

The Purpose of the Pastoral Epistles

Pastor Eddie Ildefonso

BEHAVIOR AND RELATIONSHIPS IN THE CHURCH, [1 Timothy 3:14-6:21](#)

The Description of the Church, [1 Timothy 3:14-16](#)

(1 Timothy 3:14-16) Introduction: this passage begins a new division of subjects in 1 Timothy—the believer's behavior and relationships in the church. This first passage is one of the greatest discussions on the church in all of Scripture. It is a passage that every church and believer needs to study and heed.

1. The purpose of the Pastoral Epistles—that men might know how they ought to behave in the church (v.14).

2. The description of the church (v.15).

3. The truth of the church (v.16).

1. (1 Timothy 3:14-15) Church— Pastoral Epistles— Scripture: these two verses explain why Paul was writing to Timothy and why he was later to write to Titus and Philemon. In essence these two verses give the very purpose for all the Pastoral Epistles (1 Timothy, 2 Timothy, Titus, and Philemon). Paul was writing to tell believers how they should behave within the church, that is, within the household or family of God.

The word "behave" (*anastrephesthai* ^{PWS: 323}) means the conduct, walk, and behavior of a person; but it especially refers to how a person relates to other people. Therefore, the great concern of the Pastoral Epistles is how believers behave in their relationships to God, to each other, and to the unbelievers of the world.

Remember: Timothy was in Ephesus and Paul was writing from Macedonia. Paul hoped to visit Ephesus and Timothy soon, but he was not quite sure that he would be able to leave Macedonia. Therefore, he was spelling out in some detail...

- how Christian believers are to conduct themselves within the church.
- how Christian believers are to behave and witness to a world that is lost and reeling under the weight of corruption and evil.

2. (1 Timothy 3:15) Church: this verse gives a great description of the church, a description that spells out three great pictures of the church.

1. The church is "the household [*oikō* ^{PWS: 2022}] of God." This does not refer to the building of the church, but to the household of the church, to the people of the church. The church is a body of people who have committed themselves to form a family of people, a family centered around God and His Son, the Lord Jesus Christ.

The church is a *family of people*...

- who believe in God and in His Son, the Lord Jesus Christ.
- who have committed their lives to live for Christ.
- who have based their lives upon the promise of eternal salvation promised by the Lord Jesus Christ.
- who have committed themselves to live as a family with all other believers.

Simply stated, the church is a body of people who have committed their lives to live as the family of God. God is the Father; Jesus Christ is the only begotten Son of the Father; but we, the followers of God, are the adopted children of God. Every person who truly follows God is a true member of the church, that is, of the family of God ([John 1:12](#); [2 Cor. 6:17-18](#); [Galatians 4:4-6](#)).

The point is this:

- ⇒ How should we behave toward our Father?
- ⇒ How should we behave toward our brothers and sisters?

The answer is found within the family relationship.

a. The children of a family are to love, obey, and learn from the Father.

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" ([Matthew 12:50](#)).

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. and the second is like unto it. Thou shalt love thy neighbour as thyself" ([Matthew 22:37-39](#)).

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" ([John 7:17](#)).

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" ([John 14:21](#)).

"Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" ([John 14:23](#)).

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" ([2 Tim. 2:15](#)).

"And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD: Behold, to obey is better than sacrifice, and to hearken than the fat of rams" ([1 Samuel 15:22](#)).

b. The children of a family are to love and help each other.

"And the second is like unto it, Thou shalt love thy neighbour as thyself" ([Matthew 22:39](#)).

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men

know that ye are my disciples, if ye have love one to another" ([John 13:34-35](#)).

"This is my commandment, That ye love one another, as I have loved you" ([John 15:12](#)).

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" ([1 Peter 1:22](#)).

"I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" ([Acts 20:35](#)).

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" ([Romans 15:1](#)).

"Bear ye one another's burdens, and so fulfil the law of Christ" ([Galatians 6:2](#)).

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" ([Galatians 6:10](#)).

"And let us consider one another to provoke unto love and to good works" ([Hebrews 10:24](#)).

"Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body" ([Hebrews 13:3](#)).

2. The church is "the church of the living God." The word "church" (*ekklēsia*) means an assembly, a gathering, a company of people who have been called out by God. But note: God is the living God; He is not some dead god. He is not some idol or figment of man's imagination. He is the living God who is actually alive and is vitally concerned with how men behave and conduct themselves. This means a most significant thing.

God calls people to His church. He calls them to join His assembly, His gathering, His company of people. But it is up to people whether or not they come to His church. He is the living God; therefore, He actually speaks to the human heart and calls people to follow Him and to live for Him. There are times when every person feels and senses the call of God within his heart to come and join His company of people. But the decision is up to the person. God loves the person; therefore, He will not force the person to come to Him.

"For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" ([1 Thes. 1:9-10](#)).

"For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God" ([Hebrews 10:30-31](#)).

