

Lesson 55 I and II Timothy, Titus *audio-visual available with this lesson*

STUDY QUESTIONS:

1. To review who Timothy is read Acts 16,17,18,19, 20: for Titus read II Cor. 2:13; 7:6; 7:13-14; 8:6,16, 23; 12:18; Galatians 2:3.
2. In these letters much has the same tune and rhythm of the St. Paul we have read before, however some things sound differently. How would you explain this? What teachings are unchanging, what have developed?
3. Read carefully sections concerning the pastoral care of women. Seek the meaning in the light of the gospel, and what we have learned before. What principles are of importance to Christian understanding of women?
4. Why does the Catholic Church not permit the marriage of elders (priests) and bishops? (The answer is not in Timothy or Titus.) Should this tradition have precedence over Scripture? Is there any Scriptural base for it?

Isaiah 66:10-14 and prayer. Upon the image of Jerusalem in the Old Testament we build the concept of the Church in the New. Here God tells us He will bless us through Jerusalem. . . or the Church. Through her He will provide for all our needs. Jerusalem centered its life in the Temple, earlier in the ark, both foreshadowing the living presence of Jesus in the Eucharist. This Eucharist centers the Catholic Church in fulfillment of the promise that the Presence of God 'lived' in the Temple of Jerusalem. A beautiful reading.

Who were these two men, Titus and Timothy? What was their association with Paul throughout his ministry? Their character is attested to by Paul's own words. In his letters we read much about their work. Timothy was rather retiring, Titus more assertive; Timothy was unable to help during the Corinthian crisis, but Titus, sent as an envoy during those turbulent years, was successful in implementing Paul's letters. Both, however, were trusted and beloved by Paul. In Philippians, Paul tells of his love for "his son" Timothy.

546 Lesson 55 I and II Timothy, Titus

There is internal evidence that these books were written later than the books written from prison (Philippians, Colossians, Ephesians and Philemon). If so, Paul had a life beyond the account in Acts which ends with him still under house arrest. What is the evidence that they were written later than those imprisonment letters? The Church structure described in I, II Timothy and Titus is more highly developed. Early days are over and forms are in place that had not been so well defined earlier. Bishops and deacons roles are more settled; the word "bishop" means "overseer" in Greek.

Did Paul found the Church in Spain? He had written of a desire to go to Spain in the letter to the Romans; he felt he had finished his work in the east. Looking at the map B-36 we see that in the next century the Church was growing in Spain. Did Paul found it? If for a year or so he was under house arrest until his hearing, he only had two or three years before meeting Nero's executioner. Was he acquitted the first time? At the end of II Timothy Paul speaks of having been several places in the east, back in his old fields of missionary endeavor. Did he evangelize Spain and still get back to the east for a visit to his first churches? His accomplishments were always phenomenal. He mentions having been in Miletus, Troas and Corinth. It also seems that he has established Timothy as Bishop of Ephesus and Titus as Bishop of Crete. The first two letters, I Timothy and Titus, Paul writes from freedom, able to come and go as he pleases, but with the writing of II Timothy he is in prison again, sounding abandoned and resigned to impending death. In the earlier imprisonment, his prison epistles exude only joy and confident love.

Problems about Paul's authorship of these letters arise. Obviously, the writing of the pastorals is different from Paul's other letters. The sentences are shorter, the ideas simpler, and they are developed along different lines. Even the vocabulary has changed. While Paul's writing has been difficult to understand, this is easy reading. What might account for this? A new secretary might be one answer, or a different need - he was writing to close friends who had heard his theology over and over again, no need to write that. The purpose of these letters was to give pastoral instruction. But why was that necessary if he had just seen these men and had just settled them as bishops in their churches?

Perhaps he wrote to give them more authority in the eyes of their congregations, or to bolster their confidence? Or perhaps, during the press of the ordination itself, there just hadn't been opportunity for Paul to tell them all about their responsibilities as bishops. Admittedly there are problems about authorship. Yet, if Paul didn't write them why would they have been considered his and included in Scripture from earliest times? Another possibility is that only fragments of letters existed, and an editor wishing to address some current problems, annexed his ideas to these fragments and gave them Paul's name. However they came to be, the Holy Spirit inspired them, and the Church endorsed their addition to the canon of scripture.

