



The Canadian *Lord's Day* Association

Bible Course

Acts to Revelation

Lesson 42

Name: _____

I & II Timothy, Titus

Previously, Paul's epistles were directed to churches. Now follow some epistles to particular persons: two to Timothy, one to Titus, and another to Philemon—all three ministers. Timothy and Titus were evangelists. Their commission and work was much the same with that of the apostles, to plant churches, and water the churches that were planted; and accordingly they were itinerants (moving from church to church). Timothy was first converted by Paul, and therefore Paul calls Timothy his *own son in the faith*. We read of Timothy's conversion in Acts 16:3. Timothy was a native of Derbe (Acts 16:1), the son of a Gentile father and a Jewish mother (Acts 16:1-3). His mother and grandmother are mentioned by name: Eunice and Lois. The scope of these two epistles (I & II Timothy) is to direct Timothy how to discharge his duty as an evangelist at Ephesus. Much of I Timothy deals with the government of the church, qualification of elders (bishops) and deacons. Together these three books are known as the pastoral epistles.

This Epistle of Paul to Titus is much of the same nature with those to Timothy; both were converts of Paul, and his companions in labors and sufferings. We read much of this Titus, his titles, character, and active usefulness, in many places—he was a Greek (Gal. 2:3). Paul called him *his son* (Tit. 1:4), *his brother* (2 Cor. 2:13), *his partner and fellow-helper* (2 Cor. 8:23), *one that walked in the same spirit and in the same steps with himself*. He went up with the apostles to the church at Jerusalem (Gal. ii. 1), was much conversant at Corinth, for which church he had *an earnest care* (2 Cor. 8:16). In Crete, a large island at the mouth of the Ægean Sea, the gospel had got some footing; and here were Paul and Titus in one of their travels, cultivating this plantation; but the apostle of the Gentiles, having on him the care of all the churches, could not himself tarry long at this place. Paul therefore left Titus there, to carry on the work, which had been begun. -- Adapted from Matthew Henry

1. Timothy and Titus were ministers, but specifically _____ who had a commission to _____ churches and _____ churches.
2. Timothy and Titus were itinerants. "Itinerant" means: traveling from place to place.
3. However, Paul did direct Timothy to stay in _____ for a while.
4. Much of I Timothy deals with church _____, therefore they are called the _____ epistles.
5. While Timothy was Jewish (at least from his mother's side), Titus was a _____. He ministered on the island of _____ for some time.

Read I Timothy I

In chapter 1, Paul gives warnings against false doctrine expresses thankfulness for mercy.

6. Paul told Timothy to remain in _____ when he went into Macedonia.
7. Timothy was not to give heed to _____ and endless _____ which are not edifying. One of the most successful tactics of Satan is to mingle truth with fables. Also, the Hebrews kept meticulous records of the tribes each person came from and their genealogies. It was important that we know Christ fulfilled the Old Testament prophesy and descended from the tribe of Judah. However, the Jews used genealogies only for purposes of pride, as Paul notes in Philippians 3.
8. Some seek to be teachers of the law, but don't understand what they _____, nor whereof they affirm. The law is important (see Romans 3), but we must use the law in a correct way. The law is not made for a _____ man, but for the lawless and _____, for the ungodly and sinners... and any other thing contrary to _____ doctrine.

9. When Paul comes to v. 12, he gives thanks to his Lord for putting him in the _____ and then he mentions what he was before: blasphemer, _____, injurious -- but he obtained mercy because he did it ignorantly in _____.

10. "Blaspheme" means: to speak irreverently of God. It was the grace of God.

11. From here Paul speaks on one of the most well-known verses in the Bible (v.15): "This is a _____ saying and worthy of all acceptance, that Christ Jesus came into the world to save _____; of whom I am _____." When God works in the ungodly (as Paul was) he sees himself as worst; he doesn't know many of the sins of others, but God has showed him something of what he is.

12. But why did God save (show mercy to) Paul? _____

_____. When Paul uses the words "pattern", he does not mean that others would see the light from heaven, or hear the audible voice of Jesus, no, but rather the saved sinner would see in his conversion the longsuffering patience of God. How did God so patiently deal with such an awful sinner?

13. This causes Paul to break out in doxology again: "Unto the _____ eternal, immortal, invisible, the only wise God, be _____ and glory for ever and ever. Amen"

14. He now encourages Timothy to _____ a good warfare. Paul had seen others make _____ which means as they were sailing on the ship of life, they hit the rocks of Satan's heresies or love for this present world. As you go through life, beware of these rocks.

15. Hymeneus and _____ were delivered to _____ that they would learn not to _____. What does this mean (I Corinthians 5) ? _____
_____. This is further developed in II Timothy 2: 18. What was their error? _____

Evaluator: _____

Meditation: “Of whom I am chief. I Timothy 1:15

What a mighty change does grace make! Paul was once in his own eyes, the chief of saints. But now that he is really an eminent saint in Christ, he confesses himself the *chief* of sinners. Why so? Did he love sin, and glory in sin? No, far from it; he was now saved from all his sins: but he now sees the exceeding sinfulness of sin, which dwelt in him; and the infinite holiness, spirituality, and perfection of the law of God: therefore he makes this public declaration; not I have been, but I now *am* the *chief* of sinners.

He as it were stands forth and challenges the whole race of sinners, and says, I will give place to no one: of all of you I will be the first, and stand foremost in the rank. “But is not this glorying in sin, which was his shame?” Self-righteous hearts may think so; they cannot understand Paul’s feelings. When any sinner adopts Paul’s language, and says, “of sinners I am chief,” they ignorantly reply, There can be but one chief. Who then is that one? Why every one who drinks into the same spirit with Paul, has the same views of himself which he had.

They see sin, not only in its fruits, but as a root; not only its actings, but as a nature in which dwells no good thing. Though sin has not dominion over them, yet sin dwells in them. When they look at their sinful actions, they take into view their present nature also, and therefore abuse themselves: they have done with self-admiration and self-justification. I AM the chief so sinners: I see myself: I think no one has so wicked a heart and so bad a nature as I have.

Such from their hearts give glory to the holy, blessed Trinity. O how is God the Father glorified for His everlasting love to such sinners! How is God the Son’s grace exalted in dying to save them. How is the Holy Spirit’s kindness magnified, in convincing them of sin, bringing them to Christ to be saved from sin, and sanctifying them, by the faith of Christ, over the power of sin!

Such, all such, and none but such, do cordially embrace and live upon this “faithful saying and worthy of all acceptance” (with the deepest humility and highest joy,) “Christ Jesus came into the world to save SINNERS:” therefore, as they are not under the power of sin, so they are delivered from the pride of their own righteousness. A sinner’s righteousness! They are ashamed that they should ever be so arrogant and ignorant as to talk of it, trust in it, or expect to be justified by it, either in whole or in part.

Taken from: A Spiritual Treasury for the Children of God by W. Mason