

Expositional Survey of Pastoral Epistles (Part 1: Timothy)

Studies in the Pastoral Epistles
Dr Annang Asumang

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Learning Outcomes

1. Analyze how Paul's self-references in 1 Timothy 1 serve as prism for explicating the charge entrusted to Timothy in the chapter
2. Evaluate the merits and demerits of the different hermeneutical approaches for interpreting 1 Tim 2:11-15
3. Evaluate the theological relevance of 1 Tim 3:14-16 to the ecclesiology and Christology of the letter.
4. In what ways do the teachings of 1 Tim 6 directly mirror those of Jesus?

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Genre of 1 Timothy

- Semi-private administrative letter of mandate
 - “Manual of Discipline” proposal largely abandoned
- Master metaphor for the Church is God’s household (3:14-15)
 - Timothy, a Managing steward receives instructions
 - Paul, the absent senior steward-manager,
 - in the hearing of other members of the household
 - All serving under the owner and Lord of the household.
- Key charge: 1 Tim 1:3
 - “stay there in Ephesus so that you may command certain people not to teach false doctrines any longer”.

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1 Tim 1:1-2

Paul, an apostle of Christ Jesus by the command of God our Saviour and of Christ Jesus our hope To Timothy my true son in the faith: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

The military command or will of God is fundamental to orthodoxy

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Structure of 1 Tim 1:3-20

- **1:3-11**
 - Statement of charge and its purpose
- **1:12-17**
 - Thanksgiving prayer report & charge exemplification in Paul
- **1:18-20**
 - Restatement of charge and exemplified by Paul

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Remain and Command (1 Tim 1:3-11)

- **Remain**
 - May be metonymy – literally stay there, & metaphorically keep standing or fighting
- **Command**
 - Just as Paul was under the “command of God”
- **1:3 ἑτεροδιδασκαλεῖν**
 - Rendered as “false doctrine” by NIV is literally, “no other doctrine”.
 - First element of definition of heterodoxy – it deviates from the Apostolic teaching.
- **1:10b-11**
 - “sound doctrine that conforms to the gospel concerning the glory of the blessed God, which he entrusted to me.”
 - Teaching that is healthy, accords with the Gospel, and has the glory of God as its goal

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Modified Thanksgiving Prayer Report (1:12-17)

- Delayed thanksgiving is rare in Paul's letters but occurs e.g, Galatians
- Thanksgiving focused on Paul (and Timothy) as exemplars of "sound doctrine" (1:12)
- Emphasis is on their experience of transformation of divine grace in the Gospel (1:13-14)
 - "I was shown mercy ...The grace of our Lord was poured out on me abundantly"
 - Part of "Sound doctrine" is Gospel of God's Grace experienced in transformed life
- Statement of the Gospel as trustworthy root of sound doctrine (1:15-17)

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Restatement of Charge & Exemplification (1:18-20)

- **1:18**
 - "you may wage the good warfare" (NKJV)
 - Ministry in all, but especially in heterodox environment is waging good warfare
- **1:19-20**
 - Negative exemplars of heterodoxy
 - Handing over to Satan is excommunication of false teachers Hymenaeus and Alexander (1:19b-20; cf., 1 Cor 5:5; 2 Tim 2:25-26)

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Paul's self-references in 1 Timothy 1 serve as prism for explicating the charge entrusted to Timothy in the chapter.

Paul	Timothy
Apostle by God's command (1:1)	To command certain false teachers (1:3a)
Heretics teach deviant (non-Pauline) doctrine (1:4-7)	Stop those who deviate from apostolic doctrine (1:3b)
Paul was former blasphemer like heretics (1:13, 16)	Timothy to hold on to faith and good conscience (1:18-19)
Paul experienced the Gospel (1:14)	True child in the faith & prophetically ordained (1:2, 18)
Paul entrusted with gospel of sound doctrine (1:10b-11)	Remain and command (1:3)
Grace overflowed with faith and love in Christ (1:14)	Practice charge with faith, good conscience and love (1:5)
Paul lives, teaches and sings orthodoxy (1:15-17)	Timothy should live and serve by orthodoxy (1:18b)
Grace overflowed with love and faith (1:14)	Practice charge with faith and love (1:5)
Paul entrusted with divine charge (1:1, 10-12)	Entrusted with charge to wage good warfare (1:18)
Paul excommunicated heretics (1:19-20)	Wage warfare holding faith and good conscience (1:18-19)

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Structure of 1 Tim 2:1-15

- 2:1-7 Gospel focused Worship
- 2:8 Men's conduct in church
- 2:9-10 Women's conduct in church
- 2:11-15 Women and Teaching in Church

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The Gospel offer to all people is central to Christian worship

1 Timothy 2:1-6

I urge, then, first of all, that petitions, prayers, intercession and thanksgiving be made for all people – 2 for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. 3 This is good, and pleases God our Saviour, 4 who wants all people to be saved and to come to a knowledge of the truth. 5 For there is one God and one mediator between God and mankind, the man Christ Jesus, 6 who gave himself as a ransom for all people.