Church order and doctrine has developed. By the time he writes these letters, the Church has developed a more ordered ministry and pastoral care. We recognize how in a matter of a few years developments like this take place in organizations. The Church described here is not as organized as the one St. Ignatius will describe in a letter dating forty to fifty years later. St. Paul could certainly have been dealing with these developments in his lifetime. Presbyters and bishops will become priests and bishops; orders of women early will become essential to the pastoral care of female catechumens. For comparison, the accompanying outline contains these organizational instructions from all three letters. The idea of "faith" has also developed. It now means orthodox doctrine instead of that "yes" of the heart leaping towards Christ. This is a necessary change in meaning because heretical threats have come against the true faith. Legitimate growth of the true faith must be sorted from the rank growth of bad seed planted by the Enemy.

In these letters, pastoral care of women and their Church role is in harmony with the Christian understanding of woman as the Bible has unfolded it. The words are close to the tone of St. Paul in I Corinthians. Misunderstandings arise when the viewpoint of this fallen world is imposed upon his words. The Holy Spirit alone makes possible acceptance of the life of obedience and submission for every Christian;

547 Lesson 55 I and I Timothy, Titus
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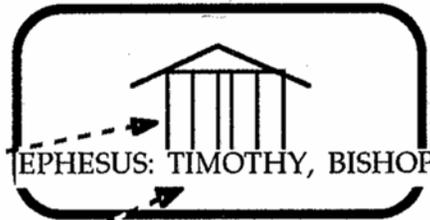
and this begins with woman, as we have seen. St. Peter will cultivate this important understanding for us in the next lesson. But here in I Timothy, we have some key concepts - first, woman is not "to have authority over men." The word used by Paul, *authentio*, means an authority that is autonomous, one not under headship. She may teach in the Church, or prophesy under authority as we learned in I Corinthians 11, but she may not teach or have unilateral authority on her own. She may exercise an authority delegated to her, but she may never have overall headship. This is the position of the Church through the ages with no inherent assumption that this means woman is inferior. It merely maintains the essential stance of obedience and submission as fitting and honorable for the whole Christian body. It upholds a whole hierarchy of a godly order for men and women that begins with her. The role of authority or headship must also be exercised in total humility and obedience as a service to God. Another important phrase, "she will be saved by bearing children" is found in alternate ancient translations as "by bearing the child" or the "Divine Child." Woman's key role in Salvation History is once more emphasized as the sign-bearer of fruitfulness, to bear the Divine Child, to bring Christ to the world, is to be a Mary. This is the role that is essential to the whole community - the spiritual motherhood of the spiritual spouses of God. In Jesus' last prophecy, the rejection of this role of fruit-bearer will signal the end of the age, Luke 23:28f.

Yet another part of the teaching on woman broadens her role. I Timothy also adds an important Greek word, *oikodespoteo*, concerning her place in the home. The word means "house despot" which implies having complete control over her own home environment which is her arena. A good husband will recognize this, freeing her financially and otherwise, to run her household without interference. Of course, she will honor his general authority, grateful for his service of protection and provision. As an older woman she is given teaching responsibility for leading younger women to understand, appreciate and fulfill their roles with intelligence, strength, and joy. They must be helped to realize the high worth of their role, and its full equality to any role of authority. The word used by St. Paul of the older woman is *kalodidoskolos*, a teacher of what is good. It is a ministry that could well be reactivated today, because as St. Paul knew, disordered women, unhappy and mislead, were Satan's way of discrediting the whole Christian enterprise, I Timothy 2:4.

Lesson 55 I and II Timothy, Titus

The writing is different:
 briefer
 a different theology?
 "faith" now means "orthodoxy"
 A development
 brought about by new circumstances?
 Or a new secretary?
 Or is this a rewriting from some remnants
 of Paul's letters?
 Or another post-Pauline writer
 using Paul's name to honor his mentor?

HE WRITES INSTRUCTIONS
 TO TWO NEWLY INSTALLED
 BISHOPS
 WHERE IS HE? PHILIPPI?
 WHEN IS THIS? AD63?



