

Notes on the Greek New Testament Week 121 – 1 Timothy 1:1-2:7

Day 601: Introduction to 1 Timothy

Many contemporary scholars consider the Pastoral Epistles to be pseudonymous – written not by Paul but by someone else after Paul's death, writing in Paul's name to uphold and maintain the Pauline tradition among the churches. In view of "the nearly universal witness of 1800 years of church interpretation ... that the self-witness of the PE [Pastoral Epistles] is credible and true", Mounce seeks "to recreate a historical setting in Paul's lifetime in which these events may have occurred and to ask if the PE may reasonably be placed in this setting." He writes, "Is it more credible to see Paul writing the PE at the end of his life in a unique historical situation or to see an admirer of Paul, either shortly after his death or toward the end of the first century, perhaps with scraps of authentic material, writing the three letters in an attempt to make Paul's message relevant to the specific issues that arose in that generation?" We shall follow the method outlined by Mounce, looking first at the testimony of the New Testament material itself and then briefly considering the arguments concerning authorship.

Timothy

Timothy is first mentioned in Acts 16:1-3. Paul was on his second missionary journey to Derbe and Lystra when Timothy was brought to his attention as one who might be a suitable helper for Paul. Timothy may have been converted through Paul's ministry during his first missionary journey (see 1 Timothy 1:2).

When Jews from Thessalonica arrived at Berea, stirring up such trouble that Paul had to leave, he left Timothy and Silas behind. Mounce comments that they were left, "presumably to instruct the new converts in their faith. This is a significant indication of how Paul sees Timothy's usefulness. Timothy was gifted as a teacher, and Paul had him use his skills in catechetical instruction of new converts. It is also significant that Paul was willing to leave Silas and Timothy in a hostile situation. [It suggests] that Timothy was not a timid person."

Timothy, along with Silas, was with Paul for the 18 months or so of his ministry at Corinth. It was probably during this time that Paul wrote 1 & 2 Thessalonians, both of which are stated to be from "Paul, Silas and Timothy." Timothy had been involved in ministry at Thessalonica while Paul was at Athens (1 Thess 3:1-3).

During his third missionary journey Paul spent the best part of three years at Ephesus (Acts 19:8,10; 20:31). During this time Timothy was sent to Corinth (1 Cor 4:17; 16:10-11), into a difficult situation which Paul was seeking to deal with by letter and by emissary. Paul's second letter to the Corinthians also includes Timothy along with Paul as sender (2 Cor 1:1). Timothy was later with Paul during his imprisonment at Rome, for he is named as co-author of the letters to Philippians and Colossians.

The Historical Setting of the PE According to their own Testimony

Mounce suggests the following reconstruction of the history of Paul, his companions and his letters from the testimony of the Pastoral Epistles and the traditions of the early church.

Acts is silent on the matter of the outcome of Paul's trial in Rome – Luke's concern is to track the spread of the gospel from Jerusalem to the heart of the Roman Empire. The Pastoral Epistles suggest that Paul was released from his imprisonment. We know that Paul had hoped and planned to travel from Rome to Spain (Rom 15:24), and Clement of Rome, writing in about 96AD, states that Paul's ministry reached the limits of the West (1 Clem 5:5-7), i.e., further west than Rome, maybe to the straits of Gibraltar. The Muratorian Canon of 180 AD states that Paul proceeded from Rome to Spain. The Pastoral Epistles are silent about any

journey to Spain but do suggest that Paul made a journey to Crete, the island to which he later sent Titus. Paul may have travelled first to Crete and later to Spain, or first to Spain spending only a short time there before going to Crete with Titus.

While travelling to Crete¹ Paul passed through Macedonia where he met up with Timothy (1 Tim 1:3). This may be the tearful visit referred to in 2 Tim 1:4, especially if it was the first time Timothy had met up with Paul again since his release from prison. Perhaps Timothy had left Ephesus and travelled to discuss the problems there with Paul. Timothy was sent back to Ephesus by Paul to continue his ministry there – again suggesting that he was far from the timid young man suggested by some. Some time later Paul wrote the letter we know as 1 Timothy.

Paul stayed in Crete sufficient time for opposition to develop, leaving Titus behind to continue the work in a similarly difficult situation to that faced by Timothy in Ephesus. Paul wrote to Titus (probably at much the same time as he wrote 1 Timothy), sending the letter by the hand of Zenas and Apollos who were travelling through the area. At that time Paul was not certain whom he might send to replace Titus, it might be Artemas or Tychicus (Titus 3:12-13). As soon as he has managed to send relief Paul wants Titus to come and meet him in Nicopolis where he had decided to spend the winter. Tychicus eventually seems to have replaced Timothy at Ephesus so that he might travel to Rome (2 Tim 4:2). Titus, meanwhile, may have managed to meet up with Paul (probably therefore relieved by Artemas). We find later that he is working in Dalmatia (2 Tim 4:10).

