

A Brief Study on the Epistles of St. Paul to Timothy

Introduction: The Epistles of St. Paul to Timothy are in every way “Pastoral” Epistles. Paul, Apostle of Christ Jesus by order of God, writes with Apostolic authority to Timothy, his “genuine child in the faith.” (vs 1) The Apostle writes to direct and encourage Timothy in the work that will reveal to others their “Savior” and their “hope”, Christ Jesus. The Epistle instructs Timothy as to how to proceed as the representative of the Apostle, one with authority over Bishops (See 3:1-7, 5:17-22). Paul’s introduction is one of endearment, not subordination, although Paul will give Timothy direction (See Philippians 2:19-22).

Author: The author is St. Paul. See 1:1.

Date of writing: The Pastoral Epistles were written after Paul’s first imprisonment in Rome. Paul was freed from his first imprisonment (two years of house arrest) in spring of 61 A.✠ D. (see Acts 28:16ff; some sources say 63 A.✠ D.) It is generally held (Scripture is mostly silent) that Paul began his “fourth missionary journey” after his release, with the goal of reaching Spain (See Romans 15:24, 28). On that trip Paul appointed Timothy as his Apostolic representative to the Churches in Ephesus. Paul had been in Ephesus for at least three years (Acts 19:1, 8-10; 20:31), before leaving for Jerusalem, where he was arrested (Acts 21:27-36) and taken to Rome. After his release (recorded by Eusebius, Bishop of Caesarea in Palestine, d. 339 A.✠ D.), on a later trip to Rome Paul was again imprisoned, this time harshly, and according to traditions Paul was finally martyred in Rome in 64 A.✠ D under Nero’s persecution of the Christians (some sources say 67-68 A. ✠D. The great fire occurred in Rome on July 19, 64 A.✠ D., Nero lived until 68 A. D.). See *Chronology of the life of St. Paul*, and *Key Figures in the life of St. Paul*. Martin Franzmann dates the 1st Epistle of St. Paul to Timothy to 62-63 A.✠ D.

Recipient: Timothy was a disciple living in Lystra, son of a believing Jew mother and a Greek father. Paul circumcised Timothy in Lystra so that his Greek lineage was not an offense to the evangelism of the Jews. (Acts 16:1-4,) Timothy joined Paul on his second missionary journey (Acts 16:4-6, 17:13-14), going first to Macedonia. Paul left Timothy in Berea, and went on to Athens and then to Corinth. Timothy and Silas leave Berea to rejoin Paul in Corinth (Acts 18:5). On the Third Missionary Journey, Paul decided to go to Jerusalem, and he sent Timothy and Erastus to Macedonia (Acts 19:21-22). Timothy is sent by Paul to Corinth (1 Corinthians 4:14, 16:10), as well as to Philippi (Philippians 2:19) and to Thessalonica (1 Thessalonians 3:2, 6). When Paul travels to Macedonia, Timothy accompanies him (Acts 20:3-5). After Paul’s release from prison in Rome, Timothy remains in Ephesus, as Paul had urged him to do (1 Timothy 1:3). Paul had ordained Timothy as Pastor at Ephesus (1 Timothy 1:1-3). Timothy is named as being with Paul in the Epistle to the Romans (written from Corinth, see Romans 16:21-23). Timothy is co-sender of six of the Pauline Epistles (2 Corinthians, Philippians, Colossians, 1, 2 Thessalonians and Philemon) At one point in time Timothy was imprisoned (perhaps with Paul, see Hebrews 13:23).

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Martin Luther's Introduction to the First Epistle of St. Paul to Timothy (1522)

This epistle St. Paul writes in order to provide a model to all bishops of what they are to teach and how they are to rule Christendom in the various stations of life, so that it may not be necessary for them to rule Christians according to their own human opinions.

In chapter 1 he charges that a bishop keep true faith and love and resist the false preachers of the law who, beside Christ and the gospel, would also insist on the works of the law. In a brief summary, he comprehends the entire Christian doctrine concerning the purpose of the law and the nature of the gospel. He offers himself as an example to comfort all sinners and those with troubled conscience.

In chapter 2 he charges that prayer be made for all stations of life. He also commands that women are not to preach or wear costly adornment, but are to be obedient to men.

In chapter 3 he describes the kind of persons that bishops, or priests, and their wives ought to be, and also the deacons and their wives. He praises those who desire to be bishops of this kind.

In chapter 4 he prophesies of false bishops and the spiritual estate which is opposed to that spoken of above, who will not be persons of that kind, but instead will forbid marriage and foods, and with their doctrines of men inculcate the very opposite of the things Paul has described.

In chapter 5 he gives orders as to how widows and young women should be looked after, and which widows are to be supported from the common funds; also how godly bishops or priests are to be held in honor, and blameworthy ones punished.

In chapter 6 he exhorts the bishops to hold fast to the pure gospel and to promulgate it by their preaching and living. They are to avoid senseless and meddlesome controversies which are only raised for gaining worldly reputation and riches.



