

THE
LETTERS TO

TIMOTHY
AND
TITUS

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The Letters to Timothy and Titus

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Instructions to Students

Timothy, the son of a Gentile father and a Jewish mother, was reared in a knowledge of the Scriptures and possibly led to the Lord by the Apostle Paul himself. On his second missionary journey Paul found Timothy at Lystra, and on account of his commendation by the brethren at Lystra and Iconium, Paul determined to take him along as a member of the missionary party. Timothy became one of Paul's closest companions, and to him Paul addressed two of his three *pastoral* letters. Paul gave Timothy the earliest instructions for the orderly arrangement of the local church. The qualifications of a church leader, for instance, are spiritual and ethical, not hierarchical.

Titus accompanied Paul and Barnabas as part of the Antioch delegation to Jerusalem to settle problems that had arisen through legalistic attitudes. After Paul's release from his first Roman imprisonment, he and Titus visited Crete. Paul left Titus there to "set in order the things that are wanting and ordain elders in every city." Paul's letter to Titus comprises the third of his *pastoral* letters.

These *pastoral* letters tell what a New Testament church should be, what an individual Christian's responsibilities are and how the local church should be governed.

Lessons You Will Study

I Timothy

1. Beware of False Teachers (1:1-14)
2. Concerning Church Life (1:15—2:15)
3. Leaders in the Church (3:1-16)
4. A Good Servant of Jesus Christ (4:1-16)
5. Responsibilities Towards One Another (5:1-25)
6. Flee—Follow—Fight (6:1-21)

II Timothy

7. Charge to Timothy (1:1-18)
8. A Worker Approved by God (2:1-26)
9. In the Last Days (3:1-17)
10. Watch! (4:1-22)

Titus

11. Establishing the Church in Crete (1:1-16)
12. Sound Doctrine and Christian Conduct (2:1—3:15)

Course Components

This course has two parts: this textbook and the exam booklet.

The Study Course

The study course contains the lesson material you will use in your studies.

The Exam Booklet

The exam booklet contains all the exams for this course.

How to Study

Begin by asking God to open your heart to receive the truths He would teach you from His Word. Read each chapter through at least twice, once to get the general idea of its contents and then again, slowly, looking up all Scripture references and examining all footnotes. Remember, you may use a dictionary for any terms you do not understand.

Exams

All the exams are in the Exam Booklet. Before taking each exam, carefully review the relevant chapter material including the Bible references. When you actually come to take the exams, try to do so without reference to the chapter, your Bible or your notebook unless otherwise instructed.

Study Schedule

Begin studying immediately, or if you are in a group, as soon as the group begins. We suggest that you try to complete one chapter each week and take a maximum of one year to finish the course.

What Do You Say? Questions

You may freely state your own opinions in answer to such questions. Your candid answers will help your instructor to get to know you better as an individual. They will also help us evaluate the general effectiveness of this course.

How Your Papers Are Graded

Any incorrectly answered questions will be marked by your instructor. You will be referred back to the place in the Bible or the textbook where the correct answer is to be found.

Returning Your Exams

See the Exam Booklet for more information on returning your exams.

