

READ The BIBLE Together



I & II TIMOTHY

16th November 2014 – 14th February 2015

**SHALOM CHURCH, SINGAPORE
(Upholding the 1689 Baptist Confession of Faith)**

Day 1 & 2 Read **Introductory Notes – I TIMOTHY** below.

Historical Background

Paul wrote **I TIMOTHY** to *Timothy* when the latter was in Ephesus (**I TIMOTHY 1:3**). Before this letter was written, the following events have taken place:

- (A) The birth, death, resurrection and ascension of *Jesus Christ* our Lord (read the **Four Gospels** for details)
- (C) The Holy Spirit has been poured out on the Christian Church, and the gospel has reached people living in Jerusalem, Judea, Samaria and Galilee. Most of the people who were Christians then were Jews (read **ACTS 1-12** for details)
- (D) Missionary outreach to Gentiles began with *Paul* and *Barnabas* being sent out from the church at Antioch. *Paul* embarked on at least three missionary journeys to preach the gospel to many places in Asia Minor and Europe. He was arrested in Jerusalem and finally brought to Rome where he remained under house arrest for two years (read **ACTS 13-28** for details)
- (E) It is likely that after two years, *Paul* was released from house arrest, and started to move about freely once more, preaching the gospel in many places. From **I TIMOTHY 1:1-3**, we know that he has left *Timothy* in Ephesus while he himself has gone into Macedonia. It is likely that not long afterwards, *Paul* wrote **I TIMOTHY** to *Timothy*.

Author

I TIMOTHY 1:1 states clearly that the apostle *Paul* was the author of this epistle.

In the last 150 years, there had been many ‘scholars’ who raised questions about this simple fact, choosing to speculate that **I TIMOTHY** was written by someone using *Paul’s* name. If this is so, then the author is actually telling us an untruth in **I TIMOTHY 1:1**, and if he is already lying to us right at the beginning of the epistle, what assurance do we have that he is telling us the truth in the rest of the epistle?

So we are back to our simple observation: **1:1** says that *Paul* wrote this epistle, and we accept it.

Recipient

I TIMOTHY 1:2 states that *Timothy* was the recipient. While it is true that *Timothy* was the immediate recipient, we note that in the very last line of this epistle (**6:21**), *Paul* said, “*Grace be with you* (plural)”. This alerts us to the fact that although *Paul* was speaking to *Timothy* directly, he expected the church in Ephesus to be listening in. In short, this epistle wasn’t just meant for *Timothy*, it was also meant for the church in Ephesus.

Purpose

There was disorder in the church in Ephesus. This was the occasion that prompted *Paul* to leave *Timothy* there to deal with the issues, and then followed up with this epistle to *Timothy*. This is clear from **I TIMOTHY 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 disorder in the Ephesian church has something to do with false teachings propagated by some church leaders! This can be seen from **I TIMOTHY 1:3** where *Timothy* was reminded to *charge some that they teach no other doctrine . . .* What were these men teaching?

- **1:4** ~ *nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith.*
- **1:7** ~ *desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.*
- **4:1-3** ~ *Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth.*

Apparently, these false teachers (leaders within the church!) presented themselves as teachers of the Law (Old Testament Law). Based on their understanding of the Law, they began to teach the people fables and endless genealogies. One application arising from their doctrine was a form of asceticism – no marriage and no consumption of certain food. Presumably, if one practiced this form of asceticism, one would be holier and hence more acceptable to God. To *Paul*, such teachings come from demons, not God!

What we are observing was actually the fulfillment of *Paul's* prophecy in **ACTS 20:29-30**. At his meeting with the elders of the Ephesian church at Miletus, he had warned them that after his departure, savage wolves would come in among them, not sparing the flock. In addition, "*from among yourselves, men will rise up, speaking perverse things, to draw away disciples after themselves!*"

From **I TIMOTHY 1:20**, we know that *Hymenaeus* and *Alexander* were two of these men. There could be others still within the leadership of the church! In light of this, we can now better appreciate why . . .

- *Paul* gave those instructions concerning the choice of elders and deacons in **I TIMOTHY 3**. Having the wrong men in these offices will have very serious adverse impact on the church! The Ephesian church was then experiencing this unfortunate situation of having leaders teaching '*other doctrine*' and leading the flock astray!
- *Paul* urged *Timothy* and the Ephesian church to honor elders who rule well, especially those who labor in word and doctrine, and not to receive accusations against an elder except from two or three witnesses.

Since the severe disorder in the church came from some of the leaders, it was very easy for the believers to be disrespectful towards all the leaders and start to accuse them of all sorts of things! There was therefore a need to make distinctions (*honor those who rule well, especially . . .*) in order to be fair and just, and not fall into miscarriages of justice.

After reading the **Introductory Notes – I TIMOTHY** above, write down . . .

- (a) What struck you:
- (b) What questions you want to ask:
- (c) Since the epistle was written to *Timothy* and the Ephesian church, is this epistle meant for us? Explain.

Day 3 Read **I TIMOTHY 1:1-2**

1. In his salutation, *Paul* called himself an apostle of Jesus Christ. (**Verse 1**)
 - (a) What is an apostle and what does it mean to be Christ's apostle?
 - (b) He said that he was an apostle of Jesus Christ by God's commandment? What do you think this means?

2. In his salutation, what did *Paul* say about God and Christ? (**Verse 1**)

God:

Christ:

Can you say the same concerning God and Christ? (Meaning, can you identify with what *Paul* says here and agree whole-heartedly with it?) Please answer with more than just a “Yes/No”.

3. In his salutation, *Paul* called *Timothy* ‘*his true son in the faith*’.

(a) What does this mean?

(b) Can you call someone ‘*my true son in the faith*’? Should you? Elaborate and discuss with your RTBT group.

Day 4 Read **I TIMOTHY 1:3-7**

Right after the salutations, *Paul* launched straight into the problem facing the Ephesian church. In these 4 verses, he gave a summarized form of the issues that *Timothy* would have to handle.

1. According to **verse 3**, *Paul* wanted *Timothy* to remain in Ephesus and charge some men to ‘*teach no other doctrine*’.

This phrase is very significant. “*No other doctrine*” implies that there is first of all a set of beliefs called sound doctrine. To deviate from sound doctrine, one would then be guilty of teaching “*other doctrine*”.

This reminds us of what *Paul* said in **GALATIANS 1** – “*another gospel*”, which implies there is a true gospel and the deviation propagated among the Galatians then was called “*another gospel*”.

What would “*sound doctrine*” look like? **I TIMOTHY 6:3** gives us a very clear answer:

If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness . . .

Sound doctrine = wholesome words = words of our Lord Jesus Christ. This means the teachings of Jesus. Where would we get the teachings of Jesus? From His apostles! Hence, early in the Christian church, there is a set of beliefs known as apostles’ teaching/doctrine. It is so well defined that if one deviates from it, it is “*other doctrine*”.

The practical implication of “*sound doctrine*” is godliness! The teachings of Jesus understood and lived out will result in godliness. Conversely, following “*other doctrine*” would result in ungodliness!

2. In teaching “*other doctrine*”, these false teachers were devoting themselves to fables and endless genealogies (**verse 4**).

(a) The practical result of such teaching:

Instead of _____, there were _____!
(**Verse 4**)

(b) From what did these false teachers stray? (**Verses 5-6a**)

(c) As a result of this straying, what did they turn to? (**Verse 6b**)

3. According to **verse 7**, what was the aspiration of these false teachers, and where was the problem?

Day 5 Summary/Review of **I TIMOTHY 1:3-7**

After you have reviewed your answers in Day 4 above, attempt:

(a) Summarize the contents of the “*other doctrine*” of these false teachers, noting its salient points:

(b) What are the reason(s)/motivation(s) for these false teachers in taking this heretical path?

Now, think of one application for yourself arising from these 4 verses:

Day 6 Read **I TIMOTHY 1:8-11**

Having mentioned one feature of these false teachers and their heresy – *desiring to be teachers of the law*, the apostle now moves to elaborate on this matter. Defined narrowly, the ‘*law*’ here refers to the Ten Commandments. Defined more broadly, the ‘*law*’ here refers to the first five books of the Old Testament (**GENESIS-DEUTERONOMY**) or even the entire Old Testament.

1. In **verse 8**, *Paul* gave a qualified affirmation concerning the law.

(a) What was the affirmation?

(b) What was the qualification?

2. In **verse 9a**, *Paul* elaborated on his qualified affirmation by saying that the law is not made for the righteous, but for the lawless and insubordinate. Who do you think the righteous refers to?

Note: ‘*Lawless*’ means ‘*one who departs from and violates the law*’ while ‘*insubordinate*’ means ‘*rebellious, unruly, not made subject to*’. These two terms put the spotlight on the person’s attitude towards God’s law, and hence towards God!

3. After the introductory '*lawless and insubordinate*', the apostle gave a vice list from **verse 9b-10**.

- (a) Ungodly and sinners
- (b) Unholy and _____
- (c) _____
- (d) Manslayers
- (e) _____ & sodomites
- (f) _____
- (g) _____ & perjurers

Can you fill in the blanks above?

Note: (c)-(g) actually correspond to the 5th-9th Commandment.

4. Instead of listing '*covetousness*' (10th Commandment), *Paul* said "*and if there is any other thing that is contrary to sound doctrine*", functioning perhaps as a catch-all phrase. The words "*any other thing contrary to sound doctrine*" is significant, for it implies that what was stated in (a)-(g) are contrary to sound doctrine as well!

What is the significance of *Paul* listing people and their actions instead of propositions and teachings, when talking about '*contrary to sound doctrine*'?

