

## EPISTLES III

### I-II Timothy, Titus, & I-II Thessalonians

Epistles III 9-12 – NEW 2-19.doc

#### **SOURCE CREDITS:**

The teaching notes on **I Timothy** originated from a student's class notes at Christian Training Center in Clearwater, FL. The teacher and original origin of the material is not known.

The source of the original notes of **II Timothy** is not known; however, some material has been added. New material will be indicated by the initials of the author. This material may be found in:

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- “**Matthew Henry’s Commentary**” from the Quick Verse CDROM distributed by Parson’s technology and used by permission will be indicated by **(MH)**.
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These teaching notes on **Titus** originated from a student's class notes at Christian Training Center in Clearwater, FL. The teacher and original origin of the material is not known. However, I have added material from several sources, and have indicated the source with the same identifying codes as in II Timothy. In addition to

the sources listed in II Timothy I have added some notes from “**The Preacher’s Outline Sermon Bible**” software program distributed by NavPress, and used by permission of Leadership Ministries Worldwide. It is indicated by the following letters (**POSB**). The King James version of the Bible is used unless indicated otherwise.

The original notes for **I-II Thessalonians** are the result of the work of **Mr. Jim Cochran**, of Palm Harbor, FL and used by his permission. The text used by Mr. Cochran is the New International Version (NIV) of the Bible. The manuscript presented in this outline has been modified by RevC for use in Christian Training Centers worldwide.

## **BEGIN LESSON 1**

### **I. THE BOOKS INCLUDED IN "THE PASTORAL EPISTLES"**

#### **A. Pastoral Epistles are made up of **I-II Timothy**, and **Titus****

The name "Pastoral Epistles" was first given to the three books around A.D. 1725.

#### **B. THE AUTHOR OF THE PASTORAL BOOKS**

The apostle Paul

#### **C. WHO WERE THE BOOKS ADDRESSED TO?**

They were written to two of Paul's most trusted associates, Timothy and Titus. They were Paul's apostolic delegates. Paul had left Timothy in Ephesus to oversee the churches of the provinces of Asia. Titus

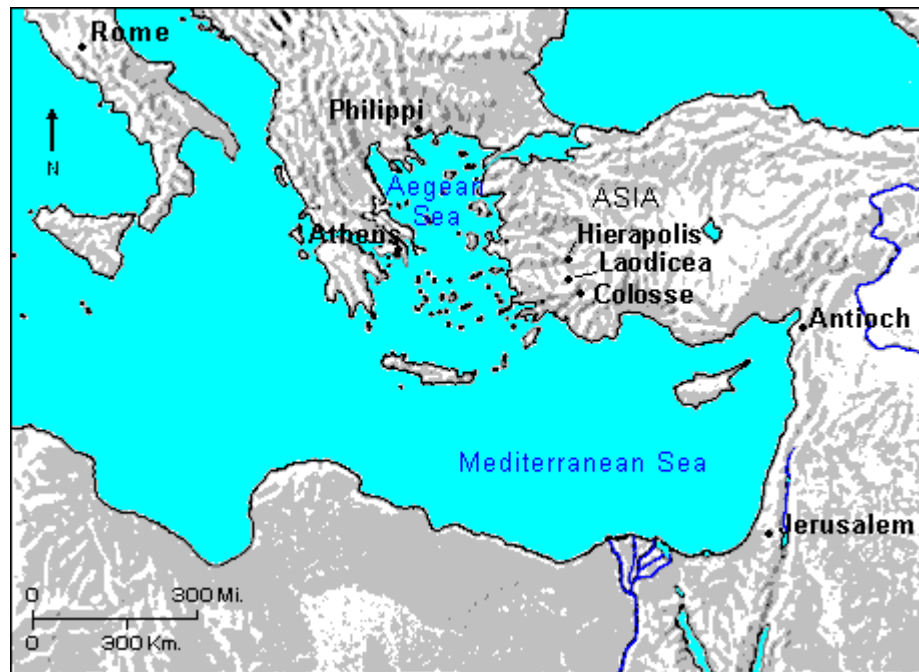
was left in charge of, or to oversee the churches in Crete.

**D. THE PLACE AND TIME OF WRITINGS**

1. I Timothy was written from some place in Macedonia, probably in the early fall of A.D. 63. During Paul's two years of release from his first Roman imprisonment
2. II Timothy was written from Rome, probably in the fall of A.D. 66- during Paul's second Roman imprisonment.
3. Titus was written likely during the same time as I Timothy, A.D. 63.

**E. THE MOVEMENTS OF PAUL AT THE TIME OF THE WRITING OF THE PASTORALS**

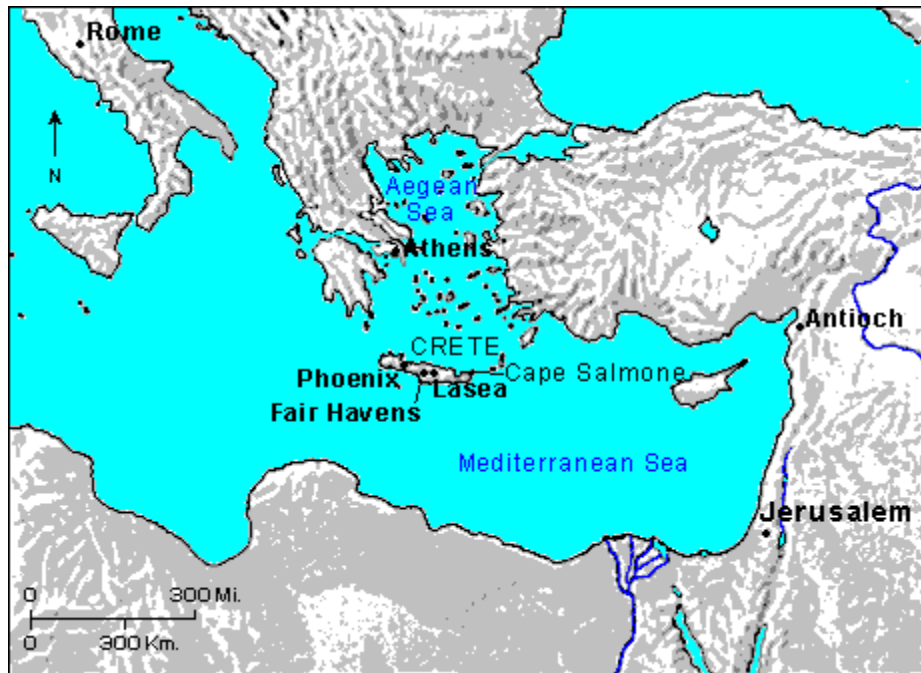
1. Paul is released from his first Roman imprisonment - Spring of A.D. 63
2. Paul goes to Ephesus
3. He visits the churches of Lycus Valley - the churches at Colossi, Laodicea, and Hierapolis



4. Paul returns to Ephesus - I Timothy 1:3
5. He goes to Macedonia - from Macedonia, he wrote I Timothy. Probably around A.D. 63



6. Paul returns to Ephesus - I Timothy 3:14,15
7. He goes to Crete and labors with Titus on this island



8. Paul then goes to Greece - from Greece, he wrote Titus, probably around fall of A.D. 63.
9. He goes to Nicopolis - Titus 3:12
10. He goes to Rome
11. He goes to Spain and stays there for one year
12. Paul revisits the churches of Asia Minor - spring of A.D. 65

13. Paul is imprisoned in Rome - this is the second time Paul is imprisoned - this time lasted from A.D. 65 to A.D. 67- during this time Paul wrote II Timothy.
14. Paul is martyred outside of Rome - Spring of A.D. 67

**F. THE PRACTICAL VALUE OF THE "PASTORAL EPISTLES"**

They contain practical teaching about church government and Christian living.

# I TIMOTHY

## II. I TIMOTHY

Paul, the apostle to the Gentiles, is the author of this and twelve other New Testament books.

### A. THE ADDRESSEE OF THE BOOK - TIMOTHY

#### 1. Timothy's Background

- a. Was from Lystra in Asia Minor



- b. Son of a Greek father and Jewish mother
- c. Mother - Eunice and Grandmother, Lois most likely gave him his spiritual foundation
- d. He was well versed in Judaism

**END LESSON 1**

## QUIZ QUESTIONS FOR LESSON 1

1. T or F The Pastoral Epistles are made up on I-II Timothy and I-II Thessalonians.
2. T or F Paul wrote the Pastoral Books.
3. I Timothy was written probably around
  - a. A.D. 61
  - b. A.D. 63**
  - c. A.D. 65
4. T or F The Pastoral Epistles contain practical teaching about the return of Christ and Christian living.
5. T or F The book was written to Timothy, and he was from Asia Minor and was a son of a Greek father and a Jewish mother.

## BEGIN LESSON 2

### 2. His Conversion

Timothy was Paul's "son in the gospel" - Paul brought him to Christ

### 3. His Call to the Ministry

- a. Timothy was called to be Paul's traveling companion and his helper.
- b. A helper is a good position to be in:
  - (I) As a helper you don't feel all the pressure of ministry
  - (II) You are able to use your gifts and develop them



(III) Opportunity to learn from those more experienced.

#### **4. His Work**

- a. Timothy was Paul's closest associate and most constant traveling companion.
- b. He is the associate writer of six of Paul's epistles.
- c. He was Paul's trouble shooter and helper
- d. He was Paul's successor in the area of Asia minor after Paul's death.

#### **A WORD TO GROW ON:**

In every call of following someone (helper) you will come to a place, where you will have to make a choice in whether to give up or stay there in the midst of the heat to be tempered. ( Like glass—heat treated) Stay in the heat! God is making you to be a vessel fit for His use!!

#### **5. His Character**

- a. Timothy was young in age, timid in disposition and frail in body, but he was unselfish in his ministry
- b. He was faithful to his calling and loyal to his leader, Paul.
- c. Timothy and Paul complemented each other.

## 6. Timothy's work in Ephesus

- a. Paul left Timothy in Ephesus, not as the pastor of the church, but as Paul's supervisor over the churches of the province of Asia. He was a teacher.
- b. Timothy was Paul's apostolic delegate or assistant.

## B. THE PLACE AND DATE OF THE WRITING OF THE BOOK

The book was written because of Paul's inability to return. It was written from Macedonia (north of Greece) somewhere around A.D. 63, during Paul's release from his 1<sup>st</sup> imprisonment in Rome.



## **C. THE OCCASION FOR WRITING TO TIMOTHY**

1. Because of **Paul's inability to return to Ephesus** as he had expected.
2. **Paul found the Ephesian church infected with heresy**, and had already dealt with two heretical leaders. When it became evident that he would be detained in Macedonia longer than he had expected, Paul felt a need to write Timothy to give him additional instruction and to encourage him to continue on in his difficult assignment.

**I Tim 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.**

## **D. PURPOSES FOR WRITING THE BOOK**

1. **To authorize Timothy** to be his apostolic delegate. This letter establishes Timothy's credentials for the work he has been called to do.
2. **To expose error** - I Tim 1:3-20  
Paul encourages Timothy to expose the teaching of the false teachers at Ephesus, teachers who seem to be best identified as Gnostic Judaizers.
3. **In the teaching of truth** - I Tim 4:11,13, 16; 6:2b
  - a. The best defense against heresy is truth! Paul instructs Timothy to publicly read the

Scriptures, teach his hearers the doctrines, and to exhort them to obey the teachings. Timothy is also to oversee the elders of the churches as they carry out the functions of eldership.

(I) He tells Timothy to Read, Teach and Exhort

(II) To Instruct Timothy - **I Timothy 3:15**  
- **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.**

- b. Timothy is given instructions concerning the supervision of the churches of the provinces of Asia during Paul's absence.

#### **4. To Encourage Timothy**

- a. To war (fight) a good warfare - 1:18

1 Tim. 1:18

**This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;**

- b. To maintain faith and a good conscience - 1:19

1 Tim. 1:19

**Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:**

- c. To be an example for believers - 4:12

1 Tim. 4:12

**Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.**

- d. To stir up his ministerial gift - 4:14

1 Tim. 4:14

**Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.**

- e. To give himself wholly to the fulfillment of his ministerial duties - 4:15

1 Tim. 4:15

**Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.**

- f. To flee the desire for wealth and follow after the true riches - 6:11

1 Tim. 6:11

**But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.**

g. To guard the gospel - 6:20

1 Tim. 6:20

**O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:**

**END OF LESSON 2**

### **QUIZ QUESTIONS FOR LESSON 2**

1. Timothy could best be described as:
  - A. One of several people traveling with Paul.
  - B. Paul's closest associate and helper.**
  - C. Paul's cousin.
  - D. A&C.
2. T or F Timothy was middle-aged and was faithful in his calling and was loyal to Paul.
3. T or F I Timothy was written somewhere around A/D. 63 during Paul's 2<sup>nd</sup> imprisonment in Rome.
4. T or F Because the Ephesian church was infected with heresy and Paul was detained, he wanted to write Timothy to encourage him to continue.
5. The purposes for writing the book were:
  - A. To authorize Timothy to be his apostolic delegate.
  - B. To expose the false teaching.
  - C. To instruct Timothy to teach the truth.
  - D. To encourage Timothy to fight the good fight.
  - E. All of the above.**
6. T or F In Paul's encouragement to Timothy, he encourages Timothy to stir up his ministerial gifts..

**BEGIN LESSON 3**

## **E. THE CHIEF CHARACTERISTICS OF THE BOOK**

- 1. It is the most Pastoral** of the "the Pastorals"
- 2. It is more personal than the others** and it is filled with teaching which are of value to pastors and to all Christian workers.
- 3. It is one of the three New Testament Epistles which specialize in Church Government.** The other two books are: I Corinthians and Titus
- 4. It is one of the two New Testament Epistles which give the qualifications for church officials.** The other is Titus.
- 5. It is one of the most practical books of the bible.**
- 6. It does not deal with the elaboration of doctrine, but with application of doctrine.**

## **III. THE OUTLINE OF THE BOOK**

- A. The Salutation - 1:1,2**
- B. The Body of the Epistle - 1:3 - 6:21a**
  - 1. Paul's charge to Timothy concerning false teachers - 1:3-20**

2. **Paul's instructions to Timothy concerning church order - Chapter Two**
  3. **Paul's instructions to Timothy concerning the selection of church officials - 3:1-13**
  4. **Paul's explanation to Timothy concerning the reason for writing his previous instruction - 3:14-16**
  5. **Paul's warning to Timothy concerning the soon-coming apostasy (falling away)- Chapter 4**
  6. **Paul's instructions to Timothy concerning the treatment of certain classes of church members - 5:1- 6:19**
  7. **Paul's final exhortation to Timothy - 6:20,21a**
- C. The Benediction - 6:21b**

### **WORD TO GROW ON:**

Inch by Inch anything is a cinch; Yard by Yard everything is hard!

## **IV. THE SALUTATION - 1:1,2**

**1 Tim 1:1-2** Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; 1:2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.



**A. The Author:**

**1. His Name: Paul**

- a. Hebrew Name: Saul
- b. Greek Name: Paul

- 2. He dropped his Hebrew name, Saul, and was known only as Paul.** Paul means **little**, and perhaps he was small of stature. If so, then he was a little man with a big God and big message.  
See 1 Samuel 16:7

**1 Sam 16:7** But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

**B. His office**

**1. What was his office?**

He was an apostle of Jesus Christ. All Christians are "apostles" (sent ones), but Paul was an apostle in the technical sense, one who is directly chosen, commissioned, empowered, and sent by God through Jesus Christ to found, establish, and expand the church.

**2. How did he obtain this office?**

- a. Paul was made an apostle by the command of God and of Jesus Christ. All true ministers of the gospel must be called.
- b. In the salutation, Paul emphasizes the fact that God is our Savior and Jesus Christ is our hope. The false teachers in and around Ephesus sought to destroy the idea of God as being the believer's Savior and Jesus Christ as being the believer's hope.

**C. The Reader – Timothy 1:2a**

The letter is addressed to Timothy, **Paul's “spiritual son”** (teknon), Paul's own (own here means true or genuine) son in the faith.

**D. The Wish - 1:2b**

- 1. Paul wishes that God, the "Father" and Jesus Christ, the "Lord" of Christians, will bestow upon Timothy:
  - a. **Grace** - undeserved favor - God's love in action
  - b. **Mercy** - the withholding of judgment that we deserve
  - c. **Peace** - tranquility of mind, which comes from the Lord as you are fully submitted to God.

2. The grace, mercy and peace spoken of here are the grace, mercy and peace associated with sanctification (separation for service). Timothy will need these three blessings in the difficult days just ahead.

## **V. THE BODY OF THE EPISTLE - 1:3 - 6:21a**

(Paul charges, instructs and warns Timothy concerning his ministry in and around Ephesus)

### **A. Paul's charge to Timothy concerning false teachers - 1:3-20**

1. **The first giving of this charge - 1:3,4** Timothy is Paul's understudy evidently Paul had given him this charge prior to his departure from Ephesus

**1 Tim 1:3-4** As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, 1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*.

### **2. The re-giving of this charge -**

The "so-do" in italic letters in verse 4 is needed to bring out the meaning of verses three and four. Paul in effect says "I now recharge you to do what I charged you to do at the time I left Ephesus."

### 3. The content of this charge - 1:3,4

- a. Charge the false teachers to teach no other doctrine - 1:3 false doctrines –are like poison- will slowly eat at us from within.
- b. Charge the false teachers to cease devoting their minds to fables and endless genealogies - 1:4 (“Fables” has to do with the false ideas of man’s thinking about God. We must remember that outside of the Word of God man can only speculate—thus his thinking is prone to falsehood. “Genealogies” had to do with the idea held by some Jews that the godliness of their forefathers somehow made them acceptable before God and man. Thus they spent hour upon hour researching their heritage in a vain attempt to find acceptance outside of Jesus Christ. POSB)

### END OF LESSON 3

### QUIZ QUESTIONS FOR LESSON 3

1. The main characteristics of I Timothy are
  - A. It is the most Pastoral of the “the Pastorals.”
  - B. It is more personal than the others.
  - C. It is one of four New Testament Epistles that specialize in Church government.
  - D. A&B.**
  - E. All of the above.
2. T or F This book deals with the elaboration of the doctrine.
3. T or F Paul means little, and perhaps he was small of stature.

4. **T or F** Paul was an apostle which meant that he was directly chosen, commissioned, empowered, and sent by God to establish and grow the church.

5. **T or F** Mercy is when God withholds the judgment that we deserve.

6. **T or F** Paul's first charge to Timothy dealt with the government concerns of the church.

## **BEGIN LESSON 4**

### **4. The goal of this charge - 1:5 LOVE coming from 3 sources:**

**1 Tim 1:5** Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

- a. Divine (agape) love coming from a cleansed heart. This is the summation of the goal.
- b. A good conscience
- c. Faith unfeigned (**sincere**) (real, not hypocritical faith)

### **5. The reason for giving the charge - 1:4, 6-11**

**1 Tim 1:6-11** From which some having swerved have turned aside unto vain jangling; 1:7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. 1:8 But we know that the law is good, if a man use it lawfully; 1:9 Knowing this, that the law is not made for a righteous man, but for

the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 1:10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; 1:11 According to the glorious gospel of the blessed God, which was committed to my trust.

- a. The false teachers were teaching doctrines which divided Christians rather than building them up - 1:4
- b. The false teachers had swerved from the goal of true teaching – what they were teaching was not worth hearing 1:6,7 **They were trying to make a name for themselves—to be recognized by others as a teacher or founder of a new thinking.**
- c. They were desiring to be teachers of the law but were using the law unlawfully - the law was meant for the ungodly 1:8-11

**(The false teachers put self-righteousness above God's gospel. These verses show that the false teachers who had infiltrated the church were Jewish legalists. These said that a person became acceptable to God...**

- ☐ **by Christ *and the law.***
- ☐ **by receiving Christ *plus keeping the law.***
- ☐ **by becoming righteous in Christ *and by doing the righteousness of the law.***

They rejected the teaching that a person was saved by grace through faith *alone*. To them a person could not be saved unless he...

- ☐ became good enough to please God.
- ☐ did enough good to make himself acceptable to God.

What is wrong with this? There is nothing wrong with doing good, but there is a great deal wrong with *thinking and teaching* that a person can do *enough good* to make himself acceptable to God. God is perfect; therefore, a person would have to become perfect to be acceptable to God. POSB)

## 6. The motivation for giving the charge - 1:11b-17

**1 Tim 1:11-17** According to the glorious gospel of the blessed God, which was committed to my trust. 1:12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; 1:13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 1:14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. 1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

- a. The motive is due to the favor God showed to Paul - 1:11b-16 [Here we see the contrast

between the false teachers Paul just described, and true ministers of the gospel. Three things we see here of Paul as an example:

- **God placed him into the ministry (vs. 12-14)**
- **Christ saved him (vs. 15-16)**
- **Christ is the one who deserves the praise (vs. 17) POSB]**

(I) God showed him mercy 13, 16a - two reasons:

**(A) Paul's former opposition to Christ was not the fruit of willful rebellion against light, but of unbelief 13b**

**(B) Paul's mercy received from God** was designed to reveal God's longsuffering toward sinners (16a) and to be a pattern of this longsuffering to encourage other sinners to believe that they also are experiencing God's longsuffering and will be shown mercy if they believe on Christ. Truly Christ did come into the world to save sinners.

(II) God gave him grace, faith, and love in super abundance - 1:14

(III) God enabled him - 1:12 Man often forgets that the gifts & talents he has were given him by God

(IV) God counted him faithful - 1:12 God looked beyond what man could see on the



outside and saw faithfulness in Paul—man looks on the outward appearance but God looks on the heart

(V) God placed him into the ministry - 1:12 The ministry is a calling of God. God not only calls us but He places us where we fit in His plan & purpose. **It is important to realize that a person who chooses the work of the ministry as a professional vocation very likely does so in his own strength, whereas true ministers are called by God. Consider these scriptures:**

**“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you” (John 15:16).**

**“But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence” (1 Cor. 1:27-29).**

**“[God] also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life” (2 Cor. 3:6).**

**“Therefore seeing we have this ministry, as we have received mercy, we faint not” (2 Cor. 4:1).**

“Whereof I was made a minister,  
according to the gift of the grace of God given  
unto me by the effectual working of his power”  
(Ephes. 3:7).

“And he gave some, apostles; and some,  
prophets; and some, evangelists; and some,  
pastors and teachers; for the perfecting of the  
saints, for the work of the ministry, for the  
edifying of the body of Christ: till we all come  
in the unity of the faith, and of the knowledge of  
the Son of God, unto a perfect man, unto the  
measure of the stature of the fulness of Christ”  
(Ephes. 4:11-13).

“And I thank Christ Jesus our Lord, who  
hath enabled me, for that he counted me  
faithful, putting me into the ministry” (1 Tim.  
1:12).

“Who hath saved us, and called us with an holy  
calling, not according to our works, but  
according to his own purpose and grace, which  
was given us in Christ Jesus before the world  
began, but is now made manifest by the  
appearing of our Saviour Jesus Christ, who  
hath abolished death, and hath brought life and  
immortality to light through the gospel:  
whereunto I am appointed a preacher, and an  
apostle, and a teacher of the Gentiles” (2 Tim.  
1:9-11).

**“Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God” (Col. 1:25).**

(VI) God committed the gospel to his trust - 1:11 The preaching of the word of God is a trust, and should not be taken lightly.

- b. The thankfulness of Paul – when we come to serve Christ we should do so with a thankful heart knowing all that Christ has done for us 1:12
- c. The desire of Paul (1:16) to be a pattern to those who are lost that they could see God’s grace to Paul and have faith to believe God for their forgiveness
- d. The doxology of Paul - 1:17

**1 Tim 1:17** Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

(I) King eternal – **Literally:** God is the **King of Ages** without beginning or end

(II) immortal—God is without end **no corruption within His being.**

(III) invisible—God is invisible in the sense that He wants to be. For He can be visible if He wants to be. Objects which are miles away may be invisible to us at the moment but visible as we approach close enough to see them. The word here means “not

visible” as not being in sight. God like other spirit beings can appear or disappear.

(IV) the only wise God—God is the source of wisdom (James 1:5) – He is also the only God as beside Him there is no other.

**James 1:5** If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

**Isa 45:21** Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

**END OF LESSON 4**

## **QUIZ QUESTIONS FOR LESSON 4**

1. T or F Paul charges Timothy to operate from a cleansed heart and from a real faith, not one of hypocrisy.
2. The false teachers were putting self-righteousness above God’s gospel by teaching that a person became acceptable to God
  - A. by Christ and the law.
  - B. by receiving Christ plus keeping the law.
  - C. by becoming righteous in Christ and by doing.
  - D. All of the above.
3. T or F Timothy was to teach that a person was saved by grace through faith alone.
4. T or F True ministers of the gospel choose ministry as a vocation and attend school to get the proper credentials.

5. T or F God showed Paul mercy because his rebellion was due to unbelief and this mercy revealed God's longsuffering toward sinners.

6. T or F King eternal literally means God is the King of Ages, without beginning or end.

## BEGIN LESSON 5

### 7. The fulfillment of the charge - 1:18-20

**1 Tim 1:18-20** This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; 1:19 Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: 1:20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

#### a. The two encouragements to fulfillment - 1:18

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(I) In fulfilling this charge, Timothy will be fulfilling the prophecies concerning his ministry - God had spoken through prophecy about Timothy's call and future work. This may have taken place when hands were laid on him putting him into the ministry 4:14.

(II) In fulfilling this charge, Timothy will be

**(A) warring (fighting) a good warfare** – the calling to ministry is entrance into a battle

**(B) holding the faith** – if he fulfills this charge he will be standing in faith, this is an active faith one that assures us that we walking in the promise of salvation and eternal life. Paul speaks often about our need to keep ourselves in the faith so we will not be led astray by false teachers or sin.

**(C) and a good conscience** – he will not need to be ashamed at the Lord’s appearing—which is something we all should be concerned about

- b. Some have **put away** their faith making shipwreck of their faith - 1:19-20 The thought here is that they were once in faith, and “put away” which means to cast off, reject, banish or beat off. Paul compares them to a ship that is wrecked. A ship that is wrecked sinks to the bottom and is lost. Thus we must ask ourselves the question: Is this a statement indicating that it is possible to reject ones faith out of self-will, and thus make our salvation shipwrecked?

(“Put away” (Greek: απο | σαρμενοι) means to push away with force. It is a wilful and deliberate pushing away of conscience. Conscience says that something is wrong and should not be done, but conscience is ignored and subdued, turned away from and denied. When a person *continues to push his conscience away*, something terrible happens: his faith is

**shipwrecked. His faith is broken to pieces and destroyed. PSOB)**

- c. Hymenaeus & Alexander examples of those who have made shipwreck of their faith 1:20.

**Hymenaeus was the man who taught false doctrine: that the resurrection of believers had already taken place (2 Tim. 2:17).**

**Alexander was probably the coppersmith who opposed Paul and did much evil against him (2 Tim. 4:14).**

It seems that Paul is making a strong point here, as evidently these two men were once teachers of faith which have become enemies of the gospel. Therefore, Paul is delivering them to Satan. Thus it would seem that one can willfully reject his saving faith, and find himself in the hands of Satan.

**B. Paul's instruction to Timothy concerning church order - Chapter Two -**

Timothy is to see that the following order is observed in the public worship of the churches.

**1 Tim 2:1-7** I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2:2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. 2:3 For this is good and acceptable in the sight of God our Saviour; 2:4 Who will have all men to be saved, and to come unto the knowledge of

the truth. 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus; 2:6 Who gave himself a ransom for all, to be testified in due time. 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

1. We are to pray

a. Whom should we pray for? 2:1-7

(I) For ALL Men (Mankind) - 2:1, 3-7

(A) Why? Because church prayers are not to be narrow and selfish, but are to be prayed with the welfare of all men in mind.

(B) What? That they might be saved. It is good and it is acceptable in God's sight that prayers be made for all men. God, in His perceptive will, wills that all men be saved and come to a full experiential knowledge of the truth. (3-4)

**(God wills all men to be saved, but not in the sense of a decree. God has not decreed that all men be saved.... God wills all men to be saved in the sense that He loves and longs for them to be saved. If any man perishes, it is his own fault. He has provided the way for man to be saved. If a man is now lost, it is his own choosing. POSB)**



(C) What proof do we have that God wills the salvation of all men?

(1) God is over all men, if he desires the salvation of one man, then he desires the salvation of all men. (vs 4) For God is not a respecter of persons.

**Acts 10:34** Then Peter opened his mouth, and said, Of a truth I perceive that **God is no respecter of persons:**

**Rom 2:11** For there is **no respect of persons with God.**

**Eph 6:9** And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; **neither is there respect of persons with him.**

**Col 3:25** But he that doeth wrong shall receive for the wrong which he hath done: and **there is no respect of persons.**

**1 Pet 1:17** And if ye call on the Father, **who without respect of persons** judgeth according to every man's work, pass the time of your sojourning here in fear:

(2) There is one **God and one mediator, Jesus Christ** who is not a Jew or a Gentile but a man, **that** stands between God and man. There is one mediator between God and man. (vs 5)

**(When we speak of God, we mean the Infinite and Supreme**

**Majesty of the Universe. There can be only one Supreme Being, only one Infinite Being. If there should be many gods, then they would not be infinite or supreme; therefore, they would not be God. The point is this: since there is only one God, there can be only one way to reach Him—only one way to be saved.**

**There is only one mediator between God and men. Man must have a mediator if he is to be saved, if he is to approach God and be acceptable to God. As asked above, why? Because there is only one perfect Person: God Himself. No man can stand before God, not in his own name or righteousness. Man is imperfect, and God is perfect. Man cannot make himself acceptable to God no matter what he does.**

***Imperfection is unacceptable to perfection.* If perfection accepted imperfection, it would no longer be perfection. Perfection has to be just and righteous, which means that it has to reject imperfection. God cannot accept imperfect man. God has to be just and righteous and reject man in all the imperfection of his thoughts and behavior.**

How, then, can man become acceptable to God? God has to make man acceptable. God Himself has to handle the sin, condemnation, and death of men. But how? There was only one way: God, the Perfect Person, had to become Man. God had to come to earth in such a way that man could understand Him and understand what He was doing. This He did by partaking of flesh and blood and coming to earth in the person of His Son, the Man Christ Jesus.

⇒ God Himself had to conquer sin. He had to live a *perfect and sinless life* as a man in order to handle sin. By living a perfect and sinless life, He became the Ideal and Perfect Man, the Ideal and Perfect Righteousness that could cover and stand for all men (Hebrews 2:14-15).

This is part of what is meant by Jesus Christ being our Mediator. He stands before God as the Perfect Man, and He also stands between God and men as the Perfect Man. He is the Ideal Pattern of all men, of just what a man should be. Therefore, when a man really believes in Jesus Christ...

- God takes that man's belief and counts it as the righteousness of Jesus Christ.
- God accepts the man's faith and honor in His Son as righteousness.
- God lets the righteousness of His Son, Jesus Christ, cover the man.
- God accepts the man's faith as the righteousness of Jesus Christ.

Very simply stated, the man is not righteous, but God takes the man's faith in His Son and credits his faith as righteousness. Jesus Christ stands as the Mediator between God and men; He stands as the Mediator of perfection and righteousness for man. The point is this: since there is only one Mediator, we must pray for men to come to know Him. And we must rush to proclaim Him to all men so that they can know about Him and have the opportunity to follow Him. POSB)

(3) A ransom has been paid for all men, by Jesus Christ (vs. 6)

(The man Christ Jesus gave Himself a ransom for all. The word "ransom"

(αντιλυτρον ) means to *exchange* something for something else. The man Christ Jesus exchanged His life for the life of man; He gave up His life for the life of man....

Jesus Christ took the sin and condemnation of men upon Himself and bore their judgment for them. Christ died for man; He bore the judgment of God against sin for man. POSB)

(4) God sent Paul to the Gentiles, (vs 7) which shows God's will for the salvation of Gentiles as well as Jews.

(II) For kings and all who are in **positions of authority and leadership on any level** - 2:2 in praying for these our goal is to enable them to rule in a manner that brings the opportunity to lead a quiet and peaceable life **free to worship and serve God.**

- b. What kinds of prayer should be prayed? - 2:1  
We can see in the following that our prayer time can take several different directions and perhaps each prayer time should touch on each of these areas.

(I) Supplicatory prayers - prayers made up of humble petitions **done in a manner that shows intense desire and urgency on behalf of the person with the need. Done in humility but with an intense and sincere passion due to the urgency of the request.**

(II) Reverential prayers - prayers prayed with due reverence for God. **These prayers are an outgrowth of our time of worship and praise to God for His greatness.**

(III) Intercessory prayers - prayers boldly prayed in behalf of others. **These are prayers that expect an answer. Prayers that are offered as we stand in the gap for others.**

(IV) Thanksgiving prayers - prayers gratefully acknowledging God's past blessing, **and thanking Him in advance for what He is about to do in our lives.**

- c. How should men pray? - 2:8

**1 Tim 2:8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.**

(I) With lifting up of holy hands—and in doing so acknowledge our dependence on God. **The lifting of hands is an indication of surrender, humbling ourselves before the Almighty God. Lifting our hands toward heaven is an indication that we know our help cometh from above.**

(II) Without wrath - (Matt 6:14-15) We are to pray with a forgiving spirit not holding any evil thought toward others.

**Mat 6:14-15** For if ye forgive men their trespasses, your heavenly Father will also forgive you: 6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

(III) Without doubting - (Matt 21:21; James 1:6-8) If we do not doubt in our faith then we set loose the power of God to accomplish His purpose in our prayer. **There is little need to pray if we do not believe God will hear and answer our prayer. We must pray in faith believing.**

**Mat 21:21** Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

**James 1:6-8** But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 1:7 For let not that man think that he shall receive any

thing of the Lord. 1:8 A double minded man is unstable in all his ways.

## **END OF LESSON 5**

### **QUIZ QUESTIONS FOR LESSON 5**

1. Paul encourages Timothy to fulfill the charge by
  - A. Fighting the good fight.
  - B. Holding the faith so he will not be led astray.
  - C. Not being ashamed.
  - D. All of the above.**
  
2. T or F “Put away” means to draw yourself closer to the Lord by following your conscience.
  
3. T or F The first instruction Paul gives to Timothy concerning public worship of the churches is to pray for all men.
  
4. T or F Jesus Christ, as our Mediator, stands before God as the Perfect Man and He also stands between God and men as the Perfect Man.
  
5. T or F Ransom means to give something up.
  
6. We are to pray
  - A. Supplicatory prayers – humble petitions before the Lord.
  - B. Healing prayers – for those who are hurting.
  - C. Thanksgiving prayers – acknowledging God’s blessing.
  - D. All of the Above.
  - E. A&C.**
  
7. T or F If we have unforgiveness in our heart, we should not pray for the person, but wait until the unforgiveness is gone.



## BEGIN LESSON 6

2. Women are to adorn themselves properly - in the public worship of the church - 2:9-10

**1 Tim 2:9-10** In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; 2:10 But (which becometh women professing godliness) with good works.

- a. The adornment of a Christian woman - 2:9

(I) She is not to adorn herself with expensive, excessive, and elaborate hair-dos  
**the issue here is not to wear anything that draws attention to one's body or outward appearance. The key word being that we dress modestly.**

(II) She is not to adorn herself with excessive gold or pearls **again the idea is to avoid excess.**

(III) She is not to adorn herself with costly array (expensive clothing). **Christian women are to present themselves as being sensible, controlled, dressing modestly and appropriately without drawing attention to her physical self. This same thinking should hold true for men as well.**

### The Key Issue

**Focus on the inward appearance and not the outside appearance! It is not what is on the outside that makes a woman beautiful, it is what is on the inside; it is her heart.**

- b.** The proper adornment of a Christian woman - 2:9b,10 - the word "Adorn" comes from a Greek word "kosmeo" which means harmony and order. A Christian's outward dress and behavior is to harmonize with their inward person. He or she is a child of God. So let him or her look like, and act like a child of God. She is let her outward adorning be that of good works
- 3.** The women are to stay in their proper place (in the churches worship services) - 2:11-15

**1 Tim 2:11-15** Let the woman learn in silence with all subjection. 2:12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 2:13 For Adam was first formed, then Eve. 2:14 And Adam was not deceived, but the woman being deceived was in the transgression. 2:15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

- a.** Women are to learn in silence - 2:11 - (also see 1 Cor 14:34-35 and Eph 5:21-22,25)  
Remember in the early church the women sat on one side, and the men on the other. Evidently, there were times when a woman did not understand, and would call out to her husband which was a disruption to the service. **It was also customary for men to interrupt the speaker to ask a question or add a comment, but this was not permitted**

to women therefore if a woman sought to ask a question she was considered out of order.

**1 Cor 14:34-35** Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. 14:35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

- b. The women are not to teach - 2:12a - (this could have been because there was a problem in the local church with women trying to usurp authority)

(A woman is not forbidden to teach nor forbidden to hold authority. She is only forbidden to teach and to hold authority over a man.....She is allowed to teach and manage other women and children but not men. Why?

Because God created in an organized and orderly fashion; He created everything to have its own order and function. In relation to human beings, God created man first, then the woman taken from the man. God created man to take the lead, to be the initiator, to oversee the family and its welfare.

The woman was created not as a competitor but as a counterpart. She is just as unique a creation as the man and her function is just as important as the

man's, but her function upon earth is not the same as man's. In the plan of God's creation, each supports, complements, and works *along the side* of the other. Therefore, within the church the teaching and administrative leadership of the church is to be headed up by the man. POSB)

- c. Women are not to usurp authority over the men – 2:12b God has used women throughout history in important roles, so it does not seem likely that the issue of women serving is the problem, rather the problem seems more likely to lie in their being under the authority and supervision of male leadership.