OUTLINE OF I TIMOTHY

- I. Opening Greetings to Timothy (1:1, 2).
- II. Repetition of Charge to Silence False Teachers (1:3-11).
 - A. The contents of the charge (1:3, 4).
 - B. The ultimate aim of the charge (1:5).
 - C. The false teaching concerning the law (1:6, 7).
 - D. The true place of the law in the Scriptures (1:8-11).
- III. Thanksgiving for the True Grace of God (1:12-17).
 - A. Paul's gratitude for his call to God's service (1:12).
 - B. The wonder of this call in view of his previous conduct (1:13).
 - C. The grace of God shown to the chief of sinners (1:14, 15).
 - D. The reason why mercy was shown to Paul (1:16).
 - E. His responding burst of praise (1:17).
- IV. The Charge to Timothy Restated (1:18-20).
 - A. A reminder of his call to Christian service (1:18a).
 - B. A statement of the charge (1:18b, 19a).
 - C. A warning as to the perils of departure (1:19b, 20).
- V. Instructions Concerning Assembly Life (2:1—3:16).
 - A. Prayer in the assembly (2:1-8).
 1. Kinds of prayer (2:1a).
 2. Those for whom prayer is to be made (2:1b, 2a).
 3. Benefits of prayer (2:2b, 3).
 4. Reasons for praying for all men (2:4-7).
 5. Participants in prayer (2:8a).
 6. Character requirements of those who pray publicly (2:8b).
 - B. Place of women in the assembly (2:9-15).
 1. Their dress and deportment (2:9, 10).
 2. Limitations on their ministry (2:11, 12).
 3. Reasons for these limitations (2:13, 14).
 4. Their God-given role as mothers (2:15).
 - C. Qualifications of Bishops (3:1-7).
 - D. Qualifications of Deacons and Deaconesses (3:8-13).
 - E. The aim of these instructions (3:14-16).
 1. Produce correct behavior in the church (3:14, 15a).
 2. The role of the church in defending and proclaiming the truth (3:15b).
 3. A concise statement of the truth to be defended (3:16).

- VI. Warning against the On-Coming Apostasy (4:1-5).
 - A. The Spirit's testimony to the fact of apostasy (4:1a).
 - B. The demonic origin of the apostasy (4:1b).
 - C. The character of the apostates (4:2).
 - D. Two of the doctrines of the apostates (4:3a).
 - E. Scriptural refutation of the doctrines (4:3b-5).

- VII. Positive Instructions to Timothy in View of Impending Apostasy (4:6-16).
 - A. Regularly remind the brethren of this peril (4:6).
 - B. Exhibit personal godliness (4:7-11).
 - C. Be an exemplary believer (4:12).
 - D. Attend to the public reading of the Scriptures (4:13).
 - E. Make full use of your gift (4:14).
 - F. Be wholehearted in your ministry (4:15).
 - G. Guard your personal life, then be mindful of the effect of your teaching on others (4:16).

- VIII. Specific Instructions Concerning Various Classes of Believers (5:1-6:2).
 - A. The old and young, male and female (5:1, 2).
 - B. The care and support of widows (5:3-16).
 - C. Elders in the church (5:17-25).
 - 1. Their financial care (5:17, 18).
 - 2. Rules regarding discipline (5:19-22).
 - 3. Need of caution in appraising men (5:23-25).
 - D. Slaves (6:1, 2).
 - 1. Duty toward their masters (6:1).
 - 2. Special instructions for those with Christian masters (6:2).

- IX. False Teachers and the Love of Money (6:3-10).
 - A. Description of the false teacher and his mercenary motive (6:3-5).
 - B. Life's true gain (6:6-8).
 - C. The perils of greed for money (6:9, 10).

- X. Closing Charges to Timothy (6:11-21).
 - A. Flee, follow, fight (6:11, 12).
 - B. Be faithful to the truth until the Lord's return (6:13-16).
 - C. Fearlessly admonish those who are rich (6:17-19).
 - D. Guard the Christian faith (6:20, 21).

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Beware of False Teachers (1 Timothy 1:1-14)

Introduction

These three letters—1 and 2 Timothy and Titus—are known as the Pastoral Epistles. By this we mean that they have to do with the shepherd care of individuals and local churches.

The title does not mean that Timothy and Titus were clergymen in charge of local congregations. Rather, they were sent to churches on temporary missions by the apostle Paul, instructing the believers and warning them against false teachers.

In the King James Version, the subtitles at the end of the epistles speak of Timothy as first bishop of the church at Ephesus and Titus as first bishop of the church of the Cretians. These uninspired statements are inaccurate. Timothy and Titus were messengers to these churches and not resident pastors.

It is generally agreed that 1 Timothy and Titus were probably written at about the same time from Corinth. It appears that they were written after Paul's first Roman imprisonment, and thus later than the events recorded in the book of Acts.

