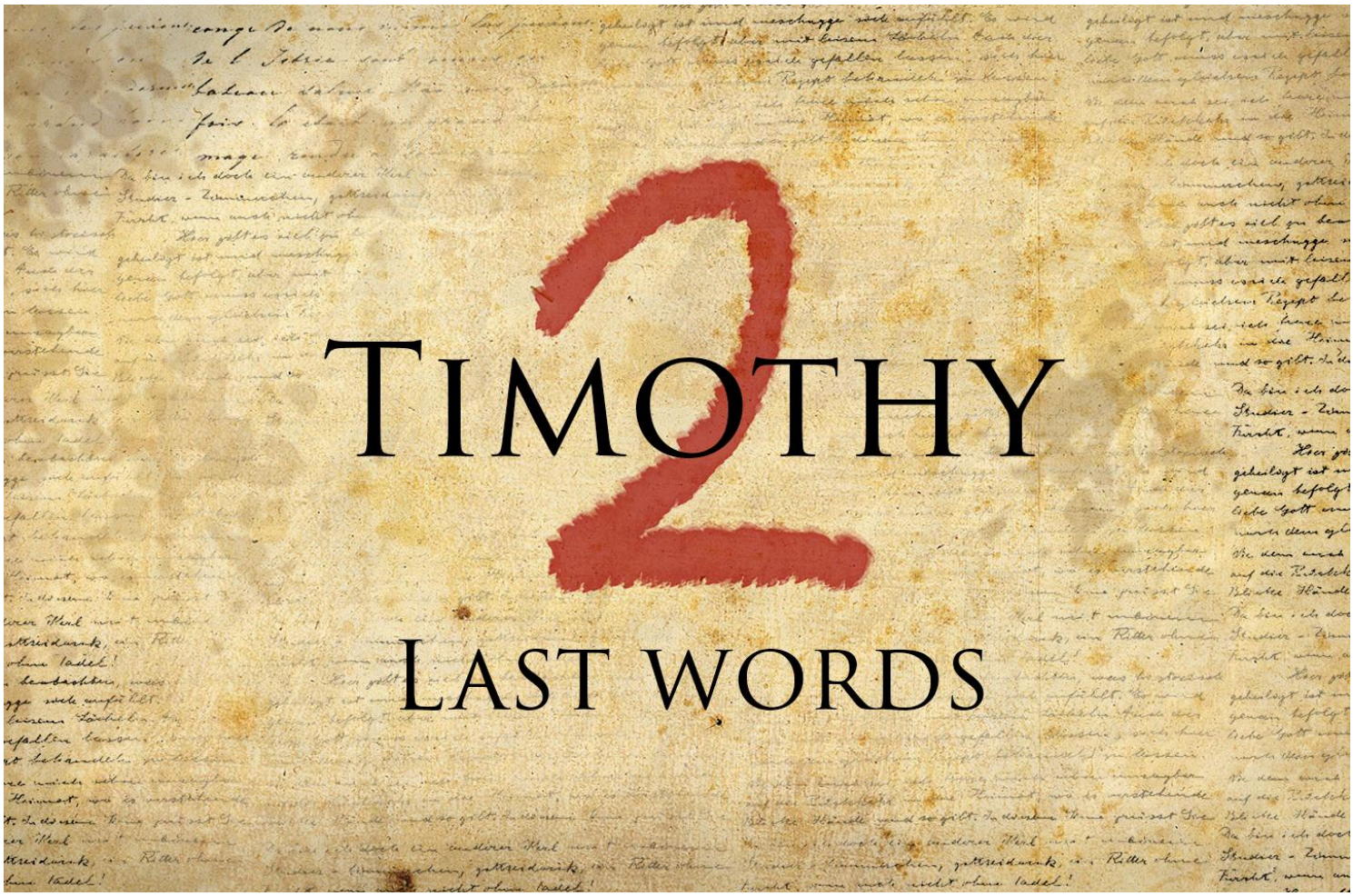



# 4 studies from Paul's Second Epistle to Timothy

**Please Note the following:**

1. It is not necessary to answer the Bible Study Questions before meeting together for the Bible Study. Some people like to prepare beforehand whereas others like to think through the Bible Passages in a group setting. It is also not compulsory to answer ALL the questions.
2. It is not necessary to look up all the Bible cross references listed in a particular question; your Growth Group Leader will summarize these Bible cross references for you. Note: this study uses the **NIV Bible version**.
3. Just a reminder that sometimes in our Growth Groups, people feel comfortable sharing very personal and sensitive things about their lives. This information ***MUST BE CONFIDENTIAL*** ***and*** ***NEVER LEAVE THE GROUP***

## Introduction

The Apostle Paul writes to his protégé Timothy and imparts encouragement and instruction for faithful ministry.
Date written: AD 67. Written shortly before Paul's martyrdom, during Paul's second imprisonment in Rome.

2 Timothy was originally intended for Timothy, a young pastor, serving in the Church at Ephesus. Paul's guidance specifically addresses the challenges Timothy faced in leadership, making the teachings relevant for all church leaders today.

**Paul**: The author shares his experiences and wisdom to encourage Timothy, emphasizing faithfulness in ministry despite hardships.

**Timothy**: A young pastor in Ephesus and Paul's mentee, receives guidance and encouragement from Paul, which strengthens his resolve to continue in leadership.

**Onesiphorus**: A loyal companion who refreshes Paul during his imprisonment, demonstrating the value of support and friendship in ministry.

## Summary

In 2 Timothy chapters 1-2, Paul encourages Timothy to be bold in his faith, reminding him of the gift of the Holy Spirit and the importance of endurance. These chapters set the tone for encouragement and empowerment in Timothy's ministry.
In 2 Timothy chapters 3-4, Paul warns against false teachers and provides guidance on how to conduct ministry, concluding with personal reflections and final exhortations. This section highlights the need for vigilance in preserving sound doctrine and integrity.
Notable sections: The letter includes both personal encouragement and theological instruction, blending elements of exhortation and teaching. The mix of personal and doctrinal content makes it a heartfelt and practical guide for ministry.

## Key Themes

**Faithfulness in Ministry** – Paul urges Timothy to remain steadfast in his calling, reflecting the Bible's overarching message of commitment to God's work. This theme encourages believers to prioritize their relationship with God and their responsibility in ministry.

**Endurance through Suffering** – The letter encourages believers to face hardships with courage, mirroring the struggles faced by early Christians and Jesus himself. The theme reassures believers that they are not alone in their suffering and that perseverance leads to greater faith.

**The Importance of Scripture** – Paul highlights the necessity of Scripture for teaching and training, emphasizing the Bible's role in guiding believers throughout history. The theme underscores the relevance of Scripture for all generations in nurturing faith and moral living.

| Symbolism and Imagery | | |
|---|---|---|
| **The Soldier** | **The Athlete** | **The Farmer** |
| Paul uses the metaphor of a soldier to illustrate the need for discipline and dedication in serving Christ. This imagery reflects the call for believers to focus on their mission without distraction. | Paul likens the Christian life to that of an athlete, emphasizing the necessity of following the rules to achieve victory. This symbolizes the importance of perseverance and commitment in the faith journey. | The farmer metaphor represents the patience required in ministry and the hope of an eternal harvest. This symbolizes the diligent effort needed in nurturing spiritual growth. |

## Practical Application

**Endurance in Trials** – Believers are encouraged to face challenges with faith and perseverance, knowing that their struggles have purpose.

**Value of Scripture** – The teachings emphasize the importance of regular engagement with Scripture for spiritual growth and guidance in life decisions.

**Mentorship** – The relationship between Paul and Timothy serves as a reminder of the importance of mentoring relationships in personal and spiritual development.

**Study 1 – Do Not Be Ashamed!** **2 Timothy 1:1-18**

***(Sermon on 18th Oct 2026)***

**Read 2 Timothy 1:1-2**

1. How does Paul describe his apostleship? How is Paul an apostle?

***Note: 2 Timothy is Paul's last letter before he died in 67AD. He wrote the letter from imprisonment in Rome. Paul was executed (beheaded, not crucified, because he was a Roman citizen) by Emperor Nero, who persecuted Christians and blamed them for the fire in Rome in 64AD)***

*An Apostle is someone called by Jesus Himself (Acts 9:1-16; 26:15-18)*
*Paul describes Himself as an Apostle of Christ Jesus.*
*Paul is an Apostle because of the will of God. His authority and ministry come from God, not from his own ambition or human appointment.*
*Paul was appointed to proclaim the promise that there is life (leading to eternal life) in Jesus' death and resurrection. Paul was imprisoned again in Rome and he expected to be executed (2 Timothy 4:6). Therefore, this* ***promise of life*** *was especially precious to him.*

2. How does Paul greet Timothy?

*Paul sees Timothy like a son; Paul is like his spiritual father.*
*Paul changes is usual greeting of "grace and peace" and adds "mercy". He used the same greeting in 1 Timothy. As Timothy is a young pastor under opposition in Ephesus; Paul sees that Timothy also needs mercy.*
*"Did you ever notice this one thing about Christian ministers, that they need even more mercy than other people? Although everybody needs mercy, ministers need it more than anybody else; and so we do, for if we are not faithful, we shall be greater sinners even than our hearers, and it needs much grace for us always to be faithful, and much mercy will be required to cover our shortcomings. So I shall take those three things to myself: 'Grace, mercy, and peace.' You may have the two, 'Grace and peace,' but I need mercy more than any of you; so I take it from my Lord's loving hand, and I will trust, and not be afraid, despite all my shortcomings, and feebleness, and blunders, and mistakes, in the course of my whole ministry." (Spurgeon)*

**Read 2 Timothy 1:3-5**

3. What is Paul thankful for, and what is he reminded of when he thinks about Timothy? What does he continually remember Timothy for in his prayer?