### **WORDS TO GROW ON:**

**Make the least of the worst and the most of the best!**

**Knowledge acted upon brings results!**

### **END OF LESSON 6**

### **QUIZ QUESTIONS FOR LESSON 6**

1. T or F Paul writes that women are able to dress as they desire.
2. T or F In the early church, women sat beside the men and were encouraged to speak out.
3. T or F Woman was created not as a competitor but as a counterpart.
4. T or F God looks on the inside and man looks on the outside.

5. T or F Women are not to usurp authority over the men.

## BEGIN LESSON 7

C. Paul's instruction to Timothy concerning the selection of church officials - 1 Timothy 3:1-13 –

The early church had two kinds of officials in the local assembly: elders and deacons. Elders were called by these names:

- Presbyters
- Bishops
- Overseers
- Shepherds
- Pastors

A local church was ruled, not by an elder, but by elders **with one elder generally as the lead elder such as was the case with James in the Jerusalem church**. As long as the apostles were on the scene, they assisted the local churches in the selection and the ordination of their church officials.

1. The qualification for bishop - elders - 3:1-7

**1 Tim 3:1-7** This is a true saying, If a man desire the office of a bishop, he desireth a good work. 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3:3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 3:4 One that ruleth well his own house, having his children in subjection with all gravity; 3:5 (For if a

man know not how to rule his own house, how shall he take care of the church of God?) 3:6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 3:7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

- a. He must be **blameless**—one who cannot be laid hold upon, above reproach, no accusations can be brought against him.
- b. Must be the **husband of one wife**—
- c. man of one wife **this statement has interpreted differently three common thoughts are:**
  - (• that the bishop or minister must have a wife; he must be married to be a minister.
  - that the bishop or minister must never have more than one wife; he must never marry again, even if his wife died. This position holds that second marriages are completely forbidden.
  - that the bishop must not have more than one wife at a time. (Remember: polygamy was the common practice of society when the church was first born). POSB)

“I believe this statement is meant to indicate the importance of the marriage relationship in church leadership, and that a man’s loyalty should be to one woman.” RevC

- d. He must be **vigilant**—calm, tempered, alert.
- e. He must be **sober**—not overly excitable, well-balance, self controlled
- f. He must be of **good behavior** – respectable in outward actions
- g. He must be **hospitable**—one who makes others feel welcome in his home
- h. He must be **able to teach**—one who knows God’s Word and can instruct others from it
- i. He must be one "**not given to wine**" does not drink in excess or drunkenness.
- j. He must **not be violent**—but a gentle man
- k. He must **not be a lover of money**—money is not his reason for serving in the ministry
- l. He must be **patient** - mild, gently yielding, waiting, persevering
- m. He must **not be a brawler**—he is not contentious, anxious to enter into a fight
- n. He must be **not covetous**—doesn’t look to want what others have
- o. He must be "**one who rules well his own family**"—a man who’s wife and children respect his leadership
- p. He must **not be a novice**—new to the faith or inexperienced in ministry

q. He must be a person who is **well spoken of**—  
of good reputation in the community

2. The qualification for Deacons - I Timothy 3:8-13 -  
It is not just qualifications in the flesh, but it is a  
heart attitude. Must have a willingness to lead  
others. Have a heart to serve. The qualifications  
for deacons are similar to those for elders.

**1 Tim 3:8-13** Likewise must the deacons be grave, not  
doubletongued, not given to much wine, not greedy of filthy lucre;  
3:9 Holding the mystery of the faith in a pure conscience. 3:10  
And let these also first be proved; then let them use the office of a  
deacon, being found blameless. 3:11 Even so must their wives be  
grave, not slanderers, sober, faithful in all things. 3:12 Let the  
deacons be the husbands of one wife, ruling their children and their  
own houses well. 3:13 For they that have used the office of a  
deacon well purchase to themselves a good degree, and great  
boldness in the faith which is in Christ Jesus.

- a. A deacon must be serious minded—dignified.
- b. He must not be double-tongued—must watch  
their own tongue and not speak his opinions  
to his listeners. Not one who will say one  
thing to a person's face and another thing to  
his back.



- c. He must not be a drunkard
- d. He must not be greedy with money
- e. He must hold the mystery of the faith in a pure conscience—He must have knowledge of gospel truth. (James 4:6)
- f. He must be proved and found blameless
- g. He must have a qualified wife
- h. He must be the husband of one wife—**this could be a reference to the problem in society at that time where men had more than one wife.**
- i. He must rule his own family well
- j. In fulfilling the qualifications always remember to be aware of the following:
  - (I) You don't want someone who is greedy - but rather someone who is giving
  - (II) You don't want someone who is prideful - but has learned to walk in humility
  - (III) You don't want someone who walks in unbelief and doubt – but in faith and hope

## **END OF LESSON 7**

### **QUIZ QUESTIONS FOR LESSON 7**

1. T or F In the early church, there were two kinds of officials, elders and presbyters.
2. A few of the qualifications for an elder are:
  - A. Must be blameless.
  - B. Must be the husband of one wife.

- C. Must be vigilant.
  - D. Must not be violent.
  - E. Must be able to teach.
  - F. All of the above.**
3. **T** or **F** A deacon must have a willingness to lead others.
4. The qualifications for a deacon are similar to those for elders, which also includes:
- A. Must not be double-tongued.
  - B. Must rule his own family well,
  - C. Must have a greedy heart.
  - D. Must walk in humility.
  - E. None of above.
  - F. A, B, and D.**
5. **T** or **F** It is important for a deacon and an elder to walk in faith and hope.

## **BEGIN LESSON 8**

Before moving on in our scripture study of I Timothy 3 I feel it is important to address the issue of women in ministry. There is much discussion as to what should be the role for women, and whether or not it is scriptural to ordain women to pulpit ministry. I was asked to put together a paper on this topic for presentation to a group of pastors who had established a ministerial association and were facing the issue of women seeking ordination credentials. I present the paper here in hope that it can provide some guidance in this issue:

### **Should Women be Ordained? A SCRIPTURAL BASIS FOR THE ORDINATION OF ELDERS & DEACONS**

Allow me to begin by stating that there are several scriptures that I have chosen not to deal with in depth simply because I do not see them as a determining factor in answering the question concerning the ordination of women. However, for the sake of discussion later

I will make a brief statement concerning some of those that could be pertinent:

- **I Cor. 14:34-35 & I Tim. 2:8-15** where it talks about “women keeping silent in church” and “women learning and being in silence, as well as not teaching or usurping authority over men” respectively. In the case of **1<sup>st</sup> Cor.** I believe these scriptures relate more to **proper conduct** within the church service realizing that husbands and wives were separated by seating customs during the service and evidently this created problems with women who were trying to discuss something that was said with their husbands across the room. This seems self evident in that women were allowed to prophesy, pray, and even teach in some situations. In **Timothy** the context again is that of **conduct** as women were to be modestly dressed, and submissive to the authority of men over them and one commentary I read related this admonition back to their conduct within church where men were allowed to ask questions of the speaker during the service, but this was not yet extended to women—thus women were to learn in silence, not trying to bring instruction or usurping the authority of the rightful speaker.
- **Gal 3:28** that states we are all “**one in Christ Jesus**” again the context here is what benefit we have received in our salvation. The point of this discussion is that we are all treated the same when it comes to rights and benefits which issue from our redemption. To say that this means we are all equal on every issue of life and ministry would be a gross misunderstanding as we do not all have the same gifts, responsibilities, nor will we all have the same reward, but we are all in Christ Jesus equally “**heirs according to the promise.**” Vs 29b

- **Eph. 4:11-12** where it speaks to what we call the “**5 fold ministry gifts**” **apostles, prophets, evangelists, pastors, and teachers** for the work of the ministry.... There is no argument here against the fact that these are gifts that are given by Christ to the work of the ministry. There is no indication that the gifts have to be ordained to function, but no indication that they could not be ordained either. However, I should think that these gifts are of no greater significance than those in **I Cor. 12:28** where it says that GOD has set some in the church **apostles, prophets, teachers, miracles & gifts of healing** (I assume they operate through someone), **helps, governments** (my administrative gift), **and tongues**. This leads us to the obvious question: What makes anyone who possesses any of these gifts any less than the evangelist and pastor who were the only two not named here that are in Eph.? If we take the position that the 5 fold gifts of Eph. must be recognized for ordination then perhaps we must consider anyone who falls into the I Cor. list—that God himself set in the church.

## I. What is ordination?

The Holman Bible Dictionary says:

**ORDINATION, ORDAIN** The appointing, consecrating, or commissioning of persons for special service to the Lord and His people.

The KJV uses *ordain* to translate over twenty Hebrew and Greek words. These words relate to a variety of ideas such as God’s work and providence; the appointment to an office or a task; and the establishment of laws, principles, places, or observances. While all

these ideas do not relate directly to ordination, they contain basic concepts of divine purpose, choice, appointment, and institution that under girds the practice.

**A. Old Testament:** Four primary examples provide Old Testament precedents for ordination:

1. The consecration of Aaron and his sons as priests to God (**Exodus 28-29; Leviticus 8-9**), The ordination of the priest was based on God's choice of Aaron and his sons "that he may minister unto me in the priest's office" (**Exodus 28:1**). The ordination itself was a seven-day act of consecration accompanied by washing, donning vestments, anointing, sacrificing, and eating (**Leviticus 8**). The basic Hebrew term for "ordination" literally means to "fill the hands" and may refer to filling the priest's hands with the offerings (**Leviticus 8:27**).
2. The dedication of the Levites as servants of God (**Numbers 8:5-13**), The ordination of the Levites also was based on God's choice of them "to do the service of the tabernacle of the congregation" (**Numbers 8:15**). The ordination involved cleansing, presentation before the Lord, laying on of hands by the whole congregation, offering the Levites as a wave offering, and sacrifices.

3. The appointment of seventy elders to assist Moses (**Numbers 11:16-17; Numbers 11:24-25**); The appointment of the seventy to assist Moses in bearing “the burden of the people” (**Numbers 11:17**) was at God’s initiative, but Moses selected persons who were known as elders and leaders. Their ordination involved standing with Moses and receiving from the Lord the Spirit who previously was upon Moses. When the Spirit rested on them, they prophesied (**Numbers 11:25**).
4. The commissioning of Joshua as Moses’ successor (**Numbers 27:18-23**). The variety in these examples helps explain the various contemporary understandings of ordination. The ordination of a successor for Moses was at Moses’ initiative (Numbers 27:15-17), but Joshua was chosen by God because he was “a man in whom is the spirit” (Numbers 27:18). Joshua’s ordination involved standing before the priest and all of the congregation and being commissioned in their sight. Moses laid his hand on Joshua, and Moses placed some of his authority on Joshua.

## **END OF LESSON 8**

### **QUIZ QUESTIONS FOR LESSON 8**

1. T or F Gal. 3:28 “one in Christ Jesus” pertains to the benefit we received in our salvation and not necessarily saying that we are all equal in all areas of life.

2. **T** or **F** The ministry gifts given by Christ (Eph. 4:11-12) were given for the work of the ministry; ordination is not mentioned.
3. **T** or **F** Ordination, ordain means the appointment, consecrating, or commissioning of persons for special service to the Lord and His people.
4. Four Old Testament examples provide precedents for ordination:
- A. The consecration of Aaron and his sons as priests to God.
  - B. The appointment of seventy elders to assist Solomon in the building of the temple.
  - C. The Dedication of the Levites as servants of God.
  - D. The commissioning of Aaron as Moses' successor.
  - E. A&C.**
  - F. B&D.
5. **T** or **F** 1 Corinthians 14:34-35 deals more with the proper conduct within the church service.

## **BEGIN LESSON 9**

### **B. New Testament**

The New Testament practice of ordination is generally associated with the laying on of hands; but other appointments, consecrations, and commissioning must be considered.

1. Jesus' appointment of the twelve "that they should be with him, and that he might send them forth to preach" (**Mark 3:14**)

**a.** was based on prayer (**Luke 6:12**),

- b.** His choice and call (**Mark 3:13**), and the apostles' responses.
- c.** When He sent them out, He gave them "power and authority" (**Luke 9:1**)
- d.** but no formal ordination (**or even laying on of hands RevC**).

2. The same was true of the seventy (**Luke 10:1**).

3. The Great Commission was given solely on the basis of Jesus' "power" (or authority, **Matthew 28:18**).

4. The Holy Spirit was given directly without the laying on of hands (**John 20:22**).

5. The disciples were chosen and appointed by Jesus for their task of bearing fruit (**John 15:16**).

6. Several other New Testament passages describe appointments without reference to ordination.

- a.** Having been chosen by lot, Matthias was installed as one of the twelve (**Acts 1:21-26**).
- b.** Barnabas and Paul appointed elders "in every church" after prayer and fasting (**Acts 14:23**).
- c.** Titus was left in Crete to perform the same function (**Titus 1:5**).



7. Several passages describe ordination accompanied by the laying on of hands.

- a. **Acts 6:1-6** tells of the appointment of seven men to the daily ministry to widows in the Jerusalem congregation.

(This was the first appointment {ordination} within the early church. They were appointed to the office of what today is considered a “deacon” responsible for the physical and material needs of the church. **RevC**)

[The Seven were chosen by the brethren as **men** already "full of the Spirit and of wisdom," and were then "appointed" by the Twelve, who prayed and laid their hands upon them. International Standard Bible Encyclopedia **ISBE**]

- b. Barnabas and Paul were set apart for the work to which God had called them (Acts 13:1-3).

(Here we see both a divine calling, and afterward a public recognition of it. **RevC**)

[The call of Barnabas and Saul came direct from God (Acts 13:2, "the work whereunto **I** have called them"; 13:4, they were "sent forth by the Holy Spirit").

Yet certain prophets and teachers were instructed by the Holy Spirit to "separate"

them (i.e. publicly) for their work, which they did by fasting and praying and laying on of hands (Acts 13:3). **ISBE]**

- c. Timothy was chosen by prophecy, recommended by Paul, and ordained to his task by the laying on of hands by Paul and the assembly of elders (1 Tim. 4:14; 2 Tim. 1:6).

[We infer that it was regarded as advisable that persons holding high office in the church should be publicly recognized in some way, as by laying on of hands, fasting, and public prayer..... It was regarded as an outward act of approval, a symbolic offering of intercessory prayer, and an emblem of the solidarity of the Christian community, rather than an indispensable channel of grace for the work of the ministry. **ISBE]**

What we do know about ordination is that there is no clear consistent biblical pattern. That is why there is question yet today as to:

- Who should be ordained?
- Why?
- By whom?
- On the basis of what qualifications?

This is a topic that we need to examine with great care knowing that the outcome must be defensible based on God's Word, and not personal bias.

## **II. Who should be appointed or ordained and why?**

Perhaps if we first look at “why” it will help us in our search for “who”.

**A. WHY?** The early church had two kinds of official appointments in the local assembly; elders and deacons. The scriptures only confirm appointment to these positions. The appointment to eldership was for service in the teaching and ministry of the word where as the appointment to the responsibility of a deacon was to serve the material needs of the church body. Elders were called by several names:

Presbyters	Gr. presbuteros
Bishops	Gr. Episkopos
Overseers	Gr. Episkopos
Shepherds	Gr. Poimen
Pastors	Gr. Poimen

A local church was ruled, not by an elder, but by elders generally with one as the lead elder such as was the case with James in the Jerusalem church and Titus on the island of Crete. As long as the apostles were on the scene, they assisted the local churches in the selection and the ordination of their church officials.

### **1. Deacons were appointed to their place of service**

Originally the seven men who were appointed to look after the neglected widows, and other material and administrative responsibilities of the church were appointed with no less significance than that of elders in that it was done with the laying on of hands after prayer and fasting.

### **2. Elders (Ungers' Bible Dictionary)**

It is recorded (Acts 14:23) that Paul and Barnabas “appointed elders for them in every church.” In

this narrative the Gk. word *cheirotoneo*<sup>4</sup> (appointed) is used for the first time. Unfortunately its meaning is by no means certain. Originally it meant *to elect by popular vote*, yet it came to be used in the sense *to appoint or designate*. Apparently, the votes and voice of each congregation were considered. The term is obviously used in that way by Paul (2 Cor. 8:19). As to the ceremonies used in these ordinations, the components of prayer, fasting, and commending the persons ordained to the Lord are mentioned.

### 3. Bishops ??? (according to Ungers BD)

We have no account of anyone's having been ordained to the office of bishop in distinction from that of elder; still less is there any indication that bishops were or were to become the only officers competent to ordain ministerial candidates as held by some modern denominations; whereas elders were frequently, if not always, associated even with apostles in the act of ordination.

**B. WHO?** Paul detailed the answer to this question in the list of qualifications required of Elders and Deacons in 1 Tim. 3 & Titus 1. We have already discussed their individual qualifications.

## END OF LESSON 9

## QUIZ QUESTIONS FOR LESSON 9

1. In Mark 3:14 Jesus sent the twelve out to preach

- A. Based on prayer
  - B. Based on a vote by the local church.
  - C. He gave them power and authority.
  - D. A&C.**
  - E. All of the above.
2. **T** or **F** The disciples were chosen and appointed by Jesus and had the task of bearing fruit.
3. **T** or **F** We see a consistent, clear biblical pattern in the bible about ordination that helps us today know what to do.
4. **T** or **F** Deacons were appointed for service in the teaching and ministry of the word.
5. **T** or **F** Many ceremonies used in ordinations consist of prayer, fasting, and commending the persons ordained to the Lord.

## **BEGIN LESSON 10**

### **III. What have we learned so far?** (*Unger's BD*)

- A.** Christ ordained in the sense of appointing His disciples to ministerial service by His own authority and without employing any ceremony.
- B.** In the election of Matthias to fill the place of Judas, it was deemed sufficient to learn by prayer and the lot whom the Lord had chosen, then without any ceremony to number him with the eleven.

**C.** The laying on of hands as a ceremony of ministerial ordination was first practiced by the apostles in the case of the seven deacons.

**D.** It was also practiced in the case of Paul and Barnabas and elders of the NT church.

**E.** We have no account of anyone having been ordained to the office of bishop.

**F.** Added by RevC There is no account in NT scripture of any group of or individual women ever being publicly recognized by the laying on of hands with prayer and fasting as being appointed to the office of an elder or deacon.

The only possible hint of an exception to this is that of Phebe whom Paul refers to in Rom. 16:1 as “our sister, which is a servant (diakonia) of the church, which is at Cenchrea”. One could conclude that Phebe may have been officially installed to the office of a deacon, but if that were the case it would have been an act of such monumental significance that surely it would have been done in a manner so as to draw attention to its occurrence. It is my opinion that the word “diakonia” from which we get the word deacon is also translated properly as: attendance as a servant, aid, service, minister; that it is even more likely (as may be implied in Rom. 16:2) that Paul referred to her in this light because she was doing the work of a deacon in ministry to the material and physical needs of the apostles and elders that she hosted in her home as they came though Cenchrea.

It does not seem likely that she had been formerly installed as a deacon in light of the fact that there is no

indication that the wife of an appointed deacon was ever formally installed as a deaconess though she had to meet certain requirements for her husband to qualify.

If a woman was to be ordained to the office of a deacon the ideal time would have been in Acts 6:2-7 when the elders that were responsible for the preaching determined to appoint 7 deacons to serve the physical and material needs of the growing ministry. If there ever was a time to appoint a woman in such a way as to remove all question as to whether women were to hold such offices in the ministry here was the opportunity. They could easily have chosen 4 men and 3 women, but they didn't or they could have chosen 6 men and 1 woman but again they didn't thus remaining consistent with the scripture on the role of women in the early church.

However, the reference to Phebe does point to the growing involvement and respect shown to women who were serving in the body of Christ.

**G.** The whole idea of ordination shows no set pattern, and seems to be open to considerable latitude as to how it is instituted.

#### **IV. What then is the role of women in ministry?** (Thoughts from “Why Not Women” by Loren Cunningham & David Hamilton unless otherwise noted wording by RevC)

**A. Two thirds of all Bible believing Christians are women.** With so many women comprising the work force that has been commissioned (as a part of the Great Commission) to win the world for Christ, it is hard to

imagine that the task could be accomplished without them, and the fact is—it can't!

**B. Women played important roles in the O.T. though largely looked upon as property, second class citizens, or at least inferior to men.** In the O.T. we see women like Miriam and Deborah who were prophets, Huldah who verified that the scroll of the Law found in the temple was God's Word, and helped to spark the great religious reform in the days of Josiah.

**C. Jesus brought women to the forefront.** It is evident from reading the gospels that Jesus wanted women to be esteemed much higher than in the past. No longer were they to be looked upon as property, but rather as co-laborers together in the harvest. Thus we see many important events during his ministry involve women.

Even Paul demonstrated that he understood the value that Jesus had placed in women as over ¼ of the 39 co-workers he named in scripture were women.

**D. What's a woman to do?** In the book "Why Not Women?" the statement is made that "Too many pieces of the puzzle are missing", and to that I would say yes, to an extent. But here is what I believe we can see from the scripture concerning the role of women in the life of the N.T. church:

1. Jesus intended women to have an active role in building his kingdom. This is probably partly due to his foreknowledge that 2/3 of the work would depend



on them, and they would be the most willing and eager to respond.

2. They were involved in providing hospitality to the needs of others in the body, as well as providing instruction to younger women.

3. From the account of Priscilla & Aquila we can learn the they were certainly involved in the discipleship of Apollos (Acts 18:26) and the mere fact that Paul 5 out of 7 times he mentions them gives Priscilla's name first (breaking from tradition of giving the man's name first) may indicate that she played the larger role in the instruction of Apollos.

4. Each of the above activities we can defend from the scripture just as we can defend that there is no scriptural example where a woman was ever ordained or appointed to the office of eldership within the early church. However, I see no reason why a woman should not be permitted to allow her God given gifts to function for the benefit of the body. Jesus freed women to do so in recognizing and approving their ministry to him.

It is my personal belief that every servant of the Lord should be under the covering and accountable to a higher earthly authority to prevent unnecessary exposure to the attack of the enemy. This is seen in the structure of the early church—that there was structure within leadership and that the eldership itself was not left to one leader but a group of elders acting as one—generally with one serving as the head (such as the leadership of James in the church of Jerusalem and Titus on Crete and Timothy overseeing the work in

Ephesus & Asia Minor). In the case of women I think this is a protection that provides an avenue of greater freedom and acceptance in ministry, and therefore is advisable.

In closing I believe there is **no scriptural basis** for the ordination or appointment of women to either the office of a deacon or elder. I further believe that the lack of ordination or appointment for any servant of the Lord would not preclude them from serving. A servant will serve whether appointed or not. The simple fact is that the gift will make room for itself, and a functioning gift needs no appointment.

If as a Christian organization you determine to ordain women, then I believe you must do so on grounds outside of the scripture. One possible consideration for those who live in the USA is to license women who have gifts that should be recognized for the benefit of the body of Christ, but not ordain them. This would provide recognition of the gifting but not place them in a position where they could come out from under the covering of male leadership.  
Presented by RevC

We now continue with our study of I Timothy:  
**END OF LESSON 10**

### **QUIZ QUESTIONS FOR LESSON 10**

1. **T** or **F** Christ ordained in the sense of appointing His disciples to ministerial service by His authority, without a ceremony.
2. **T** or **F** We see several examples of people appointed to the office of bishop in the New Testament.
3. **T** or **F** Jesus intended women to have an active role in building His kingdom.

4. **T or F** Regardless of gender, a servant will serve whether appointed or not.

5. **T or F** Jesus no longer wanted women to be viewed as property, but rather co-laborers together in building His kingdom.

## **BEGIN LESSON 11**

3. Paul's explanation - 3:14-15 - Paul explains his instruction concerning the church. He tells Timothy that he has written so he should know how to conduct himself in his official supervision of the churches. **By instructing Timothy he was also instructing the congregation as to the proper conduct of a Christian.**

**(The great concern of the Pastoral Epistles is how believers behave in their relationships to God, to each other, and to the unbelievers of the world. POSB)**

**1 Tim 3:14-16** These things write I unto thee, hoping to come unto thee shortly: 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

4. Paul's three descriptive names for the church - 3:15b

- a. The house of God

**(“household” [οἶκος] of God.” This does not refer to the building of the church, but to the**

**household of the church, to the people of the church.**

**b. The church of the living God**

**(The word “church” (ἐκκλη|σία) means an assembly, a gathering, a company of people who have been called out by God. POSB)**

**c. The pillar and ground of the truth**

**(The church holds the truth up before a world that misbehaves and dies, yet does not have to die. The church—the family and company of God—is God’s instrument upon earth to proclaim the truth to the world. POSB)**

**5. Paul's two names for the gospel - 3:15-16**

**a. The truth**

**b. The mystery of godliness. Mystery = something you don't know. The truth of the gospel is not known to us until the Holy Spirit reveals it.**

6. Paul's summary of Christian truth - 3:16
- a. Christ was manifested in flesh—**God actually came to us as a man**
  - b. Christ was justified in the spirit – **justified or vindicated in the Spirit. Though Christ was rejected by most the fact that He was truly the Son of God was shown in 3 ways by the Holy Spirit of Christ:**

(I) The Spirit of God enabled Christ to live a sinless and perfect life. The one thing that man knows is this: no man can live a sinless life. If a perfect life could ever be lived, it would have to be lived by God Himself as a Man, and this is exactly the point.

**“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God” (Hebrews 9:14).**

(II) The Spirit of God vindicated Christ by giving Him the power to do the mighty works of God.

**“The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him” (John 3:2).**

**(III) The Spirit of God vindicated  
Christ by raising Him from the  
dead.**

**“And declared to be the Son of God with power, according to  
the spirit of holiness, by the resurrection from the dead”  
(Romans 1:4). POSB]**

- c. Christ was seen by angels—Angels as created beings have observed and served Christ. They are witnesses to the reality that Jesus is God.**
- d. Christ was preached unto the Gentiles—emphasizing the love of God for all mankind.**
- e. Christ was believed on in the world—(when Christ left earth and ascended into heaven, there were only one hundred and twenty who were following Him and who began to share the gospel. But within fifty years every nation of the world had been touched for Christ. Thousands upon thousands had accepted Christ—so many in fact that Paul declared that the gospel had been carried to the ends of the world. POSB)**
- f. Christ was received up in glory—Christ is now exalted on high as Lord of lords and King of kings.**

- D. Paul's warning to Timothy concerning the soon-coming apostasy - Chapter 4
- E. Apostasy takes truth and mixes it with lies from Satan.
  - 1. The prophecy concerning the soon-coming apostasy – 4:1-5

**1 Tim 4:1-5** Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 4:2 Speaking lies in hypocrisy; having their conscience seared with a hot iron; 4:3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 4:4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: 4:5 For it is sanctified by the word of God and prayer.

a. False teachers are coming - 4:1-5

(I) Their identity -4:1 - they are called seducing spirits, spirits who will seduce Christians by means of their false teachings. Judged by their ascetic teachings (one who trains himself to endure severe bodily hardship as a religious discipline) 4:3 Men who will encourage outward behaviors as a sign of religious experience instead of the true experience of heart. **Note that these false teachers will rise up from within the church having departed from “the faith.”**

(II) Their future advent - 4:1

(A) How did Paul know they were coming? The Spirit told him.

**(B)** when are they coming? - 4:1 in the latter times. **(The phrase “latter times” (ηυστεροισ καιροισ) means a little later on, not far out in the future. That is, false teachers were to arise within the church almost immediately and continue on through our day and on to the end of time. POSB)**

**(III)** Their character - 4:1-2

**(A)** They will be seducers - People who are seduced are often people who don't want to know the truth. **These false teachers will themselves be seduced by seducing spirits and devils mixing the truth with error thus deceiving many.**

**(B)** They will be hypocrites - they will pretend to be true teachers while actually they are false. **(They teach something different from what the Scripture says, and they know it is not what the Scripture says. POSB)**

**(C)** They will be men with seared consciences. Not able **or desiring** to hear from God.

**(IV)** Their teaching - 4:3-5

**(A)** They will forbid marriage



(B) The will command abstinence from certain foods. Claiming themselves to have superior knowledge of spiritual things.

(C) Paul's refutation of this teaching

(1) All created things are good

(2) All created things are sanctified **set apart for God's people**

(3) All created things should therefore be received with thanksgiving.

## END OF LESSON 11

### QUIZ QUESTIONS FOR LESSON 11

1. What did Paul tell Timothy was the reason for his instructions?

A. To know whether to allow women to participate in ministry.

**B. To know how to conduct himself in his supervision of the churches.**

C. To know how to pay for the various needs of the church.

2. T or F Paul's names for the church are house of God, church of the living God, and the pillar and ground of the truth.

3. T or F Paul's names for the gospel were the truth and the good news.

4. Paul wanted Timothy of the soon-coming apostasy. Apostasy

A. Is when people switch churches.

B. Is the belief that the end was near.

**C. Takes truth and mixes it with lies from satan.**

5. T or F False teachers are something that we need to be aware of today.

6. False teachers will be

- A. Seducers, mixing truth with error.
- B. Hypocrites, claiming to be true teachers.
- C. Unable to hear from God.
- D. All of the Above.**

**BEGIN LESSON 12**

2. The instruction to Timothy in view of the soon-coming apostasy - 4:6-16

**1 Tim 4:6-16** If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. 4:7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness. 4:8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 4:9 This is a faithful saying and worthy of all acceptation. 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. 4:11 These things command and teach. 4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 4:13 Till I come, give attendance to reading, to exhortation, to doctrine. 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 4:15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 4:16 Take heed unto thyself, and

unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

- a. Timothy is to warn the brethren of the coming heresy - 4:6 – **He was to speak the Truth.**
- b. Timothy is to let no man despise his youth, but is to be an example for believers - 4:12 Timothy had been with Paul since Paul's second missionary trip (Acts 16:1) The positive side. - be an example - He is to be an example in:
  - (I) In word - speak clean words, true words, sound words, wise words, helpful words.
  - (II) In conversation - in his conduct, in his daily life and walk with the Lord
  - (III) In charity (agape love) - unconditional acceptance
  - (IV) In spirit - attitude and zeal in service to the Lord
  - (V) In faith – by trusting God with everything
  - (VI) In purity- morally pure in motives, speech and actions
- c. Timothy is to pay close attention to what is being read, exhorted, and taught in the public worship services. - 4:13 They were to use the scriptures by
  - (I) Reading them in the public service

(II) By exhorting the believers from what was read

(III) By giving instruction on doctrine (teaching) from the reading

- d. Timothy is to constantly care for his gift - 4:14 - If you don't use your gift, you lose it!  
**In some respects our spiritual gifts are like a muscle that must be used if it is to stay strong and available.**
- e. Timothy is to carefully attend to his supervisory duties - 4:15 **A minister is to be an example in all things. His attitude toward his work should set an example to his fellow believers concerning their work ethic.**
- f. Timothy is to take heed to himself and to the doctrines - 4:16  
**(The words “take heed” (επεχρηε ) mean to keep a strict eye upon or to keep on paying attention to oneself and to one’s teaching. POSB)**
- g. Be diligent in his responsibilities for in so doing he will not only keep himself in the faith, but those entrusted to his care 4:16b

**F.** Paul's instructions to Timothy concerning the treatment of certain classes of church members - I Timothy 5:1-6:19

1. Paul's instruction concerning the various age groups - 5:1-2

**1 Tim 5:1-2** Rebuke not an elder, but entreat him as a father; and the younger men as brethren; 5:2 The elder women as mothers; the younger as sisters, with all purity.

(The members of a church are to treat each other as family members. In no sense is any member to be *rebuked*. “Rebuke” (επιπλε | σσο | ) means to be severely censured, angrily reprimanded, violently reproached. When a family church member needs to be corrected, there is to be no severity, anger, or violence involved; no contempt or disgust. A church member is to be corrected and disciplined through entreaty (παρακαλει), that is, through exhortation and encouragement, through appeal and pleading. POSB)

- a. Elderly men are to be admonished (**treated**) as fathers
- b. Younger men are to be admonished as brothers
- c. Elderly women are to be admonished as mothers
- d. Younger women are to be admonished as sisters

(note the added exhortation: in *all purity*. Lust, immoral thoughts, ...—thinking about the physical attractiveness .... none of this is to have a place in the church. POSB)

2. Paul's instruction concerning widows - 5:3-16  
**How widows are to be cared for is an important issue for the church, as both widows and orphans are not to be neglected.**

**1 Tim 5:3-16** Honour widows that are widows indeed. 5:4 But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God. 5:5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. 5:6 But she that liveth in pleasure is dead while she liveth. 5:7 And these things give in charge, that they may be blameless. 5:8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. 5:9 Let not a widow be taken into the number under threescore years old, having been the wife of one man, 5:10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. 5:11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; 5:12 Having damnation, because they have cast off their first faith. 5:13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. 5:14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. 5:15 For some are already turned aside after Satan. 5:16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

a. Three classes of widows

(I) The non-desolate widows - 5:4 - These widows have children or grandchildren to support them or they have wealth and are able to support themselves.

(II) The **younger** widows **below the age of 60 years**- 5:6 - These widows blossom out in their new freedom **and are likely to remarry.**

(III) The genuine widows - 5:3, 5 - these widows are desolate, alone, and have no children or grandchildren to support them. They have lost not only their husbands, but also their visible means of support.

b. 5:7-16 The main emphasis concerning widows was that if they had relatives then those relatives should bear the responsibility for them so that the church would not have the extra burden. Some widows would not qualify because of their age. Those who were too young (under the age of 60) would likely re-marry and therefore should not be looked after by the church. Those who were to be taken care of were those who had no visible means of support from family or otherwise. These were to be taken into the church and found places for them to serve the body, and thus be supported by the church.

c. Luke 2:36 - Anna, she got her livelihood from working in the temple - a widow.

**END OF LESSON 12**

## QUIZ QUESTIONS FOR LESSON 12

1. **T or F** Timothy was to warn the brethren of the coming heresy by shielding them from the people.
2. **T or F** Timothy was to be an example in word, conversation, charity, spirit, purity, and healing.
3. **T or F** The scriptures were to be read in the public service, and Timothy was to pay close attention to what was read.
4. **T or F** In some respects our spiritual gifts are like a muscle that must be used if it is to stay strong.
5. Paul also gives Timothy instruction concerning the treatment of certain classes of church members.
  - A. Treat an elder as a father
  - B. Treat younger men as a brother
  - C. Treat elder women as mothers and younger women as sisters.
  - D. All of the above.**
6. **T or F** Paul discusses the church's responsibility of the widows stating that even if the widow has family who can care for her, the church is still responsible.

## BEGIN LESSON 13

3. Paul's instruction concerning elders - I Timothy 5:17-25 - Elders are those who are in charge of the spiritual care of the people in the local churches

**1 Tim 5:17-25** Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and



doctrine. 5:18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. 5:19 Against an elder receive not an accusation, but before two or three witnesses. 5:20 Them that sin rebuke before all, that others also may fear. 5:21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. 5:22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. 5:23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. 5:24 Some men's sins are open beforehand, going before to judgment; and some men they follow after. 5:25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

- a. Give Elders double honor - 5:17-18 - Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine. For the Scripture says, "You shall not muzzle an ox while it treads out the grain," (Deu 25:4) and, "The laborer is worthy of his wages." **The “double honor” is not just respect, but also carries the idea of additional financial reward—providing the elder who rules (head pastor) does so very well and faithfully. He is worthy of double honor.**

- b. 5:19 Do not receive an accusation against an elder except from two or three witnesses. Ministers are to be respected, so be careful about bringing an accusation against God's anointed!

**Heb 13:7** Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

- c. Rebuke publicly the elders who practice sin - 5:20 This is best done by other elders. **It is interesting to note that at the beginning of the chapter fellow believers were not to be rebuked publicly, but in the case of leaders there is a different standard of expectation and consequence.**
- d. Do not show prejudice or partiality in dealing with elder - 5:21 Pastors and other elders are to deal with elders who practice sin, without showing favoritism.
- e. Do not ordain someone who has not proven themselves - - 5:22-25

(I) Humble yourself before God - God will promote you when He is ready!

(II) Why should you not ordain a novice - 5:24-25. Some candidates for ordination have defects so clearly seen that no long period of probation is needed to determine their unfitness for office. However, others' unfitness is not seen immediately, but only after a prolonged period of time. Thus let a

man prove his gift before thrusting him into ministry leadership.

(III) The possible penalty for hasty ordination - 5:22 - falling into someone else sin. Putting a man who is not qualified to shepherd in a leadership position will show itself and create problems for all involved.

(IV) The reason for writing vs. 22-23 - Paul wants us to be pure. When Paul uses the word "pure", he is reminded of Timothy's physical frailties, so he adds a word of advice. Don't drink the impure, contaminated water, but drink some wine for dietary and medicinal purposes. **Some commentaries say that the "wine" spoken of would be that which is not yet fermented, others suggest the wine may have been fermented but the amount referred to here by the word "little" amounts to a tablespoon or two like we would take medicine. My own opinion is that it was most likely wine that was fermented and that there was nothing wrong with drinking a modest amount for one's health. Wine has been shown to have excellent health benefits if taken in modest amounts on a regular basis such as a small glass of wine with an evening meal. As with most all things it is the abuse and excess use that leads to problems. We must also keep in mind that though we might feel a liberty to partake we must first respect the feelings**

**and attitudes of our brothers and sisters. We are not to be a stumbling block to anyone. Thus it is far better to abstain than to offend a brother.**

4. Paul's instruction concerning servants - One third of the members of the early churches were slaves.
  - a. Servants are to count their pagan masters worthy of all honor. Also see Eph 6:5-8; Col 3:22-25; Titus 2:9-10
  - b. Why should you honor a pagan master or boss? So that the name of GOD will be honored. To show reverence or respect is to honor God.
  - c. Servants with believing masters.- do not despise your Christian master, but serve them with a pure heart. **Slaves were not to take the attitude that since my master is also my brother in Christ I need not work as hard. The truth is that you should work all the harder as an example of faithfulness to serving God where He has placed me.**
5. Timothy is exhorted to teach the instruction of 6:1-2.