Day 7 Read I TIMOTHY 1:12-17

"Verses 12–17 constitute the third subsection of vv 3–20. In the first subsection, Paul presents the basic facts of the problem and instructs Timothy to stop the heresy (vv 3–7). He then discusses the actual problem in vv 8–11: his Ephesian opponents are misusing the law, apparently applying it to everyone and seeing it as the way to salvation and a virtuous life. In contrast, Paul uses his personal testimony in vv 12–17 to argue that salvation is through mercy and grace, and not (implied) through adherence to Jewish myths based on the law. Paul, as the ultimate example (v 16), stands in contrast to the false teachers in vv 8–11 . . . These verses are an intimate look at Paul as he holds up his personal testimony as an example of God's mercy and grace. They are not a digression but are the heart of the argument."

William D. Mounce

1. According to **verse 13**, before his conversion . . .

Paul was a . . .

What does this mean?

-
-
-

2. *Paul* said that he did all those things “*ignorantly in unbelief*”. What does this mean?

3. How did *Paul* account for his conversion?

Verse 14:

Verse 15:

4. In **verse 16**, *Paul* states a reason for his amazing conversion.

(a) What was it?

(b) What relevance does it have for you?

Week 2

[23rd – 29th November 2014]

Day 1 Read **I TIMOTHY 1:12-17**

1. In **verse 12**, *Paul* began this sub-section with these words: *And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, by putting me into the ministry . . .*

His focus in **verse 12** was the fact that Jesus enabled him and put him into the ministry. But for that to happen, he must first experience an amazing transformation: from a *rebel* to a *son*, from a *sinner* to a *saint*. This *Paul* proceeded to elaborate on his transformation, from **verses 13-16**.

(a) Can you say that the same amazing transformation has happened to you – *from a rebel to a son*?

If yes, take the space below and write out your testimony of how the Lord changed you from a sinner into a saint:

(b) This hymn beautifully captures for us how a *rebel* becomes a *son*:

Saved by blood, I live to tell, what the love of Christ has done;
He redeemed my soul from hell, of a rebel made a son:
Oh! I tremble still to think, how secure I lived in sin;
Sporting on destruction's brink, yet preserved from falling in.

Chorus:

*Saved by blood I live to tell, what the love of Christ has done;
He redeemed my soul from hell, of a rebel made a son.*

In His own appointed hour, to my heart the Savior spoke;
Touched me by His Spirit's pow'r, from my slumber I awoke.
Then I saw and owned my guilt: soon my gracious Lord replied,
"Do not fear, my blood I've spilt, for your sin and guilt I died."

Joy and wonder, love and shame, all at once possessed my heart;
Can I hope Your grace to claim, with these stains so deep and dark?
"You have greatly sinned," He said, "But I freely all forgive;
I myself your debt have paid, Now I bid you rise and live."

Words by John Newton (1725-1807) & David L. Ward. Music by David L. Ward.
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You can hear the song here:

<http://www.thousandtongues.org/songs/updatedhymns/saved-by-blood>

Take some time to hear it, learn it, and sing it in praise of your Savior!

- (c) Note the direction of *Paul's* conversion: *He was saved (vv. 13-16) to serve (v12)*. The word 'ministry' can be translated as 'service'.

If you are now a Christian, how are you serving Christ today?

2. *Paul* ended this sub-section with a doxology (**verse 17**).

- (a) How did Paul describe God?

He is the _____

He is _____, _____, _____

He alone is _____

- (b) What did Paul ascribe to God?

Note: To 'ascribe' means to regard something as being due to. In simple words, to ascribe power to God means to acknowledge that God is all-powerful.

- (c) Why did Paul end with a doxology? The reason is because in recalling his salvation, he cannot but be lost in wonder, love and praise! We are made to worship God, and reviewing our salvation in Christ is the best fuel for praise to Him.

When was the last time you *felt* deeply concerning your salvation, and it led you to worship your God?

Take time to review your salvation in Christ, and then take time to worship your Savior.

1. Copy out **I TIMOTHY 1:15** in the space below:

This is the first of five “faithful sayings” found in **TIMOTHY-TITUS**. Take some time to memorize it.

2. “*Christ Jesus came into the world to save sinners*” (**Verse 15a**)

What two basic Christian beliefs can be found in this statement?

3. In the second part of the verse, *Paul* inserts a personal note: *Of whom I am chief*.

(a) What do you think *Paul* meant by calling himself the chief of sinners?

(b) Would you apply this term to yourself? Why or why not?

Day 3 Read **I TIMOTHY 1:18-20**

1. *Paul* calls *Timothy* to wage the good warfare. What do you think this “*good warfare*” is referring to?
2. In order to wage the good warfare, what must *Timothy* possess? (**Verse 19**)

3. (a) What have *Hymenaeus* and *Alexander* rejected?

(b) What was the result of this rejection?

(c) What personal application can we draw from this?

4. (a) Concerning these two men, *Paul* delivered them to Satan.

What do you think this mean? (Note that *Paul* used the same phrase in **I CORINTHIANS 5:5**. You may want to read **I CORINTHIANS 5** to get the whole picture)

(b) What was his aim in doing this?

(c) What relevance does this have for Shalom Church?

Day 4 Review and ponder **I TIMOTHY 1**

Take some time to review what you have learnt from Week 1 Day 3 to Week 2 Day 3.

1. What have you learnt about God from **I TIMOTHY 1**?

2. What have you learnt about false teachers and their teachings from **I TIMOTHY 1**?

3. What is the single most important lesson you have learnt from **I TIMOTHY 1**?

Day 5 Read **I TIMOTHY 2:1-7**

After taking some time to read these 7 verses, answer:

1. What is your first impression of these 7 verses?

2. What do you think is *Paul's* point here?

[In Day 6, questions will be provided to help us dig into these 7 verses so that we can come to an understanding of Paul's point here, bearing in mind the context. However, it is good to train ourselves to grapple with scripture texts on our own without the help of those questions. This is so that we may eventually be able to formulate our own questions to "interrogate" Scripture passages as we seek to understand them. **Hence, please make a real attempt to answer the question above.** 😊]

Day 6 & 7 Read **I TIMOTHY 2:1-7**

Note that *Paul* began these 7 verses with the word '*therefore*'. This means that what he is going to say here flows from what he has said in **I TIMOTHY 1**. *Paul* wasn't starting on a new topic!

1. (a) What did *Paul* want *Timothy* and the Ephesian church to do? (**Verse 1-2a**)

(b) What would be the result if they do so? (**Verse 2b**)

2. **Verse 3** states that to do what was commanded in **verses 1-2a** is '*good and acceptable in the sight of God our Savior*'.

Why is this good and acceptable in God's eyes? (**Verse 4**)

3. To lend support to what *Paul* has been urging in **verses 1-4**, he cited a creed that was presumably known to the Ephesians:

*For there is one God
and one Mediator between God and men,
the Man Christ Jesus,
who gave Himself a ransom for all,*

(a) How many Gods are there?

(b) How many Mediators are there between God and men?

(c) Who is the Mediator?

(d) What did the Mediator do?

(e) Review your answers to (a)-(d) above. What do you think is the message here?

4. In **verse 7**, *Paul* talks about his appointment as a preacher and apostle, a teacher of the truth of the Gentiles in faith and truth.

How is **verse 7** related to **verses 1-6**?

Day 1 Explanation of **I TIMOTHY 2:1-7**

At first glance, these 7 verses appeared to be addressing the subject of **Prayer**. Moreover, *Paul* said that the subject of these 7 verses is a matter of crucial importance (“*I exhort first of all*”). Since most Christians acknowledged that prayer is a very important discipline in the Christian Life, we are further persuaded that the apostle was indeed talking about **Prayer**. However, we are not able to explain why the subject of **Prayer** is the natural outflow of what was said in **I TIMOTHY 1**, and what has **Prayer** to do with Paul being appointed an apostle to the Gentiles (**verse 7**).

The key to this ‘mystery’ is to realize that while **Prayer** is the context, **Salvation** is the content! In other words, **Prayer** is not the topic of this paragraph but rather the stage upon which Paul based his teaching on the topic of **Salvation**.

The topic of **Salvation** links these 7 verses to **I TIMOTHY 1**. There, *Paul* talked about salvation by God’s grace and mercy (*Paul’s* personal testimony in **1:12-17**), and refuted the heresy of the false teachers in the Ephesian church – the other (different) doctrine that propagates fables and indulges in genealogy, based on Old Testament Law. It is possible that these false teachers were either Jews, or people who exalted Jewish ideas and beliefs.

What are the likely consequences once we become Jewish in our outlook, and let the Old Testament laws be the basis for our beliefs? We become sectarian and exclusive! This appeared to be exactly what *Paul* was targeting here in these 7 verses. This was why he called for ALL prayers (supplications, prayers, intercessions and giving of thanks) to be offered for ALL people (including kings and those in authority). Why pray for ALL people? Because God does not restrict salvation to only a selected group of people (Jews) but desires ALL people (Jews and Gentiles) to be saved! This can also be seen in how God would appoint him (Paul – a Jew) to be an apostle to the Gentiles.

It is God’s desire that ALL men (Jews and Gentiles) come to the knowledge of the truth. There is only one God --- not one God for Jews, one God for Gentiles, but only one God for ALL men. And there is only one Mediator through Whom man (any man, all men, whether Jews or Gentiles) can come to God. This Mediator is Jesus Christ, who gave His life as a ransom, not only for the Jews, but also for the Gentiles. Since there is only one God and only one Mediator by whom men can draw near to God, it is imperative that we pray for ALL men to believe in Christ. To do this is to do what is good and acceptable in God’s eyes, and surely all Christians want to please God!

