

FIRST TIMOTHY	62 AD
<i>"God's household, which is the church of the living God, the pillar and foundation of the truth."</i> 3:15	
Author: Paul	
Written From: Macedonia	
Sent To: Timothy, who was leading the church in Ephesus	
Purpose: When Paul went to Macedonia, Timothy was left in Ephesus to teach against false doctrine. This letter detailed Timothy's responsibilities which included teaching, refuting false teaching and overseeing the organization of the church.	
Theme: Instructions for establishing the church	
Basic Outline:	
<ul style="list-style-type: none"> • Chapter One, Preparing Timothy to stand against false doctrine and lead the church • Chapter Two, Instructions about men and women in church services • Chapter Three, Qualifications for church Leader • Chapter Four, Description and Defense against False Doctrine • Chapter Five, Pastoral responsibilities concerning church members: • Chapter Six, Final instructions and guidance for Timothy 	

After Paul was released from the Roman imprisonment recorded in Acts he again traveled through Asia including the city of Ephesus. When Paul moved on from Ephesus he left Timothy behind to defend the gospel. The apostle John would be arriving in Ephesus from Jerusalem in about four years.

Paul begins chapter one recounting how he left Ephesus to go to Macedonia but left Timothy in Ephesus to oversee the church. His main purpose was to command certain men not to teach false doctrine. Paul also explains his own call and ministry, even defending the fact that he once was a persecutor of the church but by God's grace he now held to and defended the gospel.

In chapter two Paul instructs Timothy concerning how men and women should behave and dress at a church gathering. He also gives instructions about prayer and praying for leadership.

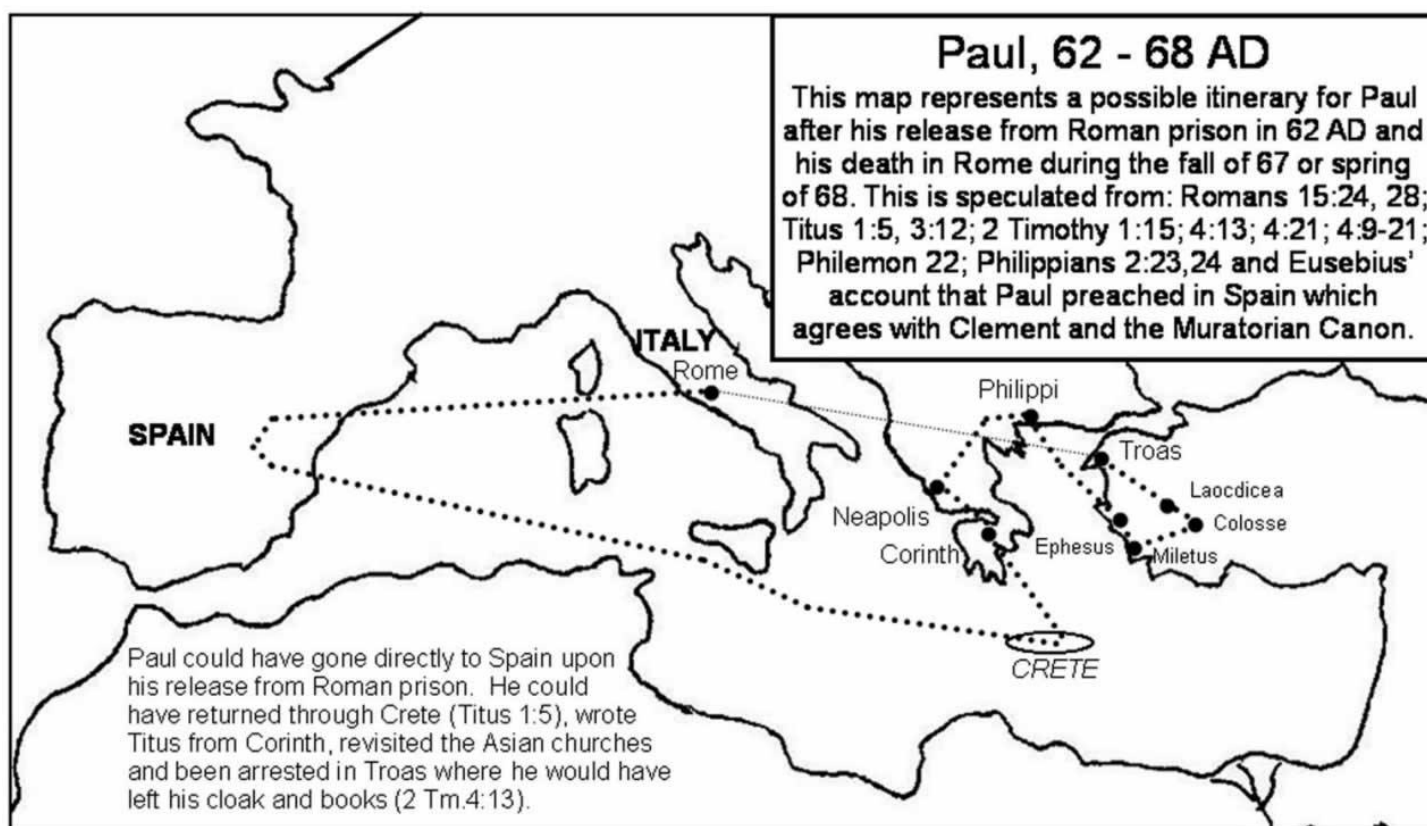
In chapter three Timothy is given a list of qualifications for men who want to be overseers and servants in the church. These qualifications include social opinion, family status, emotional control, attitude, ability with people, communication ability, substance abuse, financial priorities and ability, administrative skills and doctrinal position. These men must then be tested in all these areas which included observation over a period of time. Qualifications for the leader's wife are also included.

