



TWO
JOURNEYS

1 TIMOTHY

BIBLE STUDY QUESTIONS

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First Timothy
Bible Study Questions

By
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Preface to the Reader

One of the most important elements of a healthy Christian life is regular study of God's word. The Psalmist writes in Psalm 19:7-8, "*The law of the Lord is perfect, reviving the soul; the testimony of the Lord is sure, making wise the simple; the precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.*" I yearn for Christians to reap the rich benefits of scripture study and to grow in the knowledge and love of God's word by directly engaging with the Biblical text. This is why I have chosen to publish Bible study questions instead of commentaries. There are many valuable commentaries to aid in your study of scripture, and I recommend using them. For guidance on which commentaries are best, visit www.bestcommentaries.com.

However, the focus of this book is to engage you, the reader, and to challenge you to answer relevant questions based on the scripture.

I have in mind three types of uses for this book. The first is group Bible studies. Most of these questions were written for my weekly men's Bible study. I recommend the leader use this resource to prepare beforehand, reading all the questions and picking five to seven for discussion. Twenty questions would certainly be a lot of material to discuss! For the Bible study, each participant could have a copy to follow along. The second use is sermon preparation. Asking questions of the text can be very helpful for understanding the flow and point of a passage of scripture. The third use is personal Bible study. Again, you can gain valuable insights by asking questions of the text.

My hope is that these Bible study questions would encourage and facilitate Christians' gathering together to study God's word. One day, as Habakkuk 2:14 says, "*the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea.*" Critical to this prophecy in Habakkuk is our *knowing* about the Glory of God, and this is best achieved through the study of the Bible. So, let's do our part!

I challenge you, reader, to ask some friends, colleagues, classmates, or fellow church members to join you for a Bible study. Ask God to open your eyes to understand the scripture (Psalm 119:18) and step out in faith to spread the knowledge of the Glory of God. May this book enrich your study of God's living and active word (Hebrews 4:12) and may the Lord Jesus Christ bless your Bible studies!

Intro to 1 Timothy

First and Second Timothy and Titus together are called the Pastoral Epistles. They are thus named because of their joint focus on the church (specifically on pastoring churches). That is evident in the open statement in 1 Timothy 3:15, "I write these things to you so that people may know how to conduct themselves in the church, "...God's household, which is the church of the living God, the pillar and foundation of the truth."

In the epistle of First Timothy, Paul is concerned with sound doctrine. He focuses on the establishment of elders and deacons, filtering them through a list of qualifications. Paul emphasizes a zeal for prayer and a zeal for the shepherding of people through various issues - vital issues. He addresses wealthy Christians and what they should do with their money. He addresses gender roles (which are so vital in the life of the church today). As Paul commands his young protege, Timothy, how to shepherd God's flock, Paul includes numerous other pertinent topics which pertain to pastoral ministry.

Law and Gospel
1 Timothy 1:1-20

I. Main Questions:

1. How does this chapter show us the danger of false teaching and the need for godly elders to meet that challenge?
2. What does this chapter teach us about the law?
3. How is Paul an example to every generation of God's grace in salvation?
4. What does the doxology of verse 17 teach us about God?

II. Verse-by-Verse Questions:

1. What is the significance of the word "command" in verse 1? (1)
2. How is Christ Jesus "our hope?" (1)
3. How would you describe Paul's relationship with Timothy? How is such a pattern helpful for discipleship in the church? (2)
4. Where is Timothy ministering? What do we know about that church in the New Testament? (3)
5. What is the reason why Paul left him there in Ephesus? (3)
6. What is the significance of the word "command" ("charge") in verse 3? What does it teach you about pastoral authority? (3)
7. What was the nature of the false teachers Timothy was confronting in Ephesus? (4-8)
8. What do you think was the attraction of myths and endless genealogies? How are they harmful? (4)
9. Why are arguments and controversies so damaging to church life? (4)
10. Paul contrasts the work of these false teachers with God's true work, "which is by faith." What does this teach you? (4)
11. How is love the goal of all Christian instruction? How does Paul describe the kind of love Christian instruction seeks to develop in verse 5? (5)
12. Paul asserts that some have "wandered away" (strayed) from love, a pure heart, good conscience, and sincere faith. What does this teach you? (6)
13. What are these straying people doing instead? (6)
14. How does Paul characterize the false teachers in vs. 7? What do they want to be? Why are they so attracted to the law? How does this relate to Paul's struggle against other false teachers (i.e., the Judaizers) in the New Testament? (7)
15. What does Paul assert about the law in verse 8? How is the law good? What does it mean that people need to "use it properly?" Based on verses 9-11, what is the proper use of the law? (8-11)
16. What are all the purposes of the Law of God as far as you understand? What can the Law do? What can the Law not do?

17. What does Paul mean when he says the Law is made not for the righteous but for lawbreakers and rebels? (9)
18. What do you make of the extended list of sinners in verses 9-10? Are there any in particular that stand out? (9-10)
19. One of the categories of sinners listed here is “slave-traders.” How does 1:10 give insight into the New Testament’s attitude toward slavery? (10)
20. How does Paul summarize all sin at the end of vs. 10 and into vs. 11? (10-11)
21. John Piper has made much of 1:11, translating it as the “glorious good news of the happy God.” How is the happiness of God a vital aspect of our understanding of him? How does understanding God’s happiness help us to understand why heaven is such a blessed place? (11)
22. What does Paul thank God for in verse 12? (12)
23. Paul mentions God giving him strength and then speaks of his ministry. How do you see strength in Paul’s ministry? (12)
24. What does it mean that God counted Paul “faithful?” How is it related to the assertions in Acts 26:19-20, 1 Cor. 4:2-3, and 1 Thess. 2:4?
25. What does Paul say about his life before his conversion to Christ? What words does he use to describe himself? How was Paul a blasphemer? How a persecutor? How a violent man? (13)
26. Do you think it strange that it seems he is excusing himself for his sins because of his ignorance? In any case, what is the role of people’s ignorance when it comes to sin? (13)
27. How does Paul celebrate the grace of God in his life? (14)
28. 1:15 is one of the great statements of the gospel, and a tremendous comfort to Christians with guilty consciences, as well as to non-Christians under the conviction of the law. What does it teach us about God’s grace in Christ? (15)
29. What is the significance of his statement, “of whom I AM the worst” not, “I was the worst?” (15)
30. What reason does he give that someone as terrible as him was shown mercy? How is Paul an amazing display of the patience of Christ Jesus? For whom does Paul say the example was given? (16)
31. How does the doxology of verse 17 fit into the chapter? What does the doxology teach us about God? *Note: this doxology was the verse God used to convert Jonathan Edwards!* (17)
32. How does Paul conclude this chapter? What exhortation does he give to Timothy? What warning? (18-20)

III. SUMMARY:

Paul starts his first letter to Timothy with a reminder of the reasons he left Timothy in Ephesus, charging Timothy to not make a shipwreck of his faith.

Prayer, Salvation, and Women
1 Timothy 2:1-15

I. Main Questions:

1. What does 2:1-15 teach about the importance of intercessory prayer?
2. What do they teach you about God's saving intentions in the world?
3. How are Paul's instructions about women challenging in our time?
4. How would trusting God's Word as good food and always helpful for the church enable us to overcome initial difficulties in accepting more controversial passages?

II. Verse by Verse Questions:

1. What does Paul command in 2:1? Why do you think he uses so many different words for prayer? How would you differentiate between these four words—supplications, prayers, intercessions, thanksgivings? (1)
2. Who does Paul want prayer for? (1-2)
3. Why do “kings and all those in authority” need our prayers? (2)
4. To what end does Paul want us to pray for them? What impact do the authorities have over whether or not we live “peaceful and quiet lives in all godliness and holiness?” (2)
5. How does an orderly society under a skillful king help the church in its calling? (2)
6. Why is it hard to imagine praying for “kings and all those in authority?” Specifically, why might the church struggle to pray for Nero or other Roman emperors? (2)
7. What does Paul say is “good and pleasing” to God? Why is it? (3)
8. What does Paul teach us about God our Savior in verse 4? What are some difficulties in understanding this verse? (4)
9. How does 2: 4 relate to the surrounding verses? How would you answer someone who said that 2:4 is teaching not that God wants every single human being on planet Earth to be saved (for then, they would be), but that God wants all different sorts or kinds of people, including “kings and all those in authority,” to be saved? (3-4)
10. What does it mean to “come to a knowledge of the truth?” (4)
11. What supporting reason does Paul give in 2:5? How does 2:5 connect with 2:4? (4-5)
12. What is a mediator? What does Hebrews 8:6 teach us about Jesus? What does Job 9:32-34 teach about being a “mediator?” (5)
13. What does verse 6 teach us about Jesus' ministry as our mediator and Savior? What is the significance of the word “ransom”? What does it mean that the testimony was given “at the proper time?” (6)

14. How does verse 7 connect with verse 6? (6-7)
15. What does Paul tell us about his ministry in verse 7? What three functions does Paul claim for himself in verse 7? (7)
16. What does verse 8 teach about prayer in church? Why is unity in prayer so vital? (8)
17. Why does Paul single men out (the Greek is clear - he is speaking to males) in terms of “anger” and “disputing”? (8)
18. What does Paul command concerning women’s dress in verse 9? (9)
19. Why is a woman’s “respectable” attire so important for godliness in a church? What is “modesty” or “decency”? How can a local church best address this topic? (9)
20. There seems to be two issues with women’s dress: 1) sexual purity; 2) economic flaunting. How do you see both in 2:9? Why are both important to address? (9)
21. Peter also talks about women and jewelry and hair (1 Pet. 3:3-4). Is the use of all jewelry forbidden? (See Isaiah 61:10)
22. How should a woman make herself beautiful according to 2:10? (10)
23. What does Paul say about how women should learn in verse 11? What do the words “quietness” and “all submissiveness” mean? (11) *Note: same Greek word for “quietness” is found in Acts 22:2 with reference to the Jewish crowd in Jerusalem as Paul spoke to them; and the same Greek word for “submission” is found in 1 Timothy 3:4.*
24. Verse 12 is the clearest, and therefore, the most controversial, in the Bible prohibiting women from patterns of ministry in the church. What two things does Paul prohibit here? In the Greek, the two prohibited verbs are separate from each other, implying two different but related activities. What is the difference between “teaching” and “having authority?” What teaching and exercising authority by women is forbidden here? (12)
25. How does this relate to the office of elder in a church, which Paul is about to describe? (12)
26. What reason does Paul give for the prohibition in verse 13? How does this prove that the prohibition is not culturally bound but rather for all churches in all eras of history? (13)
27. What second reason does Paul give in verse 14? (14)
28. 2:15 is notoriously difficult. How do you understand these words? How do they point to the vital role of childbearing that women play? (15)

III. Summary:

Paul gives specific instructions to Timothy regarding prayer, God’s intentions in salvation, and women.

Qualifications for Overseers

1 Timothy 3:1-7

I. Main Questions:

1. Why is good leadership so vital for the health of a local church? How do these verses help assure good leadership?
2. How should a local church use these verses to prepare young men for future service as overseers (elders)?
3. What do these verses teach us about godly leaders in the church? How are these qualifications different than those needed for worldly settings (like CEOs of Fortune 500 companies, or military commanders, or political leaders)?

II. Verse by Verse Questions:

1. The first verse of this section speaks of a holy ambition. What is it? (1) *Note: the word “overseer” is used in Acts 20:20 “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.” Given that Paul was speaking to the elders of the church at Ephesus (Acts 20:17) and that he calls them “shepherds” (from which we get the term “pastors”, this implies these terms are all interchangeable: overseers (Old English, bishops) = elders = pastors.*
2. The same Greek word translated “aspires” or “sets heart on” is used in 1 Timothy 6:10. What are those people setting their hearts on? It is also used in Hebrews 11:16. What are they longing after? (1)
3. How could a young man’s desire for being an overseer spur him on to spiritual maturity? (1)
4. Is there any harm in someone who will never be an elder (because God doesn’t give the gift of teaching) aspiring after all the other attributes of being an overseer? (1)
5. Discuss the following proposition: “If it is good for a young man to aspire to be an elder, it is good for churches to be set up to help him become one, if the Lord gifts him.” How could a church live that out? (1)
6. Seminaries have traditionally had a big role in preparing pastors. How could it be argued that this work could better be done by local churches? How are seminaries superior to local churches in the training of future elders? How are local churches superior to seminaries? How can they partner together? (1)
7. What does it mean, “He desires a noble task”? How is it a beautiful work to be an overseer? (1)
8. What does Paul do in 3:2-7? How are these verses a sort of “filter” that is key to establishing the right kind of church leadership? (2-7)
9. How are many of these “filters” to some degree objective... in other words, more like a dimmer switch than an on/off switch? Key examples: “above reproach” (“blameless” in Titus 1:7), “temperate” (i.e., sober-minded, self-controlled), “respectable”, “gentle”, “managing his own family well” ... etc.

How would the standard for being an elder at John MacArthur's church probably be higher than for being an elder at a new church plant? (2-7)

10. How many of the filters are character traits? How many are "job competencies" or "spiritual gift/talents"? What does this teach you? (2-7)
11. What does "above reproach" mean? [Note: Titus 1:7 has the word "blameless"] Since no healthy church teaches perfectionism, how shall we understand this requirement? (2)
12. This requirement speaks both to the man's personal holiness and to his reputation for holiness. Why are both essential to his ministry as an elder? (See Prov. 22:1) (2)
13. The next requirement has to do with the man's marriage. He is to be literally a "one-woman man"? Why is this also vital? (2)
14. The next three are character traits (temperate, self-controlled, respectable) similar to the "fruit of the Spirit" in Galatians 5:22-23. How are each of them beneficial for elder ministry? (2)
15. How is hospitality a key issue in church ministry? How would it help in both evangelism and discipleship? How would it display sacrificial compassion for the needy? (2)
16. How is the requirement "able to teach" is unique in this list? How does this prove that a man can be godly and mature, yet not an elder? (2)
17. The list in verse 3 is mostly negative, showing some sins that would disqualify a man from ministry. How is purity in these key areas vital for elders? Why would drunkenness disqualify a man? How about a violent or even quarrelsome temper? Why would such a man be a terrible elder? How is gentleness (in the Christlike pattern of Matthew 11:28-30) so healthy and vital for an elder's ministry? (3)
18. Why is his healthy view of money also so essential? 1 Peter 5 says the elder must not be "greedy for gain, but eager to serve." How did Jesus and Paul display this same kind of relationship with money? (3)
19. How is the way a man raises his kids such a training ground for future elders? What does Paul require out of an elder in terms of his children? What question does Paul raise about this issue in verse 5? (4-5)
20. What issues do verses 6-7 address? What does Paul assume happens with longevity in the Christian life? (6-7)
21. What is the "devil's trap" or the "same judgment as the devil?" (6-7)
22. How can church members use 1 Timothy 3:1-7 to pray for their church and for their leaders?

III. Summary:

Paul gives detailed qualifications for overseers/elders in the church, saying that this role is a noble task for which to strive.

Deacons and the Church 1 Timothy 3:8-16

I. Main Questions:

1. What vital roles do deacons play in the life of a healthy church?
2. Acts 6:1-7 gives insights into the patterns of service characteristic of deacons. How do they serve as “shock absorbers” in a church?
3. Why are Paul’s instructions vital for people to know how to conduct themselves in God’s church?
4. What does 3:16 teach us about the person and work of Jesus Christ?

II. Verse by Verse Questions:

1. The word “deacon” comes from the Greek *diakonos* meaning “servant” or more specifically, “waiter.” Jesus is called a *diakonos* to the Jews in Romans 15:8. Why is it vital for deacons to understand their role as servants in the life of the church?
2. Why do you think the Lord established the office of “deacon” given that all Christians are called on to be servants in the life of the church?
3. What is the significance of the list of qualifications for deacons... that deacons have to be evaluated by these attributes before they can serve in this role?
4. What does it mean that deacons are to be “dignified” (KJV “grave”; NIV “worthy of respect”)? Why is this important for deacons? (8)
5. What does “not double-tongued” (KJV) mean? Other translations read “not hypocritical” (ESV), “sincere” (NIV). Why is this attribute included in the list for deacons? (8)
6. What does the requirement that deacons not be given to much wine teach us about the character needed to serve as a deacon? (8)
7. If deacons are to be trusted with financial resources, how does it make sense that they should not be “greedy for money”? (8)
8. How do the last two requirements of verse 8 fit together under the heading of self-control? (8)
9. What does verse 9 teach you about deacons? What do you think Paul means by “holding the mystery of the faith”? How would “the mystery” relate to 3:16? (9)
10. What does Paul mean by holding the mystery of the faith “with a clear conscience”? (9)
11. What is the testing process commanded in verse 10? Why is it vital to the proper functioning of the office of deacon in the life of the church? (10)
12. Grammatically, the Greek for 3:11 could either refer to women or wives. Since it is in the deacon section and begins with the word “likewise” (as 3:8 does), it either refers to women deacons or wives of deacons. Faithful, conservative churches have gone either direction on the question of women deacons (who do not teach or have authority over men—1 Timothy 2:12, but

who serve as deaconesses under the authority of male elders). Key question: if verse 11 is referring to wives of deacons, why do you think Paul would make requirements for the wives of deacons but not for wives of elders? (11)

13. What does the requirement for these women to be “serious”, “sober-minded,” “grave” teach you? Why should godly women pursue this attribute? What is the opposite of being “serious”? (11)
14. What other requirements does Paul prescribe for women here? How would they greatly enhance the ministry of a woman, either as a deaconess or the wife of a deacon? (11)
15. If verse 11 permits women to be deaconesses, how do you explain the command of verse 12? (12)
16. Why is it vital for male deacons to be excellent husbands and fathers? (12)
17. What are the rewards of faithful deacon service as described in verse 13? What is the relationship between faithful service to Christ and great confidence (boldness) in the faith in Christ? (13)
18. How does 3:14-15 explain Paul’s reasons for writing this book? (14-15)
19. Verse 15 makes it plain that Paul had the church and not the family in mind as he wrote this epistle. What is the significance of this insight for 1 Timothy 2:12?
20. What words does Paul use to describe the church in verse 15? What do the words “pillar and foundation of the truth” teach you about the purpose of the church in this world?
21. One writer has said” “The one thing the church does better than any other institution in the world is tell the truth.” He said the church doesn’t do excitement, drama, music, entertainment, education, healing, invention, creativity, or anything else better than it does the truth. Comment on this. Why is it vital for the church to stay true to this calling in the world?
22. What does the phrase “mystery of godliness” mean in verse 16? How does it apply to the person and work of Jesus Christ?
23. How does verse 16 relate to verse 15? (15-16)
24. What does “vindicated by the Spirit” mean? (See Romans 1:4) (16)

III. Summary:

Paul gives the qualifications and rewards for the service of deacons in a church. He then describes the church as the “pillar and foundation of the truth” of Jesus Christ.

**The Power of Mature Pastoral Leadership
In Combating False Doctrine
1 Timothy 4:1-16**

I. Main Questions:

1. Why is false teaching such a deadly threat to the life and health of the church?
2. Many false teachers either advocate legalism or license. What is the difference between them? How are each of them a threat? How would you characterize the nature of the false teaching that Paul is addressing here?
3. What general lessons can we learn from this chapter on how pastors should seek to refute false teaching?
4. What principles does Paul give Timothy here that would be helpful for all young pastors to internalize?
5. How would it be helpful for non-pastors to internalize many of these as well?

II. Verse by Verse Questions:

1. How do you understand the words “The Spirit clearly says” by which Paul introduces the false teaching? What does this teach you about the ministry of the Holy Spirit in the life of the church? (1)
2. What does it mean to “abandon the faith”? This is commonly called “apostasy.” How do we harmonize this with our understanding of the eternal security of the believer? (1)
3. What does verse 1 teach about the origin of false doctrine? What insights do we get here about Satan’s dark kingdom? (1)
4. How does verse 2 characterize the human puppets of the demons? What does it mean to have a seared conscience? (2)
5. What is the specific content of their teaching? Is it legalism or license? Why is the forbidding of marriage such a demonic attack on the church? Why is the forbidding of foods an attack? (3)
6. What do verses 3-5 teach about how Christians should view blessings like sex and food? (3-5)
7. What is the first duty that Timothy has in refuting this false teaching? How is sound doctrine a sufficient answer to these kinds of ideas? (6)
8. What warning does verse 7 give? What are godless myths and old wives’ tales? Do we see any such things in today’s church? (7)
9. Verse 7 is a very important verse for the topic of sanctification and for spiritual disciplines. What does it say? What patterns of behavior does it encourage? What does it teach about our role in growth in godliness? (7)
10. What additional insight does verse 8 give concerning training in godliness? What value does physical training have? How is training in godliness like physical training? How is it superior to it? (7-8)

11. How does training ourselves in godliness hold promise for this life? How does it hold promise for the life to come? (8)
12. What do verses 9-10 say? How do they connect with what Paul has been saying? What does it mean that the living God is the “savior of all men, and especially of those who believe”? (9-10)
13. How is a pastor in a position to “command and teach” things? How do people tend to struggle with authority in our culture? How must Christians learn to submit to godly leaders? (11)
14. What are the limits to a pastor’s authority to “command” the people of God? (11)
15. Verse 12 is a bit of an odd verse, because how could Timothy actually obey it? (12)
16. How is verse 12 really a warning to the church not to reject young men who have been specially gifted by God to be leaders? (12)
17. How must Timothy act in order to make it ever easier for young men to be look upon as role models? How is “setting an example for the believers” a vital part of pastoral ministry? (12)
18. What are the areas in which Timothy must set an example? (12)
19. What are the practical duties to which Timothy should give his attention? (13)
20. Why is teaching of the Word of God the centerpiece of pastoral ministry? (13)
21. Why do you think the public reading of Scripture is so important? (13)
22. What does verse 14 teach us about spiritual gifts? How should people develop their gifts? (14-15)
23. How does verse 16 give a timeless exhortation to pastors? What two areas should be of constant concern for pastors? (16)
24. How will a pastor be able to save both himself and his hearers? (16)

III. Summary:

Paul warns Timothy concerning a specific threat of false teaching that will attack the church, and how he should conduct his ministry to combat it. In so doing, he gives a timeless description of healthy pastoral ministry to all generations of the church.

Direction for Shepherding God's Flock
1 Timothy 5:1-25

I. Main Questions:

1. Why are godly elders (pastors) vital to the health of a local church?
2. What does this chapter teach you about the complexities of shepherding various groups of people in the church? Why is such careful shepherding vital to the spiritual health of church members?
3. Based on your experiences in church, how would carefully applying the pastoral principles in this chapter result in changes in modern churches?
4. What principles does chapter 5 give for ministry to the poor and needy?

II. Verse by Verse Questions:

1. How does 5:1-2 portray the church as a family? Why is this mentality (the church as a family) vital for elders to have? Why is it vital for church members to have?
2. What does verse 1 teach about how young men in the ministry should carry themselves toward older men? How is this verse a wise counterbalance to 1 Timothy 4:12? How could young pastors behave arrogantly toward older men in the church? Conversely, how could young pastors wrongly refrain from exhorting older members? (1)
3. How is it helpful for to treat other believers as brothers? How might it be helpful to use the term “brother” often in church life?
4. How can young men treat older women in the church as mothers? (2)
5. Why should young men be especially careful to treat young women in the church as “sisters, with absolute purity”? How could this get acted out in daily life? (2)
6. Much of this section has to do with clarifying who the church should and should not help. How do these verses show a thoughtful limiting to whom the church should help? How do they highlight the limits in general of benevolence ministry that should be laid upon the church’s conscience? How is verse 16 a key one in that issue? (3-16)
7. What distinction does Paul draw between “widows who are really in need” and other widows in verses 3-8? According to verses 4, 5, and 8, what specifically makes a widow become especially needy? (3-8)
8. How do these verses highlight the different jurisdictions of the family and the church when it comes to benevolence and the supplying of daily material needs (food, clothing, and shelter)? (3-8)
9. Paul is very strong on believers caring for family members, and not allowing the church to be burdened with their needs. How does he make this plain in verses 3-8? How does verse 8 especially stand as a powerful rebuke to any that neglect the care for their family, especially elderly parents? (3-8)

10. What moral observations does Paul make concerning the widows that the church should help in verses 5-6 and 9-15? (5-6, 9-15)
11. What do you think Paul means by a widow “living for pleasure” and by saying she is “dead even while she lives”? (6)
12. How do you see verse 8 being lived out in our society? What are the repercussions of this? (8)
13. What do you think Paul means by a “list” in verse 9? What is the purpose of such a list? (9)
14. What are the positive moral requirements for widows to be put on the list? (9-10)
15. Why doesn’t Paul want younger widows being put on the list? What advice does he give younger widows? (9-14)
16. Some interpreters believe that Paul has in mind specific roles of service in the church by widows who are put on “the list,” that he wants them to work for the church by doing good works. What do you think?
17. How do you understand the very negative things Paul has to say about some of the women (see vs. 11-13, 15)?
18. What do verses 17-22 teach you about the importance of elders in the life of the church?
19. What does “direct the affairs of the church” (NIV) mean in verse 17? What is the “double honor” Paul has in mind? How does verse 18 give us insight? How does 1 Corinthians 9:9-14 give even greater clarity on this? (17-18)
20. Why is verse 19 a very important one for the protection of elders in a church? Why are elders far more likely to be falsely accused of sin than anyone else in a church? (19)
21. How does 5:20 limit the authority of elders? How does it protect a church from tyrannical leadership that is unaccountable to anyone? (20)
22. How is Galatians 2:11-14 an illustration of verse 20 of this chapter? (20)
23. What does verse 21 teach you about angels? (21)
24. What does verse 21 warn Timothy about? (21)
25. What is the laying on of hands in 5:22? How does it relate to 3:6? (22)
26. What does 5:23 teach about wine? How is it a good balancing verse to combat the argument that it is sin to drink any fermented beverage? (23)
27. How do verses 24-25 function in this chapter? How do they help Timothy do his ministry?

III. Summary:

Paul gives Timothy a great deal of careful instruction about the wise shepherding of the local church, covering areas like the proper ministry to men, women, widows, and elders.

The Eternal Danger of Loving Money 1 Timothy 6:1-21

I. Main Questions:

1. What does this chapter teach about how Christians should understand money? What are some of the dangers of money that Paul lines out here? What are the remedies to those dangers?
2. What do you learn here about contentment? Why is money a poor basis for personal contentment?
3. What does it mean to “fight the good fight of faith”? What does this command teach us about the Christian life?
4. How do verses 15-16 describe God? How would meditating on these verses help strengthen our walk with the Lord?

II. Verse by Verse Questions:

1. How do we understand biblical commands concerning Christian slaves and Christian masters in a world that has legally and universally rejected slavery as evil? In other words, how do we explain the bible’s acceptance of slavery to 21st century Americans that (rightly) see slavery as evil? Why didn’t Paul simply abolish slavery in the church?
2. What commands does Paul give to Christian slaves in these verses? How does the openly submissive behavior of Christian slaves make the gospel attractive? (1-2)
3. What mentality does Paul seek to combat in 6:2? What superior mentality does he command from Christian slaves? How is such an attitude tough to do? (1-2)



[Kenneth Copeland’s 18,000 square foot house on Eagle Mountain Lake, Newark, Texas]

4. What does Paul say about false teachers in verses 3-5? According to him, what motivates such false teachers? How is their pride on display? (3-5)
5. How does he characterize sound doctrine in verse 3? What does he mean by doctrine that accords with godliness? (3)

6. Why do some people seem to love doctrinal controversies? What does Paul say is the outcome of such controversies? (4-5)
7. How are such people “robbed of the truth?” (5)
8. The core issue is that they believe “godliness is a means to financial gain.” What is the biggest problem with that? If we simplify the verse, we could say they believe “Jesus is a means to gaining money.” How does that expose the true heart problem with these people? Shai Linne (Christian musician) put this in a song he wrote against the prosperity gospel: “... **if you come to Jesus for money, then He's not your God, money is!**” Comment on the vast issues connected with that statement. (5)
9. Godliness does often promote prosperity indirectly: 1) by helping people do quality work as they seek to become excellent craftsmen for the glory of God; 2) by helping people avoid sinful, selfish, and/or lavish expenditures that drain off money; 3) by giving people a seriousness to their work ethic so they get things done well and in a timely fashion; 4) by removing obstacles (sins) that would cause God to withhold blessings. But the key word is “indirectly”. How is that different than the false doctrine of these teachers? Also, what are the long-term dangers to that kind of indirect prosperity? One Puritan pastor said this about the Puritan movement over many generations: “Piety begat prosperity, and the daughter devoured the mother.” What does that mean? (5)
10. Paul shifts a bit in verse 6. What statement does he make concerning the link between godliness and gain? What gain does he have in mind? He adds the words “with contentment.” What is contentment? How does it relate to the issue of money? (6)
11. How can we grow in contentment in the area of money? (6)
12. What helpful reminder does verse 7 make? How does that relate to “godliness with contentment is great gain?” (7)
13. Randy Alcorn says, “You can’t take it with you, but you can send it on ahead!” What does he mean? (7)
14. How does verse 8 serve as a correction to the materialistic concerns that hurt so many American Christians? Also, relate verse 8 to this statement: “All our possessions can be divided into three categories: necessities, luxuries, and mementoes.” (8)
15. Verse 9-10 both address the root cause of this whole problem: the heart’s desire for money. How is understanding this the key to healing from materialism? (9-10)
16. What dangers does Paul give for those who yearn to be rich? (9)
17. Verse 10 is one of the most famously misquoted verses in the Bible. It usually goes like this: “Money is the root of all evil.” How is that a serious misquote? Is it possible for Christians to have lots of money and not love money? (10)
18. Why is the love of money actually a form of idolatry? How is the love of money a root of all kinds of evil? (10)

19. What does Paul say happens to people who claim to be Christians and who love money and make the pursuit of money the center of their lives? (10)
20. What charge does Paul make to Timothy concerning this issue? How are the twin verbs “flee”/ “pursue” beneficial in the Christian’s life in this world? (11)
21. What is the “good fight of faith”? How do we fight it? How is it that by fighting, we can take hold of the eternal life to which we were called? (12)
22. What is the good confession that Timothy made in the presence of many witnesses? (12)
23. Verses 13-16 comprise a very serious charge to Timothy. Why does he use this kind of language, reminding Timothy of the greatness of God as he makes this charge? (13-16)
24. He points Timothy ahead to the second coming of Christ. Why? When will that happen, according to verse 15? (14-15)
25. What do verses 15-16 teach us about God? What does it mean when it says that He alone is immortal? What does it mean that He dwells in unapproachable light? Why is it impossible to see Him? (15-16)
26. Paul returns to the issue of wealthy people in verses 17-19. What does Paul want Timothy to teach them? What do these verses teach you about the possibility of someone being a wealthy Christian? What do they teach you about the responsibilities wealthy Christians have? What about the dangers? What about the positive opportunities?
27. Do you think pastors do a good job warning rich people in America based on verses 17-19? If not, why not? How can they do better? What are the challenges for pastors in being bold and loving in this area? (17-19)
28. How does the book end? (20-21)

III. Summary:

Paul gives Timothy a serious warning about false teachers who love money and teach false doctrine based on money. He also tells him to guard his own heart in this area, and to minister properly to rich Christians.



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About the Author

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