*Paul is thankful that he **serves the God his ancestors served**. He serves the God of his ancestors with a clear conscience because He knows He is serving the One true God, who called Him to be an Apostle to the Gentiles.*
***Timothy was on Paul's prayer list and he prayed for him, day and night**. Surely an example for us! Remember, Paul is writing from imprisonment [and knowing he will die soon] and still praying [and writing letters] faithfully, despite his circumstances.*

*Paul also **recalls Timothy's tears**. Perhaps the **tears** Paul remembered were the tears Timothy shed at their last parting. And Paul longs to see Timothy and be filled with joy.*
*Paul is also **reminded of Timothy's sincere faith**. It is such a joy when we see the genuine faith of someone; it stirs the heart!*

*Timothy's **genuine faith** was due, in no small measure, to his godly upbringing and the influence of his grandmother Lois and mother Eunice.*

***GUIZIK***
*i. Timothy and his family came from the ancient city of **Lystra**, where Paul visited on his first missionary journey (Acts 14:16-20). When Paul and Barnabas were there, God used Paul to miraculously heal a crippled man — and the people of the city began to praise Paul and Barnabas as Greek gods from Olympus, even starting to sacrifice a bull to them. Paul barely restrained them from doing so, and soon enemies of the gospel had turned the crowd against the missionary evangelists, so they cast Paul out of the city and stoned him. Yet God miraculously preserved Paul's life, and he carried on.*
*ii. On Paul's second missionary journey, he came again to Lystra — and there met a young man who had come to Jesus and was devoted to serving the Lord (Acts 16:1-5). This young man was Timothy, and he is described as having a mother who believed, but his father was Greek.*

*iii. So, Timothy's mother and grandmother were believers, but his father was not (at least not at first). In the Roman world, fathers had absolute authority over the family, and since Timothy's father was not a Christian, his home situation was less than ideal (though not necessarily terrible). But his mother and grandmother either led him to Jesus or grounded him in the faith.* ***God wants to use parents and grandparents to pass on an eternal legacy to their children and grandchildren****.*
*iv. When Paul left Lystra, he took Timothy with him (Acts 16:3-4). This began a mentor-learner relationship that touched the whole world.*

4. **Ponder**: How important can parents and grandparents be in helping a young person develop genuine faith in Christ? What can they do to encourage that faith?

*Grandparents and parents are paramount in helping a young person to develop a genuine faith in Christ.* ***As Proverbs 22:6 says "Start children off on the way they should go, and even when they are old they will not turn from it.".***
*That's why SRE, Friday and Sunday Jaffa are important; however it's the work done in the family that develops that faith!*
*During the Russian Revolution and the subsequent decades of Communist rule in the Soviet Union, grandmothers in particular played a significant role in keeping Christian faith alive within families, often when churches were closed and religious teaching was discouraged or persecuted.*

***What can we do to encourage a young person's faith?*** *We can set an example of Christian living; we can be the ultimate role model; we can pray; we can teach them from the Bible.*

*Our children, once of age to be accountable before God, must have their own relationship with Jesus Christ. Mum and dad's relationship with God will not then bring eternal life.*

*GUZIK - The phrase* ***genuine faith*** *could be literally translated, unhypocritical faith — that is, faith that is not an act. It was for real, not just in appearance. This is a significant theme of the Book of James.*

**Read 2 Timothy 1:6-14**

5. What does Paul remind Timothy of in verse 6 and what does Paul mean by the expression "***fan into flame the gift of God***"? What does this suggest about Timothy's responsibility to use the gift God has given him?

*Paul reminds Timothy to "**fan into flame the gift of God**". "Fan into flame" means to rekindle and strengthen the gift God has given us, just as blowing on glowing embers makes a fire burn brightly again.*
*Paul is encouraging Timothy and reminding him he has a responsibility to actively use and develop the gift God has given him for ministry, rather than allowing it to grow weak or lie dormant; and then pass that gift on to others.*
*Timothy seems to have had a timid streak (see next verse 7) in him. For this reason, Paul often encouraged him to be strong and bold.*

*GUZIK*
*In 1 and 2 Timothy there are no less than 25 different places where Paul encouraged Timothy to be bold, to not shy away from confrontation, to stand up where he needs to stand up and be strong. Because of whom Timothy was and the responsibilities he had to bear, this was what Timothy needed to hear.*

6. What does verse 7 teach us about the Spirit God has given us? What three qualities does Paul contrast with timidity?

*Paul saw the timidity that was in Timothy; Timothy knew the fear he sometimes felt.* ***God wanted Timothy to know that this fear wasn't from the God he served****; he needed to know that* ***God has not given us a spirit of fear****.*

*GUZIK*
*i. We all face situations where we feel timid and afraid. For some, speaking in front of others makes them fear; others are afraid of confrontation, others of being made to look foolish, others are afraid of rejection. We all deal with fear.*
*ii. The first step in dealing with such fears is to understand that they are not from God. It is a significant step to say, "This isn't God making me feel like this; God hasn't*

*given me this." Perhaps it is from personality, perhaps a weakness of the flesh, perhaps a demonic attack — but it isn't from God.*
*Paul contrasts 3 qualities: **power, love and self-discipline. Unlike the fear and timidity, this power, love and self-discipline [sound mind] come from God!***

***GUZIK***
*i. God has given us a spirit of **power**: When we do His work, proclaim His word, represent His kingdom, we have all His power supporting us. We are safe in His hands.*
*ii. God has given us a spirit of **love**: This tells us a lot about the **power** He has given us. Many think of **power** in terms of how much we can control others; but Jesus' power is expressed in how much we can love and serve others. On the night before the cross, Jesus, knowing that the Father had given all things into His hands — and what did He do with all that power? He humbly washed His disciples' feet (John 13:1-11).*
*iii. God has given us a self-discipline [better translation is **sound mind]**: The ancient Greek word here had **the idea of a calm, self-controlled mind, in contrast to the panic and confusion that comes in a fearful situation.***

7. What is Timothy not to be ashamed of and what does Paul call him to do, in verse 8?

*Paul tells Timothy "do not be ashamed of the testimony about our Lord or of me his prisoner".*
***GUZIK***
*If Timothy took the courage God gave, he would not be **ashamed of the testimony of our Lord**. We often fail to understand that it wasn't easy to follow a crucified Master.*
*i. Today, we have sanitized Jesus and disinfected the cross, making it all safe. But in the day Paul wrote this, it would seem strange indeed to follow a crucified man and call him savior.*
*ii. Think of Jesus' teaching; if you want to be great, be the servant of all; be like a child, like a slave, like the younger, like the last instead of the first. This is a testimony some would be **ashamed** of.*

*iii. Paul knew that the plan of God in Jesus Christ seemed foolish to many; but he also knew it was the living, active, power of God to save souls and transform lives. Paul would not be **ashamed** of it, and neither should Timothy — or us today.*
*Timothy was also not to be ashamed of Paul because he was imprisoned; It wasn't easy to support an imprisoned apostle.*
*But note: Paul saw himself as not as a prisoner of Rome, but as a prisoner of the Lord. Paul saw God as the Lord of every circumstance, and if he was free, he was the Lord's free man; if he was imprisoned, he was the Lord's prisoner.*

*Instead of being ashamed; Paul calls Timothy to 'join me in the suffering for the Gospel, by the power of God'.*

*We **share in the sufferings** in the same way Paul spoke of in Romans 12:15: "**Rejoice with those who rejoice, and weep with those who weep**". We identify with our suffering brothers and sisters across the world through prayer, through a heart of concern, and through wise action.*

*And notice Paul suffers "by the power of God". That doesn't mean God is the author of suffering but that God's power will hold us up as we suffer for the Gospel!*

*It might also be worth asking ourselves what IS the Gospel. The Greek is: εὐαγγέλιον (euangelion), meaning "good news" or "good message."– but why is it Good News?*

*It is the good news that Jesus Christ died for our sins, rose again, and offers forgiveness and eternal life to everyone who trusts in him.*
*The good news only makes sense because of the bad news: we are sinners separated from God, destined to die and are unable to save ourselves.*
*As Paul summarises it in 1 Corinthians 15:3–4, Christ died for our sins, was buried, and was raised on the third day.*

8. **Ponder**: What does the Bible mean when it speaks about suffering for the gospel? Why might following Christ involve suffering or opposition?

*Suffering for the gospel means experiencing hardship, rejection, opposition or persecution because we belong to Jesus Christ and remain faithful to him and his message.*
*Following Jesus may involve suffering because:*

- ***The gospel challenges the world's values**. Jesus calls us to turn from sin, submit to God and live differently from the world (John 15:18–20).*
- ***People may reject the truth**. Speaking about sin, repentance and salvation through Jesus alone may be unpopular or unwelcome (2 Timothy 3:12).*
- ***Faithfulness can be costly**. We may face ridicule, exclusion or disadvantage when we refuse to compromise our Christian convictions.*
- ***We follow a suffering Saviour**. Jesus himself was rejected and crucified, and he calls his followers to take up their cross and follow him (Mark 8:34).*

***An important distinction**: Not all suffering is suffering for the gospel. **This verse refers particularly to suffering experienced because of our allegiance to Christ or our faithfulness in making the gospel known—not simply the ordinary difficulties of life or the consequences of our own wrongdoing.***
*In this verse, the encouragement is that God gives us the strength to remain faithful to Christ even when doing so is difficult.*

9. What has God done for us and what does He call us to do, in verse 9?

*He has **saved us** and **called us to a holy life.***
*We come to God as a response to His call in our lives. We did not initiate the search; we do not find God, He finds us; so we must respond to His call when we sense it. When we come and believe, we are saved.*
*When we are saved, we are then called to a holy life. As 1 Peter 1:16 says "As it is written 'Be holy for I am holy' (cf. Leviticus 11:44-45; 19:2)*

10. What do verses 9–10 teach us about God's grace and his plan of salvation? When was this grace given to us, and when was it revealed?

