

Exegetical Outlines of 1 & 2 Timothy and Titus

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1 Timothy—"Household Management":

"Household stewardship" with respect to "the faith"

Key Verses:

1:3-4, 8, 15, 18, 19; 2:7; "I want" 2:8; "I want" 2:9; 3:1, 15; 4:6, 7, 9, 11, 12, 15; 5:1, 7, 8; "I want" 5:14; 5:19, 21; 6:11, 13, 14, 20.

Authorship:

Paul (See appropriate sections in Carson, Moo, and Morris).¹

Differences with Earlier Pauline Letters:

"The [theological] problem lies not so much with their [the pastoral epistles] being *non*-Pauline in theology—indeed Pauline elements are recognized everywhere—as it does with so much in them that seems *un*-Pauline, that is, unlike his characteristic way of thinking and speaking as reflected in the earlier letters."

"Essentially, there is a credalism, an objective air to the pastorals with regard to soteriology that is largely lacking in the *homologomena*. The emphasis is more one of 'belief that' than 'trust in' (cf. 1 Tim 3:9; 6:20; Titus 1:13; 2:1; 2 Tim 1:14; 4:7; etc. where terms such as 'the faith,' 'sound teaching,' and 'the deposit' are used)."²

Occasion:

Timothy joined the apostle on his second missionary journey (Acts 16:2). He had been with Paul toward the end of the apostle's first Roman imprisonment (cf. Phil 2:19-24). When Paul was released, he took

¹ *An Introduction to the New Testament* (Grand Rapids: Zondervan, 1992).

² The quotations in this section were borrowed from Daniel B. Wallace at the website <http://www.bible.org/docs/soapbox/1timotl.htm>. Accessed: March 2002.

Timothy and Titus with him back to Asia Minor. After leaving Titus on Crete, they went by way of Ephesus to Macedonia. At Ephesus, they come upon false teachers who had virtually taken over the church. Paul excommunicated two of the false teachers, Hymenaeus and Alexander (1 Tim 1:19-20). After giving Timothy instructions on how to deal with the heretical leaders in the church, he left Timothy at Ephesus (cf. 1 Tim 1:3-4). Paul then went on to Macedonia (cf. Phil 2:24, the anticipated visit to Philippi, Philemon 22).³

Characteristics of the False Teachers:

1. They employ the law “unlawfully” (1:6);
2. They turn aside to fruitless discussion (1:8);
3. They pay attention to deceitful spirits (4:1).

Purpose:

1 Timothy 1:3—“As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain men not to teach false doctrines any longer . . . (instructions to “the steward” correcting “*the household*”; cf. 3:14).

Key Phrases from Household Management:

“Stewardship with respect to the faith” (lit.), (1:4); “instruction” (1:5); “one uses it lawfully” (1:8); “I have been entrusted” (1:11); “it is a trustworthy statement deserving full acceptance” (1:15); “I entrust” (1:18); “keeping faith and a good conscience” (1:19); “it is a trustworthy statement” (3:1); “to conduct himself in the household of God” (3:15); “in pointing out these things you will be a good servant” (4:6); “it is a trustworthy statement deserving full acceptance” (4:9); “prescribe and teach” (4:11); “show yourself an example” (4:12); “prescribe these things well” (5:7); “I solemnly charge you” (5:21); “man of” (6:11); “I charge you . . . keep the instruction” (6:13-14); “guard what has been entrusted” (6:20).

Date:

c. A. D. 66—Sometime after Paul’s release from his first Roman imprisonment (c. A. D. 62) and before his re-arrest and final imprisonment. An interval of time must be allowed for him to return to Asia Minor, evangelize on Crete, and winter in Nicopolis (Titus 3:12).

³ The information in this section was borrowed from Daniel B. Wallace at the website <http://www.bible.org/docs/soapbox/1timotl.htm>. Accessed: March 2002.

