

THE
DISCIPLESHIP
PLACE



Pastoral Epistles

CHURCH OF  THE NAZARENE

CLT Bible Study

PASTORAL EPISTLES

Dr. Daryll Stanton, editor
Nataliia Skyba, contributing editor
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Continuing Lay Training
17001 Prairie Star Parkway
Lenexa, Kansas 66220 USA

SUGGESTIONS FOR STUDY

Welcome to the Continuing Lay Ministries series of Bible studies. You are engaged in a study venture that will be both helpful and enjoyable. Here are a few suggestions that will make this Bible study the most beneficial to you.

1. Since this is a Bible study, have your Bible near you at all times. This study outline is only designed to help you read the Bible.
2. The Bible version used for this study is the New International Version (NIV). The editor primarily used the language of the NIV to prepare the lessons. You may use other versions of the Bible if you choose. While the language may be different, the meaning will be the same.
3. Before you begin each section, read the entire Scripture passage. This is very important. The study outline will help you understand the particular Bible verses but does not tell what they say.
4. **IMPORTANT:** Note that some of the scriptures from a particular book being studied may not have the book's name. For example, if the Bible reference is (1:6-8) in the Titus sections, you will find these verses (6-8) in the first chapter of Titus. Other books of the Bible will include the name in the reference, for example, Isaiah 53:1 and John 17:1.
5. Go through the study outline carefully. Take time to look up all the Scripture verses in the outline.
6. You may want to mark your study Bible as you go. Marking your Bible will help the words become more and more your own.
7. Finally, read the Bible passage again to better understand its meaning. Perhaps you may benefit of listening to the reading of 1 Timothy, Titus and 2 Timothy.
8. The editor has also included how to pronounce some of the more difficult proper names and words. The first time the word is introduced, the pronunciation will follow the word. At the end of each chapter, you will find a list of the words in the order in which they were introduced. Additionally, at the end of the document, all of the words and pronunciations will be listed alphabetically. For pronunciation of additional terms and their definitions please refer to *A Dictionary of the Bible & Christian Doctrine in Everyday English* (Eby, et al, 2004).

If a family or a few friends decide to take this study together, here are two suggestions.

1. Have one person read the Bible passage and another person read the Continuing Lay Ministries outline.
2. Then discuss the Scripture and outline. Ask questions of each other to help clarify the meaning of the Scripture.

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CHAPTER 1

Background to the Pastoral Epistles

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SECTION 1.1. THE GENERAL SUPERINTENDENT

General Superintendent Paul! We recognize, of course, that Paul was not officially known by this title. It is the best term that we can use to describe his activities. They were no doubt similar to the duties of men of our day who bear the same title officially. For this reason, we affectionately call him “General Superintendent.”

St. Paul, the missionary, had traveled many miles over a period of several years preaching the gospel to the Gentiles of the Roman world. His success had been phenomenal. Throughout the empire, Christian churches were established, and many congregations began worshipping God through Jesus Christ. But, it was not enough to win converts; they must be organized and cared for. It was for this purpose that Paul turned into general superintendent: that he might have oversight of the churches which his missionary efforts had forged into existence.

He had placed “district superintendents,” of whom Timothy and Titus were two, in charge of certain areas. We have preserved for us, in the form of the Pastoral Epistles, his writing to give them instruction in their task.

These letters hold a very unique place in the writings of Paul. No place can be found in the historical record of the Book of Acts, which fits the situation described in these Epistles. In 1 Timothy 1:3, Paul had left Ephesus [EH-fuh-suhs] to go to Macedonia [MAS-uh-DOH-nee-uh], leaving Timothy in Ephesus. Acts or previous Epistles up to the first imprisonment of Paul make no reference to such a state of affairs. What, then, do we conclude? Simply that Paul was in prison twice!

A reading of the last verses of Acts will show that the book breaks off abruptly as if unfinished. Luke evidently intended to write a third volume to his “History of Christianity,” but for some reason, it never came to press. This tells us there must have been more. Likewise, many references by Paul in his Prison Epistles show that he expected an early release. (Read Philippians 1:13; 1:25; 2:19-24; Philemon 1:22.) This liberation was undoubtedly affected in 61 or 62 A.D. between that and his death under Nero, about 67 A.D., these letters were penned.

Although Paul’s footsteps can no longer be traced with certainty during this period, we are sure that he resumed his activity of visiting his old churches and founding new ones. Well-founded tradition says that he evangelized in Spain.

This activity was soon cut short, however, and Paul lay once again in chains. A far

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different situation from before prevailed: no visitors, few friends, and death staring out the window. His heart is opened as he writes 2 Timothy, and we view the horrors of the dungeon and the loneliness of the prisoner. Soon, he stands before Nero; quickly, he is condemned, rushed to the block, beheaded, and emancipated from this life. What would the Apostle say of this untimely end? "It is far better to depart and be with Christ" (Philippians 1:23).

SECTION 1.2. THE PASTORAL EPISTLES

1 and 2 Timothy and Titus are generally designated "The Pastoral Epistles" because of their subject matter, which is primarily the work of the pastor carrying on the work of the church. More specifically, they deal with both the function of the church and the function of the minister, particularly with regard to their interrelation. These letters contain the earliest account which we have of the polity of the church. They have been termed a "Manual of Church Government." They treat at length the qualifications and duties of Christian ministers.

The title "Pastoral Epistles" could hardly be improved, but it might give the wrong impression as to the nature of the contents. It calls attention to what is the most conspicuous but by no means the only, characteristic of these Epistles.

1 Timothy may be roughly divided as follows: The Minister's Care of the Church and the Minister's Consequent Personal Responsibility. Titus is wholly concerned with the minister's care of the church. 2 Timothy has for its burden the minister's personal responsibility.

1 Timothy is chronologically first, and Titus comes second, while 2 Timothy is clearly the last writing we have from the hand of the Apostle Paul.

SECTION 1.3. THE DISTRICT SUPERINTENDENTS

The two young men to whom the Pastorals are addressed are Timothy and Titus. What do we know of them?

A. TIMOTHY

Timotheus, meaning "honored of God," was a youth whose life was a fulfillment of his name. He was honored of God in his parental heritage (2 Timothy 1:5). Although his father was a heathen Greek (Acts 16:1, 3), like St. Augustine of a later day, maternal prayers and influence channeled his young life in the direction



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of a “sincere faith.”

Probably born at Lystra [LIHS-truh], he was no doubt converted there during Paul’s first missionary journey. What an honor that this seasoned missionary should then take such a heart interest in his young convert! As Barnabas had seen something in Paul (Acts 11:25), so Paul must have seen something in Timothy that compelled him to foster this budding young Christian in a personal way. Paul refers to Timothy as his “son in the faith,” revealing the closeness of feeling between them (1 Timothy 1:2; 2 Timothy 1:2). Fourteen times, Paul makes mention of Timothy in his other Epistles, and actually, some are from Paul and Timothy.

Honored of God to be the co-worker with the Tarsian [TAR-si-uhn], Timothy accompanied Paul to Corinth, Ephesus, Greece, and Jerusalem and was his personal emissary on several occasions. Finally, we find him appointed as overseer of the churches in the Ephesian [uh-FEE-zuhn] district.

From the Epistles and tradition, we learn that Timothy was not only handicapped by his youth but also by a physical weakness. It seemed to be in the nature of a stomach ailment. While perhaps not serious, it nevertheless hampered his activities. Some feel that he was timid and of a naturally retiring disposition, quite a contrast to the dominant personality of Paul. Among those with a vast array of “saints” for various reasons, St. Timothy is the patron saint of those suffering from stomach trouble.

B. TITUS

He was likewise an intimate friend of the “General,” converted under his preaching (Titus 1:4), but was not quite so conspicuous as Timothy. He is not mentioned by name in Acts but seems to be referred to in 15:2 since he was a test case in the circumcision controversy (see Galatians 2:3). He had gone with another brother as Paul’s personal representative to Corinth to deal with some of the crucial problems there, and later carried the second Corinthian letter to its destination. Paul’s estimate of this young preacher is found in 2 Corinthians 8:23. He was later left to supervise the work on the island of Crete.

This city, steeped in mythological tradition and dominated by pagan worshipers of Diana, had become a strategic center of Christianity through the impact of Paul’s preaching. From this mother church the gospel had branched out in the surrounding province of Asia. Other congregations fostered by this militant church included Colosse [kuh-LOS-eye], Hierapolis [hyr-ap-uh-lus], Laodicea [lay-aa-duh-SEE-uh], Philadelphia [fi-luh-DEL-fee-uh], Sardis [SAR-dis], Smyrna [SMUR-nuh], Thyatira [thai-uh-TEE-ruh], and Pergamum [PUR-guh-muhm].



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While Timothy was not the pastor of the metropolitan [meh-truh-PAA-luh-tn] church in the sense that we think of a pastor, neither was he in any official capacity a “bishop.” He was Paul’s personal representative having oversight of this area, making his headquarters in Ephesus.

Some five years previous to Timothy’s appointment, Paul had predicted that when he departed as pastor of the church, “grievous wolves” would enter in and not spare the flock. Also, of your men would arise, speaking obstinate things, to draw away disciples after them (Acts 20:29-30). This sad prediction had been fulfilled, and Ephesus had become a storm center of false teaching. Paul dealt personally with some of the instigators (1 Timothy 1:19-20) and then left Timothy to further deal with the situation.

SECTION 1.4. THE CONSTITUENCY

A. EPHEBUS - TIMOTHY’S CENTER OF OPERATION

Timothy outlived St. Paul by about thirty years. It is thought that he was beaten to death by pagan revelers as he tried to restrain the Christians from taking part in the festival at Ephesus in honor of the goddess Diana.

