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Discipleship as Stewardship of God's Word: an Analysis of 2 Timothy 2:1-2

Le Discipulat en tant Qu'intendance De la Parole de Dieu : Une Analyse de 2 Timothée 2, 1-2

Nfor Tangko[1]

Abstract

The truth of the Word of God is the life wire of the church, and Christians should guard it as a precious deposit. Painfully, this truth is being diluted in the postmodern world by some preachers. Second Timothy 2:1-2 presents discipleship as the divinely appointed means for preserving and transmitting apostolic truth. This paper analyses 2 Timothy 2:1-2 using historical-grammatical exegesis in order to show how a Christian can preserve and transmit God's Word through discipleship. This preservation and transmission of God's Word is tantamount to stewardship of the Word. The study reveals that the concept of stewardship runs through the bible. The Hebrew לַאֲשֶׁר עַל־בֵּיתוֹ in the Old Testament and the Greek οἰκονόμος in the New Testament both refer to someone who manages his master's household. Historical-grammatical exegesis of 2 Timothy 2:1-2 reveals that Paul calls the Word of God a deposit which he entrusted into Timothy's hands to preserve and transmit to the next generation. The paper recommends that churches should adopt a discipleship model and ensure its continuity.

Keywords: discipleship, stewardship, exegesis, 2 Timothy 2:1-2, God's Word

Résumé

La vérité de la Parole de Dieu est le fil conducteur de l'Église, et les chrétiens doivent la préserver comme un dépôt précieux. Malheureusement, cette vérité est diluée dans le monde postmoderne par certains prédicateurs. 2 Timothée 2 : 1-2 présente le discipulat comme le moyen divinement établi pour préserver et transmettre la vérité apostolique. Cet article analyse ce texte à l'aide d'une exégèse historico-grammaticale afin de montrer comment un chrétien peut préserver et transmettre la Parole de Dieu par le discipulat. Cette préservation et cette transmission de la Parole de Dieu équivalent à l'intendance de la Bible. L'étude révèle que le concept d'intendance est présent tout au long de la Bible. Le terme hébreu לַאֲשֶׁר עַל־בֵּיתוֹ *dans l'Ancien Testament et le terme grec οἰκονόμος dans le Nouveau Testament désignent tous deux une personne qui administre la maison de son maître. L'exégèse historico-grammaticale de 2 Timothée 2: 1-2 révèle que Paul appelle la Parole de Dieu un dépôt qu'il a confié à Timothée afin qu'il le préserve et la transmette à la génération suivante. L'article recommande aux églises d'adopter un modèle de formation de disciples et d'en assurer la continuité.*

Mots-clés : formation de disciples, intendance, exégèse, 2 Timothée 2, 1-2, Parole de Dieu

Introduction

This paper is an exegetical study of 2 Timothy 2:1-2 to show how a Christian can faithfully preserve and transmit God's Word. In this text, Paul calls God's Word a deposit (a property entrusted into his hands), which he also entrusted to Timothy to preserve and transmit to other faithful men.

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Since Paul's time, false teaching has existed. Hymeneus and Philetus taught that the resurrection had already occurred (2 Tim 1:15-20; cf. 2:17). The contemporary church is plagued by the proliferation of false teachings within and outside the church. The Jehovah's Witnesses deny the deity of Jesus. Some preachers use the bible to say what they want, and the meaning of the text is being altered. It became incumbent on this writer to present the fact that there is a standard of truth in the bible to which reference should be made. He also observed that the church receives many new members during baptism, and a few years after, they drop from church and return to a sinful lifestyle. Some of them drift away because they do not receive consistent follow-up through discipleship.

The thesis of this paper is that 2 Timothy 2:1-2 presents discipleship as the divinely appointed means for preserving and transmitting God's Word. Discipleship preserves and transmits the Word of God from one generation to another. A disciple from the Greek Word maqhthj used in the bible stands for those who have a unique and intensive relationship with Jesus.[2] The popular name for disciples of Jesus Christ is Christians (followers of Christ) (Acts 11:26).[3] The call to discipleship is the call to obey the master's will.[4]

The paper employs the historical-grammatical method of exegesis. It is the method of interpretation that seeks to draw out the meaning of a text from the text itself. It is the opposite of eisegesis, which reads meaning into the text, distorting the author's intended meaning. This research will look at an overview of stewardship of the Word of God, an exegesis of 2 Timothy 2:1-2, inferences from the exegesis, and the implications of the text for discipleship.