2 Timothy was written from Rome during Paul's second and final imprisonment. It is probably his last epistle.

Frankly, we do not know too much about the period of Paul's life covered by these epistles. The best we can do is to piece together the biographical statements which are found in the letters themselves, and

these are, at best, very sketchy.

There are several words and themes which recur frequently in these letters. These give us an insight into the subjects which occupied Paul's mind increasingly as his ministry was drawing to a close.

"Faith" is one of the characteristic words. As the peril of apostasy increased, Paul sought to emphasize the great body of Christian doctrine which had been delivered to the saints. He described various attitudes which men had taken or would take toward the faith:

1. Some made shipwreck concerning faith (1 Tim. 1:19).
2. Some would depart from the faith (1 Tim. 4:1).
3. Some would deny the faith (1 Tim. 5:8).
4. Some would cast off their first faith (1 Tim. 5:12).
5. Some would be led astray concerning the faith (1 Tim. 6:10).
6. Some missed the mark concerning the faith (1 Tim. 6:21).

Closely related is the expression "sound doctrine." "Sound" here means more than correct or orthodox. It means healthy or health-giving. It is the word from which "hygiene" comes. Here, of course, it is spiritual hygiene. Note the following:

- Sound doctrine (1 Tim. 1:10; 2 Tim. 4:3; Tit. 1:9, 2:1).
- Wholesome words (1 Tim. 6:3).
- Sound words (2 Tim. 1:13).
- Sound in faith (Tit. 1:13, 2:2).
- Sound speech (Tit. 2:8).

The word "conscience" is mentioned six times, as follows:

- 1 Timothy 1:5, 19; 3:9; 4:2
- 2 Timothy 1:3
- Titus 1:15

Godliness is emphasized as the practical proof of the soundness of one's doctrine—1 Timothy 2:2; 2:10; 3:16; 4:7, 8; 5:4; 6:3, 5, 6, 11; 2 Timothy 3:5 (outward form of godliness only); 3:12; Titus 1:1; 2:12.

"Sober" or "soberminded" are qualities which the apostle felt were worthy of cultivation by his young assistants—1 Timothy 2:9; 2:15; 1 Timothy 3:2; Titus 1:8; 2:2, 4, 6, 12.

We should notice, too, the many “good” things which the apostle mentions:

Good conscience (1 Tim. 1:5; 1:19).

The law is good (1 Tim. 1:8).

A good warfare (1 Tim. 1:18).

Prayer is good (1 Tim. 2:3).

Good works (1 Tim. 2:10; 3:1; 5:10; 5:25; 6:18; 2 Tim. 2:21; 3:17;

Tit. 1:16; 2:7; 2:14; 3:1; 3:8; 3:14).

Good behavior (1 Tim. 3:2).

Good report (1 Tim. 3:7).

A good degree (1 Tim. 3:13).

Every creature is good (1 Tim. 4:4).

A good minister (1 Tim. 4:6).

Good doctrine (1 Tim. 4:6).

Piety is good (1 Tim. 5:4).

The good fight of faith (1 Tim. 6:12; 2 Tim. 4:7).

Good profession (1 Tim. 6:12).

Good confession (1 Tim. 6:13).

Good foundation (1 Tim. 6:19).

Good thing (2 Tim. 1:14; Tit. 2:3; 3:8).

A good soldier (2 Tim. 2:3).

Good people (2 Tim. 3:3; Tit. 1:8; 2:5).

Good fidelity (Tit. 2:10).

A final interesting word study concerns the medical terms which are found in these letters. Some think that this is a reflection of the fact that Doctor Luke was a close companion of Paul at this time.

We have already mentioned that the word “sound” means health-giving and is used to describe doctrine, words, speech, and faith.

In 1 Timothy 4:2, Paul speaks of a seared conscience. “Seared” means cauterized as with a hot instrument.

The expression “obsessed with disputes” means “sick about questions” and refers to illness of the mind. (1 Tim. 6:4).

In 2 Timothy 2:17 profane and idle babblings will spread like a “cancer.”

“Itching ears” is a final expression used by Paul in his diagnosis of these latter-day clinical cases. (2 Tim. 4:3).