**1 Tim 6:1-2** Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. 6:2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

- a. 6:1 servants are to honor their masters as a testimony for the word of God that their service would give a good reflection on the name of God.
- b. 6:2 Those who are servants to believing masters are not to think that because they are both believers that they should receive special consideration from their masters, and then when not receiving consideration become upset with their brother. Rather servants are to serve all the more because they are brothers.

## **END OF LESSON 13**

### **QUIZ QUESTIONS FOR LESSON 13**

1. T or F Paul gives instruction concerning Elders, those who are responsible for the physical needs of the church.
2. T or F Paul writes that Elders who rule well be counted worthy of double honor, which refers to not only respect, but also financial reward.
3. T or F Remember to keep yourself humble before God, as He will promote you when He is ready.
4. T or F Paul instructs Timothy to teach servants to honor their masters as a testimony for the word of God.
5. T or F Two-thirds of the members of the early churches were slaves.

## BEGIN LESSON 14

### 6. Paul's instructions concerning false teachers 6:3-5

**1 Tim 6:3-5** If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, 6:5 Perverse disputing of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

a. False teachers refuse to listen to wholesome healthful words. —

(I) He is puffed up with pride but really understands nothing - 6:4a - A proud man thinks he knows everything, but in reality he knows and understands nothing. Conceit and ignorance go hand in hand.

(II) He feeds on trifles (things that have no substance or importance), and so is sick - 6:4b

(III) He has a corrupt mind, one destitute of the truth - 6:5a - Once had the truth, but now because of pride has lost the truth. Full of greed

b. Thinks that material gain is a sign of godliness - 6:5b,6 This is a problem among many Christians today who believe that their financial success is proof of God's blessing

and approval of their walk. This is most often a deception.

7. Paul encourages all to be content with what they have and where they are. 6:6-10

**1 Tim 6:6-10** But godliness with contentment is great gain. 6:7 For we brought nothing into this world, and it is certain we can carry nothing out. 6:8 And having food and raiment let us be therewith content. 6:9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

- a. Paul is telling us to focus on those things that are important.
- b. To those who would be rich he admonishes that they:
  - (I) Be aware of temptations from the devil
  - (II) Don't get caught in Satan's snare
  - (III) Realize riches draw men into foolish and hurtful lust
  - (IV) That the **lust** (love) for money is the root of evil itself
  - (V) That some who lusted so after riches have erred from the faith, and pierced themselves with sorrows 6:10b

8. Paul is telling Timothy to flee the lusts he just spoke of and to pursue: 6:11

**1 Tim 6:11** But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

- a. Righteousness
- b. Godliness
- c. Faith
- d. Love
- e. Patience
- f. Meekness

9. Timothy is to fight a good fight - Lay hold of eternal life - 6:12-14. Timothy was already a man who had eternal life, yet Paul admonishes him to “lay hold” on it as if to say: make sure you keep yourself in the faith, hang on to what you have received, don’t loose it, be “without spot,” until the Lord comes.

**1 Tim 6:12-14** Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 6:13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 6:14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:



10. A purpose of the second coming - 6:15-16 Christ will show who is the “only Potentate, King of kings, and Lord of lords”. He continues in exalting the greatness of God and how He is above man.

**1 Tim 6:15-16** Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; 6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

11. The rich are admonished 6:17-19. Though they had wealth it was not to cause them to think themselves better, nor to put their trust in their riches instead of God. Rather that they be rich in good works, ready to help those in need, and willing to have fellowship with all men even the poor. Thus laying up treasure against the “time to come”.

**1 Tim 6:17-19** Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 6:18 That they do good, that they be rich in good works, ready to distribute, willing to communicate; 6:19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

**G.** Paul's final charge to Timothy - 6:20,21 -

**1 Tim 6:20-21** O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: 6:21 Which some professing have erred concerning the faith. Grace be with thee. Amen.

1. Guard that which was entrusted to you—this would include his salvation, the gifts imparted to him, and the responsibilities given to him in ministry.
2. Avoid false teaching which has caused some to error from the faith. Perhaps a final reference to the fate of Hymenaeus and Alexander (1:20).

**H. THE BENEDICTION - 6:21b –**

**Grace be with thee. Amen** All of our needs are great, but God's grace is with us, and God will meet all our needs.

**END OF LESSON 14**

**QUIZ QUESTIONS FOR LESSON 14**

1. Paul instructs Timothy about false teachers. They
  - A. Refuse to listen to healthy words
  - B. Think that material gain is a sign of God's blessing.
  - C. Walk humbly recognizing how little they know.
  - D. A&B**
  - E. B&C
2. T or F Paul says that money is the root of evil itself.
3. T or F Paul says to pursue righteousness, godliness, faith, love, patience, and meekness.
4. Paul tells Timothy to fight a good fight by:
  - A. Staying in good physical condition
  - B. Getting a good night's rest
  - C. Keeping your faith.**

- D. All of the above.
5. T or F The rich are admonished to give more to the poor and to the church.
6. T or F Paul's final church to Timothy is to guard that which was entrusted to you and avoid false teachings.

## BEGIN LESSON 15

### II TIMOTHY

#### VI. PAUL'S SECOND LETTER TO TIMOTHY

##### CHAPTER ONE

##### A. THE AUTHOR OF THE BOOK IS PAUL

2 TIMOTHY 1:1,2 - **Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus. To Timothy, a beloved son: Grace, mercy and peace from God the Father and Christ Jesus our Lord.**

1. Paul reminds us in this opening statement that the promise of life is in Christ Jesus. If we are to know what real life is, we must be found in Christ Jesus.
2. We can feel the care that Paul has for Timothy referring to him as "a beloved son" indicating that Timothy was Paul's son in the faith. Paul had led Timothy to Christ and must have developed a close

relationship as he discipled him in faith and service to Christ.

**B.** Paul writes to Timothy to bring encouragement (WB).

1. Paul writes to inspire and encourage Timothy for the work in Ephesus.
2. He reminds Timothy of his personal confidence in him vs.5.

**2 Tim. 1:5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.**

Paul looked upon Timothy as a son and not just a disciple in the ministry. He also speaks of Timothy's strong family heritage of faith that Paul had witnessed in Timothy's grandmother and mother. A good family name is one of the best gifts a parent can leave to their child.

3. Paul reminds Timothy that he was set apart for service to God by the laying on of hands vs. 6, and that he should stir up the gift of God that he received.

**2 Tim. 1:6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.**

4. Paul goes on to describe the qualities of a person who has been set apart as Timothy to serve Christ vs. 7:

**2 Tim. 1:7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.**

- a. Such were to walk with courage and not give in to a spirit of fear.
- b. He speaks of the “power” that was theirs in God.
- c. He reminds him of the “love” that they possessed which in this case was the love they undoubtedly felt for Christ, God’s people, and one another.
- d. Then Paul speaks of being of a “sound mind” which is the Greek word “sophronismos” which speaks of self-control or discipline. No man can ever rule others well if he has not first learned to master his own desires.

C. Paul is thankful for Timothy's faith. 1:3-5 –

**2 Tim 1:3-5 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; 1:4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; 1:5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.**

Four things concerning Timothy's faith:

1. It was "unfeigned" faith - It was not hypocritical faith, but a genuine faith, from his heart.
2. It was a "permanently-indwelling" faith - It was faith that had grown from his youth.
3. It was a "convincing" faith - It was not a fair-weathered faith. You could see Timothy's faith constantly. **Paul was convinced that the faith seen in Timothy's mother and grandmother was also in Timothy.**
4. It was an "active" faith - It was infectious the kind that passed on from person to person. It was a faith that was past down from generation to generation, Grandmother, Mother, Son.

## **VII. PAUL ENCOURAGES AND EXHORTS TIMOTHY CONCERNING MINISTERIAL FAITHFULNESS - 2**

Timothy 1:6 - 2:13

### **A. 2 Timothy 1:6 – (DB)**

**Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.**

1. Paul is admonishing Timothy to be faithful to the gift that is in him by the laying on of hands. He is

to “be faithful according to the power of God in you.” The gift is referred to as a fire, which, if not frequently stirred up and more fuel added, will go out. The Greek word for ‘stir’ is, *anazopurein*, meaning to kindle up the fire; to add fresh fuel to it.”

2. From this it is clear that gifts can be neglected, as Paul warns in 1Tim.4:14. If they are not properly used or replenished with continued grace and power from the Holy Spirit anointing they will become powerless and useless and thus fail in their purpose.”

When we receive the Holy Spirit at our conversion to Christ do we not receive all of Him? This being so, then the filling of the Holy Spirit and the Baptism in the Holy Spirit would be more of a releasing of the presence or dynamic of the Holy Spirit from within. The Holy Spirit does not force Himself upon our daily lives. Rather it seems that His presence is experienced as we release Him into our lives. He acts in accordance with our will, not against it. Thus if we want to be filled with His presence then it is up to us to ask Him to fill us, and for us to yield to His presence, His will, His power, and not our own. It seems to me that the Baptism in the Holy Spirit by Jesus Christ happens in much the same way. The believer who has received the Holy Spirit is yielding his power to release the power of the Holy Spirit that we would become witnesses to Him.

**B. 1:7 - For God has not given us a spirit of fear, but of power, and of love, and of a sound mind.**

(DB) The Greek word for “fear” is ‘delia’ which means “cowardice” and is only used here. Thus Paul is encouraging Timothy not to cower or withdraw in the face of the enemy, but rather to realize that God has given us power. The Greek word for “power” is ‘dunamis’ which means inherent power, power to reproduce itself, which implies the need for constant activity and use which produces a constant supply of power. The idea here is that as we give ourselves to God’s service, stirring up the gift that is in us, and relying on His power in us there is a constant supply.

**END OF LESSON 15**

**QUIZ QUESTIONS FOR LESSON 15**

1. T or F If we are to know what real life is, we must be found in Christ Jesus.
2. T or F Paul speaks of Timothy’s strong family heritage of faith that Paul saw in Timothy’s grandmother and mother.
3. Paul describes the qualities of a person set apart to serve Christ.
  - A. We are to walk in the knowledge of the word.
  - B. We are to walk in the power that comes from God.
  - C. We are to walk in self-control.
  - D. B & C**
  - E. A & B
4. T or F Paul admonishes Timothy to remain faithful and to stir up the gift. Stir is anazopurein and means to add fresh fuel to it.
5. T or F If we do not invite the Holy Spirit to fill us and release Him to act on our behalf, He will simply come in and do it anyway.



6. T or F The Greek word for power is dunamis and this means inherent power and that as we give ourselves to God, stir up the gift, and rely on His power, then there is a constant supply.

## BEGIN LESSON 16

C. 1:8-12 - Do not be ashamed – (WB)

**2 Tim 1:8-12 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. 1:12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.**

1. Paul presents the essence of the Gospel to Timothy relating that he should not be ashamed of our Lord's testimony nor Paul's. The gospel carries with it the inevitable likelihood that one who follows in its footsteps will experience trouble. Yet this gospel is worth suffering for.
2. It is the gospel of power. Any suffering done for it should be done in the power of God. The gospel is the power of life. Timothy lived in an age where suicide was common. People had a saying, "God

gave men life, but God gave men the still greater gift of being able to take their own lives away.” However, the gospel is the power, power to go on living when life is unlivable; it is the power to be a Christian when being a Christian looks impossible.

3. It is the gospel of salvation. It is rescue from sin; it liberates a man from the things which have him in their grasp; it enables him to break the habits which are unbreakable. Thus there should be a marked difference between the Christian and the non-Christian.
4. It is the gospel of consecration. It does more than rescue man from sin. It summons him to walk the path of holiness. Giving himself to live a godly life.
5. It is the gospel of grace. Grace is not something we achieve, but something we accept. Grace has nothing to do with what I deserve or merit, but everything to do with receiving favor that I don't deserve or merit.
6. It is the gospel of God's eternal purpose. We were in the heart of God before the foundation of the world was laid. God has continually reached out to man, in grace and forgiveness offering us His love and mercy. It is part of His eternal purpose and plan to be in fellowship with man.
7. It is the gospel of life and immortality. Jesus taught that death could be the way to life, and that rather than separating man from God it could be the pathway to His presence.

8. It is the gospel of service. Paul was a “herald,” an “apostle,” and “teacher,” of the faith.

- a. **“Herald”** comes from the Greek word ‘kerux’, which has 3 meanings:
  - (I) a herald was someone who brought the announcement of the King’s coming
  - (II) he could be an emissary who brought terms of peace between two opposing armies
  - (III) he could be the man who the merchant employed to announce his merchandise and invite people to come and buy

Thus Paul was like the herald in that he, as all Christians should be, was the man who brings the message to his fellow-men; the man who brings men into peace with God, the man who calls on his fellow-men to accept the rich offer which God is making to them.

- b. Paul was also **an apostle**. One who is sent out as an envoy on behalf of another. He does not come in his own authority, but in the authority of the sender, Jesus Christ.
- c. Paul was **a teacher**. The teacher’s job is to grow others in the disciplines of the faith. He builds the structure on the foundation so that the whole is visible to others.

Every believer should function in this 3 fold calling as a **herald** of the coming King, being sent by Him to speak on His behalf (**apostle**), and to

bring others to the full knowledge of the King  
(teacher).

9. It is the gospel of Christ Jesus. Displayed through His appearance. The Greek word for appearance is, “epiphaneia.” It was used repeatedly by the Jews to describe the great saving manifestations of God in the days of the Maccabees. A family of men who fought for and defended God’s people in the time period leading up to the coming of Christ. It was a term used to describe the miraculous intervention of God. God’s provision appearing at just the right time. The term was also used to describe the accession of the Emperor to his throne. It was his manifestation. The gospel is full of the epiphaneia of Jesus showing the manifestation of God to the world.

10. In verse 12 we see that Paul has entrusted his life and work to God. It was common among Greeks to leave something of value with another who would be responsible to keep it until someone with the right credentials came to claim it. Such a responsibility was a sacred responsibility. In fact this was often done in a temple as there were no banks in that day. Paul has made his deposit with God. Note Paul states that his assurance rested on the fact of knowing **whom** he had believed in rather than **what** he had believed. The true strength of the deposit rested on whom we entrust.

D. 2 Timothy 1:13-14 –

**2 Tim 1:13-14 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.**

**1:14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.**

1. Paul has given Timothy and us a pattern to follow in his example.
2. Timothy is to “hold fast” meaning to safeguard or keep that which has been deposited in him, the true doctrine of Christ Jesus.
3. He is to keep the gift that has been given in him by the Holy Ghost. In other words keep your gift stirred up, stay on fire in the Holy Ghost.

**E. 2 Tim 1:15-18 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. 1:16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: 1:17 But, when he was in Rome, he sought me out very diligently, and found me. 1:18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.**

Don't turn a deaf ear to other Christians regardless of their situation.

1. Phygellus and Hermogenes deserted Paul in his time of need. Evidently they were concerned for their own safety in being associated with a prisoner of Rome. So they withdrew from the servant of God which was in reality deserting God

2. God is more interested in the worker than the actual work. He is always more interested in His work in us than through us.
3. The greatest ability is dependability which we see in the testimony of Onesiphorus. His name means profitable. Certainly from Paul's point of view his relationship with Onesiphorus was profitable as Onesiphorus stood with Paul through the very hard times. His loyalty to Paul did not waver by circumstance. Evidently, Onesiphorus had made several attempts to be with Paul not being ashamed of the fact that he found Paul chained to a Roman soldier. There were evidently repeated visits by Onesiphorus even though to do so would be placing his own safety in jeopardy.
4. It is interesting to note that though we know very little about each of these 3 men. Two of them go down in History as deserters in time of need, while Onesiphorus is heralded as a friend who sticks closer than a brother.

## **END OF LESSON 16**

## **QUIZ QUESTIONS FOR LESSON 16**

1. T or F Paul clearly states not to be ashamed of the gospel and be prepared for the likelihood of coming trouble.
2. T or F Paul was an apostle sent out on behalf of another and he went out in the authority of the church who sent him.
3. Paul gave Timothy and us a pattern to follow:
  - A. Hold fast to that which has been deposited in him.
  - B. Keep the gift given to you stirred up.

- C. Attend church on a regular basis.
  - D. A&B.**
  - E. All of the Above.
4. **T or F** The testimony of Onesiphorus shows us the importance of dependability and loyalty.
5. **T or F** Phygellus and Hermogenes are known as deserters.

## **BEGIN LESSON 17**

### **CHAPTER TWO**

**Note 8 commands to Timothy in the first 8 verses**

#### **F. Be Strong!**

**2 Timothy 2:1 - Thou therefore, my son, be strong in the grace that is in Christ Jesus.**

Joshua 1 - God commands us to be strong and courageous in him. This is especially true of those who lead His flock. Paul says we are not to be strong in our own strength but in the grace that is in Christ Jesus. It is His strength being released in our lives. When we know we are in Him and He is in us then we can stand in His strength.

#### **G. Speak truth**

**2:2 - And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.**

Timothy is to equip the saints to carry on the work. It is certainly a privilege to receive the Word of God, but we also have the responsibility to commit it to faithful

people who will share it with others. The future is dependant on an unbroken chain of teachers who pass on what they have received. A faithful man is one who is believing, loyal, and reliable.

## **H. Endure Hardship**

**2 Tim 2:3 Thou therefore endure hardness, as a good soldier of Jesus Christ. (WB)**

1. A soldier is conditioned to sacrifice. As a Christian soldier I must be ready to sacrifice myself, my wishes, my fortune, for God and my brothers in Christ. Hardship is something a soldier is to be accustomed to dealing with. We as believers are to endure hardship in the same way a soldier would face hardship. That would indicate that we should face the difficulty realizing we have the presence of the Holy Spirit to take us through any difficulty.
2. A soldier is also conditioned to loyalty. Roman soldiers took an oath of loyalty to his emperor, and as a soldier was expected to lay his life down to defend his emperor. We as followers of Christ must be willing to follow His example in obedience to the Father, even unto death if we are so called.



**I. Don't get entangled in the affairs of this life –**

**2 Tim 2:4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.**

Paul saw in every Christian the responsibility to be a good soldier. A soldier is one who upon enlistment is no longer involved in ordinary daily business. His focus is to fulfill the will of his superiors. As a Christian we are in the world, but not of the world. We may have to carry on a job for the support of our families, but we are to serve Christ through that job.

**J. Live lawfully –**

**2 Tim 2:5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.**

Paul has just presented the picture of the professional soldier, and now turns to that of the athlete who has gone beyond amateur status to give his full attention to the contest. We can not be part-time Christians, but rather must give our whole effort to serving Christ. An athlete is someone who is disciplined, willing to postpone personal comfort in order to win the prize. He is also someone who has learned to conform to the rules. As a follower of Christ I am to abide by the guidelines He has presented through His Word. His Word is to be a "light unto my path," it is to direct my steps, showing me how to obtain the prize and honor God in the process.

**K. Partake in the fruits of your labor –**

**2 Timothy 2:6 The husbandman that laboureth must be first partaker of the fruits.**

Paul now uses the illustration of a farmer. It is interesting that a farmer must toil in his field for months before there is opportunity for harvest. During that time he must deal with many problems which can keep him from the harvest. Some difficulties are easier to deal with than others, yet he must labor to the end if he is to enjoy the fruit of harvest. He does so with the knowledge that when the time of harvest is come, he will be the first to enjoy its fruit. We as followers of Christ are in many ways like the husbandman, we must be prepared to work, as much as needed, we must learn to overcome difficulty, and we must be willing to wait for the harvest field to ripen. Once it is ready then we can become a partaker of the fruits.

**L. Consider what has been said to you – the truth .**

**2 Tim 2:7 Consider what I say; and the Lord give thee understanding in all things.**

Paul admonishes us to consider, meditate, and think on what he has taught. It is as we study and meditate on God's word that we come to understanding in all things. The Holy Spirit will instruct us if we abide in His word.

**M. Make the resurrection a central theme**

**2 Tim 2:8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:**

(WB)

The tense in the original Greek language does not imply one definite act in time, but a continued state which lasts for ever. Paul is not so much saying, 'Remember the

actual resurrection of Jesus'; but rather remember your risen and ever-present Lord. Jesus is not a presence past, but an ever-present presence!

- N. **2 Timothy 2:9-10** **Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. 2:10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.**

By Roman law if a group of people wanted to assemble for a particular purpose their association had to be approved by the emperor. As Christians were an outlawed association they did not have permission to assemble. Thus Paul as one of their leaders would be considered an evildoer and a threat to Roman peace. Paul realized that you could imprison the man but not the message. For "the message is always greater than the man; as the truth is always mightier than the bearer." Thus Paul continued about his calling to endure all things for the sake of the elect of God. In other words, Paul no matter what his condition went on witnessing for Christ that those who should be saved would be.

- O. Paul speaks "trustworthy" statements.

**2 Tim 2:11-13** **It is a faithful saying: For if we be dead with him, we shall also live with him: 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us: 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.**

Paul's thought here is one of martyrdom. Surely if we die for Christ we shall live with Christ through the

power of the resurrection. Yet if we deny Him, He will deny us. This is also stated in:

**Mat 10:32-33** Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 10:33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Though a man may deny himself, God cannot.

**Num 23:19** God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?  
**END LESSON 17**

### QUIZ QUESTIONS FOR LESSON 17

1. T or F In the first 8 verses of Chapter 2, Paul gives Timothy 9 commands.
2. T or F One of the commands is to be strong and this refers to being strong in the grace that is in Jesus Christ.
3. T or F As followers of Christ, we must be willing to follow His example in obedience to the Father, even unto death, if we are so called.
4. T or F We must be prepared to work, as much as needed, and we must be prepared to overcome difficulty.
5. T or F We are to study and think on what we have been taught and know that we will receive understanding from the man who is teaching.

## BEGIN LESSON 18

### VIII. CONCERNING DOCTRINAL SOUNDNESS

#### 2 Timothy 2:14 - 4:8

- A. Paul exhorts Timothy in view of the heresy - then - present in the churches; then in 3:1-4:8, Paul exhorts him in view of the heresy soon- to - be in the churches.
- B. **2 Tim 2:14-18 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. 2:15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2:16 But shun profane and vain babblings: for they will increase unto more ungodliness. 2:17 And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; 2:18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.**
  - 1. Paul would have us to understand that words are not enough. One must be willing to put words into actions. In fact the way to real understanding of the Christian life is to walk it, not talk about it.
  - 2. **(POSB) (2:15)** Study to be a true teacher of God's Word. By study is meant to set your heart upon—be diligent, hurry, rush, and seek the approval of God. Note that it is the approval of God that is to be the believer's concern. [(RevC) The word “approved” comes from the practice of testing metal to see if it is acceptable. Thus, someone who is approved has been put to the test and found acceptable. (RevC)] A believer is a fool if he does not seek the approval of God. To be disapproved is to be displeasing and unacceptable to God. How then can we secure

the approval of God?⇒ By being a workman—the idea is a diligent worker who toils and labors to the point of exhaustion.

But note: our work is pinpointed and identified. We are to study the Word of God and rightly divide it. The words "rightly divide" (orthotomounta) mean to cut straight. Believers are to cut straight to the truth; they are not to take crooked paths and side tracks to the truth. We are to study the truth and rightly divide it. Once we have studied and learned the Word of God, we are to accurately teach the Word of God. We are not to teach our own ideas. the theories of other people. • what we think. • what other men think.

We are not to mishandle the Word of God: twist it to fit what we think or want it to say; over-emphasize or under-emphasize its teachings; add to or take away from it. Any person who mishandles God's Word is not approved of God. This is the point of this verse: if we want God's approval—if we want to be acceptable to God—we must study, rush and seek to be a true teacher of God's Word. We must be workmen who study God's Word, workmen who study diligently: who correctly analyze and accurately divide—rightly handle and skillfully teach—the Word of Truth (Amplified New Testament). This is the believer who will not be ashamed when he faces the Lord Jesus Christ in the great day of judgment. (See Acts 17:11, 20:28, 32; 2Tim. 3:16; 1Peter 2:2-3, 5:2; Deut. 8:3; Job 23:12; Psalm 119:103; Jer. 3:15, 15:16) (POSB)

**C. 2 Timothy 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. (WB)**

1. “In English we use the word ‘foundation’ in a double sense. We use it to mean the basis upon which a building is built; and it the sense that an organization (such as a college) has been

(founded) financially backed by someone. The Greeks used the word ‘themelios’ in the same two ways; and the ‘foundation of God’ spoken of here refers to the foundation of the ‘Church,’ which is the organization backed (founded) by God.

2. Paul also speaks of a ‘seal’ or ‘inscription’ which is on the Church. The Greek word is ‘sphragis’ whose usual meaning is ‘seal’. This word has three meanings:
  - a. the seal which proves the genuineness of something or its ownership
  - b. it could also be an indication of where the goods came from, the source or what we today would call the ‘trademark.’
  - c. finally, it could be the seal an architect placed on a building or monument, to show that he was responsible for its design or it could be an inscription indicating the purpose for which the building was built.

Paul shows us in this verse that the Church has a ‘sphragis’ which shows us at once what it is designed to be. The sign on the Church Paul gives in two quotations.

- ‘The Lord knoweth them that are his’
- ‘Let every one that nameth the name of Christ depart from iniquity’

Neither of these is an exact quotation but both seem to be obviously taken from the sayings of Moses as he dealt with the rebellious friends of Korah during the wilderness journey (Numbers 16), and from the saying of Jesus. Moses said, ***‘The Lord will show who is his’ (Numbers 16:5),***

and later he said to those who were not rebellious, ***‘Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs’*** (Numbers 16:26).

Jesus made similar statements in **Matthew 7:22** where He said, ***‘Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?’*** and then in **Luke 13:27** Jesus said, ***‘But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.’***

From this we gather two important observations. The early Christians read the Old Testament in the light of the words of Jesus; bringing to any problem the general sense of the whole range of scripture. These two texts show us first, that the Church consists of those who belong to God, who have given themselves to Him in such a way that they no longer possess themselves and the world no longer possesses them, but God possesses them. Secondly, we see that the Church consists of those who have departed from unrighteousness. Which is not to say that they are ‘perfect’ but rather that they have departed from walking after iniquity, and have turned their faces toward righteousness. Though they may fall, their faces are ever set in the right direction. Thus, the Church consists of those who belong to God, and have dedicated themselves to walk in righteousness.”



**D. 2 Tim 2:20-21 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. 2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.**

1. Paul has just explained of what the Church consists. But how do you explain people like Hymenaeus and Philetus being in the house of God? To this Paul shows that within a house there are many different vessels. Some are precious and honorable while other are base and dishonorable. So is the Church a mixture of humanity. Some with a heart after God, and others who will be found seeking only for themselves.
2. Therefore, Paul encourages us to purge ourselves from dishonorable vessels. It is the duty of every Christian to keep himself from those things that would pollute or bring dishonor.
3. Jesus made a similar illustration concerning the make up of the Church in His parable of the wheat and the tares (**Matthew 13**). Both grow in the field together, and in their early stage they are almost impossible to separate. Thus we cannot be critical of the Church because there are imperfect people in it, as the Church is a mixture of people where human judgment gives way to the righteous judgment of God.

**END OF LESSON 18**

## QUIZ QUESTIONS FOR LESSON 18

1. **T** or **F** A workman here refers to someone who needs to be diligent.
2. **T** or **F** An approved worker listens to many teachers in order to determine what is correct.
3. **T** or **F** Two men to follow as examples of approved workers were Hymenaeus and Philetus.
4. **T** or **F** The word approved means “one who has been tested and found acceptable.”
5. Seal or in the Greek “sphragis” means:
  - A. The seal which proves the genuineness of something or its ownership.
  - B. An indication of where the goods came or possible the “trademark.”
  - C. Possibly an inscription indicating the purpose for which a building is built.
  - D. A&B
  - E. All of the above.**
6. **T** or **F** A church is a mixture of humanity: some with a heart after God and others who are only seeking themselves.

## BEGIN LESSON 19

- E.** 2:22-26 - Stay away from youthful lust and avoid foolish and unlearned questions.

**2 Tim 2:22 -26 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. 2:23 But foolish and unlearned questions avoid, knowing that they do gender strifes. 2:24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 2:25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 2:26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.**

1. These closing verses of chapter 2 offer the leader some practical advice. First, to flee from youthful lusts. This may well encompass more than desires of the flesh perhaps including such items as:  
(WB)
  - a. impatience: where too much hurry can do more harm than good
  - b. self-assertion: where one is intolerant of other's opinions, and somewhat arrogant in the expression of his own
  - c. the love of disputing: where one tends to enjoy arguing with little action. Those who can talk the night away, but do little about the situation.
  - d. the love of novelty (newness): when young people tend to condemn a thing simply because it is old, and to desire a thing simply because it is new, thus under-rating the value of experience.
2. Allow the Lord to love people through you. As a Christian leader we must be kindly to all; even

when you have to criticize and point out a fault, it must be done with gentleness never seeking to hurt. Like a skillful surgeon who must cut away the infection so that healing, and restoration can result.

3. In the closing 2 verses we see Paul speak of the hope that God would bring those who are ensnared of the devil to repentance, and acknowledgement of the truth while their souls are still alive.

### **CHAPTER THREE**

**F.** In the last days perilous times will come!

2 Timothy 3:1-9 This know also, that in the last days perilous times shall come. 3:2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3:3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 3:4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 3:5 Having a form of godliness, but denying the power thereof: from such turn away. 3:6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 3:7 Ever learning, and never able to come to the knowledge of the truth. 3:8 Now as Jannes and Jambres (two magicians) withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. 3:9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

**(MH)** In this passage the apostle foretells the rise of dangerous enemies to the gospel. Even in gospel times there would be perilous times; on account of persecution from without, still more on account of corruptions within. Men love to gratify their own lusts, more than to please God and do their duty. When every man is eager for what he can get, and anxious to keep what he has, this makes men dangerous to one another. When men do not fear God, they will not regard man. When children are disobedient to their parents, that makes the times perilous. Men are unholy and without the fear of God, because unthankful for the mercies of God. We abuse God's gifts, if we make them the food and fuel of our lusts. Times are perilous also, when parents are without natural affection to children. And when men have no rule over their own spirits, but despise that which is good and to be honoured. God is to be loved above all; but a carnal mind, full of enmity against him, prefers any thing before him, especially carnal pleasure. A form of godliness is very different from the power; from such as are found to be hypocrites, real Christians must withdraw. Such persons have been found within the outward church, in every place, and at all times. There ever have been artful men, who, by pretences and flatteries, creep into the favour and confidence of those who are too easy of belief, ignorant, and fanciful. All must be ever learning to know the Lord; but these follow every new notion, yet never seek the truth as it is in Jesus. Like the Egyptian magicians, these were men of corrupt minds, prejudiced against the truth, and found to be quite without faith. Yet though the spirit of error may be let loose for a time, Satan can deceive the nations and the churches no further, and no longer, than God will permit.

1. "The last days" 3:1-9 People will:
  - a. Be lovers of themselves and not God
  - b. Covetous - desiring what others have
  - c. Boasters - braggers
  - d. Proud – haughty, high-minded of themselves
  - e. Blasphemers - against God
  - f. Disobedient to parents
  - g. Ungrateful
  - h. Unholy
  - i. Without love for one another
  - j. Unforgiving
  - k. False accusers - slanders
  - l. Without self control
  - m. Fierce - uncontrollable
  - n. Haters of good
  - o. Traitors
  - p. Heady - rash, headstrong
  - q. High-minded - puffed up
  - r. Lovers of pleasure rather than lovers of God
  - s. Pious outwardly, but resisters of God's power  
- having a form of godliness, but ignorant of  
God's power.

2. False teachers will be rampant. - 3:6-9

- a. **(WB)**- The Christian emancipation of women inevitably brought its problems. The respectable Greek woman led a very secluded life, she was brought up under the strictest supervision, she was not allowed to see anything, to hear anything, or to ask any questions, she never appeared, even on a shopping trip, alone on the streets, she was never allowed even to appear at a public meeting. Christianity changed all that and a new set of problems arose. It was only to be expected that certain women would not know how to use their new liberty, and there were false teachers ready to take advantage.
- b. **Vs 7 (WB)** In Timothy's day there were false teachers known as Gnostics who taught that since matter is altogether evil, a rigid asceticism (self denial) must be practiced, and all things of the body as far as possible eliminated, or that it does not matter what we do with the body, and its desires can be indulged to the limit because they do not matter. These doctrines they were teaching to impressionable women. The result was that they often broke off their marriage relationships in order to live an ascetic life, or to fully indulge her lower instincts leading a promiscuous lifestyle. Either way the home and family were destroyed. Paul charges here that such people were, "ever learning , and never able to come to the knowledge of the truth."

- c. 3:8-9 False men stood against Moses and his message by helping to harden Pharaoh's heart, even so these same type of false teachers will stand against Timothy and his truth by helping to harden the hearts of Timothy's hearers. Verse 13 shows us that false teachers will grow in numbers and effectiveness yet if we continue in the truth, it will conquer. Darkness cannot stand the light of truth. The best way to overcome darkness is to live the truth.

## **END OF LESSON 19**

### **QUIZ QUESTIONS FOR LESSON 19**

1. T or F In the closing chapter, the leader is encouraged to learn from his youthful lusts.
2. T or F In the last days, people will be lovers of themselves and not God.
3. T or F Paul warned against false teachers and said that people were “ever learning and never able to come to the knowledge of the truth.”
4. T or F As a Christian leader, it’s imperative that you swiftly criticize and point out a fault, regardless of the outcome.
5. T or F In the last days, false teachers will be rampant.

## **BEGIN LESSON 20**

**G.** Keep following true doctrine –

2 Tim 3:10-13 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 3:11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. 3:12



Yea, and all that will live godly in Christ Jesus shall suffer persecution. 3:13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

1. Here Paul charges Timothy, his disciple (one who follows along side) to have a teachable spirit and learn from the example that Paul has put before him. No man can teach what he does not know, and if Timothy is to teach Christ, he must first know Christ himself. As teachers we must ask ourselves what it is that we should teach to our students. Is it knowledge we are after or is it life? Perhaps there is a combination of both that is needed, but Paul turns Timothy's attention to the manner of life that Paul has lived before his disciple. With the desire that Timothy would draw understanding as to the kind of man he should be if he is to be entrusted with the responsibility of teaching others.
2. vs 12 Paul speaks to the reality of persecution. Paul felt that if we were to be real Christians we would suffer persecution. It was an expectation to which Paul points out God's faithfulness to deliver us out of them all, however, if we are to live for God we will suffer persecution.

3. He reminds us in verse 13 that evil doers who are themselves deceived as they are deceiving others will grow worse and worse. This was not to be a deterrent to following the Lord, as Paul goes on to admonish Timothy to continue in the things which he had learned.

**H.** Timothy followed Paul's teachings on:

1. His doctrine
2. His manner of life - his conduct
3. Paul's purpose - to glorify God
4. Paul's faith - trust in God
5. Paul's longsuffering
6. Paul's charity - agape love
7. Paul's patience
8. Paul's persecution - (Ps 107 - The Lord will rescue me from all my afflictions)

I. Timothy is to continue following Paul's doctrine –

2 Tim 3:14-17 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 3:17 That the man of God may be perfect, thoroughly furnished unto all good works.

1. Jewish children were taught the law from their early days. It was said that a Jewish child would forget his own name before he would forget the law. Though Timothy was part Greek (his father being so Acts 16:1) it is obvious that his mother was the one who raised him. Thus he knew the scriptures which had brought him to faith in Christ.
2. **(DB)** Further Paul points out that, “all scripture is given by inspiration of God,” the phrase here meaning that it is “God breathed “. The Greek word is “theopneustos” (God breathed) meaning that special influence of the Holy Spirit in the lives of holy men, which qualified and enabled them to make an infallible record of divine truth concerning the will of God to man. The purpose of inspiration is to secure truth and unity in record and not sameness of words or statements....God is not responsible for what others have said or done just because He causes what they did say or do to be recorded by inspiration. All God guarantees is that

these things were said and done as they are recorded.

To what degree were the writers inspired?

- a.** Some parts of Scripture give the exact words of God (Ex. 32:16; Deut. 5:4; Matt. 3:17)
- b.** Some words were put into the mouths of the speakers who spoke as the Spirit inspired them (Ex. 4:14; Num. 23:5; Ezek. 2:7, 3:10-11; Acts 3:21)
- c.** Some words were written as the Spirit moved men (Ex. 34:27; 2 Peter 1:21)
- d.** In some parts of Scripture it was left up to the writers to choose their own words and relate truth by the inspiration and guidance of the Spirit (Dan.12:8-9; Luke 1:1-4; John 20:30-31; Acts 1:1-2)

**3.** vs 16 Note that the true scripture of God is:

- a.** profitable—given able to convince men of truth
- b.** for doctrine—given for teaching truth
- c.** for reproof—given able to convince man of the error of his ways and point him toward truth
- d.** for correction—given able to restore things to their proper place
- e.** for instruction—given able to school man in righteousness

**4.** Vs. 17 points out that the man is able to be “perfect” which has the meaning here of being complete or exactly fitted as a bone is to a joint.

He is fitted or equipped for the work Christ has called him to. Fully able to accomplish God's call on his life.