By the time Paul wrote his second letter to Timothy he was back in prison in Rome (2 Tim 1:8,17; 2:9). Mounce thinks that the arrest might have been instigated by Alexander, "the name Alexander is Ephesian, and he may have instigated the arrest as a personal vendetta because Paul had excommunicated him (1 Tim 1:20; 2 Tim 4:14)." It is possible that Paul never reached Nicopolis but was arrested *en route* and taken to Rome or that, having visited Nicopolis he got as far as Miletus (on his way to visit Timothy at Ephesus?) before being arrested, Trophimus being left behind sick (2 Tim 4:20). Paul may have abandoned his cloak and parchments on the way through Troas (2 Tim 4:13). Erastus accompanied Paul as far as Corinth (2 Tim 4:20).

Paul's second imprisonment in Rome appears to have been far more severe than the house arrest of his first imprisonment. Mounce writes:

Onesiphorus had to search diligently before finding Paul (2 Tim 1:17), who was imprisoned as a serious criminal (2 Tim 2:9). His lack of shame at Paul's chains, Paul's encouragement to Timothy that he too not be ashamed, all the Asian Christians abandoning Paul, and the abandonment of Demas, one of Paul's inner circle, all suggest the seriousness of the imprisonment. The presence of Luke, a physician, and Paul's desire for a warm cloak may also point to a difficult imprisonment (although Luke was also a friend and winter was coming). Paul's eulogy and his admission of impending death (2 Tim 4:6-8, 18) show that he knew he would not be released.

Paul urged Timothy to come to him at Rome, bringing Mark with him. Mark may also have been at Ephesus.

Tradition records that Paul was beheaded under the Neronian persecution that began in 65 AD – perhaps, if Eusebius is to be believed, in 67 AD.

The Question of Authenticity

Doubts concerning the authenticity of the PE arise from two broad sets of considerations:

- Historical – the historical details mentioned in the PE seem difficult to reconcile with Acts and the testimony of Paul's other letters. There is no other record of Paul's mission to

¹ It is possible that Paul met with Timothy of his way *back* from Crete rather than on his way to Crete.

Crete and it is difficult to fit such a mission, and a visit to Spain, into the limited timeframe available.

- Language and style – the language and style of the PE are significantly different from that of Paul's other letters.

On the matter of the **history**, the arguments scarcely support a later fiction. As Mounce writes, "It seems ... unlikely that a pseudepigrapher, a person writing under Paul's name, would have created a fictitious historical setting that did not fit into Acts, especially an entire missionary journey to Crete. If his purpose in writing was to show to a later generation the relevance of Paul's teaching using Paul's name, it seems that he would have more carefully set his presentation within the historical context of Acts."

Regarding **style**, it is probable that Luke acted as an amanuensis to Paul for the PE. Luke may have been granted a greater measure of freedom in the composition than Paul generally granted his amanuensis, particularly in the case of 2 Timothy given the harsher conditions of Paul's imprisonment. This could, in part, account for some of the differences in style. Paul's own style may also have been affected by a lengthy period of imprisonment at Caesarea and Rome. Furthermore, much of what is claimed to be distinctive vocabulary is related directly to the situation being addressed in the PE.

Finally, Paul's awareness of the imminent prospect of his death would have affected his concerns. He wishes to impress upon his trusted deputies the necessity on ensuring the continuance of the work he has begun, both by ensuring that the gospel message is passed on intact to others and that the churches have leadership which can withstand the approaching storms.

Given such considerations, on the matter of vocabulary and style Mounce concludes with a couple of quotes from other scholars, "B. M. Metzger concludes 'It seems therefore, that a discrete reticence should replace the almost unbounded confidence with which many scholars have used this method [statistical analysis of words and phrases] to solve the problem of the authorship of the PE'... Spicq likewise says:

The Pastorals offer no characteristic that excludes their Pauline origin. The evolution of the style of the Apostle is perhaps due to the more sophisticated Greek and Roman culture, its vocabulary on subjects that he touches on for the first time, the tone of his exhortations, his age and the fact that he addresses himself to some disciples. In addition, there exists no canon of vocabulary, of style and of theological thought of Saint Paul to which all of the other givens must be compared and reduced. To define the authentic Apostle exclusively by the language and the doctrine of the *Hauptbriefe* would be to mutilate the rich personality of the thinker, of the writer, of the man.