Read 1 Timothy 1:1-2

Verse 1 – Paul identifies himself as an Apostle. Of whom? How so? See 1 Corinthians 15:8-10, Galatians 2:9. How does St. Paul identify God? Jesus? See Colossians 1:27.

For Timothy as Paul's "son", see the introduction, and 1 Corinthians 4:17. Who is your "father" in the faith? See Matthew 23:9.

"Grace, mercy and peace..." See 2 Timothy 1:2, Titus 1:4, 2 John 1:3. Here the formal greeting $\chi\alpha\rho\iota\varsigma$ (see Matthew 27:29; Luke 1:28) is replaced by $\chi\acute{\alpha}\rho\iota\varsigma$.

Read 1 Timothy 1:3-11

Verse 3 – See introduction and map of the missionary journeys of St. Paul. In Acts 16:9-10 Paul goes to Macedonia after a vision, but the trip recorded here is later and does not

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occur in Scripture. Macedonia is a large region in modern Greece. Ephesus is one of the cities along the major trade route in Asia Minor in modern day Turkey.

What does St. Paul direct Timothy to stay in Ephesus? What is the Timothy to do? The refutation of false doctrine is a major theme in 1 Timothy. The word used here is related to the word “heterodox”. See Galatians 1:8-9.

Verse 4 – “fables and endless genealogies” is a reference to Jewish teaching. Going beyond the Scriptures, the *Haggadoth* of the Jewish *Midrash* and Jewish documents like *The Book of Jubilees* elaborated on the O.T. genealogies, adding fictional names and events. See 1 Timothy 4:7. Many commentators speak of the Gnostic heresy here, but that is much later.

What do the “fables and endless genealogies” cause? What is more desirable? A better translation reads “rather than an administration of God, one in connection with faith.” Rather than arguing about senseless fables, the Truth which works and feeds faith should be taught. Can you think of modern examples of this problem?

Verse 5 – Why does St. Paul admonish against such behavior? What is the “goal” of his “command?” From whence does love come?

Verse 6 – St. Paul restates the problem he cites in verses 3-4.

Verse 7 – With what authority does St. Paul speak of “teachers of the Law?” What is the fulfillment of the Law? (See Matthew 5:17-18). How is it that those of whom Paul writes neither understand what they say nor what they affirm?

Verse 8 – What is the “lawful” use of the Law? See verse 9. Pastor will explain the saying *Lex Semper Accusat* (used in the Apology and the Formula of Concord).

Verses 9& 10 – For whom is the law made? How are these lawless behaviors described?

Verse 11 – What is the measure of sound doctrine? What does St. Paul mean by “which was committed to my trust”?

Read 1 Timothy 1:12-14

Verse 12 – This verse further elaborates on St. Paul’s assertion in verse 11. For what three things does St. Paul give thanks to Christ Jesus?

Verse 13 – How does St. Paul describe himself? How does this relate to the list in verses 9-11? How was St. Paul “ignorant”? How did he act in “unbelief”?

Verse 14 – What changed Paul? See Acts 9:1-22. What three things does St. Paul say he received?

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Read 1 Timothy 1:15-20

Verse 15 – How does this verse relate to verse 11? In the Greek this verse reads “The Word *is* faithful, and of all acceptance worthy, that Christ Jesus came into the world to save sinners, of which I am first.” What is the “Word” of which Paul speaks? What does verse 11 call the “Word”? How does what St. Paul writes in verse 15 relate to his charge in verse 11? From our study of the life of St. Paul, why would he call himself the “first” of sinners?

Verse 16 – Why does St. Paul say he obtained mercy?

Verse 17 – What is Paul’s response to the mercy God showed him in Christ?

Verses 18-20 – How does Paul refer to Timothy? What from our study of the life of Paul makes this so? See 1 Timothy 4:14. What event is Paul referring to? How does this relate to 1:18-20? What is Timothy, according to these prophecies, to do? What has Timothy been given for this warfare? What is true of those who have rejected this faith? What does St. Paul direct be done with them? From our introduction to the Epistle, what is likely the heresy of Hymenaeus and Alexander? See 2 Timothy 2:17-18, 4:14. How does our church deal with those of false teaching today? How should we deal with them? What does 2 Timothy 4:14 reveal about allowing wrong belief and bad practice to persist in the church?

Read 1 Timothy 2:1-7

Verse 1 – This sentence begins with a conjunctive “Therefore”. What is the thought linking this verse with the verse before it? For whom are we to pray?

Verse 2 - This verse is frequently paraphrased in the Prayer of the Church. What is the prayer?

Verse 3 – The referent of “this is good and acceptable” is the giving of supplications, prayers, intercessions and giving of thanks for all men.

Verse 4 – What is it that God desires? How can we know what God’s will is? Who is it that God desires be saved? What accompanies this salvation? Where is the Truth found?

Verse 5 – How does this relate to the context of this pericope? To St. Paul’s charge in 1:11, and St. Timothy’s charge in 1:18? How should this affect what a Pastor preaches on Sunday mornings?

