

Leader's Guide

What is our goal for those you are leading? Most simply we want them to follow Jesus, to be His disciples for life. This letter of 2 Timothy gives us a glimpse into Paul's discipleship of Timothy and is rich in instruction for us as Christ followers. It shows us the value of the Scriptures to teach, reprove, correct and train us.

The packet your group will receive will help them to spend time in the passage over the week and give them a few questions to think about. Our hope is that it would serve as training wheels that prepare them to study other books on their own. We would like for the material to give a basic framework and a place to record ideas as the student reads 2 Timothy.

As the leader you will need to use your group time well. It would be helpful to use the process of Connect, Hear, Apply, and Tell.

Before the study:

Everyone in the group needs to work through the section for that week. Their participation in the discussion will be much more profitable that way.

During the study: (if 1:15 for this part of the small group time)

Connect: (around 10 minutes)

You want to connect the group to each other and to the topic for the week. It would be a good time to review what you've covered so far. Maybe ask a question or introduce an idea that relates to the week's topic. **Be sure to talk about how they applied and told about what they learned last week.**

Hear: (around 50 minutes)

Now you want to 'hear' what the Bible has to say through observation (what does it say?) and interpretation (what does it mean?). It may be helpful to read through the passage out loud together and then walk through it from beginning to end asking what was observed and what questions they had. With some of the longer passages you may need to focus on a portion of it. After you've moved through the passage, it's a good time to pull it together by asking, "What do you think is the main idea of the section?" or "What is Paul's point here?"

Apply: (around 10 minutes)

We don't want to end the semester just smarter. We want the Word to change our lives. You can't force those in your small group to take this step, but you can make sure you take the step yourself. And you can create an environment that assists your group in applying the Scriptures to their lives. You want everyone to think about how they should live in light of what they've just learned or been reminded of. This needs to be practical and specific. Such as: 'I'm going to serve my room-mate by keeping my part of the room clean and asking how I can pray for him' versus 'I'm going to be a better roommate.'

Tell: (around 5 minutes)

This is one more step in application and it's huge. If you tell someone what you've learned from reading the Bible it's much easier to continue engaging in spiritual things with that person and it may lead to an opportunity to share the Gospel. It also helps us to see that Bible study isn't just for us to know more and it's not just that *we* would live differently, but that we would share with others what has been given to us from the Lord. We must pass on what we've been given. This is an essential step in the process of spiritual multiplication.

First Week

So what will you do this week? This first week you need to give the material to those in your group and explain how it works (i.e. doing the work before hand...). This means you need to be familiar with the format of the study to orient those in your group. Also, it would be good for you to read through the book a few times.

The first week is an introduction.

Ask about each other's break...

Read through the Intro page.

Give them 1-2 minutes to notice all they can from 2 Tim. 3:16-17.

Then read the instructions on Observation.

Next walk through What to Look For in a Paragraph with 3:16-17.

Finally orient them to Lesson 1 for the next week.

Each week the front side of the material gives them space to write, and then the back asks them 4 or 5 **questions** to help them process the section. Also, there are **boxes for tracking themes**.

This box gives a place to note these responses. The last 2 boxes give a space to record personal application and who they can tell about what they have learned of God. Please help your group get to these last boxes and encourage one another to live them out.

Along the way we will introduce new skills. Be sure to briefly orient them to the skill for the next week. I hope this gives them a sense of the big picture and helps them dig into the rich soil of 2 Timothy.

Thanks for leading! Please feel free to ask any questions you have along the way.

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2 Timothy: Intro

We are excited about what the Lord has in store for you this semester. We hope that as you study the word of God personally and in community it will truly satisfy your soul and transform your life. Those may sound like pretty outrageous hopes, but God's word is able to do just that and so much more.

William Barclay once commented, "It is only when truth is discovered that it is appropriated. When a man is simply told the truth, it remains external to him and he can quite easily forget it. When he is led to discover the truth himself it becomes an integral part of him and he never forgets."

The goal of the Christian life is to love Jesus and become more like Him. That same goal applies to Bible study. The Bible is God's tool to reveal Himself and to transform His people. The Holy Spirit uses the word of God in our lives to glorify Jesus and draw us to Him.

"All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work." 2 Tim. 3:16-17

Depth in Bible study is not measured in the amount of information one knows, but in the life one lives.

For the Scripture to change us we need to be in it often and soak in it deeply. This study is designed to help you be in the word regularly and meditate on it deeply. It will help you focus on one small book, 2 Timothy. As you study it personally and in community with others we hope it will grow your appetite for more of Jesus and His word. The process we will use consists of three components: *observation* (what is written in the text), *interpretation* (the meaning of what we have observed in its original context), and *application* (the significance of that meaning to us personally in our modern day context).

Like most things in life: **You will get out of it what you put into it.**

If you just show up to your Bible study time you will be living off of others and missing what God wants to teach you personally. Here is a suggested way to use your week if you were in 2 Timothy 5 days:

Day 1 pray and **read** through the whole book.

Day 2 pray and **read** through the passage for the week.

Day 3 pray and read through the passage making **observations** and asking questions in the work space provided

Day 4 review the passage, **consider** the questions we have asked, **consult** outside resources as needed (Netbible, sonlight.com,...).

Day 5 focus on how to **apply the passage** to your life.

Then as you come together with others you will be able to discuss the passage and learn from each other.

Remember, you are learning the process of studying a book as well as the content in this letter. Still, ultimately, your group's goal is to help you all grow in Christ likeness.

As with any book it is helpful to read it through as often as you can. If you will read it daily, you will be amazed at the things you will notice and grasp from the letter that you would miss on one reading. It may also be helpful to listen to it or read it in a few different versions over the semester

To get started spend a few minutes noticing all you can from this verse.

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work. 2 Tim. 3:16-17

Observation

“[I pray] *that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him. I pray that the eyes of your heart may be enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe.*” (Ephesians 1:17-19)

Observation is the most important element in Bible study. It is like the foundation of a house. When the foundation is well laid, the house can be constructed with confidence. Likewise, if we observe thoroughly, our next step, interpretation, will follow naturally and accurately. Being the most important element, we should not be surprised to discover that observation is also the most difficult and time-consuming element. Why is it so difficult? Eugene Peterson observed of himself, “Familiarity dulls my perceptions. Hurry scatters my attention.” Often the difficulty results from the fact that we have skimmed the pages of Scripture multiple times, especially those verses that we most like. Consequently, we no longer have eyes to see the text with freshness. We have become too familiar with its life-changing truths to notice the additional timeless insights it contains. Another difficulty confronts us as participants in the 21st century way of life - we are in a hurry. We don’t have much time, and the time that we do have to devote to study contains no room for quiet contemplation of God’s message. We are running too fast, and when we slow down, we are very, very tired. His Word is filled with inexhaustible truths, but we are too exhausted to search them out. As Eugene Peterson confesses, “God’s faithfulness, new every morning, finds me heavy lidded.”