PRACTICAL INSTRUCTIONS
 CHURCH ORGANIZATION
 Bishops
 Deacons
 Deaconesses or Deacon wives
 Elders

THE
 RISE
 OF
 HERESIES
 TROUBLE-
 MAKERS

THE ORDER OF WIDOWS
 WOMEN



RELATIONSHIP TO CIVIL AUTHORITY

HE WILL WINTER IN NICOPOLIS
PAUL IS FREED FROM PRISON

I Timothy

PAUL IS IN PRISON AGAIN

II Timothy

Titus

PAUL'S SWAN SONG
 THINGS SOUND SERIOUS
 THIS IMPRISONMENT MAY HAVE RESULTED IN HIS DEATH.

The greatest advocate of Christ Jesus
 and His Church, with gratitude we say Goodbye
 to St. Paul and his inestimable contribution to the
 New Testament.

Lesson 55
I and II Timothy, Titus
Synopsis

I TIMOTHY

1. Paul, an apostle of Christ Jesus to Timothy, my true child in faith I am on my way to Macedonia I am writing to establish Timothy as bishop in Ephesus to guard faith from false doctrines myths, endless genealogies speculations rather than faith aim of teaching is love, pure heart good conscience, sincere faith some teach without understanding the Law is for lawless, the immoral my conversion from ignorance I obtained mercy in unbelief Jesus came to save sinners glory to God a prophecy pointed to Timothy let them inspire you with courage some have become apostates I have "delivered them to Satan"
2. pray sincerely for those who rule that we may live a peaceable life God desires all men to come to knowledge of the truth one mediator between God and men - Christ Jesus He is a ransom for all for this I was made a teacher preacher and apostle let men pray everywhere without anger or quarreling let women be adorned modestly learning in silence submissively don't permit women to teach men

- Adam was created first, then Eve woman deceived, man was not she will be saved through bearing the Divine Child if she continues in faith with love, holiness, and modesty
3. aspire to office of bishop a noble task with qualifications married once, controlled an apt teacher, gentle without love of money not a drunkard, household in order not a recent convert so conceit will not overpower him thought well of by outsiders deacons, likewise serious not addicted to wine or greedy hold faith with clear conscience tested and blameless women, their wives, serious not slanderers, temperate, faithful deacons good managers of their children and households 3:15 the Church. . . pillar and bulwark of truth! I hope to come soon if delayed, I am writing so Timothy will know how to behave great is the mystery of religion He was manifested in the flesh in the Spirit, seen by angels taken up in glory
 4. the Spirit says that trouble conies deceitful spirits, demon doctrines consciences seared they forbid marriage encourage abstinence from food everything created by God is good consecrated by word and prayer put these instructions before the brethren

- follow good doctrine train yourself in godliness set an example, attend to public reading of scripture preach and teach good doctrine let no one despise your youth do not neglect the Holy Spirit gift hold fast, save yourself and your hearers
5. don't rebuke those older treat younger as brother older women like mothers younger like sisters, honor widows if children, let them care for her a real widow is alone and holy self-indulgent are dead spiritually if one is unproviding for his family he is worse than an unbeliever enrollment of a widow under sixty married once, done good deeds reared children, been charitable refuse to enroll younger widows they will later want to marry and will violate their pledge idlers, gossips, busybodies they should remarry, bear children rule their households believing women assist widows who are members of their families role of elder: worth double honor those who preach and teach worthy of their wages a charge against an elder needs two or three witnesses rebuke those in sin publicly keep these rules without partiality do not lay on hands in haste use wine for your stomach good, bad deeds won't be hidden

8. slaves regard masters with honor, serve Christian masters the better teach and urge these duties anyone who teaches otherwise doesn't agree with Jesus' word puffed with conceit, controversy wrangling bereft of truth we brought nothing into this world we take nothing out food and clothing is enough to be rich is temptation love of money plunges *men* to ruin is the root of all evils through this craving people wander from truth a man of God aims at godliness fight the good fight confess before witnesses like Jesus before Pilate King of Kings, Lord of lords who alone has immortality and dwells in unapproachable light charge the rich not to be haughty or to set their hopes on riches be liberal and generous lay hold of the only real life Timothy, guard what is entrusted avoid false knowledge grace be with you.