Verse 6 - How does your translation render the last half of this verse? In Greek it simply reads “the testimony in appropriate times.” Because of the use of the word “time”, many Bible commentaries send the reader to Galatians 4:4 to understand this verse. How is it better understood, especially taking into account verse 7?

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Verse 7 – This verse begins with a conjunctive “For”. Paul says “For this I was appointed a preacher and an Apostle....” For what? Why would Paul offer the defense “I am not lying...”? See Galatians 1:1, 2:1-7. Recall from our study of Romans on Sunday morning what Paul’s calling was.

Read 1 Timothy 2:8-15

Verse 8 – With the full authority of an Apostle, St. Paul writes directions to the men (verse 8), and then for the women (verses 9-15). The word used for men in the Greek is not the word for “all mankind”, but rather distinguishes between male and female. Verse 8 returns to the subject of verses 1-7. What are the men directed to do? How are they to do so? Read Acts 2:42-47 for a description of what St. Paul is talking about.

Verses 9 & 10 – Having given instruction to the men, St. Paul here gives instruction to the women. Lutherans hold that these verses, each word inspired by God, are not bound to the social or political times of St. Paul, but rather are appropriately applied in all times until our Lord’s return. See also 1 Corinthians 11:8-9. What is the rationale for this “order” in 1 Corinthians? Consider also our Lord’s Words in Matthew 19:4. Now read Galatians 3:26-29. Does the Bible contradict itself? Or are two different doctrines here described? Pastor will explain the difference between the “order of creation” and the “order of salvation”.

In these verses what does St. Paul admonish against? What does he encourage? To what end? See 1 Peter 3:1-7. Remember here the author is St. Peter, Apostle, but the teaching is the same. St. Paul does not admonish women to be unattractive. He simply encourages them to modesty and godliness. Where is the beauty of a Christian woman found? Luther writes: “...here he explains what he means by clean and decorous clothing. They dress in such a way to be the sort of women who have a zeal for piety and who practice good works. If they overdress, it means they are self-seekers, they feed their own eyes, they irritate others. This is to be eager for the vanity of this world and to desire a badge for praise. Our women ought to dress so that one can recognize that not one of them is seeking clothing... So it appears that they are concerned about God and their neighbor and do not seek their own praise.”

Verses 11 & 12 – See 1 Corinthians 14:34-35. This describes public teaching when the church is assembled. Until the last day, the order of creation stands. The Pastoral Office stems from the Office of Apostle. There were many faithful women, indeed women who served as examples of faith to all, in the time of Jesus’ “earthly ministry.” See Matthew 9:22, 26:13; Luke 1:28, 42; and many others. But in His choosing of the Apostles, Jesus honored the order of creation.

The public teaching Office is the Pastoral Office. See James 3:1. The reference here is to public teaching when the church is assembled.

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“I do not allow a woman... to exercise authority over a man” is a statement that teaches us the order of creation remains in place until the last day. This is not restricted to public worship. See Ephesians 5:22-28. Remember Galatians 3:26-29? Who wrote Galatians, Ephesians and 1 Timothy?

Verses 13 & 14 – Here Paul gives the reason for his preceding statements. In verse 13, what reason does he give? In verse 14?

Verse 15 – This verse is clear. Some Bible translations change the word “saved” to “preserved” in an effort to explain the verse. How does your translation read?

Pastor will explain about the “Analogy of Faith”, and its use in the understanding of Scripture. Most who struggle with this section of Scripture, and this verse, do so because they are thoroughly indoctrinated by secular teaching, rather than by God’s Word.

How are we saved? See Ephesians 2:8-10. By giving birth can a woman gain salvation for herself? What role was Eve given after the fall? (See Genesis 3:16). Paul’s assertions for the relationship between man and woman are drawn from the same source – Genesis (1 Timothy 2:13-14).

Some Lutheran theologians teach that this verse points to Christ – that in the bearing of the Seed (as promised in Genesis 3), all women & men are saved. They do so based on the verb being singular “she shall be saved”.

Some commentators teach that the preposition “through” here means “in the process of”, a reference to surviving the birth. Thus some versions (NASB) change the word “saved” to “preserved”.

The plain meaning of this verse, in context, is that while serving in their God-given capacity in relation to men, women are saved by God’s grace through faith in Jesus Christ. Women are not to teach, but are in no way thereby constrained from salvation. We (all, men and women) are saved by faith alone, but faith is never “alone” – it always bears fruit, as in Ephesians 2:10, James 2:17-18. Here the fruit of saving faith is “love and sanctity with self-restraint.” See Galatians 5:22, also written by St. Paul. This verse is congruent with the chief article of the Christian faith.

Read 1 Timothy 3:1-7

Verse 1 – Having addressed the men, then the women, now St. Paul returns to addressing the men. Just as women of faith are modest, learn in submission, etc.; now Paul lays out the qualifications for men who are to be bishops over the church. They must meet certain specific qualifications. The Office of Bishop is the Pastoral or Teaching Office. Pastor will explain the Greek word. See Acts 20:28; Titus 1:7; 1 Peter 2:25.

