

Workbook On 1st & 2nd Timothy



The inscriptions on these monuments are from the second century A.D., and mention the cities of Lystra, Derbe and Iconium. They are now located at the Archaeological Museum in Konya, Turkey.

“Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. He was well spoken of by the brethren who were at Lystra and Iconium” (Acts 16:1-2)

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The Scripture text used in this workbook is The New King James Version. © 1979, 1980, 1982 Thomas Nelson, Inc.

Introduction

"Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. He was well spoken of by the brethren who were at Lystra and Iconium. Paul wanted to have him go on with him. And he took him and circumcised him because of the Jews who were in that region, for they all knew that his father was Greek. And as they went through the cities, they delivered to them the decrees to keep, which were determined by the apostles and elders at Jerusalem. So the churches were strengthened in the faith, and increased in number daily." (Acts 16:1-5)

The books of 1st and 2nd Timothy and Titus are usually referred to by the denominational world as the "pastoral epistles." They use this title because they do not understand the work of a "pastor." I might prefer the phrase "evangelistic epistles," for these three books discuss the work of an evangelist in great detail.

I have often suggested that every elder, deacon and preacher read these books at least once a month. A constant reading of these epistles would give them the courage and determination to "fight the good fight."

It is very common to find Christians who do not understand the work of an evangelist, elder or deacon. This lack of knowledge is the result of a lack of study. Just as we use the book of Acts to find examples of conversion, we must use these three books as a pattern for elders and preachers.

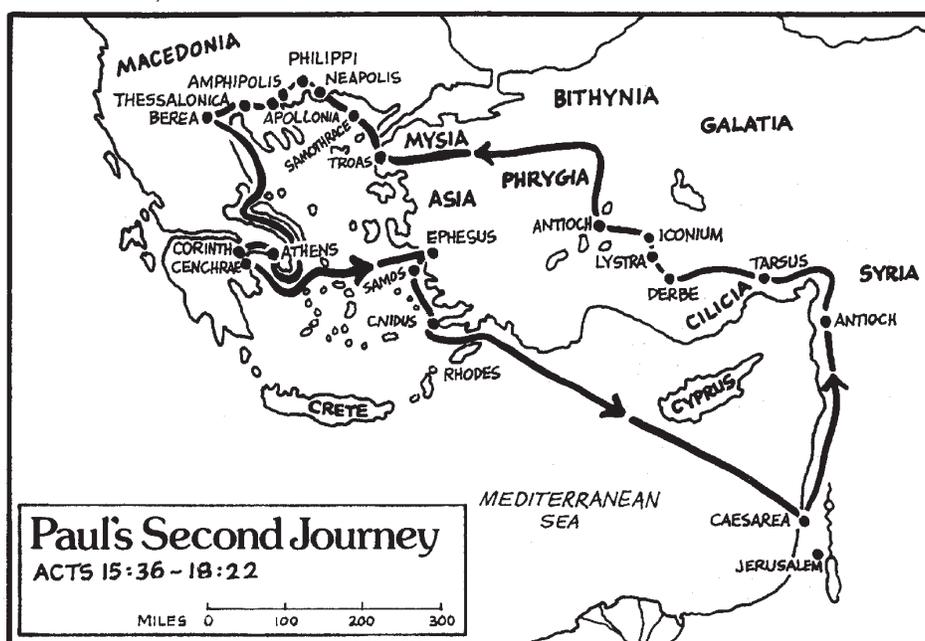
Timothy's Biography

"Timothy himself is an interesting study. Born in Lystra of a Greek father and of a Jewish mother, he was brought up in the Jewish faith and was taught the Scriptures from childhood. Paul made him an understudy in his second journey (Acts 16:1-3), and Timothy remained with him ever after. He shared in the evangelization of Macedonia and Achaia and aided Paul during the three years of preaching at Ephesus, where he became thoroughly acquainted with the city and with the needs of the local church. He was one of the delegates appointed to Jerusalem (20:4) and probably went with Paul all the way back to that city. He was with Paul in Rome during the first imprisonment, for his name appears in the

headings of Colossians (1:1) and of Philemon (1). After the release he traveled with Paul and evidently was left at Ephesus to straighten out the tangle that had developed there, while Paul went on to visit the churches in Macedonia. At the end of Paul's life he joined him at Rome (II Tim. 4:11, 21), and himself suffered imprisonment (Heb. 13:23), from which he was later released." (Merrill C. Tenney, *New Testament Survey*, p. 334).