Overview of 1 Timothy

- I. Introduction—1:1-2
 - A. Sender—1:1
 - B. Recipient—1:2a
 - C. Greeting—1:2b
- II. The charge to the “steward”—1:3-20
 - ***Frame*:
 - “*The charge*”—1:3-4
 - “*The charge reiterated*”—1:18-20**
 - A. The charge: instruct others to give heed to the gospel “as a stewardship in trust”—1:3-4.
 - not to give heed to “other teachings”
 - Key verse*: “*a stewardship of God in trust*” (v.4)
 - B. The goal of the instruction: Love originating from a pure heart, a good conscience, and a sincere faith—1:5
 - C. Negative model: Those who employ the Law inappropriately—1:6-7
 - D. Principle: The Law is beneficial to the one who employs the Law correctly in keeping with the gospel—1:8-11
(the Law identifies *Lawbreakers*)

Transition: “*the gospel . . . with which I have been entrusted*”—1:11

 - E. Paul’s recounting of his calling to ministry—1:12-17
 - 1. Former condition: a lawbreaker, formerly a blasphemer, persecutor, and violent person—1:12
[*one who used law unlawfully and one who was a lawbreaker*]
 - 2. Basis of Paul’s service: By the Lord’s mercy and endowment, placed into service—1:13-14
 - 3. Trustworthy principle launching my ministry: Christ came to save sinners—1:15
 - 4. The example *par excellence* of God’s mercy: Paul—1:16
 - 5. Responsive doxology in light of God’s grace to Paul—1:17
 - F. The charge reiterated: Timothy’s present guardianship of “the instruction” [*for the household*]” (cf. v. 5)—1:18-20
[*the instruction, i.e. that Jesus came into the world to save sinners*] NB “*the faith = the gospel*” (v. 19)
- III. Instructions to the “steward” concerning conduct within the household of God—2 1-3:13
 - A. Instruction to the “steward” on public worship—2:1-3:13
 - 1. Instruction on prayer—2:1-7 “*first of all . . .*”
 - 2. Instruction concerning the roles of men and women—2:8-15
 - a. Pray in a holy manner—2:8
“*I want . . .*”

b. Quiet conduct—2:9-15

“Likewise I want . . .”

B. Instructions to the “steward” on church leadership—3:1-13

1. Qualifications for overseers—3:1-7

“above reproach”

husband of one wife

self-controlled

prudent

respectable

hospitable

teachable

not prone to much wine, not pugnacious

but gentle, peaceable

managing his own house well: having children under control

[An aside: pointing out the lesser-to-greater analogy—managing the little household to managing the big household—3:5]

not a neophyte

good testimony with non-believers

2. Deacons and women [on the list] manifesting specific qualities of purity—3:8-11

a. Deacons exemplifying “dignified” lives—characterized by pure, honorable dispositions—3:8-9

“pure in like manner” [Greek term—3:8]

i.e. “not double-talking”

“not addicted to much wine” [“sober”]

“not shamelessly greedy”

“holding fast the mystery, the faith”

“with a pure conscience”—3:9

[An aside: they are to be time tested (qualifying stipulation for those aspiring to the office of deacons)—3:10]

b. Women [women on the list = widows; cf. 5:9] exemplifying “pure” lives—characterized by pure, honorable dispositions—3:11

“pure in like manner” [Greek term—3:9]

i.e. “not double-accusing”

“sober”

“trustworthy in everything”

3. Practical qualifications for deacons—3:12

a. “One-wife” husbands

b. Managing their children and their own households

“and their own households”—v.12

[Implied: “lesser” to “greater household”; cf. 3:5]