The motivation for this research came from a concern about the reversion of some Christians to African Traditional Religions and the proliferation of false teachings which are sweeping many Africans away from the truth. In response, some preachers warn their members from attending other churches, which often strains their relationships.

Overview of stewardship of the Word of God

The concept of stewardship runs through the entire Bible. It refers to the management and care of all that God entrusts to individuals.[5] It emphasizes the idea that all things belong to God, and man is simply a caretaker of the things (Psa 24:1).

Stewardship in the Old Testament

Steward in the Old Testament means different things in different contexts. The Hebrew לַאֲשֶׁר עַל־בֵּיתוֹ(Gen 43:16, 44:1, 4) means "the one who was over his house." It refers to a servant who oversees the household. He is the one who manages the household's affairs as delegated by his master.[6] שָׂרֵי (1 Chron 27:31, 28:11, Dan 1:1, 16) refer to a guard who is a soldier.[7] Thus, a steward in the Old Testament was understood as a manager. At creation, God commanded the man to fill and subdue the earth, indicating his role as the manager of God's creation (Gen 1:28, 2:15).[8] Man was not supposed to sell land permanently because it belongs to God and he is merely God's tenant and farmer (Lev 25:23). Even the wealth man earns is God's because he is the one who gives man the power to work and earn it (Deut 8:18, 1 Chron 29:11-12). Man's

[2] Noel Freedman David, Garry A. Herion, David F. Graf, John David Pleins, and Astrid B. Beck, eds. "Disciple, Discipleship" in *The Anchor Bible Dictionary*. vol 2. (New York: Doubleday, 1992), 207.

[3] Daniel J. Treier and Walter A. Elwell, eds, "Christians," in *Evangelical Dictionary of Theology, 3rd edition (Grand Rapids, Michigan: Baker Academic, 2017), 177.*

[4] Dietrich Bonhoeffer, *The Cost of Discipleship,* revised edition (New York: Macmillan Publishing Company, Inc., 1979), 61.

[5] "Stewardship," https://biblehub.com/topical/s/stewardship.htm. Accessed 13/07/2026.

[6] Geoffrey W. Bromiley, et al, eds, *The International Standard Bible Encyclopedia* volume 4 (Grand Rapids, Michigan: William Eerdmans Publishing Company, 1988), 617.

[7] Ibid.

[8] Ibid.

response to God as a faithful steward is to honour God with the best part of everything he produces (Prov 3:9) and to work hard in caring for God's resources in his care (Prov 12:11).[9]

The Word of God is one of the resources he gave to the Israelites to guard. God spoke his Word through Moses and the rest of the Prophets and commanded them not to add to or subtract from it (Deut 4:2, 12:32). Moses, the Prophets, the Levites, and the people of Israel. We are chosen by God, who ensured the preservation and transmission of his Word by calling the prophets and entrusting his Word into their hands. The Word was written down to ensure its preservation and transmission to the next generation. In Deuteronomy 6:4-6, the Israelites were commanded to bind the words on their foreheads and transmit them to their children through teaching (discipleship) whenever they walked or sat down. The true prophets were charged to herald the truth amid the false prophets of the time because only the truth would save them. Ezekiel was encouraged to continue speaking the truth to the hostile population, knowing that after him the people would testify that there had been a prophet among them. False prophets in Israel were stoned in order to prevent false teachings from spreading, thereby preserving the truth.

The Priests and the Levites were also commanded to teach the Word to the people (Mal 2:7; Deut 33:10). Thus, they were to preserve and transmit the Word through teaching.