## CHAPTER FOUR

**J.** Paul exhorts Timothy to teach his doctrine –

2 Tim 4:1-4 **I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4:4 And they shall turn away their ears from the truth, and shall be turned unto fables.**

- 1. How should Timothy preach:** He is to herald, as the king's herald - Proclaim the Word of God – always being ready to proclaim the word
- 2. What is Timothy to Preach:** The "Word", not opinions, current events, philosophy or reviews, but sound doctrine.

**4. In what way should he preach:**

- a. **By reproving** : a preacher must, with firmness and authority, expose the sins of both saints and sinner so as to bring contrition, confession, and repentance.
- b. **By rebuking**: rebuke is a more severe term than reprove, a preacher must rebuke those who have been reprovved and yet will not repent.
- c. **By exhorting** - encourage your flock to cease from sinning and walk in righteousness.

**END OF LESSON 20**

**QUIZ QUESTIONS FOR LESSON 20**

1. T or F Paul charges Timothy to have a teachable spirit and to learn from the example that Paul has put before him. A leader in must have this same teachable spirit.
2. T or F As we live the Christian life, we know that there will not be persecution.
3. T or F All scripture is God-breathed.
4. God guarantees that things that were said and done are as they are recorded. There were varying degrees of inspiration:
  - A. Some parts of Scripture give the exact words of God
  - B. Some words were put into the mouth of the speakers
  - C. In some parts of Scripture it was left up to the writers to choose their own words.
  - D. Some words were written as the Spirit moved men.
  - E. **All of the above.**

5. T or F Man is fitted or equipped for the work Christ has called him to and fully able to accomplish God's call on his life.

6. T or F God calls Ministry Leaders to preach the word and not to give opinions, reviews, or philosophy.

## **BEGIN LESSON 21**

**K. 2 Timothy 4:5-8 –But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. 4:6 For I am now ready to be offered, and the time of my departure is at hand. 4:7 I have fought a good fight, I have finished my course, I have kept the faith: 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.**

1. Vs. 5 Timothy is to "watch in all things" meaning to be diligent, yet taking time to think things through, considering what God is doing and how His Spirit is moving in a situation.
2. Vs. 5 He is to endure afflictions. The work of the ministry is never easy and often filled with attacks from those you had hoped for better from. Keep in mind that you are not warring against flesh & blood but against principalities and powers of spiritual wickedness.
3. Vs. 5 He is to do the work of an evangelist—spread the good news
4. Vs. 5 He is to "make full proof of his ministry - don't be lazy or neglectful, do your job. Walk worthy of the vocation to which you are called.
5. Paul also reflects on his own ministry:
  - a. Vs. 6 Paul seems ready to finish his course, he must realize that his time is drawing near. He is ready for his life to be poured out as an offering to his God. The Roman custom was to pour out a cup of wine at the end of a meal



as an offering to their gods. Paul is likening himself to this cup which is ready to be poured out.

- b. Vs. 6 His time of departure was at hand. This carries the thought of a ship being released from its mooring-ropes to set sail to a new port of call. For Paul he was ready to set sail to leave this earth for a new port of call in heaven.
- c. Vs. 7 He had fought a good fight. The Greek word used here for fight is “agon” which carries the meaning of a contest. Paul like the athlete had done his best and took satisfaction in knowing he had put up a good fight for the Lord.
- d. Vs. 7 I have finished my course—it is easy to begin a course but another thing to finish the course. Paul had finished the race. Paul shows us the importance of having staying-power to make it through the last lap to the finish line. Many men have ruined their testimony by a foolish act while nearing the last lap of their course. God help us to stay the full course as Paul.
- e. Vs. 7 I have kept the faith—Paul did not loose his confidence in God, nor did he break the rules of the race. He had stayed the course within the guidelines given him by God. He was faithful to his calling, and he remained strong in his faith in whom he believed.

6. Vs. 8 Paul looks forward to his glorious reward - the crown of righteousness. The victor's crown was the greatest honor an athlete could wear. But as it was made of a vine & leaves it would soon wither, but Paul's crown would never fade away.

## **IX. PAUL NEEDS HELP**

**2 Tim 4:9-22 Do thy diligence to come shortly unto me: 4:10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. 4:11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. 4:12 And Tychicus have I sent to Ephesus. 4:13 The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. 4:14 Alexander the coppersmith did me much evil: the Lord reward him according to his works: 4:15 Of whom be thou ware also; for he hath greatly withstood our words. 4:16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. 4:17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. 4:18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen 4:19 Salute Prisca and Aquila, and the household of Onesiphorus. 4:20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick. 4:21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. 4:22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.**

**A. (POSB) 4:9-18** There are times when every believer needs help.

Even the apostle Paul faced such times—times when he desperately needed the help of other believers. His present situation was one of those times. He was in prison waiting to face his final trial on the charges of being an insurrectionist and trouble-maker for Rome. He was to appear before the emperor Nero, and he was expecting to be executed. Whatever weight and pressure hangs over a man's head—whatever needs are created by being imprisoned and facing execution—all this and much more pressed ever so heavily upon Paul. The present passage gives a glimpse into the heart of Paul as he faced such a terrible trial. It shows what kind of help he needed and how his needs were to be met. The lesson for us to note is this: there are times when we all need help. When those times come, we should not hesitate to ask for help, nor should we hesitate to reach out and help a person who cries for our help.

1. There are some special times when believers need help. Note that Paul asks Timothy to do everything he can to come and visit him. Paul needed Timothy's presence and encouragement in his final hours. Of all the people on earth, Timothy was the dearest to Paul's heart. Facing his final days upon earth, Paul needed and wanted the company of his dear friend. However, there were some very specific reasons why Paul needed Timothy. Only one person was still with Paul—that person was Luke.
2. There is the experience of God helping the believer. Even when others do not help us, God will be with us. No greater declaration could be made: "But the Lord stood with me." Men may not stand with us, but the Lord will. He will never forsake us no matter how grave and threatening the situation may be.
3. **Vs. 18:** Humanly, the situation seemed bleak for Paul. He was not guilty, yet he was being condemned to death on false charges because the civil and state religious leaders were set on stamping out Christ and His church. Paul was doomed to death in the eyes of the world. But note the glorious truth: not in the

eyes of Paul. In the eyes of Paul, he was going to his *coronation*. The Lord Jesus Christ was going to preserve him and transport him into the kingdom of God, the kingdom that is gloriously perfected and that lasts forever. [(RevC) note that Paul's thoughts were not for his own safety as he fully expected to soon be in the presence of his Lord and Saviour. (RevC)] Paul has only one final statement about the matter: "**To Christ be glory forever and ever.**" (Matt. 28:20; 1Cor. 10:13; 2Cor. 1:10; Heb. 2:14-15, 13:5-6; 2Peter 2:9; [Exodus 33:14](#); [Psalm 28:7](#), [40:17](#); [Isaiah 41:10](#), [43:2](#), [46:4](#); [Jeremiah 1:8](#)) (POSB)

- B. (POSB) 4:19-22** believers need to always show personal interest in each other. This is a lesson that can be learned from the closings of Paul's letters to the churches. He always sent greetings from believers who were with him as well as greeting believers in the churches to which he was writing. Remember these were the very last words that Paul ever wrote.
1. Paul greeted other believers. There was no sense of competitiveness or jealousy whatsoever in him. He loved and cared for all.
    - a. Prisca and Aquila
    - b. Household of Onesiphorous
  2. Paul supplied information about others. He was concerned for those who longed for information about other ministers. Again, note how he lifts others up, sharing whatever he can about other dear believers.
    - a. Erastus
    - b. Trophimus
  3. Paul requested help for himself. He needed Timothy's presence and encouragement.
  4. Paul passed on the greetings of others. Who were these? Paul had just said that Luke alone was with him. They were probably believers who lived in Rome and who occasionally visited Paul, but who did not visit him too often nor really minister to his needs.
    - a. Eubulus and Pudens and Claudia: this is the only mention of these in the New Testament. However, they and Timothy

must have known each other for them to be sending greetings to Timothy.

- b. Linus: this, too, is the only mention of him in the New Testament. However, early Christian writers say that he was the first bishop of Rome and that he served as bishop for about twelve years (Herbert Lockyer. *All the Men of the Bible*, p.218).

Paul gave the benediction of Christ and of grace. These are the last words ever written by God's dear servant, the servant who loved the Lord and people so much, yet who suffered so much at the hands of people. He loved everyone and he loved everyone deeply. (POSB)

## **END OF LESSON 21**

### **QUIZ QUESTIONS FOR LESSON 21**

1. T or F We learned here that since we are doing what God has called us to do, there are very few afflictions.
2. T or F Paul finished the race and encourages Timothy to have that same staying power.
3. T or F Many in Paul's circle were not faithful, yet Timothy was and Paul urged him to come quickly.
4. T or F Paul continued to be concerned for his own safety.
5. T or F Paul remained faithful to his calling and he remained strong in his faith.

## BEGIN LESSON 22

**This is Warren Wiersbe material not in the online study.**

- A. Vs. 18 But for a Christian, there are things even more dangerous than suffering and death.** Sin, for example. This is what Paul had in mind (2 Tim. 4:18). He was confident that the Lord would deliver him from “every evil work” and take him to the heavenly kingdom. Paul’s greatest fear was not of death; it was that he might deny his Lord or do something else that would disgrace God’s name. Paul was certain that the time had come for his permanent departure (2 Tim. 4:6). He wanted to end his life-race well and be free from any disobedience.
- B. It is heartening to see how many people are named in the closing part of this last letter Paul wrote.** I believe that there are at least 100 different men and women named in Acts and Paul’s letters, as a part of his circle of friends and fellow laborers. Paul could not do the job by himself. It is a great man who enlists others to help get the job done, and who lets them share in the greatness of the work.
- 1. Luke** (2 Tim. 4:11) is the “beloved physician” who traveled with Paul (Col. 4:14). He is author of the Gospel of Luke and the Book of Acts. (Notice the “we” sections in Acts, the eyewitness reports of Dr. Luke.) Paul probably dictated this letter (2 Tim.) to Luke. Being a doctor, Luke must have appreciated Paul’s reference to gangrene (2 Tim. 2:17, NIV).

2. **Crescens** (2 Tim. 4:10) was sent by Paul to Galatia. We know nothing about him, nor do we really need to know. He was another faithful laborer who assisted Paul in an hour of great need.
  
3. **Titus** (2 Tim. 4:10) was Paul's close associate and, along with Timothy, a trusted "troubleshooter." Paul had left Titus in Crete to straighten out the problems in the churches there (Titus 1:5). As we study Paul's letter to Titus, we get better acquainted with this choice servant of God. Titus had met Paul at Nicopolis during that period between Paul's arrests (Titus 3:12). Now Paul had summoned him to Rome and sent him to Dalmatia (our modern Yugoslavia).
  
4. **Mark** (2 Tim. 4:11) was a cousin of Barnabas, Paul's first partner in missionary service (Acts 13:1-3). His mother was a noted Christian in Jerusalem (Acts 12:5, 12). Unfortunately, John Mark failed on that first missionary journey (Acts 13:5, 13). Paul refused to take Mark on the second trip, and this led to a falling-out between Paul and Barnabas (Acts 15:36-41). However, Paul now admitted that John Mark was a valuable worker; and he wanted Mark with him in Rome. How good it is to know that one failure in Christian service need not make one's whole life a failure.
  
5. **Tychicus** (2 Tim. 4:12) was a believer from the province of Asia (Acts 20:4) who willingly

accompanied Paul and probably ministered as a personal servant to the apostle. He was with Paul during his first imprisonment (Eph. 6:21-22; Col. 4:7-8). Paul sent Tychicus to Crete to relieve Titus (Titus 3:12). Now he was sending him to Ephesus to relieve Timothy. What a blessing it is to have people who can replace others! A relief pitcher may not get all the glory, but he may help win the game!

6. **Carpus** (2 Tim. 4:13) lived at Troas and gave Paul hospitality. Paul must have departed in a hurry (was he being sought for arrest?) because he left his cloak and books behind. However, Carpus was a faithful brother; he would guard them until somebody picked them up to take to Paul. Even such so-called menial tasks are ministries for the Lord.

7. Is **Alexander the copper smith** (2 Tim. 4:14) perhaps the same Alexander mentioned in 1 Timothy 1:20? Nobody knows, and there is no value in conjecturing. The name was common, but it is possible that this false teacher went to Rome to make things difficult for Paul. Satan has his workers too. By the way, Paul's words, "The Lord reward him according to his works" (2 Tim. 4:14), are not a prayer of judgment, for this would be contrary to Jesus' teaching (Matt. 5:43-48). "The Lord **will** reward him" is a better translation.



**8. Prisca (or Priscilla) and Aquila** (2 Tim. 4:19) were a husband-and-wife team that assisted Paul in many ways (see Acts 18:1-3, 24-28; Rom. 16:3-4; 1 Cor. 16:19). Now they were in Ephesus helping Timothy with his ministry. It is wonderful when God's people do their work regardless of who their leader is.

**9. Onesiphorus** (2 Tim. 4:19) and his household were met in 2 Timothy 1.

**10. Erastus** (2 Tim. 4:20) might be the treasurer of Corinth (Rom. 16:23); and he might be the same man who ministered with Timothy in Macedonia (Acts 19:22).

**11. Trophimus** (2 Tim. 4:20) from Ephesus was a friend of Tychicus (Acts 20:4), and the man whose presence with Paul helped to incite that riot in Jerusalem (Acts 21:28-29). He had been serving at Miletus, but now he was ill. Why did Paul not heal him? Apparently not every sick person is supposed to be miraculously healed.

**12.** The other people mentioned (2 Tim. 4:21) are unknown to us, but certainly not to the Lord.

**C. "Grace be with you" (2 Tim. 4:22) was Paul's personal farewell, used at the end of his letters as a "trademark" that the letter was not a forgery.**

The Bible does not record the final days of Paul. Tradition tells us that he was found guilty and sentenced to die. He was probably taken outside the city and beheaded.

But Timothy and the other devoted believers carried on the work! As John Wesley used to say, “God buries His workmen, but His work goes on.” You and I must be faithful so that (if the Lord does not return soon) future generations may hear the Gospel and have the opportunity to be saved.

## TITUS

### X. TITUS (POSB Commentary)

A. **AUTHOR:** Paul, the Apostle.

B. **DATE:** Uncertain. Probably A.D. 64-66, sometime after he wrote First Timothy. The books of First Timothy and Titus seem to have been written while Paul was travelling and ministering between two Roman imprisonments. The date depends upon the answer to this question: Did Paul suffer one or two Roman imprisonments? The book of Acts mentions only one imprisonment and closes with Paul in prison in Rome. It says nothing about his death. As one discusses this question, one major thing needs to be kept in mind. Paul prayed fervently that God would release him from prison. And he asked others to pray fervently for his release (**Phil. 1:25-26; Philemon 22**). Did God answer his prayer as requested? No one knows for sure. However, several factors point rather decisively to his being released and later suffering a second imprisonment.

1. The Life and Movements of Paul. Paul says in **Titus 1:5** that he had been to Crete on a mission tour. And in **Titus 3:12** he says that he was spending the winter in Nicopolis. These events do not fit in with any of the accounts in Acts. The evidence seems to be that God answered his prayer and had him released from prison.
2. The Life and Movements of Paul's Companions. Note the following two examples, and there are others. In **1 Tim. 1:3** Paul says that he told Timothy to stay in Ephesus. But there is no record of this event in Scripture. Paul had made only two visits to Ephesus. One was a

very short visit with little, if any, ministry. There is no mention whatsoever about Timothy (**Acts 18:19-22**). The second was his three-year ministry in which Timothy had a part. But when it came time for Paul to move on, he sent Timothy and Erastus to Macedonia. He did not ask Timothy to stay in Ephesus. When then did Paul tell Timothy to stay in Ephesus? There just is no record of such a visit in Scripture. Thus, all indications point to a third visit by Paul and Timothy—a visit after his first imprisonment and before an unrecorded second imprisonment.

Again, in **2 Tim. 4:20** Paul writes, "Trophimus have I left at Miletum sick." Paul was in Miletum before his first Roman imprisonment, but he did not leave Trophimus there sick (**Acts 20:17**). Trophimus went on to Rome with Paul (**Acts 21:29**). When then was Trophimus left at Miletum sick? The only clear answer seems to be that Paul made another visit to Miletum—after his first imprisonment and right before a second unrecorded imprisonment.

3. The Time Sequence Between the Writing of the Prison Epistles and the Pastoral Epistles. The Prison Epistles (Ephesians, Philippians, Colossians, and Philemon) were written while Paul was in prison in Rome. He says so in each epistle. Note the following example: **Philemon 24** says that Demas is a follower of Christ, but **2 Tim. 4:10** says that he had deserted. The letter to Timothy was written after the prison letter to Philemon. When? The evidence points toward a time after his first imprisonment and before a second unrecorded imprisonment. This seems to be the only clear explanation.

As stated above, 1 Timothy and Titus seem to have been written right after Paul had been released from his first imprisonment in Rome and was travelling about ministering. At some point in those few years he was rearrested and imprisoned in Rome for a second time. During this second imprisonment he wrote Second Timothy before he was executed. His execution was probably between A.D. 65-68.

**C. TO WHOM WRITTEN: "To Titus, mine own son after the common faith" (Titus 1:4).** These facts are known about Titus.

1. He was a Gentile, a Greek (**Galatians 2:3**).
2. He was led to Christ by Paul (**Titus 1:4**).

3. His conversion was such a testimony that he was personally used as an example of God's work among the Gentiles before the Jerusalem Council (**Galatians 2:12f**).
4. He became a missionary partner to Paul and served with Paul for the last fifteen years of Paul's life (**2 Cor. 7:6-16; 2 Cor. 8:16f; 2 Cor. 2:13; 2 Cor. 7:6, 13; 2 Cor. 8:23; 2 Cor. 12:18; 2 Tim. 4:10**).
5. He apparently served with Paul in Ephesus and was sent by Paul to Corinth: sent to deliver the Second Epistle to the Corinthians from Paul and to help the church straighten out the divisions within the church (**2 Cor. 8:6**).
6. He was in charge of the churches on the island of Crete (**Titus 1:5**). Crete was one of the most difficult mission fields in the ancient world. Its people had one of the worst reputations imaginable—so much so that the very name *Cretian* was used as a byword, "to cretize." "To cretize" meant that a person was a cheat and a liar. The Cretians were "famed as a drunken, insolent, untrustworthy, lying, gluttonous people" (William Barclay. *The Letters to Timothy, Titus, and Philemon*, p.277).
7. He was with Paul for a while when Paul was in prison in Rome (**2 Tim. 4:10**).
8. The last word about Titus is that he was sent by Paul to Dalmatia or Yugoslavia to minister (**2 Tim. 4:17**).

**D. PURPOSE:** Paul had three purposes for writing Titus.

1. To warn against false teachers.
2. To set in order the organization of the churches and the behavior of the believers (**Titus 1:5**).
3. To encourage Titus to proclaim the message of sound doctrine.

**E. SPECIAL FEATURES:**

1. Titus is "**A Pastoral Epistle.**" There are two other Pastoral Epistles: First and Second Timothy. They are called Pastoral Epistles because they deal primarily with the pastoral care, oversight, and organization of the church. They tell believers how they ought to behave in the house of God (**1 Tim. 3:15**). Interestingly, the term *pastoral* has a long history. It was first used

by Thomas Aquinas in A.D. 1274. He called First Timothy "an epistle of pastoral rule" and 2 Timothy "an epistle of pastoral care." The term "Pastoral Epistles," however, began to be widely used only after D.N. Berdot (A.D. 1703) and Paul Anton (A.D. 1726) so described them (Donald Guthrie. *The Pastoral Epistles*, p.11).

2. Titus is "**A Personal Epistle.**" It was written to a young disciple who was loved as a son. The epistle is filled with feelings of warmth and affection and filled with instructions that were to govern Titus' personal behavior.
3. Titus is "**An Ecclesiastical Epistle.**" It was written to answer questions about church organization, doctrinal purity, and personal behavior. Two things were happening. First, the number and sizes of churches were growing rapidly, and second, the apostles were aging. In both cases the apostles were just unable to personally reach and instruct all the churches; therefore, they had to write if the churches were to be properly instructed.
4. Titus is "**An Apologetic Epistle.**" It is a defense of the faith. The first rumblings and early development of false teaching had just begun to appear. Therefore, Paul warns the believers and defends the truth against heretical and false teaching. (POSB)

## END OF LESSON 22

## QUIZ QUESTIONS FOR LESSON 22

1. **T or F** Most likely the letter to Titus was written while Paul was traveling and ministering between two Roman imprisonments.
2. **T or F** It is a fact that no less than two imprisonments of Paul are recorded in scripture.
3. **T or F** Titus was a Greek Gentile that Paul led to Christ.

4. Which of the following is not true of Titus:
- A. He was in charge of the churches on the island of Crete
  - B. Paul often spoke of Timothy as “his son in the faith” but that was not true of Titus.**
  - C. He served with Paul for the last 15 years of Paul’s life.
5. T or F The Cretians were known for being a drunken, untrustworthy, lying, and gluttonous people.
6. T or F Titus, unlike Timothy, had things much easier as he ministered to the people of Crete.

## BEING LESSON 23

### F. (POSB) THE SALUTATION –

**Titus 1:1-4 – Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; 1:2 In hope of eternal life, which God, that cannot lie, promised before the world began; 1:3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; 1:4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.**

1. Paul says that he was a slave of God (servant = Gr. *doulos* = bond slave). This is striking, for the last thing that a person wants to be is a slave to anybody. Yet this is exactly what Paul claimed. In

fact, he proudly declared that he was the slave of God. What did Paul mean?

- a. He meant that he was totally possessed by God.... God had seen Paul in the slave-market of the world, held in bondage by sin and death, the trouble and trials of life. And God was moved with compassion toward Paul; therefore, God bought and purchased Paul. Paul was now the slave of God—totally possessed by God.
- b. He meant that his will belonged totally to God. He was completely subservient to God and owed total allegiance to the will of God.
- c. Men of God, the greatest men of history, have always been called “the servants of God.” It was the highest title of honor. The believer’s slavery to God is no cringing, cowardly, or shameful subjection. It is the position of honor—the honor that bestows upon a man the privileges and responsibilities of serving the King of kings and Lord of lords.

(I) Moses was the slave of God (Deut. 34:5; Psalm 105:26; Malachi 4:4).

(II) Joshua was the slave of God (Joshua 5:14).

(III) David was the slave of God (2 Samuel 3:18; Psalm 78:70).

(IV) Paul was the slave of God (Romans 1:1; Phil. 1:1; Titus 1:1).

(V) James was the slave of God (James 1:1).

(VI) Jude was the slave of God (Jude 1).

(VII) The prophets were the slaves of God (Amos 3:7; Jeremiah 7:25).

(VIII) Christian believers are said to be the slaves of Jesus Christ (Acts 2:18; 1 Cor. 7:22; Ephes. 6:6; Col. 4:12; 2 Tim. 2:24).

**Thought 1.** The great need today is for men and women to become slaves of the Lord Jesus Christ. We must become His slaves and do what He says. Then and only then will the world be reached with the glorious news of eternal life. Then and only then will the desperate needs of the world be met.

**“If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour” (John 12:26).**

**“[Laboring] not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men” (Ephes. 6:6-7).**

**“And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ” (Col. 3:23-24).**

**“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve**



**God acceptably with reverence and godly fear”  
(Hebrews 12:28).**

**“What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul” (Deut. 10:12).**

2. Paul says that he was an apostle of Jesus Christ. The word “apostle” means a person who is sent out or sent forth. An apostle is a representative, an ambassador, an envoy, a person who is sent out.... Three things are true of the apostle:
  - a. he belongs to the king or country who sends him out.
  - b. he is commissioned to be sent out.
  - c. he possesses all the authority and power of the person who sends him out.

**Thought 1.** The very same things are true of any minister or teacher of Christ: the minister or teacher is the representative, ambassador, envoy, and messenger of Jesus Christ

**“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you” (John 15:16).**

**“Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in**

**Christ's stead, be ye reconciled to God" (2 Cor. 5:20).**

**"Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)" (Galatians 1:1).**

**"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isaiah 6:8).**

### **END OF LESSON 23**

### **QUIZ QUESTIONS FOR LESSON 23**

1. **T or F** Paul had 3 purposes for writing Titus: to warn against false teachers; to organize the churches and the behavior of believers; and to encourage Titus to proclaim the message of sound doctrine.
2. **T or F** Paul said that people should not be slaves anymore.
3. **To Paul, being a slave meant:**
  - A. He was totally possessed by God.
  - B. His will belong totally to God.
  - C. Having the highest title of honor.
  - D. A & C.
  - E. All of the above.**
4. **T or F** Three things are true of an apostle: he belongs to the King who sends him out; he is commissioned to be sent out; and his authority comes from himself and his own judgement.
5. **An apostle means:**
  - A. One who cares for the physical needs of the people

- B. One who is sent out or sent forth.
- C. A representative or an ambassador.
- D. A & B
- E. B & C

## **BEGIN LESSON 24**

3. (1:1) **Minister, Purpose—Faith—Truth**: the purpose of God’s servant is to stir believers. Note that believers are called “God’s elect.” They are the persons whom God has chosen to be His “holy and beloved” people.

- a. Believers have been elected to be holy. The word “holy” (hagios) means separated or set apart. God called believers out of the world and away from the old life it offered, the old life of sin and death. He called believers to be separated and set apart unto Himself and the new life He offers.
- b. Very simply stated, the elect of God, the holy and beloved of God, are those who have really believed and trusted Jesus Christ as their Savior. It is these persons, the believers, who really have faith in God and acknowledge the truth which leads to godliness.
- c. The point is this: the servant of God builds upon the faith of believers. He and they both believe in God and have committed their lives to the Lord Jesus Christ. Therefore, his whole purpose for existing is twofold.

**(I) The servant of God stirs believers to have more and more faith in God.** He stirs them to build their faith—to increase it—to grow more and more in their trust of God and of Christ. He labors day and night to turn men to Christ and to stir them to trust Him. He knows that their only hope to overcome the sin and death of this world is

to trust Christ; therefore, He does all he can—laboring day and night—to teach them to trust His death and resurrection to deliver them.

**“Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent” (John 6:28-29).**

**“Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked” (Ephes. 6:16).**

**“But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Hebrews 11:6).**

**“For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” (1 John 5:4-5).**

**“And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper” (2 Chron. 20:20).**

(II) The servant of God stirs believers to acknowledge the truth; that is, he stirs them to grow in the knowledge of the truth: to

study the truth; to learn it, and to practice it. Note why. Because of godliness. Godliness is to be the end, the very reason why we are to learn the truth. We are to live godly lives. God wants His people to be godly, that is, to be like Him; to live like He lives. He wants us to live like Him now—to live godly, holy, and righteous lives. He wants us to show the world that He is real—show them by letting His godliness live itself out in our lives.

**“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor. 7:1).**

**“But refuse profane and old wives’ fables, and exercise thyself rather unto godliness” (1 Tim. 4:7).**

**“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness” (1 Tim. 6:11).**

**“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:12-13).**

**“Because it is written, Be ye holy; for I am holy” (1 Peter 1:16).**

**“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness” (2 Peter 3:11).**

4. (1:2-3) The message of God's servant is the hope of eternal life. Note three points.

a. First, the hope of eternal life has been promised by God Himself. There are two reasons.

(I) God cannot lie. God cannot lie because of His perfect nature. God's nature is perfect love and love does not lie. God's nature is perfect morality and righteousness. A moral and righteous person tells the truth. God's nature is perfect truth. Once He speaks He has spoken, and it shall be so. His Word can never be anything but what has been spoken. Therefore, when God promised eternal life to those who believe, then all who believe shall live forever.

(II) God gave the promise of eternal life before the world began. Eternal life was His very purpose for creating man. Therefore when He created man, He purposed that every person who believed in Him—who truly believed in Him—would live with Him eternally. God cannot lie; therefore, what He promised before the world began WILL BE.

**“He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he” (Deut. 32:4).**

**“For the word of the LORD is right; and all his works are done in truth” (Psalm 33:4).**

**“Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever” (Psalm 146:6).**

**“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us” (Hebrews 6:18).**

- b. Second, the hope of eternal life was revealed in God’s Word—revealed through preaching. God has given man a record of His promise—a record of eternal life. Therefore, if a person wants to find the record of eternal life, he must **not** go to the records of men, but to the Word of God and to the preaching of that Word.**

**“He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God” (1 John 5:10-13).**

**“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (John 5:24).**



- c. Third, the hope of eternal life has been entrusted into the hands of Paul and to all other believers—to all the servants and ministers of God. God’s Word and the preaching of God’s Word have been committed to men by the commandment of God. The preaching of His Word is not an option for His servants. God commands that we take care of His Word and that we preach it—all believers—all the servants and ministers of God. The message of eternal life is to be proclaimed.

**“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” (Matthew 28:19-20).**

**“And he said unto them, Go ye into all the world, and preach the gospel to every creature” (Mark 16:15).**

**“Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you” (John 20:21).**

**“But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness” (1 Thes. 2:4-5).**

**“According to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ**

**Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry” (1 Tim. 1:11-12).**

**“But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour” (Titus 1:3).**

#### **END OF LESSON 24**

#### **QUIZ QUESTIONS FOR LESSON 24**

1. The purpose of God’s servant is to \_\_\_\_\_ believers to have more faith.
  - A. challenge
  - B. stir**
  - C. rebuke
2. **T** or **F** The word holy (hagios) means separated or set apart.
3. **T** or **F** The message of God’s servant is the hope that Jesus died for us.
4. The hope of eternal life has been promised by God, Himself, for two reasons.
  - A. God cannot lie.
  - B. Eternal life was His purpose for creating man.
  - C. We are not really sure, but He will give us a revelation one day.
  - D. All of the above.
  - E. A & B**
5. **T** or **F** To discover the hope of eternal life, we must go to the Word of God.

#### **BEGIN LESSON 25**

5. The hope of eternal life has been promised by God our Savior. It is God the Father, as well as Christ, who loves and saves us. Therefore, we never have

to die (be separated from God). God delivers us from sin, death, and judgment to come.

**“For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time” (1 Tim. 2:3-6).**

**“But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life” (Titus 3:4-7).**

**“Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation” (Isaiah 12:2).**

6. (1:4) Minister: the reward of God’s servant is that of fruit, of bearing others in the faith. Titus was a spiritual son of Paul; that is, Paul had apparently led Titus to the Lord. Note the phrase “common faith.” Titus believed in the Lord Jesus Christ just as Paul did. His faith was common to Paul’s; it was placed in the same Person—in the Lord Jesus Christ. The point is powerful: the common faith in Christ is the faith that brings eternal life to all believers. All persons who believe in Christ have one thing in common: their faith. Therefore, they

are the ones who shall live eternally. The point is this: a true servant of God will bear fruit; he will bear sons and daughters in the faith. This is part of their reward: to see others trust Christ Jesus as their Savior and grow in the grace, mercy, and peace of God and Christ.

**“Go ye therefore, and teach [make disciples] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” (Matthew 28:19-20).**

**“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ” (Ephes. 4:11-12).**

**“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Tim. 2:2).**

## **XI. PAUL BEGINS TO INSTRUCT TITUS IN REGARD TO ORDAINING ELDERS - Titus 1:5-3:14**

- A.** The reason for leaving Titus in Crete - that Titus would set things in order

**Titus 1:5-9 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: 1:6 If any be blameless, the husband of one wife, having**

**faithful children not accused of riot or unruly. 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; 1:8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate; 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.**

**B. Elders should have the following qualifications:**

1. One wife's husband-he is to be a family man – devoted husband
2. The father of believing children, children of obedience
3. Not a self-willed man- blameless, not overbearing
4. Not quick tempered - not a hot head
5. Should not be a drunkard
6. Should not be a violent man
7. Should not be greedy
8. Should know how to be hospitable to others
9. A lover of good
10. Should be a just and upright man
11. Should be a self-controlled man
12. Trustworthy

## **XII. INSTRUCTION CONCERNING FALSE TEACHERS**

**Titus 1:10-16** For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 1:11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. 1:12 One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies. 1:13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 1:14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 1:16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

**A.** Identify false teachers – vs. 10

**(WB)** There were false teachers who were troubling the believers in Crete. The worst were apparently Jews who were trying to persuade Cretan converts that the simple story of Jesus and the cross was not sufficient. It was their contention that to be truly wise they needed all the stories, long genealogies, and elaborate allegories taught by the Rabbis. They also taught that grace was not enough and to be truly good: one needed to observe all the rules and laws of Judaism. In other words a person needed more than Christ and grace to be saved.

**B.** False teachers are: vs. 10

1. Unruly—undisciplined men, who were like disloyal soldiers that refused to obey the commands given them
2. Vain talkers—their words brought no one closer to God
3. Deceivers—men who led people away from truth, not to it

**C.** Motives of false teachers: vs. Titus 1:11 **(RevC)**

Paul makes it very clear in vs. 11 that these “false” teachers were “teaching things that they ought not” and doing it **“for filthy lucre’s sake” (Titus 1:11)**. In other words, their motive was not their love for Jesus or their gratitude for the gift of salvation but rather their motive was “money”. It is interesting that in the list of requirements for Elders of the church is the admonishment that they not be “greedy”. In other

words, the “love of money” should not be a focus of their lives. Money, itself is not the issue; as we all need some money to survive. However, when we are consumed by the love of money and the constant need for more and more regardless of how much we have, we are deceived and walking down a path that leads to destruction.

As a servant of Jesus Christ our focus should be to know Jesus and make Him known. It is never about us and all about Him. If we allow the wrong motives to find place in our hearts, we will begin to make decisions based on our desire and not what fulfills the will of God. Such behavior calls into question one’s salvation and should cause a truly saved person to repent and seek forgiveness with a determination to live each day to honor and glorify the Lord and not self. (RevC)

**D. The way to deal with them. - 1:12-14 (WB)**

The Cretans were notorious liars, cheats, gluttons, and traitors, but there is a wonderful thing. Knowing that, and actually experiencing it, Paul does not say to Timothy; “Leave them alone. They are hopeless and all men know it.” He says, “They are bad and all men know it. Go and convert them.” Few passages so demonstrate the divine optimism of the Christian Evangelist, who refuses to regard any man as hopeless. The greater the evil, the greater the challenge. It is the Christian conviction that there is no sin too great for the grace of Jesus Christ to conquer.

Titus was to not to lay back and just let them continue in their way, but was to “rebuke them sharply.” The idea here would be to speak the truth boldly in the hope that



they would see the error of their teaching and come back to the truth and faith.

## **END LESSON 25**

### **QUIZ QUESTIONS FOR LESSON 25**

1. All person who believe in Christ have one thing in common:  
A. Desire to fight the good fight.  
**B. Faith**  
C. Hope
2. T or F Elders should be a family man, a devoted husband, self-controlled, and trustworthy.
3. T or F The false teachers in Crete were teaching that a person needed more than Christ and grace to be saved.
4. T or F A true servant of God does not minister for personal gain, but he ministers to help others begin to teach others.
5. T or F Paul talks about how to deal with the false teachers and told Timothy to leave them alone, since they were such bad men.

## **BEGIN LESSON 26**

- E. General instruction in regard to exhorting men and women.**

**Titus 2:1-6 But speak thou the things which become sound doctrine: 2:2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. 2:3 The aged women likewise, that they be in behaviour as becometh holiness, not false**

**accusers, not given to much wine, teachers of good things; 2:4 That they may teach the young women to be sober, to love their husbands, to love their children, 2:5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 2:6 Young men likewise exhort to be sober minded.**

This chapter deals with our Christian character.

1. Older Men - 2:2 - should be:
  - a. Sober—having learned that self-indulgence cost much more than it is worth
  - b. Grave—serious, a person who lives life with the consciousness that he faces eternity
  - c. Sound in their faith, love and patience. Such a person has a proper “grip” on life, his relationship with Christ, and others.
2. Older Women - 2:3-4 - should be:
  - a. Women engaged in sacred duties
  - b. Not false-accusers—not women who gossip
  - c. Not given to much wine - drunkards
  - d. Teachers of good and noble things, and be teachers of the younger women

3. Young Women - 2:4,5 - should be:
- a. Sober—not given to self-indulgence
  - b. Love their husbands
  - c. Love their children
  - d. They should be discreet (careful in actions, words, and overall behavior)
  - e. Pure in thoughts and acts
  - f. Good workers at home

**(WB)** “In the ancient Greek world the respectable woman lived a completely secluded life. In the house she had her own quarters and seldom left them, not even to sit at meals with the menfolk of the family; and into them came no man except her husband. She never attended any public assemblies or meetings; she seldom appeared on the streets, and, when she did, she never did so alone. In fact it has been said that there was no honorable way in which a Greek woman could make a living. No trade or profession was open to her; and if she tried to earn a living, she was driven to prostitution. If the women of the ancient Church had suddenly burst every limitation which the centuries had imposed upon them, the only result would have been to bring discredit on the Church and cause people to say that Christianity corrupted womanhood.”

Thus we can see that the style of life described here in Titus must be understood in light of the expectation that was upon women in that day. On the other hand we do well to keep in mind that

there should be no higher calling upon a woman than that she be a good homemaker, mother, and wife.

4. The Young men - 2:6- should be sober-minded a person who has his life and passions in control.

### **XIII. PAUL'S INSTRUCTIONS IN REGARD TO TITUS' OWN LIFE –**

**Titus 2:7-8 In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, 2:8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.**

**A. (RevC)** It has been said “that your behavior speaks much louder than your words!” This is the encouragement that Paul is leaving with Titus who was too be an example to others by the way he conducted his life and ministry. It is fine to exhort other and to encourage them in correct conduct or in living after the pattern of Jesus Christ. But our words have little value if our own lives do not back up what we say.

