

NAME

1 and 2 Timothy and Titus are known as the Pastoral Epistles, so called because Paul wrote them to young pastors giving them instructions concerning the pastoral care of churches (i.e. the administrative, personal, and teaching responsibilities of Timothy and Titus).

1 Timothy receives its name from the addressee. It is designated "First" Timothy to distinguish it from the second letter of Paul to Timothy which was written at a later date.

AUTHOR

Both early tradition and the salutations of the Pastoral letters themselves confirm Paul as their author. It has only been in recent times that Pauline authorship has been contested.

Laney:

The Pauline authorship of First Timothy is demonstrated by both internal and external evidence. Paul claims to be the author of the epistle (1:1) and the autobiographical remarks fit to his life (1:12,13). Evidence of early acquaintance with and acceptance of 1 Timothy is seen in the writings of Clement of Rome (95 A.D.), Ignatius (c. 110 A.D.), Polycarp (c. 110 A.D.), Clement of Alexandria (C. 155-215 A.D.), Tertullian (c. 150-222 A.D.), Irenaeus (c. 140-203 A.D.), Eusebius (265-340 A.D.), and the Muratorian Canon (c. 170 A.D.).

Modern criticism of First Timothy began with J.E.C. Schmidt (1804) and Schliermacher (1807). Eichorn (17-1826) and DeWette (1780-1849) rejected all three of the Pastoral Epistles. F.C. Baur (1792-1860), founder of the Tubigen School, held that the epistles were written in the middle of the second century during the Marcionite heresy.

The objections to the Pauline authorship of the Pastorals include: 1) non-Pauline language and style; 2) the opposition of the Pastorals to second-century Gnosticism; 3) discrepancies between the Pastorals and Acts; and 4) advanced ecclesiastical organization.

Gundry:

Modern higher critical scholarship casts more doubt on the authenticity of these epistles than upon any of the others claiming authorship by Paul. According to the view which denies Pauline authorship of the Pastorals, the pseudonymous writer used the authority of Paul's name to combat rising Gnosticism in the second century.

These objections to the authenticity of the Pastoral Epistles have been very adequately answered by conservative scholars.

NOTE: The seeds of Gnosticism are pre-Christian and invaded Judaism (note Paul's opposition to Gnosticism in Colossians).

NOTES ON MARCIONITE HERESY: Marcionism was an Early Christian dualist belief system that originated in the teachings of Marcion of Sinope at Rome around the year 144. Marcion believed Jesus Christ was the Savior sent by God and Paul of Tarsus was his chief apostle. Marcion made a distinction between the creator God of the Old Testament and the redeemer God of Jesus Christ. For Marcion, the creator God of the Jews inspired the Old Testament Scriptures, but he was an inferior God of judgment and justice (i.e. good God / bad God - good / dark sides of The Force?). The good redeemer God, however, sent Jesus Christ. According to Marcion, the creator God (bad God) deceived the apostles into becoming Judaizers by having them connect the Gospel with corrupt

Jewish elements and Old Testament teachings. Because Marcion rejected all Jewish elements and Old Testament teachings, he posited a biblical canon that did not evidence any of these items. Thus, Marcion formulated a canon that only had ten of Paul's epistles and parts of the Gospel of Luke. Marcion's heretical canon eventually spurred Christians to formulate a true list or canon of the inspired books of the Old and New Testaments. It is maintained that the Apostle's Creed was drawn up in the Roman Church in opposition to Marcionism. The "Da Vinci Code" builds on the idea that the Roman Church destroyed any documents which countered Marcionism and that Marcionism is the true gospel.

DATE

The date of 1 Timothy depends on one's solution to the chronological problem of where the Pastoral Epistles fit into Paul's ministry. The epistles were clearly written after Paul's release from his first imprisonment (March 62 A.D.) and before his martyrdom in the spring of A.D. 68. The epistle was written after the events of Acts 28 (A.D. 63 to 65?).

The major question regards which direction Paul first traveled upon his release from Rome. Did Paul travel immediately west and into Spain? Or, did he travel east until reaching Colosse? It is most probable that Paul traveled east.

First Timothy appears to have been written after Paul's release, after his visit to Ephesus (1 Timothy 1:3), Colossae (Philemon 22), and his journey to Macedonia (1 Timothy 1:3). After his release Paul sends Timothy to Philippi with this good news (Philippians 2:19-23). Paul then heads east towards Asia Minor. On the way he leaves Titus on the island of Crete (Titus 1:5). He then travels through Ephesus until reaching Colosse as he has intended (Philemon 22), and then returns to Ephesus. Here Timothy joins him. Paul then travels on leaving Timothy at Ephesus (1 Timothy 1:3,4).

Paul travels to Macedonia (Philippians 2:24; 1 Timothy 1:3). In Macedonia Paul writes the Pastoral Epistles of 1 Timothy and Titus. From there it appears that Paul travels to Nicopolis where Titus is to join him (Titus 3:12). Following which Paul travels to Spain (Romans 15:24). The Epistle was probably written in A.D. 63-64 (65?) during Paul's fourth missionary journey while he was in Philippi (Macedonia).

Summary: Probably the autumn of 62 A.D. or early 63 A.D. - shortly before Christianity became illegal (Nero declared it illegal after the burning of Rome in July 64 A.D.).

THEME

Halley (page 44): *"The Care of The Church in Ephesus"*

Laney: *"The Polity and Practices of the New Testament Church"*

Mitchell: *"Behavior in The House of God"*

Theme: *"Conduct in the household of God"*

Key Word (Nelson's): Leadership Manual - The theme of this epistle is Timothy's organization and oversight of the Asian churches as a faithful minister of God. Paul writes so that Timothy will have effective guidelines for his work during Paul's absence in Macedonia (3:14,15).

Key Verses (Nelson's):

"If I delay, you may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth. Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory." (1 Timothy 3:15,16)

"But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness. Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses." (1 Timothy 6:11,12)

Key Chapter (Nelson's): 3 - Listed in chapter 3 are the qualifications for the leaders of God's church, the elders and deacons. Notably absent are qualities of worldly success or position. Instead, Paul enumerates character qualities demonstrating that true leadership emanates from our walk with God rather than from achievements or vocational success.

This letter is very practical in that it deals with the creed of the Church and the conduct of the Church. Within this theme Paul also touches on local church order and organization. 1 Timothy is written to inform Timothy concerning matters of church polity and practice and to back up Timothy's own leadership with the Apostolic authority of Paul (3:14,15). The letter was also intended to encourage Timothy in the work of the ministry and to warn of the danger of false teachers and teaching.

Outline:

- I. Salutation 1:1,2
- II. The Doctrine of the Church 1:3-20
 - A. The danger to sound doctrine at Ephesus 1:3-11
False teachers, False teaching, Paul's pursuit (in contrast), The perversion of the Law, The purpose of the Law
 - B. The illustration of the results of sound doctrine 1:12-17
 - C. The responsibility of the pastor towards sound doctrine 1:18,20
- III. The Witness of the Church 2:1-15
 - A. A call for Godly men to pray 2:1-8
Kinds of prayer, Objects of prayer, The purpose of prayer, The basis of prayer, The attitude of prayer
 - B. The conduct of women 2:9-15
Adornment with regard to appearance, Attitude of women towards authority
- IV. The Leadership of the Church 3:1-16
 - A. The qualifications of elders 3:1-7
General qualifications, Moral qualifications, Mental qualifications, Social qualifications, Family qualifications, Experience qualifications

- B. The qualifications of deacons 3:8-13
Character qualifications, Spiritual qualifications, Domestic qualifications
- C. Truths to uphold 3:14-16
The character of the Church, The confession of the Church
- V. The Pastor of the Church 4:1-16
 - A. The appearance of false teachers 4:1-5
 - B. The admonition to young Timothy 4:6-16
- VI. The Members of the Church 5:1-6:2
 - A. The conduct towards Christians 5:1,2
 - B. The care of widows 5:3-16
Qualifications of older widows, Disqualifications of younger widows
 - C. The counsel concerning elders 5:17-25
The honor due elders, The discipline of elders, The selection of elders
 - D. The duty of slaves 6:1,2
- VII. The Charge to Timothy 6:3-21a
 - A. Concerning advocates of different doctrine 6:3-5
 - B. Concerning the perils of wealth 6:6-10
 - C. Concerning the man of God 6:11-16
 - D. Concerning the wealthy 6:17-19
 - E. Concluding admonition to Timothy 6:20,21a
- VIII. Closing Benediction 6:21b

RECIPIENTS

Growmacki:

The books of First Timothy, Second Timothy, and Titus have been called the Pastoral Epistles because in them Paul gave instructions to his young associates as to how they should maintain the spiritual oversight or pastoral care of their respective churches. Timothy and Titus were not pastors per se; rather, they were apostolic representatives sent to Ephesus and Crete respectively to supervise the proper organization and function of the churches under the trained leadership of pastors and deacons. In the person charges given to them, however, are principles applicable to the local church leaders of all generations.

Laney:

1 Timothy was written to Timothy who was ministering as Paul's representative at the church at

Ephesus. The epistle was written after Paul's arrival in Macedonia. The occasion for the epistle was the possibility of Paul's visit to Timothy at Ephesus being delayed (3:14,15). Timothy needed the instructions concerning specific matters of church polity and practice which only Paul could give.

The addressee of the first letter is young Timothy, Paul's true child in the faith (1:2). Although the letter is addressed to Timothy as one individual, it was clearly meant for the edification and instruction of the whole church. The first reference to Timothy is found in Acts 16:1-3 where it is mentioned that Paul met him on his second missionary journey when he revisited Derbe and Lystra in Lycaonia. Lystra was apparently Timothy's home. His father was a Greek and his mother Eunice and grandmother Lois were devout Jewesses (Acts 16:1; 2 Timothy 2:5). Timothy was probably converted on Paul's first visit to Lystra (Acts 14:6,7) having been trained from childhood in the Old Testament Scriptures (2 Timothy 3:14). Paul's reference to Timothy as "*my beloved and faithful child in the Lord*" (1 Corinthians 4:17), and "*my true child in the faith*" (1 Timothy 1:2) may indicate that it was through Paul's ministry that Timothy was converted.

Laney:

Timothy was chosen by Paul to accompany him and Silas on the second missionary journey (Acts 16:3). Timothy was circumcised to avoid unnecessarily antagonizing the Jews, and to enable him to minister among the Jews in in synagogues with Paul. He traveled with Paul to Berea and remained there with Silas after Paul's departure (Acts 17:10,14). Timothy, and apparently Silas, rejoined Paul in Athens and was then sent to Thessalonica to strengthen and encourage the church there (1 Thessalonians 3:1,2). He returned from the city of Thessalonica with a good report concerning the believers there (1 Thessalonians 3:6).

Timothy later accompanied Paul on his third missionary journey (Acts 1:22, 20:4; 2 Corinthians 1:1,19). He was sent by Paul from Ephesus on a mission to the church at Corinth (Acts 19:22; 1 Corinthians 4:17; 16:10). After Paul left Ephesus for Macedonia Timothy was associated with him there in the writing of Second Corinthians (Acts 20:1-4; 2 Corinthians 1:1). He accompanied Paul back to Corinth and from there sent greetings to the believers in Rome (Romans 16:21). Timothy and seven others went before Paul to Troas and there waited for him to finish his ministry in Greece.

During Paul's first Roman imprisonment Timothy was his close companion and is associated with him in writing Philippians (Philippians 1:1), Colossians (Colossians 1:1), and Philemon (Philemon 1). During his imprisonment, Paul purposed to send Timothy from Rome on a special mission to the Philippians church (Philippians 2:19-24).

After Paul's release from Rome Timothy was appointed to guide the church at Ephesus while Paul went on to Macedonia (1 Timothy 1:3). Timothy was at Ephesus when he received the first letter from Paul and was probably there when he received the second letter (2 Timothy 1:16-18; 4:19). He may have been with Paul in his final imprisonment if he was able to travel to Rome (2 Timothy 4:1,21). Timothy himself was also imprisoned at some time during his ministry, but the details are not known (Hebrews 13:23). Timothy stands as a real example of a man of God who was genuinely concerned for others and served the Lord with diligence to further the gospel (Philippians 2:20-22).

CONTRIBUTION TO CANON

1 Timothy contains the first formal statement of Christian doctrine (3:16).

It is the second epistle written to an individual (Philemon was the first).

It is the first instruction manual for the local church (a real handbook for pastors).

It contains requirements for church officers.

The book is very practical in that it deals with local church order and organization.

RESOURCES

Gromacki, Robert C. *New Testament Survey*, Grand Rapids, Michigan, Baker Book House, 1978

Robert H. Gundry, Ph.D., *A Survey Of The New Testament*, Grand Rapids, Michigan, Zondervan Publishing House, 1970

Halley, Henry H. *Halley's Bible Handbook*, Grand Rapids, Michigan; Zondervan Publishing House

Horton, David, General Editor. *The Portable Seminary*, Grand Rapids, Michigan, Bethany House Publishers, 2006

Nelson's Quick Reference - Bible Maps And Charts, Nashville, Tennessee; Thomas Nelson, Inc., 1994

As general resources I've relied on my class notes from various professors at Biola University (especially those of Dr. Curtis Mitchell), Western Conservative Baptist Seminary (WCBS - [especially those of Dr. J. Carl Laney]), and Talbot Seminary as well as notes shared with me by Annie Kartoian.

Additional reference material has come from the study Bibles of the English Standard Version, New American Standard Version, and The New Living Translation.

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