Let us hear George W. Knight’s summary of these 7 verses: “*The argument of this section is tightly knit and provides the basis for Paul’s appeal. He urges prayers for all kinds of individuals (v. 1), specifically those in authority (v. 2a), with a view to civil peace (v. 2b), in which godly living may flourish (v. 2c). The grounds for such prayer is that it is good and acceptable to God (v. 3), and particularly so as we contemplate Him as Savior who desires*

all sorts of people to be saved (v. 4). That God would have all sorts of people be saved is a necessary corollary of the truth of monotheism and of the provision of only one mediator, the man Christ Jesus (v. 5), and of the extent of the provision of the mediator's ransom, which is for all sorts of people (v. 6). Paul's own career in proclaiming this gospel to Gentiles (not just to Jews) bears out that the "all" (vv. 1, 4, 6) encompasses all sorts of people (v. 7). Since all these things are true, people in every place should pray with a godliness in accord with such a gospel (v. 8)."

1. "There is one God and one Mediator between God and man" (**verse 5**). In other words, there is only one God in this whole wide world, and there is only one way by which we can come to God.

How is this a motivation for evangelism and mission?

2. Think of the word "*ransom*" (**verse 6**).
 - (a) What does the word "*ransom*" mean?
 - (b) By saying that a ransom was paid for me, what can be said about me before the ransom was paid?
 - (c) By saying that a ransom was paid for me, what can be said about me after the ransom was paid?
3. Ponder over the "Explanation of **I TIMOTHY 2:1-7**" given above, as well as your answers to Q1 & 2. Write down the most important lesson you have learnt from them:

Take some time to read these 8 verses and then write down your first impression of them and any questions you might have:

Day 3 Read **I TIMOTHY 2:8-15**

“Verses 8–15 fit nicely into Paul’s flow of thought in chapters 2 and 3. First and foremost, he wants the Ephesian church to pray for the salvation of all people. While they are praying, they must do it properly, not colored by anger or disputing, but characterized by holiness. Likewise, the women are to cease disrupting the church by their improper dress and emphasis on externals. In speaking about women and the disruption in the church, Paul adds that they are not to seek roles that would place them in positions of authority over men. Enlarging upon that point, he spells out the type of person who is to be in leadership.”

William D. Mounce

1. According to **verse 8** . . .

(a) What did *Paul* desire the male believers to do?

(b) Where should they do it?

(c) How should they do it? What does it mean?

(d) How can we apply this to our situation today?

2. In **verses 9-10**, *Paul* switched his attention to the female believers. The “*in like manner*” (**verse 9**) suggest that he was looking at the same situation: *The church gathered for prayers/worship.*

(a) How should the female believers adorn themselves? (**Verse 9**)

Positively:

Negatively:

(b) Beyond clothes, what did *Paul* want them to focus on? (**Verse 10**)
{Parallel thought: **1 Peter 3:3-4**}

(c) How can we apply **verses 9-10** to our situation today?

Day 4 & 5 Read **I TIMOTHY 2:8-15**

1. (a) According to **verse 11**, what did *Paul* want the female believers to do?

(b) What does “*in silence*” mean?
(Hint: The next phrase “*with all submission*” helps to explain the meaning)

2. (a) According to **verse 12**, what does *Paul* not want the female believers to do?

(b) Do you think this prohibition is absolute (valid in all places and at all times) or qualified (only valid in some places and at some times)? If absolute, why? If qualified, why?

[You may want to read these verses -- **1 CORINTHIANS 11:5, TITUS 2:3-4, 2 TIMOTHY 1:5, 3:15, ACTS 18:26**, as you answer the question above.]

3. **Verses 13-14** provide a twofold reason for the prohibition given in **verse 12**.
- (a) The *first* is found in **verse 13** – *Adam was created first, then Eve*. How is this a reason for the prohibition in **verse 12**?
- (b) The *second* is found in **verse 14** – *Eve was deceived*. How is this a reason for the prohibition in **verse 12**?
4. What is the relevance of this passage for us today?

Day 6 Focus on **I TIMOTHY 2:15**

Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

We must admit that this is one of the most difficult verses in the New Testament to understand. To help us make some sense of it, it is important to see the logic of *Paul's* argument in **verses 8-15** (the context):

“Throughout the paragraph Paul has been shifting back and forth between the Ephesian women and Eve in the Garden, between the plural and the singular, and between present, past, and future tenses. Although this is confusing at first, once the logic of Paul's argument is seen, the shifts make good sense.

He begins by addressing the men and women (plural; present tense) in Ephesus and how they are to pray (v 8) and dress (vv 9–10). He then states a general principle, shifting into the singular for woman and man (vv 11–12). In order to give this principle scriptural backing, Paul shifts to talking about the singular Adam and Eve (vv 13–14; aorist tense). Finally, in order that his last statement not be misunderstood, he shifts back to the present tense in making the necessary qualification (v 15). But this final shift takes place in two steps. In the first half of the verse Paul is discussing the singular Eve (σωθήσεται, “she will be saved”; future tense, from the time perspective of Eve). However, he is discussing Eve not in isolation but as the representative of the Ephesian women. Therefore, Paul shifts to the plural (present tense) in the following clause, ἐὰν μείνωσιν, “if they remain,” in order to make this clear.

Paul is also moving through the story in Genesis, from human creation (Genesis 2:4–25) to Eve's and Adam's sin (Genesis 3:1–7) and then to their promised salvation (Genesis 3:15).

Because the analogy between Eve and the Ephesian women is complex, the grammar of the argument becomes complex; but Paul is saying that there is an analogy or typological connection between Eve and the Ephesian women.” (William D. Mounce)

Having acquainted ourselves with the logic of *Paul’s* argument in **verses 8-15** which form the context for our verse, let’s attempt to understand the verse itself:

- *She will be saved*
‘*She*’ refers to *Eve*, at the time of **GENESIS 3**, after her fall into transgression. ‘*Saved*’ means salvation from sin. So the verse is saying that although *Eve* has fallen into sin, yet she will be saved.
- *In childbearing*
There are two possible ways to understand this phrase:
 - [i] There is a definite article in the original text – “*the*”, un-translated in most translations. The phrase could then be “*in the childbearing*”, and this refers to the birth of the promised seed! So the text is saying that *Eve* will be saved, through the birth of the Messiah – a reference to **GENESIS 3:15**.
 - [ii] “*Childbearing*” is being employed here as the literary device of synecdoche. In other words, *Paul* is using “*childbearing*” to stand for the role that God has generally assigned to women. And his point was that if women accept the God-assigned role in their lives, then it indicated her submission to God. Her submission to God is indication that she is a child of God (i.e. she is saved). *Paul* speaks in this way here because he is countering the heresies of the false teachers who, among other things, forbade marriage (cf. **4:3**).
- *If they continue in faith, love, and holiness, with self-control.*

Whether we accept [i] or [ii] above, the fact remains that it is by turning from their sins and believing in Jesus Christ that women are saved (the same is true for men, but in the context, the spotlight is on women). This phrase focused our attention on this aspect. They will be saved, if they continue to believe in Christ. Their faith must express itself in love, holiness and self-control.

Day 7 Read **I TIMOTHY 3:1-13**

Having laid down the principles for *male leadership* in the church, the apostle proceeds to give instructions concerning the two offices in the church: Bishop (**verses 1-7**) and deacon (**verses 8-13**).

We shall look at the office of the bishop (**verses 1-7**) today and tomorrow.

1. What is the faithful saying in **verse 1**?

Note (1): '*Desires*' has the sense of stretching out, reaching out or striving after something. It is more than a passing interest, but rather it is a continual desire that lives within that man. The point is that no one should be a bishop who doesn't desire it!

Note (2): The apostle wants to elevate the office and work of the bishop, and so calls it '*good work*'. Note that this is *Paul's* commendation of the office, not necessarily the individual's desire for the office.

Note (3): The '*bishop*' is also known as elder or overseer.

2. Ponder:

(a) What might motivate an individual to desire this office? Are all such motivations pure?

(b) How might the office of a bishop become unattractive to the men in Shalom Church? Why is that so?

Week 4

[7th – 13th December 2014]

Day 1 Read I TIMOTHY 3:1-7

It could well be that the office of bishop were coveted by both men (false teachers) and women in the Ephesian church at that time. Having the desire to be a bishop is a good starting point, but in itself, it is not a sufficient qualification for this office. Hence, from **verse 2** onwards, *Paul* will list down the necessary qualifications for a bishop.

1. The over-riding qualification is "*blameless*". What does this mean?

2. After listing the over-riding qualifications of being blameless, *Paul* goes on to list five broad categories of qualifications:

Self-control

Service to others

Domestic discipline

Spiritual maturity

Not a novice (**verse 6**)

Outside reputation

Can you put the various 'items' found in **verses 2-7** into the five categories above?

3. The qualifications emphasize 'character', not 'gifts'. Why?

4. What is the relevance of this passage for you today?

Day 2 Read **I TIMOTHY 3:8-13**

Having looked at the office of the bishop (**verses 1-7**) for the past two days, we turn to the office of the deacon (**verses 8-13**) today.

1. (a) What are the positive qualifications required of a deacon? (**Verses 8-12**)

(b) What are the negative qualifications that should not be found in a deacon? (**Verses 8-12**)

- (c) How are these qualifications different/similar from that required of a bishop?
2. While some believed that **verse 11** is talking about deaconess (women deacons), we hold to the position that it is talking about the wives of deacons.
- (a) What are the qualifications required for the wives?
- (b) Why, do you think, the wives of deacons are mentioned here while the wives of bishops were not?
3. What is said of those deacons who have served well? (**Verse 13**)
4. What is the relevance of this passage for you today?

Day 3 & 4 Read **I TIMOTHY 3:14-16**

Paul hoped to visit *Timothy* in Ephesus soon. However, he was concerned that he could be delayed. As a result, he decided to put down in writing first what he wanted to say to them when he finally got there.