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Praying at Worship in 1 Tim 2:1-3

I urge, then, first of all that petitions, prayers, intercession and thanksgiving be made for all people - for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Saviour,

- πρῶτον πάντων - Most important matter of priority. First and foremost
- Δεήσεις - explicit and practical requests to God
- Προσευχάς - generic term on offering praise, adoration, or confessions
- έντεύξεις – supplications and petitions offered on behalf of others
- Εύχαριστίας – Thanksgiving; basis for the word Eucharist
- Πάντων ανθρώπων – all people. Praying church is the priest and prophet of society
- Peace and quiet in order to bear witness fruitfully in society

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Public worship serves as key vehicle for God's people to bring Him glory and thanks, express their loyalty to the true Christian faith, proclaim the Gospel of salvation, maintain orthodoxy, render their supplication to God and reinforce their covenantal relationship to Him and to one another. Any indication of deterioration of attention to or disinterest in precise expressions of any element is early signs of development of heterodoxy.

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Hymn of 1 Tim 2:5-6a

For there is one God and one mediator between God and mankind, the man Christ Jesus, who gave himself as a ransom for all people.

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Creedal Hymn of 1 Tim 2:5-6a

- “One God” – The Jewish Shema

- 1 Tim 2:5a – “For there is one God”
- Deut 6:4 – “Hear, O Israel: the Lord our God, the Lord is one”

- Christological Shema:

- 1 Tim 2:5b: “One Mediator between God and humankind”
- Combines His divinity with His humanity
- 1 Cor 8:4b-6: “There is no God but one...yet for us there is but one God, the Father...and there is but one Lord, Jesus Christ, through whom all things came...”
- Polemic against Artemisian religion

- Christ the Redeemer

- 1 Tim 2:6: “who gave himself as a ransom for all people”
- Drawn for Jesus’ words in Mk 10:45
- God’s people gather only to Him and only through His Son that their worship is acceptable.

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1 Tim 2:11-15

Αὐθεντεῖν

1. Usurp or domineer
2. Assume

1 Tim 2:2

“that we may live peaceful and quiet lives in all godliness and holiness”

~~A woman should learn in quietness and full submission. I do not permit a woman to teach or to assume authority over a man; she must be quiet. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But women will be saved through childbearing -> if they continue in faith, love and holiness with propriety.~~

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For the analysis of the complicated issues relating to interpretation of 1 Tim 2:11-15, see Asumang 2024:70-80

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Seven sets of Exegetical Questions on 1 Tim 2:11-15

1. Does γυνή (2:11) refer to all adult females or only wives?
2. Do quietness (ἡσυχία) and ὑποταγή (submissiveness) relate specifically to female submission to males or are general spiritual virtues such as living “peaceful and quiet lives” (2:2) of all believers?
3. What is the best translation of 2:12a?
4. What is the meaning and significance of appeal to Adam & Eve in 2:13-14?
5. What is the “childbearing” in 2:15?
6. Does σωθήσεται (2:15) refer to spiritual salvation or physical safety?
7. Does “childbearing” refer only to Eve or to all women?

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Three Contemporary Approaches to 1 Tim 2:11-15

	Propositions	Questions
Egalitarian	Women may preach, and some allow women to be in authority Some believe it does not bar women from teaching but bars women (and men) from usurping authority. Others believe instructions are only applicable in contexts where women have become disruptive agents of heresies.	Paul's appeal to Genesis remains a difficulty for some proponents
Complementarian	Bars women from pastoral leadership, teaching and preaching in the local church. Paul's appeal to Genesis in 1 Tim 2:13-14 Passage was not viewed as problematic until recent decades	Paul's practice partnership with female co-workers Explanation of "quietness" given the prophesying of Corinthian women To what extent should the context impact the interpretation?
Eclectic	Allows women to preach in certain settings but not all and not in leadership of church Takes the exegetical, contextual and Genesis issues as power struggle between genders	Boundary of "certain settings" are often fluid. So complementarians argue that they are effectually egalitarian

