

PASTORAL EPISTLES

INTRODUCTORY MATTERS

I. Designation "Pastorals"

- A. History of title. Not until 1703 was it first used by D.N. Berdot followed later by Paul Anton in 1726.
- B. Purpose. To denote the practical nature of epis in cf to earlier doctrinal ones. Useful principles for ch discipline tho not manuals of discipline.
- C. Appropriateness.
1. Pro. Do contain principles for pastoral care of souls and eccl order. Much of material designed for the churches Tim and Tit oversaw.
 2. Con. Much of letters is personal advice to individuals.
 3. Solution. Quasi-public letters. They are letters (personal) and subj matter concerns whole church (public). They are P's reflections about the work he has delegated to others.

II. External Evidence for Authenticity

A. Early testimony

Much early witness to epistles. Clement of Rome, Polycarp, Ignatius use distinctive phrases which appear in the Pastorals. Muratorian Canon recognizes them as Pauline and canonical.

B. Contemporary witness.

1. 1st determined attack ag Pauline authorship was Schleiermacher 1807.
2. Against Pauline authorship
Eichorn, 1812; Baur, 1835; de Wette, 1844; Holtzmann, 1880; Moffatt, 1901; Bultmann, 1930; Dibelius, 1931 (These denied apostolic authorship of all epistles). Specifically denying P authorship of Pastorals, Von Soden, 1893; Harrison, 1921 (most influential, The Prob of the Past), Scott, 1936; Falconer, 1937; Easton, 1948.
3. For P.
Ellicott, 1864, Plummer, 1888, Godet, 1893; Hort, 1894; Bernard, 1902; B. Weiss, 1902; Zahn, 1906; Ramsay, 1909. Parry, 1920. Lock, 1924; Squicq, 1947, Jeremias, 1953, Guthrie, 1957, Simpson, 1954. All the evidence is not by all means against P.

III. Internal Evidence for P

A. In 1 Tim.

Paulinist or editor wouldn't call his chief for whom there is "loyal devotion to P's name" (Harrison) chief of sinners. How does a fraudulent abuse of that name breathe the spirit of loyalty?

B. Titus. Many local references. Personality of Cretians, state of church. This all known to P, 1:5.

C. 2 Tim. Outlook entirely different. End near and knows it. No need for Paulinist to write such under another name.

IV. Arguments against P authorship

A. Historical.

History of Pastorals doesn't fit anywhere into Acts.

1. Proof. a. Assume that Acts is a complete record of P's life.
b. Fit genuine Pauline fragments into known record of Acts.
e.g. Harrison admits genuine fragments and has to try to account for them in history of Acts. So, e.g. 2 Time 4:9-15, 20, 21a, 22b put in one place and 2 Tim 4:16-18a, 1, 2a, 5b-8, 18b, 19, 21b--22a in another place!!!

2. Problems and weaknesses.

- a. No rhyme or reason for editor of 2 Tim to mix up genuine fragments that are the basis of ch 4. Didn't even use common sense. Yet ch 4 does not read like a haphazard hotchpotch.
- b. Why in the world were these rather unappealing fragments preserved anyway. No plausible motive for their incorporation do unevenly in 2 Tim.
- c. It is an a priori assumption that Acts contains the complete history of P. Very hard to assume that if P martyred before Acts completed that same writer who recorded Stephen's didn't even mention P's. Too many allusions in Pastorals to journeys and activities not recorded in Acts not to understand 2 imprisonments.
 - 1 Tim 1:3--to Macedonia.
 - Tit 1:5--to Crete
 - 2 Tim 1:17;1:16;1:8;4:16--prisoner, chain in Rome.
 - 2 Tim 4:13--cloak at Troas shows P was recently there, 4:20--information unknown to Tim until P told him and therefore must have been recent.
 Cant' fit these into Caesarean or Ephesian imprisonment--only into 2 Roman.

B. Ecclesiastical

Eccl situation reflected in Pastorals is that of 2nd century.

1. Proof. Akin to that which is found in Clement of Rome and Ignatius. Bishops, elders, and deacons reflect higher development than in 65. Widows seem to be an order.
2. Problems
 - a. On 1st miss journey P interested in elders, Acts 14:23.
 - b. Bishops and elders same.
 - c. Widows enrolled on a list. Order as subsequently developed not until 3rd c.
 - d. No sacerdotalism as in Ignatius.

D. Theological

Epis reflect a "lowered theology" from P's usual.

1. Not theological at all--mere piety and morality.
2. Problems. Answer specific charged.
 - a. No teaching of believer's union with X. cf 2 Tim 1:9. in X 9x in Past.
 - b. Scant mention of HS. True, only 3x. But in Col only 1x, in 2 Thess 1x, Philemon 0x. References to HS not evenly spread thruout P's epist.
 - c. Sal in Pastorals allows for cooperation of men. But cf. Tit 3:7.

Note: Those who deny P author have prob too--they do say that the Paulinist was soaked in P's that yet if so why didn't he reflect it more faithfully??

E. Linguistic

Language of Pastorals is not Pauline.

1. Proof
 - a. 175 Hapaxes.
 - b. Large no. of words common to Pastorals and other NT except 10 Pauline letters.
 - c. Characteristic Pauline groups of words missing from Pastorals.
 - d. Grammatical and stylistic differences. e. Many words 2nd century
2. Problems and weaknesses.
 - a. Question of authorship cannot be decided on numerical data alone without ref to psychological probability (diff subject matter, etc).
 - b. 2nd century words are also found in LXX. Proves they were in use in 65.
 - c. When Xenophon writes of horsemanship he uses diff vocab. If write a Sears catalogue might use diff vocab from Neimans.

IV. Possible authors

1. P. 2. Timothy and Titus editors of P's material. 3. Unnamed editor
4. Later Paulinist

V. Date of Writing

I Tim and Tit 56. 2 Tim 67.