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See also 1 Timothy 5:17. The Biblical office of Elder is the Pastor. In Scripture the Elders are everywhere ordained. See Acts 15:2.

The qualifications St. Paul lays out fall in distinct groups. The first group of qualifications (verse 2) is a group of seven. Pastors are to be examples of Christian life to the congregation: see Philippians 3:17; 2 Thessalonians 3:9; 1 Peter 5:3.

Verse 2 - “Blameless” (irreproachable) means without possibility of public accusation. The next qualification reads in the Greek “of one wife husband”. This is connected to the thought “blameless” (above reproach) but is more specific. This does not mean that the Pastor must be married, see Matthew 19:10-11, Mark 1:30, 1 Corinthians 7:7-8, 9:5. It does prevent women from being ordained, and it generally prevents divorced men from serving as Pastors. “Temperate” (sober) is a reference to the ability to control one’s temper. “Self controlled” (sensible, from the Greek word for “wise”) is a reference to spiritual and physical temperance. “Well-behaved” (respectable, modest) is a description of the outward deportment of the Pastor. “Hospitable” is “welcoming”, here predominately in the sense of sharing what is his with those brethren traveling or in need. “Able to teach” is exactly that – the Pastor must be a skilled teacher, since “teacher” is another title the Bible uses for the Pastor. See James 3:1

Verses 3-5 – another group of seven attributes follows. The first three are negative, the fourth positive, the fifth and sixth are negative, the last positive. “Not one given to wine” (literally not one sitting long beside wine) does not mean a man who abstains from wine (see 1 Timothy 5:23), but rather one who does not become drunk. “Not a striker”, literally means not one who is ready to punch. “Not greedy for money” see John 12:4-5; 1 Timothy 6:10. Now St. Paul presents positive attributes, even opposites of the previous. “Gentle” (not violent), “not quarrelsome” (not a striker), “not covetous” (not lusting after the material). Finally the Pastor’s family is brought to bear – “one who rules his own children well, having children in submission with all reverence”. The reason follows immediately – if a man can not manage his family, he will not be able to “care for” the congregation.

Verse 6 – Literally not a “neophyte”. This admonition is against ordaining men new to the faith – this is not a reference to age, but rather spiritual maturity. The reason follows – a neophyte would quickly become “puffed up” with the authority of the Office, and so become filled with pride (pride is always a sin in Scripture, see Matthew 7:21-23), and fall into what St. Paul describes as “the same judgement of the devil”. Pride was the devil’s sin. The opposite of this would be “humble”.

Verse 7 – “An excellent testimony from those outside” – so a blameless life since his conversion. Remember that in St. Paul’s time there was no seminary, and no seminary candidates awaiting calls, so it was older men who were ordained. “...lest he fall into reproach and the snare of the devil”: Lenski writes of the Pastor “All twinges of

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conscience come from God and tend to repentance and never are a devil's snare into which a Christian falls with fatal results." See 2 Timothy 2:24-26.

Review the list provided in these verses (1-7). Why would each be an important attribute in a Pastor? What does St. Paul have as a chief concern? (hint – see verses 5 & 7). See 1 Corinthians 9:27.

Read 1 Timothy 3:8-13

The term Bishop a term of respect for the Pastor. It is a term of reverence. The term Elder is one that deals more with the duties of the Pastor, as do the terms Teacher and Preacher. When St. Paul wrote to Timothy there were no Bishops as we know them today – indeed St. Paul was as close as it came, and he referred to himself as “slave” and “servant”. Now we learn of Deacons. Deacons were ordained, but limited in their function. They served under and as assistant to the Pastor. While the specific duties of the deacons remains unknown, it is generally held that they assisted the Bishops, even in the administration of the Divine Service, but that they did not teach. See Acts 6:1-6. The office of the Deaconate develops in both the Eastern and Western churches into a structured office with specific duties. Deaconesses served in the physical needs of the church. See Romans 16:1. The deaconesses in our Synod today are unparalleled in the history of the church, and not mentioned in the Bible (our deaconesses use Phoebe as a model).

Verses 8-9 is similar to, but less stringent than, the description of the Pastor. “Possessing the mystery of the faith in a clean conscience” is a positive statement of the requirements in verse 8.

Verses 10-12 are similar to the requirements set out above for Pastors.

Verse 13 – This is not a reference to deacons, as in some translations. A literal rendering of the Greek reads “for the ones having ministered well.” While the verb for “ministered” is a direct derivation of the word “deacon”, here it refers to all ordained men who minister, be they deacons or Bishops. Thus verse 13 serves as a closing for verses 1-12.

Read 1 Timothy 3:14-16

Verses 14-15 – St. Paul desires to visit St. Timothy. Here the purpose for his letter is revealed – that St. Timothy know how to conduct himself as Bishop in Paul's absence. Review the second chapter, and the third chapter thus far, in the context of Paul's purpose as stated in verse 15. It is not known for certain if St. Paul was able to visit Timothy as he desired – but 2 Timothy 1:3-4 seem to indicate that Paul never makes it.

