

# Group Session One

## WATCH THE VIDEO—DIVINE TRIANGULATION

### INTRODUCTION

Though we won't find the younger man's name anywhere in sight, Paul's last letter to Timothy originates in Acts 14. This chapter will be our preoccupation today.

1. We will establish one enormous goal for our series:

\_\_\_\_\_ Mighty \_\_\_\_\_ Servants \_\_\_\_\_ of God \_\_\_\_\_ turned \_\_\_\_\_ loose \_\_\_\_\_  
on \_\_\_\_\_ this \_\_\_\_\_ globe \_\_\_\_\_ in the \_\_\_\_\_ great \_\_\_\_\_ name \_\_\_\_\_  
of \_\_\_\_\_ Jesus \_\_\_\_\_.

2. Note the NIV wording of Acts 14:1. We are going to ask God from the beginning and throughout our series to blatantly \_\_\_\_\_ ramp \_\_\_\_\_ up \_\_\_\_\_ our \_\_\_\_\_  
\_\_\_\_\_ effectiveness \_\_\_\_\_.

How should we communicate our faith?

\_\_\_\_\_ Christ's \_\_\_\_\_ story  
\_\_\_\_\_ Your \_\_\_\_\_ story  
\_\_\_\_\_ Our \_\_\_\_\_ story

A big part of our effectiveness is our \_\_\_\_\_ connectedness \_\_\_\_\_.

Ministry is the collective works God has called us to do in our lifetime upon this planet for His great glory.

3. Walking with a whole new level of effectiveness  
takes faith.

A launching challenge: Who among us is willing to believe the power of Jesus could dramatically change something that has been true of you since birth?

4. We will deal with erroneous estimations of others all our serving lives.

Be forewarned: Those who adore can as quickly abhor.

5. Five words for the journey:

Just keep getting back up.

# Group Session Two

## WATCH THE VIDEO—PURPOSE AND GRACE

### INTRODUCTION

Today's session will offer us a glimpse of Paul's first letter to Timothy. It will also officially establish the concept captured in the title of our six-week study.

Three books of the New Testament comprise what is commonly termed the \_\_\_\_\_ Pastoral \_\_\_\_\_ Epistles \_\_\_\_\_ : \_\_\_\_\_ 1 Timothy \_\_\_\_\_ , \_\_\_\_\_ 2 Timothy \_\_\_\_\_, and \_\_\_\_\_ Titus \_\_\_\_\_. (PE)

The personal application for our entire six-week course can be summed up in one exhortation:

○ Timothy, guard the deposit entrusted to you.  
1 TIMOTHY 6:20, ESV

1. We won't \_\_\_\_\_ effectively \_\_\_\_\_ \_\_\_\_\_ guard \_\_\_\_\_ what we \_\_\_\_\_ don't \_\_\_\_\_ \_\_\_\_\_ highly \_\_\_\_\_ esteem \_\_\_\_\_.

“The combination of verb and noun ‘guard the deposit’ ... was used in the ancient world of the high obligation of having in trust \_\_\_\_\_ another \_\_\_\_\_ \_\_\_\_\_ person's \_\_\_\_\_ \_\_\_\_\_ treasured \_\_\_\_\_ \_\_\_\_\_ possession \_\_\_\_\_, of keeping it \_\_\_\_\_ safe \_\_\_\_\_, and of returning it \_\_\_\_\_ as \_\_\_\_\_ it \_\_\_\_\_ was \_\_\_\_\_.”  
Dr. G.W. Knight<sup>1</sup>

*entrusted*

2. If we can't stand to be  
questioned, we will be too childish  
to stand guard.

Anyone beyond question is also maybe beyond character.

Laws of Applause from Andy Stanley<sup>2</sup>

- What's applauded as exceptional the first time will be expected the next time.
- Those most applauded for feel most entitled to.
- Applause is addictive.

3. The sign of a great potential leader is not the  
eagerness to take charge.  
It's the eagerness to take the charge.

1. George W. Knight, III, *The Pastoral Epistles, New International Greek Testament Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1992), 276.  
2. Andy Stanley, as quoted by Jenni Catron, "Catalyst 2013," *JenniCatron.com* (Online) 3 October 2013 [cited 7 July 2016]. Available from the Internet: [Jennicatron.com](http://Jennicatron.com).

# Group Session Three

## WATCH THE VIDEO—STRONG IN THE GRACE

### INTRODUCTION

Today we will follow through on the promise I made to you on Day Two of this week's homework by devoting this session entirely to 2 Timothy 1:6-7.

### PART ONE: DISSECTING 2 TIMOTHY 1:6

“fan into flame” – Greek *anazōpyrein* The “*pyr*” in the compound word means “\_\_\_\_\_ fire\_\_\_\_\_.” The “*ana*” in the compound word means “\_\_\_\_\_ again\_\_\_\_\_.”