Time and Place

"After Paul was acquitted by the Emperor and released from his first Roman imprisonment (A.D. 61), he resumed his missionary activities, accompanied by Timothy, Titus, Luke, and possibly some others. Contrary to his earlier thinking, he was able to return to Ephesus; there he left Timothy in charge while he moved on to Macedonia (I Tim. 1:3; cf. Acts 20:25, 37-38). Paul expected to rejoin Timothy at Ephesus, but he was not sure about the time of his arrival (3:14; 4:13). Thinking that he might be delayed longer than he had expected, Paul thus wrote to Timothy to encourage and to instruct him in his many tasks: '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' (3:15). The book therefore was written from Macedonia about A.D. 62, although some have suggested either A.D. 63 or 64." (Robert G. Gromacki, *New Testament Survey*, p. 295).



1 Timothy 1:1–11



1 Paul, an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ, our hope, 2 To Timothy, a true son in the faith: Grace, mercy, and peace from God our Father and Jesus Christ our Lord. 3 As I urged you when I went into Macedonia—remain in Ephesus that you may charge some that they teach no other doctrine, 4 nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith. 5 Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith, 6 from which some, having strayed, have turned aside to idle talk, 7 desiring to be teachers of the law, understanding neither what they say nor the things which they affirm. 8 But we know that the law is good if one uses it lawfully, 9 knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine, 11 according to the glorious gospel of the blessed God which was committed to my trust.



Sound Doctrine

1. What are the qualifications of an apostle?
2. List the passages where Paul defend his apostleship?
3. How was the gospel committed to Paul's trust?
4. How would one give heed to "endless genealogies"?
5. Who was the law made for?
6. In what way was Timothy Paul's "son in the faith"?
7. In 1 Timothy 1:10 Paul uses the phrase "sound doctrine." Can you find where he used the following phrases? (A concordance will help)
 - a. "doctrines of devils"
 - b. "good doctrine"
 - c. "my doctrine"
 - d. "profitable for doctrine"
 - e. "adorn the doctrine"
8. There are at least three other New Testament passages which give a catalog of various sins. Where are they?

1 Timothy 1:12–20



12 And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry, 13 although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief. 14 And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus. 15 This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. 16 However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life. 17 Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. **Amen.** 18 This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare, 19 having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, 20 of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.



See Acts 9:1–22

Paul's Former Conduct

1. Why did the Lord extend mercy to Paul?
2. In verse 15 we find the first of four “faithful sayings” in 1st and 2nd Timothy and Titus, can you find the other three?
3. In what way is Paul a pattern for us?
4. What charge did Paul give to Timothy?
5. What are the “prophecies” referred to in verse 18?
6. How were Hymenaeus and Alexander “delivered unto Satan”?
7. In what other New Testament letter do we read of someone being delivered to Satan?
8. Why did Paul consider himself the chief of sinners?
9. How could one make “shipwreck” of the faith?

1 Timothy 2:1–15



1 Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, 2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. 3 For this is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth.

5 For there is one God and one Mediator between God and men, the Man Christ Jesus, 6 who gave Himself a ransom for all, to be testified in due time, 7 for which I was appointed a preacher and an apostle—I am speaking the truth in Christ and not lying—a teacher of the Gentiles in faith and truth.

8 I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting; 9 in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, 10 but, which is proper for women professing godliness, with good works. 11 Let a woman learn in silence with all submission. 12 And I do not permit a woman to teach or to have authority over a man, but to be in silence. 13 For Adam was formed first, then Eve. 14 And Adam was not deceived, but the woman being deceived, fell into transgression. 15 Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.