4. The worthiness of being a deacon—3:13
- IV. The Confessional foundation of God’s household—3:14-16
 - A. Purpose for writing (cf. 1:3): to give instructions for correct behavior within “the household”—3:14-15
 - B. The confessional truth (The mystery of eu0se/beia): incarnation,
 - vindication [of the resurrected Lord] by the Spirit, proclamation, ascension, and glorification—3:16
- V. Various instructions to the “steward” for those within “the household”—4:1-6:2
 - A. Personal instructions to the “steward”: Pursue godliness as a “man of God”—4:1-5:2
 1. Exposing false teachers—4:1-7a
 2. Setting a positive personal example—4:7b-16
 - a. Train himself for godliness—4:7b-16
 - b. Model for the congregation in speech and conduct—4:11-16
 3. Relating properly to the whole church—5:1-2
 - B. Instructions to the “steward” for widows [women on the list]—5:3-16
 1. Support for the widows—5:3-8
 2. Enrollment of the widows—5:9-16
 - C. Instructions to the “steward” for elders—5:17-22
 1. Hold in esteem especially those who labor diligently in teaching—5:17-18
 2. Elder to be accused of wrongdoing only on the basis of just testimony—more than one witness—5:19
 3. Public rebuke for willful, continued sin by the elder who has already been unrepentant—5:20
 4. Solemn warning to “the steward”: Timothy must be impartial and pure—5:21-22
 - D. Personal instructions to “the steward” concerning his “weak stomach”—5:23
 - E. Personal wisdom passed on to “the steward”—5:24
 - F. Instruction to the “steward” for slaves—6:1-2
- VI. Final injunctions directed to “the steward” with respect to “the household”—6:3-21
 - A. Warning against the greed of the false teachers
- VII. Summary charge to the “steward”—6:20-21a

Key Verse: “Guard what has been entrusted . . .”
- VIII. Closing greeting—6:21b

2 Timothy

“Man of God, Guard the good deposit entrusted to you.”

Key Verses:

1:3, 11, 14; 2:2, 11, 14, 15, 20, 24; 3:6; 4:1, 4:5, 15

Authorship:

Paul (See appropriate sections in Carson, Moo, and Morris).⁴

Phrases from Slave-stewardship:

“Guard the deposit which has been entrusted to you”; “entrust to faithful men”; “a workman who does not need to be ashamed”; “useful to the master”; “the Lord’s slave (slave of ‘so-and-so’)”; “man of God (man of ‘so-and-so’; steward of ‘so-and-so’); “I solemnly charge”; be prepared (to dispatch a duty).”

Key Themes:

1. As a good steward, the gospel-treasure is to be entrusted to “faithful men.”
2. As a good steward, the gospel-treasure is to be protected at all costs by shielding it from being pilfered by heretics.
3. God gives strength to endure hardship as a “man of God” entrusted with the gospel.
4. The normalcy of persecution for the faithful
5. The primacy of the “God-breathed-Scriptures” for teaching believers and for correcting those in error

Prior Relationship with Timothy:

Timothy accompanied Paul on his second missionary journey (Acts 16:2). Timothy attended Paul during Paul’s first Roman imprisonment (Phil 2:19-24). After release, Timothy accompanied Paul to Asia Minor. At Ephesus, they met false teachers who had confused the church. Leaving Timothy at Ephesus to confront the heretics (cf. 1 Tim 1:3-4), Paul proceeded to Macedonia (apparently according to plan; cf. Phil 2:24). After passing through Macedonia, Paul visited Achaia (cf. 2 Tim 4:20). Shortly thereafter, Paul spent the winter at Nicopolis in the Roman province of Achaia (Titus 3:12). As Paul returned to Ephesus, he was arrested at Troas (?) in Asia (alluded to in 2 Tim 4:13-14).

⁴ *An Introduction to the New Testament* (Grand Rapids: Zondervan, 1992).

Present Situation and Occasion for Writing the Letter:

Paul appeared before a magistrate in a preliminary hearing at Rome (cf. 2 Tim. 1:17a; 4:16-18). Paul realized that he did not have long to live (2 Tim 4:6); consequently, he wanted Timothy to come to him.

Purpose:

With the end near, Paul wrote to Timothy, as a loyal “man of God” (i.e. steward of God), “to guard the valuable deposit, the gospel” and “to entrust it to faithful men.”