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Verse 16 – The “truth” of verse 15 is here explained by St. Paul – among us there is no controversy (the Greek word here is “confessedly”) over the established facts Paul lists here. The creedal qualities of this verse are unmistakable, see also 1 Corinthians 15:1-8, Philippians 2:5-11. Most commentators, and many versions of the Bible, take this to be a direct quote from an early Christian hymn or Psalm which confessed the basics of the faith (Lenski – “the form in Greek is beautifully rhythmic”). Translating from the Majority Text:

“And confessedly great is the godliness of *the* mystery.
God was made manifest in flesh,
justified in *the* Spirit (or justified in spirit),
was seen by angels,
was preached in *the* nations (or among gentiles),
was believed in the world (or was believed by the world),
was taken up (received) into glory.”

This Psalm has three pairs – flesh/Spirit; angels/nations; world/glory

Which article of the Creed is confessed here?

Is the Deity of Christ confessed?

Is the Incarnation of Christ confessed?

What role does preaching play in this Psalm?

What role does faith play in this Psalm?

Is the Ascension of Christ confessed?

This author holds “Justified in the Spirit” to be a reference to the Spirit’s descending upon a sinless, just Jesus in His baptism, marking Jesus as the Anointed one, the Christ, the Messiah. Most commentators and translations disagree. Since Christ was without sin, he needed no “justification” in the sense of a sinner being declared righteous. Here He is declared righteous (Lenski translates “justified in spirit”) because He is righteous, and that is marked by His anointing as the Christ. See Isaiah 53:11, Acts 7:52, 22:14; 1 John 2:1, 1 John 2:29. Even if Lenski is right, then “spirit” refers to Jesus Divine Nature, and should be “Spirit”.

“Mystery” – See 3:9; Ephesians 3:3-10, Colossians 1:26-27, Colossians 2:2-3,

“God was made Manifest in the Flesh” – See John 1:1-4, 14.

“Justified by the Spirit” – (see verses above).

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“Seen by angels” – Before His birth (Matthew 1:20-21; Luke 1:30-33); At His birth in Bethlehem (Luke 2:13-15), after His temptation (Matthew 4:11), at Gethsemane (Luke 22:43), At His Resurrection (Matthew 28:5-6); At His Ascension (Acts 1:9-11), and in heaven (the Book of Revelation).

“Was preached to the nations” (or gentiles) – Beginning in Matthew 28:16-20 and the Book of Acts and the Pauline Epistles, and continues today.

“Was believed in the world” – follows “Was preached to the nations”.

“Was taken up (received) to (into) glory” – See Mark 16:19, Luke 24:51, Acts 1, Revelation 1:8-11.

Read 1 Timothy 4:1-5

“The Spirit expressly says” – Here Paul speaks with the authority of the Spirit of God. We accept that Paul received a direct revelation regarding this topic, and hence speaks with such certainty. See Acts 11:28, Acts 21:10,11.

“latter times” Many interpreters hold this to mean the “last days” or “end times”, the time that begins with Christ’s incarnation and ends with His coming in Glory. Our Lord teaches of these times in Matthew 24:4-25. Lenski holds that the Greek word is better translated “seasons” than “times.” Hence Paul would be referring to the “season” that would follow his Apostleship before the coming of our Lord.

“some will apostasize from the faith, giving heed to deceiving spirits and doctrines of demons.” See 2 Thessalonians 2:1-12. Who is described here? See 1 John 2:15-23. Note that these come from *inside* the church. See again 1 John 2:18-19.

“deceiving spirits” – See Mark 13:5. Paul refers here to those who teach false doctrine. See Matthew 7:15-23.

“Doctrines of demons” See James 3:13-17. As we see the teachings of the fallen world informing worship and confession, we can be sure we are in the “latter times” that St. Paul warns of.

What are the “marks” of the antichrist as seen in these four pericopes (Matthew 24:4-25; 1 Timothy 4:1-5; 2 Thessalonians 2:1-12; 1 John 2:15-23)? How are we to be guarded from these deceiving spirits? See 1 John 4:1-6.

How does St. Paul refer to those who bear such teachings? (See 1 Timothy 4:2). To “sear with a hot iron” is to burn to the extent that feeling or sense or response to their conscience is impossible. Their consciences are dead. While God’s Word is clear, they

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teach false doctrine without remorse, indeed thinking they are members of the Kingdom of God and advancing it.

What examples of demonic doctrines does St. Paul offer, that the hearer may be warned? (See 1 Timothy 4:3). Who is it that does this? Gnosticism and asceticism (both of which we have studied, being similar to monasticism) also feature such teachings.

On forbidding to marry, see Matthew 19:10-12, 1 Corinthians 7:1-7, and Hebrews 13:4.

On abstaining from certain foods, see Acts 10:9-16, Colossians 2:16.

On verses 4:3b-5, see 1 Corinthians 10:23-31. How do you and your family do this?

Read 1 Timothy 4:6-8

What should Pastor Timothy do with this Spirit-given knowledge that Paul teaches? Will those who hold to the doctrines of the world appreciate correction?

If Timothy teaches the truth, what does Paul say he will be?

