**1 Timothy**

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| --- | --- | --- | --- | --- |
| **Church Order**  **(is maintained by giving priority to…)** | | | | |
| **Combat  False Teachers** | **Uphold  Church Life** | **Guard  Life & Doctrine** | **Advise  Church Groups** | **Resist  Materialism** |
| **Chapter 1** | **Chapters 2–3** | **Chapter 4** | **5:1–6:10** | **6:11-21** |
| **Doctrine** | **Worship** | **Example** | **Respect** | **Priorities** |
| **Warning** | **People** | **Warning** | **People** | **Warning** |
| Salutation  Fight heresies  God’s grace  Charge | Prayer  Gender Roles  Leader Qualities  Purpose of Epistle | Future heresy  Watch life  Watch doctrine | Respect everyone  Widows  Elders  Slaves  False teachers | Spiritual goals  Wealthy must give  Closing charge |
| **Practical Exhortations Throughout**  (in contrast to the normal theology then application Pauline epistle structure) | | | | | |
| **From Macedonia to Ephesus** | | | | | |
| **Autumn AD 62** | | | | | |

**Key Word: Order**

**Key Verse:** “*14These things write I unto thee, hoping to come unto thee shortly:**15But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.”* **(1 Tim 3:14-15).**

**Summary Statement: The way to defeat heresy is to obey God’s priorities for church order.**

**Application: Do you actively guard your church against heresy—or do you expect others to do it?**

**1 Timothy**

**I. Titles**:

The Books of 1 Timothy, 2 Timothy, and Titus designate three of Paul's letters that, since the 18th century, have been called “Pastoral Epistles.” At least three facts make these unique:

A. The Pastorals are Paul’s only NT letters to individuals (except for Philemon, which some also consider a Pastoral Epistle). Timothy and Titus were younger men serving as apostolic delegates to different geographical areas, and, although the men are not specifically designated pastors in these writings, they fulfilled a pastoral-like role (hence the title “Pastoral Epistles”).

B. The Pastoral Epistles are Paul's last three writings in the New Testament. Thus they give many insights into Paul’s concerns at the end of his ministry.

C. The Pastorals have the most information in Scripture on local church life, order, and leadership. All church leaders should be experts in these books—and those of us who follow them too!

**II. Authorship**

A. External Evidence: Support for Paul’s authorship is as good as for any other Pauline epistle except Romans and 1 Corinthians (Guthrie, 585).

B. Internal Evidence: The letters claim Pauline authorship (1 Tim 1:1; 2 Tim 1:1; Tit 1:1) and contain the typical Pauline characteristics: divine call, many personal names, and doctrinal emphases (grace, redemption through Christ, purpose of the Law, the Scriptures, the need for practical godliness, etc.).

**III. Circumstances**

A. Date: The chronology of the last years of Paul's life is obscure (Guthrie, 623), yet one harmony of the internal and external data yields this scenario (Hoehner, 381-84):

**First Roman Imprisonment (Acts 28:30-31) February 60–March 62**

Paul writes **Ephesians, Colossians, Philemon,** and **Philippians** Autumn 60–early Spring 62

