

6/10/01

Introduction To 1Timothy

The first epistle to Timothy falls into the group called “Pastoral Epistles” which are addressed to two young men who were left by Paul to teach and oversee local churches.

All other of Paul's letters are addressed to churches except Philemon.

The Pastoral Epistles are instructive letters to Timothy and Titus as to their responsibility of oversight as under-shepherds at Ephesus and Crete.

The epistles are by no stretch of the imagination comprehensive church manuals for church orders but they do contain much valuable information and instruction regarding church order and the pastoral role.

The title “Pastoral Epistles” was first used by D.N. Berdot in 1703 and Paul Anton used it on the title of his commentary in 1726, but it was anticipated under “Pastoral” by Saint Thomas Aquinas in the 13th century.

In 1849 Dean Alford made the phrase customary.

I am always amazed at how ignorant the average church member is as well as pastors regarding how the church is to be run and the biblical principles to be observed regarding discipline.

1. The church of Jesus Christ is not an organization to be run like a business by corporate principles nor by systems and methods of this world.
2. The church is not a democracy, it is the rule of God by His Word and Holy Spirit.
3. The church of Jesus Christ is an organism that is fitly joined together as God adds daily to it, and is the living, visible body of Christ on earth to reach out to a dark world by God's word and Spirit.

I. The epistle.

- A. Timothy falls into the fourth group of Paul's epistles called Ecclesiological, the study of church order and discipline. 1-2 Tim., Tit
* The epistles of 1-2Timothy and Titus are commonly known as “The Pastoral Epistles”.
 1. The first group is called Soteriological, the study of salvation. 1-2Cor, Rom., Gal.
 2. The second group is called Christological, the study of Christ. Phil, Phile, Col and Eph (prison epistles)
 3. The third group is called Eschatological, the study of end things. 1-2Thess.

* Paul wrote thirteen of the twenty-seven New Testament books, fourteen if he wrote Hebrews, which I believe he did.

B. The order of the epistles to Timothy are evident by their number.

1. First Timothy was written first along with Titus by the mere fact that Paul had his liberty. 1Tim 1:13; Tit 1:5; 3:12-14
2. Paul had gone to Macedonia, not to be confused with his trip after the uproar at Ephesus with Timothy. Acts 20:1-4
 - a. Therefore the epistle was most likely written from Macedonia, after his first imprisonment, perhaps Philippi 63 A.D.
 - b. Paul did additional missionary work, A.D. 63-65-66.
 - c. Paul was arrested again at Rome and martyrdom. A.D. 65-67
 - 1) Possible chronology?
 - 2) Thirty years after the apostles death, Clament of Rome writing to the Corinthians said, “After preaching both in the east and in the west, Paul gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and prefects”.

C. The purpose of the epistle was two fold.

1. To urge Timothy to remain in Ephesus and prevent false doctrine. 1Tim. 1:3-4
 - * Paul commends Timothy to wage the good warfare. 1Tim. 1:18
2. To provide for Timothy some guidelines of conduct in the house of God, if he should delay his return to Ephesus. 1Tim. 3:14-15
 - * It seems that Paul's prophecy to the Ephesian elders had come to pass at Ephesus. Acts 20:30; Rev 2:2

D. The distinction between the three epistles are evident.

1. First Timothy and Titus are more formal and deal more with teaching of sound doctrine, church order, worship, officers, church discipline and the minister.
2. Second Timothy is more personal to exhort a young pastor in his call, accountability and warning against false doctrine.
 - * Second Timothy has been called Paul's last will and testament as he is ready to be offered up as a drink offering. 2Tim. 4:6