“the gift of God” – Consider this proposal for a working definition of “gift” (*charisma*) in its singular form and present context:

The supernatural \_\_\_\_\_ unction \_\_\_\_\_ to \_\_\_\_\_ fulfill \_\_\_\_\_  
\_\_\_\_\_ divine \_\_\_\_\_ purpose \_\_\_\_\_ during \_\_\_\_\_ our \_\_\_\_\_ earthly \_\_\_\_\_  
\_\_\_\_\_ tenure \_\_\_\_\_.

You've got to \_\_\_\_\_ have \_\_\_\_\_ God to \_\_\_\_\_ serve \_\_\_\_\_ God.

“Prophecies have been made that Timothy has \_\_\_\_\_ the \_\_\_\_\_ gifts \_\_\_\_\_  
\_\_\_\_\_ for \_\_\_\_\_ ministry \_\_\_\_\_ and this was officially \_\_\_\_\_ publicly \_\_\_\_\_  
\_\_\_\_\_ recognized \_\_\_\_\_ when Paul and the elders laid hands on him. ... Paul is now referring to that public \_\_\_\_\_ validation \_\_\_\_\_ of his gift as a means of encouraging Timothy during this difficult time. Reference to the public role of the elders is appropriate to the \_\_\_\_\_ public \_\_\_\_\_ nature of 1 Timothy. ... But 2 Timothy is a \_\_\_\_\_ private \_\_\_\_\_ letter \_\_\_\_\_, and Paul's personal role in Timothy's commissioning is appropriately mentioned there.” Dr. W.D. Mounce<sup>1</sup>

## PART TWO: DISSECTING 2 TIMOTHY 1:7

“a spirit of fear” – Greek *deilia* which means “\_\_\_\_\_ cowardice \_\_\_\_\_”

A spirit of fear produces \_\_\_\_\_ perversions \_\_\_\_\_ of all \_\_\_\_\_ three \_\_\_\_\_  
\_\_\_\_\_ opposing \_\_\_\_\_ components:

- Perversion of power = \_\_\_\_\_ Powerlessness \_\_\_\_\_ or \_\_\_\_\_ abuse \_\_\_\_\_ of power
- Perversion of love = \_\_\_\_\_ Lust \_\_\_\_\_ or \_\_\_\_\_ hate \_\_\_\_\_
- Perversion of self-control = A \_\_\_\_\_ drive \_\_\_\_\_ to \_\_\_\_\_ control \_\_\_\_\_ others \_\_\_\_\_

“power” in 2 Timothy 1:7– Greek *dúnamis*; Power, especially  
\_\_\_\_\_ achieving \_\_\_\_\_ power \_\_\_\_\_. All the words derived from  
the stem *dúna-* have the meaning of being \_\_\_\_\_ able \_\_\_\_\_, \_\_\_\_\_ capable \_\_\_\_\_.  
Contrast *ischús* which stresses the factuality of the ability, not necessarily the  
\_\_\_\_\_ accomplishment \_\_\_\_\_.

2 Timothy 1:7

ESV “self-control,”

NIV \_\_\_\_\_ self-discipline \_\_\_\_\_,

NKJV \_\_\_\_\_ sound \_\_\_\_\_ \_\_\_\_\_ mind \_\_\_\_\_,

HCSB \_\_\_\_\_ sound \_\_\_\_\_ \_\_\_\_\_ judgment \_\_\_\_\_

“self-control” – Greek *sōphronismós*; to discipline, correct;  
\_\_\_\_\_ sound \_\_\_\_\_ \_\_\_\_\_ mind \_\_\_\_\_, sober judgment.

1. W. D. Mounce,

# Group Session Four

## WATCH THE VIDEO—DIFFICULT TIMES, DIFFICULT PEOPLE

### INTRODUCTION

With your permission and patience, I'll share bits and pieces of my own story and Scriptures supporting their validity in hopes that a portion will be of value to you. The following are the five biggest eye-openers of my last forty years.

If you are in Christ, you are \_\_\_\_\_ called \_\_\_\_\_.

### THE FIVE EYE-OPENERS

1. The \_\_\_\_\_ forces \_\_\_\_\_ of \_\_\_\_\_ evil \_\_\_\_\_ are meaner and \_\_\_\_\_ abler than most of us \_\_\_\_\_ ever \_\_\_\_\_ pictured \_\_\_\_\_.

The more \_\_\_\_\_ entangled \_\_\_\_\_ we are, the less faithful we will be with what has been \_\_\_\_\_ entrusted \_\_\_\_\_ to us.

- You are \_\_\_\_\_ not \_\_\_\_\_ your \_\_\_\_\_ own \_\_\_\_\_ worst \_\_\_\_\_ enemy \_\_\_\_\_.
- But you are your \_\_\_\_\_ own \_\_\_\_\_ worst \_\_\_\_\_ enemy's \_\_\_\_\_ best \_\_\_\_\_ accomplice \_\_\_\_\_.