Stewardship in the New Testament

The Greek Word for steward in the New Testament is οἰκονόμος, which is a compound word from οἶκός (house -in the sense of an estate) and νόμος (law).[10] Thus, it literally means 'the law of the house', which refers to 'management of a house.' Thus, a steward is the manager of an estate.[11] Stewardship, according to the New Testament, is a fundamental aspect of the Christian life, and Christians are expected to be faithful stewards (1 Cor 4:1-2). Jesus used parables on stewardship to show that it is an essential aspect of life in the Kingdom of God (Matt 25:14-30, Lk 10:25-37, 16:1-13).

Stewardship of God's Word is another aspect of stewardship highlighted in the New Testament. It involves guarding the truth of God's Word against false teaching and distortion (Jude 3), preaching and teaching the Word (2 Tim 2:15), sharing the Word with unbelievers (Matt 28:19-20), and obeying the Word of God (Jas 1:22-25).[12] God continued the preservation and transmission of his Word by entrusting it to the Apostles in the New Testament. Above all he spoke through his Son (the incarnate Word). The next group of stewards of the Word were the Pastors and teachers (Eph 4:14). Pastors were supposed to be apt to teach (1 Tim 3:2). All believers in Christ were supposed to receive the Word and use it to teach and admonish fellow believers (Col 3:16). All those who were handling the word were forbidden from adding to and subtracting from it (Rev 22:18).

Stewardship According to Paul

According to Paul, God's Word is a deposit that he entrusts to Christians to guard. Ministers of the Gospel are God's trustees of his Word, and since he is their master, they will not be judged by anyone else, not even themselves. For this reason, they are only supposed to be faithful (1 Cor 4:1-2).[13]

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[9] "Thirty Seven Essential Bible Verses on Stewardship," https://kingdomway.ca/37-essential-bible-verses-on-stewardship/. Accessed 13/07/2026.

[10] "Stewardship," https://turningtogodsword.com/stewardship/. Accessed 13/07/2026.

[11] Ibid.

[12] "Stewardship of God's Word," https://biblehub.com/topical/s/stewardship_of_god's_word.htm. Accessed 13/07/2026.

[13] "Stewards of the Gospel," https://midamerica.edu/articles/30/stewards-of-the-gospel. Accessed 13/07/2026.

A. C. Hervey sees a connection between paraqou (commit) of v2 and paraqhkh (deposit) of 1 Timothy 6:20 (cf 1:14).[14] The practice of passing down tradition was common among both the Pharisees and the Philosophers of the time.[15] Timothy was to guard the gospel and protect the Word of God through careful delegation, which involves careful teaching and training those delegated to do the same for others.[16] Peter Maiden opines that discipleship is stewardship of God's Word.[17] In 2 Timothy 2:2, Paul calls the Word of God, which he taught Timothy, a deposit (a property entrusted into his hands) which he should guard. The best way Christians can exercise faithful stewardship of the Word of God is by implementing discipleship. Discipleship preserves the truth of the Word of God and ensures its transmission to the next generation. Just as a steward has no right to do what they want with what is entrusted into their hands, disciples are stewards because they have no right in themselves over the Word of God, which is entrusted to them by God.[18] Disciples are called to preserve the Word of God and transmit it without alteration.

Exegesis of 2 Timothy 2:1-2

This section examines 2 Timothy 2:1–2 within its historical and literary context to determine Paul's instruction concerning the preservation and transmission of the gospel. It first considers the background and immediate context of the passage before analysing the key Greek expressions and their theological significance.

Background of 2 Timothy

John Stott asserts that Paul's authorship of the Pastoral Epistles is debated among scholars. He further argues that Second Timothy is the least debated because of the several personal notes attributed to Paul in the Epistle. The church accepted Paul's authorship until the last century.[19] Eusebius, Origen, Clement of Alexandria, and Ireneus cited the Epistle as a Pauline epistle.[20] However, heretics like Marcion and Basilides rejected Paul's authorship of this Epistle alongside the rest of the Pastoral Epistles. It is better to agree with the Early Church that Paul wrote Second Timothy. The several personal notes by Paul in the Epistle also strengthen Paul's authorship.