The treasures of God’s wisdom await our discovery - a discovery that comes only through diligent, active searching. Thus, we are confronted with a dilemma - God’s incomparable offer and our tired bones and dim eyes. How is it to be solved? **First**, our time for study of His Word must be given a place of priority. We must devote to it the time of day we are most alert, rather than relegating it to the position of well-intentioned afterthought. **Second**, we must learn to see again. We must stretch our minds as if we were pursuing the most important prize in the world...because, in fact, we are. It is the design of the following pages to serve as a catalyst for fresh thought. Put them in front of you as you read the text. Don’t overlook anything. Record everything. Nothing is too trivial to be observed. It is the trivial observation that often spurs the mind to apprehend deeper truth. **Third**, it is God’s desire to reveal Himself to you, not to hide Himself. Approach the Word expectantly, dependently and obediently. God is able and willing to disclose to you the profound mysteries of His Word, but He is not in the habit of revealing His will to the merely curious. As our Lord Himself explained, “He who has My commandments and *keeps them*, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will *disclose Myself* to him.” (John 14:21)

What to Look For Within A Paragraph

Start by looking for the basics:

Who – Who is performing or receiving the action of the sentence or paragraph?

What – What is occurring?

When – When is it occurring? Is there a sequence of events?

Where – Where is the action occurring? Does the location change within the paragraph?

Why – What is the goal or purpose for the action? Who benefits? What is the motivation?

How – What is the means or manner for accomplishing the action?

Key Words (especially theologically important terms)

Important Connectives - Indicate the relationships within and between clauses and paragraphs; such as... after, then, as, until, before, when, now, while, because, for, since, so, therefore, thus, in order that, but.

Grammatical Construction - How does each word function in the sentence?

Verbs - What are the actions? Note the tense of the verb (when is the action being performed)

Is there a list of commands?

Noun - name of a person, place, thing or quality

Adjective & Adverb - modifies or describes something

Figures of speech - Non-literal language (e.g. "I am the bread of life")

Next notice the connections between words and phrases. Look for:

Comparison: points out the similarities between two or more related ideas, or simply joining like ideas.

"...he will be **like** a tree firmly planted ..." (Ps.1:2-3)

Contrast: points out dissimilarities between thoughts or ideas. This is often easily identified by the word "but."

"Now the deeds of the flesh are evident... **But** the fruit of the Spirit is..." (Galatians 5:19-23)

Questions: structure is built around questions posed and answered by the author (or a hypothetical opponent).

"What shall we say then? Are we to continue in sin that grace might increase?" (Romans 6:1)

Repetition: reiteration of the same word or phrase (when a similar but not exact word, phrase or idea is repeated it is known as continuity)

Progression of Ideas: the movement of ideas from general to particular (Matt. 6:1-18) or particular to gen. (Jas 2).

Cause to Effect: the passage first states the cause and then directly correlates the effects. Romans 1:18-31 demonstrates the cause (rejection of God) and the effect (God gave them over). See also Romans 6:23.

Effect to Cause: the author states the effect and then substantiates it by stating the cause. In Romans 8:18-27 Paul describes the effect of longing, and in 8:28-30 he describes the cause, which is our certain future glorification.

Summarization: the author gathers the main ideas he has been trying to communicate and restates them in a summary. For examples see Hebrews 8:1-2 and Joshua 12.

Read through the letter several times to get a sense of the big picture. Then dig into 1:1-7

My Observations

1:1 Paul, an apostle of Christ Jesus by the will of God according to the promise of the life that is in Christ Jesus,

2 To Timothy, my beloved child:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

3 I thank God whom I serve, as did my ancestors, with a clear conscience, as I remember you constantly in my prayers night and day. **4** As I remember your tears, I long to see you, that I may be filled with joy. **5** I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well. **6** For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, **7** for God gave us a spirit not of fear but of power and love and self-control.

AFTER YOU HAVE DONE YOUR OWN OBSERVATIONS, ANSWER THE FOLLOWING.

Why does Paul thank God?

What do you learn about Timothy's family heritage?

What "gift of God" did Timothy receive (v. 6)?

What role did Paul play in Timothy's life?

Who has played a significant role in your life spiritually? How can you play a significant role in the spiritual life of someone else?

Use these boxes to record your summary, themes and application.

Summarize the main idea of this passage.	God's Word (Is there anything here about this theme?)
Discipleship (Is there anything here about this theme?)	Suffering (Is there anything here about this theme?)
How will I apply this to my life?	Who will I talk with about these truths?

Read the entire book of 2 Timothy again this week. Memorize 2 Timothy 1:8-9

Using your section "What To Look For Within A Paragraph" make at least 3 observations from each verse.

My Observations:

1:8 Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God, **9** who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, **10** and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, **11** for which I was appointed a preacher and apostle and teacher, **12** which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that Day what has been entrusted to me. **13** Follow the pattern of the sound words that you have heard from me, in the faith and love that are in Christ Jesus. **14** By the Holy Spirit who dwells within us, guard the good deposit entrusted to you.

15 You are aware that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes. **16** May the Lord grant mercy to the household of Onesiphorus, for he often refreshed me and was not ashamed of my chains, **17** but when he arrived in Rome he searched for me earnestly and found me— **18** may the Lord grant him to find mercy from the Lord on that Day!—and you well know all the service he rendered at Ephesus.

Read the "Interpretation" section. Then read through 1:8-18 and write out at least 1 question that needs to be answered from each verse.

Observation is answering ‘what does it say?’ In interpretation you are asking ‘what does this mean?’ Or better ‘what does Paul mean here?’ As you observe, ask lots of questions like

What does this word mean?

Why does he use this analogy?

What does Paul mean when he says we were dead?

Answering these questions is interpretation. Remember creativity in interpretation is not a virtue. Start your search for answers within the immediate context. Also, consider what others say now (your small group, pastor...) as well as in the past (commentaries).

1. Your goal in Interpretation is to discern the author’s intended meaning

The most popular principle of interpretation is, “What does it mean to me?” However, there may be multiple applications, but there is only one meaning, and that is the author’s meaning.

2. Assume a “normal” use of language

The Bible was given to us because God desired to communicate to us, not to hide Himself from us. His activities in creation (general revelation; Ps. 19), in the inspiration of Scripture (special revelation; 2 Tim. 3:16) and in the incarnation (John 1:14) are all designed to reveal Himself as He truly is. Therefore, we can expect Him to use language as it is normally used in communication between two persons, and we should not be looking for “hidden” meanings (i.e. meanings requiring additional revelation or mystical formulas giving deeper understanding to a select group of people).