You can have a \_\_\_\_\_ sincere \_\_\_\_\_ and \_\_\_\_\_ pure \_\_\_\_\_ devotion to Christ and be \_\_\_\_\_ completely \_\_\_\_\_ seduced \_\_\_\_\_ by the devil.

2. This faith-life is a fight from beginning  
to end.

“fight” – Greek “*agōnízomai*” from *agōn*, conflict.  
To contend for victory in the public games.  
It generally came to mean to fight, wrestle. Figuratively, it is the task  
of faith in persevering amid temptation and opposition. It also came  
to mean to take pains to wrestle as in  
an award contest, straining every nerve to  
the uttermost towards the goal.

“good” – Greek *kalos* – “beautiful; good”

3. Even amid the evil that beleaguers or befalls us,  
God is continually and mercifully after our good.

4. God purposely set up the system  
where it demands dialogue and dependency  
to function properly.

5. Jesus is the best part.



# Group Session Five

## WATCH THE VIDEO—FULFILL YOUR MINISTRY

### INTRODUCTION

Today's session will suspend us right between the third and fourth chapters of 2 Timothy, offering us a panoramic view of the complexity and camaraderie of a servant's life on a crowded planet.

“Servants” in 1 Corinthians 4:1: Greek *hupēretēs*; masculine noun from *hupó*,  
\_\_\_\_\_ under \_\_\_\_\_, beneath and *erētēs*, a \_\_\_\_\_ rower \_\_\_\_\_.

A subordinate, servant, attendant, or assistant in general. The subordinate official who waits to accomplish the commands of his superior.

In classical Greek, a \_\_\_\_\_ common \_\_\_\_\_ sailor \_\_\_\_\_, as distinguished from, a  
seaman, sailor.

1. \_\_\_\_\_ Rowers \_\_\_\_\_ don't \_\_\_\_\_ build \_\_\_\_\_ up \_\_\_\_\_ and maintain muscle  
by \_\_\_\_\_ rowing \_\_\_\_\_ downstream \_\_\_\_\_.

2. Staying in \_\_\_\_\_ rhythm \_\_\_\_\_ and \_\_\_\_\_ sync \_\_\_\_\_ with a \_\_\_\_\_ team \_\_\_\_\_  
takes \_\_\_\_\_ concentrated \_\_\_\_\_ effort \_\_\_\_\_.

3. Rowing also necessitates a certain amount of  
repetition.

4. Rowers have each other's backs.

# Group Session Six

## WATCH THE VIDEO—FACE TO FACE

### INTRODUCTION

No writer of the New Testament canon was inspired to more forthrightly encourage us and stir up our anticipation about our future lives than the Apostle Paul. As his earthly life draws to a close in his second letter to Timothy, we will read and reflect on some of those iconic encouragements.

1. Paul had an unapologetic expectancy of reward.

2. Paul anticipated direct interaction with Christ.

3. Paul anticipated an exceedingly vivacious existence in a kingdom.

4. Paul never equated “          heavenly          ” with           translucent          .

5. To           see                     that                     face           would be to           fully                     know            
as           he’d                     been                     known          .

6. Paul knew what we           must                     know                     to            
          thrive          : not           one                     ounce           of our           labor            
will           ever                     be                     in                     vain          .

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### INTRODUCTION

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1. We will establish one enormous goal for our series:

\_\_\_\_\_ of God \_\_\_\_\_  
on \_\_\_\_\_ in the \_\_\_\_\_  
of \_\_\_\_\_.

2. Note the NIV wording of Acts 14:1. We are going to ask God from the beginning and throughout our series to blatantly \_\_\_\_\_  
\_\_\_\_\_.

How should we communicate our faith?

\_\_\_\_\_ story  
\_\_\_\_\_ story  
\_\_\_\_\_ story

A big part of our effectiveness is our \_\_\_\_\_.

Ministry is the collective works God has called us to do in our lifetime upon this planet for \_\_\_\_\_ .

3. Walking with a \_\_\_\_\_ of effectiveness  
\_\_\_\_\_ .

A launching challenge: Who among us is \_\_\_\_\_ to \_\_\_\_\_  
the power of Jesus could \_\_\_\_\_  
something that has been \_\_\_\_\_ of you \_\_\_\_\_ ?

4. We will deal with \_\_\_\_\_ of others  
all \_\_\_\_\_ .

Be forewarned: Those \_\_\_\_\_ can as  
\_\_\_\_\_ .

