

**PAUL'S LETTERS TO
TIMOTHY AND TITUS**

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BIBLE STUDY TEXTBOOK

PAUL'S LETTERS TO TIMOTHY AND TITUS

A NEW

- *Commentary*
- *Workbook*
- *Teaching Manual*

Don De Welt

Professor at Ozark Bible College

Paraphrase by James MacKnight

College Press, Joplin, Missouri

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DEDICATION

To the one who first brought me
the message of life.—Archie Word

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PREFACE

For those who do not have a copy of a *Bible Study Textbook* it might be helpful to say a word as to their purpose:

Here is a series of books unique in format and content. We have but one intention in these publications: To prompt the personal study of the Word of God.

We shall discuss every verse, but our discussion will be entirely subservient to our higher purpose. The constant question shall be "do you understand the meaning of the divine writer?" We shall lend whatever aid necessary to help you discover his meaning. It is not at all enough to simply say "here is what is meant," and then in so many words state it. No personal discovery by the student has been made by a teacher's plain statement of fact.

We want a creative study of the Bible. We desire to produce the situation and the tools by which you build your beautiful temple of Bible knowledge. Here are teaching aids that truly teach — *The Bible Study Textbooks*.

Don De Welt

PROLOGUE

My heart was made happy when brother De Welt requested that I give this prologue concerning his comments on *First and Second Timothy and Titus*. He is my "Timothy" and being such, I know him and his background, and what we can expect from him in this field.

Brother De Welt is a talented man in his presentation as well as being a deep student of the Word of God. His many books now in print give evidence of his labors and their wide acceptance. He is a man of deep convictions based on study. I expect this latest effort to surpass his former works, because this is his strongest field, *evangelism*.

He has had much experience in evangelism, and has had years of proving by test his ideas as he has trained young men to "do the work of an evangelist." This book should be very practical.

I appreciate brother De Welt because of his character. He is one of God's scarce personalities who appreciate the efforts of others. He is quick to express gratitude for the part others have played in his life and he deserves heaven's blessings upon his own labors.

I pray God will bless the efforts put forth in this work especially planned for Evangelists.

Sincerely,

A. Word.

GENERAL INTRODUCTION

There are several very important questions to be answered before we can proceed with an exegetical study of the letter of Paul to Timothy.

1. *Did Paul actually write this letter?* Of course we know I Timothy 1:1 says he did, but there are those who hold a different opinion. Why would anyone deny the plain statement of the text as to the authorship? Such a conclusion is based upon a presupposition. It is presupposed by some that the books of the New Testament were not written in the first century nor by the persons whose names they bear. What shall we say to these things? It would be an easy matter to simply deny the accusation, but this would also be a presupposition. It is not the purpose of this text to give an exhaustive study of the subject. Others have done a splendid service in answering this charge. We refer you to them for the details necessary. Read: *New Testament Commentary — Exposition of The Pastoral Epistles* by Wm. Hendriksen pp. 4-33; *The Pastoral Epistles* by Homer A. Kent, Jr. pp. 24-71; *An Interpretation Of St. Paul's Epistles To the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon*, by R. C. H. Lenski pp. 473-484. *The Pastoral Epistles* by Donald Guthrie pp. 11-53.
2. *Where was Paul when he wrote these letters?* Was Paul in jail at Rome awaiting his execution? Was Paul released after his first imprisonment? These questions might not appear pertinent to our study, but they most assuredly are. Here is another question of vital importance: *Does the book of Acts contain a continuous, complete record of the life of Paul?* At this juncture someone is sure to ask, "what difference does it make?" Well, it just so happens that there are events mentioned in I and II Timothy and Titus that *can not* be harmonized with the account of Paul's life in the book of Acts. There are two possibilities: (1) We do not have a record of all the events in Acts. (2) These events took place *after* the Acts account, and just before Paul's death. The second position is the one most commonly accepted. A careful reading of the book of Acts will convince one that it would be almost impossible to open up areas for the inclusion of the following events:

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- a. *A trip to Crete.* On this trip Paul was accompanied by Titus. Paul left Titus on the isle to carry on the work Paul had started. Read Titus 1:5. The only mention of Crete in Luke's second treatise has to do with the shipwreck. Read Acts 27:27-28:11. Where was Titus? Where is indication that a group of churches was established on the island at this time?
- b. *Paul's trip into Macedonia from Ephesus.* At this time Timothy was left at Ephesus to minister to the church. Read I Timothy 1:2. If you have read the Acts account you know of Paul's two visits to Ephesus. The first visit is eliminated as he is going the wrong direction. Read Acts 18:19-22. Paul was going to Palestine, not Macedonia. The second visit is recorded in Acts 19:1—20:1. In Acts 19:22 we are told that Timothy and Erastus had been sent ahead into Macedonia. When Paul left Ephesus for Macedonia as near as we know Timothy was *not* at Ephesus but already in Macedonia.
- c. *A visit to Timothy at Ephesus from whatever place Paul wrote.* Read I Timothy 3:14. At what time in the Acts account did Paul visit Timothy at Ephesus? It could not have been in either of the recorded visits. In the first visit the church had not been established, and Paul arrived before Timothy. In the second visit Timothy was with him.
- d. *Paul was in Nicopolis.* Read Titus 3:12. Where is this place? It is not easy to answer this question. It is quite possibly on the eastern coast of Achaia—or is it on the coast of Macedonia? The important point is: Paul was there. But when was he there? Why? No mention of this is made in the Acts account. No break is made in the Acts record (unless we make one) for such a visit.
- e. *Paul was at Miletus.* Read II Timothy 4:20. Paul's visit to Miletus on his way to Jerusalem (Acts 20: 15-38) does not fit the tenor of II Timothy 4:20. Acts does not mention Trophimus.
- f. *Paul left a cloak and parchments at Troas.* Read II Timothy 4:13. Paul was twice at Troas as recorded in Acts 20:6, 7 and II Cor. 2:12-14; in neither visit can we fit the present instructions; most especially would we reject the reference in II Corinthians 2:12-14. The urgency of the visit mentioned in II Corinthians 2:12-14 precludes the circumstances of II