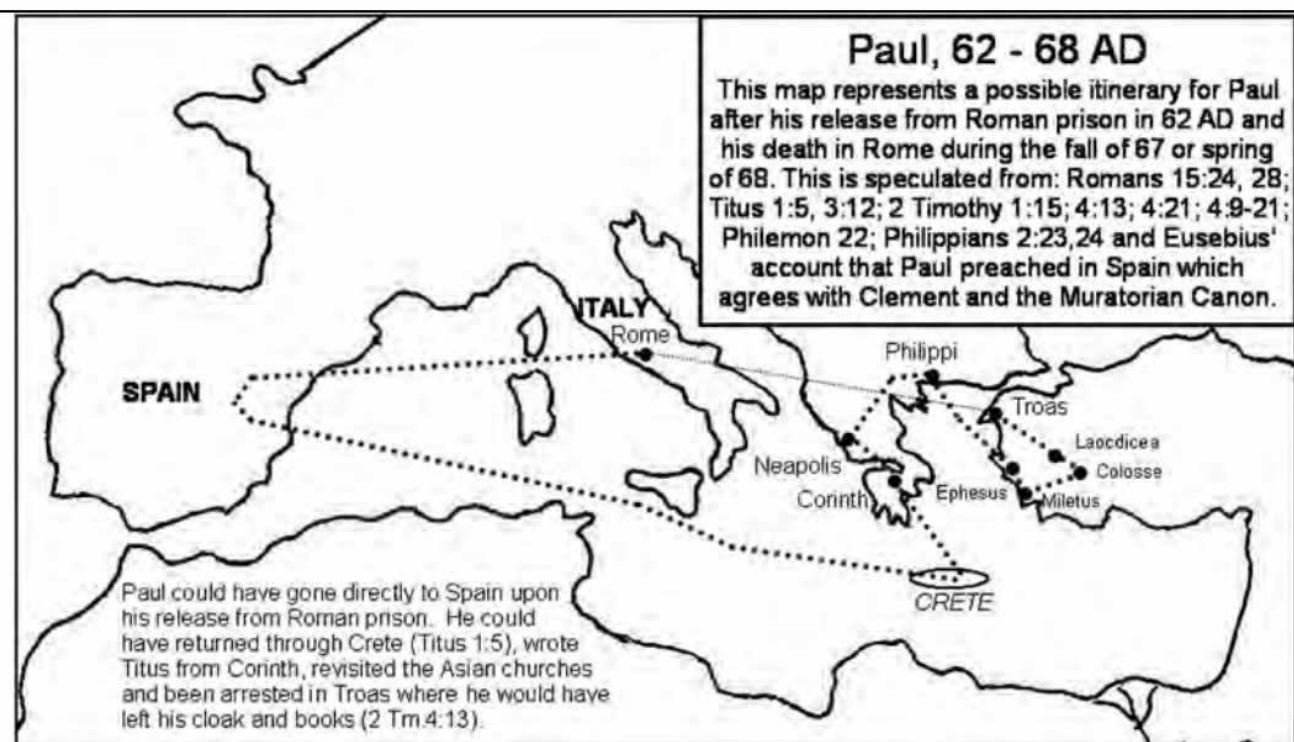
In chapter four Paul identifies some of the false doctrine being taught in Ephesus and commands Timothy to resist it and teach the truth. Timothy is commanded to "stop neglecting his gift" and to devote himself to public reading of Scripture, to preaching and to teaching.