What he wanted to say to the Ephesian church concerns “*how to conduct oneself in the church*”. To *Paul*, this was so important a matter that he wanted them to have his instructions sooner rather than later.

Why is *Paul* so concerned about how we conduct ourselves in the church? These 3 verses provide us with a most inspiring answer.

1. In **verse 15**, *Paul* used three different phrases to describe the church: *the house of God, the church of the living God, the pillar and ground of truth*.

What does each of the description mean?

The house of God

The church of the living God

The pillar and ground of truth

2. Having stated that the church is the pillar and ground of truth, *Paul* moves to quote from presumably a hymn to give us a summary of this truth in **verse 16**.

He calls it '*the mystery of godliness*'. '*Mystery*' as used by *Paul* referred to truths previously hidden from past generations but now revealed. So the hymn quoted gives us the elaboration of these truths of godliness.

When we look at the 6 lines of the hymn, what confronts us is not a set of truths, but a person – Jesus Christ! Hence true godliness is based on the Person of Jesus Christ! And *Paul* exclaims, "*Great is He!*"

- *God was manifested in the flesh* – this is clearly a reference to the incarnation of God the Son, our Lord Jesus Christ
- *Justified in the Spirit* – this is probably a reference to how the Spirit fills Christ and enables Him to perform miracles during His public ministry, and above all, raising Him from the dead. This demonstrates (vindicates) that Jesus is who He claims to be!
- *Seen by angels* – angels were there at His birth, temptation, in Gethsemane, and on the resurrection morning.
- *Preached among the Gentiles* – what Christ has accomplished on the cross is now proclaimed throughout the whole world
- *Believed on in the world* – as the gospel goes out to the world, many have turned from their sins and believed in Him
- *Received up in glory* – this referenced, not just His ascension, but also His present session "in glory"; He is now sitting at the right hand of the Father

If you like, this is a summary of the gospel. The gospel is Jesus Christ. The gospel is the mystery of godliness. The gospel is the truth whereby the church is its pillar and ground!

3. In the light of what we have learnt from Q1 &2 above, we return to our initial question: *Why is Paul so concerned about how we conduct ourselves in the church?*

What is your answer?

Day 5 Read **I Timothy 4:1-5**

1. What did the Spirit say would happen in the latter times? (**Verse 1**)

“It is also tempting to refer to Paul’s prophecy in Acts 20:29–30 where he told the Ephesian church that ‘after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw the disciples after them.’ This prophecy fits the context.”

William D. Mounce

2. (a) What were the false teachers propagating in the Ephesian church? (**Verse 3**)

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-

(b) Where did their teachings come from? (**Verse 1**)

(c) What can we say about these false teachers? (**Verse 2**)

3. What teaching was Paul giving in **verses 3b-5**?

Day 6 & 7 Reading and Pondering **I TIMOTHY 4:1-5** More Deeply

1. From what specific teachings do we find people falling away today? What teachings are they embracing instead? Is there anything you can identify today as “doctrines of demons”?

2. In an earlier epistle to the Ephesian church, *Paul* said that our struggle is not against flesh and blood, but against principalities and powers, rulers of the darkness of this age and the spiritual hosts of wickedness in the heavenly places. **(EPHESIANS 6:12)**

Here in **I TIMOTHY 4:1**, we see an instance of the work of the demons, influencing these false teachers to propagate these heresies.

How do we admit the truth of **EPHESIANS 6:12** and yet deal compassionately and wisely with the human agents through which the evil ones work?

3. The expression “*speaking lies in hypocrisy*” implies that these false teachers know that they are teaching falsehood. They were not misleading others due to their own ignorance.

In the light of this, what should be our correct response to such people, if we find them in our midst?

4. Revisit *Paul’s* teaching in **verses 3b-5**. Write down three things that must change, as a result of learning these lessons here:

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Week 5

[14th – 20th December 2014]

Day 1 Read **I TIMOTHY 4:6-10**

1. The apostle *Paul* has been talking about grace, law, salvation and conduct in the church in his epistle. If *Timothy* continues to instruct “*these things*” (**verse 6**) to the Ephesian church, he would be a good minister of Jesus Christ.

What must *Timothy* continue to do in order that he can continue to faithfully instruct “*these things*” to the church?

Negatively: (Verse 7a)

Positively: (i) (Verse 6b)

(ii) (Verse 7b)

2. In **verse 8**, there is a contrast between two kinds of exercise. Re-arrange what is said in this verse into the format below:

What Exercise

What Value

How Lasting



This life and that to come

(a) Is *Paul* telling *Timothy* to choose one kind of exercise and reject the other? Explain.

(b) Are both exercises present in your life right now? Why or why not?

(c) In the event that your time is very limited, which kind of exercise would/should you choose? Why?

4. (a) **Verse 9** mentions a faithful saying worthy of all acceptance. What is it?

(b) *Paul's* response to the faithful saying was to labor and suffer reproach (**verse 10**). What do you think "*labor and suffer reproach*" refers to?

(c) Why would *Paul* continue to "*labor and suffer reproach*"? What was his motivation?

5. These 5 verses contain exhortations to *Timothy*, a minister of the gospel.

If you are not a minister of the gospel, then how would these 5 verses be relevant and applicable to you?

Day 2 Read **I TIMOTHY 4:11-16**

1. In these 6 verses, *Paul* gave *Timothy* a list of things to do. What are they?

Verse 11: *These things* (cf. **verse 6**) _____ and _____

Verse 12: *Be an example in* _____, _____, _____,
_____, _____, _____.

Verse 13:

Verse 14:

Verse 15:

Verse 16a:

Verse 16b: *Continue in them* (cf. **verse 6**)

2. (a) What was the motivation given for doing the things outlined above?

(b) What does it mean?

Day 3 Read and Ponder **I TIMOTHY 4:11-16** More Deeply

1. Review your answers in Q1 of Day 2 above. Can you summarize the lists of things *Timothy* was to do in a paragraph of 8-10 lines, with your own words?

2. Put yourselves in the shoes of *Timothy*. How would being an example '*in word, in conduct, in love, in spirit, in faith, in purity*' look like?

3. Someone has summarized **verse 15** as '*invisible discipline results in observable growth*'.

(a) Do you agree with this summary of **verse 15**? Why or why not?

(b) Ask your RTBT group: Can "*your progress be evident to all*" be said of you concerning your spiritual life?

If the answer is "No" or "Not sure", what should be your next action step?

4. In its immediate context, *Paul* is giving *Timothy* a set of instructions that he must do as a minister of the gospel. *If you are not a minister of the gospel, then how would these 6 verses be relevant and applicable to you?*

Day 4 Read **I TIMOTHY 5:1-25**

After reading **I TIMOTHY 5**, write down . . .

(a) Your first impressions of this passage and any questions you want to ask:

(b) Can you come up with a simple outline for this chapter?

Day 5 Read **I TIMOTHY 5:1-2**

In these 2 verses, *Paul* gave *Timothy* instructions on how to interact with other believers in the church. The instructions are not only applicable to a minister of the gospel, but also to every member of the church.

1. Summarize these 2 verses using the table below:

Towards . . .

<u>Who</u>	<u>How</u>
	<i>Exhort as mothers</i>
<i>Younger women</i>	

2. The instructions in these 2 verses can be seen as a practical outworking of **I TIMOTHY 3:15**. How? (Cf. **MARK 3:31-35**)

3. Read these 2 verses as a direct word from the apostle to you. After reviewing your answers to Q1 & 2 above, what area(s) of your life must change?

Day 6 Read **I TIMOTHY 5:3-16**

Verse 3 can be used as the title for these 14 verses: *Honor widows who are really widows.*

1. Two groups of widows are **EXCLUDED** from this “*Honor the widows*” list.

Who are they?

Why are they excluded?

▪

(Verses 4, 16)

▪

(Verses 11-15)

2. Who would meet the criteria to be **INCLUDED** in this list? **(Verses 5, 9-10)**

3. What do you think “*honor*” means and what does it involve? (Make sure you’ve read **verses 3-4 & 16**, and included them in your consideration)

Day 7 Read and ponder **I TIMOTHY 5:3-16** more deeply

1. Why do you think the church is called to honor widows?

2. Why do you think *Paul* had to give these instructions here?

3. How can these instructions to honor true widows be applied in Shalom Church today?

Week 6

[21st – 27th December 2014]

Day 1 Read I TIMOTHY 5:17-25

1. **Verses 17-20** talk about elders in three different kinds of situations. How should *Timothy* respond to each of them?
 - (a) Elders who rule well (**verses 17-18**):

 - (b) Elders who are accused (**verse 19**):

 - (c) Elders who are sinning (**verse 20**):
2. How can we in Shalom Church today take these 4 verses and apply them?

Day 2 Read I TIMOTHY 5:17-25

1. (a) What serious charge was given to *Timothy* in **verse 21**?

- (b) “*Before God, the Lord Jesus Christ and the elect angels*” – what do you think this means?

2. What words of caution did *Paul* give to *Timothy*? (**Verse 22**)
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3. What advice did *Paul* give to *Timothy* concerning his physical ailments? (**Verse 23**)

4. What is the meaning of **verses 24-25**, and how does it fit into the context (**verses 17-25**) here?

Day 3 Review **I TIMOTHY 5:17-25**

Take some time to review Day 1 & 2. What lessons about church leadership can we learn from it?

Day 4 Read **I TIMOTHY 6:1-2**

1. How are servants to consider their masters? Why? (**Verse 1**)

2. For servants (Christians) whose masters are also Christians, what must they do and what must they not do? (**Verse 2**)

3. In the light of these 2 verses, what attitude and action of yours must change? Be specific.

Attitude:

Action:

Day 5 Read **I TIMOTHY 6:2b-10**

“I Tim 6:2b–10 is Paul’s final indictment of the false teachers in Ephesus. He still has a few words for the rich (vv 17–19), but this is the final, formal confrontation in this epistle. This passage has many similarities to I Tim 1:3–7, which was Paul’s first confrontation with the opponents.

