

**1 Timothy NRSV  
Chapter 1**

I usually save this for the Scripture Study portion, but in this case it is important to understand that Paul did not write this letter. If this letter is attributed to Paul it skews our understanding of his views on several key issues, especially the role of women at Church.

1 Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope,

2 To Timothy, my loyal child in the faith:

**Grace, mercy, and peace** from God the Father and Christ Jesus our Lord.

3 I urge you, as I did when I was on my way to Macedonia, to remain in Ephesus so that you may instruct certain people not to teach any different doctrine, 4 and not to occupy themselves with myths and endless genealogies that promote speculations rather than the **divine training** that is known by faith. 5 But the aim of such instruction is love that comes from a pure heart, a good conscience, and sincere faith. 6 Some people have deviated from these and turned to meaningless talk, 7 desiring to be teachers of the law, without understanding either what they are saying or the things about which they make assertions.

8 Now we know that the law is good, if one uses it legitimately. 9 This means understanding that the law is laid down not for the innocent but for the lawless and disobedient, for the godless and sinful, for the unholy and profane, for those who kill their father or mother, for murderers, 10 fornicators, sodomites, slave traders, liars, perjurers, and whatever else is contrary to the sound teaching 11 that conforms to the glorious gospel of the blessed God, which he entrusted to me. [The author is waxing florid here. I doubt anyone in his congregation was guilty of patricide.](#)

12 I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service, 13 even though I was formerly a blasphemer, a persecutor, and a man of violence. But I received mercy because I had acted ignorantly in unbelief, 14 and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. 15 The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners—of whom I am the foremost. 16 But for that very reason I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life. 17 To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen. [\(This letter sounds rhetorically heightened, as if the author is working with the legend of Paul rather than knowledge of Paul himself\)](#)

18 I am giving you these instructions, Timothy, my child, in accordance with the prophecies made earlier about you ([prophecies made about Timothy?](#)), so that by following them you may fight the good fight, 19 having faith and a good conscience. By rejecting conscience, certain persons have suffered **shipwreck in the faith** ([evocative language](#)); 20 among them are Hymenaeus and

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Alexander, whom I have turned over to Satan, so that they may learn not to blaspheme. (theologically disturbing)

#### Chapter 2

1 First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone, 2 for kings and all who are in high positions, so that we may lead a **quiet and peaceable life in all godliness and dignity**. 3 This is right and is acceptable in the sight of God our Savior, 4 who desires everyone to be saved and to come to the knowledge of the truth.

5 For  
there is one God;  
there is also one mediator between God and humankind,  
Christ Jesus, himself human,  
6 who gave himself a ransom for all

—this was attested at the right time. 7 For this I was appointed a herald and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

8 I desire, then, that in every place the men should pray, lifting up holy hands without anger or argument; 9 also that the women should dress themselves modestly and decently in suitable clothing, not with their hair braided, or with gold, pearls, or expensive clothes, 10 but **with good works**, as is proper for women who profess reverence for God. 11 Let a woman learn in silence with full submission. 12 I permit no woman to teach or to have authority over a man; she is to keep silent. 13 For Adam was formed first, then Eve; 14 and Adam was not deceived, but the woman was deceived and became a transgressor. 15 Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty. *This passage has done tremendous damage to women and must be pushed back against. It explicitly contradicts Paul’s approach to women in his congregations, who clearly led, prophesied, exercised spiritual gifts, etc. 1 Cor. 16:19 states that Prisca and Aquila led a housechurch (and Prisca’s name is often mentioned first, indicating she had higher status/dominance), and the debate over veils in 1 Cor. 11 presupposes that women \*are\* praying and prophesying. Paul speaks highly of Phoebe (a deacon) and calls Junia “chief among the apostles”. Clearly he had no problem with women being fully active in the Church. I have a hunch that one reason 1 Timothy was written was explicitly to put women in a more subservient place.*

#### Chapter 3

What features of character and leadership can we learn from these passages?

