

A STUDY ON
I & II TIMOTHY

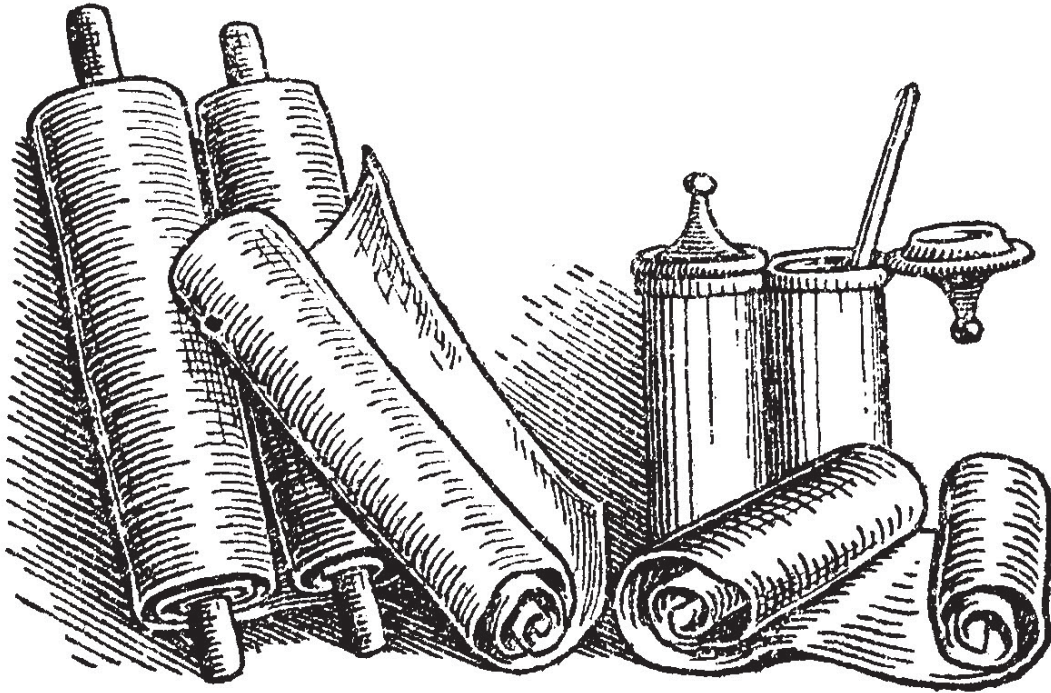
INTRODUCTION

Apostle Paul's letters to his protégés Timothy and Titus are known as 'Paul's pastoral letters' to the church. The first letter written to Timothy is called 1 Timothy and it offers practical and pastoral advice from an aging apostle Paul to a young pastor named Timothy, who was working at the church in Ephesus. While all of the other letters (except Philemon) were obviously written to churches, with the intent to reach a general audience, these letters were written to Timothy and Titus personally.

1 Timothy was written by Paul in Macedonia when he heard about Timothy's work in Ephesus. 2 Timothy was written from a Roman prison where Paul was awaiting his execution. The second letter to Timothy is considered to be Paul's final letter, just before his martyrdom.

(**Note:** Timothy had a mixed racial background, as his mother was Jewish and his father was Greek. His familiarity with the Jewish and Greco-Roman cultures made him Paul's ideal protégé. His mother Eunice and grandmother Lois were instrumental in raising him spiritually (Acts 16:1-5, 2 Timothy 1:1-14; 2 Timothy 3:14-15). More than a decade prior to writing the letters to Timothy, Paul had met him in the city of Lystra—in Asia Minor—where Timothy was known and respected by Christians (**Acts 16:1–4**). Timothy joined Apostle Paul for his second missionary journey and eventually took over the leadership of churches in Ephesus.)

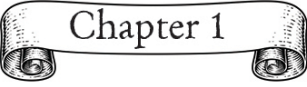
THE BIG IDEA OF 1 & 2 TIMOTHY



1 Timothy is about sound doctrine and godliness. The letter was written to address the issues raised by false teachers, who had already cropped up in the early church. Timothy is also recognized for teaching his church to behave in a godly way – from order in public worship and leadership, to praying and living a godly life that attracts others to Christ.

2 Timothy is more personal and self-revealing in tone than 1 Timothy. 2 Timothy was written just before Paul's martyrdom as he was confident of passing on the baton of ministry to Timothy. This letter urges Timothy to not be ashamed of the gospel of Christ. He is urged not to shy away from suffering for the sake of Christ and pursue righteousness above all.

