

190506-1 1Ti 1, 1, 2, Introduction & Salutation-CThurman

Introduction

Paul, a Jewish disciple and apostle of Jesus Christ, while fasting and praying with a number of brethren of the church at Antioch, was called of God to preach Christ among the Gentiles. He was to go with Barnabas, a man that had brought Paul from Tarsus to the Antioch church more than a year earlier. (cf. Ac.11.26; 13.1-4) It was during this first missionary endeavor, when they had traveled as far as they would, they came to Derby and Lystra preaching Christ. (Ac.14.5, 6, 19-21; 16.1) Here a young man named Timothy, his grandmother, and his mother came to faith in Christ.

1Ti.6.12 ... and hast professes a good profession before many witnesses ...

Ac.16.2, ... was well reported of by the brethren that were at Lystra and Iconium.)

2Ti.1.5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

Then Barnabas and Paul began to retrace their steps to confirm the churches and ultimately returned to Antioch. Albert Barnes suggests that the entire missionary endeavor covered about four years' time. Once these two men arrived back in Antioch of Syria, they shared how God had opened the door of faith to the Gentiles. (Ac.14.27; 15.3, 12) Probably about two year later, a second missionary work was begun, but this time it was Paul and Silas that went. Taking a different route by land they confirmed the churches that were in the north, in Syria and Celicia, where Tarsus is located, and then picking up where they had left off on the first missionary endeavor they revisited the churches, giving to them those things concerning the law that had become settled in an earlier conference in Jerusalem. (Ac.16.4, 5) So arriving back to Derbe and Lystra they met with Timothy again. He was a young man that others witnessed of him. Also, it was very likely that the Lord moved the prophets at this time of the churches to speak of his *pastoral* gift. At this, Paul invites Timothy to join with them; which he does.

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Ac 16:1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

Of the prophets revelation of Timothy's gift see 1Ti.1.18; 4.14; 2Ti.1.6

Timothy became very close to Paul during this time, and served as a son in the gospel of Christ.

Phl.2.19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

It is my opinion that the book of Acts does not record the later history of the travels of the apostle Paul. Acts only records a single Roman arrest of Paul. That was essentially a two-year house arrest. (Ac.28.30) Paul expressed in a couple of the prison epistles that were written at this time his hopes to be released.

Php 1:27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

...

2:19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state.

...

24 But I trust in the Lord that I also myself shall come shortly.

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Phm 1:22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

I believe he was released. Either Paul had been tried and released, or was granted his freedom until a later trial. In any event Paul some time earlier expressed the desire to go as far as into Spain.

Ro 15:28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

There are reports that he traveled even as far as Great Britain. It is my opinion that Paul was tried and released, and then later again arrested. In this last instance Paul's situation is much worse, and he has no expectation of being release. Rather he expects to suffer martyrdom.

2Ti.4.6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith

...

9 Do thy diligence to come shortly unto me ...

...

2Ti 4:13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

So, if Paul was released from his first imprisonment he began subsequent missionary travels. As he presses onward a need arises that outweighs his personal need for Timothy by his side. So he asks Timothy to remain in Ephesus. This church was being affected through subtle means, which if not corrected early would certainly lead them away from the truth which is according to godliness in Christ Jesus. (1Ti.6.3) So being Timothy agreed to remain there this gives the occasion for this first epistle to be written. It is through this epistle that we gain insights into the trouble that was in the Ephesian church.