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Timothy 4:13. Is it at all likely, that upon the way to Jerusalem with a party of seven representatives from the churches, that Paul would have paid a leisurely visit to the house of Carpus? Perhaps so, but no mention is made of it.

- g. *II Timothy 4:20 seems to suggest that Paul was at Corinth.* In this verse Paul is apparently discussing an itinerary of which we know nothing in the Acts record. This visit to Corinth could have been only on the part of Erastus, without Paul, but the context seems to suggest otherwise.
- h. *Please read II Timothy 1:16, 17, 2:9 and 4:6. Now read Acts 28:30, 31 . . . Note the difference in the description of the imprisonments.* We conclude that there were two imprisonments. The first one, described in Acts 28:30, 31, from which he was released. During this period of liberty Paul wrote the letters of I Timothy and Titus. Quite possibly I Timothy was written first from somewhere in Macedonia. To say which of these letters was written first is an impossibility, but the facts fit together better when we assume I Timothy of first composition.

In answer to our original question we can say: *Paul wrote I Timothy in the year 62 or 63 A.D. after release from Roman imprisonment, while he was somewhere in Macedonia. Very shortly after in the same year Paul wrote to Titus. Upon his second arrest while in the Roman prison in 64-68 A.D., probably in 67 A.D., he wrote the last of his letters—II Timothy.*

For the benefit of those who read these words and do not know the background of Paul's epistles we present a brief outline of their composition. Before he was imprisoned Paul wrote:

1. On his second journey he wrote from Corinth the epistles of I & II Thessalonians.
2. On his third journey he wrote I Corinthians from Ephesus; II Corinthians from Macedonia, possibly Philippi; Galatians and Romans from Corinth.
3. While in prison in Rome for two full years he wrote the following letters: Ephesians, Philippians, Colossians, and Philemon.
4. After his release he wrote I Timothy and Titus. After his second arrest he wrote II Timothy. Anyone is free to disagree with the time and place of the writings of these letters. All we say is that we have decided after two decades of study, that this is the most reasonable arrangement.

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3. *To who were these letters addressed? To Timothy and Titus to be sure but what do we know of these men? First as to Timothy:*
- a. Paul first saw this young man in the city of Lystra on his first missionary journey. (Acts 16:1,2) Acts 20:4 seems to indicate Lystra as his home in contrast to Gaius of Derbe. In the strictest sense of the term this young man was a "half-breed", for whereas his mother Eunice and grandmother Lois were Jewesses, his father was a Greek. (Acts 16:1; II Timothy 1:5). The text would seem to indicate that his father was not a believer, even in the Jewish Faith. Timothy had not been circumcised thus indicating the lack of interest on the part of the father. There was no lack of interest on the part of his mother or grandmother, for they were devout students of the Old Testament scriptures and taught Timothy from them. Although it is not so stated it is probably true that Timothy, his mother and grandmother were all converted on Paul's first journey. Two or three things could have prepared Timothy for his acceptance of Jesus as the Messiah:
- (1) A knowledge of the Old Testament scriptures. When Paul pointed out "of whom the prophets spoke" he was as ready to be baptized as was the eunuch of Acts 8.
 - (2) The consistent though difficult life of his mother and grandmother offered a grand example to him. Did they accept their Messiah first, or was it their son who did? Timothy saw in the day by day living of Eunice and Lois that the scriptures could be translated into life; this he wanted and this he did.
 - (3) He was a witness of the devotion and sufferings of the Apostle Paul. This alone without his previous knowledge and home life could have been inadequate. It undoubtedly was inadequate for many others who lived in Lystra. Timothy saw the unswerving devotion, the undying zeal, and the unselfish love of Paul among those who hated him and stoned him. Was it the tears that streamed down the face of Timothy as he stood over the broken body of Paul that Paul remembered? (Cf. II Tim. 1:4). What did Timothy feel when Paul arose from the place of stoning to return to speak to the very ones who sought his life? (Acts 14:20). If Timothy felt a spiritual kinship to Paul it was surely a mutual matter for Paul refers to him as: "my child," "Genuine child in faith," "beloved

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child." We conclude that Timothy was one of Paul's converts to Christ upon Paul's first evangelistic tour.