In the USA we have experienced great preachers who have preached sound doctrine yet have allowed their behavior to fall short of their message. This has brought great harm to the body of Christ and is a lesson for all who would answer the call to full time ministry to be careful in your daily walk not to allow any temptation to over take you, and to remember your enemy is roaming the earth seeking whom he may devour. (RevC)

**B. (POSB)** Young ministers and teachers are to be a pattern of good works. The word "pattern" (*tupos*) literally means to make an impression with a die, to mould or form, to strike an impression. Therefore, it means that the young minister and teacher must be a model example of good works. This can be forcefully stated in several ways:

1. He must live what he preaches.
2. His behavior must match his teaching.
3. His life must not tear down what his words build up.
4. His deeds must show the light which he proclaims
5. His example must be his first concern; his instruction must be his second concern.

Teaching others is a necessity, but being an example to others is an *absolute* essential. Words mean nothing without the behavior to back up the words. When people see a life that is strong and full of love, joy, peace, and righteousness, they are far more likely to receive Christ and to live righteous lives themselves. (POSB)

#### **XIV. INSTRUCTION IN REGARD TO SERVANTS –**

**Titus 2:9-15 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 2:10 Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. 2:11 For the grace of God that bringeth salvation hath appeared to all men, 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 2:15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.**

- A.** The proper conduct of Christian servants:
1. To be obedient to their masters. Christian workers should not be above taking orders from their boss.
  2. Well-pleasing in all things. Doing your very best to please your employer.
  3. Give your service in a manner of respect. Not thinking that because you're a Christian that you deserve special treatment.
  4. Honest in your work. Give a full days work for your pay. Don't take things from your employer, this is stealing.
  5. Faithful, someone your employer can rely on.

**B. The Grace of God vs. 11-15 (DB)**

**1. Three blessings of Grace:**

- a.** It brings salvation
- b.** It is available to all men
- c.** It teaches us to:
  - (I)** deny ungodliness
  - (II)** deny worldly lusts
  - (III)** live soberly
  - (IV)** live righteously
  - (V)** live godly
  - (VI)** live this way now
  - (VII)** live looking for the coming of the Lord

- 2.** Paul closes the chapter exhorting Titus to proclaim the message given to him, to do so encouraging men that they are not beyond God's grace to save, and that he speak with enough conviction to expose man's sinful condition and need of a savior.

**END OF LESSON 26**

**QUIZ QUESTIONS FOR LESSON 26**

- 1.** This chapter deals with our Christian \_\_\_\_\_.  
**A.** life.  
**B. character**  
**C.** beliefs

2. **T or F** As we read through the lifestyle of women in this chapter, we must read it with an understanding of the expectation of women during that time.
3. **T or F** Titus was to be an example to others by the way he preached.
4. Christian servants should be:
- A. Obedient to this boss.
  - B. Doing their best to please their employer.
  - C. Respectful, not expecting special treatment.
  - D. Honest.
  - E. Faithful.
  - F. All of the above.**
5. Paul exhorts Titus to speak with \_\_\_\_\_ to expose man's sinful nature and a need of a savior.
- A. conviction**
  - B. truth
  - C. zeal

## **BEGIN LESSON 27**

### **XV. PAUL'S INSTRUCTIONS FOR CHRISTIANS TO BE GOOD CITIZENS –**

**Titus 3:1-7 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, 3:2 To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. 3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. 3:4 But after that the kindness and love of God our Saviour toward man appeared,**



**3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 3:6 Which he shed on us abundantly through Jesus Christ our Saviour; 3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life.**

- A.** As Christian citizens we are to fulfill the following duties:
1. Be subject to civil authorities – keep in mind that all authority flows from God, and that we are to obey those in authority over us respecting the office of authority even when we may struggle to respect those serving in the office.
  2. Be ready for every good work—we should do our share of service within our community, not always waiting for others to do it.
  3. Speak evil of no man—being careful what we say about others. We are better to keep quiet than to speak slander.
  4. We are not to be fighting—we are not to be looking for opposition but respectful of other peoples right to an opinion.
  5. Be gentle—having our demeanor under control. Not easily angered.
  6. Show meekness towards all men—considering others as more important than you.

**B. But for the Grace of God:**

1. **Vs. 3 (WB)** We must realize as Christians that our life was once no better than the heathen today. Our Christianity should not make us proud but grateful for what God has done. When we look at others we do not look upon them with contempt, but with the love and compassion that God looked upon us.
  
2. **(POSB) (3:4) Salvation— Kindness— Love:** salvation comes from God. God is the Author of salvation. God is not as most people imagine Him.
  - a. Some people imagine God to be far off in outer space someplace with little if any concern and interest in the affairs and lives of men.
  - b. Others imagine God to be some Supreme Being who hovers over people watching their every move. They see God as the Supreme Judge who is always on the lookout for those who do wrong and who is ready to jump on them and condemn them...
  - c. Some...see God as the Supreme Being of the universe whose basic nature is love. In fact, they feel He is so loving that He understands a little sin here and there. Therefore, He will indulge and forgive a life of worldliness and some indiscretion here and there and accept all. He will accept a person who does some good.

Note what this verse says. God is not far off in outer space, disinterested in man; He is not the loving, indulgent grandfather of the human race; He is not some Supreme Judge hovering over men to punish them when they do wrong. God is our Savior. He is vitally concerned with us, so concerned that His very name is *God our Savior*. He has saved us from the sin and evil and the suffering and death of this world and from the condemnation of the next world... Note two significant points.

(I). Salvation comes from God's "**kindness**" (*chrēstotēs*).

This word is often translated *goodness*. It means good, gracious, and kind. But it is a goodness and kindness that is so deep that it always gives whatever is necessary to meet the needs of a person (Barclay). *Kindness* is so deep within God that it is of His very nature. God is so good and kind that He could do nothing else but save us. He had to meet our need; He had to save us from sin, death, and condemnation. Why? Because He is kind; He had to extend His kindness out toward man by saving him. (See **Rom. 2:4; Jer. 31:3; Hosea 2:19**)

(II). Salvation comes from God's "**love**" (*philanthrōpia*).

This means that God's love reached out toward man; that God has a deep-seated affection for man and that He has showered His affection upon man by saving him. The word has the idea of compassion in it. God loves man so much that His affection and compassion are stirred to save men. God loves us so much that He must act to handle the sin and death problems for man and provide an escape from condemnation. (See **John 3:16, 5:24; Rom. 5:8; Eph. 2:4-5; 1John 3:1, 4:9, 16**)

(III). Salvation does not come by good works. Men cannot earn righteousness by good works. No person can be good enough or do enough good to make God accept him... But this is the great fallacy:

- Man cannot do enough good to make himself perfect.
- Man is already imperfect, so he can never be perfect. Imperfection can never become perfection. What man fails to see is that God is perfect, and as perfect, He cannot accept anything imperfect. Therefore, no matter how many works of righteousness man does—no matter how much good he does—man is not saved by his own efforts. He

cannot earn, win, or merit salvation, not by any self-righteousness or personal goodness which he might attain. (See **Matt. 7:22-23; Rom. 3:20; Gal. 2:16; Eph. 2:8-9; Titus 3:4-5**)

(IV). Salvation comes from God's "**mercy**" (*eleon*). The word means feelings of pity, compassion, and kindness. It is a desire to succor, to tenderly draw unto oneself and to care for. Two things are essential in order to have mercy: seeing a need and being able to meet that need. God sees our need for salvation; He sees that we need to be saved from sin, death, and condemnation. Therefore, God acts; He has mercy upon us and provides the way for us to be saved. (See **Luke 1:50; Eph. 2:4-5; Titus 3:5; Lamentations 3:22; Micah 7:18**)

3. (3:5) **Regeneration—Renewal—New Birth—New Man—Salvation—Holy Spirit**: salvation is a regeneration and a daily renewing of life by God's Holy Spirit.

a. The word "**regeneration**" (*paliggenesias*) means to be regenerated or given new life; to be given a new birth; to be renewed or revived; to be spiritually reborn or converted. Salvation is a spiritual rebirth; it is a person being *born again* by the Spirit of God.

Note that the new birth is so radical a change in a person's life that it is described as a "**washing**" (*loutrou*) which means a bath, a complete immersion. Salvation is so dramatic it is just like the washing away of the old life and the receiving of a new life...The Spirit of God cleanses a person—immerses the person in the cleansing blood of Jesus Christ... spiritually creating him into a new person (See **Eph. 1:7; Col. 1:14; 1John 1:7, 5:1; Rev. 1:5, 7:14; John 1:12-13, 3:3, 5; 1 Cor. 6:11; 2 Cor. 5:17; Titus 3:5; 1 Peter 1:23**).

b. The word "**renewing**" (*anakainōsis*) means to make new again; to renew again; to revive again; to make new spiritually; to begin all over again; to adjust

again. Salvation is the Holy Spirit adjusting a person and renewing him all over again. It is the Spirit of God taking a person, readjusting his life and reviving him spiritually... W.E. Vine says that the stress is "the continual operation of the indwelling Spirit of God."

The point is a most wonderful truth. The Holy Spirit not only regenerates a person and gives him a new birth and a new life, but He does much, much more. He renews and revives a person *day by day*. Every day of a person's life is a renewal and a revival—by the Spirit of God... (See **Romans 12:1-2; 2 Cor. 4:16; Ephes. 4:22-23; Col. 3:10; Titus 3:5**). (POSB)

## **XVI. PAUL'S INSTRUCTIONS CONCERNING WHAT AND WHOM TO AVOID – CLOSING INSTRUCTIONS**

**Titus 3:8-11** **This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. 3:10 A man that is an heretic after the first and second admonition reject; 3:11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.**

- A. Vs. 8** The Christian must be careful to engage only in work that is respectful. We must always be aware of our testimony before the lost. Additionally we are to continue in good deeds which testify of our Lord. Thus bearing witness of God's goodness to all men.
- B. Vs. 9-11** We are to avoid discussing those things that are unprofitable and serve only to raise the vanity of

man. We are to avoid those who are contentious and opinionated in opposition to the truth.

### **C. CLOSING INSTRUCTIONS & SALUTATION-**

Titus 3:12-15 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. 3:13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. 3:14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. 3:15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

**(WB)** As usual Paul ends this letter with personal messages and greetings.

1. Of Artemas we know nothing at all.
2. Tychicus was one of Paul's most trusted messengers. He was the bearer of the letters to the Colossian and the Ephesian Churches.
3. Nicopolis was a city in Epirus.
4. Apollos was a well-known teacher and pastored in Corinth.
5. Of Zenas we know nothing at all except that he was a lawyer. He is the only lawyer mentioned in the New Testament.

Paul's last piece of advice is that the Christians should practice good deeds, so that they themselves should be independent and also able to help others who are in need. The Christian workman works not only to have enough for himself but also to have something to give away.

## **XVII. I & II THESSALONIANS**

Jim Cochran

Copyright Pending

The original notes for this class are the result of the work of **Mr. Jim Cochran**, of Palm Harbor, FL. The text used by Mr. Cochran is the New International Version (NIV) of the Bible. The manuscript which follows has been modified by Rev. Dick Christensen for the purpose of use in Christian Training Centers worldwide. The modifications include deletions from the original, rewording of the original, and additions by RevC (in some places deletions are indicated by .....). Where new thoughts have been added by RevC you will find (**RevC**) at the beginning and end of such additions. Some minor additions for the purpose of clarification have also been made, which are not noted. The letters

(**WW**) will indicate the beginning and ending of commentary added from the Warren Wiersbe “Be series collection”, and used by permission of “Texhalt software,” and the letters (**POSB**) will indicate commentary from the Preacher’s Outline Sermon Bible distributed by NavPress software, and used by permission. Our deep appreciation is extended to Mr. Jim Cochran for his love for God’s word and willingness to help us with this study material. I should also clarify that Mr. Cochran’s theology concerning the rapture of believers is “pre-tribulation.” As that differs from the theology of RevC, all material promoting the “pre-tribulation” rapture of believers has been deleted. This is not to say that Mr. Cochran is wrong in his belief, as there is much debate over this issue with no one being able to say for sure what is the mind of God. And though we want our students to be familiar with this theological approach we do not wish to promote it.

## **XVIII. Introduction**

In this course we are treating the two letters from Paul to the church in Thessalonica as essentially a single conversation. We believe the letters were written almost back to back, with the second letter responding to what the church “said to Paul” through his messengers who delivered the first letter to Thessalonica. Paul picks up his writing of the second letter, using the input he received on how the church was doing and what it was struggling with. The themes of both letters are very similar.

Both letters reflect the concern of the early Christian church. Jesus had ascended to heaven and promised to return but years had passed. Some Christians had died. What happened to them since they were now no longer around for Christ’s return?

As Thessalonica struggled with the timing of Christ’s return and the events to expect when He comes back, so our churches today, and even secular society are asking similar questions. “It has been twenty centuries and He has not come back! Is He coming? Are we living in the Last Days today?”

Why do people, even secular people suspect the end is near? What is the truth? Those are goals for us to discover in this course, and there will be other pertinent issues as well.

What insights do the two letters to the Thessalonians give us on the time we live in and above all, upon what the future holds for us personally?

**END OF LESSON 27**

**QUIZ QUESTIONS FOR LESSON 27**



1. As Christian citizens, some of the duties we are to fulfill include, but are not limited to:
  - A. Obedient to those in authority
  - B. Do our share of service within our community
  - C. Stand up and fight for what we know is right
  - D. A & B**
  - E. All of the above.
2. **T** or **F** We are to look at others with the same love and compassion that God looked upon us.
3. As Christians, we must continue in \_\_\_\_\_ deeds testifying of our Lord by our actions.
  - A. minimal
  - B. good**
  - C. respected
4. **T** or **F** Tychicus was a well-know teacher Paul knew.
5. **T** or **F** Paul encourages the Christian workman to work to have something to give away.
6. **T** or **F** Both I and II Thessalonians reflect the concern of the early Christian church.

## **BEGIN LESSON 28**

### **XIX. BACKGROUND ON THE THESSALONIAN LETTERS**

We begin by putting these letters in historic perspective. What was happening in Paul's life when he wrote them? Why were they written? Who were these Thessalonian believers? And perhaps of more importance, why are the letters relevant to us

today? What do they tell us that we need to know? Can they guide us in our own church? Can they encourage us when things are difficult? Can they give us hope?

**A. Worldwide Church loses its Jewishness**  
**Acts 16 — 20**

At the time Paul wrote to the Thessalonians, one of the earliest pieces in the New Testament, the church had moved from “Jerusalem, to Judea, and to Samaria” and were now moving into “the uttermost parts of the earth.” They were fulfilling Jesus’ great commission to his disciples made just before his Ascension to heaven.

**Acts 1:8 But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”**

## 1. Second Missionary Journey Acts 15-18



On the second missionary journey, you recall the story, they moved on from Asia (actually Asia Minor today, Turkey in particular) and by the Spirit's leading were told to go into Macedonia (Europe). At the beginning of this second journey there was disagreement between Paul and Barnabas as to who should make up the team.

## 2. Conflict over using John Mark who had deserted.

This is the second missionary journey. Paul and Barnabas had split up over taking John Mark with them on their next journey. Barnabas, uncle to John Mark believed he could be trusted even though he had left the team and returned home on the first missionary journey. Paul did not trust Mark and took Silas as his partner instead of Barnabas and left on

this journey. Barnabas took his nephew and went to Cyprus.

Along the way on this second journey Paul and Silas took on a third partner.

3. Paul takes Silas; Barnabas takes John Mark. Acts 15:37-41

**Acts 15:37-38** Barnabas wanted to take John, also called Mark, with them, but Paul did not think it wise to take him, because he had deserted them in Pamphylia and had not continued with them in the work.

**Acts 15:39-41** They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed for Cyprus, but Paul chose Silas and left, commended by the brothers to the grace of the Lord. He went through Syria and Cilicia, strengthening the churches.

4. Timothy joins the missionaries. Acts 16:1-3

**Acts 16:1-3** He came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was a Jewess and a believer, but whose father was a Greek. The brothers at Lystra and Iconium spoke well of him. Paul wanted to take him along on the journey, so he circumcised him because of the Jews who lived in that area, for they all knew that his father was a Greek.

Timothy will become a protégé of Paul with a special place on the team about as significant as

Doctor Luke's "invisible presence" as the writer of the details of the missionary journeys. Paul would consider him a son and write two letters to him later that are tender and caring. And Paul would soften his feelings against John Mark and realize that he was just a young man when he left them on the first missionary journey. Mark showed himself to be trustworthy with Barnabas on their second journey and went on of course to write the Gospel of Mark to show us sides of Jesus' life on earth the other gospels don't give us.

5. Various churches in Asia Minor are visited and strengthened as a follow up to their first visit earlier on the first journey. Acts 16:4-9

**Acts 16:4-5 As they traveled from town to town, they delivered the decisions reached by the apostles and elders in Jerusalem for the people to obey. So the churches were strengthened in the faith and grew daily in numbers.**

**Acts 16:6-9 Paul and his companions traveled throughout the region of Phrygia and Galatia<sup>1</sup>, having been kept by the Holy Spirit from preaching the word in the province of Asia. When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to. So they passed by Mysia and went down to Troas. During the night Paul had a vision of a man of Macedonia**

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<sup>1</sup> Phrygia An ancient region of central Asia Minor in modern-day central Turkey. It was settled c. 1200 B.C. and flourished from the eighth to the sixth century, after which it came under the influence of Lydia, Persia, Greece, and Rome. Galatia was in central Asia Minor around Ankara, Turkey today.

**standing and begging him, “Come over to Macedonia and help us.”**

It encourages me to notice the confusion and delays they encountered in this trip at this point because I’ve been in those kinds of circumstances.

Haven’t you? You want to do God’s will but you are at a fork in the road and don’t know which way to go. Sometimes God answers your prayer and you sense which the right way is. Other times he blocks the way that seems right without an explanation. For a time we struggle with what is happening and what we should do. But in God’s good time, right on schedule, He gets us to the place he wants us to be.

**6. Holy Spirit guides them to Troas.**

The trip had gone smoothly. They were sure the Holy Spirit led them to Troas, yet the Enemy was about to attack them fiercely. We can't judge our success in missions or in ministry by whether everything goes smoothly

It would be wonderful if that were the case. But we are in spiritual warfare in a land that is not our home. We are sojourners here.

One day we will return with Christ in victory and see total victory and peace established. Until then we fight the enemy and the closer we follow God's directions the more likely we are to encounter opposition and difficulty. Sometimes it comes from those whom we least expect.

7. From Troas they are called into Europe by the vision to come over into Macedonia.

They go to Philippi where Paul and Silas are imprisoned; God frees them and a church is established. Soon they are driven from the city and go southwest to Thessalonica.

You remember that they were thrown in prison in Philippi and as they worshipped and praised God a great earthquake set them free. They stayed in their cells and that saved the jailor's life for he was responsible for his prisoners to the point of death if they escaped. When the prisoners did not flee, he was converted to their faith in God.

The city required them to leave Philippi and they went to Thessalonica.

8. They start a church at Thessalonica. Acts 17:1-10

**Acts 17:1-4 When they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, explaining and proving that the Christ had to suffer and rise from the dead. "This Jesus I am proclaiming to you is the Christ," he said. Some of the Jews were persuaded and joined Paul and Silas, as did a large number of God-fearing Greeks and not a few prominent women.**

They went to the synagogue and taught, starting a church at Thessalonica but are driven

out of there in less than a month to Berea where ardent students of the Word are converted.

**Acts 17:5** But the Jews were jealous; so they rounded up some bad characters from the marketplace, formed a mob and started a riot in the city. They rushed to Jason's house in search of Paul and Silas in order to bring them out to the crowd.

**Acts 17:6-7** But when they did not find them, they dragged Jason and some other brothers before the city officials, shouting: "These men who have caused trouble all over the world have now come here, and Jason has welcomed them into his house. They are all defying Caesar's decrees, saying that there is another king, one called Jesus."

**Acts 17:8-10** When they heard this, the crowd and the city officials were thrown into turmoil. Then they made Jason and the others post bond and let them go. As soon as it was night, the brothers sent Paul and Silas away to Berea. On arriving there, they went to the Jewish synagogue.

They are again pursued by Jews who consider Paul a terrible person who teaches people to leave their Jewish roots and become Christians. Paul was at that time going first to synagogues in each city to reach the Jews there before offering Christ to the gentiles. He did not want to make the local Jews jealous when gentiles were saved, and he wanted to win as many of his fellow Jews as possible.



9. The City Thessalonica, capitol of the Macedonian region of Greece

Thessalonica is a seaport city in Greece sometimes called Salonika. This is a bustling city on the coast of the Aegean Sea in northeastern Greece (Macedonia). Thessalonica, Salonika today<sup>2</sup>, is one of the few New Testament cities still in existence with churches.

10. The team escaped the city to let the city cool down and hopefully leave the new church a more peaceful environment to start in. Acts:17:13-15

They left, concerned for the condition of the church and went to other cities to start churches there.

**Acts 17:13 When the Jews in Thessalonica learned that Paul was preaching the word of God at Berea, they went there too, agitating the crowds and stirring them up.**

**Acts 17:14 The brothers immediately sent Paul to the coast, but Silas and Timothy stayed at Berea.**

**Acts 17:15 The men who escorted Paul brought him to Athens and then left with instructions for Silas and Timothy to join him as soon as possible.**

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<sup>2</sup> I visited Salonika as a sailor in 1953 and walked inside the old city walls of Thessalonika, visiting a Greek Orthodox church dating back to 400 AD. I met and talked with the priest of the small church; then later married a born-again Greek girl in Newport, RI whose mother's Greek Orthodox church looked and smelled inside just like the one in Salonika.

11. Sometime later during the journey Paul writes to the Thessalonians his first epistle.

We'll come back to this story at the appropriate point in our study of the first letter.

Many commentators believe the second letter was written shortly after Paul hears the reply of the Thessalonians from his messengers who took the first letter to Thessalonica. With their return he senses where the church is struggling and is better able to further enlighten them beyond what he could do in his first letter. He writes the second letter and sends them back with that letter a short time later.

## **END LESSON 28**

### **QUIZ QUESTIONS FOR LESSON 28**

1. **T or F** At the time of Paul writing to the Thessalonians, the church was moving into fulfilling the Great Commission extending into “the uttermost parts of the earth.”
2. **T or F** During the 2<sup>nd</sup> missionary journey, Paul and Barnabas split up so they could cover more territory.
3. Paul took \_\_\_\_\_ with him and Barnabas took \_\_\_\_\_.
  - A. John Mark, Silas
  - B. Timothy, John Mark
  - C. Silas, John Mark**
4. **T or F** Various churches in Asia Minor were visited and strengthened as a follow up visit.

5. Thessalonica is a \_\_\_\_\_ in Greece sometimes called Salonika.

- A. seaport city
- B. country town
- C. local suburb

## BEGIN LESSON 29

### XX. Introduction to 1 Thessalonians

A. Author:

Paul, under the special anointing of the Holy Spirit.

B. Date Written:

Time and place of writing is uncertain. Many believe this is Paul's first epistle, written while in Corinth on the second missionary journey sometime between 49 and 54 AD. Fifty one A.D. is likely.

Silas and Timothy had stayed back in Berea, a city in Macedonia. Perhaps in Berea they heard reports of the situation in Thessalonica. After all, Jews from Thessalonica came all the way to Berea to stir up the people in the church being founded there. At any rate when Timothy joined Paul in Athens he had better knowledge of the conditions in Thessalonica than Paul did. With Timothy's input, Paul wrote the first letter.

**1Ths. 3:6 But Timothy has just now come to us from you and has brought good news about your faith and love. He has told us that you always have pleasant memories of us and that you long to see us, just as we also long to see you.**

**C.** To Whom Written:

The church in Thessalonica. The city was the capitol of Macedonia in northern Greece. The church was founded by Paul on his second missionary journey. While there he met with violent opposition from the Jewish community, but he succeeded in winning some Jews and a multitude of Greeks which enabled him to establish a faithful church. (Acts 17:1-10)

**(RevC)** According to Wikipedia.org the city Thessaloniki was founded in 315 B.C. by the King Cassander of Macedon, on or near the site of the ancient town of Therma and 26 other local villages. It was named after his wife Thessalonike, a half-sister of Alexander the Great and princess of Macedonia as daughter of Philip II. After the fall of Macedonia in 168 B.C., Thessalonica was made the capital of the Roman province of Macedonia in 148 B.C.

During Paul's time it would have been occupied mostly by Greeks, some Romans and a strong Jewish minority. About 50 A.D., it was also one of the early centers of Christianity; while on his second missionary journey, Paul visited this city's chief synagogue on three Sabbaths and sowed seeds for Thessaloniki's first Christian church and later he wrote the two letters to the new church. Some believe that the First Epistle to the Thessalonians is the first written book of the New Testament. Today it is one of only a few cities that has survived from the New Testament days of apostolic ministry. (RevC)

**D.** The Theme:

1. The Theme: This is one of the most personal of Paul's epistles. It is not as doctrinal as some of the others. The body of the epistle consists mostly of commendations, personal reminiscences, counsels, and exhortations. It is written like a pastor to his church.

The central truth that is emphasized is the future hope of the return of Christ. And this material is the most doctrinal.

**E.** Key Word:

Sanctification<sup>3</sup> meaning to “set apart” same meaning as the word “Holy”.

**1Ths. 4:3 It is God's will that you should be sanctified: ...**

**F.** Key Verses:

Deal with holy lives that lead to participating in the First Resurrection.

**3:12-13 May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you. May he strengthen your hearts so that you will be blameless and holy in the presence of our God and Father when our Lord Jesus comes with all his holy ones.**

**4:16-18 For the Lord himself will come down from heaven, with a loud command, with the voice of the**

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<sup>3</sup> sanc•ti•fy (sangk' tú-fhi') tr.v. 1. To set apart for sacred use; consecrate. 2. To make holy; purify. 3. To give religious sanction to, as with an oath or a vow: sanctify a marriage. 4. To give social or moral sanction to. —sanc'ti•fi•cay'tion n. — made holy, in a state that produces holiness and spiritual blessings.

**archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. Therefore encourage each other with these words.**

**G.** Notable Passages:

**1.** The coming of Christ for saints 4:13 — 5:11

We will spend some time in this section for it is key to our understanding of events that I believe are in our immediate future. This material, as I view it, reinforces and illuminates our studies in Daniel and Revelation.

**2.** Practical duties: This passage is a companion to Romans 12. 5:12-22

**END OF LESSON 29**

**QUIZ QUESTIONS FOR LESSON 29**

- 1.** T or F Many believe that Timothy wrote I Thessalonians when he was in Macedonia.
- 2.** Which of the following are true concerning the history of Thessaloniki: :
  - A. It was named after the wife of a King
  - B. It was made the capital of the province of Macedonia
  - C. It was mostly populated by Jews
  - D. The First Epistle to Thessalonians may be the first writing of the New Testament
  - E. All of the above.
  - F. A, B, D
- 3.** This is one of the most \_\_\_\_\_ of Paul's epistles.

- A. hard-hitting
- B. short
- C. **personal**

- 4. T or F Sanctification as the same meaning as Holy, “set apart.”
- 5. T or F The central truth that is emphasized in this epistle is the future hope of the return of Christ.

### **BEGIN LESSON 30**

#### **H. Synopsis:**

This is a personal letter from Paul to his converts and friends in the church he started in Thessalonica.

Some of the Jews in the city became jealous when great numbers of Greeks converted. The Jews stirred up a riot in the city and Jason, a believer in whose house Paul had stayed, was captured. So that night Paul, Silas and Timothy escaped southwest to Berea to take the pressure off the believers. It saved their lives, but it also reduced the attacks on the church to a sustainable level that did not kill the church in its infancy.

When the Thessalonian Jews learned where Paul was, in Berea, they came there to attack and perhaps kill him. He was snatched away to Athens, leaving Silas and Timothy to help the new church in Berea become established.

Later, when Timothy rejoins him in Corinth, this letter is written for Timothy to take back to Thessalonica’s believers to commend them, encourage them, and to clarify for them his teaching while in Thessalonica that Christ is coming again!

## **XXI. Detailed study of 1 Thessalonians**

The first letter of Paul to the newly founded church in Thessalonica begins with a paragraph that was, in the original Greek, actually a very long single sentence rich with meaning. In our translations into English we tend to find it punctuated into shorter sentences that are still contained in a single paragraph. This helps us to better comprehend the meaning than trying to read one very long sentence.

### **A. Grace and peace I Thes. 1:1-2**

**1Ths. 1:1 Paul, Silas and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace and peace to you. 1:2 We always thank God for all of you, mentioning you in our prayers.**

Thessalonica was in Macedonia, Greece, but the church that existed in that city was not of this world any more than yours and ours is. **The church is in God the Father and the LORD Jesus Christ.** The city had been an enemy of the church, which drove Paul, Silas and Timothy out to restore peace and to save their lives. But the church they had founded and had to leave behind was secure in God.

This passage emphasizes the fact of the Christian's present place: they were not merely in

Thessalonica but also positioned in heaven with the Father and Son.

Focusing on and realizing the place where you are as a Christian, opens you to receive the blessing Paul bestows on the reader: "Grace and peace to you." These have outward



evidences, but are first and foremost inward and spiritual gifts from God.

**B. The three greatest things in the world 1 Thes. 1:3**

**1Ths. 1:3 We continually remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ.**

1. Your work which is produced by your faith
2. Your labor which is prompted by your love
3. Your endurance which is inspired by your hope in our LORD Jesus Christ.

Faith, love and hope are three “intangible” qualities that produce tangible effects in our world, which we can see as work, labor, endurance.

We use *work* and *labor* almost interchangeably. Endurance speaks of the continuing work or labor until it is finished and has accomplished its purpose. So in a sense this introduction to Paul’s letter is saying that **our enduring works are brought about by our faith, love and hope**. And these three come from God.

Further he is saying that their ability to survive in that hostile city is made possible by their faith love and hope. He is complimenting them on their steadfastness in God.

C. Christ came to change your life 1 Thes. 1:4-10

1. Election 1 Thes. 1:4

**1 Thess. 1: 4 NIV For we know, brothers loved by God, that he has chosen you,**

**1 Thess. 1:4 KJV Knowing, brethren beloved, your election of God.**

**John 3:16** “For God so loved the world, that he gave his only begotten Son, that **whosoever believeth** in him should not perish, but have everlasting life.”

Jesus own words show that this choosing by God is in terms of what we have done with what God offered us — “whosoever believeth.”

God loves all and has demonstrated that love through the sacrifice of Jesus Christ, His son, but not all believe trustingly in the One He gave to us. **(RevC)** The doctrine of election is discussed in our study of Systematic Theology. It should be noted that there are differing views as to exactly what “election” means. Some Bible teachers say “election” is completely a work of God whereby at some time before the foundation of the earth was laid God chose who would be saved. Others say that “election” was based on God’s foreknowledge of who would believe, and thus was not arbitrary or indiscriminate (meaning at random or without specific basis). What we can conclude from this passage is that we are loved by God and chosen by Him. The basis or process of His choosing is not explained. What we do know is that His love is unconditional. This was demonstrated in that Christ died for the world. **(RevC)** However, His approval and acceptance of man is not unconditional. **2Pet. 3:9 The Lord is not slack concerning his promise, as some men count slackness;**

**but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.**

God loves the world, all of it. That love does not imply approval or acceptance, but wanting the best for everyone in the world, wanting all to come to repentance and faith. God's love acted, it cared, it sent his only begotten Son. To save the entire human race? **No.** To choose some by divine fiat and throw others away? **No.** But to make a way that **whosoever believes** in the begotten Son should have everlasting life.

This does not mean that we can choose to be saved apart from God's pre-planned provision that gave us our ability to choose (free will) and the ability to receive the free gift of God by those who also choose Him above themselves.

Jesus laid out before Nicodemus the necessity for people to believe or not believe. Now no one could have the ability to believe, to have free will, unless God had given it to him in making humans with a free will. All glory goes to Him! In Jesus' words and other scriptural passages say that we make our choices. In this way God is just in condemning those who of their own free will choose to reject the truth and the light. Read John 3 carefully and *election* is understood in its full context.

Christ came to change your life. You may accept and approve of that or reject it and try to run your own life as you please. The brothers in Thessalonica that are among *the loved by God* are those that he has chosen because of their own response to the gospel Paul preached. God loves those who are born again with a family kind of love. We are His children, sons of God, joint heirs with Christ. **(RevC)** From God's perspective salvation is His work of grace in the life of the one chosen to be an heir

of the promise through faith. We were chosen in Him (Christ Jesus) before the foundation of the world (Eph. 1:4-7). Thus my position, my salvation, my inheritance were accomplished in God before I was even born. This is election, God choosing (before the foundation of the earth was laid) me to salvation by whatever basis or means. However, from the human perspective God has made a way for the salvation of all. Thereby my choice to believe ensures my position among those elected as heirs of salvation. From God's perspective salvation is His work on behalf of man. From man's perspective salvation is a cooperative work whereby God provides the means and man makes the choice to accept or reject God's provision. (RevC)

**Eph. 1:4-7 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 1:5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;**

**John 3:14-15 Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life.**

It does not say, nor imply, that everyone may have eternal life, but that each person has a choice to believe or not believe and based upon that choice those who believe may have eternal life.

**John 3:16** “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

**John 3:17** For God did not send his Son into the world to condemn the world, but to save the world through him.

**John 3:18** Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God’s one and only Son.

**John 3:19-20** This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed.

**John 3:21** But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God.”

He chose us who have since believed and trusted in Him for our salvation not depending upon our own works to be saved. Jesus describes it as being born of the Spirit. Those who are not chosen will be rejected.

He has provided the means for us to be saved — through the shed blood of Jesus Christ and his resurrection from the dead as the perfect sacrifice for sin. He has chosen the criteria (belief that acts and chooses) and providing us with our side of election — to believe and receive.

**END OF LESSON 30**

**QUIZ QUESTIONS FOR LESSON 30**

1. T or F Thessalonica was in the outskirts of Turkey.
2. These are three intangible qualities that product tangible effects in our world:
  - A. Work, labor, endurance.
  - B. Faith, love, hope**
  - C. Faith, trust, hope
3. T or F We know for sure that I Thes. 1:4 is stating that we are loved and chosen by God.
4. T or F Each person does not have a choice to believe or not to believe.
5. T or F We are to believe and trust in Him alone for our salvation.

### **BEGIN LESSON 31**

#### **2. Gospel is more than words 1 Thes. 1:5**

**1Ths. 1:5 because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction. You know how we lived among you for your sake.**

It is not enough to proclaim the gospel to others. There is a spiritual war going on in the hearts and minds of people. They can hear the words of the gospel and not be convicted or sense that they are words of God's Truth. That inward convicting is done with the power of the Holy Spirit wooing the heart of the sinner.

Some push it away and hold to their old ways and viewpoints but those who sense God and approve of

God's presence, and want to be cleansed and purified receive the power of God unto salvation. **Rom. 1:16 I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.**

**3. Suffering and Joy are not incompatible 1 Thes. 1:6**

**1Ths. 1:6 You became imitators of us and of the Lord; in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit.**

Paul says the Thessalonian believers imitated him and his team (Silas and Timothy), and in doing so imitated the LORD who changed Paul and his team to be like Christ. In spite of the severe persecution that had driven Paul and Silas out of Thessalonica, the believers there embraced the message given to them in the joy given them by the Holy Spirit in their inward selves. They received the gospel, the message, and the Holy Spirit did the work of saving them, bringing them to life in the New Birth. Along with the second birth of the Spirit comes joy, one of the aspects of the Fruit of the Holy Spirit:

**Gal. 5:22-23 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law.**

**4. Changed lives have an influence on others  
1 Thes. 1:7-10**

**1Ths. 1:7 And so you became a model to all the believers in Macedonia and Achaia.**

Their faithfulness to the gospel and the LORD in the presence of persecution became a model to other believers who heard or learned of it. Macedonia is the part of Greece near Thessalonica for today Thessalonica is the capitol of Macedonia. Achaia is an ancient region of southern Greece.

Paul continues commending the church.

**1Ths. 1:8-10 The Lord's message rang out from you not only in Macedonia and Achaia —your faith in God has become known everywhere. Therefore we do not need to say anything about it, for they themselves report what kind of reception you gave us. They tell how you turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead —Jesus, who rescues us from the coming wrath.**

People from all over the Roman Empire, apparently, knew of the Thessalonian's faith in the true God.

(RevC) The words “rang out” carry the meaning of the “sounding of a trumpet” in other words they were not ashamed of the gospel but doing their very best to make it know to anyone and everyone who was within the sound of their voices. We need desperately to be more like them today as few are those who unreservedly share their faith with such passion. Certainly, it is the privilege and responsibility of every believer to share the message of salvation with the lost of the world. Statistics tell us that most church growth comes from believers witnessing to those they know. (RevC)



**(POSB)** The model church became examples to other believers. This is a striking point: this young church was so committed to the Lord that their testimony spread all over the world. Note this: when Rome had conquered Greece, it had divided the country into two provinces, the northern province being Macedonia and the southern province being Achaia. Paul clearly says that the testimony of the church had spread all over Greece, both northern Greece and southern Greece. Then he adds that their faith had spread out beyond the borders of Greece. This must mean all over the world, for Thessalonica was a major commercial center where salesmen, tradesmen, and businessmen visited from all over the world. Just imagine the witnessing the church and its believers must have been doing day by day. Their excitement and enthusiasm for Christ and the opposition and persecution against them must have been the talk of the city and world. (POSB)

There is a nice map in the International Inductive Study Bible, published by Harvest House that shows the Word going forth from Thessalonica to the world we read about in Paul's letters. It is shown here to also help you identify locations of cities, regions, countries and so on.



