

# Philemon

## Πρὸς Φιλήμονα

Daily Scripture Reading:	
Dec 15	Philemon; 1 <sup>st</sup> Pet. 1,2
Dec 16	1 <sup>st</sup> Pet. 3-5
Dec 17	2 <sup>nd</sup> Pet. 1-3
Dec 18	1 <sup>st</sup> Tim. 1-3
Dec 19	1 <sup>st</sup> Tim. 4-6
Dec 20	Titus 1-3
Dec 21	2 <sup>nd</sup> Tim. 1-4

*Philemon is the Book of Doing the Right Thing. Paul the Apostle chooses not to exercise any apostolic authority. Instead, he exhorts Philemon to do the right thing concerning his runaway slave, Onesimus.*

Bible Chapter Titles

**Philemon**

1. Effectual, Profitable Christianity

**1st Peter**

1. The Trial of Your Faith is Precious
2. Suffering in the Light of His Suffering
3. How to Win a Negative Husband
4. Strange Trials and Suffering
5. Christian Service—Leaders and People

**2nd Peter**

1. The Great and Precious Promise
2. False Teachers
3. Burning of the Present Heavens and Earth

**1st Timothy**

1. Legalism & Unsound Teaching Rebuked
2. Prayer for Government Leaders
3. Qualifications for Pastors and Deacons
4. Doctrine of Demons vs. Good Doctrine
5. The Ministry of Widows
6. The Christian in Business

**Titus**

1. Crete & Christianity
2. Looking for that Blessed Hope
3. Production of Divine Good
4. Rejection of Heretics

**2nd Timothy**

1. Lois, Eunice, Timothy
2. A Good Soldier Studies
3. Verbal Inspiration Chapter
4. Paul’s Thinking Two Months Before Death

*Although Philemon & his wife Apphia hosted the local church of Colossae in their home, Philemon is a personal letter rather than an address to a local church body.*

*In Paul’s appeal on behalf of Onesimus, we find the greatest illustration of Jesus Christ’s substitutionary work of atonement.*

**Title:** “To Philemon” is named for the recipient of the epistle.

**Author:** The Apostle Paul, with the scribal assistance of Timothy, is the author of this prison epistle. This Book was written during Paul’s first Roman imprisonment.

Focus	Prayer of Thanksgiving	Petition for Onesimus	Promise to Philemon
	1 7 8	16	17 25
<b>Divisions</b>	Commendation of Philemon’s Love	Intercession for Onesimus	Confidence in Philemon’s Obedience
	1 7 8	16	17 25
<b>Topics</b>	Praise of Philemon	Plea of Paul	Pledge of Paul
	Character of Philemon	Conversion of Onesimus	Confidence of Paul
<b>Place</b>	Rome		
<b>Time</b>	c.AD60-61		

## One Year Through the Bible

### Week 51: December 15<sup>th</sup> through 21<sup>st</sup>

#### Philemon

1. Paul opens the letter with a personal address to three people by name, and to a local assembly in general (Philem. 1-3).
  - a. Philemon “kisser” was a believer in Colossae, who hosted the local church there.
  - b. Apphia “fruitful” was likely his wife.
  - c. Archippus “horse-master” was possibly their son, and certainly the pastor of the Colossian church (cf. Col. 4:17).
2. Paul begins with a note of thankfulness for Philemon’s love (Philem. 4-7).
  - a. Love and faith for Christ motivates love and faith for the saints (v.5).
  - b. Faith becomes effective in a fellowship with other believers through a full knowledge (ἐπιγνώσις) of the eternal grace blessings every believer possesses (v.6).
3. Although he has the authority to issue a command, Paul also has the love to issue an appeal (Philem. 8,9).
4. Paul’s appeal was for the runaway slave, Onesimus (Philem. 10-16).
  - a. Onesimus was a slave, separated from Philemon for an unstated reason (vv.15,16).
  - b. In the course of his departure, Philemon was financially harmed (v.18).
  - c. Onesimus became saved under Paul’s ministry in Rome (v.10).
    - 1) Onesimus became a minister to Paul (v.13).
    - 2) Onesimus became his heart-friend (v.12).
  - d. Paul sent Onesimus back to Philemon, giving him the opportunity to do the right thing under his own positive volition (v.14).
    - 1) Paul prompted Philemon to consider God’s purpose for Onesimus’ departure (v.15).
    - 2) Onesimus “useful” was formerly useless, but is being returned useful (v.11).
    - 3) A slave ran away, but now, a slave and a beloved brother is returning (v.16).
5. Paul goes beyond the basic appeal to accept Onesimus’ return, amplifying that appeal with spiritual applications (Philem. 17-20).
  - a. Accept him as you would me (v.17). Onesimus is choice & precious in the sight of God (1<sup>st</sup> Pet. 2:4,5), and worthy of as much respect as the most eminent of Apostles (cf. Jms. 2:1).
  - b. Paul is willing to personally bear any guilt or offense as a substitute for Onesimus (v.18). In this, Paul becomes a picture of Christ.
6. The conclusion bears many similarities to Colossians, mentioning many of the same people (Philem. 21-25).