II TIMOTHY

- 1, Paul to Timothy I pray for you constantly to see you would fill me with joy I remember your sincere faith faith of your grandmother Lois and mother, Eunice is now in you rekindle the gift of the Spirit received with laying on of hands

not receiving timidity but power love
 and see-control, do not be
 ashamed to testify to Jesus
 I am a prisoner, taking a share of
 suffering for the gospel according
 to His plan manifested thru Jesus
 who abolished death He brought
 life, immortality to light for this
 gospel I was a preacher apostle,
 teacher, and now suffer follow my
 sound words
 guard the truth entrusted to you
 Asia turned away from me many
 apostates under pressure
 Onesiphorus is a true friend not
 ashamed of my chains

2. be strong in Jesus Christ
 entrust the message to others
 who dependably teach others
 take your share of suffering like
 a soldier or an athlete or like a
 hard-working farmer remember
 Jesus
 I suffer for Him like a criminal
 if we have died with Him
 we will live with Him
 if we deny Him, He will deny us
 avoid disputing about words
 be a workman unashamed
 avoid godless chatter
 and those who swerve from truth
 they upset the faith of some
 there are different vessels
 some noble, some common
 be consecrated for good use
 shun youthful passions
 call upon the Lord with pure heart
 don't be quarrelsome, but gentle
 your opponents may repent

and escape the devil

3. the last days will be stressful
 lovers of self, of money, proud
 arrogant, abusive, disobedient
 unholy, swollen with conceit
 holding the form of religion
 denying the power of it
 those who sway women their folly
 will be plain to all you observed my
 teaching and all that befell me yet
 the Lord rescued me the godly will
 be persecuted continue in what
 you have learned in sacred
 writings from childhood all
 scripture is inspired by God for
 teaching, reproof, correction and
 training in righteousness equipping
 the man of God for every good
 work

4. I charge you Jesus will judge
 the living and the dead
 preach the word, be unfailing in
 patience and teaching the time will
 come when people will not endure
 sound teaching itching ears hear
 what suits them be steady, endure
 suffering do the work of an
 evangelist
 I am ready to be sacrificed the
 time of departure has come I've
 finished race, kept the faith the
 Lord will reward me on that Day
 and all who loved His appearing
 come to me soon, Luke is with me
 bring Mark and cloak left in Troas
 I sent Tychicus to Ephesus
 bring books and parchments
 beware of Alexander

at my first hearing all deserted me
 but God stood by me
 and I witnessed to Him and was
 rescued from the lion's mouth glory
 to the Lord
 greet friends (people met before)
 the Lord be with you

TITUS

1. Paul, servant and apostle of God
 and Jesus Christ who preached
 knowledge of truth
 which leads to godliness
 to Titus, child in faith left in Crete
 to amend a bad situation
 appoint elders, blameless men
 married once, not arrogant
 or quick tempered, drunkard
 or violent or greedy
 holy, self-controlled
 holding firm to the sure word
 many are empty talkers
 teaching for base gain
 Cretans are in need of rebuke
 to the pure all things are pure
 to the corrupt nothing is pure
 mind and consciences corrupted
 profess to know God but deny him
 by their deeds

2. teach what befits solid doctrine bid
 older men be temperate serious,
 sensible, sound in faith, in love,
 steadfastness bid older women be
 reverent not slanderers, or slaves
 to drink teachers of what is good
 train a young wife to love husband
 and children, to be sensible chaste,
 domestic, kind

submissive to husbands
 so God's word not be discredited'
 urge young men to have control
 be a model of good deeds
 good teaching, sound speech
 bid slaves be submissive
 so they may adorn God's doctrine
 grace trains us for godly lives
 to the glory of Jesus Christ
 who gave Himself to redeem us
 declare these things

3. be subject to rulers, authorities
 be obedient ready for honest work
 speak no evil of anyone
 perfect courtesy to all
 we were once ignorant, led astray
 full of evil, hated and hating but
 God our Savior saved us washing
 us in regeneration and renewal in
 the Holy Spirit justified by His
 grace, we become heirs in hope of
 eternal life
 avoid stupid arguments
 admonish the factious man have
 nothing to do with him come to me
 at Nicopolis this winter speed Zones,
 Apollos on their way let people learn
 to do good deeds help urgent cases
 of need
 greet whoever loves us in the faith