*Our salvation and our calling is none of our doing – but only through God's grace (which means undeserved favour). Notably, this grace was given to us [revealed] in Jesus, nut given [planned] before the beginning of time.*

*GUZIK*
*Just as a couple lovingly plans for a baby before the baby is born, so God planned for us.*
***Before time began** reminds us that **time** is something God created to give order and arrangement to our present world; time is not essential to God's existence. He existed before time was created and will remain when time ends, and we live on in eternity with Him.*

***But has now been revealed by the appearing of our Savior Jesus Christ**: The appearing of Jesus revealed the purpose and grace of God. Jesus fulfilled the eternal plan of God; Jesus truly shows us what God and His plan are all about. That's why we can never know Jesus too much.*

*This grace in revealing our Lord Jesus has **destroyed death** and **brought life and immortality to light** through the Gospel.*

*GUZIK*
***Who abolished death**: Because of the appearing of Jesus, death isn't death anymore. In regard to believers, it is called **sleep** — not because we are unconscious, but because it is pleasant and peaceful. Death does not take anything from the Christian; it graduates them to glory.*
*i. Someone suggested that the Christian has no place for the letters "RIP" on his tombstone because "Rest in Peace" does not adequately describe our eternal fate. They suggested instead the letters "CAD," signifying "Christ Abolished Death."*

***And brought life and immortality to light through the gospel**: Because of the appearing of Jesus, we know more about **life and immortality** than before. The understanding of the after-life was murky at best in the Old Testament; but Jesus let us know more about heaven — and hell — than anyone else could.*
*i. Jesus brought the truth about our immortal state to life through His own resurrection; He showed us what our own immortal bodies would be like and assured us that we would in fact have them. Jesus is therefore a more reliable spokesman regarding the world beyond than anyone who has a near-death experience.*

***Through the gospel**: The good news of who Jesus is and what He did for us can be thought of as links connected together in a beautiful chain of God's work.*

- *God's plan of salvation began for us in eternity past, **before time began**.*
- *It continued with the **appearing of our Savior Jesus Christ**.*
- *It came to us when He **saved us and called us**.*
- *It continues as we live our **holy calling**.*
- *It will one day show itself in **immortality** — eternal life.*

*i. When we consider the greatness of this message, it is no wonder Paul called it **the gospel** — good news. It is good news that God thought of you and loved you before you even existed; good news that Jesus came to perfectly show us God, good news that He called us and saved us, good news that He gives us a holy calling, and good news that He shows us and gives us eternal life.*

*ii. **This message was worth prison to the Apostle Paul.***

11. What has Paul been appointed to do with the Gospel? (v11)

*Paul has been appointed a herald and an apostle and a teacher.*

***GUZIK***

*We can almost sense Paul growing in strength as he penned these words; he understood again that it was a privilege to suffer for such a great gospel — so far from being **ashamed**, he was honoured.*

*i. Flashing through his mind were the sermons he preached (**a preacher**), the churches he founded and led (**an apostle**), and the diverse nations he brought to Jesus Christ (**a teacher of the Gentiles**). He no doubt thanked Jesus as he considered each one.*

12. Although Paul is suffering, why is he not ashamed? What does he say he is convinced of? (v12)

*Paul is not ashamed because he knows whom he has believed—Jesus Christ—and trusts him completely, even while suffering for the gospel.*

*Paul is convinced that **Christ is able to keep safe what Paul has entrusted to him** until the day Christ returns. Despite his suffering and the possibility of death, Paul trusts in Christ's power and faithfulness.*

***Note: Paul has entrusted to Christ, his life and eternal destiny; and his ministry of the Gospel to the Gentiles!***

13. What does Paul call Timothy to do in verses 13 & 14? What is the "***good deposit***" Timothy has been entrusted with, and how is he to guard it?

*Paul gives Timothy two instructions:*

- ***Follow the pattern of sound teaching*** *that he has heard from Paul, with faith and love in Christ Jesus (v. 13). Timothy must hold firmly to the truth of the gospel and teach it faithfully.*
- ***Guard the good deposit entrusted to him****, with the help of the Holy Spirit who lives in him (v. 14). Timothy must protect the gospel from false teaching and ensure it is faithfully passed on to others.*

***The good deposit*** *is the gospel message and the sound teaching about Jesus Christ that Paul entrusted to Timothy. It includes the truth about Christ, his death and resurrection, salvation through faith, and the teaching that shapes Christian belief and life.*

***Timothy is to guard the gospel by****:*

- *Holding firmly to sound biblical teaching.*
- *Rejecting false teaching and refusing to distort the truth.*
- *Teaching the gospel faithfully to others.*
- ***Depending on the power and help of the Holy Spirit, rather than relying on his own strength.***

*Like Timothy, we have a responsibility to remain faithful to the Bible's teaching about Jesus and to pass that truth on to the next generation without compromising or changing its message.*

**Read 2 Timothy 1:15-18**

14. What sad report of disloyalty/unfaithfulness does Paul reveal in verse 15?

*The sad report is that everyone in the province of Asia has deserted me, including Phygelus and Hermogenes.*

***GUZIK***

*The great apostle Paul, at the end of his days and a fantastic missionary career, was almost all alone. He was not praised by the world, or even regarded much among other Christians.*

*i. If there were Christian radio back then, no one would want to interview Paul. If there were Christian magazines back then, Paul would not have been on the cover. Paul would have had a hard time finding a publisher for the books he had written. For many Christians of that day, Paul seemed too extreme, too committed, not flashy or famous enough. Even the Christians of **Asia** — where Paul did a great work (Acts 19) — **turned away** from Paul.*

*ii. Geographically, **Asia** in the New Testament doesn't mean the Far Eastern continent as it does today. It means the Roman province of Asia, which today would mostly be Turkey.*

*b. **Phygellus and Hermogenes**: These were two notable men who among those **turned away** from Paul, were not faithful, and did not hold fast.*

*i. These two were not the only ones, but Paul found it necessary to point out **Phygellus and Hermogenes** particularly: "He names two of the deserters — probably the best known — in order to put a stop to these slanderous attacks. For it usually happens that deserters from the Christian warfare seek to excuse their own disgraceful conduct by inventing whatever accusations they can against faithful and upright ministers of the gospel" (Calvin).*

*ii. We don't know much about **Phygellus and Hermogenes**; this is the only place they are mentioned in the Bible. It's a terrible thing to have your name recorded in God's word as an example of unfaithfulness.*

***Why did they desert Paul**?*

*The most likely explanation is that they distanced themselves from Paul because he was imprisoned and suffering for the gospel, and associating with him may have put them at risk [a bit like the way the disciples deserted Jesus]*

- ***Fear of persecution:** Identifying with an imprisoned Christian leader could bring suspicion, opposition or danger.*
- ***Shame about Paul's imprisonment**: Some may have been embarrassed by his situation or feared that his imprisonment would damage the reputation of the gospel.*

- ***Self-preservation**: They may have wanted to protect themselves rather than stand alongside Paul during his suffering.*

***We should be careful, however: Paul does not tell us their exact reasons in verse 15, so these are plausible explanations rather than certainties.***

*Also, "everyone in the province of Asia" probably refers to people who had turned away from Paul in this particular situation, rather than every Christian in the entire region. Onesiphorus, for example, is praised in verses 16–18 for seeking Paul out and being unashamed of his chains.*

*The contrast is important: Some deserted Paul when following Christ became costly, while Onesiphorus remained loyal and cared for him.*

*Application: Christian faithfulness is revealed not only by what we believe when life is comfortable, but also by whether we stand alongside others when doing so is difficult or unpopular.*

15. What example of loyalty and faithfulness does Paul give in verses 16 to 18? What did Onesiphorus do for Paul?

*Paul tells us that Onesiphorus:*

- ***Refreshed Paul** — he encouraged and strengthened Paul during his imprisonment.*
- ***Was not ashamed of Paul's chains** — he was willing to be associated with Paul despite the risks and disgrace attached to his imprisonment.*
- ***Diligently searched for Paul in Rome** — he made a determined effort to find Paul rather than abandoning him when he was suffering.*
- ***Helped him in Ephesus** — Paul remembers the many ways Onesiphorus served him there.*

*Paul prays that the Lord will show mercy to Onesiphorus on the day of judgment, recognising his faithful service.*

***The key lesson**: Onesiphorus demonstrated genuine Christian love through practical action. While others withdrew from Paul, he sought him out, encouraged him and stood by him in his time of need.*

***Application**: Faithfulness means more than expressing concern for others; it means being willing to act, make sacrifices and stand alongside people when they are struggling or when helping them is inconvenient or costly.*