1 Timothy

Mounce draws particular attention to Paul's words to the Ephesian elders recorded in Acts 20:18b-35 and to the parallels with the Pastoral Epistles, suggesting that Paul foresaw the very problems that were later to arise. "People from within the congregation had risen up in opposition to Paul and the gospel (Acts 20:30). Their teaching was loosely based on Jewish mythical reinterpretation of the law and its genealogies, with probably a strong influence of Hellenistic thought and possibly proto-gnostic error. They had divorced doctrine from behaviour, paving the way for licentiousness and greed... While the teaching appears to have some similarities to what was happening in nearby Colossae, it does appear to be unusual. It is natural to assume that in this situation Paul's vocabulary, and perhaps even his method of argumentation, can be expected to be different from other situations such as those caused by Judaisers coming from outside of the church as in Galatia."

There is an emphasis on church governance in the letter because it is addressing specific historical issues arising from poor leadership. The emphasis is not so much on the doctrine of the leaders or on church structure but on personal character, conduct and understanding of the gospel.

Mounce sums up the purpose of the letter as follows:

(a) To encourage Timothy to stay at Ephesus and deal with the significant and difficult issues that had arisen; (b) to provide authoritative instruction on how the household of God was to conduct itself in case Paul delayed in coming; and (c) to combat directly the opponents and their teaching and to remind Timothy of how he was to conduct himself and what he was to teach. The underlying purpose was then to encourage Timothy in his work but also to transfer Paul's authority to Timothy in his fight against the opponents.

Referenced Works

Mounce, William D *Word Biblical Commentary Vol 46: Pastoral Epistles*, Nashville, Thomas Nelson, 2000

Day 602: 1 Timothy 1:1-7

Verse 1

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

ἐπιταγή, ης f **command, order, authority**

In contrast with his opponents' 'wish' to be teachers (v.7). κατ' ἐπιταγὴν has the force 'by order of.'

σωτηρ, ηρος m **saviour**

Mounce suggests that the term is polemical, "directed toward the Ephesian worship of emperors as saviours."

ἐλπις, ιδος f **hope, ground of hope**

Cf. Acts 28:20; Col 1:27. Without Christ the world is without hope Eph 2:12.

Verse 2

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

γνησιος, α, ον **genuine, true, loyal**

Conveys both intimacy and authority. In the latter regard it stresses that Timothy carries Paul's authority in his ministry at Ephesus. He is Paul's authorised representative.

τεκνον, ου n **child**

πίστει Noun, dat s πιστις, εως f **faith, trust, belief, the Christian faith**

Though we first encounter Timothy during Paul's second missionary journey he may have been a convert of Paul's ministry during his first missionary journey.

ἔλεος, ους n **mercy, compassion**

ἔλεος is perhaps an appropriate addition to Paul's normal greeting for one so dear to him and also one facing a difficult ministry.

εἰρήνη, ης f **peace**

ἀπο "governs both θεου, 'God,' and Χριστου, 'Christ,' showing that the trilogy of blessing comes from both persons of the Godhead acting in concert. This is the same grammatical and christological formulation that is in v.1." Mounce

ς² D² Ψ TR insert ἡμῶν after πατρος.

Verse 3

Καθως παρεκάλεσά σε προσμεῖναι ἐν Ἐρέσῳ πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλης τισὶν μὴ ἑτεροδιδασκαλεῖν

The seriousness of the problem at Ephesus is underlined by Paul launching directly into the subject without following the salutation with his normal thanksgiving.

καθως the thought is never formally completed.

παρακαλεω **exhort, encourage, urge**

σε Pronoun, acc s συ

προσμεῖναι Verb, aor act infin προσμενω **remain, stay with, stay on, remain faithful to, continue in**

πορευομαι **go, proceed, travel**

In the light of 1 Tim 3:14 Mounce suggests that "Timothy had been sent to Ephesus and later traveled to meet Paul, who was on his way to Macedonia (after the Roman imprisonment and on his way to Spain or Crete?). Timothy returned to Ephesus; Paul wrote the letter in support of Timothy's task in Ephesus and planned to come himself when he could."

παραγγείλης Verb, aor act subj, 2 s

παραγγελλω **command, instruct**

Suggests an authoritative prohibition. The opponents are not identified but, in the light of 3:1-7 may have included some in leadership in the church.

ἑτεροδιδασκαλεω teach a different doctrine; teach a false doctrine

Only here and at 6:3 in the NT. Cf. Gal 1:6.

There were some at Ephesus whose teaching differed from that of the Apostle Paul. In particular, these teachers loved speculative theology (see v.4). "It appears to have been an aberrant Judaism with Hellenistic/gnostic tendencies that overemphasised the law and underestimated Christ and faith, taught dualism (asceticism, denial of a physical resurrection), was unduly interested in the minutiae of the OT, produced sinful lifestyles and irrelevant quibbling about words, and was destroying the reputation of the church in Ephesus. The opponents' teaching and behaviour conflicted with what God intended, which has above all characterised by faith." Mounce. Timothy's task was to ensure that the teaching at Ephesus remained true to the Gospel.

