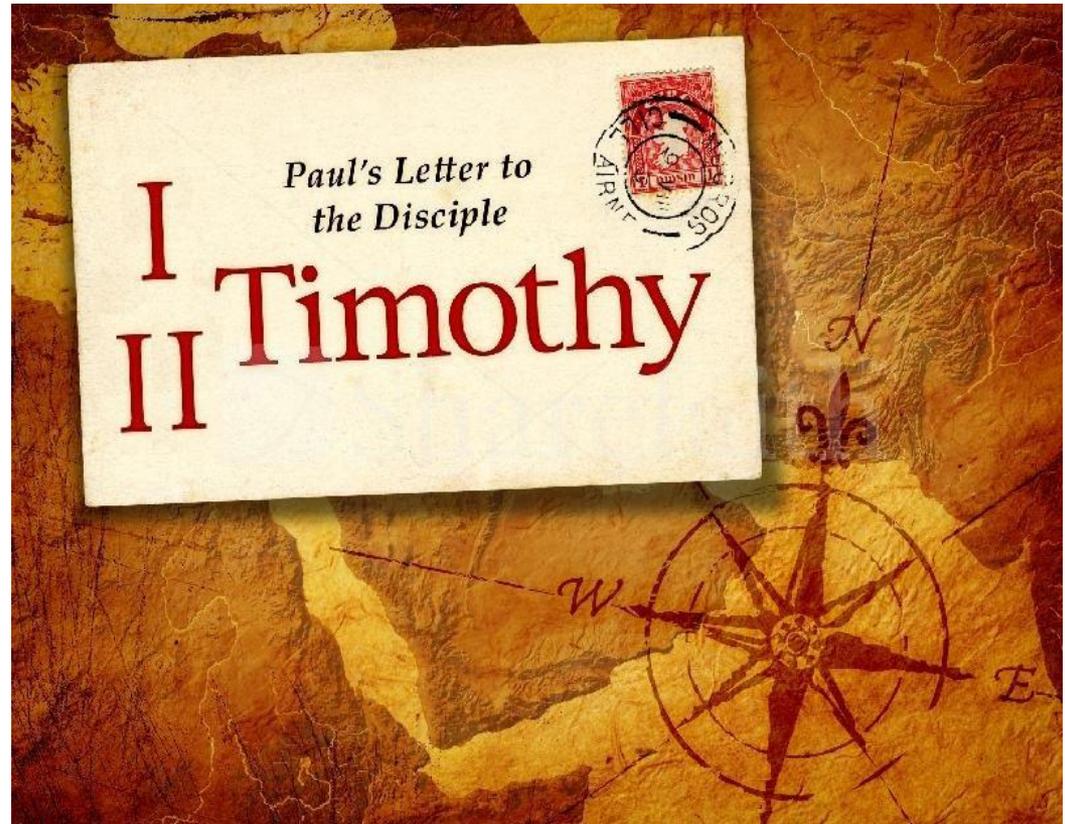


# BIBLE CLASS # 18

## 1st & 2nd

## Timothy



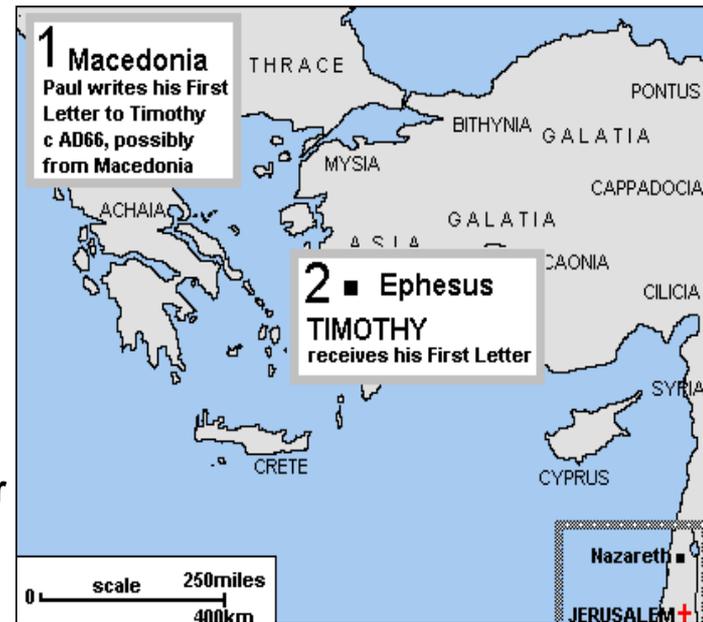
## INTRODUCTION:

The First Epistle of Paul to Timothy, is the 15th letter and one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus.