II. The arguments against the authenticity of the epistles are as follows.

- A.** They say the epistle cannot be harmonized with the book of Acts.
1. Paul was left under the Roman imprisonment in his own house at liberty to preach the gospel and all came to him, no one forbidding him. Acts 28:30-31
 2. Paul, writing his prison epistles expressed his confidence of being released, even coming to Philemon. Phil 1:25; Phile 22
 3. The book of Acts is not a western book concerned primarily with chronology, but an eastern book and records only those events God chose to preserve.
- B.** They say the epistle speaks of a church too advanced in church organization.
1. Yet we have what appears as deacons chosen by the church early on. Acts 6:1-6
 2. Paul ordained elders in every church at the end of his first missionary journey of those who were saved. Acts 14:23
 3. The apostles and elders considered the matter of Gentiles and the law. Acts 15
 4. The apostle Paul called the elders of Ephesus to meet with them one last time and remind them of the awesome responsibility they had over the church. Acts 20:17

- C.** They say the epistle lacks mention of the Holy Spirit and common doctrines in Paul's other ten epistles.
1. Yet the Holy Spirit is mentioned by allusions and direct references. 1Tim 3:16; 4:1; 2Tim 1:14; 2:7; 3:16; Tit 3:5
 2. As to common doctrine, Paul wrote to meet the need of specific problems and issues not simply favorite doctrines. 1Tim. 2:5; 3:16; 2Tim. 3:16-17; Tit. 2:13; 3:5
- D.** The epistle of First Timothy contains words not found in Paul's other epistles.
1. In First Timothy there are 175 words that do not appear in the other ten epistles of Paul.
 2. This comprises 30% of the epistle. (Kent)
 3. If we excluded all proper names, words found in Acts, Hebrews and words used by Luke, because he could have been the amanuensis the final difference is only 10%. 2Tim 4:11
 4. Any person who writes throughout his life will change in both his thoughts and vocabulary as he grows and moves on to the next generations to communicate contemporary.
 - * Lincoln's Gettysburg Address contained 68 words not found in his "Second Inaugural Address",

omprising 51% new words, yet he wrote both two years apart.

E. The epistle has classical Greek words of the second century.

* Yet these very words were used in Paul's day and can be verified.

III. The evidence for the authenticity of the epistles are two-fold.

A. External evidence.

1. The early church fathers.
 - a. Polycarp 100-135 A.D.
 - b. Justin Martyr 155-161 A.D.
 - c. Tertullian 193-216 A.D.
 - d. Origen 210-250 A.D.
 - *Direct quotes and allusions.
2. The Gnostic heretics were the only ones who challenged it.
 - a. Basilides 130 A.D.
 - b. Marcion 140 A.D.
 - c. Tatian 170 A.D. (He was Justin Martyr's disciple who wrote the first harmony of the gospels, who became a heretic.)
3. The modern opposition came in the nineteenth century.
 - a. In 1804 J.E.C. Schmidt contested First Timothy.

b. In 1807 Schliermacher rejected it saying it was a fabrication from Second Timothy and Titus.

* Tynedale credits him with being the father of the School of Modern Criticism.

c. In 1835 F. C. Bauer said First Timothy was written in the second century.

4. All such opponents who reject First Timothy do so on internal evidence yet all the church fathers plus the Muratorian Canon excepted it.
 - a. The Muratorian of 170 A.D. which was discovered in 1740 contained First and Second Timothy and Titus, except Hebrews.
 - b. The Peshito Canon of Syria includes all 14 epistles dating to 170 A.D.
 - c. Eusebius accepted all fourteen epistles.

B. Internal evidence.

1. Paul is said to be the author. 1Tim. 1:1
2. Timothy was left at Ephesus in place of Paul. 1Tim. 1:3
3. Paul describes his former life as a sinner saved by grace. 1Tim. 1:12-16
4. Paul names Timothy three times. 1Tim. 1:2, 18, 6:20