1 The saying is sure: whoever aspires to the office of bishop desires a noble task. 2 Now a bishop must be **above reproach**, married only once (*Why? Because of Jesus’ teachings against divorce?*), **temperate** (*clear headed, self-controlled*), **sensible, respectable, hospitable**, an **apt teacher**, 3 not a drunkard, **not violent** but **gentle, not quarrelsome**, and **not a lover of money**. 4 He must **manage his own household well**, keeping his children submissive and respectful in every way— 5 for if someone does not know how to manage his own household, how can he take care of God’s church? (*Very reasonable question*) 6 He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil. 7 Moreover, he must be **well thought of by**

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**outsiders**, so that he may not fall into disgrace and the snare of the devil. Someone who can not only minister to insiders, but also build bridges to outsiders. Valuable trait.

8 Deacons (different than the LDS conception of deacons; the Greek words mean “those who minister”) likewise must be **serious** (dignified, honorable), **not double-tongued** (Greek: “two words, ) , **not indulging** in much wine, **not greedy** for money; 9 they must hold fast to the mystery of the faith with a **clear conscience**. 10 And let them first be tested; then, if they prove themselves blameless, let them serve as deacons. 11 Women likewise must be **serious, not slanderers, but temperate, faithful** in all things. 12 Let deacons be married only once, and let them manage their children and their households well; 13 for those who serve well as deacons gain a good standing for themselves and great boldness in the faith that is in Christ Jesus.

14 I hope to come to you soon, but I am writing these instructions to you so that, 15 if I am delayed, you may know how one ought to behave in the household of God, which is the church of the living God, the pillar and bulwark of the truth.

16 Without any doubt, the mystery of our religion is great:

He was revealed in flesh,  
vindicated in spirit,  
seen by angels,  
proclaimed among Gentiles,  
believed in throughout the world,  
taken up in glory.

### Chapter 4

1 Now the Spirit expressly says that in later times some will renounce the faith by paying attention to deceitful spirits and teachings of demons, 2 through the hypocrisy of liars whose consciences are seared with a hot iron. 3 They forbid marriage and demand abstinence from foods, which God created to be **received with thanksgiving** by those who believe and know the truth. 4 For everything created by God is good, and nothing is to be rejected, provided it is received with thanksgiving; 5 for it is sanctified by God’s word and by prayer. (This principle sounds nice but is far too broad to be taken literally)

6 If you put these instructions before the brothers and sisters, you will be a good servant of Christ Jesus, **nourished on the words of the faith and of the sound** (Greek “good”, so worthwhile? Beneficial?) **teaching** that you have followed. 7 Have nothing to do with profane myths and old wives’ tales. **Train** (Greek: Gumnazdo, same root as “gymnasium”, which was also the name of the educational stage roughly equivalent to Middle School) **yourself in godliness** (I REALLY like this concept. There is a great deal of value in this idea. True virtue requires discipline and healthy habits cultivated over time), 8 for, while physical training is of some value, godliness is valuable in every way, holding promise for both the present life and the life to come. 9 The saying is sure and worthy of

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full acceptance. 10 For to this end we toil and struggle, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe (interesting wording).

11 These are the things you must insist on and teach. 12 Let no one despise your youth, but set the believers an **example in speech and conduct, in love, in faith, in purity**. 13 Until I arrive, give attention to the public reading of scripture, to **exhorting**, to **teaching**. 14 **Do not neglect the gift that is in you**, which was given to you through prophecy with the laying on of hands by the council of elders. 15 Put these things into practice, devote yourself to them, so that all may see your progress. 16 Pay close attention to yourself and to your teaching; continue in these things, for in doing this you will save both yourself and your hearers.

