

Pastoral Epistles (1 & 2 Timothy, Titus)

I. Alleged difficulties in accepting Paul's authorship

A. Literary differences from other Pauline epistles—different vocabulary and style

1. Pastorals have 848 words, of which 306 are not found in other Pauline writings
2. Pastorals contain more *hapax legomena* (19-21 per page) than Paul's other letters (8-13 pp)
3. Over two-thirds of unique words in the Pastorals are found in 2nd century Christian authors.

However,

1. About half of Paul's 2,500 distinct words in the New Testament appear in only one letter.
2. There is as much variety of vocabulary in Paul's other letters as between them and the Pastorals
3. This variety is similar to that in the writings of Shakespeare.
4. Over 90% of the special words in the Pastorals are found in secular writings earlier than A.D.50

B. Timeframe — too late for Paul's lifetime?

1. No correspondence with history in Acts:

- No record in Acts of Paul leaving Timothy in Ephesus as he went to Macedonia (1 Tim.1:3)
- No record in Acts of Paul leaving Titus in Crete (Titus 1:5)
- No record of Paul being in Nicopolis (Tit.3:12)

However,

- a) There is no mention of Titus in Acts at all (though he is mentioned in Galatians and 2 Corinthians)—nor of a number of events found in Paul's undisputed epistles (Rom.15:19; 2 Cor.11:24-25; Gal.2:11ff; 4:13-14).
- b) Acts does not mention Paul writing any letters
- c) Paul apparently traveled after his release from his first Roman imprisonment (2 Tim.4:16-17)

2. Churches more organized than in Paul's day? (e.g., elders, deacons, "the faith," creeds)

However,

- a) Elders and deacons in Paul's day (Acts 14:23; 15:6; 20:17; Phil.1:1; Rom.16:1; 1 Thess.5:12-13)
The second century church had monarchical bishops, contrary to teaching of the Pastoral Epistles.
- b) "The faith" (Acts 6:7; 13:8; 14:22; 16:5; Rom.1:5; 16:26; Gal.1:23; Col.1:23; 2:7)
- c) traditions" (1 Cor.11:22; 2 Thess.2:15; 3:6)

3. The heresy combatted, Gnosticism—myths (1 Tim.1:4), asceticism (4:3), false knowledge (6:20)

However:

- "Jewish fables" (Tit.1:14)
- Teachers of Torah (1 Tim.1:7)
- Professed knowledge of God (Tit.1:16)

II. History

- A. Timothy was converted through Paul's visit to Lystra on his 1st missionary journey and joined him on his 2nd journey (Acts 16:1-3), forever thereafter. Timothy was with him in his first Roman imprisonment (Phil.1:1; Col.1:1).

- B. Paul released from at least 2 years Roman imprisonment, acquitted by Nero (Acts 28:30-31; 2 Tim.4:16-17)
- C. Paul may have continued to Spain (Rom.15:24, 28), though we are not informed of it.
- D. Paul may then have traveled east, to strengthen the churches in Greece and Asia
- E. He left Timothy in Ephesus (1 Tim.1:3), and Titus in Crete (Tit.1:5), to set certain matters in order
- F. He wrote 1 Timothy and Titus to these co-workers in those locations
- G. Later, Paul was arrested again, imprisoned and martyred. He wrote 2 Timothy from that prison (1:8).

III. Very informal, personal letters

- A. Personal reminiscences and reflections—1 Tim.1:12-16; 3:14-15 / 2 Tim.1:3-5, 11-12, 15-18; 2:9-10; 3:10-11, 15 / 4:6-8, 14-17
- B. Personal charges—1 Tim.1:3, 18; 4:6, 11-16 / 5:17-23 / 6:11-14, 17, 20 / 2 Tim.1:6-8, 13-14; 2:1-4, 14-15, 22-26 / 3:14 / 4:1-2, 5 / Titus 1:5 / 2:1-9 / 3:1-2, 8-10
- C. Personal requests—2 Tim.4:9-13, 21 / Tit.3:12-13

IV. Concern about false teachers

- A. Various errors:
 - 1. Ascetic elements (1 Tim.4:3)
 - 2. Jewish focus (1 Tim.1:7 / Tit. 1:10, 14; 3:9)
 - 3. Claims to special knowledge (1 Tim.6:20 / Tit.1:16)
 - 4. Claims that the resurrection was past (2 Tim.2:18)
 - 5. Salvation by works (2 Tim.1:9 / Tit.3:5)
- B. Paul's response
 - 1. Reminders of "last days" predictions (1 Tim.4:1-5 / 2 Tim.3:1-9)
 - 2. Return to the teaching of Christ
 - a. Christ the one mediator and ransom (1 Tim.2:5-6)
 - b. Adhere to scriptures (1 Tim.1:8-10/2 Tim.3:15-17/ Titus 1:9)
 - c. Remember early creeds (1 Tim.3:16; 2 Tim.2:11-13)
 - d. The teaching of Jesus (1 Tim.6:3-4)
 - 3. Establish good leaders who can refute errors (1 Tim.3:1-7 / 2 Tim.2:2 / Tit.1:6-9)
 - 4. What is "sound doctrine"? (1 Tim.1:9-10; 4:6; 6:3 / Tit.2:1-6)

Survey of First Timothy:

- 1:3 No other "doctrine" (1:8-10)
- 1:5-6 The purpose of the commandment
- 1:5 The good conscience (1:19)
- 1:8 Lawful use of the Law
- 1:12 God "counted" Paul faithful
- 1:13 Ignorance in unbelief considered
- 1:15 Christ came to save sinners
- 1:19 Shipwrecked faith
- 1:20 Delivered over to Satan
- 2:1-3 Prayers for a life unmolested by government

- 2:4 God desires all to be saved (4:10)
- 2:5-6 Christ the Mediator and Ransom for all (Mk.10:45)
- 2:8 Lifting holy hands
- 2:9-10 Modest women
- 2:11-15 The silence of women

- 3:1-7 Elders' qualifications (cf., Tit.1:5-5-9)
- 3:8-13 Deacons qualifications
- 3:15 Behavior in the house of God
- 3:16 The mystery of godliness

- 4:1-5 Legalistic doctrines of demons are coming
- 4:6-9 Nourished in words of faith and good doctrine
- 4:12 Character trumps age
- 4:13-16 Conduct of ministry
- 4:14 The gift conferred by laying-on of hands (2 Tim.1:6)

- 5:1-2 Dealing with different ages and genders
- 5:3-16 The problem of support for widows
- 5:17-22 Appointment of and honor due to Elders
- 5:23 Medicinal wine

- 6:1-2 Servant behavior
- 6:3-5 Don't tolerate those who teach contrary to Christ
- 6:6-10 Greed and contentment (cf. vv.17-19)
- 6:20-21 The danger of babblings and false knowledge