Timothy is given instructions in chapter five concerning how to manage and treat several groups of people in the church. These include people who need to be corrected, widows, elders, (5:1-25) and slaves (6:1,2).

Chapter six is instruction and exhortation for Timothy himself. Paul warns Timothy of the dangers of money and charges him to flee this and pursue a godly lifestyle and to fight the good fight of faith. Paul last words to Timothy in this letter are an emotional plea to "guard what has been entrusted to your care."

60	<ul style="list-style-type: none"> Paul arrives in Rome and is allowed to live by himself with a Roman soldier to guard him. (Acts 28:16) 	Paul writes ● Ephesians from Roman imprisonment	
61	<ul style="list-style-type: none"> Paul continues in Rome under house arrest. 	Paul writes ● Philippians from Roman imprisonment	
62	<ul style="list-style-type: none"> Paul continues in Rome under house arrest. Peter comes to Rome and writes <i>First Peter</i>. Paul is released from Roman imprisonment. Paul <u>either leaves for Spain or first visits Philippi and Corinth along with other churches in Achaia and Macedonia.</u> Paul writes Timothy a letter. Timothy is in Ephesus and <u>Paul may have written it from Macedonia.</u> Paul leaves for Spain. 	Paul writes ● Colossians and ● Philemon from Roman imprisonment Peter writes ● First Peter from Rome Paul writes ● First Timothy from Macedonia	





1. Paul was under house arrest in Rome at the end of the book of Acts.
2. In his prison epistle to the Philippians he seems to believe he will be released as soon as the emperor hears a report of his case: "I hope, therefore, to send him as soon as I see how things go with me. And I am confident in the Lord that I myself will come soon" (Philippians 2:23, 24).
3. Paul also writes Philemon from prison and tells him to prepare a room for him in his home in Colosse: "And one thing more: Prepare a guest room for me, because I hope to be restored to you in answer to your prayers" (Philemon 22).
4. Upon release Paul may have visited the churches in Macedonia and Asia and then headed for Spain or he may have left for Spain from Rome as he had planned when he wrote the Roman Church in 57 AD: "I plan to do so when I go to Spain. I hope to visit you while passing through and to have you assist me on my journey there . . . I will go to Spain and visit you on the way" (Romans 15:24, 28).
5. According to Titus 1:5, Paul visited the Isle of Crete but left Titus there to work with the church. Paul then tells Titus in 3:12 that he is planning on spending the winter (64-65 AD) in Neapolis, a Mediterranean resort on the coast. It is likely Paul would have went to Corinth and wrote the epistle of Titus after dropping Titus off at Crete as he moved towards Neapolis.
6. In the spring of 65 AD Paul might have visited Philippi as he had said in Philippians 2:23, 24.
7. Paul writes his final letter to Timothy from his second and final imprisonment in Rome in 67 AD. In this letter he gives some indication of where he had been during his final months before being arrested in Troas. Paul mentions that everyone in Asia had deserted him (2 Timothy 1:15). He says he had been in Miletus where he left Trophimus because he was sick (4:20). He says that Erastus had stayed in Corinth (4:20). Timothy himself seems to still be in Ephesus because he is asked to greet Priscilla and Aquila and the household of Onesiphorus which is in Ephesus (4:19; 1:16,18).
8. Finally, Paul asks Timothy to come to him in Rome before winter sets in (4:21). Paul also asks for his cloak and his papyrus scrolls (letters and New Testament documents) and parchments (Old Testament and other valuable scrolls) that he had left in Troas (4:13). It would seem these are things that Paul would not have forgotten but something had interrupted his plans. In this case it might have been his arrest and imprisonment.
9. Paul was executed by decapitation by Nero's orders either in winter of 67 AD or in the spring of 68 AD.