Rather than the doctrines of demons, in what is St. Timothy to be grounded? See Romans 10:8, 2 Timothy 4:1-5.

In verse 7, what opposites does St. Paul set up in the first sentence? To put this in the context of the Epistle, see 1 Timothy 1:3-7.

In verse 7, what is Timothy to do?

In verse 8, what opposites does St. Paul use that Timothy may know what “godliness” is?

Which explanation in the Catechism uses language like verse 8? (Hint: ...Fasting and bodily preparation is indeed fine outward training...).

“holding to the Promise” means faith. It means believing in that which we can not now see. It is the substance of the “truths of the faith and of the good teaching” of the one, holy, Christian (catholic rightly understood) and Apostolic faith. What is this Promise?

What two kinds of life does St. Paul contrast in verse 8? See 1 Corinthians 15:19-22.

Read 1 Timothy 4:9-10

From the Greek, verses 9 & 10 read: “faithful *is* the word and of all acceptance worthy, for unto this we toil and struggle, for we hope upon God *the* living, who is Savior of all men, most of all *those* believing.”

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How does verse 9 connect to verse 8?

St. Paul, as Apostle and missionary, writes that “we toil and struggle”. What does this mean? (See 1 Corinthians 15:9-11, 58; Ephesians 6:12)

Now faith is brought to bear – “we have hoped upon *the* living God”. How does your English version translate this? Here faith in the resurrected Christ, Who is God, the great I Am, whose personal name is derived from the Hebrew verb “to be”, is the object of the hope of those who have faith.

Who is the Savior? God is. Christ is fully God and fully Man.

“Who is savior of all men, most of all *the ones who* believe” – does this mean that all men are saved? Was Jesus’ death and resurrection sufficient for all men? What Bible verse can you cite that proves it? (See John 6:51; Romans 5:5-9) Pastor will distinguish between objective (John 3:16) and subjective (Romans 5:1-2) justification.

Read 1 Timothy 4:11-15

St. Paul issues a string of eight commands to Timothy, six positive and two negative. These are instructions to Timothy as Pastor. The commands are:

1. These things command and teach
2. Let no one despise your youth
3. Be an example to the believers (in 5 ways)
4. Give attention to (public) reading of Scripture, to exhortation (preaching), and to doctrine (teaching)
5. Do not neglect the gift that is in you (through ordination)
6. Meditate on these things, give yourself entirely to them
7. Take heed to yourself and to the doctrine
8. Continue in them & you will save yourself and your hearers

St. Paul’s language in verse 11 is strong – Timothy is to “command these things”. What things? (See verse 10). Note this imperative in the context of verses 6-8. Here St. Paul is giving Episcopal advice to Timothy on the administration of his duties before the congregation as Pastor. How is this imperative heeded by our Pastors today?

Timothy’s age was less important than his spiritual maturity – see 3:6

It has been said that the Pastor’s life before the congregation is “like a Bible to the people”. In what is the Pastor to set an example for the congregation? See verse 12.

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St. Paul desires to visit Timothy. See 3:14, and our introduction “Date of Writing”.

The translation “public reading” renders the Greek better here – this is the reading of the Scriptures in worship. Since there were no books in St. Paul’s time, “reading” was always aloud and public. This is given to the ordained man to do, as is preaching, and teaching the congregation when it is assembled.

This public reading of the Scriptures, preaching and teaching is linked to ordination in this verse – see verse 14. The aptitude to do these is the “gift”. Specific gifts were imparted to Timothy when he was ordained. Remember that the “elders” in Scripture are ordained Pastors. So our Augsburg Confession reads “they teach that no one should publicly teach in the Church or administer the Sacraments unless he be regularly called.” (Article XIV)

The rite of ordination today still includes the laying on of hands. On the “prophecy” see 1:18, 19. See also 2 Timothy 1:6-7. Again here St. Paul references specific spiritual Pastoral gifts conveyed in the laying on of hands.

In verse 15 the word translated “meditate” or “be diligent” actually means “continue to care for”, “practice”, or better “cultivate”. This word occurs only twice in the New Testament. The other use, Acts 4:25, is a quote of the Septuagintal use of the word. See Psalm 2:1-2 and Job 27:4, where the Hebrew is translated “plot” and “utter”.

Read 1 Timothy 5:1-20

In chapter 3 St. Paul gave instructions on the conduct and preparation of overseers and deacons. In chapter 4 St. Paul gave specific Pastoral instruction to Timothy. Now in chapter 5 the Apostle gives Pastoral counsel to Timothy on specific situations in the congregation. These include:

1. Older men
2. Young men
3. Older women
4. Young women
5. Widows (of three types: those with financial support, those without, those under 60)
6. Elders

How do these instructions tie in with St. Paul’s admonition in 4:15-16? What is Paul’s counsel to Timothy regarding older men? What is Timothy’s age? (see 4:12) Why might this be important?

How is Timothy to treat young men?

