 


5. What are the characteristics of the false teachers? 



6. What is their motive behind their deceptive teachings? 

7. What kind of teachings are they advocating (cf, 3:9; 1Tim 1:4)?  

8. How did this influence the church? 

9. What is the objective for rebuking the errant believers sharply? 

10. Explain verse 15. 

11. According to verse 16, what makes a person a false worshipper? What lesson can you learn from this?  

Adorning the Doctrine of God

_____ (2:11-14)

_____ (2:15)

The Basics

Setting

As we have seen in our last lesson, Titus' immediate responsibility was to appoint elders and guard the church against false teachings. The next task Titus had to do was to speak things that befit sound doctrine and this refers to teaching each group of members to cultivate spiritual virtues and fulfill their roles in the home. Paul laid out to Titus what he had to teach, why he had to teach and how to teach the believers.

Key Verse

“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” (2:11-12).

Observation




Outline

- _____ (2:1-10)
- _____ (2:2)
- _____ (2:3)
- _____ (2:4-5)
- _____ (2:6)
- _____ (2:7-8)
- _____ (2:9-10)

Key Words/Phrases

Segment Analysis

2:1-10

1. List all the ethical requirements for each group of members. If needed, explain their meaning and think of present-day applications   

1a. Older men

1b. Older women

1c. Young women

1d. Young men

1e. Bondservants

2. What are the objectives of these ethical requirements? (5,8,10)



3. What kind of example does Titus have to show and why?



4. How would you explain to someone the meaning of these terms?



4a. Sober (also translated as sensible, discreet, self-controlled; 2,5,6,12)

4b. Reverent (2,3)

5. Where else in the Bible is the topic on bondservants mentioned?

6. How can we apply the teachings on bondservants to today's context?

7. In what sense can our lives "adorn the doctrine of God our Savior"?

8. Which of the groups mentioned in this passage do you belong to? Think about how to apply the teachings to that specific group to your own life.

2:11-15

9. How do verses 11-14 relate to the previous paragraph?

10. According to this paragraph, in what ways does the saving grace of God motivate us to live godly lives?

11. God’s redeemed people ought to be “zealous for good works” (14). Is such zeal lacking in your life? What kind of good works should you start actively carrying out? 🐾

12a. How is Titus supposed to teach? 👁

12b. Distinguish between exhortation and rebuke. 🔑

12c. “With all authority” (15). What is this authority based on? 🔑

The Basics

Setting

Paul shifts his instructions from conduct for specific groups to conduct in general. He also broadens the context to interactions with all men, not just fellow believers. Paul’s instructions are followed by a convincing explanation of the basis for such instructions. He then advises Titus how to deal with dissension in the church and then ends his letter with a reminder, some personal instructions, and a farewell.

Key Verse

“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” (3:8).

Did You Know...?

1. “**Maintain**” (3:8,14): The Greek word so translated has in it the thought of priority, such as “devoting oneself before all else to.” ^{3/74}
2. “**Genealogies**” (3:9): “Jewish false teachers often expanded the Old Testament genealogical lists and interwove fanciful myths around the names.” ^{3/74}

Observation

Outline

 (3:1-2)

 (3:3-7)




 (3:8-11)

_____ (3:12-14)

_____ (3:15)


Key Words/Phrases


General Analysis


1. Which verses speak of good works? What does each of them say about our attitude toward good deeds?   



Segment Analysis

3:1-2



1. Why must we be subject to rulers and authority? 


2. What does it mean to speak evil of someone? Give examples. 

3. Illustrate what it means to be gentle and peaceable. 

4. How do we show all humility to all men?  

3:3-7


5. According to this paragraph, what is the basis for the commands in the previous paragraph?  


6. Compare this paragraph with 2:11-14. 


7a. Why are our works of righteousness unable to save us? 

7b. Why did Jesus save us? 


7c. How does Jesus save us? 


8. Explain the washing of regeneration and the renewing of the Holy Spirit. 



9. How do the words “washing,” “regeneration” and “renewing” relate to the subject of good works? 

10. “Not by works of righteousness” (5). Does this contradict the necessity of good works which Paul keeps emphasizing? Explain your answer. 



3:8-11


11. According to this paragraph, what are profitable and what are unprofitable? 

12. How does doing good works profit men? 

13. What are the two main ways to deal with divisions in the church?  

3:12-14

14. What two things does Paul ask Titus to do in verses 12 and 13? What can we learn from this?  

15a. What was the final reminder about? 

15b. Why must we make sure that we are not unfruitful?  

Thoughts on Questions

Lesson 2

Observation

Outline

Salutation (1:1)

Thanksgiving and Prayer (1:2-5)

Serving as Examples to Other Believers (1:6-10)

Key Words/Phrases

Remembering, work of faith, labor of love, patience of hope, election by God, gospel, word, power, Holy Spirit, assurance, affliction, joy, followers, examples, sounded forth, serve the living and true God, wait for His Son.

General Analysis

1. 1. He is diligent (3).
2. He is an imitator of the Lord and of the ministers of the gospel (6)
3. He stands firm on the word of God and rejoices in the Holy Spirit in the face of afflictions (6)
4. His example of faith serves as a living testimony (7-10).

Segment Analysis

1. He recognizes them as partakers of the work of the gospel and respects them as his fellow workers. To him, his work is a collective effort rather than a personal accomplishment.
2. “Grace” refers to unmerited divine favor, through which God gives believers the free gift of eternal life. After our conversion, God’s grace continues to benefit us in many ways, including more tangible blessings such as healing, deliverance from trouble, and the gifts of the Holy Spirit, or the less tangible, such as forgiveness of sins, comfort and strength from the Holy Spirit, divine preservation, faith, and love.
 “Peace” refers to confidence before God that comes from a reconciled relationship with God through Jesus Christ. It also denotes the inner peace in Jesus Christ in the midst of trying circumstances.
 Grace and peace are precious gifts that God has promised to believers, and they can only come from God our Father and the Lord Jesus Christ. Thus, these words of greeting are a benediction and a prayer for continual divine favor.

3. He always remembers the believers he ministers to and offers thanksgiving and prayers on their behalf.
- 4a. Work of faith. A believer who has true faith in the Lord will do what the Lord commands.
- 4b. Labor of love. A believer who has love will willingly endeavor and make sacrifices for the good of others.
- 4c. Patience of hope. A believer who hopes for the promises of God and the coming of the Lord Jesus Christ will wait patiently and persevere to the end.
5. From the following we can see that Paul attributes the qualities to God the Father and the Lord Jesus Christ:
 1. He gives thanks to God when he remembers their diligence (2).
 2. He states that these qualities and their fruits are “in our Lord Jesus Christ.” In other words, it is only in the Lord Jesus Christ that these are possible (3).
 3. He knows that they have such qualities because of God’s election (4).
6. 1. In word—This is the most basic means through which the gospel reaches the hearer (cf. Rom 10:14). The preacher must explain the word of God clearly so as to lead the listener to the faith.
 2. In power—Through divine acts, such as miraculous signs and wonders, God confirms the message of the gospel so that the hearers of the gospel submit to Christ (Mk 16:20; Acts 6:8; Rom 15:18-19; 2Cor 10:3-5; Heb 2:3-4).
 3. In the Holy Spirit—The Holy Spirit gives power, boldness, and wisdom to the preacher of the gospel (Lk 12:12; Acts 1:8; 4:31; 6:10; Rom 15:19).
 4. In much assurance—The preacher of the gospel must firmly believe in his message and has deep rooted faith in the Lord Jesus. Then he will not be ashamed of the gospel (2Tim 1:12) and will convince his hearer that the message is trustworthy. Such conviction comes from personal experience (Acts 4:20; 1Jn 1:1-2).
 5. Personal conduct (“as you know what kind of men we were among you for your sake”)—The preacher’s conduct speaks volumes about the message he preaches. His good deeds and transformed life are a powerful testimony that can win the listener over (Acts 11:24; Tit 2:9-10; 1Pet 2:12; 3:1,15-17)
- 7a. They received the word in much affliction. This indicates that they had a strong conviction and a genuine faith in the Lord.

- 7b. They were able to have joy in their affliction, and this joy came from the Holy Spirit.
8. As followers of the Lord Jesus Christ, we need to imitate the Lord as well as those who imitate Him so that we can become like Christ (Mt 11:29; 1Cor 11:1; Php 4:9; 1Jn 3:2-3). As we gradually grow to be more mature through imitating the Lord, we can become examples to other believers so as to motivate them to grow spiritually. Therefore, the ultimate goal of our personal growth is to let others see the Lord Jesus in us so that they may also draw near to Him.
- 9a. The word of the Lord and their faith toward God (8).
- 9b. We need to actively share the gospel so that all those around us may hear the word. While doing so, we also need to be examples to those who hear the gospel. If we stand firmly in the faith and bear fruits in our Christian walk, our example will be a testimony to the word of God and will help strengthen others' faith.
10. 1. Turning to God from idols (9).
2. Serving the living and true God (9).
3. Waiting for the Son of God from heaven (10).
11. We were under God's wrath because of our former rebellion and were bound for judgment and condemnation. But our Lord Jesus died for our sins and was raised to life by God's power. Through faith in the Lord Jesus, who has paid for our sins, we are delivered from God's wrath and will be brought to His eternal kingdom when the Lord comes again. This is our hope of salvation.

Lesson 3

Observation

Outline

- Boldness in Conflict (2:1-2)
- Genuine Preaching (2:3-6)
- Genuine Conduct (2:7-12)
- Thanksgiving (2:13-16)

Key Words/Phrases

Bold, gospel, much conflict, exhortation, error, uncleanness, deceit, approved by God, not as pleasing men, but God, flattering words, covetousness, witness, gentle, nursing mother, affectionately longing, dear, labor and toil, devoutly, justly, blamelessly, father, thank God without ceasing.

General Analysis

1. Paul and his fellow preachers.
- 2a. "Not in vain" (1); "did not come from error or uncleanness, nor was it in deceit" (3); "not as pleasing men" (4); "neither...did we use flattering words, nor a cloak for covetousness" (5); "nor did we seek glory from men" (6).
- 2b. Gentle, as a nursing mother cherishes her own children (7); affectionately longing, impart to you not only the gospel of God, but also our own lives (8); labor and toil (9); devoutly, justly, blamelessly (10); exhorted, and comforted, and charged, as a father does his own children (11).

Segment Analysis

1. It was not in vain (1). In other words, their preaching was not weak or ineffective.
- 2a. Their boldness came from their reliance on God ("bold in our God") (2). It is God who gives His witnesses courage.
- 2b. It demonstrates that his preaching is not "in vain" (1), but that God's power is at work. His persistence in suffering also shows that the message he preaches is genuinely God's word, which is worth risking one's life for. Furthermore, his boldness serves as an encouragement to other believers to also preach the gospel without fear (Php 1:12-14).
3. 1. Error—Preaching a false gospel will only mislead others and lead them to destruction (Mt 15:14).
2. Uncleanness—A preacher with impure motives will seek his own good at the expense of his followers.
3. Deceit—A false image of piety can only deceive people temporarily. When the person's pretense is uncovered, he becomes a stumbling block to the believers.
- 4a. They have been approved by God to be worthy to carry out the gospel (4; 1Tim 1:12).
- 4b. God tests our hearts. We need to be faithful to God in our preaching because God continually evaluates our inner motives. It is to Him, rather than anyone else, that we have to be personally accountable.
5. The apostles did not make demands on the believers based on their apostolic authority.
7. Instead of ruling over the believers with authority (6), the apostles were gentle and kind toward the believers. Just as a parent loves his/her child without any ulterior motive, the apostles served the believers out of heartfelt concern for them.

- 8a. The gospel of God and their own lives.
9. The missionaries worked to support themselves while they were preaching in Thessalonica.
10. As ministers of the gospel, we need to aim for pure and upright conduct before God and before others. In fact, this is no more than what God expects of every believer. In doing so, we can please God, be an example to those who hear the gospel, and silence those who slander the gospel (cf. 1Tim 4:15-16; 1Pet 2:15; 3:15-16)
11. To walk worthy of God means to live in conformity with the likeness of the One who has called us (Eph 4:20-24; 1Pet 1:15-16).
12. They thank God without ceasing because the Thessalonian believers welcomed the gospel message not as the word of men but as the word of God (13).
13. When we listen to the message of the Scriptures, we must accept it as the word of God even though it is delivered to us through men. Only with this correct attitude will we not give glory to men or reject the word of God when we see the shortcomings of the preachers. We will build our faith solely on Christ.
14. They have experienced the effective workings of God's word in them (13).
16. They killed both the Lord Jesus and their own prophets, and persecuted the apostles. They did not please God and were contrary to all men (i.e. hostile to all men), forbidding the apostles to speak to the Gentiles that they may be saved. They were heaping on themselves the full extent of God's wrath (15-16).

Lesson 4

Observation

Outline

Separation (2:17-20)

Sending Timothy to Strengthen the Believers in Afflictions (3:1-5)

Comfort and Thanksgiving (3:6-10)

Prayer for Reunion (3:11-13)

Key Words/Phrases

Taken away, not in heart, endeavored more eagerly, great desire, hope, joy, crown of rejoicing, at His coming, glory, could no longer endure it, establish, encourage, faith, afflictions, appointed, comforted, now we live, stand fast in

the Lord, thanks, night and day praying exceedingly, love, establish your hearts blameless in holiness.

General Analysis

1. The first paragraph speaks of Satan's hindrance of Paul from coming back to the Thessalonians, whereas the last paragraph is Paul's prayer to the Lord Jesus to direct his way to the Thessalonians.
- 2a. Deep affection and longing.
- 2b. Taken away, not in heart, endeavored more eagerly, great desire, time and again, hope, joy, crown of rejoicing, could no longer endure it, comforted, now we live, all the joy, night and day praying exceedingly.

Segment Analysis

1. The physical separation cannot take away the deep affection in Paul's heart for the believers because he truly loves them. Because his heart is with them, he still tries everything possible to minister to their needs even though he cannot be physically present.
- 2a. As a minister of the gospel, Paul's hope is to see the believers "in the presence of our Lord Jesus Christ" (19). If the believers stand firm in the faith until the coming of the Lord, that will be his greatest joy, victory, and glory, for his labor will not have been in vain.
3. Paul was concerned that the faith of the Thessalonians might be shaken by afflictions or temptations (3:2-5).
4. Establish and encourage the Thessalonians concerning their faith (2).
5. When a person undergoes trials, it is easy for him to lose heart and be defeated if he is fighting alone. In times like these, a helping hand becomes critical (cf. Ecc 4:9-12). As members of Christ's body, we need to show empathy to those members who are suffering, as if their suffering is our own (Rom 12:15; 1Cor 12:25-26). Out of our concern for their faith, we ought to encourage them with the word of God and testimonies about God's grace in our afflictions. Furthermore, we need to pray for their faith and ask for God's protection. Such concern, encouragement, and prayer will fortify and even restore their faith (cf. Lk 22:31-32).
6. If a Christian has the false assumption that his walk of faith will be trouble-free, he is bound to be caught by surprise when afflictions come. Worse yet, he may reject the faith, unable to accept the fact that sufferings do come upon believers. The Scriptures tell us in many places that, as believers, we are bound to suffer (Jn 15:18-16:4,33; Acts 14:22; 1Thess 3:3; 2Tim 3:12; Rev 12:7-13). With this knowledge, we can be prepared to face afflictions and not be caught by surprise (1Pet 4:12-13). When afflictions actually come in our lives, we can rejoice, knowing that

our sufferings are accomplishing a greater purpose because they make us spiritually mature (Rom 5:1-5; Jas 1:2-4,12). We can also have the assurance and peace in Christ, knowing that He has overcome the world and will see us through our sufferings (Jn 16:33; 1Cor 10:13).