# First Peter

## Πέτρου Α

First Peter is the Book of Suffering. The lessons that Peter learned the hard way are available for believers in the Church to learn through the doctrine taught in this book.

**Title:** “Of Peter” is named for the author of the epistle (as with James, Jude, & the epistles of John).

**Author:** The Apostle Peter authored this epistle (1<sup>st</sup> Pet. 1:1), with the scribal assistance of Silvanus (1<sup>st</sup> Pet. 5:12).

### 1 Peter 1

1. Peter writes an Apostolic epistle to the “scattered aliens” of five Roman provinces in Asia Minor (modern Turkey) (1<sup>st</sup> Pet. 1:1).
  - a. παρεπίδημος #3927: *stranger, sojourner, alien.*
  - b. διασπορά #1290: *a scattering, dispersion.*
2. Peter describes election, foreknowledge, sanctification, & salvation as a work of God the Father, the Holy Spirit, and Jesus Christ (1<sup>st</sup> Pet. 1:2).
3. Peter describes the Christian life in terms of our blessings in time and eternity as those who have been born again to a living hope (1<sup>st</sup> Pet. 1:3-9).
  - a. Our new life in Christ consists of an eternal inheritance (vv.4,5).
  - b. Our new life in Christ consists of temporal testing (vv.6,7).
    - 1) These tests are necessary.
    - 2) The proof of our faith results in the glory of Jesus Christ.
4. Peter describes the Dispensation of the Church as a stewardship that Old Testament saints anticipated, and even the angels long to understand (1<sup>st</sup> Pet. 1:10-12).
5. Given our necessary testing, and the great privilege of revelation we enjoy, every believer is expected to prepare their minds for action (1<sup>st</sup> Pet. 1:13-25).

- a. We are to be sober, and oriented completely to the imminent Rapture of the Church (v.13).
- b. We are to be holy, oriented to the character of God (vv.14-16).
- c. We are to function in the fear of the Lord, living our life mindful of the coming judgment, and in remembrance of the price that Christ paid to give us this life (vv.17-21).
- d. We are to fervently love one another in purity and sincerity (vv.22-25).

### 1 Peter 2

1. With a mind prepared for action, believers can put aside the sinful things of the flesh, and grow in the Word of God (1<sup>st</sup> Pet. 2:1-3).

Focus	Salvation of the Believer		Submission of the Believer				Suffering of the Believer												
	1:1	2:12	2:13	3:12	3:13	5:14													
Divisions	Salvation of the Believer	Sanctification of the Believer	Submission to the Government	Submission in Business	Submission in Marriage	Submission in All of Life	Conduct in Suffering	Christ's Example of Suffering	Commands in Suffering	Minister in Suffering									
	1:1	1:12	1:13	2:12	2:13	2:17	2:18	2:25	3:1	3:8	3:9	3:12	3:13	3:17	3:18	4:6	4:7	4:19	5:1
Topics	Belief of Christians		Behavior of Christians				Buffeting of Christians												
	Holiness		Harmony				Humility												
Place	Either Rome or Babylon																		
Time	c.AD63-64																		

## One Year Through the Bible

### Week 51: December 15<sup>th</sup> through 21<sup>st</sup>

2. Believers grow individually and corporately (1<sup>st</sup> Pet. 2:4-10).

- a. Christ is the Stone (Isa. 28:16; Ps. 118:22; Isa. 8:14).
- b. Each believer in the Church is also a stone, being crafted into the overall Church.
- c. The Church is a unique body in human history.

This passage is similar to a passage relating to Israel (Ex. 19:5,6), but important differences must be observed. The Church is God's heavenly people, while Israel is God's earthly people.

- 1) A Chosen Race, based upon our spiritual parentage of God the Father.
- 2) A Royal Priesthood, based upon our King-Priest, the Lord Jesus Christ.
- 3) A Holy Nation, based upon our sanctification by the Holy Spirit.
- 4) A people for God's own possession.

3. As a holy nation, residing as aliens and strangers in the κόσμος world system, we have a manner of life appropriate to our new life in Christ (1<sup>st</sup> Pet. 2:11-25).

