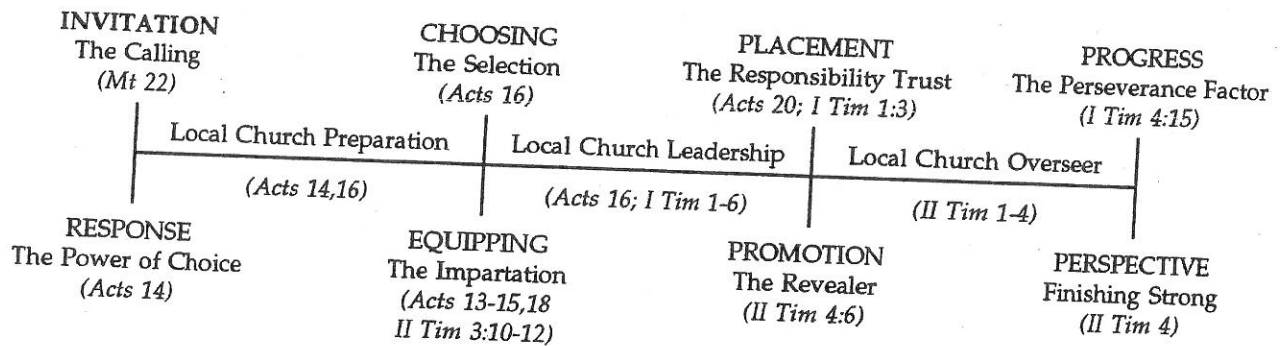


Timothy Training Program

Session 1: The Invitation

The Life of Timothy



I. THE INVITATION TO ALL

A. The Called and the Chosen, *Matthew 22:1-9, 13-14*

1. Many Called

Although many were issued invitations, some allowed other priorities to deter them from responding.

It is important to notice that God is "inviting". He is not forcing. He is inviting. We are given the freedom to choose to respond or not. He does not force His call on our lives, but holds out an invitation and waits for us to accept it.

2. Few Chosen

Those who did respond were chosen.

B. The Called and the Faithful, *Revelation 17:14*

Those who will overcome are not simply those who were called and chosen, but those who remained faithful.

II. THOSE WHO RECEIVED INVITATION

- A. Esther, *Esther 4:14*
"Who knows whether you have come to the kingdom for such a time as this?"
God can place us in a specific place at a specific time for a specific reason. We must be alert and prepared to see that calling so we can grasp it and fulfill it.
- B. Jeremiah, *Jeremiah 1:5*
Called from the womb. From childhood God's hand is upon us, preparing us for the calling He has placed on our lives.
- C. Paul, *Acts 9*
Called to be a witness, apostle to the Gentiles.
- D. David, *Acts 13*
Called to serve his generation by the will of God. His calling was to serve and he was called by the will of God.
- E. Onesimus, *Philemon 11*
"Who formerly was useless to you but now is useful both to you and to me".
Went from useless to useful. Previous failure does not preclude present success.
- F. Demas, *II Timothy 4:10*
"For Demas has forsaken me, having loved this present world."
Went from useful to useless. Previous success does not guarantee present success.
- G. John Mark, *II Timothy 4:11*
"Bring him with you for he is useful to me for ministry." He went from useful to useless to useful. Never give up the call God has placed in your heart. Failures can be turned around. On the other hand, never take for granted the call of God on your life but cultivate and guard it lest you become a Demas.
- H. Gideon, *Judges 6*
"I am the least in my father's house". Yet in God's eyes, "mighty man of valor". Our strength in our call is not in our own abilities but in God's strength. According to the world's standards, Gideon was not eligible for the call, yet in God's eyes he was superbly fit for the task. He was one who would lean on God's wisdom and strength and not his own innate abilities.

III. THE INVITATION'S SPECIFIC ELEMENTS

- A. God is inviting you to live life with purpose and meaning.

Acts 13:22 "And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, 'I have found David the son of Jesse, a man after My own heart, who will do all My will.'"

To live as David, serving your own generation by the will of God.

- B. God is inviting you to become a tool in His hand.

Acts 9:15 But the Lord said to him, "Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel.

Paul was only a tool, a vessel, but he was called to "bear My name". The glory does not go to the tool, but to the one who wields it. We are tools, called to be yielded to the hand of God that He might wield us with great skill to accomplish great things and glorify Himself.

- C. God is inviting you to suffer for Him, bearing your cross daily.

I Peter 2:20 For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God.

How do you respond when you pour your life into a person, spending hours in prayer with them, counseling with them, caring for and serving them, discipling them and they reject you? What if you pour your life into someone and they decide to return to their previous lifestyle?

- D. God is inviting you to do "greater works" than Jesus did on earth.

John 14:12 Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father."

What are the greater works that God has burned in your spirit to see take place?

- E. God is inviting you to do a specific work which only you have been called to do — "your work."

Acts 13:2 As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them."

God has placed an individual call on your life that no one else can fulfill. You have unique giftings and abilities that perfectly qualify you for the destiny that God has for you. Even as no one else can fulfill your call, you cannot fulfill anyone else's. So don't compare your call with that of another individual. Throw yourself passionately into your call.

- F. God is inviting you to receive His gifting for your life.

Acts 2:38 Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit."

Acts 2:39; I Corinthians 12:7-11; Romans 12:6-8; I Peter 4:10; II Timothy 1:6

God has given each of us certain giftings that are tailor-made to accomplish what He has called us to. God doesn't force these on us, but offers them and invites us to take them.

- G. God is inviting you to serve. God intends you to discover where your strengths lie by serving others.

Rom 1:1 Paul, a bondservant of Jesus Christ, called to be an apostle, separated to the gospel of God.

John 13:3-5 Jesus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, rose from supper and laid aside His garments, took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.

Serving is not a stepping-stone to greatness. It is greatness! Serving does not mean "full-time service," as in a position in the church, but it is a "full-time lifestyle".

Serving is not just a title of elder or deacon, but it is the attitude and motivation wherever you are serving God, even in your secular job.

"Applying the Truth" Worksheet

1. Three Insights From This Lesson

1. _____

2. _____

3. _____

2. What I Need To Work On This Week

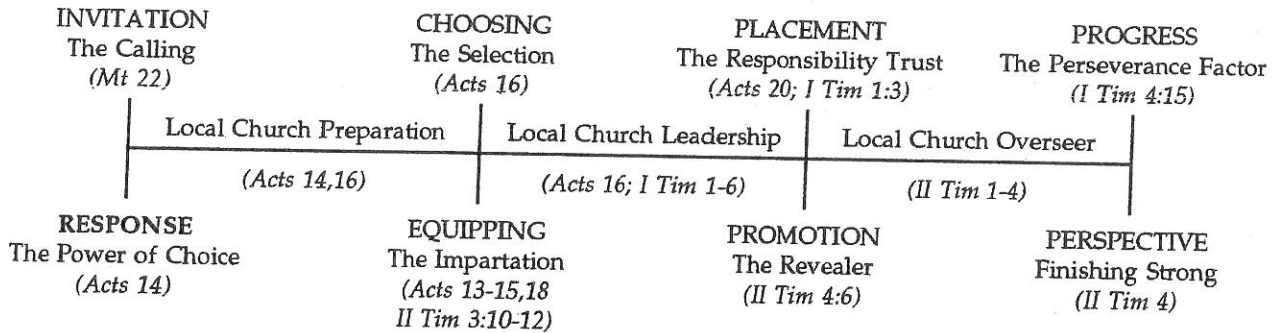
3. Describe the **one** thing God spoke to you from this lesson.

4. Other Comments

Timothy Training Program

Session 2: The Response

The Life of Timothy



I. THE RESPONSE AND HEART CONDITION

A. Importance of the Heart

1. Heart (Hebrew) = *labab* = whole inner life of a man: mind, will, emotions

The heart is the seat of a man's collective energies, his inner life. It is the very throne upon which life itself sits, his thoughts, passions, desires, appetites, affections, purposes. It is his very person; it is who he is. God's Spirit comes into our renewed personality bringing God's own strength and vitality, His own pure motives and desires. This new beginning redirects our total life and experience.

2. Proverbs 4:23; Matthew 12:34-35; Mark 7:14-23

*"Keep your heart with all diligence, for out of it spring the issues of life."
 Who we are in our heart dictates our response, our actions, our words.*

B. Heart Conditions

1. Tender

Tender [Hebrew] = to be soft, delicate, contrite, easily penetrated. It is a word used to describe the state of children. It is to be easily impressed, broken or bruised, not tough, firm or hard. To be very sensitive, easily pained; to easily yield; quick to respond.

Ezekiel 36:26; II Kings 22:19; Isaiah 53:2; Ephesians 4:32

2. Willing

Willing = ready to do, without reluctance; voluntarily; cheerfully doing; not refusing; not adverse compliance.

Exodus 35:5,21,22,29; I Chronicles 28:9; 28:21; Psalm 110:3; Matthew 26:41; II Corinthians 8:12

3. Hardened

The condition of the heart is vitally connected to the hearing ear.

Zechariah 7:11-12; Hebrews 3:13; Matthew 13:14

4. Shallow

Matthew 13:20 An immediate positive response, yet no depth of commitment to fulfill the call.

5. Over-crowded

Distractions suffocate the call. Matthew 13:22

6. Embittered

Bitterness defiles many.

Hebrews 12:15

Berkley version = "That no one cultures a root of bitterness to cause a disturbance."

Amplified = "In order that no root of resentment, bitterness or hatred shoot forth."

II. THE RESPONSE AND ESCAPING EXCUSES

A. Defining The Word "Excuse"

Excuse = to decline, shun, avoid, beg off

In each case in Luke 14, what caused refusal was not wrong in itself. The excuses simply veiled a disinclination to respond favorably to the invitation. The three excuses listed below parallel the forces that choked the seed in the parable of the sower: cares of this world, deceitfulness of riches, pleasures of this life.

B. Common Unacceptable Excuses

1. Profitable Priorities, Luke 14:18

"But they all with one accord" = One motive inspired them all. They were indifferent towards or disliked the one who had invited them. They all gave reasons why they were not able to come.

*Bought land = farm, field, investment, property, material game.
The excuse of wrong priorities/necessities*

2. Reasonable Activities, Luke 14:19

Bought oxen = involved in a very important activity. Absorbed in commercial pursuit.

The excuse of activities.

3. Wholesome Pleasures, Luke 14:20

Married a wife = relative obligations, attractions of earthly ties.

4. Ignoring Invitation, Matthew 22:5

Knox version reads, "They paid no heed and went off on their own errands."

5. Honorable Hindrances, Luke 9:57-62

a. I do need to provide a home, Lk 9:57-58

b. I must see to my parent's business, Lk 9:59-60

c. I must say good-bye to my relatives, Lk 9:61-62.