Timothy, whom Paul converted, was of mixed Jewish and Gentile parentage (Acts 16:1–3). He was the apostle's companion on both the second and the third missionary journeys (Acts 16:3; 19:22) and was often sent by him on special missions (Acts 19:22; 1 Cor. 4:17; 1 Thes. 3:2). In 1 Timothy (1st Timothy 1:3), he is described as the administrator (Bishop) of the Christian community of Ephesus.

## AUTHORSHIP:

The author of First Timothy has been traditionally identified as the Apostle Paul. He is named as the author of the letter in the text (1st Timothy 1:1). From the late second century to the nineteenth, Pauline authorship of the three Pastoral Epistles went unchallenged. Since then, the attribution of these letters to Paul has been questioned. Most scholars are convinced that Paul could not have been responsible for the vocabulary and style, the concept of church organization, or the theological expressions found in these letters. A second group believes, on the basis of statistical evidence, that the vocabulary and style are Pauline, even if at first sight the contrary seems to be the case. They state that the concept of church organization in the letters is not as advanced as the questioners of Pauline authorship hold since the notion of hierarchical order in a religious community existed in Israel before the time of Christ, as evidenced in the Dead Sea Scrolls. Finally, this group sees affinities between the theological thought of the Pastorals and that of the unquestionably genuine letters of Paul. Other scholars, while conceding a degree of validity to the positions mentioned above, suggest that the apostle made use of a secretary who was responsible for the composition of the letters. A fourth group of scholars believes that these letters are the work of a compiler, that they are based on traditions about Paul in his later years, and that they include, in varying amounts, actual fragments of genuine Pauline correspondence.



If Paul is considered the more immediate author, if they are regarded as only more remotely Pauline, their date may be as late as the early second century. In spite of these problems of authorship and dating, the Pastorals are illustrative of early Christian life and remain an important element of canonical scripture.

Late in the 2nd century there are a number of quotations from all three Pastoral Epistles in Irenaeus' work *Against Heresies*. The Muratorian Canon (c. 170–180) lists the books of the NT and ascribes all three Pastoral Epistles to Paul. Eusebius (c. 330) calls it, along with the other thirteen canonical Pauline Epistles, "*undisputed*".

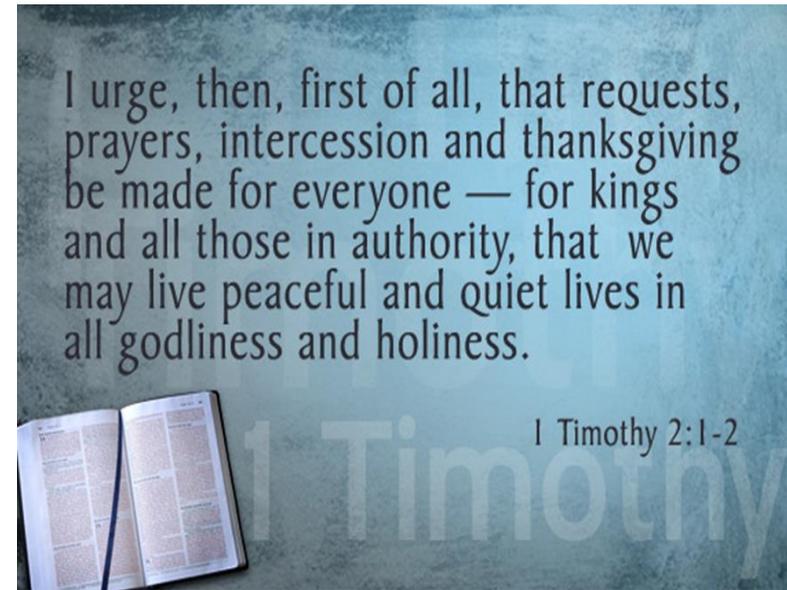
#### **WHEN AND WAS IT WRITTEN WHERE (AND CONTEXT):**

1 Timothy, is presented as having been written from Macedonia. The three Letters are considered to have been written later in Paul's life. Thus, they are to be dated between the end of his first Roman imprisonment (Acts 28:16) and his execution under Nero (A.D. 63–67)

#### **OVERVIEW:**

The three letters, First and Second Timothy and Titus, form a distinct group within the Pauline corpus. In the collection of letters by the Apostle to the Gentiles, they differ from the others in form and contents. The opponents are not "Judaizers" as in Galatians but false teachers stressing "*knowledge*" (gnōsis; see note on 1 Tm 6:20–21). Attention is given especially to correct doctrine and church organization.

The three letters are addressed not to congregations but to those who shepherd congregations (Latin, *pastores*). These letters were first named "Pastoral Epistles" in the eighteenth century because they all are concerned with the work of a pastor in caring for the community or communities under their charge.