- a. We fight the internal battle of the soul against our sin nature (v.11).
- b. We maintain the external witness of our faith in view of unbelievers (v.12).
- c. We conduct ourselves in public according to the Laws of Divine Establishment (vv.13-17).
- d. We conduct ourselves at work according to the good pleasure of God (vv.18-20).
- e. We follow the example that was set by the Shepherd and Guardian of our souls (vv.21-25).

#### 1 Peter 3

1. Our ministry as Royal Priests will also be manifest in our marriages (1<sup>st</sup> Pet. 3:1-7).

- a. Wives have a ministry to their husbands by silently living the example of Christ for their husbands to observe (vv.1-6).
- b. Husbands have a ministry to their wives by showing them honor as a fellow heir of the grace of life (v.7).
- c. Husbands and wives form an effective prayer team within the royal priesthood of Christ.

2. Peter summarized the Christian life as a life of harmony (1<sup>st</sup> Pet. 3:8-12). ὁμόφρων #3675.

3. Peter summarized the Church's opportunity to maintain a public witness, even in the face of persecution (1<sup>st</sup> Pet. 3:13-17).

4. Christ stands as our great example, for how persecution can become an opportunity for public witness (1<sup>st</sup> Pet. 3:18-22).

- a. The Victorious Proclamation was made to the disobedient spirits that engineered the corruption of the human race in the days of Noah (vv.19,20; 2<sup>nd</sup> Pet. 2:4; Jude 6).
- b. Christ also disarmed the fallen angelic forces at this time (Col. 2:15), and
- c. Christ led forth the captives from Sheol into the presence of God the Father (Eph. 4:8).

#### 1 Peter 4

1. Christ established the example in His humanity, and believers likewise function in our humanity according to the will of God (1<sup>st</sup> Pet. 4:1-6).

- a. Although He left us in our physical bodies after salvation, we are not to continue in the sinful practices of our humanity prior to salvation.
- b. We are to proclaim the gospel to those who are dead, so that they may face the judgment of the living rather than the judgment of the dead.

2. Imminency demands urgency (1<sup>st</sup> Pet. 4:7-11).

- a. Urgency in prayer.
- b. Urgency in love.
- c. Urgency in hospitality.
- d. Urgency in the exercise of spiritual gifts for the edification of the Church.

3. Expectation of glory entails an expectation of suffering (1<sup>st</sup> Pet. 4:12-19).

- a. Keep our suffering in the realm of undeserved suffering rather than Divine discipline.
- b. Keep our focus on the coming judgment.
- c. Keep our trust in the faithful Creator.

#### 1 Peter 5

1. Peter concludes his epistle with an appeal to the elders in the local churches to provide the shepherding example of Christ for the flock to follow (1<sup>st</sup> Pet. 5:1-5).

2. Humility is essential for any engagement in the angelic conflict (1<sup>st</sup> Pet. 5:6-9), and the reward of exaltation will come from God the Father (1<sup>st</sup> Pet. 5:10,11).

3. The epistle closes with greetings from Peter's scribe Silvanus, Peter's wife, and Peter's spiritual son, Mark (1<sup>st</sup> Pet. 5:12-14).

# Second Peter

Focus	Cultivation of Christian Character			Condemnation of False Teachers			Confidence of Christ's Return		
	1:1	1:21	2:1	2:22	3:1	3:18			
Divisions	Salutation	Growth in Christ	Grounds of Belief	Danger of False Teachers	Destruction of False Teachers	Description of False Teachers	Mockery in the Last Days	Manifestation of the Day of the Lord	Maturity in View of the Day of the Lord
	1:1	1:2 1:3 1:14 1:15 1:21	2:1	2:3 2:4 2:9 2:10 2:22	3:1	3:7 3:8 3:10 3:11 3:18			
Topics	True Prophecy			False Prophets			Prophecy of the Day of the Lord		
	Holiness			Heresy			Hope		
Place	Probably Rome								
Time	c.AD64-68								

## Πέτρου Β

*Second Peter is the Book of Imminency. Peter was in the imminent expectation of his own physical death, and writing with an urgency for believers to hold fast the Word of God and reject the false teachers that were working their evil among them.*

*The Divine judgment itself is also taught in terms of imminency. Unbelievers are admonished that God's patience is giving them time to repent, but that time may come to an end today.*

**Title:** "Of Peter" is named for the author of the epistle (as with James, Jude, & the epistles of John).

**Author:** The Apostle Peter (2<sup>nd</sup> Pet. 1:1), calling himself Simon-Peter a bond-slave and apostle.

### 2 Peter 1

1. Peter writes an apostolic letter to a body of believers that enjoys every privilege of faith and righteousness that he himself enjoyed (2<sup>nd</sup> Pet. 1:1). His audience was apparently the same as the group of local churches listed in 1<sup>st</sup> Peter (2<sup>nd</sup> Pet. 3:1).
2. Peter describes the Christian life as a life of godliness, glory and virtue (2<sup>nd</sup> Pet. 1:3-11).