Verse 4

μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ἐκζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει·

μηδε negative particle nor, and not, not even

προσεχω pay close attention to, hold on to

They pay inordinate attention to the speculative (the unknown) rather than to what is historical, revealed and known.

μυθος, ου m myth, fanciful story

In contrast to the gospel which is rooted in historical events.

γενεαλογια, ας f genealogy

ἀπεραντος, ον endless, interminable

These appear not to have been gnostic in origin but rather Jewish speculation (2 Tim 4:4; Titus 1:14). Speculative systems cause controversy today just as much as genealogical speculation in the first century.

ὅστις, ἡτις, ὅτι who, which ἐκζητησις, εως f senseless speculation; perhaps argument, controversy

The unusual (unique?) intensive form here with the prefix ἐκ would seem to be intensive. "Instead of producing godliness, the heresy resulted in futile speculation." Mounce

παρεχω act & midd cause, bring about μᾶλλον adv more; rather, instead ἢ or, than

οἰκονομια, ας f management of a household, responsibility, (divine) plan

The use of this term may reflect the fact that some who were causing trouble came from from the leadership of the church. "These people accepted the office of steward, an office ordained by God, and yet they were abusing the office." Mounce

πίστει Noun, dat s πιστις, εως f see v.2

Faith is central to the 'economy of God', the way his kingdom is run. Faith rests on what God has said and what God has done, not on speculation. Such faith is also accompanied by the qualities mentioned in the next verse.

Verse 5

τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου,

τέλος, ους n end, conclusion παραγγελια, ας order, command, instruction

Timothy must pursue his ministry, even a ministry of confrontation, in a spirit of love.

καθαρος, α, ον pure, clean, innocent συνειδησις, εως f conscience, awareness

Cf. 2 Tim 1:3; 1 Tim 3:9.

ἀγαθος, η, ον good, useful, fitting ἀνυποκριτος, ον sincere, genuine

The suggestion is that the faith professed by Paul's opponents is not genuine.

Verse 6

ὧν τινες ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν,

ἀστοχήσαντες Verb, aor act ptc, m nom pl ἀστοχεω (lit miss the mark) lose one's way, leave the way

Only here and 1 Tim 6:21; 2 Tim 2:18.

ἐξετράπησαν Verb, aor pass dep indic, 3 pl ἐκτρεπομαι wander, go astray, turn aside.

ματαιολογια, ας f empty talk

"They are like marksmen who miss the target, like travellers who never reach their destination because they have taken the wrong turn and have failed to look for the familiar signs along the road. The path which these people have taken is not even a detour. It is more like a dead end street beyond which lies a swamp, in their case the swamp of 'futile talk', useless reasoning, argumentation that gets nowhere (cf. Titus 1:10), dry as dust disputation, a wrangling about fanciful tales, ancient pedigrees! Yes, their vaunted learning has finally landed them in a no-man's land of ceremonial subtleties, in the dreary marsh of ridiculous hair-splitting. And the owner of that quagmire is ... Satan, who heads the welcoming committee (1 Tim.5:15)." Hendriksen

Verse 7

θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἂ λέγουσιν μήτε περὶ τίνων διαβεβαιοῦνται.

θελω wish, will

Maybe, 'they want a reputation as ...'

εἶναι Verb, pres infin εἶμι
νομοδιδάσκαλος, ου m teacher of the law, interpreter of the law

"Their desire is exceeded only by their ignorance." Mounce

νοεω understand, discern, imagine

The sense here is concessive, '*even though* they do not understand ...'

μητε and not; μητε ... μητε neither ... nor

διαβεβαιοομαι speak confidently, insist on, give special emphasis

"They are proclaiming their gospel with complete and total confidence, and with complete and total ignorance. They are devoted to their gospel (προσεχειν; v4), preaching with dogmatic authority, and are wrong. It is no wonder that Paul begins his epistle on a note of authority, διαβεβαιουν, 'to assert dogmatically,' occurs elsewhere in the NT only in Titus 3:8 where Paul tells Titus to assert dogmatically and confidently the instructions Paul had given him." Mounce

Day 603: 1 Timothy 1:8-14

Verse 8

Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος ἐάν τις αὐτῷ νομίμως χρῆται,

οἶδα (verb perf in form but with present meaning) know, understand
καλος, η, ον good, right, proper
νομος, ου m law

Paul's opponents may have accused him of a low view of the law. "The law is good because it accurately reflects the will of God and is beneficial to people." Mounce.

