

# Sample Study

# 1 Timothy

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**Read - 1 Timothy 1:1-20; other references as given.**

1. The books of 1 and 2 Timothy and Titus are commonly known as the Pastoral Epistles because they were written to pastors of local churches. They provide Christians with a wealth of Biblical instruction regarding the effective administration of the church. Paul, an apostle of Jesus Christ, was the human instrument God used to pen this letter (v. 1).
  - a. To whom was the letter written?
  - b. Paul refers to Timothy as his **own son** (v. 2) even though Timothy's biological father was an unsaved Gentile (cf. Acts 16:1-3). What *do you think* Paul meant when he called Timothy his **own son** (Phil. 2:19-22)?
  
2. The book of Acts concludes with the apostle Paul's imprisonment in Rome (cf. Acts 28:16, 20, 30). Many Biblical scholars believe Paul was eventually released from prison and continued his missionary work before he was recaptured and beheaded in Rome. During this interim period God used him to write these three Pastoral Epistles.
  - a. Before Paul left Timothy at Ephesus and departed for Macedonia what specific instructions had he given Timothy (vv. 3, 4)?
  - b. If Timothy allowed these men to continue teaching their false doctrines in the church, what would be two negative results?
  
3. Many of God's people are confused about the primary purpose of the church's teaching ministry. Some believe the primary purpose of the public presentation of the word is the salvation of the lost. Others believe the goal is the systematic presentation of truth so that God's people might gain a better knowledge of the word. Still others believe the goal of Biblical instruction is primarily social reform - the proclamation of moral and ethical ideals so that God's people might be salt and light in a corrupt world.
  - a. What is the goal of all Biblical instruction (v. 5)? (Note: please answer in your own words.)
  - b. What three things must be present in a believer's life before there will be a consistent manifestation of love?

4. Christians can become hurt and disillusioned when they learn that there are false teachers within the church. If they are not careful, they can become cynical and develop a critical spirit toward all teachers of the Word. What word or phrase did Paul use to assure Timothy (and us as well) that not all religious teachers are "wolves in sheep's clothing" (v. 6)?
  
5. It is significant that the very first chapter of 1 Timothy addresses the need for correct doctrine or theology within the church. It has been said that a church that is careless with its doctrine will be corrupt in its daily living. A lack of emphasis on the Scriptures in the church is not only shortsighted - it is a dangerous omission that will inevitably lead to heresy and apostasy.
  - a. Why weren't the false teachers in the Ephesian church able to interpret the Scriptures correctly (vv. 3-7)?
  
  - b. Throughout the history of the church, false teaching has been the source of innumerable problems. There are at least three reasons why these false teachers would likely have been able to gain the spiritual confidence of the Christians at Ephesus. What are they (vv. 3, 4, 7)?
  
  - c. Even today Christians are often very willing to believe false teachers. Please give at least three reasons why *you think* this occurs.
  
6. The false teachers' emphasis on the law, fables and endless genealogies appears to identify them as religious legalizers (Jews or Gentiles previously converted to Judaism who now professed to be believers in Jesus Christ but who taught that adherence to the Old Testament Law was mandatory for New Testament Christians; (cf. Acts 15:1-5). However, the Scriptures clearly teach that a Christian is not saved by the Law (Titus 3:5) nor does he mature spiritually by keeping the Law (Gal. 3:1-5). The Law, a reference to the Old Testament law given to Moses on Mt. Sinai (Ex. 20:1-Nu. 10:10) was not a means of salvation or sanctification. However, Paul said, "...**we know that the law is good, if a man uses it lawfully**" (v. 8). What is the correct or lawful use of the law (Gal. 3:19-25)?

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1. a. Timothy who was a young pastor in the city of Ephesus.  
b. Timothy demonstrated childlike obedience to the apostle Paul. Timothy was loyal and devoted to Paul and served him like a loving son would serve his father.
2. a. Paul told Timothy to instruct certain religious teachers in the Ephesian church to stop teaching false doctrines.  
b.
  1. These false teachings would only produce more questions and doubts (speculation, v. 4).
  2. The church would not experience spiritual growth (cf. v. 4, rather than furthering the administration of God which is by faith).
3. a. The goal of all Biblical instruction is godly behavior that is characterized by love (charity). Paul's goal in his preaching and teaching was to see lives changed into the image of Christ – the embodiment of love (cf. 1 Jn. 4:8). This should be the goal of all spiritual instruction. Those who are given the opportunity to teach the word of God should teach to transform rather than to simply inform (cf. Heb. 4:1, 2).  
b. A pure heart, a good conscience and a sincere faith (unfeigned).
4. **From which some.**
5. a.
  1. They focused their spiritual attention on theological speculations (vain jangling) and placed an inordinate emphasis on human tradition (endless genealogies) rather than God's Word (v. 4).
  2. They were not careful to maintain a close personal walk with the Lord. As a result, they allowed sin to exist in their lives and their consciences to become defiled which resulted in a shallow and insincere faith (v. 5).
  3. The focus of their spiritual instruction was fruitless discussion, and they did not understand the relationship of the law to the NT believer (vv. 6, 7). Consequently, they were theologically confused on the subject of law and grace.  
b.
  1. They delved into an area of theological discussion in which there are no definitive answers. The false teachers led their followers into endless speculation where confusion is king.
  2. The false teachers' emphasis on the religious regulations of the OT Law would have been perceived as spiritual zeal and dedication rather than what it was—error (cf. Gal. 3:1-3).
  3. The false teachers spoke boldly which gave the impression that they possessed strong Biblical convictions (v. 7).  
c.
  1. Many believers are not willing to study personally the Scriptures to determine what the Bible really teaches. They become easy targets for false religious teachers.
  2. Many Christians are confused about God's means of communicating His word in this age. Some false teachers promote the idea that they have received special revelation from God (visions, new insights, dreams, etc. cf. Heb. 1:1, 2; Jude 3).
  3. Some false teachers have focused their entire teaching ministries on practical applications without teaching the foundational doctrinal beliefs (i.e., "The six easy steps to successful Christian living" or "The five easy steps to financial freedom," etc.). This has produced a shallow church that does not see the need for a solid theological foundation on which to evaluate the practical teachings they receive.
  4. Many false teachers are very personable and excellent communicators. Other answers could apply.
6. The Law is man's tutor or schoolmaster to lead him to salvation in Christ (Gal. 3:24). The Greek word for tutor (*paidagogos*) was used of a trusted household slave who was given the entire responsibility of teaching the young Greek and Roman children moral instruction until the time they were handed over to their fathers who would legally adopt their children and recognize them as adults. The child never returned to the care of the tutor. In the same way, the Law is man's tutor that instructs him regarding the moral standards of the father (in this case God the Father) and shows him his need for the Savior. When a man comes to Christ, he is handed over to God the Father who legally adopts him into His family (cf. Gal. 4:5-7). The new believer is under grace (cf. Ro. 6:14) and should never return to the authority of the Law as a motivation for Christian living. To do so is utter foolishness (cf. Gal. 3:1-3). (Note: This does not mean that the believer is without moral or ethical restraint or direction. The Christian will be judged by the law of Christ or the perfect law of liberty [Gal. 6:2; Ja. 2:12].)