The opponents are teaching a different gospel, their teaching is not healthy, and they are ignorant, foolish, and given to speculations and arguments over words instead of preaching the message about Jesus Christ. The opposition has arisen from within the Ephesian church, not from without, and the opponents knowingly have given themselves to the error, thus causing self-inflicted wounds. Their motivation is tainted, desiring not only the respect of being teachers of the law but also money. Their teaching is devoid of almost any content and is rather a babbling about words. Consequently Paul cannot provide a point-by-point critique of their theology; instead he draws attention to their wicked behavior as evidence of their error, showing the strong connection between theology and ethics. A theology that produces improper behavior is poor theology.

There also is similarity between this passage and the one where Paul gives his requirements for overseers and deacons (1 Tim 3:1–13). The opponents are quarrelsome, slanderers, and greedy for money, and it is precisely these qualities that prohibit them from leadership positions in the church.”

William D. Mounce

** Note that **verse 2b** refers to these words: *Teach and exhort these things.*

1. The last line of **verse 5** says, “*From such withdraw yourself.*” The “*such*” refers to the false teachers in the Ephesian church.

(a) How did *Paul* identify and describe them? (**Verses 3-5**)

(b) What was the result of their “ministry”? (**Verses 3-5**)

(c) What was their motivation? (**Verse 5**)

2. Come back to the last line of **verse 5** that says, “*From such withdraw yourself.*” The word “*withdraw*” is “*aphistemi*” in Greek. The apostle *Paul* used this word two other times in his epistle to *Timothy*:

I Timothy 4:1 ~ *Now the Spirit expressly says that in latter times some will depart (aphistemi) from the faith, giving heed to deceiving spirits and doctrines of demons*

II Timothy 2:19 ~ *Nevertheless the solid foundation of God stands, having this seal: “The Lord knows those who are His,” and, “Let everyone who names the name of Christ depart (aphistemi) from iniquity.”*

The word means to depart/withdraw/refrain.

- (a) Imagine yourself as a member of the Ephesian church, and you have read this statement from *Paul*, calling you to withdraw from these people. Practically, how would you withdraw from these people? Write down two practical steps you will take to do this:

- (b) Would you agree with *Paul* that you should do something like this? Why or why not?

- (c) Why do you think *Paul* is calling you and your fellow believers to do such an “unkind” thing? What is his purpose?

Day 6 Read **I TIMOTHY 6:2b-10**

We can see **verses 6-10** as an expansion on that phrase in **verse 5**: *who suppose that godliness is a means of gain*. The phrase means that the false teachers were using religion as a way of making money!

To counter that kind of thinking and approach to “ministry”, *Paul* gave a detailed teaching on godliness and gain (money).

1. **Verse 6** ~ *Godliness with contentment is great gain.* What do you understand by this statement?

2. With what should we be content? (**Verse 8**) Why? (**Verse 7**)

3. (a) What happens to those who desire to be rich? (**Verse 9**)

(b) What have some done in their greediness? (**Verse 10**)

4. According to *Paul*, what was the root of all kinds of evil? (**Verse 10**)

Day 7 Review and ponder **I TIMOTHY 6:6-10** more deeply

1. These verses depict a very sad situation. Some leaders in the Ephesian church have become greedy for money and in their pursuit of gain, they have departed from the faith. Their departure from the faith wasn't "*deny the faith and leave the church*", but rather it was "*stay in the church, remain as leaders, and started to teach other doctrine*". Their motivation in teaching other doctrine was to gain more money!

Have you met such "church leaders"? If yes, take some time now to pray for such people, that God will open their eyes to see their folly, and grant them repentance.

If your church leaders do not fit the description given in these verses, take time to thank God for His mercy. Take time also to pray for your church leaders, that they will NEVER go down this route.

2. Although these verses were directed at the false teachers in the Ephesian church, they also have many important lessons for us to learn, particularly concerning riches and contentment.

What is the most important lesson you've learnt concerning riches and contentment from this passage of God's Word?

Week 7

[28th December 2014 – 3rd January 2015]

Day 1 Special Study on "Godliness with Contentment"

1. What would godliness look like if it lacked contentment? Do you think it would still be godliness? Explain.
2. Is it possible to have contentment without godliness? Why?
3. "*Now godliness with contentment is great gain.*" (**Verse 6**)

Is "*godliness + contentment*" a means of getting great gain?
Or is "*godliness + contentment*" the great gain?

Explain.

Day 2 Read I TIMOTHY 6:11-16

From **verses 11-16**, the apostle *Paul* turns his attention from the false teachers to *Timothy*. In these 6 verses, we find him giving personal exhortations to *Timothy*. We shall only look at **verse 11** today.

1. *Paul* lays down two commands for *Timothy*: flee and pursue. Both "flee" and "pursue" are present tense imperatives, requiring that action be taken repeatedly/habitually.
 - (a) From what must *Timothy* flee?

(b) What must *Timothy* pursue? (Besides just listing them, please also give a little explanation of what they are)



2. With reference to 1(a), in practical terms in your own life, what does it mean to “*flee*” from these dangers?

3. With reference to 1(b), what steps can you take to “*pursue*” these six qualities consistently?

Day 3 & 4 Read **I TIMOTHY 6:11-16**

1. In addition to the two commands given to *Timothy* in **verse 11**, *Paul* gave another two commands to him in **verse 12**.

(a) What are they?

Verse 12a:

Verse 12b:

(b) For each of them, what do you think is the meaning?

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2. What is the relationship of Christ's "*confession before Pontius Pilate*" (**verse 13**) to the "*good confession*" (**verse 12**) Timothy (and us) is/are called to make?

3. **Verse 14b-15a** ~ . . . *until our Lord Jesus Christ's appearing, which He will manifest in His own time, He . . .*

The statement above says two things:

- [i] Jesus will come again
- [ii] God determines the time of His coming
(*"He/His"* refers to God the Father)

From **verse 15b-16**, Paul proceeds to state truths about God.

(a) What did he say?

- *The blessed and* _____
- _____ *and* _____
- *Who alone has* _____
- *Dwelling in* _____, *whom no man* _____
or _____

(b) In what sense is God blessed?

(c) Which truths about God (listed above) struck you? Why?

4. Re-read **6:15-16** as well as **1:17**.

Using your own words, what can be said about God from these two passages of Scripture? Is this the God you worship?

Day 5 Read **I TIMOTHY 6:17-19**

1. What was *Timothy* to command the rich?

Negatively (“Do-nots”)

Positively (“Do-s”)

2. By what standard should we judge whether we are “*rich in this present world*”? Are you?

3. What is the connection between “*having riches*” and “*being haughty*”?

4. How can we enjoy all the riches that God gives us without falling into the trap of trusting in those riches?

5. As a result of reading these three verses, what attitude of your has been changed and what area(s) of your life needs to be changed?

Day 6 Read **I TIMOTHY 6:20-21**

1. What must *Timothy* avoid?
2. According to **verse 21**, what is at stake if *Timothy*/we accept (instead of avoid) and profess (instead of reject) these things?
3. What was *Paul's* final benediction to *Timothy* and why do you think he would wish/pray this for *Timothy*?

Day 7 Review **I TIMOTHY**

We have spent 7 weeks reading **I TIMOTHY**.

1. What area of beliefs (doctrine) has changed as a result of this reading of **I TIMOTHY**?
2. What attitude and behavior have changed as a result of this reading of **I TIMOTHY**?
3. If you have to choose a passage from **I TIMOTHY** to share with another person, which portion will you choose and why?

Day 1 & 2 Read **Brief Introduction to II TIMOTHY** and **II TIMOTHY 1:1-2**

After his release from house arrest (**ACTS 28**), it appears that *Paul* travelled to various places to preach the gospel. At some point in time, he left *Timothy* in Ephesus to deal with the problems that the Ephesian church was facing then (read **Introductory Notes – I TIMOTHY** in Day 1 & 2 of Week 1 for more details). *Paul* would follow up with an epistle to *Timothy*, known to us as **I TIMOTHY**.

After a period of freedom, *Paul* was re-arrested again. While we cannot be very sure where the re-arrest took place, from **II TIMOTHY** we can know the reality of his situation after this re-arrest:

- He was in a Roman prison, chained (**2:9**). It is generally understood that this would refer to a dank, dark dungeon.
- He was kept in such an isolated place that Onesiphorus had a very hard time trying to locate him (**1:17**)
- He suffered (**1:12, 2:3, 9**) and was abandoned by many of his associates (**1:15, 4:16**)
- He was lonely, only Luke was with him (**4:11**)
- His first defense was over (**4:16**) and he did not expect to be released, but executed (**4:6**)

While in such dire straits (see above), *Paul* wrote **II TIMOTHY** to *Timothy*. In his salutation, he presented himself as an apostle of Jesus Christ by the will of God.

1. What does it mean to say that *Paul* is an apostle of Jesus Christ?

2. By saying that he is an apostle of Jesus Christ by the will of God, *Paul* is stating the “efficient cause” of his apostleship, that it is God’s will that made him Christ’s apostle. He is also saying that all the events that have flowed from fulfilling this commission are also from the hand of God – including this current imprisonment!
 - (a) What is the significance of making such a statement?

(b) What do you think *Paul* is seeking to convey to *Timothy* by it?

3. The phrase “*according to the promise of life in Christ Jesus*” points to the goal and purpose of his apostleship, that he was sent to make clear to all that we find eternal life only in Christ Jesus.