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Five Approaches to "Saved through Childbearing" (1 Tim 2:15a)

σωθήσεται δὲ διὰ τῆς τεκνογονίας

But she will be saved through childbearing if they continue in faith

	Saved	Childbearing
Approach 1	Safe delivery	Physical (kept safe from maternal mortality)
Approach 2	Rescue from Eve's error	Physical
Approach 3	Eschatological	Physical (labour pains stimulating repentance & faith)
Approach 4	Eschatological	Spiritual [Messiah's birth] – Eve as type for Mary
Approach 5	Eschatological	Synecdoche (Childrearing leads many to salvation)

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Structure of 1 Tim 3:1-13

- 3:1-7 Qualifications for the overseer
- 3:8-13 Qualifications of deacons
- 3:11 Qualifications for wife of deacon or deaconess*

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Minimum Qualifications for Overseer (3:1-7)

Twelve Virtues; divisible into three categories

1. Public character Virtues (3:2-3)

- To Counter to the false teachers
- Μίας γυναικὸς ἄνδρα (one woman husband; 3:2) = marital faithfulness

2. Home life (3:4-5):

- Orderly home situation
- Higher requirement than household stewards

3. Duties related (3:6-7):

- “Good reputation among outsiders”
- A church situated in a heterodox environment can ill afford a scandal prone leadership

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Minimum Qualifications for Deacons (3:8-13)

- Duties seem to match those of Acts 6
 - “let them serve (διακονείτωσαν) as deacons”

- Eight qualifications
 - Three disqualifications
 - Five positive virtues

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Are there female deacons in 1 Tim 3:11?

- 1 Tim 3:11
 - “In the same way, γυναῖκας are to be worthy of respect, not malicious talkers but temperate and trustworthy in everything.”

- γυναῖκας
 - Used for women of any age, widows, virgins or wives.
 - ESV, NKJV, NLT and NET translate as “wives”
 - NIV, NRSV and NASB leaves it as “women”

- Arguments favouring “wives of deacons”
 - 1 Tim 3:12-13 continues on male deacons
 - Paul could have used a less ambiguous term if he meant another office [not really a strong argument since Paul does that on several occasions]

- Arguments favouring Female deacons
 - List in 3:11 matches those of male deacons
 - διάκονον (diakonon) used for Phoebe (Rom 16:1)

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Structure of 1 Tim 3:14-5:2

- 3:14-15 Restatement of charge to Timothy – maintain orthodoxy
- 3:16 Summary of sound doctrine
- 4:1-5 Summary of demonic doctrine
- 4:6-16 Maintenance of orthodoxy and orthopraxy
- 5:1-2 Correction of heteropraxy

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1 Tim 3:14-15

Although I hope to come to you soon, I am writing to you with these instructions so that, if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth.

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The Hymn of 1 Tim 3:16

Christology

Eschatology

Incarnation

He appeared in the flesh,
 was vindicated by the Spirit,
 was seen by angels,
 was preached among the nations,
 was believed on in the world,
 was taken up in glory.

World Missions

His Glorification

His Triumphal Victory

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Form of Confessional hymn of Orthodoxy (1 Tim 3:16)

	Lyric	Chronological Interpretation	Two Stanza Interpretation	Descent-Ascent Interpretation
Ln 1	Manifested in the flesh	His Incarnation	Incarnation	Hymn's proposition
Ln 2	Declared righteous in the Spirit	His Baptism/Resurrection	His Resurrection	Spirit's response to incarnation His Descent
Ln 3	Seen by angels	Angels ministry/ascension	His Ascension	Angels' response to incarnation
Ln 4	Preached among the nations	Missionary spread of Gospel	Work through the Church	Church response to His triumph
Ln 5	Believed on in the world	Gentiles inclusion/Faith response	Work through the believer	Human response to glorification His Ascent
Ln 6	Taken up into glory	His ascension/second coming	His glorification	Divine response to enthronement

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Pastoral Theology in 1 Tim 4:6-5:2

- **4:6-10** Timothy should face off the false teaching in general
 - 4:6 – Closely follow sound doctrine, be nourished by it, and repeat to the believers
 - 4:7-8 Constant maintenance of self-discipline, be exercised by sound doctrine

- **4:9-10** Look forward to the Lord's coming

- **4:11-16** Timothy should model sound teaching
 - 4:11-12 Command and teach with good example
 - 4:13-14 Public reading and teaching of Scripture
 - 4:15-16 Nurture personal spiritual health and gifts

- **5:1-2** Timothy should correct those slipping into this error

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1 Tim 4:11-14

Command and teach these things. Don't let anyone look down on you because you are young, but set an example for the believers in speech, in conduct, in love, in faith and in purity. Until I come, devote yourself to the public reading of Scripture, to preaching and to teaching. **Do not neglect your gift,** which was given you through prophecy when the body of elders laid their hands on you.

