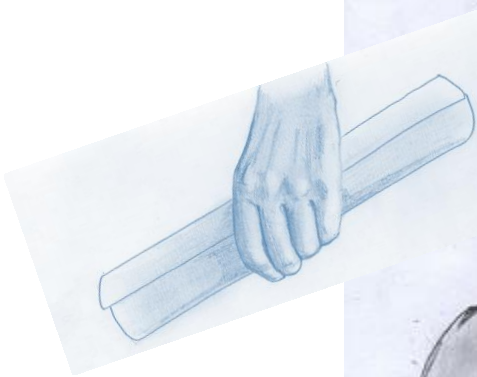
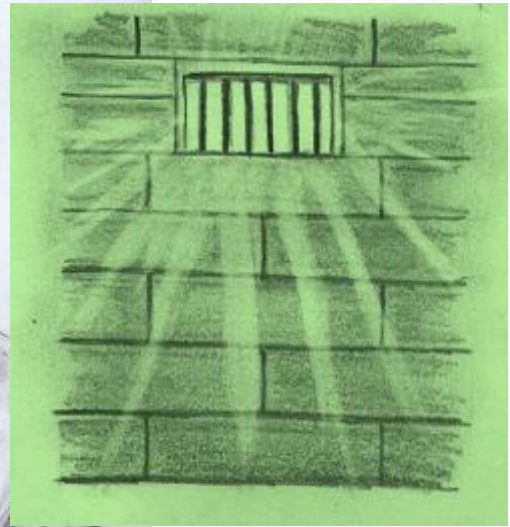
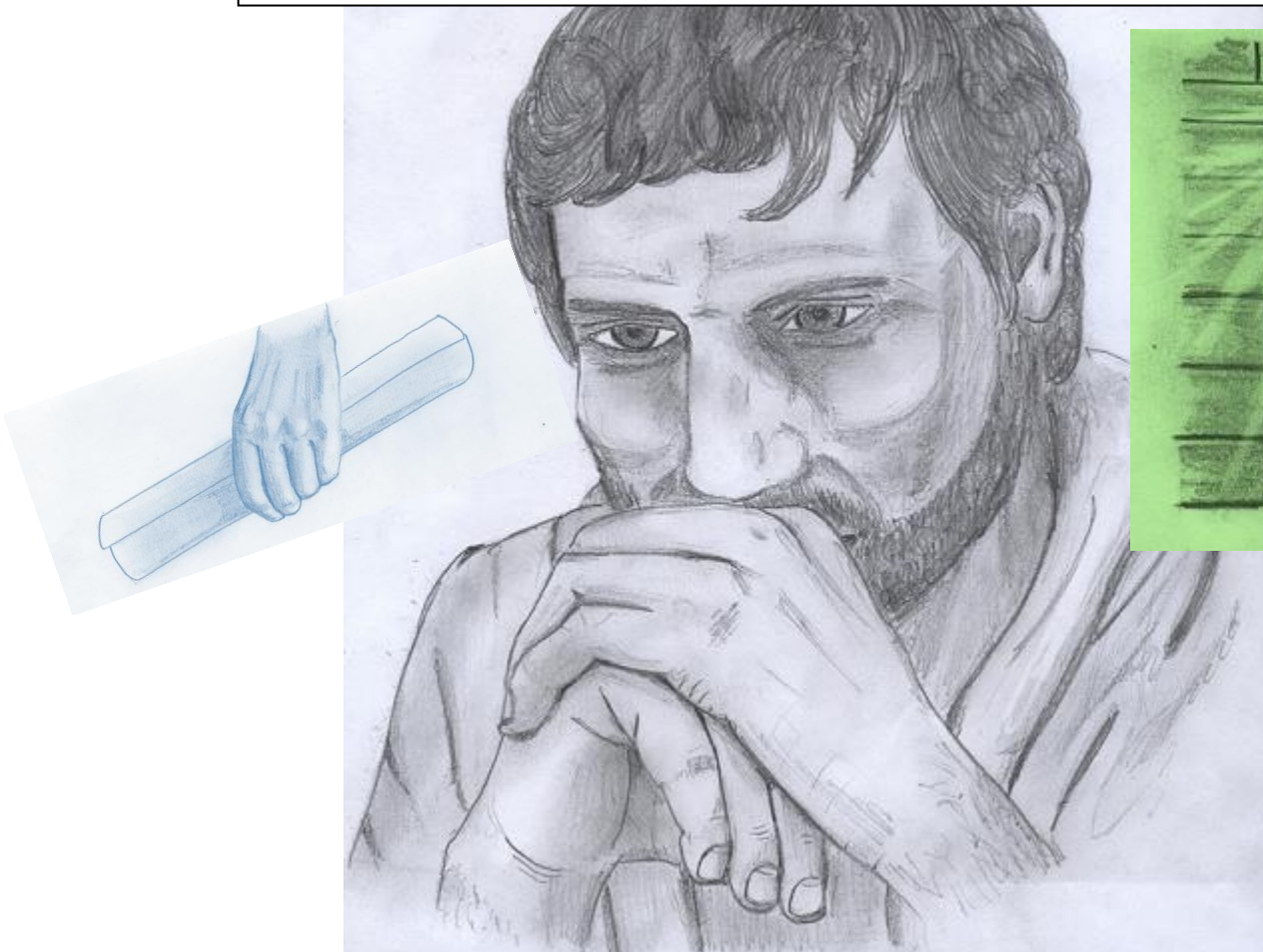


The life of Timothy

"valued of God"



Introduction

We chose the life of Timothy as the topic of this year's workbook because the Bible records his life when he was a young person. When confronted with choices – to serve God or self, to give up or to persevere, to grow or to stagnate - he made the right decisions. His life has served as a guide to young believers for nearly two thousand years.

One of the main lessons that comes from his story is the contrast between the characteristics the world values and those that matter to God. Timothy's name is a reminder of that distinction. It means "valued of God." The record of Timothy's life shows that we should always be aware of the difference between what the world values and what God values.

The character traits we value shape the people we become. If we value popularity, for example, we will try to achieve it. We will surround ourselves with people we think will help us become more popular. We might be willing to sacrifice other character traits (e.g., honesty and kindness) that we esteem less highly to reach our goal.

The character traits we value also influence other people. If we place a high value on athleticism, people will know. At CYC, for example, our conversation may keep turning to sports. We will be very eager to play sports once CYC is over. Our interest will be obvious, and that may encourage other people to want to develop that character trait as well.

We hope the time you spend on this workbook and at Conference will encourage you to develop the traits Timothy had and to influence others to do the same. Timothy was committed to preaching; he sacrificed of himself to serve others. He persevered in the face of difficulty, and he lived his beliefs. Those are traits that are valued of God.

We also selected Timothy as the topic of the workbook because of the way his story is told in the Bible. To understand the narrative of Timothy's life, it is necessary to not only look at the historical narrative in Acts, but also to examine Paul's epistles. Studying Timothy is a great way to get familiar with constructing a story from different parts of the Bible and to become more familiar with some Bible study tools.

Timothy traveled extensively, so this workbook contains questions that require you to work with maps. Maps help bring Bible stories to life, and sometimes there are exhortations embedded in people's movements and the relationship between geographic locations that are brought out by using a map.

We created the maps using Bible Mapper 4, a free, downloadable program available at <http://biblemapper.com/index.htm>. Bible Mapper is a powerful tool that allows users to generate customizable maps of Bible places. You may want to download the software and use it for your own Bible studies and presentations.

It can be a challenge to understand and then remember the events of a character's life. That is particularly true when those events are spread over multiple books of the Bible and provided in different literary formats (e.g., historical narrative, letter), as is the case with the story of Timothy. Assembling a chronology can help weave the different components of a story together. It is frequently the case that there are exhortations contained in the sequencing of events in a story (e.g., we can better appreciate the hardship a faithful person experienced when we realize that a trial came immediately after another or that a hardship lasted for a particularly long period of time). When it is finished, a

chronology can be helpful for remembering events that took place and the lessons that stem from them. We have included a chronology of Timothy's life in the workbook that reflects the approximate order in which we believe the events occurred.

Throughout the course of the study, we encourage the use of electronic aids we have found useful in doing Bible study. For example, *e-Sword* is a free downloadable Bible study resource that has multiple translations and helpful tools, such as *Strong's Concordance*. It is available at <http://www.e-sword.net/downloads.html>. <http://www.biblestudytools.com/> is a website that provides access to numerous translations and tools, including *Strong's Concordance*.

There are a number of Christadelphian books that we have found particularly helpful in doing this study. We refer to some of them in the workbook. If you are interested in learning more about the life of Timothy, Bro. H.P. Mansfield's *Story of the Bible, Volume 8* is an excellent resource that provides a narrative of the time of Acts and beyond. *Letters to Timothy and Titus* by Bro. Alfred Nicholls is a great commentary on 1 and 2 Timothy. You may also find the series of articles on Timothy's life by Bro. Ryan Mutter that were published in *The Tidings* magazine in 2014 and 2015 useful in completing this workbook.

We would like to thank Bro. Perry Saunders for doing the illustrations for the cover.

We hope the study of Timothy's life will encourage you and help you "to increase and abound in love one toward another, and toward all men" (1 Thessalonians 3:12).

Grace be with you.

Bro. Ryan Mutter & Bro. Jay Mayock, Jr.

Section 1: “From a child thou hast known the holy scriptures”

Where Do We Get Our Ideals?

The society Timothy grew up in had a vision of what young men were supposed to be like. They were to be athletic, vigorous, and well versed in the thinking of the philosophers.

Reminders of this vision were everywhere. It was given physical form in the statues that dotted the cities of the ancient world. It was celebrated in the games, like the Olympics, which were an important part of public life. Pressure to fit in is not unique to the 21st century. It existed in the 1st century as well.

Timothy did not look like the statues on display in the cities. He bore little resemblance to the heroes of the games. The Bible suggests he was sickly and somewhat timid (e.g., 1 Timothy 5: 23; 1 Corinthians 16: 10). It also indicates that his natural limitations sometimes weighed on him.

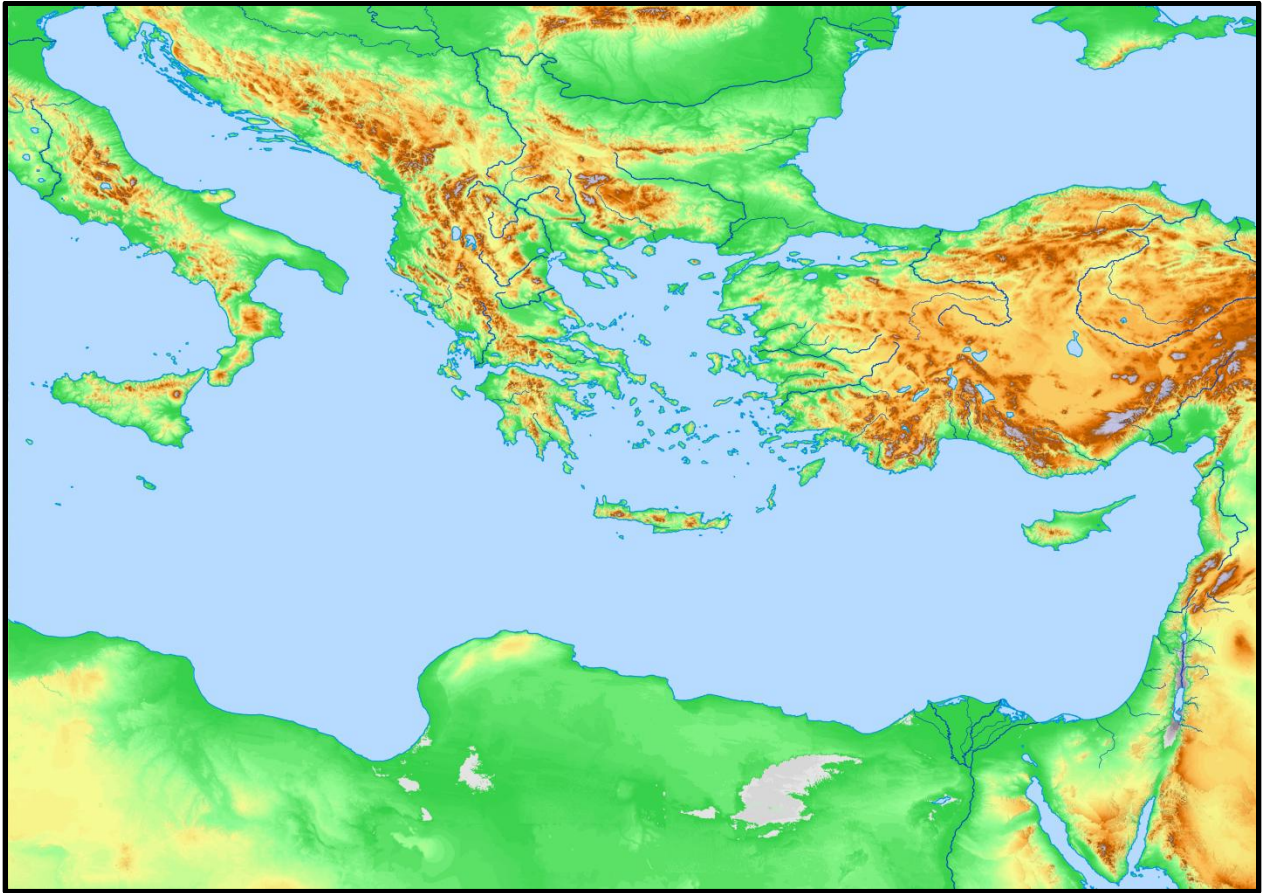
Yet Timothy possessed some wonderful traits, which he used to help establish and encourage ecclesias in many lands. People from all walks of life embraced and continued in the faith because of his example. He brought people hope. He taught them about the Lord Jesus. He changed lives. His contributions, therefore, were of far greater and lasting value than anything done in the games or commemorated by a statue.

Growing up

Timothy’s upbringing helped mold him into the man he ultimately became.

1. Where is the first place Timothy’s name appears in the Bible? (If you are using the King James Version, search for “Timotheus” to find it. He is called both “Timothy” and “Timotheus” in the King James Version although the Strong’s Number, G5095, is the same for both names. If you have *eSword* or a related program, you can also search using that Strong’s Number.)
2. What is the first description of Timothy in that verse?
3. Was Timothy a believer at that point?
4. What city was Timothy from?

5. Show where Timothy's hometown was on the map below.



6. Knowing more about Timothy's hometown can help us understand him better.

a. What province was Lystra in? (*Hastings Dictionary of the New Testament* has good information. Go to www.studylight.org/dictionaries/hdn and search "Lystra.")

b. Was Lystra a major city? (www.holylandphotos.org has good information on Lystra. Go to the site and search "Lystra.") Briefly describe Lystra.

c. What was the strategic importance of Lystra to the Romans? (www.holylandphotos.org has helpful information.)

d. Who did the Roman Emperor Augustus encourage to live in Lystra? (*Hastings Dictionary of the New Testament* has good information. Go to www.studylight.org/dictionaries/hdn and search "Lystra.")

e. What kind of people lived in the mountains around Lystra? (www.studylight.org/dictionaries/hdn has good information.)

f. What do you think the people living in and around Lystra would have thought of a sickly and timid young man?

7. Timothy's family played a very important role in shaping the man he became.

a. Read Acts 16:1. What nationality was Timothy's mother?

b. What nationality was Timothy's father?

c. Read Acts 14:6, 11. What nationality were the people of Lystra?

d. Compare your answers to 7b and 7c. Do you think Timothy's father was a native of Lystra? Why or why not? (Also, think about your answer to question 6c.)

e. What decision did Timothy's parents have to make when he was eight days old? See Leviticus 12:1-2.

f. Read Acts 16:3. What does it tell you about the decision that was made when Timothy was eight days old?

g. Read 2 Timothy 1:5 and 2 Timothy 3:15. Was Timothy's mother a spiritually minded person?

h. What does the Greek word for "child" in 2 Timothy 3:15 mean?

i. Given your answer to 7h, was Timothy's mother a spiritually minded person at the time of Timothy's birth?

j. Given what you know about her, what do you think Timothy's mother would have thought about the decision that was made about circumcising Timothy when he was eight days old?

k. Do you think Timothy's mother and father were in agreement on the decision?

l. Do you think there was conflict in Timothy's home? If no, why not? If yes, what was the reason for it?

m. Read 2 Timothy 1:3 again. What was the name of Timothy's mother?

n. What does her name mean?

o. Do you think that was a fitting name for her? Why or why not? (Think about it in the context of the person that Timothy ultimately became.)

