



Study Guide to First Timothy - Philemon

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Study Guide to First Timothy - Philemon To the Teacher

Study Guide to First Timothy - Philemon is a Bible study guide for teenagers and adults to be used in Bible classes in local congregations. This workbook is not intended to replace the word of God as the class text. Nor is it a commentary. Rather, it consists of questions within the framework of an analytical outline designed to help the class study properly, so each can discover for himself what the Bible teaches.

My experience is that adult and teenage classes generally do not like graded lessons. Thus, this book has no grading system.

However, these same classes have a tendency to “bog down” or stray from the lesson unless some time goals are established and followed. Thus, this study guide is designed to lead the student through the books of First and Second Timothy, Titus, and Philemon in thirteen lessons.

Each lesson starts with a memory verse. I believe committing the word of God to memory is an important, often neglected aspect of the lives of Christians.

The goals of this course are to lead the student to demonstrate a knowledge of (1) the background of the books, (2) the theme of each book, (3) a simple outline of their contents, (4) places mentioned, and (5) people mentioned, to show understanding of (1) key words, (2) passages studied, and (3) great themes of the books, and to demonstrate the ability to apply the passages to their own lives and to refute false doctrines based on misunderstandings of passages.

To accomplish these goals, the workbook contains several types of questions: terms to define, places to locate, people to identify, discussion questions, special reports, panel discussion, and personal evaluation as well as reviews. Each question has a purpose. There are no pointless, filler questions, trick questions, or true-false questions.

Although a particular word may appear several times in these biblical books, it will be given as a term to define only once, unless it is later translated from a different Greek word, used in a different sense, or has a special importance in a later context. The same principle is true of places to locate and people to identify. These questions are designed to help the student understand the language of the text and to place the events in their historical and geographical settings.

There is a glossary in the back of the book which defines the terms and identifies the people and a map on which places may be located.

Each class should end with a review orally in class of the theme of each chapter studied to that point. Beginning with lesson two, each class should start with quotation together of the memory verse and the oral review.

Because the lessons call for a fast overview of First and Second Timothy, Titus, and Philemon, it is crucial that each student study his lesson and complete the questions outside class. It is best in class to concentrate on the discussion questions and to only spend time on definition, identification, and location questions with which some student might have trouble.

The student should first read the entire text covered by the lesson and then read each passage again separately as he comes to it in the analytical outline. Finally, in order to answer

the discussion questions, every student must read the verse or verses that answer each question. If the student will follow the suggested steps in the lesson, he will read each verse of the lesson three times: beginning with the longest for overall grasp, then shorter reading for outline, and finally shortest reading for analysis.

The questions are based on the **New King James Version** of the Bible.

No work book can even begin to replace a competent teacher, with a good working knowledge of the Scriptures, an unswerving love of and loyalty to truth, a deep faith in God and His word, a pure life, an humble opinion of himself, an understanding of and love for his students, and the ability to communicate.

I hope and pray this volume is useful to you in learning and teaching more about the will of God and its application to us. May it deepen your faith and enliven your interest for deeper study and more diligent service to the Lord. - The Author

Course Plan

We will study the books of First and Second Timothy, Titus, and Philemon in thirteen lessons.

Course Plan

Lesson One: Chronology of the Letters and Introduction to First Timothy

Lesson Two: Paul's Introduction to First Timothy - First Timothy chapter one.

Lesson Three: General Instructions Concerning the Church - First Timothy 2:1 - 3:13; Titus 1:5-9

Lesson Four: Relationship of the Preacher to the Church - First Timothy 3:14 - 4:16

Lesson Five: Instructions Concerning Classes of People in the Church - First Timothy 5:1 - 6:2

Lesson Six: General Instructions to the Preacher - First Timothy 6:3-21

Lesson Seven: Introduction to Second Timothy and Hold Fast the Pattern of Sound Words - Second Timothy chapter one

Lesson Eight: Rightly Dividing the Word of Truth - Second Timothy chapter two

Lesson Nine: Continue in the Faith - Second Timothy chapter three

Lesson Ten: Preach the Word - Second Timothy chapter four

Lesson Eleven: Introduction to Titus and Setting the Church in Order - Titus 1:1-5,10-16

Lesson Twelve: Teach Christians How to Live - Titus chapters two and three

Lesson Thirteen: Philemon

Lesson One

Chronology of Letters and Introduction to First Timothy

Memory Verse: 1 Timothy 3:14-15

Chronology of Letters

In this workbook we will study First Timothy - Philemon in the order they are found in the New Testament. However, evidence is the chronological order of these four books by the apostle Paul are Philemon - First Timothy - Titus - Second Timothy.

Our knowledge of the life of the apostle to the Gentiles is primarily from the book of Acts and from personal references in his letters. The book of Acts closes with Paul still in prison in Rome after two years there and with the outcome of his trial before Caesar unknown (Acts 28:16, 30-31). In Philippians, written toward the end of this time, Paul expressed confidence he would be released (Philippians 1:25-26). Timothy was with him (Philippians 2:19). By the time the apostle wrote to Philemon, he was still in chains but expecting to be released soon (Philemon verses 1, 10, 22-23).

If Paul followed his expressed purpose (Phil. 2:19-23), as soon as he was acquitted, he sent Timothy to Philippi with news of his release. This acquittal, likely took place early in A.D. 63. The burning of Rome took place the following year (A.D. 64) which marked the beginning of Nero's intensified efforts in persecuting Christians.... Paul immediately left Rome for Asia Minor by way of the island of Crete where he left Titus (Tit. 1:5).... After arriving in Ephesus, Paul proceeded to Colosse, according to his expressed plan (Phile. 22), after which he returned to Ephesus.... At Ephesus, Paul was joined by Timothy with news of Philippi.... As Paul departed for Macedonia, according to former plans (Phil. 2:24), he left Timothy at Ephesus (1 Tim. 1:3,4).... From somewhere in Macedonia, Paul wrote 1 Timothy and Titus to instruct further the young preachers left behind concerning their assignment (Patton. xiii).

Paul spent that winter at Nicopolis (Titus 3:12). There is a Nicopolos in Western Greece and one on the border between Thrace and Macedonia. Either could be the Nicopolos in which Paul spent the winter of A.D. 63. "From Nicopolis Paul traveled to Spain, probably in the spring of A.D. 64, thus realizing a long anticipated dream (Rom. 15:23, 24, 28)..." (Ibid. xiv).

The events in 2 Timothy suggest the following itinerary subsequent to Paul's work in Spain:

- 1. He revisits Asia Minor and leaves Trophimus sick at Miletus (2 Tim. 4:20).*
- 2. He experiences an emotional reunion with Timothy at Ephesus (2 Tim. 1:4).*
- 3. He visits Troas at which time he leaves the cloak and parchments with Carpus (2 Tim. 4:13).*
- 4. He goes to Rome. Whether he was arrested before or after his arrival in Rome, we do not know. We do know that Titus was with Paul in Rome and from there went to Dalmatia (2 Tim. 4:10).*
- 5. From his prison cell Paul writes urging Timothy to come to him before*

winter (2 Tim. 4:21). This was likely the winter of A.D. 65.... Paul was probably executed in the spring of A.D. 66 (Ibid. xv).

Thus we date Philemon in A.D. 62, First Timothy and Titus in A.D. 63, and Second Timothy, the last of Paul's letters and his farewell to his son in the faith, in A.D. 65.

Introduction to First Timothy

Author

The apostle Paul wrote First Timothy (1:1). It is one of four letters Paul wrote to individuals (1 & 2 Timothy, Titus, Philemon) and one of three he wrote to younger preachers to instruct them in their work (1 & 2 Timothy, Titus). Thus, these three books constitute the fullest inspired teaching on the work of an evangelist.

To Whom Written

Paul wrote the letter to the evangelist Timothy, whom he calls "my true son in the faith" (1:2,18; cf. 2 Timothy 4:5). Timothy was from Lystra and had a Greek father and Jewish mother (Acts 16:1). His name is Greek and means "honored of God."

Apparently Paul had converted him on his first preaching trip to Asia Minor (Acts 14:6-23), for when Paul returned to Lystra on his second journey, Timothy was already "well spoken of by the brethren who were at Lystra and Iconium" (Acts 16:2). Thus, as a babe in Christ, Timothy had seen first hand the persecution he might be called upon to endure, as he must have been in Lystra when Paul was there stoned (Acts 16:19-22). Since Timothy was still a young man when Paul wrote First Timothy (4:12), he would have been a teenager or barely older the approximately seventeen years earlier when he was baptized and thirteen years before when he began traveling with the apostle. Young people can and should be active in the service of the Lord.

From that time on Timothy became Paul's companion. Since Timothy had a Jewish mother, Paul had him circumcised, so he could go with him into the synagogues to preach (Acts 16:3). As a child Timothy had been taught the Old Testament and nurtured in faith by his godly grandmother Lois and mother Eunice (2 Timothy 1:5; 3:14-15). Paul had imparted to the young preacher a spiritual gift, apparently prophecy, and the elders of the church had approved him in his work (2 Timothy 1:6; 1 Timothy 4:14).

Timothy journeyed with Paul, joining in the work of preaching, and was sent on important trips to help the apostle both on Paul's second and third journeys (Acts 17:14; 18:5; 19:22; 20:4; 1 Corinthians 4:17; 16:10; 2 Corinthians 1:19; 1 Thessalonians 3:2,6). He even joined with Paul in greeting the church in Rome (Romans 16:21) and in addressing letters to other churches (2 Corinthians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1). Timothy labored for the Lord despite recurring health problems (1 Timothy 5:23).

The young evangelist did not abandon his aged mentor when he was imprisoned but joined

the beloved apostle in addressing letters while in Roman chains (Philippians 1:1; Colossians 1:1; Philemon 1). Paul had no other companion who so completely partook of his spirit of humble, self-sacrificial service (Philippians 2:19-21). He shared with the great apostle the closeness and love of a son (Philippians 2:22; 2 Timothy 2:2). Paul's afflictions brought tears to Timothy's eyes, and Paul prayed for him without ceasing and longed to see him (2 Timothy 1:3-4).

As Paul drew near death in his final Roman imprisonment, with most earthly companions gone or afraid to be seen with him, he sent for Timothy to come attend to his personal needs (2 Timothy 4:9-21). What a comfort it must have been to the old soldier of the cross, as he prepared to lay his armor down, to be able to hand the banner of truth to his "beloved son" Timothy (2 Timothy 4:1-8).

When and Where Written

When Paul wrote to the Philippians and to Philemon, he expected to be released from Roman prison shortly (Philippians 1:24-26; 2:24; Philemon 22). He was jailed in Rome at least two years (Acts 28:30-31). The apostle apparently was released from prison and traveled back to the East, leaving Timothy to preach at Ephesus and writing to him from Macedonia (1 Timothy 1:3). This would date First Timothy after Paul's release from his first Roman imprisonment and before a second arrest (2 Timothy 4:16), probably around AD 63.

Occasion and Purpose

About a decade earlier, as Paul bid the elders at Ephesus farewell, he warned them of coming apostasy (Acts 20:28-31). Apparently that apostasy had at this time begun in the Ephesian congregation. Some were turning from the faith to fables and binding the precepts of the law on Christians (1:3-7). Hymenaeus and Alexander had made shipwreck of the faith (1:19-20). The false doctrines of celibacy and asceticism were being taught (4:1-5). The heresy later known as Gnosticism, which introduced many doctrines and practices now central to Roman Catholicism, had begun (6:20; The word "knowledge," [New King James Version] or "science" [King James Version], is from the Greek word "*gnosis*," hence, "Gnostics," those who claimed to have a higher knowledge of mystical truth).

Central to Gnosticism was the denial that Jesus was at once both human and divine, and Paul emphatically stated the true nature of Christ (3:16) and strongly urged Timothy to defend the faith (6:11-16). In the face of this paramount danger, Timothy needed to be edified and encouraged to do the work of an evangelist in a local church.

Theme

The theme of First Timothy is stated in 3:14-15:

These things I write to you, though I hope to come to you shortly; 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.

The theme of the letter is the preacher's conduct in the church. Paul instructed Timothy about how to deal with the faith and departures from it (1:3-20), the proper behavior of men and women (chapter 2), the organization of the church (chapter 3), his work and life as a preacher (chapter 4), his relationship to various groups (5:1 - 6:2), how to treat false teachers (6:3-5), and his attitude toward wealth (6:6-10) and the wealthy (6:17-19). Above all, the preacher must guard the faith (1:3-4, 18-20; 4:6; 6:12, 20-21).

Outline

- I. Introduction - 1:1-20
 - A. Salutation - 1:1-2
 - B. Timothy's Purpose in Ephesus - 1:3-11
 - C. Thanksgiving - 1:12-17
 - D. Paul's Charge to Timothy - 1:18-20
- II. General Instructions Concerning the Church - 2:1 - 3:13
 - A. Prayer - 2:1-7
 - B. Men and Women in the Church - 2:8-15
 - C. Qualifications of Elders and Deacons - 3:1-13
- III. Relationship of the Preacher to the Church - 3:14 - 6:2
 - A. Purpose of the Letter - 3:14-15
 - B. The Mystery of Godliness - 3:16
 - C. Coming Departure from the Faith - 4:1-5
 - D. Responsibility of Preacher to Teach the Church - 4:6-16
 - E. Instructions Concerning Classes of People in the Church - 5:1 - 6:2
 - 1. The Preachers Relationship to Different Ages and Sexes - 5:1-2
 - 2. Support of Widows - 5:3-16
 - 3. Relationship to the Elders of the Church - 5:17-22
 - 4. The Preacher's Health - 5:23
 - 5. Judgment of Those in the Church - 5:24-25
 - 6. Servants - 6:1-2
- IV. General Instructions to the Preacher - 6:3-21
 - A. False Teachers - 6:3-5
 - B. Contentment versus Greed - 6:6-10
 - C. The Preacher's Character - 6:11
 - D. Fight the Good Fight of Faith - 6:12-16
 - E. Rich People in the Church - 6:17-19
 - F. Guard the Faith - 6:20-21

Work Cited

Patton, Marshall. **Truth Commentaries (The Books of 1 & 2 Timothy, Titus, Philemon).**

Questions

I. Place to Locate
Nicopolos

II. Fill in the Blank

1. What is the likely year in which Paul wrote:

a. Philemon _____

b. First Timothy _____

c. Titus _____

d. Second Timothy _____

2. Those who claimed to have a higher knowledge of mystical truth were called
_____.

II. Discussion Questions

1. Try to reconstruct the life of the apostle Paul from the time he was first imprisoned in Rome until his death.

2. How much of this is certain?

3. What do the books of First and Second Timothy, Titus, and Philemon have in common in distinction from the other letters of Paul?

4. What do First and Second Timothy and Titus have in common?

5. Who was Timothy?

6. What was his relationship with Paul?

7. Give a brief overview of what we know about him.

8. Why did Paul write the first letter to Timothy?

9. What is the theme of this letter?

10. What was the central doctrine of gnosticism?

11. How did Paul meet the beginnings of this heresy?

12. What is the theme of First Timothy?
13. Where is this theme stated?
14. See if you can improve upon the outline of First Timothy found in this lesson.

Lesson Two

Paul's Introduction to First Timothy

Memory Verse: 1 Timothy 1:15

I. Review

- | | |
|---|---|
| 1. What do the books of First and Second Timothy, Titus, and Philemon have in common in distinction from the other letters of Paul? | 3. Who was Timothy? |
| 2. What do First and Second Timothy and Titus have in common? | 4. What was his relationship with Paul? |
| | 5. What is the theme of First Timothy? |
| | 6. Where is this theme stated? |

II. Reading Assignment: First Timothy chapter one.

III. Greeting

Please read 1 Timothy 1:1-2

A. Terms to Define

- | | |
|------------|--------------|
| 1. apostle | 5. the faith |
| 2. Savior | 6. mercy |
| 3. hope | 7. peace |
| 4. Grace | 8. Lord |

B. Discussion Questions

1. How did Paul receive the apostleship? (Verse 1)
2. What are the relationships of God and Christ to Christians? (Verse 1)
3. What was Timothy's relationship to Paul? (Verse 2)
4. What did Paul invoke upon him? (Verse 2)

IV. Timothy's Purpose in Ephesus

Please read 1 Timothy 1:3-11.

A. Terms to Define

- | | |
|---------------------------------------|-------------------|
| 1. charge | 13. insubordinate |
| 2. other doctrine (one word in Greek) | 14. ungodly |
| 3. fables | 15. sinners |
| 4. disputes | 16. unholy |

- | | |
|----------------------|-----------------|
| 5. godly edification | 17. profane |
| 6. faith | 18. fornicators |
| 7. blasphemer | 19. sodomites |
| 8. love | 20. perjurers |
| 9. heart | 21. sound |
| 10. conscience | 22. gospel |
| 11. the law | 23. blessed |
| 12. righteous | |

B. Places to Locate

- | | |
|--------------|------------|
| 1. Macedonia | 2. Ephesus |
|--------------|------------|

C. Discussion Questions

1. Why did Paul leave Timothy in Ephesus? (Verse 3-4)
2. What problem had arisen in Ephesus? (Verses 6-7)
3. Was Paul against the law? (Verse 8; cf. Acts 24:14)

D. Thought Questions

1. Should we be concerned about or trouble Bible classes or the church with questions that have no bearing on our service to God or our salvation?
2. What should be a preacher's purpose in teaching a congregation? (Verse 5)
3. What was the purpose of the law? (Verses 9-11)

E. Special Report

Are gospel and doctrine totally distinct from each other? (Verses 10-11, outlines for special reports are at the end of the workbook.)

III. Thanksgiving

Please read 1 Timothy 1:12-17

A. Terms to Define

- | | |
|---------------|------------------|
| 1. faithful | 6. longsuffering |
| 2. ministry | 7. pattern |
| 3. blasphemer | 8. eternal |
| 4. persecutor | 9. immortal |
| 5. insolent | 10. Amen |

B. Discussion Questions

1. Why was Paul thankful to Christ Jesus? (Verse 12)
2. Why was his being made a minister of Christ so remarkable? (Verse 13)
3. What did this demonstrate about Christ? (Verses 14-15)
4. What does Paul's salvation and ministry demonstrate? (Verses 16)
5. Why did Paul praise God? (Verse 17)

C. Thought Question

Is anyone too sinful to be saved or to be put into the service of Christ?

IV. Paul's Charge to Timothy

Please read 1 Timothy 1:18-20.

A. Terms to Define

- | | |
|----------|---------------|
| 1. Satan | 2. prophecies |
|----------|---------------|

B. People to Identify

- | | |
|--------------|--------------|
| 1. Hymenaeus | 2. Alexander |
|--------------|--------------|

C. Discussion Questions

1. What responsibility did Paul place upon Timothy concerning his work? (Verse 18)
2. With what responsibilities of a personal nature did Paul charge him? (Verse 19)
3. How had some failed in this regard? (Verses 19-20)

D. Thought Questions

1. What special circumstances surrounded Timothy's ministry? (cf. 1 Timothy 4:14; 2 Timothy 1:6)
2. How did Paul deliver Hymenaeus and Alexander to Satan? (cf. 1 Corinthians 5:1-5)

V. Summary of Chapter One

The Faith and Departures from It

Lesson Three

General Instructions Concerning the Church

Memory Verse: 1 Timothy 2:3-4

I. Review

- | | |
|---|--|
| 1. What do the books of First and Second Timothy, Titus, and Philemon have in common in distinction from the other letters of Paul? | 3. Who was Timothy? |
| 2. What do First and Second Timothy and Titus have in common? | 4. What was his relationship with Paul? |
| | 5. What is the theme of First Timothy? |
| | 6. Where is this theme stated? |
| | 7. Chapter One: The Faith and Departures from It |

II. Reading Assignment: First Timothy 2:1 - 3:13

III. Prayer in the Church

Please read 1 Timothy 2:1-7.

A. Terms to Define

- | | |
|------------------|---------------|
| 1. exhort | 7. godliness |
| 2. supplications | 8. reverence |
| 3. prayers | 9. Mediator |
| 4. intercessions | 10. ransom |
| 5. quiet | 11. testified |
| 6. peaceable | 12. preacher |

B. Discussion Questions

1. What is the activity of first importance in the church? (Verse 1)
2. For whom should we pray? (Verses 1-2)
3. Why should we pray for civil rulers? (Verses 2)
4. Why should we pray for all men? (Verses 3-4)
5. What was the work of Paul? (Verse 7)

C. Thought Questions

1. What are the component parts of acceptable prayer? (1 Timothy 2:1-2; cf. Matthew 6:9-13; Luke 11:1-4; John 16:24; Colossians 3:17)
2. Is it God's will for only a predestined number of people to be saved? (Verses 3-4)

3. Why do Christians love all people? How does this differ from paganism and Judaism? (Verses 4-6)

4. How is Jesus Christ uniquely qualified to be the Mediator between God and mankind? (Verses 5-6; cf. Job 9:32-33)

5. Why did Paul so ardently proclaim his honesty? (Verse 7)

IV. Men and Women in the Church

Please read 1 Timothy 2:8-15.

A. Terms to Define

- | | |
|--------------|-------------------|
| 1. men | 7. moderation |
| 2. holy | 8. godliness |
| 3. wrath | 9. silence |
| 4. doubting | 10. submission |
| 5. modest | 11. transgression |
| 6. propriety | 12. holiness |

B. Discussion Questions

1. What is the role of men (males) in the church? (Verse 8; cf. 1 Corinthians 11:3)
2. How should women dress? (Verses 9-10; cf. 1 Peter 3:3-4)
3. How are the teaching and authority of women limited? (Verses 11-12; cf. 1 Corinthians 14:34-35)
4. Why? (Verses 13-15; cf. Genesis 2:18-24; 3:1-6)

C. Thought Questions

1. Is there a required posture for acceptable prayer?
2. What attitudes hinder prayer?

D. Special Reports

1. The Woman's Role in the Church
2. The Woman's Role in Teaching the Bible

III. Offices in the Church

Please read 1 Timothy 3:1-13 and Titus 1:5-9.

A. Place to Locate

Crete

B. Terms to Define

- | | |
|------------------|--------------------|
| 1. bishop | 12. deacons |
| 2. temperate | 13. reverent |
| 3. sober-minded | 14. double-tongued |
| 4. hospitable | 15. mystery |
| 5. given to wine | 16. elders |
| 6. violent | 17. dissipation |
| 7. quarrelsome | 18. steward |
| 8. covetous | 19. holding fast |
| 9. church of God | 20. doctrine |
| 10. novice | 21. convict |
| 11. reproach | |

B. Thought Questions

1. What are the offices in a congregation?

(Three Greek Words - Six English Words - One Office)

Greek Words	<i>(poimen)</i>	<i>(presbuteros)</i>	<i>(episkopos)</i>
English Words	pastors shepherds	elders, presbytery (1 Timothy 4:14, KJV, NASB)	bishops, overseers
References	Ephesians 4:11 Acts 20:28 1 Peter 5:1-2	Acts 11:30; 14:23; 15:2,4,6, 22-23; 16:4; 20:17; 21:18 1 Timothy 4:14; 5:17; Titus 1:5; James 5:14; 1 Peter 5:1	Acts 20:28; Philippians 1:1; 1 Timothy 3:1-2; Titus 1:7; 1 Peter 5:2

2. List the qualifications for elders (bishops, pastors) in 1 Timothy 3:1-7, then those in Titus 1:5-9. Are there real differences, or do they help explain each other?

1 Timothy 3:1-7	Titus 1:5-9
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There are five types of qualifications for elders and a reason for each.

Kind of Qualification	Reason	Proof
Character	the steward of God	Titus 1:7; cf. Hebrews 13:17
Reputation	lest he fall into reproach	1 Timothy 3:7
Ability	able ... to exhort and convict	Titus 1:9
Family	prove his ability to rule	1 Timothy 3:5
Experience	prevent pride	1 Timothy 3:6

3. What are the qualifications of deacons? (1 Timothy 3:8-10,12)

4. What is the value of serving as a deacon? (1 Timothy 3:13)

5. Are the women of 1 Timothy 3:11:

- A. wives of deacons?
- B. wives of elders?
- C. wives of elders and deacons?
- D. deaconesses?

Prove your answer.

IV. Summary

- A. Chapter Two:

- 2. Prayer in the Church
- 3. Men and Women in the Church

Chapter Three: Offices in the Church

Lesson Four

Relationship of the Preacher to the Church

Memory Verse: 1 Timothy 3:16

I. Review

- | | |
|---|--|
| 1. What do the books of First and Second Timothy, Titus, and Philemon have in common in distinction from the other letters of Paul? | 5. What is the theme of First Timothy? |
| 2. What do First and Second Timothy and Titus have in common? | 6. Where is this theme stated? |
| 3. Who was Timothy? | 7. Chapter One: The Faith and Departures from It |
| 4. What was his relationship with Paul? | 8. Chapter Two:
a. Prayer in the Church
b. Men and Women in the Church |
| | 9. Chapter Three: Offices in the Church |

II. Reading Assignment: First Timothy 3:14 - 4:16

III. Purpose of the Letter

Please read 1 Timothy 3:14-15.

A. Terms to Define

- | | |
|------------------|-----------|
| 1. church of God | 3. ground |
| 2. pillar | |

B. Thought Questions

1. Why did Paul write Timothy?
2. What is the relationship of a local congregation to truth?
3. What is the primary work of the church?
4. What is the name of the church?

IV. The Mystery of Godliness

Please read 1 Timothy 3:16.

A. Terms to Define

- | | |
|---------------|-------------|
| 1. godliness | 4. angels |
| 2. manifested | 5. preached |
| 3. justified | 6. Gentiles |

B. Thought Questions

1. What is the “mystery of godliness”?
2. How important is it?

V. Coming Departure from the Faith

Please read 1 Timothy 4:1-5.

A. Terms to Define

- | | |
|--------------|---------------|
| 1. demons | 3. sanctified |
| 2. hypocrisy | |

B. Thought Questions

1. What did Paul warn was coming? (Verse 1; cf. Acts 20:29-31)
2. What would characterize this falling away? (Verses 1-3)
3. Are any foods sinful to eat? (Verses 3-4; cf. Acts 15:19-29)
4. What sanctifies our food? (Verses 4-5)

VI. Responsibility of the Preacher to Teach the Church

Please read 1 Timothy 4:6-16.

A. Terms to Define

- | | |
|----------------------|----------------|
| 1. minister | 7 spirit |
| 2. profane | 8. exhortation |
| 3. old wives' fables | 9. gift |
| 4. despise | 10. prophecy |
| 5. labor | 11. eldership |
| 6. suffer reproach | 12. meditate |

B. Discussion Questions

1. What should the preacher preach? (Verses 6-11)
2. How can a young preacher gain the respect of the church? (Verse 12)
3. What is the preacher's work? (Verses 13-15)
4. How did Timothy become a preacher? (Verse 14)
4. How important is the work of preaching? (Verse 16)

C. Thought Question

1. Does a local congregation need a preacher or should the men of the church take turns preaching?

D. Special Report

Is it scriptural for a church that has elders to have a preacher working with them?

VII. Summary:

A. Chapter Three

1. Purpose of the Letter - 3:14-15
2. The Mystery of Godliness - 3:16

B. Chapter Four

1. Coming Departure from the Faith - 4:1-5
2. Responsibility of Preacher to Teach the Church - 4:6-16

Lesson Five

Instructions Concerning Classes of People in the Church

Memory Verse: First Timothy 5:8

I. Review

- | | |
|---|---|
| 1. What do the books of First and Second Timothy, Titus, and Philemon have in common in distinction from the other letters of Paul? | 8. Chapter Two:
a. Prayer in the Church
b. Men and Women in the Church |
| 2. What do First and Second Timothy and Titus have in common? | 9. Chapter Three:
a. Offices in the Church
b. Purpose of the Letter
c. The Mystery of Godliness |
| 3. Who was Timothy? | 10. Chapter Four
a. Coming Departure from the Faith
b. Responsibility of Preacher to Teach the Church |
| 4. What was his relationship with Paul? | |
| 5. What is the theme of First Timothy? | |
| 6. Where is this theme stated? | |
| 7. Chapter One: The Faith and Departures from It | |

II. Reading Assignment: First Timothy 5:1 - 6:2.

III. The Preachers Relationship to Different Ages and Sexes

Please read 1 Timothy 5:1-2.

A. Term to Define rebuke

B. Discussion Question

How should a preacher try to teach and correct various classes of people?

IV. Support of Widows

Please read 1 Timothy 5:3-16.

A. Terms to Define

- | | |
|----------|-----------|
| 1. Honor | 3. saints |
| 2. piety | 4. wanton |

B. Discussion Questions

1. Who are “really widows” (“windows indeed” - **KJV**) (verses 3, 5, 9-10)
2. If a dependent widow has younger kin, who should care for her? (Verse 4)
3. What is the condition of those who live for pleasure? (Verse 6)
4. What is the preacher’s obligation in regard to these matters? (Verse 7)
5. What should younger widows do? Why? (Verse 11-15)

C. Thought Questions

1. Why should we care for dependent widows kin to us? (Verses 4, 8)
2. Why is “has washed the saints’ feet” a requirement for being classified as really a widow? (Verse 10; cf. Luke 7:10; John 13:3-15)
3. Does Paul teach that those who live celibate lives are in some way more holy than those who marry?

D. Special Report

Is there a difference between the work of the local church and the work of the individual Christian?

V. Relationship to the Elders of the Church

Please read 1 Timothy 5:17-22.

A. Term to Define

- | | |
|--------------|---------------|
| 1. rule | 3. elect |
| 2. scripture | 4. partiality |

B. Discussion Questions

1. What should be done for elders who rule well? (Verse 17)
2. Why? (Verse 18)
3. How should charges of sin against an elder be handled? (Verses 19-21)
4. How can the preacher keep himself from sin in these matters? (Verse 22)

C. Thought Question

1. What does verse 18 imply concerning what books are part of the sacred text inspired by God?
2. What is the significance of laying on of hands?

IV. The Preacher’s Health

Please read 1 Timothy 5:23.

Thought Questions

1. Should a preacher be concerned about his health?
2. What do we learn from this verse about the use of alcoholic beverages?

V. Judgment of Those in the Church

Please read 1 Timothy 5:24-25.

Thought Questions: What does Paul imply about:

1. electing men for offices in the church?

2. judgment of others?

VI. Servants

Please read 1 Timothy 6:1-2 (When we study Philemon, we will explore this relationship in more depth.)

A. Terms to Define

bondservants

B. Discussion Question

How should a slave behave toward his master?

C. Thought Question

Does this apply to employees?

VII. Summary

A. Chapter 5

1. The Preachers Relationship to Different Ages and Sexes
2. Support of Widows
3. Relationship to the Elders of the Church

4. The Preacher's Health

5. Judgment of Those in the Church

B. Chapter 6

Servants

Lesson Six

General Instructions to the Preacher

Memory Verse: First Timothy 6:12

I. Review

- | | |
|--|--|
| <ol style="list-style-type: none">1. What do the books of First and Second Timothy, Titus, and Philemon have in common in distinction from the other letters of Paul?2. What do First and Second Timothy and Titus have in common?3. Who was Timothy?4. What was his relationship with Paul?5. What is the theme of First Timothy?6. Where is this theme stated?7. Chapter One: The Faith and Departures from It8. Chapter Two:<ol style="list-style-type: none">a. Prayer in the Churchb. Men and Women in the Church | <ol style="list-style-type: none">9. Chapter Three:<ol style="list-style-type: none">a. Offices in the Churchb. Purpose of the Letterc. The Mystery of Godliness10. Chapter Four<ol style="list-style-type: none">a. Coming Departure from the Faithb. Responsibility of Preacher to Teach the Church11. Chapter 5<ol style="list-style-type: none">a. The Preachers Relationship to Different Ages and Sexesb. Support of Widowsc. Relationship to the Elders of the Churchd. The Preacher's Healthe. Judgment of Those in the Church12. Chapter 6
Servants |
|--|--|

II. Reading Assignment: First Timothy 6:3-21

III. False Teachers

Please read 1 Timothy 6:3-5.

A. Terms to Define

- | | |
|---|---|
| <ol style="list-style-type: none">1. envy2. strife | <ol style="list-style-type: none">3. reviling |
|---|---|

B. Discussion Questions

1. What attitudes and actions are associated with false teaching? (Verses 3-4)
2. What are the results? (Verses 4-5)

IV. Contentment versus Greed

Please read 1 Timothy 6:6-10.

A. Terms to Define

- | | |
|---|--|
| <ol style="list-style-type: none">1. snare2. lusts | <ol style="list-style-type: none">3. perdition |
|---|--|

B. Discussion Questions

1. How valuable are godliness and contentment? (Verse 6)
2. Why should we be content with life's necessities? (Verses 7-8; cf. Job 1:21; Psalm 49:16-17; Ecclesiastes 5:15)
3. What does greed lead to? (1 Timothy 6:9-10)

C. Thought Questions

1. Is money the source of evil?
2. Is it a sin to be rich?

V. The Preacher's Character

Please read 1 Timothy 6:11; cf. 2 Timothy 2:22.

A. Terms to Define

- | | |
|-------------|---------------|
| 1. patience | 2. gentleness |
|-------------|---------------|

B. Thought Questions

1. Describe the character a preacher should possess.
2. Give biblical examples of each of these qualities.
3. Should all Christians possess these qualities? (cf. Galatians 5:22-23)

VI. Fight the Good Fight of Faith

Please read 1 Timothy 6:12-16.

A. Terms to Define

- | | |
|------------------------|--------------|
| 1. eternal life | 4. appearing |
| 2. the good confession | 5. Potentate |
| 3. blameless | |

B. Person to Identify

Pontius Pilate

C. Thought Questions

1. What do we learn from this passage about the work of a preacher?
2. Must we confess our faith in Christ?

3. What does this passage teach us about the nature of Christ?

VII. Rich People in the Church

Please read 1 Timothy 6:17-19.

A. Term to Define

haughty

B. Discussion Question

1. What special obligations come to rich people? (Verses 17-18)
2. What is their reward for doing this? (Verse 19)

VIII. Guard the Faith

Please read 1 Timothy 6:20-21.

Thought Questions

What is the preacher's obligation to the faith? (cf. 1 Timothy 1:3, 18-20; 4:1-6, 16; 6:3-5, 12-14, 20, 21; 2 Timothy 2:2; 4:7-8)

IX. Summary of Chapter Six

General Instructions to the Preacher - 6:3-21

1. False Teachers - 6:3-5

2. Contentment versus Greed - 6:6-10

3. The Preacher's Character - 6:11

4. Fight the Good Fight of Faith - 6:12-16

5. Rich People in the Church - 6:17-19

6. Guard the Faith - 6:20-21

Lesson Seven

Introduction to Second Timothy and Hold Fast the Pattern of Sound Words

Memory Verse: 2 Timothy 1:13

I. Reading Assignment: Second Timothy chapter one

II. Introduction to Second Timothy

Author

The apostle Paul wrote the book of Second Timothy (1:1).

To Whom Written

He wrote to his son in the faith, the evangelist Timothy (1:2)

When and Where Written

Apparently, after writing First Timothy, Paul was in Nicopolis, either in Western Greece or on the border between Thrace and Macedonia (Titus 3:12). Nero was then Emperor, and Christians, particularly around Rome, were being severely persecuted. Paul left Nicopolis for Troas, where Carpus was his host (4:13). It seems that he was arrested there and taken to Rome in such haste that he had to leave his cloak, books, and parchments behind (Ibid).

Now the conditions for the old soldier of the cross have changed markedly worse. In his first imprisonment, he had his own hired house and received visitors at will (Acts 28:30-31). Now he is in prison with only Luke the beloved physician with him (4:11). No one dared stand with him when he appeared in court (4:16). Some have forsaken him; others are gone to duties elsewhere (4:10-12). He faces the miserable prospect of winter in a cold prison with no cloak (4:13, 21). Then he was accused by the Jews of being a troublemaker (Acts 24:5-6); now he is accused by Nero of being an enemy of the state. Then he confidently expected release (Philippians 1:25; Philemon 22); now he is resigned to an imminent, violent death (4:6).

The aged apostle, knowing his own death is near, fearful for the future of the church (3:1-13), anxious for the faithfulness of his beloved Timothy (1:8; 2:1), is lonely for his companionship (1:4) and sends for him to come (4:9).

Since Nero died in the spring of A.D. 68, Second Timothy was written before then, perhaps in late 65.

Theme

Although Second Timothy is intently personal, Paul summarizes the work of the evangelist more succinctly in this letter than in any other epistle. The little four chapter letter abounds in great passages of weighty import. But the theme of Second Timothy is found in Paul's solemn charge to Timothy, "Preach the word"! (4:2) When all has been said, those three

words summarize and epitomize the duties of a preacher.

Consider the gravity of the command. Paul calls God and His Son, Christ Jesus, Who shall judge us on that last great day, as His witnesses. The work is God's work (2:24), the divine message has the power to save (3:14-17), and the purpose is the salvation of men (1:8-11).

The dying words of a great man are cherished and long remembered. Every gospel preacher should make these, the last words of perhaps the greatest servant of Christ, his theme of life. They should be so etched in his mind and soul that they constitute the sum of his life's work and the purpose of his daily tasks. Only by faithful fulfillment of this commission may he with clear conscience whisper in death Paul's magnificent summary of his own life: "I have fought the good fight, I have finished the race, I have kept the faith." (4:7) Only then may he, with the beloved apostle, lay claim to the victor's crown, the crown of life (4:8).

Outline

Each chapter of the epistle shows a different responsibility of the evangelist to the word.

1. Hold It Fast - chapter 1 (cf. 1:13)
2. Teach It - chapter 2 (cf. 2:24)
3. Continue In It - chapter 3 (cf. 3:14)
4. Preach It - chapter 4 (cf. 4:2)

III. Chapter One: Hold Fast the Form of Sound Doctrine

Questions

A. Terms to Define

- | | |
|------------|-------------|
| 1. calling | 3. revealed |
| 2. fear | 4. pattern |

B. Person to Identify

Onesiphorus

C. Discussion Questions

1. How did Paul become an apostle? (Verse 1; cf. Acts 26:12-18; 1 Corinthians 15:8-10; Galatians 1:1, 11-12)
2. How did he greet Timothy? (Verse 2)
3. What was his attitude toward Timothy? (Verses 3-4)
4. How did Timothy become a believer? (Verse 5; cf. 3:14-15)

5. What gift did Timothy possess? What was his obligation to it? (Verse 6, 14)
6. What was Paul's work? (Verse 11)
7. What happened to Paul in Asia? (Verse 15)
8. Why did the apostle speak well of Onesiphorus? (Verses 16-18; cf. 4:19)

C. Thought Questions

1. What spirit should characterize a preacher? (Verses 7-8)
2. What has God done for us in Christ? (Verses 9-10)
3. What was Paul's work? (Verse 11)
4. Why was Paul able to endure suffering? (Verse 12)

D. Special Report

The Pattern of Sound Words (Verse 13)

IV. Summary of chapter one: Hold fast the form of sound words.

Lesson Eight
Rightly Dividing the Word of Truth
Memory Verse: 2 Timothy 2:15

I. Review

- | | |
|---|---|
| 1. What do the books of First and Second Timothy, Titus, and Philemon have in common in distinction from the other letters of Paul? | 5. What is the theme of First Timothy? |
| 2. What do First and Second Timothy and Titus have in common? | 6. Where is this theme stated? |
| 3. Who was Timothy? | 7. When and where did Paul write Second Timothy? |
| 4. What was his relationship with Paul? | 8. What is the theme of Second Timothy? |
| | 9. Chapter One: Hold fast the form of sound doctrine. |

II. Reading Assignment: Second Timothy chapter two

III. Be Strong

Please read 2 Timothy 2:1-6.

Discussion Questions

1. What is the duty of the preacher toward the following generation? (Verses 1-2)
2. How is his strength to be like
 - a. a soldier? (Verses 3-4)
 - b. an athlete (Verse 5)
 - c. a farmer? (Verse 6)

IV. The Cross Before the Crown

Please read 2 Timothy 2:7-13.

A. Term to Define
consider

B. Discussion Questions

1. How do we gain understanding of the Scriptures? (Verse 7)
2. What is the heart of the gospel? (Verse 8)
3. Could Paul's suffering prevent the gospel from being spread? (Verse 9)
4. Why was Paul willing to suffer? (Verse 10)

C. Thought Question

Analyze the "faithful saying" Paul quoted. (Verses 11-13)

V. A Worker Approved to God

Please read 2 Timothy 2:14-19

A. Terms to Define

1. babblings
2. seal
3. iniquity

B. Thought Questions

1. Of what should a preacher remind and charge his hearers? (Verse 14)
2. How can a preacher show himself to be approved by God? Does this apply to all Christians? (Verse 15)
3. How dangerous is it to engage in speculation over unrevealed or useless matters? (Verses 16-18; cf. Verse 23)

C. Special Report

The Doctrine that the Resurrection Is Past

VI. A Vessel for Honor

Please read 2 Timothy 2:19-26

A. Term to Define

repentance

B. Thought Questions

1. Can we know we belong to God? How? (Verse 19)
2. How can we be “vessels for honor”? (2 Timothy 2:20-21)
3. How should the preacher preach and teach? (Verses 24-25)
4. With what purpose in mind? (Verse 26)

VII. Summary of chapter two: Rightly Dividing the Word of Truth

Lesson Nine
Continue in the Faith
Memory Verses: 2 Timothy 3:16-17

I. Review

- | | |
|---|---|
| 1. What do the books of First and Second Timothy, Titus, and Philemon have in common in distinction from the other letters of Paul? | 6. Where is this theme stated? |
| 2. What do First and Second Timothy and Titus have in common? | 7. When and where did Paul write Second Timothy? |
| 3. Who was Timothy? | 8. What is the theme of Second Timothy? |
| 4. What was his relationship with Paul? | 9. chapter one: Hold fast the Form of Sound Doctrine. |
| 5. What is the theme of First Timothy? | 10. chapter two: Rightly Divide the Word of Truth |

II. Reading Assignment: Second Timothy chapter three

III. Perilous Times Are Coming

Please read 2 Timothy 3:1-9.

A. Terms to Define

- | | |
|--------------|---------------|
| 1. last days | 3. brutal |
| 2. perilous | 4. headstrong |

B. Discussion Questions

1. What kind of people will arise in the last days? (Verses 1-5)
2. What should we do about them? (Verse 5)
3. How do these people act? (Verses 6-8)
4. What will become of them? (Verse 9)

IV. Paul's Example of Endurance

Please read 2 Timothy 3:10-13.

A. Terms to Define

- | | |
|-----------------|--------------|
| 1. perseverance | 3. godly |
| 2. afflictions | 4. impostors |

B. Places to Locate

- | | |
|------------|-----------|
| 1. Antioch | 3. Lystra |
| 2. Iconium | |

C. Discussion Questions

1. How had Paul been an example to Timothy? (Verses 10-11)
2. What is the common lot of godly people? (Verse 12)
3. Will there be deceivers in the last age? (Verse 13)

V. The Scriptures Our Guide

Please read 2 Timothy 3:14-17.

A. Terms to Define

- | | |
|--------------|-----------------------|
| 1. holy | 4. inspiration of God |
| 2. wise | 5. reproof |
| 3. salvation | 6. correction |

B. Discussion Questions

1. How can we be protected against false teaching?
2. What incentives did Timothy have to continue in the Scriptures?

C. Special Reports

1. Where did the Bible come from?
2. What use is the Bible to us?

VI. Summary of Chapter Three: The Scriptures Our Guide

Lesson Ten
Preach the Word
Memory Verses: 2 Timothy 4:6-6

I. Review

- | | |
|---|---|
| 1. What do the books of First and Second Timothy, Titus, and Philemon have in common in distinction from the other letters of Paul? | 6. Where is this theme stated? |
| 2. What do First and Second Timothy and Titus have in common? | 7. When and where did Paul write Second Timothy? |
| 3. Who was Timothy? | 8. What is the theme of Second Timothy? 9. |
| 4. What was his relationship with Paul? | 9. chapter one: Hold fast the Form of Sound Doctrine. |
| 5. What is the theme of First Timothy? | 10. chapter two: Rightly Divide the Word of Truth |
| | 11. chapter three: The Scriptures Our Guide |

II. Reading Assignment: Second Timothy chapter four

III. Paul's Charge to Timothy

Please read 2 Timothy 4:1-5

A. Terms to Define

- | | |
|--------------------------------|---------------|
| 1. charge | 4. convince |
| 2. kingdom | 5. evangelist |
| 3. in season and out of season | |

B. Discussion Questions

1. How solemn is Paul's charge to Timothy? (Verse 1)
2. What is the work of a preacher? (Verse 2)
3. How should he do this? (Verse 2)
4. What challenges will he face? (Verses 3-4)
5. What should he therefore do? (Verse 5)

C. Special Report

The Work of a Preacher

IV. Paul's Triumph

Please read 2 Timothy 4:6-8

A. Term to Define

drink offering

B. Discussion Questions

1. What did Paul expect soon? (Verse 6)
2. What had Paul accomplished? (Verse 7)
3. What was his reward? (Verse 8)

C. Thought Question

Who may receive the reward Paul did? How?

V. Personal Matters

Please read 2 Timothy 4:9-22.

A. Places to Locate

- | | |
|-------------|------------|
| 1. Galatia | 4. Corinth |
| 2. Dalmatia | 5. Miletus |
| 3. Troas | |

B. People to Identify

- | | |
|-------------|--------------|
| 1. Tychicus | 3. Erastus |
| 2. Carpus | 4. Trophimus |

C. Character Studies

1. Demas (Colossians 4:14; Philemon verse 24; 2 Timothy 4:10)
2. Mark (cf. Acts 12:12, 25; 15:37, 39; Colossians 4:10; 2 Timothy 4:11; Philemon verse 24; 1 Peter 5:13)
3. Prisca (Priscilla) and Aquila (Acts 18:1-3, 24-26; Romans 16:3-5; 1 Corinthians 16:19; 2 Timothy 4:19)

D. Discussion Questions

1. Why did Paul desire Timothy to come quickly? (Verses 9-13, 20-21)
2. How was Paul strengthened? (Verses 17-18)
3. How did he bid Timothy farewell? (Verse 22)

E. Thought Question

Is it ever right to give a bad report about someone else? (Verses 14-15)

IV. Summary of Chapter Four

A. Preach the Word

B. Victory

Lesson Eleven

Introduction to Titus and Setting the Church in Order

Memory Verse: Titus 1:5

I. Reading Assignment: Titus 1:1-5, 10-16

II. Introduction to Titus

Author

The apostle Paul is the author of the little book of Titus (1:1).

To Whom Written

The beloved apostle addressed the letter to Titus, whom he described as “a true son in our common faith” (1:4). Thus, he was converted by Paul (cf. 1 Corinthians 4:15) and followed Paul’s example of faith. Titus was a Greek of pagan background (Galatians 2:3). We first read of him in Paul’s company when Paul and Barnabas went from Antioch of Syria to Jerusalem about the question of circumcision and the law (Galatians 2:1-5; cf. Acts 15:1-29). Titus accompanied Paul on his third journey to the Gentiles, and the apostle employed him as a messenger to the church in Corinth (2 Corinthians 2:13; 7:6,13-14; 8:16; 12:18). He was Paul’s “partner and fellow worker” (2 Corinthians 8:23), not as an apostle of Christ but as a preacher of the gospel (1 Timothy 2:7). Paul entrusted to Titus the work of encouraging the church at Corinth to participate in the collection for the needy saints in Jerusalem (2 Corinthians 8:6). Titus was with Paul during the apostle’s final imprisonment, and Paul once again trusted him to be his messenger (2 Timothy 2:10).

When and Where Written

Paul wrote Titus after they had been together in Crete (1:5). Paul was still free at this time (3:12). There is no record of Paul preaching on the island of Crete in the book of Acts, although his ship touched there when he was being taken as a prisoner to Rome (Acts 27:7-13, 21). Thus, Paul must have written Titus around the same time he wrote First Timothy, during the interval between his first Roman imprisonment, recorded in Acts, and his second and final imprisonment, recorded in Second Timothy. Thus, Paul penned his letter to Titus around A.D. 63. At the time he wrote, he planned to travel to Nicopolos, perhaps the Nicopolos in Western Greece, to spend the winter (3:12).

Theme

The great apostle left Titus in Crete that he might “set in order the things that are lacking.” (1:5) The letter instructs Titus how to do this. Thus, the theme of Titus is **Setting the Church in Order**. This should be the goal of every preacher in his work with the local church.

The apostle instructed Titus to use two means to set the church in order. First, he was to “appoint elders in every city” (1:5). Every church needs the good leadership of properly qualified elders. Also, Titus was to “speak the things which are proper for sound doctrine” (2:1). The church grows strong on a steady diet of sound doctrine. The primary obligation of the preacher toward the church is to teach sound doctrine.

Every basic element of sound doctrine is found in two great doctrinal statements in Titus: 2:11-14 and 3:3-7. In them Paul states the person of God (2:11), the three Persons of the Godhead and their function in our salvation (3:4-6), the grace and mercy of God (2:11; 3:6), salvation from God (2:11; 3:4), Jesus Christ the Savior (2:13-14; 3:6), the work of the Holy Spirit (3:5-6), redemption by the blood sacrifice of Christ (2:13-14), the fact God's grace is made known by teaching (2:11-12), the truth salvation in Christ is for all (2:11), the new birth (3:5), the obligation to lead pure lives (2:12), the responsibility to do good works (2:14), and the hope of eternal life at the second coming of Christ (2:13; 3:7).

Outline

A. Introduction

1. Salutation - 1:1-4
2. Theme: Set in Order the Things That Are Lacking - 1:5

B. Body

1. Appoint Qualified Elders - 1:6-9
2. Rebuke False Teachers - 1:10-16
3. Teach Christians How to Live in View of God's Saving Grace - 2:1-15
4. Teach Christians How to Behave Toward the World in View of God's Saving Mercy - 3:1-8
5. Reject Divisive Men - 3:9-11

C. Conclusion - 3:12-15

Questions

1. Who wrote Titus?
2. What do we know about Titus?
3. When was the book written?
4. Where?
5. What is its theme?

III. Salutation

Please read Titus 1:1-4.

A. Discussion Questions

1. How does Paul describe himself and his work? (Verses 1-3)
2. How does he greet Titus? (Verse 4)

B. Special Report

Eternal Life

IV. Rebuke False Teachers

Please Read Titus 1:10-16.

A. Terms to Define

- | | |
|---------------------|---------------|
| 1. insubordinate | 4. subvert |
| 2. idle talkers | 5. prophet |
| 3. the circumcision | 6. abominable |

B. Discussion Questions

1. Why do elders need to be ready to answer false teachers? (Verses 9-10)
2. What is the most common motive for false teaching? (Verse 11)
3. What were common characteristics of Cretans? Did this mean all Cretans were like this? (Verses 12-13)
4. How should the preacher deal with immoral living? (Verse 13)
5. What should the preacher do about false teaching in the church? (Verse 14)
6. What are false teachers like? (Verse 16)

C. Thought Questions

1. How do elders protect the congregation from false teachers? (Verses 9-11; cf. 2 Corinthians 10:3-6)
2. What is the meaning of verse 15?

D. Special Report

How to Settle Issues of Faith in the Local Church

V. Summary of Chapter One

Set the Church in Order

Lesson Twelve

Teach Christians How to Live

Memory Verse: Titus 2:11-14

I Review: Chapter One
Set the Church in Order

II. Reading Assignment: Titus chapters two and three

III. Sound Doctrine

Please read Titus 2:1-10

A. Terms to Define

- | | |
|--------------|--------------|
| 1. discreet | 4. pilfering |
| 2. chaste | 5. fidelity |
| 3. integrity | |

B. Discussion Questions

1. What should be the overall characteristic of a preacher's teaching? (Verse 1)
2. What should he teach older men? (Verse 2)
3. What about older women? (Verse 3)
4. What should older women teach younger women? (Verses 4-5)
5. What should he teach young men? (Verse 6)
6. How should the preacher live and teach? Why? (Verses 7-8)
7. What should he teach bondservants? Does this apply to employees? (Verses 9-10)

C. Thought Questions

1. Is it wrong for a wife to have a job outside her home? (Verse 5)
2. What does it mean to "adorn the doctrine of God"? (Verses 9-10)

IV. Reason to Teach Sound Doctrine

Please read Titus 2:11-15

A. Terms to Define

- | | |
|------------------|------------|
| 1. worldly lusts | 3. zealous |
| 2. redeem | |

B. Discussion Questions

1. How does God's saving grace come to us? (Verse 12)
2. What does it teach us to turn away from? (Verse 12)
3. How does it teach us to live? (Verse 12)
4. Why should we live this way? (Verse 13)
5. Why did Christ give Himself for us? (Verse 14)
6. How should a preacher preach these truths? (Verse 15)

C. Thought Question

Is God's saving grace for only those individuals God chose before the world to save or for all people?

V. Be Submissive

Please read Titus 3:1-2

A. Term to Define

humility

B. Discussion Questions

1. How should Christians behave toward civil authorities? (Verse 1)
2. How should we behave toward all people? (Verses 1-2)

VI. Regeneration

Please read Titus 3:3-7.

A. Terms to Define

- | | |
|-------------|-----------------|
| 1. malice | 3. regeneration |
| 2. kindness | 4. heirs |

B. Discussion Questions

1. What was our past condition? (Verse 3)
2. What brought about our spiritual change? (Verse 4)

C. Thought Questions

1. What are "works of righteousness"?
2. Does the passage eliminate all works as conditions of salvation?
3. Is there anything we must do to be saved?

4. What is the “washing of regeneration”?

5. Is it essential to salvation?

John 3:5	
born of water	and the Spirit
Titus 3:5	
washing of regeneration	renewing of the Holy Spirit

6. What is the part of the Holy Spirit in our salvation?

7. How has He been “poured out on us abundantly”?

VII. General Exhortations

Please read Titus 3:8-11.

Discussion Questions

1. What should the preacher do with the saying found in verses 3-7? Why? (Verse 8)

2. What kind of discussions should we avoid? Why? (Verse 9)

3. What kind of people should be rejected? Why? (Verses 10-11)

VIII. Personal Matters

Please read Titus 3:12-15

A. People to Identify

1. Tychicus

2. Apollos

B. Discussion Question

What did Paul want all Christians to learn? (Verse 14)

VIII. Summary

A. Chapter Two: Sound Doctrine

B. Chapter Three: Regeneration

Lesson Thirteen

Philemon

I. Introduction

Philemon seems to be the last letter Paul wrote during his first imprisonment, perhaps early A.D. 63. When he wrote Philippians, he expected to be released (Philippians 1:25-26). Now he is preparing for his imminent release and requests Philemon to prepare a room for him (Philemon verse 22). Timothy was still with him (verse 2), so this is before Paul wrote First Timothy, when Timothy was in Philippi (Philippians 2:19).

Along with the greeting to Philemon, Paul greets Archippus (verse 2), who was the preacher in Colosse (Colossians 4:17). So Philemon was a Christian in Colosse, and the church met in his house (verse 2). Apparently Apphia was Philemon's wife (verse 2).

While Paul was in prison in Rome, he had met a runaway slave named Onesimus and had converted him to Christ (verses 10-11). He had become specially dear to the apostle (verse 12), but Paul was sending Onesimus back to Philemon (verses 12-18).

In a model of polite speech the apostle requested that Philemon receive Onesimus, not just as a slave, but as a beloved brother and implicitly requests that he be freed to minister to Paul (Ibid).

The little book of Philemon is a unique look at how the gospel impacted the institution of slavery. Before the gospel, slavery was an accepted fact in all ancient societies, and slaves in the Roman Empire numbered in the millions.

II. Term to Define

Onesimus

III. People to Identify

1. Mark

3. Demas

2. Aristarchus

4. Luke

IV. Discussion Questions

1. How did Paul greet Philemon and those with him? (Verses 1-3)
2. Why was Paul thankful for them? (Verses 4-5,7)
3. What did he pray for them? (Verse 6)
4. What appeal to Paul make to Philemon? (Verses 8-17)
5. What guarantee did he give? (Verses 18-19)

6. How did he end his appeal? (Verses 20-21)

7. What further request did he make? (Verse 22)

8. How did he conclude? (Verses 23-25)

V. Thought Question

How is this little letter a model of politeness and decorum?

VI. Special Report

Slavery

Glossary

A

abominable - detestable

afflictions - sufferings, misfortune

Alexander - blasphemer, unknown if he is the same Alexander mentioned in Acts 19:33 and 2 Timothy 4:14-15

Amen - so it is, so be it, may it be fulfilled

angels - messengers, ones sent

Apollos - an eloquent, fervent Jewish disciple, learned in the Scriptures, born in Alexandria, who knew only the baptism of John the baptist until Aquila and Priscilla taught him more accurately in Ephesus, and who followed Paul in preaching in Corinth and helped the church there grow

apostle - literally, one sent with orders; specifically, one of Christ's official ambassadors under the great commission, inspired of God, conferred with full authority to speak for Christ, bore witness to His resurrection

appearing - becoming visible, revealing, visible manifestation

Aristarchus - Macedonian who accompanied Paul on his Third Journey and was with Paul in Rome

B

babblings - discussion of vain and useless matters

bishop - overseer, one who rules in the congregation and shepherds the souls of the members, also called an elder or pastor (shepherd) (Acts 20:17,28; 1 Peter 5:1-2)

blameless - spotless, free from censure, irreproachable

blasphemer - one guilty of abusive, evil speaking, particularly of things divine

blessed - self-sufficient, self-sustained happiness

bondservants - slaves

brutal - savage, fierce

C

calling - invitation, station in life, position

Carpus - a person at Troas in Mysia with whom Paul left a cloak

charge

1 Timothy 1:3 - instruct, command, order, direct

2 Timothy 4:1 - bear solemn witness, solemnly exhort

chaste - pure, modest, innocent, blameless

church of God - local congregation of God's people, Christians

circumcision, the - Jews

conscience - a knowing with oneself, consciousness, sense of guilt or innocence

consider - think upon, ponder

convince - convict of wrong

convict - expose, refute

correction - restoration to an upright or right state, improvement of life or character
covetous - greedy, loving money

D

deacons - those who execute the commands of another, especially of a master, servants, attendants
Demas - companion of Paul in Rome who later forsook Paul and the Lord for the world
demons - evil spirits as messengers of Satan
despise - look down on, think little or nothing of
discreet - of sound mind, thoughtful, sensible, self-controlled
disputes - speculations
dissipation - wild, abandoned living
doctrine - teaching, instruction
double-tongued - saying one thing with one person, another with another, with intent to deceive, two-faced
doubting - quarreling
drink offering - the wine offering that was the final act of Old Testament sacrifices as a figure of a violent, bloody death in the service of God.

E

elders - older men, those who rule in the congregation and shepherd the souls of the members, also called bishops (overseers) or pastors (shepherds) (Acts 20:17,28; 1 Peter 5:1-2)
eldership - the elders of the local church as a group
elect - divinely chosen
envy - a jealous and contentious rivalry
Erastus - a disciple sent by Paul to Macedonia, perhaps the same one who was treasurer of the Corinth
eternal - literally, to the ages of the ages, forever, perpetual
eternal life - fellowship with God which is endless in duration
evangelist - one who proclaims good news, another name for a preacher
exhort - literally, to call to one's side, appeal to, urge, admonish
exhortation - noun form of "exhort"

F

fables - myths, fictitious stories
faith - belief, firm persuasion, trust, confidence, conviction
faith, the - what is believed, the doctrine of Christ
faithful - trustworthy, reliable
fear - timidity, cowardice
fidelity - faithfulness, the character of one who can be relied on
fornicators - generally, sexually immoral, those who engage in unlawful, sexual intercourse; contextually, males who play female role in homosexual sex

G

Gentiles - nations, nonJews

gentleness - the attitude which accepts divine discipline and control, exercises gentleness and courtesy toward others, and is not selfish, i.e., strength under control

gift - miraculous spiritual gift imparted to Timothy by Paul with the approval of the elders (cf. Acts 8:14-18; 19:1-6; 1 Timothy 4:14; 2 Timothy 1:6)

given to wine - a drinker or behaving as a drinker, i.e., quarrelsome and brawling

godliness

1 Timothy 2:2 - piety which seeks to please God

1 Timothy 2:10 - fear, devotion to, or reverence of God

1 Timothy 3:16 - devotion to God as proclaimed in and manifested by the faith

godly - sincerely seeking to please God

godly edification - oldest manuscripts read “stewardship of God” (**English Standard Version**) or “administration of God” (**New American Standard Bible**)

gospel - the good news of salvation in Christ, the New Testament, the doctrine of Christ

Grace - undeserved favor

ground - support

H

haughty - conceited, proud, arrogant, looking down on others

headstrong - precipitate, rash, reckless

heart - soul or mind, as it is the source and center of the thoughts, passions, desires, appetites, affections, purposes, endeavors

heirs - those who receive their allotted possession by right of sonship

holding fast - holding firmly to, adhering to

holiness - moral purity of heart and conduct

holy

1 Timothy 2:8 - separated, undefiled by sin

2 Timothy 3:15 - separate from common condition and use, sacred, pertaining to God

honor - value, revere, venerate (including financial support)

hope - desire and expectation

hospitable - generous to guests, kind to strangers

humility - see “gentleness”

Hymenaeus - false teacher and blasphemer who taught that the resurrection had already occurred

hypocrisy - pretense, insincerity, outward show

I

idle talkers - one who utters empty, senseless things

immortal - not liable to corruption or decay, imperishable

impostors - primarily denotes “a wailer”; from the howl in which spells were chanted, thus, a wizard, sorcerer, enchanter, and so, a cheat, impostor, deceiver

in season and out of season - when circumstances are favorable and when they are difficult

iniquity - unrighteousness, wickedness
insolent - violent
inspiration of God - God-breathed, the Word of God
insubordinate - that cannot be subjected to control, unruly, rebellious, undisciplined
integrity - dignity, seriousness, holiness
intercessions - pleading in the interest of others

J

justified - vindicated, shown to be righteous, proved to be right

K

kindness - goodness of heart, beneficence
kingdom - the final, eternal phase of the rule of God

L

labor - engage in wearisome toil
last days - age of Messiah, New Testament age (cf. Hebrews 1:1-2)
law, the - the Old Testament as a rule of action and standard for the administration of justice
longsuffering - self-restraint in the face of provocation which does not hastily retaliate or punish
Lord - he to whom a person or thing belongs, about which he has power of deciding; master
love - active good will
Luke - beloved physician who traveled with Paul beginning on his Second Journey and wrote the books of Luke and Acts
lusts - desires for what is forbidden

M

malice - ill will, desire to injure
manifested - revealed, made known, made visible, made to be plainly seen
Mark - John Mark, kin to Barnabas, turned back from Paul and Barnabas on Paul's First Journey, later traveled with Barnabas, still later accepted by Paul, Peter's son in the faith, author of book of Mark
Mediator - one who intervenes between two, either in order to make or restore peace and friendship, or form a compact, or for ratifying a covenant, arbitrator
meditate - either keep on practicing or keep on pondering
men - males
mercy - kindness or good will towards the miserable and the afflicted, joined with a desire to help them
minister - servant
ministry - service
moderation - good judgment, self control, decency, chastity, sound judgment
modest - decent, respectable, honorable

mystery - hidden purpose, secret counsel

N

novice - new convert

O

old wives' fables - literally, worldly fictions fit only for old women, silly superstitions

Onesiphorus - a disciple in Ephesus who, when in Rome, sought out and befriended Paul

Onesimus - name means "profitable," a common slave name

other doctrine - different teaching, teaching which deviates from the truth

P

partiality - partisan spirit

patience - perseverance, steadfastness, endurance

pattern

1 Timothy 1:16 - example, pattern of life

2 Timothy 1:13 - standard, model

peace - harmony, concord, the absence of turmoil

peaceable - tranquility arising from within

perdition - destruction, utter ruin

perilous - difficult, grievous, hard to bear, troublesome, dangerous, trying, stressful

perjurers - those who swear falsely

persecutor - one who pursues others in order to mistreat them

perseverance - steadfastness, patient endurance, constancy, persistence, fortitude

piety - reverence, respect

pilfering - stealing, misappropriating

pillar - column, support

Potentate - Sovereign, Prince

Pontius Pilate - Roman governor (procurator) of Judea before whom Jesus was tried

prayers - instances of speaking to God

preached - proclaimed after the manner of a herald, always with the suggestion of formality, gravity and an authority which must be listened to and obeyed

preacher - herald, public messenger, proclaimer

profane

First Timothy 1:9 - not religious, those who are unconcerned with the things of God or who treat the things of God with contempt, mockery, or scorn

First Timothy 4:7 - worldly

prophecy - utterance from God

prophecies - predictions made by divine inspiration

prophet - poet, wise man, accommodative use of term

propriety - sense of shame

Q-R

quarrelsome - disposed to fight, contentious
quiet - tranquility arising from without
ransom - the payment made in substitution for a prisoner or slave to procure their freedom
rebuke - chastise with words
redeem - free by payment of ransom
regeneration - new birth
repentance - a change of mind preceded by godly sorrow and followed by a change of life
reproach - disgrace
reproof - refutation, rebuke
revealed - made manifest or visible or known what had been hidden or unknown
reverence - dignity, respectability
reverent - worthy of respect, honorable, dignified, serious
reviling - abusive language, slander, speech injurious to another's good name
righteous - descriptive of him whose way of thinking, feeling, and acting is wholly
 conformed to the will of God, and who therefore needs no change for the better in heart
 or life
righteousness - state of him who is as he ought to be, the condition acceptable to God,
 correctness of thinking feeling, and acting
rule - make decisions others are obligated to follow

S

saints - holy ones, those set apart to divine service, Christians, disciples of Christ
salvation - deliverance from the guilt and consequences of sin
sanctified - separated from profane things and dedicated to God, consecrated
Satan - the adversary, a name for the devil
Savior - deliverer, preserver
scripture - writing, sacred text of books accepted as divinely inspired word of God
seal - that by which anything is confirmed, proved, authenticated, a token or proof
silence - quietly, the attitude of one who is not domineering
sinners - those who violate the law of God
snare - trap
sober-minded - of a sound mind, prudent, thoughtful
sodomites - males who play the male role in homosexual intercourse
sound - literally, healthful; pure, wholesome
spirit - attitude (not in some manuscripts)
steward - superior servant responsible for both household and business affairs
strife - - contention, wrangling, quarrels, discord, the expression of enmity
submission - obedience, yielding of power or surrendering of person and power to the control
 of another
subvert - overthrow, cause to fall, destroy
suffer reproach - contend, struggle, with difficulties and dangers
supplications - requests (stresses the sense of need)

T

temperate - literally, abstinent of wine, self-controlled

testified - declared by witnesses to establish a fact

the good confession - profession of faith in Christ as the Son of God

transgression - overstepping, deviation, violation of law

Trophimus - a disciple from Ephesus who accompanied Paul to Jerusalem when he returned from Greece

Tychicus - a disciple in Asia Minor who accompanied Paul to Jerusalem when he left Greece and was sent by Paul first to Ephesus and then to Colosse

U-V

ungodly - having no reverential awe towards God, impious

unholy - those who fail in their duty toward God, who have no piety, who are irreligious

violent - pugnacious, contentious, quarrelsome

W

wanton - sensual desires, passion, impulses of sexual desire (an intensive form of the word)

wise - able to properly apply knowledge, having insight into the true nature of things

worldly lusts - improper desires pertaining to this life

wrath - anger

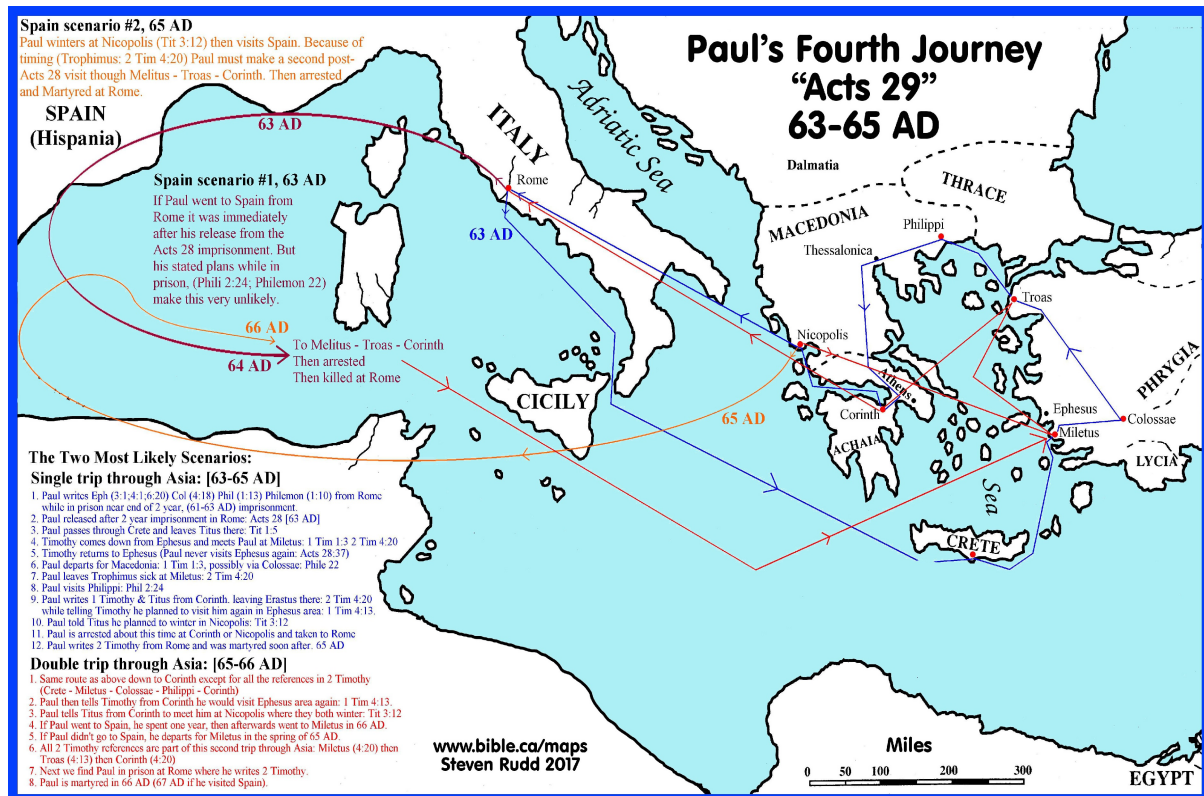
X-Y-Z

zealous - eager

Paul's Third Journey and His Journey to Rome



Appendices



Special Reports

I. Gospel and Doctrine

Introduction:

- A. What do you think of this statement: "We are one because we agree in Christ, not because all who are in Christ agree."? - W. Carl Ketcherside, program, Arlington Church of Christ
- B. This statement is based on the distinction made between gospel and doctrine.
- C. Are the gospel of Christ and the apostles' doctrine mutually exclusive?

I. What is the issue?

- A. old distinction: opposition to located preachers by W. Carl Ketcherside and Leroy Garrett
"My friends, there is a great difference between preaching and teaching. Our brother has repeatedly spoken about preaching to the church. I want you to know you cannot preach the gospel to the church and here is a good place for us to center the discussion" (Ketcherside, Wallace-Ketcherside Debate. 1952, p. 22).
- B. New Unity Movement (Ketcherside, Garrett, Edward Fudge, Hubert Moss, Arnold Hardin, R.L. Kilpatrick, Bruce Edwards, et al)
 - 1. Gospel: "... consisted of the life, death, burial, resurrection, ascension, coronation and glorification of Jesus" (Ketcherside, **Mission Messenger**, Dec., 1972, p. 180).
 - 2. Doctrine: "He Knew that the gospel brought us into being while the doctrine was essential to our growth and well being and he did not make a test of fellowship out of spiritual digestion" (Ibid, 1965, pp. 4,7-9).
 - 3. reason for distinction: broaden fellowship
 - a. *"When God calls a man through the gospel, he is in the fellowship and he is our brother. This is oneness and this is unity. That fellowship is strengthened and made joyful by doctrine, but it is the gospel and not doctrine that determines fellowship"* (Garrett, **Restoration Review**, XVII, No. 3, pp. 42-46).
 - b. *"In the gospel itself there is no place or reason for diversity, for we are dealing with facts to be believed and an act to be obeyed. In doctrinal matters there can and will be diversity of opinion and interpretation"* (Ibid).

II. Are these things mutually exclusive?

- A. preaching and teaching - Acts 5:42
- B. gospel and doctrine - 1 Timothy 1:8-11
- C. preaching and doctrine- Acts 13:5-12; 2 Timothy 4:2
- D. teaching and gospel- Acts 5:42
- E. preaching and the church- Acts 20:7
- F. teaching and sinners- Acts 5:19-20, 28-32
- G. gospel and the church- Romans 1:7, 15
- H. doctrine and sinners- Acts 5:19, 20, 28-32

III. Should doctrine affect fellowship?- Matthew 15:9; Romans 6:3-6, 17-18; 16:17-18; 1 Timothy 6:3-5; Hebrews 6:1-2; 2 John 9-11

Conclusion:

- A. No, the gospel of Christ and the apostles' doctrine are not mutually exclusive; rather, they are the same thing.
- B. We must demand that no other doctrine be taught.- 1 Timothy 1:3
- C. We must not fellowship those who teach and practice false doctrine. - Romans 16:17-18

II. Women In the Church

Text: 1 Timothy 2:11-12 (ESV)

Introduction:

- A. So far as I can recall, every local congregation I have worked with has had more female members than male.
- B. The Lord's church is not immune to the problems of the world.
- C. What is the proper role for women in the local church?

I. How Determined

- A. Not by the World - John 17:16
- B. Not by Church Tradition - Matthew 15:3
- C. By Christ - Colossians 3:17

II. 1 Corinthians 14:34-35

- A. Not temporary, local, or cultural - verse 34; cf. Genesis 3:16
- B. Not all teaching of men, just that of context - Acts 18:24-26; 1 Corinthians 14:4, 18-19, 29
- C. Doesn't forbid all speaking in church. - Colossians 3:16
- D. Thus, a woman cannot preach (where men are present) or be the teacher in charge of a class (where men are present). - Titus 2:15
- E. Women must not speak in the assembly in such a way that their subjection to man is violated.

III. 1 Timothy 2:11-12 (ESV)

- A. The purpose of Paul's first letter to Timothy was to teach him as an evangelist how to conduct himself relative to the church. - 1 Timothy 3:14-15
- B. First Timothy 2:8-12 gives divine legislation that primarily applies to women in relationship to the local church but is not limited to the public worship assembly.
- C. In all the woman's activities in the local church, she must be submissive to male leadership. - 1 Timothy 2:11
- D. She must not take the leadership position over men in the church. - 1 Timothy 2:12

III. Romans 16:1-2

- A. "Phoebe" (woman)
- B. "servant of the church"
- C. "helper": "a female guardian, protectress, patroness, caring for the affairs of others and aiding them with her resources" (Thayer)
- D. "whatever business": any church work that does not involve authority over men

E. She may be supported by the church to do this. - verse 2

Conclusion: We have here a divine pattern for women's work in the church which we must follow and from which we must not deviate.

III. Women as Bible Teachers

I. Introduction

- A. I, as other men, have properly benefitted from women teachers.
- B. Yet the Scriptures undoubtedly place limitations on the teaching of women in keeping with their divinely assigned role as women. -
1 Corinthians 14:34-35; 1 Timothy 2:11-12
- C. What is the woman's scriptural role in teaching the Bible?

I. In every way the New Testament gives the right to act, the Scriptures authorize women to teach the Bible.

1. Declaration

- a. Statement - 2 Timothy 2:2
 - b. Command - 1 Peter 3:15; Titus 2:3-5
2. Approved Example - Acts 18:24-26
3. Necessary Implication - Acts 2:17; 21:8-9; 1 Corinthians 11:5; 14:4

II. The Scope of Woman's Right to Teach the Scriptures

- A. To Men - 2 Kings 22:14-20; Luke 2:36-38; Acts 18:24-26
- B. In the Assembly - Ephesians 5:18-19
- C. To Men in the Assembly - Colossians 3:16
- D. **A woman may teach any scriptural truth to anyone, anywhere, in any arrangement, unless there is a Bible restriction prohibiting it.**

III. Scriptural Limitations on a Woman's Teaching

A. 1 Corinthians 14:34-35

- 1. This passage is part of a long context in which the inspired writer gives the fullest discussion of miraculous spiritual gifts in inspired literature. - cf. 1 Corinthians 12:1; 14:38
- 2. However, the chapter does contain four universal principles that always apply.
 - a. "Let all things be done for edification." - verse 26
 - b. "God is not the author of confusion but of peace." - verse 33
 - c. Women "are to be submissive." - verse 34; cf. Genesis 3:16
 - d. "Let all things be done decently and in order." - verse 40
- 3. The principle is that women must not speak in the assembly in such a way that their subjection to man is violated.

B. 1 Timothy 2:11-12

- 1. The purpose of Paul's first letter to Timothy was to teach him as an evangelist how to conduct himself relative to the church. -
1 Timothy 3:14-15

2. 1 Timothy 2:8-12 gives divine legislation that primarily applies to women in relationship to the local church but is not limited to the public worship assembly.
3. In all the woman's activities in the local church, she must be submissive to male leadership. - 1 Timothy 2:11
4. She must not to take the leadership position in teaching men. - 1 Timothy 2:12

C. Practical Application: A woman must not:

1. be a preacher. - Titus 2:15; 1 Corinthians 14:34
2. take any leading role in the worship assembly when men are present. - 1 Corinthians 14:34-35, 26; Hebrews 10:24-25
3. be the teacher in charge of a class where men are present. - 1 Timothy 2:11-12
4. So speak in the worship assembly or Bible classes as to dominate or be out of subjection. - Ibid

IV. Proper Bible Teaching Roles for Women

- A. teach her own children - 2 Timothy 1:5; 3:14-15
- B. teach both men and women in arrangements where they are not in authority over men - Acts 18:24-26
- C. make comments in mixed classes of men and women, as long as they remain in subjection - Acts 21:9; 1 Corinthians 14:4
- D. teach over classes of women and of children - Titus 2:3-5

Conclusion

- A. Godly women have a legitimate and important role as teachers of the precious word of God.
- B. There is one limitation in principle upon their teaching: **a woman may not teach in a position of authority over a man.**

IV. Located Preachers and Mutual Ministry

I. Located Preachers: What do I do that is unauthorized?

A. Things I do **not** do:

1. I do **not** call myself "the minister" of the local church.
 - a. All Christians are ministers. - Matthew 20:25-28
 - b. I am a minister. - 1 Corinthians 3:5; 2 Timothy 4:5
 - (1) of the gospel - Colossians 1:23
 - (2) of the church - Colossians 1:24-25
 - (3) of Jesus Christ - 1 Timothy 4:6
2. I do **not** pastor ("shepherd") the church.
 - a. I do **not** watch for the souls of the members in the same sense pastors do. - Hebrews 13:17; cf. Acts 20:26-27
 - b. I do **not** visit and pray for the sick in behalf of other members. - James 5:14; cf. Matthew 25:41-46

- c. If my teaching the church makes me a pastor, does the mutual ministry system make every male member a pastor?
- 3. Abuses of that which is right does not make the right wrong. - 1 Corinthians 3:5-7; 1:10-13; 3:4
- B. What I **do is authorized** by Christ in the New Testament.
 - 1. I preach the gospel to the church as well as to alien sinners. - Romans 1:7,11,15
 - 2. I preach to churches which have able teachers. - Romans 15:14
 - 3. I preach to churches that have elders/pastors/overseers. - Acts 20:17,28; 1 Timothy 1:3; 5:17-20
 - 4. I remain working with one church for several years. - Acts 18:11,18; 20:31; 8:40; 21:8
(There is no set length of time a preacher is to stay, therefore to set one is wrong.)
 - 5. I preach prepared sermons. - 1 Timothy 4:15 (Is it wrong to do the best job one can do in presenting God's words?)
 - 6. I follow another preacher who has done prior work with the congregation with which I labor. - Acts 18:24 - 19:1; 1 Corinthians 3:6
 - 7. I receive a salary for my work. - 1 Corinthians 9:7-14; 2 Corinthians 11:7-8; cf. Luke 3:14
 - a. If receiving a salary makes me an hireling, what are paid elders? - 1 Timothy 5:17-18
(What about you on your job?)
 - b. What makes a man an hireling is that he does not care about the spiritual needs of the members but only cares about his pay. - John 10:12-13
 - (1) "hireling": ... *an adjective denoting hired, is used as a noun, signifying one who is hired, 'hired servants,' Mark 1:20; 'hireling,' John 10:12-13; here it expresses, not only one who has no real interest in his duty..., but one who is unfaithful in the discharge of it; that sense always attaches to the word rendered 'hireling.'* (W.E. Vine, **An Expository Dictionary of New Testament Words**. 2:222)
 - (2) cf.
 - (a) "The hireling fleeth, because he is an hireling, and careth not for the sheep."
 - (b) The thief steals, because he is a thief and covets the money.
 - (c) "Covets the money" shows the attitude that makes a man a thief.
 - (d) "Careth not for the sheep" shows the attitude that makes a man an hireling.
 - 8. Unbelievers are invited to our assemblies. - 1 Corinthians 14:23
 - 9. Each local church has its own preacher or preachers.
 - a. Paul's sending preachers cannot be a pattern for us, since he was exercising apostolic authority. - 1 Timothy 1:3; Titus 1:5; 2 Corinthians 5:18-20; 12:11-12; 1 Corinthians 5:1-5
 - b. Since the New Testament does not say how local churches secured the services of preachers, it is a matter of liberty. - 1 Corinthians 8:8-9; Galatians 2:3-5
 - c. Elders have the right to select expedient means to choose a preacher or preachers for the church where they are overseers. - 1 Peter 5:1-2
- C. Why is a preacher needed to work with a congregation which has elders? - 1 Timothy 1:3-4; 4:6,13,15-16
- D. Paul's practices in his work with local churches does not constitute a binding pattern for preachers, either in his day or ours.
 - 1. in going to work where no church previously existed - Romans 15:20; 1 Corinthians 3:5-10

2. in not receiving support from the church with which he labored - 2 Corinthians 11:8-10; 1 Corinthians 9:3-18, especially v. 11

II. Why do I object to the mutual ministry system?

- A. **not** because I do not believe every member should do his part to edify the body - Romans 12:4-8; 1 Corinthians 12:12-26; Ephesians 4:16; 1 Peter 4:10-11
- B. **but** because:
 1. It gives every male member of the body the same office (function). - Romans 12:4; 1 Corinthians 12:14-19
 2. It assumes that every member who has the ability to do a work is obligated to do that work on a public basis and that the church is obligated to use him publicly. - cf. Acts 6:1-3
 3. It assumes the only way one can edify the body is by addressing the worship assembly. - Acts 20:20; Colossians 3:16
 - a. How do women edify the body? - cf. 1 Corinthians 14:34-35; 1 Timothy 2:11-12
 - b. Do Romans 12:4-8; 1 Corinthians 12:12-26; Ephesians 4:16; and 1 Peter 4:10-11 not apply to women?
 4. It sets up evangelists as rulers over churches without elders. - 2 John 9
 - a. What passage authorizes an evangelist to oversee a congregation?
 - b. Is not evangelistic oversight the very “one man pastor system” to which we all object?
 - c. Is not an evangelist overseeing several congregations simply a diocesan bishop?

III. Objections Answered

- A. In writing to churches, Paul makes no mention of their having an evangelist.
 1. Ephesus had one. - 1 Timothy 1:3; 2 Timothy 4:5
 2. In writing to Ephesus, Paul did not mention their elders. - Ephesians 1:1 (If Ephesians 4:11 is a reference to pastors in Ephesus, why is it not also a reference to evangelists in Ephesus?)
 3. The only letter in which Paul specifically mentions the elders of that church is Philippians. - Philippians 1:1
 4. Are we to conclude that local churches should not strive to have qualified elders?
- B. The Great Commission sends evangelists to the lost.
 1. The Great Commission was primarily to the apostles. - Mark 16:14-15
 2. The secondary application is to all Christians, not just evangelists. - Matthew 28:19-20
 3. All should teach the lost, baptize them, and teach them to teach, as we have opportunity and ability. - Matthew 28:19-20; James 3:1
- C. Please produce one passage that teaches that all the men in the local church who are qualified to teach should take turns addressing the worship assembly.

V. The Work of a Preacher

Introduction:

- A. The attitude many have toward the work of a preacher is exemplified by the woman who “quit the church” because “the preacher did not come to visit her family.”
- B. Do you want the preacher to do the work God has assigned him or the work denominations assign their pastors?

C. What is the scriptural work of a preacher?

I. Evangelist/Preacher

- A. Two Different Names for the Same Work - 2 Timothy 4:1-2,5
- B. Evangelist Not Necessarily One Who Travels - Acts 8:5,40;21:8

II. The Substance of the Preacher's Work is to Preach the Word. - 2 Timothy 4:1-5; Acts 20:20, 26-27

III. With What Aims Should He Preach?

- A. toward God: Please - Galatians 1:10
- B. toward Sinners: Save - Romans 1:14-17
- C. toward Brethren: Edify - Acts 20:20,32
- D. toward the Faith: Guard - Jude 3
- E. toward the Faithful: Teach to Teach - 2 Timothy 2:2
- F. toward the Congregation: Set in Order - Titus 1:5

IV. What methods should he use?

- A. no craftiness or deceit - 2 Corinthians 4:2
- B. convict - John 16:8; Acts 2:37
- C. beseech - 1 Corinthians 1:10
- D. persuade - 2 Corinthians 5:11
- E. command - 1 Timothy 4:11
- F. teach - 1 Timothy 4:13
- G. fight - 1 Timothy 6:12; 2 Corinthians 10:3-5; Acts 17:16-17; Titus 1:13-14
- H. reprove and rebuke - 2 Timothy 4:2
- I. exhort - 2 Timothy 4:2; Titus 1:9

II. What attitudes should he have?

- A. faith - 2 Corinthians 4:13; Romans 10:17; 1 Peter 4:11
- B. boldness - 2 Corinthians 3:12
- C. diligence - 1 Timothy 4:14-16; 2 Timothy 2:15
- D. gentleness - 2 Timothy 2:24-26
- E. longsuffering - 2 Timothy 4:2
- F. authority - Titus 2:15
- G. love - Ephesians 4:15

Conclusion:

- A. The work of a preacher is to preach the Word.! - 2 Timothy 4:2
- B. The reward is great. - 2 Timothy 4:6-8

VI. How to Settle Issues of Faith in The Local Church

Introduction:

- A. God wants members of the local church to be one in faith. - Philippians 1:27
- B. How should faith issues in the local church be scripturally settled?

I. Background Principles

- A. The Lord wants peace and unity in the local church. - Ephesians 4:3
- B. It is sinful to cause division. - Proverbs 6:16-19; 1 Corinthians 3:1-3; Romans 8:6
- C. Causes of division will arise. - 1 Corinthians 11:18-19
- D. But we must seek to lead erring brethren from their error. - James 5:19-20
- E. To have peace, we must have peaceable attitudes. - Ephesians 4:1-3; James 3:13-18

II. When problems of faith arise in the local church problems, we have an apostolic approved example to follow. - Acts 15

- A. Because this was a matter of faith, Paul and Barnabas did not yield. - Acts 15:1-2; Galatians 2:3-5
- B. The leaders of the church met privately to insure their unity. - Acts 15:4-6; Galatians 2:2,6-10
- C. The whole church came together to study the matter. - Acts 15:6-7,12
- D. The false teachers were given the opportunity to speak (though they were insincere). - Acts 15:7; Galatians 2:4
- E. The appeal was to divine revelation. - Acts 15:7-18; cf. Amos 9:11-12
- F. The leaders of the church stated the position of the church. - Acts 15:19-21
- G. The whole church concurred. - Acts 15:22-29

Conclusion:

- A. When divisive issues arise in the church we have an approved example to follow to settle them.
- B. By following this example we will:
 - 1. show our faith in divine wisdom
 - 2. and maintain the unity of the Spirit in the bond of peace.

VII. The Pattern of Sound Words

Text: 2 Timothy 1:13

Introduction:

- A. A generation ago a follower of Carl Ketcherside made a radical statement which has become mainstream among brethren. - “Nowhere, nowhere, do I find a consistent diagram or blueprint of what life should be or what the church should be” (J.P. Sanders, **Restoration Review** [March, 1967]. 51).
- B. Is the New Testament a binding pattern in this age?

I. God gave Noah a pattern. - Genesis 6:14-16,22; 7:1; Hebrews 11:7

II. God gave Moses a pattern. - Exodus 25:8-9,40; 39:42-43; 40:34-35; Hebrews 8:4-5

I. God has given us a pattern. - 2 Timothy 1:13

- A. (“pattern”: “an example, pattern.... the pattern to be placed before one to be held fast and copied, model....” - Thayer)
- B. He told us what this pattern is. - 2 Timothy 1:13
 - 1. “sound words”: “to be well, to be in good health.... true and incorrupt doctrine” (Thayer)

- a. true - John 17:17; Romans 3:3-4
- b. incorrupt - Galatians 1:6-9; e.g., It takes less than 1% poison in good meal to make rat poison.
- 2. "which you have heard of me" - 1 Corinthians 2:11-13
- 3. Thus, the New Testament pattern on any subject is the sum total of New Testament teaching on that subject. - 2 Timothy 3:16-17
- C. Paul told us our responsibility to the pattern. - 2 Timothy 1:13
 - 1. "Hold fast": "keep" (Thayer); "retain" (NASB); "steadfast adherence" (Vine) - 2 John 9
 - 2. "in faith" - 2 Corinthians 5:7; Romans 10:17
 - 3. "and love" - John 14:15
 - 4. "In Christ Jesus" - Colossians 3:17

Conclusion:

- A. Tell about Dad as a child sawing rafters for Grandpa Brewer. He threw away the original pattern and used each subsequent rafter he sawed as a pattern. The last few rafters were unusable.
- B. We must strictly conform to the divine pattern!

VIII. The Doctrine that the Resurrection Is Past (Realized Eschatology)

IX. Eternal Life

Introduction:

- A. The great promise that we have in Christ is eternal life. - John 10:27-28
- B. Calvinists teach the present possession of eternal life by Christians as a basis for the doctrine of the Perseverance of the Saints
- C. Some brethren teach eternal life is presently possessed.
- D. When do Christians come into actual possession of eternal life?

I. What is "eternal life"?

- A. "eternal": 1. *without beginning or end, that which always has been and always will be....*
2. *without beginning....* 3. *without end, never to cease. everlasting.... gives prominence to the immeasurableness of eternity...* (Thayer. 20-21).
- B. "life"
 - 1. Spiritual life is more than existence. - John 5:28-29
 - 2. It is the opposite of spiritual death. - 1 John 3:14
 - 3. Spiritual death is the result of separation from God's fellowship. - Genesis 2:16-17; 5:4-5; 3:22-24; James 2:26; Isaiah 59:1-2
 - 4. Spiritual life is fellowship with God. - 1 John 1:3; 5:12
- C. Thus, eternal life is fellowship with God which is endless in duration.

II. arguments which demonstrate eternal life is a future possession

- A. Any passage which demonstrates the possibility of apostasy proves eternal life is a future possession. - e.g., Galatians 5:4

- B. Many passages plainly teach it is a future possession. - Matthew 25:46; Mark 10:30; Luke 18:30; John 12:25; Romans 2:6-7; 6:22
- C. We have eternal life in hope. - Titus 1:2; 3:7; Romans 8:24-25

III. Do some passages teach the present possession of eternal life? - John 3:15-16,36; 5:24; 6:47,54; 10:28; 1 John 5:11-13

- A. How had God made Abraham a father of many nations? - Genesis 17:5 (in promise)
- B. How had God given Joshua Jericho? (right of inheritance)
- C. How had a child been born? - Isaiah 9:6 (promise)
- D. How had Christ shed His blood? - Matthew 26:28 (promise)

IV. Some brethren argue that “eternal life” refers to quality, not quantity, and is presently possessed but can be forfeited. - e.g., a gold coin may be long lasting but not possessed very long

- A. Life is a relationship, not an object to be carried in one’s pocket.
- B. “Life” refers to quality; “eternal” to quantity.
- C. If eternal life can be forfeited now, why not in heaven? - Matthew 25:46; cf. Luke 16:26
- D. If eternal life can be lost, what about eternal destruction? - Matthew 25:46
- E. If eternal life can be forfeited, can God forfeit His eternal existence? - 1 Timothy 1:17
- F. To actually “have” eternal life is to “inherit” it. - Matthew 19:17; Mark 10:17

Conclusion:

- A. Christians presently possess life, fellowship with God, which can be broken by sin. - Romans 6:11
- B. We live in hope of eternal life, endless fellowship with God, which can never be terminated. - Romans 6:22-23
- C. Do you have this life and this hope?

X. Slavery

I. The kingdom of Christ is spiritual not political (material, earthly). - Luke 17:20-21; John 18:36; Romans 14:17

II. The gospel does not revolutionize the social order or the political system but revolutionizes the souls of people. - John 3:3; 2 Corinthians 5:17; Galatians 6:15; Ephesians 4:17-24

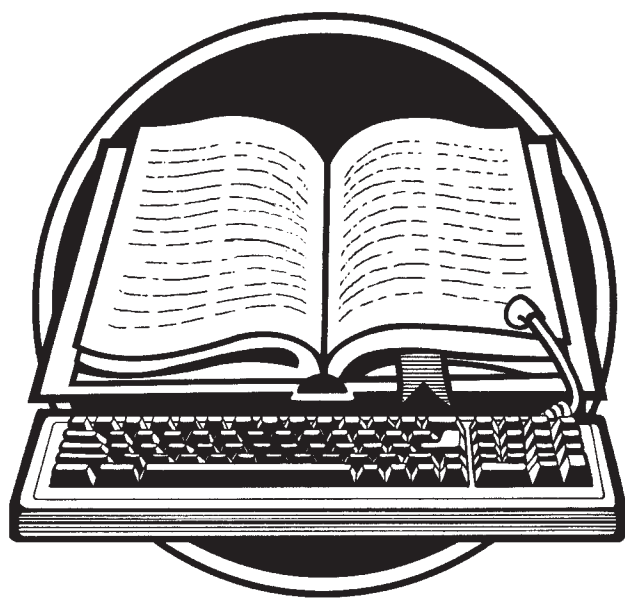
III. The gospel teaches us to be peaceful, obedient citizens wherever we live and under whatever form of government. - Matthew 22:15-22; Romans 13:1-7; 1 Peter 2:13-17

IV. The gospel teaches

- A. servants to obey their masters. - Ephesians 6:5-8; Colossians 3:22; Titus 2:9; 1 Peter 2:18-19
- B. masters to treat their servants fairly. - Ephesians 6:9; Colossians 4:1

V. Wherever the gospel goes, slavery eventually disappears, for the gospel teaches:

- A. all people are equal before God. - Acts 17:26; Galatians 3:28-29
- B. we must treat everyone as we want them to treat us. - Matthew 7:12; 22:36-40; Luke 10:25-37; Romans 13:8; 1 Peter 2:17



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