49 AD - Acts 16:1-5 – Two years later Paul meets a young man who is already a disciple named Timothy in Lystra. He was the son of a Jewish woman who was a believer and an unnamed, unseen Greek man.

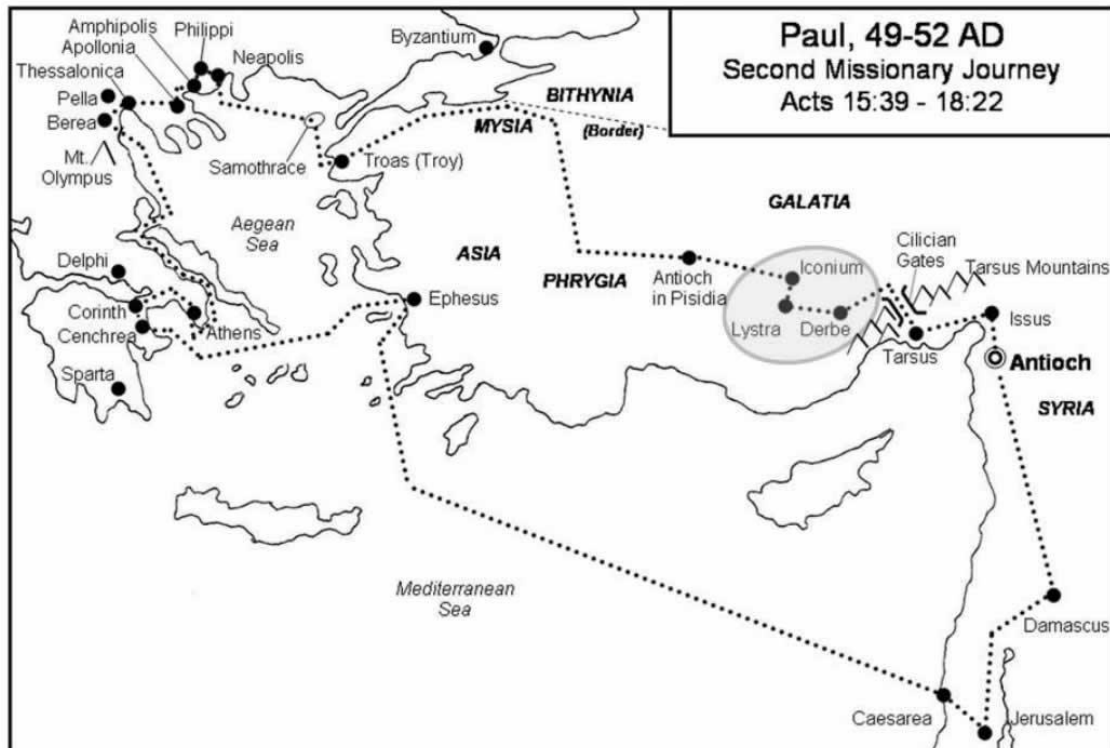
*"Paul came also to Derbe and to Lystra. A disciple was there, named **Timothy**, the son of a Jewish woman who was a believer, but his father was a Greek. He was well spoken of by the brothers at Lystra and Iconium. Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek. As they went on their way through the cities, **they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem**. So the churches were strengthened in the faith, and they increased in numbers daily."* (Acts 16:1-5)

1. Home town Lystra
 - a. Acts 20:4 says "Gaius of Derbe, and Timothy" inferring that Timothy was NOT from Derbe.
 - b. Acts 16:3 the brothers at Lystra and Iconium gave a good report concerning Timothy. Derbe is NOT mentioned
2. Mother was Eunice
 - a. A Jew
 - b. A believer
 - c. She had taught Timothy the Jewish Scripture
3. Grandmother was Lois
 - a. A Jew
 - b. Sincere in faith

"I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well." (2 Timothy 1:5)