- b. Paul took him to help upon the second visit to Lystra, (Acts 16:1-3). Because of labor for Christ on Timothy's own initiative, Paul chose him to work with him. We wonder what "program of evangelism" was being followed by Timothy in the wild barbarian towns of Derbe, Iconium, and Lystra? Probably the one originated by our Lord when he said "Let your light shine before men."

Timothy's reputation for faithfulness was well established when Paul returned to Lystra. Timothy was not working for a "promotion" to the office of evangelist. He worked for Christ because he loved lost souls and his Lord. Kent suggests Timothy might have taken John Mark's place who left Paul on the first journey.

Before Timothy left his mother and home to travel with Paul, he must "become all things to all men, that by all means he might win some." (I Corinthians 9:20). Paul requested that Timothy be circumcised. Paul did this that any unnecessary delay and argument with Jews might be avoided. If Timothy was to enter the synagogues with Paul and share in the services, this rite was essential.

Perhaps it was when Paul chose Timothy, that the hands of the elders of Lystra, Derbe and Iconium, along with the hands of Paul, were laid upon the head of Timothy, thus ordaining him for the work he was about to do. (I Timothy 4:14; II Timothy 1:6). There were evidently two "gifts" given here: the "gift" of the office of evangelist through the hands of the presbytery or eldership, and the "gift" of supernatural powers by the hands of Paul.

- c. Timothy traveled with Paul and Silas upon their second evangelistic tour. (Acts 16:2-4; 17:14, 15; 18:5; I Thessalonians 1:1; 3:2-6; II Thessalonians 1:1). While upon this journey he was sent back to Thessalonica to help the recently established church in that city.
- d. Timothy was with Paul again on his third missionary journey. (Acts 19:22; 20:4; II Corinthians 1:1-19). It would seem Timothy was given the special task of carrying not only the message of the gospel, but the messages of the Apostle Paul; both written and oral. He was sent by Paul to Corinth to bear

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the Apostle's special instructions (I Corinthians 4:17; 16:10). Timothy was to return to Corinth in company of Paul at a later time on the same journey (Romans 16:21). We can believe the last statement, if we believe the epistle to the Romans was written from Corinth.

- e. When Paul was imprisoned at Rome, Timothy was one of the few who visited him there. (Philippians 1:1; Colossians 1:1; Philemon 1). While Paul was in prison, he sent Timothy on yet another errand. (Philippians 2:19-23).
- f. Hebrews 13:23 speaks of an imprisonment for Timothy of which we have no other record.
- g. The particular concern of our study is: where was Timothy when he received Paul's letter or letters? I Timothy 1:3; II Timothy 1:16-18; 4:19 seem to leave little doubt that he was in the city of Ephesus, at work with the church in this great city. We refer you to another *Bible Study Textbook* for further information about this church and city. (Read from THE GLORIOUS CHURCH pp. 12-16)
- h. Timothy did not have an easy field in which to labor. A most important question has to do with the position or office held by Timothy, and whether it has any example for us. There seems to be a rather unanimous opinion among commentators, that Timothy was an apostolic representative, or one who acted for the apostle Paul in Paul's absence. We quote from Homer A. Kent who holds this view with a number of others:

"The functions which Timothy fulfilled in the early church should not be confused with the present-day pastor. Rather, in those formative days of the church, he seems to have been one of several who helped to carry out the transition from the times of the apostles to the post Apostolic era of the church. In the beginning of the church, the authority of the apostles brought into being the church, and served to guide and instruct it. Although it seems clear that from the beginning local churches were congregationally controlled, still the influence of the apostles was strong. Timothy, therefore, was an apostolic representative. He exercised the guidance and counseling ministry that Paul would have performed had he been present. Titus occupied a similar position (Titus 1:5). Thus it is probably not correct to visualize Timothy as the

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pastor of the local Christian church at Ephesus. Rather, he was Paul's official delegate to assist the Ephesian church with its officials in conducting affairs in the proper manner." (*The Pastoral Epistles* pp. 19, 20)

What shall we say to these things? Is there an office of evangelist today? We advance four reasons for believing we do have a present day office of evangelist:

- (1) *The nature of the work assigned to the evangelist makes the office a perpetual one.* Their job was to convert sinners, to feed the flock of God, to teach the ignorant. While time endures, this will be necessary. Therefore the office must be perpetual.
- (2) *Evangelists from the beginning received their commission from churches, and not directly from Christ, as did the apostles and prophets.* This can be shown in the case of Timothy, in which the hands of the eldership or presbytery were laid upon him. (Acts 14:1-3, I Tim. 4:14). The imposition of the hands of the eldership (probably of Lystra and Iconium) was for the purpose of setting him aside for the work upon which he was embarking. Paul laid his hands upon Timothy (II Tim. 1:6) to impart to him those miraculous gifts, which in that age were necessary in order to enable him to fulfill the commission which he had received from the church of Lystra and Iconium. Since we still have local churches after the order of those of that day, we have the prerogative of setting aside evangelists.
- (3) *Paul told Timothy to choose certain faithful men and commit to them what Paul had committed to Timothy.* (II Tim. 2:2). This hardly needs comment; it is only necessary to ask, what was the work of Timothy, and then realize that he was to commit that work to others and then they *in turn were urged to commit the work to others.* If this admonition was followed by Timothy and those who succeeded him, we have the permanence of the office assured!
- (4) *The office has actually been continued from the beginning to the present day.* That "evangelist" was the name by which these servants of the church were usually designated in primitive times, seems evident from the testimony of several of the Christian fathers. Eusebius, for instance, the learned Bishop of Caesarea, A.D. 315-340, thus speaks of evangelists who lived and labored during the reign of Trajan A.D. 98-117.

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4. *What do we know of Titus?* We quote from *Bible Teacher and Leader*—article by Lewis C. Foster: “The parents and home community of Titus are not known. It is made clear, however, that he was a Gentile; and he was at Antioch of Syria either fourteen or seventeen years after Paul became a Christian. (See Galatians 1:18; 2:1). From this time on he was a close companion of Paul, entrusted with important tasks and held in high esteem by the apostle. It is strange that his name does not appear in the book of Acts. Since Luke omits his own name also, it has been suggested that Titus was a relative of the author, or in some way was so close to him that Luke deliberately refrained from mentioning him by name. At any rate, we can conclude that Titus was included in the company that went to Jerusalem from Antioch when the question of keeping the old law was disturbing the church. Acts makes it clear that “certain other of them” went up with Paul and Barnabas to Jerusalem (Acts 15:2), and then we read explicitly in Galatians 2:1 that they took Titus with them. After this occasion, Titus does not figure in the New Testament records until Paul is at Ephesus, on his third missionary journey, and is writing to the church at Corinth. Here it becomes evident that Titus, along with an unnamed brother, had been sent by Paul to Corinth to represent Paul and the gospel, perhaps to deliver Paul’s first letter to them, and to defend the right. Later Paul, failing to find him in Troas, became so anxious to know of the state of affairs in Corinth that he advanced to meet the returning Titus in Macedonia. Here Paul’s heart was made glad when he learned from Titus that the Corinthians had accepted his rebukes and corrections in a proper way. Out of comfort and relief Paul wrote his second epistle to them. In all there are seven references to Titus in 2 Corinthians (2:13; 7:6, 13, 14; 8:6, 16, 23; 12:18). From this we also learn that Titus had special responsibilities in making the collection for the poor in Jerusalem. Following this we know nothing of the movements of Titus until Paul addressed a letter to him in Crete. It becomes evident that after Paul’s release from his first Roman imprisonment, he did missionary work on the island of Crete and left Titus there to lead in the continuing work, even as he left Timothy at Ephesus. In this epistle Titus is asked to join Paul at Nicopolis as soon as he is contacted by Artemas or Tychicus (Titus 3:12); but whether these plans

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were carried out we do not know. In his last epistle Paul states that Titus has gone to Dalmatia (2 Timothy 4:10). It seems unfair to suppose that this was against Paul's wishes, as was the desertion by Demas (2 Timothy 4:10). Rather, Crescens had gone to Galatia and Titus to Dalmatia as Paul had directed them. Since no previous word had been given of work done in Dalmatia, this may have been a missionary enterprise into a new field. Dalmatia was northwest of Macedonia, and may have been Titus' next destination after a stay at Nicopolis. Some suggest that Titus was older than Timothy (compare I Timothy 4:12 and Titus 2:15) and was chosen for situations that demanded the stronger and more understanding character. The apostle calls Titus "mine own son" (Titus 1:4). He also accepts him as his "brother" (2 Corinthians 2:13) and his "partner and fellowhelper" (2 Corinthians 8:23). Although Titus is not called an "overseer" in the sense of an elder or bishop, nevertheless he was a capable shepherd for the Christian flock as a representative for the apostle Paul in the service of the Lord. It is impossible to measure the power of his influence in the church, but we can be sure it was great."

What was the purpose or purposes of these letters? Obviously the purpose was to prepare Timothy to do an effective work for Christ in Ephesus. The church had been established in this great city for some years before. Paul himself had labored in Ephesus for a longer period of time than at any other place. (Acts 20:31). Titus was sent or "left" on the isle of Crete for the same purpose. The letters are not only personal but official.

The epistle of II Timothy has less of the general instructions for the church than those of I Timothy and Titus. The student will note the sense of authority in the words of I Timothy. Timothy was expected by Paul to deliver the instructions he gave him to all the churches in Ephesus; and perchance also to the seven churches of Asia. Titus was likewise to use the letter of Paul as an authoritative document in his work among the churches in Crete.