B. CRETE - TITUS’ AREA OF RESPONSIBILITY

This island is southwest of Greece in the Mediterranean [MED-uh-tuh-RAY-nee-un] Sea. It is about 160 miles (260 km) long and ranges from 6 to 35 miles (9 to 57 km) in width. There were several large cities, in some of which Christian churches had been established.

Probably the first contact that Christianity had with Crete was through those visitors who were present at the Feast of Pentecost [PEN-tuh-kaast] (Acts 2:11). Paul possibly had a chance to preach on the seacoast when his ship spent some time at Fair Havens (Acts 27:8-9).

Titus, being left in charge of the churches on this island, must have had a large circuit. In addition to this handicap, the people to whom he ministered were not too respected in the world of that day. Paul’s estimate of the Cretan character (Titus 1:11-16) was the one current in that day. He quotes one of their own poets in his characterization of them. No wonder that he exhorted Titus to reprimand them sharply (1:13). The young overseer was to set the church in order according to the pattern sent to him by Paul.

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Ephesus [EH-fuh-suhs]
Macedonia [MAS-uh-DOH-nee-uh]
Lystra [LIHS-truh]
Tarsian [TAR-si-uhn]
Ephesian [uh-FEE-zuhn]
Colosse [kuh-LOS-eye]
Hierapolis [hyr-ap-uh-lus]
Laodicea [lay-aa-duh-SEE-uh]
Philadelphia [fi-luh-DEL-fee-uh]
Sardis [SAR-dis]
Smyrna [SMUR-nuh]
Thyatira [thai-uh-TEE-ruh]
Pergamum [PUR-guh-muhm]
metropolitan [meh-truh-PAA-luh-tn]
Mediterranean [MED-uh-tuh-RAY-nee-un]
Pentecost [PEN-tuh-kaast]

CHAPTER 2

The First Epistle of Paul to Timothy



NOTES

SECTION 2.1. INSTRUCTIONS CONCERNING THE CHURCH (1 - 3)

A. SALUTATION (1:1-2)

There were three elements with which first-century correspondence generally opened, whether it was official or personal. Paul includes them here.

1. The Author (1:1)

Paul is from the Latin Paulus, meaning "little." He was indeed small in his own eyes but a giant in spiritual stature.

- a. His office. He never hesitated to assert his apostleship and to affirm its authenticity.
- b. His credentials. This letter carries an official element and must have a seal of authority which is acceptable to the reader. To serve under special order from the Commanding Officer must have given a tremendous certainty to the Apostle's own soul (see 2 Timothy 2:4).
- c. His authority. "God our Savior" is a phrase prominent in the Pastorals. The phrase means God is the agent of saving. Christ Jesus is the Hope of our salvation. These have issued Paul's credentials, and he acts on this commission. "Commissioned by the Lord are we the glorious news to tell of God's salvation full and free, which saves from sin and hell. Upon his business here, intent we haste at his command proclaiming everywhere, 'Repent. God's kingdom is at hand.'" (C. H. Morris).

2. The Recipient (1:2)

"Like father, like son" is the significance. Paul had led Timothy to Christ and was pleased to see that he was imitating the pattern of his spiritual father (1 Corinthians 11:1).

3. The Greeting (1:2)

Rather than a simple greeting, Paul adds a distinctive invocation of blessing upon Timothy. This threefold blessing of our salvation is bestowed by "God the Father and Christ Jesus our Lord." Notice that Christ Jesus (in that order according to the original) is used three times in these two verses. How Paul adored the lovely name of Jesus! "The name of Jesus is so sweet. I love its music to repeat." (W. C. MARTIN)

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- a. Grace. Our redemption originates in grace, God's unmerited favor toward the undeserving. How unworthy were our first parents, yet God immediately promised a Redeemer! How unworthy and helpless are we, yet grace assists us in our helpless state!
- b. Mercy. Our redemption proceeds through mercy, of which we all stand in need. This is another aspect of God's love toward the miserable. How to be pitied are we as we grovel in sin! But thank God for the compassion of Jesus.
- c. Peace. Here is the culmination, in redemption, of grace and mercy. Hostilities end when we lay down our arms of rebellion and surrender unconditionally. "Mark the perfect man, ... the end of that man is peace" (Psalm 37:37).

B. A REMINDER OF TIMOTHY'S CHARGE (1:3-20)

1. The Purpose of Leaving Timothy at Ephesus (1:3-11)

For some reason, Paul had to proceed to Macedonia. He had dealt with the ringleaders of the great heresy but was leaving Timothy to further handle the situation. There were some who were desirous to teach, and they had to be stopped. This first lengthy sentence is incomplete, and the translators added "so do" (1:3-4), which is exactly Paul's forceful implication: make no compromise but carry out the charge.

- a. The false teachers (1:3). Their names are withheld, but Timothy is to deal severely with them and remind them that teaching is a stewardship (privilege) from God and is not to be used for selfish ends or wrong purposes. Paul is conscious of his own glorious stewardship of the gospel (1:11). It is possible that their chief fault lies in their insistence upon teaching when they were not qualified to do so (1:7). Obviously, this could cause great damage. Ignorance is the source of untold confusion.
- b. Their false teaching (1:3-4, 6). Paul said they must stop teaching a "different doctrine" (3). The Greek word is heteros, from which we get our word heterodoxy [HEH-truh-daak-see]. They were mixing falsehood with the truth - the most dangerous form of error.
 - i. Its character. Evidently, it was of mixed character, but it is difficult to determine the exact elements.
 - a. First, it is obviously Jewish. These men claimed to be teachers

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of the Law (1:7). Paul also refers to “Jewish fables” in Titus 1:4 in connection with similar heresies [heh-ruh-seez].

- b. The other element present is apparently Gnostic [NOS-tik] in character. The word comes from gnosis [NOH-sis], meaning “knowledge.” The Gnostics [NAHS-tiks] laid claim to superior knowledge and emphasized intellectual gifts. It was not knowledge as now commonly understood but always mystical, supernatural wisdom to which they laid claim. Paul spoke in 6:20-21 of “science [gnosis, knowledge] falsely so called.”

Another aspect of Gnostic teaching was allegorizing the teachings of the Old Testament and thus developing fanciful interpretations - vain clattering.

Also, Gnostics insisted that matter was evil. If this were true, they would have two problems: (1) If Jesus Christ had a human (material) body, He would be evil; and (2) if God created the world (material), He would be guilty of creating evil. They thus had to deny the humanity of Jesus and the creation of the world by God. They attempted to solve these problems by developing a theory of “emanations” [eh-muh-NAY-shnz]. This doctrine taught that out of the supreme God emanated or proceeded a deity inferior to God; from this came another “emanation” inferior to the first “emanation”; and so, on ad infinitum (forever) until there was an endless line of “emanations.” One of these lower “emanations” created the world and thus relieved God of the responsibility. Included in these “emanations” or “hierarchy of gods” were angels and even Jesus Christ. No doubt Paul was describing this preposterous theory by his phrase, “fables and endless genealogies” (1:4).

- ii. Its results. It is appropriate here to notice the reference to sound doctrine (1:10). Doctrine plays a small part in these Epistles, but there is tremendous emphasis on sound doctrine. There is an interesting connection between the idea of sound doctrine and the results of these false teachings. The word “sound” means “healthy” or, more strictly, “health-giving”. This is opposed to the morbid and corrupt teachings of Jewish Gnosticism [NAHS-tuh-SIZ-um], which produced idle questioning and immorality. The test of any doctrine is the life it produces. This is a peculiar emphasis of the Pastorals, occurring eight or more times. It is obviously a medical metaphor that Paul likely picked up from his traveling companion, Dr. Luke.

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- a. Religious results (1:4). Such false teachings did not bring saving faith but only produced questionings that were not edifying.
- b. Moral results (1:9-10). Perhaps here is the most devastating result of this false teaching. As a natural result of their doctrine of the inherent evil of matter, one of two attitudes could ensue. (Clearly, both of them had developed in Ephesus.) One was the attitude of denying physical appetites. Since all matter is evil, the greatest self-denial is the greatest good. Paul combats this in Colossians but also speaks against it in the Pastorals. In 4:3, he describes ascetic practices considered meritorious by these false teachers and shows them to be wrong.

The other and more insidious result of such a doctrine, however, is that attitude which claims that if enlightenment [knowledge] is everything and the body worthless, then every kind of experience, no matter how shameless, is of value in order to enlarge knowledge. After all, the body is evil and cannot be further defiled. This is what we call today antinomianism [antee-NOH-mee-uhn-ism], meaning literally “against the law” or a total disregard for the law. Noticeably, the false teachers in Ephesus had fallen into this error, and while they were trying to teach the law, they were lawbreakers themselves. Paul, in this connection, gives the true function of the law, which is to control those who have no self-control, “lawless and insubordinate,” as the Greek says (1:9). Legal restrictions are intended to control those who will not control themselves, namely, these very ones who would teach the law to others. In describing the various ones for whom the law exists, Paul roughly goes through the Ten Commandments. The first four, having to do with people’s relation to God, are indicated in general terms; the next five are referred to one by one by directing attention to a specific breach of each. The tenth is not particularized since it is not an overt act.

How interesting to observe that righteous people do not need the law (1:9) since they are Spirit-led and do by nature the things required by the law! As St. Augustine says, “Love God and do as you please.”

- c. The true purpose of the teacher (1:5). Timothy is to give this charge to the teachers. Their teaching had produced strife and

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confusion, but the teaching of sound doctrine has for its aim the producing of love out of a pure heart, a good conscience, and a genuine faith.

2. A Detour-Paul's Testimony (1:12-17)

The Apostle never gets through rejoicing over his deliverance from his former life. He is ever mindful of his great debt.