Lesson 55 I and II Timothy, Titus Outline

I. Background to I, II Timothy, Titus

A. Problems of time and place which don't correspond to Paul's life as we know it

1. has he been in the vicinity of Ephesus again; has he also visited Crete?
2. he will winter in Nicopolis?- the only time he is mentioned there Ti 3:12
 - a. wants Titus to come there
 - b. Paul is sending Artemas or Tychicus to Crete Ti 3:12
 - c. left cloak at Troas, Prothimus sick at Miletus, Erastus in Corinth II Tim
3. when could these have happened, and when written? a. I Timothy and Titus are written when Paul is free
 - 1) after his release from Roman imprisonment? ca AD 62-63
 - 2) after writing Philemon, Ephesians, Colossians, Philipians?
 - 3) he had wanted to go to Spain after Rome, did he?
 - a) I Clement, AD 95; the Muratorian Canon AD 170, and apocryphal Acts of Peter AD 200, say Paul went to Spain
 - b) if he went to Spain did he have time to go back to above places? Paul died under Nero ca. AD 65-67

B. Problems of authorship

1. has the high degree of Church organization occurred in Paul's lifetime?
 - a. hierarchical offices, bishop, elder, deacon
 - b. order of professed women
2. language
 - a. unusually large number of words used nowhere else in Paul's writing
 - b. absence of pronouns, prepositions, and particles used in the epistles
 - c. what could account for this?
 - 1) a new secretary
 - 2) writing to those who knew his theology as well as he did
 - 3) writing to a new situation faced by the Church
 - 4) or are these fragments of Pauline letters edited by a later person
 - a) not forgery but pseudonymous in deference to Paul
 - b) the "news" at the end of II seems old and suspicious, is it current?
 - (1) Tychicus was sent from Rome to Ephesus during the first Roman imprisonment five years ago?
 - (2) Alexander's trouble in Ephesus in the Third Journey
 - (3) greet Prisca and Aquila, Onesiphorus - oldtime friends
3. if Pauline, he is passing on his authority to others
 - a. written to strengthen Titus for duties, to say good-bye, and yet for him to come as soon as possible ? 4:9,21

b. purpose less plain in the others - Paul just saw Timothy and must have given him these instructions as bishop?

- 1) but perhaps a written letter from Paul was a credential for Timothy
- 2) hopes to come to Timothy soon, he might be delayed I Tim 3:14 "so you know how to behave in the household of God." I Tim 3:14

C. Paul's "sons": Timothy and Titus

1. Timothy's mother a Jew, Father a Greek Acts 16:1
 - a. native of Lystra, esteemed there and in Iconium
 - b. a convert of Paul's, with or through his mother, 1st Journey 2 Tim 1:5
 - d. added to Paul's companions on the Second Missionary Journey
 - e. prophetic confirmation of his apostolic call I Tim 1:19, 4:14, 6:12, 2 Tim 1:
 - 1) given not a spirit of timidity
 - 2) but power, love and self-control, or a sound mind
 - f. Paul circumcised him because he was a Jew
 - 1) a circumcised Jew had access to Jewish places
 - 2) he would be a valuable evangelizer in the synagogues g, a special commission to Thessalonica (he and Silas) I Thes 1:1 h. present at Corinth on Second Journey
 - i. sent from Ephesus during Third Journey to Macedonia, Corinth
 - 1) timidity ? I Cor 16:10-11, 4:17 ff his mission was not successful
 - 2) but accompanies Paul on his next visit to Corinth
 - j. mentioned as a fellow-worker when Paul wrote Romans from Corinth 16:21
 - k. with Paul when he took the offering to Jerusalem I, mentioned in the Roman imprisonment letters
 - m. left in Ephesus later by Paul as leader (bishop?) I Tim 1:3
 - n. later Timothy is arrested, imprisoned, released Hebrews 13:23
 - o. Paul loved him I Cor 16:10, Phil 1:19ff, 2 Tim 3:10 ff
2. Titus is not mentioned in Acts
 - a. a Gentile from Antioch and possibly a brother of Luke
 - 1) at time of the First Council with Paul and Barnabus Gal 2:1
 - 2) he was a test case - a Gentile not forced to be circumcised
 - b. in the Corinthian crisis Paul sent him when Timothy failed
 - 1) he carried Paul's angry letter to Corinth
 - 2) brought Paul good news of the result II Cor 7:6
 - 3) also carried letter called 2 Corinthians to Corinth II Cor 1-7
 - c. he was left in Crete after Paul's Roman imprisonment
 - d. summoned to join Paul for mission to Dalmatia (Illyricum) 2 Tim 4:10.
 - e. later tradition says he returned to Crete where he was bishop

D. Further argument affirming authenticity

- 1, early church accepted these letters as Pauline
2. no mention in Acts of these events - why didn't Luke finish the story?