7. Judging from the context, we know that the tempter, Satan, hopes to unsettle the faith of the believers. He may do so by discouraging the believers during their trials, or inciting the enemies of the gospel to spread false rumors about Paul and his co-workers in order to make the believers doubt the truth of the gospel (this would explain why Paul vindicated himself and his fellow workers in chapter 2).
8. If the people we minister to fail in their faith, our labor would be in vain. Although the Lord will still remember our efforts, it would be a great disappointment to see believers we have preached to forsake the faith. Because failure in faith is such a real possibility, we must work hard to minister to the believers continually. We cannot become complacent when people are converted, but must make every effort to help them grow in their faith.
- 9a. The Thessalonians have kept their faith and love, and always have good remembrance of the missionaries, greatly desiring to see them (6).
- 9b. He was comforted in all his affliction and distress (6).
10. The ministers' joy and hope rest on the progress of the believers, and the believers' faith is the very reason the preachers live (cf. Php 1:25-26). Therefore, whether the believers succeed or fail will touch the lives of the ministers profoundly. If they stand fast in the Lord, the preachers' joy and hope will be refreshed and revived.
- 11a. He thanks God for all the joy with which he rejoices for the believers' sake (9).
- 11b. When we see the fruits of our labor, we ought to give thanks to God because it is He who gives the growth.
- 12a. He prays that he may see the believers' face and perfect what is lacking in their faith (10).
- 12b. He prays night and day (continually) and exceedingly (most earnestly).
13. He hopes to help them grow in the faith.
14.
 1. That God the Father and the Lord Jesus Christ may direct their way to the believers (11).
 2. That the Lord may make the believers increase and abound in love to one another and to all (12).
 3. That the Lord may establish the believers' hearts blameless in holiness before God at the coming of the Lord Jesus Christ with all His saints (13).

15. It is the Lord who makes us increase and abound in love, and it is He who establishes our hearts blameless in holiness before God. Thus, we must continue to put our faith in the Lord and ask Him to accomplish His good purpose in us.

Lesson 5

Observation

Outline

Urging and Exhortation (4:1-2)

Life of Sanctification (4:3-8)

Life of Love and Responsibility (4:9-12)

Key Words/Phrases

Urge and exhort, abound more and more, walk, please God, sanctification, sexual immorality, holiness, brotherly love, increase more and more, quiet life.

General Analysis

1. In the last chapter, Paul prayed that the Lord may make the believers increase and abound in love so that He may establish their hearts blameless in holiness. The present passage continues this thought and urges the believers to abound in love and to lead holy lives. While it is the Lord Jesus who makes it possible for believers to be loving and holy, the believers also have the duty to obey the Lord's command to love and be holy.

Segment Analysis

1. Paul is not giving a strict order here, since the Thessalonian believers already know the commandments (2). Instead, Paul makes an appeal out of love and reminds them the importance of spiritual growth. And he does so "in the Lord" because what he instructs are not based on his authority but on the commandments of the Lord Jesus.
- 2a. They should abound more and more in living a life that pleases God (1). In other words, they should please God more and more.
- 2b. Christian life is not static. We ought not feel complacent but always aim for constant spiritual growth (cf. Php 3:13-14).
3. That we should be sanctified by abstaining from sexual immorality.
4. Being sanctified means being set apart for holiness (cf. 7). When we were baptized into Christ, we received sanctification (1Cor 1:2; 30; 6:11;

Heb 10:10; Jude 1). This sanctification refers to our position in Jesus Christ. But God's sanctifying work is a continual process by God in the lives of believers (1Thess 5:23; 2Thess 2:13; Heb 10:14). As believers, we need to respond to God's sanctifying work by walking according to the will of the Holy Spirit and cleansing ourselves of all impurity (cf. 1Thess 4:4; 2Tim 2:21). We need to set ourselves apart from the ways and patterns of this world and dedicate ourselves wholly to God (Rom 12:1-15:7; 2Cor 6:14-18)

5. When a person commits sexual immorality, he is taking advantage of and defrauding another person (6). A person who is involved in a sexual relationship before marriage is disrespectful to the other person's body and soul, and is depriving his and the other person's future spouse of a pure and undefiled relationship. A person who commits adultery is hurting not only himself and the other person, but he is also destroying his and the other person's spouse and children. Adultery results in hatred, divorce, broken families, and eventually, serious problems in society. Thus, if we love others, we will abstain from sexual immorality.
6. The sexually immoral will ultimately have to answer to God, for he has lived contrary to the purpose of God's calling and he has rejected God (7,8). God's vengeance will come upon him because he has taken advantage of and defrauded others by his immorality (6; cf. Heb 13:4).
7. God has given us His Holy Spirit in order to sanctify us (2Thess 2:13). So God's will for our sanctification should be very clear to us, who have received the Holy Spirit. If we choose to live in immorality, we would have no excuse because we knew God's will and had the help of God but still deliberately rejected His will.
Furthermore, our body is the temple of the Holy Spirit, not our own. Committing sexual immorality is a sin against our body and a desecration of the temple of the Holy Spirit (1Cor 6:18-20). If we choose to defile the temple of the Holy Spirit, we are clearly rejecting God.
8. They love all the brethren who are in all Macedonia.
9. Paul urges them to increase their love more and more.
11. We need to mind our own business and work with our own hands. A quiet life is one in which a person is self-sufficient and does not create trouble for others (12). When people are idle, they tend to become busybodies and troublemakers. This was the situation with some of the believers at that time, including some in the church in Thessalonica (2Thess 3:10-11; 1Tim 5:13; Tit 1:10).

If we lead quiet lives, we will not become a burden to others or cause trouble. We can also glorify the name of God among unbelievers.

Lesson 6

Observation

Outline

- Concerning Those Who Have Fallen Asleep (4:13-18)
- The Coming of the Day of the Lord (5:1-5)
- Living in Expectation of the Day of the Lord (5:6-11)

Key Words/Phrases

Those who have fallen asleep, hope, believe, by the word of the Lord, descend from heaven with a shout, dead in Christ, caught up, meet the Lord in the air, always be with the Lord, comfort, the times and the seasons, the day of the Lord, comes as a thief in the night, sudden destruction, not escape, darkness, light, sleep, watch, be sober, breastplate of faith and love, as a helmet the hope of salvation, wrath, salvation, live together with Him.

General Analysis

1. Both paragraphs end with the instruction to encourage each other.

Segment Analysis

1. He wants to inform the believers concerning those who have fallen asleep so that they will not sorrow as others who have no hope (1).
2. Those who believe that death is the end of all existence would think that they have been forever separated from their loved ones and will mourn in despair. Those who believe that the dead enters into an unknown world may be taken by fear and pity for the deceased, not knowing what state of affairs their loved ones are in.
3. He calls the dead in Christ those who "sleep in Jesus." (13-15). Even though believers may die physically, this death is only temporary. Unlike the unsaved, who will face the second death, believers in Christ do not experience spiritual death (Rev 20:6,14-15). Even now, believers who have died physically are with the Lord in spirit. On the last day they will rise again to everlasting life (Jn 5:28-29; Rom 6:5; 1Cor 15:22).
4. God will bring them with Jesus (14). When the Lord descends from heaven, they will rise first (16). They will be caught up in the clouds to meet the Lord (17).
5. They will be caught up with those who have fallen asleep in Christ to meet the Lord in the air (17). The Bible also tells us that at the last trumpet, believers who are alive shall be changed and be clothed with an imperishable body (1Cor 15:50-53).

6. We can be certain about our resurrection because we know that Jesus died and rose again (14; 1Cor 6:14; 15:12,13; 2Cor 4:14)—a historical fact confirmed by hundreds of eyewitnesses (1Cor 15:3-8) and irrefutable by Christ's enemies. Today, the Spirit who raised Jesus Christ from the dead also lives in us (Rom 8:11), guaranteeing our future resurrection (2Cor 5:4-5).
7. What Paul writes here are the words of the Lord Himself (15). It is quite likely that the Lord had personally revealed the details about His coming to Paul or some other believers in the church.
9. Just as a thief comes unexpectedly, so will the day of the Lord (Mt 24:43-44; Lk 12:39-40; Rev 16:15).
10. Night vs. day (2,5,7,8); peace and safety vs. sudden destruction (3); darkness vs. light (4,5); destruction and wrath vs. salvation (3,9); sleep and be drunk vs. watch and be sober (6-8); died and live (10).
11. They are complacent and self-deceiving (3). They live in darkness, sleep, and get drunk (4-7). Darkness, sleep, and drunkenness are to be taken in the spiritual sense to mean godless behavior, hardening of the heart, indulgence, and superficial, stagnant faith (Rom 13:11-14; Eph 4:17-19; 5:8-14; Rev 3:1-3)
12. To be sober means to put on the breastplate of faith and love and as a helmet the hope of salvation (8). To stay awake spiritually requires constantly examining our faith in the Lord Jesus, living out our faith through works of love, and eagerly looking forward to the salvation that the Lord will bring to us when He comes. With this breastplate and helmet in place, we can guard ourselves against the forces of darkness.
- 13a. Salvation means being able to live with the Lord whether we wake or sleep. This salvation is made possible by the death of the Lord Jesus for us (10).
- 13b. As believers of Jesus Christ, we have a new life with Him in God (2Cor 5:17; Col 2:11-12; 3:3-4). Through faith in the Lord Jesus Christ, we have passed from death into life (Jn 5:24). Even death cannot separate our union with Christ. In this life, we have the life of Jesus Christ in us. When we die, we will depart from this body to be with the Lord. One day, we will be caught up and be with the Lord forever.
14. As Paul exhorts the Thessalonians, we are to always comfort and edify each other concerning the coming of the Lord and in view of the day of the Lord (4:18; 5:11). Seeing that the return of the Lord is imminent, we need to all the more meet together in fellowship to encourage one another so that we would not forsake the faith (Heb 3:12-14; 10:25).

Lesson 7

Observation

Outline

- Church Life (5:12-15)
- God's Will for the Personal Life (5:16-18)
- Hold Fast to the Good and Abstain from Evil (5:19-22)
- God's Faithful Preservation (5:23-24)
- Prayer Request, Greetings, and Instruction (5:25-27)
- Benediction (5:28)

Key Words/Phrases

Urge, recognize those who labor among you, esteem very highly in love, be at peace, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all, evil, good, rejoice always, pray without ceasing, in everything give thanks, the will of God, do not quench the spirit, do not despise prophecies, test, sanctify, completely, preserved blameless, coming of our Lord Jesus Christ, faithful, grace of our Lord Jesus Christ.

Segment Analysis

- 1a. They are workers of God who have been entrusted with the responsibility to teach the word of God and keep watch over the church (cf. Acts 20:28; Heb 13:17).
- 1b. We ought to heed and submit to their admonition, exhortation, and encouragement because they are speaking the word of God and doing the work of the Lord (Heb 13:17).
2. We need to be genuinely concerned about the welfare of our brethren in order to know if anyone is going through spiritual weakness. After we find out about the needs of these brothers and sisters, we need to empathize with them, share with them testimonies about how God helped us in our weakness, and pray with them. All these require genuine love, sacrifice, and patience.
3. The patience here has to do with the attitude we ought to have in meeting the spiritual needs or helping with the weaknesses of others. Teaching new believers, encouraging those who are suffering, praying for the weak, warning the unruly, correcting those who have erred, etc. all require much patience.

On another level, patience involves loving those who are against us, as stated in 15. When others have wronged us or hurt us intentionally, it

requires patient endurance to not only refrain from retaliation but repaying evil with good.

5. Whether it is rejoicing, praying, or giving thanks, we need to do it at all times. Our joy, prayer, and thanksgiving should be a constant attitude regardless of our circumstances.
7. The commands to rejoice always, pray without ceasing, and give thanks in everything are reminders to us to focus our hearts on our Lord Jesus Christ all the time. Since our Lord Jesus Christ is the same yesterday, today, and forever, we can find peace and repose in Him if we center our thoughts and our lives on Him.
8. What Paul writes here may refer to the guidance of the Holy Spirit in a believer's life or the workings of the Holy Spirit in the church. God has given us the Holy Spirit to lead us into all truth (Jn 16:13), help us subdue our sinful desires (Rom 8:13), intercede for us (Rom 8:26-27), guide the ministry of the church (cf. Acts 1:8; 4:31; 8:29; 11:12; 13:2,4; 15:28; 16:6-7), distribute gifts within the church for the benefit of all believers (1Cor 12:7-11), and enable unity in the church (Eph 4:3). So the Holy Spirit may move us in various ways to accomplish His good purpose. If we submit to the Holy Spirit, we ourselves and the church as a whole will be edified.

But the Holy Spirit does not control us or force us to do things against our will (cf. 1Cor 14:32). If we are not discerning or if we are insistent on our own will, we may become oblivious to the guidance and work of the Holy Spirit or even resist the work of the Holy Spirit. This is what it means to quench the Spirit. If we continually quench the Spirit, we grieve the Holy Spirit (Eph 4:30) and hinder the work of God in us and in the church.

It is possible that some in the Thessalonian church enforced strict rules in the church in an attempt to guard the believers against false teachings (cf. 2Thess 2:2-3). But in doing so, they had also repressed all manifestations of the gifts of the Holy Spirit in the church, such as the gift of healing, the gift of prophecy, or the gift of tongues and interpretation of tongues.

9. "Prophecy" includes both prediction of the future (cf. Acts 21:10-11) and words of encouragement (1Cor 14:3,19) under the guidance of the Holy Spirit. Whether Paul has in mind divine predictions or messages, despising prophecy means ignoring or showing contempt for the word of God. There could be many reasons why a person would despise prophecy, and these include pride, unwillingness to leave error or sin, and looking down on the one who delivers the prophecy. Perhaps in the church in Thessalonica, some were not able to discern true prophecies

from false prophecies and went to the extreme, turning a deaf ear to all prophecies.

10. The purpose of testing all things is to discern what is good and evil so that we may "hold fast what is good" and "abstain from every form of evil" (21-22). If we do not have a discerning spirit, we may be deceived by false teachings and sin (cf. Eph 4:14). God's word, which is the ultimate standard of good and evil, is the measure with which we use to test all things. We need to make careful judgments about the things we hear and do to see if they are according to God's word (1Cor 14:29; Heb 5:13-14).
11. Discernment, courage, and persistence through the grace of God.
12. While we strive to carry out the commands of God, let us not forget that all our efforts need to be built on the saving grace of God. While we are called to diligently carry out the commands of God, it is God who begins the good work in us and it is God who will complete the work (Eph 2:10; Php 1:6; 2:12-13; 4:13; Col 1:29). We can stand to the end only because of God's faithful preservation (cf. Jn 10:27-29; 1Pet 1:5).
13. God is faithful. He will not deny His promise or fail us. He will accomplish His work of sanctification in us if we depend on Him. Our efforts to carry out God's commands are not struggles that are built on a slim chance of reaching heaven. While we strive to obey God, we can rest assured in God's power, which is continually at work in us for our salvation.

Lesson 8

Survey

2. Similarities: structure; subjects.
Differences: 2 Thessalonians is more formal and less personal in tone; it emphasizes divine retribution; it speaks of the coming of the lawless one, a subject not found in 1 Thessalonians.

Lesson 9

Observation

Outline

- Salutation (1:1-2)
- Thanksgiving (1:3-4)

God's Righteous Judgment (1:5-10)

Prayer (1:11-12)

Key Words/Phrases

Grace, peace, thank God, faith grows exceedingly, love, abounds, patience and faith, persecutions and tribulations, endure, manifest evidence, righteous judgment, worthy, when the Lord Jesus is revealed, taking vengeance, everlasting destruction, glorified, admired.

