

Lesson 2 Handout: Charge of Sound Doctrine (I Timothy 1:3-20)

First page to be completed **PRIOR** to class

Objectives (the student will be able to...)

- State the charge (v.5, 18) that Paul gave Timothy, which is the goal for sound doctrine and teaching
- Explain two comparison (or contrast) points Paul draws between his former self and these “certain persons” in chapter 1
- List at least two types of negative teaching/activities (contra-sound doctrine) occurring in Ephesus that Paul is urging Timothy to address

Outline of I Timothy 1:3-20

- A. Timothy’s Charge Against False (or unfruitful) Teaching (vs. 3-11)
 - a. Teaching Issues at Ephesus (3-4)
 - b. Aim of our Charge (5)
 - c. Misuse (or misunderstanding) of the Law (6-11)
- B. Christ Came to Save (vs. 12-20)
 - a. Paul the Blasphemer (12-13)
 - b. God’s Mercy & Patience – Christ Jesus (14-17)
 - c. Aim of our Charge (2) (18-20)

Questions on the Text

- A. Timothy’s Charge Against False (or unfruitful) Teaching (vs. 3-11)
 1. What occupation did Timothy have and where was he located during this letter?
 2. What different types of negative teachings/activities were occurring that Timothy was charged to combat?
 3. What is a bare-minimum, implied qualification of a teacher according to verse 7
- B. Christ Came to Save (vs. 12-20)
 1. How does Paul describe his former self?
 2. What quality(ies) of God do you find most prevalent in verses 12-17
 3. The phrase “the saying is trustworthy and deserving of full acceptance” is used several times throughout I & II Timothy. What does Paul say is trustworthy and deserving of acceptance?

Thought & Analysis Questions

1. Why do you think Paul starts his letter by charging Timothy to sort out what doctrine is being taught?
2. Is it possible to have a good conscience and sincere faith and still fall into false (or unfruitful) teaching?
3. What does “hand[ing] over to Satan” mean and how would that potentially be helpful for Hymenaeus and Alexander?

³ As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine, ⁴ nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship^o from God that is by faith. ⁵ The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith. ⁶ Certain persons, by swerving from these, have wandered away into vain discussion, ⁷ desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.

⁸ Now we know that the law is good, if one uses it lawfully, ⁹ understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, ¹⁰ the sexually immoral, men who practice homosexuality, enslavers,^o liars, perjurers, and whatever else is contrary to sound^o doctrine, ¹¹ in accordance with the gospel of the glory of the blessed God with which I have been entrusted.

¹² I thank him who has given me strength, Christ Jesus our Lord, because he judged me faithful, appointing me to his service, ¹³ though formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief, ¹⁴ and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. ¹⁵ The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. ¹⁶ But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life. ¹⁷ To the King of the

ages, immortal, invisible, the only God, be honor and glory forever and ever.^[d] Amen.

¹⁸ This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare, ¹⁹ holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith, ²⁰ among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.

This page to be completed **DURING** to class

Application Questions

1. Verse 3-4 and 6-7 talk about various kinds of false teachings and understandings including endless genealogies, speculation, and vain discussion. Is this an issue specific to the early church at Ephesus or how might Christians/EH members fall into this sin?

2. Verses 12-17 has a heavy focus on the mercy of God. The need for God’s mercy stems from our sinful nature, which Paul does not shy away from (and which he also details in several other letters). Can we get too focused solely on the mercy of God without contemplating and confronting our ugly sinful nature and need for that mercy? Explain and expound on this thought.

3. Paul uses a similar thought of “entrusted” or “stewardship” (paratithemai; episteuthēn; oikonomian) several times in this section – which are in reference to sound doctrine. In what ways have we been entrusted or charged to be stewards to this same task? What does the word “entrusted” or “stewardship” imply about how we view our assignment?