3. Peter was delighted to review these blessings with them even as he anticipated his own physical death (2<sup>nd</sup> Pet. 1:12-14).
4. Peter assures his audience that they have been following true and accurate teaching from the eyewitnesses of Christ's majesty (2<sup>nd</sup> Pet. 1:15-21).

### 2 Peter 2

This chapter is strikingly parallel to the Book of Jude.

## One Year Through the Bible

### Week 51: December 15<sup>th</sup> through 21<sup>st</sup>

1. Peter contrasts his faithful witness to the false teachers that will arise after his departure (2<sup>nd</sup> Pet. 2:1-3).
2. Past examples of God's righteous judgment illustrate the future righteous judgment that will come upon the false teachers in the Dispensation of the Church (2<sup>nd</sup> Pet. 2:4-6).
  - a. Judgment upon the fallen angels & unbelievers that defiled the human race in the days of Noah (vv.4,5; Jude 6).
  - b. Judgment upon Sodom & Gomorrah for their pursuit of similar defilements of the flesh through homosexuality (v.6; Jude 7).
3. Past examples of God's faithfulness illustrate the present faithfulness extended to believers in difficult days (2<sup>nd</sup> Pet. 2:5,7-9).
4. The false teachers that work to destroy the Church are then described (2<sup>nd</sup> Pet. 2:10-22).
  - a. False teachers indulge the flesh and despise all things spiritual (v.10).
  - b. Their evil exceeds angelic evil (vv.10b,11).
  - c. Their nature is entirely animalistic (v.12).
  - d. They enjoy public demonstrations of their wrongdoing (v.13).
  - e. Their way of life is entirely oriented to the continuous pursuit of earthly pleasures following the way of Balaam (vv.14-16).
  - f. Their enticements are geared to seduce the unstable souls of infant believers (vv.17-19).
  - g. Apostate believers come into more severe discipline than unbelievers (vv.20-22).

#### 2 Peter 3

1. Peter challenges his audience to hold fast to the accurate teaching they've previously received, constantly reviewing their understanding of the Old Testament and the

- New Testament teaching of the Apostles (2<sup>nd</sup> Pet. 3:1,2).
2. Peter challenges his audience to live in expectation of the coming mockers in the last days (2<sup>nd</sup> Pet. 3:3ff.).
    - a. As false teachers run their course, and faithful believers remain true to the Word, the gap between them will only widen in the last days.
    - b. Different world-views will become obvious.
      - 1) One will come to a uniformitarian (evolutionistic) worldview.
      - 2) One will hold fast to the knowledge that Judgment Day is fast approaching.
  3. The Word of God allows believers to have Divine viewpoint concerning the passing of time (2<sup>nd</sup> Pet. 3:8,9).
  4. The Day of the Lord, and the Day of God are coming certainties (2<sup>nd</sup> Pet. 3:10-13).
    - a. The imminency demands urgency.
    - b. Holy conduct and godliness welcomes the coming day.
  5. Believers who live in constant, daily anticipation of the Rapture of the Church will conduct their lives accordingly (2<sup>nd</sup> Pet. 3:14-18).
    - a. They will strive for constant fellowship, in order to be found in fellowship when Christ returns (v.14).
    - b. They will appreciate the patience of the Lord for the evangelism opportunity that it is (v.15).
    - c. They will diligently study even the most difficult of Scriptures, so as to not fall for false teaching (vv.16,17).
    - d. They will continuously grow in grace and knowledge of the Lord Jesus Christ (v.18a).
    - e. They will ascribe all glory in time and eternity to the Lord Jesus Christ (v.18b).