- a. His mighty deliverance (1:12-16). He thinks how he, too, was once a false teacher, blaspheming and injuring the Church, but because he did it "ignorantly in unbelief," God had mercy upon him. Possibly this is a veiled warning to those who maliciously taught unsound doctrine. He saw himself as all men must - as the chief of sinners. But, this would only produce despair if it wasn't for the "trustworthy saying" in 1:15 "Christ Jesus came into the world to save sinners." He uses the Greek aorist tense, meaning a completed act of deliverance (1:16). He believed in a crisis conversion.
- b. His joyful doxology (1:17). For one to remember the rock from which he was hewn and the pit from which he was dug (Isaiah 51:1) is enough to produce a song of praise. "Amazing grace! How sweet the sound! That saved a wretch like me!" (JOHN NEWTON)

3. A Renewal of the Charge (1:18-20)

- a. The duty of Timothy (1:18-19).
 - i. His charge (1:18). There is a very personal element in this continuing charge which Paul commits to his child, Timothy. The word "commit" is a banking term and has reference to the deposit of a treasure that must be guarded.
 - ii. His ordination (1:18). The charge is made in the light of Timothy's ordination, which was affected through prophesying (see 1 Timothy 4:14 and 2 Timothy 1:6). Timothy had been divinely separated by the Holy Spirit through the "prophets," as had Barnabas and Saul on another occasion. He must be ever mindful of this ordination at the hand of Paul and the presbyters.
 - iii. His campaigning (1:18). This hardy veteran of many a battle knew that it was a continuing warfare. This military figure has reference not to a single battle but to the whole campaign.
 - iv. His armor (1:19). "Faith and a good conscience" are the weapons of

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victory. Every young preacher must learn this. He must have faith in God and in himself; his conscience must be clear so that in the assaults of hell, he has no fear of being found guilty. One cannot successfully attack falsehood with a skeleton in his own closet.

- b. The shipwreck of certain men (1:20). Paul had dealt with these two men personally. They had failed because they had utterly refused to use the weapons of victory to which Timothy was exhorted to hold. Here is a radical treatment, an excommunication based upon apostolic authority. But remember, Paul had not abandoned them; his apparently harsh action was to redeem them. Abandonment to hell is unchristian on the part of any Christian.

C. INSTRUCTIONS REGARDING CHURCH ORDER (2:1 - 3:13)

The implied statement preceding this section is, "Here then is my charge."

1. Relating to Public Worship (2:1-15)

a. Public prayer (2:1-8)

- i. The primacy of prayer (2:1). Paul's first concern is that prayer occupies a prominent place in public worship. "Exhort" is the same as "beseech" in Romans 12:1; this is not a command to pray since this sacred function cannot be legislated, but a plea, with instructions concerning its use in public service.
- ii. The elements of prayer (2:1). Paul uses four words to emphasize the best kind of praying, although he probably did not have in mind an artificial division into four types of prayers.
 - a. Supplications - A general term meaning a request or petition and used of requests to both men and God.
 - b. Prayers - A distinctly religious term that probably emphasizes the reverence needed in public prayer. How tragic to see an irreverent spirit manifested during public petition - sometimes even by the one praying!
 - c. Intercessions - This word occurs only twice in the New Testament; both in 1 Timothy (5:5). It suggests not only the common meaning - praying for others - but also confidence in prayer and personal interaction with God.

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- d. Thanksgivings - Emphasizing the spirit of our praying.
- iii. The scope of prayer (2:1-2). Public prayer is not limited to a few local needs but is worldwide, embracing “all people.” Paul is concerned that the local congregation has its horizons enlarged. It is not amiss to pray large prayers. “for kings, and all those in authority” are to be included. Prayer is world-wide and national as well as local.
- iv. The result of prayer (2:2). Paul believed that prayer made a difference in national affairs and brought about conditions favorable to the spread of the gospel.

More things are shaped by prayer than this world dreams of.
Wherefore, let your voice rise like a fountain night and day.

- v. The purpose of prayer (2:3-7).
 - a. All people to be saved (2:4). The desire of God crosses all boundaries and embraces all humankind. No elective exclusiveness in this.
 - b. “Come to a knowledge of the truth” (2:4) - the second of God’s great purposes. Once again, Paul is striking out at the false teachers in Ephesus who claimed divine knowledge and had developed an “elite snobbishness” with regard to the humbler members of the congregation. God wishes all men to come to the knowledge of the truth. The knowledge of which he speaks is subsequent to regeneration [ree-jeh-nr-AY-shn] and not static but growing. The Greek word used means literally “the coming at the knowledge of a thing.” It is the coming to the realization of the truth, which is:

One God - in contrast to the many gods or emanations as suggested by the false teachers (2:5).

One Mediator (2:5) - not an infinite number of emanations mediating between God and the world.

Himself Man (2:5) - the deity of Christ implied while his manhood is forcibly stated. He had a material body, not a “ghost-body,” as the Gnostics insisted.

Our Redeemer (2:6) - a once-for-all act to which, now that the ransom has been affected, we must bear testimony.

- vi. Qualifications of the one who prays (2:8). It is people who are to lead

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in prayer. We should be reminded, however, of the status of women in those days - a condition which does not widely prevail today and which would call for some special order. Those who pray are to meet certain conditions:

- a. "Lifting up holy hands" - In the East, it is the custom to raise the hands to heaven while praying. The prayer must be morally and spiritually fit. Hands represent character (see Psalm 24:4 and James 4:8).
- b. "Without anger and disputing" - This signifies right relation to man, which is a necessary complement to holy hands. The word "disputing" may also be translated as "strife".

b. The place of women (2:9-15)

- i. Woman's dress in the sanctuary (2:9-10). We are still concerned with public worship. Here is Paul's standard of attire for the women in the assembly. Since feminine modesty is so important to the moral and spiritual life of the woman and so necessary to the wholesomeness and well-being of society, it is fitting that the Scriptures address themselves to the attire of women.

a. Negative (2:9)

With modest apparel. The word means "well-arranged, becoming." Untidiness in dress is just as unbecoming as is gaudiness. Modest apparel is inconspicuous; any type of dress that draws attention to or excessively exposes the body of the wearer is immodest.

Decency and sobriety. Modesty carries the meaning well. Paul then explains how to meet these requirements:

Not with braided hair, gold, pearls, or costly array. Here we have specific references to extravagant adornment, which violates Christian modesty. Excessive adornment, out of place at all times, is grievously offensive in the sanctuary. Paul is fingering an evil prevalent in any age. In commenting on this passage, Chrysostom [kri-SOSS-tum] says:

"This is the attire of actors and dancers who live upon the stage. Nothing of this kind becomes a modest woman, who should be adorned with decency and sobriety. If St. Paul would remove those things which are merely the marks of wealth, such as gold,

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pearls, and costly array, how much more those things which imply studied adornment, such as painting, coloring the eyes, a mincing walk, an affected voice, a languishing look?"

- b. Positive (2:10) - In contrast to the "unbecoming" attire mentioned above, the Christian woman should be adorned with an inner beauty of character achieved through good works. These are more becoming garments.
- ii. Woman's place in the sanctuary (2:11-15).
 - a. Quiet learning (2:11-12). I am not seeking to be a teacher, but I am willing to be taught. The situation may possibly be the same as at Corinth, a confusion because of asking questions in public service. Women, in those days, were usually uneducated and, therefore, completely unqualified to ask questions publicly or lead the service. However, let us remember Paul's commendation of Priscilla, Phebe, and others in Christian work, some of whom were evidently qualified as the exception to the rule. To support his commands, he refers to the Edenic experience.
 - b. Subjection to the husband (2:13-15). The husband is in authority, and this must be acknowledged. A woman's place in the home as a mother and example denotes the proper sphere in which she finds the true fulfillment of her destiny.

2. Relating to Church Officers (3:1-13)

At the time of the Pastorals, church organization had made little progress. It is hard to make definite statements about officers and their functions. We must not associate these offices with later developments. Bishop comes from episkopos, having the meaning of overseer. This is used interchangeably with elder (see 5:17-22). A bishop was one who had oversight of the church. Deacon comes from diakonos, which carries the meaning of servant (see Acts 6:1-8). Paul's complete interest is in the personal equipment, and the requirements listed pertain almost exclusively to conduct and character.

- a. Qualifications of bishops (3: 1-7). The thirteen listed may be divided into three divisions:
 - i. Spiritual (3:6). Notice that he should not be a new convert.
 - ii. Social (3:2, 4-5, 7). His home and community relations must be in order.

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- iii. Moral (3:3, 7). His life must be marked by integrity.
- b. Qualifications of deacons (3: 8-13). These are very similar to the bishop's qualifications. They must have a sense of the stewardship of the faith (3:9).
 - i. A unique feature is that they should serve a period of probation to prove their fitness to serve (3:10).
 - ii. Their wives must be exemplary (3:11). They must be trustworthy women. A spendthrift, gossiping, light-minded wife could ruin the deacon's usefulness.
 - iii. He who serves this office well may expect to qualify for higher service (3:13). "Rise up, O men of God! Have done with lesser things; Give heart, soul, mind, and strength to serve the King of kings." (see *Masterpieces of Religious Verse*, Harper and Brothers.)

D. CLIMAX OF THE INSTRUCTIONS (3:14-16)

Here, really, is the central passage of the book.

1. The Purpose of Writing to Timothy (3:14-15)

Paul had hoped to make an early return to Ephesus, but possibly he foresees some delay and is enlarging on the instructions which he had hastily given as he departed. This personal material and doctrinal statement are intended, unquestionably, to impress the young superintendent with the seriousness of his task.