With this background, we shall now turn to the first epistle to Timothy for a verse-by-verse study of its contents.

The Theme of the Letter

The theme of this epistle seems to be set forth quite clearly in Chapter 3:14, 15—“These things I write to you, though I hope to come to you shortly, but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, the pillar and ground of the truth.” Paul states here quite simply that there is a standard of behavior for the church of God and that he is writing to Timothy to enable him to know it.

It is not enough to say to a child who is misbehaving, “Behave yourself!” if the child does not know what is expected in the way of good behavior. He must be told first what good behavior is. 1 Timothy does this for the child of God in relation to the church of God.

A summary glance at the various chapters supports the theme as outlined above. Chapter 2 shows us what that behavior is in relation to public prayer and to a woman’s place in public. Chapter 3 sets forth requirements for those who will be taking places of responsibility and leadership in the assembly. Chapter 5 stresses the assembly’s responsibility toward widows, etc.

Opening Greetings to Timothy (1:1-2)

Paul first of all introduces himself as “an apostle of Christ Jesus” (Revised Version). An apostle is a “sent one,” so Paul is simply stating that he had been divinely appointed to missionary work.

He was an apostle of *Christ Jesus* (rather than “Jesus Christ,” as in the Authorized Version). Why do we make this distinction? The answer is that the name “Jesus Christ” emphasizes the humanity of the Savior and His life here on earth; whereas the name “Christ Jesus” views Him as risen, ascended, and glorified at the right hand of God. Most of the apostles had been commissioned “by Jesus Christ,” that is, by Jesus while He was still here on earth. Paul alone was an apostle “of Christ Jesus,” since he received his orders from the Lord after He had gone back to heaven.

Paul’s apostleship was “by the commandment of God our Savior and the Lord Jesus Christ, our hope.” This emphasizes that Paul had not chosen the ministry by himself as a means of livelihood; neither had he been ordained to this work by men. He had a definite call from God to preach, teach, and suffer.

In this verse, God the Father is called “our Savior.” Usually in the New Testament, the Lord Jesus is spoken of as the Savior. But, of course, there is no contradiction. God is the Savior of men in the sense that He

desires their salvation, He has sent His Son to accomplish the work of redemption, and He gives eternal life to all who accept the Lord Jesus by faith. Christ is the Savior in the sense that He actually went to the cross and finished the work that was necessary in order that God might righteously save ungodly sinners.

The Lord Jesus Christ is spoken of here as “our hope.” This immediately reminds us of Colossians 1:27—“Christ in you, the hope of glory.” Our only hope of getting to heaven is found in the Person and work of the Lord Jesus. In fact, all the bright prospects which are held out before us in the Bible are ours only because of our connection with Christ Jesus.

Note further Ephesians 2:14, where Christ is our peace, and Colossians 3:4, where He is our life. Christ is our peace, dealing with the problem of our sins in the past; Christ is our life, dealing with the problem of power for the present; and Christ is our hope, dealing with the problem of deliverance in the future.

The letter is addressed to Timothy who is described as Paul’s true child in the faith, that is, in the realm of faith. Some think that this indicates that Timothy was saved through the apostle, perhaps during the latter’s first visit to Lystra, recorded in Acts 14:6-20. But the general impression we get from the narrative in Acts is that Timothy was already a disciple when Paul first met him (Acts 16:1, 2). In that case the expression “true child in faith” (RV) means that Timothy exhibited the same spiritual and moral qualities as Paul; he was a true descendant of the apostle because he manifested the same character.

“Happy is the young Christian worker who has such a leader, and happy is the Christian leader who ‘hath his quiver full’ of such ‘true’ children”—Stock.

The usual salutation in letters of the New Testament is “grace and peace.” In 1 and 2 Timothy, Titus, and 2 John, this is enlarged to “grace, *mercy* and peace.” All of these latter epistles were written to individuals rather than to churches, and this doubtless explains the addition of the word “mercy.”