Years ago Paul had spent two years in Ephesus. (Ac.19.10) The impact of Christ on this city and the surrounding areas was strong (Ac.19.18-20), but that also met with great opposition. (Ac. 19.23) But after a time, there were those from inside

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the church that began to spoil the church through various unsound doctrines, and Timothy was the one Paul hoped might be able to lead them away from those things. But we know that years later, after Paul and Timothy had been long gone, the Ephesian still had trouble. (cf. Re.2.1-6)

Now concerning the letters of 1 & 2Timothy and Titus, they have long been called pastoral epistles/letters. These are letters that apply to both pastors and evangelists. An evangelist, in my opinion helps churches, where as few as 2-3 baptized believers covenant together to obey the commandments of Jesus Christ, he helps them to become ordered as a church ought to be. While there, for all practical intents and purposes that evangelist functions as a pastor, but helps them appoint faithful men to carry on the work as he moves on to other places. That is what Philip did. (Acts ch.8; & 21.8, of Philip) And in leaving the church appoints for them a pastor or pastors to continue this work with them.

I believe Philip, Paul, Barnabas, Silas, Timothy, Titus, Peter, Luke, and a number of others, were evangelists, whose function was almost parallel to that of pastors as they served the Lord in one of those early churches.

‘So far as New Testament records show, neither Timothy nor Titus was ever a pastor in the ordinary sense, but evangelists acting temporarily here and there as special apostolic delegates, according to the passing emergency.’
An Interpretation of the English Bible, B. H. Carroll, vol. 6, Introduction to the Pastoral Epistles, p.1

‘Timothy and Titus were evangelists, an inferior order to the apostles, as appears by Eph. iv. 11, *Some prophets, some apostles, some evagelists*. Their commission and work was much the same with that of the apostles, to plant churches, and water the churches that were planted; and accordingly they were itinerants, as we find Timothy was.’ *Matthew Henry’s Commentary*, vol. 9, p.94

It cannot be proved that Timothy or Titus were married and with children. They could have functioned as evangelists, but certainly not as pastors.

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The apostles and Paul did not set up a diocesan episcopate. They had a peculiar care for the churches that did not pass on in succession to other laborers. Paul had helpers that helped him in his God-given care of the churches.

2Co 11:28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

Though these men were called *apostles*, they were not apostles in the sense that the twelve were, or Paul.

Referring to Paul & Barnabas:

Ac 14:4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

...

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out ...

Apostles referring to Paul, Silas, & Timothy:

1Th 2:6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.

Referring to Paul, Silas, Timothy, Luke, and others:

1Co 4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

Messenger (Gr. ἀποστολος), referring to Silas, Timothy & Titus:

2Co 8:23 Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.

Php 2:25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.

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In these instances these men came to the churches, at the recommendation of Paul, became a part of that church and did their work, as the individual, independent congregations *received* them.

Php 2:29 Receive him therefore in the Lord with all gladness; and hold such in reputation ...

Col 4:10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him ...)

Phm 1:12 Whom I have sent again: thou therefore receive him, that is, mine own bowels ...

Phm 1:17 If thou count me therefore a partner, receive him as myself.

Carroll goes on to say,

'The Anglican Church misinterprets the New Testament in deriving their modern bishopric cases from the cases of Timothy and Titus. Neither these nor any other apostolic delegates, and there were many, ever had a settled diocese.' *ibid.*

To this Matthew Henry agrees by saying,

'That which ministers questions is not for edifying; that which gives occasion for doubtful disputes pulls down the church rather than builds it up. And I think (referring to verse 4), by a parity of reason, everything else that ministers questions rather than godly edifying should be disclaimed and disregarded by us, such as an uninterrupted succession in the ministry from the apostles down to these times, the absolute necessity of episcopal ordination, and of the intention of the minister to the efficacy and validity of the sacraments he ministers. These are as bad as Jewish fables and endless genealogies, for they involve us in inextricable difficulties, and tend only to shake the foundations of a Christian's hoe and to fill his mind with perplexing doubts and fears.' *Matthew Henry's Commentary*, vol.9, p.96

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There is no entity over the churches of the Lord Jesus Christ. But it should be pointed out that the establishing of a diocesan order was an early error dating back to the 2nd century. (see *History of the Christian Church*, Philip Schaff, vol.2, pp. 131-150, Origin of the Episcopate) The twelve apostles of the Lord Jesus understood their role as overseeing the churches, called the bishopric, as well as the apostle Paul. (cf. Ac.1.20; 6.1; 2Co.11.28) In the case of Paul, these men helped the apostle Paul to manage these early churches so that they might become established in the truth of Christ. (Ac.14.4; 1; Co.4.6, 9; Phl.2.25; 1Th.2.6 [1Ti.1.1]; Re.2.2) Carroll calls these an *apostolic staff*.