Jesus accepts none of these excuses, even though they sound so right and so human. No one could be blamed for wanting a house, burying a father or visiting relatives. But Jesus sees the heart. First, we have a good excuse, an obstacle in our way. Then we use our good excuses as a foundation not to commit totally to our call to serve Christ.

"No man putting his hand to the plow and looking back is fit for the kingdom of God." The Greek here indicates, not just an occasional glance backward, but a constant looking to the past and the things that we are leaving or losing.

Possible discussion topic:

As we think on these heart conditions, it is easy to think that since we have no trouble in this area now it is not a matter of concern. Yet a root of bitterness does not start as a massive root on a redwood, but as a slender fingerling on an insignificant weed. How do we "keep our heart with all diligence" now so that no fingerling of resentment can grow into a root of bitterness? How do we guard our heart against the excuses that were mentioned so legitimate concerns do not become feeble excuses?

III. THE RIGHT RESPONSE TO GOD'S INVITATION

A. The Biblical Response

1. Romans 12:1-2

I present myself as a living sacrifice, surrendering to Christ.

2. Acts 9:6

Lord, what will you have me to do?

Note that God didn't tell him. He sent Ananias to Saul to tell him.

3. Luke 1:38

Be it unto me according to Thy word.

4. John 2:5

Whatever He says unto you, do it.

B. Your Personal Response

"Applying the Truth" Worksheet

1. Three Insights From This Lesson

1. _____

2. _____

3. _____

2. What I Need To Work On This Week

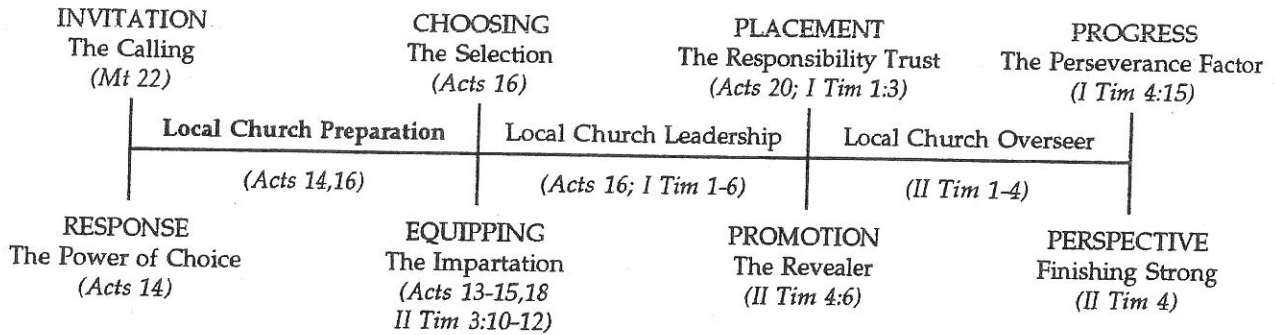
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4. Other Comments

Timothy Training Program

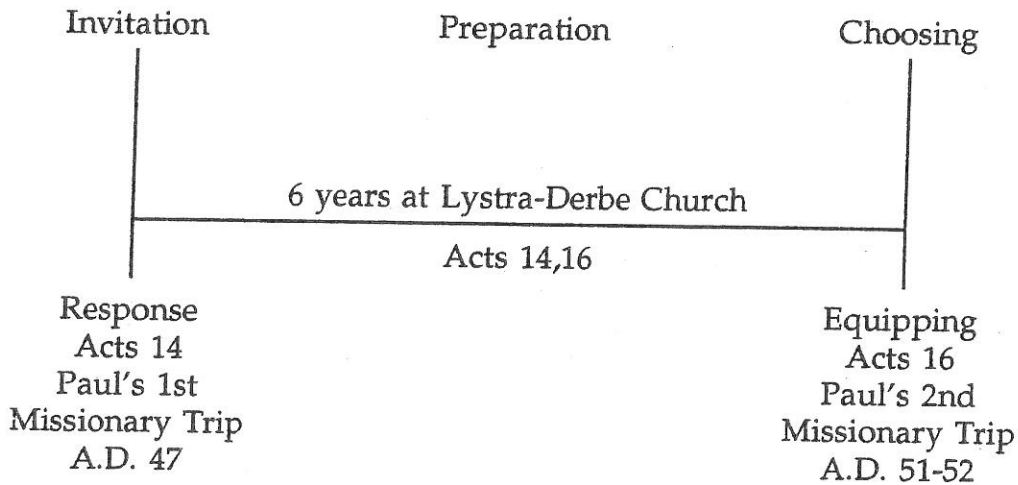
Session 3: The Local Church Proving and Preparation, Part I

The Life of Timothy



I. THE PREPARATION IN CONTEXT

A. The Lystra Derbe Church



Timothy was from Lystra. In approximately A.D. 47 Paul and Barnabas went through Lystra on their first missionary journey. It was at Lystra that a man who had been crippled from birth was healed. The crowds then began worshipping Paul and Barnabas as gods. Favor quickly turned to anger and Jews from Antioch and Iconium turned the crowds against Paul. Paul was stoned, dragged out of the city and left for dead. After going to Derbe to preach, Paul returned to Lystra and "strengthened the disciples and encouraged them to remain true to the faith. 'We

must go through many hardships to enter the kingdom of God." This was Timothy's introduction to the gospel.

Five years later Paul returned to Lystra on his second journey, picked up Timothy and took him with him. For those five years, Timothy was in a period of preparation.

1. Must be proven. "Well reported of (Acts 16:2)."
2. A disciple, Acts 16:1
3. An overcomer of personal problems, Acts 16:1-3
His father was a Greek, a worshipper of the god of Diana, while his mother was a Christian. He came from a "split" home/mixed marriage.
4. Teachable, willing, submissive
Paul circumcised Timothy so he could go to the Jews.
5. A faithful man
6. An example

B. Training Begins in the Local Church, Acts 16:1

1. Like a tree planted, *Psalm 1:1-4; Acts 14:21-23*
 - a. Planted: Roots go deep and are fixed into the planting soil; immovable; drawing strength and nourishment and also bearing fruit to supply for others.
 - b. Planted: Speaks of commitment to the local church as God's vehicle for fulfilling biblical vision, a commitment to spiritual authority and to the body of believers.

2. Like a stone placed, *I Peter 2:5-8*

C. Training Begins with a Disciple's Attitude, Acts 16:1; 9:10,19

Disciple = to direct one's mind to something; to learn; to be a learner. Denotes the willingness to learn from another; learning skills under instruction.

1. Pupils want information; Disciples learn to practice and live out what they learn.
2. A disciple must be a listener. Learning takes place by listening to what the teacher is saying.

3. *Implies the existence of a personal attachment which shapes the whole life of the disciple.*

[NOTE: Discussion Topic. What is the difference between a disciple and a Christian? Is there a difference? Is everyone that is a Christian a disciple? What makes a person a disciple? What makes you a disciple?

D. Training Begins with Overcoming Personal Problems, Acts 16:1

Personal problems must be overcome, not used as excuses. Don't let personal problems limit your vision or be used as excuses for character problems.

II. THE NECESSITY OF BEING PROVEN IN THE LOCAL CHURCH

Acts 16:2 *"He was well spoken of by the brethren who were at Lystra and Iconium.*

Amplified: "Timothy had a good reputation among the brethren"

Phillips: "Timothy was held in high regard by the brethren at Lystra Iconium."

A. Good Report

1. Greek = *martureo* = to have credibility, attested, proven, approved

The Greek word is a legal word denoting one who can and does speak from personal experience about actions in which he took part and which happened to him, such as a witness at a trial. It also signifies the proclamation of views or truths of which the speaker is convinced.

2. Acts 6:3; 22:12; III John 12; I Timothy 3:7; 5:10

B. Examine the Fruit, I Thessalonians 5:12; I Timothy 5:16; Psalm 26:2; Exodus 16:4; 20:20; Deuteronomy 8:2; 13:3; I Thessalonians 5:21

I Timothy 3:10 "But let these also first be proved, let them be tested, let their fruit be examined, let them undergo probation."

Amplified: Let them also be tried and investigated and proven first.

C. **Submissive Spirit**, *James 4:7; Hebrews 13:17; I Peter 5:5; Ephesians 5:21*

Acts 16:3 "Paul wanted to have him go on with him and he took him and circumcised him because of the Jews"

Paul had Timothy circumcised. This was humiliating, yet he responded to authority and was willing to obey. He respected Paul's word and conviction.

Submissive = to yield under, to rank under; take your place under authority.

1. *Submit to God, James 4:7*
2. *Submit to those who have spiritual responsibility over you, Heb 13:17; I Peter 5:5.*
3. *Submit one to another, Eph 5:21.*

"Applying the Truth" Worksheet

1. Three Insights From This Lesson

1. _____

2. _____

3. _____

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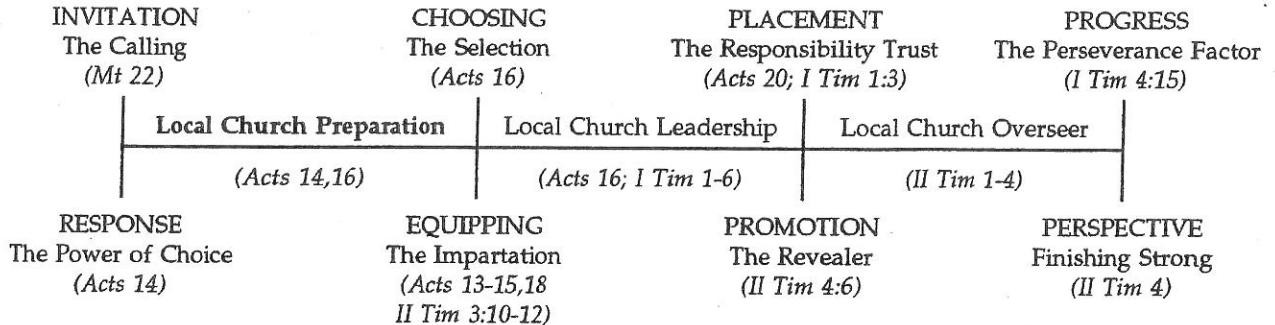
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4. Other Comments

Timothy Training Program

Session 4: The Local Church Proving and Preparation, Part II

The Life of Timothy



I. THE ABSOLUTE NECESSITY OF FAITHFULNESS

I Corinthians 4:17 "For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord.

I Timothy 3:11; II Timothy 2:2; Proverbs 28:20; Hebrews 3:2; Prov 20:6; Psalm 12:1

A. Defining Faithful

1. One who can be relied on, accountable, steadfast in affection or allegiance, firm in adherence to promises or in observance of duty.

2. One who is a trustworthy person; one who shows himself faithful in business transactions, executions of commands or the discharge of official duties; conscientious, accountable.