## Chapter 5

1 Do not speak harshly to an older man, but speak to him as to a father, to younger men as brothers, 2 to older women as mothers, to younger women as sisters—with absolute purity. (Thinking of each other as family can be incredibly powerful. It reminds us that we truly are one big family, as calling each other “Brother” and “Sister” reminds us)

3 Honor widows who are really widows (Intriguing wording that requires historical context to understand. Basically widows had both status and were cared for, so there were some who apparently tried to get that gig without deserving it). 4 If a widow has children or grandchildren, they (the children/grandchildren) should first learn their religious duty to their own family and make some repayment to their parents; for this is pleasing in God’s sight. 5 The real widow, left alone, has set her hope on God and continues in supplications and prayers night and day; 6 but the widow who lives for pleasure is dead even while she lives. 7 Give these commands as well, so that they may be above reproach. 8 And whoever does not provide for relatives, and especially for family members, has denied the faith and is worse than an unbeliever.

9 Let a widow be put on the list if she is not less than sixty years old and has been married only once (this author clearly has a thing against divorce); 10 she must be well attested for her good works, as one who has brought up children, shown **hospitality**, washed the saints’ feet, **helped the afflicted**, and **devoted herself to doing good in every way**. 11 But refuse to put younger widows on the list; for when their sensual desires alienate them from Christ, they want to marry, 12 and so they incur condemnation for having violated their first pledge. 13 Besides that, they learn to be idle, gadding about from house to house; and they are not merely idle, but also gossips and busybodies, saying what they should not say. 14 So I would have younger widows marry, bear children, and manage their households, so as to give the adversary no occasion to revile us. 15 For some have already turned away to follow Satan. 16 If any believing woman has relatives who are really widows, let her assist them; let the church not be burdened, so that it can assist those who are real widows. There is plenty to say about how we care for elderly family members, and maintaining activity and engagement through the end of our lives. This is an area where Mormonism excels.

17 Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching; 18 for the scripture says, “You shall not muzzle an ox while it is treading out the grain,” and, “The laborer deserves to be paid.” (an argument for paid clergy...) 19 Never accept any accusation against an elder except on the evidence of two or three witnesses. 20 As for those who persist in sin, rebuke them in the presence of all, so that the rest also may stand in fear. 21 In the

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presence of God and of Christ Jesus and of the elect angels, I warn you to keep these instructions without prejudice, doing nothing on the basis of partiality. **22 Do not ordain anyone hastily, and do not participate in the sins of others; keep yourself pure** (“hagnon”, a more technical word meaning holy, that purity that comes from confirming to ritual requirements).

23 No longer drink only water, but take a little wine for the sake of your stomach and your frequent ailments. (Possibly challenging the asceticism of the writer’s opponents; “Church officials are to be neither drunkards nor ascetics”, OBC, 1227).

24 The sins of some people are conspicuous and precede them to judgment, while the sins of others follow them there. 25 So also good works are conspicuous; and even when they are not, they cannot remain hidden.

### Chapter 6

1 Let all who are under the yoke of slavery regard their masters as worthy of all honor, so that the name of God and the teaching may not be blasphemed. 2 Those who have believing masters must not be disrespectful to them on the ground that they are members of the church; rather they must serve them all the more, since those who benefit by their service are believers and beloved. (Slavery is presupposed as normal, even a necessary part of society, everywhere in the NT. This is a problematic passage because it basically says “Don’t assume you are equal just because Jesus said you are”).

Teach and urge these duties. 3 Whoever teaches otherwise and does not agree with the **sound words** (“healthy words”.. I like that) of our Lord Jesus Christ and the teaching that is in accordance with godliness, 4 is conceited, understanding nothing, and has a morbid craving for controversy and for disputes about words. From these come envy, dissension, slander, base suspicions, 5 and wrangling among those who are depraved in mind and bereft of the truth, imagining that godliness is a means of gain. 6 Of course, there is great gain in **godliness combined with contentment**; 7 for we brought nothing into the world, so that we can take nothing out of it; 8 but if we have food and clothing, we will be content with these. 9 But those who want to be rich fall into temptation and are trapped by many senseless and harmful desires that plunge people into ruin and destruction. 10 For the love of money is a root of all kinds of evil, and in their eagerness to be rich some have wandered away from the faith and pierced themselves with many pains.

