

I Timothy

Written by:	Paul held as author – challenged in early 1900's
Date and Setting:	Written after Paul's first Roman imprisonment – likely from Macedonia after leaving Timothy at Ephesus (A.D. 62 or 63).
Theme and Purpose:	Timothy's oversight of the Asian churches. Paul wrote this letter as a leadership manual to encourage and exhort Timothy. Negatively, he was to refute error (1:7-11; 6:3-50). Positively, he was to teach the truth (4:13-16; 6:2, 17-18).
Key Chapter:	Chapter 3 – The qualifications for the leaders of God's church.
Key Verses:	3:15-16; 6:11-12

Outline of I Timothy

- I. Paul's Charge Concerning Doctrine (Ch. 1)
 - A. The False Doctrine of Ephesus (3-11)
 - B. The True Doctrine of Paul (12-17)
 - C. The Exhortation to Timothy (18-20)
- II. Paul's Charge Concerning Public Worship (Ch. 2-3)
 - A. Prayer in Public Worship (2:1-8)
 - B. Women in Public Worship (2:9-15)
 - C. The qualifications of Leaders (3:1-13)
 - D. The Reason for Paul's Letter (3:14-16)
- III. Paul's Charge Concerning False Teachers (Ch. 4)
 - A. The Description of False Teachers (1-5)
 - B. The Description of True Teachers (6-16)
- IV. Paul's Charge Concerning Pastoral Responsibilities (Ch 5)
 - A. Treatment of Church Members (1-2)
 - B. Treatment of Widows (3-16)
 - C. Treatment of Elders (17-25)
- V. Paul's Charge Concerning the Man of God (Ch 6)
 - A. Exhortation to Servants (1-2)
 - B. Exhortation to Godliness with Contentment (3-16)
 - C. The Proper Handling of Treasure (17-19)
 - D. The Proper Handling of Truth (20-21)

II Timothy

Date and Setting:	Written during Paul's Second Roman imprisonment – possibly the fall of A.D. 67.
Theme and Purpose:	Paul commissions Timothy to faithfully carry on the work that the condemned apostle must now relinquish. He exhorts Timothy to hold to the truth and to overcome growing obstacles to the spread of the gospel.
Key Chapter:	Chapter 2 – Paul lists the keys to a successful ministry: a reproducing ministry (1-2); an enduring ministry (3-13); a studying ministry (14-18); and a holy ministry (19-26).
Key Verses:	2:3-4; 3:14-17

Outline of II Timothy

- I. Persevere in Present Testings (Ch. 1-2)
 - A. Greeting and Thanksgiving (1:1-5)
 - B. Reminder of Timothy's Responsibility (1:6-18)
 - C. Characteristics of a Faithful Minister (2:1-26)
 - 1. A Teacher (1-2)
 - 2. A Soldier (3-4)
 - 3. An Athlete (5)
 - 4. A Farmer (6-13)
 - 5. Jesus (8-13)
 - 6. A Worker (14-19)
 - 7. A Vessel (20-23)
 - 8. A Servant (24-26)
- II. Endure in Future Testings (Ch. 3-4)
 - A. The Approaching Day of Apostasy (Ch. 3)
 - 1. Coming of Apostasy (1-9)
 - 2. Confronting Apostasy (10-17)
 - B. The Charge to Preach the Word (4:1-5)
 - C. The Approaching Death of Paul (4:6-22)
 - 1. Paul's Hope in Death (6-8)
 - 2. Paul's Situation in Prison (9-18)
 - 3. Paul's Closing Greetings (19-22)

Titus

Date and Setting:	Written following Paul's first Roman imprisonment – likely from Macedonia or Corinth after leaving Titus at Crete (A.D. 63).
Theme and Purpose:	Focuses on Titus' role in the organization and supervision of the churches in Crete. It was written to strengthen and exhort Titus to firmly exercise his authority to put the churches in order, refute false teachings, and teach moral behaviour.
Key Chapter:	Chapter 2 – Summarizes the key commands to be obeyed which insure godly relationships within the church.
Key Verses:	1:5 – “For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you.” 3:8 – “This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.”

Outline of Titus

- I. Appoint Elders (Ch. 1)
 - A. Introduction (1-4)
 - B. Ordain Qualified Elders (5-9)
 - C. Rebuke False Teachers (10-16)
- II. Set Things in Order (Ch. 2-3)
 - A. Speak Sound Doctrine (2:1-15)
 - B. Maintain Good Works (3:1-11)
 - C. Conclusion (3:12-15)

Timothy

The convert and friend of Paul. Timothy was the son of one of those mixed marriages that, though unlawful, were frequent in the latter period of Jewish history. His mother was a Jewess, whereas his father (name unknown) was a Greek (Acts 16:1-3).