*Faithfulness is a quality of the divine nature. God is faithful.
Deuteronomy 7:9; Isaiah 49:7; Lamentations 3:23; I Corinthians 1:9; 10:13;
I Thessalonians 5:24; II Thessalonians 3:3; II Timothy 2:13; Hebrews
10:23; 11:11*

B. Synonyms of Faithful

1. Loyal: Implies a firm resistance to any temptation to desert or betray.
2. Constant: Stresses continuing firmness of emotional attachment with strict obedience to promises or vows.
3. Staunch: Suggests fortitude, resolution in adherence and imperviousness to influences that would weaken it.
4. Steadfast: Implies a steady and unwavering course in love, allegiance or conviction.
5. Resolute: Implies firm determination to adhere to a cause or purpose.
6. Commitment: The act of pledging oneself, engaging in a work without thought of quitting or straying off course.

C. God is Faithful and Demands Faithfulness

Deuteronomy 7:9; Isaiah 49:7; Lamentations 3:23; I Corinthians 1:9; 10:13; I Thessalonians 5:24; II Thessalonians 3:3; II Timothy 2:13; Hebrews 10:23; 11:11; I Peter 4:19; I John 1:9

II. THE ABSOLUTE BOTTOM LINE FOR LEADERSHIP = FAITHFULNESS

A. God Chooses Leaders on the Basis of Faithfulness

Matthew 24:45; 25:21-23; Luke 12:42; 19:17; I Timothy 1:12; I Samuel 2:35; 3:20; Nehemiah 9:8; 13:13

B. Godly Men of the New Testament Chose Leaders on the Basis of Faithfulness

I Corinthians 4:17; Ephesians 6:21; Colossians 1:7; 4:7-9; I Peter 5:12; I Timothy 3:11; Titus 1:6

1. Paul chose Timothy because of his faithfulness, I Corinthians 4:17.
2. Paul chose Tychicus who was a faithful minister, Eph 6:21.
3. Paul chose Epaphras, a faithful minister, Col 1:17.
4. Paul chose Onesimus, a faithful and beloved brother, Col 4:9.
5. Peter chose Silvanus "our faithful brother", I Peter 5:12.

III. THE THREE TESTS OF FAITHFULNESS

A. The Test of Faithfulness in Small Things, *Luke 16:10-13.*

Least = smallest, least in management of affairs, insignificant, without notice.

[Question to discuss: What are some "small things" where a man's faithfulness can be proved? If necessary, use the following questions to stir up ideas.]

1. Does he keep his word to his family and his children?
2. Does he faithfully tithe?
3. Does he give in addition to his tithe?
4. Does he "swear to his own hurt"?
5. Is he quick to volunteer when help is needed?
6. Do his neighbors consider him an honest and dependable man?
7. Does he give his employer all his energy at work or does he slack off when alone?
8. Etc...

B. The Test of Faithfulness in Another Man's House and Goals, *Luke 16:12; I Corinthians 4:2*

A man who is willing to give wholeheartedly of himself to see another man succeed is a man worth following.

Every true leader has proven himself faithful in serving another man's dream.

1. Moses, Exodus 3:1; Numbers 12:7; Hebrews 3:2

For 40 years Moses faithfully cared for his father-in-law's sheep before God entrusted him with the care of His people.

2. David, *I Samuel 16:11; 17:15; 22:14*

David cared for his father's sheep. He wasn't considered important enough to bring in to meet with Samuel with his brothers, yet he still remained faithful at a position that was unnoticed.

David was known for his faithful service to Saul, yet Saul never appreciated or recognized David's service to him.

- C. The Test of Faithfulness in Natural Things, *Luke 16:11; Daniel 6:4; Colossians 3:22; Ephesians 6:6-9*

1. *In money, Luke 16:11.
A man who is undisciplined in money cannot be trusted.*
2. *In obeying the laws of the land, Daniel 6:4.*
3. *In serving an employer, Colossians 3:22; Ephesians 6:6-9.*

Faithfulness in natural things must be done "to the Lord" and not to curry the favor of men.

Faithfulness will not always be noticed by those we serve, but the faithfulness lived before God will be rewarded.

IV. THE PROGRESS OF A FAITHFUL LEADER

- A. Ability — Your Talents, *Matthew 25:15*

God honors the man who uses his abilities to their fullest with more ability. Don't serve half-heartedly while waiting for someone to recognize your potential. Serve with all your strength and push the limit of your potential and God will expand your potential.

- B. Responsibility — Your Delegated Authority, *Mark 13:34*

As you faithfully carry out the assignments given you by those in authority over you, they will grant more authority. It is always God's authority delegated to you; never your authority taken on by right.

C. Accountability — Your Trustworthiness, *Luke 16:2*

D. Authority — Your Maturity, *Luke 19:7*

"Applying the Truth" Worksheet

1. Three Insights From This Lesson

1. _____

2. _____

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2. What I Need To Work On This Week

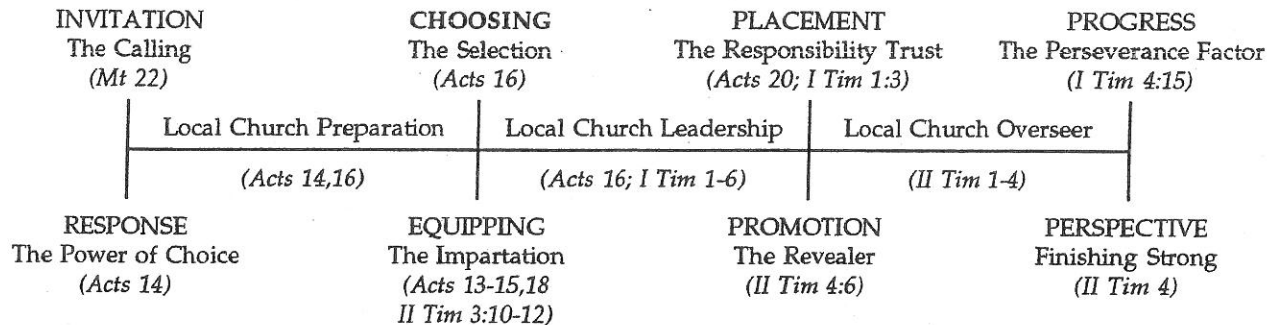
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Timothy Training Program

Session 5: The Choosing, Part I

The Life of Timothy



INTRODUCTION: The last several sessions have taken us through the vital steps in preparing the vessel of the Lord. This process develops both the gift and the character of the vessel. We now move on to the area of choosing and equipping. We must bear in mind this is not the initial choosing that takes place prior to preparation. We call that choosing "an invitation." It is an invitation to the Potter's house for the process of becoming a usable vessel of the Lord. The "choosing" we are about to examine is the "selecting for service" that takes place by the Holy Spirit after the gift and character of the vessel have been proven.

I. THE CHOOSING, Acts 16:3; 13:2

A. Definition of Chosen

1. Hebrew: To select, choose, pick out
2. Greek: [ek lego] To single out, select out from, to prefer
 - a. *Invitation: Called to the privileges of gospel salvation, Col 3:12; Tit 1:1.*
 - b. *Selection: Called to the functions of gospel ministry, Acts 9:15-16; 16:3*

A person does not choose for himself the work of ministry. God has selected for him. The lack of a divine call is a main failure in the Christian ministry. When the call is manifest the promise is assured but if we run unsent, our labors will prove vain.

Quesnel: "One of the most certain marks of the divine call is when it is the purpose of a man's heart to live, to labor, to possess nothing but the call of God."

Matthew Henry warns against intrusion into the sacred office: "We must not be put forward to put forth ourselves in the exercise of spiritual gifts. Pride often appears in this under the pretense of a desire to be useful. If the motive be correct, it is good, but humility will wait for a call." Matthew Henry's self-inquiry is the "life" story of his ministry:

- *What am I?*

Have I been convinced of my condition and humbled for my sin?

Have I whole-heartedly given myself to Christ?

Have I real hatred for sin and love for holiness?

Am I forgetful of my God and my duty? Is my conversation unprofitable?

B. The Doctrine of Election, II Peter 1:10

1. Election Definition, Col 3:12; Titus 1:1; II John 1:13; I Thess 1:4; II Tim 2:10

a. Divine selection

b. To make a choice as from among others

2. Election According to:

a. Foreknowledge, I Peter 1:2

Prognosko = to know beforehand; God's ability of perfectly knowing the future. God foreknew who would respond to His offer by the Holy Spirit.

b. Grace, Romans 11:5

Grace is the benefit bestowed on one who deserves the opposite, the favor of God.

c. The purpose of God, Romans 9:11

The vessels are called, not because of human actions, but because of God's great purpose. Romans 9:11-23

- d. Predestination, *Romans 8:29-30*

Predestine = to previously mark out a boundary line, to predetermine. It is a determination made previous to its actual coming to pass and it carries with it the power to make it come to pass.

II. VESSELS SELECTED BY GOD, *Acts 15:7; I Chr 7:40; 19:10; Ex 17:9; Ps 65:4; 89:19; Rom 16:13*

A. Choosing Because of Fruitfulness, *Num 16:7; 17:5; Jn 15:16-19*

1. *Fruitfulness is a confirmation of the gifting.*
2. *Example of Aaron's rod that budded*
 - a. *"Rod" represents a man's gifting and ministry and placement.*
 - b. *Only one rod budded. Your ministry must be fruitful in the place you lay down your rod.*
3. *The Rod Ministry*
 - a. *Releases the supernatural, Exodus 4:19.*
 - b. *Opens a way where there is no way, Ex 14:16.*
 - c. *Brings refreshing water where there is no water, Ex 17:5.*

B. Choosing Because of God's Covenant, *Deut 7:6-8*

1. *Chosen by God's covenant of grace, not works.*
2. *It is not because of our own talent, looks, background, but because "in Christ" God made a covenant.*

C. Choosing Because of Character, *Ex 18:20-30*

1. *Ability*
2. *Right Relationship with God*
3. *Honesty*

D. Choosing Because of Courage, *Joshua 8:3*

E. Choosing Because of Changeableness, *I Samuel 17:40* (refined by the dealings of God)

1. *"Five smooth stones out of the brook" had their rough edges knocked off and were even, level.*
2. *River/water speaks of the ministry of the Holy Spirit.*

F. Choosing Because of Commission, *II Samuel 6:21-22; Deuteronomy 14:2-3; 18:5; 21:5*

1. Separation to God
2. Sense of destiny in God

Live all life in the light of eternity.

G. Choosing Because of Certainty of Response During Battle, *II Samuel 10:9*

When the battle was against him, Joab selected "choice" men from Israel to stand with him in battle.

1. Proven under pressure
2. Faithful in battle

H. Choosing Because of Commitment to Charge of the Office, *I Chronicles 9:22*

1. *Commitment to the house of God.*
2. *Gatekeepers were the most trustworthy servants because they were in an office of trust.*

I. Choosing Because of Cleansing, *I Chronicles 15:15*

Appointed to bear the ark

- J. Choosing Because of Capacity and Aptitude, *I Chronicles 28:4-6,10; 29:1*
1. Chosen for leadership from among the leadership tribe.
 2. Solomon is an example of God choosing for a particular level of leadership.