ἐάν if
νομίμως lawfully, legitimately

Note the wordplay.

χραομαι use, make use of

"Just because the law is good does not mean that the opponents are justified in basing their myths on it. The law has specific functions and limitations, and these must be respected." Mounce

Verse 9

εἶδως τοῦτο, ὅτι δικαίω νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοισι, πατρολώαις καὶ μητρολώαις, ἀνδροφόνοις,

εἶδως Verb, perf act ptc, m nom s οἶδα see v.8

δικαιος, α, ον righteous, just

"The listed sins are contrasted with both the 'just person' and the 'healthy teaching, which is in conformity with the gospel' (vv. 10b-11a), thus aligning the 'just person' with the gospel and suggesting that Paul is thinking of the Christian." Mounce

νομος, ου m law

κειμαι lie, be laid; exist

'laid down'

ἀνομος, ον lawless, outside the law
ἀνυποτακτος, ον disorderly, disobedient

Mounce suggests that the following list roughly matches the content of the decalogue. It begins with a series of paired terms, following the initial summary pair.

ἀσεβης, ες godless, impious

ἁμαρτωλος, ον sinful, sinner

ἀνοσιος, ον irreligious, impious

βεβηλος, ον vile, godless, irreligious

πατρολωλας, ου m one who murders his father

μητρολωλας, ου m one who murders his mother

These terms could mean 'one who strikes his father/mother.' Mounce follows Ellicott in adopting this meaning, reflecting the fifth commandment and distinguishing the sins spoken of here from the one following which reflects the sixth commandment.

ἀνδροφονος, ου m murderer

The law is a sword against the unrighteous but is no cause for fear for those who seek to follow Christ.

Verse 10

πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκους, καὶ εἴ τι ἕτερον τῆ ὑγιαίνουση διδασκαλία ἀντίκειται,

πορνος, ου m man who practices sexual immorality

ἀρσενοκοιτης, ου m practicing homosexual

Cf. Lev 10:13.

ἀνδραποδιστης, ου m kidnapper, slave dealer

ψευστης, ου m liar

ἐπιόρκος, ου m perjurer

Here alone in the NT.

ἕτερος, α, ον other, another, different

καὶ εἴ τι ἕτερον 'and anything else ...'

ὑγιαίνουση Verb, pres act ptc, f dat s
ὑγιαίνω be sound, be in good health
διδασκαλία, ας f what is taught, teaching, doctrine

"Elsewhere, Paul describes his opponents as having a 'morbid craving for controversy' (1 Tim 6:4), being 'depraved in mind' (1 Tim 6:5), and their talk as eating 'its way like gangrene' (2 Tim 2:17). Both the opponents and their teaching are spiritually sick. In contrast, Paul's gospel is spiritually healthy." Mounce. Cf. 2 Tim 1:13; Titus 1:13.

ἀντικειμαι oppose, be against

Verse 11

κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθην ἔγω.

κατα refers back to ὑγιαίνουση διδασκαλία.

εὐαγγέλιον, ου n good news, gospel
δοξα, ης f glory

The law reveals the sin for sinners, the gospel the glory of God to those with eyes to see it, cf. 2 Cor 4:4-6.

μακαριος, α, ον blessed

We account him blessed who is the source of all blessing.

ἐπιστεύθην Verb, aor pass indic, 3 s
πιστευω believe (in), have faith (in),
pass be entrusted with

Verses 12-17

Paul contrasts his past with his present situation as a demonstration of God's saving grace.

Verse 12

Χάριν ἔχω τῷ ἐνδυναμωσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἠγήσατο θέμενος εἰς διακονίαν,

χαρις, ιτος f grace; thanks, gratitude

χαριν ἔχω 'I constantly give thanks ...' – present continuous.

ἐνδυναμωσαντί Verb, aor act ptc, m dat s
ἐνδυναμω strengthen, make strong

The reference is not to daily strengthening and enabling (note the aorist) but to the initial call to apostolic ministry along with the power that enabled him to leave his former way of life and follow Christ.

πιστος, η, ον faithful, trustworthy

Picks up the theme of trust in v.11. God considered that he *would be* a trustworthy servant, one who would faithfully discharge the task entrusted to him.

ἠγήσατο Verb, aor midd dep indic, 3 s
ἠγεομαι think, regard, consider
θέμενος Verb, aor midd ptc, m nom s
τιθημι place, set, appoint
διακονια, ας f ministry, service

Verse 13

τὸ πρότερον ὄντα βλάσφημον καὶ διωκτην καὶ ὑβριστὴν· ἀλλὰ ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ,

προτερον and το π. adv before, previously, formerly

ὄντα is concessive, 'even though I was ...', or maybe 'I who was ...' emphasising the magnitude of God's grace.

