

Introduction to the “Pastoral Epistles”

“The Pastorals”

- 1 & 2 Timothy and Titus are often referred to as “The Pastorals.”
 - In the 13th Century, Thomas Aquinas made reference to 1 Timothy as a letter that provides something of a “pastoral rule.”
 - Paul Anton delivered a series of lectures in 1726 that referred to these three letters as “The Pastoral Epistles.”
 - The word for “pastor” (including the family of words it belongs to) is missing from the letters.

“The Pastorals”

- We understand that Timothy and Titus were ministers and not pastors, in the Bible use of the word.
- Using the term links all three letters together.
 - There is much about them that is the same.
 - They are, however, three distinct and separate letters and each has its personal nature.

Authorship of the Pastoral Epistles

- Paul is identified as the author in 1 Tim. 1:1; 2 Tim. 1:1; Titus 1:1 and that should settle it.
 - This matches the claims of other Pauline epistles.
 - The description found in 1 Timothy 1:13 (though formerly I was a blasphemer, persecutor, and insolent opponent) is consistent with the account of Paul's pre-Christian life as seen in Acts.

Authorship of the Pastoral Epistles

- Paul is identified as the author in 1 Tim. 1:1; 2 Tim. 1:1; Titus 1:1 and that should settle it.
 - He describes Timothy and Titus as his spiritual sons (1 Tim. 1:2; Titus 1:4) which is in full accord with their relationship to Paul as seen in Acts and the other Pauline epistles.
 - The epistles frequently refer to events in the apostle's life and mention co-workers like Tychicus, Apollos, Barnabas and Mark who are known from other Pauline epistles.

Authorship of the Pastoral Epistles

- The early church attested to Paul's authorship.
 - Clement of Alexandria (ca. 155-ca. 220) frequently referred to and cited the Pastoral Epistles, even citing 1 Timothy 6:20 "what is falsely called knowledge" and ascribing the passage to "the apostle."
 - Origen, his student, says of 1 Timothy 1:15, "Moreover, Paul who himself also at a later time became an apostle of Jesus, says in his epistle to Timothy, 'This is a faithful saying, that Jesus Christ came into the world to save sinners of whom I am chief.'"

Authorship of the Pastoral Epistles

- The early church....
 - Irenaeus (A.D. 178) quoted the names of all three books in his *Against Heresies*.
 - Tertullian (A.D. 194) quoted several times from both 1 & 2 Timothy in his *Percription of Heretics*.
 - The Muratorian Canon (ca. 200) refers to the Pastoral Epistles as Pauline.
 - Eusebius (ca. 265-ca. 339) attributed the Pastoral Epistles to Paul— "The epistles of Paul are fourteen, all well known and beyond doubt. It should not, however, be conceded that some have set aside the epistle to the Hebrews."

Authorship of the Pastoral Epistles

- There was some opposition, primarily by the Gnostics.
 - They were omitted from the Marcion Canon (ca. A.D. 140). It should be noted he rejected any book that did not fit his heretical view of Christianity (see 1 Timothy 1:8; 6:20; 2 Timothy 3:16).
 - Tatian (A.D. 170) supposedly rejected them.
 - Jerome (ca. A.D. 325) said they were not rejected on critical grounds but because of their teachings against asceticism.

Authorship of the Pastoral Epistles

- The first serious challenge to Paul's authorship was by Schmidt (1804) and Schleiermacher in 1807.
- Today, it is disputed because of **Historical Allusions**
 - Scott has said, "That Paul cannot have been the author is most clearly apparent when we examine the historical framework of the letters."
 - He said the Pastoral Epistles do not fit into the historical framework of Acts and the Pauline Epistles, noting particularly only two imprisonments are mentioned in Acts (Caesarea and Rome).