- K. Choosing Does Not Guarantee Success, *John 6:70*

Judas was selected for service, yet he did not maintain his integrity!

- L. Chosen the "Most Unlikely", *I Corinthians 1:27-28; I Samuel 16:7; 11:3*

Not selected for natural position or by the natural eye.

"Applying the Truth" Worksheet

1. Three Insights From This Lesson

1. _____

2. _____

3. _____

2. What I Need To Work On This Week

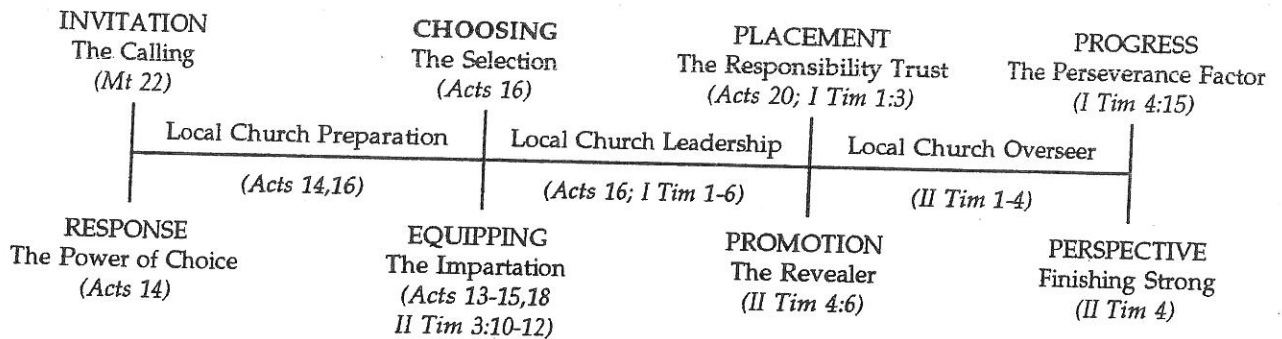
3. Describe the one thing God spoke to you from this lesson.

4. Other Comments

Timothy Training Program

Session 6: The Choosing, Part II

The Life of Timothy



INTRODUCTION: *Colossians 2:10 (Living Bible)* "You have everything when you have Christ." Whatever purpose God had in placing you on this earth, you have the capacity to accomplish that task. You are equipped to fulfill your call! You have all the potential you need to serve God effectively. You have God's Word, God's Spirit and God's Gift. What are you waiting for?

Paul recognized two vital areas of Timothy's life - his character and his gifting. Both are important. Both are taught in scripture.

I. RECOGNITION OF GIFTING, *I Timothy 4:14; I Corinthians 12:7*

A. What Are Spiritual Gifts? (refer to special handout on spiritual gifts)

1. Spiritual gifts are special abilities that God gives you to accomplish His work, *I Peter 4:10*.

2. Spiritual gifts are neither identical to natural abilities nor are they totally different. There are both differences and similarities.
 - a. Only Christians can possess a spiritual gift, *Romans 8:9,14-17; I Corinthians 12:7; 14:16,23-24.*
 - b. Spiritual gifts are given at the time of spiritual birth, whereas talents come at the time of natural birth.

3. A spiritual gift is a special attribute given by the Holy Spirit to every member of the body of Christ according to God's grace for use within the context of the body.

[NOTE: Read the list of spiritual gifts]

B. Discover, Develop and Dispense Your Gift, *I Corinthians 12:11,18.*

1. Discover, *I Corinthians 12:7; I Peter 4:10*

First, you have to be born again.

You have to believe in spiritual gifts.

You have to be an active member of the local church and be willing to work.

You have to pray.

You have to accept by faith that you have one or several spiritual gifts.

- a. Awareness = identifying the spiritual gifts through study and reading

Become aware of what the gifts are.

- b. Common Sense = what are your desires, interests.

What do you enjoy doing? What needs are you drawn to?

- c. Confirmation = what do others say about you.

In what area do people look to you?

2. Develop

Identify your gift, then develop your gift. Take training classes for developing a leadership gift, teaching gift or a serving gift. Begin to read books concerning your area of gifting. Go back to school: night school, community college, Bible school. There are incredible opportunities around us.

3. Dispense

a. Move out in faith and obedience

b. Get involved

Experiment, explore. See what you can and cannot do. Begin to pray for God to release your gift. Look for God-created opportunities.

II. **RECOGNITION OF CHARACTER, I Timothy 3:1-13; Titus 1:5-9**

A. What is a man of God? How do we recognize a spiritually mature person? When Timothy stayed in Ephesus to help the church mature he came face to face with men who wanted to be teachers and spiritual leaders in the church. In I Timothy 3:1 Paul commanded those who wanted to lead, "It is a fine work he desires, but [he implies] make sure he is a certain kind of man." What Paul says to both Timothy and Titus form a powerful profile for testing a Christian's maturity level. A man of God does not "suddenly appear". He is cultivated in a slow process by the Holy Spirit.

B. Discerning Our Character Maturity

1. Above reproach, I Timothy 3:2; Titus 1:7

Blameless, having unquestionable integrity, irreproachable, "not to be taken hold of," having such character that no one can rightfully take hold of the person with a charge of unfitness. The conduct of an elder must be an example to the flock of God and free from the taint of scandal and accusation. Therefore, an elder must conduct himself so well that any accusation is rendered absurd and unfounded from the outset.

A person above reproach is:

- a. *One that cannot be called to account, unprovable or unaccused, (Thayer)*
- b. *One that gives no ground for accusation (Amplified Bible).*
- c. *Of blameless reputation (Phillips).*
- d. *Of unquestionable integrity and irreproachable (Amplified Bible).*

2. *Husband of one wife, I Timothy 3:2; Titus 1:6*

- a. *Not a bigamist.*
- b. *One wife's husband.*

As "one wife's husband," a man has nothing to do with any other woman. He must be a man who cannot be accused on the score of sexual promiscuity or laxity. The moral and social environment of Paul's day certainly made this character standard an important one. Pagan temple prostitutes were used regularly by many, without social stigma. "Companion" girls were often used by both married and unmarried men. Many men openly kept mistresses. But in requiring bishops to be "the husband of one wife," Paul required them to be intimately related to only one woman. Jesus Himself had set an even higher standard: "he who looks on a woman with lust (greatly desires for a sexual, physical relationship) is guilty of sin." Note, however, that this standard differentiates temptation, with much less personal involvement, from the sin of lust.

In the environment of Paul's day, a happily married man handled the many available sexual temptations better than the man with a bad marriage. Paul is thus saying that a leader must have a strong marriage with a healthy sex life and must not deliberately expose himself to sexual temptations (such as today's pornographic magazines). A man and woman must work hard to cultivate a tremendous unity and love in their marriage. A man should never share his private struggles with another woman, only with his wife or mature men of God. Single men should never share their struggles with other single women and sometimes not with some single men, either.

3. *Temperate, I Timothy 3:2; Titus 1:8*

- a. *This character quality denotes keeping oneself in hand, self-controlled and disciplined. An elder must be able to control (rule) himself in all respects:*
 - (1) *"Self-controlled over appetite and affection" (Concordant Literal)*
 - (2) *"A man who is discreet" (Phillips)*
 - (3) *Free from extremes*
 - (4) *Having power over or control of a thing (Robertson)*

- b. *The exhortation to be sober (I Thess 5:6,8) is a call to temperance. A temperate man has a clean perspective on life and a correct and fruitful spiritual orientation. A temperate man does not lose his physical, psychological and spiritual balance. He is stable, steadfast, always thinking clearly and doesn't lose his perspective under pressure. He does not get caught up in false security of the day; he has a proper perspective.*

4. *Prudent, I Timothy 3:2*

- a. *This is to be sober minded, prudent, sensible, not given to fanciful thinking or emotional irrationality, using sound judgement. A prudent person is:*
- (1) *Safe in mind and judgement*
 - (2) *Fair-minded (Phillips)*
 - (3) *Disciplined*
- b. *So many religious fads, fancies and unstable ways are offered to leaders today. Leaders with a safe, sane, steady mind in all matters of life will not easily shake from God's path. Dictionary definitions of prudent commonly include these elements: caution, practical wisdom, carefulness, understanding the present. In Proverbs, a prudent man "covereth shame" and "looketh well to his ways" and "responds to correction" and is "hungry for training." (Proverbs 12:16,23; 13:16; 14:8,15,18; 15:5; 16:21; 18:15; 19:14; 22:3; 27:12.*

5. *Respectable, I Timothy 3:2*

- a. *Of good behavior, having a modest, orderly, disciplined, respectable lifestyle. A respectable person is:*
- (1) *Orderly or moderate*
 - (2) *Not light or vain*
 - (3) *Has a composure that brings no reproach upon the ministry or the Lord.*
- b. *The Greek word for "respectable" should be understood in its broadest sense as denoting a character quality and goes well beyond a refined, courteous, polite person. A respectable man lives a well-ordered life. It is used to describe a well-ordered house (Mt 12:44) and well-trimmed lamps (Mt 25:7). Paul is saying here that a man who is respectable has a lifestyle that adorns the teachings of the Bible in his speech, his dress, his appearance at home, his office or the way he does business. God is a God of order. A man of God, too, should be orderly and proper.*
- c. *I Thessalonians 4:10-12; Colossians 3:23-24; I Timothy 6:2; Colossians 4:5-6; I Peter 2:12; Philippians 1:27.*

6. Hospitable, I Timothy 3:2

- a. *"Fond of guests" enjoys the company of others, especially believers.*
- b. *Loving and a friend to believers, strangers and foreigners (Titus 1:6; Amplified Bible).*
- c. *It means more than simply taking people into your homes. It means being fond of and kind to them while they are there. An elder must enjoy having guests into his home and being a help to strangers.*
- d. *Leviticus 19:33-34; Romans 12:9-10; Hebrews 13:1-2; I Peter 4:9.*

7. Able to teach, I Timothy 3:2

- a. *A skilled teacher. The Greek word does not mean simply to teach; it means to teach in a skillful manner.*
- b. *Able to teach, resulting from having been taught.*
- c. *Implied as having the ability to prove the critic and unbeliever wrong with the result being a proper communication of the truth of God's word (Titus 1:9).*
- d. *The Greek word means able to impart truth. It could also be translated as teachable. It refers to a quality of life: humble, sensitive, desirous to know the will of God. He does not look for arguments or stir them up. He is sensitive to people, even those who are confused, obstinate and bitter. When verbally or even physically attacked, he does not reciprocate with cutting words and putdowns. This is a self-controlled lifestyle.*
- e. *Those who are apt to teach are also apt to learn. They learn more of the word (II Timothy 2:2). They progressively believe more of the word (Titus 1:9). They progressively live more of the word (II Timothy 2:24-25).*