A Brief Study on the Epistles of St. Paul to Timothy

How is Timothy to treat older women? Younger women? What further description does St. Paul give of how Timothy is to treat younger women? See Matthew 19:29; Ephesians 3:14-15.

Verse 3 is better translated “As widows honor the ones who are widows”. This infers that there are some in the congregation that are not truly widows in the sense that they have support. See Acts 6:1-6 for the proper treatment of those who are truly widows.

Note in verse 4 that Paul here distinguishes between those “really” widows, and those who have familial support. What does St. Paul call on their families to do? Is this done today?

What distinction does St. Paul further draw in verses 5 and 6? What about the woman who lives for “pleasure”? The Greek verb is in the perfect tense, “has already died, thus is dead.” See Luke 12:19-21.

In verse 7, what is Timothy to instruct the people? Why? See Matthew 5:16.

What do 1 Timothy 5:8 and 1 John 4:20-21 have in common? Are we saved by works?

The churches of St. Paul’s time evidently kept lists of those considered “true” widows, that they might receive the support they needed. In verses 9 & 10, what had to be true of a woman to be included in such a list? See Luke 2:36-37 for an example of a faithful widow.

Verse 11 is best translated “Now younger widows excuse...” In verse 11, what is to be done with younger widows? Why? See 1 Corinthians 7:5 regarding married couples. Widows were to be celibate. “Having judgment because the first faith they rejected” is a reference to breaking a promise of celibacy.

In verse 13, what are the pitfalls for young widows, who are not “true” widows according to St. Paul? This is a warning against the church fully supporting them as with older widows.

What then does St. Paul direct that younger widows are to do? What are the consequences of not doing so as listed in verse 15? See verse 6, 11-13.

Is the “pleasure” in verse 6 really pleasure, or is it really slavery to sin? What about verses 11-13? Is Paul being mean?

What instruction does St. Paul have for young widows in verse 16? How is the paradigm of St. Paul’s instructions, hence Biblical doctrine, different than what the world teaches today?

A Brief Study on the Epistles of St. Paul to Timothy

Read 1 Timothy 5:17-25

In this section St. Paul offers a number of exhortations to St. Timothy regarding the administration of other Pastors, of the congregations, and of his own self.

Verse 17 – In verse 3, the discussion of widows began with honoring them. So also here does the section that addresses elders begin with honor. The Greek word for “elders” is πρεσβύτεροι. See 3:2-5 for the duties of the “elders”. These were ordained Pastors, also called Bishops (3:1). What is Paul’s admonition to Timothy regarding those elders that serve well? Those that do not serve well will be addressed in verse 20.

“Those who labor in the Word and doctrine” – all elders, by virtue of their ordination, did so. See 3:2.

Verse 18 – This is specific instruction on how to honor the elders. St. Paul quotes Deuteronomy 25:4, and our Lord’s instructions in Luke 10:7 (Matthew 10:10). What is the context of each passage?

Verse 19 – It is natural in the work of the Pastor, especially when he must administer correction and church discipline, that accusations will be brought against him. What does St. Paul direct Timothy to do here?

Verse 20 – Verse 17 addressed those elders that do well. Those who sin are to be rebuked publicly. How is this to be done? See Matthew 18:15-18.

Verse 21 – “I charge you” - By what authority does St. Paul give Pastor Timothy such direction? See Romans 1:1; 1 Corinthians 1:1; Galatians 1:1; Ephesians 1:1; Colossians 1:1, etc.

What weight does St. Paul’s charge carry – before whom does he make the charge? Notice that “God and Jesus Christ” are grammatically distinct from “the elect angels”, since angels are creatures. On angels see Romans 8:38; 1 Corinthians 4:9, 6:3, 11:5-10; Ephesians 1:19-21; Colossians 2:9-10, 18; 1 Timothy 3:16; Hebrews 12:22, 13:2; . What do these passages tell us about the angels? From Hebrews 1:4 – 2:16 there are eleven mentions of angels. Revelation uses the words “angel” and “angels” 68 times.

How is St. Timothy to “observe these things”? What might make it difficult for him to do so?

Verse 22 – “Lay hands” means to ordain – see Acts 6:6, 13:3; 1 Timothy 4:14; 2 Timothy 2:16. St. Paul warns against ordaining men hastily, which is to say ordaining “unproven” men. See 3:6.

A Brief Study on the Epistles of St. Paul to Timothy

“nor fellowship other men’s sins; keep yourself clean.” This does not refer to ordination of the unproven – it is separated grammatically from the previous clause, and refers to verse 20, where elders who sin are discussed. To fellowship is to share in, with specific reference to Eucharistic fellowship. Finally Timothy is directed to keep himself pure. Verse 23 – A favorite verse among Lutheran pastors especially, this admonition of St. Paul is directed at Timothy’s health.

Verse 24 – Again here Paul returns to the topic of verse 22, the sins of others. Some sins make men infamous, others are discovered later. So it is also with good works. Ultimately God knows all our works, and none can be hidden. To fellowship with those of “hidden” sin is not a transgression on Timothy’s part. St. Paul writes of the same topic to the Roman congregations – see Romans 16:17-20. Notice who is mentioned in the next verse, Romans 16:21!