2. The Church (3:15)

The keynote of the whole Epistle is contained in verse 15: "you will know how people ought to conduct themselves in God's household". He means not the church building but God's household. As the Church of the living God, it has a twofold function:

- a. Pillar of truth. This describes its function of presenting the truth to the world. It carries the same meaning as the words of Jesus in Matthew 5:14-16.
- b. Foundation of truth. "Foundation" is better rendered as "buttress." The Church is the custodian of the truth of God. In the light of these functions we see justified all this care and concern for the doctrinal, moral, and spiritual welfare of the Church. It is also justified by the

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“truth,” of which it is the “pillar and buttress.”

c. The Truth (3:16)

Confessedly, it is a great mystery - a mystery in the sense that it was once hidden but now revealed. It is the inner secret of the faith, the revelation given in Christ. Paul expresses the substance of the “mystery of godliness” in the form of an ancient Christian hymn or creedal formula about Christ. It is, literally, the “mystery of piety,” the revealed secret of the Christian’s walk with God. This Christian hymn may be more correctly translated in the following manner:

- i. “Who [not God] was manifested in the flesh.” Refers to the whole human life of Christ.
- ii. “Was declared righteous in spirit.” Refers to the resurrection from the dead (see Romans 1:4).
- iii. “Was made visible unto messengers.” It’s the same Greek word as angels, but it only fits better into the continuity of thought. Made visible to those who saw him after the Resurrection.
- iv. “Was proclaimed among nations.” The immediate result of that manifestation to the messengers.
- v. “Was believed on in the world.” The spiritual result of the manifestation, bringing men into faith-union with the Lord, the dynamic of piety or godliness.
- vi. “Was taken up into glory.” Refers to the Ascension and probably to that hour when the perfected union of Christ and his Church will take place (see ALFRED PLUMMER in *Expositor’s Bible*).

SECTION 2.2. INSTRUCTIONS CONCERNING THE MINISTER (4 - 6)

A. THE GREAT APOSTASY [UH-PAA-STUH-SEE] (4:1-5)

The Holy Spirit has specifically indicated a turning aside from “the faith,” either by Old Testament prophecy or some Christian utterance. “The faith” is a new term used here and means a body of doctrine constituting true Christianity.

- 1. Its Source (4:1) Demon-originated.
- 2. Its Instigators (4:2). People who are liars on a large scale but who have gone

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so far that they actually believe themselves to be speaking the truth (see 2 Thessalonians 2:11).

3. Its Nature (4:3). We have already seen how this ascetic self-denial results from the idea of the evil nature of matter. It is still flourishing today and under the banner of Christendom [KRI-suhn-duhm] at that.
4. A Principle of Correction (4:4-5). All created things that can be received with thanksgiving and prayed over are good. There are some things, however, which one could not think of receiving with thanksgiving.

B. HOW TO BE A GOOD MINISTER (4:6-11)

1. Warn the People (4:6)

A faithful minister does not shun to declare the whole counsel of God. He must keep his people aware of the dangers which they face in the world and the church.

2. Develop Personal Spirituality (4:7-10)

This is to be done in the following manner:

- a. Be nourished on the truth (4:7). A cook could starve to death while preparing food for others. Timothy must reject all the godless fictions which people would discuss with him. Paul treats them with disdain and is probably meaning that Timothy is to do the same.
- b. Discipline the soul (4:7-8). Ministers must take both the time and trouble to keep themselves spiritually fit. Paul is not belittling physical fitness but pointing out the greater goal of spiritual fitness.
- c. Enforce the truth (4:11). It is the ministers' responsibility to control their churches. The word "command" carries the implication of authority.

C. PERSONAL ADVICE RELATING TO HIS MINISTRY (4:12-16)

1. Be an Exemplar (4:12).

It must be remembered that one was considered a "young man" in that day until he was forty-five. The meaning is to think down on. Paul is saying, on the contrary, that the believers will look up to him if he sets them a good example. The minister can sometimes do his best service in this way.

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2. Care for the Public Services (4:13).

While Paul is coming, he says for Timothy to “devote yourself to” these elements of the worship service. The “reading” had to do with the public reading of the Scriptures. This should always be a significant part of the service. The other two items are public functions of the minister.

3. Neglect Not the Gift (4:14-16).

The laying on of hands was not the transmission of a particular right or power but simply a symbol on the part of the elders of their good will and blessing and also of their prayers that God was acting through them. The gift was Godgiven ability to conduct his ministry. Certainly, God calls no one who has no aptness to fulfill the call.

- a. “Be diligent” (4:15). Referring to the conducting of the public services, the “General” is literally saying, “Keep on practicing these things.” Put yourself into it. A preacher must work at the job of developing ministry abilities until the progress is manifested to all.
- b. “Watch” (4:16). Look to your health, your habits, your dress. Watch your doctrine. These things are important.
- c. “Persevere” (4:16). Stick to it and see it through because the salvation of your own soul as well as your hearers depends upon your faithfully fulfilling your ministry. With regard to the carrying out of these commands, Wesley says: “He that is wholly in these will be little in worldly company, in other studies, in collecting books, medals, or butterflies; wherein many pastors drone away so considerable a part of their lives.”

D. HANDLING SPECIAL CASES (5:1 – 6:2)

1. Discipline Adapted to the Offender (5:1-2)

Some wonderful counsel is found here. We are not a political or business organization; the spirit of Jesus must make us tender as well as firm in dealing with matters of discipline.

2. Dealing with Widows (5:3-16)

The problem of what to do with the widows was not a new one (Acts 6). Paul gives some general suggestions, calling special attention to what can be rightly termed “widows who are really alone in the world.” He then lays down five rules to avoid abuses since the Christian resources must be carefully

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economized.

- a. First, clearly state that the family is morally responsible for the upkeep of the widowed mother. To deny this responsibility lowers one beneath the heathen, who have natural love to care for their needy ones.
- b. Widows on the church lists must be at least sixty years old and have met certain other qualifications (5:10). In explanation: apparently, in return for support by the church, certain of the widows should accept responsibilities with regard to the work of the church, such as visiting the sick, the care of orphans, and like deeds of mercy. These "ecclesiastical widows" constitute the list.
- c. Leave the younger widows off the list because their natural desires will soon cause them to neglect the functions of their position if given these responsibilities. Not only that but being younger, they easily become lazy and use their "going about from house to house" in the exercise of the office to become busybodies.
- d. Paul's advice, fourthly, is that these younger widows should remarry and thus not fall into the snare of Satan, probably referred to in verse 6.
- e. Finally, a Christian who had a widow in the family should do all within his power to keep her from becoming the church's responsibility, in order that the limited Christian resources might be free to help those who were truly in need.

3. Dealing with Elders (5:17-25)

- a. Remuneration [ruh-myoo-nr-AY-shun] (5:17-18). One who is in a place of spiritual leadership, particularly teaching and preaching, is worthy of both respect and an adequate salary. In support of this, Paul quotes Deuteronomy 25:4.
- b. Method of trial (5:19-21). A moral charge is not to be entertained unless it can be substantiated by two or three witnesses. Ungrounded rumors can cause serious damage, but proven sins must be openly rebuked. Officers should be dealt with impartially (verse 21).
- c. Hasty ordination (5:22). Paul is saying, "Never be in a hurry to ordain a person, or else you make yourself liable for later sins." Some situations are very obvious, but we must wait for the judgment of others. Verses 24 and 25 are an added warning about laying hands of ordination on a person before the person has proved acceptable according to the standards in Chapter 3. In other words, "Wait and see!" Verse 23 is

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no doubt a parenthetical statement, a thought that occurred to Paul incidentally and might easily be introduced by the common phrase “by the way.” Timothy had some ailment of the stomach, which frequently troubled him. Paul’s medicinal advice is in no sense an excuse for using wine as a beverage.

4. Dealing with Slaves (6:1-2)

Paul takes for granted the system of slavery, but he does not necessarily condone it by not openly condemning it. On the contrary, he is taking the route of all true gospel reform by introducing an attitude that would work like a leaven from within and ultimately abolish the outward evil.

- a. Slaves of pagan masters (6:1). The masters are to be given honor and respect. The slave is to remember that he is to be concerned for the honor of God and conduct himself with this in mind. “That a slave should serve for love and not for fear is the revolution wrought by the Gospel, which ultimately abolished slavery.” (R. F. HORTON)
- b. Slaves of believing masters (6:2). The fact that the master and slave are Christian brothers is not an occasion for the slave to fail in his responsibility. On the contrary, he should render better service for this reason. Here again is the leaven. Brotherhood will eventually erase the master-slave situation. There is neither bond nor free in Christ (see Galatians 3:28).

E. CONCLUDING REMARKS (6:3-21)

The erratic course that Paul pursues in writing this personal letter is intensified in these closing words. He is rapidly jotting down last-minute instructions as they occur to his mind. No organization is intended.

1. A Re-emphasis on Sound Doctrine (6:3, see also 1:10). Here, he is in perfect accord with his previous statement on sound doctrine. He spells out here what he means by “sound words.”
 - a. The words of the Lord Jesus Christ are considered “healthful” words. Paul attaches tremendous significance to the words of Jesus; they are, for him, the standard of righteousness.
 - b. Sound words are, further, words that lead to Christlike living. Any doctrine which encourages sin is a false doctrine. How unsparingly does this condemn unconditional eternal security?

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2. Description of the False Teachers (6:4-10).

Hairsplitters these people argue over insignificant meanings of words in the conceit of their own minds. In the early days, some theologians used to discuss the question, "How many angels could stand on the point of a pin?"