Grace means all the divine resources that are needed for Christian life and service. Mercy here speaks of God’s compassionate care and protection for one who is needy and prone to fail. Peace means the inner tranquility that comes from being stayed upon Jehovah.

These three great blessings come from God the Father and Christ Jesus our Lord. We see the deity of Christ implied in this verse in that Paul speaks of Him as equal with the Father. The expression “Christ

Jesus our Lord” reminds us of the important truth that Jesus Christ is *Lord*. Whereas the word “Savior” occurs 24 times in the New Testament, the word “Lord” occurs 522 times. The student will be able to make a personal application of these important statistics.

Charge to Silence False Teachers (1:3-4)

It seems probable that after Paul’s first imprisonment at Rome, he visited Ephesus with Timothy. When Paul moved on to Macedonia, he instructed Timothy to stay in Ephesus for a while to teach the Word of God and to warn the believers against the false teachers.

From Macedonia, Paul had apparently traveled south to Corinth, and it was perhaps from that city that he had written this first letter to Timothy.

In verse 3, the apostle is saying, in effect: “Just as I previously instructed you to stay at Ephesus when I went into Macedonia, so I am repeating those instructions now.” It is not to be understood from this that Timothy was appointed to be the pastor of the church at Ephesus. There is no such a thought in the passage. Rather, he was there on a temporary mission, charging certain men in the assembly not to teach doctrines that were contrary to the Christian faith or that were supposedly additions to it. The principal false doctrines in question were legalism and gnosticism. Just in case Timothy was tempted to run away from these problems, Paul is telling him to stay on the job.

Timothy was also exhorted to charge these men that they should not pay any attention to fables and endless genealogies. It is impossible for us to know definitely today what these fables and genealogies were. Some connect them with the legends that had arisen among some of the Jewish teachers. Others think that they refer to the myths and generations of the Gnostics. It is interesting to notice that the false cults of today are characterized by these same things. Many fanciful stories have arisen with regard to the founders of false religions, and the subject of genealogies occupies a prominent place in at least one present-day cult.

Such worthless subjects serve only to provoke questionings and doubts in people’s minds. They do not produce godly edifying or, more accurately, “a dispensation of God which is in faith” (RV). The expression “a dispensation of God which is in faith” simply means an administration or a program of God that is connected with faith and that produces faith. The whole plan of redemption is designed by God, not to stir up doubts

and questionings, but rather to induce faith in the hearts of men. So the thought in this verse is that these men in the assembly in Ephesus should not be devoting their attention to such valueless themes as fables and genealogies, but rather should devote themselves to the great truths of the Christian faith, which will prove a blessing to men and which will inspire faith rather than doubt.

In the Authorized Version, the words “so do” are added in italics at the end of verse 4. The translators inserted these words to complete the meaning of verses 3 and 4. We might give the thought as follows: “As I besought thee to abide still at Ephesus, when I went into Macedonia . . . so do.” The meaning here would be, “I exhorted you to stay at Ephesus, and now you do it.”

The Revised Version adds the words “so do I now” in italics at the end of verse 4. Here the thought is, “I previously exhorted you to carry on at Ephesus, and I am repeating that exhortation now.”

Ultimate Aim of the Charge (1:5)

Perhaps the most important thing to understand in the study of this verse is that the word “commandment” does not refer to the law of Moses or the Ten Commandments, but to the charge of verses 3 and 4. This is brought out clearly in the Revised Version—“But the end of the charge is love. . . .” Paul is saying that the goal or aim of the charge which he has just given to Timothy is to produce not just orthodoxy but love out of a pure heart and of a good conscience and of faith unfeigned. These things always follow when the gospel of the grace of God is preached.

“Love” is a better translation than “charity.” It here doubtless includes love to God, love to one’s fellow believers, and love to the world in general. This love must spring out of a clean heart. If one’s inner life is impure, then true Christian love can scarcely flow from it. This love must also be the by-product of a good conscience, that is, a conscience that is void of offense toward God and man. Finally, this love must be the outcome of faith unfeigned, that is, faith that does not wear a mask.