“Normal” interpretation of language does not mean strictly “literal” interpretation. “Normal” usage means we take into account:

1. the history and culture of the original recipients (i.e. the customs, idioms, beliefs, figures of speech, superstitions and historical and geographical facts of the author’s day)
2. the style or genre which is used to convey the message
3. the grammar of the original language
4. the broader context in which a message is conveyed

3. Let Scripture interpret Scripture (Acts 17:11)

Allow clear passages to illuminate ambiguous passages. Beware of building your theology on obscure passages, and do not go beyond what is written (1 Cor. 4:6)

4. Remember that revelation is progressive

For example, the disciples did not have all of the information we have. When they were sent out by Jesus to preach, they were not proclaiming the “gospel” that the Messiah would die, be buried and rise from the dead (1 Cor. 15:1-8). They preached that the kingdom of God was at hand (Mt. 10:7).

My Interpretive Questions: Come up with interpretive questions for 1:8-18

For Example: Why might Timothy be ashamed?

What is the treasure entrusted to Timothy (1:14; 1 Tim. 6:20-21)?

What does Paul mean by "that day" (1:12,18)?

AFTER YOU HAVE DONE YOUR OWN OBSERVATIONS, ANSWER THE FOLLOWING.

How does this section relate to the previous one?

When are situations when you have felt ashamed regarding Christ?

What truths about the Gospel do you learn from this section?

What gave Paul the courage to suffer for the gospel and not feel ashamed (1:12)?

What did Paul "entrust" to God (1:12)?

<p>Summarize the main idea of this passage.</p>	<p>God's Word (Is there anything here about this theme?)</p>
<p>Discipleship (Is there anything here about this theme?)</p>	<p>Suffering (Is there anything here about this theme?)</p>
<p>How will I apply this to my life?</p>	<p>Who will I talk with about these truths?</p>

Read the entire book of 2 Timothy again this week. Memorize 2 Timothy 2:2.

Using the sections "What To Look For Within A Paragraph", and "Interpretation" make at least 3 observations or interpretive questions from each verse.

My Observations & Interpretive Questions

2:1 You then, my child, be strengthened by the grace that is in Christ Jesus, **2** and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also. **3** Share in suffering as a good soldier of Christ Jesus. **4** No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him. **5** An athlete is not crowned unless he competes according to the rules. **6** It is the hard-working farmer who ought to have the first share of the crops. **7** Think over what I say, for the Lord will give you understanding in everything.

AFTER YOU HAVE DONE YOUR OWN OBSERVATIONS, ANSWER THE FOLLOWING.

What principles for "spiritual multiplication" can you derive from 2 Tim. 2:2? How does one become qualified to participate in this process (cf. 2 Tim 3:16-17; 1 Cor 15:9-10; 2 Cor 3:5-6)? Who is called to participate in this process? What other New Testament passages teach this concept?

What "things" need to be passed along? In other words, describe the qualities of a disciple who is "complete in Christ" (cf. Col 1:28-29)?

If you were to preach the gospel to 1000 people a day, how long would it take to preach the gospel to everyone in the world (assuming no population increase)? If you spent one year discipling one person, and then you each in turn began discipling one other person for one year and so on, how long would it take to disciple everyone in the world?

Describe the illustrations used by Paul in verses 3-6

- | Illustration: | Requirements: | Reward: |
|---------------|---------------|---------|
| 1. | | |
| 2. | | |
| 3. | | |

Summarize the main idea of this passage.	God's Word
Discipleship	Suffering
How will I apply this to my life?	Who will I talk with about these truths?

Read the entire book of 2 Timothy again this week. Memorize 2 Timothy 2:10

Using your handouts "What To Look For Within A Paragraph, " and "Interpretation" list at least 3 observations or interpretive questions from each verse.

My Observations & Interpretive Questions

2:8 Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel, **9** for which I am suffering, bound with chains as a criminal. But the word of God is not bound! **10** Therefore I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory. **11** The saying is trustworthy, for:

If we have died with him, we will also live with him;

12 if we endure, we will also reign with him;

if we deny him, he also will deny us;

13 if we are faithless, he remains faithful—

for he cannot deny himself.

“He who has My commandments and keeps them, he it is who loves Me; and he who loves Me shall be loved by My Father, and I will love him, and will disclose Myself to him.” (John 14:21)

Through observation and interpretation we have His commandments. We have labored diligently to uncover and properly understand the meaning of the text, but if we stop there we have failed to complete the process not only of Bible study, but even of discipleship. We demonstrate our love for the Savior by practicing, not by merely knowing, the truth we have received. And having begun to practice the truth, we have a promise from Him that He will disclose even more of Himself to us...and that is the greatest reward of Bible study!

Application: How does this touch my life?

Once you have discovered the universal principle(s) from the text, then you move to application. How does this truth connect to my life? By putting your application in words you begin to hold yourself accountable for becoming a doer of the Word. Some basic guidelines for application are: 1) focus on the main themes expressed by the author; 2) keep it short; 3) make it practical. An example of an application from Matthew 28:18-20 is “Wherever I am, I should proclaim the gospel to all men in hope of making some disciples.” Consider the following questions for application:

- Is there an **example** for me to follow or avoid? (Genesis 34; Joshua 1:9)
- Is there a **sin** or error for me to avoid? (1 Cor. 5:1)
- Is there a **promise** for me to claim? (Heb. 13:5)
- Is there a **prayer** for me to repeat? (Eph. 3:14-21)
- Is there a **command** for me to obey? (2 Timothy 2:22)
- Is there a **condition** for me to meet? (John 15:5)
- Is there a verse for me to memorize? (Psalm 119:11)
- Is there conviction from the Spirit to which I must respond? (1 Thess. 5:19)

Relate the application to your various relationships. Ask yourself, how should this application affect my attitudes, thoughts or actions:

- In relationship to God
- In relationship to myself
- In relationship to my family
- In relationship to my Christian friends
- In relationship to my non-Christians friends and the world
- In relationship to my adversary

Create a plan of action

So, what will I do today, or this week, or this month to implement this application? Who will I ask to hold me accountable? How and when will I evaluate my progress? A plan of action for our application from Matthew 28 might look something like this:

By the power of the Holy Spirit I commit myself to asking my neighbor to lunch this week. I commit to daily pray for his salvation and for the opportunity to present a verbal witness to him during lunch. I will ask my Bible study leader to hold me accountable to initiate this plan by asking me next week if I have followed through.

AFTER YOU HAVE DONE YOUR OWN OBSERVATIONS, ANSWER THE FOLLOWING

What is the significance of Paul's description of Jesus as “risen” and “descended of David?”

How is it that Paul in his imprisonment can say, “the word of God is not imprisoned?”

When Paul says he endures all things, to what is he referring (2 Cor. 11:23-28)? What motivates Paul to endure hardship? What is your endurance threshold? What keeps us from risking and sacrificing more?

Summarize the main idea of this passage.	God’s Word
Discipleship	Suffering
How will I apply this to my life?	Who will I talk with about these truths?