Prayer And Supplication

1. What elements should be included in our prayers? (cf. Matt. 6:5–15)
2. What should we pray for?
3. What is the purpose of a mediator?
4. In what way was Christ our ransom?
5. Explain the command of “lifting up holy hands.”
6. How can a woman determine what is “modest apparel”?
7. Is it sinful for a woman to wear pearls or costly clothing?
8. In what Scriptural ways may a woman teach?
9. How is a woman “saved in childbearing”?

1 Timothy 3:1–13



1 This is a faithful saying: If a man desires the position of a bishop, he desires a good work. 2 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; 3 not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; 4 one who rules his own house well, having his children in submission with all reverence 5 (for if a man does not know how to rule his own house, how will he take care of the church of God?); 6 not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. 7 Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil. 8 Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, 9 holding the mystery of the faith with a pure conscience. 10 But let these also first be tested; then let them serve as deacons, being found blameless. 11 Likewise their wives must be reverent, not slanderers, temperate, faithful in all things. 12 Let deacons be the husbands of one wife, ruling their children and their own houses well. 13 For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesus.



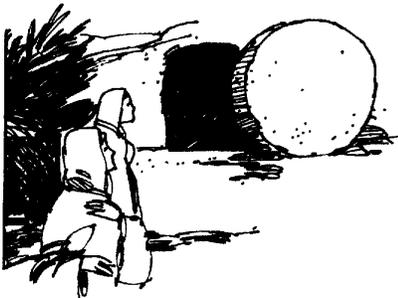
Elders And Deacons

1. There are several terms used to describe elders. What are these other terms, and where are they located in the New Testament?
2. How can you tell if a man has the following qualities?
 - a. “hospitable”
 - b. “not greedy for money”
 - c. “not a novice”
 - d. “rules well his own house ”
 - e. “children in subjection”
 - f. “a good testimony among those who are outside”
 - g. “able to teach”
3. What qualifications, if any, do you believe are often overlooked or minimized?
4. What is meant by the phrase “holding the mystery of the faith with a pure conscience”?
5. How are elders and deacons to “first be tested”?
6. Compare the list of qualifications in 1 Timothy 3:1–7 with the list in Titus 1:5–9. Compile a complete list of these qualifications.

1 Timothy 3:14–4:5



14 These things I write to you, though I hope to come to you shortly; 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. 16 And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory. 4:1 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, 2 speaking lies in hypocrisy, having their own conscience seared with a hot iron, 3 forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. 4 For every creature of God is good, and nothing is to be refused if it is received with thanksgiving; 5 for it is sanctified by the word of God and prayer.



A Great Mystery And Apostasy

1. What did Paul have reference to in 1 Timothy 3:15 when he spoke of how you should “conduct yourself in the house of God”?
2. In what way is the church the “pillar and ground of the truth”?
3. Verse 16 mentions six events in the life of Christ—find where these events are recorded.
 - a. “Manifested in the flesh”
 - b. “Justified in the Spirit”
 - c. “Seen of angels”
 - d. “Preached unto the Gentiles”
 - e. “Believed on in the world”
 - f. “Received up into glory”
4. Name the two “doctrines of demons” mentioned in chapter four.
5. What religious groups practice these demonic doctrines today?
6. How are “unclean” foods made clean (cf. Romans 14:1–9)?
7. Are there any foods a Christian may not eat today?



6 If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed. 7 But reject profane and old wives' fables, and exercise yourself toward godliness. 8 For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come. 9 This is a faithful saying and worthy of all acceptance. 10 For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe. 11 These things command and teach. 12 Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity. 13 Till I come, give attention to reading, to exhortation, to doctrine. 14 Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. 15 Meditate on these things; give yourself entirely to them, that your progress may be evident to all. 16 Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you. 5:1 Do not rebuke an older man, but exhort him as a father, younger men as brothers, 2 older women as mothers, younger as sisters, with all purity.