Lessons from Timothy's Early Years

The Bible's brief record of Timothy's upbringing is a reminder of several important lessons. First, it illustrates the conflict and unhappiness that can arise from marrying outside of the Truth. The Bible does not give the reason that Eunice married an unbeliever. It could have been her choice or it might have been due to circumstances beyond her control. Either way, being married to someone who did not share her faith brought added challenges to her life and the life of Timothy, her son.

Second, the information we have about Timothy's early years illustrates that believers can move past a challenge in their background, even if it is a major one. Eunice was faced with a real difficulty when Timothy was born and she and his father had different views about how he was to be raised. But she was persistent. She was determined to do right in God's sight to the best of her ability despite the obstacles that confronted her. Eunice did not allow a challenge from her past - marrying an unbeliever - to ruin her future or the future of her son. She was still faithful. She still managed to raise a young man who loved God and who wanted to dedicate his life to serving Him.

It is worth noting that although certain aspects of Timothy's personality created challenges for him as an adult, lack of persistence was not one of them. Timothy had a determination to follow God's commands. He also possessed a resiliency in the face of dogged opposition from opponents of the Truth. Those are traits he may have developed from observing his mother and learning from her example as she raised him.

8. Careful Bible reading involves paying attention to what is in the text as well as what is not in the text. There is an illustration of this principle in Acts 14.

a. Where did Paul generally start preaching when he went to a city for the first time? (See, for example, Acts 17:1-2.)

b. Read Acts 14:6-20, which is the account of Paul's first preaching effort in Lystra. Did he preach in the synagogue there? Why do you think that was?

c. Read Acts 16:3. What did the Jews in the area know about Timothy? Do you think they would have been welcoming to him and encouraged other Jews to socialize with him?

d. Where did Timothy learn the Scriptures? Who was probably his main teacher?

9. Given what you know about Timothy's father, the decision that was made about circumcising Timothy, and the interest that Timothy developed in the Scriptures as a young man, how do you think his father would have viewed him?

10. Given what you know about Timothy's background, do you think he would have "fit in" very well in Lystra? Why or why not?

Deciding to serve God

Timothy learned the Scriptures from childhood, and his choices show that he developed into a spiritually minded young man. It would not always have been easy for him to live a godly life, especially given the environment in his home and in his town. But he succeeded, and his story is recorded for our benefit.

1. What character traits does the world value? What character traits are encouraged where you go to school and/or work? How are they encouraged? What character traits are encouraged by the world's entertainment?

2. What is God's perspective on those traits? Provide supporting verses.

3. What can happen to us if we choose to pursue the traits God values? Why would we decide to make that choice anyway?

When Timothy's Life Changed

One day an event occurred that had a profound impact on Timothy's life. It ended up giving Timothy a tremendous sense of purpose, a wonderful community to truly belong to, and the opportunity to harness the guidance he had received and the spiritual traits he had begun to develop to change many lives and bring glory to the Father. That event was the arrival of two missionaries in Lystra.

The impact that they had on Timothy's life reminds us that we should never underestimate the importance of Gospel proclamation. It brings glory to God, and it has the potential to dramatically alter the course of a person's life, as Timothy's story illustrates.

The missionaries arrive

When Timothy's name is mentioned for the first time in the Bible in Acts 16, he was already a believer. He most likely learned the Truth when Paul and Barnabas made their initial visit to Lystra in Acts 14.

1. The events of Acts 14 took place during which of Paul's missionary journeys? (If you have difficulty answering this question, a book like *The Story of the Bible, Volume 8* by Bro. H.P. Mansfield might be helpful.)
2. Read Galatians 4:13-15. How was Paul's health when he went to Lystra? (Remember that Timothy was a Galatian. Paul was reflecting back on his early interactions with the Galatians when he wrote to them.)
3. Since Timothy suffered from ill health, he might have been particularly intrigued by Paul, who even though he was sick, was still filled with great energy, strength, and determination. Sometimes we let our natural limitations hold us back from preaching to others. How might what we perceive to be our weaknesses actually be strengths when it comes to sharing our hope with others?

4. Read 2 Timothy 1: 5. Who were the first members of Timothy's family to be converted?

Given Timothy's close relationship with his grandmother and mother and his love of the Word, it is reasonable to assume he would have quickly shown interest in Paul's message.

5. Name three steps you can take to be a more effective preacher of the Word. (When you are at Conference, be sure to write down other people's ideas too.)

Challenge Questions (Optional)

1. How old do you think Timothy was in Acts 14? The evidence comes from passages such as Acts 16:1, 1 Timothy 1:2, 1 Timothy 4:12, 2 Timothy 1:1, and 2 Timothy 1:5. Think, for example, about which family members are identified as major influences on Timothy. Was he married? What does Paul refer to him as? Also, bear in mind the level of responsibility he had been given when Paul wrote 1 Timothy. See, for example, 1 Timothy 1:3. Use the clues in these passages to come up with a reasonable guess for Timothy's age.

2. What was the source or source(s) of Paul's health problems referred to in Galatians 4? What are some other passages that refer to his physical ailments?

Section 2: “Behold, a certain disciple was there”

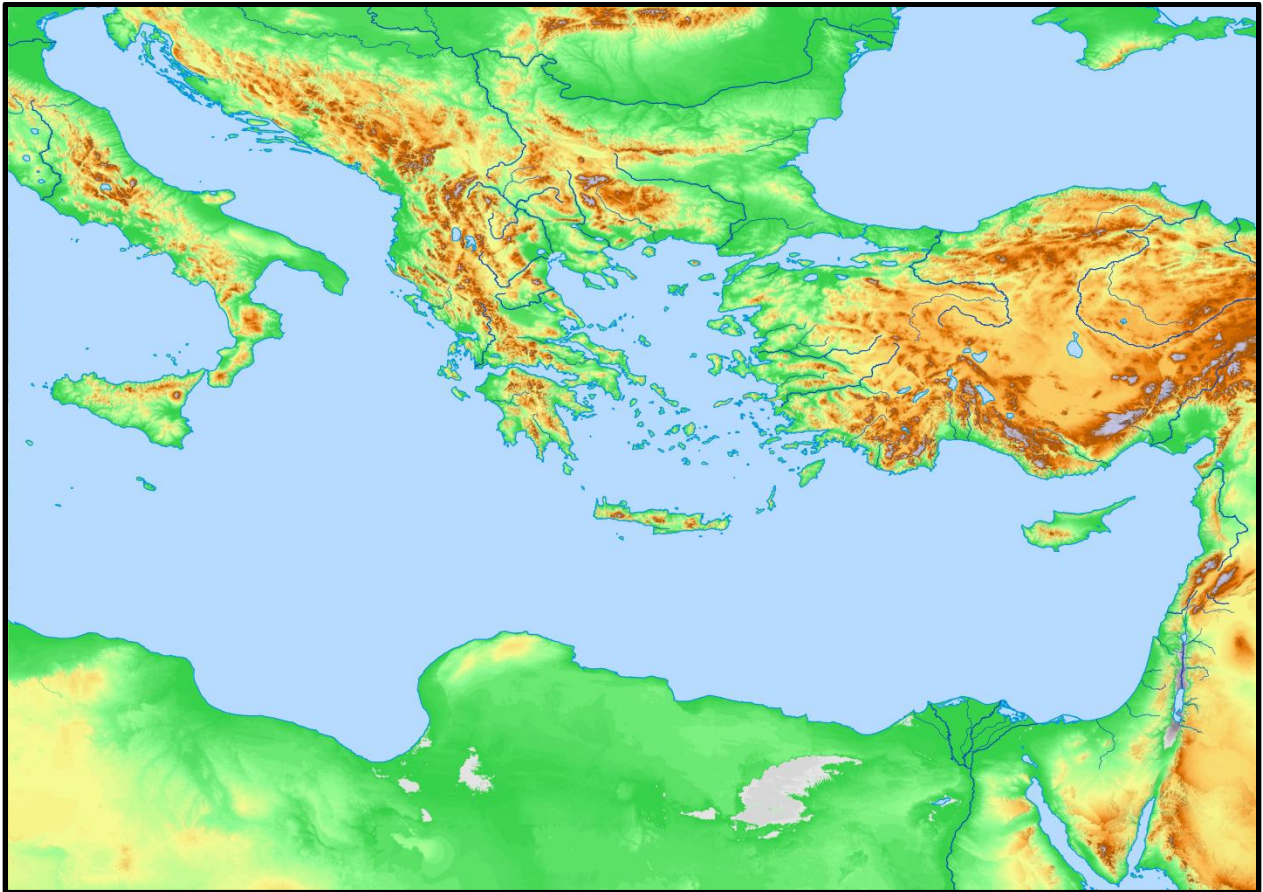
Perils

Paul was in poor physical health when he and Barnabas travelled through Galatia. They were also frequently under the threat of violence because of their preaching work.

1. Read Acts 14: 1. What city did Paul and Barnabas visit before they went to Lystra?

2. Read Acts 14: 4-6. What happened in that city?

3. Plot Lystra and Iconium on the map below.



4. Read Acts 14: 8-10. What miracle did Paul perform in Lystra?

5. Read Acts 14: 11-12. How did the people of Lystra respond?

The reaction of the people of Lystra harmonizes with historical evidence. Archeological discoveries indicate that the joint worship of Zeus (“Jupiter” in the King James) and Hermes (“Mercurius”) was common in the area, and there were local legends about those two gods appearing to people in human form.

6. Read Acts 14: 13. What did the people of Lystra want to do?

7. Read Acts 14: 14. What was the first thing Paul and Barnabas did to try to stop them?

8. Read Acts 14: 15-18. What was the next thing Paul and Barnabas did?

9. Read Acts 14: 19. Who came to Iconium? What did they persuade the people to do?

10. Put yourself in the place of the new believers in Lystra. You are new to the Truth, and the rough, violence-prone people of the city (remember who lived there) have turned against Paul and assaulted him. What would you feel? What would you want to do?

11. Read Acts 14: 20. Where were the believers in Lystra following the attack on Paul? Why was their presence there a remarkable act of faith and courage?

12. What did the disciples see Paul do in Acts 14: 20?

13. Read 2 Timothy 3: 10-11. Did Timothy know Paul when the events of Acts 14 occurred? Explain.

14. Look at Acts 14: 20 again. What did Paul do the very next day after he was stoned?

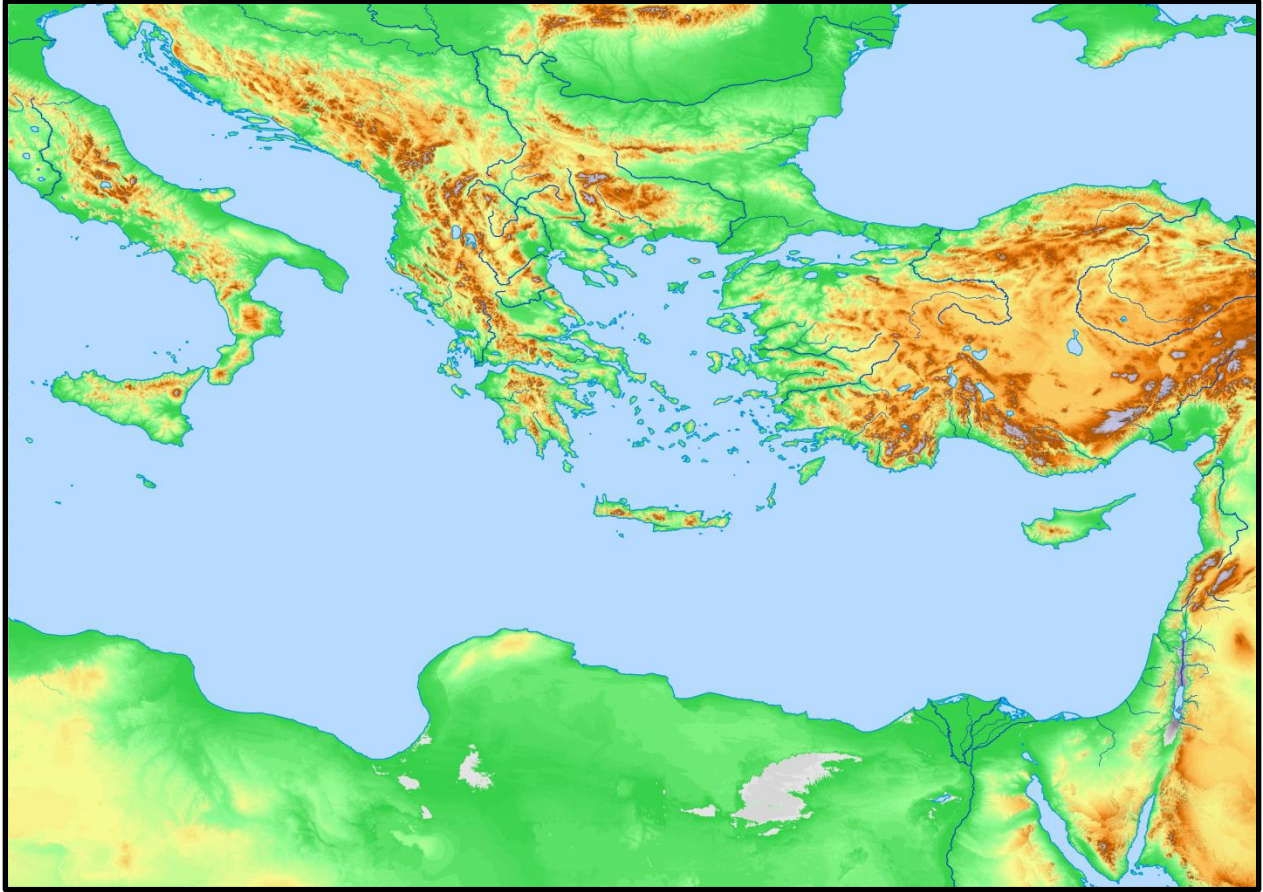
Paul quickly resumed his work. Seeing Paul respond as he did must have had a tremendous impact on young Timothy. The boldness and strength coming from Paul's sick and battered frame must have been so moving and encouraging to him as he considered his own physical limitations. It is easy to imagine Timothy yearning to learn more from Paul and wanting to follow in his footsteps.

Derbe and back

Timothy and the rest of the new disciples in Lystra must have marveled at what Paul did next. To understand the significance of his actions, you need to use a map.

1. Plot Derbe on the map on the next page. Put Lystra on it too for reference.
2. Read Acts 9: 11. What city was Paul from? Plot it on the map.
3. There was a city that Paul used somewhat as a base of operations and where he started and ended his missionary journeys. See Acts 13: 1-3; Acts 14: 26; Acts 15: 35-36; and Acts 18: 22-23.¹ What was the name of that city? Plot it on the map, but be careful. There are two New Testament cities that have that name. Paul's base was the one that was on the coast of the Mediterranean Sea.
4. Now consider the map. Paul was stoned in Lystra. Then he went to Derbe. What city could Paul have gone to next? What city could Paul have gone to after that?
5. But instead of going to those two cities, where did Paul end up going after he departed Derbe? See Acts 14: 20-21.

¹ Note that Acts 18: 22 is the end of the Second Missionary Journey and Acts 18: 23 is the beginning of the Third Missionary Journey.



Paul consistently put the work of the Truth and the needs of his brothers and sisters above himself. Instead of moving towards his home (and rest) after his time in Derbe, he moved away from it. He reversed course. He returned to Lystra, Iconium, and Antioch (in Pisidia) - with all of their dangers - in order to strengthen and encourage the new disciples there.