Source: International Inductive Study Bible, Harvest House Publishers © 1992,1993 Precept Ministries

## **END OF LESSON 31**

### **QUIZ QUESTIONS FOR LESSON 31**

1. T or F The believer is convicted because of what he hears in church.
2. The verb “rang out” actually means
  - A. ring the bell to call people to service
  - B. answer the call

**C. to sound as a trumpet**

3. It is a privilege and responsibility of each church to
  - A. have meals together
  - B. share the message of salvation with the lost world**
  - C. prepare people for ministry
4. T or F Church growth statistics tell us that most church growth comes because of Facebook, Twitter, direct mail, and TV commercials.
5. T or F Salvation is the work of God, and He uses people to win others to faith in Christ.

**BEGIN LESSON 32**

**XXII. Personal component of evangelism 1 Thes. 2:1-12**

**A. Boldness of genuine witness 1 Thes. 2:1-2**

**1Ths. 2:1 You know, brothers, that our visit to you was not a failure.**

Even though Paul had to leave hastily to avoid those who attacked both him and the believers they know his visit was not a failure because the brothers themselves are still in the faith and standing strong. There are times when God's blessings exist even in the midst of circumstances that are less than ideal. **Phil. 2:13 For it is God which worketh in you both to will and to do of his good pleasure.**

**1Ths. 2:2 We had previously suffered and been insulted in Philippi, as you know, but with the**

**help of our God we dared to tell you his gospel in spite of strong opposition.**

Paul refers to his being beaten and put in stocks inside the Philippian prison. You remember how God provided an earthquake while Paul and Silas were singing and praising God in their stocks. Stocks are chains and shackles that held them in place. When the jailor saw the prison doors standing open he was ready to commit suicide rather than be executed for letting a prison escape occur. But Paul called out and told him the prisoners were all there and accounted for. As a result that jailor and his family received Jesus as their Savior.

When a commotion occurred Paul and his team left Philippi and came there to Thessalonica, only to have their visit be shortened by another commotion and near rioting that again made Paul and Silas move on to Berea.

The Thessalonians, themselves knew how Paul dared to tell them the gospel even though there was strong opposition to the gospel in Thessalonica. God allowed a church to be planted and Paul had to leave them, perhaps in Timothy's care.

**Acts 17:10-14 As soon as it was night, the brothers sent Paul and Silas away to Berea. On arriving there, they went to the Jewish synagogue. Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true. Many of the Jews believed, as did also a number of prominent Greek women and many Greek men. When the Jews in Thessalonica learned that Paul was preaching the word of God at Berea, they went there too, agitating the crowds and stirring them up. The brothers**

**immediately sent Paul to the coast, but Silas and Timothy stayed at Berea.**

**B. Importance of sincere motivation      1 Thes. 2:3-5**

**1Ths. 2:3   For the appeal we make does not spring from error or impure motives, nor are we trying to trick you.**

The world sees things in the “Christian” religious community that disturb them, and they then distrust even those who are genuine. Paul said he never used flattery. He never tried to make others feel good about themselves to obtain an advantage for himself. When he said good things about people it was sincere praise, not hollow flattery. He did not present the gospel as a means to be successful, happy, or whatever. **(RevC)** Becoming a Christian does not mean an end to our problems, and should never be presented as such in order to entice people to receive Christ. However, when we come to Christ we now have a whole new way of dealing with our problems. The presence of Christ in us by the Holy Spirit gives us a new power and way of dealing with the circumstances of life. **(RevC)**

**1Ths. 2:4   On the contrary, we speak as men approved by God to be entrusted with the gospel. We are not trying to please men but God, who tests our hearts.**

**1Ths. 2:5   You know we never used flattery, nor did we put on a mask to cover up greed —God is our witness.**

“Nor,” he says, “did we put on a mask to cover up greed.” He was not trying to get their money with

insincere approaches. He could ask God to back him up that his words were true.

Remember Paul never took a collection to pay his salary. He could legitimately have done so. However he was so aware of the feelings of potential converts that might feel he was just in this for the money. To avoid the very hint of wrongdoing Paul worked at a trade he had learned — tent making. It was a good trade that he could do in almost any city and tents were widely used at that time and in the Middle East area.

### **C. Art of being gentle    1 Thes. 2:6-9**

**1Ths. 2:6    We were not looking for praise from men, not from you or anyone else. As apostles of Christ we could have been a burden to you,**

The apostles were those Jesus called apart to follow him and then commissioned to go into all the world and make disciples. Some churches turned an apostle into someone that could confer spiritual authority on to others, but there is no scriptural evidence for this. The essential task of the apostle was to teach and preach the gospel to others who had not met Jesus first hand.

**1Ths. 2:7    but we were gentle among you, like a mother caring for her little children.**

Paul goes on to show through himself how to be a godly example of a Christian leader. He says that instead of domineering or lording it over them he was gentle like a loving mother for her children.

Paul says that he operated out of love for them, “not a drive to develop a ministry.” Because of his love for

them he shared his very life with them. His calling was often dangerous and uncomfortable, to say the least, but he knew God was with him and had called him.

**1Ths. 2:8 We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us.**

Paul and his team were ready to not only share the gospel, but give themselves to the Thessalonians. They are so dear to Paul, as he says here, that he left not to save himself but the church from the intense persecution his presence was stirring up in the Jewish community.

This helps us understand Paul's escape with Titus to Berea out of Thessalonica. It was not to spare his own life, but by leaving, to cool down the opposition to Paul's teaching in the city. And it worked, for the church survived though it did go through persecution and opposition. And we think it became primarily a Gentile church, with some Jewish converts from the time Paul taught in the synagogue.

**1Ths. 2:9 Surely you remember, brothers, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you.**

We see in Paul the principles that should motivate us in sharing the gospel with others. We may be supported by other Christians in our work of evangelization, but as evangelists we should not burden those we are seeking to reach. We should consider it a ministry, a calling that involves all of our life. We carry a burden for their well being and for the spreading of the gospel in the community where we are evangelizing. Paul served as an

example of how that is to be done.

## **END OF LESSON 32**

### **QUIZ QUESTIONS FOR LESSON 32**

1. There are many personal componenets of evangelism. These include:
  - A. boldness, sincerity, gentleness**
  - B. boldness, loud voice, integrity
  - C. boldness, sincerity, integrity
  
2. **T** or **F** The presence of Christ in us by the Holy Spirit gives us a new power and a way of dealing with things.
  
3. The essential tasks of the apostle were to \_\_\_\_\_ and to preach the gospel to others.
  - A. present
  - B. teach**
  - C. witness
  
4. **T** or **F** Paul states that it is important that we really hammer home the gospel in order to drive the ministry.
  
5. **T** or **F** Paul served as a great example to us on how to spread the gospel.

## **BEGIN LESSON 33**



#### **D. Genuineness and integrity are required**

1 Thes. 2:10-12

He provides a model of a passionately committed person that is also tender and gentle in dealing with the babes in Christ.

**1Ths. 2:10-12 You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed. 2:11-12 For you know that we dealt with each of you as a father deals with his own children, encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory.**

The team was holy, righteous and blameless among the Thessalonian believers, and they dealt with each of them as a father — encouraging, comforting and urging them to live lives worth of God who calls them.

There is something interesting in his choice and sequencing of these three words. Encouraging. Comforting. Urging. Encouraging and urging are closely related in meaning. Perhaps there is an emphasis on *encouraging* a new believer to do what is right and *urging* a person who knows and fails that they be urged to do what they know is right. But sandwiched in between these two forms of exhortation is a word that seems at first to be out of place. Comforting. You comfort those who are sick, those who have failed, those who have lost something, perhaps a loved one. Why did he put comforting between encouraging and urging?

He knows our human nature. Often when we are encouraged to do what is right we set out to do it with good intentions and yet fail. We follow our flesh. We think we see a better way. Then when we realize that we blew it and need to repent and move on we need our

Christian family and leaders to comfort us with the assurance that we must now move on and live lives worthy of God. Encourage by reminding that “it is not by might nor by power but by My Spirit”, saith the LORD.

After the failure and the encouraging the help moves to urging: Now do it! Don’t play around. After all, what God is calling us to is His kingdom and glory! Anything we do that misses that result is a catastrophe.

As leaders we need to encourage our followers in holy living — living lives worthy of God — lives that show Him to those who know us in this world. We need to comfort those who give up or loose those things that seem to be necessities or unthinkable to lose. Always urging others to move on toward the kingdom of God and His glory!

### **XXIII. Christian relationships are powerful**

1 Thes. 2:13 – 3:13

The early church often met in the home of a believer what we today refer to as a house church. Such groups were limited in number which allowed them to form warm personal relationships with one another. In the small community there can be more personal interaction between leaders and followers.

In many churches within the USA today there are large congregations where it is very difficult to know everyone on a personal level. Often the larger churches become theaters in which an audience watches and listens to performers, whether musicians or preachers. This depersonalization of the church has led to a growing movement to develop small care groups, to help provide

opportunities for personal relationships, intimate worship and teaching.

In this passage that need for the Body of Christ to be personal, relating, knowing and caring for one another is emphasized.

#### **A. Christian community    1 Thes. 2: 13-14**

**1Ths. 2:13    And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe.**

Each of us who are believers came to a point where we recognized and received the word of God. It came to us from another person. Here in 1<sup>st</sup> Thessalonians it was Paul and his team who shared the word. As they spoke the people received his words not as the words of men, but as it truly is “the word of God.” Then Paul says “as it actually is, the word of God, which is at work in you...” for it is not just the words on paper or spoken that bring life, but the words of God made alive by the Holy Spirit to our understanding.

It is interesting to me that Paul says “the word of God, which is at work in you who believe.” This may be worded this way because we do the believing as God makes His word alive to us. There are others who heard the words and are not believers who may have had an awareness that this might at least be of God. But they rejected it and did not believe.

That does not make us the authors of our salvation by any means. That just says that those of us who are believers have received the free gift that God graciously

provided for us in Christ's death on the cross and resurrection from the grave!

**1Ths. 2:14 For you, brothers, became imitators of God's churches in Judea, which are in Christ Jesus: You suffered from your own countrymen the same things those churches suffered from the Jews,**

We can see what Paul is making reference to in the book of Acts:

Acts 17:1 When they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue.

Acts 17:2-3 As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures, explaining and proving that the Christ had to suffer and rise from the dead. "This Jesus I am proclaiming to you is the Christ," he said.

Acts 17:4 Some of the Jews were persuaded and joined Paul and Silas, as did a large number of God-fearing Greeks and not a few prominent women.

Acts 17:5 But the Jews were jealous; so they rounded up some bad characters from the marketplace, formed a mob and started a riot in the city. They rushed to Jason's house in search of Paul and Silas in order to bring them out to the crowd.

Acts 17:6-9 But when they did not find them, they dragged Jason and some other brothers before the city officials, shouting: "These men who have caused trouble all over the world have now come here, and Jason has welcomed them into his house. They are all defying Caesar's decrees, saying that there is another king, one called Jesus." When they heard

this, the crowd and the city officials were thrown into turmoil. Then they made Jason and the others post bond and let them go.

Acts 17:10 As soon as it was night, the brothers sent Paul and Silas away to Berea. On arriving there, they went to the Jewish synagogue.

It does not appear they were in Thessalonica very long. Three Sabbaths in the synagogue and maybe a little time after that before the uprising occurred, but most likely it was the week following the third visit to the synagogue. This would mean they stayed in Thessalonica for less than a month.

The Word of God is powerful. It changed the hearts of the believers to the extent that the church did not die out even when the leaders were forced to flee. The same Spirit that verified to them that the words of Paul and his team were truth and of God, gave them the power to withstand the Jews who attacked the believers. In the eyes of those spiritually dead Jews, these believers in Christ were Jewish heretics developing a sect (new religious group) that was in opposition to their ancient Jewish beliefs. Thus these Jews were zealous in their effort to stamp out this new religious group that Paul had instigated by the power of the Holy Spirit.

The opposing Jewish people are just like those Jews who live in Judea and drove the church underground and out of Judea. Paul himself had been part of that movement before his conversion. Isn't God wise in his callings? He called Paul, a man who had been among the very group of Jews who were now persecuting him. Some of these Jews that were stirring up strife and discontent were called Judaizers, those who wanted believers to remain in bondage to the law of Moses.

## END LESSON 33

### QUIZ QUESTIONS FOR LESSON 33

1. T or F As a witness for Christ, genuineness and integrity are required.
2. Paul writes that believers are to be \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ to other believers.  
**A encouraging, comforting, and urging**  
B. encouraging, convicting, and preaching  
C. comforting, urging, and preaching
3. T or F As the body of Christ, our relationship with each other is vitally important to our personal growth.
4. T or F The Word of God is powerful that it changed the hearts of believers to the point that the church did not die out when the leaders were forced to flee.
5. T or F Judaizers were people who wanted to follow the Jewish faith.

## BEGIN LESSON 34

**B. Contrary forces**                      1 Thes. 2: 15-16

**1Ths. 2:15-16 who killed the Lord Jesus and the prophets and also drove us out. They displease God and are hostile to all men in their effort to keep us from speaking to the Gentiles so that**

**they may be saved. In this way they always heap up their sins to the limit. The wrath of God has come upon them at last.**

Paul is stating a fact. Paul loves his fellow countrymen and in other passages in the Bible agonizes for their salvation. But here he sees the wrath of God coming upon the Jewish people. Perhaps some of the conflict between the Romans and the Jews was already taking place to some extent, but it was a few more years before Israel was devastated and the Jews dispersed (driven from the land of Israel). Their Temple was utterly destroyed and the city laid waste so that only the foundations of the temple mount continue to exist today.

In Daniel and in Revelation we realize the Jews still face the wrath of God because that is the only thing that will purge out a remnant that can be converted to faith and receive Christ as their Messiah when he comes the Second Time as King of kings and LORD of lords.

The Jewish people as a nation, not as each and every individual Jew, have hearts hardened as they always have. They sought the death of the LORD Jesus, the prophets, and drove the Christians out of Judea. Now they were trying to prevent Paul and his team from teaching and converting Gentiles.

Even today there are forces opposing the gospel in every country on earth, but today they are not usually Jewish.

#### **C. Power of separation      1 Thes. 2: 17-20**

**1Ths. 2:17-18 But, brothers, when we were torn away from you for a short time (in person, not in thought), out of our intense longing we made**

**every effort to see you. For we wanted to come to you —certainly I, Paul, did, again and again — but Satan stopped us.**

The Thessalonian believers suffered the same attacks that the believers in Judea had experienced at the hand of Paul and others (before his conversion).

Satan always arouses those he owns to attack the kingdom of God wherever it develops. Isn't it amazing how often he can use seemingly religious people to do the attacking! Persecution of God's chosen continues today.

We must view the action of the Jews for what it was: blind, sinful human beings operating out of their flesh to follow a religion they thought they had all wrapped neatly in a box. In that light every one of us must take care not to be just like them in the things we have to face and decide between. Only the Holy Spirit reveals truth! We can be just as judgmental and mean toward people whose theology differs from ours!

Paul and whoever was actually writing this letter from Paul's dictations shared their disappointment with the Thessalonians. It shows their intense desire to get back to the young struggling church and help them. It also shows the Thessalonian believers that it was not lack of interest or desire that kept the team away.

**1Ths. 2:19-20 For what is our hope, our joy, or the crown in which we will glory in the presence of our Lord Jesus when he comes? Is it not you? Indeed, you are our glory and joy.**

At this early date, the first letter probably written by Paul to churches, he is revealing things to come in the



distant future when he is resurrected in the coming of Christ again. At that time, in his glorified body he will glory in the presence of our LORD Jesus when he comes. And what is his joy? What is the crown that he will be able to cast at Jesus' feet? The believers, the converts that he has been faithful in bringing to the LORD through his journeys, imprisonments, preaching and teaching.

**D. Continuing need for support    1 Thes. 3:1-4**

**1Ths. 3:1    So when we could stand it no longer, we thought it best to be left by ourselves in Athens.**

The Jewish people chased them from Thessalonica following them to Berea harassing and causing confusion. Paul apparently thought it would be good to break up the team, give the opposition the idea they had given up, and so he went alone to Athens while sending Timothy back to Thessalonica. Timothy was the youngest, least experienced of the team. Remember Timothy was a Gentile (half Greek), which may have enabled him to slip back into Thessalonica without creating more problems for the new believers there.

**1Ths. 3:2-3    We sent Timothy, who is our brother and God's fellow worker in spreading the gospel of Christ, to strengthen and encourage you in your faith, so that no one would be unsettled by these trials. You know quite well that we were destined for them.**

Paul reminds them that trials and battles are to be expected. The war is not over, though the outcome is

already certain. There are battles to be fought where you live also. If you are not facing opposition, then your either between battles or not in the battle at all. We should expect opposition when we move forward in the Kingdom of God.

Paul and others had times of relative quiet when the gospel spread rapidly. Then they had periods of fierce opposition and even great loss of life (in martyrdom). Paul wants them to have a clear perspective that God has not lost the battle nor the war. **“You know quite well we were predestined for these battles”** Paul is saying. **(RevC)** God knew before sending Paul that there would be opposition to his preaching. The opposition of the enemy does not change the ultimate outcome of God’s plan. The gospel will go forth, His Kingdom will be established, and the enemy will be cast into the lake that burns with fire for eternity. **(RevC)**

**1Ths. 3:4 In fact, when we were with you, we kept telling you that we would be persecuted. And it turned out that way, as you well know.**

Though Paul longed to get back to Thessalonica he found it necessary to go on alone to Athens, sending Timothy back to Thessalonica to strengthen and encourage the young church without him. This letter is written upon Timothy's return from Thessalonica to Corinth.

He tells them not to be unsettled by these trials (as though God were not in control.

Preachers have often presented the gospel as a way out of suffering, a guarantee of peace and prosperity and maybe even popularity. However, the New Testament does not support such teaching. Rather, it says that affliction is part of our growth and is divinely directed

and tailored. Sometimes it comes so that our response can be a witness to the world. But for whatever reason, the writers of the N.T. do not promise us a life of ease, in this world. We should expect battles, and if we resist the devil, he shall flee.

## **END OF LESSON 34**

### **QUIZ QUESTIONS FOR LESSON 34**

1. T or F Paul saw the wrath of God coming upon the Jewish people because of their sin.
2. Only the \_\_\_\_\_ reveals truth.
  - A. holy bible
  - B. Holy Spirit**
  - C. people's beliefs
3. Paul speaks of the crown he will cast at Jesus' feet. This crown refers to
  - A. Believers/converts he brought to the Lord**
  - B. Obedience
  - C. Healings
4. T or F As a believer, trials and battles are expected, and this affliction is part of our growth.
5. T or F A life of a believer is generally filled with peace and prosperity.

## BEGIN LESSON 35

### E. Paul's and our need for friends 1Thess. 3:5-8

**1Ths. 3:5-8 For this reason, when I could stand it no longer, I sent to find out about your faith. I was afraid that in some way the tempter might have tempted you and our efforts might have been useless.**

**But Timothy has just now come to us from you and has brought good news about your faith and love.**

**He has told us that you always have pleasant memories of us and that you long to see us, just as we also long to see you. Therefore, brothers, in all our distress and persecution we were encouraged about you because of your faith. For now we really live, since you are standing firm in the Lord.**

Paul's concern for the Thessalonian's well-being is an indication of the *agape* love God put in his heart.

**(POSB)** The believer must know that the temptation to cave in to persecution is of the tempter, of Satan himself. This is the very reason Satan has launched the persecution: to strike fear in the believer and silence him. Satan wants the believer to hush up about Christ and to desert Christ. If Satan can rattle the believer to turn away from Christ and the church, then he is able to use his desertion to affect many lives. Satan is able to destroy the faith of both the believer and those who look up to him, such as children, family, and friends.

The believer must keep in mind that Satan is behind all persecution and temptation to desert Christ. Remembering this will help the believer to stand fast, for no true believer wants to forsake God for Satan. His eternal destiny is at stake.

The believer must know that the labor and message of the minister is not empty. Christ died for our sins that we might not perish. Christ gives us eternal life—gives us the privileges of living forever and ever in the new heavens and earth that He is to create. But if we desert Christ, then all the labor that has gone into leading us to Christ is empty. The work of the minister and of those who have taught us will have been useless. We must not, therefore, give in to the temptation to move away from Christ. We must stand fast in afflictions, no matter how severe and savage. Standing fast in persecution is the sign of a strong faith...

The strong faith of the Thessalonian believers comforted Paul, and Paul desperately needed comforting ([1 Thes. 3:7](#)). The word **"comforted"** (*paraklethemen*) means encouraged and strengthened... Note: Paul says that he was in some **"affliction and distress."** The words are strong, very strong. **"Affliction"** (*ananke*) means choking, intense pressure and stress. **"Distress"** (*thlipsis*) means crushing trouble (A.T. Robertson. *Word Pictures in the New Testament*, [Vol.4, p.26](#)). Remember Paul was in Corinth when Timothy arrived with the glorious news of the strong faith of the Thessalonians. A fierce persecution had broken out against Paul and the church in Corinth, and he was dragged by the Jewish religionists to stand trial before the Roman court. He was released, but the persecution against him and the church continued ([Acts 18:1-17](#)). Apparently, some threat and savagery happened to Paul that is not recorded, as so

much that happened to him is left unrecorded. But whatever it was, it brought great affliction and distress to Paul. The point is this: the testimony of the Thessalonians strengthened and encouraged Paul in his ministry. Their faith in Christ was strong, and God used the testimony of their faith to help His dear servant in a time of need. (POSB)

**F. Shared joy**      1Thess. 3:9

**1Ths. 3:9   How can we thank God enough for you in return for all the joy we have in the presence of our God because of you?**

Paul felt great joy in the presence of God as a result of knowing these Thessalonian believers were continuing in the LORD. Are you aware of others who will be in heaven because of the way God used you to reach them? If so, you can share in Paul's joy!

**G. Paul prays for his friends**      1Thess. 3:10-13

**1Ths. 3:10-12   Night and day we pray most earnestly that we may see you again and supply what is lacking in your faith. Now may our God and Father himself and our Lord Jesus clear the way for us to come to you. May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you.**

Paul prays specifically for God to clear the way for them to go to Thessalonica again. He prays for their love to increase and overflow. We cannot overestimate the power and effectiveness of agape love! The Second

Coming of Christ is coming into his thoughts, but first he deals with what God does in their hearts to prepare them to be ready. He focuses on love. A love that overflows out of the Christ-changed heart. Love reverses the processes of Satan's hate and rebellion.

Gary Demarest's Concordance on this passage points to Paul's praying specifically and not just generally. Often we are comfortable in routine general prayers. However needs are specific. How do we know our prayer is answered if it is so general anything goes? We need to pray specifically, acknowledging we don't know for sure God's plans and purposes, leaving him room to do the unexpected. Gary Demarest said, "Paul expresses his honest desire to God. But this does not mean that if he doesn't get to Thessalonica his prayer has not been answered. Rather, Paul is simply committing his desire to God for direction."

Don't hesitate to bring all of your needs and all of your desires to God. Then confidently follow His leading — whether or not we get what we expected in the way and at the time we expected.

**1Ths. 3:13 May he strengthen your hearts so that you will be blameless and holy in the presence of our God and Father when our Lord Jesus comes with all his holy ones.**

Here is a specific prayer we each need to receive! Our hearts need to be strengthened in holiness, filled with the presence of the Holy Spirit, so that we will be blameless (living in the forgiveness and cleansing Christ accomplished for us on the Cross) and holy (under the control and direction of God's Holy Spirit).

Paul's desire is that our hearts be strong and blameless and holy in the presence of God, both now and when the Lord returns.

**XXIV. Does your life please God? 1 Thess. 4:1-12**

Chapter 3 ended with a prayer for his readers and almost seems to be the end of the letter. Then it is as if Paul thinks of something else to share with them and goes into a new topic. It may be that the underlined words in 3:13 prompted him to think of topics they had talked about together in Thessalonica and he starts again on those thoughts.

**A. Living to Please God 1Thes. 4:1-2**

**1Ths. 4:1-2 Finally, brothers, we instructed you how to live in order to please God, as in fact you are living. Now we ask you and urge you in the Lord Jesus to do this more and more. For you know what instructions we gave you by the authority of the Lord Jesus.**

Unfortunately, as readers of First Thessalonians we do not know how Paul **“instructed”** these believers to live, but we can guess from other passages and principles of Christian living. He commends them in that they are in fact living that way. Here his emphasis is that they live **“to please God.”**

His next statement is strong and forceful: **“We ask you”** and **“urge you in the LORD Jesus”** to do this more and more. Whatever changes they had made needed to be continued and made more a part of their life style. Then he talks to them again about the “instructions” emphasizing that they were given **“by the authority of**



**the LORD Jesus.” (RevC)** All this Paul says realizing the tremendous temptations these early believers were facing as a result of the immorality around them. It is evident that Paul had given them specific instruction on how to live the Christian life, and was encouraged that they had been doing as he instructed. Here he wanted to encourage them to continue in those things that pleased God. **(RevC)**

## **END OF LESSON 35**

### **QUIZ QUESTIONS FOR LESSON 35**

1. T or F Timothy brought news to Paul about how the believers in Ephesus were doing.
2. T or F Paul felt great joy knowing the Thessalonian believers were continuing in the Lord.
3. We see as Paul prayed in I Thes 3:10-12. he prayed \_\_\_\_\_. This should be an example in how we should pray.
  - A. selfishly.
  - B. specifically.**
  - C. generally
4. T or F Paul’s desire is that our hearts be strong, blameless., and holy in the presence of God.
5. T or F With all the temptation around the believers, Paul instructed to live in order to please God....and only God.

## BEGIN LESSON 36

### B. Avoiding sexual immorality I Thes. 4:3-8

**1Ths. 4:3-8 It is God's will that you should be sanctified<sup>4</sup>: that you should avoid sexual immorality; that each of you should learn to control his own body in a way that is holy and honorable, not in passionate lust like the heathen, who do not know God; and that in this matter no one should wrong his brother or take advantage of him. The Lord will punish men for all such sins, as we have already told you and warned you. For God did not call us to be impure, but to live a holy life. Therefore, he who rejects this instruction does not reject man but God, who gives you his Holy Spirit.**

In different times and situations God wills different things for us, but at all times and in all situations it is God's will that we be sanctified (set apart). He wants us to set aside our will in favor of doing His will. He wants us to set aside our lives to seek first the Kingdom of God and His righteousness (Matt. 6:33) so we will be holy instruments that God can use, direct, guide, teach and bless.

Everything we do or think in the flesh is away from a holy life that is sanctified by the indwelling Holy Spirit. It is wasted time and wasted life. It hurts yourself and others. Living in the flesh cheapens and devalues the

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<sup>4</sup> Set apart for God, made holy by the presence of God within, and a pure life lived without. This requires living in the Spirit and not in the flesh.

calling God has on your life.

In his letter Peter echoes Paul's admonishment that we live "holy" lives when he quoted from **Leviticus 11:44-45** which says: **"I am the LORD your God; consecrate yourselves and be holy, because I am holy. Do not make yourselves unclean by any creature that moves about on the ground. I am the LORD who brought you up out of Egypt to be your God; therefore be holy, because I am holy"** when Peter wrote in **1Pet. 1:15-16** **But just as he who called you is holy, so be holy in all you do; for it is written: "Be holy, because I am holy."**

In the same sentence telling us to be sanctified, made holy, Paul stresses one of the biggest sin problems of that day, as it is today as well. **You should avoid sexual immorality.** The Bible clearly defines God's purposes for sex, and provides marriage as the only venue for expressing it. To be sure he gives them a synopsis of what sexual immorality consists of. **"Each of you should learn to control his (or her) own body in a way that is holy and honorable, not in passionate lust like the heathen, who do not know God."**

God created male and female human beings to bond and enjoy each other, to have a monogamous relationship, like Adam and Eve his first pair. The bond is to form a loving nest for children to be raised in and to create a loving relationship between spouses.

Not every human being needs to marry and have children. Elsewhere Paul shares God's instructions for those whom God has called to other life pursuits. Paul himself shared that he was not married so as not to be encumbered from doing the work God called him to do.

God made us with sexual drives and needs that are to be consecrated to God and thereby made holy. Once committed to God they can be enjoyed and exercised to His glory in the relationships of the home.

In other places Paul states that the marriage bed is undefiled. But Jesus said that to lust after a woman is the same as committing adultery with her. In their day in Greece, with pagan sexual festivals there were many enticements to lust and to acts of sexual sin. Today we are bombarded by suggestive ads, explicit entertainment that use dialog and scenes that leave nothing to the imagination that would be needed to prompt lust. So now, as then, we have special needs to guard our eyes, ears, and physical bodies, our minds and thoughts so that we can truly be holy, set aside for God's use in this world.

Technology today knows how to slip images past the conscious mind and into the sub-conscious where it can stir feelings, desires and ideas before there was time to put up a guard against it. Advertisers spend large sums of money to discover these ways of getting "inside our skin." We must work harder to avoid as much as we can and to pray for God to cleanse us of that which passes the gates uninvited. Holy living is harder today than ever.

The internet, with all of its potential blessings for up to date information, for low-cost access to libraries, medical information, historic data, and other enriching materials there is also a dark under belly. Many are being snared by pornography through initial innocent curiosity. It reminds me of Eve looking at the fruit of the tree differently than she had before.

Sexual immorality impacts and damages our body, mind and soul — but it also will, in time, lead us to

wrong a person of the opposite or same sex, and that further compounds the sin. It weakens and cheapens the married couple's relationship. It tears down the sanctity of the home and disturbs the children in ways not understood by the parents as it is happening.

Young girls become sensitive to how boys look at them and what entices and allures. Boys regard girls as things for pleasure rather than seeking the proper mate for themselves in a life long commitment. Soon these devalued selves impact their society and the culture degrades.

God gives us his Holy Spirit to enable us and to sanctify us, and anyone who rejects this instruction isn't rejecting man but God. "The Lord will punish men (humans) for all such sins", Paul wrote, **"as we have already told you and warned you. For God did not call us to be impure, but to live a holy life."**

### C. Life together      1 Thes. 4:9-12

**1Ths. 4:9-12 Now about brotherly love we do not need to write to you, for you yourselves have been taught by God to love each other. And in fact, you do love all the brothers throughout Macedonia. Yet we urge you, brothers, to do so more and more. Make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody.**

1. These are practical directions toward holy living that are valid today as well. (RevC) Note that Paul begins this section emphasizing the importance "love" plays in

the Christian life. It is the commandment of God and heart of God that we “love” one another. As a Christian my responsibility in loving is never to do anything intentionally that would wrong another person. This principle is also reflected in living a “holy” life. I seek to live a holy life because of my love for God and desire to please Him. Love or the lack thereof is reflected in our actions toward others and God. **(RevC)**

Notice Paul’s approach here and elsewhere. First he affirms them in what they are already doing right. Then he urges them to do so more and more, implying they aren’t yet fully living as they could be. There is no better way to confront and reprove that to begin with a sincere, honest, appropriate affirmation of what someone is already doing right. Then going on to challenge them to even greater achievement.

## **END OF LESSON 36**

### **QUIZ QUESTIONS FOR LESSON 36**

1. **T or F** To be sanctified means to be set apart for God. This requires living in the Spirit and not in the flesh.
2. Paul stresses that one of the biggest sin problems of that day and says that you are to avoid \_\_\_\_\_.
  - A. modern hypocrites.
  - B. sexual immortality**
  - C. false teachers.
3. **T or F** Jesus said that to lust after a woman is definitely not the same as committing adultery with her.

4. **T or F** Sexual immorality damages our body, mind and soul.

5. It is the commandment of God and the heart of God that we \_\_\_\_\_ one another.

A. communicate

B. listen

C. love

### **BEGIN LESSON 37**

2. **(RevC)** As we studied in our classes on Marriage & Family there are 5 words that are used for “love” in the Greek language while the last 4 that are mentioned here are considered the 4 basic words for love in the Greek language. There is the word **“Epithumia”** meaning a strong desire of any kind, sometimes good, sometimes bad. It has the idea of setting our heart on something, to long for it, whether good or bad, thus it can also mean to covet. In the positive it is often translated as “desire”; while in the negative it is translated as “lust”.

Secondly, and the first of the 4 basic words for love in the Greek language is the word **“Eros”** meaning a love that, more than any other carries the idea of romance. Most often “Eros” is thought of as being that which is fleshly because of the English word “erotic” that comes from it. “Eros” is not used in the New Testament. Thirdly, is the word **“Storge”** meaning a comfortable, “old shoe” type of relationship comprised of a natural affection and sense of belonging to one another. This

word is also not found in the New Testament. These last two words are the most often used words for love: the fourth word is **“Phileo”** meaning to cherish and have a tender affection for the beloved, that always expects a response. This is a friendship type of love where many thoughts and feelings are shared in common. The fifth word is **“Agape”** meaning a totally unselfish love that has the capacity to give and keep in giving without expecting in return. Agape love has as its source God thus it is a love that can be brought into a relationship immediately because it is exercised as a choice of your will and not dependent upon your feelings or emotions. This love more than any other is a “holy” love and would do nothing to harm another person.

Paul is speaking of the fact that the believers in Thessalonica were already known for their brotherly love and note that in vs. 9 he makes the point that they were taught to love by God. Not everyone knows how to demonstrate love in the proper way, but a willing heart can be taught to demonstrate love by the One who is Love—The God of Love. The more we learn to live and love like God, the more we will have brotherly love for one another. (RevC)

3. The last sentence provides a transition to his next thoughts.

**“Make it your ambition to lead a quiet life, to mind your own business and to work with your hands.”**

**1 Thes. 4:11**

Most of the rest of this letter seeks to correct erroneous ideas about the timing of the return of Christ and how they were to be living until he does return.



There are hints that some people had quit working and devoted themselves all day long with talking about Christ's return and expecting it momentarily. As time passed they became dependent upon others for food, shelter, clothing and so on... These were becoming "so heavenly minded they were of no earthly value." Paul told them to **"work with your hands, just as we told you, so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody."**

**(RevC)** We need to keep in mind that in Paul's day slaves were used most often to provide the manual labor that was needed. Thus, Paul not only encourages these Greek believers to continue in their brotherly love but to also follow his example and work with their hands for their living that they would have a good testimony before others. Remember Paul was a "tentmaker" by trade and worked with his hands to provide for his needs. Work is meant to be a blessing to our lives and not a curse. Sadly, too many see work as a curse thereby missing the pleasure and significance that one can find in having done a job well to the glory of our Lord. Later in his second letter he even goes so far to say, **"if any would not work, neither should he eat"** (2 Thes. 3:10). When Paul was not busy making tents, he was following the example of Christ and was about his Heavenly Father's business (Luke 2:49). There should always be balance in our lives and when we find ourselves drifting from one extreme to another, we should take time to examine ourselves and our testimony for the Lord.

Another issue that came about by those who were not working for their support but relying on others, was the issue of becoming "busybodies" involving themselves in the lives of others instead of keeping to themselves. Our

responsibility is to care for the needs of our families and to otherwise be about our Heavenly Father's business. **1 Tim. 5:8 But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel.** This idleness was manifesting itself in other ways, so Paul is wanting to put a stop to it. **"We hear that some among you are idle. They are not busy; they are busybodies"** (2 Thes. 3:11, NIV) even Peter addresses the issue: **"But let none of you suffer . . . as a busybody in other men's matters"** (1 Peter 4:15).

It is important for us to always remember that we have a testimony by the lives we live before others. Unbelievers are always watching to see if the life of a confessed believer follows the words of Jesus or is their hypocrisy? If we don't work and can't pay our bills, thereby depending on the kindness of others to care for us, is not a good testimony before unbelievers who must work to support their lives. In **Col. 4:5** Paul says, **"Walk in wisdom toward them that are without".** (RevC)

## **XXV. First Resurrection 1 Thes. 4:13 – 18**

(RevC) I have deleted Mr. Cochran's material for the rest of this chapter favoring the Preachers Outline Sermon Bible commentary. (RevC)

**1 Th 4:13-18 (NIV) Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. 4:14 We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. 4:15 According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede**

**those who have fallen asleep. 4:16 For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. 4:17 After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. 4:18 Therefore encourage each other with these words.**

A. Paul addresses the question concerning those believers who have died before us:

**(POSB)** In (4:13) **Resurrection, Of Believers**: the concern of the believers at Thessalonica involved dead believers. Would their loved ones who had died share in the resurrection when Christ returned to earth? Remember: the church at Thessalonica had just been founded; it was brand new. It was also being bitterly persecuted and was under savage attack. Some of the believers were dying; perhaps some were even being martyred and Christ had not yet returned. They were eagerly looking for that blessed hope and the glorious appearing of Jesus Christ. Would believers be resurrected when Christ returned? The Thessalonian believers knew the gospel just as we know it: the gospel proclaims that Jesus Christ is returning to earth to receive believers unto Himself.....

But what about our loved ones who have already died? What will happen to them?.... And how about their bodies? We know that our bodies—the bodies of believers who are living when Christ returns—will be transformed. They will never lie in the ground and decay and deteriorate. But what about the bodies of our loved ones who have already

decayed and in some cases are scattered over the world due to war, disease, accident, and having been maimed? Are they going to share in the glorious resurrection and transformation when Christ returns?