False teachings could never produce these things which Paul has listed, and certainly they are never the outcome of fables and endless genealogies. It is the teaching of the grace of God that produces a clean heart, a tender conscience, a sincere faith, and that therefore results in love.

Verse 5 gives us the test of all true teaching, namely, does it produce these results?

False Teaching Concerning the Law (1:6-7)

Paul now goes on to explain to Timothy that there were some who had swerved from these things, that is, from a pure heart and a good conscience and faith unfeigned. The expression “to swerve” or “having strayed” may mean either to aim improperly or to miss the mark. The former is no doubt the meaning here. It was not a question of these men having tried to reach these things; they did not even aim for them. As a result, they turned aside to vain talking. Their preaching was aimless; it led nowhere; it failed to make men holy.

The student should notice Paul’s frequent use of the word “some” in this epistle. At the time he wrote 1 Timothy, these false teachers represented a minority in the church. When we come to 2 Timothy, we shall see that the word “some” is no longer prominent. The balance of power has changed. Departure has become much more general. The minority has become the majority.

From this verse we learn that the false teachers referred to in the previous verses were Judaizers. These men sought to mix Judaism and Christianity, law and grace. They maintained that faith in Christ was not sufficient for salvation. They insisted that a man must be circumcised or in other ways must keep the law of Moses. They taught that the law was the believer’s rule of life.

This false teaching has been present in every century of the church’s history, and it is the plague which has been most successful in corrupting Christendom today. In its modern form, it states that although faith in Christ is necessary for salvation, a person must also be baptized, or join the church, or keep the law, or do penance, or tithe, or perform some other type of “good works.” Those who teach this present-day legalism fail to realize that salvation is by faith in Christ without the deeds of the law. They do not realize that good works are the *result* of salvation and not the cause. A man does not become a Christian by doing these good works, but rather he does these good works because he is a Christian. They do not see that Christ, and not the law, is the believer’s rule of life. They fail to understand that a man cannot be under the law without being under the curse. The law condemns to death all who fail to keep its sacred precepts. Since no man is able to obey the law perfectly, then all are condemned to death. But Christ has redeemed believers from the curse of the law because He was made a curse for us.

The apostle says of these self-styled law teachers that they did not understand what they were saying nor the things about which they were

making confident affirmations. They could not speak intelligently about the law because they did not understand the purpose for which the law was given or the relationship of the believer to the law.

The True Place of the Law (1:8-11)

The apostle makes it abundantly clear that there is nothing the matter with the law. “Therefore the law is holy, and the commandment holy and just and good” (Rom. 7:12). But the law must be used lawfully. It was never given as a means of salvation (Acts 13:39; Rom. 3:20; Gal. 2:16, 21; 3:11). The lawful use of the law is to so employ it in preaching and teaching as to produce conviction of sin. It should not be presented as a means of salvation or as a rule of life.

Guy King has pointed out that the three lessons which the law teaches are: “We ought. We haven’t. We can’t.” When the law has done its work in the life of a sinner, then that man is ready to cry out to God, “Lord, save me by Thy grace.” Those who teach that the law is essential for salvation or sanctification are not consistent. They say that if a Christian breaks the law, then he need not be put to death because Christ has died for him on the cross. This is not establishing the authority of the law. It has been well said that law without penalty is nothing but good advice.

The law was not made for a righteous man. If a man is righteous, he does not need a law. That is true of the Christian. When he is saved by the grace of God, he does not need to be placed under the Ten Commandments in order for him to live a holy life. It is not fear of punishment that makes a Christian live in a godly manner, but rather love for the Savior who died at Calvary.

The apostle goes on to describe the type of people for whom the law was given. Many Bible commentators have pointed out that there is a close connection between this description and the Ten Commandments themselves. The Ten Commandments are divided into two sections; the first four have to do with man’s duty toward God (godliness), whereas the remaining six have to do with his duty toward his neighbor (righteousness). In verse 9 of our chapter, the following words seem to correspond to the first section of the Ten Commandments:

“For the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane. . . .”