6. Read Acts 14: 22. What was Paul's message to the ecclesia in Lystra and the other ecclesias in the area? What did he say we would go through to enter the Kingdom?

7. Paul's message is so different than the "prosperity gospel" preached in many churches today. What is the "prosperity gospel"? Why is it such a dangerous teaching?

8. What are some Bible passages you would use to show someone that it is not correct?

9. Why is it necessary for us to experience hardship and difficulty? Support your answer with at least two or three verses.

10. Paul's experiences during his first trip to Lystra had illustrated his teaching about tribulation. Read Galatians 6: 17. What could the people in the ecclesia in Lystra see when they looked at Paul?

11. Where had those "marks" come from?

Timothy's work begins

1. Read Acts 14: 23. In addition to teaching, what did Paul do during his second trip to Lystra?

2. Read 1 Timothy 1: 18, which was written years after these events took place. It refers to something that occurred in Timothy's life during this time that is not mentioned in the Acts record. What is that?

3. Read 1 Timothy 4: 14. What did Timothy receive as a result?

4. Read 2 Timothy 1: 6. What did Paul do to Timothy?

Having strengthened and encouraged the new ecclesias in Galatia, Paul departed. He made his way back to Antioch (in Syria). Acts 14:28 records “and there they abode long time.” He was probably there about two years. That was the period between the First and Second Missionary Journeys.

The lives of Timothy and the other new disciples in the area would not have been easy during that period. Paul had warned them that they would experience “much tribulation” because of their beliefs. They knew from his experiences what that could mean. They were in a dangerous area. They lived among determined opponents of the Gospel who were willing to use violence against them to try to suppress the Truth. But Timothy and the members of his ecclesia also had a wonderful hope; they had been strengthened by the Holy Spirit gifts, and they had witnessed the tremendous example of Paul and Barnabas.

Help

While Paul was away, God provided help to the new ecclesias in Lystra and Iconium. Given their circumstances, they would have benefited from comfort, exhortation, and encouragement to remain strong in the faith during the early years following their conversion. They would have been helped by faithful believers who led by example.

With such determined opposition facing them, God could have sent the ecclesias in Lystra and Iconium a skilled orator, like Apollos, who could “mightily convince” their opponents in public. Or God could have sent them a powerful, physically imposing man, like a converted former centurion, to calm their hearts. But there is no record of that happening. Instead, help came in the form of Timothy, a frail, shy young man who was probably just out of his teens.

Yet the ecclesia in Lystra embraced Timothy and the help he could offer. They were not like the children of Israel in the Wilderness who so often despised and rejected the help God offered.

God has promised that He will help us, and He will. It is important for us to recognize, accept, and appreciate God’s help when it comes. It may sometimes come in an unexpected form. But God’s help will always come in the right form. God is far wiser than we are, so the help He provides will always be exactly what we need - and come when we need it - to bring us through our trials.

1. Name at least two other examples in the Bible of help from God coming in an unexpected form. What was unexpected about it?

2. When we turn to God for help, we often have an “idea” about the form we would like the help to take. Sometimes the help does take that form, but often it does not. Why does God’s deliverance often come in a way that is different from what we expect? Support your answer with verses. (If you are stuck, have a look at 1 Corinthians 1: 27.)

3. “Behold” (in the King James Version) is not used casually. It is frequently used in the context of remarkable occurrences. What are some dramatic events where the word “behold” appears in the Acts record? (A free, downloadable electronic resource like *eSword* might help you. It is fine to list just a few examples, such as the events in Acts 1, 2, 5, 7, and 9 where the word “behold” is used. It is easiest to use the King James Version for this question.)

4. The word “behold” appears in Acts 16: 1-2. What is the passage about?

5. How far was Iconium from Lystra?

6. How would Timothy probably have gotten from Lystra to Iconium?

7. Whose example was Timothy following in travelling to Iconium?

Acts 16: 2 reveals what was remarkable about Timothy. It shows he had made excellent use of the time while Paul was away. The members of the ecclesia in Lystra spoke well of him. Timothy had also been an encouragement to the believers in the nearby city of Iconium. The fact that he was “well reported of” by the brethren there indicates that they knew Timothy well. He must have travelled to Iconium often.

8. The word “behold” in Acts 16: 1-2 is there for a reason. It encourages us to stop and think. There are powerful lessons that we can miss if we just skim over the passage. Consider Timothy’s circumstances. What are some excuses he could have made for not getting involved in the ecclesia in Lystra and for making little “missionary trips” to Iconium? Name at least two excuses he could have made but didn’t.

9. What are some excuses made for not getting more involved in the ecclesia? Why should we not make those excuses?

10. Read Philippians 4: 13. What was the source of Timothy’s strength that allowed him to do the work he did?

Challenge Questions (Optional)

1. Do you think Timothy was the man that people healed in Acts 14? Support your answer.

2. Do you think Paul died in Acts 14? Support your answer.

3. 1 Corinthians 12: 7-10 and Ephesians 4: 11-12 list the Holy Spirit gifts. What gift do you think Timothy had? Explain.

Section 3: “Him would Paul have to go forth with him”

Timothy’s faithful service during the two years Paul was away is reminder of the importance of following our absent leader and role model, the Lord Jesus Christ. During Paul’s absence, Timothy emulated his example, and he was rewarded when Paul returned.

The reward

1. After Paul came back to Lystra and heard what Timothy had done while he was away, he was pleased. What did he invite Timothy to do? See the first line of Acts 16: 3.
2. Paul’s response to Timothy’s faithfulness at his return points forward to a greater event that also involves a return. What is that greater event?
3. We know the Kingdom is a reward for being a faithful follower of Christ. What will our time in the Kingdom be like? What will we do? Provide verses to support your answer. (If you are stuck, consider passages such as Revelation 5: 10, Isaiah 30: 19-21, and Hebrews 2: 5.)
4. When do we receive the training for our future roles in the Kingdom? (If you are stuck, consider Luke 19: 12-26.)
5. What can you be doing now to better prepare for your future work in the Kingdom?

In these last days, as we are awaiting the return of the Lord, it is important that we not “just wait.” We need to develop a mindset like Timothy had when he was in Lystra. Those years prepared him well for what he spent the rest of his life doing and will do again, God willing, in the Kingdom.

Timothy’s role

1. Paul and Barnabas had a young brother accompany them on the First Missionary Journey.
 - a. Read Acts 12: 25. What was the young brother’s name?

b. Read Acts 13: 5, 13. What did this young brother do while on the First Missionary Journey?

c. Read Acts 15: 36-41. Was Paul happy with what the young brother did? Explain.

2. It appears Timothy was selected to fill the role on the Second Missionary Journey that the brother mentioned above had on the First Missionary Journey. It is interesting to consider why Paul included a young brother on his missionary journeys.

a. Put yourself in the place of a first-century missionary team. What kind of tasks do you think a young brother would have performed? (If you are stuck, think, for example, about how a meeting between Paul and an interested contact would be arranged.)

As we consider our own service in the Truth, it is important to remember the need for mundane, sometimes thankless tasks - like printing fliers, washing dishes at the hall, and setting up equipment - to be done well. We need to keep our eye out for those kinds of jobs, make ourselves available for them, and give them our best effort. They can be so important to a well-functioning ecclesial event.

b. We are supposed to “be ready always to give an answer to every man that asketh” about the hope in us (1 Peter 3: 15). But there are also certain types of people that we are particularly effective in preaching to, perhaps because of a shared background or circumstances. What types of people do you think Timothy would have been particularly effective in preaching to? Explain.

c. Based on your background and experiences, what kinds of people do you think you are particularly effective in preaching to?

Outreach efforts benefit from having people from a wide range of backgrounds involved. Even if we feel that we do not have the ideal aptitudes for preaching efforts, we should still try to involve ourselves in them. We might end up encountering someone who is very similar to us and turn out to be the exact person who is best suited to connect with that particular individual.

d. By bringing young brethren on his missionary journeys, Paul was able to serve as a role model to them. List some Bible verses about the importance of following good role models and being a good role model. (If you are stuck, do a word search on “example” in the New Testament.)

Paul was probably in his mid-40s during the Second Missionary Journey. It was a very active stage of his life. Yet he was already preparing the next generation to continue the work when he would no longer be around.

When we are young, it is important that we watch and learn from the example of more experienced brothers and sisters. As we mature in the Truth, we should emulate Paul and strive to share our talents with people who are younger than us so they can continue the work we are doing in the event that age, illness, or death stops our labors before the Lord’s return.

Circumcision

1. Read Acts 16: 3. What did Paul do to Timothy before they left Lystra? Why did he do it?

2. What Paul did was particularly remarkable given what was going on in the ecclesial world at the time. Paul left Lystra near the end of Acts 14. He returned at the beginning of Acts 16. Acts 15 describes an important event that occurred in between his visits to Lystra.
 - a. Read Acts 15: 1. What was the background to the event?

 - b. Read Acts 15: 2. Did Paul and Barnabas agree with what was being taught?

 - c. Read Acts 15: 3-6. Where did the believers gather to decide the matter?

 - d. Read Acts 15: 7-11. Briefly summarize what Peter said at the Conference.

e. Read Acts 15: 12. What did Paul and Barnabas talk about at the Conference?

f. Read Acts 15: 13-22. Briefly summarize James' remarks. What was the Conference's conclusion about circumcision? (If you are uncertain about what the members of the Conference decided, read verse 24. It is stated very clearly there.)

g. Read Acts 15: 22-29. How was the Conference's decision shared with the ecclesial world?

h. Now reconsider Acts 16: 3. What did the missionaries do in the very next verse after Paul's circumcision of Timothy is recorded (Acts 16: 4)? What were those "decrees" (in the KJV, NKJV, RV, etc. and "decisions" in the ESV, NIV, etc.) about? Where did they come from?

3. The Epistle to the Galatians was probably written during the Third Missionary Journey.

a. Read Galatians 5: 11. What did some people accuse Paul of teaching?

b. Paul had clearly stated his position on that subject. But why might people have said that Paul taught it?

c. Think about the whole verse. How did Paul reason that he did not, in fact, teach what he was accused of teaching?

It says a great deal about Timothy's character that he was willing to undergo circumcision. It was certainly not a requirement for missionary work, and he could have refused to undergo the procedure. If he had done so, he would have saved himself the considerable physical pain associated with adult circumcision. But instead he submitted so that the Gospel message could be furthered.

Timothy was willing to sacrifice of himself so that other people could more easily learn the Truth and bring glory to God. His choice illustrates the mindset we need to have. The Truth must always come before our own pride and comfort.

Leaving Lystra

1. Paul referred to an event in 1 Timothy 6: 12 that seems to have occurred early in Timothy's spiritual journey. It most likely took place in Lystra. How does the Bible describe the event?

Paul wrote 1 Timothy to help Timothy at a spiritual low point in his life. It is clear from the context that the event Paul referred to in 1 Timothy 6: 12 was something that had positive associations in Timothy's mind. Paul mentioned it to strengthen and encourage Timothy when he was down.

It appears that whatever isolation Timothy may have experienced in Lystra prior to learning the Truth had become a thing of his past. The ecclesia in Lystra clearly meant a great deal to Timothy. They had embraced him, and he loved and labored for them.

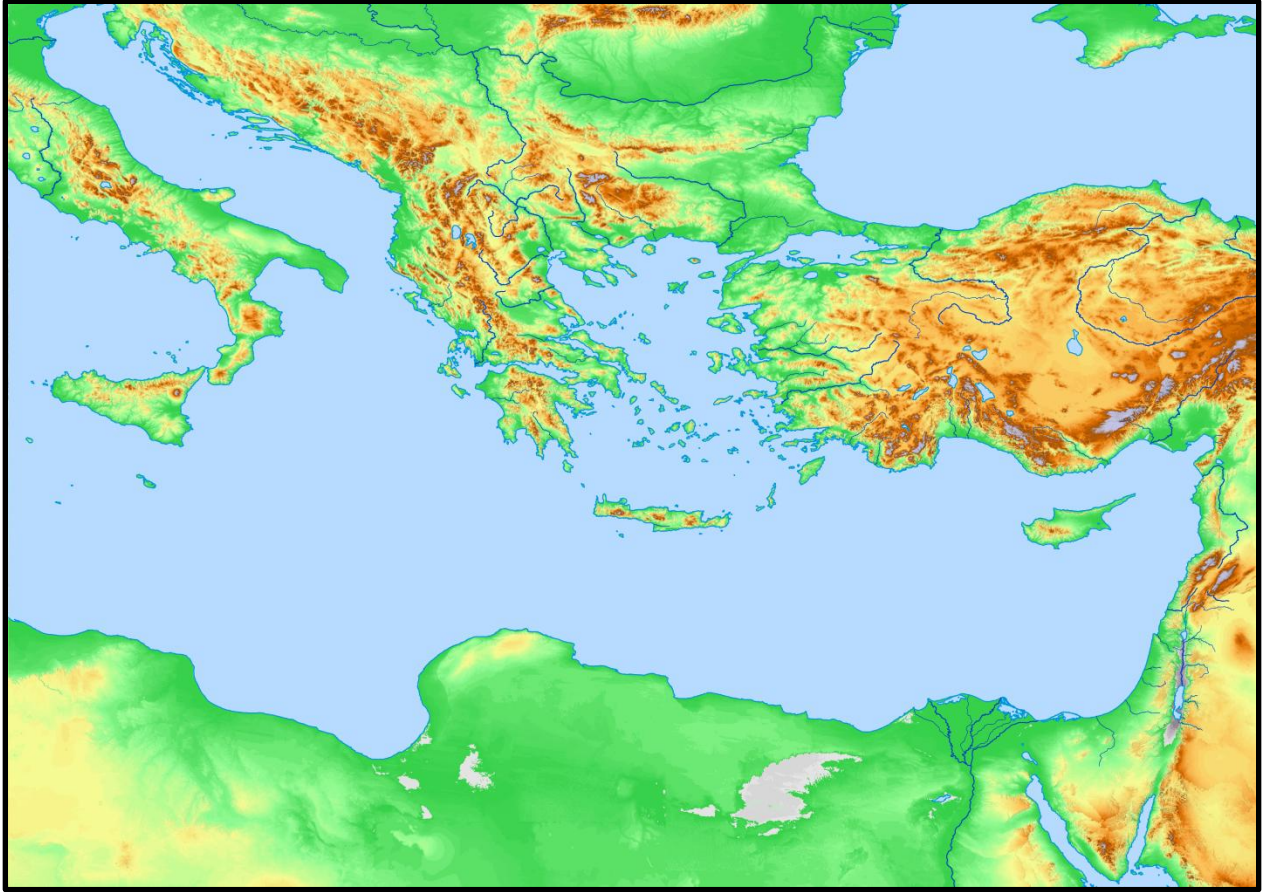
2. We want to make our ecclesias the way Lystra was for Timothy. We want people to look back on them and to be encouraged by what they remember. What can you do to help the members, young people, and interested friends in your meeting (and CYC) feel even more included, loved, and strengthened in the Truth? (Come up with some specific ideas. For example, you could send care packages to elderly members and/or have clean-up days to assist people who struggle with caring for their houses.)

Direction

1. Read Acts 16: 6. Where did Paul want to go after he and his company left Galatia? Why were they not able to go there?

2. Read Acts 16: 9-12. Where did Paul and his company end up going? How were they directed there?

3. Identify the boundaries of the Roman provinces of Asia and Macedonia as well as the city of Philippi on the map on the next page.



4. What does the Bible teach about God's guidance in our lives? Identify at least three passages on the topic. (If you are stuck, do a word search on "direct" in the King James to get you started.)