So here is a man who was facing certain death then, and he was talking about the promise of life in Christ Jesus.

(a) What is the significance of this?

(b) Are you able to do the same? Why or why not?

4. In **verse 2**, *Paul* wished/prayed for God’s grace, mercy and peace to be upon *Timothy*.

Given *Timothy’s* very difficult circumstances in Ephesus, he certainly needed the grace, mercy and peace of God (recall the lessons from **I TIMOTHY**). Yet in comparison, *Paul’s* situation then (in the Roman dungeon) was even more challenging, and hence in greater need of God’s grace, mercy and peace!

Yet here in the salutation, we don’t hear *Paul* voicing his needs and demanding that *Timothy* prayed such things for him. Instead, we find him reaching out to *Timothy* and praying these things for *Timothy*.

What is it that enabled *Paul* to live in such a selfless manner, even in such extreme adversity as he was in then?

Day 3 & 4 Read **II TIMOTHY 1:3-5**

Verses 3-5 is one long sentence and it can be re-formatted in this way:

³*I thank God (whom I serve with a pure conscience, as my forefathers did)*

as without ceasing I remember you in my prayers night and day, ⁴greatly desiring to see you, being mindful of your tears, that I may be filled with joy,

⁵*when I call to remembrance the genuine faith that is in you,*

which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also.

1. For what/whom did *Paul* give thanks to God?

2. *Paul* said that the faith *Timothy* had first dwelt in *Lois* his grandmother and *Eunice* his mother. What does this mean?

3. **Verse 4** gives us a glimpse into the friendship between *Paul* and *Timothy*.
 - (a) How would you describe their friendship?

 - (b) What lessons can we learn from their friendship?

4. In **verse 3b**, *Paul* said he prayed for *Timothy* night and day (meaning: regularly). We know from *Paul's* other epistles that he would also pray for some other believers and churches night and day.

Adopting **verse 3b** personally, what would you write in the blank space below:

Without ceasing I remember (i) _____

(ii) _____

(iii) _____ in my prayers night and day

Day 5 & 6 Read **II TIMOTHY 1:6-7**

1. Since *Timothy's* faith is sincere (**verse 5**), *Paul* now reminds him to stir up the gift of God in him (**verse 6**) to do battle with the Ephesian opponents. To “*stir up*” can also be translated as “*to fan into flame*”.
 - (a) Put yourself in the shoes of *Timothy*. Hearing *Paul's* exhortation here in **verse 6**, what are you supposed to do in response?

Note: The fact that *Timothy* was exhorted to stir up the gift of God in him does not necessarily mean that he was slacking and failing. Just because people are encouraged to do something does not mean that they are failing. It can mean that they are being encouraged to continue despite the pressure.

- (b) In **verse 6**, *Paul* was also reminding *Timothy* of a particular past event in his life. **I TIMOTHY 1:18 & 4:14** also make reference to this same event. What do you think is this event?

Paul was reminding *Timothy* of this event in order to encourage *Timothy* to stir up the gift of God in him. How can ‘remembering this event’ encourage *Timothy*?

2. “*For God has not given us a spirit of fear, but of power and of love and of a sound mind*” (**verse 7**, NKJV).

Please take some time to look up the NASB and ESV translation of this verse, and then copy it out in the space below:

Verse 7 (NASB) ~

Verse 7 (ESV) ~

Note the different words used in the three translations.

Simple explanation of **verse 7**

“*Spirit of fear/timidity*” is best translated as “*cowardice*”. “*Cowardice*” is the conduct of shrinking back in the face of danger and hardship, instead of standing up and going forward. Think of the conduct of Peter when he was in the courtyard of the high priest’s home, on the night Jesus was betrayed.

“*Power and love and sound mind/self-control*” would be the opposite of “*cowardice*”. Instead of shrinking back, we would stand up for the gospel. As we do so, we need God’s power to sustain us. What motivates us is love for God and His people, and this love comes from God. In the heat of the battle with false teachers, we can sin with our thoughts and lips, and hence self-control is needed. Self-control comes from God ultimately.

What *Paul* is doing here is to encourage *Timothy*. He reminds *Timothy* that he has genuine faith (**verse 5**), and hence by implication, he has the Holy Spirit. In addition, God has called and gifted him for the gospel ministry (**verse 6**), and of course his gifting cannot be separated from the Holy Spirit. Having received the Spirit and His gift, *Timothy* must continue to exercise the ministry he has received, despite the fierce oppositions he encounters. It is easy for *Timothy*, indeed for anyone (note *Paul’s* use of ‘us’ in **verse 7**), to act the role of a coward when facing such hostilities. However, we should not! Instead, relying on God’s enabling, we must continue to act with power, love and self-control.

3. In its immediate context, *Paul* is exhorting *Timothy* as a minister of the gospel. *If you are not a minister of the gospel, then how would these words be relevant and applicable to you?*

Day 7 Read **II TIMOTHY 1:8-14**

After reading these 7 verses, write down your first impressions of this passage and what you think is its main theme:

Day 1 & 2 Read **II TIMOTHY 1:8-14**

1. What two things did *Paul* not want *Timothy* to be ashamed of? (**Verse 8**)

2. In **verses 9-11**, *Paul* turned our attention to the salvation that we have in Jesus Christ, talking about our election, Christ's birth and death, the effectual call of God through the gospel call, nature and purpose and end of our salvation.

Can you locate the different phrases in these 3 verses that talk about these things?

- Our election:

- Christ's birth:

- Christ's death: *who has abolished death* (**verse 10**)

(Christ abolished death by His death on the cross. His death is the death of deaths!)

- The effectual call of God (*who as saved us and called us . . .*) through the gospel call (*. . . appointed a preacher, apostle, and a teacher . . .*)

- Nature of our salvation: *saved us* (**verse 9**)

- Purpose of our salvation: **(verse 9)**

- End of our salvation: **(verse 10)**

In giving this broad sweep of the salvation we have in Christ --- from eternity past to eternity future, *Paul* is underlining for us the preciousness of the gospel. His purpose is clear: *Since the gospel is so precious, it is worthwhile to suffer for it!*

3. **Verse 12** is a statement of *Paul's* personal response. He has believed the gospel and he has been entrusted with the gospel to proclaim. He will unashamedly

proclaim the gospel, refusing to compromise even in the face of fierce opposition.

Verses 13-14 are *Paul's* exhortation to *Timothy* once more to follow his example. Don't be ashamed of the gospel. Preach it! Don't compromise in the face of fierce opposition, but instead guard it!

In short, both *Paul* and *Timothy* have the responsibility of guarding the gospel (you guard the gospel by preaching it and making sure it is passed on to the next generation without dilution or change).

What guarantee is there that they will not fail in their responsibility? (**Verse 12, & 14**)

Their guarantee is our guarantee!

Day 3 Review and summary of **II TIMOTHY 1:8-14**

1. After reviewing your answers in Day 1 & 2 (above), what do you think is the main theme of these 7 verses?

2. In the immediate context, the immediate audience is *Timothy*. Yet from **4:22**, we hear *Paul* praying that the Lord Jesus Christ be with your (plural) spirit, meaning that the Ephesian church that *Timothy* was ministering to was expected to listen in to these words as well.

Hence, what *Paul* said to *Timothy* here is applicable and relevant to the Ephesians believers. By extension, these words would be applicable and relevant to all Christians today (it is God's Word to us!)

What do you think God wants you to do, after you've read these 7 verses?

Day 4 Read **II TIMOTHY 1:15-18**

1. Who turned away from Paul? (**Verse 15**)

2. (a) What four commendable things are said of Onesiphorus? (**Verses 16-18**)
 -
 -
 -
 -

- (b) What two things did Paul desire of the Lord for Onesiphorus? (**Verses 16-18**)
 -
 -

3. It is clear that those mentioned in **verse 15** stand in sharp contrast to Onesiphorus. Their contrasting behaviors come down to one thing: *shame!* The former were ashamed of *Paul*, in particular his sufferings then. On the other hand, Onesiphorus was “*not ashamed of my chain*”, said *Paul*.

Relating these 4 verses to **verses 3-14**, it is clear that *Paul* is citing these examples to reinforce his exhortation to *Timothy*. He had reminded *Timothy* that God has not given us a spirit of cowardice (**verse 7**), exhorted him not to be ashamed of the testimony of the Lord nor of him His prisoner (**verse 8**), and stated that he himself was not ashamed of the gospel (**verse 12**). The intent of *Paul* is to call *Timothy* to join him (in being not ashamed of the gospel of Christ) and to join Onesiphorus (in being not ashamed of the suffering servant of Christ).

- (a) Have you ever been ashamed of Christ’s gospel or Christ’s people? If yes, why were you ashamed?

- (b) How can/does seeing others who have bravely stood for the gospel help you in being unashamed of the gospel?

- (c) What else is needed, so that you can continue to be unashamed of Christ's gospel and Christ's people?

Day 5 Read **II TIMOTHY 2:1-13**

After reading these 13 verses, write down your first impressions of this passage, what you think is its main theme, and any questions you might have.

First Impressions:

Main Theme:

Questions:

Day 6 & 7 Read **II TIMOTHY 2:1-13**

1. In **verse 1**, *Paul* continues to exhort *Timothy*. He did not exhort *Timothy* to “*be strong*” but to “*be strong in the grace that is in Christ Jesus*”.

What do you think is the difference between “*be strong*” and “*be strong in the grace that is in Christ Jesus*”?

2. (a) What does *Paul* want *Timothy* to do in **verse 2**?

(b) This has been termed “*true apostolic succession*”. It actually has four stages. Can you outline them?

Stage 1: From Christ to Paul (implied)

Stage 2:

Stage 3: From Timothy to

Stage 4:

Note that the emphasis is on the message, not the men!