Date:

c. A. D. 67 (See appropriate sections in Carson, Moo, and Morris).⁵

Overview of 2 Timothy

- I. Personal introduction—1:1-18
 - “I - my - me”
 - A. Letter prescript—1:1-2
 1. Sender—1:1
 - Apostle . . . in keeping with the promise of life
 2. Recipient—1:2a
 - to the beloved child
 3. Greeting—1:2b
 - B. Thanksgiving prompted by fond memories of Timothy—1:3-5
 - “*servicing with a clear conscience*”
 - C. Personal appeal to suffer hardship for the gospel—1:6-12
 1. Call to remembrance: the gift—1:6-7
 2. Prohibition: do not be ashamed of the gospel—1:8a
 3. Appeal proper: suffer hardship for the gospel—1:8b
 4. Digression on the gospel’s value: God’s power demonstrated through the Gospel—1:9-11
 - D. Paul’s example of trust: Paul’s ultimate safekeeping is through the gospel—the gospel he unabashedly suffers for—1:11-12
 - E. Summary exhortation: guard the valuable deposit [as a good steward]—1:13-14
 - ***Key verse*: “*guard the good deposit/treasure*”—1:14
 - F. The example of Onesiphorus: One who suffers hardship for the gospel—1:15-18
 1. Negative examples: Phygelus & Hermogenes—1:15
 2. Positive example: Onesiphorus—1:16-18
- II. Letter body: Paraenesis 2:1-3:9

⁵ *An Introduction to the New Testament* (Grand Rapids: Zondervan, 1992).

- A. Triadic paraenesis: be strong; entrust to others the gospel deposit; suffer hardship—2:1-6
1. Command proper—2:1-3a
 ***Key verses: Be strong-entrust-suffer hardship—2:1-3a*
 2. An analogy for one who suffers hardship for the gospel: the soldier's single focus to please—2:3b-4
 3. An analogy for one who suffers hardship for the gospel: the athlete's steadfast adherence that legitimizes—2:5
 4. An analogy for one who suffers for the gospel: the hardworking farmer's expectation is realized—2:6
- B. Call to remembrance: Remember Christ's death and glorious resurrection—2:8-13
1. Remembrance: Paul's motivation for enduring hardship when entrusting the gospel to others—2:8-10
 2. Affirmation in the confession/hymn we speak—2:11-13
- C. Call to mind these things (i.e. death and resurrection of Christ) when you engage false teachers within the "household"—2:14-21.
1. Charge proper: not to wrangle with heretics—2:14
 2. Be validated before God as a workman who understands the Word—2:15
 3. Avoid interaction with profane, idolatrous chatter—it will fan the flame of heresy—2:16-17
 4. Negative examples of men who engage in godless chatter 2:17b-18
 5. Validation from the Lord: analogy from architecture (the building inscription validates the foundation)—2:19
 6. Validation from the Lord: analogy from household management—2:20-21
 - a. Two kinds of vessels/servants—2:20
 —clean silver vessels for honorable functions
 —earthenware vessels for dishonorable functions
 - b. Abstain from engagement with dishonorable vessels/heretics—2:21
"useful to the Master"—v. 21
 7. Flee youthful desires (to argue) yet pursue peacefully the correction of heretics—2:22-26
 - a. Command proper: flee youthful desires (to argue)—2:22
 - b. Avoid disputatious people and situations—2:23
 - c. Prohibition: the slave of the Lord must not be quarrelsome—2:24a
"the slave of the Lord"

- d. Positive exhortation: correct with gentleness knowing the devil's hold on those in error—2:24b-26
- D. Warnings: in view of the eschatological realities of the last days—do not follow the activities and teaching of the opposition—3:1-9
 - 1. Warning that difficult times are ahead—3:1
 - 2. Characteristics of those within these difficult times—3:2-5
 - a. lovers of selves, lovers of money;
 - b. boastful, arrogant, revilers;
 - c. disobedient to parents, ungrateful, unholy, unloving, irreconcilable,
 - d- d` dia/boloi—3:3
 - c` uncontrollable, untamed, not loving good, treacherous, reckless
 - b` conceited
 - a` lovers of evil rather than lovers of God
 - 3. Contrast between outward form and inner power—3:5a
 - 4. Avoid these opponents—3:5b-8d
 - a. Command proper—3:5b
 - b. Actions which identify the opponents—3:6-8
 - those who captivate idle women—3:6-7
 - those who oppose the truth like Pharaoh's magicians, Jannes and Jambres—3:8a,b
 - men of a depraved mind—3:8c
 - rejected with reference to the faith—3:8d
 - 5. Their actions opposing the truth eventually will become evident to all—3:9
- III. Affirmation of Timothy's past, present, and future reliance on the gospel—3:10-4:5
 - A. Affirmation of Timothy's past faithfulness to the truth in spite of persecutions in Galatia—3:10-13
 - 1. Timothy's acquaintance in Galatia with Paul's teaching, conduct, and deliverance from persecution—3:10-11
 - 2. Principle for believers: Persecution awaits the devout in Christ Jesus—3:12
 - 3. Principle for unbelievers: the wicked opposition will only increase—3:13
 - B. Exhortation: to be faithful to the truth in the present trying circumstances—3:14-17
 - 1. Exhortation proper: continue in the truth you were taught—3:14a
 - 2. Reminder to Timothy of his heritage—3:14b