8. Not given to wine, I Timothy 3:3; Titus 1:7

- a. *Literally, not tarrying at wine or staying near wine. One who drinks alcoholic beverages often and in large amounts.*
- b. *Would Paul condone drinking at all? In this passage he is not speaking of total abstinence. He uses a word "poinos" that definitely refers to excess, meaning that he is talking about the kind of drinking that causes one to lose control of his senses and be brought into bondage. Paul here is talking about over-drinking.*
- c. *A higher law rules us in this matter. We should not do "anything by which your brother stumbles." (Romans 14:21)*

9. Not self-willed, *I Timothy 3:3; Titus 1:7*

- a. *An elder must not be dominated by self-interest, self-pleasing, stubbornness or arrogance. He must submit to proper authority, seek to please God and others and not become "set" in his ways.*
- b. *Not insubordinate*
- c. *Self-pleasing and arrogant (Thayer)*
- d. *Not stubborn (Williams)*
- e. *Arrogant or presumptuous (Amplified Bible)*
- f. *Not given to self-gratification (Concordant Literal)*
- g. *Self-centered and wants to do as he pleases (Beck)*
- h. *A self-willed person is set on having his own way, never seems to lay down his desires in order to serve another and, when he finally does, he does it grudgingly. The self-willed man builds the world around himself. The self-willed man is his own authority (II Peter 2:2-3,10,14,18)! That probably couldn't describe any of us reading this, but - just to be sure - ask yourself these questions:
 - (1) *Do you usually or always get your way?*
 - (2) *Do you have difficulty admitting your mistakes?*
 - (3) *Do you rule your own home with authoritarian leadership (Do it because I told you to do it)?*
 - (4) *As a child, were you over-indulged and did you have problems with being conceited or spoiled?**
- i. *Self-will and strong-willed are two different things. The spiritually mature person will not dominate others, even if he does have a strong will.*

10. Not quick-tempered, *I Timothy 3:3; Titus 1:7*

- a. *Not soon angry, not prone to anger or quick-tempered; not irascible, cranky or irritable; not easily provoked or inflamed.*
- b. *Capable of governing your own spirit (Kevin J. Conner)*
- c. *The person who is not soon angry doesn't have a "short fuse" or "fly off the handle." Our guide in dealing with anger is Ephesians 4:26. Some feelings of anger are inevitable in this fallen world. But if we quickly release and forsake them, they will not harm us. Brooding anger hurts the spirit; smoldering, revenge-seeking anger causes a man to lose perspective. Those who are "slow to anger" will find it much easier to cooperate with the moving of the Holy Spirit.*

11. Not pugnacious, *I Timothy 3:3*

- a. *No striker; not violent, combative or pugnacious. A pugnacious man carries a chip on his shoulder and is always ready for a good argument, perhaps even just a good theological tussle!*

- b. *Not quarrelsome or disposed to arguments or fighting.*
- c. *A pugnacious person loses control of his senses and is controlled by anger. He is always ready to fight with a combative, belligerent nature. He cannot always avoid engaging in physical violence.*
- d. *Be comforted in this fact: God has helped and used some people who had a problem with anger.*
 - (1) *Moses: He killed an Egyptian (Acts 7:20-29), threw down and broke the Tablets of the Law, angrily smote God's rock of provision in the wilderness contrary to God's command (Numbers 20:1-13). In spite of all this, the Lord used Moses in a mighty way.*
 - (2) *Peter was also rash in word and deed. He cut off the ear of the high priest's seroant on the night of Christ's arrest (John 18:1-27).*

12. Uncontentious, I Timothy 3:3

- a. *Not contentious, not a brawler. This signifies someone who is not quarrelsome and contentious, but is peaceable; a man of peace.*
- b. *Easily corrected.*
- c. *The contentious person domineers others, but in reality is insecure and defensive. He struggles against others, has to compete and debate others. He is not happy unless he is in charge and not willing to serve or come under anyone else. He is not willing to bend, not flexible. "It's my way or no way!" Such people, usually jealous and selfish, are motivated by pride. He is apt to contend and argue and loves controversy, strife, conflict, struggle and discord.*
- d. *By contrast, the peaceable character quality that makes a person a good bishop seeks peace. "With all that lies within you ... live at peace with one another" is his motto (Romans 12:16,18).*

13. Gentle, I Timothy 3:3

- a. *Patient, kind, considerate and forbearing; a person who has a mild disposition.*
- b. *In Philippians 4:5 this same word is translated in various versions as "moderation", "forbearance" and "sweet reasonableness." This Greek word means "trench" and, by extension, "yielding." It is used in the context of not insisting on one's legal rights. Legal rights can become moral wrongs when a person takes advantage or has the upper hand on someone else too often. In a noble and generous spirit, a superior person will even*

yield to the lesser. Galatians 6:1 tells us to restore people "in a spirit of gentleness."

14. Free from love of money, I Timothy 3:3

- a. *This person is not greedy of money. It means not acquiring money by dishonest means or acquiring dishonest money by any means.*
- b. *This person is not covetous of other possessions as well. He is not a lover of (fond of) money, not avaricious or simply "not greedy." An elder must be free from the love of money and the things it can obtain. Being insatiable for wealth and ready to obtain it (I Timothy 3:3 Amplified Bible) by questionable means obviously disqualifies someone from the office of bishop. It renders spiritual growth impossible.*

15. One who manages his own household well, I Timothy 3:4; Titus 1:6

- a. *An elder must preside over and manage his own household (family members, finances, possessions, etc.) in an excellent manner. The ruling aspect includes the concept of concerned (caring) management. This requires more than just watching the overall direction, but also requires helping to conduct the affairs of the family. The word "well" in the Greek is a strong term which means beautiful or excellent as opposed to just pretty or fair.*
- b. *Children in subjection with all gravity is holding or keeping children under control (in obedience and submission). The term "all gravity" could apply to the elder or to his children or both. It means true dignity, respect, reverence, venerableness. Faithful children refers to believing children or children who believe in Jesus Christ as their Savior (that is, they are Christians). Elders' children are to be Christians.*
- c. *Titus 1:6 Amplified: "Whose children are well-trained and are believers, not open to accusation of being loose in morals and conduct or unruly and disorderly."*

This passage does not speak of very small children. These little ones will go through phases of difficulty, but if there is not willful, loose living, time will tell if the parents trained well. "Dissipated rebellion" could only speak of older children who have reached the age of accountability. Riotous and improper living is characteristic of the common rebellion among older teenagers and young adults. In I Samuel 2:12 the two sons of Eli are disqualified from the priesthood because their riotous living made them "sons of Belial." To truly love our wives and children, we must discipline them in love (Ephesians 5:25; I Peter 3:7).

16. A good reputation with those outside the church, *I Timothy 3:7; Titus 1:6*

- a. *This is the result of living an excellent testimony for those outside of the church (the non-Christian community). A reputation may exist in areas of business, community relations and civil law. An elder must be a respected person "on the job" as well as in the church.*
- b. *An example of Christian virtue in the community in regard to integrity, honesty and purity.*
- c. *"Behave properly toward outsiders." (I Thessalonians 4:11-12)*
- d. *"Conduct yourself with wisdom toward the outsiders." (Col 4:3,6)*
- e. *"Give none offense, neither to the Jews nor to the Gentile" (I Corinthians 10:31-33)*
- f. *"Having your conversation honest among the Gentiles." (I Peter 2:12)*

17. Loves what is good, *Titus 1:8*

- a. *Although the King James Version has "lover of good men," the Greek word here is much broader than that. It means being fond of good: good men, good activities, good things, good thoughts, etc. An elder's desires should be toward the good things of God and not set on evil, questionable or less important things.*
- b. *A promoter of virtue.*
- c. *The mindset is described in detail in Philippians 4:8 which lists many good things for the believer to dwell on: "Whatsoever things are true...honest...just...pure...lovely...of good report...any virtue...any praise."*

18. Just, *Titus 1:8*

- a. *Righteous, equitable and upright. This entails not only right standing before God, but also doing what is right and just in one's dealings with other people. It is conduct that means the approval of the divine Judge. The just man is:*
 - (1) *Equitable in character*
 - (2) *Fair in decisions*
 - (3) *Right in judgement*
 - (4) *Upright and fair-minded*
- b. *The just man can make mature decisions and proper judgements. God blessed Solomon exceedingly because, rather than asking for wealth, he prayed this prayer: "Lord, give me an understanding heart." Other examples of just men: Joseph (Mt 1:19), Cornelius (Acts 10:22), John the Baptist (Mk 6:20).*

19. Devout, *Titus 1:8*

- a. *A devout man pursues holiness, pleases God and is set apart for His service. The opposite of this character quality is worldliness and carnality.*
- b. *Essential nature and character in relationship to God (Kevin J. Conner)*
- c. *A devout man actively and consistently practices righteousness. He maintains his moral and religious obligations.*

20. Not a new convert, *1 Timothy 3:6*

- a. *Not a newly-converted Christian.*
- b. *One who is newly planted (Robertson)*
- c. *Hopeful beginners who have ministry qualifications still lack the maturity in the faith that is needed. This refers, not to a young man's age, but to his spiritual maturity. Such a leader can easily become "conceited," which in the Greek means to wrap in smoke or "besmoked" pride that covers him like a smokey fog. In this fogged position, the devil can easily make him stumble. Quickly elevating newly-saved converts to spiritual leadership violates this command. Some of these "hothouse growth" leaders survive this mistake, some are ruined for life, and others never seem to find a balanced role in ministry.*

21. Holding fast the faithful word, *Titus 1:9*

- a. *An elder must have a firm grip and a strong hold on the word of God as it was taught to him. He must know the scriptures and the proper teaching (sound doctrine) he received. (II Timothy 2:2)*
- b. *Holding fast the faithful word involves:*
 - (1) *Never being willing to compromise truth (Kevin J. Conner)*
 - (2) *A deep conviction of the infallibility and authority of scripture.*

C. Character Maturity in the Vernacular

1. He is a lovable guy!
2. He is honest. I'd trust him with my bank account.
3. He is a sensitive person.
4. He radiates Christ.

5. He is a good father.
6. He loves people — his wife, his family, everybody.
7. He works hard.
8. He sure is a humble guy.
9. He keeps his word.
10. He is not self-centered or conceited.
11. He makes you feel comfortable.
12. I can recommend him for most any task.
13. He doesn't let you down.
14. He won't take advantage of you.
15. He is not an opportunist.
16. He doesn't use people for his own ends.
17. He knows where he's going; he plans ahead.
18. He is thoughtful and cordial.
19. He is fair.
20. He is a good steward of time and talent.
21. He doesn't lose his cool.
22. He is consistent.
23. He recognizes and respects authority.
24. He hangs in there and perseveres.
25. He admits when he is wrong.
26. He is teachable.
27. He doesn't have a martyr complex.
28. He is an honest person.