- a. His last description of the false teachers leads him to another related thought (6:6-10). They consider godliness a way to gain, a profitable investment. It is not a new thing to associate oneself with the church for personal advantage. With this as a springboard, Paul discusses, in the words of Alfred Plummer: "The gain of a love of Godliness and the ungodliness of a love of gain." (see *The Expositor's Bible*).
 - b. The motives of these false teachers are all wrong, and thus, they miss the real gain. There is gain in godliness if it is coupled with contentment with our lot in life (6:6). Paul had undoubtedly learned this lesson personally (Philippians 4:11). This gain, however, lies outside the realms of material prosperity. In fact, it is completely independent of it. Conversely, a greedy and grasping spirit becomes a harsh taskmaster with an unrelenting drive. Thus, the "love of money" is the source of "all evil" (6:10).
3. In the next stirring paragraph (6:11-19), Paul issues warnings to Timothy not to be ensnared by any of the foregoing evils. A timely warning for anyone, preacher or layperson. He is warmly exhorted to keep his commission clean until the Second Coming. The climax is another lofty doxology, glorifying God (6:15-16).
- a. In this connection, Paul probably inserts verses 17-19. It is far better to lay up treasures in heaven than on earth. The poet satirized the earthly miser. "To him, the moon was a silver dollar, spun into the sky by some mysterious hand; the sun was a gleaming golden coin - his to purloin; The freshly minted stars were dimes of delight flung out upon the counter of the night. In yonder room, he lies, with pennies on his eyes." (see LEW SARETT, *Masterpieces of Religious Verse*)
4. Paul's final appeal is a very personal entreaty in which he sums up his whole message regarding Timothy's relation to the false teachers (6:20-21).

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heterodoxy [HEH-truh-daak-see]
heresy [heh-ruh-seez]
Gnostic [NOS-tik]
gnosis [NOH-sis]
Gnostics [NAHS-tiks]
emanations [eh-muh-NAY-shnz]
Gnosticism [NAHS-tuh-SIZ-um]
antinomianism [antee-NOH-mee-uhn-ism]
regeneration [ree-jeh-nr-AY-shn]
Chrysostom [kri-SOSS-tum]
apostasy [uh-PAA-stuh-see]
Christendom [KRI-suhn-duhm]
Remuneration [ruh-myoo-nr-AY-shun]

CHAPTER 3

The Epistle of Paul to Titus



NOTES

SECTION 3.1. INTRODUCTION

The Book of Titus has been called an Epistle of “applied Christianity.” Its chief emphasis is upon conduct, as our outline will reveal..

SECTION 3.2. SALUTATION (1:1-4)

The salutation is unusually long and is indicative of the official character of the letter. It includes the three elements of a typical introduction.

A. THE WRITER (1:1-3)

Paul identifies himself in two different ways, but each has a significance.

1. A Servant (1:1a)

Common introduction for Paul. This is his personal status. He considers himself a bond slave of Jesus Christ.

2. An Apostle (1:1-3)

Here is his official status; by it, he discloses the authority by which he is giving the forthcoming instructions.

- a. The aim of his apostleship is furthering the faith and knowledge of the truth. This does not refer to the standard by which he is chosen (1:1).
- b. The hope of his apostleship is eternal life promised by “God, who does not lie” (1:2).
- c. The stewardship of his apostleship is the proclamation of the truth by the commandment of “God our Savior” (1:3).

B. RECIPIENT (1:4)

Titus, like Timothy, is termed Paul’s “true son.” However, we do not find the warm, personal note as in the letters to Timothy. We receive the impression that Titus, though less tenderly loved by the Apostle, was the stronger, and perhaps older, man of the two. Although Titus was a full-blooded Greek and Paul a Jew, the Apostle speaks of a common faith.

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C. THE GREETING (1:4)

Grace and peace are generally the two blessings Paul wishes upon his readers. Here he adds mercy, unique to the Pastorals.

SECTION 3.3. CONDUCT OF LEADERS (1:5-9)

A. TITUS' MISSION (1:5)

We have already seen the difficulty of Titus' assignment. However, he was peculiarly fitted to cope with it. Let it be remembered that he was Paul's personal go-between in the Corinthian [kr-IN-thee-uhn] church problems. There, he had met difficulties of the gravest kind. He must have been a person of firmness, discretion, and tact to warrant such confidence on Paul's part. The church in Crete [KREET] had many imperfect converts and very little organization. It was Titus' mission to purify the Cretan [KREET-tn] Christianity and organize the church.

B. QUALIFICATIONS OF OVERSEERS (1:6-9)

1. The Office

Elder (1:5) and bishop (1:7) are the names of one and the same officer. Each city was to have an overseer or bishop.

2. God's Steward (1:7-9)

Although appointed by Titus, they are God's ministers, administering His household. This is the key to what follows regarding qualifications. The emphasis is on "God's," and the bishop thus must prove himself worthy of the commission which he holds.

- a. His conduct (1:7-8). Conduct was a tremendous problem in the Cretan churches, possibly from a lack of proper teaching. Notice the standard! One would hardly think such instruction ever to be necessary among Christians, but we have to remember the moral fiber of the Cretan and the pagan environment from which he was saved.
- b. His faith (1:9). He must be well grounded in the Word so that he can defend the doctrine (exhort in the sound doctrine) and discipline the offenders ("convince those who oppose").

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SECTION 3.4. ILL EFFECTS OF MISCONDUCT (1:10-16)

The second duty of the bishops, that of convincing those who oppose (1:9), is elaborated on here. There are many offenders in Crete, and Titus is to assist in correcting them lest they further upset the church.

A. THE OFFENDERS DESCRIBED (1:10-12)

They were evidently Jews who had attached themselves to the church and even considered themselves Christians. They would not submit to authority - "rebellious"- and their empty talking had upset certain households (1:11). The word means "to upset a family by conflicting with one member." From the implication of 1:5, they had been disseminating propaganda about clean and unclean meats along with other Jewish distinctions, thus disturbing people's minds. All this was done for the sake of gain (1:11). These conflicts, along with the natural Cretan nature, as truthfully presented by Epimenides [ep-ih-MEN-ih-deez], their own poet (1:12-13), created a serious church problem. Paul's conclusion is that their conduct proved they did not know God (1:16).

B. THE OFFENDERS DISCIPLINED (1:13-16)

In 1:11, the Apostle uses a sharp word, meaning to "stop the mouth either with bridle or muzzle or gag." They are to be rebuked severely in order to produce a healthy-minded church.

SECTION 3.5. THE CONDUCT OF THE CHURCH (2:1-10)

A. THE CHURCH'S SUPREME RESPONSIBILITY (2:1, 10)

A proper understanding of the order of this passage is important to see Paul's emphasis.

1. His exhortation is given in the light of the disturbers just discussed and their effect upon the outside world.
2. The passage has been generally misunderstood in that verses 9 and 10 have been taken as a separate unit, and the last of verse 10 applied only to slaves. A very careful reading and understanding of Paul's purpose will reveal that verse 1 and the last half of verse 10 are a continuity of thought. Verses 2-10 are parenthetical [par-uhn-THET-ik], applying what the Apostle says. A free rendering of the combined verses without the parenthesis would read: "But

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tell them, to the contrary, the kind of life which should result from sound doctrine . . . that they may adorn the doctrine of God our Savior in all things.”

The Church’s supreme responsibility, then, is to so live as to embody and thus adorn the teachings of sound doctrine.

B. ALL WALKS OF LIFE (2:2-10)

1. The standard of Christianity is applicable to every person of whatever age or sex.
2. Self-control is the one characteristic desired above all else. This is the keynote that rings throughout. It carries the Greek meaning of “sound-mindedness,” implying the disciplining of oneself or self-mastery. It is the controlling of one’s conduct, among other things.

SECTION 3.6. THE DYNAMIC OF CONDUCT (2:11-15)

How to control one’s conduct is the question! What with all these natural tendencies, it is assuredly a difficult task. Paul anticipates this and has the answer: The grace of God.

A. HOW WE LIVE (2:11-13)

1. In the Light of the First Appearing (2:11-12)

The first appearing was when He came in grace to provide salvation. Both aspects of the gospel are presented here:

- a. It is the gift of God. There is no way to earn salvation; it is “brought” to us (see Ephesians 2:9). The marginal reading, “that brings salvation to all people, has appeared,” is better.
- b. There must also be evidence that we have received this gift of salvation (2:12). If fruit consistent with the testimony is not produced, one questions the nature of the tree. Such fruit is a denial of certain things and living in a certain manner.

2. In the Light of the Second Appearing (2:13)

The second coming of Christ is a Bible fact. To the Thessalonians, Paul presented it as a comforting thought (10 Thessalonians 4:18), but here he reminds us that it is an event to stimulate right conduct.

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B. BEYOND REDEMPTION (2:14)

After having redeemed us from sin, Christ proposes something more for his purchased people. He wishes to make them a purified, peculiar, and passionate people. It is through purification that the last two come about.

1. Peculiar

Literally “for his own possession”. The sanctified sustain a more intimate relationship with their Lord because, through purification, they have been set apart as the Master’s private treasure (see Hebrews 2:11).

2. Passionate

It is the outbreking of love, a pouring forth of self in zealous work, a natural concomitant of flaming purity. “Come, Almighty to Deliver; Let us all Thy grace receive; Suddenly return, and never, ever more Thy temples leave. Thee we would be always blessing, Serve Thee as Thy hosts above, Pray, and praise Thee without ceasing, Glory in Thy perfect love.” (CHARLES WESLEY).

C. CHARGE TO TITUS (2:15)

1. His Business

It is, first, to “speak” - that is, enunciate the truth; second, it is to exhort - apply the truth to local conditions; and third, it is to “reprove” - that is, to insist upon obedience to the truth.

2. His Authority

Titus is in Crete under apostolic appointment, and has behind him the authority of the Church. But will such an authority be respected by these rebellious congregations? Apparently, his authority must come from his own integrity and strength of character. This is implied by the last phrase of verse 15.

3. Be Not Despised

This is different from Timothy’s warning (1 Timothy 4:12). Literally, Paul says, “Let no person think around you,” whereas to Timothy, he said, “Do not let them think down on you.” Here is implied the possibility of thinking mental circles around Titus. He must do thinking which will command authority. The world respects a man who knows his way around; therefore, ministers should be specialists in religion.

