

**Wednesday Night Young Adult**

**And College Class**

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**Timothy's Travels As**

**Related To Paul's Journeys**

**1st Journey**

**AD45-** Timothy converted by Paul at Lystra? (See 1 Co 4:17; 1 Ti 1:2, 18) Ac 14:6-23

**2nd Journey**

**AD50/51-** At Lystra, Paul is joined by Timothy Ac 16:1-4

**AD51/52-** Timothy remains at Berea when Paul is sent to Athens Ac 17:13-15

**AD51/52-** Timothy rejoins Paul at Corinth. Cf. *1 Thessalonians 3:6*, this epistle apparently written from Corinth. Ac 18:5

**3rd Journey**

**AD54/55-** From Ephesus, Paul sent Timothy to Macedonia Ac 19:22

**AD57-** Paul writes *1 Corinthians* while at Ephesus (1 Co 15:8, 19; cf. Ac 18:18-19), and mentions having sent Timothy to Corinth (1 Co 4:17, 16:10-11), who presumably planned to proceed there from Macedonia

**AD57-** When Paul wrote *2 Corinthians* while in Macedonia (2 Co 8:1-5), Timothy was once again with him, as evidenced by 2 Co 1:1 Ac 20:1

**AD58-** Timothy accompanied Paul to Corinth, as is indicated in Paul's letter to the *Romans* (16:21),which he wrote from Corinth (Ro 15:25-26; 16:23, cf. 1 Cor. 1:14) Ac 20:2-3

**AD58-** Timothy proceeded (perhaps in advance of Paul, Ac 20:5) to Troas, and was with Paul there Ac 20:4-5

**Paul's return to Jerusalem- AD**58 ???

**Paul's imprisonment at Jerusalem and Caesarea- AD58-60 ???**

**Paul's imprisonment at Rome**- **AD62/63-** Timothy's presence with Paul in Rome is indicated in Acts 28 by Colossians 1:1, Philemon 1:1, and Philippians 1:1

**Lesson 1: The Joy Of Personal Discovery**

Psalm 119:18

Before we dive into the book of first Timothy, I want to begin by sharing something that has changed my life. I have always enjoyed studying the Bible but after being taught a method that I'm going to share with you, I began to love studying the Bible. Discovering things for ourselves in the Bible is so exciting and life changing. It makes us not just want to pick up our bibles but read them repeatedly. Let's begin our study by looking at the three parts of personally discovering the scriptures for ourself.

**1. Observation- What does the text say?**

**Observation Level One: A Flyover View**- Before we examine the individual verses or even chapters of a book we should read the book in its entirety first. Shorter books can be done in one setting. Longer books like Isaiah may take several days to read through. Romans (16 chapters) could be easily read in three days. This keeps the load manageable without undermining the momentum.

**Observation Level Two: A Ground-Level View**- Outlining is one of the most valuable study exercises you can do. In outlining, you begin to discover the overall thesis or emphasis of the book (which you might have found already in the flyover view), and then try to figure out how that is developed in the major sections of the book.

**Observation Level Three: Digging Deeper**

Once you’ve taken the “flyover” and the “ground-level” view of one of the books of the Bible, you will be motivated to dig deeper. You will want to uncover insights and details that are not as readily apparent as the information you’ve gathered thus far. You’ve come a long way towards understanding the truth this author wanted to convey. With this step you draw even closer toward this goal. For this step printing out your text is very helpful.

There are five things we look for at this level:

1. Repeated Words and Phrases.
2. Peculiar Words and Phrases.
3. Comparisons and Contrasts.
4. Figurative Expressions.
5. Anything Strange.

**2. Interpretation- What does the text mean?**

God can communicate His will. God can communicate to us in an understandable way. He has also given us brains to discern that will. God’s will is not subjectively discerned. It’s not about *my* interpretation and *your* interpretation. It’s *God’s will* we seek. However, need the humility to admit we could be wrong. We’re all prejudiced in certain ways. If we’ve already decided what a passage means before we read it, we won’t correct any misinterpretations we’ve made. But if we recognize which way we “lean” on certain issues, then maybe we’ll consider the other side more seriously.

**Keys to Sound Interpretation**

**1. Context-** is defined as “the parts of a sentence, paragraph, discourse, etc. that occur just before and after a specified word or passage, and determine its exact meaning.”

**2. Meaning Of Words-** Words can have different meanings. Take the word light. It can refer to radiant energy that illuminates. As an adjective it could be used as the opposite of heavy or the shade of some color. It can be used metaphorically in reference to understanding. And if you make light of something it means you deem it unimportant. The Bible uses light in all of those ways (Gen. 1:3; 2 Cor. 4:17; Lk. 2:32; Mt. 22:5).

**3. What is the Background?**  Understanding the lifestyle and customs of the Bible helps us to interpret the meaning. Some commandments in Scripture may sound strange to us when the culture is not considered. (Lk. 9:60)

**4. How Does Your Interpretation Balance with the Rest of Scripture? Imagine** taking twenty-five medical books from various cultures, written in different languages over the past one thousand years, and trying to treat someone based on the findings. What do you think would happen to the patient? He’d probably be dead in a week—or less! Yet the Bible’s diagnosis and prescription for the ills of humanity reads with synthesis and cohesion. We have such strong evidence for the inspiration of the Bible! How can you explain the incredible unity of the Bible if it did not come from one mind: the mind of God? But what does this mean to you and me? If the Bible comes from the mind of God, then it will have no contradictions. We will not be told one thing in Matthew and then something different in Mark. This is why we must careful to consider the rest of the Bible’s teaching when we interpret a specific passage.

**3. Application- How does the text apply to me?**

Knowledge without application is like paint without a wall. God intends for us to be doers of the word and not hearers only according to James 2. Ask the following questions when you read a text to make sure you apply it to your life.

1. How does this passage apply to my life? How does it apply to my family, my job, my life in the community, and my other relationships?
2. What changes must I make? In light of the truth in this passage, is there something I must start doing or stop doing?
3. How will I carry out these changes? What is my plan of action?
4. What will be my personal prayer about this truth?
5. What verse or verses in this section should I memorize?

Now, as we dive into the book of first Timothy make sure and do your observation before class. Answer the questions that are intended to God your interpretation and make the necessary application for your life. We will also be making applications in class and I hope and pray that it helps you draw closer to God.

**Lesson 2: Sound Doctrine**

1 Timothy 1:1–11

1. How does Paul address Timothy? Why was this a special description? (1:2)

2. What is the goal of Paul's command (1:3-4)?

3. What three things listed in 1:5 come from love? How do they relate to each other and to Paul's goal?

4. What is the purpose of the law (1:8-11)? Who is the law for?

5. How is a Christian to live (1:10-11)? What is the general concept of "sound doctrine" (1:11)?

**Observation**

1 Paul, an apostle of Jesus Christ, by the commandment of God our Savior and the Lord Jesus Christ, our hope,2 To Timothy, a true son in the faith: Grace, mercy, and peace from God our Father and Jesus Christ our Lord. 3 As I urged you when I went into Macedonia—remain in Ephesus that you may charge some that they teach no other doctrine, 4 nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith. 5 Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith, 6 from which some, having strayed, have turned aside to idle talk, 7 desiring to be teachers of the law, understanding neither what they say nor the things which they affirm. 8 But we know that the law is good if one uses it lawfully, 9 knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 for fornicators, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine, 11 according to the glorious gospel of the blessed God which was committed to my trust.

**Lesson 3: Paul’s Former Conduct**

1 Timothy 1:12–20

1. What was the purpose for God showing mercy to Paul (1:12-17)?

2. Who did Paul consider to be the worst of sinners? (1:15) How did he obtain mercy? (1:16)

3. How will Timothy be able to "fight the battle well" (1:18-20)?

4. How does it mean to make shipwreck of the faith? (1:19)

5. How were Hymenaeus and Alexander handed over to Satan? How does this relate to the other person in the NT who was handed over to Satan? (1 Cor. 5:5)

**Observation**

1:12 And I thank Christ Jesus our Lord who has enabled me, because He counted me faithful, putting me into the ministry, 13 although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief. 14 And the grace of our Lord was exceedingly abundant, with faith and love which are in Christ Jesus. 15 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. 16 However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life. 17 Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.

18 This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare, 19 having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, 20 of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.

**Lesson 4: Prayer And Supplication**

1 Timothy 2:1–15

1. Who are we to pray for (2:1-2)?

2. What is the evangelistic function of prayer for governmental leaders (2:3-4)?

3. How does Jesus function in reality like the governmental leaders ceremonially do (2:5-6)?

4. Why is Jesus a better mediator than governmental leaders (2:6)?

5. What is the reason given for why women need to learn in quietness and submission (2:12-15

**Observation**

2:1 Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, 2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. 3 For this is good and acceptable in the sight of God our Savior, 4 who desires all men to be saved and to come to the knowledge of the truth. 5 For there is one God and one Mediator between God and men, the Man Christ Jesus, 6 who gave Himself a ransom for all, to be testified in due time, 7 for which I was appointed a preacher and an apostle—I am speaking the truth in Christ and not lying—a teacher of the Gentiles in faith and truth.

8 I desire therefore that the men pray everywhere, lifting up holy hands, without wrath and doubting; 9 in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, 10 but, which is proper for women professing godliness, with good works. 11 Let a woman learn in silence with all submission. 12 And I do not permit a woman to teach or to have authority over a man, but to be in silence. 13 For Adam was formed first, then Eve. 14 And Adam was not deceived, but the woman being deceived, fell into transgression.15 Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control

**Lesson 5: Overseers And Deacons**

1 Timothy 3:1–13

1. Why does Paul consider the saying in 3:1 about desiring the overseership/ eldership "trustworthy"? { Look at 1 Timothy 1:15; 4:9; 2 Timothy 2:11; and Titus 3:8.}

2. Why is being an overseer a good work "noble task"(3:1)?

3. How important is being a teacher of the Word of God to the work of a elder? (3:2) {Look at Ephesians 4: 11, 2 Tim. 2: 2, 24}

4. What does "Likewise" mean (3:8)? Why does the phrase "Likewise" repeat in 3:8 and 3:11?

5. What is the result of good service (3:13)?

**Observation**

3:1 This is a faithful saying: If a man desires the position of a bishop, he desires a good work. 2 A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; 3 not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; 4 one who rules his own house well, having his children in submission with all reverence 5 (for if a man does not know how to rule his own house, how will he take care of the church of God?); 6 not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. 7 Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.

8 Likewise deacons must be reverent, not double-tongued, not given to much wine, not greedy for money, 9 holding the mystery of the faith with a pure conscience. 10 But let these also first be tested; then let them serve as deacons, being found blameless.

11 Likewise,  their wives must be reverent, not slanderers, temperate, faithful in all things. 12 Let deacons be the husbands of one wife, ruling their children and their own houses well. 13 For those who have served well as deacons obtain for themselves a good standing and great boldness in the faith which is in Christ Jesu

**Lesson 6: A Great Mystery And Apostasy**

1 Timothy 3:14-4:5

1.Why is Paul writing this letter (3:15)? By which names does Paul call the church in 3:15? (use different translations) What do these mean?

2.What is the "mystery" of true godliness (3:16)? How does this mystery produce godliness?

3.Do all "believers" uphold this mystery and grow in godliness (4:1-2)?

4. What does it mean to have your conscience seared with a hot iron? (4:2) {Consider Eph. 4:19}

5.What are the marks of false teaching (4:1-2)? What does false teaching limit or restrict? (4:3)

**Observation**

3:14 These things I write to you, though I hope to come to you shortly; 15 but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth. 16 And without controversy great is the mystery of godliness:

*God was manifested in the flesh,  
Justified in the Spirit,  
Seen by angels,  
Preached among the Gentiles,  
Believed on in the world,  
Received up in glory.*

4:1 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, 2 speaking lies in hypocrisy, having their own conscience seared with a hot iron, 3 forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. 4 For every creature of God is good, and nothing is to be refused if it is received with thanksgiving; 5 for it is sanctified by the word of God and prayer.

**Lesson 7: A Faithful Minister**

1 Timothy 4:6–5:2

1.What is Timothy to "devote" himself to (4:6,13)? Why is this important?

2.What does it mean to be "godly" (4:7)?

3.Why do ministers labor and suffer (4:10)?

4. Why should no one look down on Timothy because of his youth (4:12)? Why has this always happened to youth?

5. How are we to regard older men? Younger men? Older women? Younger women? (5:1-2) What applications can we make from this?

**Observation**

4:6 If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed. 7 But reject profane and old wives’ fables, and exercise yourself toward godliness. 8 For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come. 9 This is a faithful saying and worthy of all acceptance. 10 For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe. 11 These things command and teach.

4:12 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. 13 Till I come, give attention to reading, to exhortation, to doctrine. 14 Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership. 15 Meditate on these things; give yourself entirely to them, that your progress may be evident to all. 16 Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.

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

**Lesson 8: Honoring Worthy Widows**

1 Timothy 5:3–5:16

1. Why is Paul distinguishing between widows in this chapter (3)?

2. What about widows with family (4)? Why should their children and families take care of them?

3. What rules does Paul provide to guide the church's response to widows and to the widows themselves (6-8)?

4. How does a widow gain admittance to the list (9-10)? What about widows who do not attain these standards?

5. Why should younger widows not be added to the list? What does Paul advise for them (11-15)?

**Observation**

5:3 Honor widows who are really widows. 4 But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God. 5 Now she who is really a widow, and left alone, trusts in God and continues in supplications and prayers night and day. 6 But she who lives in pleasure is dead while she lives. 7 And these things command, that they may be blameless. 8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever. 9 Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man, 10 well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints’ feet, if she has relieved the afflicted, if she has diligently followed every good work. 11 But refuse the younger widows; for when they have begun to grow wanton against Christ, they desire to marry, 12 having condemnation because they have cast off their first faith. 13 And besides they learn to be idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not. 14 Therefore I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully. 15 For some have already turned aside after Satan. 16 If any believing man or woman has widows, let them relieve them, and do not let the church be burdened, that it may relieve those who are really widows.

**Lesson 9: Honor To Godly Elders**

1 Timothy 5:17-25

1. What are two tasks elders should be responsible for (17)? How should they be appreciated by the church for these (17-18)?

2. How does one accuse an elder of something wrong (19)?

3. What should a church do with elders who are sinning (20)? Why?

4. What principles should ministers and churches use when dealing with elders (21)?

5. Why was it important for Timothy to know that some sins precede men to judgment? (24-25)

**Observation**

5:17 Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine. 18 For the Scripture says, “You shall not muzzle an ox while it treads out the grain,” and, “The laborer is worthy of his wages.” 19 Do not receive an accusation against an elder except from two or three witnesses. 20 Those who are sinning rebuke in the presence of all, that the rest also may fear.

21 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. 22 Do not lay hands on anyone hastily, nor share in other people’s sins; keep yourself pure.

23 No longer drink only water, but use a little wine for your stomach’s sake and your frequent infirmities.

24 Some men’s sins are clearly evident, preceding them to judgment, but those of some men follow later. 25 Likewise, the good works of some are clearly evident, and those that are otherwise cannot be hidden.

**Lesson 10: Godliness With Contentment**

1 Timothy 6:1-10

1. What is a bondservant?

2. What about people who disagree with this teaching (4-5)? Why are they destructive?

3. What is a greater gain than money (6)? Why (7)?

4. What are we to be content with (8)? Is this easy or difficult? Why?

5. What is the problem with wanting to get rich (9-10)? What is the most tragic thing that can happen to people who are eager for money?

**Observation**

6:1 Let as many bondservants as are under the yoke count their own masters worthy of all honor, so that the name of God and His doctrine may not be blasphemed. 2 And those who have believing masters, let them not despise them because they are brethren, but rather serve them because those who are benefited are believers and beloved. Teach and exhort these things. 3 If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, 4 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,5 useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself. 6 Now godliness with contentment is great gain. 7 For we brought nothing into this world, and it is certain we can carry nothing out. 8 And having food and clothing, with these we shall be content. 9 But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. 10 For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

**Lesson 11: The Good Confession**

1 Timothy 6:11-21

1. What instructions are given to Timothy in 6:11?

2. What is the good confession (12) ? How did Jesus “witness" the good confession (13)? Use the NASB too and study John 18:28-38.

3. How is a Christian to view their life or term of service for the Lord (14)? How does or should this affect how we live?

4. What commands are to be given to the rich (17-19)? Why? Is it right to "command" rich people to be generous and willing to share (18)?

5. How did/do some stray away from the faith? (20-21)

**Observation**

6:11 But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness. 12 Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses. 13 I urge you in the sight of God who gives life to all things, and before Christ Jesus who witnessed the good confession before Pontius Pilate, 14 that you keep this commandment without spot, blameless until our Lord Jesus Christ’s appearing, 15 which He will manifest in His own time, He who is the blessed and only Potentate, the King of kings and Lord of lords, 16 who alone has immortality, dwelling in unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amen.

17 Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy. 18 Let them do good, that they be rich in good works, ready to give, willing to share, 19 storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.

20 O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge— 21 by professing it some have strayed concerning the faith.

Grace be with you. Amen.