Authorship of the Pastoral Epistles

• Historical Allusions

- It should be noted that we know little of Paul's early life as a Christian.
- Nowhere outside of 2 Corinthians 11:23-27 can we find Paul's frequent imprisonments, five beatings or three shipwrecks.
- We are not bound to find the situations of these books in Acts.
- The situation in 2 Timothy seems to suggest a release from the first Roman imprisonment.

Authorship of the Pastoral Epistles

• Ecclesiastical Situation

- It is argued that the church situation in the Pastoral Epistles is akin to 2nd Century and too far developed for Paul.
- Though very little of these letters could truly be deemed ecclesiastical, Paul showed an interest in appointing elders (Acts 14:23), addresses bishops and deacons (Phil. 1:1), lists pastor-teachers among divine gifts in the early church (Eph. 4:11-13) and called for elders to bishop and shepherd (Acts 20:13-35).
- Also, note there is no hint of the 2nd Century development of monarchical bishops.

Authorship of the Pastoral Epistles

• The Nature of the False Teaching

- Many claim to see the books addressing a heresy not seen until after the early 2nd Century.
- However, the heresy addressed contains a strong Jewish element:
- Emphasis on myths in 1 Tim. 1:4; Tit. 1:14: 3:9; and 2 Tim. 4:4
- Concern for the Law and Jewishness in 1 Tim. 1:7; Tit. 1:10, 14: 3:9

Authorship of the Pastoral Epistles

• **The Nature of the False Teaching**

- Emphasis on knowledge in 1 Tim. 6:20; 2 Tim. 3:6-9
- Controversy, speculation and arguments in 1 Tim. 1:4, 6; 6:4, 20; Tit. 1:10; 3:9; 2 Tim. 2:14, 16, 23; 3:1-5
- Immorality in 1 Tim. 1:19-20; Tit. 1:15-16; 2 Tim. 1:6, 19; 3:1-5
- Deception in 1 Tim. 4:1-3; Tit. 1:10-13; 2 Tim. 3:6-13
- Some ascetic practices in 1 Tim. 4:1-5
- Teaching for material gain in 1 Tim. 6:5; Tit. 1:11; 2 Tim. 3:2-4).

Authorship of the Pastoral Epistles

• **The Theology of the Pastoral Epistles**

- It is argued the theology is not that of Paul, with the cross no longer the center of his theology and an undue emphasis on works.
- Hendriksen: "The truth is that the doctrine taught and presupposed in the Pastorals is clearly the same as that which is held before us in the 10 [Pauline Epistles]."

Authorship of the Pastoral Epistles

• **The Theology of the Pastoral Epistles**

- Hendriksen then listed nine theological concepts, including salvation by grace through faith, which are central to the ten epistles generally accepted as Pauline and then delineate their occurrence in the Pastoral Epistles.
- Paul's advancing age, use of an amanuensis and different subject matter may explain everything.
- Fee: "To say that Paul is the author of the Pastoral Epistles means that the letters ultimately come from him in the historical settings contained within them. It does not say *how* they came from him; the final answer to that question is not available to us."

Authorship of the Pastoral Epistles

• Vocabulary and Style

- Guthrie: “the majority of those who favor the non-Pauline authorship of the Epistles are swayed more by linguistic considerations than by any of the objections mentioned above.”
- Schleiermacher found 75 words unique to 1 Timothy. When expanded to include 2 Timothy and Titus, 175 words were found.
- P. N. Harrison in *The Problem of the Pastoral Epistles* (1921) has been the major influence in this area.

Authorship of the Pastoral Epistles

• Vocabulary and Style

- Different purposes require different vocabularies.
- We must not forget Paul used amanuenses and Luke is probably the one used in these letters (2 Tim. 4:11).
- It has been shown that the language of these letters is more nearly like Luke’s writings than Paul’s.

The Historical Setting and Date

- 2 Thessalonians appears to have been written in A.D. 52 from Corinth.
- A fourth visit to Jerusalem follows.
- Third Missionary Journey began in 54.
 - 1 Corinthians is thought to have been written from Ephesus in spring, 57.
 - 2 Corinthians was likely written from Macedonia in autumn, 57.
 - Galatians may have been written at Corinth in winter, 57.
 - Romans appears to have been written at Corinth in spring, 58.