A Faithful Minister

1. Give an example of an "old wives' fable."
2. How does one "exercise" himself to godliness?
3. How is God the "Savior of all men, *especially* of those who believe"?
4. What was the reason for warning Timothy to "let no one despise your youth"?
5. In what six ways was Timothy to be an example?
6. What is the "gift" mentioned in 1 Timothy 4:14?
7. How did Timothy receive this gift?
8. What was Timothy to give himself "entirely to"?
9. How would one take heed" to the doctrine?
10. How would taking "heed" to the doctrine save others?
11. How was Timothy to regard older men? Younger men? Older women? Younger women?

1 Timothy 5:3–16



3 Honor widows who are really widows. 4 But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God. 5 Now she who is really a widow, and left alone, trusts in God and continues in supplications and prayers night and day. 6 But she who lives in pleasure is dead while she lives. 7 And these things command, that they may be blameless. 8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever. 9 Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man, 10 well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work. 11 But refuse the younger widows; for when they have begun to grow wanton against Christ, they desire to marry, 12 having condemnation because they have cast off their first faith. 13 And besides they learn to be idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not. 14 Therefore I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully. 15 For some have already turned aside after Satan. 16 If any believing man or woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows.

Honoring Worthy Widows

1. Who has the *first* responsibility to care for widows in need?
2. How does one provide for his own?
3. How old must a widow be before she can be taken into the regular care of the church?
4. What kind of woman must the widow be before the church is charged with her care?
5. What advice did Paul give to younger widows?
6. What were the younger widows to avoid?
7. Compare the phrase “the wife of one man” (1 Timothy 5:9) with the qualifications for an elder in Titus 1:6, “the husband of one wife.”

1 Timothy 5:17–25



17 Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine. 18 For the Scripture says, “You shall not muzzle an ox while it treads out the grain,” and, “The laborer is worthy of his wages.” 19 Do not receive an accusation against an elder except from two or three witnesses. 20 Those who are sinning rebuke in the presence of all, that the rest also may fear. 21 I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality. 22 Do not lay hands on anyone hastily, nor share in other people’s sins; keep yourself pure. 23 No longer drink only water, but use a little wine for your stomach’s sake and your frequent infirmities. 24 Some men’s sins are clearly evident, preceding them to judgment, but those of some men follow later. 25 Likewise, the good works of some are clearly evident, and those that are otherwise cannot be hidden.

Honor To Godly Elders

1. How does an elder “rule well”?
2. What is the “double honor” mentioned in verse 17?
3. What does verse 18 refer to? Where are these words quoted from?
4. How was Timothy to receive an accusation against an elder?
5. What was Timothy to do with a “sinning” elder?
6. How is it possible to share in the sins of others? Give a few examples.
7. What was Timothy to do about his illness?
8. How do some sins precede men to the judgement?



1 Timothy 6:1–10



1 Let as many bondservants as are under the yoke count their own masters worthy of all honor, so that the name of God and His doctrine may not be blasphemed. 2 And those who have believing masters, let them not despise them because they are brethren, but rather serve them because those who are benefited are believers and beloved. Teach and exhort these things. 3 If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, 4 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, 5 useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself. 6 Now godliness with contentment is great gain. 7 For we brought nothing into this world, and it is certain we can carry nothing out. 8 And having food and clothing, with these we shall be content. 9 But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. 10 For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.



Beware Of Greed

1. What is the obligation of a bondservant?
2. What are the characteristics of those who will not consent to “wholesome words”?
3. How was Timothy to treat these false teachers?
4. What is “godliness with contentment”? How is it possible?
5. What did we bring into this world?
6. What will we leave this world with?
7. What kind of temptations and snares will those who desire to be rich fall into? (cf. Proverbs 30:7–9)
8. What is the “love of money”?
9. How will a man “pierce” himself with many sorrows?