D. Possible Discussion Topics

1. *Identify some of the most important character qualities that a shepherd should look for when he chooses co-laborers. (suggestions below)*
 - a. *Integrity*
 - b. *Sharing the same spirit and burden*
 - c. *Faithfulness*
 - d. *Commitment to the church*
 - e. *Right attitudes*
 - f. *A shepherd's heart*
 - g. *Stability*
 - h. *An ability to get along with people*
 - i. *Gracious*
 - j. *Humble heart*
 - k. *Guards a secret*
 - l. *A spirit of sacrifice*
 - m. *Does not require a salary of the church*
 - n. *Successful in a secular job*
 - o. *Lives consistently with Bible principles*
 - p. *Not addicted to the gods of this world*
 - q. *Good habits*
 - r. *Receives correction and changes*
 - s. *Support, not competitive, toward others*

2. *What are some practical expressions of the above character traits as seen in a potential leader's life? What questions can a leader ask himself to evaluate his own character development? (suggestions below)*
 - a. *Do I stay in close communion with the Holy Spirit?*
 - b. *Do I accept the Bible as the word of God?*
 - c. *Do I love God's people?*
 - d. *Do I identify with God's people in a specific local church?*
 - e. *Do I willingly submit to authority?*
 - f. *Do I love the sinner and backslider?*
 - g. *Do I truly worship God with all of my heart?*
 - h. *Do I have a strong prayer life?*
 - i. *Do I have a mature attitude in pressure situations?*
 - j. *Do I let another person finish a job that I began without feeling any bitterness toward that person?*
 - k. *Do I listen to and receive criticism?*
 - l. *Do I accept it when someone else is assigned a job for which I am better qualified?*
 - m. *Do I gloat self-righteously when someone else makes a mistake?*
 - n. *Do I allow other people's opinions or do I always have to argue for my point of view?*
 - o. *Do I have inner peace during times of turmoil?*
 - p. *Do I forgive someone who deliberately ignores me?*
 - q. *Do I control my anger?*

- r. *Do I pass up certain present pleasures to achieve long-term goals?*
- s. *Do I finish the projects that I begin?*
- t. *Do I put others before myself?*
- u. *Do I face unpleasant disappointments without any bitterness?*
- v. *Do I freely admit when I am wrong?*
- w. *Do I keep my promises and complete my commitments?*
- x. *Can I hold my tongue when it is best to do so?*
- y. *Do I accept and live in peace with the things I cannot change?*

"Applying the Truth" Worksheet

1. Three Insights From This Lesson

1. _____

2. _____

3. _____

2. What I Need To Work On This Week

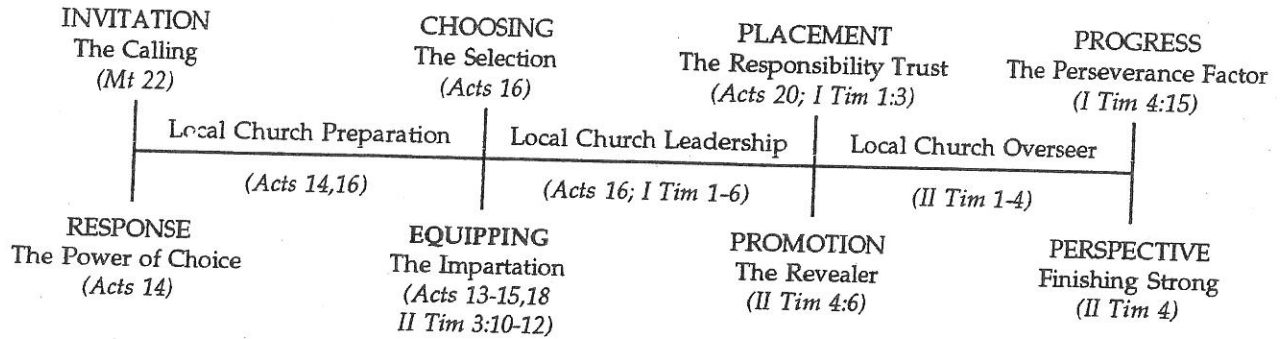
3. Describe the **one** thing God spoke to you from this lesson.

4. Other Comments

Timothy Training Program

Session 7: The Equipping

The Life of Timothy



INTRODUCTION: We now examine the actual training of Timothy by the Apostle Paul. This stage of preparing a vessel for usefulness is *The Equipping*, which is a very important aspect of training. It is more than teaching. It is training, actually imparting one's life to another. Equipping takes time. To equip means to furnish for service or action, to make ready by appropriate provisioning.

I. RELATIONSHIP: THE FOUNDATION FOR EQUIPPING

A. Paul and Timothy, II Timothy 2:1

1. In verses 1-7 we have what Paul asks his child to be and to do.
2. In verses 8-13 Paul tells what he, as the child's father, does.

B. Father/Son Relationship, Proverbs 1:8,10,15; 2:1; 3:1,11; 4:1,20; 5:1; 6:1; 7:1; 10:1

1. Relationship is the foundation for training.
2. Father/Son = authority, discipline, correction, reality

II. EQUIPPING OF TIMOTHY, II Timothy 3:17

A. His Ministry Experiences

<i>Pioneering churches</i>	<i>Suffering</i>
<i>Working with a team</i>	<i>Trying to find guidance from the Holy Spirit</i>
<i>Solving problems</i>	<i>Disloyalty of friends</i>
<i>Emotions of the ministry</i>	<i>Church conflicts</i>

1. Paul's first apostolic journey, Acts 13:2 - 14:28

Barnabas and Paul

2. Paul's second apostolic journey, Acts 15:36 - 18:22

Silas and Paul

In three years they traveled 3,500 miles, covering 8 cities and 6 churches: Antioch, Pisidia, Galatia, Philippi, Thessalonica, Berea, Corinth, Athens, Ephesus

3. Paul's third apostolic journey, Acts 18:23 - 21:17

- a. Ephesus Revival, Acts 19:1-35
- b. Timothy sent to Macedonia with Erastus, Acts 19:22
- c. Timothy sails with team to Miletus, Acts 20:15,17,18-38
- d. Timothy stays in Ephesus, I Timothy 1:3

B. His Impartation Received From Paul, II Timothy 3:10-12

Paul will soon be dead. He therefore reminds Timothy of nine important things that he, Paul, has imparted to Timothy. Those nine things make up a basic discipleship program. These lines present practically all of Paul's labor as an apostle and all that was intertwined with it, namely Timothy's relationship to his father in the Lord. Short, concentrated, the effect of these verses is the grip of a strong, quick grasp of Paul's past. The Greek brings out that "my" should be repeated with each one of these points. Each one stands by itself!

1. My Doctrine, *Ephesians 4:14; I Timothy 1:3,10; 4:6,13,16*

A leader must know the scriptures and from the scriptures know and comprehend sound doctrine, for out of your doctrine comes your principles of ministry.

2. My Motivation, *Phil 3:13*

Greek = epibibazo = that which leads to action; an inner drive, impulse, incentive.

This word refers to the results of what has been placed into the spirit and inner heart of a man. How a man conducts himself in life is based on what he puts into his "well" of inner man.

3. My Purpose, *Phil 3:13-14*

Purpose = prothesis = to place the ultimate result before the mind; a clear objective, to place before, a clear course to follow.

Ephesians 5:15-16; Acts 27:13; Romans 8:28; 9:11; Ephesians 1:11; 3:11; II Timothy 1:9

4. My Faith, *I Tim 1:2-5,15,19; 2:7,15; 3:9,13; 4:1,6; 5:8,12; 6:10,12*

5. My Longsuffering, *Eph 4:2*

Longsuffering = makrothumia = forbearance, fortitude, patient with long enduring temper. Comes from makros which means long in distance or in time.

6. My Love, *I Thess 1:3; Gal 5:6*

Love = agape = not geared to response; not emotional, love of the will

7. My Determination, *Phil 3:12-14; II Tim 2:5*

Hupomone = brave courage which remains under; never give up in any situation.

Determine beforehand your response to adversity in every area of life and ministry.

8. My Persecutions with Perspective, II Tim 3:11; Acts 13:50; 14:5-6,19

Persecution = to be chased, pursued, harassed.

Perspective - the Lord will deliver out of them all.

II Corinthians 4:8-10

<i>Afflicted in every way . . .</i>	<i>But not crushed</i>
<i>Perplexed</i>	<i>But not despairing</i>
<i>Persecuted</i>	<i>But not forsaken</i>
<i>Struck down</i>	<i>But not destroyed</i>
<i>Always dying</i>	<i>That life may be manifested</i>

9. My Suffering with Dignity, II Tim 2:3; 1:8

Paul had both physical and emotional suffering.

Emotional = pathema = emotions, suffer evil, tangled emotions, to have emotions torn and ripped. According to Kittel, it means to experience something which comes from without and which has to be suffered. "Something encounters me, comes upon me." To suffer by the hands of others, abused, misused; to be hurt intentionally or unintentionally; to experience misfortune.

We are called to be a comrade with all in the army of God. All will suffer. Do not shrink back from this. Suffer with dignity, suffer with purpose, suffer with the strength of Christ, suffer with determination.

"Applying the Truth" Worksheet

1. Three Insights From This Lesson

1. _____

2. _____

3. _____

2. What I Need To Work On This Week

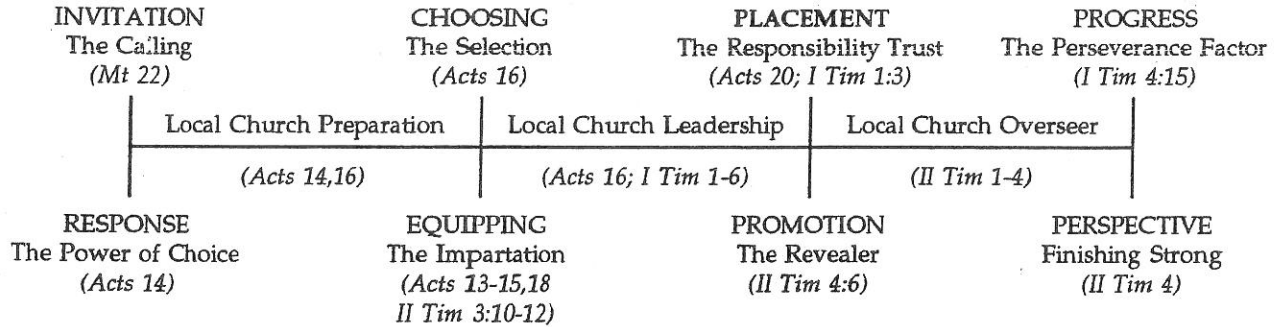
3. Describe the **one** thing God spoke to you from this lesson.