βλασφημος, ον speaking against God, blasphemous

διωκτης, ου m persecutor

Here alone in the NT.

ὑβριστης, ου m insolent person, person of insulting behaviour

'A thoroughly objectionable character' Guthrie

ἠλεήθην Verb, aor pass indic, 1 s ἔλεω and ἔλεω be merciful; pass. receive mercy

ἀγνοεω not know, fail to understand

"His ignorance did not give him any claim on God's ἔλεος [mercy], but merely put him within the pale of its operation." Ellicott.

ἀπιστία, ας f **unbelief, unfaithfulness**

Verse 14

ὑπερπελέονασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.

ὑπερπελέοναζω **overflow, be present beyond measure**

Cf. Rom 5:20. There is a superabundance of grace – more than a sufficiency.

πίστις, εως f **faith, trust, belief**

"The triad of blasphemer, persecutor, and insolent person was obliterated by the triad of mercy, faith, and love that Paul now possesses through his relationship with Christ."

Mounce.

Faith and love are evidence of the work of God's grace in the heart.

Day 604: 1 Timothy 1:15-20

Verse 15

πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι· ὧν πρῶτός εἰμι ἐγώ,

πιστος, η, ον see v.12

For this formula, cf. 1 Tim 4:9 also 1 Tim 3:1; 2 Tim 2:11; Titus 3:8. All except 1 Tim 3:1 focus on salvation.

ἀποδοχη, ης f **acceptance**

ἄξιος, α, ον **worthy, deserving**

ἁμαρτωλος, ον **sinful, sinner**

σωζω **save, rescue, heal**

πρωτος, η, ον **first, leading, foremost**

Paul is highlighting the fact that he had been guilty of the most terrible things as one who had persecuted the church and Christ (Gal 1:13 cf. 1 Cor 15:9; Eph 3:4-6). Concerning the present tense Mounce writes, "Paul had an abiding sense of being a forgiven sinner... Certainly Paul must have shuddered whenever he remembered his previous acts of persecution, and certainly this would have produced a continual amazement at the incomprehensible gifts of God's mercy and grace that had been so undeservedly bestowed upon him in superabundant measure."

Verse 16

ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρωτῶ ἐνδείξῃται Χριστὸς Ἰησοῦς τὴν ἄπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.

ἠλεήθην see v.13

ἐμοὶ Pronoun, dat s ἐγώ

ἐνδείξῃται Verb, aor midd subj, 3 s

ἐνδεικνυμαι **show, give indication of**
ἀπας, ασα, αν (alternative form of πας) **all, whole**

μακροθυμία, ας f **longsuffering, patience**

τὴν ἄπασαν μακροθυμίαν 'his unlimited patience' NIV. Cf. Rom 2:4; 3:25 where Paul uses the word ἀνοχη 'forbearance' in a similar fashion.

ὑποτυπωσις, εως f **example, pattern**

"It is the Jewish rabbinic argument of the harder to the easier (*gal wahomer*): if God's mercy can extend to someone as sinful as Paul, surely it can reach anyone. This also shows that Paul is recounting his conversion experience not merely for informational purposes but for the Ephesian church; Timothy already knows it." Mounce.

μελλω **be going, be about**

πιστεω **believe (in), have faith (in)**

ζωη, ης f **life**

αἰώνιος, ον **eternal, everlasting**

Verse 17

τῷ δὲ βασιλεὶ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ θεῷ, τιμῇ καὶ δόξῃ εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

"It is fitting and usual for Paul, having reflected upon God's grace and mercy and what he has done for him, to burst into a doxology of praise. While this doxology stresses the transcendent nature of God, this only serves to heighten Paul's amazement that God would, in his mercy and grace, stoop to save a sinner such as Paul." Mounce

βασιλευς, εως m **king**

αἰώνων Noun, gen pl αἰων, αἰωνος m
age, world order, eternity

May mean either 'eternal king' or 'king of eternity' in the sense of 'the age to come.'

ἀφθαρτος, ον **imperishable, immortal**

Cf. 1 Tim 6:6.

ἀορατος, ον **unseen, invisible**

μονος, η, ον **only, alone**

Reflects the central affirmation of Judaism, the Shema, Deut 6:14, cf. Mk 12:29,32.

τιμη, ης f **honour, respect**

δοξα, ης f **glory**

"Glory in this case describes not the nature of God (cf. v.11) but the proper response of people toward God (e.g., Isa 66:5; Dan 4:34; Pss 34:3; 63:3; 69:30; 86:12)." Mounce

Verse 18

Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν,

παραγγελια, ας command, instruction

Cf vv.3,5.