11 But as for you, man of God, shun all this; **pursue righteousness, godliness, faith, love, endurance** (/persistence), **gentleness**. 12 **Fight the good fight** (the Greek word “agonia” is more an athletic struggle than a violent conflict) **of the faith; take hold of the eternal life** (Strong Greek word, “grasp”. I like this idea, kind of like “seize the day”, which actually means “pluck the day”), to which you were called and for which you made the good confession in the presence of many witnesses. 13 In the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, I charge you 14 to keep the commandment without spot or blame until the manifestation of our Lord Jesus Christ, 15 which he will bring about at the right time—he who is the blessed and only Sovereign, the King of kings and Lord of lords. 16 It is he alone who has immortality and dwells in unapproachable light, whom no one has ever seen or can see; to him be honor and eternal dominion. Amen.

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17 As for those who in the present age are rich, command them not to be haughty, or to set their hopes on the uncertainty of riches, but rather on God who richly provides us with everything for our enjoyment. 18 They are to **do good, to be rich in good works, generous, and ready to share**, 19 thus storing up for themselves the treasure of a good foundation for the future, so that they may **take hold of the life that really is life**. *Thought provoking statement. What does this mean? Do we “take hold of the life that really is life”? Or do we too often coast and even flee from true, vulnerable engagement?*

20 Timothy, guard what has been entrusted to you. Avoid the profane chatter and contradictions of what is **falsely called knowledge**; 21 by professing it some have missed the mark as regards the faith. (“Gnosticism” was considered a heresy in the 2<sup>nd</sup> century, Christians who believed they had a true, though radically different, understanding of the nature of Christ and salvation).

Grace be with you.

### 2 Timothy NRSV Chapter 1

1 Paul, an apostle of Christ Jesus by the will of God, for the sake of the **promise of life** that is in Christ Jesus,

2 To Timothy, my beloved child:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

3 I am grateful to God—whom I worship with a clear conscience, as my ancestors did—when I remember you constantly in my prayers night and day. 4 Recalling your tears, I long to see you so that I may be filled with joy. 5 I am reminded of your **sincere faith**, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you. 6 For this reason I remind you to **rekindle the gift of God that is within you** through the laying on of my hands; 7 for God did not give us a spirit of cowardice, but rather a **spirit of power and of love and of self-discipline**. *Living well truly requires courage and love and discipline.*

8 Do not be ashamed, then, of the testimony about our Lord or of me his prisoner, but join with me in suffering for the gospel, relying on the power of God, 9 who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace. This grace was given to us in Christ Jesus before the ages began, 10 but it has now been revealed through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel. 11 For this gospel I was appointed a herald and an apostle and a teacher, 12 and for this reason I suffer as I do. But I am not ashamed, for **I know the one in whom I have put my trust**, and I am sure that he is able to guard until that day what I have entrusted to him. 13 **Hold to the standard of sound teaching** that you have heard from me, in the faith and love that are in Christ Jesus. 14 **Guard the good treasure entrusted to you**, with the help of the Holy Spirit living in us.

15 You are aware that all who are in Asia have turned away from me, including Phygelus and Hermogenes. 16 May the Lord grant mercy to the household of Onesiphorus, because he often

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refreshed me and was not ashamed of my chain; 17 when he arrived in Rome, he eagerly searched for me and found me 18 —may the Lord grant that he will find mercy from the Lord on that day! And you know very well how much service he rendered in Ephesus.