The question has been raised as to our relationship to these letters. Are we to conclude that Timothy and Titus were special personal representatives of Paul, and therefore such

GENERAL INTRODUCTION*

instructions as found in these letters were given only and exclusively to them? No one wants to hold this position with all its implications, for there is too much in these letters applicable to present day church administration; particularly is this true of the eldership. (See I Timothy 3:1-11). Why hold the position at all if we are not willing to accept its implications? We are all willing to conclude that these two men had powers we do not now possess, but *what work were they to do apart from the exercise of supernatural powers that we cannot fulfill today?*

On what shall we base our conclusion that Timothy and Titus were to act in Paul's place in Paul's absence? Can we not carry out in our community what Paul told Timothy to do in the community of Ephesus? We yet have the heavenly oracles, and the same need. The letters were written as an encouragement to the men who received them; as a means of setting the churches in order. But these letters were also written as a grand means of establishing the kingdom of God in the world today!

5. *How shall we outline this book?*

Here are four examples by men who have done it:

WILBUR SMITH

First Timothy Outlined

Everyone agrees that the outlining of the pastoral epistles is quite difficult, since they were not written with the idea of carrying through a logical argument, as were the letters to the Ephesians and the Romans. I have spent some time attempting to outline the First Epistle of Timothy, and have taught the pastoral epistles here at the Fuller Theological Seminary in an elective course. At last I think I have worked out, together with my students, what might be considered as satisfactory an outline as can be constructed. Some of my readers might like to have such an outline possibly to insert in the margin of this portion of the New Testament.

Salutation, 1:1, 2

I. Paul's First General Charge to Timothy, 1:3-20

1. A charge regarding the need for constant watchfulness lest false doctrines appear, 3-11
2. A word of encouragement by Paul's review of his own experience, 12-16

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3. A doxology, 17
 4. An exhortation to be faithful to his original call to the ministry, 18-20
- II. Certain Aspects of Life in the Christian Church, 2:1—3:16
1. The practice of prayer, 2:1-8
 2. The place of women in the church, 2:9-15
 3. Qualifications for church officers, 3:1-13
 - a. for bishops, 1-7
 - b. for deacons, 8-13
 4. A personal exhortation to Timothy, 14, 15
 5. A doxology, 16
- III. A Prophecy Concerning Apostasy in the Last Days 4:1-5
- IV. The Characteristics that Should be Displayed by a Good Minister of Christ, 4:6-16
1. In general, 6-11
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- V. Ideals of Conduct for Certain Groups in the Church, 5:1-6:2
1. Respect for the aged, 5:1,2
 2. The conduct of women, 5:3-16
 3. The work of the elders, 5:17-22
 4. A general exhortation, 5:23-25
 5. The relation of master and servants, 6:1,2
- VI. Final Exhortation and Warnings, 6:3-21
1. Some perils to be avoided, 3-10
 2. A final charge to Timothy, 11-14
 3. A doxology, 15, 16
 4. A warning to the rich, 17-19
 5. A concluding word of warning to Timothy, 20, 21

HOMER A. KENT

Outline of I Timothy Chapter One

Introductory Matters (1:1-2)

I. CHARGE CONCERNING SOUND DOCTRINE (1:3-20)

A. The Danger to Sound Doctrine In Ephesus (vv. 3-11)

1. Teachers who taught another doctrine.
2. Teachers who failed to use God's Law properly.

B. The Outstanding Illustration Of The Results of Sound Doctrine (vv. 12-17)

1. Paul's former life of Lawkeeping was a life of unbelief.
2. Paul's present life in the ministry was the result of mercy and grace.

GENERAL INTRODUCTION

3. Paul's conversion was planned as a pattern to future believers.
- C. The Responsibility Of The Minister Toward Sound Doctrine (vv. 18-20)
 1. The responsibility expressed by formal charge.
 2. The responsibility illustrated by two examples.

Outline of I Timothy Chapter Two

II. CHARGE CONCERNING PUBLIC WORSHIP (2:1-15)

- A. Prayer in Public Worship (vv. 1-7)
 1. The kinds of prayer.
 2. The objects of prayer.
 3. The reason for prayer.
 4. The basis for prayer.
- B. Men and Women In Public Worship (vv. 8-15)
 1. Conduct of the men.
 2. Conduct of the women.

Outline of I Timothy Chapter Three

III. CHARGE CONCERNING CHURCH OFFICERS (3:1-16)

- A. Office of the Overseer (vv. 1-7)
 1. Nature of the office.
 2. Qualifications for the office.
 - a. General qualification.
 - b. Moral qualification.
 - c. Mental qualifications.
 - d. Personality qualifications.
 - e. Domestic qualification.
 - f. Christian experience.
 - g. Reputation.
- B. Office of the Deacon (vv. 8-13)
 1. Nature of the office.
 2. Qualifications for the office.
 - a. Personal character.
 - b. Spiritual life.
 - c. Christian experience.
 - d. Morality.
 - e. Domestic relations.
 3. Qualifications for women servants.
 4. The encouragement for deacons.
- C. The Importance Of This Charge To the Church (vv. 14-16)

GENERAL INTRODUCTION

Outline of I Timothy Chapter Four

IV. CHARGE CONCERNING FALSE TEACHERS (4:1-16)

- A. The appearance of False Teachers (vv. 1-5)
 - 1. The time of these teachers.
 - 2. The description of these teachers.
 - 3. The teaching of these teachers.
 - 4. The refutation of these teachers.
- B. The Duty of the Minister Toward False Teachers (vv. 6-10)
 - 1. Constructive teaching.
 - 2. Godly living.
 - 3. Faithful laboring.
- C. The Encouragement of the Minister Toward a Constructive Ministry (vv. 11-16)
 - 1. In public life.
 - 2. In personal life.