The expression “for murderers of fathers and murderers of mothers” corresponds to the fifth commandment, “Honor your father and your mother.” Knox translates the expression “those who lay violent hands upon father or mother.” The verb means to smite or to cudgel.

The expression “for manslayers” is linked with the sixth commandment, “You shall not murder.” Here “manslayers” refers to murderers, and not just to a person who kills another accidentally.

The words “for whoremongers, fornicators, for sodomites” have to do with sexual sin. They describe fornicators and homosexuals. Here they are linked to the seventh commandment, “You shall not commit adultery.”

The phrase “for kidnappers” is obviously related to the eighth commandment, “You shall not steal.” It describes the sin of kidnapping.

“For liars, for perjurers (or false swearers)” connects with the ninth commandment, “You shall not bear false witness against your neighbor.”

The final words “and if there is any other thing that is contrary to sound doctrine” are not directly related to the tenth commandment, but rather seem to sweep back over all the commandments and summarize them.

It is difficult to decide how this verse is connected with what has gone before. For instance, it may mean that the sound doctrine mentioned in verse 10 is according to the gospel. Or it may mean that all that Paul has been saying about the law in verses 8 through 10 is in perfect agreement with the gospel which he preached. Or, again, it may mean that all that Paul has been saying about false teachers from verse 3 through verse 10 is in accord with the gospel message.

In the Revised Version, the gospel is not described as glorious, but rather as “the gospel of the glory of the blessed God.” This latter translation is more exact. The thought is not so much that the gospel is glorious; that is certainly true. But the emphasis here is on the fact that the gospel tells out the glory of God in a wonderful way. It tells how the same God who is holy, righteous, and just is at the same time a God of grace, mercy, and love. His love provided what His holiness demanded; now those who receive the Lord Jesus are given eternal life.

This is the gospel which was committed to the apostle’s trust. It centered around the glorified Lord Jesus Christ and told men that He is not only Savior but Lord as well.

Paul's Gratitude for His Call to God's Service (1:12-14)

In the preceding portion, the apostle Paul has been describing the false teachers who were seeking to impose the law on the believers in Ephesus. He is now reminded of his own conversion. It was not through law-keeping but by the grace of God. The apostle had not been a righteous man but the chief of sinners. Verses 12 through 17 seem to illustrate the lawful use of the law from Paul's own experience. The law was not to him a way of salvation, but rather a means of conviction of sin.

In verse 12, he first of all bursts out into thanksgiving to Christ Jesus for His enabling grace. Notice that the emphasis is not on what Saul of Tarsus did for the Lord, but rather what the Lord did for him.

The apostle could never get over the wonder that the Lord Jesus not only saved him but counted him faithful, appointing him to His service. The law could never have shown such grace. Rather, its inflexible terms would have condemned the sinner Saul to death.

That Paul had broken the ten commandments before his conversion is abundantly evident from this verse. He speaks of himself as having been a blasphemer, and a persecutor, and injurious. As a blasphemer, he spoke evil concerning the Christians and their Leader, Jesus. As a persecutor, he sought to put the Christians to death because he felt that this new sect posed a threat to the Jewish religion. In carrying out his evil plans, he was injurious, that is, he took delight in committing insolent, violent, and outrageous acts against the believers. Although it is not obvious from the English words, there is an ascending scale of wickedness in the three words blasphemer, persecutor, and injurious. The first sin is a matter of words only. The second describes suffering inflicted on others for their religious beliefs. The third includes the idea of extreme cruelty and abuse.

But Paul obtained mercy; he did not receive the punishment he deserved. The reason given is that he did these things ignorantly in unbelief. In persecuting the Christians, he thought he was doing God's service. Since his mother's religion taught the worship of the true God, he could only conclude that the Christian faith was opposed to the Jehovah of the Old Testament. With all the zeal and energy he possessed, he sought to defend the honor of God by killing the Christians.

There are many who insist that zeal and earnestness and sincerity are the important things with God. But Paul's example shows that zeal is not enough. In fact, if a man is wrong, his zeal only makes the wrong more intense. The more zeal he has, the more damage he does.