16. How do the following passages relate to **2 Timothy 1**?

**Deuteronomy 31:1-8**

*Moses encourages Joshua to lead God's people, reminding him that the Lord will go with him and will never leave or forsake him.*
*Likewise, Paul encourages Timothy not to be ashamed of the gospel or of Paul's suffering, but to join him in suffering for the gospel by God's power (vv7–8). Like Joshua, Timothy can be bold and courageous because God is with him.*

**Joshua 1:6-9**

*God commands Joshua to be strong and courageous and to carefully obey the law, meditating on it day and night.*
*Likewise, Timothy must follow the pattern of sound teaching he received from Paul and guard the good deposit entrusted to him (vv13–14). Like Joshua, he must remain faithful to God's truth and depend on God's help rather than give in to fear.*

**Psalm 78:4-7**

*The psalmist declares that God's people must tell the next generation about the Lord's mighty deeds so that they will put their confidence in God and obey his commands.*
*Paul reminds Timothy of the sincere faith that lived in him which received from his grandmother Lois and his mother Eunice (v5). This illustrates the importance of passing faith from one generation to the next. Timothy, in turn, must faithfully preserve and communicate the gospel to the next generation!*

**Jeremiah 1:4-10**

*God appoints Jeremiah as a prophet, despite Jeremiah's concern that he is too young. God promises to be with him and puts his words in Jeremiah's mouth.*
*Paul reminds Timothy that God has given believers a spirit of power, love and self-discipline, not timidity (v7). Timothy must not be intimidated by opposition but must faithfully proclaim the gospel, trusting God's power to equip him.*

**Daniel 3:1-18**

*Shadrach, Meshach and Abednego refuse to worship Nebuchadnezzar's golden image, even when threatened with death in a fiery furnace. They trust God and remain faithful and they are not timid or afraid; even if he does not rescue them. They are not ashamed to stand up for their faith in the one true God; no matter what!*
*Paul calls Timothy not to be ashamed of the testimony about Jesus or of Paul's imprisonment, but to be willing to suffer for the gospel (v.8). Like the three men in Daniel 3, Timothy must remain loyal to God even when faithfulness carries a personal cost.*

What's the ***BIG IDEA*** of **2 Timothy 1?**
**Don't be ashamed of the gospel—stand firm in Christ's power.**



**What light globe moment did you have?**

- **How much Paul's life mirrored Jesus – even unto death!**
- **We are not to be timid or afraid to be outcasts (like Paul) for the Gospel!**
- **If we are given a gift from God – we should use it!**
- **This passage highlights how far away we are from living the life that Paul is telling Timothy to live!**

What ***questions*** do you have about the passages in this study?

**Share the verse** that had a special meaning to you in this study?
**V7 - For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline.**
**OR**
**V8 - So do not be ashamed of the testimony about our Lord or of me his prisoner. Rather, join with me in suffering for the gospel, by the power of God.**

**Finish in prayer:** Heavenly Father, thank you for the gracious gift of the Gospel of our Lord Jesus. Help us through your Spirit, to fan the flame of your gracious gift; help us to not be timid as we face opposition and suffering; but to embrace power, love, and

self-discipline from your Spirit. Help us not to be ashamed to give a testimony about our faith in our Lord and Saviour. And please help us to guard the good deposit of the Gospel entrusted to us and share the Good News with others. In Jesus Name. Amen.

**Study 2 – Useful to the Master** **2 Timothy 2:1-26**

***(Sermon on 25th Oct 2026)***

**Read 2 Timothy 2:1-13**

1. What does it mean for Timothy to be "***strong in the grace that is in Christ Jesus***"? (v1) How can we be "***strong in grace***"? (cf. 2 Corinthians 12:9-10; Philippians 4:13)

*"Strong in the grace that is in Christ Jesus" means Timothy is to depend on Christ's strength rather than his own abilities, personality or courage.*
*Grace is not only God's forgiveness through Jesus; it is also God's provision and power to help us serve him faithfully; as we mentioned in the last study in 2 Timothy 1:7, 14.*

*We can be "strong in grace" because as Paul says:*
*2 Corinthians 12:9-10 – But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.*
*Philippians 4:13 - I can do all this through him who gives me strength.*
*In both of these verses, Paul is telling us we don't rely on ourselves or our own strength but on God/Jesus' grace to give us His strength.*
*Paul tells Timothy twenty-five times to be strong and endure his work in Ephesus.*
*That is why Paul mentions in Ephesians 6:10-11 to be strong in the Lord and mighty in his power; and why we must put on the full armour of God, so we can stand firm against the devil's schemes.*

2. What is the principle described in verse 2 and why is this principle so important? What does this verse teach about our responsibility?

*We often use this verse at our Friday and Sunday Jaffa planning meetings.*
*Paul tells Timothy to entrust the teaching he has received to reliable people who will also be qualified to teach others.*
*It is a multiplication process…*
*This describes four stages of gospel transmission:*
   *1. Paul teaches Timothy.*

2. *Timothy teaches faithful people. What Paul poured into him he was responsible to pour into others.*
3. *Those people teach others.*
4. *The gospel continues to spread through future generations.*

*This is important because the gospel must be preserved and passed on accurately. Timothy's responsibility is not simply to know the truth himself, but to equip others to teach it.*

***Every Christian has a role in passing on the faith. We should invest in people who can continue teaching God's Word when we are no longer able to do so.***

3. What analogy does Paul use for the Christian life in verses 3 & 4? What does Paul want Timothy to learn from this?

*The analogy of a **soldier**.*

*Paul tells Timothy to **endure hardship and suffering** like a good **soldier** of Christ Jesus.*

*A **soldier**:*

- *Expects hardship and does not give up easily.*
- *Remains focused on the task.*
- *Avoids becoming entangled in civilian affairs that distract from his mission.*
- *Seeks to please his commanding officer.*

*Paul is not saying ordinary responsibilities are wrong. He is warning Timothy against distractions that prevent him from fulfilling his calling.*

*Following Jesus involves commitment, discipline and a willingness to endure suffering. Our priority is to please Jesus, our Master.*

***"Paul does not exhort Timothy to be a common, or ordinary soldier, but to be a 'good soldier of Jesus Christ;' for all soldiers, and all true soldiers, may not be good soldiers. There are men who are but just soldiers and nothing more; they only need sufficient temptation and they readily become cowardly, idle, useless and worthless; but he is the good soldier who is bravest of the brave, courageous at all times, who is zealous, does his duty with heart and earnestness." (Spurgeon)***

4. What analogy does Paul use for the Christian life in verse 5?

*The analogy of an **athlete**.*

*An athlete must compete according to the rules of the race to receive the victor's crown.*
*Paul teaches that the Christian life requires discipline, obedience and faithfulness. We cannot disregard God's instructions/rules and expect to serve him acceptably.*
*We must pursue our Christian calling in God's way, not our way; and not simply achieve results by whatever means seem convenient.*
*GUZIK - It is possible to fall into the mistake of thinking that we can make up our own rules for our Christian life. For some people, their special arrangement goes something like this: "I know this is sin, but God understands, so I'll just keep going in this sin." This goes against the attitude of an athlete who must compete according to the rules.*

5. What analogy does Paul use for the Christian life in verse 6?

*The analogy of a hardworking **farmer**.*
*The farmer works hard before enjoying the harvest.*
***Farming is one of the most patient occupations!***
*Paul teaches Timothy that Christian ministry requires patient, sustained effort. Gospel work does not always produce immediate or visible results.*
*We should faithfully sow God's Word, care for people and pray, trusting God for the results.*
*As Galatians 6:9 says: Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.*

***The soldier, athlete and farmer illustrate three complementary qualities: commitment, discipline and hard work.***

*GUZIK*
*i. Unlike the soldier and the athlete, there is nothing glamorous about the work a farmer does. It is often tedious, boring, and unexciting. The nation's best farmer really isn't a celebrity. But he must work hard just the same.*
*ii. God has no place for lazy ministers. If you will not work hard, get out of the ministry. If you will only work hard if you are in the limelight, then let God change your heart.*

6. Why does Paul tell Timothy to "***reflect on what I am saying***"? (v7) What does Paul promise Timothy?

*Paul wants Timothy to think carefully about the significance of these illustrations rather than merely hear the words.*

*Paul then promises that the Lord will give Timothy understanding in everything. What a wonderful promise!*

*This does not mean Timothy can avoid studying or thinking. Rather, careful reflection on God's teaching, accompanied by dependence on the Lord, helps him understand and apply the truth.*

***For us: we need to meditate on Scripture and ask the Lord to help us understand how it applies to our lives and ministry.***

GUZIK

*Paul has just explained three illustrations of the Christian life — a soldier, an athlete, and a farmer**. Each of these three occupations need great perseverance to succeed**.*

- *The soldier who stops fighting before the battle is finished will never see victory.*
- *The athlete who stops running before the race is over will never win the race.*
- *The farmer who stops working before the harvest is complete will never see the fruit of his crops.*

7. What does Paul tell Timothy to remember about Jesus in verse 8? Why do you think this is important?

*Paul tells Timothy he must remember that Jesus Christ was raised from the dead and is descended from David.*

*These truths remind Timothy that:*

- *Jesus really conquered death.*
- *Jesus is the promised Messiah and King – the forever King that was promised to King David in 2 Samuel 7.*
- *The gospel rests on historical truth, not human speculation.*
- *Jesus' suffering and even His death cannot defeat God's purposes.*

*Paul is suffering for proclaiming this gospel, but Christ's resurrection assures Paul and Timothy that suffering is not the end of the story.*

*For us: when ministry is difficult, we must keep our eyes on the risen Jesus and the hope He gives us.*

GUZIK

*This is the great fact, the great credential of the authenticity of Jesus Christ — His resurrection from the dead.*

*i. Remember that Jesus was the first one ever resurrected. Others, such as Jesus' friend Lazarus, had been resuscitated, but only Jesus had been resurrected — raised to a new order of life, with a new body, which though based on the old, was still new and fitted for the glories of eternal life.*

*ii. Jesus' resurrection was the proof that though it looked like He died on the cross as a common criminal, He actually died as a sinless man, giving His life out of love and self-sacrifice to bear the guilt of our sin. Jesus' death on the cross was the payment but the resurrection was the receipt, showing that the payment was received as perfect before God the Father.*

8. What does Paul mean when he says that although he is "***chained like a criminal***," "***God's word is not chained***"?