Paul and his company wanted to do a “good thing” by going to preach in Asia, but God prevented it. That sometimes happens in our lives. We want to do something for the glory of God – missionary work abroad perhaps or moving near a small ecclesia in need of help – but then it does not work out. Maintaining a proper perspective can keep us from becoming discouraged when that happens. Sometimes – as in the case of Paul going to Macedonia – God may want us to be doing something else at that point in time. Sometimes we are temporarily delayed from doing something so that God can provide us with additional resources (e.g., wisdom, experience, and/or other laborers) that will enable us to do the work more effectively in the future. This certainly seems to be the case with Paul’s preaching in Asia. During the course of his Second Missionary Journey, for example, Paul met Aquila and Priscilla (Acts 18: 1-2). When Paul ultimately began his preaching efforts in Asia at the end of the Second Missionary Journey, they were with him. Aquila and Priscilla stayed in the province to continue the work after Paul departed (Acts 18: 18-28), and they remained involved with the ecclesias in Asia for many years (e.g., 1 Corinthians 16: 19).

Philippi

1. Read Acts 16: 12-15. Who was the first convert in Philippi?

2. Read Acts 16: 16-18. Who did Paul heal in Philippi?

3. Read Acts 16: 19-24. How did the people react to the miracle? What did they do?

4. Read Acts 16: 25. How did Paul and Silas respond to what happened to them?

5. Spiritual music evidently was an important part of Paul, Silas, and Timothy’s life. It is possible Paul and Silas sang in prison at night because they sang every night.
 - a. Many experts on the Greek believe 1 Timothy 3 contains a quotation. What verse contains the quotation? What is it a quotation from? (You will need a commentary to help you. If you have *Letters to Timothy and Titus* by Bro. Alfred Nicholls, the answer is on page 119. If you do not have access to that resource, the answers are on the first page of this commentary: http://www.biblicalstudies.org.uk/pdf/ahg/hymn_gundry.pdf).

b. Many experts on the Greek believe 2 Timothy 2 also contains a quotation. What verse contains the quotation? What is it a quotation from? (You will need a commentary to help you. If you have *Letters to Timothy and Titus* by Bro. Alfred Nicholls, the answer is in the section from page 290-292. If you have *eSword*, look at the *Jamieson, Fausset, and Brown's Commentary* on the chapter. If you do not have *eSword*, the *Jamieson, Fausset, and Brown's Commentary* is available at https://www.blueletterbible.org/Comm/jfb/2Ti/2Ti_002.cfm.)

7. Read Psalm 92: 1-2. What does it recommend?

Paul wrote to 1 and 2 Timothy to help Timothy, his “son in the faith” (1 Timothy 1:2), during times when Timothy was struggling. The fact that Paul quoted from hymns in each of his epistles to Timothy indicates that Timothy must have loved and been greatly encouraged by spiritual music. (Otherwise, why would Paul have quoted hymns to him?) As we look for ways to improve our service to God and to have godly alternatives to this world’s entertainment and distractions, we might wish to consider dedicating time every night to singing, listening to, and being encouraged by spiritual music.

Challenge Questions (Optional)

1. Why do you think John Mark turned back on the First Missionary Journey? Support your answer with verses. Search for his name throughout the Bible. Where does he appear before Acts 12? What ultimately became of him? (Once you do your own research, you may find the entry on him in Bro. H.P. Mansfield’s *Guide Book to the New Testament* helpful. If you do not own it, it is available here: <http://christadelphianbooks.org/booklist>.)

2. What was the event Paul referred to in 1 Timothy 6: 12? Explain.

Section 4: “Ye know the proof of him”

After the riot in Philippi

1. Acts 16 records that the people of Philippi had a violent reaction to one of Paul’s miracles.
 - a. Put yourself in the place of a member of the ecclesia there. What might you have seen and heard that day?

 - b. The members of the ecclesia in Philippi were new to the Truth when the events of Acts 16 occurred. What concerns might they have had? What doubts might have arisen in their minds?

 - c. Read Acts 12: 1-12. What did members of first century ecclesias do when troubles arose and their leaders were imprisoned? (If you are uncertain, focus on verse 12.)

 - d. Read Acts 16: 26-34. What happened after Paul and Silas prayed and sang at midnight?

 - e. Did the members of the ecclesia know these events were going to happen? Read Acts 16: 35-40. When did they most likely find out about them?

2. Acts 16 does not record anything about Timothy in Philippi. But he was there. The evidence comes from two places:
The Acts record
 - a. Where is Timothy’s name mentioned for the first time in Acts 16?
 - b. Scan through Acts 16 and 17. Where does Timothy’s name occur next?
 - c. In that passage, what city was Timothy in? What city had he recently come from?
 - d. Who else was he with?
 - e. Is there any record of Timothy leaving Paul and Silas between the beginning of Acts 16 and when his name appears again?

The Epistle to the Philippians

- f. Read Philippians 1: 7, 12-14, and 4: 22. What city was Paul in when he wrote to the Philippians? What was he doing there?
- g. Where in the Acts record is Paul's arrest recorded? Identify the chapter and verse. (If you are stuck, do a search on "chains" in the King James Version.)
- h. Where in the Acts record did Paul ask to be tried in Rome? Identify the chapter and verse. (If you are stuck, do a search on "Caesar" in the King James Version.)
- i. Where in the Acts record did Paul arrive in Rome? Identify the chapter and verse. (If you are stuck, do a search on "Rome" in the King James Version.)
- j. The events of Acts 16 and 17 took place in approximately 51 A.D. In about what year did Paul write Philippians? Approximately how many years were there between the events of Acts 16 and the writing of Philippians? (You will need a commentary to answer this question. You may find pages 178 and 428 of *The Story of the Bible, Volume 8* by Bro. H.P. Mansfield helpful. If you do not have that book, Bro. H.P. Mansfield's *Guidebook to the New Testament* is available here: <http://christadelphianbooks.org/booklist>. You may find page 184 helpful.)
- k. Read Philippians 1: 1. Who is listed in the greeting?
- l. Read Philippians 2: 19-23. Who is the passage about? Did the Philippians know him personally?
- m. Read Philippians 4: 15-16. Where did Paul travel to after his trip to Philippi?
- n. How does your answer to your answer to 2c compare to your answer to 2m?

Paul, Silas, and Timothy went to Philippi in Acts 16. Then they went to Thessalonica in Acts 17. Paul did not return to Thessalonica, so the characterization of Timothy in Philippians 2 must refer to the time of Acts 16 even though the Epistle was written years after those events occurred.

3. Philippians 2: 20 is about Timothy. The King James Version states that he would "naturally care" for the Philippians.

- a. What are the two Greek words used there? (You will want to use a paper copy of *Strong's Concordance* or use the Strong's Numbers in *eSword* or available through <http://www.biblestudytools.com>. If you use the website, select "King James Version" and the Strong's Numbers checkbox under the settings icon.)

b. What do the words mean? (Use the Strong's or Thayer's definitions from the resources above.)

c. How is the passage rendered in other translations (e.g., English Standard Version, Revised Standard Version)?

d. Based on your answers above, where do you think Timothy was the night that Paul and Silas were imprisoned?

4. Even though he was young, Timothy had a great deal to offer the Philippians when Paul and Silas were in prison.

a. What difficult event from his past could Timothy have drawn on to comfort and encourage the Philippians after what had happened to Paul and Silas? (If you are stuck, re-read Acts 14.)

b. How were the events similar? What do you think Timothy would have said to the Philippians?

c. Name another Bible character who drew on a difficult event from his/her past for help with a problem s/he (or others) faced later. What was the first event? What was the latter event? How did experiencing the first event help with the latter event?

d. What was a time in your life when having gone through a difficulty in your past helped you (or someone else) get through a trial that came afterwards? (If you cannot think of something, you can write about how a difficulty that someone else - including a Bible character - experienced in his or her past helped you through a challenging time.)

e. Philippians 2: 22 is about Timothy. Paul wrote that the Philippians knew “the proof of him.” What does the word rendered “proof” mean? (Use the Strong’s or Thayer’s definitions.)

f. How is the phrase “know the proof of” rendered in other translations? Provide two or three alternate renderings and state what translation they are from.

g. Was Timothy successful in helping the Philippians?

“He hath served with me”

There is more we can learn about Timothy from the Epistle to the Philippians than just how he might have responded to the attack on Paul and Silas. If we consider what Paul said about him within the context of his overall message, we can get a lot of insight into Timothy’s character. Paul’s words reveal what a wonderful example Timothy had been to the Philippians while he was with them.

1. Read Philippians 2: 2. What characteristic did Paul want the Philippians to develop?
2. Read Philippians 2: 20. It is about Timothy. What characteristic did he display that is an echo of Philippians 2: 2? (The answer is more apparent if you use the King James or New King James Version.)
3. Read Philippians 2: 3-4. What did Paul admonish the Philippians not to do in verse 4?
4. Read Philippians 2: 21-22. It is about Timothy. What about his character is an echo of Paul’s admonishment in verse 4?
5. Read Philippians 2: 5-7. What particular characteristic of Christ did Paul commend in that passage?
6. Read Philippians 2: 22. What did Timothy do that was an echo of Philippians 2: 7?

When Paul wrote to the Philippians, it had been years since Timothy had been among them. Yet Paul could still exhort the Philippians by recalling Timothy’s faithfulness. His conduct among them must have been exemplary.

7. Search the New Testament for statements Timothy made. Write down what he said and the book, chapter, and verse where it is found.

8. Based on your answers above, what did Paul want people to pay attention to – Timothy’s words or his actions?

“Ye remember, brethren, our labour”

Following Paul and Silas’ release from prison, Timothy accompanied them as they left Philippi. Their next major stop was Thessalonica.

1. In order to understand an important aspect of the missionaries’ work in Thessalonica, it is necessary to pay careful attention to the pronouns Paul used in 1 Thessalonians.

a. Who is listed in the greeting of 1 Thessalonians?

b. Go through the text of 1 Thessalonians at the end of this section. Pay careful attention to the language Paul used. Highlight all of the passages where he wrote in the singular (e.g., I, me) in yellow. Highlight all of the passages where he wrote in the plural (e.g., we, us) in green.

c. What pattern do you see? When Paul wrote in the singular who was he talking about? When he wrote in the plural who was he talking about?

d. Read 1 Thessalonians 2: 9. How did Paul support himself financially while he was in Thessalonica?

e. Why did he make that choice? (See also Acts 20: 34-35 and 1 Corinthians 9: 6-19, which are not about his time in Thessalonica but offer insight into his thinking.)

f. Was it easy to live like that?

g. Did Paul write in the singular or plural in 1 Thessalonians 2:9?

h. What does that imply about Timothy?

It appears Timothy followed Paul's practice of working to earn money to help support himself financially in addition to all of his preaching activities. If that was the case, then it is a reminder of how central spiritual considerations should be to do what we do. The Truth is not something that should be relegated to the outskirts of our lives. It should be the heart of our existence. Everything in Timothy's life revolved around the Truth. It seems even his secular work was done with the furtherance of the Gospel in mind – so it could be made available to people without charge.

2. What does the Bible teach about work and what our attitude towards it should be? What balance do we need to strike? If you are stuck, the following passages might be helpful: Proverbs 12: 11, 23: 4, and 30: 8-9, Ecclesiastes 9: 10, 2 Thessalonians 3: 10-12, and 1 Peter 2: 18-20.

The Bible's record indicates that Paul and Timothy maintained an absolutely exhausting schedule with their missionary activities. Their secular labor was in addition to their preaching and ecclesia-building efforts. Paul and Timothy must have worked as they did because they recognized what a wonderful gift the Truth was, what an extraordinary opportunity they had to share it, and because they knew God was with them.

We need to remember that we too have been put in a wonderful position. Reflecting on how blessed we are can stir us up to give more in our service to God and to push ourselves as hard as we can.

"The Jews which believed not"

1. Read Acts 17: 1-4. Was the missionaries' preaching effort in Thessalonica successful with the Jews? With the Gentiles?

2. Read Acts 17: 5. What did the unbelieving Jews feel when they saw the result of the missionaries' preaching work? What did they do? Who did they involve?

3. The unbelieving Jews used a deceitful tactic to try to turn the Thessalonian authorities against the Christians.

a. Read Acts 17: 5-9. How many times does the name “Jason” appear?

b. *Look at the Pulpit Commentary* notes on Acts 17: 5 available on biblehub.com: <http://biblehub.com/commentaries/acts/17-5.htm>. “Jason” is the Romanized form of what name?

c. Read Acts 17: 5-9 again. But instead of “Jason,” read the non-Romanized form of his name. How were the unbelieving Jews being deceitful? What did they want the authorities to believe? (Pay careful attention to verse 7.)

d. Read Acts 17: 8. What was the reaction of the authorities to the accusation made by the unbelieving Jews?

e. Read Acts 17: 9. What happened to Jason? (The English Standard Version’s translation is clearer than some others.)

f. Read Acts 17: 10. What happened to Paul and Silas?

4. The Acts record does not provide all the details of what happened with Paul in Thessalonica. It is also necessary to look at 1 Thessalonians.

a. Read 1 Thessalonians 2: 18. Why does Paul say he could not return to Thessalonica?

b. “Satan” is sometimes used as a “code word” for the authorities in the New Testament. For example, Pergamos was the Roman administrative center for the province of Asia. Read Revelation 2: 12-13. What is Pergamos called in verse 13?

c. John was imprisoned on the island of Patmos, where prisoners from the province of Asia were held, when he penned Revelation. Why do you think he was directed to use “code language” when writing about the Roman authorities?

d. Read 1 Thessalonians 2: 14-15 and 3: 4. What happened to the ecclesia in Thessalonica after Paul, Silas, and Timothy left?

e. Why do you think Paul wrote about the Thessalonian authorities using “code language”?

When Paul wanted to go back to Thessalonica after the Acts 17 riot, he could not because “Satan hindered us.” That is probably a reference to the authorities banning Paul from the city after the riot.

It is clear from the context that the “Satan” of 1 Thessalonians is not the devil of orthodox Christianity. Comparing the historical record in Acts with 1 Thessalonians 2: 18 is a powerful illustration of how Scripture interprets Scripture.

Challenge Questions (Optional)

1. Go through the text of 2 Corinthians, Philippians, Colossians, 2 Thessalonians, and Philemon. Highlight all of the passages where Paul wrote in the singular (e.g., I, me) in yellow. Highlight all of the passages where he wrote in the plural (e.g., we, us) in green. (You can copy the text from a website like <http://www.biblestudytools.com>.) What pattern do you see?

2. In 1 Timothy 1: 20, Paul told Timothy he had delivered Hymenaeus and Alexander “unto Satan.” Alexander is significant in the record of Timothy’s life. He was involved in the Silversmiths’ Riot in Acts 19, and Paul cautioned Timothy about him in 2 Timothy 4. Research who he was and how the passages about him relate to each other. Write down what you find about him below. What did Paul mean about delivering him “unto Satan” in 1 Timothy 1?

1 Thessalonians

Chapter 1

1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. 2 We give thanks to God always for you all, making mention of you in our prayers; 3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; 4 Knowing, brethren beloved, your election of God. 5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. 6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: 7 So that ye were ensamples to all that believe in Macedonia and Achaia. 8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. 9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; 10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

Chapter 2

1 For yourselves, brethren, know our entrance in unto you, that it was not in vain: 2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. 3 For our exhortation was not of deceit, nor of uncleanness, nor in guile: 4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. 5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: 6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. 7 But we were gentle among you, even as a nurse cherisheth her children: 8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. 9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. 10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: 11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, 12 That ye would walk worthy of God, who hath called you unto his kingdom and glory. 13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: 15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: 16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost. 17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. 18 Wherefore we would have come unto you, even I Paul, once and again; but Satan

hindered us. 19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? 20 For ye are our glory and joy.

Chapter 3

1 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; 2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: 3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. 4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. 5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. 6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: 7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: 8 For now we live, if ye stand fast in the Lord. 9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; 10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? 11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. 12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: 13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Chapter 4

1 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. 2 For ye know what commandments we gave you by the Lord Jesus. 3 For this is the will of God, even your sanctification, that ye should abstain from fornication: 4 That every one of you should know how to possess his vessel in sanctification and honour; 5 Not in the lust of concupiscence, even as the Gentiles which know not God: 6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. 7 For God hath not called us unto uncleanness, but unto holiness. 8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. 9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. 10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; 11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; 12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing. 13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.