11 But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness.
12 Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.
13 I urge you in the sight of God who gives life to all things, and before Christ Jesus who witnessed the good confession before Pontius Pilate, 14 that you keep this commandment without spot, blameless until our Lord Jesus Christ's appearing, 15 which He will manifest in His own time, He who is the blessed and only Potentate, the King of kings and Lord of lords, 16 who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen. 17 Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. 18 Let them do good, that they be rich in good works, ready to give, willing to share, 19 storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.
20 O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge—21 by professing it some have strayed concerning the faith. Grace be with you. **Amen.**

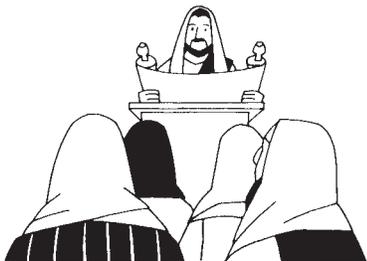
The Good Confession

1. What six things was Timothy to pursue?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
2. How can we “lay hold on eternal life”?
3. How did Christ witness a “good confession” before Pilate?
4. How can one establish a “good confession”?
5. What does God “dwell” in?
6. What was Timothy commanded to tell the rich?
7. What was committed to Timothy’s trust?
8. What was Timothy to avoid?

2 Timothy 1:1–7



1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, 2 To Timothy, a beloved son: Grace, mercy, and peace from God the Father and Christ Jesus our Lord. 3 I thank God, whom I serve with a pure conscience, as my forefathers did, as without ceasing I remember you in my prayers night and day, 4 greatly desiring to see you, being mindful of your tears, that I may be filled with joy, 5 when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also. 6 Therefore I remind you to stir up the gift of God which is in you through the laying on of my hands. 7 For God has not given us a spirit of fear, but of power and of love and of a sound mind.



Timothy's Early Life

1. According to these verse, where is "life" located? (cf. Eph. 1:3).
2. In what way was Timothy "a beloved son" to Paul?
3. Paul said he served God with a "pure conscience." Did this mean God had always accepted Paul's service?
4. How did Timothy receive his faith?
5. How did Timothy receive the "gift of God"? (cf. Acts 8:18).
6. What type of "spirit" has God given us?
 - a.
 - b.
 - c.

2 Timothy 1:8–18



8 Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God, 9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began, 10 but has now been revealed by the appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel, 11 to which I was appointed a preacher, an apostle, and a teacher of the Gentiles. 12 For this reason 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 what I have committed to Him until that Day. 13 Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. 14 That good thing which was committed to you, keep by the Holy Spirit who dwells in us. 15 This you know, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes. 16 The Lord grant mercy to the household of Onesiphorus, for he often refreshed me, and was not ashamed of my chain; 17 but when he arrived in Rome, he sought me out very zealously and found me. 18 The Lord grant to him that he may find mercy from the Lord in that Day—and you know very well how many ways he ministered to me at Ephesus.

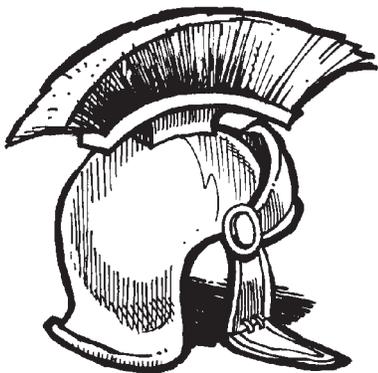
Not Ashamed Of The Gospel

1. How could Timothy share in Paul's sufferings?
2. How has God "called us"? (cf. 2 Thes. 2:14).
3. What did God establish in Christ "before the world began"?
4. How did Christ bring "life and immortality to light"?
5. What three works was Paul appointed to?
6. What had Paul "committed" to Christ "until that Day"?
7. What is the "pattern of sound words"?
8. How does the Holy Spirit "dwell" in us?
9. How had some in Asia treated Paul?
10. Onesiphorus had often "refreshed" Paul. Find the two other verses where Paul was "refreshed."