## CONTENT OF 1st TIMOTHY:

The 1st letter instructs Timothy on his duty to restrain false and useless teaching (1st Timothy 1:3–11; 4:1–5; 6:3–16). A central passage of the letter (1st Timothy 1:3-5) expresses the principal motive that should guide the conduct of Timothy, the preservation of the purity of the church's doctrine against false teaching: "I repeat the request I made of you when I was on my way to Macedonia, that you stay in Ephesus to instruct certain people not to teach false doctrines or to concern themselves with myths and endless genealogies, which promote speculations rather than the plan of God that is to be received by faith. The aim of this instruction is love from a pure heart, a good conscience, and a sincere faith."

Paul humbly speaks of his gratitude of God's mercy to him, and his own transformation in Christ: "I am grateful to him who has strengthened me, Christ Jesus our Lord, because he considered me trustworthy in appointing me to the ministry. I was once a blasphemer and a persecutor and an arrogant man, but I have been mercifully treated because I acted out of ignorance in my unbelief. Indeed, the grace of our Lord has been abundant, along with the faith and love that are in Christ Jesus. This saying is trustworthy and deserves full acceptance: Christ Jesus came into the world to save sinners. Of these I am the foremost." (1st Timothy 1:12-15).

1st Timothy, chapter 3 covers the qualifications of ministers of the Church, bishops, deacons and presbyters. For bishops, he states: "*Therefore, a **bishop** must be irreproachable, married only once, temperate, self-controlled, decent, hospitable, able to teach, not a drunkard, not aggressive, but gentle, not contentious, not a lover of money. He must manage his own household well, keeping his children under control with perfect dignity; for if a man does not know how to manage his own household, how can he take care of the church of God? He should not be a recent convert, so that he may not become conceited and thus incur the devil's punishment.*" (1st Timothy 3:2–6). For **deacons** he advises: "*Similarly, deacons must be dignified, not deceitful, not addicted to drink, not greedy for sordid gain, holding fast to the mystery of the faith with a clear conscience. Moreover, they should be tested first; then, if there is nothing against them, let them serve as deacons. Women, similarly, should be dignified, not slanderers, but temperate and faithful in everything. Deacons may be married only once and must manage their children and their households well.*" (1st Timothy 3:8–12). And rules for **presbyters**: "*Presbyters who preside well deserve double honor, especially those who toil in preaching and teaching. For the scripture says, "You shall not muzzle an ox when it is threshing," and, "A worker deserves his pay."* Do not accept an accusation against a presbyter unless it is supported by two or three witnesses." (1st Timothy 5:17–19).

Paul admonishes Timothy to be fair and impartial and to remain pure: “I charge you before God and Christ Jesus and the elect angels to keep these rules without prejudice, doing nothing out of favoritism. Do not lay hands too readily on anyone, and do not share in another’s sins. Keep yourself pure.” (1st Timothy 5:21–22).

Paul proposes to Timothy principles pertaining to his relationship with the older members of the community (1st Timothy 5:1–2): It gives rules for aid to widows (1st Timothy 5:3–8) and their selection for charitable ministrations (1st Timothy 5:9–16). With relation of slaves with their masters (1st Timothy 6:1–2), and obligations of the wealthier members of the community (1st Timothy 6:17–19). The letter concludes (1st Timothy 6:20–21). 1st Timothy contains six (6) chapters.

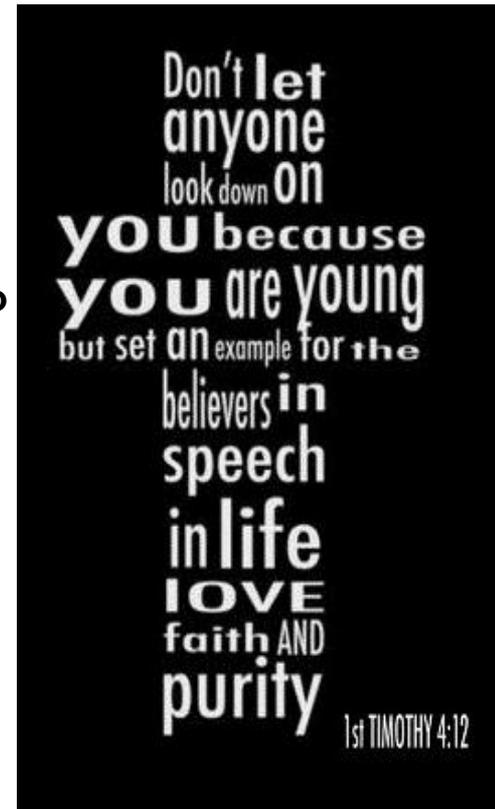
### Outline of the 1st Letter to Timothy:

- I. Address (1st Timothy 1:1–2)
- II. Sound Teaching (1st Timothy 1:3–20)
- III. Problems of Discipline (2:1–4:16)
- IV. Duties toward Others (1st Timothy 5:1–6:2a)
- V. False Teaching and True Wealth (1st Timothy 6:2b–19)
- VI. Final Recommendation and Warning (1st Timothy 6:20–21)

### 2nd TIMOTHY:

#### INTRODUCTION:

The Second Epistle of Paul to Timothy, is the 16th letter and one of three letters in the New Testament of the Bible often grouped together as the Pastoral Epistles, along with Second Timothy and Titus. The relationship between Paul and Timothy is one of mentorship of one (Paul) towards the other (Timothy). Timothy is first mentioned in Acts 16:1. His mother Eunice, and his grandmother, Lois, are mentioned in 2 Timothy 1:5. All that we know of his father is that he was a Greek not a Jew (Acts 16:1).



## **AUTHORSHIP:**

The author of First Timothy has been traditionally identified as the Apostle Paul. (Please see 1st Timothy authorship). Paul identifies himself as the author: “Paul, an apostle of Christ Jesus by the will of God for the promise of life in Christ Jesus, to Timothy, my dear child: grace, mercy, and peace from God the Father and Christ Jesus our Lord.” (2nd Timothy 1: 1-2).

## **WHEN AND WAS IT WRITTEN WHERE (AND CONTEXT):**

On 2nd Timothy 1: 16-17 he describes himself as being in Rome. (2 Timothy 4:6). It was probably written around the year AD 65. The traditional view that 2 Timothy was Paul's final epistle.

## **OVERVIEW:**

2nd Timothy advocates endurance as the main quality for a preacher of the gospel. As a good soldier for Jesus Christ, he is to be pure, noble, and ready to take his share of suffering. In Paul's farewell, he describes himself as at the end of his career and awaiting the crown of righteousness (2nd Timothy 4: 6-8).

## **CONTENT OF 2nd TIMOTHY:**

Paul encourages Timothy to: “Take as your norm the sound words that you heard from me, in the faith and love that are in Christ Jesus.” (2nd Timothy 1: 17)..... “*For God did not give us a spirit of cowardice but rather of power and love and self-control.*” (2nd Timothy 1: 7). He was anticipating that “*the time of his departure was at hand*” (2nd Timothy 4:6), and he exhorts his “*son Timothy*” to all diligence and steadfastness in the face of false teachings, with advice about combating them with reference to the teachings of the past, and to patience under persecution (2nd Timothy 1:6–15), and to a faithful discharge of all the duties of his office (2nd Timothy 4:1–5), with all the solemnity of one who was about to appear before the Judge of the quick and the dead.

2nd Timothy 4: 21 also features the only Biblical mention of Linus, who in Catholic tradition is listed as Peter's immediate successor as Bishop of Rome.

2nd Timothy contains four (4) chapters.

## **Outline of the 2nd Letter to Timothy**

- I.) Greetings and Thanksgiving (2nd Timothy 1: 1-14).**
- II.) Encouragement to remain strong in Christ and the Gospel (2nd Timothy 2 1-26).**
- III.) The Dangers of the Last Days & Paul's example (2nd Timothy 3 1-17).**
- IV.) Solemn charge; Reward for fidelity, and Farewell.**

## **RESOURCES USED AND RECOMENDED:**

- NAB Bible, at: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>
- Agape Bible Study at: [http://www.agapebiblestudy.com/Agape\\_Bible\\_Studies\\_Menu.php](http://www.agapebiblestudy.com/Agape_Bible_Studies_Menu.php)
- Pauline Chronology: The Life and Missionary Work of St. Paul of Tarsus. Material provided by Rev. Felix Just, S.J. at: [http://catholic-resources.org/Bible/Pauline\\_Chronology.htm](http://catholic-resources.org/Bible/Pauline_Chronology.htm)
- New Testament Letter Structure, from Catholic Resources by Felix Just, S.J. At: [http://catholic-resources.org/Bible/NT\\_Letters.htm#Edited](http://catholic-resources.org/Bible/NT_Letters.htm#Edited)
- Paul's 1st Letter to Timothy by Felix Just, S.J., Ph.D. At: <http://catholic-resources.org/Bible/Paul-Timothy.htm>
- Brown, Raymond E. An Introduction to the New Testament. New York: Doubleday, 1997".
- Timothys at: <http://www.earlychristianwritings.com/info/timothy-cathen.html>

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