Chapter 5

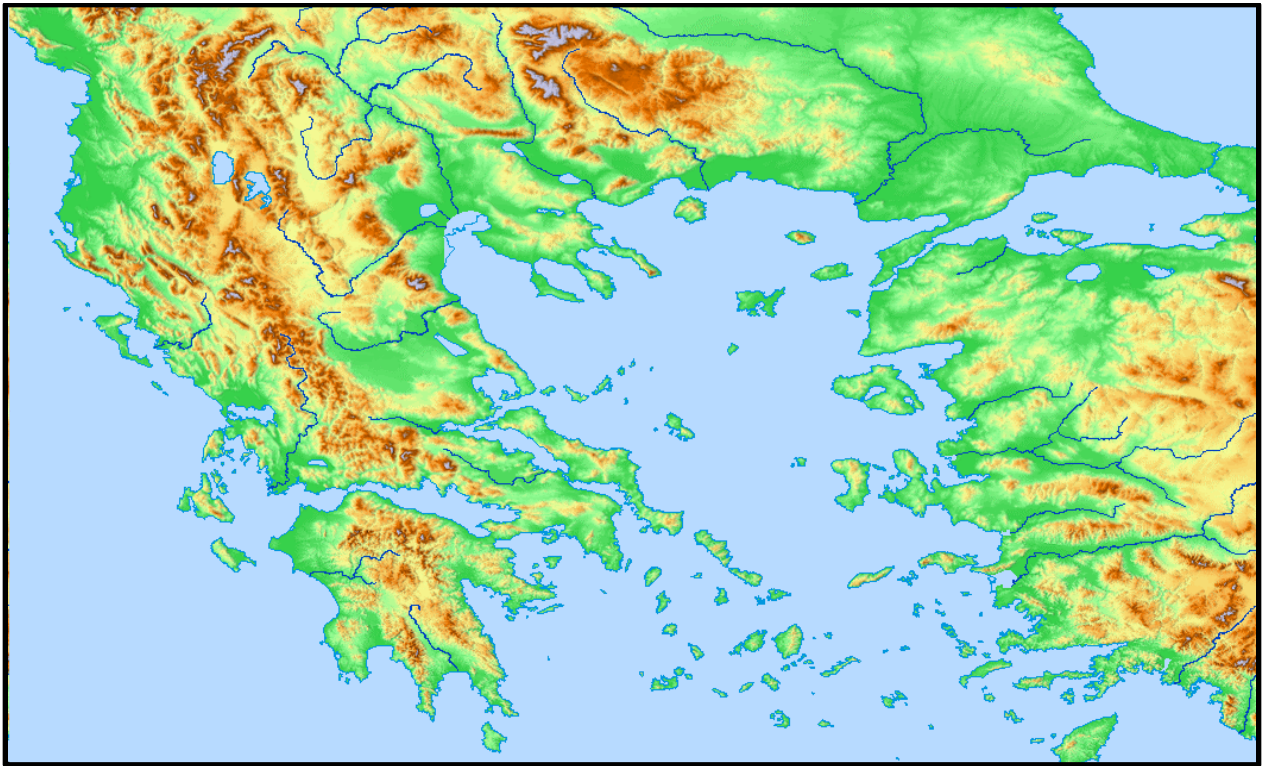
1 But of the times and the seasons, brethren, ye have no need that I write unto you. 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 6 Therefore let us not sleep, as do others; but let us watch and be sober. 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night. 8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 10 Who died for us, that, whether we wake or sleep, we should live together with him. 11 Wherefore comfort yourselves together, and edify one another, even as also ye do. 12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves. 14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. 15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. 16 Rejoice evermore. 17 Pray without ceasing. 18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 19 Quench not the Spirit. 20 Despise not prophesyings. 21 Prove all things; hold fast that which is good. 22 Abstain from all appearance of evil. 23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24 Faithful is he that calleth you, who also will do it. 25 Brethren, pray for us. 26 Greet all the brethren with a holy kiss. 27 I charge you by the Lord that this epistle be read unto all the holy brethren. 28 The grace of our Lord Jesus Christ be with you. Amen.

Section 5: “Our brother, and minister of God”

Paul, Timothy, and Silas had to leave Thessalonica following the riot, but Timothy later ended up playing an extremely important role in supporting the believers there because Paul was not allowed to return to the city.

Determined opponents

1. Read Acts 17: 10. What was the next city the missionaries went to after they left Thessalonica?
2. Plot that city and Thessalonica on the map below.



3. Read Acts 17: 11.
 - a. How were the Jews of that city different from those in Thessalonica?
 - b. How did the Jews of that city determine whether what the missionaries taught was true or not?

c. What are some passages that tell us where we should and should not look when trying to decide what to believe about God? (If you are stuck, start with 2 Timothy 3: 15 and Matthew 15: 9.)

d. What are some passages that indicate the level of effort we should put into learning what to believe about God? (If you are stuck, start with Proverbs 25: 2.)

6. Read Acts 17: 12. How did the Gentiles respond to the Gospel?

7. Read Acts 17: 13. What did the opponents of the Gospel in Thessalonica do?

8. Read Acts 26: 9-12. Who else had pursued after believers in different cities to persecute them? (He had been a ferocious foe. The similarity of his tactics and those of the Thessalonians gives a sense of the character of the opponents of the Truth that Timothy had to contend with repeatedly.)

9. Read Acts 17: 14. What did the believers in Berea do in response?

10. Did they take a long time in making this decision? What word or phrase in the text did you base your answer on?

11. Read Acts 17: 15. Did Paul travel by himself? Why? (You may find the *Expositor's Greek Testament's* notes on the verse helpful. They are available at <http://biblehub.com/commentaries/acts/17-15.htm>.)

12. Where did Paul go? Plot that city on the map on the previous page.

13. Look at Acts 17: 14 again. Who stayed behind in Berea when Paul fled?

Timothy had witnessed the toll Paul's labors had taken on him firsthand. He had seen Paul have to flee Berea in haste. But Timothy was still willing to take up the work of the Truth in that city and continue it when Paul no longer could. He knew what the consequences could be. But he was willing to place his life in God's hands. Timothy's decision demonstrated his faith and showed how much he was willing to give of himself to spread the Gospel and to help his brothers and sisters.

14. Read Acts 17: 15. What command did Paul give?

"To establish you, and to comfort you concerning your faith"

1. Read 1 Thessalonians 3: 1-5. It provides more information about Paul's command.

a. Read 1 Thessalonians 1: 6 and 2: 14-16. What was happening to the believers in Thessalonica when Paul wrote to them?

b. What was Paul worried the believers might do? (If you are uncertain, focus on 1 Thessalonians 3: 3 and 5. What was the temptation referred to in verse 5? The answer is not directly stated. Think about what he wrote in the context of what was happening to the ecclesia.)

c. Who did Paul send to Thessalonica?

d. What city did he send him from?

e. Paul needed someone "to establish" and "to comfort" the Thessalonians. What is the Greek word rendered "to comfort" in 1 Thessalonians 3: 2? Write down the Strong's Number and the transliterated form (i.e. English-letter equivalent) of the word.

f. Where in Acts 14 does that word appear? (You will need to use *eSword* or an online resource like www.biblestudytools.com. If you use the latter, set the translation to the King James Version, select the Strong's Numbers checkbox under the settings icon, look up 1 Thessalonians 3: 2, and click on the word "comfort." Then click on the link to the occurrences in Acts on the right-hand side of the page.)

g. Which ecclesias received that message? Who would have heard it?

When Timothy had been a new convert in Lystra, he had personally heard Paul give the same message about faithfulness through tribulation that needed to be given to the Thessalonians. Who could be better to deliver that message in Thessalonica than someone who had both heard it before and who had personally followed the guidance that was given? The Truth was quite young in the Roman world at that point. There were not many people who had endured trial for the Truth over an extended period of time. But Timothy had! Once again, Timothy's early experiences in Lystra proved to be tremendously valuable to his later work in the Truth.

h. Characterize Timothy at this stage of his life. Was he young or old? Rich or poor? Single or married? Did he have kids?

i. Characterize Timothy's hearers in the meeting. Who was there? Young people, old people?

j. Timothy had a challenging message to deliver. He had to tell new converts they needed to endure hardship for the Truth. Given the differences between him and his hearers, Timothy would have needed to have been very thoughtful in the delivery of his message. It is easy to imagine how words from a young, single man about the necessity of enduring trial might not be well received by a middle-aged couple with multiple kids and elderly parents in need of care. What characteristics would Timothy have needed to display in both his words and actions to help the ecclesia respond faithfully to the message he delivered?

k. Ecclesias consist of people from a wide variety of backgrounds and who are in various stages of life. What are some ways we can better relate to and work with people in the meeting who seem different than us? Support your answer with Scripture.

I. After his trip to Thessalonica, Timothy reported back to Paul. Read 1 Thessalonians 3: 6-9. Was his mission successful?

Back with Paul

1. Recall that Paul was in Athens when he sent Timothy to Thessalonica. Read Acts 17: 15-34. Briefly summarize what happened in that city.

2. Read Acts 18: 1. What was the next city Paul visited? Plot that city on the map on the first page of the section.

3. Timothy left Thessalonica and journeyed to that city to give an update to Paul. Read Acts 18: 5. How did Paul respond to Timothy's arrival?

4. 1 Thessalonians 3: 6-9 and Acts 18: 5 indicate that Paul received a lot of encouragement from the good news Timothy shared about the ecclesia in Thessalonica. The Bible provides a number of examples of godly people being encouraged by hearing about the faithful service of others and wanting to know specific details about the good they were doing.

a. Read 3 John 1: 1. Who did John write to?

b. Read 3 John 1: 3-4. How did the news John heard make him feel?

c. Read 3 John 1: 5-6. What specifically was the person that John wrote to doing that made John feel that way?

d. Read Philemon 1: 4-7. How did the news Paul heard about Philemon make him feel? What specifically had Paul heard that Philemon was doing?

e. Read 1 Thessalonians 3: 6 again. What specifically about the Thessalonians' service gave Paul so much joy and comfort?

f. What do these passages teach about asking about others and what our attitude towards them should be?

It is all too easy to find fault with our brothers and sisters and to criticize them in our thoughts or in private conversation. But focusing on the good that our brothers and sisters are doing - even when they have shortcomings - can motivate us and challenge us in our own service.

Lessons from the letters

1. 1 Thessalonians 3: 2 indicates how Timothy went about his work in Thessalonica.

a. In the King James Version, Timothy is given three labels in that verse. What is the first one?

b. What does that label indicate about the way Timothy viewed himself and acted in the ecclesia? Did he believe that he was superior to the other members?

Throughout the pages of the New Testament, Timothy is never rebuked for being filled with pride. That is remarkable, especially since he was given the tremendous responsibility of guiding the Thessalonian ecclesia at a young age. The Scriptures warn that it is hard for those new to the Truth not to become prideful, in particular, when given positions of responsibility (1 Timothy 3:6). Plus, Timothy was very close with the Apostle Paul. That relationship could have made him feel "special," entitled, and puffed him up. But there is no evidence of that happening. Timothy must have been very grounded in the Truth - and kept the Lord Jesus as his standard - to have maintained his perspective and remained humble. His humility was probably an important contributor to his success in leading the Thessalonians.

c. What is the second label given to Timothy in 1 Thessalonians 3: 2? What is the Greek word that is used? What does it mean?

d. Read Matthew 18: 23-35, Matthew 24: 44-51, Matthew 25: 13-30, Luke 16: 13, and Luke 17: 7-10. What are some characteristics that servants should and should not have?

It was clear to the Thessalonians that Timothy was among them to help them. His leadership took the form of service. The fact that he came to them with an intention to serve is probably one of the reasons they responded so well to his message and his guidance.

e. What is the third title given to Timothy in 1 Thessalonians 3: 2? What is the Greek word that is used?

f. Using *eSword* or an online resource like www.biblestudytools.com, note the other renderings of that Greek word in the New Testament. What does that indicate about how Timothy conducted himself when he was in Thessalonica?

2. Timothy helped to build up the Thessalonians by noticing their faith and the positive things that they were doing, and he joyfully shared good news about them. But while Timothy saw much that was positive in the Thessalonian ecclesia, he did not turn a blind eye to problems. He recognized the importance of a sound doctrinal understanding. When error began to creep into the Thessalonian ecclesia, he did not ignore it.

a. Some background is helpful to understand the doctrinal problem that arose in Thessalonica. Recall that the ecclesia was experiencing persecution. Read 1 Thessalonians 4: 13-18. What was one of the main messages that Paul shared with the Thessalonians to encourage them to remain steadfast?

b. Read 2 Thessalonians 2: 1-4. What error / misunderstanding of Paul's message was spreading in the ecclesia? (If you are uncertain, focus on verse 2.)

c. Read 2 Thessalonians 3: 10-12. What was another problem in the Thessalonian ecclesia?

d. Who is listed in the greeting of 2 Thessalonians?

Thessalonians - summary

1. Timothy visited Thessalonica at least four times during the Second Missionary Journey.

a. Acts 17: 1- 10 contains the record of the first visit. Briefly summarize what occurred.

b. 1 Thessalonians 3: 1-7 contains the record of the second visit. (Notice Paul's language. He wrote in the past tense because the visit had already happened.) Briefly summarize what occurred on that trip.

c. Timothy carried 1 Thessalonians on the third visit. Read the epistle. Summarize its key messages.

d. Timothy carried 2 Thessalonians on the fourth visit. Read the epistle. Summarize its key messages.

Timothy delivered 2 Thessalonians near the end of the Second Missionary Journey. It is likely that he re-joined Paul at some point because they were together again early in the Third Missionary Journey (Acts 19: 22).

Challenge Questions (Optional)

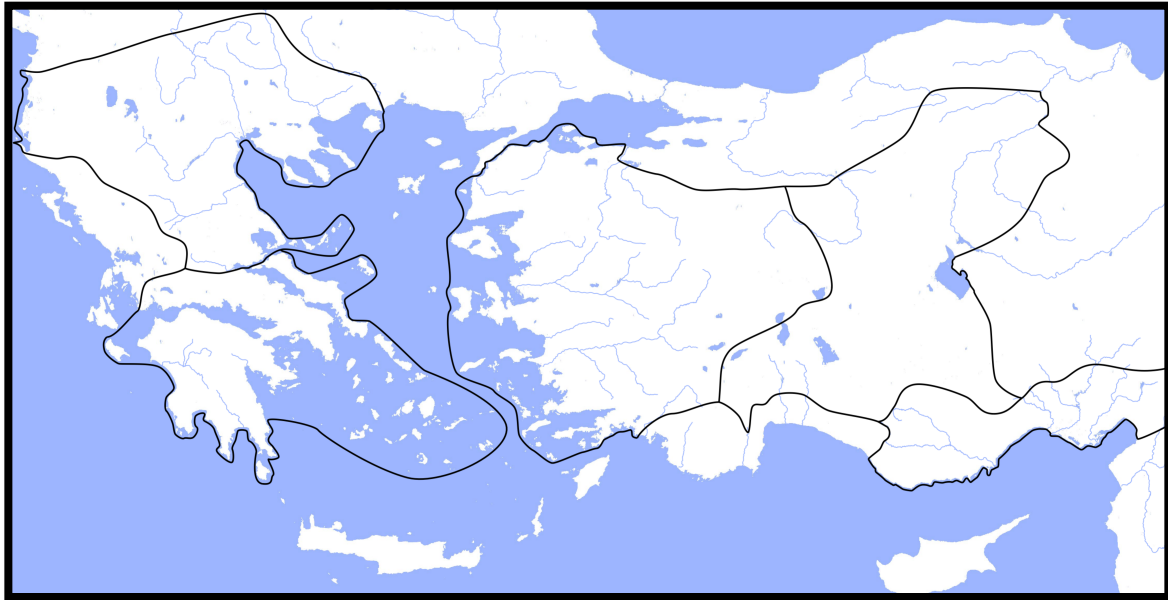
1. 2 Thessalonians 2: 3 makes reference to the “man of sin.” How is he described in the chapter? What is he like? What does he do? What happens to him? What does he represent? (You may find *The Man of Sin* by Brother Ron Abel helpful. It is available for free online at www.christadelphianvault.net.) What are some related passages in the Bible? (See, for example, Daniel 7: 7-8, 19-28.)