Craig Keener posits that Paul wrote the Epistle from prison in Rome during the general persecution of Christians by the Romans. He was awaiting execution and wanted Timothy to visit him before the execution (4:2). Paul was probably released, later rearrested under Nero (Acts 28), and beheaded in AD 64.[21]

Keener further asserts that Paul wrote the Epistle at the end of his life, when false preachers from within and without the church were spreading in Asia. Given this situation, he needed to encourage Timothy to emulate him and be a faithful steward of the Word (4:7-8).[22]

The letter presents a testament in which dying leaders give final words to their followers. This genre was familiar among Pharisees and philosophers of Paul's time.[23]

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[14] A. C. Hervey, "2 Timothy: Exposition and Homiletics," in H. D. Spence and Joseph S. Exell eds, *The Pulpit Commentary* (Peabody, Massachusetts: Hendrickson Publishers, 2011), 19.

[15] Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, Illinois: Intervarsity Press, 1993), 626.

[16] R. Kent Hughes and Bryan Chapell, *1-2 Timothy and Titus* (Wheaton, Illinois: Crossway, 2012), 209.

[17] Peter Maiden, *Discipleship* (London: Authentic Media, 2007), 64.

[18] "Disciple, Discipleship" in *The Anchor Bible Dictionary*, 207.

[19] John Stott R. W., *The Message of Timothy and Titus* (London: Intervarsity Press, 1997), 21.

[20] William Hendriksen, *New Testament commentary: Exposition of the Pastoral Epistles* (Grand Rapids, Michigan: Baker Book House, 1957), 246.

[21] Keener, 622.

[22] Ibid., 623.

[23] Ibid.

Immediate Context of 2 Timothy 2:1-2

Thomas D. Lea and Hayne P. Griffin posit that the immediate context of 2 Timothy 2:1-2 is 2 Timothy 2:1-7. According to them, the main subject of this section is the preservation of the Word of God.[24] Verses 1-2 are the introduction of the main subject, which is the preservation of the truth of the Word. Verses 3-4 compare the ministry of Timothy to that of a soldier, verse 5 compares the ministry to an athlete, and verse 6 compares the ministry to a farmer. Verse 7 is an appeal to Timothy to consider the ministerial charge.[25]

Greek Text

Verse 1: Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ, Verse 2: καὶ ἃ ἤκουσας παρ᾽ ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. *BGT*[26]

Analysis of 2 Timothy 2:1-2

Verse 1: Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,

Σὺ οὖν, τέκνον μου (You then, my Son): οὖν, is a contrastive inference encouraging Timothy to be different from those who denied the faith like Hymeneus and Alexander (2 Tim 1:15-20 cf 2:17), declaring that the resurrection had already taken place. Gnosticism was also a threat to the church at the time Paul wrote this letter (1Tim 6:3-5).[27] Σὺ is an emphatic personal pronoun to let Timothy appropriate the instructions that follow to himself as a son who should be different. τέκνον μου "my son" indicates an intimate relationship.[28] Paul appeals to the affectionate relationship with Timothy to encourage him to shun the way of false teachers and guard the gospel.

ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ, Be strengthened by the grace that is in Christ Jesus. ἐνδυναμοῦ is a present passive imperative meaning "continue to be strengthened." John S. Exell argues that "to be strengthened involves being ready for action, being resolved and being of good courage."[29] Thus, Timothy was encouraged to resolve to make a difference in preserving and transmitting the apostolic teachings. τῇ χάριτι (the grace) is the object of the preposition ἐν, which indicates the instrument by which the ἐνδυναμοῦ (strengthening) is to be done. Timothy is already in grace and is encouraged to continue to rely on that grace because the power for the service comes from Christ.[30] The Greek ἐν is used here in an instrumental sense. It indicates that τῇ χάριτι (the grace) is located and manifested in Christ. To be in Christ in status and experience results in strength to guard the gospel.[31] Timothy is commanded to depend on God for the ministry of guarding the Word. Τῇ, which is repeated before Χριστῷ, indicates that the phrase modifies "χάριτι." Grace here means the gracious enabling power.[32]

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[24] Liefeld, Walter L., *The NIV Application Commentary: 1 and 2 Timothy, Titus* (Grand Rapids, Michigan: Zondervan, 1999), 1243.

[25] Thomas D. Lea and Hayne P. Griffin Jr. *The New American Commentary* vol 34 1, 2 Timothy and Titus (Nashville, Tennessee: Broadman Press, 1992), 200.

[26] The English translation: **Rough translation** Verse 1: You then, my child, be strong in the grace that is in Christ Jesus. Verse 2: And the things which you heard from me through many witnesses, these things commit to faithful men who will also be competent to teach others. **Smooth Translation:** Verse 1: So you, my Son, be strengthened by the grace that is in Christ Jesus.Verse 2: "And the things which you have heard from me among many witnesses, commit the same to faithful men, who will be competent to teach others also.

[27] Stott, 40.

[28] Ibid. 135.

[29] John S. Exell, *The Biblical Illustrator: II Timothy* (Grand Rapids, Michigan: Baker Book House, 1953), 124.

[30] Bryan Chapell, *First and Second Timothy and Titus* (Wheaton, Illinois: Crossway Books, 2000), 193.

[31] Ronald A. Ward, *Commentary on 1&2 Timothy & Titus* (Waco, Texas: Word Books Publisher, 1974), 159–160.

[32] Ibid.

Thus, Timothy is to "be strong in the grace that is in Christ." The task of guarding the gospel requires strength that only Christ gives."[33] Paul exhorts Timothy, based on their relationship, to depend on Christ's enabling strength to guard the apostolic teaching.

Verse 2: καὶ ἃ ἤκουσας παρ᾽ ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι

καὶ ἃ ἤκουσας παρ᾽ ἐμοῦ διὰ πολλῶν μαρτύρων: ἤκουσας is second person, singular, aorist, active, indicative, meaning "you heard." Thus, Timothy heard Paul's teachings directly from him (Cf 1 Cor 14:37).[34] διὰ πολλῶν μαρτύρων has been debated. Hendriksen William opines that μαρτύρων in the New Testament may refer to someone competent to testify about something which he witnessed (1 Tim 6:12) or a martyr who dies in the course of testifying (Rev 11:3, 7, 17:6). He concludes that μαρτύρων refers to all those who supported Paul's ministry, not only the martyrs.[35] The translation of διὰ is not very obvious. Some translators render it as "before" or "in the presence", and others as "through" or "by means of." The latter means that Timothy received Paul's teachings through other witnesses, and the former means he received the Word from Paul directly as Paul taught in public. The latter is not possible because Timothy is mentioned in the prologue of Paul's letters as his close associate in ministry. Thus, he should have heard the Word directly from Paul. The better translation of the phrase is "in the presence of many witnesses."[36] Paul was likely referring Timothy to the teachings which he heard directly from him as he taught publicly during his ministry outings with Timothy. Timothy was taught to the point that he was recognized as having the authority to teach others as well.[37]

ταῦτα παράθου πιστοῖς ἀνθρώποις, commit these things to faithful men: παράθου means commit in the sense of safekeeping.[38] Timothy was supposed to protect the gospel by safekeeping it in the hands of faithful Christians.[39] Some men in Corinth taught false doctrines and also opposed the truth (2 Tim. 3:8, 4:3, 4).[40] Timothy's task was to guard the gospel by teaching his faithful converts and ensuring they could teach it to others.[41] Timothy was not going to alter the truth upon its transmission.[42] The Word of God is a sacred deposit to be preserved (2 Thess. 2:15, 3:6-7, 1 Cor. 11:2).

πιστοῖς "faithful" emphasizes that the people to be taught the Word in this stringent manner are to be selected. They are to be uncompromising Christians. Thus, Timothy was expected to safeguard the teachings by handing them down to faithful men. Faithful men are the ones who can be good stewards of the Word. Timothy was expected to transmit the Word of God without alteration, and his disciples were expected to do the same for others. Selection is important because false preachers like Hymeneus and Alexander are also within the church (2 Tim. 1:15-20, 25).[43] Faithfulness is in terms of doctrine and life. The disciple is to preach proper doctrine and live what he/she preaches.[44]

οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. Who will be competent to teach others.

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[33] Knight, George W. III, *The Pastoral Epistles: A Commentary on the Greek Text* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1992), 389.

[34] Stott, 12.

[35] Hendriksen, 246.

[36] D. Guthrie, J. A. Motyer, A. M. Stibbs, and D. J. Wiseman, eds, *New Bible Commentary*, 3rd edition (Leicester: Inter-Varsity Press, 1970), 1179.

[37] Ward, 160.

[38] Knight, 391.

[39] Bryan, 193.

[40] Ibid. 194.

[41] Ibid.

[42] Stott, 12.

[43] Knight, 391.

[44] Exell, 127.

ἱκανοὶ "competent" indicates the charisma of the people to be trained by Timothy. Though all Christians can testify(believers), not all can teach.[45] Walter L. Liefeld posits that these competent men are the elders whose qualifications are given in 1 Timothy 3.[46] This argument, though strong, is not tenable because Paul would have referred to them directly as elders. The aorist, active, infinitive, διδάξαι, means "to teach." ἔσονται is third person plural future indicative, indicating that those who receive the teaching from Timothy will teach after receiving it. The men who receive the apostolic deposit will be (ἔσονται) able to teach others. ἑτέρους "others" indicates an indefinite number that the competent men would teach after training.[47] Thus, discipleship will ensure the transmission of the Word of God to an unending number of generations. Ward posits four generations of discipleship in 2 Timothy 2:2 –Paul, Timothy, faithful and competent men, and others.[48]Timothy was commanded to train men who were faithful and willing to teach the truth to others. Competence is derived from training. The minister may have the call, but should be trained to teach effectively.[49] The importance of training institutions cannot be overemphasized.[50] The use of laypeople is good, but trained men are needed to guard the truth and defend it against false teachers.[51]

It is clear from the exegetical analysis above that the scriptures are God's gift to be guarded by Christians against adulteration by false teachers. Discipleship is aimed at preserving and transmitting the truth of the Word of God.[52] Disciples are commanded to hold to the truth, guard it against false teaching, and pass it on. This task of guarding the scriptures is stewardship. The thesis of 2 Timothy 2:1-2 is that stewardship of the Word of God has to do with the preservation and transmission of the Word of God by discipleship. The means to do this is discipleship. The church today, like Timothy, must engage in discipleship if it wants to be a good steward of the Word of God.[53]

Inferences and implications for discipleship

The exegetical findings above provide several principles that clarify the relationship between discipleship and stewardship of God's Word. The following inferences summarize the principal implications of 2 Timothy 2:1–2 for the church's responsibility to preserve and transmit the faith.

Inferences

The following inferences are drawn from the exegetical analysis of the text.

i. The Word of God is a sacred deposit to be preserved unaltered in all generations.
ii. The church needs a discipleship structure to preserve and transmit apostolic truth.
iii. The Pastor should select faithful people to be trained as disciple-makers
iv. The curriculum for discipleship should be intentionally structured.
v. Disciples should be involved in the work of discipleship after training

[45] Ward, 161.
[46] Liefeld, 246.
[47] Knight, 392.
[48] Ibid.
[49] Exell, 127.
[50] Ibid, 128.
[51] Ward, 160.
[52] Frank Gaebelein ed., *The Expositor's Bible Commentary with the New International Version*: *Ephesians through Philemon* vol. 11 (Grand Rapids, Michigan: Zondervan, 1981), 399.
[53] Roy T. Edgemon, *Equipping Disciples Through Church Training* (Nashville, Tennessee: Convention Press, 1983), 8.

Implications for Discipleship

The exegetical findings have practical implications for how the church should disciple believers and preserve the truth of God's Word. This section applies the principles identified in 2 Timothy 2:1–2 to the structure, content, selection, training, and multiplication of disciples.

The Word of God is a sacred deposit to be preserved unaltered in all generations. There should be a standard of truth to which reference should be made in matters of faith and practice. The content of the Word of God should not be altered. Christians are commanded not to add to or subtract from it. The importance of teaching sound doctrine cannot be overemphasized. Sound doctrine will save the teacher and his hearers. This is not to roll out contextualization. It only calls for carefulness in contextualization. The discipleship lessons are supposed to be adapted to the church's context, but the truth of the Word must not be altered.