Early Life

The picture of Timothy's early life, as described by the Apostle Paul, portrays a mother (Eunice) and grandmother (Lois), full of tenderness and faith, piously instructing him in the Scriptures and training him to hope for the Messiah of Israel (II Tim 1:5; 3:15). Thus, though far removed from the larger colonies of Israelite families, he was brought up in a thoroughly Jewish atmosphere; however, he could hardly be called a Jewish boy, having never been admitted by circumcision within the pale of God's ancient covenant.

Conversion

Timothy was probably living at Lystra when Paul made his first visit to that city (Acts 16:1), and he appears to have been converted at that time (14:6; cf II Tim 1:5). No mention is made of Timothy until the time of Paul's second visit, but it is safe to assume that his spiritual life and education were under the care of the elders of the church (Acts 14:23).

Circumcision

Those who had the deepest insight into character and spoke with a prophetic utterance pointed to Timothy (I Tim 1:18; 4:14) as specifically fit for missionary work; and Paul desired to have him as a companion. The Apostle circumcised him (Acts 16:3), and Timothy was set apart as an evangelist by the laying on of hands (I Tim 4:14; II Tim 4:5).

"He took him and circumcised him" (Acts 16:1,3). Paul's conduct in circumcising Timothy has been considered inconsistent with his principle and conduct in refusing to circumcise Titus (Gal 2:3-4). The two cases are, however, entirely different. In the latter there was an attempt to enforce circumcision as necessary to salvation; in the former, it was performed as a voluntary act, and simply on prudential grounds.

Paul's Companion

Henceforth Timothy was one of Paul's most constant companions. They and Silvanus, and probably Luke also, journeyed to Philippi (Acts 16:12), and there the young evangelist was already conspicuous for his filial devotion and zeal (Phil 2:19-22). He seems to have been left behind at Philippi to watch over the infant church. He appeared at Berea, where he remained with Silas after Paul's departure (Acts 17:14), joining Paul at Athens. From Athens, he was sent back to Thessalonica (I Thess 3:2), since he had special gifts for comforting and teaching. He left Thessalonica, not for Athens, but for Corinth, and his name is united with Paul's in the opening words of both letters written from that city to the Thessalonians (I Thess 1:1; II Thess 1:1). Of the following five years of his life we have no record. He is next mentioned as being sent on in advance when the apostle was contemplating the long journey that was to include Macedonia, Achaia, Jerusalem, and Rome (Acts 19:22). It is probable that he returned by the same route and met Paul according to a

previous arrangement (I Cor 16:10) and was thus with him when the second epistle was written to the church of Corinth (II Cor 1:1). He returned with the apostle to that city and joined in messages of greeting to the disciples whom he had known personally at Corinth and who had since gone to Rome (Rom 16:21). He formed one of the company of friends who went with Paul to Philippi and then sailed by themselves, waiting for his arrival by a different ship (Acts 20:3-6). No further mention is made of him until he rejoined the apostle, probably soon after his arrival in Rome. He was with Paul when the epistles to the Philippians, the Colossians, and Philemon were written (Phil 1:1; 2:19; Col 1:1; Philem 1). It follows from I Tim 1:3 that he and Paul, after the release of the latter from his imprisonment, revisited proconsular Asia, that the apostle then continued his journey to Macedonia, while Timothy remained, half reluctantly, even weeping at the separation (II Tim 1:4), at Ephesus to check if possible the outgrowth of heresy and licentiousness that had sprung up there. He had to exercise rule over presbyters, some older than himself (I Tim 4:12); to render judgments (5:1, 19-20); to regulate the almsgiving and sisterhood of the church (vv3-10); and to ordain overseers and deacons (3:1-13). These duties, together with the danger of being entangled in the disputes of rival sects, made Paul anxious for the steadfastness of his disciple. Among his last recorded words, Paul expressed his desire to see him again (II Tim 4:9, 21). It is uncertain whether Timothy was able to fulfill these last requests of the apostle, or that he reached Rome before his death, although some have seen in Heb 13:23 an indication that he shared Paul's imprisonment.

Legends

According to an old tradition, Timothy continued to act as bishop of Ephesus and suffered martyrdom under Domitian or Nerva.