3. The church is the pillar and ground of the truth. The church *supports* the truth just as pillars and ground support a building. The church props and supports the truth, holds together and binds the truth. William Barclay points out that Paul could also be thinking of the meaning of *display* (*The Letters to Timothy, Titus, and Philemon*, p.102). Pillars, whether short and small or towering and large, always appear to have an air of stateliness that attracts attention. Therefore, the church is the pillar, the display, the demonstration of the truth that attracts people to Jesus Christ.

The church holds the truth up before a world that misbehaves and dies, yet does not have to die. The church—the family and company of God—is God's instrument upon earth to proclaim the truth to the world. What truth? The glorious truth of the Incarnation—that God has loved the world and has demonstrated His love by sending His Son to save the world ([1 Tim. 3:16](#)). This is the glorious truth that the church supports and holds ever so highly before the world.

Thought 1. A piercing question is this: How many within the church are really supporting the truth before the world? How many are really holding up the truth by behaving and conducting themselves as they should? How many are holding up the truth by proclaiming it as they should?

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" ([Matthew 7:24-27](#)).

"For other foundation can no man lay than that is laid, which is Jesus Christ" ([1 Cor. 3:11](#)).

"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" ([Ephes. 1:20-22](#)).

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" ([1 Tim. 6:19](#)).

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity" ([2 Tim. 2:19](#)).

"[Christ] to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" ([1 Peter 2:4-5](#)).

3. (1 Timothy 3:16) Church— Incarnation: this is one of the great verses of Scripture; it is the glorious truth of the church—the truth that all true believers confess before the world. It is the truth which the church and its believers must never deny, neglect, ignore, or question. It is the only truth that offers hope and salvation for man beyond the grave. Deny and destroy this truth and all are lost and doomed to death forever. Why? Because all man-made and self-proclaimed truths end in the grave. But this truth will never die, for it is the truth of God's unbelievable love, the great "mystery of godliness."

What is the mystery of godliness? This is the only reference to it in the Bible, and note the truth of it: it is "without controversy," that is, indisputable, undeniable, beyond any question. It is the truth that all genuine believers confess. And what is being confessed really happened. God has done six wonderful things for man. This is the mystery of godliness, the mystery that has now been revealed to man.

1. "God was manifest [revealed] in the flesh." God actually became a man in the person of Jesus Christ. He actually partook of flesh and blood.

a. Jesus Christ identified with man perfectly. By becoming Man, He experienced all the trials and sufferings of men; therefore, He is able to succor and deliver men through all the trials of life.

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" ([Hebrews 2:16-18](#)).

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" ([Hebrews 4:15-16](#)).

b. Jesus Christ became man in order to take away the sins of men.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" ([1 Peter 2:24](#)).

"And ye know that he was manifested to take away our sins; and in him is no sin" ([1 John 3:5](#)).

"For this purpose the Son of God was manifested, that he might destroy the works of the devil" ([1 John 3:8](#)).

c. Jesus Christ became Man in order to destroy him who had the power of death, that is, Satan.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" ([Hebrews 2:14-15](#)).

Thought 1. The Incarnation is indisputable, undeniable, irrefutable. It is a fact: God did come to earth in the person of Jesus Christ.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" ([John 1:14](#)).

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" ([2 Cor. 5:19](#)).

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me" ([Hebrews 10:5](#)).

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us)" ([1 John 1:1-2](#)).

2. Christ was justified or vindicated in the Spirit. When Christ walked upon earth, He proclaimed this truth: He was the Son of God who had come to earth to save all who would believe Him. But the vast majority of people did not believe Him. They denied, ignored, neglected, rebuked, mocked, questioned, argued against, and cursed Him. Many tried to use Him in order to get what they wanted, and others plotted to murder Him. But He was *truly the Son of God*; therefore, the Spirit of God vindicated Him; the Spirit of God proved His claims. How? The Spirit of God did three things.

- a. The Spirit of God enabled Christ to live a sinless and perfect life.** The one thing that man knows is this: no man can live a sinless life. If a perfect life could ever be lived, it would have to be lived by God Himself as a Man, and this is exactly the point. Christ proved that He was the Son of God by living a sinless and perfect life.

"Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" ([John 8:46](#)).

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" ([2 Cor. 5:21](#)).

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy

God, hath anointed thee with the oil of gladness above thy fellows" ([Hebrews 1:8-9](#)).

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" ([Hebrews 4:15](#)).

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" ([Hebrews 7:26](#)).

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" ([Hebrews 9:14](#)).

"But with the precious blood of Christ, as of a lamb without blemish and without spot" ([1 Peter 1:19](#)).

"Who did no sin, neither was guile found in his mouth" ([1 Peter 2:22](#)).

"And ye know that he was manifested to take away our sins; and in him is no sin" ([1 John 3:5](#)).

- b. The Spirit of God vindicated Christ by giving Him the power to do the mighty works of God.** Christ worked so many miraculous works of healing and ministry that John could only say that the world itself could not contain the books if they had all been recorded ([John 21:25](#)). The point is this: no man could do the works that Christ did. Only God Himself could perform the kind of miracles Christ did. Therefore, the very works of Christ were the proof that He is who He claimed: the Son of God Himself.