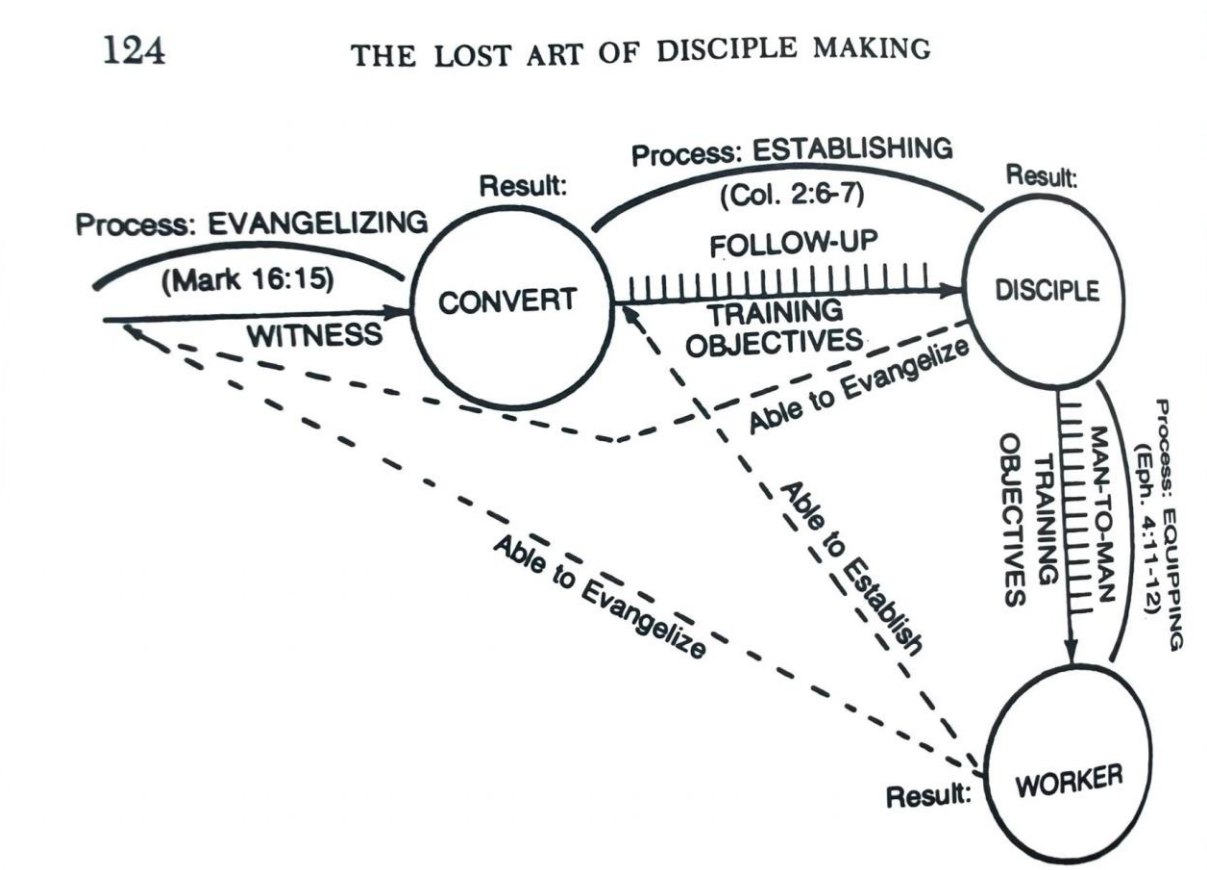
The church should design a discipleship curriculum and structure

The content of the curriculum is described as the things Timothy heard from Paul (2 Tim 2:2) and further specified as the Holy Scriptures that can bring salvation to Timothy (2 Timothy 3:14-15). Jesus said the lesson should include all that he commanded his disciples (Matt. 28:19). The content of the discipleship lesson is the whole bible. The challenge is how to teach the whole bible in discipleship classes that are expected to have a definite time frame. It becomes clear that discipleship is a lifelong process. However, the lessons should be designed to provide sequential training such that someone can be equipped to disciple others while at the same time growing in the knowledge of the bible. This point implies that the Pastor must design a discipleship structure.