Titus

We find no mention of Titus in the Acts and must draw materials for a biography of him from II Corinthians, Galatians, and Titus, combined with II Timothy. If, as seems probable, the journey mentioned in Gal 2:1, 3 is the same that is recorded in Acts 15, then Titus was closely associated with Paul at Antioch and accompanied him and Barnabas from there to Jerusalem. At Troas the apostle was disappointed in not meeting Titus (II Cor 2:13), who had been sent on a mission to Corinth; but in Macedonia Titus joined him (7:5-7, 13-15). He was sent back to Corinth in company with two other trustworthy Christians, bearing the second epistle to the Corinthians and with the earnest request that he would attend to the collection being taken for the poor Christians of Judea (8:6, 16-17). The "brethren" who took the first epistle to Corinth (I Cor 16:11-12) were doubtless Titus and his companion, whoever he may have been. In the interval between the first and second imprisonment of Paul at Rome, he and Titus visited Crete (Titus 1:5). Here Titus remained and received a letter written to him by the apostle. From this letter we learn that Titus was originally converted through Paul's instrumentality (v 4). Next we learn the various particulars of the responsible duties that he had to discharge in Crete. He was to complete what Paul had been obliged to leave unfinished (v 5) and to organize the church throughout the island by appointing presbyters in every city. Next he was to control and silence (v 11) the restless and mischievous Judaizers, and he was to be peremptory in so doing (v 13). He was to urge the duties of a decorous Christian life upon the women (2:3-5), some of whom, possibly, had something of an official character (vv 3-4). The notices that remain are more strictly personal. Titus was to look for the arrival in Crete of Artemas and Tychicus (3:12), and then he was to hasten to join Paul at Nicopolis, where the apostle was proposing to pass the winter. Zenas and Apollos were in Crete, or expected there, for Titus was to send them on their journey and supply them with whatever they needed for it (v 13). Whether Titus did join the apostle at Nicopolis we cannot tell. But we naturally connect the mention of this place with what Paul wrote shortly afterward (II Tim 4:10); for Dalmatia lay not far North of Nicopolis. From the form of the whole sentence it seems probable that this disciple had been with Paul in Rome during his final imprisonment.

Tradition

The traditional connection of Titus with Crete is much more specific and constant, though here again we cannot be certain of the facts. He is said to have been permanent bishop on the island and to have died there at an advanced age. The modern capital, Candia, appears to claim the honor of being his burial place. In the fragment by the lawyer Zenas, Titus is called bishop of Gortyna. Last, the name of Titus was the watchword of the Cretans when they were invaded by the Venetians.

Cities of Paul's Last Missionary Journey

Crete

A large island in the Mediterranean, about 60 miles south of Cape Malea in the Peloponnesus. The vessel carrying Paul on his way to Rome sailed around the southern coast of the island, where it was overtaken by a storm (Acts 27:7-21). The ancient notices of their character fully agree with the quotation that Paul produces in Titus 1:12: "Cretans are always liars, evil beasts, lazy gluttons." "To act the Cretan" was a synonym for "to play the liar." Titus was left here on Paul's final missionary journey to "set in order" things and to "ordain elders" in the church there (Titus 1:5).

Ephesus

A city on the west coast of Asia Minor, located about forty miles southeast of Smyrna. Paul's stay was short when he arrived during his first missionary journey. The Jews to whom he ministered desired him to stay longer, but he had to move on, assuring them of his intentions to return. Returning here on his third missionary journey, Paul conducted the longest of his city ministries (two years and nine months, Acts 19:8, 10). It was here that Timothy was left on Paul's last missionary journey to set things in order in the church (I Tim 1:3).

Macedonia

A province lying north of Greece. Some of its chief cities were Amphipolis, Apollonia, Berea, Neapolis, Philippi, and Thessalonica. Paul was called to preach in Macedonia by a vision (Acts 16:9, 20:1). The history of his first journey through Macedonia is given in Acts (16:10 - 17:15). He again passed through this province (20:1-6) and, after many years, visited it for a third time (Phil 2:24; I Tim 1:3).

Nicopolis

Paul refers to this city in Titus 3:12 as the place he intended to pass the following winter. Titus was at this time in Crete (Titus 1:5). There were several cities by this name, which leaves one to as to the one about which Paul wrote. Of the three, one was in Thrace, another in Cilicia, and a third in Epirus. The latter seems the most likely to have been meant.

Miletus

A town on the coast of Asia Minor, 36 miles South of Ephesus. Paul stopped at Miletus on his third missionary journey and addressed the people (Acts 20:15-17). On his final missionary journey, Paul left Trophimus sick (II Tim 4:20) at Miletus.

Troas

A city on the coast of Mysia, opposite the southeast extremity of the island of Tenedos, and near Troy. It was in Troas that Paul received the divine intimation that he was to carry the gospel to Macedonia (Acts 16:8-11). There he rested for a short time on the northward road from Ephesus (during the next missionary journey), in the expectation of meeting Titus (II Cor 2:12-13). On his return southward, he met those who had preceded him from Philippi (Acts 20:5-6), and remained a week. Years later, on his final missionary journey, Paul left a cloak, some books, and parchments in the house of Carpus (II Tim 4:13).