### Chapter 2

1 You then, my child, **be strong in the grace** that is in Christ Jesus; 2 and what you have heard from me through many witnesses entrust to faithful people who will **be able to teach others** as well. 3 Share in suffering like a **good soldier** of Christ Jesus. 4 No one serving in the army gets entangled in everyday affairs; the soldier’s aim is to please the enlisting officer. 5 And in the case of an athlete, no one is crowned without competing according to the rules. 6 It is the farmer who does the work who ought to have the first share of the crops. 7 Think over what I say, for the Lord will give you understanding in all things. [The author jumps from metaphor to metaphor.](#)

8 Remember Jesus Christ, raised from the dead, a descendant of David—that is my gospel, 9 for which I suffer hardship, even to the point of being chained like a criminal. But the word of God is not chained. 10 Therefore I endure everything for the sake of the elect, so that they may also obtain the salvation that is in Christ Jesus, with eternal glory.

11 The saying is sure:  
If we have died with him, we will also live with him;  
12 if we endure, we will also reign with him;  
if we deny him, he will also deny us;  
13 if we are faithless, he remains faithful—  
for he cannot deny himself.

14 Remind them of this, and warn them before God that they are to avoid **wrangling over words**, [\(Facebook conversations! ;\)](#) ) which **does no good** but **only ruins** (creates a catastrophe) **those who are listening** (“Does this do any good?” is a GREAT question when it comes to conversations and more). 15 Do your best to present yourself to God as one approved by him, a worker who has no need to be ashamed, **rightly explaining the word of truth**. 16 Avoid profane chatter, for it will lead people into more and more impiety, 17 and their **talk will spread like gangrene** [\(such an evocative description!\)](#). Among them are Hymenaeus and Philetus, 18 who have swerved from the truth by claiming that the resurrection has already taken place (“[realized eschatology](#)”). They are upsetting the faith of some. 19 But God’s firm foundation stands, bearing this inscription: “The Lord knows those who are his,” and, “Let everyone who calls on the name of the Lord turn away from wickedness.”

20 In a large house there are utensils not only of gold and silver but also of wood and clay, some for special use, some for ordinary. 21 All who **cleans themselves** of the things I have mentioned will become special utensils, dedicated and useful to the owner of the house, ready for every good work. [\(Kind of the opposite argument Paul made with the same image...\)](#) 22 Shun youthful passions and pursue **righteousness, faith, love, and peace**, along with those who call on the Lord from a **pure heart**. 23 Have nothing to do with **stupid and senseless controversies**; you know that they breed quarrels. 24 And the Lord’s servant must **not be quarrelsome but kindly to everyone**, an **apt teacher, patient, 25 correcting opponents with gentleness**. [An important principle and](#)

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**ideal.** God may perhaps grant that they will repent and come to know the truth, 26 and that they may escape from the snare of the devil, having been held captive by him to do his will.

### Chapter 3

1 You must understand this, that in the last days distressing times will come. 2 For people will be lovers of themselves, lovers of money, boasters, arrogant, abusive, disobedient to their parents, ungrateful, unholy, 3 inhuman, implacable, slanderers, profligates, brutes, haters of good, 4 treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, 5 holding to the outward form of godliness but denying its power. Avoid them! 6 For among them are those who make their way into households and captivate silly women, overwhelmed by their sins and swayed by all kinds of desires, 7 who are always being instructed and can never arrive at a knowledge of the truth. 8 As Jannes and Jambres opposed Moses, so these people, of corrupt mind and counterfeit faith, also oppose the truth. 9 But they will not make much progress, because, as in the case of those two men, their folly will become plain to everyone.

10 Now you have observed my **teaching**, my **conduct**, my **aim in life** (plan, purpose, resolve, will), my **faith**, my **patience**, my **love** (agapé, of course), my **steadfastness**, 11 my persecutions, and my suffering the things that happened to me in Antioch, Iconium, and Lystra. What persecutions I endured! Yet the Lord rescued me from all of them. 12 Indeed, all who want to live a **godly life** in Christ Jesus will be persecuted. 13 But wicked people and impostors will go from bad to worse, deceiving others and being deceived. 14 But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it, 15 and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus. 16 **All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness**, (This scripture is a VERY big deal among Evangelicals. Great discussion point. What does "inspired" by mean? And how do we constructively use scripture for these purposes? I of course I am going to argue that we have both good and bad examples, and that we are taught and trained as we learn to discern the divine and human elements within scripture, as well as understand its origins in a more complete way. 17 so that everyone who belongs to God may be proficient (well fitted/suited for a particular function), equipped for every good work.