Read the *entire* book of 2 Timothy again this week. Memorize: 2 Timothy 2:15 & 2 Timothy 2:22-23.

Using sections "What To Look For Within A Paragraph", and "Interpretation" and make at least 3 observations or interpretive questions from each verse.

My Observations & Interpretive Questions

2:14 Remind them of these things, and charge them before God not to quarrel about words, which does no good, but only ruins the hearers. **15** Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. **16** But avoid irreverent babble, for it will lead people into more and more ungodliness, **17** and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, **18** who have swerved from the truth, saying that the resurrection has already happened. They are upsetting the faith of some. **19** But God's firm foundation stands, bearing this seal: "The Lord knows those who are his," and, "Let everyone who names the name of the Lord depart from iniquity." **20** Now in a great house there are not only vessels of gold and silver but also of wood and clay, some for honorable use, some for dishonorable. **21** Therefore, if anyone cleanses himself from what is dishonorable, he will be a vessel for honorable use, set apart as holy, useful to the master of the house, ready for every good work.

22 So flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart. **23** Have nothing to do with foolish, ignorant controversies; you know that they breed quarrels. **24** And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, **25** correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, **26** and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will.

AFTER YOU HAVE DONE YOUR OWN OBSERVATIONS, ANSWER THE FOLLOWING.

What is the main point of this passage? How does it relate to the rest of Paul's letter to Timothy?

Describe the contrasts and comparisons Paul makes regarding the variety of ways we can use words. Is he talking about the form or content of our speech, or both? What are the consequences of the various ways we handle our speech?

Write out 2 Timothy 2:15 below with plenty of space between words and lines. Write at least fifteen more observations just about this verse. Look for imperatives, cause/effect relationships, contrasts, etc. Think about each word and its purpose in the verse.

What does it mean to be "approved to God" (v. 15)?

What steps will you begin to take in order to improve your "accurate handling" (literally, "cut straight") of God's word?

How do we put ourselves at risk of being ensnared? How can we escape and "come to our senses"? How can we help others escape?

Summarize the main idea of this passage.	God's Word
Discipleship	Suffering
How will I apply this to my life?	Who will I talk with about these truths?

Read the entire book of 2 Timothy again this week. Memorize 2 Timothy 2:24-25.

Using sections "What To Look For Within A Paragraph, " and "Interpretation" make at least 3 observations or interpretive questions from each verse.

My Observations & Interpretive Questions

3:1 But understand this, that in the last days there will come times of difficulty. **2** For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, **3** heartless, unappeasable, slanderous, without self-control, brutal, not loving good, **4** treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, **5** having the appearance of godliness, but denying its power. Avoid such people. **6** For among them are those who creep into households and capture weak women, burdened with sins and led astray by various passions, **7** always learning and never able to arrive at a knowledge of the truth. **8** Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men corrupted in mind and disqualified regarding the faith. **9** But they will not get very far, for their folly will be plain to all, as was that of those two men.

AFTER YOU HAVE DONE YOUR OWN OBSERVATIONS, ANSWER THE FOLLOWING.

How does Paul's description compare to 21st century culture?

What do you see in your own life in this list? Where do you need Christ to forgive/heal/change you?

What does it mean to "hold to a form of godliness or religion but deny its power"?

In contrast, the women that are vulnerable to being captivated by the wicked men are described as "weak," "weighed down with sins," and "led on by various impulses." From this description, what makes a person, male or female, susceptible?

Paul tells us to "avoid such men as these" (v. 5). How are we to "avoid" such people? Are we not called interact with non-Christians in order to fulfill the Great Commission? Is Paul guilty of the very sin he condemns by being "unloving, irreconcilable" (v. 3) and uncaring toward these people?

Summarize the main idea of this passage.	God's Word
Discipleship	Suffering
How will I apply this to my life?	Who will I talk with about these truths?

Read the entire book of 2 Timothy again this week. Memorize 2 Timothy 3: 12,16-17

Using your handouts "What To Look For Within A Paragraph, " and "Interpretation" list at least 3 observations or interpretive questions from each verse.

My Observations & Interpretive Questions

3:10 You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, **11** my persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra—which persecutions I endured; yet from them all the Lord rescued me. **12** Indeed, all who desire to live a godly life in Christ Jesus will be persecuted, **13** while evil people and impostors will go on from bad to worse, deceiving and being deceived. **14** But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it **15** and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. **16** All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, **17** that the man of God may be complete, equipped for every good work.

AFTER YOU HAVE DONE YOUR OWN OBSERVATIONS, ANSWER THE FOLLOWING

The term "followed" suggests a disciple studying his master's life at close quarters with a view to imitating his example. To what extent do you "follow" the items listed by Paul (v. 10-11)? Whose example do you follow and why?

What areas of your life would you want someone to follow? What areas would you not want to be "investigated closely"?

What happened to Paul in each of these cities?

Antioch- Acts 13:14-5

Iconium -Acts 13:5 1-14:6

Lystra - Acts 14:6-20; 16:1-2

Is Paul encouraging Timothy to look for suffering? In what sense will all who follow Christ suffer? Is this a certain prophecy or just a probability? How have you or can you suffer for the gospel in your particular context? How are Christians suffering for the gospel in other parts of the world?

Why is the Gospel worth suffering? What's so good about it?

What are the "sacred writings" that Timothy had known since his childhood?

Define "inspiration" (v. 16; cf. 2 Pet. 1:20-21). What does Paul have in mind when he says "all scripture"? Does this include his writings (1 Thess 2:13; 2 Pet. 3:16)?

From this passage, in what ways is Scripture valuable? How does it equip us?

Summarize the main idea of this passage.	God's Word
Discipleship	Suffering
How will I apply this to my life?	Who will I talk with about these truths?

Have you ever picked up a book you read before and have not remembered what it was about. As you study God's word it is a worthwhile practice to organize what the Lord teaches you. This can help you understand it, retain it, and be able to revisit it in the future. A book chart is a good tool for this.

A book chart lets you summarize an entire book on one page (the main ideas, the themes and flow of thought, the lessons learned...) So if a year from now a friend asks you a question about 2nd Timothy you could look at this page and be reminded of what the book is about, this is especially helpful with longer books of the Bible. Below is an example of a book chart and some steps to create one.

1. Give each paragraph a title. As you study the book, you may refine them.
2. Note the key observations from the book.
3. Identify a few themes that run through the book and trace them.
4. Finally, add chapter titles and summarize the book in one sentence.