παρατίθεμαί Verb, pres midd indic, 1 s
παρατιθημι place before; midd.
commit, entrust

Cf. 2 Tim 2:2. "This concept of entrusting the gospel message to others is a significant theme in the PE (cf. 2 Tim 1:13), but it is nothing new. It is found in Judaism in the transmission of the oral tradition and in the oral period of gospel transmission. It is what Paul has always said about himself, that the gospel was entrusted to him (v.11; cf. παραδιδοναι, 'to hand on,' 1 Cor 15:3...). Now, especially as Paul and the other leaders of the early church are aging and dying, the emphasis continues to be on the necessity of properly transmitting the authoritative gospel message." Mounce

τέκνον, ου n child; pl descendants

Cf. v.2.

προαγω go before or ahead of

Here, 'previously made.'

The mention of prophecies (cf. 1 Tim 4:14; 2 Tim 1:6) underlines the fact that the charge comes from God, not merely from the apostle Paul.

στρατευομαι serve as a soldier, wage war, do battle

Cf. 2 Cor 10:3-4. A typically Pauline metaphor.

καλος, η, ον good, right, proper
στρατεια, ας f warfare, fight

Verse 19

ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπωσάμενοι περὶ τὴν πίστιν ἐνανάγησαν·

πιστις, εως f see v.4

ἀγαθος, η, ον see v.5

συνειδησις, εως f see v.5

"Paul is contrasting Timothy's faith and good conscience with the opponents' lack of the same and urging Timothy to watch himself closely, lest he fall into the same trap." Mounce.

ἀπωσάμενοι Verb, aor midd dep ptc, m nom
pl ἀπωθεομαι push aside, reject

'Faith' is here used in the objective sense of 'sound teaching'

ναυαγω be shipwrecked

"This adds notes of urgency and seriousness; the destructiveness of the opponents' teaching has already had devastating results, and Timothy must quickly command them to stop teaching." Mounce.

Verse 20

ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ ἵνα παιδευθῶσιν μὴ βλασφημεῖν.

On Hymenaeus, cf. 2 Tim 2:17 where he is paired with Philetus as teaching that the resurrection is past.

παραδιδωμι hand or give over, deliver up
Σατανας, α the Adversary, Satan
παιδευθῶσιν Verb, aor pass subj, 3 pl
παιδευω instruct, train, teach

In context this probably means excommunication (cf. 1 Cor 5:5). Outside of the fellowship of God's people there is nothing but the dominion of Satan.

βλασφημεω slander, speak against God

Cf. v.13. "Despite all the trouble that Hymenaeus and Alexander have caused, the purpose of Paul's delivering them to Satan is not merely punishment but remedial." Mounce.

Day 605: 1 Timothy 2:1-7

Verses 1-7

The root of the problem at Ephesus was therefore a failure to understand the gospel. Verses 1-7 lay stress on the universality of the gospel. "If the heresy is a form of Jewish legalism, it would be natural for the opponents to exclude Gentiles." Mounce. Hence Paul stresses that he was commissioned *by God* to preach the gospel to the Gentiles.

Verse 1

Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων,

"The Ephesian church's habit of not praying for all people was symptomatic of the more significant issue of the leaders' selective theology." Mounce

παρακαλεω exhort, encourage, urge

Here 'urge.'

πρωτον adv. first, in the first place, first of all

δεησις, εως f prayer, plea

προσευχη, ης f prayer

ἐντευξις, εως f prayer, petition

Only here and at 1 Tim 4:5 in the NT, though "Paul uses its cognate verb ἐντυγχανειν, 'to intercede,' to speak of the Holy Spirit's intercession (Rom 8:27), of Christ's intercession for the saints (Rom 8:34; cf. Heb 7:25), and of Elijah's accusation to God against a sinful Israel (Rom 11:2; cf. Acts 25:24)." Mounce

εὐχαριστια, ας f thanksgiving

Prayers of all types should be made for all people.

Verse 2

ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

βασιλευς, εως m see 1:17

ὑπεροχη, ης f position of authority

It is not only good rulers or those who rule well that demand our prayer – Nero was emperor at the time when Paul wrote this letter.

Mounce says that the ἵνα clause introduces not the content but the purpose of the prayer.

ἡρεμος, ον quiet, peaceful

Here alone in the NT.

ἡσυχιος, ον quiet, peaceful

Only here and 1 Peter 3:4 in the NT, but cf. 1 Thess 4:11 where the cognate verb is used.

βιος, ου m life, living

διαγω lead, spend (of life)

εὐσεβεια, ας f godliness, godly living

Being "totally consecrated to God, to his worship and to the fulfilment of his will." Spicq.