5. Five words for the journey:  
\_\_\_\_\_ .

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Three books of the New Testament comprise what is commonly termed the \_\_\_\_\_ : \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_. (PE)

The personal application for our entire six-week course can be summed up in one exhortation:

○ Timothy, guard the deposit entrusted to you.  
1 TIMOTHY 6:20, ESV

1. We won't \_\_\_\_\_ what  
we \_\_\_\_\_.

“The combination of verb and noun ‘guard the deposit’ ... was used in the ancient world of the high obligation of having in trust \_\_\_\_\_, of keeping it \_\_\_\_\_, and of returning it \_\_\_\_\_.”  
Dr. G.W. Knight<sup>1</sup>

2. If we \_\_\_\_\_ to \_\_\_\_\_  
\_\_\_\_\_, we will be \_\_\_\_\_  
to \_\_\_\_\_.

Anyone beyond question is also maybe beyond \_\_\_\_\_.

Laws of Applause from Andy Stanley<sup>2</sup>

- What's applauded as exceptional the first time will be \_\_\_\_\_ the next time.
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\_\_\_\_\_ to \_\_\_\_\_.  
It's the eagerness \_\_\_\_\_.

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“the gift of God” – Consider this proposal for a working definition of “gift” (*charisma*) in its singular form and present context:

The \_\_\_\_\_ to \_\_\_\_\_  
\_\_\_\_\_ during \_\_\_\_\_  
\_\_\_\_\_.

You've got to \_\_\_\_\_ God to \_\_\_\_\_ God.

“Prophecies have been made that Timothy has \_\_\_\_\_  
\_\_\_\_\_ and this was officially, \_\_\_\_\_  
\_\_\_\_\_ when Paul and the elders laid hands on him. ... Paul is now referring to that public \_\_\_\_\_ of his gift as a means of encouraging Timothy during this difficult time. Reference to the public role of the elders is appropriate to the \_\_\_\_\_ nature of 1 Timothy. ... But 2 Timothy is a \_\_\_\_\_, and Paul's personal role in Timothy's commissioning is appropriately mentioned there.” Dr. W.D. Mounce<sup>1</sup>

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- Perversion of love = \_\_\_\_\_ or \_\_\_\_\_
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“self-control” – Greek *sōphronismós*; to discipline, correct; \_\_\_\_\_, sober judgment.

1. W. D. Mounce, *Pastoral Epistles, Word Biblical Commentary* (Nashville, TN: Thomas Nelson, 2000), 262.

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The more \_\_\_\_\_ we are, the less faithful we will be with what has been \_\_\_\_\_ to us.

- You are \_\_\_\_\_.
- But you are your \_\_\_\_\_ best \_\_\_\_\_.

You can have a \_\_\_\_\_ and \_\_\_\_\_ devotion to Christ and be \_\_\_\_\_ by the devil.

2. This \_\_\_\_\_ is a \_\_\_\_\_ from \_\_\_\_\_  
\_\_\_\_\_.

“\_\_\_\_\_” – Greek “*agōnizomai*” from *aghōn*, \_\_\_\_\_.

To \_\_\_\_\_ in the public games.  
It generally came to mean to fight, wrestle. Figuratively, it is the task of faith in persevering amid temptation and opposition. It also came to mean to \_\_\_\_\_ to wrestle as in an \_\_\_\_\_, straining every \_\_\_\_\_ to the \_\_\_\_\_ towards the \_\_\_\_\_.

“\_\_\_\_\_” – Greek *kalos* – “\_\_\_\_\_; good”

3. Even amid the \_\_\_\_\_ that \_\_\_\_\_ or \_\_\_\_\_, God is continually and \_\_\_\_\_ after \_\_\_\_\_.

4. God purposely \_\_\_\_\_ where it \_\_\_\_\_ and \_\_\_\_\_ to \_\_\_\_\_.

5. \_\_\_\_\_.

# Group Session Five

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In classical Greek, a \_\_\_\_\_, as distinguished from, a seaman, sailor.

1. \_\_\_\_\_ don't \_\_\_\_\_ and maintain muscle by \_\_\_\_\_.

2. Staying in \_\_\_\_\_ and \_\_\_\_\_ with a \_\_\_\_\_ takes \_\_\_\_\_.

3. \_\_\_\_\_ also necessitates a certain \_\_\_\_\_  
\_\_\_\_\_.

4. \_\_\_\_\_ have each \_\_\_\_\_.

# Group Session Six

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1. Paul had an \_\_\_\_\_ of \_\_\_\_\_.

2. Paul anticipated \_\_\_\_\_ with \_\_\_\_\_.

3. Paul anticipated an \_\_\_\_\_  
in a \_\_\_\_\_.

4. Paul never equated “\_\_\_\_\_” with \_\_\_\_\_.

5. To \_\_\_\_\_ would be to \_\_\_\_\_  
as \_\_\_\_\_.

6. Paul knew what we \_\_\_\_\_  
\_\_\_\_\_ : not \_\_\_\_\_ of our \_\_\_\_\_  
will \_\_\_\_\_.