A Synthetic Chart of Malachi

Book Message	The Lord who loves and keeps His covenants is to be honored and feared by His people for He will come.										
Chapters	1 Lame Lambs for LORD?		2 Covenants not Kept		3 Return, you Robbers		4 Day will Dawn				
Paragrpahs	1:1-1:2 Word from Lord	1:6-1:4 You Profane My name	2:1-2:9 Listen Like Levi	2:10-2:16 Covenants Broken	2:17 Where is God?	3:1-3:6 He is Coming!	3:7-3:12 Stop Robbing God!	3:13-3:15 Arrogant Accusations	3:16-3:18 Fear and Esteem Him	4:1-4:3 The Day is Coming	4:4-4:6 Elijah will Restore
Observations	From LORD to Israel Interpretation: How have you loved? You loved? Contrast: Jacob/Israel, Esau/Israel Elijah says I will rebuild But I will tear down C/E You will say - You profane it	C/E If not honor rebuilds contrast Priests Levi You turn C/E I despise Rep. Covenant 2:10, 5:10, 14, 3:1	Comp nation broke man broke Don't deal treachery E/C I hate divorce	Comp evil = good Inter- where is justice? as Sathar and punish like gold and silver offering to LORD C/E I don't change You are not covenant.	Comp like rebuilds fillers Swamp Cursed of C/E rob Me test Me C/E I will	You have been arrogant How? C/E I will spare So you will distingush C/E righteous wicked Serves down	3:16-3:18 Fear and Esteem Him	3:13-3:15 Arrogant Accusations	3:16-3:18 Fear and Esteem Him	4:1-4:3 The Day is Coming	4:4-4:6 Elijah will Restore
Themes:	1:2, 6, 8, 9, 13 Malachi sharpens his message by the use of questions to show the people blessing God and His questions back to them. The Lord's main rebuke is against the priests and their lame offerings (1:6-14), their not following the covenant like Levi (2:1-9), and their robbing of God (3:3-4, 8-10).										
Questions	2:10, 14, 15, 17										
Priests	Esa, Jacob, Levi, Judah, Israel, Moses and Elijah are all referred to in Malachi. The deep roots the people have with the LORD through prophets, Moses, and the Patriarchs should impact their response to and honor for Him.										
OT People	Malachi emphasizes faithfulness to relationships by speaking of brothers, fathers and sons, servants and masters, governors, kings, covenants, marriage, fathers and children. The people had not been faithful in their marital covenants or their covenant with God.										
Relations	The heart of their sin is the breaking of their covenant with God. It is seen in lame offerings to God, not listening, not honoring Him, causing others to stumble, profaning the sanctuary, divorce, adultery and other sins in 3:5, robbing God, and arrogance.										
Sin	The LORD announces that He will judge Edom as well as those who are dishonoring Him. He hates divorce. A day will come when the arrogant and evildoer will be burned like chaff. The LORD does not take lightly the rebellion of His people.										
Judgment	He will make His name great (1:11), send His messenger and come Himself (3:1) to judge (3:2-5, 4:1) and bless (4:2). Before the day of the Lord He will send Elijah the prophet (4:5). As the last OT book, Malachi gives a look ahead to the messenger who would announce the Messiah and to the day of judgment and healing.										
Future											

Read the entire book of 2 Timothy again this week. Memorize 2 Timothy 4:5.

Using sections "What To Look For Within A Paragraph," and "Interpretation" make at least 3 observations or interpretive questions from each verse.

My Observations & Interpretive Questions

4:1 I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: **2** preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. **3** For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, **4** and will turn away from listening to the truth and wander off into myths. **5** As for you, always be sober-minded, endure suffering, 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 has come. **7** I have fought the good fight, I have finished the race, I have kept the faith. **8** Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.

AFTER YOU HAVE DONE YOUR OWN OBSERVATIONS, ANSWER THE FOLLOWING.

Define "in season and out of season."

Why would people prefer "ear-tickling doctrine" to "sound doctrine"? Can you think of some current examples of doctrine that tickles people's ears? How can we retain a desire for sound doctrine (cf. 2 Tim. 1:13-14)?

Does Paul instruct Timothy to "be sober" because of a tendency to drink in excess (cf. 1Tim. 5:23), or does Paul have something else in mind (1 Pet. 1:13; 4:7; 5:8)?

What does Paul mean when he says he is "already being poured out as a drink offering" (v. 6; Phil. 2:17; Num. 28:6-7; Eph. 5:2; Rom. 12:1)?

To what "departure" does Paul refer?

What is the "fight"?

What would it look like if a person failed to "finish the course"? What are the consequences of failing to "finish the course"?

What is the "crown of righteousness"? When is "that day"? What does it mean to "love His appearing."

Summarize the main idea of this passage.	God's Word
Discipleship	Suffering
How will I apply this to my life?	Who will I talk with about these truths?

Read the entire book of 2 Timothy again this week. Memorize 2 Timothy 4:7-8.

Using your handouts "What To Look For Within A Paragraph, " and "Interpretation" make at least 3 observations or interpretive questions from each verse.

My Observations & Interpretive Questions

4:9 Do your best to come to me soon. **10** For Demas, in love with this present world, has deserted me and gone to Thessalonica. Crescens has gone to Galatia, Titus to Dalmatia. **11** Luke alone is with me. Get Mark and bring him with you, for he is very useful to me for ministry. **12** Tychicus I have sent to Ephesus. **13** When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments.

14 Alexander the coppersmith did me great harm; the Lord will repay him according to his deeds. **15** Beware of him yourself, for he strongly opposed our message. **16** At my first defense no one came to stand by me, but all deserted me. May it not be charged against them! **17** But the Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth. **18** The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom. To him be the glory forever and ever. Amen.

19 Greet Prisca and Aquila, and the household of Onesiphorus. **20** Erastus remained at Corinth, and I left Trophimus, who was ill, at Miletus. **21** Do your best to come before winter. Eubulus sends greetings to you, as do Pudens and Linus and Claudia and all the brothers.

22 The Lord be with your spirit. Grace be with you.

AFTER YOU HAVE DONE YOUR OWN OBSERVATIONS, ANSWER THE FOLLOWING

Although Paul often ends his letters with greetings, this list of names is not given for the purpose of exchanging greetings. What do you learn about each person mentioned?

Paul says the reason for the Lord's very present help is "that through me the proclamation might be **fully** accomplished, and that all the Gentiles might hear" (v. 17). In what sense did he accomplish this?

Here at the end, Paul reiterates God's deliverance (v. 17; cf. 2 Tim. 3:11). What does the "Lion's mouth" symbolize?

What made Paul an effective disciple maker?

How will you invest in the lives of others? What is your strategic role in the process of evangelism and discipleship?

Summarize the main idea of this passage.	God's Word
Discipleship	Suffering
How will I apply this to my life?	Who will I talk with about these truths?

As a review, what are the steps of inductive Bible study that we have taken to arrive at this point?

1. Read through the book several times
2. Observe the sentences, identify figures of speech, important words...
3. Ask and answer interpretive questions
4. Consult commentaries as needed
5. Apply and tell others

Having examined the details of the entire book through observation, interpretation and application, it is now time to put all the parts back together. Using your understanding of the book, synthesize your work. What is Paul's main message in this book?