σεμνοτης, ητος f seriousness, proper conduct, respectability

"A Christian's life should be characterised by peace and tranquility, reverence and godly dignity." Mounce. Paul's concern is for the church to conduct itself in such a way that it may command the respect of those outside and commend the gospel.

Verse 3

τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ,

What is the reference of τουτο? Is it the prayer of v.1 or the pattern of life of v.2b or both? Mounce follows Jeremias, Guthrie and Fee in thinking the reference is to the former – it continues the theme of universality.

καλος, η, ον see 1:18

ἀποδεκτος, ον pleasing

ἐνώπιον prep with gen before, in the presence of

σωτηρ, ηρος m saviour

Our prayers should reflect the largeness of God's purpose.

Verse 4

ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

θελω wish, will

σωζω save, rescue, heal

ἐπιγνωσις, εως f knowledge, recognition

ἀληθεια, ας f truth, reality

'Knowing the truth' is equivalent to accepting the gospel message.

ἐλθεῖν Verb, aor act infin ἐρχομαι

"The force of the statement is directed toward the opponents' sectarian theology. As Jeremias ... points out, this statement stands in firm opposition to the synagogue's belief that God hates the sinner and wishes to save only the righteous and to the gnostic belief that salvation is only for those 'in the know.'" Mounce

Verses 5-6

Verses 5-6a, excluding Paul's comment in 6b, "may have been a creed, or part of a creed known by Timothy and the Ephesian church, which Paul quotes in order to strengthen his argument." Mounce

Verse 5

εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς,

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one, single

The first phrase reflects the Shema of Deut 6:4.

μεσιτης, ου m mediator, intermediary

Since there is only one God and only one means of access to him, those who are deprived of the gospel are deprived of God and of his salvation. Furthermore, "Those who have learned the work of Christ will be satisfied with Him alone, whereas those who know neither God nor Christ fashion mediators for their own pleasure." Calvin

Verse 6

ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων,
τὸ μαρτύριον καιροῖς ἰδίους·

δοῦς Verb, aor act ptc, m nom s διδωμι
ἑαυτος, ἑαυτη, ἑαυτον him/her/itself
ἀντιλυτρον, ου n ransom, means to
effect freedom

Here only in the NT. Guthrie says that ἀντιλυτρον is a strengthened form of λυτρον "drawing special attention to its substitutionary character."

"Building on his earlier statement that 'Christ Jesus came into the world to save sinners' (1:15), he now says that Christ died for everyone in keeping with God's desire that all people be saved, the accent being on the word *all*... Therefore, not to pray for everyone is to treat the death of Christ with contempt." Mounce

μαρτυριον, ου n testimony, witness
καιρος, ου m time, season, age
ιδιος, α, ον one's own

The rather enigmatic phrase at the end of this verse is not part of the credal statement but is Paul's added comment. It is interpreted by Hendriksen to mean that *now* is the time for the proclamation of the Gospel – cf. the use of καιροῖς ἰδίους in Titus 1:3. This mystery could not be fully proclaimed under the old dispensation, before Christ's death and resurrection, but must now be proclaimed to all, since God wishes all to be saved (vv. 4, 7). God has revealed his purpose by sending Christ. His witness to the world in Christ is to be reflected now in our own witness – so v.7.

Verse 7

εἰς ὃ ἐτέθην ἐγὼ κηρῦξ καὶ ἀπόστολος –
ἀλήθειαν λέγω, οὐ ψεύδομαι – διδάσκαλος
ἔθνων ἐν πίστει καὶ ἀληθείᾳ.

εἰς ὃ "The antecedent of ὃ, 'which,' could be either μαρτυριον, 'witness,' or the gospel as proclaimed in vv 5-6a. There would be no substantial difference in meaning." Mounce.

ἐτέθην Verb, aor pass indic, 1 s τιθημι
place, set, appoint

I.e. by God.

κηρῦξ, υκος m preacher, herald

Implies public proclamation – broadcast of the message.

ἀληθεια, ας f see v.4

Many MSS add ἐν Χριστῷ after λεγω. This appears to be an expansion imitating Rom 9:1. The shorter reading is well supported.

ψευδομαι lie, speak untruth, deceive

Without the divine appointment to this task, Paul's claims would be most arrogant. Paul's strong interjection reflects his perception that "no less an issue was at stake than the veracity of the Gentile mission." Guthrie.

διδασκαλος, ου m teacher
ἔθνος, ους n nation, people; τα ἑ.

Gentiles

πίστει Noun, dat s πιστις, εως f faith

"Chrysostom paraphrases Paul's message thus: 'Since therefore Christ suffered for the Gentiles, and I was separated to be a "teacher of the Gentiles," why dost thou refuse to pray for them?'" Mounce