# First Timothy

## Πρὸς Τιμόθεον Α

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*First Timothy is the Book of the Pastor. Along with Titus, and 2<sup>nd</sup> Timothy, this “pastoral epistle” provides wisdom and application for the Godly operations of local churches.*

*Timothy was still a young man, but entrusted with the pastorate in Ephesus. Paul encouraged him to remain true to the Lord and to fight the good fight to which he had been called.*

**Title:** “To Timothy” is named for the recipient of the epistle.

**Author:** The Apostle Paul, writing a fatherly letter to his true child in faith.

**Note on the Pastoral Epistles:** 1<sup>st</sup> & 2<sup>nd</sup> Timothy, and Titus cannot be fit within the

### 1 Timothy 1

1. Paul introduces the letter to Timothy with the stated purpose for his appointment to the church in Ephesus (1<sup>st</sup> Tim. 1:3-5,18-20).
  - a. Although still youthful (1<sup>st</sup> Tim. 4:12), Timothy is gifted, trained, & equipped to pastor and train other Pastors (v.3; 3:1-7; 5:17-22).
  - b. The Pastor must keep the local church’s focus on the true issues, and avoid strange doctrines (vv.3,4).
  - c. The Pastor must stay faithful to the stewardship that he has been entrusted with, speaking the Truth in love (vv.4,5; Eph. 4:15).
  - d. The Pastor must keep faith and a good conscience personally, in order to fight the good fight on behalf of the flock (vv.18-20).
2. Some men in Ephesus were losing sight of the Gospel of grace by striving to become teachers of the Law (1<sup>st</sup> Tim. 1:6-11).
3. Paul was thankful to the Lord Jesus Christ for the grace of God and the service to which no one takes for themselves (1<sup>st</sup> Tim. 1:12-17 cf. Heb. 5:4).
  - a. The Lord provided Paul with the strength, grace, mercy, faith and love in order to be found faithful and placed in service (vv.12-14).
  - b. Jesus Christ selected the greatest sinner in the history of the world to stand as the greatest demonstration of Divine patience (vv.15,16).

chronological framework of the Book of Acts. The geographical and biographical references in the pastorals do not coincide with any point of narrative concerning Paul, and must therefore pertain to Paul’s ministry after the Roman imprisonment of Acts 28. In all likelihood (and according to the earliest church-fathers), Paul was released from that imprisonment (in AD62) and ministered for an additional five years. During this time he traveled extensively (including a trip to Spain), and wrote 1<sup>st</sup> Timothy and Titus. At some point, he was imprisoned for the final time in Rome. Shortly before his execution, he wrote 2<sup>nd</sup> Timothy as the final Pauline book of the New Testament.

- c. The work which only God can do produces the praise and glory that only God is entitled to (v.17).

### 1 Timothy 2

1. The first priority for any local church is to have a body of men dedicated to intercessory prayer (1<sup>st</sup> Tim. 2:1-8).
    - a. Entreaties, prayers, petitions, and thanksgivings on behalf of all men (v.1).
    - b. Particular intercession for political leaders and temporal freedoms (v.2).
    - c. Burdens for evangelism opportunities (v.4).
    - d. Prayer leadership for Church unity (v.8).
  2. The second priority for any local church is for the women of the assembly to exhibit godliness (1<sup>st</sup> Tim. 2:9-15).
    - a. Inner beauty & spiritual garments taking priority over physical beauty & garments (vv.9,10).
    - b. Women are designed in the Church for serving, rather than speaking (vv.11,12 cf. 1<sup>st</sup> Pet. 4:11).
    - c. It is the function of men & women in the local church to portray Christ and the Church, and not to reenact Adam & Eve and the consequences for Adam’s failure to exercise spiritual leadership (vv.13-15).
- P= The order of the man and woman in creation is given as the basis for the organization of men and women within the local church. Just as in the orderly design of a Godly marriage, the issue is not a woman’s ability compared to a man’s, or a woman’s equality with a man. The issue is an illustration of the orderliness that

## One Year Through the Bible

### Week 51: December 15<sup>th</sup> through 21<sup>st</sup>

God the Father was pleased to design within the local church.