Summarize the main lessons God has taught you through the book of 2 Timothy.

Additional Resources: God's Big Picture:

The Bible is one story. It is a collection of letters, poems, narrative and prophecy from different people, in different times, at different places. Despite this it is one story. We must know that greater story to be able to understand the smaller parts within their context of God's Big Picture.

Let's look at that big picture and then we'll see how we can read the individual passages in light of it. Here is an outline of the big picture, for a deeper look you can download some extra questions from the website (cru.tamu.edu) Here is also a diagram to help you see the big picture.

God Creates (Genesis 1-2)

God is Abandoned (Genesis 3)

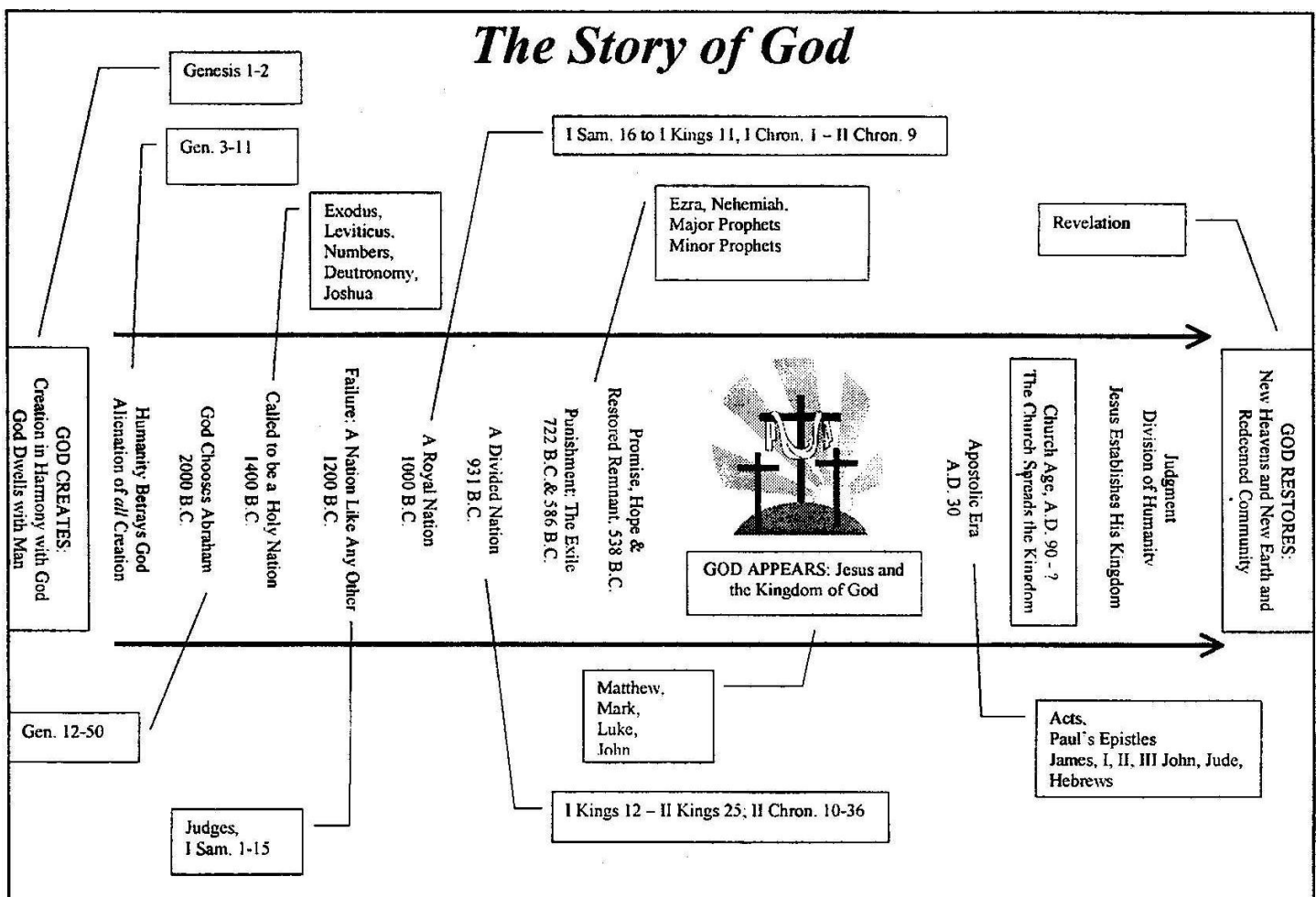
God Promises (Genesis 3:15; 12:1-3, II Samuel 7:14-15, Jeremiah 33:14-

26) God Appears (John 1:1-18)

God Provides (Mark 15:1-16:8)

God Calls (Romans 8:28-30)

God Restores (Revelation 19-21)



Howard Hendricks said there are three C's to understanding the Bible, they are context, context, and context! His emphasis was that without understanding the context of a passage you are in danger of not correctly understanding the passage itself. If we don't understand what a passage means then we will be unable to interpret it properly and allow it to transform our hearts and the way we live.

Context is the key that helps unlock the doors of Biblical meaning. So as we analyze the context it should help us discover the big picture. We'll look at 3 types of context: literary, historical, and redemptive.

Literary Context has to do with how the author has arranged the material and how it fits together. It can be helpful to think in terms of paragraphs as we look at scripture. Some steps helpful to discovering the literary context are looking for the author's statement of purpose (John 20:30-31), looking for repeated words or phrases (Psalm 136), and creating a book summary.

Historical Context has to do with understanding the time, place and culture of the author and audience involved. Reading the Bible is like visiting a foreign country, we must look beyond our own cultural lens. Here are some questions to ask to help us discover the historical context.

- Who was the author?
- Who was the original audience? What can I learn about them?
- When was this document written?
- What situation gave rise to this document?
- Where did the events narrated in this document occur?
- What is the historical significance or persons, places, or events?

As an example, being aware of the audience sheds light on the difference between Matthew and Mark's gospels. Matthew wrote to a Jewish audience and thus repeats the phrase 'it was fulfilled', but Mark wrote to a Gentile audience and often explained the Jewish customs that were occurring.

Redemptive Context tells us where we are in the grand story of the Bible. God's purpose is to create a community of redeemed people for His glory. At the center of this story is the person and work of Jesus Christ. Jesus claimed that all scripture points to Him (John 5:39-40). Here are some questions to help us discover the redemptive context.

- Where/How does this story fit within the larger story of God?
- What can we learn about God's plan?
- How does the gospel of the cross relate to this passage?
- Does it reveal an aspect of our fallen condition that requires the gospel?
- Does it highlight the work of Christ? How does God's redemptive work in Christ represent the foundation for the exhortation in the passage?
- Does it show the power of God to transform us?