### Chapter 4

1 In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: 2 **proclaim** the message; be **persistent** whether the time is favorable or unfavorable; **convince, rebuke, and encourage**, with the **utmost patience** in teaching. 3 For the time is coming when people **will not put up with sound doctrine**, but having **itching ears**, they will **accumulate for themselves teachers to suit their own desires**, This is a fantastic scripture about confirmation bias. Are we open to hearing what challenges us to grow toward our best selves, or do we surround ourselves by sources that confirm our own comfortable (mis)conceptions? 4 and will turn away from listening to the truth and wander away to myths. 5 As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

6 As for me, **I am already being poured out as a libation**, and the time of my departure has come. 7 **I have fought the good fight** (The Greek words are contest, not conflict based, something



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like “I have struggled the noble struggle”), **I have finished the race, I have kept the faith.** 8 From now on there is **reserved for me the crown of righteousness**, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing. (So much rich reflection and discussion could come of this passage)

9 Do your best to come to me soon, 10 for Demas, in love with this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia. 11 Only Luke is with me. Get Mark and bring him with you, for he is useful in my ministry. 12 I have sent Tychicus to Ephesus. 13 When you come, bring the cloak that I left with Carpus at Troas, also the books (“*ta biblia*”, from which we get Bible. Does he mean the scriptures?), and above all the **parchments**. 14 Alexander the coppersmith did me great harm; the Lord will pay him back for his deeds. 15 You also must beware of him, for he strongly opposed our message.

16 At my first defense no one came to my support, but all deserted me. May it not be counted against them! 17 But the Lord stood by me and gave me strength, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion’s mouth. 18 The Lord will rescue me from every evil attack and save me for his heavenly kingdom. To him be the glory forever and ever. Amen.

19 Greet Prisca and Aquila, and the household of Onesiphorus. 20 Erastus remained in Corinth; Trophimus I left ill in Miletus. 21 Do your best to come before winter. Eubulus sends greetings to you, as do Pudens and Linus and Claudia and all the brothers and sisters.

22 The Lord be with your spirit. Grace be with you.

**Titus NRSV**  
**Chapter 1**

1 Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God’s elect and the knowledge of the truth that is in accordance with godliness, 2 in the hope of eternal life that God, who never lies, promised before the ages began— 3 in due time he revealed his word through the proclamation with which I have been entrusted by the command of God our Savior,

4 To Titus, my loyal child in the faith we share:

Grace and peace from God the Father and Christ Jesus our Savior.

5 I left you behind in Crete for this reason, so that you should **put in order what remained to be done**, and should appoint elders in every town, as I directed you: 6 someone who is blameless, married only once, whose children are believers, not accused of debauchery and not rebellious. 7 For a bishop, as God’s steward, must be blameless; he must not be arrogant or quick-tempered or addicted to wine or violent or greedy for gain; 8 but he must be hospitable, a lover of goodness, prudent, upright, devout, and self-controlled. 9 He must have a firm grasp of the word that is trustworthy in accordance with the teaching, so that he may be able both to **preach with sound doctrine and to refute those who contradict it**. Note this emphasis again and again on “*sound doctrine*”, correct teaching, etc—the group called the “*proto-Orthodox*” (who eventually became the

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dominant/only remaining form of Christianity) pushed hard for conformity to a specific set of beliefs and interpretations.

10 There are also many rebellious people, idle talkers and deceivers, especially **those of the circumcision** (those who teach Christians must follow the Jewish law, including circumcision); 11 they must be silenced, since they are upsetting whole families by teaching for sordid gain what it is not right to teach.

