

A workbook aid for studying

THE FIRST EPISTLE OF PAUL THE APOSTLE TO  
**TIMOTHY**

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# TABLE OF CONTENTS

PREFACE.....	2
Stand For Truth, And No Other Doctrine (1:1-11, 18-20).....	3
Paul, A Recipient Of Mercy (1:12-17).....	5
The Mediator And His Church (2:1-7; 3:14-16).....	7
Men And Women In The Church (2:8-15; 5:1-2).....	9
Elders And Deacons (3:1-13).....	11
False Teachers And False Teachings (4:1-5; 6:3-5).....	13
Timothy's Work And Character (4:6-16; 6:11-16, 20-21).....	15
Instruction Regarding Widows And Elders (5:3-25).....	17
Christian Conduct (6:1-2, 6-10, 17-19).....	19

# PREFACE

This study book is intended to aid a Bible class in the study of Paul's epistle to Timothy. The material herein will not take the student on a verse-by-verse analysis of the text, but is intended to bring attention to significant portions of the text. Rather than providing textual insight from the writer, the booklet has been designed with questions to provoke thought and further study on the student's part, so that principles and lessons applicable for the Christian's life can be learned.

The usefulness of the material, and the success of the Bible class is primarily dependent upon the preparation which is given by each participant. Verse references from 1 Timothy are provided with each question. These are given as a starting point for answering the questions. Seldom will a question be fully answered and all the relevant points of a discussion exhausted by the given verses. Students are encouraged to look beyond the designated texts for related passages which will help to answer questions and reveal the lessons to be learned from the inspired record. Some questions given may require diligent investigation on the student's part to completely answer.

It is my hope that the questions provided will touch on all the important lessons which can be gleaned by the child of God today from these books. However, the class should not be limited to these questions. Perhaps segments of text which the given questions do not directly deal with, or detailed points which are found in the text will provoke questions on the student's part. Such questions are welcomed and encouraged. Though the intent of this class material is to benefit us for Christian living today, the class should also be conducted in such a manner that we also come to a better appreciation of the events and customs which are found in the times of old.

May this workbook be used to the glory of God and the strengthening of saints.

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# Stand For Truth, And No Other Doctrine

## 1 Timothy 1:1-11, 18-20

“As I urged you when I went into Macedonia – remain in Ephesus that you may charge some that they teach no other doctrine...” (1:3)

1. Paul calls Timothy “*a true son in the faith*”. What does he mean by this phrase? Can you determine at what point in the chronology given in Acts this letter fits (1:2-3)
2. In Paul’s charge about “*no other doctrine*”, he specifies “*...fables and endless genealogies...*” Define each, and discuss how these might disrupt the progress of the gospel. (1:3-4)
3. Timothy’s charge is motivated by and given to promote love. Comment on how each of the following furnish an opportunity for godly edification in faith (1:5):
  - “*...from a pure heart...*”
  - “*...from a good conscience...*”
  - “*...from sincere faith...*”
4. Why do those whom Paul speaks of not understand what they say or affirm from the law? What law does he speak of? (1:6-7)
5. What is the “*lawful*” use of the law? (1:8)

6. Paul indicates that the gospel reveals that the law was not for the righteous person, but for the lawless and insubordinate. How is this so? **(1:9-11)**
  
7. What knowledge have we of the “*prophecies previously made concerning*” Timothy? **(1:18)**
  
8. The apostle admonishes Timothy to “*wage the good warfare*”. Investigate and discuss both key words in this phrase. **(1:18)**
  
9. What does it mean to “*have suffered shipwreck*” concerning the faith? **(1:19)**
  
10. What do we know about Hymenaeus and Alexander? **(1:20)**

**Lessons and principles:**

[List and discuss what we can learn from this study to better our service before the Lord.]

# Paul, A Recipient Of Mercy

## 1 TIMOTHY 1:12-17

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." (1:15)

1. Discuss each of the following, which Paul attributes to the Lord: **(1:12)**
  - *“enabled me”*
  
  - *“counted me faithful”*
  
  - *“putting me into the ministry”*
  
2. How does Paul’s former conduct fit the description of *“...a blasphemer, a persecutor, and an insolent man...”*? **(1:13)**
  
3. The apostle says he obtained mercy with regard to his former conduct, because he did so ignorantly in unbelief. Is it best then for people to remain in ignorance, and await God’s mercy? **(1:13)**
  
4. Comment on the phrase *“exceedingly abundant”*. What relationship does the faith and love spoken of have to *“the grace of our Lord”*? **(1:14)**

5. The first of five faithful sayings given through Paul's writing to Timothy and Titus appears here. Paul states, "*Christ Jesus came into the world to save sinners, of whom I am chief.*" Discuss the scope of this decree. **(1:15)**
  
6. How is Paul a demonstration of the Lord's longsuffering? **(1:16)**
  
7. List the various ways in which the apostle has become "*a pattern to those who are going to believe on Him for everlasting life.*" **(1:16)**
  
8. Define and comment on the attributes which Paul ascribes to the Lord. **(1:17)**
  - "...*King*..."
  - "...*eternal*..."
  
  - "...*immortal*..."
  - "...*invisible*..."
  
  - "...*God who alone is wise*..."

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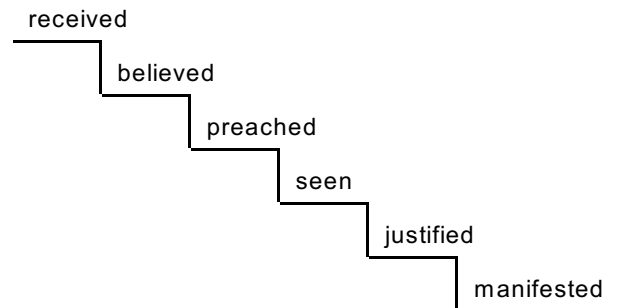
# The Mediator And His Church

## 1 TIMOTHY 2:1-7; 3:14-16

"For there is one God and one Mediator between God and men, the Man Christ Jesus." (2:5)

1. Discuss each of the terms used to refer to our communication with God. (2:1)
  - "...supplications..."
  - "...prayers..."
  
  - "...intercessions..."
  - "...giving of thanks..."
2. Paul doesn't give specifics in this text of what we ought to pray for, but does identify who we ought to pray for. Discuss what types of things we ought to pray (2:1-2):
  - "...for all men..."
  
  - "...for kings and all who are in authority..."
3. What does it mean to "*lead a quiet and peaceable life in all godliness and reverence*"? (2:2)
4. Are there other Bible texts which convey the Lord's desire for all to be saved? If God wants everyone to be saved, can He not make it so? (2:4)
5. If there is "*one God*" and "*one Mediator between God and men*", does that mean that Jesus is not God? (2:5)

6. What is the role of a “*Mediator*”? How does Jesus fulfill this role?(**2:5-6**)
  
7. What significant things about Paul’s call as a child of God are we given? (**2:7**)
  
8. What does Paul mean by “*house of God*”? What do we know about the conduct that is expected of us in the “*house of God*”? (**3:14-15**)
  
9. What is the “*mystery of godliness*”? (**3:16**)
  
10. Discuss the progression of the Christ, from manifestation to reception. (**3:16**)



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# Men And Women In The Church

## 1 TIMOTHY 2:8-15; 5:1-2

"Do not rebuke an older man, but exhort him as a father, young men as brothers, older men as mothers, younger as sisters, with all purity."  
(5:1-2)

1. Discuss the revealed relationships of men and women within the church. What is meant by "*with all purity*"? (5:1-2)
2. What is the circumstance of Paul's instruction through this text? Does it deal with worship assemblies? Does it deal with daily life? Where and to what degree do these precepts apply?
3. Discuss the "*everywhere*" that Paul desires the men to pray at. How does one "*lift up holy hands*"? (2:8)
4. The apostle gives instruction regarding the woman's appearance and disposition. Summarize the intent in Paul's teaching. (2:9-10)
5. Define the word "*silence*". Can you find parallel uses of this word in Scripture? (2:11-12)

6. Discuss the three responsibilities the apostle details for the women (2:11-12):
- “...learn in silence...”
  
  - “...do not permit a woman to teach....”
  
  - “...do not permit a woman...to have authority over a man...”
7. What significance do the order of creation and the sin in the garden have to do with the place of men and women in the church? (2:13-14)
8. Must a woman bear children to be saved? What is the point of this instruction of Paul? (2:15)

**Lessons and principles:**

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# Elders And Deacons

## 1 TIMOTHY 3:1-13

"This is a faithful saying: if a man desires the position of a bishop, he desires a good work." (3:1)

1. "*Elder*" and "*bishop*" refer to the same position within the church. List four more English words and the three Greek words from which they are derived for this same office.
2. Comment on each of the qualifications which the apostle Paul lists for one to be a bishop:
  - "...blameless..."
  - "...the husband of one wife..."
  - "...temperate..."
  - "...sober-minded..."
  - "...of good behavior..."
  - "...hospitable..."
  - "...able to teach..."
  - "...not given to wine..."
  - "...not violent..."
  - "...not greedy for money..."
  - "...gentle..."
  - "...not quarrelsome..."
  - "...not covetous..."
  - "...one who rules his own house well..."
  - "...not a novice..."
  - "...he must have a good testimony among those who are outside..."

3. The apostle likewise gives qualifications for the deacons. Comment on each one:
- “...reverent...”
  - “...not double-tongued...”
  - “...not given to much wine...”
  - “...not greedy for money...”
  - “...holding the mystery of the faith with a pure conscience...”
  - “...blameless...”
  - “...the husband of one wife...”
  - “...ruling their children...”
4. In the midst of the qualifications for deacons, there are also qualifications given for their wives. Why would it be necessary for their wives to meet certain standards also? (3:11)
5. What duties are the bishops responsible for?
6. What duties are the deacons responsible for?
7. Discuss the commendation made of those who desire to be a bishop and those who serve well as a deacon (3:1, 13).

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# False Teachers And False Teachings

## 1 TIMOTHY 4:1-5; 6:3-5

"Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons..." (4:1)

1. What does the phrase "*the Spirit expressly says*" reveal about Paul's writing? (4:1)
2. The quote supplied is representative of many in the religious world. Would the apostle Paul agree with this statement? (4:1)

"They, whom God hath accepted in His Beloved, effectually called, and sanctified by His Spirit, can neither totally, nor finally, fall away from the state of grace: but shall certainly persevere therein to the end, and be eternally saved."  
(Westminster Confession of Faith, XVII, II)
3. Why did these spoken of by Paul depart from the faith? (4:1-2)
4. Discuss the evidences which Paul foretells of their departure (4:3):  
— "...forbidding to marry..." — "...commanding to abstain from foods..."
5. What lessons can be learned about the Christian and foods from Paul's instruction? (4:3-5)
6. What specific teaching does Paul have in mind when he begins to speak of the one who "*teaches otherwise*"? (6:3)

7. What are “*wholesome words*”? (6:3)

8. Comment on the characteristics which Paul attributes to the one who “*does not consent to wholesome words*”. (6:4-5)

— “*...proud...*”

— “*...knowing nothing...*”

— “*...obsessed with disputes and arguments over words...*”

— “*...corrupt minds...*”

— “*...destitute of the truth...*”

— “*...suppose that godliness is a means of gain...*”

9. What do such people bring to the Lord’s church? (6:4-5)

10. How is Paul’s command to “*withdraw yourself*” exercised? (6:5)

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# Timothy's Work And Character

## 1 TIMOTHY 4:6-16; 6:11-16, 20-21

"Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity." (4:12)

1. Discuss the duties of an evangelist.

— "*...instruct the brethren...*" (4:6, 11)

— "*...reject profane and old wives' fables...*" (4:7; 6:20-21)

— "*...be an example to the believers...*" (4:12, 16; 6:11)

— "*...give attention to reading, to exhortation, to doctrine.*" (4:13, 15)

2. What are "*old wives' fables*"? (4:7; cf. 1 Timothy 1:4, Titus 1:14)

3. Supply both a comparison and a contrast of bodily exercise and godly exercise. (4:7-8)

4. Why might some despise Timothy's youth? How was he to avoid this? (4:12)

5. What do we know about this gift which Timothy had received? (4:14; cf. 2 Timothy 1:6)

GIFT – *Gr. charisma*

“...a gift of grace, a favor which one receives without any merit of his own, ...the gift of faith, knowledge, holiness, virtue, ...extraordinary powers, ...the sum of those powers requisite for the discharge of the office of an evangelist.” (Thayer’s)

6. Discuss the end result, if Timothy followed the direction given by Paul. (4:6, 15-16)
7. What is Timothy commanded to flee? Comment on the traits which Paul commands. (6:11)
8. Paul often refers to the Christian life in terms of battle. Find texts which parallel this thought of **verse 12**.
9. What is the “*good confession*”? (6:12, 13)
10. Consider the phrases used to describe the Lord Jesus. (6:15-16)
11. What is Timothy commanded to guard? Timothy is commanded to avoid two things. Identify and discuss them. (6:20-21)

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# Instruction Regarding Widows And Elders

## 1 TIMOTHY 5:3-25

"I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality." (5:21)

1. A couple of words to investigate:  
— "*honour*" (5:3, 17) — "*provide*" (5:8)
2. To what degree are children responsible for the care of their parents? (5:4, 8, 16)
3. Why does Paul command that the younger widows remarry? (5:11-14)
4. Discuss the qualifications of a widow indeed. (5:5, 9-10)
5. What is the "*double honour*" the elder is worthy of? (5:17-18)
6. Why should Timothy not receive an accusation against an elder, unless there be two or three witnesses? (5:19)

7. What purpose is served by public reprimand of those who are sinning? (5:20)
  
8. How might Timothy be tempted to do something with partiality? (5:21)
  
9. What is the significance of laying hands on another? How does the content of this verse fit within the context? (5:22)
  
10. Does Paul's instruction for Timothy to "*use a little wine*" approve the consumption of alcohol? (5:23)
  
11. What shall we learn from Paul's words regarding the sins and good works of men? (5:24-25)

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# Christian Conduct

## 1 TIMOTHY 6:1-2, 6-10, 17-19

"Let them do good, that they be rich in good works, ready to give, willing to share, storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life." (6:18-19)

1. A couple of words to investigate:  
— "*bondservants*" (6:1) — "*yoke*" (6:1)
2. What validity has this master / servant instruction for today? Discuss the outcome if a Christian does not properly serve. (6:1)
3. Paul mentions "*believing masters*". Should these not set free those who are serving them? (6:2)
4. What is "*godliness with contentment*"? What did Paul know about contentment? (6:6-8)
5. How is the desire to be rich a snare? Can one not desire to attain riches and still faithfully serve the Lord? (6:9)

6. Given Paul's instruction here, and Jesus order to "...sell what you have..." (**Matthew 19:21; Mark 10:21; Luke 12:33; 18:22**), should we conclude that money is evil? (**6:10**)
  
7. What knowledge should help those who are rich to keep their riches in perspective? (**6:17**)
  
8. Discuss the increased responsibilities which come with increased wealth. (**6:18**)
  
9. How do material goods fit into the Christian's eternal purpose? (**6:18**)

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