"But as for you, continue in what you have learned and have firmly believed, knowing from whom (PLURAL "whom") you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus." (2 Timothy 3:14-15)

4. Timothy was already a believer when Paul arrived in Lystra in 49 AD, two years after his first visit.



5. "Circumcised him"

- a. Because of the Jews in those places and the places Timothy would visit
- b. This decision was made right after the Jerusalem Council
 - i. The Jerusalem Council was held in 48 AD for this very issue. What to do about circumcision?
 - ii. The letter Paul had just written to the Galatian churches addressed this issue saying things like:
 1. *"Even Titus, who was with me, was not forced to be circumcised, though he was a Greek."* (Galatians 2:3)
 2. *"Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you."* (Galatians 5:2)
 3. *"I testify again to every man who accepts circumcision that he is obligated to keep the whole law."* (Galatians 5:3)
 4. *"You are severed from Christ, you who would be justified by the law; you have fallen away from grace."* (Galatians 5:4)
- c. His father was a Gentile, Greek. But, his mother was a Jew.
- d. The point of the Jerusalem council was that the Gentiles did not have to become Jews, did not need to follow the Mosaic Law, and did not have to have the sign of the Abrahamic Covenant to receive the New Covenant and be saved by faith in Jesus Christ.
- e. Jews were the people of the Abrahamic Covenant and the sign of the Abrahamic Covenant was circumcision.
- f. It was NOT proper for a Gentile to get circumcised to enter the New Covenant. That was done by faith.
- g. It was proper for a Jew to continue to have the sign of the Abrahamic Covenant. But, the Jew, like the Gentile, entered the New Covenant by Faith in Jesus, and not by works of the Law or the sign of circumcision.
 - i. Titus was a Greek. No circumcision.
 - ii. Timothy was a Jew. Circumcision.

6. Timothy's early calling from God could have occurred during Paul's first visit in 46-47 AD, but was more likely a confirmation given during Paul's second visit in 49 AD. This is referred to by Paul in 2 Timothy. In 67 AD. (18-20 years later) Paul writes to Timothy:

- a. *"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, holding faith and a good conscience."* (1 Timothy 1:18-19)
- b. *"Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you."* (1 Timothy 4:14)
- c. *"For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands."* (2 Timothy 1:6)

7. Timothy was young. Even in 13 years later after 49 AD (or, 16 years later after 46 AD) Paul calls Timothy a young man when he refers to Timothy's "youth" in 62 AD a cause of Timothy being "despised":

"Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity." (1 Timothy 4:12)

How "young" was Timothy? Considering Jesus began his ministry when he was 30 years old, but was never considered to be "too young" or "a youth" or, even, "a young man" how could Timothy be 30-35 years old in 62 AD and be despised for his youth? So, how old was Timothy?

Estimated Age in 46 AD	(Acts 16) 49 AD	(1 Timothy) 62 AD	(2 Timothy) 67 AD	Tradition, Apocryphal, Foxes (97 AD)
9	12	25	30	60
●12	●15	●28	●33	●63
14	17	30	35	65
19	22	35	40	70
29	32	45	50	80