Read through 2nd Timothy and, without consulting commentaries or notes in your study Bible, write down anything you discover regarding literary, historical, and redemptive context.

Historical Context

What can you learn about the author? (Look for first-person statements, “I”, “my”, etc.) Try to be exhaustive.

What can you learn about the audience to whom this letter was written? (For example, were they Jews, Gentiles, or a mix?)

Literary Context

What are some important themes and topics discussed in this letter?

Redemptive Context

This book falls (like most of the New Testament) in the unique period between Pentecost (the Holy Spirit coming) and the return of Christ. This is known as the church age (or God Calls on the first page of this lesson) where some of the promises of God have been fulfilled and some await Jesus’ return. We (like Paul & Timothy) live in the era where things are already (started) and not yet (completely fulfilled).

Think about the story of God in the whole of Scripture. If you were going to tell the story of God using only 2nd Timothy, to what event could you refer? Try and tell the Gospel using passages in 2nd Timothy only.

Read the section below. Then complete your survey of 2 Timothy this week.

Surveying the book

Grant Osborne recently described the process of interpretation as a “spiral” in which the student moves from the context to the text and back to the context. In other words, a proper understanding of the whole will give meaning to the parts, and a proper understanding of the parts will give meaning to the whole.

So, where do we start? We never want to lose sight of the forest for the trees. Before we begin to study the details of a given tree, we are well served to take the time to notice where the tree fits in relation to the rest of the forest and where the forest fits in relation to the rest of the world. In biblical terms, we need to have a grasp of the over-all flow of revelation, Old Testament and New. We also need to understand where our particular book fits in that flow, and the geographical, historical, political, and spiritual background of both the writer and the recipients.

General steps in completing a survey of any book:

1. Read through the book 2-3 times.
2. Create a 1-4 word title for each paragraph. Paragraphs are marked by bold verse numbers in the NAS Bible. From these titles you can begin to build an outline of the book.
3. Read background articles on the book, author, recipients and the city or region of the recipients. These and many other resources can be found online. These articles can also be found in a Bible dictionary, Bible encyclopedia or at the beginning of a commentary. Some study Bibles will also contain good, concise background articles before each book.
4. Summarize your observations from the background material you have read. Include the following ideas:
5. Read through the book 2 or 3 more times and look for the ideas listed on the following page.

Author	Purpose for writing (if discernible)
Date	Genre
Recipients	Repeated words or themes
Background of Author, Recipients, City	Key verses

On the *first* reading of 2 Timothy look for the main ideas and repeated themes.

Main Ideas

Repeated Themes

On the *second* reading make observations using the “What to look for as you survey a book” section below

What to look for as you survey a book

Emphasis

Proportion of material devoted to an idea, person or event (e.g. crucifixion events)

Stated purpose (John 20:30; Prov. 1:2-6)

Order (Gen. 1-3; Luke 4)

Repetition

Terms, phrases, clauses (Ps. 136:1-2)

Characters (e.g. Barnabas in Acts)

Events/circumstances (Judges)

Patterns (Christ/Joseph; Christ/Israel; Saul/David)

Citation of OT passages in NT (Mt. 12:39-41; 1 Peter/Psalm 34)

Relationships between paragraphs

Cause/effect

Explanation

Summarization

Introduction/conclusion

Tone

For example sarcasm, compassion, danger, intrigue, urgency, despair, humility, awe, gratitude, joy, tenderness, zeal, anger, concern, caution

My Observations

On the *third* reading record your paragraph titles

Paragraph Titles

(note: we have broken 3 of the longer paragraphs in half to make them easier to study and discuss for this study)

1:1-2

1:3-7

1:8-18

2:1-7

2:8-13

2:14-26

3:1-9

3:10-17

4:1-8

4:9-18

4:19-22

After doing your own personal survey read the background articles on 2 Timothy (and any other background materials you can find), Read 1 Timothy, and then record you observations (author, date ,etc.) on the handout provided.

The Pastoral Epistles

"The Pastoral Epistles" is a term used to designate Paul's two letters to Timothy and one letter to Titus. Two things distinguish these three epistles from Paul's other letters: (1) They are among the last things Paul wrote, reflecting the sort of concerns which burdened the apostle near the end of his ministry. (2) They are ostensibly addressed not to a congregation but to two young men who were functioning in pastoral roles. This does not mean, of course, that the letters were not read before congregations. The epistles show clear signs that their author in-tended them to be used widely. Nor does this mean that the epistles are mere handbooks on pastoral duties. There is much of general interest in the letters. Yet 1 and 2 Timothy and Titus are distinctive among Paul's letters. They are highly personal, practical, and unsystematic in nature; and they deal with matters of church order which Paul had not hitherto addressed except in passing. The evolving need for structure in the churches, combined with Paul's awareness that his own steadying influence would soon be passing from the scene, prompted him to treat certain ecclesiastical and pastoral subjects that have profited the church immensely ever since.

Date

Paul's missionary journeys occupied approximately the years a.d. 48-56. From 56-60 Paul was slowly making his way through the Roman courts, arriving ultimately at Rome. For two years, 61-62, Paul was held under house arrest in Rome, at the end of which time, it can be surmised, he was released. From 62-67 Paul traveled more or less freely, leaving Timothy in Ephesus and Titus in Crete, and then subsequently writing each of them a letter. Thus the approximate dates for 1 Timothy and Titus are perhaps 63-66. After being recaptured and once again imprisoned, Paul wrote Timothy a second letter, 2 Timothy. Thus 2 Timothy, dated approximately A.D. 67, represents the last Pauline Epistle.

Recipient

Timothy was the son of a Greek father and Jewish mother (Acts 16:1). No mention is made of his father being a Christian, but his mother Eunice and grandmother Lois were both known for their sincere faith (2 Tim. 1:5). Timothy was no doubt living at Lystra when Paul visited that city on his first missionary journey (cf. Acts 14:6; 16:1). Whether or not Paul led Timothy to Christ cannot be known with certainty. At any rate Timothy already knew and believed the Old Testament Scriptures, thanks to his mother and grandmother (cf. 2 Tim. 3:15), and Paul took him on as a promising protégé. Paul thus became like a spiritual father to the young man, referring to him as "my true son in the faith" (1 Tim. 1:2) and "my dear son" (2 Tim. 1:2; cf. Phil. 2:22).

Timothy's promise for the ministry was recognized early (1 Tim. 1:18; 4:14; 2 Tim. 4:5). Thus Paul took him on as a companion and he became one of the apostle's most trustworthy fellow-laborers (cf. Rom. 16:21; 1 Cor. 16:10; Phil. 2:19-22; 1 Thes. 3:2). He also became Paul's faithful representative and messenger (Acts 19:22; 1 Cor. 4:17; 2 Cor. 1:19; Phil. 2:19; 1 Thes. 3:2, 6). Six of Paul's epistles include Timothy in the salutations (2 Cor. 1:1; Phil. 1:1; Col. 1:1; 1 Thes. 1:1; 2 Thes. 1:1; Phile. 1; see the chart, "Paul's Introduction to His Epistles" at Rom. 1:1). Timothy had become so dear to Paul that in the apostle's last message was a touching appeal for Timothy to join him in his final days of imprisonment (2 Tim. 1:4; 4:9, 21).