3. Reminder to Timothy of his childhood devotion to Scripture—3:15
4. Principle for “the man of God” (steward of God): The primacy of the God-breathed-Scriptures for teaching believers and for correcting those in error—3:16-17
“man of God” 3:17
- C. Solemn charge for the future: preach the gospel (no matter what opposition may come your way)—4:1-8
 1. Charge proper—4:1-2b
preach the word
be ready to discharge the task
key verse—v..2ab
rebuke, reprove, encourage
 2. Responsibilities: Reprove, rebuke, exhort—4:2c
 3. Future defection: “professors” will turn away to false teachers who teach fables—4:3-4
 4. Charge reiterated: enduring hardship, complete your dispatching of the gospel—4:5
 5. The solemnity of the charge explained—4:6-8
 - a. Paul’s end is at hand—4:6
 - b. The analogy from the games: the departure of a victor in the games—4:7-8
- IV. Personal concerns—4:9-18
 - A. Urgency for Timothy’s coming: desertion or dispatch of his former companions—4:9-11a
 1. Demas to Thessalonica—4:10ab
 2. Crescens to Galatia—4:10c
 3. Titus to Dalmatia—4:10d
 4. Luke is present—4:11a
 - B. Concluding instructions—4:11b-13
 1. Bring Mark, one useful for dispatch-service—4:11b
 2. Parenthesis: I have sent Tychichus to Ephesus—4:12
 3. Bring the cloak left at Troas and the parchments—4:13
 - C. Warning about Alexander—4:14-15
“be on guard . . .”
 - D. Recollection of his legal hearing and a concluding deduction: the Lord’s faithfulness to rescue—4:16-18
- V. Letter Closing—4:19-22
 - A. Greetings—4:19-21
 - B. Benediction—4:22

Titus

“God’s steward setting in order the household”

Key Verses:

1:3, 4a, 5, 7, 11; 2:1, 14, 15; 3:8

Phrases from slave-stewardship:

“According to a common faith” (1:4); “. . . His word in the proclamation I was entrusted according to the commandment” (1:3); “I left you behind that you would *set in order*” (1:5); “Overseer . . . as God’s steward” (1:7); “who overturn whole households” (1:11); “speak what is fitting for healthy teaching” (2:1); “showing all good faith” (2:10); “a people for his own good possession” (2:14); “ready for every good deed” (3:1); “this is a trustworthy statement” (3:8); “unprofitable and worthless” (3:9).

Authorship:

Paul (See appropriate sections in Carson, Moo, and Morris).⁶

Occasion:

After his first imprisonment, Titus accompanied Paul to Crete. Titus remained at Crete (1:5) and Paul moves on to Ephesus, where the apostle left Timothy as he journeyed on to Macedonia. Paul wrote to Titus before he had reached Nicopolis in Achaia (cf. 3:12).

Purpose:

Paul details more fully in this letter the instructions that he verbally related to Titus on his departure from Crete (1:5). He writes to encourage Titus as an apostolic representative to *set things in order* in the Cretan churches and to *appoint* elders/overseers in every city.

Date:

After Paul’s release from his first Roman imprisonment (c. A. D. 62) and before his arrest and final imprisonment (A. D. 67).

Overview of Titus

I. Introduction—1:1-5

⁶ *An Introduction to the New Testament* (Grand Rapids: Zondervan, 1992).

- A. Letter prescript—1:1-4
 - 1. Sender—1:1-3
 - “a slave” and an apostle
 - 2. Recipient—1:4ab
 - to Titus, a legitimate child
 - 3. Greeting—1:4c
 - B. Twofold purpose for sending Titus to Crete (and his present purposes for writing)—1:5
 - 1. To set things in order within the churches on Crete
 - 2. To appoint elders in every city
 - Key verse: set the remaining things in order . . . appoint elders in every city—1:5*
- II. Instructions concerning the proper qualifications for overseers who would manage the house-churches on Crete—1:6-9
- A. Ethical qualifications for the overseer “as God’s steward”
 - 1. Above reproach with reference to his own household: sexually faithful to his own wife; having trustworthy children who are not debauchees or unruly—1:6
 - 2. Above reproach as God’s steward over his household
 - a. Lacking qualities: not self-willed, not quick-tempered, not addicted, not pugnacious, not fond of sordid gain—1:7
 - b. Possessing qualities: hospitable, loving what is good, sensible, just, devout, self-controlled—1:7-8
 - B. Doctrinal qualification: fidelity to the truth and able to refute those who contradict—1:9
- III. “Setting things in order” (as a good steward) with respect to inside agitators—1:10–3:14
- A. “Setting things in order” with respect to Judaizers and false teachers within the church—1:10-16
 - 1. Many rebellious, empty talkers, deceivers—especially “those of the circumcision”—1:10
 - 2. Necessity of silencing those who are overturning “households”—1:11
 - 3. Justification for such harsh treatment supported by a Cretan proverb about their character—1:12-13
 - a. Citation from Epimenides in support of Paul’s charge against those who overturn households—1:12
 - Liars, beasts, gluttons*
 - b. Affirmation of the truthfulness of the proverb about Cretans—1:13a
 - c. Basis for reproof—1:13b-14

- d. General principle: defiled minds produce worthless deeds—1:15-16
- B. “Setting things in order” within the household—2:1-10
 - 1. Summary command to Titus: speak doctrine which makes for healthy relationships within the household—2:1
 - 2. Ethical commands for healthy household relationships—2:2-10
 - a. Character of older men—2:2
temperate, dignified, sensible, healthy in faith, in love, in perseverance
 - b. Character of older women—2:3-5
Character and conduct—2:3
reverent, not malicious gossips, not enslaved to much wine, teaching what is good
Instructing younger women in prudence—2:4-5
to be lovers of husbands, lovers of children, sensible, pure, workers at home, kind, being subject to their own husband
 - c. Timothy, a model for younger men—2:6-8
Encourage the young men—2:6
to be sensible
Be a model for the young men—2:7-8
to be an example of good deeds, uncorruptness in doctrine, dignified, sound in speech, beyond reproach
 - d. Exhortation to slaves—2:9-10
to be subject in everything
to be well-pleasing
not argumentative
not pilfering
demonstrating all good faith
 - 3. All kinds of people now live sensibly in this present age as a people *for his own possession*, zealous for good deeds—2:11-14.
 - 4. Summary exhortation: speak—2:15
- C. “Setting things in order” before the outside world—3:1-9
 - 1. Subject to authorities—3:1-2
to be subject to authorities
to be obedient, to be ready for every good deed, to malign no one, to be peaceable, gentle, showing consideration for all men
 - 2. Our response to the “foolish” tempered by a remembrance of our own foolishness and the consequent response of our Savior—3:3-8

- a. Reflection on our regeneration—3:3-7
 - b. Responsibility of Titus—3:8
- IV. Final warnings—3:9-11
 - A. Avoid foolish controversies: controversies unprofitable and worthless—3:9
 - B. Rules of engagement with the factious—3:10-11
- V. Personal concerns
 - A. Come to Nicopolis in Achaia when Artemas or Tychichus arrive at Crete—3:12
 - B. Show hospitality toward itinerant preachers, Zenas, the lawyer and Apollos—3:13
 - C. An aside: Providing for the body of Christ—3:14
- VI. Final greeting and benediction—3:15
 - A. Ending salutations—3:15a
 - B. Closing greeting—3:15b