Outline of I Timothy Chapter Five

V. CHARGE CONCERNING VARIOUS MEMBERS OF THE CONGREGATION (5:1-6:2)

- A. The Pastoral Care of Old and Young Members (vv. 1, 2)
 - 1. The persons involved.
 - 2. The nature of the pastoral care.
 - 3. The manner of pastoral care.
- B. The Pastoral Care of Widows (vv. 3-16)
 - 1. The kind of widows.
 - 2. The treatment of widows.
- C. The Pastoral Care of Elders (vv. 17-25)
 - 1. The honoring of elders.
 - 2. The discipline of elders.
 - 3. The selection of elders.
- D. The Pastoral Care of Slaves (6:1, 2)
 - 1. A slave should serve his unsaved master respectfully.
 - 2. A slave should give his Christian master even more service, and not look down upon him.

Outline of I Timothy Chapter Six

VI. CHARGE CONCERNING THE MINISTER HIMSELF (6:3-21a)

- A. The Minister is Charged to Avoid Improper Motives (vv. 3-10)
 - 1. The evidence of wrong motives.

GENERAL INTRODUCTION

2. The nature of wrong motives.
3. The prevention of wrong motives.
4. The results of a wrong motive.
- B. The Minister is Charged to Maintain a Proper Walk (vv. 11-16).
 1. The nature of a proper walk.
 2. The performance of a proper walk.
 3. The incentive for a proper walk.
- C. The Minister is Charged to Perform a Faithful Ministry (vv. 17-21a)
 1. This is accomplished by directing men toward spiritual goals.
 2. This is accomplished by guarding the deposit of the faith.
- D. Conclusion (6:21b)

D. EDMOND HIEBERT

AN OUTLINE OF I TIMOTHY

THE SALUTATION, 1:1,2

1. The Writer, v. 1
2. The Reader, v. 2a
3. The Greeting, v. 2b.

I. THE CHARGE TO TIMOTHY CONCERNING FALSE TEACHERS, 1:3-20

1. The Charge to Timothy to Preserve the Purity of the Gospel, vv. 3-11
 - a. The nature of the charge, vv. 3,4
 - 1) The impartation of the charge, v. 3a
 - 2) The contents of the charge, vv. 3b, 4
 - b. The aim of the charge, v. 5
 - c. The reason for the charge, vv. 6-11
 - 1) The failure of the false teachers, vv. 6, 7
 - 2) The true knowledge concerning the law, vv. 8-11
 - a) The nature of the law, v. 8
 - b) The purpose of the law, vv. 9, 10
 - c) The harmony of this view with the Gospel, v. 11
2. The Apostle's Thanksgiving for His Relation to the Gospel, vv. 12-17
 - a. The thanksgiving for his appointment to God's service, v. 12
 - b. The description of the one appointed, v. 13a
 - c. The explanation of the appointment, vv. 13b-16

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- 1) The outpouring of God's grace on him, vv. 13b, 14
 - 2) The purpose of God's grace through him, vv. 15, 16
 - d. The doxology of praise, v. 17
 3. The Renewal of the Charge to Timothy, vv. 18-20
 - a. The duty of Timothy, vv. 18, 19a
 - b. The shipwreck of certain men, vv. 19b, 20
- ## II. THE INSTRUCTIONS CONCERNING CHURCH ORDER, 2:1-3:16.
1. The Regulations Concerning Public Worship, 2:1-3:16.
 - a. The duty of public prayer, vv. 1-7
 - 1) The nature of public prayer, v. 1a
 - 2) The scope of public prayer, vv. 1b-2a
 - 3) The result of such praying, v. 2b
 - 4) The reasons for such prayer, vv. 3-7
 - a) Its intrinsic nature, v. 3
 - b) Its accord with God's will, v. 4
 - c) Its accord with Christian doctrine, vv. 5, 6
 - d) Its accord with Paul's ministry, v. 7
 - b. The manner of public prayer, vv. 8-10
 - 1) The praying of the men, v. 8
 - 2) The adorning of the women, vv. 9, 10
 - c. The position of the women in public worship, vv. 11-15
 - 1) The command concerning the woman, v. 11
 - 2) The restriction upon the woman, v. 12
 - 3) The vindication of the restriction, vv. 13-15
 - a) The vindication from the order of creation, v. 13
 - b) The vindication from the story of the fall, vv. 14, 15
 2. The Qualifications of Church Officers, 3:1-13
 - a. The qualifications for a bishop, vv. 1-7
 - 1) The desirability of the office, v. 1
 - 2) The qualifications for the office, vv. 2-7
 - a) The first seven qualifications, v. 2
 - b) The second seven qualifications, vv. 3-6
 - c) The qualifications as to community standing, v. 7
 - b. The qualifications for deacons, vv. 8-12
 - 1) The personal qualifications of the deacons, vv. 8, 9
 - 2) The testing of deacons, v. 10
 - 3) The qualifications of the women (deaconesses), v. 11
 - 4) The domestic qualifications of deacons, v. 12
 - c. The reward of faithful service, v. 13