The Historical Setting and Date

- During a fifth visit to Jerusalem, Paul was seized in the temple (A.D. 58).
- Paul was imprisoned at Ceasarea from 58-60.
- The journey to Rome occurred autumn, 60 to spring, 61.
- The first Roman captivity was in 61.
- Philemon, Colossians and Ephesians were likely written in 61 or 62.

The Historical Setting and Date

- Philippians seems to have been penned at Rome in 62 or 63.
- 1 Timothy could have been written in 64 or 65.
- Titus likely was written in 65 or 66.
- 2 Timothy seems to have been written in 67.
- Paul's death was also sometime in 67.
- (The previous 3 slides were collated by Sam Hester from several sources. Many of the dates are speculative.)

The Historical Setting and Date

- Those arguing against Paul's authorship do so on the basis that these letters do not fit into his life prior to his Roman imprisonment.
 - This ignores the possibility of a 2nd imprisonment.
- There is evidence Paul was released and imprisoned a second time.

The Historical Setting and Date

- Romans 15:28 has Paul expressing his intent to go to Spain after visiting Rome.
 - Clement of Rome (A.D. 96) says Paul went "to the extremity of the west" (1 Clement v).
 - Jerome repeats the same testimony in *Lives of Illustrious Men*, III.5.
 - Of course, we do not have to believe Paul reached Spain to believe he lived beyond the first imprisonment.

The Historical Setting and Date

- Paul knew his death was near when he wrote 2 Timothy, which certainly seems to be the last letter written by Paul.
- Eusebius in his 4th Century *Chronicon* gives 67 as the year Paul was put to death.

The Threat

- Clearly, these letters are written to prepare Timothy and Titus against the threat of incipient Gnosticism
 - It ran rampant in the 2nd Century.
- The heresy had two extremes.
 - One turned the grace of God into license (1 Timothy 6:3-5; 2 Timothy 3:1-3).
 - The other promoted a legalistic asceticism (1 Timothy 4:3).

The Threat

- It was especially threatening to the church because it professed to love and uphold the Scriptures.
- It used the Old Testament to devise fables and formulate demands (1 Timothy 1:3-4, 6-11).
- These letters show salvation is for all men (1 Timothy 2:3-4, 7) and that it comes through Jesus, who was manifested in the flesh (1 Timothy 2:5; 3:16).
 - Many Gnostics could not accept this because they believed flesh was intrinsically evil.

Why Should We Study These Books?

- They are from Paul the apostle.
- They are to two young preachers.
- They both give duties and responsibilities for preachers.
- They contain information about church arrangements.
- They support church leaders in matters of discipline.

Why Should We Study These Books?

- They contain great gems of doctrine and insight.
- They provide a good commentary on Paul's last days.
- They are inspiration for those who are nearing the end of life.

Introduction to 1 Timothy

Timothy

- Timothy means "one who fears God"
- He was a native of Lystra (Acts 16:1a)
- His home life
 - A Jewish mother and Greek father (Acts 16:1b)
 - Instructed in scripture by mother and grandmother (2 Timothy 1:5; 3:15)
- He may have become a co-worker with Paul in A.D. 49 (Acts 16:2-3a).

Timothy and Paul

- He was likely converted by Paul and found a special place in his heart (1 Corinthians 4:17; Philippians 2:22; 1 Timothy 1:2).
- Paul had him circumcised to avoid criticism (Acts 16:3b).
- His name appears beside Paul's in the opening of several epistles (2 Corinthians 1:1; Philippians 1:1; Colossians 1:1; 1 Thessalonians 1:1; 2 Thessalonians 1:1; Philemon 1).

Timothy and Paul

- Timothy and Silas stayed in Berea while Paul went on to Athens (Acts 17:10-15).
- Paul considered him a trusted colleague.
 - He sent him with Erastus to Macedonia (Acts 19:22).
 - He sent him on a special mission to Thessalonica to strengthen and encourage their faith so they would not be unsettled by the trials they were experiencing (1 Thessalonians 3:1-6).

Timothy and Paul

- Paul considered him a trusted colleague.
 - He also sent him to Corinth (1 Corinthians 16:10).
 - He planned to send him to Philippi because he took a genuine interest in their welfare (Philippians 2:19-20).
- He was left in Ephesus to set things in order (1 Timothy 1:3).

Ephesus

- Ephesus was the 4th largest city in the Roman Empire.
- It was the location of a famous shrine to Artemis, the great mother goddess, known by the Romans as Diana of the Ephesians.
- In Ephesus, Paul a group of disciples who apparently were taught by Apollos prior to his learning the way of the Lord more accurately (Acts 18:24-25).

Ephesus

- When they told him they were baptized with John's baptism, Paul said John told people to repent, be baptized and believe on the Christ who would follow him (Acts 19:3-4).
- They were then baptized under the authority of Christ, Paul laid his hands on them and they received miraculous gifts of the Spirit (Acts 19:5-7).

Beginnings at Ephesus

- Paul taught (Acts 19:8-10):
 - in the synagogue until some of the Jews became hard hearted.
 - in the school of Tyrannus for about two years, with the fruit radiating into Asia.
- God worked great miracles through Paul (Acts 19:11-16).
 - Even pieces of cloth which had touched his body healed people.
 - The seven sons of Sceva attempted to duplicate the miracles and were attacked by the demon possessed.

Beginnings at Ephesus

- The people were moved to reverent awe for God and many believed (Acts 19:17-20).
 - Those who practiced magical arts burned books valued at 50,000 pieces of silver.
- Demetrius, a silversmith who made shrines of Diana, began to stir people up against Christianity (Acts 19:23-41).
 - He called together members of his craft and reported that Paul's preaching had impacted people in Ephesus and throughout Asia saying idols were not gods and causing Diana to fall into disrepute.

Beginnings at Ephesus

- An angry mob was the result.
 - The enraged mob began to shout, "Great is Diana of the Ephesians!"
 - As the whole city came together, they seized two Macedonian travel companions of Paul, Gaius and Aristarchus.
 - Paul wanted to go in to the people, but the brethren would not allow it.
 - Luke reported that many in the crowd did not even know what was happening.

Beginnings at Ephesus

- The city clerk appealed for order.
 - When some Jews singled out Alexander to make a defense and the people found out he was a Jew, the crowd shouted, "Great is Diana of the Ephesians!" for two hours.
 - The city clerk quieted the crowd and appealed for reason and a lawful approach to the matter.
 - He proposed that Demetrius and his colleagues make their case before the authorities, if they had a case.
 - He warned that such an assembly might be questioned by the Roman government and quietly dismissed the crowd (Acts 19:23-41).

The Ephesian Church

- As Paul made his way along the coast of Asia Minor on his way to Jerusalem, he summoned the elders from Ephesus to meet him at Miletus (Acts 20:13-38).
 - He warned of impending dangers.
 - These dangers are a recurring theme whenever the Ephesian church is mentioned (1 Corinthians 16:8-9; Ephesians 4:14-24; 5:6-14; Revelation 2:6).
 - Much the same theme is seen in 1 Timothy.

Ephesus

- While it may appear 1 Timothy is simply personal correspondence between Paul and Timothy, there are some indications the apostle may have expected the letter to be read to the church in Ephesus.
 - In 6:21, "Grace be with you" is plural.
 - Many of Paul's admonitions to Timothy, like that in 4:21, may also have served to advise the church of their correct path of action.