2Co 1:24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

There is nothing in the word of God suggesting the perpetuation of the apostolic office over the churches of Jesus Christ so that men rule over a plurality of churches in a district or what is otherwise called a dioceses. The concept of diocesan rule is certainly part of that which is called in the Bible, Nicolaitanism. The Lord expressed in clear terms his hatred of the practice and the doctrine. (Re.2.6, 15) The Ephesian church was commended by the Lord for their hatred of Nicolaitanism. Paul beseeching Timothy to remain in Ephesus to help that church in no way resembles or promotes the teaching or practice of Nicolaitanism or a diocese. The autonomy, self-rule of the churches was maintained when Paul sent brethren to them. They could receive them or not.

The scope of the letters of 1 & 2Timothy and Titus, are in the main instructions to help evangelists, pastors, and churches to recognize faithful laborers in the word and doctrine from those that have pretensions to the same (1Ti.5.17); that men who claim God's pastoral gift in them should expect first to be proved; then they may minister being found blameless. (1Ti.3.10)

There are two very important issues raised in the letters to Timothy & Titus. Found in these books, more than in any others in the N.T., are the words doctrine and godliness, διδασκαλία and εὐσέβεια, respectively. There must be doctrine taught in order for godliness to be comprehended. A Christian without doctrine hasn't the confidence to do the will of God that an informed Christian possesses. Contrary to the drone of the false teachers that would we cast off doctrine, doctrine is foundational to a Christian's spiritual wellbeing. There is far more to

doctrine that a diet of love and relationship-building. For the lack of teaching doctrine Christians today have become strangers to the doctrine of God and Christ. It is through the instruction of these epistles that God would impress upon His servants, pastors, teachers, and evangelists, the importance of their ministry. They must be faithful to keep that which is committed to their trust. It is by the doctrine of God and the words of Jesus Christ that godliness is affirmed to the saints. By faithfully teaching doctrine they may escape the corruption that is in the world. As we read these through these books be aware of these two words, *doctrine* and *godliness*.

Chapter 1

1 ¶ Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ,

apostle, ἀπόστολος, από forth, of, out of, since + στέλλω, to send; together to send forth, and the noun (only in the LXX) στόλος, tss. navy (2), fleet (1) and refers to that which was sent by water; s

Strictly, there were 12 apostolic offices, and only twelve. These apostles were for the churches that were in the beginning of the Jews (Mt.10.2; 19.28); and just a few years later the Lord called Paul into the apostolic office, which gave him the care for the churches which were in the nations. (Ro.1.1; 1Co.15.8, 9)

Ro 11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

1Ti 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity.

2Ti 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

As is usually the case, Christendom has in the main erred to think that this office was to continue into perpetuity. This error is in part the result of failing to define the official use of the term apostle from those instances where it is used in a lesser sense.

However these, were assistants to the apostles that worked from *within* and were a part of a church which helped Paul be able to keep informed about the welfare of the churches for which he had the care. (2Co.11.28, the churches of the Gentiles) Barnabas, Epaphroditus, Apollos, Silvanus, Timothy were all called apostles in the lesser sense of the word, *sent forth*. (cf. Ac.14.14; 1Co.4.6, 9; 2Co.8.23; Phl.2.25, *messenger* is the Gr. ἀπόστολον; 1Th.2.6 [cf. 1Th.1.1]; Re.2.2).

Paul was called of God to be an apostle.