James, the Lord's brother, martyred Spring 62

**Freedom from Imprisonment Spring 62–Autumn 67**

Paul in Ephesus and Colosse (Timothy left at Ephesus) Spring–Summer 62

Peter travels to Rome 62

Paul in Macedonia Late Summer 62-winter 62/63

**1 Timothy** written from Macedonia to Timothy in Ephesus Autumn 62

Paul in Asia Minor Spring 63-Spring 64

Paul in Spain (anticipated in Rom 15:24) Spring 64-Spring 66

Christians persecuted by Nero and Peter martyred Summer 64

Paul in Crete (Titus left there; Tit 1:5) Early Summer 66

Paul in Asia Minor Summer-Autumn 66

**Titus** written from Asia Minor to Titus in Crete Summer 66

Paul in Nicopolis (Tit 3:12) Winter 66/67

Paul in Troas (2 Tim 4:13), Macedonia and Greece Spring–Autumn 67

**Second Roman Imprisonment Autumn 67–Spring 68**

Paul arrested and brought to Rome Autumn 67

**2 Timothy** written from Rome to Timothy in Ephesus Autumn 67

Paul beheaded Spring 68

**Destruction of Jerusalem 2 September 70**

B. Origin/Recipients: The above dates reveal that, after Paul's release from prison, he wrote 1 Timothy from Macedonia (1 Tim 1:3a). He sent it to his long-time traveling companion, Timothy (1 Tim 1:2), who he had left in Ephesus (1 Tim 1:3b). The letter to Titus followed (Tit 1:4) which he sent to Crete (Tit 1:5) from an unknown origin (perhaps Ephesus, Macedonia, or Corinth). Paul then penned 2 Timothy from Rome during his second Roman imprisonment shortly after his first defense before the Imperial Court (2 Tim 1:8-17; 2:9; 4:16-17). Since he did not expect to live much longer (2 Tim 4:6-8), he requested Timothy to hurry to him before winter (2 Tim 4:9, 21).

C. Occasion: Paul wrote 1 Timothy only a month or two after leaving him in Ephesus. It might seem strange that he would need to write him so quickly, but perhaps Paul had to leave Ephesus in a hurry without giving him adequate advice for church organization and oversight. Equally possible is that an emissary from Timothy asked for Paul's help. However, neither hypothesis is in the text so the reason for the letter must be determined from its contents that concern church order.

**IV. Characteristics**

A. Paul's first letter to Timothy contains more information on the qualifications for church leadership than any NT writing (1 Tim 3:1-12). He lists necessary qualities for both elders and deacons, in contrast to the letter to Titus that concerns only elders (Tit 1:5-9).

B. Paul does not mention Timothy's position in the Ephesian church. He evidently was not an elder since Paul spoke of the elders as individuals different from Timothy. In like manner, Titus was to appoint elders (Tit 1:5) but not be one himself. Some have referred to Timothy as the pastor, but the letter suggests that his function at the church was to represent Paul (1 Tim 1:3; 3:14; 4:6, 13).

**Argument**

Paul declares his purpose for writing the young Timothy: “… I am writing you these instructions so that…you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of truth” (1 Tim 3:14-15). Thus, Paul's aim is to help Timothy instruct others in keeping order in the church (cf. 2 Tim 2:2). When Paul penned the letter, false teaching was attacking the Ephesian church. Paul begins the epistle with a charge to Timothy to defend the faith using Paul's own life change as an encouragement to persevere (1 Tim 1). Proper conduct in public worship is discussed next so that the leadership and people might be above reproach before accusers (1 Tim 2–3), followed by an exhortation directed towards Timothy's life and doctrine (1 Tim 4). The letter concludes with instruction how to handle various groups in the church (5:1–6:10) and a warning of the perils of materialism to prevent the replacement of spiritual with material priorities (6:11-21). Throughout the letter Paul seeks church order not simply for order's sake alone, but as a deterrent to false teaching and practice that destroys local church ministry.

**2 Timothy**

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| --- | --- | --- | --- | --- |
| **Sound Doctrine Against Opposition** | | | | |
| **Persevere in Present Hardship** | | **Persevere in Future Hardship** | | |
| **Chapters 1–2** | | **Chapters 3–4** | | |
| **Examples**  **of Faithfulness**  **1** | **Characteristics**  **of Faithfulness**  **2** | **Problem:**  **Apostasy**  **3:1-9** | **Solution:**  **Preach the Word**  **3:10–4:5** | **Paul’s Hope**  **4:6-22** |
| **Eunice**  **Lois**  **Paul**  **Onesiphorus** | **Discipling**  **Single-minded**  **Obedient**  **Hardworking**  **Biblical**  **Holy**  **Gentle** | **Godlessness**  **Hypocrisy** | **Preaching**  **Persevering**  **Rebuking**  **Encouraging**  **Evangelism** | **Martyrdom**  **Betrayals**  **Greetings**  **Benediction** |
| **Rome to Ephesus** | | | | |
| **Autumn AD 67 (second Roman imprisonment)** | | | | |