Segment Analysis

- 1a. Paul gives thanks to God because their faith grows exceedingly and their love abounds toward each other (3). He is also thankful for their patience and faith in all their persecutions and tribulations that they endure (4).
- 1b. In his first epistle, Paul prayed that he may perfect the faith of the believers and that the Lord may make the believers increase and abound in love. He also urged the believers to abound more and more in living to please God. Now, as he writes the second epistle, he has heard of the spiritual growth of the Thessalonians—an indication that God has heard his prayer and the believers have obeyed his exhortations.
2. The words “we are bound” indicate that thanksgiving is a personal obligation to God. A strong sense of gratitude compels us to thank God. “Always” tells us that thanksgiving must be constant. “For you” reminds us to always remember our brethren and to acknowledge the work of God in their lives.
3. A growing faith means greater dependence on and trust in the Lord and His word (cf. 1Cor 16:13; 2Cor 5:7; Gal 2:20; Heb 11:1,6). A growing faith is also accompanied by growing works (cf. Gal 5:6; 1Thess 1:3; 2Thess 1:11; Jas 2:17;26).
- 4a. God will repay them with tribulation (6), take vengeance on them (8), and punish them with everlasting destruction from the presence of the Lord and from the glory of His power (9).
- 4b. God will count them worthy of the kingdom of God (5), give them rest when the Lord Jesus is revealed from heaven with His mighty angels (7). When the Lord comes, He will be glorified in them and admired among them (10).
5. The believers' patience and faith in persecutions and tribulations is evidence of the righteous judgment of God. The present endurance of the saints is a demonstration that God's future reward of the saints is just.
6. Being counted worthy of the kingdom of God does not mean earning our way to the kingdom by our own merits. Rather, it means that God makes

us fit for His kingdom. He does so by enabling us to endure sufferings—a test that all disciples of Christ must go through. In other words, the believers' endurance is a sign that God has indeed chosen them into His kingdom.

7. God will take vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ (8). These include both the gentiles and the Jews who persecuted the Thessalonian believers.
8. This prayer is a reminder that through the believers' patient endurance in persecutions, God is accomplishing His good purpose in them and that His name is glorified in them.
9. The phrase literally means “every resolve for goodness.” It is God who inspires the resolve in believers to do good, and it is God who will fulfill this resolve (cf. Php 1:6).
10. When God's good purpose is accomplished in the believers through Christ, the name of Christ will be glorified. We, in turn, will share the glory of Jesus Christ when He appears (cf. Col 3:4).
11. Paul's requests in prayer are based on the grace of God and the Lord Jesus Christ (12). It is by God's mercy and the atonement of Jesus Christ that believers are called into God's kingdom and that God's glorious purpose is accomplished in the believers.

Lesson 10

Observation

Outline

Man of Sin Yet to Come (2:1-4)

Restraint and Revelation of the Lawless One (2:5-12)

Thanksgiving and Exhortation (2:13-15)

Prayer (2:16-17)

Key Words/Phrases

Coming of our Lord Jesus Christ, gathering together to Him, shaken, troubled, spirit, word, letter, day of Christ, deceive, falling away, man of sin, revealed, son of perdition, opposes, exalts, restraining, mystery of lawlessness, lawless one, consume, destroy, working of Satan, power, signs and lying wonders, unrighteous deception, love of the truth, delusion, lie, condemned, salvation, sanctification by the Spirit, belief in the truth, stand fast, hold the traditions, everlasting consolation, good hope by grace, comfort, establish.

General Analysis

1. The first two paragraphs focus on the coming of the lawless one and the great rebellion that will take place in the unbelieving world. The last two paragraphs focus on the believers and God's work of salvation in them.

The first two paragraphs speak of the lie, whereas the last two paragraphs speaks of the truth.

The first two paragraphs assure the believers by showing that the day of the Lord has not come. The last two paragraphs assure them through thanksgiving for God's salvation and prayer for encouragement.

Segment Analysis

1. When the Lord comes for His saints, believers will receive rest from trouble while the persecutors will suffer tribulation (1:6-7). Perhaps those who made the false claim tried to persuade the believers that the day of the Lord had already come because of the increasing persecutions. If the claim that the Lord has already come was true, that means the hope of the Thessalonian believers would have been in vain, for the Lord did not give them rest from trouble or exercise judgment. To correct this misapprehension, Paul ensures them that God's righteous judgment as well as the day of the Lord are still yet to come.
2. Spirit (referring to prophecy); word; letter.
3.
 1. The falling away (3)—Many will forsake the faith at this time (Mt 24:11,12,24; 2Tim 3:1-5; 4:3,4; 2Pet 2:1-3; Jude 17,18; Rev 13:11-18; 17:8)
 2. The revelation of the man of sin (3)—This is the rise of the lawless one, or the Antichrist.
4. See verse 4.
5. He is being restrained.
- 6a. The mystery of lawlessness is already at work. Even though the Antichrist has not yet come, his spiritual evil forces are already in the world (1Jn 2:18; 4:3). This lawlessness is a mystery because the Antichrist has not been revealed and the works of the evil spirit are subtle.
- 6b. False doctrines and ideologies; miracles or spiritual experiences that are not from the Holy Spirit; continual increase of sin.
7. He is destined for perdition (3), and will be consumed by the breath of the Lord's mouth and destroyed with the brightness of the Lord's coming (8).
8. The lawless one originates from Satan, and his objective is to lead the world to forsake the truth and rebel against God (9,10,12).

9. He will use power, signs, and lying wonders to deceive those who do not receive the love of the truth but take pleasure in unrighteousness (10,12).
10. Many people turn a deaf ear to the gospel but enjoy listening to false doctrines to suit their desires (cf. 2Tim 4:3-4). They scoff at the teachings of the Bible, choose ungodly lifestyles, and even advocate acts of sin. These people reject the gospel not because they do not know God or the truth but because they take pleasure in sin and do not love the truth.
- 11a. He will send them strong delusion, that they should believe the lie of the lawless one and be condemned (11-12). Since these people rejected the truth and God's salvation, God gives them up to their sin (cf. Rom 1:24-26). The delusion from God is not the cause of their disbelief, but the result of their disbelief, marking them out for condemnation.
- 11b. We must not deliberately choose to live in sin and reject the truth. If we do, God will give us up to our sins so that we will persist in doing evil while believing that we are doing the right thing. Then there will be no turning back (cf. Heb 3:12-13). Instead, we must encourage each other daily to remain true to Christ. If we have sinned, we ought to humbly repent of our sins, turn to God, and submit to the truth.
12. The word "but" is an indication that this verse transitions from discussion on those who perish to thanksgiving for those who are saved.
- 13a. God chose us for salvation from the beginning (13; cf. Eph 1:4).
- 13b. Salvation is through sanctification by the Spirit and belief in the truth (13).
- 13c. God's calling comes to us through the gospel (14).
- 13d. The ultimate goal of God's election, salvation, and calling, is that we may obtain the glory of our Lord Jesus Christ (14).
14. "Sanctification" means "set apart for holiness." When we first receive salvation, God gives us the Holy Spirit as a seal to show that we are holy in his sight and have been set apart as His possession (Rom 15:16; 1Cor 6:11; Eph 1:13,14;). As we continue our spiritual journey, the Holy Spirit works in our lives to help us put to death the sinful nature and to live holy and righteous lives (Jn 3:5-8; Rom 8:2,4-6,10-11,13; Gal 5:16-18,22-25; Tit 3:5-6).
"Belief in the truth" denotes faith in the gospel, which is able to save us (1Cor 15:1,2; 1Pet 1:22,23). Such belief is not just the initial acceptance of the gospel but also the life-long obedience to the truth (Heb 3:14).
15. Because God has chosen us for salvation through belief in the truth (13) and has called us by the gospel (14), we need to stand fast and hold to the teachings of the gospel (15).

16. God's gift and promise of eternal life to us gives us everlasting consolation and good hope by grace. Nothing can ever take away the salvation we have in Christ. With this consolation and hope, we can have assurance in Christ in the midst of the temporary sufferings of this life.
17. In view of the false claim that could easily shake and trouble believers, Paul asks God to give them assurance and to strengthen them to hold on to and obey the teachings of the gospel.

Lesson 11

Observation

Outline

- Request for Prayer (3:1-2)
- Confidence in the Lord (3:3-5)
- Dealing with Brethren Who Are Disorderly (3:6-15)
- Benediction (3:16-18)

Key Words/Phrases

Pray, confidence in the Lord, command, love of God, patience of Christ, disorderly, tradition, work, exhort, quietness, doing good, peace.

General Analysis

1. "Finally" (3:1).

Segment Analysis

1. Paul asks the believers to pray for them for the following:
 1. that the word of the Lord may run swiftly and be glorified, just as it was with the Thessalonians. This means that the preaching of the gospel would be effective and fruitful, as it was in Thessalonica (cf. 1Thess 1:6), and God's name may be exalted.
 2. that they may be delivered from unreasonable and wicked men. Through the prayers of the believers, the preachers may be free from the hands of those who oppose the gospel and intend to do harm to the preachers.
2. The reason the unreasonable and wicked men oppose the gospel was that they did not have faith. They have been given the chance to accept the gospel with faith but they chose to reject it. Their renouncement of faith is what leads to the vehement opposition and persecution.

3. While not all have faith, the Lord is faithful. While wicked men may persecute believers, God will establish the believers and guard them from the evil one.
4. Paul is confident that the believers would do what he commands them because he knows that the Lord is faithful and that He will accomplish His good purpose in them (cf. verse 3; Php 1:6).
5. In order to carry out what the Lord has commanded us, it is essential that we have the love of God and the patience of Christ. The love of God motivates us to do what is right and good, and the patience of Christ enables us to endure hardship and persist in doing God's will. In the context of this passage, Paul is about to command the believers to correct the brothers who were disorderly. In order to do so, they need the love of God in their hearts to act out of sincere love for these brothers, and they need the patience of Christ in their hearts to bear with the weaknesses of these brothers.
 - 6a. Certain brothers in the congregation are disorderly and do not act according to the tradition (teachings) which they have received from the apostles (6). They do not work at all, but are busybodies (11).
 - 6b. He commands them to withdraw from these brothers (6), refuse them subsistence (10), and not keep company with them (14).
 - 6c. The purpose of such withdrawal is to let those who are disorderly feel ashamed (14). Paul is not asking them to drive these brothers out of the church (cf. 15) but to discipline them so they may stop their disorderly behavior.
7. They were not disorderly or idle among the Thessalonians, but they worked with labor and toiled night and day to supply for their own needs (7-9; 1Thess 2:9).
8. Paul is asking those believers who work diligently not to be discouraged by those who were idle and disorderly. Instead, they ought to keep on doing what is right and thereby become positive examples to these brothers.
9. When a brother has done wrong, it is our responsibility to correct him. We must do so gently and patiently because our goal is to restore him (cf. Mt 18:15; Gal 6:1; 2Tim 2:24-26). If personal encouragement is ineffective, the church may take disciplinary action against him, as is the case in the Thessalonian church. But if the brother refuses to heed correction and discipline, he is to be expelled from the fellowship of believers and be regarded as a heathen (Mt 18:15-17; 1Cor 5:1-7,13)
10. 1. Keep on doing what is right in order to set good examples for others and exert positive influence on them.

2. Discourage disorderly behavior by not joining the company of the disorderly. Admonish such people in the hopes that they would be restored.
11. These words suggest perfection and abundance. Paul prays that God's peace and abundance can be given to the believers so richly that not one of them would lack God's grace at any time or in any way.
12. While Paul might have written his letters through amanuenses (people who write from dictation), he would write the salutation with his own hands to mark the letters as genuine. He calls the readers' attention to this fact to prevent any attempt by others to forge letters in his name.

Lesson 13

Observation

Outline

Greetings (1:1-2)

Timothy's Task (1:3-11)

Suppression of false teachers (3-7)

The purpose of the law (8-11)

Paul's Thanksgiving and Testimony (1:12-17)

Charge to Timothy (1:18-20)

Key Words/Phrases

God our Savior, doctrine, disputes, love from a pure heart, good conscience, sincere faith, law, sound doctrine, gospel, commit, ministry, mercy, grace...exceedingly abundant, Christ Jesus came into the world to save sinners, a pattern to those who are going to believe, charge, wage the good warfare.

General Analysis

1. Paul's testimony is about how God has chosen him by grace and committed the ministry of the gospel to his trust (11). Because of the ministry that has been entrusted to him, Paul has the responsibility to defend the sound doctrine. Therefore, he charges Timothy, his assistant in the ministry, to carry out this very task in Ephesus.

Segment Analysis

1. Paul is an apostle, sent to preach the gospel of Jesus Christ. His apostleship is by the commandment (literally "by order") of God and the Lord Jesus Christ. His ministry does not originate from himself or any

other man. He understands that he has received this divine order from God Himself, and he must faithfully carry out this most noble and solemn commission.

2. He will come again to transform our lowly bodies into glorious bodies and bring us to the eternal heavenly home (Jn 14:3; Php 3:20-21; Col 3:4; 1Thess 1:10; 4:16-17; Heb 9:27-28; 1Jn 3:2). This is our ultimate hope, and this hope rests solely on Him because He is our only Savior.
- 3a. True son in the faith (1Tim 1:2; cf. 1Cor 4:17; Php 2:22). Paul also addresses Titus in the same way. Tit 1:4).
- 3b. This term may imply that Timothy was a convert of Paul's ministry. It also demonstrates the intimate relationship between Paul and the young preacher that he helped to groom. Just as many things in the world can bring people together (eg, common interests, common race etc), a common faith and commission can be the basis of a strong relationship as deep as that between father and son.
- 4a. See verses 3 and 4.
- 4b. Paul is concerned that the false teachers will mislead the believers and shake their faith. Engagement in fables, endless genealogies, and idle talk cause disputes rather than godly edification.
- 4c. When we study the Word of God, we must refrain from being carried away by topics or issues that are irrelevant to our faith. We should not promote debates on subject matters that are speculative and have no bearing on the truth. Instead, we ought to encourage and exhort one another with love in order to edify each other's faith.
- 5a. In a narrow sense, this commandment may refer to the charge mentioned in verse 3. But if we understand the word in a broader sense to refer to the sum of all of God's commandments, then the verse means that the purpose of all Christian teachings is love.
- 5b. Paul wanted people who teach others to do so out of love from a pure heart, from a good conscience and from sincere faith. They should not have selfish motives but teach out of genuine love that is based on the truth. Only such teachings can bring true edification to the listeners.
6. The conscience is the God-given ability to discern right and wrong (cf. Rom 2:15). It urges us to do good and condemns us when we do wrong (cf. Jn 8:9; Acts 2:37). However, if we insist on doing wrong, our conscience can become seared and defiled (cf. 1Tim 4:2; Tit 1:15). But a good conscience is one that is without offense toward God and is quickened by the word of God (Acts 24:16; cf. Heb 4:2-13; 1Jn 3:21-22).
7. They are ignorant of what they say or affirm. Their motive for teaching is selfish (7). They simply desire to be teachers but do not have love from a pure heart, a good conscience, and sincere faith.

