Lesson 15 – Paul’s Pastoral Epistles

Key Terms:
- Sufferings
- False teachers/false doctrines
- Gnostic elements
- Equip and instruct

1 TIMOTHY

Purpose Statement:
Paul writes to his protégé, Timothy, to encourage and instruct him in the faithful exercise of his pastoral ministry against false teachers in Ephesus.

Outline:
1. Greetings and Charge 1:1-20
2. Congregational Regulations for Worship and Rule 2:1-3:16
3. Instructions for Timothy’s Teaching and Ministry 4:1-6:2
4. False Teaching and Financial Gain 6:3-19
5. Final Charge to Timothy 6:20-21

2 TIMOTHY

Purpose Statement:
Paul writes to Timothy, to urge him to endure suffering in the battle against false teachers at Ephesus, and to ask Timothy to visit him at Rome.

Outline:
1. Greetings 1:1-2
2. Encouragement to Remain Faithful Despite Hardships 1:2-2:13
3. Warning Against False Teachers and charge to Timothy 2:14-26
5. Resources for Godliness 3:16-17
6. The Charge to Preach the Word 4:1-7
7. Paul’s Final Testimony and Requests 4:8-22
TITUS

**Scripture Verse:**
*Titus 2:1-12*

“For the grace of God that brings salvation has appeared to all men. It teaches us to say, ‘No’ to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age.”

**Purpose Statement:**
To encourage Titus to equip church leaders on Crete, to counter false teachings and to instruct all believers in Christian conduct.

**Outline:**

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I. Issues of Authorship

1. Differences in style and vocabulary

2. Presence of highly developed leadership structure

3. Use of *Gnostic* elements by opponents

4. Lack of continuity with Acts

II. Traditional Pauline Chronology – Traditional View

1. Evidence for Spanish mission

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2. Paul’s release from house arrest

3. Names, places and circumstances of pastorals are not incompatible with Acts

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III. Sound Doctrine and First Opponents

1. Paul’s farewell to the Ephesian elders at Miletus in Acts 20 contains parallels with both 1 Timothy and Titus

2. Problems for Timothy and Titus concern Jewish ‘deceivers’ (1 Tim 1:7-8; Titus 1:10, 14), who quarrel, promote attention to myths and genealogies, as well as forbid marriage and certain foods (1 Tim 4:3)

3. These ‘false doctrines’ (1 Tim 6:3) promote controversy and seek financial gain (1Tim 6:5; Tit 1:11)

4. The church is God’s household, where God lives, the pillar and bulwark of the truth (1 Tim 3:15) - the integrity of teaching and living signals and upholds the truth, making ‘the teaching about God our Savior attractive’ (Titus 2:10)
IV. Churches in Ephesus and on Crete
   1. Ephesus – to Timothy
      a. Political and religious center

      b. Remarks about ornate women’s dress (1 Tim 2), well-off widows (1 Tim 5) and “the rich” (1 Tim 6) stand alongside instructions to slaves (1 Tim 6; cf. Eph 6) and exhortations about contentment (1 Tim 6:6-8)

   2. Crete – to Titus
      a. Similar references to various groups of older/younger men and women, masters and slaves show a social diversity similar to that in Ephesus

      b. One marked difference is the lack of instruction to “the rich”

      c. Another clear difference is the relative newness of the churches in Cretan towns

      d. The brutish behavior of Cretans has attained proverbial status even by self-description (Titus 1:12)

V. 1 Timothy – Instructions for Shepherding Church in Crises
   1. False teaching in Ephesus→church in moral and spiritual crisis

   2. Paul has removed its chief proponents, likely errant elders

   3. Paul appoints Timothy to shepherd the church back to health

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VI. Titus – Church Planting among Wild Beasts
   1. Evangelism of Crete→churches in several towns

   2. Paul leaves Titus there to complete the task by:
      a. 
      b. 
      c. 

   3. Paul’s letter instructs Titus and calls the church to accept Titus’ leadership

   4. Similar themes to 1Timothy

   5. Difference: circumstances of the churches
      a. Ephesus→churches 10+ years old
      b. Crete→new

VII. 2 Timothy – Facing difficulty, even death, without despair
   1. After a preliminary trial, Paul anticipates his death

   2. He urges Timothy to keep up the fight against false teaching, and invites Timothy to Rome
VIII. Qualifications for leaders: 1 Timothy 3; 2 Timothy 2; and Titus 1

1. Overseer/Elders

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2. Deacons/Deaconesses

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IX. Women and Men of the Church

1. The clear restrictions on women in 1 Timothy 2:11-12 seem focused in public worship and contrast pagan assemblies at Ephesus

2. “To teach or to have authority over a man” refers, like the many references to sound doctrine in 1 Timothy, to authoritative teaching or rule, which are forbidden for women and unqualified men

3. Paul’s exhortation to Timothy regarding relationships to all groups within the church required proper respect (3:11; 5:1-3) and reveals a broader partnership in ministry for “all kinds of good deeds” (5:10)

Questions for consideration:

1. What are the issues that Paul deals with in these letters? What issues are similar to Timothy’s and Titus’ letters? How Paul’s response is applicable to today’s church?

2. What is Paul’s instruction concerning the election of leaders? What is the importance of such qualification?