2 Timothy 2:1–13



1 You therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also. 3 You therefore must endure hardship as a good soldier of Jesus Christ. 4 No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier. 5 And also if anyone competes in athletics, he is not crowned unless he competes according to the rules. 6 The hard-working farmer must be first to partake of the crops. 7 Consider what I say, and may the Lord give you understanding in all things. 8 Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel, 9 for which I suffer trouble as an evildoer, even to the point of chains; but the word of God is not chained. 10 Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory. 11 This is a faithful saying: For if we died with Him, We shall also live with Him. 12 If we endure, We shall also reign with Him. If we deny Him, He also will deny us. 13 If we are faithless, He remains faithful; He cannot deny Himself.



A Good Soldier Of Christ

1. What was Timothy to “commit” to faithful men?
2. What three occupations did Paul compare Timothy’s work to?
 - a.
 - b.
 - c.
3. How could a soldier “entangle himself with the affairs of this life”?
4. How did Paul “suffer trouble as an evil doer”?
5. Why did Paul “endure all things”?
6. How do we die with Christ?
7. How will we “reign with Christ”? What other verse speaks of this idea?
8. When will Christ “deny” some people? What other verse speaks of this?

2 Timothy 2:14–26



14 Remind them of these things, charging them before the Lord not to strive about words to no profit, to the ruin of the hearers.

15 Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.

16 But shun profane and idle babblings, for they will increase to more ungodliness. 17 And their message will spread like cancer.

Hymenaeus and Philetus are of this sort, 18 who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some. 19 Nevertheless the solid foundation of God stands, having this seal: “The Lord knows those

who are His, ”and, “Let everyone who names the name of Christ depart from iniquity.” 20 But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor.

But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor.

21 There-fore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work. 22 Flee

also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart. 23 But avoid foolish and ignorant disputes, knowing that they generate strife.

24 And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, 25 in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, 26 and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will.

Useful For The Master

1. What was Timothy to remind the brethren of?
2. What would make Timothy a “worker who does not need to be ashamed”?
3. What were Hymenaeus and Philetus guilty of?
4. In what other passage do we read of the sin of Hymenaeus?
5. How were Hymenaeus and Philetus able to “overthrow the faith of some”?
6. What four things was Timothy to pursue?
 - a.
 - b.
 - c.
 - d.
7. What was Timothy to avoid?
8. How are we to correct “those who are in opposition”?

2 Timothy 3:1–9



1 But know this, that in the last days perilous times will come:
2 For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, 4 traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, 5 having a form of godliness but denying its power. And from such people turn away! 6 For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, 7 always learning and never able to come to the knowledge of the truth. 8 Now as Jannes and Jambres resisted Moses, so do these also resist the truth: men of corrupt minds, disapproved concerning the faith; 9 but they will progress no further, for their folly will be manifest to all, as theirs also was.



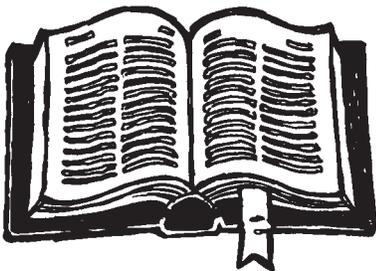
Men Of Corrupt Minds

1. When are the “last days” spoken of in 2 Timothy 3:1?
2. In 2 Timothy 3:2–4 Paul mentions many of the sins worldly men are often guilty of. Which of these sins are often minimized?
3. What sins would be involved in the phrase “without natural affection”?
4. How could one have a “form of godliness but denying its power”?
5. Who are the “gullible women” mentioned in 2 Timothy 3:6?
6. How could one be “always learning, and never able to come to the knowledge of the truth”?
7. Who were Jannes and Jambres, and how did they resist Moses?
8. How will ungodly men have their folly made “manifest to all”?

2 Timothy 3:10–17



10 But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance, 11 persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra—what persecutions I endured. And out of them all the Lord delivered me. 12 Yes, and all who desire to live godly in Christ Jesus will suffer persecution. 13 But evil men and impostors will grow worse and worse, deceiving and being deceived. 14 But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them, 15 and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus. 16 All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work.