- 8a. The purpose of the law is to condemn sinners and their evil deeds (9-10; Rom 3:20; 7:7).
- 8b. In an effort to place themselves in positions of authority, these teachers impose unnecessary restrictions on believers (cf. 4:1-3). Apparently, they are teaching believers that they need to obtain righteousness through the law.
9. He thanks Christ Jesus for His salvation and for putting him into the ministry even though he was the chief of sinners.
10. A blasphemer, a persecutor of Christians, an insolent man, the chief of sinners.
11. As he writes about the ministry Christ has committed to him (11), he is reminded of the immense grace he has received from the Lord, and his heart of gratitude is stirred. He wants to highlight the exceedingly abundant grace of Christ showered upon him, as he was no mere unbeliever, but a persecutor of Christ. This is a classic illustration of grace, where a totally unworthy person, one reckoned to be the chief of sinners, received not only salvation, but also the entrusting of the ministry.
12. Paul, the chief of sinner, received mercy so that in him first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life (16).
13. Christ is willing to accept and save sinners today, just as He had accepted Paul in the past. No one is too sinful for the Lord's acceptance. Paul's example can be used as an encouragement to those who remain doubtful that Christ will accept them. Likewise, this is also a reminder to us not to judge anyone based on their conduct and conclude that they would never receive the mercy and salvation of God.
14. As Paul recounts his sinful past and the Lord's mercy, he is filled with thanksgiving and praise. He is thus moved to offer a prayer to exalt God in the highest.
15. The false teachers teach justification by keeping the law. But the gospel teaches that sinners cannot possibly attain salvation by good works. While the law condemns sinners, Jesus Christ came into the world to save sinners. The only way to receive eternal life is to come to God for mercy and believe on the Lord Jesus Christ.
16. Paul never forgets that he is a sinner saved by grace. In fact, he acknowledges that he is the chief of sinners. Because he realizes how undeserving he is, he is always deeply moved by the love and mercy of God. He also understands the necessity of bringing the gospel of salvation to the world, for that is the very purpose that he has obtained

mercy. Therefore, he treasures the ministry that has been committed to him and is continually motivated to carry out his commission.

In the same way, we would be constantly inspired by God's love if we realize how wretched we would be without Christ's salvation and how undeserving we are to obtain God's mercy. If we truly value God's wonderful plan of salvation and understand that God has chosen us and entrusted to us the ministry of the gospel, we will surely dedicate our lives to the ministry.

17. Paul expects Timothy to wage the good warfare. Timothy must fight the spiritual battle for the truth, guarding the sound doctrine and combating all false doctrines.
18. Timothy was equipped with faith and a good conscience whereas the false teachers such as Hymanaeus and Alexander had strayed away from a good conscience. Hence, the false teachers propagated false teachings out of an ulterior motive, for personal gain and not necessarily because they sincerely understood or believed what they taught (1Tim 1:5-7 ; 2 Tim 2:16-18).
All of our preaching and service must come from faith and a good conscience rather than selfish ambition. As we search the truth sincerely and out of faith, seeking the will of God rather than the praise of men, we will surely know the truth and be deeply convicted. Only if we teach the truth from God with such a genuine understanding and conviction can we be true ministers of God's word.
19. Just as a shipwreck destroys a ship and renders it useless, zeal without faith and a good conscience is destructive to our faith and renders us worthless before God.

Lesson 14

Observation

Outline

Prayer for all men (2:1-7)

Proper conduct of men and women (2:8-15)

Key Words/Phrases

Supplications, prayers, intercessions, giving of thanks, all, godliness and reverence, good and acceptable, God our Savior, saved, one God and one Mediator, the Man Christ Jesus, ransom, testified, men, lifting up holy hands, women, modest apparel, with propriety and moderation, godliness, good works, silence, submission.

Segment Analysis

1. Chapter 1 speaks of the ministry of the gospel and the charge to Timothy to defend the truth of the gospel. Thus, the word “therefore” in verse 1 indicates that the mission entrusted to Paul and Timothy is the reason for the exhortations of chapter 2. In other words, the mission of spreading and defending the gospel demands that the men and women in the church fulfill their responsibilities and carry themselves with proper conduct.
- 2a. Make supplications, prayers and intercessions for all men, particularly for kings and those who are in authority (1-2).
- 2b. The purpose of praying for kings and those who are in authority is to allow us to lead a quiet and peaceable life in all godliness and reverence (2). Only if there is peace and stability in a country can we enjoy freedom of worship and opportunity to evangelize. On the contrary, if a country is plunged into civil unrest or war, the environment will not be conducive for worship. Evangelism under such circumstances will also be hampered since there may be chaos and people may be more concerned about survival rather than the gospel.
- 2c. Paul reminded the Roman believers that they had to be subject to the governing authorities, recognizing that authorities were put in place by the appointment of God. Hence, resisting the authorities would be tantamount to resisting God. In a more practical aspect, Paul exhorted the believers to render taxes, customs, fear and honor to whoever these were due (Rom 13:1-7).

In today’s context, these teachings remind us as Christians to fulfill our duties as good citizens. Christians must not evade taxes or show disrespect to governing authorities (eg, the government, the law, the courts). We have to remember that the kingdom of Christ is not of this world (Jn 18: 36). Hence there is no contradiction between remaining faithful to God and His Kingdom and at the same time fulfilling our duties as citizens in our country. Even Christ Himself taught that we ought to pay taxes when he said, “Render therefore to Caesar the things that are Caesar’s and to God the things that are God’s” (Mt 22: 21).

However, if conflict with our faith arises from unreasonable laws enacted by governments such as during the time of Daniel, when they were forced to worship the golden image and forbidden to pray, then we will have to stick by our faith. We can follow the examples left by Daniel and his friends, as well as Jesus and His disciples. That is, they simply continued to do the right thing (Daniel’s three friends did not worship the golden image; Daniel continued to pray three times a day as was his custom; Jesus and His disciples continued preaching and practicing their faith under persecution). However, they did not stage a revolt against

their government but simply chose to suffer the consequence of standing firm in their faith (Daniel’s friends were thrown into the furnace; Daniel was thrown into the lions’ den; Jesus was crucified; His disciples were imprisoned and killed).

3. God desires all men to be saved and, in order to fulfill this desire, God Himself came into the world as man, Jesus Christ, to be a ransom for all and the Mediator between man and God (3-6). Such grace and love is also illustrated in Romans 5:5-8, which describes how Christ demonstrated His love for us in dying for us even while we were still sinners.
4. He is both God and man, making Him the perfect Mediator.
- 5a. Just as God desires all men to be saved and Jesus Christ gave Himself a ransom for all, believers ought to pray for all men that they might be saved.
- 5b. God desires all men to be saved, and Christ Jesus gave Himself a ransom for all, to be testified in due time (6). This divine mandate to testify to the salvation of Jesus Christ has been entrusted to Paul. For this very reason, Paul has been appointed a preacher, an apostle, and a teacher of the Gentiles.
6. Whether in prayer or in preaching, we must broaden our vision to include all humanity. God desires all men to be saved and to come to the knowledge of the truth. Christ Jesus gave Himself a ransom for all. God’s concern is for all of humanity. Therefore, we need to have the heart of God and be concerned for the world at large. Our prayers and ministry should not be restricted to only those in the local church, but must encompass the whole human race.
7. The top priority of the church’s mission is reaching out to the world through prayer and preaching. This is what God desires, and this is what He has entrusted us to do. All aspects of our work must support this primary goal.
8. Paul desires that the men pray everywhere, lifting up their holy hands, without wrath and doubting (8). This means that men must pay attention to leading a holy life and also take the lead in building up a prayerful life, thereby building up a prayerful family and prayerful church. Such prayers are also to be offered with faith. This is very similar to how ancient saints such as Noah and Abraham led their families in the worship of God when they built altars and offered sacrifices to God.
9. Women should adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but which is proper for women professing godliness, with good works (9-10). Many women in the world constantly pursue the latest fashion so as to attract attention. This verse reminds believers not to be caught up

with the fashion craze or pay excessive attention to outward appearance. We ought to choose attire that are proper for believers and befit godliness. Flashy hairstyle, jewelry, or clothing that distracts attention or is meant to display wealth would not be appropriate. Likewise, 1Pet 3:3-4 reminds Christian women to not let their adornment be merely outward but rather, let it be of the hidden person of the heart, the incorruptible beauty of a gentle and quiet spirit.

- 10a. Women ought to learn in silence with all submission and not teach or have authority over a man (2:11-12).
- 10b. This teaching is applicable in the church with respect to husbands and wives (1Pet 3:1-7; Eph 5:22-33). Women need to honor the role of their husbands. It would be inappropriate for a woman to command or reprimand the men. Instead, she should be silent (1Cor 14:34-35). However, this does not mean that women may not teach children and other women, lead Bible studies, or share personal testimonies. But in the congregation of all the believers, a woman's role should be supportive rather than authoritative (cf. 1Cor 11:3-15).
- 10c. There are movements today that advocate women's rights and the teaching of the Bible about women may be misunderstood as despising or belittling women. However, this teaching, by no means, suggests that women are any less important. Rather, it emphasizes that there are different roles which different parties ought to play and as long as each plays his/her role well, then he/she is worthy of honor. For example, a man can never excel over his wife as a mother and likewise his wife cannot outshine him as a father. God is not a God of confusion and hence such clarity of roles is good to ensure orderliness in the family and church.
11. The pronoun "she" is used because the previous verses speak of Eve. But "she" is not restricted to Eve alone. It applies to women in general, whom Eve represents.

There are two main views on the meaning of "saved in childbearing." The first understands "childbearing" as the birth of the promised Child, Jesus Christ, who is the only hope of salvation for Eve as well as all mankind (cf. Gen 3:13-16). The second interpretation is that believing women will be saved from the condemnation brought by Eve's sin and kept from the deceptive influences of society if they accept their God-given role of motherhood ("childbearing") while continuing in faith, love, holiness, and self-control.

12. The exhortations to believing men and women are based on the larger divine purpose—God desires all men to be saved and to come to the knowledge of the truth. Since the primary mission of the church is reaching out to all men through the gospel, men and women in church

must pray everywhere and live a life worthy of the gospel. Through their godliness and good deeds, believers can lift up the name of God and lead others to the knowledge of God.

Lesson 15

Observation

Outline

- Qualifications of Bishops (3:1-7)
- Qualifications of Deacons (3:8-13)
- Church of the Living God (3:14-16)

Key Words/Phrases

Bishop, blameless, temperate, sober minded, good behavior, hospitable, able to teach, not given to wine, not violent, not greedy for money, gentle, not quarrelsome, not covetous, rules his own house well, good testimony, deacons, reverent, faith, pure conscience, tested, house of God, church of the living God, pillar and ground of the truth, great is the mystery of godliness.

General Analysis

1. The mission of the church is to reach out to the world through the truth of the gospel. To that end, believers must have godly conduct that befit the message of the gospel. In the previous chapter, Paul gave instructions to the men and women in the church concerning their respective duties in church. In this chapter, he outlines specific qualifications for the selection of bishops and deacons. In order for the church to exemplify the truth, it is paramount for the ministers in the church to be above reproach in their conduct.

Segment Analysis

1. 1. Teaching (2).
2. Taking care of the church of God (5).
2. Based on the Bible, the other functions of a bishop (also known as "elder") include the following:
 1. He is to oversee, watch over, and set an example for the flock of God (Acts 20:28; 1Pet 5:1-3).
 2. He is to direct the affairs of the church (1Tim 5:17)
 3. He is to exhort by sound doctrine and convict those who contradict (Tit 1:9).

4. He is to be involved in making decisions on doctrinal issues (Acts 15:6).
5. He is to pray for the sick (Jas 5:14).
6. He is to ask God to impart gifts to God's workers through the laying of hands (1 Tim 4:14).
3. It is a good work. It is a good desire for a man to serve God in this capacity (1).
4.
 1. Temperate (2)—similar to self-control (Gal 5:23),
 2. Sober-minded/not given to wine (2,3)—understanding the will of God, filled with the Holy Spirit (Eph 5:17-18)
 3. Not violent/gentle/ not quarrelsome (3)—not hot-tempered (Gal 5:23) but to love with patience. It takes more than one person to quarrel and it happens usually when one feels wronged. As holy workers, one would often face criticisms and unappreciative people and it is important to remain gentle and patient, even under such circumstances
 4. Not greedy for money/not covetous (3)—greed and covetousness are common human weaknesses which has caused the downfall of many, such as Judas Iscariot (Mt 26:14-16) and Gehazi (2Kgs 5:20-27)
5.
 1. Husband of one wife (2)
 2. Rules his house well, having reverent, godly children (4,12)—this is in contrast with the children of Eli, who were irreverent (1Sam 2:12-17)
6.
 1. Hospitable (2)
 2. Able to teach (2). This is possible only if he has the previous quality highlighted, that is, faithfulness to the truth.
 3. Not a novice/or a new convert (6), lest he becomes proud. Also, it takes time to build up one's spiritual maturity and a new convert is like a new born baby who may not be stable in faith and may be inexperienced in handling church matters
7.
 1. Good behavior (2)—this means having good, exemplary Christian conduct.
 2. Hospitable (2)—this means being unselfish, helpful, compassionate and full of love for others.
 3. Have a good testimony among those who are outside (7).
- 8a. Being double-tongued means saying one thing to person A and then twisting it when telling it to person B. Such behavior creates misunderstanding, anger, and division.
- 8b. The word “mystery” in the Bible often denotes the gospel of salvation through Jesus Christ, a mystery that has been revealed to believers (Eph 1:9-10; 3:4-6; Col 2:2,3; 1Tim 3:16). A deacon must be faithful to the gospel message and uphold the truth. He must have the right understanding of the truth and his conduct should conform to the truth. Such faithfulness to the truth comes from a sincere desire to please God.
- 8c. This requirement suggests that the deacons, like the bishops, ought not be new converts. They must be rooted in the faith and proven by various circumstances that they are fit for this important task.
9.
 1. The house of God—Believers are members of God's household (Eph 2:19). Thus, collectively, they are the house of God (Heb 3:6), the spiritual temple, and the dwelling place of God's Spirit (Eph 2:21-22).
 2. The pillar and the ground (foundation) of the truth—When a pillar crumbles, the part of the building that the pillar supports will fall. If the ground (foundation) crumbles, the entire building will fall. This illustrates the important role that the church plays, that is to uphold and support the truth, just as the pillar and ground (foundation) support and uphold a building. The world will come to the knowledge of the truth through the witnessing of the church.
10. The mystery of godliness is the truth of God's salvation through Jesus Christ. Since the church is the pillar and ground of the truth (15), her mission is to proclaim the gospel message, the essence of which is found in the hymn of verse 16.
11. The Lord Jesus was “justified” or “proven” by God during His earthly ministry through the anointing and power of the Holy Spirit.
12. In chapter one, Paul writes about the ministry of the gospel that has been entrusted to him, recalling his sinful past and thanking God for His mercy. His charge to Timothy is based on this divine commission. For the sake of the true gospel, Timothy must defend the sound doctrine. In chapters 2 and 3, Paul speaks of the mission of the church through prayer and proper conduct. By the good examples of men and women in the church, especially those of the church ministers, the church can proclaim and uphold the truth of the gospel. Thus, the first part of the epistle concludes with the present paragraph on the church and her noble function. The primary mission of the church is to make known the great mystery of godliness, the wonderful message of Jesus Christ and His salvation.

Lesson 16

Observation

Outline

- False teachers and deceptive teachings (4:1-5)
- Instructing the Believers with Good Doctrine (4:6-11)
- Setting An Example of Godliness (4:12-16)

Key Words/Phrases

Depart from the faith, deceiving spirits and doctrines of demons, speaking lies in hypocrisy, conscience seared, instruct, words of faith, good doctrine, reject profane and old wives' fables, exercise, godliness, be an example to the believers, meditate, give yourself entirely, progress, take heed to yourself and to the doctrine, continue in them.

General Analysis

1. Carefully followed (6), exercise (7), labor (10), give attention (13), do not neglect (14), meditate on these things (15), give yourself entirely to them (15), progress (15), take heed (16), continue in them (16).

Segment Analysis

1. Some will depart from the faith (1). This does not refer to unbelievers who simply reject the truth that they hear. Rather, this points to people who were once believers that will listen to false teachers, commit apostasy, deny the truth and depart from the faith.
The false teachers will speak lies in hypocrisy. That is, they will spread false teachings from deceiving spirits even though they know that what they teach is false. This is because their conscience is already numbed (seared with a hot iron). This is a direct contrast with Paul's exhortation to Timothy to have a good conscience and sincere faith (1:5).
- 2a.
 1. Forbidding to marry.
 2. Commanding to abstain from foods.
- 2c. Marriage is instituted by God (Mt 19:4-6) and therefore should not be forbidden. However, this has to be between one man and one woman in the Lord (1Cor 7:39)
All foods can be eaten except for blood, strangled animals and food offered to idols (Acts 15:28-29; Acts 10:9-16)
3. The false teachers taught that certain foods were defiled in themselves. But these verses teach that all creatures are made holy by the word of God and prayer. When God created the things of this world, He saw that

everything he had made was good (Gen 1:10,12,18,21,25). Nothing in God's creation is unclean of itself (Rom 14:14). As long as we partake of our food without violating God's word (such as offering the food to idols, indulging in gluttony, deliberately taking in harmful substances, etc), and as long as we receive the food with thanksgiving, our eating is under the blessings of God.

4.
 1. Instruct, command, and teach the believers the sound doctrine (6,11,13)
 2. Reject these false teachings (7). This suggests a proactive stance of refuting the false teachings, although some may choose to ignore false teachings, others may seek a compromise, and still others may appreciate the novelty of such new teachings (Jude 3; 1Pet 3:15)
 3. Exercise himself towards godliness, which is profitable for all things (7-8).
5.
 1. The false teacher has departed from the faith and teaches the doctrine of demons. But the minister of Jesus Christ is nourished in the words of faith and of good doctrine.
 2. The false teacher speaks lies in hypocrisy. He is a hypocrite because he teaches others to deny themselves through abstinence but he does not even practice true holiness in his own life (cf. Mt 23:1-4; Col 2:20-23). The minister of Jesus Christ, on the contrary, carefully follows the good doctrine.
- 6a. Exercise in godliness is analogous to athletic training. Just as an athlete needs to know his weakness and avoid mistakes, the man of God has to cleanse himself and shun youthful lusts (2Tim 2:21-22). Just as an athlete needs to perfect his skills and stay fit through constant practice, the man of God needs to always put God's word into practice and pursue godly conduct so that he can become more acquainted with God's word and be strong (Heb 3:14).
- 6b. Godliness is profitable in this life, giving us wisdom, helping us develop a good character, guarding us against pitfalls, and enabling us to minister to others' needs. Ultimately, godliness brings salvation (cf. 16) because it nourishes our faith in Jesus Christ.
7. Paul labors and suffers reproach in order to train himself in godliness and instruct the sound doctrine to the believers (6-8). The basis of his labor and suffering is his trust in God the Savior (10). Because he truly believes in God and His salvation, Paul makes every effort to teach and live out the good doctrine.
8. God is the Savior of all men because He loves the world and gave His Son to the world as a ransom for all men (2:6; Jn 3:16; 1Jn 2:1-2). But, although God makes salvation available to all, not all believe on the Son

of God to receive this salvation. Only those who believe Jesus Christ are actually saved. Thus, God is especially the Savior of those who believe.

9. He should be an example to believers in word, in conduct, in love, in spirit, in faith, in purity (12). This suggests that Timothy should work on every aspect of his spiritual nurture. That is, in word (things he says), in conduct (things he does), in love (his treatment of others), in spirit (his attitude and inner strength), in faith (his unwavering belief in God's love, justice and might), in purity (his holiness and clear separation from the patterns of the world).
10. Reading of the Scriptures, exhortation, and teaching of doctrines (13). Learning and teaching God's word should be the primary concern. This task must not be neglected in the midst of busy church activities, especially when false teachers are seeking to infiltrate the church.
- 11a. Through the laying on of hands, Timothy has received from God the ability and the charge to wage the good warfare for the truth (1:18; cf. 2Tim 1:6; 4:1-2). Paul reminds Timothy not to neglect this most important mission by failing to exercise the gift he has been entrusted with. This reminder simply reinforces the exhortations throughout the passage to be attentive and diligent.
12. Timothy must take heed to himself (i.e. his heart, thoughts, and conduct) and to the doctrine (i.e. his teachings). He must defend the sound doctrine and actively teach it to the believers. At the same time, he must watch his own life carefully to make sure that he practices what he preaches. Giving in to false doctrines or failing to live by the sound doctrine can lead to a minister's own downfall as well as make others stumble. Only if he preaches and continues in the doctrine can he save himself and those who hear him (16).

Lesson 17

Observation

Outline

The Older and the Younger (5:1-2)
 Widows (5:3-16)
 Elders (5:17-25)
 Bondservants (6:1-2)

Key Words/Phrases

Exhort, older man...as a father, younger men as brothers, older women as mothers, younger women as sisters, with all purity, widows, command, this is

good and acceptable before God, good work, elders, double honor, sinning/sins, without prejudice, doing nothing with partiality, bondservants, teach.

Segment Analysis

- 1a. Exhort older men as fathers, older women as mothers, younger men as brothers, younger women as sisters.
- 1b. These instructions teach us to regard all believers like members of our own family, treating the elders with respect and the younger with love out of a pure heart (cf. 1:5)
- 2a. The instructions in this paragraph pertain to the church's responsibility of providing for the widows. It appears that some widows and families have abused the church's practice of giving support to widows. Certain families who are capable of supporting their widow may have refused to do so but expect the church to provide the support (8,16). Some young widows, relying on the church's generous support, may have forsaken their vow to Christ and become idle gossips and busybodies (11-13).
- 2b. Paul makes a clear distinction between widows "who are really widows" (3) and the other widows. True widows are to be honored (3) and provided for by the church (cf. Jas 1:27). Widows with children or grandchildren ought to be provided for by their families (5:4, 8). Young widows and widows who live in pleasure do not qualify for church support.
 Identifying who are eligible for support allows the church to support true widows who have a genuine need. It also ensures that those who are not true widows would not become a burden to the church.
- 3a.
 1. Those who are left alone, that is, with no one to rely on, no children or grandchildren (5).
 2. Those who trust in God and continue in supplications and prayers night and day instead of living a life of indulgence and pleasure (5-6)
 3. Those above sixty years old and who had been the wife of one man (9)
 4. Those well respected for good works, that is, if they have brought up children, lodged strangers, washed the feet of saints, relieved the afflicted, and diligently followed every good work (10)
- 3b. Anna the prophetess (Lk 2:36-38). She did not depart from the temple and served God with fasting and prayer night and day.
- 4a. She is dead while she lives. In other words, she has lost her fervor to serve the Lord and has become useless in God's eyes (cf. Rev 3:1-3).
- 4b. Some of them had made a commitment to remain single and devote their lives to Christ but would later change their minds and desired to

marry. Some learned to be idle, wandering from house to house as busybodies and gossips (11-13). Worse still, some had already turned aside after Satan (15).

To prevent falling into such decadence, young widows are encouraged to marry, bear children, and manage the house so as to not give opportunity to the adversary to speak reproachfully.

5. They have denied the faith and are worse than unbelievers (8).
6.
 1. Whenever possible, the family of the needy ought to provide for them. If they do not have families or if their families are unable to provide for them, then the church may take up the responsibility.
 2. The church should take into consideration whether the needy have godly conduct and refuse those who would become idle and indulgent as a result of the church's support.
7. Those who rule well, especially those who labor in word and doctrine (17). In other words, they administer the church well and teach and uphold the truth (cf. 3:2,9). "Double honor" may possibly mean giving ample living allowance as well as paying the highest respect.
8. This verse teaches that we must render to others what is due them. That is, a laborer is worthy of his wages, just as an ox needs to eat while working (treading the grain). In the same way, good elders who serve diligently are worthy of double honor. If they serve on a full-time basis, the church ought to provide for their livelihood. This principle is also applicable to all full-time workers who have dedicated their time to serve God. They are also worthy of honor and living allowance rendered by the church.
9. Only if there are two or three witnesses can an accusation be brought against an elder (19). Following this guideline would minimize false accusations and defamatory charges against elders.
10. They are to be rebuked in the presence of all (20). This serves to warn those who are sinning and teaches others not to fall to sin.
11. Timothy needs to fulfill his duties without prejudice or partiality (21). This is an important reminder because it is easy to make unfair judgments based on personal preference and prejudice. In caring for the flock of God, we have to ensure fairness and consistency, just as God Himself is without partiality (Rom 2:11)
- 12a. Paul reminds Timothy not to lay hands on anyone hastily (5:22). "Laying on of hands" may mean either ordination or blessing in prayer. Before selecting a church worker or vindicating the accused, we must thoroughly examine the person in question, lest we share the sins of someone who is guilty.

- 12b. It is not wise to make hasty judgments because doing so may result in mistakes. When the sins or the good works of a person are not immediately evident, it may take time for the truth to be revealed. Since the works of a person, whether good or bad, cannot be hidden forever, it would be prudent to handle such matters with patience and care while letting the truth surface with time.
13. Honor them (1). Serve them (2).

Lesson 18

Observation

Outline

Godliness with Contentment (6:2b-10)

Charge to Timothy (6:11-16)

Instruction to the Rich (6:17-19)

Concluding Instruction to Timothy (6:20-21)

Key Words/Phrases

Doctrine which accords with godliness, godliness with contentment, love of money, root of all kinds of evil, greediness, flee, pursue, righteousness, godliness, faith, love, patience, gentleness, fight the good fight of faith, lay hold on eternal life, confession, rich, guard what was committed to your trust.

Segment Analysis

1.
 1. They are proud, knowing nothing, but are obsessed with disputes and arguments about words (4). In other words, they hope to win respect and admiration by spreading a different kind of teaching and by winning arguments.
 2. They suppose that godliness is a means of gain (5). These false teachers hope to win followers and benefit financially from these followers.
2. Being godly means having God's nature and leading a life that is according to God's word. Contentment means joyfully accepting whatever circumstances God places us in (cf. Php 4:11-13).

True godliness is not just having an appearance of piety. It is a total devotion to God from the heart. Its only goal is to love others with a pure heart, a good conscience, and sincere faith (1Tim 1:5). As such, it is free from all kinds of greed or ulterior motive. Therefore, godliness and contentment are inseparable.

3. There are many today who continuously seek to upgrade their standard of living and their social status. As believers, however, we should learn to be thankful for our material possessions or our current social status. We do not need to envy the rich and the famous. Rather than feel continuously dissatisfied, we ought to serve to the best of our capacity in whatever area we have been placed and be grateful for what God has already given to us.
4. Godliness and contentment bring joy in Christ. By obeying and trusting God, we can have a close relationship with God and not be entangled by anxieties or greed.
5. Believers should be content with food and clothing (8) The reason is that we brought nothing into this world and will carry nothing out (7). The accumulation of wealth is futile because all that we work for will all come to nothing one day. Hence, why should we be like the unbelievers and strive after more than our basic necessities?
6.
 1. Those who desire to be rich will fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition (9)
 2. The love of money is the root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows (10)

Thus, we have to be vigilant in terms of wealth since there were many, in history, who had fallen over this matter. As verse 10 teaches, all sorts of evil have resulted from the love of money. Demas (2 Tim 4:10), Judas Iscariot (Lk 22:3-6), and Gehazi (2Kgs 5:20-27) are examples to serve as a warning for us. The prayer of Agur, on the other hand, is a good example for us to emulate in this matter (Prov 30:8-9).
- 7a. The love of money means greed and the desire to be rich (9,10), as well as being discontented with having food and clothing (8).
- 7b. When a believer is greedy for more and more money, he becomes vulnerable to temptation (9). His mind is filled with such lust for wealth that he will easily sacrifice his faith in order to gain wealth. Rather than seek spiritual growth and fulfill the Lord's commission, he chooses to chase after the wind, only to realize eventually that he has given up what is most valuable—faith and even eternal life, for things that cannot last. In the meanwhile, he may also suffer the consequences of his own lust, such as stress, worries, broken relationships, etc.
8. Flee the love of money as well as disputes and arguments (cf. 3-10,20)
9.
 1. Pursue righteousness, godliness, faith, love, patience, gentleness (11).
 2. Fight the good fight of faith, lay hold of eternal life (12).

3. Keep the commandment without spot and remain blameless (14).
10. In pursuing spiritual qualities, we will face oppositions, hardship, and temptations. Overcoming these challenges is like engaging in a fierce struggle. We must always keep in mind the commission God has entrusted to us so that we will endure to the end and be victorious.
11. It is a most solemn charge because it is given to Timothy in the sight of God and before Christ Jesus.
12. Jesus Christ testified before Pilate saying that He came into the world to be King and that He had come to bear witness to the truth (Jn 18:36-37). Not only so, Jesus Christ laid down His life for the sake of the truth. His personal sacrifice is the greatest testimony that He had come to the world to be a ransom for all men.
13. We must keep the sound doctrine without spot and be blameless because we know that we will have to give an account to the Lord Jesus Christ, the only and most glorious King of kings and Lord of lords when He appears (14-16).
14.
 1. We ought not be haughty (17). Many in the world today indeed take pride in their riches, often flaunting their wealth. They may despise or even oppress the poor. This injustice has inevitably shaped the mentality of many who therefore focus their lives on the pursuit of wealth in order to gain recognition in the world. Christians who are rich must be careful not to be haughty lest they make others stumble. On the contrary, we need to be humble, giving glory to God for His blessings, recognizing that all these things come from God.
 2. We ought not to trust in riches but in the living God (17). It is easy for a rich person to put his trust in his riches, thinking that “money is power” and that “money makes the world go round.” The Bible, however, constantly reminds us not to trust in riches. (Prov 11:28; Lk 12:16-21). Riches are uncertain. Only God alone is constant and trustworthy.
 3. We ought to do good and be rich in good works, ready to give, willing to share (18). Christians who are rich must understand that one reason God has made them rich is precisely for them to share the blessing of God. Hence, the Bible tells us that God has made both the rich and the poor and put them together (Prov 22:2). The parable of the rich man and Lazarus also reminds us to share and care for the less fortunate (Lk 16:19-31).
15. Riches in the present age are uncertain (17). Instead of being arrogant and trusting in the temporary riches, we need to trust in God and invest our present riches in the things of the future so that we may have a good foundation for the time to come and lay hold of eternal life (18-19).

16. 1. Guard what was committed to his trust (20)—i.e. the commission to preach the gospel of salvation and to teach the doctrine that accords with godliness.
2. Avoid the profane and idle babble and contradictions of what is falsely called knowledge (20).
17. Prevailing trends and ideologies can often oppose the message of the gospel. Examples of this include materialistic and godless lifestyles as portrayed in movies and on television, moral relativism, higher criticism of the Bible, the New Age movement, etc.

Lesson 20

Observation

Outline

Salutation (1:1-2)

Thanksgiving (1:3-5)

Encouragement and Charge to Timothy (1:6-14)

Paul Forsaken and Helped (1:15-18)

Key Words/Phrases

The promise of life which is in Christ Jesus, thank God, pure conscience, genuine faith, stir up the gift of God, “God has not given us a spirit of fear, but of power and of love and of a sound mind,” not...ashamed, sufferings for the gospel, according to the power of God, appointed, preacher, apostle, teacher, I know whom I have believed, persuaded, hold fast, pattern of sound words, committed, keep.