Read 1 Timothy 6:1-10

St. Paul continues with general admonitions to Timothy, contrasting those who teach false doctrine with those who demonstrate godliness. This section connects well with the previous section, where faithful and sinful elders were contrasted.

Verse 1 – Scripture holds no prohibition against slavery. It was widely practiced in different forms during Paul’s time. Note especially Onesimus. In Ephesians 6:5-10 and Colossians 3:22-4:1 Paul discusses slaves and masters.

In Luther’s explanation to the Fourth Commandment, especially in the Large Catechism, we see that civil masters are due respect and honor as a type of “parent”.

How might a disobedient Christian slave bring “slander” to God’s Name? How is this true of the Christian in every circumstance? What is the Second Commandment? What does this mean?

Verse 2 – Some slave owners were Christians, others were not. Paul treats of this also in Philemon. Christian fellowship was not to diminish the respect paid to the master by the servant. Paul specifically admonishes Timothy to teach these things to the congregations.

Verse 3 – This verse is directed against those who teach. See James 3:1-2, and note the similarities to this section of 1 Timothy.

By Paul’s definition here, what is false doctrine? What is true doctrine? Where would this true doctrine be found? See Acts 2:42; 2 Timothy 3:12-17. How can we differentiate today between those who teach false doctrine and those who teach “healthy words, those of our Lord Jesus Christ, and to the doctrine in accord with godliness”

A Brief Study on the Epistles of St. Paul to Timothy

Verses 4-5 – How is the one who teaches false doctrine described by Paul? Why? This is written that the churches need not tolerate such teaching.

Consider the description given in verse 4. How would this be evident today? What specific example is given by Paul? Where is this evident today?

Verse 6 – As opposed to the pursuit of financial gain through false teaching, true gain is found in the contentment that flows from godliness. See Philippians 4:11; Hebrews 13:5.

Verses 7-8 – What example does St. Paul use here? What is the source of everything we have? Is this true of the world today?

Verse 9 – Again Paul works with opposites - here the opposite of contentment flowing from godliness is given. Consider St. Paul's words in the context of the financial circumstance our county is in – what role did greed play?

Verse 10 – Note that not money, but the love of it, is the root of all evil. See Matthew 19:23-24; Luke 12:16-20; James 1:11. Among the richest men in the Bible is Abraham, also the father of the faithful. Being rich is no sin – God indeed blesses some abundantly in this fashion. Turning God's gifts into mammon, and ultimately into gods, is the danger here. What end does verse 10 describe for those who are eager for money? What examples of this do you see today?

Read 1 Timothy 6:11-16

Paul gives a closing admonition to Timothy to remain faithful.

Verse 11 – What does Paul call Timothy? (See 2 Timothy 3:16-17) What is Timothy to flee from? What is he to pursue? Again here St. Paul works from the opposites listed in the previous verses. The Lutheran Confessions are structured similarly – “We believe, teach and confess... We condemn...” Consider carefully the six virtues to which Timothy is admonished. What is the “good fight of faith”? see 1 Corinthians 9:24-27. Note that we live now in the “Church Militant”.

Verse 12 – An admonition to sanctified living. See Romans 6:1-14. From whence is the ability to live as St. Paul directs derived? What is the relationship between faith and confession? Why are we called “Confessional Lutherans”? The confession of Timothy to which Paul refers was probably the confession of faith he made at his baptism. What confession to those baptized make today at Zion?

Verse 13 – See 5:21 – What was the confession Jesus made before Pontius Pilate? See Matthew 27:11, John 18:33-37. But the confession of Jesus before Pilate can also include His precious suffering and death, and his burial, as we confess in the Creed.

A Brief Study on the Epistles of St. Paul to Timothy

Verse 14 – Which “commandment” does St. Paul refer? See verse 11.

Verse 15 – How does St. Paul describe the timing of the last day? See Matthew 24:34-36.

How does St. Paul refer to our Lord? See Revelation 17:14, 19:16. Given the context of Revelation, and the topic of verse 15, with what doctrine does Paul draw to a close his Epistle to Timothy?

Verse 16 – Who does St. Paul describe in verse 16? How does that relate to verse 15?

Verse 16 of itself might have served as an appropriate closing verse. But the Epistle is written to St. Timothy to deal with real issues in a Christian community.

Read 1 Timothy 6:17-21

Verse 17 – See verse 10. Where are we to put our trust? See Matthew 6:24.

Verse 18 – How does Paul describe the proper use of God’s gifts? See Matthew 25:34-36.

Verse 19 – See Luke 12:19-20. But see also Ecclesiastes 8:15, 9:5-8. How are these three pericopes to be understood together?

Verse 20 – What has been committed to Timothy’s trust? See 1:5-8, 4:13-15, 2 Timothy 1:14. Paul states in the affirmative what Timothy is to guard, and then in the negative what he is to avoid.

Verse 21 – By professing what? See verse 20, 1:3, 1:7, and 6:3. How does this exhortation apply to us today?

Soli Deo Gloria