2. Paul and Timothy had to address doctrinal and lifestyle problems in the Thessalonian ecclesia. What are some Bible passages that offer guidance on how to address concerns about lifestyle and belief in the ecclesia? What lessons do they teach? (2 John and Philemon are good places to start.)

Section 6: “Jesus Christ...preached among you by us, even by me and Silvanus and Timotheus”

After returning from Thessalonica in the province of Macedonia, Timothy met up with the apostle Paul at Corinth (Acts 18:5). Silas met them there, too, possibly at the same time. He had come from Macedonia as well – probably from another ecclesia (maybe Philippi or Berea or both). Their return clearly energized the apostle’s preaching, but both Timothy and Silas had an active preaching role in Corinth, too.

Recap



1. Use the map above to locate the following places:
 - a. Provinces: Achaia, Macedonia, Asia, Galatia, Cilicia
 - b. Cities: Philippi, Thessalonica, Berea (Beroea), Athens, Corinth, Cenchrea, Ephesus, Antioch in Pisidia, Iconium, Lystra, Derbe
 - c. Which cities belong to which provinces?

In Corinth

2. Paul’s ministry in Acts 18 took place during the 2nd Missionary Journey.
 - a. Where does the 2nd Missionary Journey begin and end?
 - b. Where does the 1st Missionary Journey begin and end?

- c. Where does the 3rd Missionary Journey begin and end?
 - d. Challenge Question: Mark your Bible with the beginning and end of each missionary journey. Then, color-code all the locations in the missionary journeys with a separate color for each one. This will really help the book of Acts make more sense as you read it!
3. There is enough detail in the text to suggest that Timothy and Silas's ministries in Macedonia lasted for quite a while.
- a. It was enough time for Paul to develop a relationship with a couple in the Truth, move in with them, and work with them. How did Paul make a living in Corinth with this couple? (Acts 18:1-3)
 - b. How much time passes in verse 4? What was Paul doing at this time?
 - c. How much time do you think Timothy and Silas were away in Macedonia?

One of the ways to better appreciate the work of the apostles including Timothy, is to recognize that the Acts record is a very compressed account of what happened. It is not Luke's purpose to give a simple chronology of the Truth in its infancy. This must be pieced together. By gathering the details we have from various passages about Timothy's ministry to the Thessalonians, we can see that he spent considerable time there (weeks, at least) to strengthen his brethren in a hostile environment.

4. When Timothy and Silas arrived at Corinth from Macedonia, what married couple did they meet with whom Paul had been working? (Acts 18:2)
5. The Acts account clearly shows that the apostle Paul took the lead in preaching in Corinth. But, who was actively preaching with him at the time? (2 Corinthians 1:19)
6. How long did Paul and his fellowlabourers continue preaching in Corinth? What direction did they receive to encourage them to continue preaching there? (Acts 18:9-11)
7. In addition to preaching to the Corinthians, it appears that Paul, Silas, and Timothy continued their ministry to the Thessalonians. The 18-month stay at Corinth provided a base from which the letters to the Thessalonians must have been written. Consider the following evidence:

- a. Who are the writers of the epistles to the Thessalonians? (1 Th. 1:1; 2 Th. 1:1)
- b. What provinces had heard about the faith of the Thessalonians? (1 Thessalonians 1:8)
- c. What picture do the following passages paint about the three preachers' experience in Corinth? (1 Thessalonians 3:7 & Acts 18:6,9)
- d. After Paul, Silas, and Timothy left Corinth – having planted the word of God in the hearts of the brethren – who came to visit the Corinthians? (Acts 19:1)

Back to Antioch

After spending some more time with the Corinthians (“a good while” v. 18), Paul left to return to the province of Syria. We are later told (v. 22) that Antioch was the destination the apostle had in mind. It is no surprise that he would return there, because it was from that city – that ecclesia – that Paul and Barnabas had initially been Spirit-guided to begin the work of preaching (Acts 13:1-3). For this reason, Antioch marks the beginning of the three missionary journeys (1st-3rd) and the end of two (1st-2nd).

8. Before returning to Antioch, Paul stopped in Cenchrea and then in Ephesus. Timothy was likely with him at this time. In fact, this city would become the focus of Paul's preaching during the 3rd Missionary Journey. What was significant about preaching at this city? (Acts 16:1-6)
9. There is good reason to believe that Timothy accompanied Paul back to Antioch, although Luke does not explicitly state it. Remember, just a few verses earlier (18:5) he records Timothy's presence with Paul in Corinth, but does not emphasize his preaching role in the city (while it is sure that Timothy did preach there according to Paul himself – 2 Cor. 1:19).
 - a. It is clearly stated that two brethren did minister to Paul in Ephesus by Acts 19:22 – in the middle of the 3rd Missionary Journey. Who were these two ministers?
 - b. Which minister is new to the narrative of Acts and our study of Timothy's life to this point?

- c. From which ecclesia did he come? (Use a concordance to search where his name occurs elsewhere.)

10. Since Timothy was likely with Paul during this visit to the ecclesia at Antioch, what do you think it would have been like to be there for Timothy? (Hint: recall Paul's return to Antioch from the 1st Missionary Journey in Acts 14:26-28.)

11. Antioch was not Timothy's home ecclesia; Lystra was. But, it is encouraging to imagine what such a visit to Antioch must have meant to Timothy. Reflect on a time that you visited a different ecclesia and you were strengthened by the interaction. List some reasons why it was a positive experience for you.

The 3rd Missionary Journey

To Galatia and Phrygia

12. Paul's first stop on his 3rd Missionary Journey was Galatia and Phrygia. This would have included the ecclesias that had already been established during the 1st and 2nd Missionary Journeys: Derbe, Lystra, Iconium, and the Pisidian Antioch.
 - a. Why would this trip have been particularly meaningful for Timothy?

 - b. Who might he have seen in Galatia?

 - c. Reflect on a time in your life when you arrived "home" after a long journey. What was it like? How did it feel? How do you think Timothy was feeling at this time? Are there certain places that you have been that evoke certain memories and emotions?

 - d. What was the purpose of Paul's visit to these ecclesias? (Acts 18:23)

 - e. This 3rd Missionary Journey ends in Jerusalem. Find the verse.

13. There seems to be a purposeful spirit in the apostle's journey at this time. The text says that he went over the country "in order". This suggests a deliberate and diligent visit to each place he had visited before. How do other translations render this expression?

14. What instructions had the apostle already given to Timothy's ecclesia at Lystra, as well as the other ecclesias in that province? (1 Corinthians 16:1-3)

15. Paul had instructed the Galatians to take up a collection.
 - a. Where was the collection to be taken to?

 - b. Did Paul ever make it there? How do we know?

 - c. Had Paul ever taken up a collection for the brethren at Jerusalem before? (Acts 11:27-30)

 - d. Why do you think that collecting for the poor saints in Judea was so important to Paul? What kind of interaction did he have with them before coming into the Truth?

Challenge Question – Optional

16. On his way to Antioch in Syria, Paul left Aquila and Priscilla in Ephesus. Study this couple's work in the Truth by piecing together the evidence in the Scriptures.
 - a. What spiritual principles did this couple use to approach Apollos about his teaching?

 - b. What does their conversation with Apollos suggest about their understanding of Scripture?

 - c. Where did they come from?

 - d. What ecclesias are they connected with?

 - e. Where do they send their love to their brothers and sisters? To whom do they ask Paul to send their loving greetings?

To Ephesus

17. Most of the narrative in the book of Acts about the 3 missionary journeys is about Paul's stay at Ephesus. How long does Acts 19 record that Paul stayed there? (See v. 8,10)

18. About how much more time did Paul spend with the Ephesians? (Acts 20:17,31)

19. Knowing more about Ephesus can help give us a more detailed picture about what it would have been like for Paul and Timothy to preach there. (For some helpful information, see the article from the Testimony Magazine on "Ephesus" available on the Youth Conference website.)
 - a. What province was Ephesus in?

 - b. Was Ephesus a major city?

 - c. What kind of pagan worship was Ephesus known for?

 - d. What was the most important and famous building in Ephesus?

 - e. Write down five interesting facts you learned about Ephesus from the article.

 - f. What kinds of spiritual challenges did the young ecclesia in Ephesus face?

In Ephesus

20. Read Acts 19. How might you break up the chapter?

Consider this chapter breakdown. How would you title and summarize each section?

- a. Verses 1-12

b. Verses 13-20

c. Verses 21-41

21. Paul found disciples already in Ephesus when he arrived during the 3rd Missionary Journey. How were there disciples already in Ephesus? (See Acts 2:9; 18:19-21, 24-26.)

22. During Paul's preaching at Ephesus, it says that all Asia heard about the word of the Lord Jesus (Acts 19:10). What other ecclesias would later be found in Asia? (Hint: have a look at a map.)

23. Acts 19:8 says that Paul spoke "boldly" in the synagogue. What does the word mean? (Use a lexicon and other translations to get a sense of how it is defined.) How can we show this quality in our words and in our works?

24. Paul wrote 1 Corinthians during Acts 19 when he stayed at Ephesus, during which time Timothy ministered to him (verse 22). What insight do the following verses give us about the experiences that Paul and Timothy had while they preached in the city?

a. Acts 19:9

b. Acts 20:34

c. 1 Corinthians 4:9-13

d. 1 Corinthians 15:30-32

e. 1 Corinthians 16:8-9

25. There was Jewish resistance to the Truth in the Ephesian synagogue. They maligned the teaching of “the way” as it is often called in the book of Acts (19:9).

a. Study a few occurrences of “the way” in the book of Acts.

b. Based on these passages, what should a believer “in the way” expect to experience on “the way” to the kingdom?

c. When all the verses on “the way” are gathered together, they provide a wonderful summary of the major teachings of the gospel. Can you find verses in the book of Acts that describe “the way” in the following ways? “The Way” is where...

- i. The word of God is heard and explained –
- ii. Baptism happens –
- iii. Salvation occurs –
- iv. Real joy is experienced –
- v. Men, women, children, and families are –
- vi. Persecution is suffered and endured –
- vii. The challenge of an unbelieving world is felt –
- viii. Fervent prayer is offered –
- ix. Salvation is found –
- x. Separation from the world takes place –
- xi. The Lord Jesus Christ is (he is The Way! cp. John 14:6; Hebrews 10:20) –

d. Why is the Truth called “The Way”? (Hint: What do you do in “a way”?)

e. Challenge – Optional: Study “The Way” in other places in the Bible. Start in Genesis 3:24 and include a look at the development of the theme in Isaiah’s prophecy (especially in chapter 40).

26. While Paul was in Ephesus, he performed “special miracles” (Acts 19:11-12) by distributing handkerchiefs and aprons. What are handkerchiefs and aprons? (Hint: try another translation or a lexicon if you get stuck.) What does this suggest about the kind of work Paul was doing in Ephesus? Why would he have had these items around him?

These handkerchiefs and aprons were items closely associated with the kind of work and activity Paul was engaged in. We can imagine someone coming to Paul for help, and Paul passing over what was closest to him or even on him, so that the visitor could quickly go back to heal whoever he had come to help.

Paul Travels to Macedonia

There are very good reasons to believe that while Paul and Timothy were stationed in Ephesus, he took a trip to Macedonia and left Timothy behind to shepherd the Ephesian ecclesia in his absence. Even though the book of Acts does not record this trip, the epistles furnish the details that Luke omitted under inspiration. It is not the first time that Luke left a travel out of his record. Timothy’s journey from Athens to Thessalonica before coming to Corinth did not form part of Luke’s narrative either (1 Thessalonians 3:1-6). Paul’s trip from Ephesus to Macedonia also included the ecclesia of Corinth in Achaia during this 3rd Missionary Journey. It was during this short time that Timothy was left in charge.

27. We know that Paul visited Corinth at least three times. The apostle himself helps us with the timing of each of these visits.
- a. Who planted the gospel in the hearts of the Corinthians? What verses does this correspond to in the Acts record? (1 Cor. 3:6)
 - b. When Paul was about to come the third time, who was with him? (2 Cor. 1:1; 12:14; 13:1)
 - c. When Paul was on his way to Corinth for the third time, he referred to a previous visit he had made to the Corinthian ecclesia. This would have been the second visit. How did Paul describe it? (2 Cor. 2:1)
 - d. Is Macedonia far from Corinth?

- e. Is it reasonable to assume that Paul would have visited Corinth in Achaia when he went into Macedonia? Did he ever make this trip again? (Acts 20:1-2)
28. Paul did indeed leave Timothy behind in Ephesus while the apostle travelled to Macedonia (and probably also to Corinth in Achaia). Though some scholars date 1 Timothy later, there are solid reasons to date the epistle to a time during Acts 19 while Paul was away.
- a. Another piece of the puzzle is what Paul writes to Timothy in 1 Timothy 1:3. Where was Paul headed?
 - b. Did Paul plan to be away from Ephesus for very long? (1 Timothy 3:15)
 - c. What did Paul tell the Ephesian elders in Acts 20:25,38?
 - d. Paul told Timothy that he would return to him at Ephesus, but he told the Ephesian elders something different. How does this help us to more clearly identify the timing of 1 Timothy?

We know that Timothy was with Paul for a period of time in Ephesus, because Acts 19:22 records Paul sending Timothy from Ephesus into Macedonia (to eventually go into Corinth). Paul never expected to return to Ephesus again after chapter 19 closes. If that was the case, then Paul must have left Timothy in charge of the ecclesia at Ephesus at sometime during Acts 19. 1 Timothy 1:3 records that Paul left Timothy in charge when the apostle went into Macedonia – a travel not recorded in the book of Acts.

29. Of the three sections from questions #20, which section of Acts 19 does not describe Paul actively doing anything?

30. Why would Paul's absence be a useful opportunity for the opponents of the truth described in that section?

31. If Paul was absent, how would it be more difficult for the ecclesia to refute the claims of the exorcists?

"Several details given in Acts 19 have been confirmed by discoveries made elsewhere. Verse 19 describes how, moved by the experiences of an exorcist, Sceva, and his sons, many "which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver" (about £2,000). The books referred to are the *Ephesia Grammata*. The expression "Ephesian Writings" was familiar in the Greco-Roman world for magical texts. It involved a custom associated with the temple of Diana. The "Writings" were magical formulae, combinations of the letters of the alphabet or words believed to possess magical efficacy in cases of sickness, love, domestic problems, etc. They were small scrolls, or letters, worn as a sort of amulet on the body. Clement of Alexandria wrote of them and many have been found in the sands of Egypt." *F.E. Mitchell, Testimony Magazine, Volume 48, 1978 (p. 116-118).*

32. How would the events that followed (Acts 19:13-20) have strengthened Timothy's ministry in Ephesus while Paul was away?

Section 7: "...I besought thee to abide still at Ephesus, when I went into Macedonia"

Some Bible students are skeptical about the timing of the writing of 1st Timothy. It has been suggested that Paul first left Timothy in charge of Ephesus sometime after his journey to Rome, and that the timing of the epistle is better placed at that time. Another suggestion is that Paul left Timothy in charge after the silversmith riot in Acts 19, when Paul traveled to Macedonia at that time. But, Paul told the Ephesian elders "I know" that grievous wolves would enter into the ecclesia, and from within false teachers would also arise. The apostle did not "know" this intuitively, but through the explicit revelation of the Spirit (1 Timothy 4:1). In that same intimate meeting with the elders, Paul described how he was being led by the Spirit to Jerusalem (Acts 20:22); and in that same meeting, Paul said "I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more" (20:25). Taking Paul's words in context, it seems that God had also revealed that Paul would not visit the Ephesian ecclesia again.

If, as some contend, Paul did indeed travel again to Ephesus, it is possible that those same elders who had once wept over the apostle's departure at Miletus, later turned away from him when he came (2 Timothy 1:15) – possibly fearing that association with him would bring them the same afflictions that he was suffering. In that way, then, that meeting on Miletus was the last time they saw his face. Thankfully, the timing of the writing of 1st Timothy does not change the timeless principles that Paul imparts to Timothy under divine inspiration.