Ga 1:1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

Eph 1:1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus ...

Paul has God's calling upon his life to do what he does. For this reason he writes to Timothy the things that he does. Timothy is to acknowledge that the things that Paul writes is by God's authority.

1Co 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

which ***is our hope;***
or, our hope

our hope, Jesus Christ was the hope of both Paul and Timothy. Both hoped for the return of Jesus Christ. They both hoped for the day when they should receive the reward of the inheritance.

Col 3:24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

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They looked forward to the day when they would be quickened in their mortal bodies and changed into the image of the glorified Lord.

Ro 8:11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

They looked forward to the day when the conflict within and without would cease. They looked forward to the time when every enemy would be put down, and the time when Christ would reign over this world for a thousand years as Lord of lords and King of kings. They expected the time when they would come into the presence of Jesus Christ and enjoy everlasting life.

*Tit.1.1 ¶ Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;
2 In hope of eternal life, which God, that cannot lie, promised before the world began;
3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;*

The understood verb & object of this statement is *writing a letter*. 'Paul [writing this letter] to Timothy.'

1 Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν

2 Unto Timothy, [my] own son in the faith:

Timothy, τιμόθεος, τιμόω to honor, value + θεός, God; to honor God or, the honor of God.

own, γνησίω, dat. sing. neut. of γνήσιος; KJV tss. sincerity, true, own (Tit.1.4, of Titus, mine own son after the common faith) ,

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son, τέκνω, dat. sing. of τέκνον; often refers to certain children; KJV tss. *child, children, son, sons, daughters* (1Pe.3.6); again a term applied to Titus as well (**Tit.1.4**)

It is very likely that Paul had counted Timothy his son in the faith because he had converted to Christ at his preaching of the gospel of Christ. Just before his execution Paul wrote to Timothy his *dearly beloved son*.

Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

This fourfold salutation, grace, mercy and peace are found written in four only four places in God's word. It is only given to those which have a special oversight for others.

To Timothy:

2Ti 1:2 To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

To Titus:

Tit 1:4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

To a certain mother of children, which, in my opinion was as much a church as any other church which had pastors and deacons:

2Jo 1:3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

The church epistles all have the salutary formula *grace and peace* (10 times). (Ro.1.7; 1Co.1.3; 2Co.1.2; Gal.1.3; Ep.1.2; Phl.1.2; Col.1.2; 1Th.1.1; 2Th.1.2; Re.1.4)

Philemon, who hosts a church in his house (Phile. 2), receives the salutation *grace and peace* from Paul as an individual that needed particular, personal instruction. (Phile.1.3)

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It is something to note that Paul's letters to individuals are grouped together in our Bible: Timothy, Titus, and Philemon. They are all ministers of the gospel.

'HITHERTO Paul's epistles were directed to churches; now follow some to particular persons: two to Timothy, one to Titus, and another to Philemon – all three ministers.' *Matthew Henry's Commentary*, vol.9, p.94

Jude has *mercy, peace, and love*. His letter is to the church which suffers heretical oppositions from within the body. The book of James simply says *greetings*. And the book of Hebrews has no salutation.

Grace, the unmerited, loving favor of God. We all need grace. None of us would deny this. Yet, how much more this man has need of the grace to be what he needs to be, and can only be by the *grace* of God.

1Ti 4:12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

Mercy, God considering the plight of the man. We all have need of mercy. But these men need the mercy of God for the things that they shall suffer at every turn. There is probably no other man that is more misunderstood than this man. There is a great need for mercy as this man cares for the church of Christ.

Peace, often presupposes trouble. Trouble doesn't necessarily seem so significant when it is just me. But this man is troubled when you are troubled. There is trouble somewhere almost all of the time. He must take to prayer often.

Men in the pastorate, if they are faithful men, men who will abide by the Book have special need of grace, mercy and peace.

2 Τιμοθέω γνησίω τέκνω ἐν πίστει χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν