

LESSON 39
1st & 2nd Timothy, Titus

LOGOS

A General and Light Survey of the Bible

By Dr. Steven Wood

Lesson 39

1st & 2nd Timothy, Titus

1st Timothy

- 1st & 2nd Timothy and Titus are collectively known as the “Pastoral Epistles.”
- The Pastoral Epistles are probably the last letters Paul wrote.
- 1st Timothy was written about 64AD after Paul had been released from prison in Rome and Timothy was pastoring the church of Ephesus.
- 1st Timothy is a masterclass on managing the ministry of a local church, both from the pastor’s perspective and the congregation’s.

OUTLINE

- Salutation (1). *Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope, To Timothy my true son in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord. (1:1-2)*
- The Church’s Message (1).
 - Sound Doctrine. *As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain people not to teach false doctrines any longer or to devote themselves to myths and endless genealogies. Such things promote controversial speculations rather than advancing God’s work—which is by faith. The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith. Some have departed from these and have turned to meaningless talk. They want to be teachers of the law, but they do not know what they are talking about or what they so confidently affirm. (1:3-7)*
 - Apparently, the church in Ephesus was facing some of the same issues we face today—*false doctrines* and those who *want to be teachings of the law, but they do not know what they are talking about or what they so confidently affirm.*
 - We can take some comfort in the fact that *myths and endless genealogies... controversial speculations... and meaningless talk* have always been an issue, but the Gospel endures and the Church is still here.
 - The Law. *We know that the law is good if one uses it properly. We also know that the law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious, for those who kill their fathers or mothers, for murderers, for the sexually immoral, for those practicing homosexuality, for slave traders and liars and perjurers—and for whatever else is contrary to*

the sound doctrine that conforms to the gospel concerning the glory of the blessed God, which he entrusted to me. (1:8-11)

- *...the law is good if one uses it properly is a great statement!*
- *The Law is our moral and ethical guide, still useful for defining sin.*
- *Because Christians are forgiven through God's Grace, the Law does not condemn us. However, it condemns those who have not accepted Christ.*
- *The Law is not subject to our opinion or the ways of our culture.*
- *Grace. I thank Christ Jesus our Lord, who has given me strength, that he considered me trustworthy, appointing me to his service. Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief. The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus. Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst. But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his immense patience as an example for those who would believe in him and receive eternal life. Now to the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen. (1:12-17)*
- *Faith and Conscience. Timothy, my son, I am giving you this command in keeping with the prophecies once made about you, so that by recalling them you may fight the battle well, holding on to faith and a good conscience, which some have rejected and so have suffered shipwreck with regard to the faith. Among them are Hymenaeus and Alexander, whom I have handed over to Satan to be taught not to blaspheme. (1:18-20)*
- *The Church's Members (2-3).*
 - *Prayer. I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior, who wants all people to be saved and to come to a knowledge of the truth. For there is one God and one mediator between God and mankind, the man Christ Jesus, who gave himself as a ransom for all people. This has now been witnessed to at the proper time. And for this purpose I was appointed a herald and an apostle—I am telling the truth, I am not lying—and a true and*

faithful teacher of the Gentiles. (2:1-7)

- Pray for everyone.
- Pray for everyone because *God... wants all people to be saved and come to a knowledge of the truth.*
 - *Petitions*
 - *Prayers*
 - *Intercession*
 - *Thanksgiving*
- Men and Women. *Therefore I want the men everywhere to pray, lifting up holy hands without anger or disputing. I also want the women to dress modestly, with decency and propriety, adorning themselves, not with elaborate hairstyles or gold or pearls or expensive clothes, but with good deeds, appropriate for women who profess to worship God. A woman should learn in quietness and full submission. I do not permit a woman to teach or to assume authority over a man; she must be quiet. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But women will be saved through childbearing—if they continue in faith, love and holiness with propriety. (2:8-14)*
 - Anytime Scripture deals with the roles of men and women in the church we must remember three things:
 - Notice Paul's pronouns: *I want... I also want... I do not permit* - these indicate Paul's opinions.
 - Paul was a product of the patriarchal culture that existed in the first century.
 - Paul was also a product of a heavily patriarchal tradition in Judaism.
 - There are two schools of thought when it comes to the roles of men and women:
 - Complementarianism - men and women are created equal in worth, dignity, and value, but are designed by God with distinct, complementary roles in the church and marriage.
 - Egalitarianism - while men and women are different, they are equal and able to serve God and conduct themselves in their home as he leads them.
 - Of course men should pray and worship in holiness - so should women.
 - Women should dress modestly - so should men.
- Leaders.
 - Pastors (and other spiritual leaders). *Here is a trustworthy saying: Whoever aspires to be an overseer*

desires a noble task. Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap. (3:1-7)

- This reflects the vital importance of carefully choosing those who teach the Bible and lead the church.
- This applies to all spiritual leaders, but especially pastors:
 - *above reproach*
 - *faithful to his wife*
 - *Temperate*
 - *self-controlled*
 - *Respectable*
 - *Hospitable*
 - *able to teach*
 - *not given to drunkenness*
 - *not violent but gentle*
 - *not quarrelsome*
 - *not a lover of money*
 - *manage his own family well*
 - *must not be a recent convert*
 - *good reputation with outsiders*
- Deacons (and other church leaders) *In the same way, deacons are to be worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. They must keep hold of the deep truths of the faith with a clear conscience. They must first be tested; and then if there is nothing against them, let them serve as deacons. In the same way, the women are to be worthy of respect, not malicious talkers but temperate and trustworthy in everything. A deacon must be faithful to his wife and must manage his children and his household well. Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus. (3:8-13)*

- Because the Apostles were still considered the leaders (pastors) of the Body of Christ and because most teachers traveled from place to place, *deacons* were often the leaders of the local church.
- Notice how this section included women.
- This teaching sets a standard for all local church leaders that includes:
 - *worthy of respect*
 - *Sincere*
 - *not indulging in much wine*
 - *not pursuing dishonest gain*
 - *keep hold of the deep truths of the faith with a clear conscience*
 - *must first be tested; and then if there is nothing against them, let them serve*
 - *not malicious talkers*
 - *Temperate*
 - *trustworthy in everything*
 - *must be faithful to his wife*
 - *manage his children and his household well.*
- The Congregation. *Although I hope to come to you soon, I am writing you these instructions so that, if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth. (3:14-15)*
- The Church's Ministry (4-6).
 - Teaching. *The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth. For everything God created is good, and nothing is to be rejected if it is received with thanksgiving, because it is consecrated by the word of God and prayer. If you point these things out to the brothers and sisters, you will be a good minister of Christ Jesus, nourished on the truths of the faith and of the good teaching that you have followed. Have nothing to do with godless myths and old wives' tales; rather, train yourself to be godly. For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come. This is a trustworthy saying that deserves full acceptance. That is why we labor and strive, because*

we have put our hope in the living God, who is the Savior of all people, and especially of those who believe. Command and teach these things. (4:1-11)

- Some people will *abandon the faith*.
 - *hypocritical liars, whose consciences have been seared as with a hot iron.*
 - They try to add to the faith or make it more mystical or mysterious.
 - They even claim at times to have a ‘revelation’ that other people do not have.
- Paul challenged Timothy (and us), *If you point these things out to the brothers and sisters, you will be a good minister of Christ Jesus... Command and teach these things.*
- He also warned, *Have nothing to do with godless myths and old wives’ tales... we have put our hope in the living God, who is the Savior of all people, and especially of those who believe.*
- Praxis. *Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity. Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching. Do not neglect your gift, which was given you through prophecy when the body of elders laid their hands on you. Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers. (4:12-16)*
 - *set an example for the believers in:*
 - *Speech*
 - *Conduct*
 - *Love*
 - *Faith*
 - *Purity*
 - *devote yourself to the public reading of Scripture, to preaching and to teaching.*
 - *Be diligent in these matters*
 - *Watch your life and doctrine closely.*
- The Generations. *Do not rebuke an older man harshly, but exhort him as if he were your father. Treat younger men as brothers, older women as mothers, and younger women as sisters, with absolute purity. (5:1)*
- Benevolence. *Give proper recognition to those widows who are really in need. But if a widow has children or grandchildren, these should learn first of all to put their religion into practice by caring for their own family and so repaying*

their parents and grandparents, for this is pleasing to God. The widow who is really in need and left all alone puts her hope in God and continues night and day to pray and to ask God for help. But the widow who lives for pleasure is dead even while she lives. Give the people these instructions, so that no one may be open to blame. Anyone who does not provide for their relatives, and especially for their own household, has denied the faith and is worse than an unbeliever. No widow may be put on the list of widows unless she is over sixty, has been faithful to her husband, and is well known for her good deeds, such as bringing up children, showing hospitality, washing the feet of the Lord's people, helping those in trouble and devoting herself to all kinds of good deeds. As for younger widows, do not put them on such a list. For when their sensual desires overcome their dedication to Christ, they want to marry. Thus they bring judgment on themselves, because they have broken their first pledge. Besides, they get into the habit of being idle and going about from house to house. And not only do they become idlers, but also busybodies who talk nonsense, saying things they ought not to. So I counsel younger widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander. Some have in fact already turned away to follow Satan. If any woman who is a believer has widows in her care, she should continue to help them and not let the church be burdened with them, so that the church can help those widows who are really in need. (5:3-16)

- Widows in the first century were often found in dire situations, homeless, unable to buy food, and dependent on the kindness of others.
- This could just as easily apply to the benevolent ministries of the church today.
- Elders. *The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. For Scripture says, "Do not muzzle an ox while it is treading out the grain," and "The worker deserves his wages." Do not entertain an accusation against an elder unless it is brought by two or three witnesses. But those elders who are sinning you are to reprove before everyone, so that the others may take warning. I charge you, in the sight of God and Christ Jesus and the elect angels, to keep these instructions without partiality, and to do nothing out of favoritism. (5:17-21)*
 - Elders can describe those who have lived a long life, as well as those who have walked in the faith for a long time.

- The church is to honor and respect those who exhibit long-term spiritual faithfulness.
- Paul gave some specifics for Timothy. *Do not be hasty in the laying on of hands, and do not share in the sins of others. Keep yourself pure. Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses. The sins of some are obvious, reaching the place of judgment ahead of them; the sins of others trail behind them. In the same way, good deeds are obvious, and even those that are not obvious cannot remain hidden forever.* (5:22-24)
- Employees. *All who are under the yoke of slavery should consider their masters worthy of full respect, so that God's name and our teaching may not be slandered. Those who have believing masters should not show them disrespect just because they are fellow believers. Instead, they should serve them even better because their masters are dear to them as fellow believers and are devoted to the welfare of their slaves. These are the things you are to teach and insist on.* (6:1-2a)
 - Because most slavery in the first century was related to bankruptcy, this teaching can be applied to modern day employees.
 - Mutual respect is the guiding point.
- False Teachers and Money. *If anyone teaches otherwise and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching, they are conceited and understand nothing. They have an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions and constant friction between people of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain. But godliness with contentment is great gain. For we brought nothing into the world, and we can take nothing out of it. But if we have food and clothing, we will be content with that. Those who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.* (6:2b-10)
 - False teachers were a problem in the first century and they are still a problem today.
 - *they are conceited and understand nothing*
 - *They have an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions and*

constant friction between people of corrupt mind, who have been robbed of the truth

- False teaching is often about making money.
 - *They think that godliness is a means to financial gain*
 - *Those who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evil.*
 - *Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.*
- A final charge. *But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness. Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses. In the sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, I charge you to keep this command without spot or blame until the appearing of our Lord Jesus Christ, which God will bring about in his own time—God, the blessed and only Ruler, the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen. Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life. Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge, which some have professed and in so doing have departed from the faith. Grace be with you all. (6:11-21)*
 - *pursue righteousness, godliness, faith, love, endurance and gentleness*
 - *Fight the good fight of the faith*
 - *Take hold of the eternal life to which you were called*
 - *Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God*
 - *do good*

- *be rich in good deeds*
- *be generous*
- *guard what has been entrusted to your care*
- *Turn away from godless chatter and the opposing ideas of what is falsely called knowledge*

Titus

- 1st & 2nd Timothy and Titus are collectively known as the “Pastoral Epistles.”
- The Book of Titus was written about 64AD after Paul had been released from prison in Rome, the same time he wrote 1st Timothy.
- Titus was a Gentile convert (Galatians 2:3) and traveled with Paul. He was in Crete when this letter was written.

Outline

- Salutation (1). *Paul, a servant of God and an apostle of Jesus Christ to further the faith of God’s elect and their knowledge of the truth that leads to godliness—in the hope of eternal life, which God, who does not lie, promised before the beginning of time, and which now at his appointed season he has brought to light through the preaching entrusted to me by the command of God our Savior, To Titus, my true son in our common faith: Grace and peace from God the Father and Christ Jesus our Savior. (1:1-4)*
- Church Organization (1).
 - Leadership. *The reason I left you in Crete was that you might put in order what was left unfinished and appoint elders in every town, as I directed you. An elder must be blameless, faithful to his wife, a man whose children believe and are not open to the charge of being wild and disobedient. Since an overseer manages God’s household, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather, he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it. (1:5-9)*
 - Paul left Titus in Crete because the churches there were a mess.
 - In order to organize the churches effectively and deal with false teaching Paul wanted Titus to *appoint elders in every town*. An elder had to be:
 - *blameless*
 - *faithful to his wife*
 - *A good father*

- *not overbearing*
- *not quick-tempered*
- *not given to drunkenness*
- *not violent*
- *not pursuing dishonest gain*
- *hospitable*
- *one who loves what is good*
- *self-controlled*
- *upright*
- *holy*
- *disciplined.*
- *He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.*
- *Dealing with Disruption. For there are many rebellious people, full of meaningless talk and deception, especially those of the circumcision group. They must be silenced, because they are disrupting whole households by teaching things they ought not to teach—and that for the sake of dishonest gain. One of Crete’s own prophets has said it: “Cretans are always liars, evil brutes, lazy gluttons.” This saying is true. Therefore rebuke them sharply, so that they will be sound in the faith and will pay no attention to Jewish myths or to the merely human commands of those who reject the truth. To the pure, all things are pure, but to those who are corrupted and do not believe, nothing is pure. In fact, both their minds and consciences are corrupted. They claim to know God, but by their actions they deny him. They are detestable, disobedient and unfit for doing anything good. (1:10-16)*
 - There were many rebellious people in Crete.
 - Cretans were known as liars, evil brutes, and lazy gluttons.
 - The Judaizers were active in the local churches.
 - Because of the rough environment Paul encouraged Titus to *rebuke them sharply so that they will be sound in the faith.*
 - *To the pure, all things are pure, but to those who are corrupted and do not believe, nothing is pure.*
- *Practical Church Ministry (2-3).*
 - *You, however, must teach what is appropriate to sound doctrine. (2:1)*
 - *Men. Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love*

- and in endurance. (2:2)*
- *Women. Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can urge the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God. (2:3-5)*
 - *Young People. Similarly, encourage the young men to be self-controlled. In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us. (2:6-8)*
 - *Slaves (employees). Teach slaves to be subject to their masters in everything, to try to please them, not to talk back to them, and not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive. (2:9-10)*
 - *For the grace of God has appeared that offers salvation to all people. It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the appearing of the glory of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good. These, then, are the things you should teach. Encourage and rebuke with all authority. Do not let anyone despise you. (2:11-15)*
 - *Civil duties. Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good, to slander no one, to be peaceable and considerate, and always to be gentle toward everyone. (3:1-2)*
 - *Before and After. At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another. But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy*

Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life. (3:3-7)

- *Do what is good. This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone. (3:8)*
- *Avoid foolish arguments. But avoid foolish controversies and genealogies and arguments and quarrels about the law, because these are unprofitable and useless. Warn a divisive person once, and then warn them a second time. After that, have nothing to do with them. You may be sure that such people are warped and sinful; they are self-condemned. (3:9-11)*
- *Final Remarks. As soon as I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, because I have decided to winter there. Do everything you can to help Zenas the lawyer and Apollos on their way and see that they have everything they need. Our people must learn to devote themselves to doing what is good, in order to provide for urgent needs and not live unproductive lives. Everyone with me sends you greetings. Greet those who love us in the faith. Grace be with you all. (3:12-15)*

2nd Timothy

- 2nd Timothy was written about 67AD, roughly three years after 1st Timothy, while Paul was back in prison in Rome awaiting execution. Timothy was still the pastor of the church in Ephesus.
- This is the last letter written by Paul before he was beheaded about 68AD.

OUTLINE

- Salutation (1).
 - *Paul, an apostle of Christ Jesus by the will of God, in keeping with the promise of life that is in Christ Jesus, To Timothy, my dear son: Grace, mercy and peace from God the Father and Christ Jesus our Lord. (1:1-2)*
 - *Personal Thanks. I thank God, whom I serve, as my ancestors did, with a clear conscience, as night and day I constantly remember you in my prayers. Recalling your tears, I long to see you, so that I may be filled with joy. I am reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also. (1:3-5)*

- A Personal Appeal (1).
 - The Gospel. *For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline. So do not be ashamed of the testimony about our Lord or of me his prisoner. Rather, join with me in suffering for the gospel, by the power of God. He has saved us and called us to a holy life—not because of anything we have done but because of his own purpose and grace. This grace was given us in Christ Jesus before the beginning of time, but it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel. (1:6-10)*
 - As he often did, Paul worked the message of the Gospel into the early part of this letter.
 - *For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline.*
 - Loyalty to Paul. *And of this gospel I was appointed a herald and an apostle and a teacher. That is why I am suffering as I am. Yet this is no cause for shame, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him until that day. What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus. Guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us. You know that everyone in the province of Asia has deserted me, including Phygelus and Hermogenes. May the Lord show mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chains. On the contrary, when he was in Rome, he searched hard for me until he found me. May the Lord grant that he will find mercy from the Lord on that day! You know very well in how many ways he helped me in Ephesus. (1:11-18)*
 - Paul seems to know the end of his life is near.
 - *I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him until that day.*
 - *Guard the good deposit that was entrusted to you*
 - It seems that many had deserted Paul in his time of need because they were ashamed that he was in prison. He named *Phygelus and Hermogenes* among those.

- *Onesiphorus* may have been among the 72 disciples set aside by Jesus in Luke 10. He went to Rome and found Paul in order to help him during his imprisonment.
- A Practical Appeal (2).
 - *Keep the faith. You then, my son, be strong in the grace that is in Christ Jesus. And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others. Join with me in suffering, like a good soldier of Christ Jesus. No one serving as a soldier gets entangled in civilian affairs, but rather tries to please his commanding officer. Similarly, anyone who competes as an athlete does not receive the victor's crown except by competing according to the rules. The hardworking farmer should be the first to receive a share of the crops. Reflect on what I am saying, for the Lord will give you insight into all this. Remember Jesus Christ, raised from the dead, descended from David. This is my gospel, for which I am suffering even to the point of being chained like a criminal. But God's word is not chained. Therefore I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory. (2:1-10)*
 - *the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others*
 - *Remember Jesus Christ, raised from the dead*
 - *Focus on truth. Keep reminding God's people of these things. Warn them before God against quarreling about words; it is of no value, and only ruins those who listen. Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth. Avoid godless chatter, because those who indulge in it will become more and more ungodly. Their teaching will spread like gangrene. Among them are Hymenaeus and Philetus, who have departed from the truth. They say that the resurrection has already taken place, and they destroy the faith of some. Nevertheless, God's solid foundation stands firm, sealed with this inscription: "The Lord knows those who are his," and, "Everyone who confesses the name of the Lord must turn away from wickedness." (2:14-19)*
 - *Keep reminding God's people of these things*
 - *Warn them... against quarreling about words; it is of no value, and only ruins those who listen*

- *Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth*
- *Avoid godless chatter, because those who indulge in it will become more and more ungodly*
- *Then he specifically mentions Hymenaeus and Philetus, who have departed from the truth. They say that the resurrection has already taken place, and they destroy the faith of some.*
- *Special and common. In a large house there are articles not only of gold and silver, but also of wood and clay; some are for special purposes and some for common use. Those who cleanse themselves from the latter will be instruments for special purposes, made holy, useful to the Master and prepared to do any good work. (2:20-21)*
 - *Some things in life are special (sacred) and some things in life are common (secular).*
 - *Only God makes us holy - instruments for special purposes.*
- *The Lord's Servant. Flee the evil desires of youth and pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart. Don't have anything to do with foolish and stupid arguments, because you know they produce quarrels. And the Lord's servant must not be quarrelsome but must be kind to everyone, able to teach, not resentful. Opponents must be gently instructed, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will. (2:22-26)*
 - *If we are going to serve the Lord we must:*
 - *Grow up. Flee the evil desires of youth*
 - *pursue righteousness, faith, love and peace*
 - *Don't have anything to do with foolish and stupid arguments*
 - *be kind to everyone*
 - *able to teach*
 - *not resentful*
 - *This is daily Christian living in praxis.*
- *Warning About the Last Days (3-4).*
 - *What the last days will be like. But mark this: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God—having a form of*

godliness but denying its power. Have nothing to do with such people. They are the kind who worm their way into homes and gain control over gullible women, who are loaded down with sins and are swayed by all kinds of evil desires, always learning but never able to come to a knowledge of the truth. Just as Jannes and Jambres opposed Moses, so also these teachers oppose the truth. They are men of depraved minds, who, as far as the faith is concerned, are rejected. But they will not get very far because, as in the case of those men, their folly will be clear to everyone. (3:1-9)

- *There will be terrible times in the last days. People will be:*
 - *lovers of themselves*
 - *lovers of money*
 - *Boastful*
 - *Proud*
 - *Abusive*
 - *disobedient to their parents*
 - *Ungrateful*
 - *Unholy*
 - *without love*
 - *Unforgiving*
 - *Slandorous*
 - *without self-control*
 - *Brutal*
 - *not lovers of the good*
 - *Treacherous*
 - *Rash*
 - *Conceited*
 - *lovers of pleasure rather than lovers of God*
 - *having a form of godliness but denying its power*
- *Have nothing to do with such people.*
- *How to respond in the last days.*
 - *Keep the faith. You, however, know all about my teaching, my way of life, my purpose, faith, patience, love, endurance, persecutions, sufferings—what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them. In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted, while evildoers and impostors will go from bad to worse, deceiving and being deceived. But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have*

known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work. (3:10-17)

- *continue in what you have learned and have become convinced of*
- *All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.*
- *Praxis. In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction. For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry. (4:1-5)*
 - *Preach the word; be prepared in season and out of season*
 - *correct, rebuke and encourage—with great patience and careful instruction*
 - *Remember the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths.*
 - *keep your head in all situations*
 - *endure hardship*
 - *do the work of an evangelist*
 - *discharge all the duties of your ministry.*
- *Paul's final remarks. (4).*
 - *For I am already being poured out like a drink offering, and the time for my departure is near. I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on*

that day—and not only to me, but also to all who have longed for his appearing. (4:6-8)

- Paul knows his time is short, but what an epitaph he wrote!
- *I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who have longed for his appearing.*
- *Do your best to come to me quickly, for Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia. Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry. I sent Tychicus to Ephesus. When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments. Alexander the metalworker did me a great deal of harm. The Lord will repay him for what he has done. You too should be on your guard against him, because he strongly opposed our message. At my first defense, no one came to my support, but everyone deserted me. May it not be held against them. But the Lord stood at my side and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. And I was delivered from the lion's mouth. The Lord will rescue me from every evil attack and will bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen. (4:9-18)*
 - We see the personal relationship between Paul and Timothy in Paul's words.
 - *Do your best to come to me quickly*
 - *When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments.*
 - He specifically mentioned:
 - *Demas, because he loved this world, has deserted me and has gone to Thessalonica*
 - *Crescens has gone to Galatia*
 - *Titus to Dalmatia.*
 - *Luke is with me.*
 - *Get Mark and bring him with you, because he is helpful to me in my ministry.*
 - *I sent Tychicus to Ephesus.*
 - *Alexander the metalworker did me a great deal of harm. The Lord will repay him for what he has done.*

- *At my first defense, no one came to my support, but everyone deserted me. May it not be held against them.*
- *When you come, bring the cloak that I left with Carpus at Troas, and my scrolls, especially the parchments. You too should be on your guard against him, because he strongly opposed our message.*
- *Greet Priscilla and Aquila and the household of Onesiphorus. Erastus stayed in Corinth, and I left Trophimus sick in Miletus. Do your best to get here before winter. Eubulus greets you, and so do Pudens, Linus, Claudia and all the brothers and sisters. The Lord be with your spirit. Grace be with you all. (4:19-22)*