All kinds of concerns about the resurrection arose in the minds of the Thessalonian believers just as they do in the minds of believers in every generation..... The Thessalonians were *concerned* over their loved ones who had died..... The very fact that Christ is returning should arouse the most urgent concern in us just as it did with the Thessalonian believers. Paul says two striking things to those who are concerned over the resurrection of dead believers when Christ returns.

1. First, do not be ignorant about the resurrection. Study and grasp what God teaches and be comforted and challenged in the glorious hope He gives.
2. Second, do not grieve excessively over loved ones who die before Christ returns. We are bound to experience some sorrow and grief, but we are not to suffer grief like unbelievers who have no hope. They have reason to suffer the most terrible sorrow and grief, but not us. We have hope.....

There is absolutely no hope for the unbelievers of the world. But there is glorious hope for the believer. Therefore, we are not to grieve excessively at the death of loved ones. There is no need, for they shall arise to meet the great God and our Savior, the Lord Jesus Christ. This is the glorious message of Christ's followers. **(POSB)**

**END OF LESSON 37**

**QUIZ QUESTIONS FOR LESSON 37**

1. The more we \_\_\_\_\_ like God, the more we will love one another.  
A. **live**  
B. look  
C. listen
2. There are \_\_\_\_\_ basic words for love in the Greek language.  
A. 3  
B. 5  
C. **4**
3. **T or F** The two words used most for love are philia and agape. Philia love is the love of deep affection, such as in friendship or marriage. Agape love is the love God shows toward us.
4. **T or F** It does not affect our Christian testimony if we are unable to pay our bills. The economy is not that stable now.
5. **T or F** We are called to focus on the affairs of our Father and not to meddle in the affairs of people around us.
6. Work is  
A. pleasurable.  
B. **a blessing.**  
C. a curse.

### **BEGIN LESSON 38**

**B. (PSOB) (4:14-15) Resurrection of Believers:** the fact is forcefully declared—departed believers will return with Christ. There are three proofs of this great fact given.

**1Thess. 4:14-15** We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. **4:15** According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep.

**1. Proof one: departed believers are with Christ;** they are living with Him face to face. Note the words “with Him”—God will bring departed believers *with Him* when He returns. They are *with Him* now. This is exactly what Scripture teaches.

**“And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise” (Luke 23:43).**

**“Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord” (2 Cor. 5:6-8).**

**“For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better” (Phil. 1:23).**

The point is this: departed believers are with the Lord, living face to face with Him. We do not have to wonder where they are. When they died, they went immediately to be with the Lord in paradise or heaven, and they shall never be separated from the Lord. Therefore, when He returns to earth, He will bring all departed believers with Him.

The words **“sleep in Jesus”**—it is those who *sleep in Jesus* that God will bring with Him when He returns to earth. The word “sleep” is not teaching that death is a semi-conscious state, an existence somewhat like a deep sleep. As has already been shown, the believer immediately goes to be with Christ when he departs from this world. “Sleep” is simply a soft word used by believers to describe their departure from this world. It is a picture of resting from the trials and sufferings of this world. The person who believes in Jesus Christ while on this earth simply “sleeps [rests] with Jesus” throughout eternity. It is these persons—all the believers who sleep or rest in Jesus—whom God will bring with Him when He returns to earth.

**“Verily, verily, I say unto you, If a man keep my saying, he shall never see death” (John 8:51).**

**“And whosoever liveth and believeth in me shall never die. Believest thou this?” (John 11:26).**

**2. Proof two: the death and resurrection of Jesus Christ** proves that departed believers will return to earth with God. Jesus Christ came to earth to die and bear the punishment of sin for man and to arise from the dead. Therefore, if we believe in Jesus Christ...

a. we never have to die because He has already died for us.

b. we shall arise from the dead even as He arose.

How?.... If we believe in Jesus Christ, then when we depart this world, we go to be with him; and when He returns, we shall return with Him.

The point is striking: ... Our hope—the glorious hope of the believer—is based upon the death and resurrection of Jesus Christ. There is no greater basis in all the world, for Jesus Christ really did die and arise from the dead. There is no question about it, not for the genuine believer, for God has given us the witness of His Spirit. Therefore, after we have departed from this earth, we will return with Christ when He comes back to earth.

**“And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day” (John 6:40).**

**“Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you” (2 Cor. 4:14).**

**3. Proof three: the Word of the Lord** proves that departed believers will return to earth with God.... Paul emphatically states that this revelation has come from the Lord. Therefore, believers should want no greater assurance. What is the revelation? We who are alive when the Lord returns shall not be caught up first. The bodies of all departed believers will be resurrected first. Again, how do we know this? How do we know that this is a fact, a real event that will actually take place? By the Word of the Lord. The Lord Jesus Christ, God Himself, declared it.

**“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the**



**word of God, which effectually worketh also in you that believe” (1 Thes. 2:13). (POSB)**

**C. (POSB) (4:16-18) Jesus Christ, Return— Resurrection of Believers:** the events of the Lord’s return and of the resurrection are clearly spelled out in these verses.

**1 Thess. 4:16-18 For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. 4:17 After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever. 4:18 Therefore encourage each other with these words.**

**1. First, the *Lord Himself* shall descend from heaven.** The very first event will be the appearance of the Lord God Himself...He will rent the skies and miraculously appear in all the spectacular glory, pomp, and power of heaven itself. When He appears, three spectacular events will occur.

**a. The Lord God Himself will appear “**with a shout**”** (en keleusmati). The word means a military command. The commander-in-chief of the universe will shout louder than any voice has ever shouted—shout even as He did when He was upon earth: “[Believers] come forth” (John 11:43).

**b. The voice of the archangel will cry out.** What will He cry? His shout will probably be the rallying cry for all the armies of the heavenly

angels to join in the praise of the glorious event. Christ taught that the heavenly angels would be with Him when He returned to earth (Matthew 24:31; Matthew 25:31; 2 Thes. 1:7).

- c. The trump of God shall sound.** The trumpet has always been for the purpose of arousing attention and warning. The whole universe—both earth and heaven, believers, unbelievers, and angels—will be aroused; and all unbelievers will be warned. The Lord God Himself is now appearing and the events of the end time are now being launched upon earth.

**2. Second, the dead in Christ shall rise first.** Why will dead believers be the first to be caught up to meet the Lord? Because of the Lord's great love and care. The first expression of love and care will be shown to those dear saints who had passed through the shadow of death. It is the very nature of Christ to show tenderness and love to those who suffer the most; therefore, they who have suffered the awful fate of death shall be the first to meet the Lord in the air. Now, note several facts.

- a.** Only departed believers will arise; no unbeliever will be resurrected, not at this point. Only those who are “dead in Christ”—who died believing in Jesus Christ—will be resurrected when the Lord rents the skies.
- b.** It will be the bodies of the departed believers that are resurrected. The believers themselves, that is, their spirits, are already with the Lord. Their bodies are being raised and transformed to live

forever with God. The shout of the Lord to “come forth” will call together all the atoms of a person’s body, no matter where the various parts of a person’s body may lie. The atoms of a person’s body will be transformed to structure an eternal and perfect body.

- c. The bodies of the departed believers will arise first—arise before we who are alive are caught up.

### **END OF LESSON 38**

### **QUIZ QUESTIONS FOR LESSON 38**

1. T or F Departed believers are waiting to be with Christ.
2. Concerning the resurrection of believers, the death and resurrection of Jesus Christ proves
  - A. that the bible is true.
  - B. that we are going to be with Him.
  - C. that departed believers will return to earth with God.**
3. T or F The events of the Lord’s return are clearly spelled out. First, the Lord Himself shall descend from heaven.
4. He will appear with a
  - A. trumpet.
  - B. shout.**
  - C. army.
5. T or F Second, those living in Christ will rise up first.

### **BEGIN LESSON 39**

**3. Third, we who are alive will be caught up right after the dead have risen.** There will be a glorious transformation of our bodies just as there will be of those whose bodies have decayed in the earth. The change will be as Scripture declares: the infusion of a totally new nature.

**“For this corruptible must put on incorruption, and this mortal must put on immortality” (1 Cor. 15:53).**

The nature of the believer’s present body is corruptible and mortal; the nature of his new body will be incorruptible and immortal.

- a. The “corruptible and “mortal” nature means that men are earthly; that they age, deteriorate, die, decay, and decompose. Every person, no matter who he is, is earthly and will return to the earth unless Jesus returns while the person is living on the earth.
- b. The “incorruptible” and “immortal” nature means that believers will be made heavenly, that they will be transformed and given a *perfect nature* that will never age, deteriorate, die, decay, or decompose. They will be completely free from defilement and depravity. They will
- c. be given a body that is perfect, a body that is diametrically opposed to their present body, a body that is perfected forever to live with God in the new heavens and earth. (See Deeper Study #1—John 21:1; 1 Cor. 15:42-44.)

Note the word “must” in 1 Cor. 15:54. It shows the absolute necessity for the change of man’s body. If man is to live with God, his body must be changed. It is essential, a must, an absolute necessity if man is to live forever.

**“For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens” (2 Cor. 5:1).**

**“Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thes. 4:17).**

**“But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel” (2 Tim. 1:10).**

**4. Fourth, the great union of the living with the dead will take place.** Note the emphatic declaration: we “shall be caught up *together* with them in the clouds to meet the Lord.” We shall be reunited with all our loved ones, and even more wonderful, all believers—our loved ones and those whom we have never known—shall all be united together with our wonderful Lord. We shall all be there together rejoicing in the presence of Him who has saved us and transformed us into perfect and eternal beings.

**The experience of living face to face with the Lord begins.** We shall be caught up and “so shall we ever be with the Lord.” As wonderful as the reunion of believers will be, the most wonderful event will be

seeing our Lord face to face for the very first time.

What will our first thoughts be? Our first reaction?  
Everything will take place in the blinking of an eye.  
Suddenly...

Is there any question what our first thoughts and response will be? The great reunion with family and believers will not be the occupation of our thoughts. Christ will be! The Lord God Himself in all His majestic glory and sovereignty will consume our attention and praise. We will be lifting up His name in the most perfect hymn of praise and adoration ever arranged. Jesus Christ Himself will be the total focus of our attention.

**The present exhortation: comfort one another with these words.** God does not reveal the events of the end time to satisfy curiosity. He tells us about the glorious events so that we can prepare and comfort one another. There is no need for discouragement on this earth; no need for extreme sorrow and grief; no need for hopelessness; and no need for ignorance. The Lord Himself has given us the most wonderful hope—the hope of living forever face to face with Him—of worshipping and serving Him forever in a new heavens and earth.

**“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev. 21:4). (POSB)**

**XXVI.** The timing of His return & Encouragements  
1 Thes. 5:1-11

**1Ths. 5:1-3** Now, brothers, about times and dates we do not need to write to you, for you know very well that the day of the Lord will come like a thief in the night. While people are saying, “Peace and safety,” destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape.

**A. (POSB) (5:1-3) Jesus Christ, Return— Day of the Lord— Resurrection of Believers:** the time of the Lord's return and the day of the Lord. Paul wants to make it perfectly clear that he does not know when the Lord is returning to earth, nor does anyone else. Note five points.

1. When is the Lord returning?... Paul had already taught the believers that no one knows when the Lord is returning to earth; only God knows. Therefore, there is absolutely no need to discuss **"the times and the seasons."** This is strong, but a strong statement is needed with those who set dates. Note the meaning of "times" and "seasons."
  - a. **"Times"** (*chronon*) means chronological time, the events that follow one another and roll in and away from one another. Paul had already covered the times, the order of events that were to happen in the end time.
  - b. **"Seasons"** (*kairon*) means the particular time and the nature of the events that are to take place. Paul had already covered the critical events and discussed what would be happening in the events.

Note a crucial point: times and seasons are periods of time that cover many years for men—years that can

extend into decades and centuries. This is exactly what Paul is saying: "the times" of the end time extend over a long chronological time; but "the seasons," the very nature and happening of critical periods, can be looked at and observed. When dealing with end time events, we must always keep this fact in mind.

2. When is the Lord returning? When **"the day of the Lord"** is ready to come upon the earth. This is exactly what Paul is saying. And when is **"the day of the Lord"**? No man knows. **It is coming as a thief in the night**—suddenly and unexpectedly. Believers are to be looking for the Lord's return, but unbelievers will be caught completely off guard... Note: "the day of the Lord" refers to the Lord's dealings with unbelievers. John Walvoord puts it in simple and striking words:

*"The Day of the Lord is a period of time in which God will deal with wicked men directly and dramatically in fearful judgment. Today a man may be a blasphemer of God, an atheist, can denounce God and teach bad doctrine. Seemingly God does nothing about it. But the day designated in Scripture as 'the day of the Lord' is coming when God will punish human sin, and He will deal in wrath and in judgment with a Christ-rejecting world. One thing we are sure of, that God in His own way will bring every soul into judgment" (The Thessalonian Epistles, p.76).*

(See Isaiah 13:9-11; Zeph. 1:14-16; Malachi 4:1; Jude 14-16).

3. The day of the Lord will come when the world of unbelievers feel a great sense of security—when they are saying, **"peace and safety."** ...People will be reveling in the sense of security and living it up even as



they did in the days of Noah. (See **Luke 17:26-30**)

4. The day of the Lord:... Note the term **"sudden destruction"**: it will be totally unexpected. It will be just like the travail that suddenly strikes a woman who is with child. The pain, suffering, and destruction will be relentless. (See **Isaiah 13:6-8; Joel 1:15, 2:30-31; Zeph. 1:14-18**).
5. The day of the Lord will be a day of no escape. **"They shall not escape"** (*ou me ekphugosin*). This is a double negative in the Greek: they shall not, by no means, escape. Judgment and destruction are an absolute surety; they shall not, in no wise, escape. All human beings who have not truly trusted Jesus Christ will face the terrible day of the lord.

(See **Matthew 23:33; Romans 2:3; 1 Thes. 5:3; Hebrews 2:3, 12:25; Jeremiah 11:11; Amos 5:18-19, 9:2**). (POSB)

## **END OF LESSON 39**

## **QUIZ QUESTIONS FOR LESSON 39**

1. **T or F** The mortal or corruptible nature means that men are earthly; they age, deteriorate, and die.
2. **T or F** 1 Cor. 15:54 shows that it is not necessary for a man's body to change to live forever.
3. **T or F** All believers, those we know and do not know, will be united together with the Lord.

4. **T or F** While there is a great reunion with family and believers, our thoughts will be on Christ himself!

5. The hope for today is

A. knowing I have a future.

B. knowing my children are safe.

**C. living forever face to face with Him.**

6. **T or F** If we study the scriptures enough, we can estimate His coming.

## **BEGIN LESSON 40**

### **B. How shall we live in light of His coming?**

1 Thes. 5: 4-11

**(POSB)** (5:4-11) for when Christ returns, both the blessing and the judgment of God will fall upon the earth. Genuine believers will be blessed and unbelievers will suffer the wrath of God. Because of this, how a believer behaves while he is on earth matters greatly to God. This passage deals with the all important subject of the *Lord's return and the believer's behavior*.

1. He is not to be overtaken by the Lord's return (v.4-5).
2. He is not to be spiritually asleep or unwatchful (v.6-7).
3. He is to be sober and to protect himself (v.8-10).
4. He is to minister (v.11). **(POSB)**

**1 Th 5:4-11 (NIV) But you, brothers, are not in darkness so that this day should surprise you like a thief. 5:5 You are all sons of the light and sons of the day. We do not belong to the night or to the darkness. 5:6 So then, let us not be like others,**

who are asleep, but let us be alert and self-controlled. 5:7 For those who sleep, sleep at night, and those who get drunk, get drunk at night. 5:8 But since we belong to the day, let us be self-controlled, putting on faith and love as a breastplate, and the hope of salvation as a helmet. 5:9 For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ. 5:10 He died for us so that, whether we are awake or asleep, we may live together with him. 5:11 Therefore encourage one another and build each other up, just as in fact you are doing.

**C. Be encouraged we are not in darkness**

**1Ths. 5:4-5 But you, brothers, are not in darkness so that this day should surprise you like a thief. You are all sons of the light and sons of the day. We do not belong to the night or to the darkness.**

1. We are not in darkness. We may not be able to tell you in advance the exact date, but we know the kind of lives we need to be living to be found ready for the Lord's return.

(POSB) the believer is not in darkness; therefore, *that day* should not surprise him. *That day* refers back to the Day of the Lord—that great and terrible day of God's wrath, the awful judgment of God which is to fall upon the earth and unbelievers. Note the word “overtake” (katalambano). It means to come upon or take hold of by surprise. The day of the Lord is not to take the believer by surprise, not to come upon him like a thief, unexpectedly. There are three strong reasons why the believer is not to be caught off guard by the Day of the Lord.

**a. The believer is not in darkness.**

The believer is not in the darkness of ignorance. He knows that the terrible day of God's judgment is coming. He has studied and been taught the Word of God.... Therefore, he is to be anticipating it. He is not to be caught by surprise when it comes.

**b. The believer is not in the darkness of sin.**

He does not roam around in the world living in sin. His mind and thoughts are not consumed with the things of this world.... The believer is not separated from God and ignorant about God and His ways. His life is centered in God...

**c. The believer is a child of light (Greek, son).**

This simply means that the believer is a child of God, for God is light (1 John 1:5). The believer possesses the very nature of God, which is light.....

**d. The believer is a child of the day.** This means that the believer will escape the judgment of God. He is a child who is accepted by God; therefore, he will be accepted in that day of the Lord's return. He will not have to face the terrible day of the Lord and suffer the judgment of God's wrath. He is a child of the day, of God's glorious salvation and deliverance.

**“Ye are the light of the world. A city that is set on an hill cannot be hid” (Matthew 5:14).**

**“For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth” (Acts 13:47).**

**“For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light” (Ephes. 5:8).**

**“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world” (Phil. 2:15).**

**(POSB)**

2. **(RevC)** The King James Version of the bible uses in vs. 8 the words **“self-controlled”** which is also translated as to be “sober or sober-minded.” To be such is to live alert to what is going on about us as those who are awake in contrast to those who are asleep or drunk. After all, we who count ourselves to be among the followers of Christ consider ourselves as **“those who are of the day”** therefore we should live with the expectation of Christ’s return at any time (see **Rom. 13:12-13**).

**1Ths. 5:6-8 So then, let us not be like others, who are asleep, but let us be alert and self-controlled. 5:7 For those who sleep, sleep at night, and those who get drunk, get drunk at night. 5:8 But since we belong to the day, let us be self-controlled, putting on faith and love as a breastplate, and the hope of salvation as a helmet.**

3. **1Ths. 5:9 For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ.**

**(POSB)** God has not appointed us to wrath, but to salvation. The only way to escape the wrath of God is to stay sober and focused upon Jesus Christ. When God saved us, he appointed us to receive salvation from sin,

death, and judgment to come. He did not appoint us to death and wrath. Therefore, there is no excuse for a believer to fall asleep and return to the world of darkness. A person who is not sober will suffer the wrath of God. **(POSB)**

**(RevC)** It should be noted that this verse is referenced by those who teach the pre-tribulation rapture of the “church,” those believers in Christ. Their thinking is that just as God spared Noah and his family from the wrath that was poured out on the world so shall he save those who have trusted in Christ from the wrath and judgment that is to be poured out in the last days. I personally do not adhere to this belief as many believers have suffered for their belief throughout the centuries. However, I also do not believe God’s people will suffer His wrath as will the ungodly. As in the time of Moses when God allowed his children to endure much hardship yet spared them from the plagues that all of Egypt suffered. Believers will escape the suffering of God’s wrath poured out on the unbelieving world. **(RevC)**

**4. 1Ths. 5:10 He died for us so that, whether we are awake or asleep, we may live together with him.**

**(POSB)** Christ died for us. Note the words wake or sleep: they mean alive or departed. When Christ returns, whether we are still alive on the earth or departed, we shall live together with Him forever and ever. This is why He died, the very reason He went to the cross: that we might have the glorious privilege of living together with Him throughout all eternity. **(POSB)**

**5. 1Ths. 5:11 Therefore encourage one another and build each other up, just as in fact you are doing.**

**(POSB) Believers, Duty:** the believer is to minister by comforting and edifying others. God has delivered us from the wrath to come and given us the glorious hope of living face to face with Him forever. Therefore, we are not to sleep, but we are to be sober, awake, alert, and watchful for that glorious day. (POSB)

## **END OF LESSON 40**

### **QUIZ QUESTIONS FOR LESSON 40**

1. T or F As believers, we live in darkness not knowing the exact time of His return.
2. “That day” refers to
  - A. the Day of His birth.
  - B. the Day of the Lord.**
  - C. the Day He died.
3. T or F The believer will escape the suffering of the judgment of God.
4. T or F Believers are to live alert, with our eyes open and to be sane and steady – not losing hope.

5. Christ died for us (I Thes 5:10). Note the words wake or sleep refer to those who are

A. alive or departed.

B. sober or drunk.

C. eyes open or closed.

## BEGIN LESSON 41

XXVII. Church life 1 Thes. 5:12-28

A. Respecting church leaders 1 Thes. 5:12-13

**1Ths. 5:12-13 Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you. 5:13 Hold them in the highest regard in love because of their work. Live in peace with each other.**

Gary Demarest suggests that these words are likely due to some of the brothers not respecting their leaders who worked hard among them. We see that fact in the next couple of verses.

Those leaders, though imperfect in themselves are still over them in the LORD to provide structure and guidance. He says they “admonish you.” They point out flaws or lax living....

**(POSB)** Now, note the three exhortations of these two verses.

1. Believers are to know the leaders of their church. The word "**know**" (*eidenai*) means to acknowledge, appreciate, respect, and know the value of. Few people



labor as much as a committed church leader. (See [Romans 15:30](#); [1 Cor. 16:16](#); [Galatians 4:14](#); [1 Thes. 5:12](#); [1 Tim. 5:17](#); [Hebrews 13:7](#)).

2. Believers are to highly esteem their leaders. Several significant things are said here.
  - a. Leaders are to be *highly* esteemed.
  - b. Leaders are to be highly esteemed *in love*: with affection, held ever so dear to a believer's heart.
  - c. Leaders are to be highly esteemed for their work's sake, that is, because of the work they do... (See **Phil. 2:29**; **Exo. 33:8**)
3. Believers and leaders are to be at peace among themselves. Note: this exhortation is given to the leader as well as to the believer or follower. Believers are not to criticize, murmur, grumble, envy, or oppose their leaders. Differ, yes, but not oppose—unless, of course, he is acting contrary to Scripture or to the love of God's Spirit... (See [1 Cor. 14:33](#); [2 Cor. 13:11](#); [Ephes. 4:1-3](#); [Phil. 4:2](#); [2 Tim. 2:22](#)). (POSB)

(RevC) From the discussion above we can see the need for us to accept and appreciate those whom God has placed in spiritual authority over us. When we find a church home and align ourselves with a fellowship of believers we are to submit to the “shepherd” “Pastor” whom God has set in place to lead His sheep. We are to encourage and support the spiritual leaders and realize that it takes a special grace and power of God’s Spirit for them to exercise spiritual authority “over” us while at the same time living “among” us realizing that they are but men like the rest of us.

I have yet to serve under a Pastor whom I felt was right 100% of the time, but when I had disagreement, I realized my responsibility was to go to him personally and share my concern with respect acknowledging not just the man but the high office that God has appointed him to. It is never, right to voice issues to those who are not either part of the problem or part of the solution. When it comes to an issue that you are not able to submit to then it is time for you to quietly and respectfully move on without bringing division within the body realizing that if God raised him up to Pastor then God is certainly able to remove him should He so desire to do so. (RevC)

**B. Discipline in the church**      1 Thes. 5:14-15

**1Ths. 5:14-15 And we urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone. 5:15 Make sure that nobody pays back wrong for wrong, but always try to be kind to each other and to everyone else.**

Paul urges the congregation, the brothers, to warn those who are idle, just waiting for God's imminent return...We have a calling, a gifting, a ministry, a purpose to fulfill. We will one day stand before Christ and give an account of our faithfulness to His call. This will not be to judge whether or not we make it to heaven, but how to distribute the rewards as we begin our eternal life.

If they thought the end was any day now, they should have been using every effort to win others before it was too late. Their attitudes were similar to many church

goers today who warm a pew or folding chair on Sunday morning and consider it their full duty to God. Otherwise they just sit back and wait for Christ to come. And some use the argument “There is no time for me to get training, or go on a mission trip or engage in street or house evangelism.” **(RevC)** We need to be reminded of the debt we owe to Christ for taking our place on the cross. We should serve him out of love realizing we are called to do so. And what-so-ever we do in service we should do so wholeheartedly. **(RevC)**

**C. Standing church orders** 1 Thes. 5:16-18

**1Ths. 5:16 Be joyful always;**

**1Ths. 5:17 pray continually;**

**1Ths. 5:18 give thanks in all circumstances, for this is God’s will for you in Christ Jesus.**

**(RevC)** People are often wondering what the will of God is for them. Paul states it very clearly in this passage. God’s will for all of his children is that they “be joyful”, “pray continually”, and learn to “give thanks in all circumstances.” We can do this by the knowledge that when we are walking in the Spirit of God He will work all things together for good in our lives, whether we can see that or not at the time. God is for us, and being reminded of that we can be joyful as we commit all circumstances to prayer, yielded to the will of God. In this we have the victory! **(RevC)**

**D. Living in the Spirit** 1 Thes. 5:19-22

**1 Ths. 5:19 Do not put out the Spirit’s fire;**

**(POSB)** This is one of the four major sins against the Holy Spirit.

1. Quenching the Spirit (1 Thes. 5:19). To quench means to stifle, to snuff out, to stop. The Holy Spirit is always working in the life of the believer to lead him to do God's will. The believer *quenches* the Spirit's work by:

- a. ignoring Him,
- b. neglecting Him,
- c. disobeying Him, or by simply
- d. procrastinating.

Note the context above. The command to “quench not the Spirit” is surrounded by a series of positive commands.

2. Grieving the Spirit (Ephes. 4:30). To grieve means to pain, to vex, to sadden. The Holy Spirit is pure, holy, and righteous. The believer grieves the Spirit when he...

- a. allows impure things to penetrate his life.
- b. behaves immorally.
- c. acts unjustly.
- d. allows or participates in anything contrary to the nature of the Spirit.

Note the context. The command to “grieve not the Spirit” is surrounded by a series of negative commands.

3. Blasphemy against the Spirit (Matthew 12:31; Matthew 12:33).

4. Lying to the Holy Spirit (Acts 5:3-4). **(POSB)**

5. Ananias & Sapphira

**1Ths. 5:20 do not treat prophecies with contempt.**

Many believe God does nothing new. They believe they have contained and fully understand all that the Bible says and believe God will never reveal any new truth. We must guard against heresies, this is certainly true, but we must be ready to see new truth as God reveals it. The new insights or truth must always be in harmony with the scriptures, as the Bereans were praised for doing.

**1Ths. 5:21 Test everything. Hold on to the good.**

**(POSB)** The word “prove” (dokimazete) means to test and to prove. Both the gifts and behavior of believers are to be tested. If a person claims to prophesy—whether proclaiming the gospel or predicting some event to strengthen believers for some coming trial—all should be tested. We are not to blindly accept what people say, even if it is the preacher or servant of God. Neither are we to blindly accept people themselves. Every person—what he says and does—is to be tested and proven. How? By measuring what he says and does by the Scripture. But note: the Scriptures must be studied in order to measure what people say and do. The only way to know truth from error is to know the Scripture.

**“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world” (1 John 4:1). (POSB)**

**6. 1Ths. 5:22 (NIV) Avoid every kind of evil.**

**1 Th 5:22 (KJV) Abstain from all appearance of evil.**

(POSB) Abstain from all appearance of evil (KJV): note closely what this exhortation says. It does not just say to abstain from evil, but to abstain from the very *appearance* of evil.

- a. If something even appears or borders on evil, get away from it.
- b. If there is any chance whatsoever that it could be wrong, leave it alone.
- c. If there is even a suggestion that it could be wrong, flee it.
- d. A believer must have nothing, absolutely nothing, to do with evil—not even the appearance of it.

**“Let love be without dissimulation [hypocrisy]. Abhor that which is evil; cleave to that which is good” (Romans 12:9).**

**“Let him eschew [turn away from, shun] evil, and do good; let him seek peace, and ensue it” (1 Peter 3:11).**

**“And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding” (Job 28:28).**

**E. Conclusion                      1 Thes. 5:23-28**

**1. 1Ths. 5:23 May God himself, the God of peace, sanctify you through and through (wholly). May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ.**

In conclusion Paul urges God, the God of peace, to sanctify them through and through. Make them holy. Make them holy by living in them for only the presence of God makes anything holy.

**(POSB)** The believer who follows the exhortations of this passage is greatly blessed by God: God takes the person and sets him apart unto Himself. The person is very special to God; therefore God gives him a special relationship with Himself. And note the word “wholly”: the believer is wholly set apart to God, under God’s special care, protection, and provision.  
**(POSB)**

**(RevC)** It is vital to remember that compared to God, the absolute measure of anything, the holiness we may achieve through right living is still but filthy rags in comparison to the holiness of God. Therefore, as a believer, I am holy because the holiness of Jesus Christ has been applied to my heavenly account. When God, the Father, looks at my holiness he sees the holiness of the Lord Jesus Christ. Without, Christ I am as filthy rags. **(RevC)**

**Isa. 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.**

May your entire being, your spirit — made in the image of God, your soul — your body.... be kept out of trouble and kept blameless at the coming of our LORD Jesus Christ.

**2. 1Ths. 5:24 The one who calls you is faithful and he will do it.**

**(RevC)** If the believer is living in accordance with the things spoken of in this chapter he is giving evidence of the presence of God at work in him. Salvation is the work of God on behalf of the believer, what God as begun he will faithfully see through to completion.  
**(RevC)**

**Phil. 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:**

**END OF LESSON 41**

### **QUIZ QUESTIONS FOR LESSON 41**

1. We should \_\_\_\_\_ and \_\_\_\_\_ our spiritual leaders.
  - A. admonish and pray for
  - B. pray and admire
  - C. accept and appreciate
2. T or F For a pastor to be “among” and “over” at the same time demands grace and the power of the Spirit.
3. T or F When God’s servant calls us to obey God’s word, it means he is right in everything.
4. T or F Four major sins against the Holy Spirit are: ignoring Him, neglecting Him, disobeying Him, and procrastination.
5. T or F We are to accept what we hear from prophecy knowing that we heard from the Lord.



6. **T or F** We are to abstain from the appearance of evil, not just evil itself.

7. **T or F** Without Christ, I am as filthy rags.

## **BEGIN LESSON 42**

### **3. 1Ths. 5:25 Brothers, pray for us.**

(RevC) Paul though a great man of God who prayed continually, admonishes those who read this epistle to pray for them. In other words we have a certain responsibility to not just pray for our own needs, but to be effective in praying for one another and especially those in spiritual leadership over us. This was not given as a polite request, but rather as a forceful directive for the church to pray. As brothers, those bound together by a common bond, our relationship and love for the Lord and His work. “Brothers, pray....!” (RevC)

### **4. 1Ths. 5:26 Greet all the brothers with a holy kiss.**

This was a common practice among believers in the early church, and is

still practiced in many countries around the world. It was a show of tender affection for one another as we are brothers and sisters together in Christ. It was a “holy kiss” generally given on the cheek. It is directed no less than 4 times in the New Testament.

**5. 1Ths. 5:27 I charge you before the Lord to have this letter read to all the brothers.**

(RevC) Exactly why Paul gives this directive we do not know as is

pointed out in the (POSB) commentary; certainly his epistle would have been widely read and circulated. Perhaps there were those who were shut in due to sickness or the like and Paul wanted to make sure that everyone had the opportunity to hear these words of encouragement and instruction. (RevC)

**6. 1Ths. 5:28 The grace of our Lord Jesus Christ be with you.**

(RevC) Grace is the unmerited favor of God. Paul extends that grace as a servant of God to those who would read or hear the words of this epistle. That same grace is being extended to us today. Not only is it extended to us but it is most certainly with us who are in Christ Jesus! (RevC)

## **II Thessalonians**

### **XXVIII. PAUL'S SECOND LETTER TO THESSALONICA**

(RevC) The church in Thessalonica was experiencing continuous persecution so much so that many of the believers thought they were experiencing “The Day of the Lord”. To make matters worse they had received a letter falsely claiming to have been from Paul which indicated that “The Day of the Lord” was present.

To add to this several of those who bought into this thinking decided it was more important to be spiritually ready for His return

and thus quit their jobs to “wait on the Lord” and had become an added burden to those who were trying to help support them. Therefore, Paul writes again only a short time after his first letter beginning with what was pressing most upon them—the persecution they were experiencing due to their demonstration of faith. (RevC)

Many believe the evidence is strong that this second letter was sent within a few weeks of the first letter. Paul wasted no time once the messengers came back with the news. This second letter was sent shortly thereafter.

It seems that Timothy and/or Silas delivered the first letter, stayed there long enough to interact with them, encourage them and understand the character and atmosphere of the church. They then returned to Corinth where Paul was still working and teaching. Their report to him was balanced with good and bad news. Paul responds in this letter to both.

## A. Introduction to 2 Thessalonians

1. Author: **Paul**

2. Date Written:

Probably written from Corinth shortly after the first epistle to Thessalonica, between 50 and 54 AD (52/53 AD some say)....

3. Purpose:

....The converts were shaken in their mind, thinking they had somehow missed the Lord’s return. Paul's purpose here is to correct these errors. In the second chapter Paul makes reference to a letter that reportedly was from Paul saying the day of the Lord had already come. This letter was not from Paul, and it’s report was false!

**2Ths. 2:1-2 Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers, not to become easily unsettled or alarmed by some prophecy, report**

**or letter supposed to have come from us, saying that the day of the Lord has already come.**

**4. To Whom Written:**

Written to the church in Thessalonica.

**5. Main Theme:**

The Second Coming of Christ.

**6. Key Words:**

"Day of Christ" (2:2); "that Day" (1:10, 2:3)

At face value that would seem to be a great day of rejoicing and exhilaration because Jesus has come to the throne of David. However I have found that the term "that Day" is used in many prophetic scriptures with the idea of pointing to that great day of tribulation and judgment on the sinful nations, Gentile and Jewish. We must be sensitive to this common usage and determine in each context the meaning of the words.

**7. Key Verse:**

**2 Thess. 3:5 May the Lord direct your hearts into God's love and Christ's perseverance.**

**8. Synopsis:**

A second letter was needed because Paul didn't accomplish all he wanted in the first. Yet no new subjects are introduced here. The central issue focuses on their errors in understanding the Second Coming of Christ.... If anything, things had gotten worse in their understanding since his first letter. Now some were teaching that it had already happened, claiming that such teaching came from Paul himself. Busybodies and loafers continued to be inactive and destructive.

There is good reason to believe this letter was written within weeks of the first. Maybe Timothy and/or Silas delivered the first letter, stayed there a short time and learned what was going on in the church, then returned to Paul in Corinth with more good and more bad news. So Paul responds to both.

## XXIX. Chapter 1      Faith, hope — and endurance      2 Thessalonians 1

### A. Grace and Peace to you      2 Thes. 1:1-2

**2 Ths. 1:1-2    Paul, Silas and Timothy, To the church of the  
Thessalonians in God our Father and the Lord Jesus Christ:    1:2  
Grace and peace to you from God the Father and the Lord Jesus  
Christ.**

This greeting is like the first greeting to them. The New King James Version renders the second verse to say **“from God our Father and the LORD Jesus Christ.”** That is not an accurate translation. The *Greek Interlinear* shows both the King James Version and the NIV, and it shows the word for word meaning of each Greek word. Verse 1 is correctly translated “God Father of us” which is correctly translated “*our* Father.” The second verse is correctly translated “God *the* Father” as in the NIV translation.

....In the first sentence Paul is emphasizing that believers in Thessalonica are in God our Father as well as in the LORD.... Then in the second sentence he says that Grace and peace comes to us from God *the* Father and from the LORD Jesus Christ. Here he emphasizes to the Thessalonians that God the Father; who eternally has been the Father, and his Son Jesus are the source of the grace and peace. That may mean that it isn’t our new relationship in the family of God that entitles us to these blessings, but it is will of the Godhead exemplified in the Father and the Son.

### B. A contagious growing faith    2 Thes. 1:3-4

**2 Ths. 1:3    We ought always to thank God for you, brothers, and rightly so, because your faith is growing more and more, and the love every one of you has for each other is increasing.**

**2 Thes. 1:3 (KJV) We are bound to thank God always for you, brethren, as it is meet, because that your faith growth exceedingly, and the charity of every one of you all toward each other aboundeth;**

The King James translation more clearly stresses Paul's meaning.

**(POSB)** The word “exceedingly” (**huperauxanei**) means to grow beyond measure; to grow far beyond what would be expected. What a glorious testimony! Faith that just grows and grows more and more. Imagine a church full of believers whose faith in Christ Jesus grows explosively—beyond measure—beyond what we could ever imagine. And remember: the church was growing in faith while they were in the midst of savage persecution. This is the reason Paul says: “We are bound to thank God always for you.”

The word “bound” (**opheilomen**) means compulsion and obligation. The church's growing faith compelled Paul to thank God for the church—for their faith. **(POSB)**

**2 Ths. 1:4 Therefore, among God's churches we boast about your perseverance and faith in all the persecutions and trials you are enduring.**

Paul is again beginning his letter with praise for the positives he sees in them.... Paul first wants to encourage them that they are showing good signs of spiritual growth and development. He says he boasts about them among other churches because of their perseverance and faith in the face of all the persecutions and trials that have been enduring. This is genuine commendation. After all Thessalonian Christianity had to survive in a very hostile environment after only about three weeks of teaching and training from the time of their coming to Christ.