CHAPTER SUMMARY



Chapter 1

Know your Gospel

1 Timothy 1:3-4,

“... you may command certain people not to teach false doctrines any longer ⁴ or to devote themselves to myths and endless genealogies. Such things promote controversial speculations rather than advancing God’s work—which is by faith.”

1 TIMOTHY



Chapter 2-3

Order in Public Worship

1 Timothy 2:8-10,

“Therefore I want the men everywhere to pray, lifting up holy hands without anger or disputing. ⁹ I also want the women to dress modestly, with...good deeds, appropriate for women who profess to worship God.”

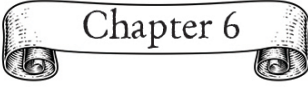


Chapter 4-5

Qualifiers for leadership

1 Timothy 4:7-9,

“...train yourself to be godly. ⁸ For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come.



Chapter 6

Fight a good fight of Faith

1 Timothy 6:11-12,

“But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness. ¹² Fight the good fight of the faith

2 TIMOTHY

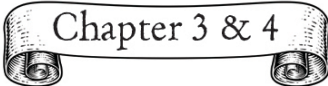


Chapter 1 & 2

A call to suffer for Christ

2 Timothy 2:1-3,

“You then, my son, be strong in the grace that is in Christ Jesus. ² And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others. ³ Join with me in suffering, like a good soldier of Christ Jesus.”



Chapter 3 & 4

A firm foundation for living

2 Timothy 3:14-17,

“But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, ¹⁵ and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. ¹⁶ All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, ¹⁷ so that the servant of God may be thoroughly equipped for every good work.”

I TIMOTHY-1

Know Your Gospel

1 Timothy 1:3-8, “As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain people not to teach false doctrines any longer ⁴ or to devote themselves to myths and endless genealogies. Such things promote controversial speculations rather than advancing God’s work—which is by faith. ⁵ The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith. ⁶ Some have departed from these and have turned to meaningless talk. ⁷ They want to be teachers of the law, but they do not know what they are talking about or what they so confidently affirm. ⁸ We know that the law is good if one uses it properly. ⁹ We also know that the law is made not for the righteous but for lawbreakers and rebels...”

Paul’s appeal to Timothy to stay in Ephesus was sparked by the need for a strong confrontation with false teachers who were disrupting the church in Ephesus. Timothy was encouraged to dig in and stand up to them as they were causing divisions within the church. The false teachers were not only deviating from the gospel as it had been taught by Paul, but were adding things referred to as “*fables and endless genealogies.*” The ultimate problem with the prevalent false teaching was that it engendered disputes rather than godly edification. To edify is to build up. It acts as a litmus test for any doctrine. How many needless arguments could be avoided if the discussion began with the question, “Does this really build up?”

In Chapter 1, Paul is reviewing the core of the gospel with Timothy. The strength of this chapter lies in the smooth blending of doctrine and behaviour. The gospel is not only a way of thinking. It is a way of living. And it always involves both doctrine and practice.

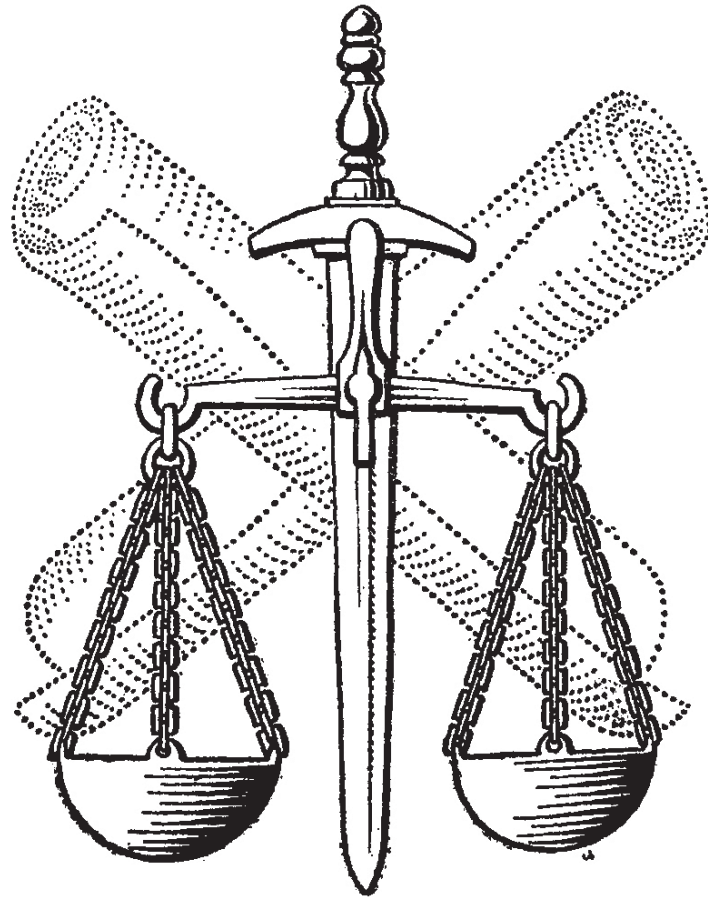
A true teacher who really knows and communicates the gospel will produce love: “*from a pure heart,*” “*from a good conscience,*” and “*from sincere faith.*” Here is another magnificent trilogy! Nowhere else does Paul describe the wellsprings of love so vividly. As the gospel is linked to edification in contrast to speculation, the end product is love. To love God with all of one’s heart, soul, and mind, and to love one’s neighbour as oneself is always the essence of Christianity.