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Structure of 1 Tim 5:3-6:2a

- 5:3-16 Honour pious widows and correct disruptive ones
- 5:17-25 Honour good elders and discipline erring one elders
- 6:1-2a Slave (?an elder) and their master

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Τίμα: Honour: Christian welfare
is an act of honour not condescension

1 Timothy 5:3-8

Give proper recognition to those widows who are really in need. But if a widow has children or grandchildren, these should learn first of all to put their religion into practice by caring for their own family and so repaying their parents and grandparents, for this is pleasing to God. The widow who is really in need and left all alone puts her hope in God and continues night and day to pray and to ask God for help. But the widow who lives for pleasure is dead even while she lives. Give the people these instructions, so that no one may be open to blame. Anyone who does not provide for their relatives, and especially for their own household, has denied the faith and is worse than an unbeliever.

Mark 7:9-13:

Jesus condemns not caring for relatives

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Social Welfare Procedure & Maintaining Orthodoxy in 1 Tim 5:3-16

1. General Principles Established

- 1. Church must let society's safety net function
- Church should not aim to replace all of society's welfare functions (5:16)
- Danger of Church becoming substitute for social welfare (5:4)
- Believers should exhibit godliness by supporting relatives [cf., Mk 7:4-13]

2. Recognition of Need is defined

- Vulnerability must be defined
- Registered & recognized as needing help and so can depend also on the church
- Needy must be honoured (Τίμα): Christian welfare is an act of honour not condescension

3. Criteria for Church help [?deserving poor]

- Has no social safety net, devoted Christian and faithfulness (5:9)
- Must be above sixty, i.e., likely to be destitute (5:10)
- Must have been faithful to their husband
- Must demonstrate Christian commitment with her good works.

4. Purpose and Goal of Welfare Explicitly Stated

- Missiological – putting godliness in practice demonstrates the Gospel (5:4a)
- Sociological – children must return care to parents (5:4b)
- Theological – it is God's will; part of 10 commandments; (5:4c cf., Eph 6:2-3)

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Widowhood in first century Ephesus

1. Involuntary Widowhood

- Roughly 10yrs gaps between husband and wife
- Life expectancy higher among women
- Death was usually through disease and age, but also war

2. Voluntary Widowhood (Celibacy)

- Made attractive by high maternal mortality
- Artemisian influence made this even more attractive

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1 Tim 5:11-15

As for younger widows, do not put them on such a list. For when their sensual desires overcome their dedication to Christ, they want to marry. Thus they bring judgment on themselves, because they have broken their first pledge. Besides, they get into the habit of being idle and going about from house to house. And not only do they become idlers, but also busybodies who talk nonsense, saying things they ought not to. So I counsel younger widows to marry, to have children, to manage their homes and to give the enemy no opportunity for slander. Some have in fact already turned away to follow Satan.

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Two Interpretive Questions related to 1 Tim 5:11-16

- **Why is Paul so harsh towards these women?**
 - Voluntarily celibacy
 - Paul encouraged celibacy in 1 Cor 7:8 – “To the unmarried and the widows I say that it is good for them to remain single as I am”
 - False teachers syncretized Christianity with Artemisian Celibacy
 - So they became the agents of spread of the heresy: “busybodies who talk nonsense”

- **Why does Paul say they should remarry (5:11)?**
 - To rescue them from the false teachers
 - It was the lesser of two evils

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Disciplinary Procedures for Elders 1 Timothy 5:19-25

5:19 Do not entertain an accusation against an elder unless it is brought by two or three witnesses. **Fair Investigation of accusation for all but especially leaders**

5:20 But those elders **who are sinning you are to reprove** before everyone, **so that the others** may take warning. **Persisting offender should be publicly exposed or rebuked**

5:21 I **charge you, in the sight of God and Christ Jesus and the elect angels**, to keep these instructions **without partiality**, and to do **nothing out of favouritism**.

5:22 Do not **be hasty in the laying on of hands**, and do not share in the sins of others. Keep yourself pure.

Personal spiritual care during disciplinary process

**Higher level
of judicial
integrity, probity
and justice**

5:23 Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses.