*Paul is imprisoned because of his proclamation of the gospel [in fact is about to be executed], but his imprisonment cannot imprison/lock away God's Word.*

*Even when Paul is restricted and bound up, the gospel continues to be proclaimed and God's purposes continue to be accomplished. Paul is still writing letters about the God's Word and the Gospel of our Lord Jesus, whilst he is imprisoned.*

*Human authorities can silence a messenger or restrict a ministry, but they cannot ultimately stop God's saving work.*

*If we think of Isaiah 55:10-11-* ***10*** *As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater,* ***11*** *so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it.*

*For us: we may face opposition, discouragement or restrictions in ministry, but God's Word remains powerful. Our circumstances never determine whether God can work.*

GUZIK

***To the point of chains; but the word of God is not chained****: Paul's wrist was shackled at the very moment he wrote this. Nevertheless, he understood that they could chain him but they could never chain* ***the word of God****.*

*i. The Bible has been attacked more than any other book through history. It has been burned, banned, mocked, twisted, and ignored — but the word of God still stands forever. The grass withers, the flower fades, but the word of our God stands forever (Isaiah 40:8).*

*ii.* ***The word of God is not chained****. No government, no religious authorities, no sceptics, no scientists, no philosophers, or no book burners have ever been able to stop the work of the Word of God. Yet, if there is any sense in which the Word is bound, it is bound when its supposed friends abandon it. When pulpits sound more like self-help books than those who proclaim God's word; when Scripture is used sparingly like a spice in a message, instead of being the core of it, pastors themselves put a chain around the Bible.*

9. How does Paul describe his suffering and what is the purpose of this suffering? (vv9-10)

*Paul suffers hardship and imprisonment, even being chained like a criminal. However, he endures everything for the sake of God's chosen people [the elect]. His purpose is that they may obtain the salvation that is in Christ Jesus, together with eternal glory. Paul is willing to suffer so that others may hear the gospel, believe in Jesus and share in eternal life.*

*For us: Christian ministry is not primarily about personal comfort or recognition. It involves sacrificial service for the sake of others and their salvation.*

*GUZIK*

***For which I suffer****: This gospel did not bring Paul a life of glamour and ease. It brought him a life full of adventure and challenge, and a life also marked by suffering.*

*i. It was around the time Paul wrote 2 Timothy that a terrible fire destroyed much of Rome, a fire that was reportedly set by the emperor Nero as the first step of his own peculiar urban renewal program. The fire destroyed vast neighbourhoods of the poor, and when they rioted, Nero blamed the Christians. He then arrested many of them — perhaps including Paul.*

*ii. One of the most spectacular sights in Israel is the ancient city of Beit She'an — a spectacular city that is, piece by piece, being uncovered and restored by archaeologists. If you ever visit, you can see the coliseum there — the oval stadium, complete with chambers and rooms for lions and other wild animals — animals that were almost certainly set upon Christians for the entertainment of the mob. For me, to walk on floor of that stadium — on the ground that had almost surely received the blood of Christians — was something sacred, and reminded me of the extreme price many have had to pay. In the modern western world, the price we pay for faithfulness to Jesus seems small in comparison.*
*iii. Any true follower of Jesus Christ will be willing to suffer with Him. Those who are determined to never suffer for Jesus may admire Him from a distance, but they do not genuinely follow Him.*

10. What does the "***trustworthy saying***" in verses 11–13 teach us about our relationship with Christ?

*Paul's trustworthy saying consists of four statements:*

*I.* ***If we died with him, we will also live with him****. When we are united with Christ, we share in his life and the hope of resurrection.*
*II.* ***If we endure, we will also reign with him****. If we persevere in faith we will share in Christ's glory now and in Heaven.*
*III.* ***If we disown him, he will also disown us****. As believers, we must take the warning of rejecting Christ very seriously indeed.*
*IV.* ***If we are faithless, he remains faithful, for he cannot disown himself.*** *Christ remains true to his character and promises, including his warnings.*

*This trustworthy saying(s) offers both encouragement and warning. God's faithfulness does not mean that denying Christ has no consequences; verse 12b makes that clear.*
*For us: we must remain faithful to Christ, endure hardship and trust in the risen Lord, who will fulfil His promises.*

**GUZIK**

*i. It is a terrible thing when people who name the name of Jesus show themselves unfaithful; many have been turned off from Jesus because of the hypocrisy of those*

*who take His name. But all the faithlessness of man doesn't disprove the faithfulness of God.*
*ii. "Our faithlessness cannot in any way detract from the Son of God and His Glory. Being all sufficient in Himself He has no need of our confession. It is as if he had said, 'Let all who will desert Christ, for they deprive him of nothing; when they perish, He remains unchanged.'" (Calvin)*
*iii. But the Christian can stand faithful as God empowers them. Even if one has been wavering, they still have time — as the Spirit of God calls to them even now — to turn back to the faithful God. We can be like the prodigal son, who came to his senses, saw his faithlessness, and came home to his father who had been faithful to him the whole time.*
*iv. When one Christian in the days of the ancient Roman Empire was commanded to give money to the building of a pagan temple, he refused; and though he was old, they stripped him practically naked, and cut him all over his body with knives and spears. They started to feel sorry for him, so they said, "Just give one dollar to the building of the temple." But he still would not. "Just burn one grain of incense to this pagan god," they asked — but he would not. So, he was smeared with honey, and while his wounds were still bleeding, they set bees and wasps upon him until he was stung to death. He could die; but he could not deny his Lord. The Lord can give you the same strength to live for Him, even as this man died for Him.*

**Read 2 Timothy 2:14-26**

11. Verse 14 begins "***keep reminding God's people of these things***". What are "these things"?

*The expression "these things" refers to the truths Paul has just taught Timothy, particularly the trustworthy saying in verses 11–13, together with the gospel and the need to endure faithfully.*
*Timothy must keep reminding God's people of these truths so that they remain grounded in the gospel.*

12. What warning is there in verse 14? Why?

*Timothy must warn God's people against **quarrelling about words**. Such arguments **are of no value** and can **ruin the lives of those who listen**.*

*Paul is not forbidding serious theological discussion. He is condemning pointless disputes that produce division rather than understanding, godliness and spiritual growth.*

***Our discussions about Scripture should aim to establish truth, build people up and promote godliness, NOT tear down God's Word; or merely win theological arguments.***

*The Bible says that faith comes by hearing, and hearing by the word of God (Romans 10:17). Yet if people do not hear the word of God, then **ruin** comes by hearing the opinions and speculations and entertainment of man.*

13. What kind of worker does Paul want Timothy to be? What does he tell Timothy to do, and what does he tell him to avoid?

*Paul wants Timothy to be **a worker who has God's approval, who does not need to be ashamed** and **who correctly handles the word of truth** (v15).*
*Timothy must:*

- *Work diligently in God's service.*
- *Interpret and teach Scripture faithfully.*
- *Avoid godless chatter, which only leads people further into ungodliness (v16).*

*For us: a Christian teacher must do more than speak confidently. He or she must study God's Word carefully, teach it accurately and live in a way consistent with it.*

**GUZIK**

***Rightly handling [or dividing] the word of truth**: This also means there is such a thing as wrongly **dividing**; not everyone cuts it straight. We must understand that Biblical truth is not just an issue left up to everyone's interpretation. There is a right way and a wrong way to understand the Bible, and a pastor especially must work hard to master the right interpretation.*
*i. For example, many people love to say when the Bible is quoted, "Well, that's just your interpretation." Their idea is, "You interpret the Bible your way, I interpret it my way, and another person interprets it their way. We can never really know what it means, so don't judge me with your Bible verse."*

*ii. When someone tells me, "That's just your interpretation," I think in response: "It's true that it is my interpretation, but it isn't just my interpretation, it is the correct interpretation, and we need to pay attention to what the Bible says correctly interpreted."*
*iii. This is an important point: The Bible does not mean just what anyone wants it to mean. There may be many people trying to twist the Scriptures to their own ends, but they are wrongly **dividing the word of truth**. We can't just pick the interpretation that seems most comfortable to us and claim it as true — it must be **rightly dividing the word of truth**, and it must be consistent with what the Bible says in the specific passage and with the entire message of the Scriptures.*
*iv. For example, a correct interpretation of Matthew 7:1 (Judge not, that you be not judged) is not the idea of "You have no right to judge my behaviour or anyone else's behaviour." If this were the case, then Jesus repeatedly broke His own commandment because He often told people their behaviour was wrong in the sight of God. The correct understanding of Matthew 7:1 is easily seen by reading Matthew 7:2: For with what judgment you judge, you will be judged; and with the same measure you use, it will be measured back to you. Jesus was saying "Don't judge anyone by a standard you are not willing to be judged by. God will hold you to the same standard you hold others to." This clearly does not forbid judging someone else's life, but it does prohibit doing it unfairly or hypocritically, or living with a judgmental attitude.*
*v. The point is clear: There is a right way and a wrong way to divide the Matthew 7:1, which is one verse in the word of truth. Every Christian, but pastors especially, must work hard to be **rightly dividing the word of truth**. Though perfection in understanding God's word is impossible, and should never be assumed, we should still work hard at it.*