How do we achieve purity of heart? We don’t! At least not in the sense of some perfect state of pure and unselfish motives. But we can achieve that purity of heart in which the struggle to seek God’s will above all else is paramount, even in the midst of our failures and detours, which always cast us back on the grace and mercy of God.

What is good conscience? A good conscience comes not from being perfect, but from being truthful and open with God, i.e. are the same in private as well as in public.

What is sincere faith? Sincere faith is one without hypocrisy. It is characterized by honesty. This does not imply perfection. Honest faith acknowledges the need for a Saviour as we are sinners.

It is often because of false teachers that the Word of God is ignored or rejected. The baby gets thrown out with the bath water. With all of his disdain for the false teachers of the law, Paul affirms his high regard for the law itself. There is a fine line between keeping the law and legalism in the gospel of grace.



Legalism is intent on keeping the law in order to achieve goodness. It regards morality as an achievement and pursues righteousness as a prize to be won. Our God declares and makes us righteous through faith in Jesus Christ, and we behave according to the law, not out of the fear of being caught or punished, but out of love for God and one another. Our goodness proceeds from the love of God in our hearts, in and through Christ. Our fear is not of judgment, but of disappointing the One who loves us so.

I TIMOTHY-2

Order in Public worship

1 Timothy 2:8-10, *“Therefore I want the men everywhere to pray, lifting up holy hands without anger or disputing. ⁹ I also want the women to dress modestly, with decency and propriety, adorning themselves, not with elaborate hairstyles or gold or pearls or expensive clothes, ¹⁰ but with good deeds, appropriate for women who profess to worship God.”*

Paul turns his attention to public worship and discusses the prayer life of the church as a whole and the roles of men and women when they gather for worship. God’s people must worship God with the right attitude and in a way that glorifies God.

Paul instructs the church to offer *petitions, prayers, intercession and thanksgiving... for all people (2:1)* No one is excluded. Our prayers should be evangelistic – for the salvation of the world. Thus, although the immediate goal of praying for everyone in leadership and for the state is that all may live peaceably in an orderly society (2:2), the greater purpose is the expansion of God’s kingdom. The church can proclaim the gospel more easily in a society that is well-ordered and peaceful.

Paul’s logic is at its best. If we are really to pray for all people, we must believe that God loves them all without distinction and that Christ’s sacrifice on the cross was indeed on behalf of all.

After all, this is what God wants, that all people should be saved (2:4). God's offer of salvation is open to all who are willing to accept it.