Segment Analysis

1. God has chosen Paul according to the promise of life which is in Christ Jesus (1). The purpose of Paul’s being an apostle is to proclaim this promise of life.
- 2a. Paul’s thanksgiving is significant because he has suffered greatly and is in chains, expecting his execution. Even in this most trying circumstance, he is able to give thanks to God.

Paul’s thanksgiving reminds us not to lose heart in the midst of adversities. On the contrary, we must continue in fervent prayer and give thanks to God. This is possible only if we always remember the good things God has done and deeply trust that God has His purpose behind the adversities that befall us.

To cite some other examples of thanksgiving in suffering, Silas and Paul gave thanks when imprisoned in Philippi (Acts 16:25). Daniel also left us an example when he continued as was his custom to pray and give thanks to God three times a day (Dan 6:10)

- 2b. Paul gives thanks to God when he remembers the genuine faith that is in Timothy, which dwelt first in Timothy’s grandmother and mother. Timothy’s genuine faith in God serves as a source of comfort and encouragement to Paul.
3. Paul greatly desires to see Timothy because Timothy is his beloved son in the faith. He also remembers Timothy’s tears—perhaps tears of parting or tears of suffering. Seeing Timothy will allow Paul to be filled with joy.
4. 1. Stir up the gift of God which is in him (6).
2. Do not be ashamed of the testimony of the Lord, nor of Paul His prisoner, but share with Paul in the sufferings for the gospel (8).
3. Hold fast the pattern of sound words which was received from Paul, in faith and love which are in Christ Jesus (13).
4. Keep by the Holy Spirit the good thing which was committed to him (13-14)
- 5a. God has given Timothy the gift of ministry.
- 5b. God has given us a spirit of power and of love and of a sound mind.
- 5c. God empowers us to preach the gospel, and the gospel itself is the power of God (cf. Rom 1:16).
- 5d. God has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began.
- 5e. God’s grace has been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality.
6. God has enabled Timothy to have an excellent legacy of faith (5). Because of this precious legacy, Timothy must put this faith to use. He must not neglect the gift of the ministry he has received (cf. 1Tim 4:14), but must stir up this gift.
7. NIV’s translation, “fan into flame,” makes the meaning of the expression quite clear. Like fanning into flame a fire that is dying, we ought to revive our zeal and our commitment to the Lord’s ministry. It is easy to become disheartened and give up when we meet with great difficulties in our ministry. But we cannot let circumstances defeat us and put out the flame that God has placed in our hearts. Instead, we need to stir up the gift that is in us and serve the Lord with even greater vigor.

8. 1. God gives us power so that we may do what seems humanly impossible and carry out God's will (cf. Acts 4:33; 2Cor 4:7-11; 10:4-5; 12:9-10; Eph 3:20; 6:10-20; Php 4:10-13; Col 1:9-11; 2Thess 1:11; Heb 11:32-34). With the spirit of power in us, we can be strong and we do not need to be afraid of hardship or difficulties.
2. Having the love of God in our hearts, we are motivated to live for Christ and bring the gospel of salvation to others. (2Cor 5:14-15). The spirit of love gives us the courage to overcome all obstacles in the way of our service. When we only seek our selfish interests, we would fear suffering for the gospel. But if we are selfless, then we will not hesitate to sacrifice ourselves for the gospel.
3. A sound mind, or self-discipline, enables us to act with composure and wisdom (cf. Ex 14:10-14; 1Sam 30:6; Acts 7:54-60). Instead of panicking with fear, we can trust in God and be prudent in our actions.
- 8b. The terrible circumstances must have made Timothy timid and afraid. But Paul asks Timothy to focus his eyes on what God has given to him rather than on the adversity. God has given him a spirit of power and of love and of a sound mind. This is a great treasure from God (2Cor 4:7). If Timothy would only trust in God and depend on His spirit, God will enable him to overcome all fear.
- 8c. When we feel intimidated by our circumstances, it is important not to be discouraged by our own weakness but to depend solely on God's Spirit (cf. 2Cor 12:9-10). Although we are weak, nothing is impossible with God. Since "He who is in you is greater than he who is in the world," we can surely be victorious. (1Jn 4:4).
9. Whoever thinks that being a follower of Jesus Christ is a bed of roses will be ashamed of the testimony of the Lord in the face of hardship. Preaching the gospel is not glamorous by the world's standards. Witnesses of Christ have to stand ready to be ostracized, ridiculed, hated, and persecuted. Without the attitude to suffer, a believer will shrink from testifying for Christ when difficulties arise.
10. Paul has been appointed a preacher, an apostle, and a teacher of the Gentiles to proclaim the gospel of Jesus Christ. This gospel is based on the life and immortality Jesus Christ has brought to us and it reveals the grace of God which was given to us in Christ Jesus before time began (9-10). Because the gospel is the power of God (8), and God has entrusted to Paul this glorious commission, Paul is willing to dedicate himself to the ministry even to the point of suffering and death.
11. Paul is not ashamed because he knows whom he has believed and is persuaded that He is able to keep what he has committed to Him until that Day (12).
- 12a. Paul has total trust in the Lord Jesus Christ. Paul does not say, "I know what I have believed," but he says, "I know whom I have believed." His knowledge is not just in a set of creeds, theories, or philosophies, but rather, he has come to know Jesus Christ personally. He knows Jesus Christ as his Savior, who loved him and died for him, the chief of sinners (1Cor 2:2; Gal 2:20; 1Tim 1:15-16). He knows Jesus Christ as his Lord, to whom he has dedicated his life (2Cor 5:15; 1Tim 1:1). He also knows Jesus Christ as his Defender, who has always stood by him, and his Deliverer, who will not forsake him but will deliver him from every evil work and preserve him for His heavenly kingdom (2Tim 4:18).
- 12b. A person can come to know Jesus Christ only by God's revelation through the gospel (Jn 17:8; 1Cor 1:21; 2Cor 4:6; Gal 1:15-16). Therefore, those who hear the gospel and accept the Lord Jesus Christ with faith may know Jesus Christ (cf. Jn 6:68-69).
- As believers who have already accepted Christ, our knowledge of the Lord must grow and deepen. This knowledge comes about when we live a new life in Christ (2Cor 5:16-17). As members of Christ's body, we can grow in our knowledge of Jesus Christ through mutual edification with the truth (Eph 4:11-13). In our personal lives, we may grow in our knowledge of Christ by diligently conforming to Christ's likeness and obeying Christ's commands (Eph 4:20-24; Php 3:8-10; Col 1:10; 3:8-10; 2Pet 1:2-8; 1Jn 2:4; 3:6). We also need to pray for the fullness of the Spirit of wisdom and revelation so that our knowledge of God may continue to grow (Eph 1:17-18; 3:14-19).
13. 1. The Lord is trustworthy. Those who believe in Him will not be put to shame (Rom 10:11). Because Paul knows that the Lord he trusts in is dependable, he is not ashamed of the testimony of the Lord.
2. The Lord is able to keep what the believer has committed to Him until the His return. The believer's deposit in Christ includes his salvation, his walk of faith, and his service.
14. The word "pattern" means prototype. The gospel that the apostles preached is the prototype to which Timothy and all preachers of the gospel must conform (cf. Eph 2:20).
- 15a. Based on the context, we know that the good thing which was committed to Timothy encompasses the genuine faith (5), the gift of ministry (6,8,11), and the pattern of sound words (13).
- 15b. The Holy Spirit testifies of Jesus Christ and lives in believers to guide them into all truths (Jn 14:26; 15:26; 16:13; 1Jn 2:27). The Holy Spirit is a sword through the word of God (Eph 6:17). He enables us to wage the good warfare, combating all false doctrines. Through constant prayer in the Holy Spirit and heeding the Spirit's voice, we can be deeply rooted in

the truth and guard the faith, the ministry, and the sound doctrine that the Lord has entrusted to us.

16. He often refreshed Paul, and was not ashamed of Paul's chain (16). When he arrived in Rome, he sought Paul (who was in prison) out very zealously and found Paul (17). In Ephesus, he also ministered to Paul in many ways (18).
17. In the preceding paragraphs, Paul commanded Timothy not to be ashamed of the testimony of the Lord or of Paul His prisoner but to share with Paul in the sufferings for the gospel (8). In this paragraph, we see negative examples of many who were ashamed of the gospel and of Paul (15) but we also see a positive example in Onesiphorus, who was not ashamed of Paul's chains (16-18).

Lesson 21

Observation

Outline

- Endurance in Hardship (2:1-13)
- Faithfulness to the Truth (2:14-18)
- Godly Character (2:19-26)

Key Words/Phrases

Be strong in the grace that is in Christ Jesus, endure hardship, good soldier, athletics, hard-working farmer, gospel, died, live, reign, deny, faithful, diligent, approved to God, rightly dividing the word of truth, depart from iniquity, vessels, honor, dishonor, flee...youthful lusts, gentle, able to teach, patient, humility.

General Analysis

1. Soldier (3), athlete (5), farmer (6), worker (15), vessel (20), servant (24).

Segment Analysis

1.
 1. Be strong in the grace that is in Christ Jesus (1).
 2. Commit the things that he has heard to faithful men who will be able to teach others also (2).
 3. Endure hardship as a good soldier of Jesus Christ (3).
2. In this context, to be strong means to have the courage and the endurance to face hardship. This strength is not based on fleshly courage, but on the grace of Christ Jesus. In other words, it is by

depending on the gracious help of the Lord rather than on self-confidence that we can truly be strong.

3. Apart from serving God faithfully and fulfilling our ministry, it is important that we pay attention to searching out faithful men to whom we can entrust the word of God and the ministry. These faithful men themselves must also be able to teach others in order to ensure continuity of the word and the ministry. This principle applies to all areas of church work where we need to consciously nurture successors.
4. A soldier needs to endure hardship. He has to be absolutely focused on his mission and not entangle himself with civilian affairs. An athlete needs to push himself to the limit in training and competition, and he must also exercise self-discipline and integrity in following rules of the competition. A farmer has to labor all day, enduring physical fatigue from dawn till dusk. He also needs to wait patiently for the time of harvest.

All three metaphors illustrate the physical and mental endurance that a good worker of God must have. In order to carry out the Lord's commission, we need to persevere and not shrink from hardship.

Just as the soldier, the athlete, and the farmer do not labor without a purpose, our endurance is not without a purpose, but is achieving for us the heavenly reward. While pressing on toward this reward, we must be focused, disciplined, and diligent in the ministry.

5. Just as a soldier must concentrate on his mission rather than his personal pursuits, we must also be free from the pursuit of selfish ambitions in life if we want to wage the good warfare of the gospel. When we are focused on our personal dreams, we naturally invest our energy and time into reaching these goals and sacrifice our commitment to preach the gospel. So, instead of setting our hearts on our own accomplishments, we ought to set our hearts on pleasing our Commander and completing the mission He has entrusted to us.
- 6a.
 1. Remember that Jesus Christ was raised from the dead according to the gospel (8). Christ's resurrection is the foundation on which the gospel and our ministry stand. Because Christ is risen our faith and our message are not in vain. We are serving and preaching about the risen Savior, and so our work is most noble. Christ's resurrection also signifies the victory that Christians will have (1Cor 15:51-58). Hence, just as Christ initially endured in suffering but emerged victorious eventually, we will likewise be victorious if we continue to endure.
 2. Recognize that although the preacher may suffer trouble and be in chains, the word of God is not chained (9). The power of the gospel is so great that nothing, not even the most severe persecution, can

- suppress it. When we feel discouraged by the hardships that surround us, we ought to remember that God's will cannot be frustrated. Paul's personal example serves as a motivational "success story." Although he is in chains, he is not discouraged, but is convinced that God's work will be victorious.
3. Endure for the sake of the elect (10). We suffer for a glorious purpose because through our preaching the gospel others may obtain the salvation which is in Christ Jesus with eternal glory. This great cause should inspire all preachers of the gospel to endure suffering.
 4. Jesus Christ is faithful, even though men may be faithless (11-13). If we endure hardship in the ministry, we shall reign with Christ. Jesus Christ is true. He cannot deny Himself. He will reward those who are faithful to him. This is a promise we can count on.
 - 6b. Christ Jesus. Because of His resurrection, glorious salvation, and faithfulness in keeping His promise, He is the ultimate reason that we preach the gospel and endure sufferings.
 7.
 1. Remind and charge the believers and the teachers "not to strive about words to no profit, to the ruin of the hearers" (14). Learning the word of God is for understanding the will of God and for the edification of the listeners. It should not be turned into a debate on semantics.
 2. "Be diligent to present [himself] approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (15). A teacher of God's word should faithfully proclaim the word of God so that he has no reason to be ashamed when his work is tested. He needs to have a clear understanding and discernment between truth and error. He must be filled with the Holy Spirit in order to interpret the truth correctly (1Cor 2:12-14; Jn 16:13) and the courage to make a clear stand for what is right. Instead of preaching messages that are both "yes and no," he will truthfully and faithfully speak according to God's will (2 Cor 1:17-20; Mt 5:37).
 3. "Shun profane and idle babblings, [which] will increase to more ungodliness" (16). This suggests that good workers of God must refrain from participating in gossip and useless chatter or proclaiming popular ideologies. He must stay away from everything that is contrary to sound doctrine and godliness.
 8. As workers of God, we are first and foremost accountable to God. Whether God approves of us is far more important than what people think of us. Thus, we need to be diligent, giving ourselves totally to doing the things that please God.
 9. The false message will spread like cancer. This means that destruction will spread rapidly. Some will stray from the truth and the faith of some will be overthrown (17-18). Because of the serious influence that false doctrines can have on believers, Paul "delivered such false teachers to Satan" (1Tim 1:19-20). John also teaches us not to even greet such people or receive them into our house (2 Jn 10).
 10. The false teachers taught that the resurrection was already past. This probably means that they denied the bodily resurrection and claimed that the resurrection is spiritual, which already took place during the believer's conversion.
 11. Honor vs. dishonor; flee youthful lusts vs. pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart; quarreling vs. being gentle to all, able to teach, patient, and humble; opposition vs. repentance; escape vs. taken captive.
 - 12a. The foundation of God denotes what God has established, including God's election, the truth, and the church on which the truth stands (cf. 1Tim 3:15). The foundation has been sealed, which means it has been established by a divine decree and therefore cannot be changed.

The inscriptions on this seal are "The Lord knows those who are His," and, "Let everyone who names the name of Christ depart from iniquity." Just as a shepherd knows his sheep, the Lord knows who are truly His (Jn 10:14). A believer who truly belongs to God will be acknowledged and accepted by God, regardless of how others view him. When Korah and others challenged God's election of Moses and Aaron as the leaders, the Lord showed the assembly of Israel who belonged to Him. In the same way, the Lord will eventually reveal who are His. Therefore, we should simply trust that God knows and will keep those who belong to Him.

On the other hand, God also commands everyone who names the name of Christ to depart from iniquity. While God is the ultimate judge of who truly belongs to him, we need to examine ourselves to see if we can stand before God with a clear conscience. Our part as people who profess the name of Christ is to make sure that we depart from iniquity. Everyone who belongs to God is free from iniquity. If we want to be God's people, we must flee from all sin.
 - 12b. In the previous paragraph, Paul commanded the believers and Timothy not to strive about words and to shun profane and idle babblings (14,16). Instead, Timothy needs to be diligent to present himself approved to God and be a worker who does not need to be ashamed, rightly dividing the word of truth (15). Timothy must remain true to the sound doctrine and separate himself from all false teachings. Unfortunately, some have lost their faith because of these false teachings.

Hence, in verse 19, Paul encourages the believers that despite the threat of false teachings and the fact that some have fallen, the truth as well as those in the church who are on the side of truth will not be harmed. At the same time, everyone who wishes to belong to Christ needs to separate himself from the evil works of the false teachers.