537 Lesson 55 I and II Timothy, Titus Outline

3. could notes of Paul's or letter fragments been used in another's letter?
4. organization less developed than in Ignatius' time, 100's, why not Pauline?
5. the sense of fixity - " *the faith* " : they had Paul's teaching, needed only "true doctrine," an apt term as the Church faced heresy
6. the linguistic problem - a different secretary who abbreviated more?

- b) has shown hospitality to the saints
 - c) relieved the afflicted 2)
- those not eligible I Tim 5:11ff
- a) young women may grow wanton against their vows
 - b) may become idlers
 - c) young women should remarry, bear children, *rule* their house (Gk *okodespotea* means house despot - control and rule) b. the enemy uses disordered women to revile the faith I Tim 5:14

II. The Letters of I Timothy and Titus

A. Their Doctrine

1. meaning of faith is changing to mean orthodox doctrine (see I Tim 3:9) a. *parathetre* means *deposit* in II Tim 1:14
 - b.a "sound doctrine" I Tim 1:10; a "different doctrine" I Tim 1:3
2. songs, creeds are emerging I Tim 3:16, 6:15, II Tim 1:9ff, 2 Tim 2:11
3. the Church is *the household of God, pillar and bulwark of the faith* I Tim 3:15
4. waiting for blessed hope, appearing of God Savior, Jesus Christ Ti 2:13

B. Ecclesiastical discipline

1. elders I Tim 5:17-22 rule the Church (later called priests)
 - a. preach and teach
 - b. should be paid I Tim 5:17-18
 - c. never admit a charge against an elder except verified by two or three
 - d. those guilty of sin publicly rebuked
 - e. always be impartial - do not lay hands on elders too soon
 - f. Titus is to appoint elders in every town Ti 1:5, blameless, married only once Ti 1:6, their children believers
2. bishops I Tim 3:1-7
 - a. a worthy aspiration I Tim 3:1 God's steward Ti 1:7
 - b. above reproach (other moral qualities following) also Ti 1:7ff
 - c. married once I Tim 3:2
 - 1) a well ordered household I Tim 3:4
 - 2) children submissive and respectful
 - d. hold firm to the sure word as taught Ti 1:9 in instruction, confute error
 - e. not a recent convert, conceit might overpower him, used by Satan
 - f. well thought of by outsiders
3. deacons I Tim 3:8-13
 - a. not deceitful or addicted to wine
 - b, hold the mystery of the faith with clear conscience
 - c. married once with managed children and households
4. deacon's wives, or deaconesses are to be serious, faithful I Tim 3:11
5. orders of widows - see widows below C-2-h
 - a. enrollment as widow I Tim 5:9 f must be over 60 years, married once
 - 1) well attested for good deeds
 - a) has brought up children

C. Pastoral care of the community

1. men

- a. shall pray without anger or quarreling I Tim 2:8
- b. do not rebuke an older man I Tim 5:1
 - 1) bid him to be temperate, sensible, sound in faith, love Ti 2:2
 - 2) exhort as you would a father I Tim 5:1
- c. younger men should be controlled Ti 2:6

2. women I Tim 2:9ff

- a. adorn themselves modestly, do good deeds
- b. learn in silence and submission
- c. cannot teach or *have authority over* men -"authentic)" meaning "to exercise power of oneself" - like the woman in Eden
- d. women deceived, men not deceived (see I Cot 11:10f)
 - Eve thought what she was doing right, Adam sinned knowingly
- e. women saved by "birth of the child" or birth of the Divine Child
 - 1) true meaning of woman and her fulfillment in Salvation History
 - 2) bearing Christ to the world in faith, love, holiness and modesty
 - 3) being a Mary-like woman
- f. treat older women as mother; younger, as sister i Tim 5:2
 - 1) older women be reverent, not slanderers, or slaves to drink Ti 2:3
 - 2) older women teach what is good Ti 2:4ff
 - a) train young women to love husbands and children
 - b) be sensible, chaste, domestic, kind, submit to husbands
- g. widows (see above for vowed order of widows)
 - 1) real widows are those with no one to care for them I Tim 5:3, 5:16
 - 2) it the family duty to do so I Tim 5:7
 - 3) real widows pray and live faithfully I Tim 5:5 i. woman's lack of righteousness discredits the word of God Ti 2:5