4. Other Comments

Timothy Training Program

Session 8: The Placement

The Life of Timothy



INTRODUCTION: Paul has developed Timothy into a strong respected leader through the many trials, teachings and triumphs of their relationship. Paul is now an aged man who is on his way to Rome to be tried and ultimately convicted and beheaded for his faith. Timothy has remained at the great church of Ephesus to give pastoral oversight through his apostolic-type ministry.

I. EPHESUS: THE CITY, THE CHURCH

A. Ephesus: The City

Ephesus and Pergamos were the two great cities of Asia Minor.

1. A place of commercial wealth
2. Temple of Diana was located in Ephesus and was a place of worship as well as a house where treasure was stored

B. Ephesus: The Church

Acts 18:18-20; 19:1-6; 19:8-10; 19:11-20; 19:23-41; 20:19-38; Revelation 2:1-7

1. *Acts 18:19-20 Paul leaves Priscilla and Aquila there.*
2. *Acts 18:1-6 Paul lays hands on the disciples and they are filled with the Holy Spirit.*
3. *Acts 19:8-10 Paul preaches at the synagogue for three months then spent two years at the School of Tyrannus.*
4. *Acts 19:11-20 Paul and his miracle meetings.*
5. *Acts 19:23-41 Paul is persecuted and encounters Demetrius the silversmith.*
6. *Acts 20:19-38 Paul's farewell speech to the Ephesian elders.*
7. *Revelation 2:1-7 The commendation and warning to the church at Ephesus.*

C. The Epistle to the Ephesians

Paul writes his letter to the Ephesians in approximately AD 62 from a Roman prison. He dispatched the letter by Tychicus. Paul spent more time in Ephesus than any other church. At this point he had been gone for five years and is now communicating by letter. This epistle treats great subjects for the purpose of edification only. There are no problems as such, at least in the church main body!

II. THE PLACEMENT OF TIMOTHY AT EPHESUS, *1 Timothy 1:3*

A. Placement with Admonition, *Acts 20:28-32*

1. To be on guard for yourselves, *Acts 20:28*

To hold the mind toward something, constant attention.

2. To guard the flock as an overseer, *Acts 20:28*

3. To shepherd the flock, *Acts 20:28*

Care, watch, provide for, give tireless effort to leading, feeding and guarding.

4. To fight the savage wolves, *Acts 20:29*

Risk your own well-being for the sheep. Do warfare in their behalf.

5. To guard against false leaders, *Acts 20:30*

6. To be spiritually alert, *Acts 20:31*

7. To instruct the imbalanced, *I Timothy 1:3*

B. Placement with Perseverance, *I Timothy 1:3*

1. Prosmeno [Gk] = to cleave to something, remain, continue on in the face of adversity, to take one's station, to anchor.

2. Spiritual placement means to abide, to stay put, to not let adversity move you, to cleave unto like glue, to determine to remain and bear fruit.

III. PLACEMENT: PASTORAL CHARGES AND CONCERNS

A. Defining Apostolic Charges, *I Timothy 6:13*

1. Charge [Gk] = *diamarturomai* = to confirm a thing by testimony, cause it to be believed

2. *I Timothy 1:3,18; 5:7,21; 6:13,17; II Timothy 4:1*

B. Twelve Charges Given to Timothy

1. To keep the teaching pure, *I Timothy 1:3-4,6-7*

2. To love out of a pure heart and keep a clear conscience, *I Timothy 1:5-6*

3. To wage war with the prophetic word that went over him *I Timothy 1:18-19*

4. To continue in fervent prayer, *I Timothy 2:1-8*
 - a. *Petitions = to fill needs*
 - b. *Supplication = childlike trust, making known our wishes*
 - c. *Thanksgiving = grateful acknowledgement for past mercies*
 - d. *Prayers = free speech to God, bold prayer, coming to God with due reverence, recognizing Him as Lord.*

5. To take heed to personal habits and character, *I Tim 4:6; 6:11-13; II Tim 2:22-23*

6. To guard the divine deposit, *I Timothy 6:20; II Timothy 1:12,14*

Deposit = term used in banking to denote a sum deposited for which the bank is responsible. It guards the deposit most carefully since it must pay it back. Standing guard like a soldier, locking up safely and securely.

7. To rekindle the fire of spiritual gifting, *II Timothy 1:6-7*

8. To teach faithful men, *II Timothy 2:2*

9. To be a good soldier, a disciplined athlete and a hard working farmer, *II Timothy 2:3-7*

10. To keep his faith unfeigned, *II Timothy 1:5*

11. To be a qualified minister of the word, *II Timothy 2:15; 4:1-4*

12. A charge concerning the approaching apostasy in the last days, *II Timothy*
3:1-9

IV. CONCLUSION

Timothy was placed at Ephesus as a mighty warrior to guide the church through many spiritual storms. Timothy faced times of discouragement, distress and disappointment but he never gave up his post.

"Applying the Truth" Worksheet

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1. _____

2. _____

3. _____

2. What I Need To Work On This Week

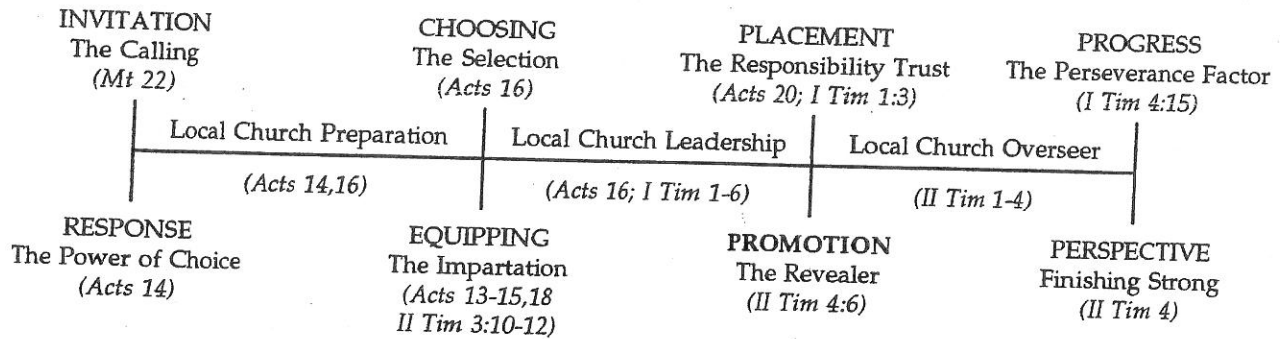
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4. Other Comments

Timothy Training Program

Session 9: The Promotion

The Life of Timothy



Jeremiah 23:21,32; 27:15; 28:15; 29:9,31; Ezekiel 13:6; Isaiah 55:8-10

PROMOTION: To forward, advance, contribute to growth, enlargement; to exalt, elevate, to raise, to prefer in rank or honor, advancement; to be or become great, high as a mountain, to be blessed, prospered, lifted up.

I. PURPOSE OF DELAYED PROMOTIONS

A. **Spiritual Maturity:** the length of time a person can wait between achieving a ministry and being recognized for it.

B. Purpose of Delays

Delay is not denial.

1. Purifying our motives

2. Trying our inner attitudes
3. Death of a vision
4. Development of one's message
5. Submission of one's will to God's will
6. Demonstrable promotion does not come man's ways
7. Development of true humility

II. WRONG CONCEPTS OF PROMOTION

- A. Promotion comes because of what I do not what I am.
- B. Promotion comes from the leadership, those over us who are responsible.

- C. Promotion comes through taking responsibilities as stepping stones to the top.
- D. Promotion comes because of academic training and accomplishment.
- E. Promotion comes because of seniority: "I'm the next in line."
- F. Promotion comes because of strong inner ambition that drives a person to the top.

III. THE DIVINE PROCESS OF PROMOTION

A. The God Initiative Process

Psalm 75:4-10; I Samuel 2:1-10; I Peter 5:6; Psalm 132:17; 148:14, Job 36:22; James 4:10

B. Biblical Illustration

1. Eli — Samuel, *II Samuel 2:3*

Samuel was chosen before birth but served in the temple under Eli's leadership and didn't try to exalt himself.

2. Saul — David, *Psalm 92:10; 132:17-18*

David served Saul although Saul tried to kill him.

3. Righteous — Wicked, *Psalm 75*
4. Esther, *Esther 3:1; 5:11*
5. Shadrach, *Daniel 3:30*

C. Biblical Principles of Promotion

1. Promotion comes when you abide in the place God has set you in, *Judges 9:8-15; I Corinthians 7*
2. Promotion comes when we handle the dealings of God correctly, *Gen 37*
 - a. When someone else gets the job you were better qualified for.
 - b. When someone seems to belittle your call and talents by ignoring you.
3. Promotion comes when you can rejoice in another person's advancement and serve them, *James 1:9; Matthew 23:11-12*
4. Promotion comes when humility is stronger than self-projection, *Matthew 23:12; I Peter 5:5-6; I Samuel 12:6*
5. Promotion comes when character has been developed and proven to be stable, *Psalm 75:10; 89:16*

6. Promotion comes when there is faithfulness to all jobs given, proving one's love and desire, *Daniel 3:30; Job 36:22-23*

IV. THE AMBITION TRAP

A. Understanding the Word Ambition

1. Dictionary: An eager and sometimes inordinate desire for something, such as preferment, honor, superiority, power, fame, wealth; a desire to distinguish oneself in some way.
2. Greek: laborer for wages; work done for pay and nothing else, no motive for service. It is always used in the New Testament as a fault that ruins a church.

It was used for canvassing for a public office, not for the service they could render the state, but solely for their own honor, glory and profit.