They deserve high praise. Paul's words are genuine, truthful.

**2 Ths. 1:5-6a All this is evidence that God's judgment is right, and as a result you will be counted worthy of the kingdom of God, for which you are suffering. God is just:**

(POSB) Their endurance and faith were a sign of God's coming judgment upon unbelievers. The believers received a supernatural strength—God's strength—when they were persecuted. Their strength was so forceful that it was clear that it was being given by God. The believers...

- were not becoming hysterical.
- were not retaliating.
- were not accepting the persecution like passive sheep.

Contrariwise, they demonstrated a serene peace and responded in an active love, exhorting and encouraging their persecutors to trust the Lord—all while they were in the midst of being mistreated. Their response could not be attributed to mental discipline nor to the commitment to some human cause. Why?

- Because there were too many of them, and they were all standing fast and demonstrating some supernatural strength.
- Because there was both the spirit of glory and of God resting upon them—the spirit of glory and of God that is promised to the believer who suffers persecution.

**“If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified” (1 Peter 4:14).**

The point is this: the presence of God and His glory in the believer is a clear sign that God exists and is going to vindicate his dear believer. He is going to judge and take vengeance upon the persecutors of His dear people. Persecution is a clear sign of God's coming judgment.

**“But we are sure that the judgment of God is according to truth against them which commit such things” (Romans 2:2).**

**“The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished” (2 Peter 2:9).**

Their endurance and faith proved that the believers were counted worthy of God’s kingdom. Note the phrase “counted worthy” (**kataxiooô**). It does not mean to make worthy; it means to count, reckon, and declare worthy (see note, Justification—Romans 5:1). A believer is not saved because he remains faithful through the sufferings of this life; he is saved because he believes in Jesus Christ as his Savior and Lord. However, when he suffers in this world and endures through the suffering, he is counted worthy of God’s kingdom. He does not disappoint God. He proves his grit—that he is truly a man or a woman of God. He is worthy to enter heaven, for he has proven his faith. (**POSB**)

**2. 2 Ths. 1:6b-8 He will pay back trouble to those who trouble you 1:7and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels. 1:8 He will punish those who do not know God and do not obey the gospel of our Lord Jesus.**

(**POSB**)...Most of the citizens of Thessalonica wanted nothing to do with Christ, so they sought to stamp out His name, threatening and persecuting all who confessed Him. Just how serious the situation had become can be seen by looking at the account in Acts and the number of times the persecution is referred to in the two letters to the Thessalonians...

The suffering of the believers was terrifying; therefore, they needed encouragement. This Paul had done in the former passage (2 Thes. 1:3-5) and would do at the end of the present passage (2 Thes. 1:10-12). But something else was needed as



well: the persecutors and unbelievers of the world needed to be warned. God is going to rectify all the injustices of the world. God's judgment is going to fall upon every person who has mistreated others. All unjust behavior of men will bear the terrible judgment of God...

...All the injustices of the world must be corrected. Not to judge would be the wrong and unjust thing. This is the reason God is going to judge the world. He is just and righteous Himself; therefore, His very nature demands that all the injustices and wrongs that men have inflicted upon others be judged and punished...

The executor of judgment shall be Jesus Christ Himself. Note that Jesus Christ is coming to give rest to the believer as well as to judge the world. The believer will be released from the injustices, sufferings, and death of this world... His return in judgment shall be a spectacular appearance from heaven. The word **"revealed"** (*apokalupsei*) means to be unveiled and uncovered. The day is coming when Jesus Christ shall rent the heavens and return to earth in judgment... His return in judgment will be with the angels of His power... His return in judgment shall be in flaming fire. This is a reference to the brilliance and glory and holiness of His appearance and to the fact that He is coming in judgment. His return in judgment will be in all the majesty and glory of God Himself—so brilliant that it will be as the flaming fire of God's pure holiness.

The people to be judged are separated into two classes:

- The point is this: men can know that God gives them life and that He cares and provides for them, and that God runs everything in an orderly and lawful way, giving purpose and meaning to life. Men can look at nature and see that God is great and good; therefore, God deserves to be glorified and

given thanks. But instead of seeing God and coming to know God, men have rejected Him. Instead of worshipping God...

- some worship the creation, that is, science and man—a humanistic worship.
- some worship the god of their imagination, a thought or image of what God is (a god that allows them to live as they desire).

They are the persons who are to be judged. They are the persons who do not know the living and true God, not personally—not in a personal day to day relationship.

➤ All who do not obey the gospel of our Lord Jesus Christ shall be judged. Who are these?

- Every person who has ever heard the gospel of Jesus Christ and rejected it.
- Every person who has professed the gospel of Jesus Christ but does not obey the commandments of the gospel.
- Every person who has been baptized but does not obey the commandment of the gospel.

Every person who has joined the church and holds a membership in the church but does not obey the commandments of the gospel.

(See Eph. 5:3-7; Heb. 2:2-3, 10:29-30) (POSB)

**3. 2 Ths. 1:-9-10 They will be punished with everlasting destruction and shut out from the presence of the Lord and from the majesty of his power on the day he comes to be glorified in his holy people<sup>5</sup> and to be marveled at among all those who have believed. This includes you, because you believed our testimony to you.**

(POSB) The penalty of judgment will be terrible, but it will be deserved. Why? Because those who are to be judged had the

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<sup>5</sup> This is the day prophetically referred to in most cases as The Day of the LORD. This is also suitable titled the Second Coming of Christ to earth for it is at this time that He will come back to the surface of the earth, bringing with Him his holy angels and all who have had part in the First Resurrection of the Dead.

opportunity to know God, but they chose to deny and curse Him and to walk as they desired throughout life. Note three significant facts about the penalty and punishment of judgment.

- The word “who” (**hoitines** <sup>Gr.</sup>) is used in a qualitative sense; that is, it means “*persons who are such as*” deserve this punishment; “*persons who are of such a kind as to*” deserve this punishment. The Greek word clearly shows that these persons deserve the punishment of the coming judgment.
- The phrase “shall suffer punishment” (**dikeôn tisousin** <sup>Gr.</sup>) means to pay the penalty. Matthew Henry says that “they did sin’s work, and must receive sin’s wages” (*Matthew Henry’s Commentary*, Vol.6, p.795). Sinners may get away with their sin and rejection of God while on earth, but they will be punished in the final analysis. Note another fact about the punishment. Note the Greek word for punishment (**diken**). It comes from the same root as righteous (**dikaïos**). This means that the punishment will be righteous, just—exactly what the person deserves, no more, no less. A person will be measured an exact amount of punishment that he has worked while on earth. God’s punishment will not be vindictive; it will be perfectly just, a punishment of retribution—a punishment that pays a person exactly what he deserves.
- The words “eternal destruction” (**olethron aioônion** <sup>Gr.</sup>) do not mean annihilation or ceasing to exist. They mean exactly what they say in this verse: to be separated from the face of the Lord and from the glory of His power—an eternity of woe. (**POSB**)

**THE FOLLOWING SCRIPTURES SHOW HOW WE SHOULD EXPECT TO SHARE IN SUFFERING IF WE ARE FOLLOWERS OF CHRIST.**

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<sup>Gr.</sup> Greek language

**Phil. 1:29** For it has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him,

**Rom. 5:3** Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance<sup>6</sup>;

**2Cor. 1:6** If we are distressed, it is for your comfort and salvation; if we are comforted, it is for your comfort, which produces in you patient endurance of the same sufferings we suffer.

**1Ths. 1:6** You became imitators of us and of the Lord; in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit.

**2Ths. 1:5** All this is evidence that God's judgment is right, and as a result you will be counted worthy of the kingdom of God, for which you are suffering.

**2Tim. 1:8** So do not be ashamed to testify about our Lord, or ashamed of me his prisoner. But join with me in suffering for the gospel, by the power of God,

**2Tim. 1:12** That is why I am suffering as I am. Yet I am not ashamed, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him for that day.

**Hebr. 10:32** Remember those earlier days after you had received the light, when you stood your ground in a great contest in the face of suffering.

**Hebr. 13:3** Remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering.

**James 5:10** Brothers, as an example of patience in the face of suffering, take the prophets who spoke in the name of the Lord.

**1Pet. 1:6** In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials.

**1Pet. 2:19** For it is commendable if a man bears up under the pain of unjust suffering because he is conscious of God.

**1Pet. 2:20** But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God.

**1Pet. 3:14** But even if you should suffer for what is right, you are blessed. "Do not fear what they fear ; do not be frightened."

4. 2 Ths. 1:11-12 **With this in mind, we constantly pray for you, that our God may count you worthy of his calling, and that by his power he may fulfill every good purpose of yours and every act prompted by your faith. We pray this so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.**

(POSB) ([1:11-12](#)) **Judgment:** the escape from judgment. Three things are necessary to escape judgment. Note that these two verses are a prayer of Paul for the believers.

- A person must be counted worthy by God. How can a person be counted worthy? No person has any worthiness of his own; no person is perfect. Therefore, no person has enough goodness to stand before God, for God is perfect. If a person is to be acceptable to God, he has to approach God through faith in His Son, the Lord Jesus Christ. God accepts a person as worthy only if he comes in the name of Jesus Christ—believing in and trusting Jesus Christ to save him. The person who comes to God through Jesus Christ honors Christ, and any person who honors Christ is counted worthy by God. Note: we are not worthy; we possess no righteousness of our own. But God *counts and credits* us with righteousness because we come to Him in the perfect righteousness of His Son. We honor God's Son and God honors anyone who honors His Son.
- God must complete the work of faith in us. We age, deteriorate, die, and decay. We cannot complete anything, not permanently. We can complete something for only a few short years at most, and even then we cannot complete anything perfectly. Nothing that we do is ever perfected. Therefore, if we are to be *saved from judgment and given eternal life*, God has to take our initial belief in Christ...
  - and complete the good pleasure of His goodness in us.

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<sup>6</sup> Synonym for endurance.

- and complete the work of faith in us—complete it with omnipotent power.

➤ The name of Christ must be glorified in us and we in Him. This simply means that...

- we must let Him live and move and have His being in us—every day.
- we must live and move and have our being in Him—every day.
- we must let Him be glorified in us.

This is the only way to escape judgment. A person can know that he will escape the judgment of God...

- if he has trusted Jesus Christ as his Savior and Lord.
- if he knows that God is completing the work of faith in him.
- if he is honoring the name of the Lord and letting the Lord glorify Himself in his life.

(See Ephes. 4:1; 1 John 3:23-24; Rev. 3:20). (POSB)

## END OF LESSON 42

## QUIZ QUESTIONS FOR LESSON 42

1. T or F Grace is when the Lord holds back from us what we deserve.
2. Paul's second letter began with their most pressing need:
  - A. their lack of prayer.
  - B. the persecution they were experiencing because of their faith.**
  - C. the rumors of Jesus' immediate return.
3. T or F "Counted worthy" means to count or to declare worthy.

4. T or F Living with eternity's values in view is what makes our Christian life meaningful today.
5. T or F The punishment sinners will receive will depend on what they did.
6. The only way to escape judgment is:
- A. to have done a sufficient amount of good works
  - B. to have paid tithes and offerings
  - C. to trust Jesus as Savior, know God is completing a work of faith in me, honoring God in my life

## BEGIN LESSON 43

### XXX. Chapter 2 The Second Coming of Christ 2 Thessalonians 2

A. Calm down, its not as you think 2 Thes. 2:1-2

**2 Ths. 2:1-2 Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers, 2:2 not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come.**

(POSB) guard against being shaken or troubled by the day of the Lord. The believers at Thessalonica thought the day of the Lord had begun—that great and terrible day when God's judgment is to fall upon the earth. [2 Thes. 2:2](#) explains why. Remember: the believers were suffering fierce persecution. They were suffering as much as human beings could bear; apparently some were even being martyred. [2 Thes. 2:2](#) says that some person was even claiming...

- that a spirit (some angel or some vision) had revealed to him that the day of the Lord had begun.
- that he had a special word, a special revelation from God that the day of the Lord had begun.

- that he had either received or heard about a letter from Paul that said the day of the Lord was at hand.

Combine these three claims with the suffering of savage persecution and it is easily understood why some of the believers would be *shaken and troubled*. In fact, the word "shaken" means to be tossed about, agitated, shocked; and the word "troubled" means a continued state of tension and nervousness...(POSB)

**First**, Paul wanted them to **(POSB)** ....Look to the coming of the Lord and toward our gathering together unto Him, not to the judgment that is coming. Note that this is an appeal from Paul, an urgent appeal: he beseeches his brothers in the Lord. And he beseeches them **“by the coming of our Lord Jesus Christ, and by our gathering together unto Him.”** The point is striking: the believer is to focus upon the Lord’s return and not upon the judgment of the Lord’s day. The day of the Lord is to be the judgment of unbelievers, not of believers. The believer is not appointed to receive the wrath of God; he is appointed to salvation. Therefore, he is not to fear the day of the Lord. He is to be looking to the glorious appearing of the great God and our Savior, Jesus Christ.

**Secondly** Paul says, Let nothing shake or trouble you about the day of the Lord: not a spirit, nor some so-called spiritual message, nor a writing from some so-called spiritual man. Note: the best manuscripts and the great majority of commentaries translate and understand this to be the *day of the Lord* instead of the "day of Christ." (POSB)

## **B. Events that will precede the Return of Christ 2 Thes. 2:3-12**

**2 Ths. 2:3 Don’t let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction.**



That **day of the Lord** won't come until the rebellion, a time of rebellion against God and his precepts, occurs, and the man of lawlessness will then be revealed. We speak of lawless people acting as if there are no laws, or at least none that they need to observe. This man, who is elsewhere referred to as the antichrist, will likely enforce laws of his liking but will deny and defy God's laws. In the process he will seek to establish Satan's empire on earth. The Antichrist is not Satan, but he will exist to do Satan's bidding and to draw men to worship Satan instead of the one true Living God.

**(POSB)** Before the day of the Lord—before the terrible judgment of God can come upon the earth, there will be a great apostasy, a tragic turning away from God by millions. Note a most significant point: apostasy is one of the causes for the day of the Lord. The revolt and rebellion against God will be so massive that it will necessitate the return of Christ in judgment. Man and his world will be so evil and sinful and so immoral and unjust—so much in rebellion against God—that Christ has to return and judge the world. Most of the people in the world will have gone so far that they will be beyond ever repenting. **(POSB)**

**2 Ths. 2:4 He will oppose and will exalt himself over everything that is called God or is worshipped, so that he sets himself up in God's temple, proclaiming himself to be God.**

**(POSB)** The antichrist claims to be God. Note exactly what is said

He exalts himself above all that is called God or that is worshipped.

He does not just attack authority, but he attacks all religions—  
**“all that is called God or that is worshipped.” (POSB)**

When the disciples asked Jesus about the time of the end for the Jewish people, in the context of the temple that then existed in Jerusalem, Jesus taught them as it is recorded in Matthew 24 —

<b>Matt. 24:1 Jesus left the temple and was walking away when his</b>
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disciples came up to him to call his attention to its buildings.

**2** “Do you see all these things?” he asked. “I tell you the truth, not one stone here will be left on another; every one will be thrown down.”

**3** As Jesus was sitting on the Mount of Olives, the disciples came to him privately. “Tell us,” they said, “when will this happen, and what will be the sign of your coming and of the end of the age?”

**4-7** Jesus answered: “Watch out that no one deceives you. **5** For many will come in my name, claiming, ‘I am the Christ,’ and will deceive many. **6** You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen, but the end is still to come. **7** Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places.

**8-14** All these are the beginning of birth pains. **9** “Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me. **10** At that time many will turn away from the faith and will betray and hate each other, **11** and many false prophets will appear and deceive many people. **12** Because of the increase of wickedness, the love of most will grow cold, **13** but he who stands firm to the end will be saved. **14** And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

**15-22** “So when you see standing in the holy place ‘the abomination that causes desolation,’ spoken of through the prophet Daniel —let the reader understand — **16** then let those who are in Judea flee to the mountains. **17** Let no one on the roof of his house go down to take anything out of the house. **18** Let no one in the field go back to get his cloak. **19** How dreadful it will be in those days for pregnant women and nursing mothers! **20** Pray that your flight will not take place in winter or on the Sabbath. **21** For then there will be great distress, unequaled from the beginning of the world until now —and never to be equaled again. **22** If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened.

**23-28** At that time if anyone says to you, ‘Look, here is the Christ!’ or, ‘There he is!’ do not believe it. **24** For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect —if that were possible. **25** See, I have told you ahead of time. **26**

**“So if anyone tells you, ‘There he is, out in the desert,’ do not go out; or, ‘Here he is, in the inner rooms,’ do not believe it. 27 For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man. 28 Wherever there is a carcass, there the vultures will gather.**

**29 “Immediately after the distress of those days “ ‘the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.’**

**30 “At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory.**

**31-35 And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other. 32 “Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. 33 Even so, when you see all these things, you know that it is near, right at the door. 34 I tell you the truth, this generation will certainly not pass away until all these things have happened. 35 Heaven and earth will pass away, but my words will never pass away.**

**36-39 “No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. 37 As it was in the days of Noah, so it will be at the coming of the Son of Man. 38 For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; 39 and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.**

**40-44 Two men will be in the field; one will be taken and the other left. 41 Two women will be grinding with a hand mill; one will be taken and the other left. Two women will be grinding with a hand mill; one will be taken and the other left. 42 “Therefore keep watch, because you do not know on what day your Lord will come. 43 But understand this: If the owner of the house had known at what time of night the thief was coming, he would have kept watch and would not have let his house be broken into. 44 So you also must be ready, because the Son of Man will come at an hour when you do not expect him.**

**45-51 “Who then is the faithful and wise servant, whom the master**

**has put in charge of the servants in his household to give them their food at the proper time? 46 It will be good for that servant whose master finds him doing so when he returns. 47 I tell you the truth, he will put him in charge of all his possessions. 48 But suppose that servant is wicked and says to himself, ‘My master is staying away a long time,’ 49 and he then begins to beat his fellow servants and to eat and drink with drunkards. 50 The master of that servant will come on a day when he does not expect him and at an hour he is not aware of. 51 He will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.**

Jesus’ gives us a lot of the background that Paul probably shared with the Thessalonians when he was briefly there in Thessalonica starting the church.

Verses 29 and 30 are separated here for 29 deals with the 3.5 years of the Great Tribulation (second half of the tribulation period) while verse 30 deals with the Second Coming of Christ at the Battle of Armageddon at the end of that 3.5 years to establish his rule on earth.<sup>7</sup>

Notice in verse 31 it says he gathers from the four winds and from one end of the heavens to the other. He will be gathering his people on the earth at that time, and his saints in heaven. Then Jesus establishes that no one knows about that day or hour.

In the beginning of his discourse about the Jewish temple and people he told them things that would have to happen, such as the abomination that causes desolation in the temple in Jerusalem, but now in verse 36 he says no one knows about that hour... **(RevC)** as the timing of the Lord’s return is kept in the Father, not even the angels in heaven know the time of His return. **(RevC)**

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<sup>7</sup> If you feel I am arbitrarily dividing events widely spaced in time, consider that Jesus did the same thing. See Luke 4:16-21 He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.” Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, “Today this scripture is fulfilled in your hearing.”

Versus what is written in Isaiah 61:1-3. The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD’s favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion — to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair. They will be called oaks of righteousness, a planting of the LORD for the display of his splendor.

**2 Ths. 2:5 Don't you remember that when I was with you I used to tell you these things?**

(RevC) From these words we understand that Paul's teaching while he was with them went beyond what we see in these two epistles. Here he tries to call those things to their remembrance. (RevC)

**2 Ths. 2:6 And now you know what is holding him back, so that he may be revealed at the proper time.**

Myself, and most evangelical commentators believe the presence of the Holy Spirit in the Body of Christ on earth today is what is holding Satan back from his final days attempt to acquire the earth through the antichrist. Satan is already exerting lawless, anti-God activity in people on earth — often people who lead politically and in the media and have great influence. But it is nothing compared with what the last seven years before the Second Coming of Christ will see. (RevC) Another possibility for the “restrainer” or the one who “is holding him back” might be the angel Michael.

**Daniel 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.**

Though I don't believe this passage speaks to Michael being the restrainer, it does show that he plays a role in resisting the evil one and certainly stands for the people of God. If the Holy Spirit was not the restrainer, Michael or some other un-named angel could be another possibility. We cannot say for certainty who the restrainer is, but we do know there is a force holding Satan at bay until the time comes for him to be fully released to do his worst. (RevC)

**2 Ths. 2:-7-10 For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way. 8 And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor**

**of his coming. 9 The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders, 10 and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved.**

It will be even worse than the darkness of ancient Rome, or the Dark Ages, or even today....The popular rebellion today is against Christian principles and truths from the Word of God. It is a purposeful rejection of God in favor of nature religions, Satan worship, Eastern mysticism and New Age mythologies. This is the front edge of that rebellion he speaks of.

**2 Ths. 2:11-12 For this reason God sends them a powerful delusion so that they will believe the lie and so that all will be condemned who have not believed the truth but have delighted in wickedness.**

**(POSB)** The followers of the antichrist are the deceived. There are always two factors involved in deception:

- the deceit of the deceiver.
- the willingness of the person to reject the truth and to believe a lie.

Note [2 Thes. 2:10](#) above and both factors are clearly seen. Now note what this verse says: "For this cause God shall send them strong delusion, that they should believe a lie." Does this mean that God misleads unbelievers? That God deceives people? No! Scripture shouts a thousand "nos!" A person is not deceived...

- apart from his own will.
- against his will.

A person is deceived only because he chooses to disbelieve God and His Word. What Scripture teaches is that God has set certain laws in the universe...

- laws both within man and within nature.
- laws which go into motion and take effect when man acts.

If a person does something, certain things will happen. If a person does something else, then something else will happen. Scripture teaches that unbelief is governed by these laws. For example...



- there is the law of sowing and reaping. If a person sows unbelief and deception, he shall reap unbelief and deception.

**Galatians 6:7-8 "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting"**

- there is the law of measure. If a person measures unbelief and deception, unbelief and deception shall be measured back to him. (See **Matt. 7:2; Luke 6:38**)

The point is this: it is *because people reject the truth* of the gospel that they shall suffer strong delusion and believe the lie of the antichrist. Note the words **"strong delusion"** (*energeian planēs*). The words mean a working of error. In the end time, people will work error after error, sin after sin, evil after evil. They will become stronger and stronger in their sin, harder and harder. They will become steeped in their rejection of the gospel more and more.

Leon Morris says, "It is the law of life that those who take this step [disbelieve the gospel] go further and further astray into error....Men who reject the truth are bound to end by accepting evil as true. Thereby God uses Satan as the means of punishing them" (*The Epistles of Paul to the Thessalonians*. "Tyndale New Testament Commentaries," p.134).

In the simplest of words, A.T. Robertson says, "[God] gives the wicked over to the evil which they have deliberately chosen ([Romans 1:24, 26, 28](#))" (*Word Pictures in the New Testament, Vol.4, p.53*). (See [Matthew 6:23, 15:14; 2 Cor. 3:14, cp. 2 Cor. 4:4; Ephes. 4:18; 1 John 2:11; Jeremiah 9:5, 17:9; Micah 6:12](#)). (POSB)

**(RevC)** It is vital to understand that there are some decisions in life that are what we call "Kairos" moment decisions. A point in time when we make a decision that will change the course of our lives for eternity. It is vital in those times to know our decision is founded on the truth of Jesus Christ. As when it comes to this type of decisions there is no middle or neutral ground. Either we are followers of truth or we set ourselves up to accept the deception as being the truth which may well determine where we spend eternity. (RevC)

### C. Affectionate appeal to believers 2 Thes. 2:13-15

The next five verses provide a concise summary of the theology of the New Testament, Gary Demarest pointed out, as God views it as it progressed from God's eternal election to provide the means for human beings to be restored to a relationship with God and on to our glorification in Christ.

**2 Ths. 2:13 But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth.**

These are not just empty words. Paul is stating that from the very beginning, those three weeks when Paul had been with them and since, God clearly saved them through the sanctifying work of the Spirit and through their own belief in the truth of the gospel. That is how we are all saved — a saving plan on God's part that chooses those who are saved through the sanctifying work of the Spirit — and the choice by those of us who believed in the truth that there is a God in heaven and that God came in human flesh and healed our separation from Himself by dying for our sins.

This opening of the closing address to the believers themselves in Thessalonica is again words of encouragement and appreciation.

**2 Ths. 2:14 He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ.**

No one is saved totally apart from other's efforts. We probably don't know how many people have influenced our being Christians today. I have had experiences from time to time of seeing some one in traffic, on the street, in a crowded room and similar unlikely situation and been prompted to pray sincerely and intercedingly for them. There is no way that they would know God prompted me to pray for them. So the links and chains from Christians to the unsaved will go beyond those who actually testify to another or share the gospel with them. Yet those means are the final link. It was sharing



the gospel with them through Paul and his friends that made the turning point in these reader's lives.

## END OF LESSON 43

### QUIZ QUESTIONS FOR LESSON 43

1. **T or F** The believer is to focus on the Lord's return and not upon the judgment of the Lord's day.
2. The day of the Lord is to be the judgment of \_\_\_\_\_.
  - A. Men
  - B. believers.
  - C. unbelievers.**
3. **T or F** The day of the Lord won't come until the rebellion against God and His precepts occurs and the man of lawlessness will then be revealed.
4. **T or F** Antichrist refers to the last great world dictator whom Paul designated as "that man of sin," "the son of perdition," and "that lawless one."
5. The antichrist claims to be
  - A. omnipresent.
  - B. God.**
  - C. really nice.
6. **T or F** There is no neutral ground: either we believe the truth or we believe a lie.

## BEGIN LESSON 44

### D. Comforting benediction      2 Thes. 2:15-17

The letter could very well have ended here. But there is a postscript.

**2 Ths. 2:15-17    So then, brothers, stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter. 16 May our Lord Jesus Christ himself and God our Father, who loved us and by his grace gave us eternal encouragement and good hope, 17 encourage your hearts and strengthen you in every good deed and word.**

Paul urges them to hold fast the traditions they were taught by word (in person) or by Paul's epistle(s)...He prays that the grace shown to us by God our Father and the Lord Jesus Christ will encourage their hearts and strengthen them in every good deed they do and every word they say. As we often hear today, if God so loved us he went to those extremes to save us, how can we doubt that he loves us enough to provide everything we need? Probably not everything we desire, but everything we need!

Having given a benediction which we usually expect at the end of a message or service, Paul realizes he has more to say. He gives us a concise summary of the theology of the New Testament, from God's eternal election of how people can and will be saved, to the glorification of Christ for the costly, painful part He played in bringing the election to us....

## XXXI.      Chapter 3      2 Thessalonians 3

### A. Paul's confidence in the church      2 Thes. 3:1-5

**2 Thess. 3:1-5    Finally, brothers, pray for us that the message of the Lord may spread rapidly and be honored, just as it was with you. 2 And pray that we may be delivered from wicked and evil men, for not everyone has faith. 3 But the Lord is faithful, and he will strengthen and protect you**

**from the evil one. 4 We have confidence in the Lord that you are doing and will continue to do the things we command. 5 May the Lord direct your hearts into God's love and Christ's perseverance.**

**(POSB)** The believers at Thessalonica were suffering severe persecution and all kinds of trouble. This was one of the reasons Paul was writing to the church: to comfort and encourage them to continue on for Christ. But remember: Paul was in Corinth and he too was suffering all kinds of trouble, including persecution.

**Vs. 1 & 2:** Paul's focus was not selfish, not upon himself—not at all. His whole focus was upon the spread and success of the gospel. He wanted prayer for two things.

1. There was the need for the Word to have *free course and to be glorified*... **"Free course"** means to run. It is a picture of an Olympian athlete running in a race, the picture of the Word of God spreading all over...
2. There was the need for believers to be delivered from unreasonable and wicked men...Believers, ministers and laymen alike, need to be delivered from such unreasonable and wicked persons. When people lack reason and morality, goodness and honesty, conscience and decency, they are dangerous. They can hinder both the messenger and the message of the gospel. Therefore, believers need to be constantly praying for God to deliver His people from unreasonable and wicked persons.

**Vs. 3** The point is this: The Lord is faithful, even if we fail to help one another. God will strengthen and guard us against Satan and his evil followers. In fact, the Lord will strengthen and guard us against all evil no matter what it is. Even if the evil seems to be conquering us, it will not—not in the final analysis.

**Vs. 4** The Lord will motivate the believer to keep His commandments. The Lord actually works within and energizes the believer to will and do God's pleasure, that is, to keep His commandments. When we *sense a stirring*, some energy being aroused within our hearts to do good, that is the Spirit of God working within us. The Lord will never leave the believer, not completely; so

long as the believer is on earth, the Lord will continue to work within him, to stir and energize him to keep God's commandments. This is the reason Paul had confidence in the Thessalonian believers, that they would keep the commandments of the Word that had been taught them.

**Vs. 5** The Lord directs the believer's heart into the love of God. This means both God's love for us and our love for God. The word **"direct"** (*kateuthunai*) means to make straight or to be straight. It means to remove obstacles out of the way or to open up. The Lord Jesus Christ takes the genuine believer and opens up his heart; He straightens, directs, and focuses the believer's heart upon the love of God... (POSB)

#### **B. Addressing those who were idle**

#### **2 Ths. 3:6**

This chapter opens with a request for their prayers for his team, and an expression of the faithfulness of God. It appears that some of the Thessalonians had quit their jobs believing the Lord was coming any minute. Paul had dealt with it indirectly in 1 Thess. 4:11-12; 5:14. But things seem to have gotten worse since his last letter, rather than better, so he tackles it head on:

**2 Ths. 3:6 In the name of the Lord Jesus Christ, we command you, brothers, to keep away from every brother who is idle and does not live according to the teaching you received from us.**

Strong commanding language. **"In the name of the LORD Jesus Christ!"** Here Paul uses the full name of our Lord that covers his human right to reign over us because he came as the incarnate God in a human body (Jesus) who is actually the eternal Christ, mediator, intercessor, and the Anointed One.

His command is stern and strict also. **"Keep away from every brother who is idle and does not live according to teaching of his first letter to them."** Not keeping away from vile sinners outside, but brothers, members of the family of God. This separation serves a two fold purpose: to keep others from being contaminated by their distortion of true prophecy and their perceived lack of responsibility and contribution to their welfare of others. And secondly, to wake up those who are behaving that way by saying to them their behavior is denying spiritual authority and living contrary to the revealed truth. It is an

embarrassment to the Body of Christ to have their behavior observed by those outside the Body. They must get into the program and contribute! Be a positive factor! Later in this chapter he speaks again with strong words meant to sternly but compassionately bring people to the reality of the consequences of such behavior.

**2Ths. 3:14-15 If anyone does not obey our instruction in this letter, take special note of him. Do not associate with him, in order that he may feel ashamed. Yet do not regard him as an enemy, but warn him as a brother.**

Paul's major reason for the harsh treatment is to restore them by shaming them to face their actions and the impact those actions are having. He very wisely does not stop there. The believers could have been overly harsh and too slow in welcoming them back. So he says **"Don't regard them as an enemy."** They are misguided, maybe immature. We all are mistaken in some ways and may need to be warned as a brother, but not ostracized as an enemy!

### C. The Apostle's example 3:7-10

**2Ths. 3:7-10 For you yourselves know how you ought to follow our example. We were not idle when we were with you, 8 nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, laboring and toiling so that we would not be a burden to any of you. 9 We did this, not because we do not have the right to such help, but in order to make ourselves a model for you to follow. 10 For even when we were with you, we gave you this rule: "If a man will not work, he shall not eat."**

**(POSB)** Paul worked *day and night* so that he would not owe any man anything (2 Thes. 3:7-8). As a minister of the gospel, he had the right to be supported by believers so that he could be free to minister more. But he refused to exercise that right. Why? So that he could set a dynamic example of a diligent worker for the believers (2 Thes. 3:9). Note: Paul says "follow us"—follow our example in being a diligent worker....

The idle worker must work or lose his right to eat (2 Thes. 3:10). This fact is stated as clearly as it can be: “if any [will] not work, neither should he eat.” Note that this is a command, a command that Paul had preached when he was with the church. Note this fact as well: the commandment deals with those who choose to be idle and refuse to work. It is not dealing with those who are honestly unable to work due to disability or being unable to find employment. If a person is able to work, he is to work. If he refuses, he is not to be fed; he is not to be allowed to sponge off the church, community, or society. There is no excuse for a person not working if he is able to work—not in the sight of God. **(POSB)**

#### **D. Concluding admonitions      2 Thes. 3:11-15**

Idle hands are the devil's workshop. True then. True now.

**2 Ths. 3:11-15 We hear that some among you are idle. They are not busy; they are busybodies. 3:12 Such people we command and urge in the Lord Jesus Christ to settle down and earn the bread they eat. 3:13 And as for you, brothers, never tire of doing what is right. 3:14 If anyone does not obey our instruction in this letter, take special note of him. Do not associate with him, in order that he may feel ashamed. 3:15 Yet do not regard him as an enemy, but warn him as a brother.**

**(POSB)** The point is this: an idle person has an idle mind. His mind is not set upon positive thoughts, but negative and evil thoughts. An idle mind is the devil's playground. This is the reason why so many idle persons—regardless of their age—get into trouble. The trouble can range all the way from becoming a busybody to murder.

The present passage is dealing with Christians and the trouble caused by being a busybody. Too many believers are busybodies, that is, poking themselves into other people's affairs, tattling, gossiping, and spreading all kinds of talk and

rumors. They just go about speaking all kinds of things that they should not. Why? Because they do not stay busy for the Lord by helping and ministering to the needs of those within the community...

Note how we are to go about earning our living: *in quietness*. This is in contrast to being a busybody. We are to work with a quiet spirit and mind our own business; we are not to poke ourselves in other people's business. We are to be quiet and efficient workers, not inefficient busybodies who are always walking about gabbing about other people and their affairs.

Note one other point: do not be weary in well-doing. Do not let the idlers discourage you, but stick to your job: be diligent and persevere. Do not slack off no matter what others do. Be a dynamic example for the Lord.

The importance of the discipline is seen in the exactness of the words of Paul. Paul says, "Note that man"; that is, mark him out and disapprove of his behavior. Let him know that his refusal to work is not acceptable. Do not condone and indulge his idleness. Withdraw and have no fellowship with him. Also warn him: warning is essential. He must be admonished. Warning and letting him experience shame are his only hope of changing. Being warned and feeling shame might stir him to repent, to get up and get to work. **(POSB)**

#### **E. Benediction and salutation 3:16-18**

**2 Ths. 3:16-18 Now the Lord of peace himself give you peace always by all means. The Lord be with you all. 3:17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write. 3:18 The grace of our Lord Jesus Christ be with you all. Amen.**

**(POSB)** The believer has three great possessions in Christ. Note: this is a prayer of Paul for all the believers of the church.

1. The believer receives peace from “the Lord of peace Himself.” Note the phrase **“always by all means.”** The believer receives peace “at all times and in all ways—under all circumstances and conditions, whatever comes.”

2. The believer receives fellowship, a very special and personal fellowship. The church was dear to Paul. He sensed ever so deeply a close tie, a spiritual fellowship that bound his heart to the believers. Thus, he became concerned and was aroused to write and deal with the problems that had infiltrated the church. He wrote because of the special bond of fellowship between him and the church.

Note: it was Paul’s practice to dictate his letters to a secretary and then to sign them. This is what he means by the statement, **“the salutation of Paul with mine own hand, which is the token in every epistle: so I wrote”** (2 Thes. 3:17).

3. The believer receives grace—the undeserved favor and strength of Jesus Christ (**POSB**)

## END OF LESSON 44

## QUIZ QUESTIONS FOR LESSON 44

1. T or F Paul prays that Jesus Christ will encourage their hearts and strengthen them in every good deed they do or say.
2. T or F There is always opposition to the Word and work of God.
3. T or F Paul’s prayer was that the Word of God would have “free course”, that it spread all over.
4. T or F Paul was stern as he told them to stay real close to those who are idle and not living according to the teaching of his first letter.



5. T or F We all make mistakes and Paul encourages us to warn them as a brother.
6. T or F In the sight of God, there is not excuse for a person not working if he is able to work.
7. The believer has three great possessions in Christ: peace, fellowship, and \_\_\_\_\_.
- A. grace.
  - B. mercy.
  - C. forgiveness.

**LESSON 45 IS THE FINAL EXAM.**

## **XXXI. Bibliography**

- A. *THE COMMUNICATOR'S COMMENTARY SERIES*, Volume 9, 1, 2 *Thessalonians*, 1, 2 *Timothy*, *Titus*. Copyright © 1984 by Word, Inc. The General Editor of the series is Lloyd J. Ogilvie
- B. I referred a time or two to *THE INTERNATIONAL INDUCTIVE STUDY BIBLE, IISB*, New American Standard Bible from Harvest House, © 1992, 1993 Precept Ministries.
- C. My Bibles of choice and greatest usage are *The NIV Study Bible 10<sup>th</sup> Anniversary Edition*, Kenneth Barker, General Editor; Donald Burdick, John Stek, Walter Wessel, Ronald Youngblood Associate Editors. Published by Zondervan Publishing House. And historically of greatest impact has been *the Thompson Chain Reference Bible, NIV edition*, published by Kirkbride Publishers.
- D. The scripture quotations are inserted from MacBible software for the Macintosh, published by Zondervan. It provides me not only the NIV but KJV, NAB, NASB;, NRSV, IXX, Greek UBS4th, Hebrew BHS and footnotes for the NIV which were never utilized in this document. Only the NIV and an occasional KJV quote was used.

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