GENERAL INTRODUCTION

3. The Personal Word to Timothy in View of Christian Truth. 3:14-16
 - a. The purpose in writing to Timothy, vv. 14, 15a
 - b. The nature of the church, v. 15b
 - c. The substance of Christian truth, v. 16

III. THE ADVICE TO TIMOTHY IN VIEW OF THE CHARGE, 4:1-6:2

1. His Personal Work in View of the Apostasy, 4:1-16.
 - a. The objective warning against false teaching, vv. 1-5
 - 1) The prediction of the apostasy, v. 1a
 - 2) The characterization of the apostates, vv. 1b, 2
 - 3) The teaching of the apostates, vv. 3-5
 - a) The nature of the teaching, v. 3a
 - b) The refutation of the teaching, vv. 3b-5
 - b. The subjective fortification against error, vv. 6-16
 - 1) The fortification through a faithful ministry, vv. 6-11
 - a) The characteristics of a good minister, v. 6
 - b) The activity of a good minister, vv. 7-9
 - (1) Neg. — The refusal of myths, v. 7a
 - (2) Pos. — The exercising of himself unto godliness, vv. 7b-9
 - c) The motivation of the good minister, v. 10
 - d) The duty of the good minister, v. 11
 - 2) The fortification through becoming conduct as a minister, vv. 12-16
 - a) The indication of his personal duties, vv. 12-14
 - (1) To make his youth respected because of his example, v. 12
 - (2) To attend to the public services, v. 13
 - (3) To exercise his gift, v. 14
 - b) The exhortations diligently to fulfill these duties, vv. 15, 16
2. His Official Work with Various Groups, 5:1-6:2
 - a. The attitude in dealing with individual members, 5:1,2
 - b. The duty in regard to widows, 5:3-16
 - 1) The duty of supporting widows, vv. 3-8
 - a) The command to honor genuine widows, v. 3
 - b) The definitive classification of widows, vv. 4-6
 - (1) The widow having children, v. 4
 - (2) The widow who is a genuine widow, v. 5

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- (3) The widow living in pleasure, v. 6
- c) The instructions concerning parental support, vv. 7, 8
- 2) The instructions concerning the enrollment of widows, vv. 9-15
 - a) The qualifications of those enrolled, vv. 9, 10
 - b) The rejection of the young widows, vv. 11-13
 - (1) The command to reject the young widows, v. 11a
 - (2) The reasons for the rejection, vv. 11b-13
 - c) The apostolic directive for young widows, vv. 14, 15
- 3) The duty of a believing woman, v. 16
- c. The duty toward elders, 5:17-25
 - 1) The duty of honoring good elders, vv. 17, 18
 - a) The statement of the duty, v. 17
 - b) The substantiation of the duty, v. 18
 - 2) The instructions concerning the trial of an elder, vv. 19-21
 - a) The caution in receiving an accusation against an elder, v. 19
 - b) The judgment upon the sinning, v. 20
 - c) The impartiality in the judgment, v. 21
 - 3) The advice concerning the ordination of elders, v. 22
 - 4) The suggestion concerning Timothy's use of a little wine, v. 23
 - 5) The enunciation of principles for testing candidates, vv. 24, 25
- d. The instructions concerning the slaves, 6:1, 2
 - 1) The duty of slaves toward unbelieving masters, v. 1
 - 2) The duty of the slave of a believer, v. 2a
 - 3) The duty of Timothy to teach these things, v. 2b

IV. THE CONCLUDING INSTRUCTIONS AND EXHORTATIONS TO TIMOTHY, 6:3-21a

- 1. The Description of the False Teacher, vv. 3-5
 - a. The identification of the false teacher, v. 3
 - b. The verdict on the false teacher, vv. 4,5
- 2. The Relation of Godliness and Wealth, vv. 6-10
 - a. The gain of true godliness, vv. 6-8
 - 1) The gain of godliness with contentment, v. 6
 - 2) The nature of godly contentment, vv. 7, 8

I TIMOTHY

- b. The danger to those seeking wealth, vv. 9, 10
 - 1) The nature of the danger, v. 9
 - 2) The reason for the danger, v. 10a
 - 3) The verification of the danger, v. 10b
3. The Exhortation to an Active Life in View of Christ's Return, vv. 11-16
 - a. The characterization of the one addressed, v. 11a
 - b. The statement of the specific duties, vv. 11b, 12
 - c. The restatement of the charge, vv. 13-16
 - 1) The solemnity of the charge, v. 13
 - 2) The contents of the charge, v. 14a
 - 3) The termination of the charge, vv. 14b-16
 - a) The statement of the termination, v. 14b
 - b) The explanation of the termination, vv. 14b-16
4. The Charge Concerning the Rich, vv. 17-19
 - a. The persons to be charged, v. 17a
 - b. The contents of the charge, vv. 17b, 18
 - 1) Neg. — The dangers they are to avoid, v. 17 b
 - 2) Pos. — The duties they are to fulfill, v. 18
 - c. The encouragement in carrying out the charge, v. 19
5. The Final Appeal to Timothy, vv. 20, 21a
 - a. The positive appeal to guard the deposit, v. 20a
 - b. The safeguard in rejecting the spurious, vv. 20b-21a