The discipleship structure of a church should provide the stages of discipleship and the lessons to be taught at each stage. Lebroy Eim proposes a four-stage structure of discipleship, which can be useful (see Figure 1 below). The steps in ascending order include convert, disciple, worker, and leader.[54] The way this structure works out is discussed in the recommendation below.

[54] Lebroy Eims, *The Lost Art of Disciple Making* (Grand Rapids, Michigan: Zondervan, 1973), 36-184.

Figure 1: Lebroy Eims' Discipleship Structure



In this structure, someone becomes a convert through evangelism (Mk. 16:15). This step is described as witnessing. A convert becomes a disciple through continuous teaching, with a focus on establishing him in the faith (Col. 2:6-7). This step is described as a follow-up. The disciple becomes a worker through equipping (Eph. 4:11-12). This process is described as "Man to Man." This means the disciple is assigned to a mentor. Finally, the worker becomes a leader through in-depth personal training (Mark 3:14). This process is described as "With Him."[55] The principle of involvement is emphasized here.[56] This step is because the disciple with a vision will be frustrated without know-how. At this step, the "worker" is involved in the work alongside the Pastor. After this step, the "leader" is deployed to disciple others. According to this author, the complete process takes about five years.

After determining the discipleship structure and lesson content, the next task is to identify the right people to train.

The Pastor should select faithful people to be trained as disciple-makers

The exegesis above shows that discipleship should be handled in two dimensions. The Pastor should train disciple-makers who will join him in discipling the other members of the church. The Pastor should use all available means to identify faithful church members who can be trained.

The disciple-makers who are trained are also supposed to select other faithful men and disciples. These disciples, raised by these disciple-makers, will eventually become disciple-makers, and the multiplication continues. Jesus prayed before selecting the Apostles (Lk. 6:12-

[55] Eims, 183.
[56] Ibid., 124.

13). The Apostles consisted of simple, hard-working, teachable Galileans but varied personalities—those who are willing to make disciples.[57]

The Curriculum for Discipleship should be intentionally Structured

Gathering people around the Pastor does not make them disciples. The Pastor is responsible for training the people. Training is a deeper level of teaching that involves the student's active participation in the practice of the lessons taught. During training, the Pastor is supposed to assign students to teach others and evaluate them. This practical experience is called supervised ministry experience. After training, the faithful students should be released to disciple others, for they have become disciple-makers.

Disciples should be involved in the work of discipleship after training

The purpose of discipleship is to multiply the number of disciple-makers and disciples. When this happens, the next generation will certainly have people who will teach the undiluted Word of God and disciple others. When the Pastor graduates people who can disciple others, his task of discipleship is achieved. However, this is supposed to be his responsibility for life.

Conclusion

The study of 2 Timothy 2:1-2 has revealed that the importance of discipleship in preserving and transmitting the apostolic truth cannot be overemphasized. This practice of guarding the Word of God in 2 Timothy 2:1-2 is, in fact, stewardship of the Word. The study reveals that the concept of stewardship runs through the bible. In the Old Testament, the Hebrew לַאֲשֶׁר עַל־בֵּיתוֹ (steward) refers to someone who manages the household of his master as a servant. The Greek οἰκονόμος, for steward, in the New Testament, refers to someone who manages the household entrusted to them by their master. Stewardship of the Word in both Testaments involves the teaching, obeying, and preserving the Word of God. The exegesis of 2 Timothy 2:1-2 reveals that Paul exhorted Timothy to preserve and transmit the apostolic deposit by committing it to faithful people who would also teach others. The strength to do so comes from Christ, so his relationship with Christ is important for the task.

This paper recommends that the church should intentionally and continuously carry out discipleship. It should adopt a curriculum that determines the structure and content of the discipleship lessons.

[57] Eims, 31, 90.

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