Contributions of 1 Timothy

- It gives us insight into Paul's view of ministry, both his and Timothy's.
- It gives insight into Paul's view of the ministry of the church.
 - Elders/bishops
 - Deacons
 - Women
 - Believers are called to godliness

Contributions of 1 Timothy

- Paul's view of the ministry of the church.
 - Prayer (2:8)
 - Demeanors of women in worship (2:9-15)
 - Relationships between young and old (5:1-2)
 - Treatment of widows (5:3-16)
 - Response of slaves to masters (6:1-2)
 - Warning against arrogant trust of wealth (6:17-19)

Contributions of 1 Timothy

- Paul warns of needless controversies.
 - Godless myths (1:4)
 - Forbidding marriage and enforcing food laws (4:3)
 - An unhealthy interest in controversies and arguments that result in envy, quarreling, malicious talk, evil suspicions and constant friction (6:4-5)

An Outline of 1 Timothy

- I. The salutation (1:1-2)
- II. Paul's charge to Timothy (1:3-20)
 - A. The charge and the false teachers (3-7)
 - B. The lawful use of the Law (8-11)
 - C. Paul's own ministry, a positive example (12-17)
 - D. The negative example of Hymenaeus and Alexander (18-20)

An Outline of 1 Timothy

- III. Direction for public worship (2:1-15)
 - A. Prayers by all for all (1-7)
 - B. Respective roles of men and women (8-15)
- IV. Directions for church leaders (3:1-16)
 - A. Bishops/overseers (1-7)
 - B. Deacons and "women" (8-13)
 - C. The basis for these directives (14-16)
- V. Special instructions for Timothy (4:1-16)
 - The apostasy Timothy was to face (1-5)
 - The discipline of a good minister (6-16)

An Outline of 1 Timothy

- VI. Relationships within the Christian community (5:1-6:2)
 - A. The minister and the church (5:1-2)
 - B. The care of widows (3-16)
 - C. Elders (17-25)
 - D. Slaves (6:1-2)
- VII. Final exhortations (6:3-21)
 - An indictment of false teachers (3-5)
 - Godliness, contentment and money (6-10)
 - A charge to Timothy (11-16)
 - Instructions for the rich (17-19)
 - Paul's final charge to Timothy (20-21)

1 Timothy 1

Greetings

- Paul identifies himself as an apostle, indicating he was furthering Christ's cause under his command (Acts 26:16-18), making it obvious this is not just a personal letter (1 Timothy 1:1).
- Names Paul used to stress Jesus' roles
 - Lord (master)
 - Jesus (saves his people from sin)
 - Christ (anointed)
 - Our hope (Romans 5:1-2)

Greetings

- Timothy was Paul's true child in the faith (1 Timothy 1:2).
 - Paul was not ashamed to commend this loyal soldier of Christ to the churches (Philippians 2:19-24; 1 Corinthians 16:10-11).
- Grace (Greek greeting), Mercy (what all need) and Peace (Jewish greeting)
 - Without God's mercy, we could not be saved since we were rebellious sinners with no means of saving ourselves (Ephesians 2:8-10, 4-5; Philippians 4:7).

The Results of Sound Teaching

- Sound teaching will produce three desired results beginning with love (1:5).
 - The word here is agape which is a desire for the ultimate good of others.
 - Such love originates in a cleansed heart, not outward ceremonial cleansings.
 - The heart is the seat of thinking as is seen in Daniel 4:16, 34, 36.

The Results of Sound Teaching

- Sound teaching also produces a good conscience that is well trained in God's will.
- The third thing sound teaching brings is a faith without hypocrisy.

The False Teachers Missed the Mark

- The false teachers at Ephesus had missed the mark of the true faith and involved themselves in empty talking (1:6-7).
- These teachers wanted to be teachers of the Law of Moses and receive the respect that was always given to true teachers of such.
 - However, they did not understand its ultimate purpose (Galatians 3:19-25).
 - Their failure to understand the law's purpose caused them to miss out on the true glories of the gospel of Christ.