12 It was one of them, their very own prophet (that is, a writer from Crete), who said,

“Cretans are always liars, vicious brutes, lazy gluttons.”

13 That testimony is true. For this reason rebuke them sharply, so that they may become sound in the faith, 14 not paying attention to Jewish myths or to commandments of those who reject the truth. 15 To the pure all things are pure, but to the corrupt and unbelieving nothing is pure (So intention matters? Again, more proverbial than precise). Their very minds and consciences are corrupted. 16 They profess to know God, but they deny him by their actions. They are detestable, disobedient, unfit for any good work.

## Chapter 2

1 But as for you, teach what is consistent with sound doctrine. 2 Tell the older men to be **temperate, serious, prudent, and sound in faith, in love, and in endurance.**

3 Likewise, tell the older women to be **reverent** in behavior, **not to be slanderers** or slaves to drink; they are to **teach what is good**, 4 so that they may encourage the young women to love their husbands, to love their children, 5 to be **self-controlled, chaste, good managers** of the household, kind, being submissive to their husbands, so that the word of God may not be discredited.

6 Likewise, urge the younger men to be **self-controlled**. 7 Show yourself in all respects a **model of good works**, and in your teaching show **integrity, gravity**, 8 and **sound speech** that cannot be censured; then any opponent will be put to shame, **having nothing evil to say of us.**

9 Tell slaves to be submissive to their masters and to give satisfaction in every respect; they are not to talk back, 10 not to pilfer, but to show complete and perfect fidelity, so that in everything they may be an ornament to the doctrine of God our Savior.

11 For the grace of God has appeared, bringing salvation to all, 12 training us to renounce impiety and worldly passions, and in the **present age** to live lives that are **self-controlled, upright, and godly**, 13 while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ. 14 He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds.

15 Declare these things; exhort and reprove with all authority. Let no one look down on you.

## Chapter 3

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### Lesson 41: “I Have Finished My Course”

1 Remind them to be subject to rulers and authorities, to **be obedient**, to be ready for every good work, 2 to **speak evil of no one**, to **avoid quarreling**, to **be gentle**, and to **show every courtesy to everyone**. 3 For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, despicable, hating one another. 4 But when the goodness and loving kindness of God our Savior appeared, 5 he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the **water of rebirth and renewal by the Holy Spirit**. 6 **This Spirit he poured out on us richly through Jesus Christ our Savior**, 7 so that, having been justified by his grace, we might become heirs according to the hope of eternal life. 8 The saying is sure.

I desire that you insist on these things, so that those who have come to believe in God may be careful to **devote themselves to good works**; these things are excellent and profitable to everyone. 9 But **avoid stupid controversies**, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless. 10 After a first and second admonition, have nothing more to do with anyone who causes divisions, 11 since you know that such a person is perverted and sinful, being self-condemned.

12 When I send Artemas to you, or Tychicus, do your best to come to me at Nicopolis, for I have decided to spend the winter there. 13 Make every effort to send Zenas the lawyer and Apollos on their way, and see that they lack nothing. <sup>14</sup>And let people learn to devote themselves to good works in order to meet urgent needs, so that they may not be unproductive. <sup>15</sup>All who are with me send greetings to you. Greet those who love us in the faith. Grace be with all of you.

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**Additional Reading:** Bible Dictionary, “**Pauline Epistles: 1 Timothy**,” 747; “**Pauline Epistles: 2 Timothy**,” 748; “**Pauline Epistles: Epistle to Titus**,” 747; “**Timothy**,” 785; “**Titus**,” 785–86.

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### Epistle: 1 Timothy

In the course of his travels after his first imprisonment Paul came to Ephesus, where he left Timothy to check the growth of certain unprofitable forms of speculation, intending (3:14) afterwards to return. As a delay might occur, he writes to him, perhaps from Macedonia (1:3), to give him counsel and encouragement in the fulfillment of his duty. See also [Timothy](#).