#### 1 Timothy 3

1. The men who teach and exercise authority within the local church are appointed to the office of overseer (1<sup>st</sup> Tim. 3:1-7).
  - a. The term ἐπίσκοπος overseer is synonymous with the term πρεσβύτερος elder when Acts 20:17,28 & Tit. 1:5,7 are compared. Additional interchangeable terms include the προϊστανόμενος ruler (1<sup>st</sup> Thess. 5:12) and the ἡγούμενος leader (Heb. 13:17).
  - b. The primary responsibility of the overseer/elder is to shepherd (pastor) the flock (Acts 20:28; 1<sup>st</sup> Pet. 5:1,2).
    - 1) Overseer is a term of office, not a gift (Phil. 1:1; 1<sup>st</sup> Tim. 3:1).
    - 2) Elder is a term of family position, not a gift (1<sup>st</sup> Tim. 5:17-22; 1<sup>st</sup> Pet. 5:1-5).
    - 3) Pastor-Teacher & Evangelist are spiritual gifts (Eph. 4:12) that are naturally placed within the office of overseer/elder when the qualifications for overseer are manifest.
  - c. The qualifications of an overseer spell out the requirements for his fruitful ministry, and not the qualifications for a spiritual gift which is given by the Sovereignty and grace of God (Rom. 11:29).
    - 1) A dozen self-explanatory qualifications are given (vv.2,3).
    - 2) Three additional qualifications are given, with corresponding explanations (vv.4-7).
2. Assisting the overseer(s)/elder(s) in the local church are the deacons (1<sup>st</sup> Tim. 3:8-13; Phil. 1:1).
  - a. Qualifications for Deacons are similar to those of Overseers in terms of their spiritual walk (1<sup>st</sup> Tim. 3:8-10,12,13).
  - b. Additional characteristics for Deaconesses are incorporated *within* the overall passage concerning Deacons (1<sup>st</sup> Tim. 3:11).
    - 1) Deaconesses do not violate the prohibition (1<sup>st</sup> Tim. 2:12) against teaching or exercising authority over men. Biblically, Deacons have delegated responsibility, but it is the Overseer/Elder that has the delegated authority within the local church.
    - 2) One Deaconess is referred to by name—Phoebe (Rom. 16:1).

The office of deaconess became a regular feature of church organization as early as the first part of the second century. In AD112, Pliny the Younger, governor of Bithynia, wrote a letter to the emperor Trajan of Rome, indicating that in his

investigation of Christians he had tortured two Christian maidens who were called deaconesses.\*

3. Paul explains that all of the ecclesiastic polity of 1<sup>st</sup> Timothy has been written so that Timothy would know how the Church was supposed to function (1<sup>st</sup> Tim. 3:14-16).
  - a. There is appropriate (& inappropriate) conduct within the household of God.
  - b. The Church is the pillar and support of the Truth. Any other activity that a local church participates in other than that is inappropriate.
  - c. The Church's common confession is the Mystery of Godliness—the Lord Jesus Christ. We have no other confession, and no other celebration, but to profess the glory of our Lord.

#### 1 Timothy 4

1. The role of the Church, through the function of individual local churches, becomes more vital in “later times” (1<sup>st</sup> Tim. 4:1).
2. Demonic priorities are to insert false teaching into local churches during the Dispensation of the Church (1<sup>st</sup> Tim. 4:1-5).
3. Faithful Pastors will point these things out to the brethren (1<sup>st</sup> Tim. 4:6).
4. Faithful believers will labor and strive with a fixed hope, and a self-discipline for godliness (1<sup>st</sup> Tim. 4:7-10; 1<sup>st</sup> Cor. 9:24-27).
5. The chapter closes with Paul challenging Timothy to teach the Word, live the Word, and set the example for the growth of the entire flock (1<sup>st</sup> Tim. 4:11-16). This paragraph sets the stage for the remainder of the book.

#### 1 Timothy 5

1. Specific instructions are given for Timothy the Pastor in his relationship with members of the flock (1<sup>st</sup> Tim. 5:1ff.). Of course, every believer can draw principles from this passage.
  - a. The Pastor must be properly oriented to older men and younger men.
  - b. The Pastor must be properly oriented to older women and younger women, with a stated emphasis of “all purity.”
2. A great burden for Pastors—but also a tremendous resource—are the widows in the local assembly (1<sup>st</sup> Tim. 5:3-16).

\* *Nelson's New Illustrated Bible Dictionary*, © 1995  
Nashville: Thomas Nelson.

**Week 51: December 15<sup>th</sup> through 21<sup>st</sup>**

- a. The local church is responsible to honor the widows who are truly widows (v.3), but those with Christian families are to meet their responsibilities (vv.4,7,8,16).
  - b. The truly widowed can be dedicated entirely to the Lord's service, or she can fall into a terrible snare (vv.5,6).
  - c. The truly widowed can be "put on the list" and placed in service (as a Deaconess) if she has met the given qualifications (vv.9-15).
3. When there is a plurality of elders in a single flock, particular care must be given for a Pastor in his relationship with fellow Pastors (1<sup>st</sup> Tim. 4:17-25).
- a. The preaching and teaching elders who lead the flock are worthy of significant financial support (vv.17,18; 1<sup>st</sup> Cor. 9:6-14).
  - b. Elders are afforded the benefit of the doubt (v.19), but substantiated allegations require immediate public corrective action (vv.20,21).
  - c. Training & ordaining men for such service is a matter for careful, deliberate consideration (vv.22-25).