3. In **verse 3**, *Paul* calls *Timothy* to endure hardship. His words can also be translated as a call to *Timothy* to *share in suffering*.

The apostle then goes on to use three analogies to illustrate why *Timothy* must endure hardship/share in the suffering (**verses 3-6**).

The analogy

The suffering

The reward

-
-
-

Although the main point is “*endure hardship/share in suffering*,” each analogy has its own special nuance. Through all of these analogies the common theme of perseverance in the face of suffering is drawn. There is also a development -- the latter two analogies emphasizing the idea of reward, which is not immediately apparent in the first analogy.

Paul’s words in **verse 7** implies that he recognized that the significance of his three analogies may not be fully apparent to *Timothy*, so he urges him to reflect, to mull over, what he says. Verse 7 is a call for *Timothy* also to reflect on the practical implications of these analogies on his life, how he needs to suffer as a good soldier and what that means for his ministry in Ephesus.

Day 1 Read **II TIMOTHY 2:7**

John Stott, in his lectures on the Pastoral Epistles (**I TIMOTHY, TITUS & II TIMOTHY**) said that this verse is amazing. Let's see how it is amazing.

1. Our NKJV renders it as "*Consider what I say, and may the Lord give you understanding in all things*", making it a wish/desire.

However, this verse can be rendered as a promise: "*Consider what I say, and the Lord gives you understanding in all things.*"

In short, if *Timothy* makes effort to consider what *Paul* said, God will grant him the understanding he needs!

2. Look at the verse again and see the parallel:

what I say . . .

the Lord . . .

Why would God grant us understanding of what *Paul* says? Because what *Paul* says is what God says!

In short, *Paul* is claiming inspiration here – what he says, as Christ's apostle, is God's word.

3. Look at the verse again and consider another parallel:

Consider what I say

The Lord gives you understanding in all things

The word '*consider*' points to our effort. We need to work hard to ponder and search and understand.

The phrase '*the Lord gives*' points to God's enabling. We understand the Word only as God enables us to.

This captures for us what is involved in understanding the word of God – we need to work hard to understand, using all the tools we have, and at the same time, we need to look to God and ask Him to help us understand. Both must be present!

PROVERBS 2:1-6 also captures this dual-aspect of knowing God's Word beautifully:

*My son, if you receive my words,
And treasure my commands within you,
So that you incline your ear to wisdom,
And apply your heart to understanding;
Yes, if you cry out for discernment,
And lift up your voice for understanding,
If you seek her as silver,
And search for her as for hidden treasures;
Then you will understand the fear of the Lord,
And find the knowledge of God.
For the Lord gives wisdom;
From His mouth come knowledge and understanding;*

Ponder all that is said above, and consider how it should change the way you do your Read-The-Bible-Together exercise.

Day 2 & 3 Read **II TIMOTHY 2:1-13**

1. (a) What/who did Paul want Timothy to remember? (**Verse 8**)

(b) What do you think is the purpose of remembering this?
2. What did Paul suffer on behalf of the gospel? (**Verse 9**)
3. Why was Paul willing to endure all things? (**Verse 10**)
4. Look at the faithful saying (**verses 11-13**). What do you think is the message this faithful saying is seeking to convey?

Day 4 Review **II TIMOTHY 2:1-13**

1. Review your answers in Day 6 & 7 of Week 9 and Day 2 & 3 of Week 10. Write a summary of these 13 verses using your own words. Keep your summary to no more than 10 lines.
2. Revisit the question in Week 9 Day 5: *What do you think is the main theme of these 13 verses?*
3. Remember that these 13 verses are God's word to us. How would you respond to these words?

Day 5 Read **II TIMOTHY 2:14-26**

INTRODUCTION

Verses 14-26 form a single unit. **Verses 14-19** form a paragraph of instructions, **verses 20-21** express a metaphor, and **verses 22-26** comprise a series of commands explaining what **verse 21** means when it speaks of *Timothy* "cleansing himself".

The three paragraphs are built around negative injunctions of what *Timothy* should not do (**verses 14, 16-17, 22a, 23**) and positive injunctions of what he should do (**verses 15, 20-21, 22b, 24-26**). Interspersed are a description of the heresy (**verse 18**) and encouraging comments to *Timothy*. Despite the inroads made by the opponents, God's seal on the elect stands firm (**verse 18**).

As a servant of the Lord, *Timothy* should strive for the positive qualities along with all who call on the name of the Lord, and the goal of *Timothy's* ministry is redemptive -- that God may be pleased to give these false teachers the gift of repentance (**verse 25**).

Read **II TIMOTHY 2:14-26** with the help of the **INTRODUCTION** above. Do you have any questions after reading these 13 verses?

Day 6 Read **II TIMOTHY 2:14-19**

Recall that **verses 14–19** form a paragraph of instructions.

1. What was *Timothy* to charge others? (**Verse 14**)
2. What was *Timothy* to be diligent in doing? (**Verse 15**)
3. What was *Timothy* to shun? Why? (**Verse 16**)
4. What did *Hymenaeus* and *Philetus* teach, and what was the effect of their teaching? (**Verses 17-18**)
5. What was the “seal” of God’s solid foundation? (**Verse 19**)

Day 7 Read **II TIMOTHY 2:20-21**

Recall that **verses 20–21** express a metaphor.

1. What is the metaphor? (**Verse 20**)
2. The interpretation of the metaphor is found in **verse 21**. What is it?
3. Ponder: *How would these 2 verses apply to you personally?*

Day 1 & 2 Read **II TIMOTHY 2:22-26**

Recall that **verses 22–26** comprise a series of commands explaining what **verse 21** means when it speaks of Timothy “*cleansing himself*”.

1. (a) *Timothy* must flee from youthful lusts (**verse 22**).
What do you think is ‘*youthful lusts*’?

(b) What must *Timothy* pursue? (**Verse 22**)

(c) What must *Timothy* avoid? (**Verse 23**)

(d) Do you think (a)-(c) only apply to gospel ministers like *Timothy*, or they are applicable to you even if you are not a gospel minister? Explain.
2. List down what qualities a servant of the Lord must possess (**verses 24-25a**):
 -
 -
 -
 -
 -
3. Read **verse 25**.
 - (a) It states the hoped-for outcome when *Timothy* humbly corrects those who opposed the truth. What is it?

(b) Why is this a hoped-for outcome, and not a guaranteed outcome?

4. Pay attention to the pattern of the devil's schemes as outlined in **verses 25-26**:

▪ *Deception* (kept from knowing the truth)

▪ *Intoxication* (out of their senses)

▪ *Entrapment* (the snare of the devil)

▪ *Enslavement* (taken captive to do his will)

(a) *Timothy* had to engage those false teachers. How serious is this problem? Why do you think it is so?

(b) How does this explain that even the most gentle and eloquent and persuasive servant of the Lord cannot guarantee the outcome of false teachers repenting of their heresies?

(c) If the false teachers are to repent of their heresies, what **MUST** happen?

(d) What lessons can you/have you learnt from these verses?

Day 3 & 4 Read **II TIMOTHY 3:1-9**

In **2:25-26**, *Paul* holds out the possibility that the false teachers may repent. While this welcomed possibility remains, *Timothy* must not have any naïve ideas about what the work involved entailed. So here in these 9 verses, *Paul* would outline some very stark facts before his eyes, telling him to *know this . . . (3:1)*.

1. *Paul* wants *Timothy* to know that in the last days, perilous times will come.
 - (a) “*The last days*” refers to the period of time between the first and second coming of Christ. This is the time *Timothy* lived in, and it is also the time we live in.
 - (b) “*Perilous times*” can also be translated as “*times of difficulty*” (ESV). The last days are times of difficulty because of the presence of evil men.
2. **Verses 2-4** list down 18 vices that described the evil men whose presence caused the last days to be perilous times.

Please copy out the 18 vices in the space below (don't do a cut and paste):

(i)

(ii)

(iii)

(iv)

(v)

(vi) *Disobedient to parents*

(vii)

(viii)

(ix)

(x)

(xi)

(xii)

(xiii)

(xiv)

(xv)

(xvi)

(xvii) *haughty*

(xviii)

Look over the list above.

(a) Is there any vice(s) listed that you don't understand? Take some time to find out what it/they are.

(b) Of the 18 vices listed, how many of them would accurately describe you right now? List them down below:

(c) Note that the first on the list is "*lovers of themselves*" and the last on the list is "*lovers of pleasures rather than lovers of God*". It is a case of misdirected love! Instead of loving God, men love themselves and hence their pleasures. The 16 vices between the 1st and 18th vice are the outworkings of this misdirected love.

Day 5 & 6 Read **II TIMOTHY 3:1-9**

1. You would expect to find the person(s) described in **verses 2-4** in the world. Yet tragically, such person(s) was/were found in the Ephesian church as well! This is what **verse 5** says ~ *having a form of godliness but denying its power*.

The people in view here are people who have "godliness" as well as the vices listed in **verses 2-4**. It is jarring! How can this be explained? In this way: *Godliness has power to transform. But these people aren't changed, and the reason is because they have a form (outward appearance) of godliness, but lack the real thing*.

In the immediate context, *Paul* is applying this to the false teachers in the Ephesian church.

2. **Verses 6-9** give us a further description of these false teachers and what they do.

Verse 6:

Verse 8a-b:

Verse 8c:

Verse 8d:

Verse 9:

Timothy is called to turn away from these people (**verse 5**). If you were *Timothy*, how would you carry out this call from the apostle, bearing in mind what was said earlier in **2:24-26**?

3. **Verses 6-7** give us a description of the victims of these false teachers. They are called gullible women. They . . .

Verse 6a:

Verse 6b:

Verse 7:

For the three descriptions given above, write down your understanding of each of them (that is, answer the question: *What do they mean?*)

4. In **verse 9**, *Paul* is confident that these false teachers will progress no further, that is, they will fail ultimately. Why is he so confident?

Note (1): These false teachers sought to make captives of gullible women (**3:6**). Yet they themselves have been taken captive by the devil to do his will (**2:26**).

Note (2): Living as a Christian resolved to serve God in the last days, we must guard our expectations (**verse 1**), our affections (**verses 2-4**) and our associations (**verses 5-9**).

Day 7 Read **II TIMOTHY 3:10-17**

In these 8 verses, *Paul* turned his attention to *Timothy* once more. His aim was to encourage his young friend to remain faithful to the gospel.

After reading these 8 verses once, you will see that it can easily be outlined around the two “*but you*” in the passage:

Verse 10: *But you have carefully followed . . .*

.
.
.

Verse 14: *But you must continue . . .*

.
.
.

We shall focus on **verses 10-13** today.

1. What had *Timothy* carefully followed in regards to *Paul*? (**Verses 10-11**)

(i) *Doctrine*

(ii) *Manner of life*

(iii)

(iv)

(v)

(vi)

(vii) *Perseverance*

(viii)

(ix)

Note: How can we understand these nine things that *Timothy* followed?

First of all, *Paul's* doctrines stand in sharp contrast to those of the false teachers in Ephesus. Doctrine will affect life, and so *Paul's* doctrine will affect his manner of life, in the same way the beliefs of those false teachers will have an impact on their lifestyle. By saying that *Timothy* has carefully followed him in (i) and (ii), *Paul* was saying *Timothy* stands on his side, and by implication, he was encouraging *Timothy* to remain there!

(iii)-(vii) are specific expression of "*manner of life*". Because this is what *Paul* believed, hence you will find (iii)-(vii) in his life. Again, we shall find that the false teachers in Ephesus are lacking in these very things.

(viii) & (ix) are concrete examples of "*perseverance*". Despite (viii) and (ix), *Paul* persevered, not giving up his faith nor his ministry. *Paul* mentioned those events in Antioch, Iconium and Lystra because this is the area where *Timothy* came from, and he would know/remember them.

2. (a) **Verse 11** ends on a triumphant note. What is it?

 - (b) There is a general principle stated in **verse 12**. What is it and how is it related to **verse 11**?

 - (c) What is the observation made in **verse 13**?
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-
-
-
-
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-
-
-
-
3. After reviewing your answers to Q1 & 2 above, write a summary of the message of these 4 verses:

Week 11

[1st – 7th February 2015]

Day 1 & 2

Read **II TIMOTHY 3:10-17**

For today and tomorrow, we shall focus on **verses 14-17**.

1. (a) In contrast to the evil men, what must *Timothy* do? (**Verse 14**)

(b) The reasons for doing so are two-fold:

○ *Timothy* knows who his teachers are (**verse 14**)

○ *Timothy* knows where those teachings come from (**verse 15**)

Who do you think are *Timothy's* teachers?

2. From **verses 14-15**, it is clear that his teachers have used the Holy Scriptures to teach him. What is true about the Holy Scriptures?

Verse 15b:

Verse 16a:

Verse 16b:

Verse 17:

3. In light of your answers for Q2, what would be the result in your life if you neglect/ignore the Holy Scriptures?

Day 3 Read **II TIMOTHY 4:1-5**

1. (a) What was *Timothy* charged to do? (**Verse 2**)

(b) How was he to do it? (**Verse 2**)

2. It has been said that this charge by *Paul* to *Timothy* was a most solemn charge. How is that so? (**Verse 1**)

3. **Verses 3-4** state the reason for the solemn charge given to *Timothy*. What was it?

4. In contrast to the “*they*” in **verses 3-4**, what must *Timothy* do?

Day 4 Read and ponder **II TIMOTHY 4:1-5** more deeply

1. How would you live differently today if you knew that you live each day “*in the presence of God and of Christ Jesus*”?

2. How should the knowledge of Christ’s return affect our service to and for Him now?

3. Look more closely at **verses 3-4**. What steps can you take to prevent yourself from becoming like one of these people? Describe at least two steps.

Day 5 Read **II TIMOTHY 2:21** and **3:17**

1. Copy out the two verses:

II TIMOTHY 2:21 ~

II TIMOTHY 3:17 ~

2. According to the two verses above, what must be present in order for you to do good works? What's the implication?

Day 6 & 7 Read **II TIMOTHY 4:6-8**

1. What do you think *Paul* meant when he said . . .

(a) "*I am already poured out as a drink offering*" (**verse 6a**)

(b) "*The time of my departure is at hand*" (**verse 6b**)

2. What three phrases did *Paul* use to describe his Christian life? (**Verse 7**)

-
-
-

3. What did *Paul* expect to receive from the Lord? Who else would receive it? (**Verse 8**)

Week 12

[8th – 14th February 2015]

Day 1 & 2 Read and ponder **II TIMOTHY 4:6-8** more deeply

1. Concerning "*drink offering*" . . .

“ . . . when the Law was given to Moses, God prescribed that drink offering should

accompany many of the sacrifices (Exod. 29:40, 41). Usually wine, it was poured out as the final act of the sacrifice (Num. 15:4, 5, 7, 10, 24) or continual burn offering (28:7-8). It was a regular part of worship on all Sabbaths (28:9-10) and feasts (28:14-31; 29:6-39)”

John Kitchen

“Since this wine was gradually poured out, was an offering, and was the final act of the entire sacrificial ceremony, it pictured most adequately the gradual ebbing away of Paul’s life, the fact that he was presenting this life to God as an offering, and the idea that while he viewed his entire life of faith as ‘a living sacrifice’ (Rom. 12:1; cf 15:16), he looked upon the present stage of this career as being the final act of sacrifice.”

Hendriksen

By likening his death to ‘a drink offering poured out’, Paul viewed it as an act of worship to God!

- (a) Have you ever seen (understood) the death of a Christian as an act of worship to God?

- (b) If your death is to be an act of worship to God, what needs to be true of you in your life right now?

2. Do you love Christ’s appearing? How can you tell?

Day 3 Read **II TIMOTHY 4:9-18**

After reading these 10 verses, write down your first impression of them and any questions you might have:

Day 4 Read **II TIMOTHY 4:9-18**

1. What did *Paul* ask of *Timothy*? (**Verse 9**)

2. Who had forsaken *Paul*, and why? (**Verse 10**)

3. Who alone was with *Paul* at this time? (**Verse 11**)

4. Why did *Paul* want *Timothy* to get Mark and bring him? (**Verse 11**)

5. What else did *Paul* want *Timothy* to bring? (**Verse 13**)

6. Of whom did *Paul* warn *Timothy* to beware? Why? (**Verse 14-15**)

7. (a) Who stood with *Paul* at his first defense and strengthened him? (**Verse 17**)

(b) Concerning those who forsook him at his first defense, what did *Paul* desire for them? (**Verse 16**)

Day 5 & 6 Read and ponder **II TIMOTHY 4:9-18** more deeply

1. Why was *Paul* so eager for *Timothy* to come to him in prison? Isn't the Lord with him and shouldn't that be enough?

What can we learn from this longing of the apostle?

2. A number of names were mentioned in these 10 verses, among them *Demas* and *Mark*.

- (a) Concerning *Demas*, he was also mentioned in **COLOSSIANS 4:14** and **PHILEMON 24**. The reason why he forsook *Paul* and went back to Thessalonica was because he loved the world.

In applying this sad episode, a Bible commentator said these words: “*My feet follow my heart --- thus I must guard my heart above all else.*”

How would you pray that your heart be guarded, so that you will not walk in the footsteps of *Demas*?

- (b) Concerning *Mark*, we know from **ACTS 13:13** that he gave up halfway in the missionary journey with *Paul* and *Barnabas*, and went home. It proved that he was unreliable. Yet now, *Paul* desired to have *Mark* come to him, and the reason given was that he was useful to *Paul* for ministry.

How does this transformation of *Mark* (i) teach you, and (ii) encourage you?

3. Look at **verses 17-18**, and follow *Paul's* reasoning there:

The faithful Lord stood with him at his first defense. *As a result, he was delivered from the mouth of the lion. **He was persuaded that the Lord will deliver him from every evil work and preserve him for His heavenly kingdom.***

- (a) *Paul's* reasoning here has been well captured by John Newton in his hymn “*Be Gone, Unbelief*”

*His love, in time past,
Forbids me to think
He'll leave me at last
In trouble to sink:
Each sweet Ebenezer
I have in review
Confirms His good pleasure
To help me quite through.*

This hymn can be found in our **Hymns of Faith** #398. Take time to learn it.

(b) *Paul* was persuaded that God will deliver him from every evil work. Yet not long afterwards, he was executed by the Roman emperor Nero. Was *Paul* mistaken? Why or why not?

Day 7 Read **II TIMOTHY 4:19-22**

1. Who did *Paul* want *Timothy* to greet for him? (**Verse 19**)

2. Who sent greetings to *Timothy* by way of *Paul*? (**Verse 21**)

3. What did *Paul* pray for in behalf of *Timothy* as he closed this epistle? (**Verse 22**)

4. Even in the face of imminent death, *Paul* was focused on others. How can this instruct us about our relationships today?

5. As we come to the close of our study of **II TIMOTHY**, what is the single most important lesson you've learnt from it?

NOTES

Acknowledgement

Whatever the weaknesses of this Read-The-Bible-Together guide, they would have been far greater without the kind help of SOH Jyue Theng and Sarah SOH in giving their time and energy to review the entire guide, asking questions all the way and giving many valuable suggestions.

Thank you, fellow labourers!

Iron sharpens iron, and one man sharpens another! (Proverbs 27:17, ESV)