- 13a. 1. Depart from iniquity (19).
 2. Cleanse himself from the dishonorable (i.e. iniquity) and become vessels of honor, sanctified and prepared for every good work (20-21)
 3. Flee youthful lusts; but pursue righteousness, faith, love and peace with those who call on the Lord out of a pure heart (22)
 4. Avoid foolish and ignorant disputes (23).
 5. Not quarrel (24)
 6. Be gentle (24)—Moses was a good example (Num 12:1-9)
 7. Able to teach (24; cf 1Tim 3:2)
 8. Be patient (24)
 9. In humility correct those who are in opposition (25)
- 13b. When God uses a person, He does not look at the person's skills or intelligence because God can easily grant these to whomever He chooses to use. Instead, God chooses those who cleanse themselves from iniquity and are pure in heart, who faithfully teach and practice the word of truth.
14. These commands suggests that good workers must be active and diligent, whether in freeing himself from sins or building godly character. A Christian who is passive will neither be able to depart from iniquity nor grow spiritually. Only if we make an effort to please God while asking for God's help will we be able to be useful servants.

Lesson 22

Observation

Outline

- Perilous Times (3:1-9)
 - Nature of evil men (1-5)
 - Works of evil men (6-9)
- Imitation of Paul's Doctrine and Example (3:10-12)
- Increasing Wickedness (3:13)
- Exhortation to Continue in the Sound Doctrine (3:14-17)

Key Words/Phrases

Perilous times, turn away, carefully followed, doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, persecutions, afflictions, godly, continue, Scriptures, wise for salvation through faith which is in Christ Jesus, inspiration of God, reproof, correction, instruction in righteousness, man of God, thoroughly equipped for every good work.

General Analysis

1. The first paragraph (1-9) is about the wickedness of men, and the third paragraph (13) speaks of the increase of wickedness. The second and the fourth paragraphs (10-12; 14-17) both begin with the words "but you," followed by commands to Timothy to continue in what is good. The purpose of this contrasting alternation is to first forewarn Timothy about the wickedness of men and then to remind Timothy not to bow to wickedness but be faithful to the sound doctrine.

Segment Analysis

1. Because of the prevalence of wickedness, the godly will be persecuted and the society at large will be unsafe to live in. In terms of spiritual perils, the increasing influence of sin will deceive many people and cause them to forsake the faith (cf. Mt 24:9-13).
- 2a. Lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power (2-5).
- 2b. It is necessary to know that we are living in perilous times so that we can be ready to face persecutions from the ungodly. When we do come across such people in society, we need not be surprised or disheartened, given that this has been prophesied long ago.

Another reason for understanding wickedness in the last days is to guard ourselves against these sins. The descriptions of men's wickedness is such an apt description of modern society. Even believers may have been influenced unknowingly and be guilty of some of these sins. It is, therefore, crucial that we constantly examine ourselves, especially given such an exhaustive list by Paul.

3. In this self-centered world, many people have no regard for God nor His commandments. They live according to what their hearts and flesh desire rather than for God's will. As believers, we must not be conformed to the pattern of this world. It is important to always examine the choices we make and ask whether we are doing things to please God or to please

ourselves. If we truly love God, we will deny ourselves in order to carry out God's will.

4. True godliness involves the transformation of the whole being, including mind and body (Rom 12:1-2). This is possible only if we submit to the saving grace of Jesus Christ and the sanctifying work of the Holy Spirit. We must let the transforming power of God change us from within into a new creation, rather than be like the hypocrites who only display superficial godliness but have not experienced true conversion.
5. They creep into households and make captives of gullible women (6). Through their deception, they mislead with their false teachings those who are ignorant.
6. The reason that these women can never come to the knowledge of truth is that they have no genuine desire to obey the sound doctrine. They have been loaded down with sins and led way by various lusts. Their learning is superficial and is completely futile.

Therefore, if we want to understand the truth and not be deceived by false doctrines, we must first examine whether we have the motivation to obey God. If we still want to indulge in our sins and lusts and have no intention to submit to God, our superficial diligence in studying God's word will not bring us any closer to His will.

7.
 1. Doctrine—Paul imparted the knowledge of the truth, either verbally or through writing.
 2. Manner of life—Paul taught Timothy by personal example.
 3. Purpose—Paul's life has a clear goal, which is to allow God's will to be accomplished through him, and he has given his whole life for this very purpose.
 4. Faith—Paul knows whom he has believed and has committed himself to Jesus Christ.
 5. Longsuffering—Paul has demonstrated great patience by lifting the weak, correcting those who opposed, and restoring those who sinned.
 6. Love—The sincere and deep love for all men has been Paul's motivation in all his work.
 7. Perseverance, persecutions, afflictions—Paul has gone through constant and various hardships during his ministry. He carries the death of Jesus Christ in his body (2Cor 4:8-10), sharing in the sufferings of Christ.
 8. The Lord's deliverance—Paul uses himself as a living testimony of God's grace and deliverance, assuring Timothy that God will be his ever-present help through his afflictions.

8.
 1. Teach, exhort, and remind them through words.
 2. Be an example in our lives, with genuine faith and love in Christ Jesus, practicing what we preach.
 3. Bring them along in the ministry to demonstrate how to serve and handle difficulties.
 4. Give them the opportunity to serve and experience or witness for themselves the grace of God.
9. If we determine to live godly lives, we must be ready to suffer persecution. Persecution, in one form or another, is guaranteed. It is a matter of when, not if.
10. Evil men and impostors will grow worse, deceiving and being deceived (13). But Timothy must continue in the things which he has learned and been assured of (14).

This passage reminds us that we should not be surprised or disheartened, thinking God is not looking when we suffer persecution for living godly lives or if we see more and more evil men arising. Wickedness will continue to increase. But even so, we ought to continue to hold firm to our beliefs.

11. All Scripture is given by inspiration of God (literally "God-breathed") (16). In other words, the Scriptures were written under God's direction and guidance, and they are not from the writers' own will (cf. 2Pet 1:20-21). Just as God breathed into Adam the breath of life and Adam became a living being (Gen 2:7), He has breathed into the Scriptures and made the Scriptures His living word.
12.
 1. The Scriptures are able to make us wise for salvation through faith which is in Christ Jesus (15). The Scriptures testify about Christ (Jn 5:39). Through the Scriptures, we can come to the knowledge of the Savior and put our faith in Him for salvation.
 2. The Scriptures make the man of God complete, thoroughly equipped for every good work (17). The Scriptures accomplish this purpose through doctrine, reproof, correction, and instruction in righteousness (16). The Scriptures reveal to us God's will, rebuke us when we have sinned, show us where we are wrong, and guide us unto the right path. So through learning and applying the Scriptures, we can be transformed into clean and useful vessels of God, equipped for every good work.
13. In commanding Timothy to continue in the faith, Paul reminds Timothy that from childhood Timothy has known the Holy Scriptures. While wickedness will increase, Timothy must not depart from the sound doctrine as revealed through the Scriptures, which are able to make him

wise for salvation through faith which is in Christ Jesus and make him complete, thoroughly equipped for every good work.

In these perilous times, when sins continue to increase and false teachings abound, it is necessary for every servant of God to remain true to the teachings of the Scriptures, which are inspired by God. Then our faith will not be shaken, but we will keep our faith in Jesus Christ for salvation. We will not fall prey to the increasing wickedness of the world, but we will be complete and equipped for every good work.

Lesson 23

Observation

Outline

Charge to Timothy (4:1-5)

Paul's Song of Victory (4:6-8)

Personal Notes (4:9-22)

Key Words/Phrases

Preach the word, in season and out of season, sound doctrine, watchful, endure, evangelist, fulfill your ministry, fought the good fight, finished the race, kept the faith, crown of righteousness, be diligent to come to me quickly, deliver, preserve, do your utmost to come before winter.

Segment Analysis

1. Preach the word!
2. Paul's charge to Timothy is before God and the Lord Jesus Christ, who will judge all men and will come in His kingdom. This is the most solemn and binding charge. Knowing that the commission to preach the word is from God Himself, and knowing that he will have to give an account before the Lord at His appearing and judgment, Timothy must faithfully fulfill his ministry.
3. A preacher of God's word needs to be ready "in season and out of season" (2). In other words, we must have the sense of urgency to preach the gospel at all times, even when the condition does not seem favorable. King Solomon also encourages us to sow our seeds in the morning and evening because we do not know which will prosper (Ecc 11:6). This means that we ought to preach the word of God constantly without worrying about the outcome of our preaching. We simply need to fulfill our duty to plant and water. We can leave the rest to God because it is He who gives the increase (1Cor 3:6-7).

4. Convince, rebuke, exhort with longsuffering, teach (2 Tim 4:2). Preaching includes both evangelizing to unbelievers as well as teaching believers. The word of God is living and hence, allows a relevant approach to be adopted which is applicable to the situation. The doubtful must be convinced, the unrepentant must be rebuked, the weak must be exhorted and the ignorant must be taught. All approaches are acceptable as long as they are used in a relevant way.
5. Paul warns Timothy that the time will come when people will not "endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables" (3-4).
6. Because people will not endure sound doctrine, the need to preach the gospel is all the more urgent. If the preacher is silent at a time when false doctrines abound, then falsehood will prevail. But if we convince, rebuke, exhort, with all longsuffering and teaching (2), then we can counter the forces of evil and help some people come to their senses and escape the snare of the devil (2:25-26).
Even if no one accepts our preaching, it is still our responsibility as preachers of God's word to warn people of their sins. If we have preached the word and people do not believe, then they will be accountable for their own sins. But if we fail to preach, God will hold us accountable (Ezek 3:16-21).
- 7a. People who have "itching ears" are bored with the age-old truths of God's word. Instead, they are attracted to new and novel teachings, especially if they seem philosophically profound and mystical, because they find great excitement in these things. There are also those who do not like to hear God's word because God's word exposes their iniquity and condemns them of their sins. In order not to feel guilty, they would rather choose to hear soothing words that justify their sins.
People who cannot endure sound doctrine will naturally seek false teachers who will tell them lies (Isa 30:9-11). This is what Paul means by "heaping up for themselves teachers." By hearing these false teachings, these people can satisfy their own desires and feel good about themselves.
- 7b. We must be watchful in what we hear and not be excited by new and novel teachings. God's word may seem plain and old-fashioned on the surface, but it is the word of life. False teachings may be pleasing to the ear, but they have no value and lead to death.

Therefore, we need to personally experience the preciousness of God's word through diligent study and practice. We must accept the truths we hear with faith and act upon what we have heard instead of listening to

God's word as if we are listening to a speech and merely enjoying the speaker's eloquence. If we can go beneath the surface and discover the value and power of God's word, we will not be lured by the fashionable ideologies of this world.

We also ought to approach the word of God with the humility to be taught, reproved, corrected, and instructed in righteousness (3:16). It is difficult to accept teachings that condemn us of our sin, but it is such teachings that can bring us spiritual health and life. With this understanding, we will not reject the rebukes of God's word and fall for false teachings that are pleasing to the ear.

8. Ready to preach at all times, longsuffering (2), watchful, enduring in afflictions, resolved to do the work of an evangelist and to fulfill the ministry (5).

Because many people will not endure sound doctrine, the work of preaching can be very difficult and even discouraging. Only if the preacher is equipped with a strong sense of commission and patient endurance will he be able to continue in the ministry.

9. There are many people around us that we need to preach the gospel to, including our family, friends, classmates, and colleagues. Keep in mind also that preaching the word also includes preaching to believers. We need to instruct the word of God to our brothers and sisters in Christ, whether through sermons, Bible studies, children classes, or personal counseling.
10. Paul is not fearful of his impending execution, nor is he in despair. In fact, he boldly faces his death with the attitude of a victor. For to him, to live is Christ, and to die is gain (Php 1:21). He has lived a Christ-centered life, and is now eagerly looking forward to being with Christ and receiving the crown of righteousness.

How we view death is an indication of our relationship with the Lord and how we have lived our lives. If we have been faithfully pressing on towards the goal, then we will have confidence when we are about to reach the finish line. Death will be the final moment of victory rather than something to be dreaded.

- 11a. "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 also to all who have loved His appearing" (7-8).
- 11b. If we take "the good fight" in a military sense, our lives are a fight against evil and our own sinful desires. It is also a fight for the faith to win souls and preserve sound doctrine (1Cor 9:26-27; Gal 5:16-17; 1Tim 6:12). Taken in an athletic sense, the fight refers to spiritual progress and endeavors to fulfill our ministry.

Our lives are a race, in which we press on towards the goal, which is to gain Christ (Php 3:12-14; 2Tim 2:5). We need to run this race with the self-discipline, energy, and perseverance of an athlete.

We also need to keep the faith in our lives. Like an athlete who follows the rules of the game in order not to be disqualified, we also need to constantly watch our lives and our doctrines and make sure that we conform to God's will and commands. Then we will be able to save ourselves as well as others (cf. 1Cor 9:26-27).

12. Loving the Lord's appearing means living our lives in eager expectation of the Lord's return. If we love the Lord's appearing, we will live in holy conduct and godliness, and we will faithfully carry out the Lord's commission (4:1; 2Pet 3:11; 1Jn 3:3;).
13. Although Mark once deserted Paul and was therefore deemed to be a hindrance to the ministry, he later made much progress and eventually became a useful worker of God. Thus, we need to train younger workers with much patience. Even when they do not meet our expectations or make mistakes initially, we ought to encourage them, help them, and offer them opportunities to improve. If we can provide such nurture to them, they may very likely become useful in the ministry.
14. Paul asks for his cloak, books and especially the parchments (13). Paul needs the cloak probably to keep him warm in the cold and damp dungeon, and he asks Timothy to do his utmost to come before winter (21). Paul also asks for books probably because he wants to spend his quiet time reading and studying. The parchments are most likely OT Scriptures. If so, this shows that Paul indeed esteems the Scriptures. Even though he is at the end of his life, he still wants to spend time learning and meditating on the word of God.
15. Although no one stood by him at the first defense and all have forsaken him, Paul is not angry or resentful but forgives those who deserted him (16). He is able to remain strong because He knows that the Lord stood with him and strengthened him. He is also confident that the Lord will deliver him from every evil work and preserve him for His heavenly kingdom (17-18). Paul's complete trust in the Lord leaves us an excellent example of the peace and confidence we should have in our loneliness and suffering.
16. Even though his life was at stake, Paul did not forget his mission to preach the word. His overriding concern was to preach the gospel (cf. Acts 20:24). With the Lord's help, he took the opportunity of the trial to preach the message fully to all the Gentiles in the court (2Tim 4:17).

Lesson 25

Observation

Outline

Introduction (1:1-4)

The purpose of writing this letter (1:5)

The requisites for appointment of elders (1:6-9)

Key Words/Phrases

Bondservant of God, apostle of Jesus Christ, faith of God's elect, acknowledgment of the truth which accords with godliness, in hope of eternal life, promised before time began, in due time manifested His word through preaching, committed to me, the commandment of God our Savior; a true son in our common faith, grace, mercy, peace, elders/bishop, blameless, holding fast the faithful word.

Segment Analysis

1. Paul is an apostle of Jesus Christ and bondservant of God (1).
2.
 1. Establish the faith of the elect (1).
 2. Bring people to the acknowledgment of the truth which accords with godliness (1).
3. The hope of eternal life (2).
4. It reinforces the certainty of the promise of eternal life.
5. Through the preaching of the word (3).
6. It was committed to Paul according to the commandment of God our Savior (3).
7. These opening words teach us several things which should motivate us to preach the gospel:
 1. The gospel is based on God's unfailing promise, which He issued even before time began. God has determined long ago to give eternal life to believers of Jesus Christ, and His promise will surely come true. Therefore, when we preach the gospel, we can confidently tell others about the message of salvation.
 2. God has in due time manifested His promise of eternal life through the ministry of preaching. God's wonderful plan of salvation is now made available to the world, and we who preach the gospel are bringing people to the knowledge of eternal life.
 3. God's word of salvation was committed to the apostles according to the commandment of God our Savior. Likewise, our Lord Jesus

Christ has commanded us to go and make disciples of all nations. He has entrusted this most noble mission to us, and He expects us to tell the world about the promise of eternal life.