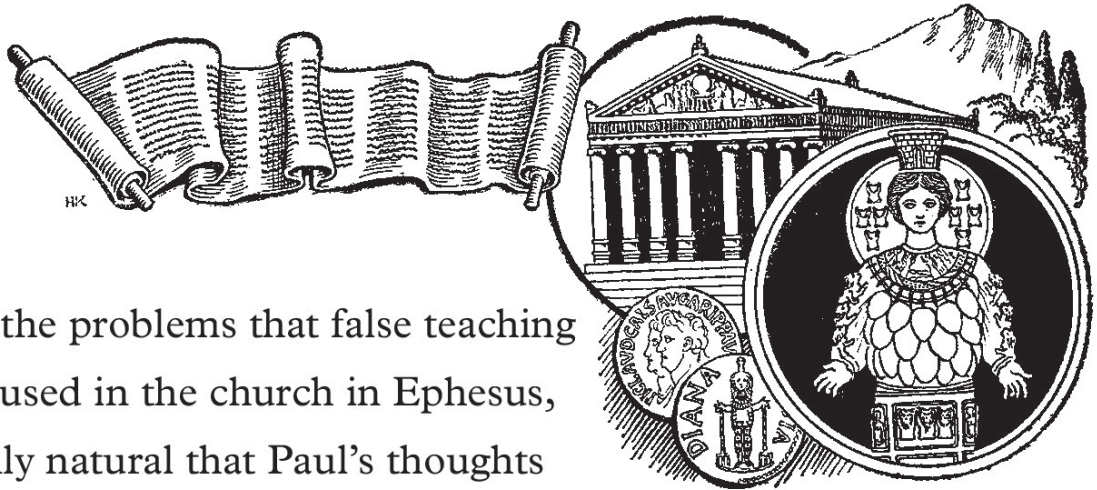
When it comes to instructions for men and women in public worship, one needs to recognize that there is a delicate balance between God's eternal truth and the way it is expressed in different cultural circumstances.

Here, Paul was addressing specific problems in the church in Ephesus in the light of the Scripture and within the Ephesian cultural context. For instance, in 2:8-10, the eternal truth is that men must pray. How they do it – whether lifting hands, kneeling or standing – may differ from culture to culture. So also, the eternal truth is that women are to dress decently and modestly and are to be concerned with good deeds (2:10), but what hairstyle, clothing and jewellery is appropriate for women who worship God will vary from culture to culture.

(Note: Women always played a great role in ministry and in the life of the church. The fact seems to be that in Ephesus, Paul was dealing with a particular problem which was plagued by false teaching. Some group of wealthy women had come under the influence of false teachers and had been disrupting public worship by refusing to listen to the teaching of the overseers (see 2 Timothy 3:6-7). The women's aggressive behaviour was causing great offense in the culture of their day. Paul uses a Jewish creation narrative to boost his case and urges them to cease their disruptive activities (2:13-14). Paul's words should not be misinterpreted to label women as deceptive and men as wise).

I TIMOTHY -3

Qualification for Leadership

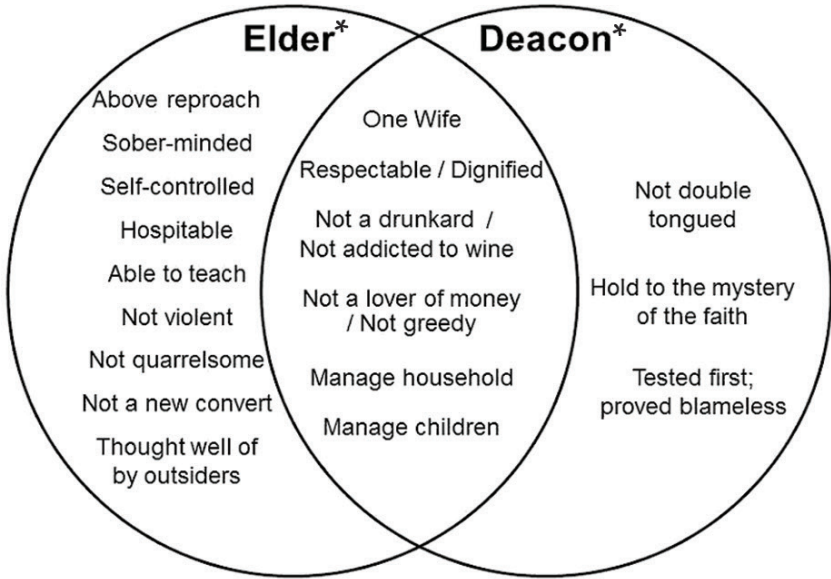


Given the problems that false teaching had caused in the church in Ephesus, it is only natural that Paul's thoughts turn to describe an ideal leader.

He focuses on their moral character and maturity rather than their duties alone. What the church believes, will shape how it lives. The church should be known for its gospel integrity.

Church Leadership Roles and Qualifications

1 Timothy 3:1-13



*In our Church context, Elder stands for prayer group leaders & Deacon stands for all volunteers.