Romans 2:8; II Corinthians 12:20; Galatians 5:30; Philippians 1:16; James 3:14; Philippians 2:3; James 3:16

B. End Results of Ambition

1. Self-ambition brings destruction, *Proverbs 17:19*
2. Self-ambition brings shame, *Proverbs 3:35*
3. Self-ambition brings deception, *Obadiah 3-5*

4. Self-ambition causes the body of Christ to come to ruin, *II Corinthians 12:20; 11:26; Galatians 5:20*

5. Self-ambition brings a servant down to abasement, *II Corinthians 10:5; Luke 14:11; 18:14; Ezekiel 21:26*

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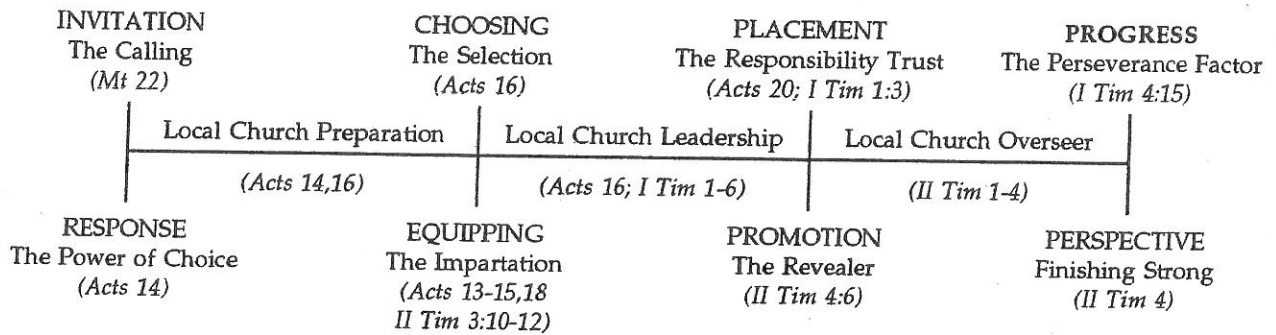
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Timothy Training Program

Session 10: Progress and Perseverance

The Life of Timothy



II Timothy 4:18; II Timothy 2:1-10; II Peter 1:6

I. DEFINING THE WORD PERSEVERANCE

- A. Greek: To remain in a place in spite of opposition; to hold up under; to do something persistently in the face of opposition; to stay one's ground.
- B. Dictionary: To pursue steadily any design or course once begun; to be steadfast in purpose; to continue in a given course in spite of difficulties or obstacles; to continue with determination not to give up.
- C. Illustrations
 1. Thomas Edison conducted some 18,000 experiments before he achieved his goal.
 2. Dr. Jonas Salk, who discovered the polio vaccine, worked three long years with many failures before he finally succeeded.
 3. Abraham Lincoln failed six times in trying for political office before he became the United States' greatest president.
 4. Einstein, considered the greatest genius of the 20th century, said "I think and think for months, for years. 99 times the conclusion is false. The 100th time I am right!"

II. THREATS TO PERSEVERANCE, *Hebrews 12:1-17*

A. The Threat of Unconquered Insignificant Sins, *Hebrews 12:1*

Heb 12:1 [Phillips] "Let us strip off everything that hinders us as well as the sin which dogs our feet."

1. *Greek: Easy to avoid, clinging closely to us. The idea is that of a Greek runner who ran practically naked with every weight discarded.*
2. *Besetting sins are the forms and types of sins to which an individual is personally inclined because of their temperament, weakness or environment.*
3. *Weight = superfluous bodily weight that the athlete sheds during training. It is not necessarily sin. Some things that are not wrong in themselves hinder us in putting forth our best effort.*
 - a. *Carnal moods of selfishness*
 - b. *Ungodly recreation*
 - c. *Entertaining thoughts that are displeasing to God*

B. The Threat of Undefined Goals and Purposes, *Hebrews 12:1*

1. *The long distance runner must have a set goal, a mark to hit.*
2. *Establish short range goals and keys to evaluate them.*
3. *The purpose must be centered in God's eternal plan and purpose.*

C. The Threat of Deadly Distractions, *Hebrews 12:2*

1. *Fix = to look away from, fix our gaze; not a casual glance, but a disciplined fixed gaze; to fix one's eye on a distant mark and to aim at the mark in order to reach it.*
2. *We must allow nothing to turn us aside from our goals and vision that God has given us. This is an enemy of perseverance.*
3. *Keep your eye single, Mt 6:22.*
4. *What are some of Satan's deadly distractions?*
 - a. *Love of pleasure*
 - b. *Cares of this life*
 - c. *Deceitfulness of riches*
 - d. *Over-indulgence*
 - e. *Double-mindedness*
 - f. *Lust and breakdown of morals*
 - g. *Murmuring*

1. Motivate yourself by continually reviewing the reasons you began.
2. Remember the law of physics, a law at rest remains at rest unless it is acted upon by an outside force.

D. The Threat of Losing Motivation, Hebrews 12:2

1. The Greek word for "weary" was used by Aristotle of runners who relaxed and collapsed after they passed the finishing post.
2. It is a gradual letting down of effort leading to tiredness.
3. It is the relaxing of moral virtue, strength and soul disciplines after accomplishing the goal.
4. Examples:
 - a. Gideon: After a great victory he relaxed his inner strength and set up an ephod.
 - b. Solomon: After accomplishing his goal of building the temple, he relaxed and entered into idolatry.
5. The most dangerous time is after great victories.

E. The Threat of Becoming Weary, Hebrews 12:3

1. If you focus on your hardships, they soon become much greater than they really are. We have not suffered unto blood so don't let self-pity in.
2. Pursue your endeavor with a realistic appraisal of the difficulties to be expected.
3. Romans 8:18; II Corinthians 3:16-18
4. Pastors get lost in a multitude of smaller issues and lose the anointing by wrong focus on wrong activities:
 - a. Focus on people who leave the church
 - b. Focus on the few bad remarks
 - c. Focus on one bad message or decision
 - d. Focus on the journey instead of the destination

F. The Threat of Wrong Focus, Hebrews 12:4

G. The Threat of Reacting Against God-sent Correction, Hebrews 12:5-11

1. "Endure chastening" for our own profit. This indicates that God does not discipline his people aimlessly but with a definite end in view.
2. Purpose of discipline = to produce something good
3. Discipline of:
 - a. Delay
 - b. Discouragement

H. The Threat of Discouragement, Hebrews 12:12-13

1. To lose heart; to become broken in spirit, Ps 34:18.
2. Lenski - "Wherefore straighten out the limp hands and the paralyzed knees and make straight paths for your feet in order that the lame thing may nto get turned off wrong but rather be cured.
Lame = disabled, dislocated
Is 35:3; Pr 4:26

I. The Threat of Bitterness that Weakens, Hebrews 12:15-17

1. Unresolved ministry's great offenses:
 - a. Disappointment in people
 - b. Disillusioned with city/church
 - c. Hurt by people but not admit it
2. Lenski = "Lest there be among you a root bearing poisonous fruit and wormwood.

3. The growth may be slow, but the fruit will be bitter. Bitterness defiles people and makes them unfit to stand before God.

4. When allowed to grow, bitterness will contaminate many.

J. The Threat of Immorality that Steals Our Birthright, Hebrews 9:16-17

III. BIBLICAL EXAMPLES OF PERSEVERANCE

A. David, I Samuel 30:4-10

After many years of harassment, defeats, running from Saul, living with the Philistines, rejected from the war, goes home to find his town destroyed and his wife and children gone. Very tired soldiers wanted to stone him but he didn't give up.

B. Shammah, II Samuel 23:11-12

Everyone else gave up but Shammah. He stood his ground and brought the victory.

C. Paul, II Timothy 4:7

Through shipwrecks, beatings, friends wounding him, through disloyalty, churches turned against him, he never gave up. He fought a good fight and finished the course!

D. Job, James 5:11

You have heard of the perseverance of Job.

When things go wrong, as they sometimes will,
 When the road you're trudging seems all up hill,
 When the funds are low and the debts are high,
 And you want to smile but you have to sigh,
 When care is pressing you down a bit,
 Rest, if you must — but don't you quit.

Life is queer with its twists and turns,
 As everyone of us sometimes learns,
 And many a "failure" turns about
 When he might have won if he'd stuck it out;
 Don't give up though the pace seems slow,
 You may succeed with another blow.

Often the goal is nearer than
 It seems to a faint and faltering man,
 Often the struggler has given up,
 When he might have captured the victor's cup,
 And he learned too late,
 When the night slipped down,
 How close he was to the golden crown.

Success is failure turned inside out —
 The silver tint of the cloud of doubt,
 You can never tell how close you are;
 It may be near when it seems afar;
 So stick to the fight when you're hardest hit —
 It's when things seem worse that you mustn't quit.

— Author Unknown

DON'T QUIT!

If you strike a thorn or rose,
 Keep a-goin',
 If it hails or if it snows,
 Keep a-goin',
 Ain't no use to sit and whine,
 When the fish ain't on your line;
 Bait your hook and keep a-tryin';
 Keep a-goin'.

If the weather kills your crop,
 Keep a-goin',
 Though it's work to reach the top,
 Keep a-goin',
 Suppose you're out of every dime,
 Getting broke ain't any crime;
 Tell the world you're feelin' fine,
 Keep a-goin'.

KEEP A-GOIN'

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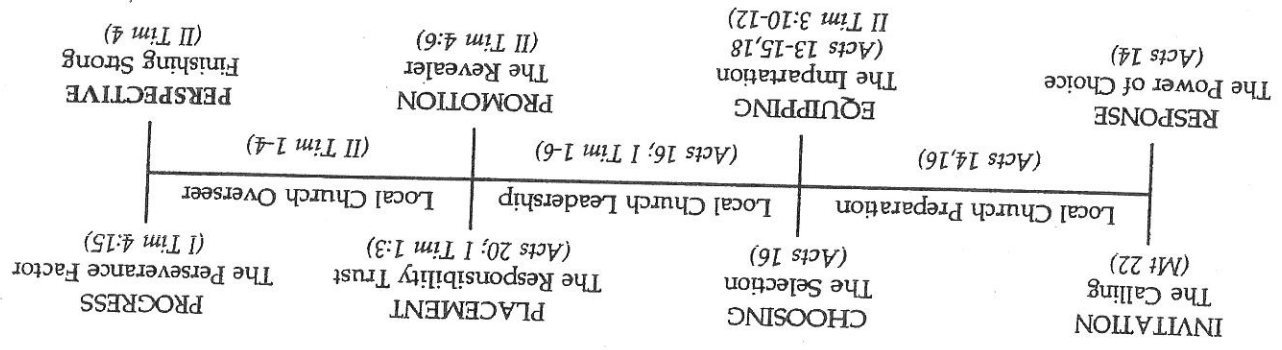
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Other Comments

Timothy Training Program

Session 1: The Perspective

The Life of Timothy



I. THE LEADER'S LIFE AS A DRINK OFFERING
 Philippians 2:17; II Timothy 4:6; Acts 20:24; Leviticus 6:14; Exodus 29:40-41; II Samuel 23:15

II. THE LEADER'S OBSTACLE COURSE COMPLETED
 II Timothy 4:6; I Timothy 6:12; Hebrews 12:1; I Corinthians 9:25-29; Acts 20:24

III. THE LEADER'S GRIP ON THE FAITH
 I Timothy 1:19; 2:15; 3:9; 4:1; 5:8; 6:10; 6:12; 6:21; II Timothy 2:18; 3:8

IV. THE LEADER'S PERSPECTIVE ON THE ETERNAL
II Timothy 4:8; Genesis 18:25; I Corinthians 3:13-15

V. THE LEADER'S FORGIVING SPIRIT
II Timothy 4:9-16; II Timothy 4:11-12

VI. THE LEADER'S SECRET OF SUCCESS
II Timothy 4:17-18; II Corinthians 4:7-18; II Corinthians 11:23
A. The Lord Stood With Me

B. The Lord Invigorated Me

C. The Lord Rescued Me

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