8. Apart from being brethren in Christ and coworkers in their service to the Lord, they had a very close father and son relationship. As seen in Paul's use of the term "a true son in our common faith," it is likely that Titus, a gentile believer, had been converted by the apostle Paul.
9. To "set in order the things that are lacking and to appoint elders in every city" (5).
10.
 1. Good virtues and sound character (6-8)
 2. Holding fast to God's word in order to exhort and convict those who contradict (9).
11.
 1. Act as local ministers and stewards of God to take care of the church (Tit 1:7; 1Tim 3:5).
 2. Exhort and convict according to sound doctrine (Tit 1:9).
12.
 1. Blameless—To be qualified to take care of the church, a person must be beyond reproach so that he can be a role model for believers and give no cause for non-believers to malign the church. It is human nature to judge others and therefore leaders are prime targets to be scrutinized. People reject leaders who do not live up to what they profess to believe.
 2. Husband of one wife, having faithful children—the morality of a person is often judged by his/her marital status; hence an elder has to be the husband of one wife. He must also be proven to be capable of managing his own household (children) before he is deemed fit to manage the household of God.
 3. Not self-willed—a self-willed person does not do things according to the will of God and has no regard for the interest of others (cf. 2Pet 2:10).
 4. Not quick-tempered—the anger of man does not produce the righteousness of God (Jas 1:19-20). E.g. Moses (Num 20:2-13)
 5. Not given to wine—the evils and intoxicating effects of wine are numerous (Prov 4:17; 20:1; 23:20-21,31-32; 31:4-5) and can lead to dire consequences. E.g. Noah (Gen 9:20-21)
 6. Not violent—a violent person cannot help anyone but always causes damages (Prov 16:29). Violence also gives him a bad name among the gentiles, causing the name of God to be blasphemed and the church to be discredited.
 7. Not greedy for money—the love of money will lead to all sorts of evil and even cause some to wander away from the faith (1Tim 6:9-10)

8. Hospitable—this is an act of love and a requirement of our Lord Jesus (Heb 13:1-2; Mt 25:35).
9. Lover of good—only those who love what is good will pursue what is good (cf. Isa 1:17; Acts 10:38; Rom 12:21; Eph 2:10; Col 1:10; 2Tim 2:21).
10. Sober-minded—a worker of God needs to have a sound mind so that he can make sensible decisions, not rash ones that can adversely affect the church.
11. Just—it is only right that a person given the role of caring for the church knows and conforms to God’s standards (cf. 2Sam 23:3-4). This ensures that he can and will teach believers according to God’s standards and not be found guilty of being hypocritical. As a shepherd of the flock, he must also not show favoritism, which leads to dissension. Rather, he is to be impartial, regarding all believers as members of Christ’s body.
12. Holy—to be holy is not only a requirement of God (1Pet 1:15-16), but it is also a prerequisite of a divine worker (2Tim 2:20-21). God only uses those who have dedicated themselves wholly to God.
13. Self-controlled—this is one aspect of the fruit of the Spirit (Gal 5:22-23). A person who keeps his will, emotions, and desires in check are better equipped to shun temptations and sin.
14. Holding fast to the faithful word—only if he remains true to the sound doctrine he has been taught will he be able to teach others.
13.
 1. As a steward of God, the elder is a servant (cf. 1Cor 4:1).
 2. As a steward of God, the elder is ministering in God’s behalf and is accountable to God (cf. Lk 12:42).
 3. As a steward of God, the elder must be faithful (1Cor 4:2).

Lesson 26

Observation

Outline

- Description of the False Teachers (1:10-13a)
- Measures to Take (1:13b-14)
- Condemnation of the False Teachers (1:15-16)

Key Words/Phrases

Insubordinate, idle talkers and deceivers, mouths must be stopped, rebuke sharply, sound in the faith, Jewish fables, commandments of men, pure, defiled, profess/deny.

Segment Analysis

1. In verse 9 Paul instructs Titus that elders need to be able to convict those who contradict. Verse 10 and the remaining of the paragraph explain why this is necessary (Note the word “for” in verse 10).
2. They were to silence the false teachers (11) and rebuke them sharply (13)..
3. They are those who can impress others with eloquent speech but do not have godly conduct to support their teachings. They make empty promises but are unable to build up the listeners’ faith.
4. While this term sometimes means Jewish believers in general (Acts 10:45; Col 4:11), in this and other contexts, they are Jews who advocate the necessity of obeying the ceremonial laws of Moses, especially circumcision, for salvation.
5. Insubordinate/rebellious/disobedient; idle talkers; liars; evil beasts; lazy gluttons; professing to know God but deny Him in their works; abominable; disqualified for every good work.
6. Dishonest gain (11).
7.
 1. Jewish fables—teachings based on imaginative interpretation of Jewish apocalyptic literature or genealogies.
 2. Commandments of men who turn from the truth—man-made rules based on tradition rather than on the Scripture (cf. Mt 15:8-9).
8. Their teachings were ruining the faith of entire households (11).
9. So that they may be sound in faith.
10. If our hearts are pure, we will do all things out of faith in God and enjoy all things in creation for our spiritual benefit. But if we are impure in our hearts, we would misuse the things God created to fulfill our sinful desires, even if they were meant to be good things. The main point here is that external things do not make a person impure. Rather, it is inner purity that makes him and everything he does truly pure.
 In Mark 7:5-23, the Pharisees and the scribes found fault with Jesus’ disciples for eating without first washing his hands. But the Lord taught them that food cannot defile a person and that only the things that proceed out the heart can defile a person. Thus, he declared all foods to be clean (vs. 19)

To cover up their impurity, some people practice false piety and take on a form of superficial holiness. We can see examples of this in 1 Tim 4:3 and Col 2:20-23, where Paul referred to people who forbid marriage and certain foods as well as other things that God has blessed. They tried to impress people with their regulations. But such practices of asceticism and abstinence without an inner change of heart had no value in achieving holiness.

Note that Paul says that those who advocate such false teachings are themselves defiled. Their tendency to judge others based on food shows their inner impurity. To them, nothing is pure because their defiled mind and conscience make them unable to partake of anything with thanksgiving or a clear conscience (cf. Rom 14:23).

11. A false worshipper pays only lip service to God. His conduct is against the commandments of God.

In the same way, if our conduct is godless, our claims of knowing God are false (1Jn 1:6; Lk 6:46).

Lesson 27

Observation

Outline

Instruction to Teach Things that Befit Sound Doctrine (2:1-10)—What to Teach

Teachings pertaining to older men (2)

Teachings pertaining to older women (3)

Teachings for young women (4-5)

Teachings for young men (2)

Reminder to be exemplary in conduct and speech (7-8)—How to teach (I)

Teachings specific to bondservants (9-10)

The Reason Why Members Have to Cultivate Good Virtues (2:11-14)—Why He Had to Teach

Encouragement to Teach with All Authority (2:15)—How to teach (II)

Key Words/Phrases

Sound, doctrine, reverent, good things, pattern of good works, in all things, showing yourself, adorn the doctrine of God, denying ungodliness and worldly lusts, redeem us from every lawless deed, purify, exhort and rebuke.

Segment Analysis

2:1-10

- 1a. Sober, reverent, temperate, sound in faith, in love, in patience
- 1b. Reverent, not slanderers, not given to much wine, able to teach younger women
- 1c. Discreet, chaste, homemakers, good and obedient to their husbands
- 1d. Sober-minded
- 1e. Obedient to masters, well pleasing in all things, not answering back, not pilfering, showing good fidelity
2.
 1. The word of God may not be blasphemed.
 2. Others have nothing evil to say of members.
 3. Adorn the doctrine of God in all things.
3. Titus was to show himself to be a pattern of good works in all things; in doctrine showing integrity, reverence, incorruptibility, and sound speech (7-8).

In order to teach effectively, Titus not only has to teach by word of mouth, but he also needs to demonstrate these teachings in practical terms. By doing so he be proven to be beyond approach and put to shame those who oppose him.

5. 1Tim 6:1-2, Eph 6:5-8, Col 3:22-25, 1Pet 2:18-19.
6. In today's context, perhaps the closest example would be that of employees, who work for their employees in return for a pay. Although most employees today enjoy many more privileges than the bondservants of those days, employees should still apply the same principles to their work. They need to follow their employers' or supervisors' instructions, be able to work with others, respect management, and be honest and faithful. Doing so will bring glory to God's name.
7. Our godly lives can serve as living testimonies of the gospel and attract others to the faith. When others see the good example in us, it will be easier for them to accept the message we preach (cf. Jn 15:8; 1Pet 3:1).
9. The word "for" in verse 11 indicates that these verses provide the reasons for the ethical requirements in the previous paragraph. The saving grace of God demands Christians to lead godly lives.
10. Paul shows us two reasons, one in the past and one in the future, that motivate godly lives: the sacrifice of Jesus Christ and His glorious appearing.

1. Since Christ has redeemed us from every lawless deed and purified us for Himself, we ought to deny ungodliness and worldly lusts and be zealous for good works (14).
 2. Since we look forward to the blessed hope and glorious appearing of our great God and Savior Jesus Christ, we should live soberly, righteously, and godly in the present age (12-13).
- 12a. “Exhort and rebuke with all authority” (15).
- 12b. “Rebuke” means convict or reproof by word of mouth for wrongdoing. “Exhort” has a much more positive connotation. It is not done in response to wrongdoing. It means guiding and urging one to pursue a certain course of action.
- A teacher of God’s word needs to have the wisdom to use both approaches appropriately and effectively.
- 12c. In verses 11-14, we see that “the grace of God that brings salvation” teaches us to lead godly lives. The ethical demands do not come from Titus or Paul, but they are based on God’s saving grace.
- In verse 1, Paul instructs Titus to speak the things which are proper for sound doctrine, and verse 10 tells us that the doctrine is from God our Savior. In other words, Titus’ exhortations and rebukes are to conform to the teachings of our Lord Jesus Christ. And because they are based on the Lord’s teachings, they carry authority.

Lesson 28

Observation

Outline

- Instructions to Do Good Works (3:1-2)
- Why We Must Do Good Works (3:3-7)
- Teaching What is Profitable and Guard against What Is Unprofitable (3:8-11)
- Final Personal Messages and Reminder (3:12-14)
- Farewell (3:15)

Key Words/Phrases

Ready for every good work, the kindness and the love of God our Savior, saved, mercy, washing of regeneration and renewing of the Holy Spirit, justified by His grace, heirs according to the hope of eternal life, careful to maintain good works, meet urgent needs, not be unfruitful.

General Analysis

1. Verse 1 teaches us that we need to be ready for every good work. We should take every opportunity to do good.
Verse 8 says that believers in God ought to be careful to maintain good works. It is easy to slack off in good works. That is why we must always focus our minds on this important task.
Verse 14 speaks of learning to maintain good works. Doing good works involves learning, and such learning comes by constant reminder and practice. We need to always carry out good deeds and learn as we work so that we may become skilled in doing good works.

Segment Analysis

1. Human government and authority is instituted by God to deal with wrongdoers and approve those who do good. Therefore submitting to governing authority is submitting to God (Rom 13:1-7; 1Pet 2:13-14)
2.
 1. Speaking with the intent to injure. E.g. Miriam and Aaron against Moses (Num 12:1-16)
 2. False accusation or false witness. E.g. Pharisees and Jews against Jesus (Mt 26:57-68)
 3. Malicious criticism or gossip. E.g. Judas Iscariot against Mary (Jn12:1-8)

Instead of speaking evil of others, we should speak the truth in love (Eph 4:15).
3. To be peaceable as explained by Paul means to have a non-retaliatory attitude (Rom 12:14-21) and to overcome evil with good. Isaac demonstrated this virtue by giving way to his aggressors (Gen 26:15-33). The Greek word for gentle here denotes being fair and reasonable. Here it is used in association with humility.
4. Count others better than ourselves (Phil 2:3)
Emulate the example of Jesus, who though being God Himself, became a servant to all (Phil 2:5-8).
5. We once did what was evil but Jesus has saved us and made us “heirs according to the hope of eternal life.” Therefore, we should not go back to our former conduct.
6. Both paragraphs have the following teachings:
 1. Our salvation is due to the grace and mercy of God (2:11; 3:4-5).
 2. We look to the hope of eternal life (2:13; 3:6).
 3. Ungodliness and worldly lusts should have no part in believers’ lives (2:12; 3:3).

- 7a. All have sinned. Thus, no one can be justified before God by observing the law (Rom 3:9-20,23). Doing good deeds cannot save us or atone for our sins.
- 7b. Because of His love, kindness, and mercy.
- 7c. By the washing of regeneration and renewing of the Holy Spirit.
8. We can compare this statement to John 3:5. The washing of regeneration refers to being born of water, and the renewing of Holy Spirit refers to being born of the Spirit. Washing of regeneration has two effects, namely washing and regeneration; the only process that matches this is baptism because in baptism we are washed of our sins (Acts 22:16) and we are also regenerated in baptism as we died, are buried and raised to the newness of life with Christ (Col 2:11-12; Rom 6:3-4).
- Renewing of the Spirit refers to the life-transforming effect on the believer after receiving the Holy Spirit (Rom 8:11). The Holy Spirit teaches us the truth (Jn 14:26; 16:13), sanctifies us (2Thess 2:13), helps us in our weakness by interceding for us (Rom 8:26-27), enables us to put to death the deeds of the body (Rom 8:13), and leads us to bear the fruit of the Spirit (Gal 5:16,18, 22-25).
9. They remind us that we, who have been cleansed and born again in Christ, should not return to the life of sin but bear good fruit to reflect our new life.
10. Good works cannot be the basis of our salvation. We are saved by grace through faith. However, God's grace upon us should motivate us to do good works for God's glory. If we are indeed people of faith, our faith will naturally demonstrate itself through good works. Thus, good works are necessary, not as the contributing factor for our salvation, but as the outcome of salvation.
11. The teachings on good works as the result of God's grace are profitable (8). Foolish disputes, genealogies, contentions, and strivings about the law are unprofitable (9).
12. 1. Our good works supply the want of the needy (14).
2. As a result of our good works, unbelievers will glorify God (Mt 5:14-16).
3. Good works identify us as Christians and lead others to believe in God (Jn 13:34-35).
13. The first is not to get into meaningless controversies, which are not profitable or edifying, but only promote strife and disputes. Secondly, the church is to warn factious individuals for once or twice and reject them if they refuse to change.

14. Titus is to send Zenas and Apollos, probably the bearers of this epistle, on their journey and provide for their journey. Paul also asks Titus to join him after Tychicus or Artemas arrives in Crete.
- We can learn that Paul was a very meticulous worker of God. He carefully thought out his plans before carrying them out. Paul did not leave the church in Crete without someone to supervise the divine work when he instructed Titus to join him. This was important especially when the church was newly established and faced numerous thorny problems that could adversely affect the members.
- 15a. The reminder was about believers learning "to maintain good works, to meet urgent needs, that they may not be unfruitful" (14).
- 15b. Christians who are not diligent become spiritually stagnant and are easily deceived by false teachings (Heb 6:11-12; Eph 4:14). They are also in danger of being rejected by God (Mt 3:10, Jn 15:2).

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