A Solemn Charge

- The prophecies mentioned here may be those given when Timothy was appointed and set apart for this work (see 4:14).
- There can be no doubt the Christian is in a fight with Satan and the forces of evil (Ephesians 6:10-20; 1 Corinthians 9:7; 2 Corinthians 10:3-5; James 4:1; 1 Peter 2:11).

A Solemn Charge

- To continue the fight, Timothy must maintain his faith, which can only come by continually hearing the word of God (Romans 10:17).
- He must also maintain a good conscience which is done by learning and following the truth.

A Solemn Charge

- Those who failed to follow their faith trained conscience made shipwreck of the faith, like Hymanaeus and Alexander.
- Because of the threat these two posed to the church, Paul had delivered them to Satan.
 - Such discipline is designed to teach and was to be done in love (1 Corinthians 5:1-5; 16:14; 2 Corinthians 2:6-11).

1 Timothy 2

Praying for All Men

- As a result of the turmoil caused by the false teachers, Paul urged Timothy to pray for all men, or mankind (1 Timothy 2:1).
 - Supplication—an entreaty to God to provide for a particular need
 - Prayers—petitions, expressions of thanks, adoration
 - Intercessions—an intimate talk with the King and appeal for his favor
 - Thanksgiving—literally “good grace,” an expression of gratitude for God’s graciousness

Praying for Those in Authority

- Christians were even to pray for the cruel rulers of Rome (1 Timothy 2:2-4).
- Because government functioning well prevents anarchy from prevailing (Romans 13:1-7) and allows Christians to:
 - Live a tranquil life, free from outward disturbance
 - Live a quiet life, free from inner turmoil (2:11)
 - Live a life dedicated to God
 - Live a life respected by men.

Paul Was Appointed

- Paul was appointed to be a preacher, herald, or town crier (1 Timothy 2:7).
- One sent on a mission, an apostle or, in a non-technical sense, a missionary.
- Paul's insistence that he was speaking the truth and not lying makes it likely others besides Timothy were expected to read the letter.
- The apostle was also a teacher to the Gentiles, which is why this letter filled with instructions was written.

Prayers in Worship

- Men (aner), specifically the male of the species, were to pray everywhere, probably indicating public gatherings for worship, even in houses (1 Timothy 2:8; 1 Corinthians 1:2; Romans 16:3-5; Colossians 4:15).
- People in the ancient world often lifted their hands when they prayed (Psalm 141:2; 63:4; 28:2).
 - It was also common to lie with one's face in the dirt.

Prayers in Worship

- Holy hands are dedicated to God's service (Psalm 24:3-4; Isaiah 1:11-17; James 4:8)
- Prayers should be offered without
 - Violent feelings
 - A spirit that is ready to dispute with others over matters already settled by the Holy Spirit.
- Interestingly, it has been said that empty hands say, "I have nothing to offer. I am dependant on you."

Reasons Woman Cannot Exercise Authority in Public Assemblies

- Paul gives two reasons women cannot exercise authority over men, neither of which is cultural (1 Timothy 2:13-15).
- God's order of creation, with man first and then woman (1 Corinthians 11:9), was Paul's first reason a woman could not exercise authority over man.
 - Woman was created for the glory of man (1 Corinthians 11:7).
 - She reflects this by the way she dresses and acts.

Reasons Woman Cannot Exercise Authority in Public Assemblies

- The sin committed in the Garden of Eden was the second reason Paul said the woman could not exercise authority over man.
 - Both man and woman sinned.
 - In fact, Adam was no less sinful than Eve.
 - Paul points out that woman was deceived (Genesis 3:1-7) suggesting she is more easily led astray.

Reasons Woman Cannot Exercise Authority in Public Assemblies

- Childbearing seems to stand for her overall function in the home.
 - This seems to mean the woman is saved through fulfilling her role as a wife and mother.
 - Grasping for the authority God has given man does not save her.
- Continuing in faithful service is the condition of her salvation.
 - Such includes faith, or faithfulness, a devoted love, holiness and self restraint, or control.