Not only did Paul escape the punishment he deserved (mercy), but he also received abundant kindness which he did not deserve (grace). Where his sin had abounded, God's grace did much more abound (Rom. 5:20).

The fact that the grace of the Lord was not bestowed on Paul in vain is indicated by the words "with faith and love which are in Christ Jesus." This means that the grace which came to Paul was accompanied by faith and love in the Lord Jesus. It could, of course, mean that just as grace came from the Lord, so faith and love found their origin in Him. But the meaning seems to be clearer if we understand that God's grace was not refused by Paul, but that he responded by trusting the Lord Jesus and by loving this Blessed One whom formerly he had hated.

THE
LETTERS TO

TIMOTHY
AND
TITUS

EXAM BOOKLET
AK '03

STUDENT NAME

ADDRESS

CITY, STATE, ZIP

COURSE GRADE: _____

INSTRUCTOR



Exam developed by Emmaus Correspondence School, founded in 1942.

A NOTE ON THE EXAMS

The exams are designed to check your knowledge of the course material and the Scriptures. After you have studied a chapter, review the exam questions for that lesson. If you have difficulty in answering the questions, re-read the material. If questions contain a Scripture reference, you may use your Bible to help you answer them. If your instructor has provided a single page Answer Sheet, record your answer on that sheet. This exam contains the following types of questions:

MULTIPLE CHOICE

You will be asked to write in the letter of the correct answer at the space on the right. Here is an example:

The color of grass is

- A. blue C. yellow
B. green D. orange

 B

WHAT DO YOU SAY?

Questions headed this way are designed to help you express your ideas and feelings. You may freely state your own opinions in answer to such questions.

RETURNING THE EXAM

See the back of this booklet for instructions on returning your exam for grading.

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CHAPTER 1 EXAM

BEWARE OF FALSE TEACHERS

EXAM GRADE

Before starting this exam, write your name and address on the front of this Exam Booklet.

Directions: Read each question carefully and write the letter of the correct answer in the blank space on the right. Use the separate answer sheet if provided.

1. The letters to Timothy and Titus are called the Pastoral Epistles. This means that
 - A. Timothy and Titus were clergymen in charge of local congregations
 - B. they were shepherds
 - C. they were bishops in two of the early churches
 - D. in these epistles Paul gave instructions concerning the shepherding of the churches_____

2. 1 Timothy was likely written from
 - A. Corinth
 - B. Ephesus
 - C. Thessalonica
 - D. Rome_____

3. Which of the following words is NOT characteristic of the Pastoral Epistles?
 - A. faith
 - B. prophecy
 - C. conscience
 - D. good_____

4. The word "Lord" occurs in the New Testament

A. 24 times	C. 522 times
B. 66 times	D. 206 times

5. Paul left Timothy at Ephesus so that Timothy
 - A. might be the regular pastor of the church there
 - B. could teach the believers more of the Word of God
 - C. would help them in their study of genealogies
 - D. would collect money to help Paul in his ministry_____

6. “The commandment” in verse 5 means
- A. the Ten Commandments
 - B. the law of Moses
 - C. the “new commandment” of the Lord Jesus
 - D. the charge Paul had just given to Timothy
7. A clean heart, tender conscience and sincere faith are the result of
- A. fables and genealogies
 - B. orthodox belief
 - C. the teaching of the grace of God
 - D. keeping the law of Moses
8. The false teachers of whom Paul spoke
- A. sought to mix law and grace
 - B. said that faith in Christ was sufficient for salvation
 - C. said the law of Moses was not applicable any longer
 - D. have no counterpart in our day
9. The law was given
- A. as a means of salvation
 - B. to produce conviction of sin
 - C. for a rule of life
 - D. for righteous men
10. Paul was made a minister of the gospel because
- A. of his blameless life
 - B. he had kept the law perfectly
 - C. he had great zeal for his religion
 - D. of the mercy and grace of God

WHAT DO YOU SAY?

Paul stresses that Jesus Christ is Lord. In what way does your life show Him to be Lord? Or are you still keeping control of your life in your own hands?