3. slaves

- a. regard masters with honor I Tim 6:1
 - 1) bring honor to the faith
 - 2) believing masters don't make your respect unnecessary a) serve all the better I Tim 6:1, Ti 2:10

- b) those who benefit are believers and beloved
- b, be submissive to masters Ti 2:9
- 4. troublemakers I Tim 6:3, Ti 3:10
 - a. who don't agree with these words
 - 1) the factious admonish once or twice
 - 2) if unresponsive, have nothing more to do with such
 - b. puffed up with conceit, craving for controversy, disputes over words
 - c. envious, etc. I Tim 6:4
 - d. money is a temptation I Tim 6:6 ff
 - 1) we brought nothing in, we take nothing out
 - 2) senseless and hurtful desire leads to ruin
 - 3) through this craving many have wandered from faith
 - 4) the rich, not to be haughty or set their hope on riches I Tim 6:17ff
 - e. Cretans, are liars, evil beasts, lazy gluttons Ti 1:12
 - d. those who profess to know God, but deny it by their deeds Ti 1:16
- 5. general rules for a good Christian life Ti 3:2ff
 - a. be ready for any honest work
 - b. speak evil of no one, avoid quarreling, be gentle
 - c. show perfect courtesy
 - d. because we were unsaved once Ti 3:3ff
 - 1) God saved us not because we deserved it
 - 2) He washed us in baptism
 - 3) renewed us in the Holy Spirit
 - 4) justified by grace
 - 5) now heirs (of Jesus) in hope
- 6. general instructions for being a good pastor- bishop I Tim 4:6
 - a. have nothing to do with godless and silly myths I Tim 4:7
 - 1) avoid false knowledge I Tim 6:20) it misses the mark I Tim 6:21
 - 2) no stupid controversy Tim 3:9, 2 Tim 2:16, 23 godless chatter
 - b. train yourself in godliness
 - c. let no one despise your youth I Tim 4:12 , Ti 2:15
 - d. be an example I Tim 4:12 a model of good deeds Ti 2:7, 2 Tim 2:15
 - e. attend to public reading of scriptures, teaching and preaching
 - 1) teach sound doctrine Ti 2:1
 - 2) integrity, gravity, sound speech Ti 2:7
 - 3) thus put opponents to shame Ti 2:8
 - 4) follow the sound words heard from me II Tim 1:13
 - 5) rightly handle the word of truth II Tim 2:15
 - 6) be apt teacher II Tim 2:24 correct with gentleness, forbearance
 - f. do not neglect the Holy Spirit gift I Tim 4:14
 - g. by faithfulness you will save yourself and your hearers I Tim 4:1

- h. personal - take wine for your stomach and ailments I Tim 5:23
 - i. aim at righteousness I Tim 6:11ff
 - 1) fight the good fight of the faith
 - 2) make good confession like Christ I Tim 6:13
 - 3) keep the commandments unstained I Tim 6:24
 - 4) shun youthful passions 1 Tim 2:22
 - j. O Timothy, guard what has been entrusted to you I Tim 6:20, II Tim 1:14 th truth by the Holy Spirit who dwells within
 - k. insist on sound teaching Ti 3:8
 - l, endure suffering (many references in II Tim)
 - m. do the work of an evangelist II Tim 4:5 D. Heresy in the present - the Gnostic problem
 - 1. speculative intellectualism I Tim 1:4, 6:4,20, II Tim 2:23, Titus 1:14, 3:9
 - a. matter is altogether evil 1 Tim 4:4 (everything created is good)
 - b. whole series of 'emanations' (spirits) each with name and genealogy Tim 1:4 (orders of angels had genealogies)
 - c. ascending the spirit-world ladder through secret knowledge, initiation
 - 2. insubordination Ti 1:10, pride I Tim 6:4, I Tim 2:4,
 - a. gnosticism could go either way - false asceticism I Tim 4:4,5, Titus 1:15,2:4 on the one hand; immorality on the other II Tim 3:6
 - b. Jewish legalism and myths Titus 1:10, 14, 1 Tim 1:7
 - 1) Jews also interested in genealogy
 - 2) Jewish legal teachers still a problem? I Tim 1:8
 - a) circumcision party Ti 1:10ff must be silenced
 - b) teaching for base gain
 - c. the resurrection of the dead II Tim 2:18
 - 1) some teach it already happened (Jehovah Witnesses' today)
 - 2) they upset the faith
 - d. persons who have become apostate I Tim 1 20 Paul has turned them over to Satan (see I Cor 5:5)
 - 3. in the future the Spirit warns I Tim 4:1ff departure from the faith
 - a. giving heed to evil spirits
 - b. doctrines of demons
 - c. pretensions of liars forbid marriage, enjoin abstinence from foods
- 4. in the future men will be: II Tim 3:1-5
 - a. lovers of self
 - b. lovers of money
 - c. proud, arrogant, abusive
 - d. disobedient to their parents
 - e. ungrateful, unholy, inhuman, implacable
 - f. slanderers, profligates, fierce haters of good