Analysis of 1 Timothy

Salutation (1:1–2).

Foolish speculations and legalism to be kept in check as dangerous to the simplicity of the gospel (1:3–20).

Directions about public worship, and about the character and conduct of ministers (2:1–3:13).

Summary of the true believer’s creed (3:14–16).

Warning against foolish asceticism (4:1–16).

Hints to Timothy about the treatment of his flock (5:1–6:2).

Warnings against various dangers (6:3–19).

Conclusion (6:20–21).

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### Epistle: Titus

See also [Titus](#).

- 1 Analysis of Titus
- 2 Salutation ([1:1–4](#)).
- 3 Qualifications of an elder ([1:5–9](#)).
- 4 Discipline in the Cretan church ([1:10–16](#)).
- 5 Proper treatment of various classes of Christians ([2:1–15](#)).
- 6 General exhortation ([3:1–11](#)).
- 7 Personal messages ([3:12–15](#)).

### Epistle: 2 Timothy

This epistle was written during Paul’s second imprisonment, shortly before his martyrdom. It contains the Apostle’s last words and shows the wonderful courage and trust with which he faced death.

- 1 Analysis of 2 Timothy
- 2 Salutation ([1:1–2](#)).
- 3 Charge to Timothy ([1:3–14](#)).
- 4 The desertion by old friends, and the faithfulness of others ([1:15–18](#)).
- 5 Various warnings and directions ([2:1–26](#)).
- 6 Dangers ahead and how to meet them ([3:1–4:5](#)).
- 7 Paul’s confidence in the face of death ([4:6–8](#)).
- 8 A message to friends ([4:9–21](#)).

### Characteristics of the Fourth Group

The pastoral epistles, being addressed to men engaged in the ministry of the Church, are occupied mainly with questions relating to the internal discipline and organization of the Church and with the ideal of the pastoral office. The development and training of the life of godliness have taken the place of instruction in the faith. At the same time it is striking to notice the way in which Paul emphasizes the universality of God’s saving purpose ([1 Tim. 2:4](#); [4:10](#); [Titus 2:11](#); [3:4](#)), and the bounty shines out in every part of His creation ([1 Tim. 4:4](#); [6:13, 17](#)).

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**Scripture Chain:**     **[1 Timothy 4:16](#); [2 Timothy 3:16–17](#); [John 8:31–32](#); [3 Nephi 11:31–41](#); [D&C 88:77–78](#)**

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**1 Timothy 4:16 NRSV**

16 Pay close attention to yourself and to your teaching; continue in these things, for in doing this you will save both yourself and your hearers

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**2 Timothy 3:16-17 NRSV**

All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, 17 so that everyone who belongs to God may be proficient, equipped for every good work.

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**3 Ne. 11:31-41**

31 Behold, verily, verily, I say unto you, I will declare unto you my doctrine.

32 And this is my doctrine, and it is the doctrine which the Father hath given unto me; and I bear record of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and me; and I bear record that the Father commandeth all men, everywhere, to repent and believe in me.

33 And whoso believeth in me, and is baptized, the same shall be saved; and they are they who shall inherit the kingdom of God.

34 And whoso believeth not in me, and is not baptized, shall be damned.

35 Verily, verily, I say unto you, that this is my doctrine, and I bear record of it from the Father; and whoso believeth in me believeth in the Father also; and unto him will the Father bear record of me, for he will visit him with fire and with the Holy Ghost.

36 And thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost are one.

37 And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things.

38 And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God.

39 Verily, verily, I say unto you, that this is my doctrine, and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them.

40 And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock; but he buildeth upon a sandy foundation, and the gates of hell stand open to receive such when the floods come and the winds beat upon them.

41 Therefore, go forth unto this people, and declare the words which I have spoken, unto the ends of the earth.

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**D&C 88:77-78**

77 And I give unto you a commandment that you shall teach one another the doctrine of the kingdom. Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;