***Rightly dividing** has several ideas associated with the ancient term.*

- *Rightly handle the Word of God, as one would rightly handle a sword.*
- *Plow straight with the Word of God, properly presenting the essential doctrines.*
- *Properly dissect and arrange the Word of God, as a priest would dissect and arrange an animal for sacrifice.*
- *Allot to each their portion, as someone distributing food at a table.*

14. What effect does false teaching have, and how seriously does Paul regard it? (v17)

*Paul says that false teaching spreads like gangrene. It can spread through a community and damage people's spiritual lives.*
*Paul regards false teaching as extremely serious because it distorts the truth about God and can undermine people's faith.*
*For us: we must guard the church's teaching and correct error. Not every disagreement is equally serious, but teaching that undermines the gospel cannot be treated casually.*

15. What false teaching were Hymenaeus and Philetus promoting? What had happened to their faith? (vv17-18)

*They were teaching that the resurrection had already taken place.*
*They apparently spiritualized the resurrection, treating it as something already fulfilled rather than affirming the future resurrection of the dead. The precise details of their teaching are uncertain, but Paul clearly rejects it.*
*Their teaching had caused some people to be led away from the truth and had overturned the faith of some; which is culpable!*
*Notice Paul said that **they overthrow the faith of some**. We shouldn't require that everyone be led astray by a teacher before we avoid them; even if some are having their faith overthrown, it is bad enough.*

*For us: false teaching can have devastating consequences. **We must remain grounded in the biblical teaching about Jesus' resurrection and the future resurrection of believers. This teaching is the cornerstone of Christianity; without the resurrection we have no hope!***

16. What foundational statements are given in verse 19?

*Paul gives **two foundational statements**:*

1. *"**The Lord knows those who are his**." God knows those who truly belong to Him. His people are not hidden from Him, even when false teaching causes confusion.*

2. *"**Everyone who confesses the name of the Lord must turn away from wickedness**." Those who belong to the Lord must demonstrate that allegiance through holy living.*

*These two statements provide both **assurance and a call to holiness**.*
*For us it means: our confidence rests in the fact that God knows His people, AND that genuine Christian faith confesses the name of the Lord and turns away from sin.*

*"The first seal **marked it for the Lord**, the second secured its **removal from the common stones around it. First comes election, and sanctification follows**. I want every professing Christian to have that double mark, and so to be Christ's man, known of all to be such by coming out from the unclean, and being separated unto the Lord." (Spurgeon)*

17. What example does Paul give in verses 20 & 21? What's his point?

*The **large house represents a household or establishment** in which there are many **different kinds of vessels or utensils**. These vessels are made from different materials and have different purposes. **Some are valuable and used for special [noble] occasions**, while **others are ordinary [common] and used for everyday tasks**.*
*In the context of 2 Timothy, **the illustration helps Timothy understand that there are different kinds of people within the visible Christian community**. Some are faithful to the truth and useful in God's service, while others depart from the truth and promote false teaching (see verses 16–18).*
*Paul's concern is that Timothy should be a faithful servant of God who is set apart for the Lord's purposes.*
*The gold and silver vessels represent items used for honourable or special purposes, while the wood and clay vessels represent items used for ordinary or less honourable purposes.*
*In the immediate context, Paul has just mentioned Hymenaeus and Philetus, who had wandered away from the truth and were damaging the faith of others (verses 17–18).*
*This suggests that **the vessels illustrate the distinction between those who are faithful to the Lord and those whose lives and teaching are not pleasing to him.***

*However, we should be careful not to assume that the materials themselves establish a fixed ranking of Christians.* ***Paul's emphasis is on being cleansed from wickedness and becoming useful for the Master's purposes*** *(verse 21).*
*Verse 21 says that anyone who cleanses themselves from what is dishonourable will be a vessel for special purposes, made holy and useful to the Master.*
*In context, this involves turning away from false teaching, godless behaviour and the sinful attitudes Paul identifies throughout the chapter. Verse 19 has already declared that everyone who confesses the Lord's name must turn away from wickedness.*
***This is not teaching that we earn our salvation by making ourselves clean. Rather, because we belong to the Lord, we are to turn away from sin and pursue holiness.***
*God's grace transforms us so that we can serve him faithfully.*
*The following verses explain what this looks like in practice: fleeing youthful passions and pursuing righteousness, faith, love and peace (verse 22). See next answer.*

*John Stott understands the vessels primarily as representing true and false teachers within the church. Timothy must distinguish himself from false teachers such as Hymenaeus and Philetus, holding to the truth and living a holy life.*

*George W Knight's commentary emphasizes the mixed character of the visible church and the call to turn away from impurity. Verse 21 stresses being cleansed, set apart and ready for God's service.*

*John Calvin explains that we should not be surprised to find good and bad people mixed together in the church. A large household naturally contains different kinds of vessels. Christians should not be discouraged by the presence of people who dishonour God; instead, they should pursue holiness and faithful service.*

***MSG version is helpful - 20-21 In a well-furnished kitchen there are not only crystal goblets and silver platters, but waste cans and compost buckets—some containers used to serve fine meals, others to take out the garbage. Become the kind of container God can use to present any and every kind of gift to his guests for their blessing.***

18. Make a list of what Timothy is told to flee from and pursue in verse 22. Who is he to pursue these things with?

*Timothy is to flee from the **evil desires associated with youth***
*Timothy is to pursue: **righteousness, faith, love and peace**, along with <u>those who call on the Lord out of a pure heart</u>.*
*Also, in v23 – Timothy is to have nothing to do with foolish and stupid arguments because they produce quarrels. And V24 – servants of Jesus are not to be quarrelsome but must be kind to everyone, able to teach and not resentful.*

*Christian maturity is not simply about avoiding wrongdoing. It involves **deliberately pursuing Christlike qualities,** supported by fellowship with other Christians.*

**GUZIK**
***Pursue… peace with those who call on the Lord out of a pure heart**: To be cleansed, we must do everything we can to be right in our personal relationships with others. Cleansing needs to extend to how we treat others.*
*i. Sometimes relationships are not right with others, but we have done all we can do to set it right. We must take great care that we do all we can do. As Paul wrote in Romans 12:18: If it is possible, as much as depends on you, live peaceably with all men.*
*ii. Bad relationships really hinder our service to the Lord. We must do what we can to set things right if we want to be used of God as much as we can be.*

19. How are the Lord's opponents to be instructed? What is the purpose of this approach? (vv25-26)

*Timothy must instruct the Lord's opponents gently, rather than responding with hostility or pride.*
*Paul gives several purposes for this approach:*

- *God may grant them repentance.*
- *They may come to know the truth.*
- *They may come to their senses and escape the devil's trap, having been taken captive to do his will.*

*This does not mean Timothy should compromise the truth. He must combine firmness about God's Word with gentleness towards those who oppose it.*
*For us it means: we should correct error with patience, humility and love, praying that God will bring people to repentance and restore them to the truth.*

20. How do the following passages relate to **2 Timothy 2**?

**Deuteronomy 6:4-9**
God's people are to love the Lord wholeheartedly and diligently teach his commands to their children. This connects with 2 Timothy 2:2: God's truth must be faithfully passed on to the next generation.
Faith is to be taught, modelled and transmitted, not simply kept to ourselves.

**2 Kings 2:1-15**
Elijah's ministry is followed by Elisha, who receives Elijah's mantle and a double portion of Elijah's spirit and continues his prophetic work. Elisha witnesses Elijah's departure and takes up the work to which God has called him.
This connects particularly with 2 Timothy 2:2: faithful servants prepare others to continue God's work.
God's work continues as one generation equips the next. The continuity of ministry ultimately depends on God, not merely on an individual leader.

**Joshua 1:6-9**
Joshua who is Moses' successor is commanded to be strong and courageous, to obey God's law and to meditate on it day and night.
This connects with 2 Timothy 2:1–7: Timothy must draw strength from the Lord, remain disciplined and faithfully fulfil his calling.
Courageous service rests on God's presence and obedience to his Word.

**Nehemiah 4:7-23**
The people in Nehemiah's day rebuild Jerusalem's walls despite constant opposition and threats. They pray, remain alert, encourage one another and continue working.

This connects with the soldier, athlete and farmer illustrations in 2 Timothy 2:3–6.
God's servants must persevere through opposition and hardship.
God's people must remain united, vigilant and committed to the work he has given them.

**Psalm 119:9-16**
The psalmist describes how a young person is to stay on the path of purity. They are to seek to keep their way pure by living according to God's Word. They are to treasure, meditate on and delight in God's commands.
This connects with 2 Timothy 2:15 and 2:19–22: God's servants must handle his Word faithfully and pursue holiness.
We must both understand God's Word and allow it to shape our character and conduct.

What's the ***BIG IDEA*** of **2 Timothy 2?**
**A useful servant of the Master is strengthened by grace, faithfully passes on the gospel, endures hardship and pursues holiness.**



**What light globe moment did you have?**

What ***questions*** do you have about the passages in this study?