**Key Word: Doctrine**

**Key Verse:** *“16All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17That the man of God may be perfect, thoroughly furnished unto all good works… 2Preach the word…”* **(2 Timothy 3:16-17; 4:2).**

**Summary Statement: The way to persevere amidst apostasy is to faithfully obey and *preach God’s Word*.**

**Application: Is anything more powerful against heresy than God’s Word—methods, logic, ignoring false teaching, etc.? While teaching proper doctrine is not the only strategy needed, it is the most important priority to fight false doctrine.**

**2 Timothy**

**I. Title**: The letter of 2 Timothy is one of the three letters called The Pastoral Epistles. These are unique as they address individuals (not churches) and constitute Paul's last writings (cf. 1 Timothy notes).

**II. Authorship**

A. External Evidence: Support for Paul’s authorship is as good as that for any other Pauline epistle except Romans and 1 Corinthians (cf. 1 Timothy notes).

B. Internal Evidence: The letter claims that Paul wrote it (2 Tim 1:1) and contains the typical Pauline traits (cf. 1 Timothy notes).

**III. Circumstances**

A. Date: The chronology of Paul's last years is obscure (Guthrie, 623), yet a harmonization of internal and external data yields this scenario (Hoehner, “Chronology of the Apostolic Age,” DTS, 381-84):

**First Roman Imprisonment (Acts 28:30-31) February 60–March 62**

Paul writes **Ephesians, Colossians, Philemon,** & **Philippians** Fall 60–early Spring 62

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Paul arrested and brought to Rome Fall 67

**2 Timothy** written from Rome to Timothy in Ephesus Fall 67

Paul beheaded Spring 68

**Destruction of Jerusalem September 2, 70**

B. Origin/Recipients: Paul penned 2 Timothy to his long-time traveling companion, Timothy (2 Tim 1:2), five years after his first letter. If Timothy was still in Ephesus (1 Tim 1:3b), 2 Timothy also had the same destination (2 Tim 1:16-18; 4:19). Paul wrote from Rome (1:17; 2:9; Roman names in 4:21) in his second Roman imprisonment after his first defense before the Imperial Court (4:16-17).

C. Occasion: When Paul wrote 2 Timothy, he was an experienced inmate. Ten years earlier (May 29-June 9, 57), he was imprisoned in Jerusalem for a few weeks, then 8-10 years earlier in Caesarea for over two years, and 5-7 years earlier in Rome for over two years. With nearly five of the past ten years behind bars, he knew about prisons and political procedures. He knew that this second Roman imprisonment could only result in execution (2 Tim 4:6-8). Since Paul did not expect to live much longer in the Roman jail, he requested Timothy to hurry to him before winter (2 Tim 4:9, 21).

Three years before Paul composed 2 Timothy, Rome had burned (AD 64). Nero blamed Christians, so it became very dangerous to be a Christian, and especially to be a leader or associated with one. As a result, many of Paul's co-workers sought a far lower profile, and some even fell away (everyone in Asia, 1:15; Demas, 4:10; Alexander, 4:14). No one even defended Paul before the Emperor when he was on trial for his life (4:16). No doubt the timid Timothy was tempted to minister less assertively as well (1:7-8). Therefore, Paul wrote this epistle to remind him of the need to faithfully continue to preach the Word in the face of hardship (4:2) and false teachers (3:6-9; 4:3-4).

**Characteristics**

A. This letter to Paul's younger protégé is unique in that it is his last extant writing.

B. This letter provides the clearest NT exposition of the *need* for exposition (4:2

**Argument**

Paul's second letter to Timothy concerns itself more with the man Timothy than with his congregation, as was the case for the first letter. With so many falling away just before Paul's death, he carefully chooses his words in perhaps his last statements to Timothy in order to assure that Timothy himself would remain true to the faith until death. The apostle accomplishes this end through exhorting him to persevere in present hardships with godly character (2 Tim 1–2) because the future will be even more difficult (2 Tim 3–4). He will especially have to fight apostasy with faithful preaching of the Word of God (3:10–4:5).