Given By Inspiration

1. What nine things in Paul's life did Timothy know about?
 - a.
 - b.
 - c.
 - d.
 - e.
 - f.
 - g.
 - h.
 - i.
2. Where do we have a full report of Paul's work at Antioch, Iconium and Lystra?
3. What will all who "live godly in Christ Jesus" receive?
4. What are the "Holy Scriptures" mentioned in 2 Timothy 3:15, and how could they make Timothy "wise for salvation"?
5. What four things is God's word profitable for?
 - a.
 - b.
 - c.
 - d.
6. Who is the "man of God," and how is he made perfect?

2 Timothy 4:1–8



1 I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: 2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. 3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; 4 and they will turn their ears away from the truth, and be turned aside to fables. 5 But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry. 6 For I am already being poured out as a drink offering, and the time of my departure is at hand. 7 I have fought the good fight, I have finished the race, I have kept the faith. 8 Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.



Preach The Word!

1. What motivation did Timothy have to “preach the word”?
2. What does it mean to preach with “all longsuffering and teaching”?
3. What will men seek for when they leave sound doctrine?
4. What is “the work of an evangelist”?
5. How could Timothy “fulfill” his ministry?
6. What did Paul look forward to at the end of his life?
7. What is the “Day” mentioned in verse 8?
8. What do you have to do to receive the same reward as Paul?

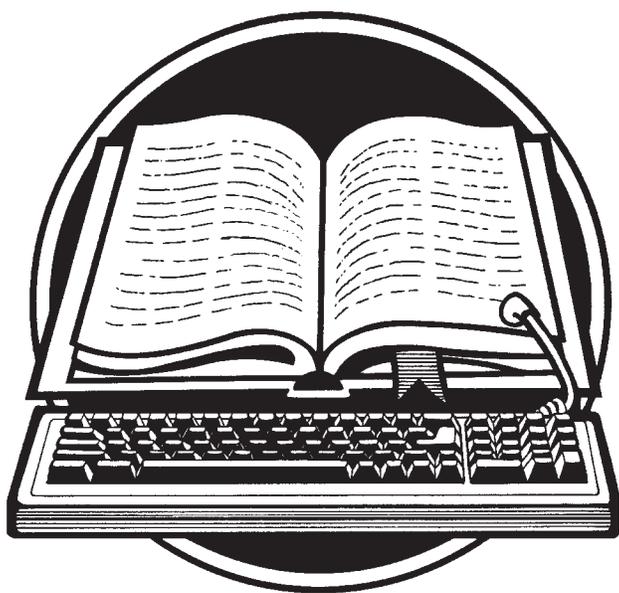


9 Be diligent to come to me quickly; 10 for Demas has forsaken me, having loved this present world, and has departed for Thessalonica—Crescens for Galatia, Titus for Dalmatia. 11 Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry. 12 And Tychicus I have sent to Ephesus. 13 Bring the cloak that I left with Carpus at Troas when you come—and the books, especially the parchments. 14 Alexander the coppersmith did me much harm. May the Lord repay him according to his works. 15 You also must beware of him, for he has greatly resisted our words. 16 At my first defense no one stood with me, but all forsook me. May it not be charged against them. 17 But the Lord stood with me and strengthened me, so that the message might be preached fully through me, and that all the Gentiles might hear. And I was delivered out of the mouth of the lion. 18 And the Lord will deliver me from every evil work and preserve me for His heavenly kingdom. To Him be glory forever and ever. **Amen!** 19 Greet Prisca and Aquila, and the household of Onesiphorus. 20 Erastus stayed in Corinth, but Trophimus I have left in Miletus sick. 21 Do your utmost to come before winter. Eubulus greets you, as well as Pudens, Linus, Claudia, and all the brethren. 22 The Lord Jesus Christ be with your spirit. Grace be with you. **Amen.**



Paul's Valedictory

1. Why did Demas forsake Paul?
2. What items did Paul request Timothy to bring to him?
3. How will the Lord reward Alexander the coppersmith?
4. Who stood with Paul at his "first defense"?
5. Who delivered Paul "out of the mouth of the lion"?
6. Where do we first read of Prisca and Aquila?
7. Who did Paul leave at Miletus?
8. What is the "spirit" referred to in verse 22?



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