5. The nature of the problem is in agreement with Paul's prophesy. Acts 20:30 (doctrinal) Polemic
 - a. Teachers were the main problem. 1Tim. 1:3, 7; 6:3, 5
 - b. Women were following them. 1Tim. 2:9-12; 4:7; 5:13-15
 - c. They had strayed from grace to law and taught things they didn't understand. 1Tim. 1:6-7
 - d. They were teaching genealogies, myths, legalism and asceticism. 1Tim. 1:4; 4:1-5, 7
 - e. Some had made shipwreck of the faith. 1Tim. 1:19; 6:20-21
* Judaism seems the problem at Ephesus!
6. Paul prescribes Timothy wine for his condition. 1Tim. 5:23

IV. Timothy.

- A. The man Timothy.
 1. His name appears eighteen times in Paul's letters and six times in Acts.
 2. His name means "He who honors God".
 3. He was of Jewish descent through his mother and Greek through his father residing at Lystra. Acts 16:1

4. His mother Eunice and Grandmother Lois brought him up in the Old Testament Scriptures. 2Tim 1:5
- B. The convert Timothy.
 1. Timothy probably was converted during Paul's first missionary journey as he went through Lystra. Acts 14:6-7, 14
 2. Paul calls Timothy his son in the faith. 1Cor 4:17; 1Tim 1:2, 18; 2Tim 1:2
 3. Paul had heard of Timothy's character and reputation among the brother and decided to take Timothy with him and so he circumcised him because of his Jewish background and the Jews. Acts 16:2-3
 - C. The servant Timothy.
 1. Timothy accompanied Paul and Silas to Philippi, Thessalonica, Berea and later met Paul at Corinth in response to Paul's message from Athens. Acts 16:6-18:5
 2. Paul sent Timothy from Athens to care for and report on the condition of the Thessalonians. 1Thess. 3:1-2, 6; Acts 18:5
 3. Timothy was sent to Corinth to set them in mind of Paul's ways in Christ and tells them not to despise him. 1Cor 4:17; 16:10-11

4. He was with Paul through the Ephesian ministry and left to Macedonia with him. Acts 20:1-4
5. Timothy was with Paul during his imprisonment for his name appears in Phillipians, Colosians and Philemon.
6. Paul tells the Philippians that he has no one likened who will care for them as Timothy who has proven character and is a faithful son. Phil 2:19-22
7. Timothy was ordained by God, affirmed by prophesy and the presbytery. 1Tim 1:18, 4:14; 2Tim 1:6
8. He was the overseer of Ephesus till Paul returned. 1Tim. 3:15
9. Paul requested his presence before his death. 2Tim 4:9, 11, 13, 21

V. Key words and verses.

A. Key words.

1. Charge. 1Tim. 1:5, 18, 3; 4:11; 5:7; 6:13, 17
2. Doctrine. 1Tim. 1:10; 4:1, 6, 13, 16; 5:17; 6:1, 3
3. Godliness. 1Tim. 2:2; 3:16; 4:7, 8; 6:3, 5, 6, 11
4. Guard. 1Tim. 5:21; 6:20
5. Faith. 1Tim. 1:2, 4, 5, 14, 19; 2:7, 15; 3:9, 13; 4:1, 6, 12; 5:8, 12, 6:10, 11, 12, 21

B. Key verses.

1. His original commission. 1Tim. 1:3
2. His spiritual responsibility. 1Tim. 1:18
3. His instructions. 1Tim. 3:15
4. His opposition is spiritual. 1Tim. 4:1
5. His survival kit. 1Tim. 4:14-16
6. His opponents are corrupt. 1Tim. 6:3-5

VI. Outline.

- I. The proclamation of truth: Prevent and stop false doctrine. Ch. 1
- II. The preparation for the proclamation of truth: Prayer and Piety. Ch. 2
- III. The qualifications for church officers: Personal life of bishops and deacons. Ch. 3
- IV. The perversion of truth: Deception verses doctrine. Ch. 4
- V. The practical counsel for church members: Elders and widows. Ch. 5:1-6:2
- VI. The personal counsel to the minister: Godliness and contentment. Ch. 6:3-19
- VII. The closing exhortation and salutation. Ch. 6:20-21