After being released from his first Roman imprisonment Paul, with Timothy by his side, evidently revisited some of the churches in Asia, including Ephesus. On his departure from Ephesus, Paul left Timothy behind to provide leadership to the congregation. Then after an interval Paul wrote Timothy a letter, 1 Timothy, urging him on in that ministry. Timothy may have been by nature somewhat passive, timid, retiring, and easily intimidated (cf. 2 Tim. 1:7). Thus Paul repeatedly spurred him into action (1 Tim. 1:3; 4:11; 5:7; 6:2; 2 Tim. 3:14; 4:2,5). He was to let nothing, including his relative youth (1 Tim. 4:12) stand in the way of his performance of duty (2 Tim. 2:1-7; 4:5). Like a good soldier he was to "fight the good fight" (1 Tim. 1:18; 6:12), aggressively protecting and propagating the gospel, using the full range of his gifts (1 Tim. 4:14; 2 Tim. 1:6).¹

1 Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Illinois: Scripture Press Publications, Inc.) 1983,1985.

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Historical Setting. First and Second Timothy differ in historical context. In the first epistle Paul writes from Macedonia to young Timothy (1 Tim. 4:12), who has been left in Ephesus to oversee the congregation (1 Tim. 1:3). The second epistle, also written to Timothy in Ephesus (2 Tim. 1:18), comes from Rome where Paul is undergoing a second (2 Tim. 4:16) and harsher imprisonment (2 Tim. 1:18, 16; 2:9). Paul is alone, except for Luke, (2 Tim. 4:11), and he knows the end of his life will come soon (2 Tim. 4:6). One can almost hear the plaintive echo of the apostle's voice as he bids Timothy to "come quickly before winter" (2 Tim. 4:9,21).

The occasion for both epistles is much the same. Paul is deeply troubled by false teaching (1 Tim. 1:3-11; 2 Tim. 2:23) and apostasy (1 Tim. 1:6; 4:1; 2 Tim. 3:1-9) which endanger the church at Ephesus. He warns Timothy to beware of fables and endless genealogies (1 Tim. 1:4; 4:7; 2 Tim. 4:4), idle gossip (1 Tim. 5:13; 2 Tim. 2:16), rigid life-styles based on the denial of things (1 Tim. 4:3), the snares of wealth (1 Tim. 6:9-10,17-19), and religious speculations (1 Tim. 6:20). He warns that apostasy, in whatever form, will spread like cancer (2 Tim. 2:17). Paul urges Timothy to combat its malignant growth by teaching sound doctrine, promoting good works, and accepting one's share of suffering for the sake of the gospel (2 Tim. 1:8; 2:3, 11-13).

Theological Contribution. The message of 1 and 2 Timothy can be summed up by words like remember (2 Tim. 2:8), guard (1 Tim. 6:20), be strong (2 Tim. 2:1), and commit (1 Tim. 1:18; 2:2). For Paul, the best medicine for false teaching and apostasy is "sound doctrine" (1 Tim. 1:10; 4:3). The gospel is a spiritual inheritance to be received from faithful witnesses and passed on to such (2 Tim. 2:2). It brings about wholeness or health (which is the meaning of "sound" in Greek), not only in belief, but also in good deeds. So vital is sound doctrine to the health of the church that it is something to be pursued (1 Tim. 6:11), fought for (1 Tim. 6:12), and even suffered for (2 Tim. 1:8);

Special Consideration. The Epistles to Timothy might be considered our earliest manual of church organization. Within them we find guidelines for the selection of church leaders (1 Tim. 3:1-13). They also reveal an awareness of the need for standard forms of expressing the faith. For example, the words, "This is a faithful saying," appear four times in the epistles (1 Tim. 1:15; 3:1; 4:9; 2 Tim. 2:11). Two creeds, or perhaps hymns, also appear (1 Tim. 3:16; 2 Tim. 2:11-13). Finally, 2 Timothy presents the first (and only) pronouncement in the New Testament on the Bible as "Scripture" (referring to the Old Testament, (2 Tim. 3:14-17)).

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Chronology of Paul's Life

<u>Date</u>	<u>Event</u>	<u>Letters Written</u>
Summer 35	Paul's conversion (Acts 9:1-7)	
Summer 35-37	Damascus and Arabia (Acts 9:8-25; Gal. 1:16-17)	
Summer 37	<i>Jerusalem, first visit</i> (Acts 9:26-29; Gal. 1:18-20)	
Autumn 37	Tarsus, Syria-Cilicia (Acts 9:30; Gal. 1:21)	
Spring 43	Traveled to Antioch (Acts 11:25-26)	
Autumn 47	<i>Relief visit to Jerusalem</i> (Acts 11:30; Gal. 2:1-10)	
Autumn 47- Spring 48	In Antioch (Acts 12:25-13:1)	
April 48- Sept. 49	<i>First missionary journey</i> (Acts 13-14)	Galatians (written in Antioch; Autumn 49)
Autumn 49	<i>Jerusalem Council, third visit</i> (Acts 15)	
Winter 49/50	In Antioch (Acts 12:25-13:1)	
April 50-Sept. 52	<i>Second missionary journey</i> (Acts 15:36-18:22)	1&2 Thessalonians (summer 51)
Winter 52/53	In Antioch	
Spring 53-May 57	<i>Third missionary journey</i> (Acts 18:23-21:16)	1&2 Corinthians (Spring 56; Fall 56) Romans (Winter 56/57)
May 57	Meeting with James (Acts 21:13-23)	
May 57-Aug. 59	Arrest, trial and imprisonment (Acts 21:26-26)	
Aug. 59-Feb. 60	Voyage to Rome (Acts 27:1-28:29)	
Feb. 60 -March 62	<i>First Roman imprisonment</i> (Acts 28:30)	Ephesians (Autumn 60) Colossians & Philemon (Autumn 61) Philippians (Spring 62)
Autumn 62		1 Timothy
Spring 63 -Autumn 67	Asia Minor, Spain, Crete, Asia Minor, Nicopolis, Macedonia, Greece	Titus (Summer 66)
Autumn 67	<i>Arrested and brought to Rome</i>	2 Timothy (Autumn 67)
Spring 68	Paul's death	
Sept. 2, 70	Destruction of Jerusalem	

Now that you've consulted outside resources, supplement your initial discoveries about 2 Timothy.

Theme of the book:

Author (including characteristics & history):

Date:

Recipients (including characteristics & history):

Occasion or purpose for writing:

Main ideas:

