

DEAR TIMOTHY

A FATHER'S FINAL WORDS TO HIS SON

Prepared by Dr. Andrew Corbett

Dear Timothy, A Father's Final Words to His Son

Ten Bible Studies, designed for small group interaction, with additional instructor guide.

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Accompanying Videos

<https://vimeo.com/showcase/8158980>

Objectives

1. To identify how church leaders can strengthen their effectiveness through developing their relationships with those they lead.
2. To be able to implement the principles involved with interpreting obscure Scriptures.
3. To give reasons why it is biblically valid for women to teach and preach within a church.
4. To evaluate whether a candidate for church eldership is biblically qualified.
5. To confidently worship God during times of suffering and trial.
6. To develop a plan for how you can finish your "life race" well.

PREFACE AND INTRODUCTION

The apostle Paul is often considered to be a rather cold-hearted man. On the occasions when I have asked different women if they would have appreciated being pastored by him, it has been met with a resounding “No!” I suspect this is because Paul is similarly perceived as a male-chauvinist due to his various comments about *women needing to be quiet in church* and *not permitted to teach a man*. If this is your opinion of Paul, it is my hope that you might come to soften your view of him after completing this study of what are his final surviving epistles before he was executed at the command of Caesar Nero in AD 64.

In addition to this negative opinion about the apostle Paul there are those who see him as a bigot and fundamentalist who has no place in shaping the Christianity of the current times. It is my hope that I can demonstrate that what Paul wrote in these epistles was indeed inspired by the Holy Spirit to a person and audience around AD 62 but still has divinely ordained relevance to our times. In fact, what I hope to demonstrate is that God largely used Paul to pen around 70% of the New Testament as the culmination of what I will suggest was the *progressive* revelation of the Bible. That is, the written truth of the God’s revelation to all mankind was given over time in a way that each stage of the unfolding revelation of God progressively built upon the previous revelation.

Therefore, the title of these Bible studies, *Dear Timothy*, is meant to convey an immediate warmth of relationship that he had over several decades with a young man whom he considered to be his *son*. Cold-hearted people are rarely characterised by long-term relationships. The fact that Timothy was just one of the many long-term friendships that Paul had with various men *and women* should tell us something important about the man who wrote to Timothy. Paul’s concern for his young lieutenant also involved his concern for the Ephesians. The issues that he addresses to Timothy were really the issues that the church at Ephesus were grappling with. And it is my third hope that we come to see that these are the same issues we are also grappling with as a church today.

Andrew Corbett

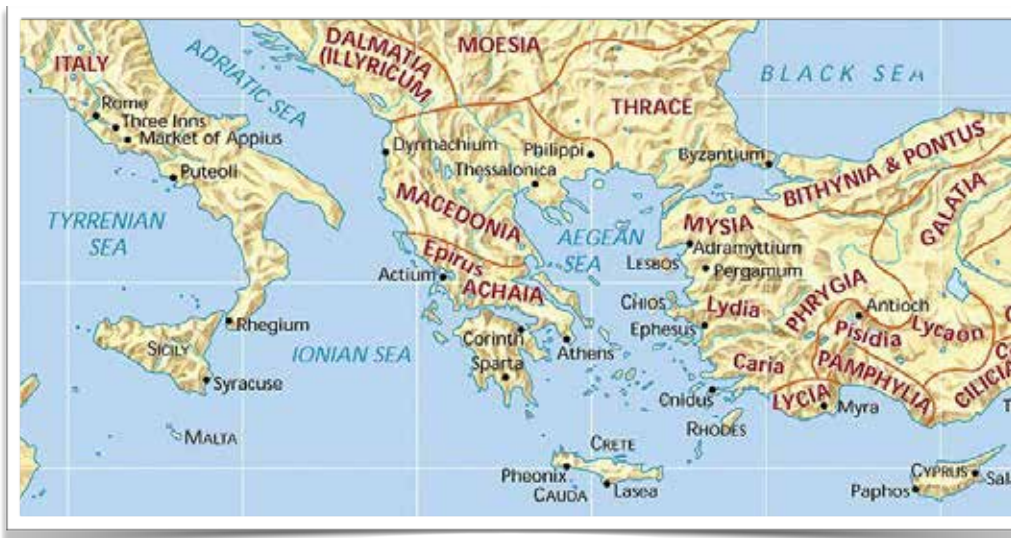
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STUDY 1

FORBID DIFFERENT DOCTRINES!

OBJECTIVES

1. To describe the relationship between the apostle Paul and Timothy.
2. To be able to define a doctrine and in particular what constitutes a *sound* doctrine.
3. To describe what is meant by the term *progressive revelation* and how the writings of Paul contributed to it.
4. To explain the link between false doctrine and immorality.



BACKGROUND

The apostle Paul had been taken to Rome as a prisoner and was under house arrest awaiting his trial before Caesar Nero (Acts 25:11-12). On the way, he had left Timothy in Ephesus to deal with two problems in the church there. The first was the threat of false teachers and the second was the leadership structure of the church. His two letters to Timothy were written fairly close together and were obviously designed to be publicly read to the church. Thus, as Timothy carried out Paul's instructions it would have been clear to everyone that he was doing so with apostolic authority.

INSTRUCTION

Objective 1. To describe the relationship between the apostle Paul and Timothy.

1. Note First Timothy 1:1-2. From what we read in verse 2, and Second Timothy 1:2, how might we describe the relationship between Paul and Timothy?

2. Based on what Paul wrote to Timothy in Second Timothy 4:9-15 how much did Paul care about Timothy? Explain.

3. How would Paul's description of himself have added to the authority that Timothy had with the Ephesians? (Refer to First Timothy 1:1)

4. What challenges might Timothy have faced from being mentored by Paul? Reflect and discuss.

Objective 2. To be able to define a doctrine and in particular what constitutes a *sound* doctrine.

A doctrine is a _ _ _ _ _ g. In the Christian sense, it is a teaching that claims to be derived from the _ _ _ _ e.

5. In First Timothy 1:3, Paul instructs to Timothy charge ("command") *certain* people to stop teaching "different" doctrine? What would constitute *different* doctrine? (Refer to Galatians 1:6-7.) Discuss.

6. How does Paul later describe those who teach a *different* doctrine in First Timothy 6:3-5?



Christian doctrine is derived by considering the *overall* message of Scripture rather than being based on a single (sometimes obscure) verse of Scripture. The main doctrines of the Bible are the plain doctrines of the Bible! That is, they stated, or illustrated *many times* in many ways throughout the Bible.

7. What are some of the main doctrines of the Bible which makes Christianity distinct from all other religions? Discuss.

Someone has estimated that despite there being so many Christian denominations (who usually have at least one point of doctrinal difference with another denomination), they all have 85% agreement of what constitutes *sound doctrine*.

Objective 3. To describe what is meant by the term *progressive revelation* and how the writings of Paul contributed to it.

Progressive revelation means that the Lord chose to reveal His identity and plan of salvation in stages.

8. Put the following 8 stages of God's progressive revelation in sequential order:

___ God sent His Son, born of a virgin, to be the Saviour of the world.

___ God called Abram to move to Canaan to begin a family in what would one day become Israel.

___ God gave the apostle Paul revelation and insight into His plan of salvation through Christ which he then showed in his various epistles how Jesus was indeed the promised messiah who was the Saviour of both Jews and Gentiles, who God was now making one people.

___ God spoke directly to mankind and gave them just two commands.

___ God called Moses to deliver Israel out of Egypt and to write down His laws which would be based on ceremonies and animal sacrifices.

___ God instructed the apostle John to record that the day will come when God will resurrect and judge all mankind and the redeemed will enter into their eternal bliss where there will be no more sin, pain, sorrow, or weeping, and they will each have unimpeded access to God.

___ God sent prophets to His rebellious people and called some of them to write historical and prophetic contributions to His Word. Several of them foretold of the coming Saviour who would be the Son of God.

___ God used eyewitnesses and others who verified with eye-witnesses about the life, ministry, and atoning work of Christ, to write down 'Gospels'.

God used the apostle Paul to show others that all that happened in the Old Testament were _____s of what Christ was to do (Col. 2:17, 1Cor. 10:1-6).

9. According to First Timothy 1:5, what is the fruit that comes from living according to sound doctrine?
-

Objective 4. To explain the link between false doctrine and immorality.

The ultimate false doctrine recorded in the Old Testament was _____y. As you read through the Old Testament you will notice that there is a repeated link between idolatry and _____l _____y (note Colossians 3:5; 1Peter 4:3).

10. Considering First Timothy 1:9-10, what does embracing false teaching often lead to, and why might this be?
-

APPLICATIONS

Discuss-

11. Timothy was mentored by Paul. Are you being mentored? If so, what do you find most challenging about it?
12. Timothy was instructed by Paul to correct those teaching false doctrine. Have *you* ever been corrected by someone who did it well? If so, how did they do it? If not, how would you have *preferred* to have been corrected?
13. Paul could take it for granted that Timothy knew what *sound* doctrine was. Why could he take it for granted? If you were called up to defend the doctrines of Christianity, which one might you struggle with and why?

STUDY 2

WAGE GOOD WARFARE

OBJECTIVES

1. To be able to identify what makes a persuasive and appropriate testimony.
2. To be able to discern and utilise a genuine prophetic word as a source of encouragement and confidence.
3. To explain the Biblical description of the term ‘spiritual-warfare’.
4. To describe when it is proper to publicly shame a Christian leader who commits apostasy.



BACKGROUND

The apostle Paul had had a long relationship with the Ephesian church. After Apollos had arrived there and taught many people about Jesus, it seems that he had won several converts, but he had not understood the significance and importance of water baptism (Acts 18:24-26). Eventually he was corrected by Priscilla who explained to him “the way of God more accurately” which must have included showing him why water baptism in the Name of Jesus was different to the baptism that John Baptist performed. From Ephesus, Apollos

went to Corinth (“Achaia”, Acts 18:27). This explains Paul’s epistle to the Corinthians where he refers to the strong following that Apollos had garnered among the Corinthians after Paul had left there (1Cor. 1:12; 3:4-6). While Apollos had left Ephesus to go to Corinth, Paul left Corinth to go to Ephesus. When he arrived there he found a small band of disciples who were ignorant of either the significance of Christian water baptism or the baptism with the Holy Spirit (Acts 19:1-7). Paul then taught in the synagogue for the next three months, and then a further two years in a Bible College of sorts called the *Hall of Tyrannus* (Acts 19:8-10).

INSTRUCTION

Objective 1. To be able to identify what makes a persuasive and appropriate testimony.

A *testimony* is a legal term. It is presented by a *witness* (another legal term). In a court of law, a witness has one task — *to tell what they have witnessed or know to be true to the judge and jury*. All they are required to do is to answer questions. It is not the task of the witness to *persuade* the judge or jury (that’s the lawyer’s job).

1. The task of a *Christian* witness in sharing their testimony is to
 - a) add a bit of poetic licence to their testimony to spice it up a bit.
 - b) focus on the wickedness of their past sinful lifestyle.
 - c) try and make your testimony as interesting as possible by using some colourful exaggeration.
 - d) simply tell the truth.

The Book of Acts records Paul on several occasions sharing his testimony of how he was converted to Christ (refer to Acts 22:3-21; 26:2-23). In each of these accounts his testimony is a bit different — but not different *factually*, but in its *emphasis*.

2. In the two examples of Paul's testimony in the Book of Acts, he was speaking to a Jewish audience. But read the way that Paul shares his testimony with the Ephesians in First Timothy 1:12-16. Why do you think that Paul may have emphasised that when he was converted he was also *corrected* (1Tim. 1:13) and that he was the worst sinner in the world (1Tim. 1:15)?

3. If you were asked by a *non-Christian* who had never been to a church what led you to become a Christian, what *might* you emphasise and what would you *not* emphasise? Discuss.

Every believer has a story of how and when they came to Christ. By far, most of these stories are not dramatic — but they are still impactful because the Holy Spirit can use each of our stories to touch the heart of a non-Christian.

4. If you heard someone's testimony who emphasised their life of depravity and sin and only briefly mentioned how they came to Christ, what might you point out to them from Paul's statement in First Timothy 1:16-17 about where he placed the emphasis in his testimony?

Objective 2. To be able to discern and utilise a genuine prophetic word as a source of encouragement and confidence.

Prophecy is a gift of the Holy Spirit (Rom. 12:6; 1Cor. 12:10; 14:6). It seems to have been quite common in the early church. Prophecy could be in three different forms: (i) p _ _ _ _ _ e ; (ii) f _ _ _ _ - t _ _ _ _ _ g ; or, (iii) d _ _ _ _ _ e .

5. Match each of these descriptions with each of the 3 prophecy types-
- ___ prophecy which tells someone what they are to do.
 - ___ prophecy which describes what will happen before it happens.
 - ___ prophecy which declares God's praise or reminds people of God's Word and usually is encouraging.

It seems that when Timothy was a young man he had received several prophetic words from God through other believers that he was called to be a preacher and church leader (1Tim 1:18).

6. What might we learn about Timothy's emotional state from these references by Paul to him in First Timothy 1:18 and Second Timothy 1:6-7? Why might he have *needed* prophecies to overcome these traits? Discuss.

7. How does the New Testament instruct a believer to treat a prophecy they might be given from another believer? (Note 1 Thessalonians 5:20-21)

Paul does not refer to Timothy receiving "a" prophecy, but rather, that Timothy had received "prophecies". Thinking a prophecy should perhaps include whether there are a number of independent sources of a similar prophetic word. It would also be wise to consider whether the source of the prophecy was a credible believer known to be of good character. When the Apostle Paul received a word from the prophet Agabus in Acts 21:11-13 he received it as being from the Holy Spirit because it appears that the Spirit had already revealed it to him (note Acts 9:16; 20:23). Genuine personal prophecy is nearly always confirmed by other sources.

Objective 3. To explain the Biblical description of the term ‘spiritual-warfare’.

Paul was fond of using military language when writing to Timothy (1Tim 6:12; 2Tim. 2:3-4). In First Timothy 1:18 Paul tells Timothy to “wage good warfare”. There is nothing in Paul’s military language to either Timothy or the Ephesians that suggests that ‘spiritual warfare’ ever involves ‘praying against’ or ‘binding territorial spirits’.

8. In Ephesians 6:10-20 Paul describes the spiritual armour necessary to engage in spiritual warfare. From this passage, list at least three things that the Bible regards as genuine spiritual warfare-

Objective 4. To describe when it is proper to publicly shame a Christian leader who commits apostasy

‘Apostasy’ is what happens when a believer, particularly a believer who is a leader, walks away from Christ and denies the essential claims of Christianity.

9. Why does James state that not many believers should seek to be teachers (leaders)? (Read James 3:1)

10. How did Paul advise Timothy to respond to elders within the church who wilfully go on sinning and do not repent — and why did he say that it was necessary for this happen? (1Tim 5:19-20)

The Greco-Roman world of the first century was an “honour-shame” culture. That is, *honour* was prized more highly than wealth (note Prov. 22:1) and the worst thing a person could experience was *shaming*. Perhaps this might help us to better understand First Timothy 1:20. and when it might be necessary to publicly shame leaders who betray Christ and His Word.

APPLICATIONS

Discuss and share-

11. If you were to share your testimony of how you came to Christ, and you only have *three minutes*, what would *you* say in the first minute to describe your life before you came to Christ? What facts would you include in the second minute about the moment when you surrendered to Jesus as your Saviour? Which details of the transformation that Christ caused in your life would be helpful to share in the third minute?

12. If someone gave you a prophetic word, how would you determine whether it was really from God?

13. If you were under a spiritual attack, what steps would you take to engage in 'spiritual warfare'?

14. If it became known to you that an elder in your church was guilty of repeated and multiple incidents of sexual misconduct with young, vulnerable church members, and when confronted they denied all the allegations, and the church leadership sought to cover it up and not remove them as an elder, what would you do?

STUDY 3

FIRST OF ALL, PRAY

OBJECTIVES

1. To be more effective in praying evangelistic prayers.
2. To be able to defend the uniqueness of Jesus to those of other religions.
3. To explain how a quiet and godly life contributes to the church's witness.
4. To discover how to identify what God has called *you* to do and why.



BACKGROUND

Some scholars believe that many Christians had become somewhat disheartened that the return of Christ had not yet happened. These scholars suggest that Paul was anticipating that, as a result of this disappointment, Christians needed to prepare to live in a hostile world where they would have to endure persecution. But there are other scholars who have a different perspective. They too acknowledge that Paul was preparing believers for what was about to happen (persecution and martyrdom), but rather than Paul guiding them into retreat, he was exhorting them to continue to reach out. And this was to begin with how he wanted them to pray.

INSTRUCTION

Objective 1. To more effectively pray evangelistic prayers.

Prayer seems to confuse many believers. After all, if God is the One who opens the eyes of the spiritually blind (note Acts 26:18) and also predestines people to be saved (refer to Eph. 1:5) then what difference does *praying* make? Perhaps a way to understand why we should pray is to consider that while God ordains the outcome of an event that He wills, He also ordains the *means* by which it is to be fulfilled.

1. Consider the promise to Abraham and Sarah that God ordained to fulfil recorded in Genesis 17:19, and note its ordained fulfilment recorded in Genesis 21:1-2. Without going into any detail, what *means* might God have ordained for this promise to be fulfilled for Abraham and Sarah to have their *own* son? Could this promise to Abraham and Sarah that they would have their *own* son have been fulfilled if they had done nothing in response to God's promise?
-

The New Testament seems to make it clear that God has ordained the *means* by which people will be saved. This includes p _ _ _ _ _ g (Eph. 3:8-9; 1Thess. 2:16) and p _ _ _ _ _ g .

2. Of all the issues that needed addressing in the Ephesian Church, what is it that Paul tells Timothy must be his *first* priority? (1Tim. 2:1-2)
 - (a) To commence teaching a course on advanced theology.
 - (b) To change the colour of the carpet in the church to make it easier for the cleaners to shampoo.
 - (c) To call for, and to lead, the church to begin praying for their political leaders, all in authority, and for all people.
 - (d) To set up teams of street witnesses who can confront people with the Gospel and present them with an evangelistic tract.

Timothy was instructed to lead prayerful *pleas* (“supplications”, “entreaties”) to God on behalf of those who did not know Christ. This conveys the sense of p _ _ _ _ _ g to God to have have mercy on the unsaved and to bring them to salvation. To *intercede* is to ‘stand in the gap for someone’. Therefore to intercede for a person in prayer means that a believer prays earnestly on behalf of another person. When F.W. Boreham lived near Dunedin in New Zealand he would often visit the criminal court to observe how a lawyer pleaded to a judge and jury for the life and acquittal of someone charged with murder. He noted how passionately, persistently, and prepared, these lawyers were as they interceded on behalf of their clients. He reasoned that since these lawyers would go to such great lengths to save someone from jail or the gallows, how much more should he be passionate, persistent, and prepared to intercede in his *preaching* and *prayers* for those in peril of eternal judgment?

3. Write the name of someone for whom you could intercede for their salvation this week-

Note how First Timothy 2:3-4 informs how we can pray for the lost.

Objective 2. To explain how a quiet and godly life contributes to the church’s witness.

4. Note who Paul instructs that prayers and thanksgivings be made for in First Timothy 2:2. How does verse 4 reveal the kind of prayers that Paul meant?

In praying and thanking God for these governing leaders to come to the knowledge of the Saviour, Paul saw that the end result would allow believers to live in a certain way.

5. Note what Paul considered to be the result of such prayers being answered (1Tim. 2:2b), and consider why the New Testament didn't simply instruct for believers to pray for this result instead of praying for the salvation of civic officials.

6. In seeking to be a witness for Christ even in a hostile world, what did the Holy Spirit have the Apostle Peter write in First Peter 2:12 and 3:16? What is the relationship of this exhortation to Paul's exhortation to pray for the lost? (Note also Matthew 5:16; Titus 2:8)

Objective 3. To be able to defend the uniqueness of Jesus to those of other religions.

7. Consider First Timothy 2:5. In what way does this verse present Jesus Christ as unique?

No other religion claims that their founder was the m _ _ _ _ _ r between God and man. Jesus Christ was uniquely qualified to be so because He was God i _ _ _ _ _ e which means He was both fully _ o _ and fully _ a _ (Phil. 2:6-8).

8. Based on First Timothy 2:6, who can now be saved and how might this statement by Paul have challenged those Jews who felt that salvation was only for those who were (or had become) Jews?

Objective 4. To discover how to identify what God has called *you* to do and why.

In the opening chapter of First Timothy Paul had referred to “certain persons” (1Tim 1:6) who it seemed had been accusing Paul of ignorance and not really understanding the truth about God or salvation. In defending his understanding and ministry, Paul invoked the Jewish practice of *speaking under oath* (something that Caiaphas did in the trial of the otherwise *silent* Jesus who was then compelled to speak because the High Priest had put Him under a sacred oath to tell the truth - note Matt. 26:63). In First Timothy 2:7 Paul essentially puts himself under a sacred oath to assert both the truthfulness of his message and his ministry.

9. What was Paul’s ministry, and how was he so sure about it? (1Tim. 2:7)

You may never have had a ‘Damascus Road’ experience like the Apostle Paul where Jesus appeared to him and announced his call to be a *herald* and an a _ _ _ _ e . But if you have been walking in heartfelt obedience to Christ for some time, you probably have a sense of *who* God has called you to be, and a growing sense of what He has called you to do.

10. How might your involvement in your local church community be a help to you to identify or confirm your ministry and/or spiritual gift/s?

APPLICATIONS

Discuss and share-

11. List three prayer strategies that you could implement over the next four weeks to more effectively praying evangelistic prayers -

12. If the leadership of your church authorised you to organise a group of volunteers from your church to do an outreach “act of service” for your local community, what would you organise, and how would you maximise its impact?

13. If you befriended a Muslim and he or she claimed that the Qur’an endorsed that the New Testament was indeed the “Word of Allah” and that it also described Jesus as merely *a great prophet*, how would you make your case to your Muslim friend from the New Testament that Jesus was more than just a great prophet?

14. There are several indicators that help us to realise who God has called us to be and what God has gifted us to do. Considering three of those indicators, (i) what do you most often find yourself doing in serving God, (ii) what are you often most critical about, and, (iii) what is it that most of those who know you encourage you about? Based on these three considerations, what do you feel God has gifted and called you to do? As others share their answers, about their callings, evaluate whether you agree with their assessment and then be open to feedback from others when you share what you believe to be what God has called *you* to do.

STUDY 4

PAUL'S ATTITUDE ABOUT WOMEN

OBJECTIVES

1. To be able to distinguish between those issues of cultural context and those that are timeless principles in Paul's statements about women.
2. To compare and contrast Paul's other statements about women and their role within the church.
3. To employ *the analogy of faith* in dealing with obscure or controversial biblical passages.
4. To be able to describe the two main views about the relationship of men and women in ministry within the church.



BACKGROUND

Paul's statements about women and their role within the church as presented in First Timothy 2:9-15 are some of the most controversial passages in the New Testament. Entire denominations have based their view of women and the extent or otherwise of their role within the church on this passage. For those churches or denominations who encourage women to participate in their church's worship service, they are often denounced as either "theologically liberal", "culturally progressive", or worse by those

fundamentalist churches who forbid women from participating in their church services. Our mission as we examine this passage and its application is to be faithful to, and consistent with, the entirety of Scripture.

INSTRUCTION

Objective 1. To be able to distinguish between those issues of cultural context and those that are timeless principles in Paul's statements about women.

First Timothy 2:9-15 presents the modern Bible reader with several difficulties. Was Paul addressing problems that existed *only* in the Ephesian church? Were the issues broader than Ephesus? How should we apply the principles today from this passage.

THE EDICT OF CAESAR AUGUSTUS

What might shed some cultural light on this passage is what Dr. Philip Towner describes as the emergence of “the new imperial Roman woman” (NICNT 2006). These women were women of means, many of whom (though not all) who were the young widows of householders¹, who used their wealth and positions within society to cast off restraint in dress and sexual propriety. Towner states, “*Perhaps the most notable symbol of the movement was outer adornment and apparel, and that of the new woman transgressed the traditional dress code of respectability...Some women of means and position (married and widowed), supported in some cases by free-thinking males, flouted traditional values governing adornment and dress and sexual propriety.*” For a woman to be “loud” and dressed “lewdly” (which involved refusing to wear her veil which was a symbol of being under a man’s protection) in the presence of men that she was not related to, as these ‘new imperial Roman women’ were doing, was disgraceful and a shameful thing. “*Emergence of this movement was so disturbing to the status-quo that Augustus issued legislation against it*” (Towner, 2006). Yet despite this edict, the ‘new woman’ movement continued outside of Rome well after the death of Augustus, particularly in Ephesus and Corinth.

1. Why might the apostle Paul have instructed the Christian women in the Ephesian church to take care how they presented themselves? (1Tim. 2:9)

The church at Ephesus was a “householder” church. A non-Christian visiting the church would have entered through the *vestibulum* (entrance)

¹ S. M. Baugh, “A Foreign World: Ephesus in the First Century,” in A. J. Köstenberger, et. Al. (eds.), *Women in the Church: A Fresh Analysis of 1 Timothy 2:9–15* (Grand Rapids: Baker, 1995), 13–52.

which opened onto the street and then proceeded into the gathering of the assembled church members in the atrium where they would have continued to spill into the *tablinum* ('lounge room') which then opened onto the courtyard area. A visitor entering into this household would have been familiar with the structure and roles within the household and particularly the role of women within this structure.



2. Why might a woman in the Greco-Roman world have presented herself in public immodestly, and adorned with gold, pearls, and costly attire? (Refer to 1Tim.2:9)

3. The apostle Paul's problem with women wearing braided hair and pearls was-
 - (a) not with the pearls and braided hair as such, but what it meant in that culture about a woman wearing them in a public church meeting.
 - (b) that wearing pearls was so yesterday and would give them a false impression that Christians did not keep up with the latest trends in fashion.
 - (c) that he really didn't like women braiding their hair and that he would much prefer them to plait their hair instead and only wear one small pearl.

Every culture has symbols of meaning. A uniform is a cultural symbol of meaning. A gold ring on the ring finger of the left-hand is a cultural symbol in

the west, while in some other cultures when that ring is worn on the *left*-hand it means something else. Some of what Paul says about women in his epistles is grounded in the Greco-Roman cultural standards and localised problems — particularly in Corinth and Ephesus.

4. One of the ways we determine whether a New Testament guideline was addressing an issue of immediate cultural context or was a timeless ethical/moral principle for believers of all ages is-
- (a) a localised cultural issue such how a women should present her hair was always introduced by Paul with the words, “Now this only relates to Ephesians and Corinthians.”
 - (b) a timeless principle for all believers of all ages and cultures always contains the introductory phrase, “Now listen up people!”
 - (c) that a timeless principle for Christian conduct in the New Testament was usually stated in several places to different audiences such as Romans 12:16 “*Live in harmony with one another*” (Rom 15:15; 2Cor. 13:11; Phil. 2:2; 1Pet. 3:8).

Objective 2. To compare and contrast Paul’s other statements about women and their role within the church.

While it seems that Paul was sensitive to cultural norms and not misrepresenting Christ to an unsaved world, we shouldn’t think that Paul was sanctioning the *suppression* of women.

5. Match these statements by Paul with their Scriptural references:

- | | |
|--|-----------------------|
| ___ Men should treat older women as mothers and younger women as their sisters. | (a) Galatians 3:28 |
| ___ Philip’s four daughters were each gifted with a ministry from God that necessitated that they speak in church. | (b) First Timothy 5:2 |
| ___ When it comes to access to God, there is no distinction between men and women, slave or free, Jew or Gentile. | (c) Acts 21:9 |
| ___ Many of these house church leaders were women. | (d) Romans 16:1-15 |

From these Scriptures it becomes apparent that women *did* exercise teaching/preaching ministries within the early Church. Added to this are the following -

- ◆ The first ones to announce the resurrection of Christ were w _ _ _ n (Mtt. 28:8).
- ◆ These women ‘t _ _ _ _ t’ the male disciples of Christ that Jesus had risen from the dead (Mk. 16:10-11; Lk. 24:9; John 20:17-18).
- ◆ When Paul was giving instructions to women about how they were to p _ _ y or p _ _ _ _ _ y in church, he instructed them *not to be silent* but to have their heads covered presumably with a veil as was c _ _ _ _ _ _ _ y appropriate (1Cor. 11:5).
- ◆ In the book of Acts, *Priscilla* and Aquila both c _ _ _ _ _ _ d Apollos and taught him a *more accurate* understanding of the gospel (Acts 18:25-26).

Objective 3. To employ *the analogy of faith* in dealing with obscure or controversial biblical passages.

The *analogy of faith* was a term coined by the Reformers as a principle for interpreting the Bible. It is referred to in Romans 12:6 (“*the ‘analogia’ of the faith*”) where the Greek word *analogia* is rendered into English as ‘proportion’. In this instance, “the faith” or “our faith” refers to *the beliefs of Christianity*. That is, Romans 12 is advising the church to weigh up any prophecy given by someone in a church against the standard of Scripture. Whenever we encounter what appears to be an obscure verse of Scripture, we should interpret it in the light of other Scriptures that speak plainly to the same issue.

6. If someone was teaching that we could only be cleansed from our sin if we were in constant fellowship with other believers, based on First John 1:7, how might you use *the analogy of faith* to correct this interpretation?

Some of the things Paul states in this First Timothy passage seem obscure to us and require that we employ *the analogy of faith* to bring clarity to them. This is especially the case with such verses like First Timothy 2:12 and verse 15 which should be weighed up in light of all the New Testament’s teaching on the role of women in ministry within the church.

7. Based on First Timothy 2:14, who does Paul indicate was more to blame for “the fall” of mankind into sin?

Objective 4. To be able to describe the two main views about the relationship of men and women in ministry within the church.

When it comes to how different churches view the ministries and roles of women within a church, most traditional Christian denominations have a conservative position. They regard the ministry roles of men and women within the church as distinct but *complementary*.

However, most charismatic and Pentecostal denominations adopt a different view of the ministries and roles of women within the church where they see men and women as equally able to be called and gifted by God. This view is referred to as *egalitarianism*.

8. Which of these two positions do you regard as being the most biblical? Why?

APPLICATION

9. If another believer shared with you their rather odd view about God and Christianity based on an obscure verse in the Bible, what challenge might you present to them?

10. How do Paul's views about women, shape our church's view about the role of women within our church?

11. How might you use the *analogy of faith* to rebut someone's teaching that since "faith without works is dead" (James 2:17) to become a Christian, you had to give your life to Christ and pray and read your Bible everyday, attend church twice every Sunday, attend three church prayer-meetings a week, attend two Bible studies a week, help out on the ushers' team, serve on the worship team, teach Sunday-School at least once a month, and financially support the church's general fund, mission's fund, building fund, and project fund — and if you didn't do all of this, you would lose your salvation?

12. How would you describe the biblical position of the roles of women in ministry and leadership within your church?

STUDY 5

ELDERS AND DEACONS

OBJECTIVES

1. To be able to give the reasons why the qualifications for an elder of church are character traits rather than purely skills-based.
2. To compare and contrast the requirements of an elder with that of a deacon.
3. To be able to explain why *testing* is a necessary phase for appointing a leader within a church.
4. To describe why a church needs elders and deacons.



BACKGROUND

While Paul had lived in Ephesus and ministered there, he had encountered much cultural backlash from idolaters and resistant Jewish leaders. Even though what appears to have been a coalition of householder church leaders had emerged (note Acts 20:20) from Paul's time there (as seen in Acts 20:17 when Paul summons these men to meet him at the nearby port town of Miletus). It was during this meeting with the various elders of the householder churches of Ephesus that Paul prophetically stated that some of these elders would be disqualified as elders because they would embrace and

teach false doctrines (Acts 20:29-30). It seems that near the time when Paul's life was drawing to an end, that this prophecy was beginning to be fulfilled. This was why he had left Timothy as his delegate to address this. To correct the drift into deception involved the appointment of good, godly, genuine, Spirit-filled, leaders who exhibited certain necessary qualities. These leaders were to cooperate together to form a type of elders' council of the various householder churches in Ephesus. It appears that Paul's directives were successfully carried out by Timothy and that by AD 65 when the Apostle John wrote and sent his Revelation to the church at Ephesus that he himself had relocated there as a resident apostolic coordinator of this elders' council.

Paul's instructions to Timothy (and the later involvement of the Apostle John) about establishing the appointment and overseeing of qualified leaders highlights that "a church" is not merely a loose gathering of believers. For any group of believers to be constituted as *a church* there had to be qualified leaders, a leadership structure, membership, discipline, ordinances (such as the Lord's Table and water baptism), the sound teaching of God's Word, and a cooperative external connection with other similar churches.



INSTRUCTION

Objective #1. To be able to give the reasons why the qualifications for an elder of a church are character traits rather than purely skills-based.

1. Based on First Timothy 3:1, how did the apostle Paul feel about those who aspired to be leaders within a church, and why might he have felt this way?

Paul describes the primary leaders of a church as ‘overseers’ (the Greek word is *episkopos* from which we get the English word, *Episcopalian* which is what the Anglicans are called in America). The King James Version renders this word as *bishop* which is, as one commentator stated, “It seems preferable to avoid the translation ‘bishop,’ since this term carries so much later ecclesiastical baggage with it” (NICNT).

2. Note the foremost requirement for an elder mentioned in First Timothy 3:2 and compare this with Titus 1:6-9.
-

In the Greco-Roman world, polygamy was lawful until the influence of Christians eventually led to it becoming illegal. Some modern readers, perhaps unaware of this cultural background, have assumed that Paul was saying that an elder could not be a *divorcee*.

3. Based on First Timothy 3:2 why might they assume this?
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Most job advertisements emphasise what the job involved. But Paul’s requirements for an elder didn’t. There seems to be three reasons for this:

- (1) Godly c _ _ _ _ _ r was more important than the skills needed.
- (2) An elder was likened to the familiar role of a h _ _ _ _ _ r .
- (3) The requirements of an elder seem to have been f _ _ _ _ _ depending on the culture in which the church was located.

4. While most of the qualities needed in an elder were *character* qualities rather than functional skills (the ability to do something within the church), in First Timothy 3:2 Paul does list two skills that an elder must be able to do. What is it, and why might this be important for an elder?
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A *good* Christian leader does not have to know everything, but they must be *teachable* in order to be qualified to *teach*. This is a necessary *character* trait. *Skills* can be learned, but *character* requires a series of decisions that shapes who a person really is even when no-one is watching them.

5. Why are the five character traits for an elder listed in First Timothy 3:3 important for them to have as a leader within a church?

6. What previous experience was helpful for someone aspiring to be an elder based on First Timothy 3:4-5? What might this look like today?

Like a householder, a church elder served as an overseeing *shepherd* over the church along with the other elders. While all elders had to be able to teach, not all elders were *qualified* as teachers. But those that were, Paul writes, were worthy of *double* honour (1Tim. 5:17).

7. A Christian becomes an elder long before they are *officially* appointed. But before they can be appointed, two things are necessary. According to First Timothy 3:6-7, what two things are necessary before someone could be appointed as an elder?

Objective #2. To compare and contrast the requirements of an elder with that of a deacon.

In Philippians 1:1, Paul writes to elders ('overseers') and deacons. It seems that the early church functioned largely on the basis of these two groups of leaders. The word *deacon* comes from the Greek word *diakonos* which means "servant" or "minister". It is the word that the apostle Paul uses most commonly to describe himself (note Ephesians 3:7).

8. Read through the requirements for a *deacon* in First Timothy 3:8-13 and then note how these requirements differ from the requirements for an elder.
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We generally consider that *elders* oversee the governing and spiritual care of a church while *deacons* oversee more of the practical needs of a church.

Objective #3. To be able to explain why *testing* is a necessary phase for appointing a leader within a church.

Being a Christian leader, especially within a local church, is both a privilege and a responsibility. Church members should be able to *trust* their leaders. But *trust* requires a confidence that takes both time and transparency where it is then earned.

9. Why then would the apostle Paul require his instructions for any leadership appointment as described in First Timothy 3:10? Discuss.
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10. What possible risks are there for a church if they do not *test* a candidate for leadership before appointing them?
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For a deacon to pass the testing required by their church involved them being proven to be *blessed* — this didn't mean that they were expected to be *perfect*, rather, it required them to have demonstrated a consistent Christian walk where no *accusation* of unethical or immoral conduct could be warranted against them.

Objective #4. To describe why a church needs elders and deacons.

11. What two benefits for serving as a deacon in a local church are noted in First Timothy 3:13?

The coalition of elders and deacons within a local church provides a means by which a congregation can be *governed* and administered well. Not all elders are spiritually gifted the same or expected to be able to accomplish the same ministry roles. A team of elders complements each other with their various gifts and abilities. They enable a church to keep its focus on its mission of reaching *out* in *evangelism*, reaching *in* by care and *tending*, and reaching *up* in *worship*. But this cannot be at the expense of not being organised and mindful of practical matters which deacons take care of. The ministry synergy of elders and deacons within a church is a means by which a local church can be *helped*.

APPLICATION

12. If you were in a position to nominate and/or consider someone for the position of an *elder* within your church, on what grounds would you consider someone for the position of an elder and what aspects of their life would you be wanting to know about?

13. Since the Scriptures command that a deacon should be tested before being appointed as such, what kind of testing would you wish to see? Would you tell them that you are about to “test” them for the role of a deacon? Could someone be a deacon and not be referred to as such?

14. If someone asked you why your church has elders and deacons, what would you say to them and how would you explain their different roles?

STUDY 6

HOW TO BEHAVE IN THE HOUSEHOLD OF GOD

OBJECTIVES

1. To be able to explain why the Church is described as the “Household of God”.
2. To be able to defend the importance of teaching in the various ministries of the Church.
3. To compare and contrast the fruit of false teaching with that of sound teaching.
4. To describe the main responsibilities of those that Christ calls to be pastors.



BACKGROUND

Paul was hoping to be released soon after writing this first epistle to Timothy, but he seems to also have had an inkling that he might be imprisoned longer than he anticipated. As a result he, establishes a theological foundation for how to live and behave as a Christian. Interestingly, he builds this foundation on a popular ancient Christian hymn.

INSTRUCTION

Objective 1 - To be able to explain why the Church is described as the “Household of God”.

The expression ‘household’ is grounded in the Greco-Roman concept of those in the care of a *householder*. Householders in the Greco-Roman world of the first century were leaders in their community whose status was determined by their wealth, the number of their servants, their connections, and the level of their influence. Members of a household usually included the householder’s wife, unmarried sisters and sisters-in-law of the householder, the householder’s parents and parents-in-law, the householder’s children, and servants (slaves). The average householder owned one or two slaves, but some wealthier householders owned dozens of slaves or more. Whenever Paul and his colleagues arrived in a town or city, they sought to win a householder to the Lord (Acts 16:15; 18:8). By doing so, they essentially planted a ready-made church with an existing leadership structure.

1. How does Paul describe these converted households according to First Timothy 3:15?
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The gospel not only transformed the *occupants* of these householder churches, it also transformed the household’s priorities. No longer would it be just a matter of status for the householder, but now it would be a gathering of people who care for each other and extend its care beyond its property and family boundaries.

2. How does Paul’s statement in First Timothy 4:10 reveal what the new priority of the household was?
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The *h _ _ _ _ _ d of God* was to be a community where *all* people were welcome to meet with God and find equal status and acceptance among each of the other followers of Christ. Its care and concern was extended to women, the poor, children, widows, and even slaves!

It seems that the Ephesians were partial to mythologies (1Tim. 1:4; and fables — things that were not true. Added to this, these young-in-the-lord Ephesian believers were also prone to the falsehoods of the gnostics (those who thought that the material world was evil, and therefore Jesus was not really incarnate, that is, He did not really become a human), and the Judaizers (who taught that salvation came from keeping the law of Moses *and* trusting Jesus as Saviour).

3. While living among a culture that believed lies, how did Paul describe the Church in First Timothy 3:15 in a way that challenged its culture?

Paul wanted believers to b _ _ _ _ e differently than non-believers (1Tim 3:15) so that their witness before non-believers would be reinforced by the way they lived. The standard of behaviour that Paul upholds is that of Christ, the ultimate standard of g _ _ _ _ _ s .

4. What do we learn about Jesus Christ from the hymn that Paul cites in First Timothy 3:16 and how did it counter some of the false teaching about Jesus promoted by gnostics or Judaizers?

It's worth noting how early in Christianity's history that hymns were written to teach some of the essential doctrines of the New Covenant. [Q. 11, 13]

Objective 2 - To be able to defend the importance of teaching in the various ministries of the Church.

The opening verses of First Timothy 4 addressed one of the two sources of false teaching that Paul was exhorting Timothy to correct: *gnosticism*.

5. From what you already know about the errors of gnosticism, match the following statements by Paul in First Timothy 4:1-3 to the errors of gnosticism -

- | | |
|--|---|
| (a) "some will depart from the faith" | — The gnostics believed that 'holiness' was attained by much fasting. |
| (b) "devoting themselves to deceitful spirits" | — The gnostics believed that marital relations was 'unholy' and therefore forbade it. |
| (c) "through the insincerity of liars" | — Paul identifies these gnostic teachers as being demonically deceived. |
| (d) "who forbid marriage" | — Some weak believers will be lured away by gnostic teachers. |
| (e) "require abstinence of food" | — Some of these gnostic teachers didn't even believe their teaching themselves but were using it as a means to defraud wealthy widows of money. |

6. How does Paul counter some of this false teaching in First Timothy 4:4? What does this tell us about God and the world He has made?

'Evil' is nearly always the misuse of something that God has created as *good*. Each of the things identified in the First Timothy 4:1-3 — finances, marital relations, and food — have a divinely intended *good* purpose. But when they are *not* used as God intended, it nearly always ends up harming someone and therefore becomes *wicked* (which originally meant *twisted* or *crooked*).

7. Note First Timothy 4:5. How can we ensure that we always use God's gifts to us in a *holy* way?

Objective 3 - To compare and contrast the fruit of the false teaching with sound teaching.

Godliness is being *godly*. Put simply, because Christ is the highest example of godliness, therefore we can confidently say, *godliness is being like Christ*. This doesn't mean that we have to wander around Israel in leather sandals! But it does mean that just as Jesus obeyed His heavenly Father, we too must also strive to *obey* our Heavenly Father as well, wherever He has placed us, and in whatever role He has assigned to us.

8. In what other ways are we to be godly like Jesus?

9. What makes for a 'good' pastor? Note what Paul states in First Timothy 4:6 qualifies someone as "a good minister"? How might this challenge how some people see the role of a pastor?

8. There is a connection between sound doctrine and godliness. How does Paul state in First Timothy 4:7-8 that godliness should be attained and why is this pursuit so important?

You may become incredibly *physically* fit within your lifetime, but your physical fitness will be *eternally* irrelevant. On the other hand, your *spiritual* fitness —your *godliness*— in this lifetime, has eternal consequences! (1Tim. 4:8) This truth was so important among the early church community that it had become a common and well-known saying (1Tim. 4:9). [Q. 13]

9. Perhaps one of the greatest evidences of genuine godliness is a consistent concern for the eternal destiny of the lost. While the Judaizers were teaching that God was only prepared to those who became Jews first, how does Paul's statement in First Timothy 4:10 disagree with this teaching?
-

Objective 4 - To describe the main responsibilities of those that Christ calls to be pastors.

To highlight just how much pressure most pastors are under, one group scoured the positions vacant for pastors and compiled this "Perfect Pastor" list -

The following are the top eight characteristics local churches identified as qualities a perfect pastor should possess.

1. *The perfect pastor is one who will be able to please everyone in the church and meets each church member's expectations.*
2. *The perfect pastor speaks the truth, stands up for injustice, but never steps on anyone's toes.*
3. *The perfect pastor preaches an inspiring sermon every Sunday that makes you cry, laugh, and think deeply about everyday life while still managing to get you out of worship under an hour.*
4. *The perfect pastor works from 8 in the morning until 10 at night, doing everything from preaching sermons to sweeping.*
5. *The perfect pastor is 36 years old, and has been preaching 40 years.*
6. *The perfect pastor has a burning desire to work with the youth, and spends all his time with the senior citizens.*
7. *The perfect pastor smiles and has a keen sense of humour, all the while keeping a straight face that shows serious dedication to all tasks.*
8. *The perfect pastor makes 15 calls a day on church members, spends every free moment evangelising to non-members, and is always found in the church office when needed.*

[Q. 11]

10. Read First Timothy 4:11-16 and see if you could come up with a different set of responsibilities for a *biblical* pastor -
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APPLICATION

11. If you met someone who claimed to be a believer but they stated that since the early Church met in homes without paid pastors so should Christians today. Based on this, they also told you that our modern churches were unscriptural and so was the concept of having paid pastors. How might you use Paul's teaching in First Timothy to respond to this?

12. The early church congregations were known as *the household of God* where each member worked together to bring people to Christ and make these new converts feel welcome within their communities. How can we today work together to bring people to Christ and make them feel welcome in our church?

13. What might begin to happen within a church if the pastor stopped preaching the Word for weeks on end because he or she "felt led" that all they needed to do is praise and worship together?

RESPECT, CARE, AND HONOUR

OBJECTIVES

1. To be able to give reasons why the Church should be comprised of different generations.
2. To identify who qualifies for a church to practically support.
3. To formulate a strategy for being a single follower of Christ.
4. To describe the reasons why teaching elders should be both honoured and possibly publicly shamed.



BACKGROUND

The Ephesian church was learning how the gospel informed their relationships with each despite their Greco-Roman culture. Some years earlier, Caesar Augustus had attempted to regulate how widows were to conduct themselves after the death of their husbands by introducing the concept of a 'widow for life'. It appears that there was an unforeseen cultural response to this edict that had led many widows to behave like Roman men. This promiscuous behaviour among widows had apparently infiltrated into

the church and cast all widows into an unfair social stigma. This needed to be addressed by Timothy through the various teaching elders within the Ephesians householder churches.

Objective 1 - To be able to give reasons why the Church should be comprised of different generations.

Some churches are now choosing to separate their youth and children from their adults as they each enter for their weekly church service. While having people of the same age bracket enabled to fellowship with each other may have some benefits, it may also unnecessarily send an unhealthy message.

1. Based on First Timothy 5:1-2, what might be an unhealthy message from the practice of separating a church's youth and children from its adults be?

2. How does acceptance of the Gospel change the way believers of different ages interact with each other? (1Tim. 5:1-2)

3. What challenges does a multi-generational church face with its weekly worship service?

Objective 2 - To identify who qualifies for a church to practically support.

The Gospel not only informs how we interact with each other within our church, it also informs how we interact *within* our families.

3. Who does the primary responsibility for a family member in need fall to, and why? (Note 1Tim. 5:8, 16)

4. What traits qualified an older widow for financial support from her church according to First Timothy 5:9-10?

Women are often the backbone of a church. Paul has particularly identified these *older* widowed ladies as filling a vital role of service within the church that younger women (often with their parenting responsibilities) were not able to devote themselves to. The service these older ladies rendered within the church would have enabled those called to minister the Word to do _____ themselves that task (refer also to Acts 6:3-4).

5. What does James 1:27 tell us about what the obligations of a believer were, who wanted to live a godly life?

The early Church quickly developed a relief ministry by caring for widows who had no other means of support (Acts 6:1-6). But it's important to note that they appointed 'specialists' to oversee this work and that the apostles refused to make the Church's relief work their sole priority.

Objective 3 - To formulate a strategy for being a single follower of Christ.

Not everyone is called by God to marry. In First Corinthians 7:8, Paul encourages some believers to serve God as *singles*. The call to remain single is not sensed by all singles. These believers must resist the temptation to make their hope of marriage their main priority in life.

6. Based on Matthew 6:33 what should be the single person's highest priority?

7. Note the imperative for believers stated by Paul in Romans 12:15. How might those believers who are single yet desire to be married find this difficult?
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For those of us who are married and perhaps already have families of our own, there is a need for us to be *sensitive* toward those who are singles. This might include being sensitive about including singles in our conversations and discussing *their* interests rather than talking about our spouse or children. It might also involve including them in social events without making it look obvious that they are the only single. Perhaps you are aware of other ways we can be sensitive to those single believers in our church?

Objective 4 - To describe the reasons why teaching elders should be honoured and possibly publicly shamed.

We notice that from the outset of the Church, the apostles did not want to forsake the urgent need to preach the gospel and teach the Word (Acts 6:4). This kind of ministry calls for enormous times of prayer and preparation and even years of preparation (each of the apostles was trained for three and half years by Jesus).

8. According to First Timothy 5:17, how should these teaching elders be treated and why?
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9. Some people claim that *paying* a pastor to preach is wrong. How does First Timothy 5:18 correct this idea?
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We generally refer to a *teaching elder* as a p _ _ _ _ r. Pastors and elders have a lot of influence within a church which is why they should not be hastily commissioned into their role (note 1Tim. 5:22). As with any leadership position, the more responsibility and authority someone has, the more a _ _ _ _ _ _ _ _ e they must be as well.

10. How are elders and pastors to be held to account based on First Timothy 5:19-21?

APPLICATION

13. What are some ways that you could suggest that a church could ensure that it welcomes and integrates people from a wide age-range into its fellowship so that there is a healthy multi-generational interaction?

14. How could our church assist and care for its older widows who do not have any nearby family?

15. If an eligible single person confided in you that they were battling with loneliness and found it difficult to find their place in our church that seemed to be focused on couples and families, what Biblically-based advice would you give them?

16. If you were approached by the senior leadership of our church to consider being appointed as an elder, why might you be both honoured and hesitant at the same time?

STUDY 8

CIRCUMSTANCES AND CONTENTMENT

OBJECTIVES

1. To describe how a believer's work contributes to the Christian witness of their local church.
2. To give the reasons why it is the Scriptures that informs the believer's moral code.
3. To be able to develop a God-honouring financial stewardship plan.
4. To demonstrate how your faithfulness to God is prioritised in the light of eternity.



BACKGROUND

In Paul's previous epistle to the Ephesians, he told Christian slave owners to treat their slaves fairly (Eph. 6:9). In writing to the Ephesians through Timothy this time, Paul apparently did not need to repeat this instruction to slave owners. But it appears that Christian slaves were taking liberties with their Christian masters which Paul needed to address as a matter of their Christian witness to their pagan community.

Objective 1 - To describe how a believer's work contributes to the Christian witness of their local church.

1. Some people have misunderstood Paul's exhortation to slaves in First Timothy 6:1 as an endorsement of slavery. But how do these other statements by Paul show that he did not endorse slavery?

1Cor. 7:21

Phm. 10-21

I have met several Christian businessmen who have said to me that they are now reluctant to employ Christians after finding that these employees had such a poor work-ethic. They would turn up for work late, take longer breaks than they were entitled to, and fail to fulfil their employment description.

2. How should Paul's words in First Timothy 6:2 inform a Christian employee especially if their employer is also a Christian?

3. What impact does a professing Christian employee, who does not fulfil their employment duties, have on the witness of their church they represent? Discuss.

Daniel was a part of the first wave of exiles to be sent to Babylon when Nebuchadnezzar conquered Jerusalem. In many respects he is a model employee.

4. How did Daniel gain the respect of his captors which eventually led to the Emperor being converted? (Note Dan. 5:11-12; 6:2-3).

Objective 2 - To give the reasons why it is the Scriptures that informs the believer's moral code.

Paul opened his epistle to Timothy by telling him that one of the pressing orders of business for his lieutenant was to correct false teaching that was not in accord with “sound doctrine” (‘doctrine’ is another word for ‘teaching’) (1Tim. 1:3). Paul now refers to this problem again as he closes his epistle.

5. Note First Timothy 6:3. What are the two sources of “sound teaching” for the believer?

It seems that the false teachers Paul had in mind who were infiltrating the church at Ephesus were twisting the Scriptures which led to them promoting ungodly behaviour. Notice how frequently Paul counters this in his closing chapter of his First Epistle to Timothy by referring to g _ _ _ _ _ s (1Tim. 6:5, 6, 11). Perhaps these false teachers were suggesting things like “We should not worship the *Holy Bible*. Instead we should worship the *Holy Spirit* and be led by Him instead!” Paul’s comments about them in First Timothy 6:4-5 seem to suggest that these false teachers were attempting to undermine the believers’ confidence in the Word of God.

6. How would Second Timothy 3:16-17 counter this idea?

One young caller to a Christian podcast recently used this line of reasoning - “We should not follow the Holy Bible because following the Holy Spirit is more reliable!” - to justify Christians having pre-marital sex. He reasoned that since the Holy Spirit leads us into joy and that pre-marital sex brought him joy, it must be the leading of the Holy Spirit. It was pointed out to him that the Holy Spirit who inspired the *Holy Bible* called pre-marital sex “fornication” (Mk. 7:21, NKJV) and “sexual immorality” (Mtt. 15:19; Acts 15:20; Rom. 13:13; 1Cor. 5:11; 6:13; 10:8; 2Cor. 12:21; Gal. 5:19; 1Thess. 4:3).

Objective 3 - To be able to develop a God-honouring financial stewardship plan.

It seems that these false teachers viewed Christians as soft financial targets. That is, some of the Ephesian believers were so soft-hearted toward the many itinerant Christian teachers who came to Ephesus that they were always ready to support them financially. It seems that these false teachers were prepared to claim to be “Christian” in order to take advantage of this Christian generosity. Paul says of them that they imagined “that godliness [was] a means of gain” (1Tim 6:5).

7. What word of caution does Paul have for the wealthy in First Timothy 6:17?

8. Despite the risks of being taken advantage of by false teachers, what does Paul encourage the wealthy to do with their wealth in First Timothy 6:18 and why vs. 19?

The pursuit of wealth can be a trap for a believer. It can rob them of their desire to serve God and take their focus off Christ and His mission (note 1Tim. 6:9-10). On the other hand, not being responsible financially can lead to being unable to provide either for your family or even for yourself in retirement. John Wesley often used to counsel believers to “*Earn as much as you can. Save as much as you can. Give as much as you can!*”

9. Today, one of the biggest financial dangers that people face is *attractive debt*. This makes the wisdom of *delayed gratification* seem to belong to ‘days gone by’. If you met someone who was about to get deep into attractive debt, how might First Timothy 6:6-8 give them pause for thought?

Objective 4 - To demonstrate how your faithfulness to God is prioritised in the light of eternity.

There are so many things that we can occupy our time with that may not be the best use of our time in the light of eternity. On the other hand, there are so many things that we could do that *seem* to be a waste of our time but are of great value in the light of eternity.

10. Read Matthew 25:33-40 and note the activities that might *seem* like a waste of time to some, but are highly commended by the Lord-

11. What activities does Paul commend to Timothy to devote his time to? (1Tim 6:11-12)

12. Does 'living in the light of eternity' mean that we should regard rest, recreation, hobbies, and sport, as poor uses of our time? Discuss.

Paul "charges" Timothy to fulfil his ministry and calling as he closes his epistle to him (1Tim. 6:13-16). We may never have an apostle spell out for us our "charge" but we can still be confident of God's will for our lives as also given to Timothy in First Timothy 6:11-12.

13. Based on Romans 12:1-3, First Timothy 6:11-12, Matthew 25:33-40, what does living for Christ in the light of eternity look like for *you*?

APPLICATION

14. If you were the work colleague of another Christian who often arrived late for work and you heard the other staff complaining about his or her work performance, would you say anything to them as a fellow Christian? If so, what would you say?
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15. You meet a new member at your club and discover that they are a believer. After chatting for a while they invite you to one of their church's Bible Studies in another church member's home. You agree to attend it that night and discover that the host and hostess are leaders in that church. But a couple of things trouble you that night. Firstly, it seems that although the Bible study is in the home of the of these leaders, they are not married. Secondly, during the Bible study one of the leaders stated that most of the Bible is now out-of-date. When you next see your friend at the club, they ask you how you enjoyed the Bible study. What would you say?
-
-
-
16. What are the three financial principles that every Christian should live by in your opinion?
-
-
-
17. What are two things you could do this coming week that may not win you public acclaim but will have eternal significance?
-
-

STUDY 9

WHY I SUFFER AS I DO

OBJECTIVES

1. To be able to defend that God's will for His servants often includes hardship, trials and setbacks.
2. To describe how a person's perspective of their priorities often changes toward the end of their life.
3. To give reasons why *confidence* is not the same as arrogance when it comes to one's God-given calling.
4. To be able to demonstrate support for those fellow believers who are suffering for Christ.



BACKGROUND

Since Paul had written his first epistle, where he indicated that he expected to be freed soon, his second epistle seems to convey a less optimistic outlook. His second epistle sounds much more like a farewell than his first. This makes what he says to Timothy all the more impressive because rather than complaining about his predicament, he writes to *encourage* his lieutenant and thereby also encourage the faithful believers in Ephesus.

Objective 1 - To be able to defend that God's will for His servants often includes hardship, trials and setbacks.

Some people have a view about Christianity that it is God's will to always make His people comfortable and happy. But this was not Paul's experience as he faithfully served God. Remarkably, the apostle Paul never complains about his negative circumstances. Instead, he refers to these events as proof of God's call on him!

1. Read Second Timothy 1:1. How would you describe Paul's attitude at this point, despite his negative circumstances?
 - (a) He is upset with God because despite what he thought about God's will always resulting in him being protected from harm, God had now let him down.
 - (b) Despite his adverse circumstances of still being imprisoned, he still felt that he was in the will of God and could therefore continue to worship and trust God.
 - (c) Paul was confident that if more believers prayed for him and sowed more money into his finances, God would be sure to answer these prayers and release him from his imprisonment.
2. Read Second Corinthians 11:23-27. What was Paul prepared to endure for the sake of serving Christ and why?

3. Is it ever God's will for someone to endure hardships and difficulties? Discuss.

4. Despite Paul's difficult circumstances, what was his main prayer focus based on Second Timothy 1:2-3?

Objective 2. To describe how a person's perspective of their priorities often changes toward the end of their life.

Paul emotionally remembered Timothy and fondly recollects the time they were last together when Timothy was overcome with tears when they were forcibly parted (2Tim. 1:4). As he now appears to have realised that his race was nearing an end, his heart goes out to his young protégé.

5. Who does Paul attribute Timothy's conversion to Christ to? (2Tim. 1:5)

Have you ever had a moment when you thought you were just about to die? If so, *how did it change your perspective?* On September 11th 2001, several planes leaving a New York airport were hijacked. As reports about one of the first planes crashing into one of the World Trade Centre towers reached passengers on the *other* ill-fated hijacked planes, many of these doomed passengers used the built-in phones on the plane to call their loved ones (back then these phones were exorbitantly expensive to use! <https://youtu.be/lpI575rjPEM>). The knowledge that in just minutes they were all about to die was profoundly conveyed in the messages that many of these passengers were able to leave on the answering machines of those whose calls were left unanswered.

6. With a growing sense that he was about to die, what did Paul want Timothy to do in order to fulfil his ministry among the Ephesians? (2Tim. 1:6)

We should be both impressed and challenged by Paul's acceptance that his life was soon coming to an end and yet his focus was on encouraging others - particularly Timothy. His priorities were focused on being a blessing to others.

Objective 3 - To give reasons why *confidence* is not the same as arrogance when it comes to one's God-given calling.

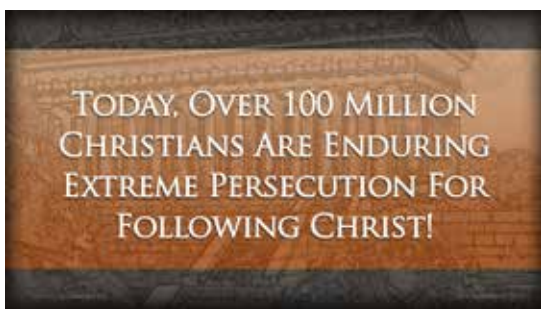
7. How would you describe the difference between confidence and arrogance?

Is it wrong to be confident about what God has called us to do? Is it *arrogant* to be confident about what God has called *you* to do?

8. Paul was so confident of what God had called him to do, that he was prepared to do *what*, according to Second Timothy 1:8, 12?

9. What was Paul called to do according to Second Timothy 1:11 and how could he be so sure?

Do you know what all Christians, including you, are called to do? Do you have a sense that beyond this, God has called you to do something more specific? If you don't, does that mean that there is something wrong with you?



Objective 4 - To be able to demonstrate support for those fellow believers who are suffering for Christ.

Paul was not the first believer to suffer for Christ at the hand of persecutors. Stephen was martyred by Jewish persecutors (Acts 7:59); James was martyred by King Herod Agrippa (Acts 12:1-2); and Paul had previously been presumably stoned to death by the Iconium Jews (Acts 14:19).

As we read through the Book of Acts we find that Luke describes the various ways that Paul had been persecuted including being stoned (14:19),

imprisoned (16:29), beaten by Roman soldiers (21:32), bound and held captive (22:29), and placed under supervised house arrest (28:16).

10. While all of these persecution events caused Paul to suffer, how might his account in Second Timothy 1:15 caused him even more suffering and why?

11. But on the other hand, how might his account in Second Timothy 1:16-18 had been a great encouragement to him? (Compare this with Col. 4:18)

APPLICATION

12. If you were going through a very stressful time caused by others treating you unfairly shortly after you had rededicated yourself to God, how would you pray and how would you want others to pray for you? Discuss.

13. If you had recently received a terminal diagnosis as a result of some recent medical tests, where doctors had given you just 2 to 3 years left, how would you reorganise your priorities?

14. After reading several of the New Testament passages describing how God gives spiritual gifts for His children to use, a young Christian eager to serve Christ asks you for advice about which spiritual gift they should choose. What would you tell him or her?

15. Read Hebrews 10:34 and 13:3. In what practical ways can we apply these injunctions today? Consider - <https://www.opendoors.org.au/persecuted-christians/about-persecution/>

STUDY 10

FIGHT, WORK, PREACH

OBJECTIVES

1. To describe how a local church can develop a long-term plan to sustain its leadership.
2. To be able to explain the purpose of hardships and challenges in developing a Christian leader.
3. To describe the biblical teaching on what a pastor's primary responsibilities are.
4. To be able to state why some believers do not heed the pastorally delivered Word and how this can be an encouragement to pastors.



BACKGROUND

In the opening chapter of Second Timothy, Paul discusses two uncomfortable facts. Firstly, serving Christ often involves *hardship* and *suffering*. Secondly, some key leaders have been unwilling to endure this hardship and suffering and have thus proven themselves to be *unfaithful*. The remainder of this second epistle is Paul encouraging Timothy to *endure hardship*, and to entrust to *faithful* men the responsibility to further the cause of Christ. To achieve this multiplication of ministry Paul “charges” Timothy to preach the Word — despite the response of his audience. This would require Timothy learning how to *fight* like a soldier, *work* like a farmer!

Objective 1 - To describe how a local church can develop a long-term plan to sustain its leadership.

The Apostle Paul seems to have been mindful of not overwhelming Timothy with all that he was expecting of him. What he tells Timothy is also applicable to any of us who might at times also feel overwhelmed.

1. From Second Timothy 2:1, what do we learn about how the servant of God can achieve what might otherwise have seemed overwhelming?

Paul was asking Timothy to do something that might have been intimidating because it probably involved instructing older men. In contrast to the examples that Paul mentioned in the opening chapter (of men who had been unfaithful), he now tells Timothy to look for *faithful* men (2Tim. 2:2). Interestingly, the first requirement for those that he wants Timothy to train was not their *ability* or even their spiritual gifts. It is quite common for those that God calls to serve Him in some way, that they often feel *inadequate*. It might not have been just Timothy that felt inadequate. Perhaps those that Timothy selected may have also felt inadequate.

2. Note Second Timothy 2:2, what did Paul instruct Timothy to also look for in the church's future leaders?

3. How does the instruction to Timothy in Second Timothy 2:2 ensure that a church is able to sustain a long-term succession of leadership? Discuss.

(Did you notice how frequently in Second Timothy Paul refers to *pairs* of leaders.)

Objective 2 - To be able to explain the purpose of hardships and challenges in developing a Christian leader.

Again, in contrast to the examples of Christian ministers who were not prepared to suffer for Christ (given in 2Tim 1:15), immediately after Paul has told Timothy to recruit new leader to train, he instructs Timothy to *set the example* for these emerging leaders.

4. In what way does Paul tell Timothy to set the example for these emerging leaders in Second Timothy 2:3-4?

Paul gives a further two examples to Timothy of what great endurance looks like. Firstly, he describes the work that an athlete must endure (2Tim. 2:5). This endurance involves long hours of training and practice. There wouldn't have been many Tasmanians who didn't celebrate when local girl, Ariarne Titmus, won her first Olympic gold medal for swimming at the '2020' Tokyo Olympics. Her highly animated coach, Dean Boxhall, said immediately after her victory that she has had to work extremely hard and endure great hardships to reach the pinnacle of her sport. "I am the author of her pain" he said, "Everything I asked of her to do, she did!" In the process, Titmus had to undergo shoulder surgery and go through a painful recovery period. Secondly, he gives the example of a hard-working farmer (2Tim.2:6).

5. While two *unfaithful* Christian leaders are named in the opening chapter, who are the two *positive* examples of faithfulness mentioned in Second Timothy 2:8-10 and how should their example inspire us?

6. Read Romans 5:3-5 and discuss what benefit God might be able to achieve in a Christian leader by allowing them to suffer for His sake?

Objective 3 - To describe the biblical teaching on what a pastor's primary responsibilities are.

In Second Timothy 3:1-5, Paul paints a bleak picture of the spiritual condition of many people with the expression “in the last days”. This expression should be understood as Paul referring to his time of writing as the “last days” and reasonably continues today.

7. According to Second Timothy 2:15, what is one of the main responsibilities of a pastor of a church?

8. Based on Second Timothy 2:23-25, what is a pastor responsible to avoid, model, and focus on?

9. Read Second Timothy 3:15 and determine when Paul suggests that the Lord started preparing Timothy for pastoral ministry? How did the Lord begin to do it? What did the Lord use to shape Timothy?

10. How does the study and application of the Bible serve as the pastor's main pastoral tool? (2Tim. 3:16-17)

11. What did Paul charge Timothy to do which is also applicable for pastors today? (2Tim. 4:1-2, 5)

Objective 4 - To be able to state why some believers do not heed the pastorally delivered Word and how this can be an encouragement to pastors.

Faithful pastors often get frustrated when their congregants do not seem to be growing in their discipleship. Sometimes this frustration is due to church attenders living double lives. Paul seems to allude to this in Second Timothy 3:6.

12. How does Second Timothy 3:7 sum up the frustration that many church leaders feel with such people?

13. What other reasons does Paul give for some believers not heeding the preaching of God's Word according to Second Timothy 4:3-4?

Inadequacy is a common job hazard for pastors. The frustration of preaching without seeing much positive response — and often being criticised for their preaching — can all be very discouraging for a pastor. An unsuspecting pastor may well blame him or herself and his or her lack of preaching effectiveness - despite faithfully preaching sound doctrine and truthfully conveying the message of God's Word. In fact, it is the faithful and accurate preaching of God's Word that brings conviction of sin and challenges people to live more fully for Christ.

14. Therefore, why could a pastor be encouraged if they find there is resistance to their preaching by those who may be living double-lives? Discuss.

15. Despite Paul's sufferings and imminent death, what was his attitude and great hope? (2Tim. 4:18)

APPLICATION

16. Many churches bemoan that they don't have enough leaders or volunteers. Drawing inspiration from Paul's exhortations to Timothy, what are three things that each local church can do, despite their congregation size, that will help them to sustain their church's leadership for generations to come? Discuss.

17. Your employer, a rather large company, has just signed up to a *Diversity and Equality* compulsory staff training series of sessions. After completing the training sessions you will be required to wear a rainbow pin with a red enamel love-heart embossed into it. All staff will then be required to march in the Pride march on Pride Day. How would you respond to this workplace directive? Discuss.

18. Your church is looking for a new pastor. Based on what Paul has told Timothy about what a pastor's main responsibilities are, what are the main requirements your church should expect from any candidate applying for the position?

19. You have become aware that there are a few people in your church, some of them leaders, who are compromising their commitment to Christ through marital infidelity and fornication. The pastor is not aware of this. These same people have become increasingly critical of the pastor's preaching. The pastor has just returned to work after taking stress-leave due to the overwhelming criticism he has been receiving from his last few sermons where he called for believers to walk in holiness. What should you do? Discuss.

Amen.

QUIZZES

#1

1. How old was Moses when he returned to Egypt?
 - (a) Forty years old.
 - (b) One hundred and twenty.
 - (c) Eighty years old.
2. Which two of Christ's disciples were known as *sons of thunder*?
 - (a) James and John.
 - (b) James and Jude.
 - (c) James and Thaddeus.
3. What was the name of John the Baptist's mother?
 - (a) Ellsbeth.
 - (b) Elizabeth.
 - (c) Elliabeth.
4. What was the real name of Barnabas?
 - (a) Joseph.
 - (b) Bartimaeus.
 - (c) Phillip.
5. How many wives did Adam have?
 - (a) Seventeen.
 - (b) One.
 - (c) Three.
6. Which town did Jesus relocate to after moving from Nazareth?
 - (a) Cana.
 - (b) Caesarea.
 - (c) Capernaum.
7. What was the name of the Babylonian king who promoted Daniel?
 - (a) Nebuzaradan.
 - (b) Nebushazban.
 - (c) Nebuchadnezzar.
8. What was the name of the town that the Apostle Paul came from?
 - (a) Tartus.
 - (b) Targum.
 - (c) Tarsus.
9. Which Hebrew tribe was Paul from?
 - (a) Dan.
 - (b) Benjamin.
 - (c) Judah.
10. Which of the disciples was nicknamed "the Twin"?
 - (a) Thomas.
 - (b) Judas.
 - (c) Nathanael.

QUIZ #2

1. Where had Paul left Timothy at the time he wrote to him?
 - (a) Epaphroditus
 - (b) Ephraim
 - (c) Ephesus
2. Paul referred to Timothy in his epistles as
 - (a) my darling nephew.
 - (b) my beloved child.
 - (c) my bond-servant.
3. What language did Paul write all of his epistles in?
 - (a) Greek.
 - (b) German.
 - (c) Greenlandish.
4. In Second Timothy, Paul requested that Timothy come to him soon and
 - (a) bring him some Turkish bread.
 - (b) bring him some olive oil.
 - (c) bring him his parchments and books.
5. When Paul wrote to Timothy he was probably a prisoner in
 - (a) Alcatraz.
 - (b) Rome.
 - (c) Smyrna.
6. About how much of the New Testament did Paul write?
 - (a) 25%
 - (b) 43%
 - (c) 70%
7. Paul encouraged Timothy to preach
 - (a) new and unheard-of-before doctrines.
 - (b) doctrines that corrected Paul's wacky ideas.
 - (c) sound doctrine.
8. How many New Testament books have a number in their name?
 - (a) 12
 - (b) 11
 - (c) 9
9. Before and after Paul became an apostle, how did he make a living?
 - (a) As a lawyer.
 - (b) As a tent salesman.
 - (c) As a tent-maker.
10. What saying did Paul say was trustworthy and deserving of full acceptance?
 - (a) That Jesus came to save sinners.
 - (b) That God helps those who help themselves.
 - (c) That all Christians should bow when they pray.

QUIZ #3

1. Without looking at a Bible index, what is the second last book in the New Testament?
(a) Jude
(b) Hebrews
(c) Third John
2. How many books in the Bible start with the letter 'R'?

3. What was the name of Timothy's grandmother?
(a) Lois
(b) Esther
(c) Eunice
4. What did Paul tell Timothy that he should do with the personal prophecies that he had been given?
(a) Bank them.
(b) Wage war with them.
(c) Write them down.
5. Who cut Samson's hair?
(a) A soldier.
(b) Delilah.
(c) A servant.
6. What is the only book in the Bible that does not mention "God"?
(a) Esther.
(b) Ruth.
(c) Nehemiah.
7. How many brothers did Jesus have?
(a) 4.
(b) 2.
(c) None.
8. What is the shortest book in the Bible?
(a) Philemon.
(b) Ruth.
(c) Second John.
9. What is the last word in the Bible?
(a) Grace.
(b) Amen.
(c) Peace.
10. How many men did Samson slay with the jawbone of a donkey?
(a) 100.
(b) 30.
(c) 1,000.

QUIZ #4

1. Without looking at a Bible index, how many books of the Bible start with the letter Z?

2. What was Ruth's nationality?
(a) Midianite.
(b) Maonite.
(c) Moabite.
3. When Paul went to Corinth to evangelise, how many converts did he baptise?
(a) Two.
(b) None.
(c) Nine.
4. What did Ephesian Jews call Gentiles?
(a) "The unclean."
(b) "The uncircumcision."
(c) "The untouchable."
5. When the Jewish leaders in Jerusalem summoned and heard Peter and John talk about Jesus they
(a) remarked how gullible they were.
(b) were astonished at these uneducated men who spoke with such authority about Jesus.
(c) thought they must be fishermen.
6. How old was Joshua when he died?
(a) 80 years old.
(b) 160 years old.
(c) 110 years old.
7. When Isaiah had a vision of heaven who did he see "above the Lord"?
(a) Seraphim
(b) Cherubim
(c) Archangels
8. How old was Jesus when He was water baptised?
(a) 12 years old.
(b) 40 years old.
(c) About 30 years old.
9. List all the disciples of Jesus whose names start with J.

10. Paul was in Rome when he wrote his two epistles to Timothy because
(a) he had always wanted to visit the Colosseum in Rome.
(b) he had heard about this new take-away food called 'pi-zza'.
(c) he had been taken there to await his trial before Caesar Nero.

QUIZ #5

1. Paul's statements about women are found in
 - (a) Second Timothy 2:9-15
 - (b) First Timothy 1:9-15
 - (c) First Timothy 2:9-15
2. The reason that Christians get water baptised after their conversion is
 - (a) because some Christians need a good bath, and water baptism washes away their body odours making it easier for other Christians to fellowship with them.
 - (b) that without being water baptised a convert cannot be truly saved.
 - (c) in obedience to Christ's command for all believers.
3. When the surviving 11 apostles met to choose a replacement the traitor Judas, they
 - (a) put six candidates in a circle and played 'spin the bottle'.
 - (b) found two potential candidates who had followed Christ from His baptism by John the Baptist to His ascension to Heaven.
 - (c) found twelve candidates and chose the one who could recite the Gospel of John in Greek from memory.
4. Abraham and Sarah's firstborn was named
 - (a) Jacob.
 - (b) Esau.
 - (c) Isaac.
5. How books in the Bible start with the letter 'G'?
 - (a) 2
 - (b) 5
 - (c) 1
6. One of King David's first wives was Abigail. Her former and late husband's name was
 - (a) Nabal.
 - (b) Nadab.
 - (c) Narib.
7. In Biblical times the capital of Egypt was
 - (a) Memphis.
 - (b) Atlanta.
 - (c) Dallas.
8. The last book of the Old Testament is
 - (a) Melchisadek.
 - (b) Machpelah.
 - (c) Malachi.
9. List 4 fruits of the Spirit mentioned in Galatians 5:22-23 without looking at the text-

10. How many chapters are in the book of Isaiah?
 - (a) 52
 - (b) 66
 - (c) 45

QUIZ #6

1. How many Asian churches was the Apostle John told to send the Book of Revelation to?
 - (a) Five Asian and Two European churches.
 - (b) Seven Asian churches.
 - (c) None. Revelation was written to all the churches of North America.
2. How many wives did the Apostle Paul tell Timothy that a deacon should have?
 - (a) Because deacons were managers of the church's business affairs, they needed to have at six wives to help with all the cooking involved in preparing church lunches.
 - (b) A deacon should have a minimum of two wives and no more than twelve to show that he was a good manager.
 - (c) A deacon was to be the husband of only one wife.
3. In remembering the order of the New Testament epistles, the saying, *Go Everywhere Preach Christ* helps us to remember the order of which epistles?
 - (a) Galatians, Ephesians, Philippians, Colossians.
 - (b) Genesis, Ezra, Psalms, Canticles.
 - (c) Gerasenes, Egyptians, Philistines, Cushites.
4. Timothy's mother was a/n
 - (a) Greek.
 - (b) Jew.
 - (c) Ephesian.
5. Which one of these is *not* a fruit of the Spirit listed in Galatians 5?
 - (a) love
 - (b) generosity
 - (c) peace
6. When Paul wrote to Timothy he told him that the law was good if
 - (a) one uses it lawfully.
 - (b) it brings conviction of sin.
 - (c) it is administered by a qualified priest.
7. How many books of the Bible commence with the letter "E"?