- g. treacherous, reckless, swollen with conceit
- h. lovers of pleasure rather than lovers of God
- i. holding the form of religion but denying the power of it
- j. oppose the truth II Tim 3:8 with counterfeit faith
- 5. women will be susceptible to these false things
 - a. burdened by sins, swayed by impulses
 - b. they will listen to anybody and not come to knowledge of truth
- 6. people will not endure sound teaching II Tim 4:3
 - a. they will have itching ears
 - b. accumulate for themselves teachers to suit their own liking
 - c. will turn away from the truth to myths
- E. Relationship of Christians to Authority
 - 1. pray for all those who rule I Tim 2:1
 - 2. women not to have authority over men I Tim 2:12
 - 3. Titus to exercise authority (bishop) Ti 2:15
 - 4. be submissive to rulers and authorities Ti 3:1
 - 5. be obedient Ti 3:1
- F. Paul's Own Testimony
 - 1. appointed by Christ to His service I Tim 1:12
 - 2. formerly blasphemed, persecuted and insulted Him I Tim 1:13
 - 3. acted ignorantly in unbelief I Tim 1:12
 - 4. foremost of sinners, saved as a sinner I Tim 1:15
 - 5. you observed my teaching and conduct II Tim 3:10

III. II Timothy Paul's Swan Song? A.

Paul's final imprisonment 1:16,2:9

- 1. tone of resignation
 - a. he suffers for the gospel II Tim 1:12,
 - b. he will guard till that Day what has been entrusted to him II Tim 1:12
 - c. treated like a criminal 2:9
 - d. endures everything for the sake of the elect 2:10
 - e. I am at the point of being sacrificed 4:6
 - f. time of departure has come 4:6
 - 1) I have fought the good fight
 - 2) I have finished the race
 - 3) I have kept the faith
 - 4) a crown of righteousness is laid up for me
 - 5) God will reward me on that Day
- 2. disillusioned with lack of support at his first examination
 - a. all who are in Asia turned away from me II Tim 1:15
 - b. except household of Onesiphorus often refreshed me II Tim 16ff

- 1) he was not ashamed of Paul's chains
- 2) searched in Rome for him and found him
- 3) rendered service in Ephesus
- c. Demas has deserted me - in love with the world II Tim 4:10;
- d. Crescens to Galatia; Titus to Dalmatia; Tychicus to Ephesus
- e. Luke is with him
- f. he wants Mark to come to serve him
- g. at first defense no one defended him 4:16ff except the Lord
- h. rescued temporarily from lion's mouth (the Emperor's edict of death?)
- i. he will be saved for heaven
- B. Paul encourages Timothy to take his share of the suffering
 - 1. suffer for the gospel II Tim 1:8 endure suffering 4:5
 - 2. pass on the faith to others who can teach it II Tim 2:1
 - 3. take your share of suffering II Tim 2:3 like an athlete, soldier, farmer
 - 4. all who desire a godly life in Jesus Christ will be persecuted. 3:12
- C. Counsels to continue in what you have learned, fulfill your ministry 4:5
 - 1. acquainted with sacred writing since youth 3:15ff
 - a. able to instruct you for salvation through faith in Christ Jesus
 - b. all scripture is inspired by God
 - 1) profitable for teaching
 - 2) for reproof, for correction
 - 3) and for training in righteousness, that the man of **God** may be complete, equipped for every good work
 - 2. preach the word 4:2ff in season and out of season
- D. Ends with Greetings to Friends
- E. The last words of Paul's "The Lord be with your spirit, Grace be with you."