5:24 The sins of some are obvious, **reaching the place of judgment** ahead of them; the sins of others trail behind them. **Be humble, discerning**

and wise about scandals

5:25 In the same way, good deeds are obvious, and even those that are not obvious cannot remain hidden for ever

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Disciplinary Procedure for Errant Leader (1 Tim 5:19-25)

1. Fair Investigation of accusation for all but especially leaders (5:19)

- More than two witnesses is Scriptural requirement (cf., Deut 19:15)
- What should we do with offenses with only one witness being the victim?

2. Persisting offender should be publicly exposed or rebuked (5:20)

- As corrective to offender
- As warning to others
- Never as vengeance or retribution on behalf of victim

3. Solemnly administered (5:21)

- on higher plane of judicial transparency, probity and justice
- Three heavenly witnesses: God is watching accuser, accused, witnesses and church judge(s)
- It is being done in God's name and in Jesus' court and for His glory

4. Personal spiritual care during disciplinary process (5:22)

- Meaning of 5:22a is disputed but discussed later

5. Be humble, discerning and wise in administering discipline (5:23-25)

- Scandals can destroy God's testimony

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Not every information is available to us despite all the church's efforts

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Laying on of hands 1 Timothy 5:22

Do not be hasty in the laying on of hands, and do not share in the sins of others. Keep yourself pure.

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Approaches to interpretation of 1 Tim 5:22a

1. General instruction to Timothy to be wary

- To avoid being associated with offenders
- Healing (Lk 4:40), blessing (Matt 19:13), impartation of Spirit's gift (Acts 8:11-19), ordaining (Acts 13:3), or installation of a leader (Acts 6:6)

2. Care not to hastily reinstate an offender

3. Care not to hastily replace the offender

4. Care not to hastily accuse leader of offense

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Structure of 1 Tim 6:2b-21

- 6:2b-5 Correct greed and disorder
- 6:6-10 Teach contentment
- 6:11-16 Fight the good fight
- 6:17 Correct the haughty rich
- 6:18-19 Teach Pious rich

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Contentment and Christian Orthodoxy (1 Tim 6:6-10)

a. 6:6 Guiding principle of the believer to money or wealth

- Contentment in Christ is great gain
- Based on Scripture e.g., Ps 37:16 – “Better is the little that the righteous has than the abundance of many wicked”

b. 6:7-8 Two undergirding explanations for principle

- Futility of wealth from eschatological perspective (6:7; cf., Job 1:21)
- Life’s essentials are adequate (6:8; Lk 12:16-32; Matt 6:24-34)

c. 6:9-10 Contrast believer with the false teachers

- Those driven by desire to be rich set themselves up into a snare (6:9)
- Cites apostates as example of such ruinous greed

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Ps 37:16 – “a little that a righteous man has is better than the riches of many wicked” (NKJV).

Job 1:21 – Naked I came...naked I shall depart.
Futility of chasing worldly wealth

The Pastor & Money in 1 Timothy 6:6-10

But godliness with contentment is great gain. For we brought nothing into the world, and we can take nothing out of it. But if we have food and clothing, we will be content with that. Those who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge people into ruin and destruction. For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

Matt 6:33 – “seek first his kingdom and his righteousness, and all these things will be given to you as well”

Lk 12:20 – “Fool! This night your soul is required of you”
Foolishness of greed without Eschatological preparation

Matt 6:24 – “You cannot serve God and money”

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The Pastor and Money in 1 Tim 6:6-10

- **Heavenly gain of Contentment**
 - Ps 37:16 – “a little that a righteous man has is better than the riches of many wicked” (NKJV)
 - Matt 6:33 – “seek first his kingdom and his righteousness, and all these things will be given to you as well”
- **Futility of Greed**
 - Job 1:21 – Naked I came...naked I shall depart.
- **Lack of Eschatological Preparation is Foolish**
 - Lk 12:20 – “Fool! This night your soul is required of you”
- **Greed leads to spiritual ruin**
 - Matt 6:24 – “You cannot serve God and money”

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In what ways do the teachings of 1 Tim 6 directly mirror those of Jesus?

Matt 6:24-34
Lk 12:20
Lk 16

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Summary

1. Analyze how Paul's self-references in 1 Timothy 1 serve as prism for explicating the charge entrusted to Timothy in the chapter.
2. Evaluate the merits and demerits of the different hermeneutical approaches for interpreting 1 Tim 2:11-15
3. Evaluate the theological relevance of 1 Tim 3:14-16 to the ecclesiology and Christology of the letter.
4. In what ways do the teachings of 1 Tim 6 directly mirror those of Jesus?

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Questions?

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