Traditional and Apocryphal Death of Timothy

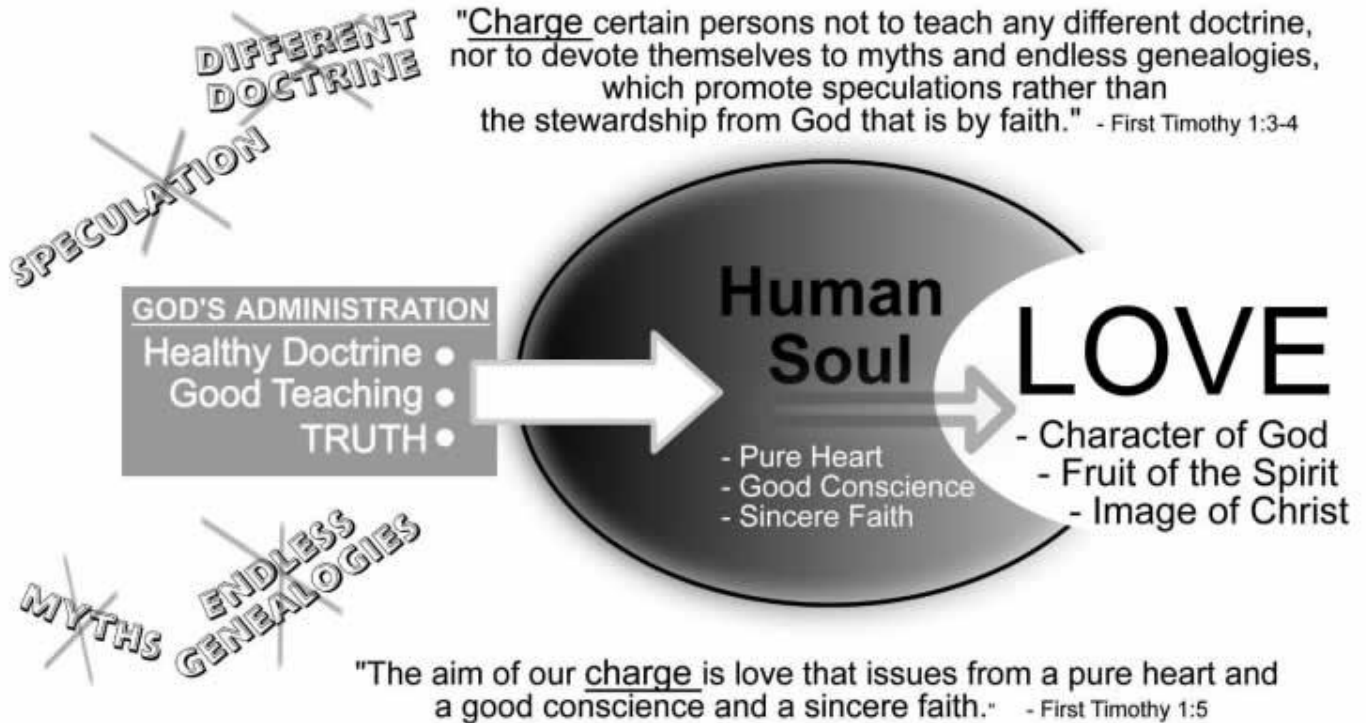
Based on extrabiblical church tradition, Timothy remained in Ephesus for the rest of his life where he was martyred for his faith. Ephesus is the traditional burial place of Timothy (as it is for John and Mary). In the first chapter of ●Foxe's Book of Martyrs records Timothy's death occurred in AD 97 during the reign of Domitian (81-96 AD). In this account the pagans were preparing to celebrate a feast called Catagogion, but Timothy met the procession, rebuked their idolatry, and exasperated the Ephesians who beat him with their clubs. He died of the injuries two days after. Catholic tradition states Timothy died in Ephesus when he was over 80 years old. He was the bishop of Ephesus.

The apocryphal book called ●Acts of Timothy is similar, but places his death during the reign of Nerva (96-98 AD). In this account Timothy attempted to end the pagan festival in honor of Dionysus called Katagogion, in which the participants would dress in costumes, masks, and partake in sexual immorality and murder. Timothy was beaten, dragged through the streets and stoned.

Chapter One

- 1:3-7 – The Charge:
 - "charge certain persons not to teach any different doctrine" (1:3);
 - "The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith." (1:5)
- 1:8-11 – The Law and The Gospel:
 - "The law is good, if one uses it lawfully" (1:8); "law is not laid down for the just" (1:9);
 - "[the lawless are] contrary to sound doctrine, in accordance with the gospel." (1:10-11)
- 1:12-17 – Paul was Appointed:
 - "Christ Jesus...appointed me to his service though formerly I was a blasphemer" (1:12-13);
 - "Christ Jesus came into the world to save sinners" (1:15)
 - Christ Jesus is reigning and empowering Paul and Timothy:
 - 1:12 – "has given me strength, Christ Jesus our Lord"
 - 1:14 – "the grace of our Lord overflowed for me with the faith and love."
 - 1:15 – "Christ Jesus came into the world to save sinners."
 - 1:16 – "Jesus Christ might display his perfect patience."
 - 1:17 – "the King of the ages, immortal, invisible, the only God."
- 1:18-20 – The Charge:
 - "This charge I entrust to you...in accordance with the prophecies" (1:18); "Wage the good warfare, holding faith and a good conscience. By rejecting this some have made shipwreck" (1:19)