**Share the verse** that had a special meaning to you in this study?
**V2 - And the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.**
**V21 - Those who cleanse themselves from the latter will be instruments for special purposes, made holy, useful to the Master and prepared to do any good work.**

**Finish in prayer:** Heavenly Father, please enable and equip us to be useful to our Master, our Lord Jesus. Help us to be strong in the grace that is in Christ Jesus. Help

us to pass on the Good News of Jesus to reliable people who are qualified to teach others. Help us to serve Jesus faithfully like good soldiers; help us to compete according to the rules like successful athletes; and help us to be as diligent as hardworking farmers. Father, help us to flee evil desires and pursue righteousness, faith, love, and peace. In Jesus Name. Amen.

**Study 3 – Standing Firm in the Last Days** **2 Timothy 3:1-17**

***(Sermon on 1st Nov 2026)***

**Read 2 Timothy 3:1-9**

1. What will the "***last days***" be like? And when are "***the last days***"? (v1)

*The "last days" will be terrible days.*

*These "last days" are terrible days because of wickedness and evil; false teaching; persecution and opposition to Christianity.*

*The last days are the days between Jesus' first coming (His death, resurrection and ascension) and Jesus' second coming. We are living in the "last days"*

*Acts 2:16-17 says: **16** No, this is what was spoken by the prophet Joel: **17** "'**In the last days**, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.*

*Hebrews 1:1-2 says: **1** In the past God spoke to our ancestors through the prophets at many times and in various ways, **2** **but in these last days** he has spoken to us by his Son, whom he appointed heir of all things, and through whom also he made the universe.*

*Paul is warning Timothy that Jesus' church must expect opposition, moral decline and false teaching. These difficulties are not evidence that God's purposes have failed; they are part of the reality of living between Christ's first and second comings.*

*GUZIK*

***In the last days**: This is a broad term in the New Testament, broad enough to where one could say that **the last days** began with the birth of the Church on the Day of Pentecost (Acts 2:17). The days of the Messiah mark **the last days**; yet the term is especially appropriate to the season immediately before the return of Jesus and the consummation of all things.*

*GUZIK*

*i. "The word for "**terrible times**" was used in classical Greek both of dangerous wild animals and of the raging sea. Its only other New Testament occurrence is in the story of the two Gaderene demoniacs who were as savage and untamed as wild beasts and whom Matthew describes as 'so fierce that no one could pass that way' (Matthew 8:28)." (Stott)*

*ii. The characteristics Paul will describe speak not of bad times, but of **bad people**. "We should note what the hardness or danger of this time is in Paul's view to be, not war, not famine or diseases, nor any of the other calamities or ills that befall the body, **but the wicked and depraved ways of men**." (Calvin)*

2. What will people be like in the last days? (vv2-5). What is Timothy to do with such people?

*Peoples's character will be marked by selfishness, pride and a rejection of God.*

- *Self-centred: **lovers of themselves and lovers of money**.*
- *Proud and arrogant: **boastful, proud, abusive, ungrateful** and **conceited**.*
- *Without natural affection: **disobedient to parents; without love** and compassion for others.*
- *Morally undisciplined: **unholy, without self-control, brutal and treacherous.***
- *Spiritually corrupt: **lovers of pleasure rather than lovers of God**.*
- *Hypocritical: **having an appearance of godliness but denying its power**.*

*The root problem is misplaced love. People love themselves, money and pleasure more than God.*

***What must Timothy do?** Verse 5 says he must "having nothing to with such people". He must not associate himself with their corrupt influence or endorse their hypocrisy and false teaching.*

*This does not mean Christians should avoid every unbeliever or person who struggles with sin. Paul is particularly warning against people who profess godliness while persistently denying its transforming power.*

*GUZIK*

*i. We don't need to be encouraged to **love ourselves**; we naturally have such a love. Neither should we be taught to hate ourselves, but as Paul said in Romans 12:3: For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. We must see ourselves as we really are — both the bad of what we are in the flesh and the glory of what we are in Jesus Christ.*

*ii. This **love of self** is the foundation for all the depravity that follows in Paul's description: "But readers should note that lovers of themselves, which comes first, can be regarded as the source from which all the others that follow spring." (Calvin)*
*iii. "It is no accident that the first of these qualities will be a life that is centred in self. The adjective used is philautos, which means self-loving. Love of self is the basic sin, from with all others flow. The moment a man makes his own will the centre of life, divine and human relationships are destroyed, obedience to God and charity to men both become impossible. The essence of Christianity is not the enthronement but the obliteration of self." (Barclay)*
*iv. "'**Lovers of self**' aptly heads the list since it is the essence of all sin and the root from which all the other characteristics spring. The word is literally 'self-lovers' and points to the fact that the centre of gravity of the natural man is self rather than God." (Hiebert)*

3. What do these kinds of people do? (vv6-7)

*They infiltrate households and manipulate vulnerable people [like widows], particularly those burdened by guilt and driven by various desires.*
*They exploit people who are susceptible to deception, continually offering teaching that sounds attractive but never leads them to the truth.*
*Paul is not condemning learning itself. He is condemning a form of teaching that produces endless searching without genuine knowledge of God's truth.*
*For us: we must test teaching against Scripture and be discerning about those who use religious influence to manipulate others.*

***Note: Households can now be infiltrated by TV, Streaming Services and Internet content. All these services can spread the Gospel but equally they can spread evil, hatred; lies and false teaching!***

4. How are these teachers described? Who are they compared to? What will ultimately happen to these false teachers? (vv8-9)

*Paul compares these false teachers to Jannes and Jambres, traditionally identified in Jewish tradition as the Egyptian magicians who opposed Moses before Pharaoh*

*(Exodus 7:11–12; 8:18–19).* ***Note: Jannes and Jambres are not actually named in the Bible; only mentioned in Jewish tradition!***
*Like these Egyptian magicians, these false teachers in Ephesus oppose the truth. Paul describes them as:*

- *Having depraved minds.*
- *Disqualified concerning the faith.*
- *Opposing the truth.*

*Their teaching and influence will not ultimately succeed. Their folly will become clear to everyone, just as the folly of Jannes and Jambres did.*
*Application: False teachers may appear influential for a time, but they cannot ultimately defeat God's truth. We must remain faithful rather than being intimidated by their apparent success.*

*GUZIK*
*a.* ***Jannes and Jambres****: Though they were not named for us in the Exodus account, these two men are the Egyptian magicians who opposed Moses before Pharaoh (Exodus 7:8-13, 7:19-23, 8:5-7, and 8:16-19).*
*b.* ***Jannes and Jambres resisted Moses****: These were able to work real miracles — not mere parlour tricks — but by the power of darkness and not the power of God. When Moses cast down his rod and it turned into a serpent, Jannes and Jambres could do the same. When he turned water into blood, they could do the same. When Moses brought forth a plague of frogs, Jannes and Jambres could do the same. Yet eventually they could not match God miracle-for-miracle, and their occult powers were shown to be inferior to God's power.*
*i. The ability to do miracles by the power of darkness and the willingness to receive them as authentic will characterize the end times (Revelation 13:13-15 and 2 Thessalonians 2:9).*
*ii. Some of us are amazed by any spiritual power that is real, without carefully thinking that real power may have a demonic source instead of a Godly source. And even if a psychic or new age power seems to feel right, we must not be seduced by it because demonic powers can come masquerading as angels of light (2 Corinthians 11:15).*

***They will not get very far (v9)****: Even as* ***Jannes and Jambres*** *were eventually put to shame (though for a while they matched Moses "miracle for miracle") and were eventually compelled to give reluctant glory to God, so also will the evil men of the last days. Even as Jannes and Jambres' power had limits, so does Satan's power, even in the last days — God is still in control.*
*i. This is the message of great hope in the midst of this great darkness — the spirit of the last days has an answer to it in Jesus Christ. The spirit of the last days is not stronger than the power of Jesus. The glorious truth is that we don't have to be bound by the spirit of our times; we don't have to be slaves to self and have our universe revolve around something as puny as our selves. There is hope, triumphant hope, in Jesus.*
*ii. "What is remarkable about this analogy, however, is not just that the Asian false teachers are likened to the Egyptian magicians but that Paul is thereby likening himself to Moses!" (Stott)*

**Read 2 Timothy 3:10-17**

5. What aspects of Paul's life and ministry does Timothy know? (vv10-11)

*Timothy knows the following aspects of Paul's life and ministry:*

- *Teaching and way of life.*
- *Purpose and commitment.*
- *Faith and patience.*
- *Love and endurance.*
- *Persecutions and sufferings.*

*Paul reminds Timothy of the persecutions he endured at Antioch, Iconium and Lystra (Acts 13–14), and declares that the Lord rescued him from them all.*
*Timothy has seen that Paul's life matches his teaching. His example demonstrates that faithful Christian ministry involves both godly character and a willingness to endure suffering.*
*Note:* ***Christian leaders must not merely teach the truth; they must live it****. Their character and conduct should support their message. Otherwise they are hypocritical!*

6. What certainty does Paul spell out for Christians in verse 12?

*Everyone who wants to live a godly life in Christ Jesus [i.e. a Christiam]* ***will be persecuted!***

*This does not mean every Christian will experience the same degree of suffering and persecution. A Christian's godliness can bring opposition from a world that resists Christ and his truth.*
*For us: we should not be surprised or discouraged when our faith in Jesus costs us something. We are called to stand firm, trusting the Lord.*