**1 Timothy 6**

1. Another group that Timothy had to pastor were the slaves that were a part of Ephesus Bible Church<sup>†</sup> (1<sup>st</sup> Tim. 6:1,2).
2. As Paul concludes his admonition to Timothy, he points out that false teachers are often oriented to controversial questions and disputes, and are always motivated by financial gain (1<sup>st</sup> Tim. 6:3-10 cf. Jn. 10:8,12,13).
3. Paul charges Timothy with a series of pastoral imperatives (1<sup>st</sup> Tim. 6:11-21).
  - a. Flee.
  - b. Pursue.
  - c. Fight.
  - d. Keep.
  - e. Instruct.
  - f. Guard.

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<sup>†</sup> Pastor Bob's nick-name for the local assembly of believers in Ephesus.

# Titus

## Πρὸς Τίτον

*Titus is the Book of Putting things in Order. Like an Inspector-General, Titus was Paul’s primary fellow-worker to go into a particular area and remedy bad situations.*

*Similar to First Timothy, the Book of Titus establishes criteria for the Pastoral office of elder/overseer. The post-Apostolic generations needed to know how to recognize and appoint elders once the role of Apostles came to an end. Paul’s epistle to Titus provides just such information.*

**Title:** “To Titus” is named for the epistle’s recipient.

**Author:** The Apostle Paul (Tit. 1:1-3), notifying Titus that he was being relieved of responsibility in Crete, and reassigned to Paul’s winter quarters in Nicopolis (Tit. 3:12).

Focus	Appoint Elders		Set Things in Order	
	1:1	1:16	2:1	3:15
<b>Divisions</b>	Ordain Qualified Elders	Rebuke False Teachers	Speak Sound Doctrine	Maintain Good Works
	1:1	1:9 1:10	1:16	2:1 2:15 3:1 3:15
<b>Topics</b>	Protection of Sound Doctrine		Practice of Sound Doctrine	
	Organization	Offenders	Operation	Obedience
<b>Place</b>	Probably Written in Corinth			
<b>Time</b>	c.AD63			

### Titus 1

1. The salutation to Titus is the most extended description of Paul’s apostolic ministry in any of his epistle salutations (Tit. 1:1-4).
2. The letter begins with a reminder of Paul’s reason for leaving Titus in Crete (Tit. 1:5).
  - a. To set in order what remains.
  - b. To appoint elders in every city according to Paul’s direction. Titus would be functioning under delegated apostolic authority in supervising multiple local churches throughout Crete.
3. Qualifications for the elder (Tit. 1:5) / overseer (Tit. 1:7) are similar to the parallel passage written to Timothy (Tit. 1:6-9; 1<sup>st</sup> Tim. 3:1-7).
4. Humble, God-fearing Pastors are critical in order to combat the arrogant, rebellious false teachers (Tit. 1:10-16).

### Titus 2

1. Paul emphasizes for Titus how sound doctrine will have practical application in the daily lives of believers (Tit. 2:1-15).
2. Older men and women have fruitful ministries to younger men and women—teaching the Word of God through the examples of their lives (Tit. 2:2-5).
3. Younger believers are to also conduct their lives in an exemplary manner (Tit. 2:6-8).
4. Bond-slaves also have opportunity to live their faith for the glory of Christ (Tit. 2:9,10).
5. Every believer has the duty to reject ungodliness and manifest godliness in our daily anticipation of the blessed hope (Tit. 2:11-14).
6. The urgency that results from imminency is a doctrinal matter that must be diligently taught. “Speak and exhort and reprove with all authority” (Tit. 2:15).

**Titus 3**

1. When a believer is properly oriented in his spiritual life, that believer can also provide temporal life blessings to his community (Tit. 3:1,2).
2. Godliness is motivated by appreciation in the believer's soul for what we are now compared with what we used to be (Tit. 3:3-7).
3. Pastors need to teach the Word confidently, and demonstrate for the flock the priority of pursuing the good works that God saved us to perform (Tit. 3:8; Eph. 2:10).
4. Factious men need to be removed from the assembly as soon as possible (Tit. 3:9-11).
5. Paul closes the Book with personal instructions for Titus regarding his successor on Crete, and two other ministers passing through town (Tit. 3:12-15).



With the exception of Romans, Paul's epistles are all focused on the regions surrounding the eastern Mediterranean Sea. The geographical locations on this map pertain to studies that our Through the Bible series have presented over the past six weeks.