Timothy in Ephesus

1. 1st Timothy is Paul's letter to Timothy in Ephesus. How long did Paul intend to remain away from Ephesus (1 Timothy 3:14)?
2. What can we infer about Timothy's desire to stay in Ephesus (1 Timothy 1:3)? (Use some other translations to help with the word "besought".)
3. What does the word "besought" mean, according to some lexicons? How else is the word translated?
4. How do you think Timothy's feelings about staying with the Ephesian brethren compared with his feelings about visiting the Thessalonian brethren (1 Thessalonians 3:6)?

Serving in Adversity

5. Describe Timothy's health at this particular time (1 Timothy 5:13)?
6. What does this suggest about Timothy's attitude to work in the Truth?
7. About how old was Timothy at this particular time? (1 Timothy 4:12)
8. What excuses could Timothy have made for not working in the Truth?
9. How can Timothy's example inspire us to rise above our trials to serve our brothers and sisters?
10. Give some examples of service in our spiritual lives that may not be convenient. What does Timothy's example teach us?

My own son in the faith

11. We have lots of evidence that show how Timothy was inspired by the example of the apostle Paul, who was certainly a spiritual father figure for him. How do the following passages help us to understand how Paul's example must have inspired Timothy?
 - a. Galatians 4:13-15
 - b. 2 Timothy 3:10-12
 - c. What other passages or examples can you find?

12. How do the following verses help us to understand how Timothy responded to Paul's inspiring example?

- a. 1 Corinthians 4:17
- b. Philippians 2:19-23
- c. What other passages or examples can you find?
- d. It was not enough to simply admire Paul for what he did. What did Timothy have to become to the ecclesia at Ephesus? (1 Timothy 4:12)

13. Paul also encouraged other ecclesias to learn from his own example, because he was following the Lord (1 Corinthians 11:1; Philippians 4:9). Paul highlighted individual brothers and sisters as well as entire ecclesias as examples of faithfulness to the body of Christ. What ecclesias are commended for their examples in the following verses? Why are they commended?

- a. 2 Corinthians 9:2
- b. 2 Corinthians 11:9-10
- c. 1 Thessalonians 1:6-8,14
- d. Challenge – Optional : Read Revelation 2-3 and consider the examples of the ecclesias there. It is important to realize that both faithful and unfaithful examples are essential for us to consider in our walk to the kingdom.

Healthy Teaching

“Against this background of the physical ailments of Paul and Timothy it is interesting to note the frequent use of medical terms in the epistles; particularly since Luke, the beloved physician, was attending to Paul at the time they were written. The use of medical terms does not mean that the content of Paul’s letters was in part determined by the presence of Luke. What is happening is that Paul, through the Holy Spirit, wrote to Timothy in a style completely appropriate to their mutual circumstances as a reinforcement of his spiritual counsel.” *Bro. Stephen Palmer, Testimony Magazine (p. 46).*

14. There are many medical themes in Paul’s epistles to Timothy. Consider this chart of medical terms used in a spiritual sense:

Words	Bible Verses	Greek Word & Number	Description from Lexicons and other Translations
“whole” “sound” “wholesome”	1 Tim. 1:10; 6:3; 2 Tim. 1:13; 4:3	hygiano G5198	
“turned aside”	1 Tim. 1:6	ektrepo G1624	
“set in order”	Titus 1:5	epidiorthroo G1930	
“nourished up”	1 Tim. 4:6	ektrepho G1789	
“doting”	1 Tim. 6:4	noseo G3552	
“hurtful”	1 Tim. 6:9	blaberos G983	
“pierced through”	1 Tim. 6:10	peripeir G4044	
“sorrows”	1 Tim. 6:10	odune G3601	
“canker”	2 Tim. 2:17	gaggraina G1044	
“eat”	2 Tim. 2:17	nome G3542	

15. The Bible uses the state of *the body* as a figure for the spiritual health of the individual or the ecclesia. *The body* also stands for the natural desire for self-satisfaction that we battle each day. In a few words, summarize the lesson(s) in each of the following passages.
- a. Proverbs 4:20-22
 - b. Proverbs 12:18
 - c. Proverbs 16:24
 - d. Psalm 107:20
 - e. Hebrews 4:12
 - f. 2 Corinthians 4:16
 - g. Colossians 3:1-5
 - h. Ephesians 4:13-16 (try the ESV for this one)

The Greek word translated “sound” is *hugiaino*. It is a word used throughout the New Testament, often in the context of the performance of miracles, to mean *good physical health*. But, when Paul wrote to Timothy, he used the word in the context of *good spiritual health*. He used it to write about “healthy doctrine” in verse 10, for example.

16. Additional medical language appears in 1 Timothy 4. Paul cautioned that some believers would depart from the faith in the latter days. The phrase “seared with a hot iron” is a single word in Greek (verse 2). What does it mean? (Use a couple of lexicons and a few other translations.)
17. Paul’s use of medical language in his letters to Timothy is yet another reminder that those two men did not accomplish what they did under ideal circumstances (naturally speaking). We must not wait for what we consider to be ideal circumstances to get working in the Truth. How does Philippians 4:11-13 develop this teaching?

Paul refers to the medical practice of cauterization. It warns us that burning ourselves through exposure to the world's thinking and so-called knowledge, and by participating in immoral acts will dull our consciences. It will lower our sensitivity to and disgust of the lust of the flesh, the lust of the eyes, and the pride of life. The widespread use of the internet and social media has created an environment in which access to anything and everything the world produces – immediately and anonymously. When setting standards for ourselves and our families, let us remember Paul's inspired instruction to his spiritual son. "Flee youthful passions" (2 Timothy 2:22 ESV), he said, while "avoiding worldly and empty chatter and the opposing arguments of what is falsely called 'knowledge' " (1 Timothy 6:20).

Section 8: "...the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned"

The Conscience

18. It is the "conscience" that can be seared, according to verse 4. A seared conscience is the exact opposite of a "good conscience" or a "pure conscience." What do the following passages have to say specifically about the conscience? What other ideas are connected to a good conscience?
- a. 1 Timothy 1:3-5
 - b. 1 Timothy 1:18-20
 - c. 1 Timothy 3:1-9
 - d. 2 Timothy 1:3
 - e. Romans 9:1-3
 - f. 2 Corinthians 1:12

"A good or pure conscience, in the sense of the phrase as it is used in the New Testament, is neatly summarized in the Theological Dictionary of the New Testament. "The clear conscience denotes the total standing of the believer. The gospel aims to hold a good conscience (1 Tim. 1:18-19). A corrupt conscience involves discrepancy between confession and action." *Theological Dictionary of the New Testament*, p. 1123.

Pure Heart

19. Match the following comments about a pure or a clean heart with the verses in the other column:

- | | |
|-------------------|--|
| a. Matthew 5:8 | - produces love, exists with a good good conscience & real faith |
| b. Psalm 24:4 | - created by God |
| c. Psalm 51:10 | - speaks honestly with integrity |
| d. 1 Timothy 1:5 | - promised to see God |
| e. 2 Timothy 2:22 | - linked with peace |
| f. 1 Peter 1:22 | - feels guilt and confesses sin |
| | - avoids youthful passions |
| | - complimented by genuine love |

Unfeigned Faith

20. What does the word “unfeigned” mean in 1 Timothy 1:5? (Use lexicons and other translations to help you along.) How is it related to the word “hypocrisy”?

21. How is the word translated in the following verses? What ideas are connected to the context?

- a. James 3:17
- b. Romans 12:2
- c. 2 Corinthians 6:16
- d. 1 Peter 1:22

Paul's inspired emphasis on love as the ultimate commandment can only come out of a pure heart, a good conscience and a real faith. Our motives must be genuine and driven by the realization that our God is saving us through the work of our Lord Jesus Christ. Prayerful meditation on the word in our personal and ecclesial lives must be the inspiration for our works of faith and love. The scriptures are able to make us wise unto salvation. But, there is no wisdom in someone who simply *says* without *doing* and *living* those words. Faith without works is dead. Or, using the apostle's expression, it is a fake faith. "Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers" (1 Timothy 4:16 ESV).

The Goal is Love

22. A pure or clean heart is singular in its devotion. What Paul taught was nothing new. In fact, it has everything to do with the great commandments of scripture – Love God & Love each other.
- a. Read Deuteronomy 6:4-9. What is the first commandment according to these verses?
 - b. With what must we love our God (verse 5)?
 - c. With what must we fill our hearts (verse 6)?
 - d. What must we do with what is in our hearts (verses 7-9)? How often must we do it?
 - e. What does Jesus say the first commandment is? (Mark 12:28-30)
 - f. How does the unity of God relate to the unity of the worshipper of God?

"But as the Lord was one, so should His people have been in His service. It was *one* people, a 'whole family', 'all Israel', who were called upon to serve the Lord. His worship should have been the delight of the whole man, who loved the Lord his God with *all* his heart, with *all* his soul, and with *all* his might – not a man of many parts, each of them devoted to a special interest which led him to divide his loyalty between God and affections centred upon self. This was the practical implication of the First Commandment." Bro. Alfred Nicholls, *Deuteronomy for Disciples*, p. 73.

23. The natural result of a genuine love of our God will be a genuine love of each other. “There is no other commandment greater than these,” says our Lord (Mark 12:31 ESV).

How do the following verses express what love for each other should look like?

- a. John 15:12-13
- b. James 2:8-9
- c. Romans 12:9-21
- d. Galatians 6:2

24. It is worth considering that the second great commandment, which the Lord Jesus valued so highly, is only recorded once in the entire Old Testament. But that quotation is embedded in a context that helps us understand some essential ways to show love to our neighbor.

How do the following verses express what love for each other should look like?

- a. Leviticus 19:15 (cp. James 2:1-4, 9)
- b. Leviticus 19:16 (cp. James 3 – the whole chapter!)
- c. Leviticus 19:17 (cp. James 3:14)
- d. Leviticus 19:18 (cp. James 5:9 and Matthew 5:21-24)

25. Many of the verses above connect the expression of love with how we use our tongues. Paul warned Timothy about some in the Ephesian ecclesia who would not use their tongues in love to speak the wisdom from above. Using lexicons and other translations to help you along, what do the bolded expressions mean? What kind of activity was Paul warning Timothy about?

- a. “...some having swerved have turned aside unto **vain jangling**”

- b. “If any man **teach otherwise...**”

- c. “...doting about questions and **strifes of words...**”

- d. “**Perverse disputings** of men of corrupt minds, and destitute of the truth...”

We need to pay careful attention to the way we speak about each other and to each other. We must speak the truth in love to edify our brothers and sisters (Ephesians 4:15). But there are times when we need to correct each other. Rebuke is more than a responsibility we have to each other. It is an inseparable aspect of divine love. As brothers and sisters in the Lord Jesus Christ, let us remember that there are times we need to receive and administer rebuke. In the Lord’s last message to an ecclesia – the one to Laodicea – he reserved a most severe rebuke in Revelation 3:14-18. After this warning, he assured the Laodicean brethren that “as many as I **love**, I **rebuke** and chasten.” No one loved his brothers and sisters more than the Lord Jesus Christ. No man ever loved more than him. Let us rebuke in love that we might reconcile each other to the Father. Let us receive rebuke in love and grow wise.

26. Challenge Question – Optional: Make a list of spiritual (Godly) and natural (fleshly) ways to use our tongues. Support your answer with Bible verses and principles. (Try using some of the verses already mentioned to get started.)

Materialism

27. Briefly summarize 1 Timothy 6:5-10.
28. What other Bible passages and principles relate to these verses?

29. In this workbook, we have suggested that Paul wrote this epistle sometime during Acts 19 when he took a trip into Macedonia and Achaia, leaving Timothy in charge of the ecclesia (1 Timothy 1:3). Of the three sections in Acts 19, there is one particular section that does not mention the apostle Paul actively involved in the narrative (verses 13-20).
- a. How did the dramatic events in Ephesus at this time show that what the world values was nothing in comparison to the value of the word of God?
 - b. What expression does Paul use to describe the Truth when he wrote to Timothy about it? (See 1 Timothy 6:20; 2 Timothy 1:14 in the ESV.)
 - c. How is this figure that Paul uses about the Truth especially meaningful in the context of materialism?
 - d. How do the following verses demonstrate Paul's endeavor to live above any reproach? (See Acts 18:3; 20:33-35; 1 Corinthians 4:12; 9:6-12; 16:1-3; 2 Corinthians 8:18-21; 2 Thessalonians 3:7-12.)
 - e. How was this an expression of sacrifice on Paul's part?
30. How did the Ephesian authorities respond to the preaching of the Truth? (See Acts 19:21-41.)
31. 1 Timothy 2:2 contains instructions for prayer at the ecclesia at Ephesus.
32. Compare the answers to the two previous questions. What does this teach us about God's answers to our prayers?

It is sometimes suggested that Paul's counsel to Timothy could have been based on what Timothy had done or failed to do (and for which Paul rebukes him in the letter). On the other hand, Paul could have been advising him on what challenges and temptations Paul knew would arise in Timothy's new role in overseeing the ecclesia. It is important that we don't assume too much and infer that Paul's advice was simply based only on Timothy's failures. Timothy certainly struggled to do what is right, but it is impossible to read all of the apostle's advice as an indictment of the young man's conduct.

Reading the Word

33. What does the apostle encourage Timothy to devote himself to in his absence? (1 Timothy 4:13)

34. What does the word "reading" mean? (Use lexicons and other translations to help you.)

35. Where are the two other times this word occurs in the New Testament? Does it refer to something that is done publically or privately?

36. In what other well-known verse does Paul encourage Timothy to devote himself to the personal meditation of the Scriptures? (Hint: have a look in the 2nd epistle.)

37. It is very instructive to think about what Timothy and other first century believers would have considered to be "Scripture" – that is, the holy, inspired word of God.
 - a. In what scriptures would Timothy have been instructed by his mother and grandmother? (2 Timothy 3:15)

 - b. What scriptures did Paul use to prove his point in 1 Timothy 5:17-18? What does this imply about what was divinely considered to be scripture at the time?

 - c. What does Paul refer to in Acts 20:35 when speaking to the Ephesian elders in Miletus?