First Timothy 1:3-5



First Timothy 1:6-7



First Timothy 2:1-8

- The topic of this letter is commanding and empowering Timothy to stop the false teachers in the Ephesian church. Apparently, the false teachers were failing in these areas:
 - “different doctrine” (1:3)
 - “myths and endless genealogies” (1:4)
 - “speculation” (1:4) instead of the clear, absolute teaching of the faith, the Word of God
 - “vain discussion”
 - Misteaching the Law (“teachers of the law, without understanding” words or things (1:7)
 - “lawless” (1:9)
 - “rejecting” “a good conscience” (1:19)
 - “shipwreck faith” (1:19)
 - “blaspheme” (1:20)
- This chapter begins by identifying the “first” (proton) place, activity and doctrine to correct:
 - > o Gatherings of Christians (“church”)
 - > o Prayer
 - > o God and his will
 - > o Salvation for “all”

OUTLINE of 2:1-7:

1. Paul's First Correction – **Prayer** (2:1-2):

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way.
2. Pray according to **God's Will** (2:3-4):

This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth.
3. **Theological Support** from OT for Paul Knowing God's Will (2:5-6):

For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time.
4. **Agrees with Paul's Mission** to Gentiles - this kind of prayer, God's will, OT Theology (2:7):

For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

THEME is God's Salvation Plan is for “ALL”:

Prayer for ALL people

Prayer for ALL in secular leadership

God desires ALL people to be saved and come to knowledge of the truth

The human Christ Jesus gave himself as a ransom for ALL

Believers need to lead a life in **ALL** godliness and dignity

1 Timothy 3:1-13

Overseer – 1 Timothy 3:2 (ἐπίσκοπον – <i>episkopon</i>)	Deacons – 1 Timothy 3:8 (διακόνους – <i>diakonous</i>)	Elders – Titus 1:5 (πρεσβυτέρους – <i>presbyterous</i>)	Overseer – Titus 1:7 (ἐπίσκοπον – <i>episkopon</i>)
Above reproach	Dignified	Above reproach	Above reproach
Husband of one wife	Husband of one wife	Husband of one wife	God's steward
Sober-minded			Not arrogant
Self-controlled			Self-controlled
	Not double-tongued	Not charged with debauchery	Not quick-tempered
respectable		Not charged with insubordination	Upright
Able to teach	Hold the mystery of the faith with a clear conscience		Hold firm to the trustworthy word as taught - be able to give instruction in sound doctrine - be able to rebuke those who contradict it
Hospitable			Hospitable
	Tested first		
	Prove themselves blameless		Holy
Not a drunkard	Not addicted to much wine		Not drunkard
Not violent			Not violent
Gentle			Lover of Good
Not quarrelsome			Disciplined
Not a lover of money	Not greedy for dishonest gain		Not greedy for gain
Manage own household: - well - with dignity - keeping children submissive	Managing their households well Managing their children well	Children are believers	.
Not a recent convert			
Well thought of by outsiders			
	Wives likewise: - Dignified - Not slanderers - Sober-minded - Faithful in all things		

NATURAL KNOWLEDGE

from
Creation, Nature, Science

- Law, 1 Timothy 1:8-10
- Civilization, 1 Timothy 2:1-13

SPECIAL REVELATION

from
God's Revealed Word, Divine Revelation

- 1 Timothy 1:11 - glorious Gospel
- 1 Timothy 3:15-16 - mystery of godliness, incarnation

Teaching Different Doctrine

- Not healthy words of/about Jesus
- Not teaching in line with godliness

Puffed up with smoke clouding thinking in:

- moral blindness and
- spiritual perception

Understand nothing

Mentally Sick

Controversies – searching, questioning for debates and controversies
Engage in word battles and disputes in expressions of thought

Envy – strong feelings decayed by sin making glad when others face misfortune

Strife – contention, quarrel

Slander – abusive talk to damage someone's reputation

Evil Suspicions - under authority of bad thoughts anticipating evil conclusion

Constant Friction from men with:

- depraved mind
- deprived of truth

Concluding point of doctrine:

Godliness is a means to Gain

- First Timothy 6:3-6