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SECTION 3.7. CHRISTIANS AND SOCIETY (3:1-8)

A. THEIR DUTY (3:1-2)

Paul is probably thinking about the rebellious nature of the Cretans since they were known as turbulent people. He wanted Titus to remind them that, being Christians, it was their duty to be obedient to the civil rulers and thus maintain peace and liberty.

B. THEIR FORMER CONDITION (3:3-7)

If the rulers do not seem to understand Christian ways, remind the Christians that they, too, were once in the same unrenewed condition, and it is only by God's grace that they have been transformed.

C. WARNING (3:8)

If they claim to have received this great grace, let their lives give evidence of it. Conduct again!

SECTION 3.8. THE CHRISTIAN AND HERESY (3:9-11)

A. THINGS TO AVOID (3:9)

As in 1 Timothy, foolish questions and contention over incidental matters are but productive of evil.

B. THE PERSISTENT FALSE TEACHER (3:10-11)

He must be given a fair chance, but after two warnings, he has condemned himself. The "divisive person" carries the meaning of "factious" or "choosing of a party." For the safety of the church, an ailing member, unresponsive to treatment, must be "amputated."

SECTION 3.9. CONCLUSION (3:12-15)

Paul is sending a replacement, and upon his arrival, Titus is to hasten to Nicopolis [neh-KA-puh-lis]. He is to take care of the travel needs of Zenas [ZEE-nas] and Apollos [uh-PAA-lowz]. Notice Paul's mark of greatness - concern for his

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helpers' welfare and his personal feeling for some of the Cretan Christians (3:15). However, there is also lacking the personal touch so prevalent in his letters to Timothy. He apparently closes the letter with haste.

Corinthian [kr-IN-thee-uhn]
Crete [KREET]
Epimenides [ep-ih-MEN-ih-deez]
parenthetic [par-uhn-THET-ik]
Nicopolis [neh-KA-puh-lis]
Zenas [ZEE-nas]
Apollos [uh-PAA-lowz]

CHAPTER 4

The Second Epistle of Paul to Timothy



NOTES

SECTION 4.1. INTRODUCTION

This is Paul's last writing. To correctly interpret the atmosphere of this Epistle, we must remember that Paul constantly has in mind his imprisonment, his impending death, and his past sufferings for the sake of Christ. He has little to say about doctrinal or ecclesiastical [uh-klee-zee-A-stuh-kul] matters. It is almost like a father writing a son to bequeath him his business, the great interest of his life. We listen to the old Apostle as he faces the end, committing his work to the younger man. Paul's heart is unveiled time and again.

SECTION 4.2. SALUTATION (1:1-2)

A. AUTHOR (1:1)

Paul could claim many things, but he is still all absorbed in the glorious privilege of preaching the gospel of Jesus Christ. Notice at the very outset that his mind is filled with his fate. He is thinking of the "promise of life" and "with a view to the fulfillment of the promise." It is life in Christ, including both the present life and the future. Paul's concern is chiefly with the life to come.

B. RECIPIENT (1:2)

He uses an endearing term, "dear." In 1 Timothy, it was "true". Note the change of emphasis. Now, he is more personal, not less concerned with the character of Timothy's faith, but more sure of it and more closely attached to him.

C. GREETING (1:2B)

Paul uses the threefold greeting common to the Pastorals.

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SECTION 4.3. EXHORTATIONS TO TIMOTHY (1:3 - 2:26)

A. PAUL'S THANKSGIVING FOR TIMOTHY (1:3-14)

1. Timothy's Heritage (1:3-5)

Intense personal passage. Paul thanks his father's God, whom he serves with a clear conscience, for Timothy and tells him of his unceasing prayers on his behalf. The memory of the touching parting of the two, along with the faith of Timothy's maternal forebears, stirs Paul deeply. To recall the events of winning a soul and his consequent spiritual life is thrilling to anyone.

2. "Fan into Flame" (1:6-14)

Possibly, the difficulties of the task had caused Timothy to become despondent, and the "gift" was becoming dim. "Fan into flame the gift" is Paul's exhortation. This strikes the dominant theme of the Epistle.

- a. Do not let fear quench it (1:7-11). Many perceive that Timothy was naturally timid, sensitive, and weak. His natural shrinking would cause him to fail to assert the authority with which he was empowered by the laying on of hands.
 - i. The nature of the gift (1:7). It is not of cowardice but of:
 - a. Power. Characteristic word of Paul. Holy courage to face evil and correct false teachers. Opposed to a quailing spirit.
 - b. Love. The same love in 1 John 4:18 which drives out fear.
 - c. Discipline. The Greek does not mean "sound mind" but enabling power to exercise self-control over his natural weaknesses.
- b. Be not afraid to suffer (1:8-11). Witnessing for Christ will have its share, and identification with Paul could also bring its share. The Apostle's encouragement is that we do not suffer alone. God will supply strength, the earnestness of which we have already received in his saving power (1:9-10).
- c. Paul is not ashamed (1:12-14). He exhorts Timothy to "not be ashamed" (1:8) and now testifies to not being ashamed, even though he is now in chains because of his preaching. Verse 12 is one of the great assurance verses of the Bible. Literally, Paul says, "He is able to keep my deposit."

Consider the possibility of this meaning the gift which God had placed on deposit with Paul. The Greek admits of that meaning, and it is really more in

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line with the context. God is able to help Paul guard his own gift, and is able to do the same for the gift deposited with Timothy.

B. FRIEND OF THE FRIENDLESS (1:15-18)

This pathetic passage is one of the reasons Alfred Plummer characterizes this Epistle as “a striking but thoroughly natural mixture of gloom and brightness”. (see The Expositor’s Bible)

1. The Deserters (1:15)

It was not an “Elijah spirit” that caused Paul to be so inclusive in speaking of his deserters, but it can be easily understood by maintaining that all those to whom he applied for help refused to assist in his defense. Possibly there were men (one might hazard a guess they were Christian lawyers) residing in Asia who could have defended Paul in the courts at Rome, but none would take his case.

2. The Friend (1:16-18)

Thank God for Onesiphorus [oh-neh-SIF-oh-ruhs], who stood by Paul. The implication, however, is that this good man had died by the time this letter was written.

C. A GOOD FELLOW SOLDIER (2:1-13)

In the light of the foregoing, Timothy is exhorted to be strong by “keeping in touch with the power” (meaning of “be strong in the grace”). Christ is the Dynamo, but power flows only to those in contact.

1. Preserve the Truth (2:1-2)

Possibly a fleeting thought which passes through Paul’s mind to perpetuate the message of the apostles. It is our responsibility to be custodians of the truth and preserve it untainted for future generations.

2. Endure Hardness (2:3-6)

The meaning of this exhortation seems to be that a good soldier will be willing to suffer hardship for his cause. In illustrating the point, Paul uses three metaphors, departing from his first picture in the last two.

a. The soldier. A soldier does not become entangled in civilian affairs but is

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concerned only with his military career.

- b. The athlete. No matter how well a contestant competed in the games, even though he was the apparent victor if he had broken any of the rules of the game, he was disqualified from the victor's crown and sometimes punished, a disgracing experience (see 1 Corinthians 9:27 for the same metaphor).
 - c. The farmer. The husbandman must work before he receives a harvest. So, interprets John Wesley, "Unless he labor first, he will reap no fruit."
3. Consider My Instructions (2:7)

The whole point of these is that one must meet certain conditions to reap rewards in any realm, and it is no less true in the ministry.

4. Paul's Own Suffering (2:8-13)

Paul feels that he is expendable in the work; it is the ongoing of the Word that counts (2:9). After all, the gospel justifies all the hardship and suffering accompanying its preaching. However, he takes consolation in the resurrection [reh-zr-EK-shn] of Christ.

D. THE APPROVED WORKMAN (2:14-26)

1. As to Wordy Debates (2:14-18)

Timothy is to solemnly charge the teachers to speak as if in the immediate presence of God. Such a frame of mind would certainly reduce unwarranted liberties with the truth.

- a. Avoid them (2:14, 16-18)
 - i. Their nature. Dr. H. Orton Wiley once said: "When in a mental fog, attend to definitions." This is far different from the senseless disputations about words mentioned here: a controversial spirit and an unwillingness to take the plain truth of scripture.
 - ii. Their results. These disputations only upset the church (1 Timothy 6:20) and divert people's attention from the main things. They eat like "gangrene" on the life of the church. Hymenaeus [hy-meh-NAY-uhs] (mentioned in 1 Timothy 1:20) and Philetus [fi-LEE-tuhs] had mishandled the truth about the resurrection, probably spiritualizing it, until they had caused some to lose their faith. No doubt, the

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resurrection heresy was the result of the Gnosticism prevalent in Ephesus.

- b. On the contrary (2:15), Timothy is to be diligent in presenting himself as a God-approved workman, one whose work will not “cause God to blush.” Probably the best translation here is “handling aright the word of truth”. These others had mishandled and corrupted it; the true workman is to follow a straight course in handling the Word.

2. The True Test of the Workman (2:19)

The foundation of God is unaffected by these distortions of truth and places esteem upon the workman who meets the twofold test that it prescribes.

- a. He must in some way show that God is with him - “The Lord knows those who are his.”
- b. His life must correspond with the Word - “Everyone who confesses the name of the Lord must turn away from wickedness.”

3. The Character of the Good Workman (2:20-21)

Paul recognizes that there are both good and bad elements in the church, and so compares it to a household with its various sets of dishes. Most homes have a common set, which is used day by day, and a set of china or company sets, which is used only on special occasions. The latter are to be seen; are for nobler, higher service. The false teachers have responded to this “earthen nature” and thus have become vessels unto dishonor. Paul’s advice is to be purged from the “earth-bound nature” if to be an approved workman equipped for good work in the Master’s service.