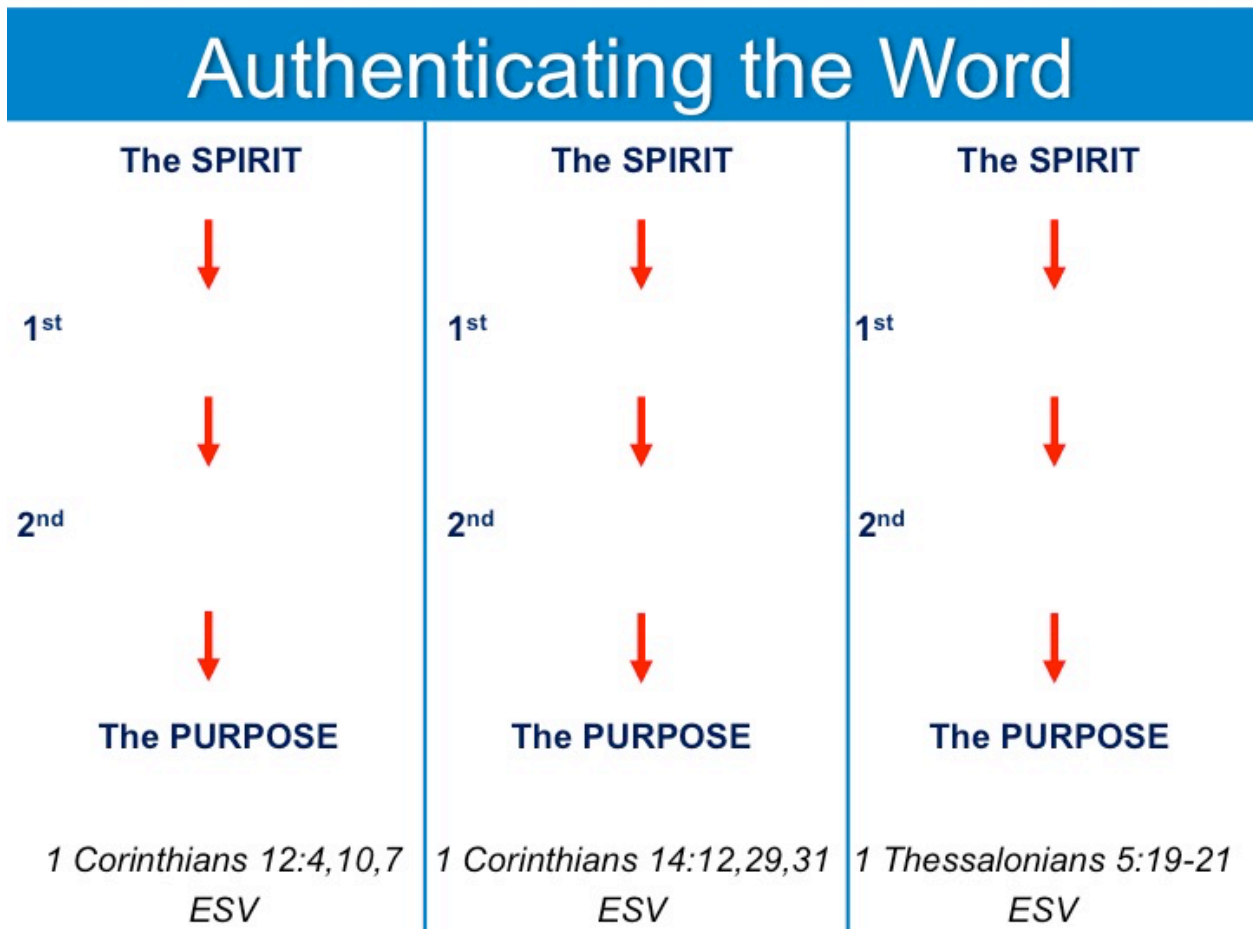
 - d. What scriptures does Paul refer to when writing to the Corinthians? (11:23; 15:3)

 - e. To what scriptures does the apostle Peter refer in 2 Peter 3:15-16?

- f. With what “beloved physician” did the apostle Paul travel, who also penned an inspired account of the ministry of the Lord? (Hint: 2 Corinthians 8:18 may very well refer to his gospel!)

38. Challenge Question – Optional: How did our first century brethren know what writings among them were scriptural? A thoughtful analysis of the various spirit-gifted-roles in the early ecclesia gives us the answer. Using the passages below, complete the chart that illustrates the way that the spirit inspired Word of God was validated by spirit inspired endorsers. An ecclesia needed to work together in order to determine whether a message was genuine or not. It will be helpful to have some familiarity with the original Greek words for each ecclesial office and what they mean.

Use the verses at the bottom of each column to fill in the 1st and 2nd spaces. The 1st and 2nd spaces across each column will compliment each other when reading them in parallel. It is powerful evidence that the Word of God we have in the NT was not arbitrarily determined by churches long after the apostles died.



“It is widely believed that church councils in the second to the fifth centuries of our era determined the ultimate canon of the New Testament. Reasons have already been advanced for the view that it was, in fact, established by the authority of Christ through the Holy Spirit as and when the separate Scriptures were written and ‘delivered’ for safe keeping into the care of those to whom they were addressed. Only later, when apocryphal works began to appear after the Spirit had been withdrawn, did any doubts arise in the minds of unstable believers. It was then that bishops and councils, for the most part a hierarchy of heretics, presumed to arbitrate on the issue by circulating catalogues of the writings to be acknowledged and used. The procedure was basically unsound, because God had supplied in His indestructible Word the infallible criterion by which such issues were to be judged. The story of the church councils makes sad and sickly reading. But thankfully we can forget them, because the canon had been fixed much earlier by the Christian prophets, and on their inspired ‘rule’ we can completely rely.” Bro. Edward Whittaker, *“The Canon of Scripture”*, from the book entitled *“For the Study and Defence of the Holy Scripture”*, p. 34.

39. Although Paul’s words to Timothy clearly prohibit sisters from teaching the assembled ecclesia (1 Timothy 2:12), it is clear that one of the roles of a sister is, in fact, teaching. What women in Timothy’s life taught him about the Truth? What proof do we have?

40. Choose and answer two of the following four Challenge Questions:

- a. What charges does Paul give to Timothy? What is a charge? What would be the benefits of keeping those charges? What would be the consequences if he failed to keep them? (1 Timothy 1:3,18; 4:11; 5:7,21; 6:13,17; 2 Timothy 2:14; 4:1.)
- b. What are the “faithful sayings” that Paul writes to Timothy? How do they express essential first principles of the gospel?
- c. Repetition is a teaching device that the Lord often used in his ministry. It is important to remember that we benefit greatly from repetition, if we thoughtfully and affectionately consider what recite. That is why the daily reading of the Word of God again and again, year after year, and regular attendance at the meeting to remember our Lord Jesus Christ are so important.

One of the key words that Paul often repeats to Timothy is “godliness”. What is “godliness”? Why is it an essential piece of the gospel? Study what the word means, not only with lexicons or other translations, but especially in the context of the passages in which it occurs. The Greek word is *eusebia* (G2150).

- d. What is the Biblical view of the respective roles of men and women in the ecclesia? (Bro. Roger Lewis’ series of classes on the subject will be particularly helpful to encourage the Biblical view.) <http://www.bibletalks4u.com/lewis-roger.htm>

Section 9: "...My beloved son, and faithful in the Lord"

Sending Timothy to prepare the way for Paul

41. We have strong evidence that the apostle Paul was in a particular city in Asia when he wrote 1 Corinthians.
 - a. Where did the apostle intend to stay until Pentecost? (16:9)
 - b. What couple sends a greeting to the Corinthians ecclesia? (16:19) Why would they in particular send greetings to the brethren there? (Acts 18:1-3)
 - c. The ecclesias from which province send greetings to the Corinthians through Paul? (16:19)
 - d. From which city does Paul seem to be writing to the Corinthians?
42. How does the apostle Paul hope the Corinthians to receive Timothy (1 Cor. 16:11)?
43. Why do you think the Corinthians might not receive Timothy like Paul wanted them to? (Hint: 1 Tim. 4:12)
 - a. What can we infer about the Corinthian brethren from this?
 - b. What can we infer about Timothy from this?
44. What do the following verses suggest about some of the Corinthian brethren?
 - a. 1 Corinthians 1:11
 - b. 1 Corinthians 3:21
 - c. 1 Corinthians 4:18
 - d. 1 Corinthians 5:1-2

- e. 1 Corinthians 6:1

 - f. 1 Corinthians 8:12-13

 - g. 2 Corinthians 10:10-11
45. Paul planned to travel into Macedonia and Achaia (Acts 19:21). In advance of his journey, he sent Erastus and Timothy (Acts 19:22) into Macedonia (and probably also Achaia). What ecclesias were situated in the provinces of Macedonia and Achaia?
46. It is clear from 1 Corinthians that Paul was concerned for the spiritual welfare of the Corinthian ecclesia. To remind them of what they should do, Paul sent a letter (1 Corinthians) and his own "beloved son." Who was he speaking about? (1 Corinthians 4:17)
47. How did Timothy's mission to the Corinthians differ from his mission to the Thessalonians?
- a. What was Timothy's mission to the Thessalonians (1 Thes. 3:1-6)?

 - b. What was Timothy's mission to the Corinthians (1 Cor. 4:14-17)?
48. In the second letter to the Corinthians, Paul writes about the moment when a brother returned to him from visiting the Corinthians. The Corinthians obediently received this brother. Who is it? (2 Cor. 7:5-7, 13-16)
49. What does this suggest about Timothy's previous visit to Corinth? Was he successful?
50. Paul wrote 2 Corinthians on the way to see the Corinthians again.
- a. How many times had Paul come to Corinth already? (Hint: see 2 Corinthians 13:1.)

- b. When were these three times?
-
- 51. On his way to Corinth, Paul traveled from Ephesus (1 Cor. 16:8) to Troas where he continued preaching (2 Cor. 2:12). Paul was troubled to not have found Titus in Troas, as it appears they planned to rendezvous there. Where did Paul go from there? (2 Cor. 2:13)

 - 52. Paul writes to the Corinthians (most likely from Macedonia) on the way to visit them. What three events took place in Macedonia once Paul arrived there on his way to Corinth for his third visit?
 - a. 2 Cor. 7:5

 - b. 2 Cor. 8:1-2

 - c. 2 Cor. 7:6

 - 53. Who was with Paul at the time he was writing 2 Corinthians? (2 Cor. 1:1)

 - 54. Timothy must have met up with Paul on his way back from Corinth. His presence with Paul is clear from the first verse of the epistle, as well as 2 Cor. 7:5.
 - a. How did Timothy respond when Titus met up with him and Paul in Macedonia?

 - b. What inspired these feelings in Timothy?

 - c. Did he hold a grudge against the Corinthians for not repenting when he visited?

 - 55. It appears that neither the 1 Corinthians epistle or the arrival and ministry of Timothy convinced the ecclesia to repent.

- a. What caused the repentance of the Corinthians, about which Titus brought such comforting news? (2 Cor. 7:8-12)
 - b. Had all the Corinthian brethren changed their minds about Paul? (2 Cor. 5:12; 10:10-12)
56. Paul gets to the root of the thinking of those who were still challenging his authority and leadership. He says that they “glory in appearance, and not in heart” (2 Cor. 5:12). Can you think of any Bible echoes to this fleshly perspective?
57. The Greek word for “appearance” in 2 Cor. 5:12 is the usual word for “face”. This opens up a very rich Scriptural theme. Summarize what each scripture teaches about “glorying in appearance.”
- a. James 2:1-9 (study the phrase “respect of persons”)
 - b. Leviticus 19:15 (study the phrase “respect the person”)
 - c. Deuteronomy 1:17 (study “respect persons” and “face”)
 - d. Proverbs 18:5 (study “accept the person”)
 - e. In your own words, what is the Biblical teaching about this topic?
58. In James 2:8-9, respect of persons is shown to be against the law of Moses. Against what particular royal law does respect of persons violate?
- a. How is divine love related to respect of persons?
 - b. How can we be tempted to respect certain people in the world over others?
 - c. How can we be tempted to show favoritism certain members in the ecclesia above others?

59. Paul and Timothy were engaged in a very important work during this time. They were gathering a collection for the poor saints in Jerusalem. In fact, several chapters in 2 Corinthians are about their efforts to raise money to relieve the Jerusalem poor.
- a. What was life like for these two brethren when they arrived in Macedonia before coming to Achaia? (
 - b. What do we learn about the characters of Paul and Timothy by considering that they committed to this work in the midst of uncertainty and persecution?
 - c. What is the lesson for us today?
 - d. With what kind of spirit must we respond when we feel wronged (or are truly wronged) by our brethren?

The Third Visit to Corinth

60. When Paul arrived in Corinth with Timothy, he wrote the epistle to the Romans.
- a. Where was Paul preparing to go after leaving Corinth? (Rom. 15:25-31)
 - b. What does the greeting in Romans 16:21 imply?
61. Timothy receives a number of descriptions throughout his life in the Truth. Identify each description that he receives from the following verses:
- a. Acts 16:1
 - b. 1 Thessalonians 3:2
 - c. 1 Timothy 6:11
 - d. Acts 19:22
 - e. 1 Corinthians 4:17
 - f. 1 Corinthians 16:10
 - g. Romans 16:21
 - h. 2 Timothy 1:2

i. 2 Timothy 1:5

62. What other descriptions would you use of Timothy? Explain your reasons with verses.

63. In order to carry the Jerusalem poor fund without reproach, Paul took with him delegates chosen from the respective contributing ecclesias (1 Cor. 16:3). It is clear that contributions came from which provinces:

- a. 1 Corinthians 16:1
- b. 2 Corinthians 8:1-4
- c. Romans 15:26
- d. There is no explicit reference to the contribution from the ecclesias in the province of Asia, although delegates from Asia traveled with Paul to Jerusalem.

64. Complete the following chart of likely ecclesial delegates from the various cities and provinces in the ecclesial world that contributed to the Jerusalem poor fund:

Delegates	Cities (Ecclesias)	Provinces	Verses
Gaius		Galatia	Acts 20:4
Timothy		Galatia	Acts 20:4
Sopater (Sosipater)			Acts 20:4
Aristarchus			Acts 20:4
Secundus			Acts 20:4
		Achaiah	1 Cor. 16:3
Tychicus		Asia	Acts 20:4
Trophimus		Asia	Acts 20:4
Luke			Acts 16:8-11

65. According to 1 Corinthians 16:1-3, Paul had directed the ecclesias to take up a collection each Sunday for the poor saints at Jerusalem. Then, as he passed through each province (Galatia, presumably Asia, Macedonia, and Achaia) Paul would pick up the fund and delegates that each ecclesia would independently choose.
- a. The delegates are named in Acts 20:4-6. Who are they and where did they come from? Fill in the chart above with the answers.
 - b. Why is there no mention of an Achaian delegate, even though that province definitely made a contribution (Romans 16:26)?
 - c. In light of all the heartache and then comfort that Paul experienced with the Corinthians, who of the brethren named might have been the delegate for the Achaian (Corinthian) ecclesias?
66. Challenge Question – Optional: Luke comes on the scene in Acts chapter 16. Luke tips his readers off by including himself in the pronoun “we” that begins at verse . “We” then drops out of the narrative, only to be picked up again in chapter 20. Find the “we” verses in the Acts from chapters 16-20. When does Luke join with Paul? When is he left behind? What city is he in when he reappears? How might this help us understand Luke’s role in the poor fund?

Picture yourself coming to Corinth, and being embraced by brethren who once were acting like your enemy – who had talked about you behind your back, when you were away from them. But now, they have received you – after you had written to them and written to them, and prayed about them, and prayed about them. When we picture this, and in our minds imagine what that might have been like for the apostle Paul to look these brethren in the eyes and embrace them, there is something else we must do. We have to picture the brother or the sister that we might be struggling to love, or who is struggling to love us. It might be someone in our own personal family, or in our ecclesial family. Picture that reconciliation. Pray and act for that reconciliation. That’s the only one that really matters now. Paul’s reunion with the Corinthians is past. Ours may still remain.

67. It must have been painful for the apostle and Timothy as well to hear what some of the Corinthian brethren were saying or insinuating about Paul as a person. Paul and Timothy, in their letters and visits, were trying so hard. But, “the more abundantly I love you, the less I be loved,” (2 Cor. 12:15) Paul had to confess. What were some of them saying or implying?

- a. 2 Corinthians 10:10

- b. 2 Corinthians 8:18-21

68. The Lord Jesus gives a commandment about how to attempt to reconcile others to back to us. (Matthew 5:23-24)

- a. Paraphrase his counsel in your own words.

- b. Do Jesus’ words apply to you if you have no issue or grudge with another person? How do you know?

- c. Read 2 Corinthian 5:19-20. Who is being reconciled? (In other words, who has to “move”?) Who is being reconciled?

- d. In what way is the counsel of the Lord in Matthew 5 based on what God has already done for us?

69. Our Lord also gives counsel about reconciliation in Matthew 18:15-17.

- a. What Old Testament principle is this based on? (Check your margin.)

- b. How does Paul relate this principle to his 3rd visit to Corinth? (2 Cor. 13:1)

- c. Which two other brethren were especially involved with the Corinthians at this time?

- d. What did Paul mean when he warned the unrepentant that “I will not spare?” (Compare 13:2 to what Jesus said in Matthew 18.)

- e. Why would it be necessary for Paul to follow through on his warning?
 - f. How do you think it made Paul feel to have to write this to them?
70. The Achaians (with the Corinthians among them) did give to the fund. Paul asked them to do it cheerfully (2 Corinthians 9:7). Did they? (See Romans 15:26-27). How do you know?
71. What does this suggest about how Paul and Timothy were received by the Corinthians? Describe what you think happened when they came for that third visit.