

## I TIMOTHY

(See discussion of authenticity at 2 Timothy)

(All comments are derived from James Dunn in NIB unless otherwise stated.)

- 1) Timothy, his mother Eunice, and grandmother Lois, may have already been church members in Lystra when Paul visited there. (But see note #2 in 2 Timothy.)  
Authorship: for 150 years the majority of scholars have been convinced that Paul did not write the three pastoral letters. But Jerome Murphy-O'Connor believes that 2 Timothy **was** written by Paul. Differs in 30 points from 1 Timothy and Titus, which were **not** written by Paul, with regard to sender, recipient, Christology, ministry, gospel, women, and false teachings. **Bart Ehrman says that 1 Timothy is an outright forgery and should be removed from the canon because of its blatant misogyny.**

Dunn, on all three:

- 1) distinctive style
  - a) different vocabulary
  - b) more prosaic than undisputed letters
  - c) perspective of one generation after Paul
- 2) less preaching the faith, more on preserving it
- 3) threats to the gospel different
- 4) church structure more developed: bishop, deacon (minister), elder, now well established
- 5) accommodation to contemporary society
  - a) political
  - b) ideal of good household
  - c) norm for the good order of the church

Three features counteract the above:

- 1) all letters explicitly claim Pauline authorship with strikingly personal passages, e.g. 2 Tim. 4:6-21.
- 2) universal acceptance as being written by Paul until just recently
- 3) Paul may **have** changed his style, vocabulary, etc. in later life. Or, he may have dispatched or even smuggled notes out of prison that were excogitated into the three pastorals.

Dating: If written by Paul, mid-60s. If not, late 80s or even 90s, with possible points of contact with Acts, and may have been written by Luke.

The opponents castigated were gnostics and/or Judaizers

- 2) 1:1 -- God as savior is not a new concept: Deut 32:15; Ps 27:1,9; Isa 45:15,21; See also 1 Tim 2:3, 4:10, Titus 1:3, 2:10, 3:4. But a tension develops: two salvations? God and Jesus? Never clarified.
- 3) 1:4 -- "Genealogies" may be a reference to the Torah and its Judaizer proponents.
- 4) 1:14 -- Paul introduced the word "grace" into the Christian vocabulary. It is used 100x in the Pauline corpus.

- 5) 1:18-19 -- The “prophecies” are unclear, but may relate to 4:14, where elders laid their hands on him and “gave him a gift through prophecy.” /// The metaphor in 1:19 would have been vivid for Paul -- see 2 Cor 11:25 where he claims to have been shipwrecked 3x, once adrift for one and a half days..
- 6) 1:20 -- Hymenaeus is mentioned in 2 Tim 17-18 where he and Philetus have claimed that the resurrection had already taken place, and there was no future resurrection to look forward to, in contradistinction to 1 Cor 15:12ff. That is, believers already shared in Christ’s resurrection and nothing more needed to be done to achieve salvation. /// The “turning over to Satan” is modeled on 1 Cor 5:5. “Handing over the individual to the power of the Satan had in view that person’s salvation as well as discipline (‘that they may learn’).”
- 7) 2:1-2 -- Not surprising that these people living under a foreign yoke should pray for “kings and all who are in authority.” “In the unfavorable realities of life, concern for others and self-interest need involve neither contradiction nor compromise.”
- 8) 2:5 Written in bold type on the front wall above the altar of the little church we attended in Shell, Ecuador, when we were missionaries to the HCJB hospital there.
- 9) 2:11-15 -- “Few if any texts are more painful to modern sensitivities.” These instructions must be placed in the social context of the times and we need not attempt “to transfer such directions directly into the different condition of today’s household -- far less the church!”
- 10) 2:13-14 -- In direct contradiction of Rom 5:15-19, where Adam is the transgressor and dooms the whole human race.
- 11) 3:2-4 --Dunn ridicules the idea that the bishop should not marry again if he loses his wife, and that children should be kept in submission: it’s “jarring to modern ears.” But again, this “reflects the conventional wisdom of the day, not a divinely instituted order.” “The principle remains that the family structure provides a positive analogy to the structure of the church.” /// Note that in the vss. 1-13 there is little or no concern about theological training or administrative expertise. /// Note in the NRSV: This passage in the original Greek reads, “be the husband of one wife,” an entirely different connotation, merely speaking against bigamy.
- 12) 3:8-13 -- “Deacons” in Greek implies waiters (as servants), and was applied to Jesus and others. See Acts 6:1-6 for the literal application, where seven men were chosen to wait tables so that the majority could spend that time in prayer.
- 13) 4:12 -- Timothy’s “youth.” If the letter was written by Paul, Timothy had to be in his 30s. If written later by someone else, in his 50s. (JBD: Seems to me that this statement alone very nearly proves early authorship, despite all the scholarly attempts to prove otherwise!)
- 14) 4:14 --The traditional Jewish ordination ceremony carried over into Paul's Christian churches.
- 15) 4:16 -- Teaching -- the most important yardstick -- an exclusive link between teaching and salvation -- for teacher and the taught.
- 16) 5:9 -- The enrollment was probably a register of eligible widows who would be given a “pension” from a social welfare fund.
- 17) 5:11-12 -- This passage is troublesome and unclear. The writer seems to be castigating the young widow for wanting to marry again -- “violating their first pledge” -- and then being urged to remarry in vs. 14.
- 18) 5:18 -- Also in 1 Cor 9:9. The latter is a teaching of Jesus **decades** before the gospels were written! A second striking feature is that “Jesus tradition” already had the status of “scripture.” ( JBD: But what if this was written by a Pauline disciple *late* in the first century? See note #13 above)

19) 6:11 -- "Man of God" -- applied to Moses and other prophets. See Deut 33:1. 19) 6:13-16 -- The wording in this passage may be an indication that the parousia was no longer expected imminently.