THE BENEDICTION, 6:21b

DONALD GUTHRIE

I TIMOTHY: ANALYSIS

- I. THE APOSTLE AND TIMOTHY, i. 1-20
 - (a) Salutation, i. 1, 2
 - (b) The contrast between the gospel and its counterfeits, i. 3-11
 - (c) The apostle's personal experience of the gospel, i. 12-17
 - (d) The apostle's charge to Timothy, i. 18-20
- II. WORSHIP AND ORDER IN THE CHURCH, ii. 1 - iv. 16
 - (a) The importance and scope of public prayer, ii. 1-8
 - (b) The status and demeanour of Christian women, ii. 9-15
 - (c) The qualifications of Church officials, iii. 1-13
 - (d) The character of the Church, iii. 14-16
 - (e) Threats to the safety of the Church, iv. 1-16
 - (i) The approaching apostasy, iv. 1-5
 - (ii) Methods of dealing with false teaching, iv. 6-16

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III. DISCIPLINE AND RESPONSIBILITY, v. 1 - vi. 2

- (a) Various age groups, v. 1, 2
- (b) Widows, v. 3-16
 - (i) Widows in need, v. 3-8
 - (ii) Widows as Christian Workers, v. 9, 10
 - (iii) Younger widows, v. 11-16
- (c) Elders, v. 17-20
- (d) Timothy's own behaviour, v. 21-25
- (e) Servants and Masters, vi. 1, 2

IV. MISCELLANEOUS INJUNCTIONS, v. 3-21

- (a) More about false teachers, vi. 3-5
- (b) The perils of wealth, vi. 6-10
- (c) A charge to a man of God, vi. 11-16
- (d) Advice to wealthy men, vi. 17-19
- (e) Final admonition to Timothy, vi. 20-21

6. *How will you outline the letter?* Please make up your own outline. Do this by reading the epistle no less than five times. Check the four outlines as you read the letter. If you can not agree with the partitioning of the commentators you are under no obligation to accept such. You *are* obligated before God to attempt a careful analysis for your own understanding; and that you might be able to teach others.

AN EXEGETICAL STUDY OF 1 TIMOTHY

We prefer a dividing of the text in the following order:

Introduction 1:1, 2

- I. Sound Doctrine 1:3-20
 - 1. Danger to sound doctrine. 3-11
 - 3. Example of sound doctrine. 12-17
 - 3. The preacher and sound doctrine. 18-20
- II. Public Worship 2:1-15
 - 1. Prayer. 1-7
 - 2. Men and women in worship. 8-15
- III. Church Officers. 3:1-16
 - 1. The elder. 1-7
 - 2. The deacon. 8-13
 - 3. Importance of instructions. 14-16
- IV. False Teachers 4:1-16
 - 1. Their coming. 1-5
 - 2. The preacher and the false teachers. 6-10
 - 3. The true service of God. 11-16

V. Care of Members of the Church. 5:1-6:2

1. Care of young and old. 1, 2
2. Care of widows. 3-16
3. Care of elders. 17-25
4. Care of slaves. 6:1, 2

VI. The Minister Himself. 6:3-21a

1. Motives. 3-10
2. Proper walk. 11-16
3. Faithful ministry. 17-21a

Conclusion 6:21b

We shall follow this outline throughout the rest of our study.

INTRODUCTION 1:1,2

Text 1:1,2

1 Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope: 2 unto Timothy, my true child in faith: Grace, mercy, peace from God the Father and Christ Jesus our Lord.

Thought Questions 1:1,2

1. When, and where, and why did God "command" Paul to be an apostle?
2. In what sense can God be referred to as our "Saviour"?
3. Christ is "our hope" in a particular sense; explain.
4. Is there any significance in the arrangement of the name "Christ Jesus" instead of Jesus Christ?
5. Why call Timothy a "true child"? Did Paul mean there were some who were not?
6. Show the inter-relation of the words: grace, mercy, peace. Could we arrange these words in a different order? Should we do so? Why?

Paraphrase 1:1,2

1 I Paul, an apostle of Jesus Christ, write this epistle by the commandment of God, the contriver of our salvation, and of the Lord Jesus Christ, on whose death, and not on the sacrifices of the law, our hope of eternal life is founded.

2 To Timothy, who is my genuine son in the faith, being like-minded, with myself: May gracious assistances, merciful deliverances, such as I have obtained, and inward peace from God our Father, and Christ Jesus our Lord, be multiplied to thee.