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.
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:

O 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

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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 Stanley²
• 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____.


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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 ____
____ tenue __.

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. Mounce¹
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 sôphronismós; to discipline, correct; sound mind, sober judgment.

1. W.D. Mounce,
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 “agōнизомai” 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 *hupērētēs*; 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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WATCH THE VIDEO—DIVINE TRIANGULATION

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:
___________ ____________ ____________ ____________ ______.
Group Session Two

WATCH THE VIDEO—PURPOSE AND GRACE

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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
2. If we ________________ ________________ to ____________ ________________, we will be ________________ ________________ to ________________ ________________.

Anyone beyond question is also maybe beyond ________________

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It’s the eagerness _______ _______ ______ _______.

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The _______________ ______________ to ______________
____________ ______________ during _______ ____________
____________.
You’ve got to __________ God to __________ God.

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“a spirit of fear” – Greek deilia which means “_________________”

A spirit of fear produces _________________ of all ________________ components:
  • Perversion of power = _________________ or ______________ of power
  • Perversion of love = _________________ or ______________
  • Perversion of self-control = A ______________ to ______________

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

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ESV “self-control,”
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If you are in Christ, you are ________________.

THE FIVE EYE-OPENERS

1. The ________________ ______ ____________ are _____________ and ___________ than most of us _____________ _________________.

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. ___________ ______ ______ ___________.

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“Servants” in 1 Corinthians 4:1: Greek hupērētēs; masculine noun from hupó, ____________, beneath and erētēs, a _____________.

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

In classical Greek, a ____________ ____________, as distinguished from, a seaman, sailor.

1. ____________ don’t ____________ ______ and maintain muscle
   by ____________ _____________.

2. Staying in ____________ and ____________ with a ____________
   takes ________________ _______________.

#EntrustedStudy
3. ______________ also necessitates a certain ______________  ____
______________.

4. ______________ have each ______________  ______________.
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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 ______________ ____ ____ ________.