I TIMOTHY - 4

The Power of Godly living

1 Timothy 4:7-9, *“Have nothing to do with godless myths and old wives’ tales; rather, train yourself to be godly. ⁸ For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come. ⁹ This is a trustworthy saying that deserves full acceptance.”*

Paul here exhorts Timothy not to be distracted by all the talk about myths and tales. Instead, he encourages Timothy to concentrate on training himself in godliness so as to be an example to the congregation.

This training does not involve sitting back and waiting to be godly. It is an active process; one that requires as much self-discipline as the physical training athletes endure. We may well be in need of regular physical exercise, and we should not ignore our physical fitness. But our spiritual fitness is of much greater importance. It has to do not only with the quality of this life, but *“of that which is to come.”* Paul’s point is clear. Physical exercise profits in this life, but *only* in this life. Spiritual exercise profits in this life *and* in the life to come. One shouldn’t end up physically fit and spiritually flabby! The unwavering priority must be on spiritual fitness.

The clear fruits of spiritual maturity, as pointed out to Timothy, are integrity, speaking truth with love, purity not self-righteousness, goodness and honesty in conduct.

I TIMOTHY-5

No Prejudice and No partiality in the Church

1 Timothy 5:21, “I charge you, in the sight of God and Christ Jesus and the elect angels, to keep these instructions without partiality, and to do nothing out of favouritism.”



This chapter contains Paul’s instructions to Timothy regarding the unprejudiced and impartial treatment of various members of the congregation. He starts with the members in general, and later moves on to counselling Timothy to consider them as family (vs.1-2). A major section is devoted to the care of poor widows and the wisdom for younger widows (3-16). It also talks about honouring and supporting those who are shepherds over the congregation (17-21).

I TIMOTHY-6

Fight the good fight of Faith

1 Timothy 6:11-12, “But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness. ¹² Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses.”

“Flee” and “pursue” is a vivid way of viewing the life of Christian discipleship. We are to flee from the false teachings and the love of money (vs.10), and pursue “*righteousness, godliness, faith, love, patience, and gentleness.*” Paul was fond of such lists of virtues, as with his list of the fruits of the Holy Spirit in Galatians 5:22–23.

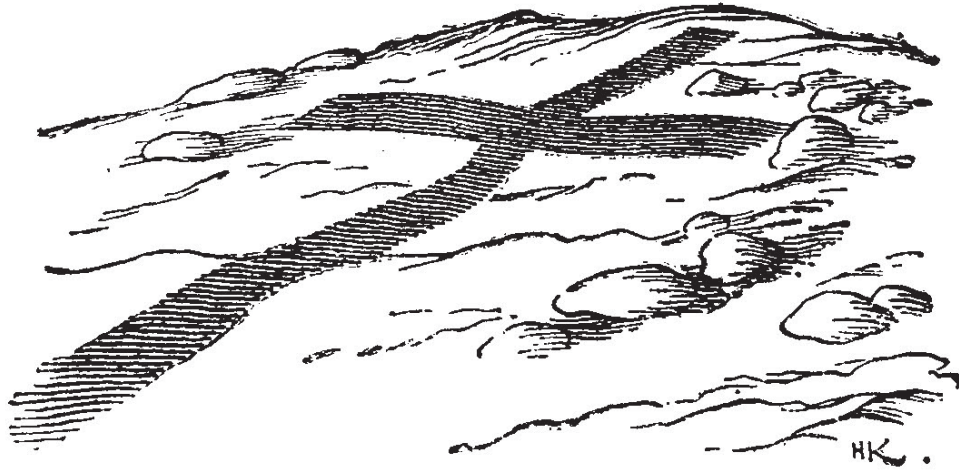
To flee implies that something is after us. Paul’s view of evil was active (through devil, flesh and the world). But when it comes to active evil, wisdom calls for *flight* as well as *fight*. Yes, there are times when we must dig in and resist. There are other times when it is best to flee. True wisdom is choosing the right response.

Pursuit is the other side of Christian discipleship. We are called to actively and intentionally pursue specific virtues. Righteousness has to do with what is right—both toward God and others. Godliness is the patterning after the nature of God as we see it revealed in Jesus Himself. Faith, love, patience, and gentleness are among those qualities always tied to Christian living. The command is a simple one for all to follow “*Fight the good fight of faith*”.

II TIMOTHY-1 & 2

A call to suffer for the gospel

2 Timothy 2:1-3, “You then, my son, be strong in the grace that is in Christ Jesus. ² And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others. ³ Join with me in suffering, like a good soldier of Christ Jesus.”