## **Second Timothy** **Πρὸς Τιμόθεον Β**

*Second Timothy is the Last Word from the Apostle Paul. Once again imprisoned, Paul is not expecting an earthly release. He knows that he has finished his course, and requests Timothy's presence one final time before his death.*

*Imprisoned by his enemies, abandoned by his friends, Paul was virtually alone. Paul can rejoice that he has accomplished the work that he was given to do.*

**Title:** "To Timothy" is named for the recipient of the epistle.

**Author:** The Apostle Paul, writing a fatherly letter to his true child in faith.

**One Year Through the Bible**

**Week 51: December 15<sup>th</sup> through 21<sup>st</sup>**

**2 Timothy 1**

1. Paul’s memory of Timothy in his continuous prayer-life was a source of thanksgiving during a time of trouble (2<sup>nd</sup> Tim. 1:3-5).
2. Paul urged Timothy to “kindle afresh” his spiritual gift, and to drive on in the ministry (2<sup>nd</sup> Tim. 1:6-14).
  - a. The ministry of God’s Word is a ministry of power, love, and sound judgment (v.7).
  - b. The ministry of God’s Word is an intercessory ministry as we join our fellow believers in their suffering (v.8).
  - c. The ministry of God’s Word is a sacred trust, which must be retained and guarded (vv.13,14).
3. Timothy had witnessed certain believers in Ephesus who had abandoned Paul, and certain believers who had shown mercy to him (2<sup>nd</sup> Tim. 1:15-18).

Focus	Persevere in Present Testings			Endure in Future Testings							
	1:1	2:26	3:1	4:22							
Divisions	Thanksgiving for Timothy’s Faith	Reminder of Timothy’s Responsibility	Characteristics of a Faithful Minister	Approaching Day of Apostasy	Charge to Preach the Word	Approaching Death of Paul					
							1:1	1:5	1:6	1:18	2:1
Topics	Power of the Gospel	Perseverance of the Gospel Message		Protector of the Gospel	Proclamation of the Gospel						
	Reminder	Requirements	Resistance	Requests							
Place	Roman Prison										
Time	c.AD67										

**2 Timothy 2**

1. Paul impresses upon Timothy the urgency of passing the colors to coming generations of faithful Pastors (2<sup>nd</sup> Tim. 2:1,2).
2. Paul admonishes Timothy to suffer the hardships of ministry together with him, as fellow soldiers in the angelic conflict (2<sup>nd</sup> Tim. 2:3-10).
3. In his imprisonment, Paul composed a psalm that summarizes a believer’s hope in future reward (2<sup>nd</sup> Tim. 2:11-13).
4. Returning to the imperatives of a local church training ministry, Paul outlines the two priorities for equipping Pastors (2<sup>nd</sup> Tim. 2:14-17a).
  - a. Word-wrangling must be avoided at all costs. It is profane and vain babbling that leads to multiplied ungodliness.
  - b. Accurate handling of the Word of Truth must be pursued, in order for God’s workmen to be presented “approved.”
  - c. The Pastor’s personal holiness is vital for his usefulness in delivering his flock from Satanic imprisonment (vv.20-26).

**2 Timothy 3**

1. Paul prophetically advised Timothy concerning the “last days” of the Dispensation of the Church (2<sup>nd</sup> Tim. 3:1-9).
  - a. Families break down in these difficult times because the men are pursuing an empty form of godliness.
  - b. The breakdown of the family is furthered by the captivity of women, who don’t have strong spiritual husbands to guard their families.
2. The best provision for believers in these difficult times is outlined (2<sup>nd</sup> Tim. 3:10-15).
  - a. Get saved at a young age (v.15).
  - b. Get grounded in the Truth, and make progress in the Scriptures even as the workers of evil make progress in their falsehood (vv.13-15).
  - c. Follow Godly examples & endure (vv.10-12).
3. The power and authority of the Scriptures is clearly detailed (2<sup>nd</sup> Tim. 3:16,17).
  - a. God-breathed. His Word communicated through human instruments.
  - b. Profitable. For those who volitionally accept the Word in its teaching, reproof, correction, and child-training in righteousness. Such believers are equipped for every good work.

**2 Timothy 4**

1. In Paul's final written instructions, he adjures Timothy under Divine purview to be a herald of the Word of God (2<sup>nd</sup> Tim. 4:1-5).
  - a. κηρύσσω <sup>#2784</sup>: *to be a herald, to proclaim after the manner of a herald.*
  - b. Be ready in season and out of season.
  - c. Reprove, rebuke, exhort are the activities that define the herald's proclamation.
  - d. Patience and teaching comprise the manner in which these activities are performed.
  - e. Expect rejection, as faithful messages will not be appreciated.
  - f. Be sober, endure hardship, perform your evangelistic work and fulfill your service.
2. The letter closes with a twice-stated appeal for Timothy to come, and a remarkable exposition of where Paul's other companions have gone (2<sup>nd</sup> Tim. 4:9-22).

Note:

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Sources:

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