***GUZIK***
*i.* ***Persecution must not stop Christians today****. We may not face much violent or even economic persecution in our culture; but there is a great deal of social persecution Christians must deal with. 1 Peter 4:4 describes the mind-set of many of those who socially persecute Christians: They think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.* ***Does anyone think you are strange?***
*ii. If we are not willing to have others think us strange; if we are not willing to be rejected by some for the sake of Jesus Christ; if we are not willing to be an outcast before some people, then we can never be true followers of Jesus Christ.*

7. What certainty does Paul spell out for evildoers and imposters in verse 13?
*Paul says that "evildoers and impostors will go from bad to worse, deceiving and being deceived"*
*Those who reject the truth can become increasingly deceived while leading others astray.*

8. What is Timothy to continue in, in verse 14?
*Timothy is to "continue in what you have learned and have become convinced of", remembering those from whom he learned it.*
*For us: Christian maturity involves not constantly chasing something new, but growing deeper in the truth already revealed by God; which in turn deepens our faith!*

9. From whom did Timothy learn the Scriptures and the truth about God? (vv14-15) (cf. 2 Timothy 1:5)

*Timothy learned the Scriptures from infancy, particularly through the faithful influence of his mother, Eunice, and grandmother, Lois (2 Timothy 1:5).*
*This illustrates the importance of passing on the faith from one generation to another through teaching, example and the Scriptures.*
*It also emphasizes the importance of mentors mentoring mentees.*
*For us: As we said in Study 1 – we should not underestimate the Christian influence of parents, grandparents, church members and Christian leaders who all have opportunities to help younger people/next generation know God's Word and trust Christ.*

10. What are the Holy Scriptures able to do? (v15) How is that possible?

*The Holy Scriptures are able to make us "**wise for salvation through faith in Christ Jesus**"*
*They reveal God's holiness, humanity's sin, God's saving purposes and the way of salvation through Jesus Christ.*
*The Scriptures do not save us independently of Jesus, nor do they teach salvation by our own good works. Rather, God uses his Word to reveal the grace of our Lord Jesus Christ and lead us to salvation through repentance; through faith in His death for the forgiveness of our sins; and through His resurrection for the gift of eternal life.*
*Note: The Bible is not merely a book of moral advice. Its central purpose is to reveal God's saving truth and direct us to believe in Jesus Christ.*

11. How does Paul describe Scripture in verse 16?

*Paul describes that "**All Scripture is God-breathed**"*

*Therefore Scripture originates from God. Although God used human authors with their own personalities and writing styles, Scripture is truly his Word.*
*And because it is God's Word; it carries God's authority and is trustworthy for teaching us what to believe and how to live.*

12. What is Scripture useful for, and what is the result? (vv16-17)

*Scripture is useful for*

| | |
|---|---|
| *Teaching* | *Showing us what is true and what we should believe* |
| *Rebuking* | *Exposing error and showing us where we went wrong* |
| *Correcting* | *Putting us back on the right path again when we have gone astray* |
| *Training in righteousness* | *Teaching us how we live a life that is right with God and approved by God* |

*The result, in verse 17, is that the servant of God may be thoroughly equipped for every good work.*

*God's Word shapes our beliefs, confronts our sin, restores our lives and trains us in godliness so that we can serve Jesus faithfully.*
*Note: We should not read the Bible merely to gain knowledge. We should allow it to change our thinking, character and actions.*

13. How do the following passages relate to **2 Timothy 3**?

**Genesis 6:5-8**
*In Genesis 6, humanity's thoughts and actions had become deeply wicked, yet Noah found favour in the eyes of the Lord. Nothing has changed.*
*Like 2 Timothy 3, Genesis 6 shows that widespread wickedness is not new. God sees human corruption, but He remains sovereign and preserves those pursue godliness and find favour with him.*

**Deuteronomy 6:4-9**
*In Deuteronomy 6, God commands His people to love him wholeheartedly and diligently teach his commands to their children. This relates to 2 Timothy 3 in that Timothy learnt the scriptures from infancy. Likewise we are meant to teach the importance of passing on the Gospel to our generation and the next.*

**Psalm 1:1-6**
***Psalm 1 describes two ways to live.***
*The righteous person delights in God's law and meditates on it, while the wicked follow a different path that ultimately perishes.*

*Likewise, in 2 Timothy 3, people either reject God's truth or continue in it. Both 2 Timothy 3 and Psalm 1 show that delighting in God's Word leads to a fruitful life, while rejecting God's way leads to destruction.*

**Psalm 19:7-11**

*God's Word refreshes the soul, makes wise the simple, gives joy to the heart and gives light to the eyes. It is more precious than gold and sweeter than honey.*
*This supports Paul's teaching that Scripture is God-given and beneficial for shaping our lives. God's Word does not merely inform us; it refreshes, instructs and warns us.*

**Psalm 119:9-16**

*The psalmist asks how a young person can stay on the path of purity and answers that it is by living according to God's Word. He treasures God's commands in his heart and delights in them.*
*Likewise, Timothy is to continue in the truth he learned. Like the psalmist, Christians must treasure Scripture and put it into practice, not merely hear it.*

**Psalm 119:97-105**

*The psalmist loves God's law, meditates on it and describes it as a lamp for his feet and a light on his path.*
*Paul teaches Timothy the importance of God's Word. In a world of deception and moral confusion, Scripture provides correction and direction. It equips Christians to recognise error and continue walking faithfully with God.*

**Isaiah 55:8-11**

*God says through Isaiah that His thoughts and ways are higher than ours. And that His Word, like rain and snow watering the earth, will not return to Him empty but will accomplish the purpose for which He sends it.*
*In 2 Timothy 3, Paul confidently commends Scripture to Timothy because it is God's Word, not merely human opinion. We can trust God's truth even when we do not fully understand His ways or see immediate results.*

**Daniel 6:10-23**

*In Daniel 6, Daniel continues to pray to God despite the king's decree, knowing that doing so could cost him his life. God preserves Daniel in the lions' den. Connection: This illustrates Paul's declaration in 2 Timothy 3:12 that* ***godly people will face persecution.*** *Like Daniel, Christians must remain faithful to God even when obedience is costly, trusting in his sovereign care.*

What's the ***BIG IDEA*** of **2 Timothy 3?**
**Stand firm in God's truth in the last days.**



**What light globe moment did you have?**

What ***questions*** do you have about the passages in this study?

**Share the verse** that had a special meaning to you in this study?
**V16 - All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness…**

**Finish in prayer:** Heavenly Father, help us to stand firm in our faith in our Lord Jesus as we live in these last days. Thank you for the Holy Scriptures, which is your Holy Word breathed out to us; and is able to make us wise in how to be saved for Heaven by Jesus. Thank you that your Holy Word is useful for teaching, rebuking, correcting, and training in righteousness, so that, as your servants, we can be thoroughly equipped to serve you. Help us to read, study, meditate and apply God's Word to our lives. In Jesus Name, we pray. Amen.

**Study 4 – The Final Charge** **2 Timothy 4:1-22**

***(Sermon on 8th Nov 2026)***

**Read 2 Timothy 4:1-8**

1. On what basis does Paul give the charge to Timothy? (v1)

2. What is the actual charge given? (v2)

3. What opposition will Timothy face, and why will people turn away from the truth? (vv3–4)

4. In contrast to these people, what is Timothy to do? (v5)

5. How does Paul describe his current situation, his approaching death, and the future he looks forward to? (vv6-8).

6. What **three** statements does Paul make about his Christian life in verse 7? What do they teach us about finishing well?

7. **Ponder**: What encouragement is there for you in Paul's words in vv6-8? What does his example teach us about finishing the Christian life well?

**Read 2 Timothy 4:9-18**

8. Why does Paul urgently want Timothy to come to him? What does verse 10 reveals about Paul's situation?

9. Who is currently with Paul and why does he want Mark to join him? (v11)

10. What does Paul say about Tychicus? Where is he sending him? Why might Tychius have been sent to Ephesus? (v12)

11. What is Timothy to bring with him? (v13) Why are these things significant to Paul?

12. What details and warnings do Paul give about Alexander? How does Paul say he responded to him? (vv14-15)

13. How does Paul describe his first defense in court? Who helped him and what was the outcome? (vv16-17)

14. What assurance does Paul have in verse 18? Can Christians today have the same assurance? Why or why not?

**Read 2 Timothy 4:19-22**

15. Who does Paul greet in verse 19? Find where these people were mentioned before in the Bible?

16. What request does Paul give in verse 21? Why might Timothy's arrival before winter have been important?

17. Who else sends their greetings to Timothy? (v21) Why would that be encouraging for Timothy?

18. Why is it significant that Paul ends the letter with the words, "***The Lord be with your spirit. And grace be with you all***"? (v22)

19. How do the following passages relate to **2 Timothy 4**?

**Deuteronomy 31:1-8**

**Joshua 1:1-9**

**Psalm 71:17-18**

**Psalm 78:4-7**

**Daniel 6:10-23**

What's the ***BIG IDEA*** of **2 Timothy 4?**



**What light globe moment did you have?**

What ***questions*** do you have about the passages in this study?

**Share the verse** that had a special meaning to you in this study?

**Finish in prayer:** Heavenly Father, help us to be people who can share the Gospel in season and out of season. Please enable and equip us to keep our head in all situations, enduring hardships and doing the work of an evangelist. Help us to join the Apostle Paul and fight the good fight; finish the race; keep the faith; so that we will indeed receive the crown of righteousness that the Lord has in store for us. In His Name, we pray. Amen.