The letter opens with several reminders of the importance of Timothy’s calling, which urges him to remain committed to the gospel. Paul reminds Timothy that the basis of his call and gifting is the presence and work of the Holy Spirit in his life (1:6). He must rely more and more on the Spirit who will provide the power, love and self-discipline without which one cannot transmit the faith (1:7). Paul tells him not to be ashamed (1:8, 12) of his imprisonment or his suffering for Christ when people taunt him with thoughts such as “if Christ is in you, then why suffer?”. (The false teachers were deserting Paul and teaching the church another wrong gospel where one needed to avoid all sufferings.)

Paul is enduring suffering because he is serving Christ, but he is confident that whatever happens to his physical body, Christ will bring him safely through to the day of judgement and into his eternal kingdom (1:12). This is a perspective we need to remember. Some of us may lose status, privileges, and position if we turn to Christ. Others may face taunts when we suffer for being Christians. None of these things should make us ashamed. Christ warned us that we would have to endure suffering just as he endured suffering (Luke 9:23).

Having reminded Timothy of his own suffering, Paul encourages him to be strong and endure. Strength and power are available for those who persevere. Paul illustrates the need for endurance by referring to three occupations – soldier, athlete and farmer – that require sacrifice, discipline and hard work.

A good soldier of Christ will see no victories without sacrifices (2:3-4). A good athlete undergoes long enduring and strict training to attain a reward (2:5). A good farmer works hard and prepares for the harvest, year after year (2:6).

Each one of us is called to a life of ministry. That ministry is done in the context of serving God and others, by being the light and salt of this earth. And it is always difficult. But in a life of discipline, like soldiers, athletes, and farmers, great are the joys and rewards. So, it was for Paul. So, it was for Timothy. And so, it can be for us!

II TIMOTHY-3 & 4

The Holy Bible –

A firm foundation for living!

2 Timothy 3:14-17, “But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it,¹⁵ and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus.¹⁶ All Scripture is God-breathed and is useful for teaching rebuking, correcting and training in righteousness,¹⁷ so that the servant of God may be thoroughly equipped for every good work.”

Timothy is convinced of the truth of God’s word because he knows the character, faith and life of his teachers – Paul, his mother Eunice and grandmother Lois. Also, he has tested what he has been taught against his knowledge of the Scriptures that point to salvation through faith in Christ Jesus (3:15).

To strengthen Timothy’s reliance on Scripture, Paul makes two fundamental statements in 2 Timothy 3:16. Firstly, he reminds him that all Scripture is God -breathed and so gives life, just as the breath of God did during creation (Gen. 2:7). God used human authors in giving Scriptures but He orchestrated the entire process so that all the authors “spoke from God as they were moved by the Holy Spirit” (2 Peter 1:21).

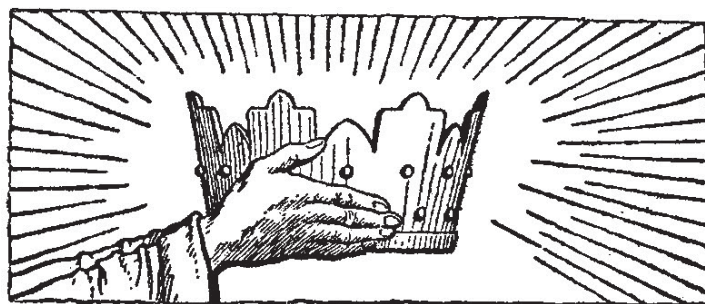
Secondly, Scripture is useful for many purposes including **teaching**, that is helping everyone understand God’s truth; **rebuking**, that is convicting people who deviate from God’s truth; **correcting**, that is, restoring people to the truth when they have made an error; and **training in righteousness**, that is, teaching and guiding people in God’s right ways of living (3:16). A similar instruction is given to Timothy in Chapter 4:2-3, “*Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction. ³ For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear.*”

The call is not to develop something new or different, but to be faithful to the things we have received from the teachings of our Lord Jesus Christ. To live for Christ is a costly commitment that requires a strong foundation. In the closing parable of the Sermon on the Mount, Jesus made this clear. The foundation upon which the wise person builds is the Word of God – one who hears the word and practices it (Matthew 7:24–27).



CONCLUSION

As the letter comes to a close, Paul gives a brief testimony about his life and ministry that could have served as his epitaph. He uses three images – a soldier who has fought a good fight, an athlete who has finished the race, and a farmer who has kept the faith. Paul could confidently face death knowing that his faithfulness would be rewarded with a crown of righteousness.



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