8. If anyone aspires to the office of an elder ('overseer')
 - (a) they are clearly craving public accolades.
 - (b) they must undertake a theological degree first.
 - (c) they are desiring a noble task.
9. What two examples of ship wrecked faith does Paul offer?
 - (a) Hiram and Anatolia
 - (b) Hyatus and Andronicus
 - (c) Hymenaeus and Alexander
10. Which of these was not a beatitude?
 - (a) Blessed are the weak.
 - (b) Blessed are the peacemakers.
 - (c) Blessed are the pure in heart.

QUIZ #7

1. Where did the crucified Jesus tell one of the crucified criminals that he would soon join Christ?
 - (a) Purgatory.
 - (b) Paradise.
 - (c) Pergamum.
2. The apostle Paul told the Corinthians that *all things were lawful, but-*
 - (a) not all things were helpful.
 - (b) not for Christians.
 - (c) only after you've prayed.
3. The opening verse of the Book of Psalm states that a man is blessed if he-
 - (a) listens to God.
 - (b) walks not in the counsel of the wicked.
 - (c) finds a good wife.
4. Paul told the Galatians that "It is no longer I who live but
 - (a) the power of God who lives in me."
 - (b) Christ who lives in me."
 - (c) the Holy Spirit who empowers me."
5. Which King of Judah had just died when the Prophet Isaiah saw the Lord sitting upon His throne?
 - (a) Jehoshaphat.
 - (b) Hezekiah
 - (c) Uzziah.
6. What did Jesus want Peter and John to prepare just before He was to be betrayed?
 - (a) A painter to paint the Last Supper.
 - (b) Prayer mats for their Garden of Gethsemane prayer time.
 - (c) The Passover meal.
7. According to Ezra's opening verse, over which nation was Cyrus the king?
 - (a) Syria.
 - (b) Iraq.
 - (c) Persia.
8. In the opening chapter of James, he tells his audience that if anyone lack wisdom they should-
 - (a) ask God for it.
 - (b) they should talk to their Bible study group leader.
 - (c) fast and pray more.
9. Name at least two of the Apostle Paul's travelling companions whose names started with "T" -

10. How many months did Paul remain in Corinth for to teach the Word of God?
 - (a) A year and six months.
 - (b) Two years and three months.
 - (c) Three years and two months.

QUIZ #8

1. How many books in the Bible start with the letter 'P'?
 - (a) 6
 - (b) 3.
 - (c) 7.
2. John 3:16 is perhaps one of the most well-known verses in the Bible. Based on the verse that follows it, God did *not* send His Son into the world to -
 - (a) correct it.
 - (b) commend it.
 - (c) condemn it.
3. According to the closing chapter of the Old Testament, who shall rise with 'healing in their wings'?
 - (a) the Son of Righteousness.
 - (b) the sun of righteousness.
 - (c) the sum of righteousness.
4. In the "Lord's Prayer" Jesus taught His disciples to pray-
 - (a) give us this month our regular pay-checke.
 - (b) give us this day our daily bread.
 - (c) give us this week the correct lotto numbers.
5. Which town was the Samaritan 'woman at the well' from?
 - (a) Shechem.
 - (b) Sychar.
 - (c) Sidon.
6. What was the name of the Roman Centurion in whose home Peter preached and witnessed the outpouring of the Holy Spirit upon Gentiles?
 - (a) Cornelius.
 - (b) Carlos.
 - (c) Cushan-rishathaim.
7. What is First Corinthians chapter 13 often referred to as?
 - (a) The Gospel Chapter.
 - (b) The Greek Chapter.
 - (c) The Love Chapter.
8. What did Paul tell the Romans that he was not ashamed of?
 - (a) Titus.
 - (b) Jewish jokes about Gentiles.
 - (c) the Gospel.
9. Jesus was born in Bethlehem, moved to Egypt, raised in Nazareth, but chose to live in -
 - (a) Jerusalem.
 - (b) Capernaum.
 - (c) Caesarea Philippi.
10. From Paul's epistles to Timothy we see that sound doctrine is important because -
 - (a) it leads to godliness and Christlikeness.
 - (b) it gives us a sense of superiority.
 - (c) it means that we can sin without the consequence of guilt.

QUIZ #9

1. After years of serving Christ and being used by the Holy Spirit to do extraordinary miracles, how did Paul describe himself to Timothy?
 - (a) As far as apostles go, I am the GOAT.
 - (b) I was recently voted the preacher of the year.
 - (c) I am the foremost of sinners.
2. Paul told Timothy that God -
 - (a) desires all people to be saved.
 - (b) was extremely angry with those who wouldn't sing during the worship time in church.
 - (c) was in a cosmic battle with Satan and desperately needed our prayers to have any chance of sinning.
3. Paul instructed Timothy to have all the men lift their hands while praying, because -
 - (a) their under-arm body odour would discourage women from attending the prayer meeting.
 - (b) this would encourage them to be focused on God rather than quarreling in anger.
 - (c) then we could fit more men into the prayer room.
4. Jesus said that everyone that everyone who obeyed His teaching was like a man who built his house upon -
 - (a) gold.
 - (b) wood.
 - (c) a rock.
5. Jesus taught that it was not what went into a person that would defile their soul, rather it was -
 - (a) what came out of a person's heart.
 - (b) whether they missed a Bible study or not.
 - (c) if they had been baptised as an adult or not.
6. Paul told Timothy that an athlete is not crowned unless he -
 - (a) wins.
 - (b) competes according to the rules.
 - (c) trains hard.
7. When contending over the dead body of Moses, the archangel Michael contended with the Devil by saying -
 - (a) "I bind you in Jesus' Name!"
 - (b) "Get behind me Satan!"
 - (c) "The Lord rebuke you!"
8. What was the Apostle Peter's original name?
 - (a) Pedro.
 - (b) Simon.
 - (c) Saul.
9. Which of these locations *was* addressed in the Book of Revelation?
 - (a) London.
 - (b) Philadelphia.
 - (c) Johannesburg.
10. Jesus was from the tribe of -
 - (a) Judah.
 - (b) Levi.
 - (c) Joseph.

QUIZ #10

1. When Jesus came to the Gerasenes from other side of the sea, a man came out from where to meet Him?
 - (a) The shrubs.
 - (b) The water.
 - (c) The tombs.
2. When God called the prophet Jonah to go to Nineveh, he immediately went to
 - (a) Tarshish.
 - (b) Jericho.
 - (c) Cyprus.
3. The prophet Micah declared that God has shown people what the Lord required of them. What was it?
 - (a) To do justice, love kindness, and live humbly.
 - (b) To judge the wicked, condemn the guilty, and free the prisoner.
 - (c) To love the Lord, and to love your mother, and to love mosquitos.
4. After Saul was converted and he went to Jerusalem, who did he take with him?
 - (a) Silas and Timothy.
 - (b) Priscilla and Aquila.
 - (c) Barnabas and Titus.
5. When Paul finishes off his Epistle to the Colossians, while imprisoned, what does he want them to remember?
 - (a) To feed my goldfish.
 - (b) My mail.
 - (c) My chains.
6. The reason some Christians today are persecuted for their faith in Christ is -
 - (a) they clearly do not know how to walk in faith and power.
 - (b) they are ignorant of our to take authority over the evil spirits who behind this persecution.
 - (c) that there are times and places where being faithful to Christ comes at the cost of suffering.
7. Based on what Paul wrote to Timothy, a minister's main pastoral responsibility is to-
 - (a) Tickle people's ears by appealing to their sinful passions.
 - (b) Make at at three house-calls a day over a minimum of four days a week, leaving at least half a day for sermon-preparation.
 - (c) Preach and teach the Word of God with kindness, gentleness, and authority.
8. By the time Paul was imprisoned in Rome, how many of his connections in Asia had turned away from him?
 - (a) Some.
 - (b) All.
 - (c) Most.
9. How many times did Jesus say, "Feed the poor" in the Gospels?
 - (a) 17 times.
 - (b) 6 times.
 - (c) 0 times.
10. Who did the apostles select to replace Judas?
 - (a) Bartemaesus.
 - (b) Matthias.
 - (c) Paul.

QUIZ ANSWERS

QUIZ #1

1. c; 2. a; 3. b; 4. a; 5. b; 6. c; 7. c; 8. c; 9. b; 10. a

QUIZ #2

1. c; 2. b; 3. a; 4. c; 5. b; 6. c; 7. c; 8. b; 9. c; 10. a

QUIZ #3

1. ; 2. ; 3. ; 4. ; 5. ; 6. ; 7. ; 8. ; 9. ; 10.

QUIZ #4

1. “2” (Zephaniah, Zechariah); 2. c; 3. a; 4. b; 5. b; 6. c; 7. a; 8. c; 9. “4” (James the brother of John, John, Judas, Judas Iscariot); 10. c

QUIZ #5

1. c; 2. c; 3. b; 4. c; 5. a; 6. a; 7. a; 8. c; 9. love, joy, peace, patience... ; 10. b

QUIZ #6

1. b; 2. c; 3. a; 4. b; 5. b; 6. a; 7. ; 8. c; 9. c; 10. a

QUIZ #7

1. b; 2. a; 3. b; 4. b; 5. c; 6. c; 7. c; 8. a; 9. Titus, Timothy; 10. a

QUIZ #8

1. a; 2. c; 3. b; 4. b; 5. b; 6. a; 7. c; 8. c; 9. b; 10. a

QUIZ #9

1. c; 2. a; 3. b; 4. c; 5. a; 6. ; 7. b; 8. c; 9. b; 10. a

QUIZ #10

1. c; 2. a; 3. a; 4. c; 5. c; 6. c; 7. c; 8. b; 9. c; 10. b

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