4. Further Suggestions on Being an Approved Workman (2:22-26)

- a. Moral. There is a striking contrast of words in verse 22. He is to flee (Greek, have the habit of fleeing without delay or discussion) from the flaming lusts of youth but is to follow after (steady pursuit) the virtues mentioned.
- b. Doctrinal (2:23). Once again, he is reminded to ignore futile disputations.
- c. Social (2:24-26). The minister’s attitude is meekness and patience. “This command has been broken by the Lord’s servants perhaps as often as any injunction in the New Testament” (Ralph Earle). The results of such a spirit may be the recovery of those who are stumbling.

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SECTION 4.4. THE CRISIS OF APOSTASY (3:1-17)

Paul is reminding Timothy that crucial days are ahead, warning him of their character and telling him how to meet them. The “last days” evidently refer to the time immediately before the return of Christ. The implication that Paul believed they would come to pass in Timothy’s day only reflected the prevalent apostolic belief in Jesus’ immediate return.

A. DESCRIPTION OF THE APOSTASY (3:1-9)

It will be a corrupted age. This listing may be roughly divided into four divisions, each having to do with corruption:

1. Corrupted Attention

Lovers of their own selves, covetous, boasters, proud, blasphemers [BLAS-fer-merz], incontinent (no self-control), fierce, heady, and high-minded (puffed up).

2. Corrupted Relations

Without natural affection, disobedient to parents, unthankful, unholy trucebreakers (unforgiving), false accusers, despisers of those who are good.

3. Corrupted Knowledge

Ever learning, (medicine, science, physics, even religion) but never coming to the knowledge of the truth. People have learned to do about everything else but get along with themselves. Christ is the Truth.

4. Corrupted Religion

Lovers of pleasures more than lovers of God, having a form of godliness but denying its power. Head knowledge but no heart knowledge, not allowing their piety to exert any influence on their lives.

5. The Apostates (3:8-9)

Paul compares them to the two magicians who withstood Moses in Pharaoh’s court. Their deviation from the truth will be so marked that they will find little acceptance.

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B. PROTECTION AGAINST THE APOSTASY (3:10-17)

1. No Tempering the Storm (3:10-13)

Paul can offer no consolation that God will shield his people. Rather, he points out his own life in contrast to the apostates and reminds Timothy of his own knowledge of what happened as a result of such a life. He further assures the young minister that all who follow this manner of life will face opposition. His encouragement is that God will insulate his servant and deliver him as He did Paul.

Note that Paul says (verse 13), “evil men and impostors” will grow worse. Timothy is to expect no reprieve in opposition by any change for the better in the opposers to the truth; the course of carnal people is in the other direction.

2. The Mainstay in the Storm (3:14-17)

- a. Hold to the first faith (3:14). Paul could have well called Jeremiah to witness here (Jeremiah 6:16). The Apostle points to the character of those who imparted Timothy’s original faith.
- b. Stand on the Word (3:15-17). Timothy had been taught the Scriptures from infancy. They were in the very warp and woof of his character, and they could be depended on to lead correctly. What a wonderful privilege to be so trained! Verses 16 and 17 are crucial verses in the Bible concerning the inspiration of the Scriptures.

SECTION 4.5. FINAL CHARGE TO TIMOTHY (4:1-8)

It is as if the old warrior is wrapping up all his instruction in one bundle and saying, “Here it is; the torch is yours to bear. It will not be easy, but even though people will not willingly hear sound doctrine, do not compromise. I have completed my last battle; it is yours now to fight.” With this handing over of the commission, the aging Apostle pulls himself to his full spiritual stature and echoes his unfaltering faith in “his” gospel with the most thrilling swan song of the ages. Who can be sad in the face of such triumphant faith? “And may there be no sadness of farewell when I embark; for tho’ from out our bourne of Time and Place the flood may bear me far, I hope to see my Pilot face to face when I have crossed the bar.” (ALFRED TENNYSON).

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SECTION 4.6. LAST WORDS (4:9-22)

With this great climax of feeling, Paul seems once again to be overcome with a feeling of loneliness. He is earnestly concerned to see Timothy (verses 9, 21). All have left him except Luke - some on the King's business, some because of failure in faith.

A. PERSONAL DESIRES (4:13)

1. The Cloak

His old body was feeling the result of the exposure and afflictions suffered for Christ's sake. The dampness of the dungeon was no doubt causing him much discomfort.

2. The Books

Paul was a student to the end. Like many other preachers, his books were his friends.

3. The Parchments

The Old Testament; this is especially true since his heart was hungry to feed on the Word of God.

B. WARNING AGAINST AN EVILDOER (4:14-15)

We are left to pure conjecture regarding this metalworker (Alexander) and what was the precise nature of his opposition. Evidently, he had some personal animosity against Paul.

C. PAUL'S FIRST DEFENSE (4:16-18)

He probably refers to a preliminary trial of which Timothy had not heard. The Greek here is the almost exact reproduction of our expression "to leave in the lurch". He means that none stood by his side to counsel or defend him. But, notice the Apostle's generous spirit (4:16). This does not mean that Luke also left him, but only implies that he was unable to give assistance, willing though he might have been. In striking contrast to his timid friends, "the Lord" stood by his side.

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D. CLOSING (4:19-22)

It is with evident reluctance that the old Apostle bids farewell to his young friend, and it is with equal reluctance that we likewise bid farewell until we shall join him in the receiving of the crown laid up for all who also look forward to Christ's return.

ecclesiastical [uh-kee-zee-A-stuh-kul]

Onesiphorus [oh-neh-SIF-oh-ruhs]

resurrection [reh-zr-EK-shn]

Hymenaeus [hy-meh-NAY-uhs]

Philetus [fi-LEE-tuhs]

blasphemers [BLAS-fer-merz]

STUDY QUESTIONS



NOTES

CHAPTER 1. BACKGROUND

1. Paul was officially known as the General Superintendent of church.
 - A. True
 - B. False
2. The pastoral epistles hold a very unique place in the writings of Paul.
 - A. True
 - B. False
3. The pastoral epistles contain the earliest account which we have of the polity of the church.
 - A. True
 - B. False
4. Which of these is true of Paul's first letter to Timothy?
 - A. It primarily deals with Paul's upcoming trip to Jerusalem.
 - B. It primarily deals with Paul's upcoming trip to Rome.
 - C. It deals with both the minister's care of the church and the minister's personal responsibility.
 - D. none of these
5. Which of these is NOT true about Timothy?
 - A. He was probably born in Lystra.
 - B. He was an old man whose life fulfilled the meaning of his name.
 - C. His father was a Greek.
 - D. His name refers to being "honored of God."
6. Which of these is NOT true about Titus?
 - A. He was converted under Paul's preaching.
 - B. He is not mentioned by name in the Book of Acts.
 - C. He carried Paul's second letter to the Corinthians.
 - D. He was stationed in Rome at the time he received Paul's letter.
7. Timothy probably outlived Paul by about 30 years.
 - A. True
 - B. False

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8. Titus was sent to supervise people who were well respected in the world of his day.
- A. True
 - B. False

CHAPTER 2. THE FIRST EPISTLE OF PAUL TO TIMOTHY

9. Which of these elements characterize the opening of first century correspondence?
- A. the author
 - B. the recipient
 - C. the greeting
 - D. all of these
10. What relationship did Timothy have with Paul?
- A. spiritual son
 - B. tentmaker
 - C. cousin
 - D. none of these
11. Why did Paul leave Timothy in Ephesus?
- A. Timothy was sick.
 - B. The church members requested Timothy to stay.
 - C. Paul had to proceed to Macedonia.
 - D. none of these
12. What is true about the false teachers in Ephesus?
- A. Paul identifies them by name.
 - B. Timothy was not to deal with them severely.
 - C. Their main fault lies in their incorporation of politics in the Gospel message.
 - D. none of these
13. The false teaching in Ephesus was apparently Jewish and Gnostic.
- A. True
 - B. False
14. Gnostic teachers allegorized the Old Testament to clarify the biblical teaching.
- A. True
 - B. False

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15. Gnostic teaching insisted that matter is evil.
 - A. True
 - B. False
16. Jewish Gnosticism produced idle questioning and immorality.
 - A. True
 - B. False
17. Paul insisted that righteous people still need the Jewish law even though they are Spirit-led and do by nature the things required by the law.
 - A. true
 - B. false
18. What is the aim of the teaching of sound doctrine?
 - A. producing of love out of a pure heart
 - B. a good conscience
 - C. a genuine faith
 - D. all of these
19. Which is true of Paul's deliverance from his former life?
 - A. It was a mighty deliverance.
 - B. He was once a false teacher.
 - C. He was ignorant in unbelief.
 - D. all of these
20. Which is true of Timothy's ordination?
 - A. It was effected through prophesying.
 - B. He had been divinely separated by the Holy Spirit.
 - C. He had been ordained by Paul and the presbyters.
 - D. all of these
21. Paul's treatment of Hymenaeus and Alexander gives us the right to abandon certain people to go to hell (1:8).
 - A. True
 - B. False
22. Paul insisted that prayer must occupy a prominent place in public worship.
 - A. True
 - B. False

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23. Which of these is included in Paul's presentation of public prayer?
- A. supplications
 - B. intercessions
 - C. thanksgivings
 - D. all of these
24. Which of these is included in Paul's presentation of the scope of prayer?
- A. It is not to be limited to a few local needs.
 - B. It must include national needs.
 - C. It must include worldwide needs.
 - D. all of these
25. Paul believed that prayer made a difference in national affairs and brought about conditions favorable to the spread of the gospel.
- A. True
 - B. False
26. God wishes all people to come to the knowledge of the truth.
- A. True
 - B. False
27. The Gnostics correctly insisted that Jesus Christ had a "ghost-body".
- A. True
 - B. False
28. People who lead in public prayer do not need to be morally and spiritually fit.
- A. True
 - B. False
29. What is true of Paul's standard of attire for women in the assembly?
- A. Feminine modesty is important to moral and spiritual life.
 - B. Feminine modesty is necessary for the wholesomeness and well-being of society.
 - C. Any type of dress which draws attention to or excessively exposes the body of the wearer is immodest.
 - D. all of these

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30. Which is true regarding Paul's statements about church officers?
- A. At the time of the Pastorals, church organizations had made little progress.
 - B. Bishop comes from episkopos, having the meaning of overseer.
 - C. Deacon comes from diakonos and carries the meaning of servant.
 - D. all of these
31. Which is not one of the areas of Paul's qualifications of bishops?
- A. spiritual
 - B. social
 - C. financial
 - D. all of these are areas of Paul's qualifications
32. Paul's qualifications for deacons are very different from those of bishops.
- A. True
 - B. False
33. The central passage of 1 Timothy is 3:14-16.
- A. True
 - B. False
34. Paul's use of "the faith" in chapter 4 is a new term meaning "a body of doctrine constituting true Christianity."
- A. True
 - B. False
35. Faithful ministers keep their people aware of the dangers that they face in the world and the church.
- A. True
 - B. False
36. Paul did not think ministers need to take the time and trouble to keep themselves spiritually fit.
- A. True
 - B. False
37. Which is true of Paul's guidance for dealing with widows
- A. No widows should remarry.
 - B. Widows on the church lists must be at least seventy years old.
 - C. The family is morally responsible for the upkeep of the widowed mother.
 - D. all of these are true

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38. Which is true of Paul's guidance for dealing with elders?
- A. One who is in a place of spiritual leadership, particularly teaching and preaching, is worthy of both respect and an adequate salary.
 - B. A moral charge is not to be entertained unless it can be substantiated by two or three witnesses.
 - C. Never be in a hurry to ordain a person, or else you make yourself liable for later sins.
 - D. all of these
39. Paul takes for granted the system of slavery, but he does not necessarily condone it by not openly condemning it.
- A. True
 - B. False
40. Paul insists it is far better to lay up treasures on earth than in heaven.
- A. True
 - B. False

CHAPTER 3. PAUL'S LETTER TO TITUS

41. The Book of Titus has been called an Epistle of "applied Christianity."
- A. true
 - B. false
42. Which is not one of the ways Paul identifies himself in his letter to Titus?
- A. servant
 - B. apostle
 - C. prince
 - D. Paul identifies himself in all of these ways.
43. Which is not true of Paul's relationship to Titus?
- A. Titus, like Timothy, is termed Paul's "true son."
 - B. We find the same warm, personal note in Titus as in Paul's letters to Timothy.
 - C. We receive the impression that Titus was older than Timothy.
 - D. Titus was a full-blooded Greek, and Paul was a Jew.
44. In Titus, Paul added "mercy" to his normal "grace and peace" blessing.
- A. True
 - B. False

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45. Conduct was a tremendous problem in the Cretan churches, possibly from a lack of proper teaching.
- A. True
 - B. False
46. Paul urged Titus not to rebuke the offenders in the Cretan churches.
- A. true
 - B. false
47. Paul affirmed the Church's supreme responsibility is to so live as to embody and thus adorn the teachings of sound doctrine.
- A. true
 - B. false
48. Which is true of Paul's meaning of "self-control"?
- A. Self-control is the one characteristic desired in all.
 - B. Self-control carries the meaning in the Greek of "sound-mindedness."
 - C. Self-control implies disciplining oneself.
 - D. all of these
49. Paul's answer to how to control one's conduct is "the grace of God."
- A. True
 - B. False
50. Fruit consistent with one's testimony does not need to be produced.
- A. true
 - B. false
51. After redeeming us from sin, Christ has nothing more for his people.
- A. True
 - B. False
52. Which is not true of Titus' authority?
- A. Titus is in Crete under apostolic appointment.
 - B. He has behind him the authority of the Church.
 - C. He does not need to show his integrity and strength of character.
 - D. all of these are true of Titus' authority

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53. What is different about Paul's warning to Titus (2:15) in contrast to his warning to Timothy (1 Timothy 4:12)?
- A. Literally, Paul tells Titus, "Let no person think around you."
 - B. Paul implies the possibility of people thinking mental circles around Titus.
 - C. Titus must do thinking which will command authority.
 - D. all of these
54. Paul suggested that Christians have no duty to be obedient to the civil rulers.
- A. True
 - B. False
55. Paul claimed that persistent false teachers must be given a fair chance, but after two warnings, they condemned themselves.
- A. True
 - B. False

CHAPTER 4. PAUL'S SECOND LETTER TO TIMOTHY

56. Probably Paul's last writing was his second letter to Timothy.
- A. true
 - B. false
57. One notices at the very outset of his second letter to Timothy that Paul's mind is filled with his fate.
- A. True
 - B. False
58. Which is true of Paul's expression of closeness to Timothy?
- A. He uses the term "dear."
 - B. He refers to Timothy as his cousin.
 - C. He recognizes their mothers are sisters.
 - D. all of these
59. Which is true of Paul's estimate of Timothy's life prior to his conversion?
- A. He was far from God as a great sinner.
 - B. He had no knowledge of God.
 - C. His mother and grandmother's faith influenced him very much.
 - D. all of these

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60. Paul's exhortation for Timothy to "fan into flame the gift" is the dominant theme of 2 Timothy.
- A. True
 - B. False
61. Paul's trials caused him to be ashamed of the Gospel.
- A. True
 - B. False
62. Onesiphorus stood by Paul during his trial.
- A. True
 - B. False
63. It is not our responsibility to be custodians of the truth to preserve it for future generations.
- A. True
 - B. False
64. What metaphors did Paul use for enduring hardships?
- A. soldiers and civilians
 - B. athletes
 - C. farmers
 - D. all of these
65. The gospel justifies all the hardship and suffering accompanying its preaching.
- A. True
 - B. False
66. Paul admonishes Timothy to solemnly charge teachers to speak as if in the immediate presence of God. .
- A. True
 - B. False
67. Paul admonished Timothy to be diligent and present himself as a God-approved workman.
- A. True
 - B. False

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68. Which is not true about Paul's true test of Christian workers?
- A. They must show in some way that God is with them.
 - B. Their lives must correspond with the Word of God.
 - C. They don't need to turn away from wickedness.
 - D. all of these are true about Paul's test of workers
69. Paul's words to Timothy reflect the prevalent apostolic belief in Jesus' immediate return.
- A. True
 - B. False
70. Which is true of Paul's description of the apostasy in 3:1-9?
- A. corrupted attention
 - B. corrupted relations
 - C. corrupted knowledge
 - D. all of these
71. Paul compares the apostates to the two magicians who withstood Moses in Pharaoh's court
- A. True
 - B. False
72. 2 Timothy 3:16-17 are crucial verses in the Bible concerning the inspiration of the Scriptures.
- A. True
 - B. False
73. As Paul wraps up this second letter to Timothy, he essentially says: "The torch is yours."
- A. True
 - B. False
74. In Paul's conclusion, he seems to be overcome with a feeling of happiness.
- A. True
 - B. False
75. What did Paul personally desire in his conclusion?
- A. his cloak
 - B. his books
 - C. his parchments
 - D. all of these

METHODS OF STUDY

Have you enjoyed this study of Paul's prison letters? Do you wish to study further? If so, here are a few more suggestions.

1. Compare the relationship of the pastoral epistles to the prison epistles.
2. Contrast Paul's relationship with Timothy with his relationship with Titus.
3. Contrast Paul's first letter to Timothy with his second letter to Timothy.
4. Examine Paul's views of apostasy in the pastoral epistles.
5. Examine Paul's views of Gnosticism in the pastoral epistles.
6. Examine Paul's views of leadership in the pastoral epistles.

May Jesus, the Head of the Church, become even more influential in your life as you study the Pastoral Epistles!

PRONUNCIATION GUIDE

NOTES

antinomianism [antee-NOH-mee-uhn-ism]
Apollos [uh-PAA-lowz]
apostasy [uh-PAA-stuh-see]
blasphemers [BLAS-fer-merz]
Christendom [KRI-suhn-duhm]
Chrysostom [kri-SOSS-tum]
Colosse [kuh-LOS-eye]
Corinthian [kr-IN-thee-uhn]
Crete [KREET]
ecclesiastical [uh-klee-zee-A-stuh-kul]
emanations [eh-muh-NAY-shnz]
Ephesian [uh-FEE-zuhn]
Ephesus [EH-fuh-suhs]
Epimenides [ep-ih-MEN-ih-deez]
gnosis [NOH-sis]
Gnostic [NOS-tik]
Gnosticism [NAHS-tuh-SIZ-um]
Gnostics [NAHS-tiks]
heresy [heh-ruh-seez]
heterodoxy [HEH-truh-daak-see]
Hierapolis [hyr-ap-uh-lus]
Hymenaeus [hy-meh-NAY-uhs]
Laodicea [lay-aa-duh-SEE-uh]
Lystra [LIHS-truh]
Macedonia [MAS-uh-DOH-nee-uh]
Mediterranean [MED-uh-tuh-RAY-nee-un]
metropolitan [meh-truh-PAA-luh-tn]
Nicomolis [neh-KA-puh-lis]
Onesiphorus [oh-neh-SIF-oh-ruhs]
parenthetic [par-uhn-THET-ik]
Pentecost [PEN-tuh-kaast]
Pergamum [PUR-guh-muhm]
Philadelphia [fi-luh-DEL-fee-uh]
Philetus [fi-LEE-tuhs]
regeneration [ree-jeh-nr-AY-shn]
Remuneration [ruh-myoo-nr-AY-shun]
resurrection [reh-zr-EK-shn]
Sardis [SAR-dis]

PRONUNCIATION GUIDE



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Smyrna [SMUR-nuh]
Tarsian [TAR-si-uhn]
Thyatira [thai-uh-TEE-ruh]
Zenas [ZEE-nas]