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him" ([John 2:11](#)).

"The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" ([John 3:2](#)).

"Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me" ([John 10:25](#)).

"If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him" ([John 10:37-38](#)).

"Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake" ([John 14:11](#)).

"If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father" ([John 15:24](#)).

- c. **The Spirit of God vindicated Christ by raising Him from the dead.** Men killed Him; they crucified Him upon the cross. But He was truly the Son of God; therefore the Spirit of God proved His claim by raising Him up from the dead.

"And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" ([Romans 1:4](#)).

"[The power of God] which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" ([Ephes. 1:20](#)).

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively [living] hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" ([1 Peter 1:3-4](#)).

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" ([1 Peter 3:18](#)).

3. Christ was seen of angels. The angels are *heavenly beings* who have always seen and beheld Christ. In fact, they are the very ministers of Christ who have been created to carry out His will in the other world, the spiritual world or spiritual dimension of being. Therefore, it is only natural that the angels were involved when Christ came to earth to save man. They were involved...

- in the preparation for His birth ([Luke 1:26f](#)).
- in His birth ([Luke 2:8, 13](#)).
- in His temptation ([Mark 1:13](#)).
- in His trials ([Luke 22:43](#)).
- in His resurrection ([Matthew 28:2f](#)).
- in His ascension ([Acts 1:10-11](#)).

Angels are the ministering spirits of Christ who saw all that happened to Him. They saw Christ secure our salvation. The point is this: angels are living beings who have lived with Christ in a real place throughout all of eternity. Therefore, the promise of Christ—that we too shall live with Him eternally—is true. Heaven and angels are real. There is a real world, a spiritual world and dimension of being where God and Christ actually exist.

4. Christ was preached to the Gentiles, to all the nations of the world. This is a glorious part of the "mystery of godliness": that Jesus Christ came to save all people, even the heathen—those who knew absolutely nothing about God and are so immoral, depraved, and corrupted, and so hopeless and helpless in life. Christ is not the exclusive Savior of the Jews nor of any other nation including America. He is the Savior of all people and all nations, both Jew and Gentile alike.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" ([Matthew 24:14](#)).

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" ([Matthew 28:19-20](#)).

"And the gospel must first be published among all nations" ([Mark 13:10](#)).

"And he said unto them, Go ye into all the world, and preach the gospel to every creature" ([Mark 16:15](#)).

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" ([Luke 24:47](#)).

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" ([Acts 1:8](#)).

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" ([Rev. 14:6](#)).

5. Christ was *believed on* in the world. This was the very purpose for the *Incarnation*, the very reason why Jesus Christ had come to earth: that some might believe on Him and be saved to live with God eternally. Note this: when Christ left earth and ascended into heaven, there were only one hundred and twenty who were following Him and who began to share the gospel. But within fifty years every nation of the world had been touched for Christ. Thousands upon thousands had accepted Christ—so many in fact that Paul declared that the gospel had been carried to the ends of the world.

"But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith" ([Romans 16:26](#)).

"[The gospel] which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth" ([Col. 1:6](#)).

"If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister" ([Col. 1:23](#)).

The point is this: what is the difference between the witness of the early believers and our witness today? Why were they able to reach so many and we seemingly reach so few? The answer is the truth of this point: belief. They truly believed on Christ; they rested their past, present, and future upon Him. They cast their souls and lives upon Him. They totally committed their lives to Him. They gave Him all they were and had. This kind of belief is missing today. The belief that so many have is a belief *about Christ*: that He is the Savior of the world. However, a belief about Christ is not *believing on Christ*. It is not turning one's life over to Him; not casting one's being—all that one is and has—upon Him.

The glorious "mystery of godliness" is that a person can be saved by believing on Christ—really believing on Him.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" ([John 3:16](#)).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" ([John 5:24](#)).

"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" ([John 11:25](#)).

"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" ([John 20:31](#)).

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" ([Romans 10:9-10](#)).

6. Christ was received up to glory. This is a reference to the ascension and exaltation of Christ. He has been exalted as the Supreme Majesty of the universe, as Lord of lords, and King of kings. He is the God of the universe who rules and reigns over the universe in glory and majesty, dominion and power. Jesus Christ has completed the great work of salvation. He has been taken back into heaven, back to the very place from which He had come. He sits at the right hand of the Father, and He shall sit upon the throne of heaven until He chooses to return to earth and bring human history to its climactic consummation,

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God" ([Mark 16:19](#)).

"Hereafter shall the Son of man sit on the right hand of the power of God" ([Luke 22:69](#)).

"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" ([Ephes. 1:20](#)).

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" ([Phil. 2:7-10](#)).

"Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" ([Rev. 5:12](#)).

This is the great mystery and godliness now revealed to men.

- ⇒ God was manifested or revealed in the flesh (in the person of Jesus Christ.).
- ⇒ Christ was justified or vindicated in the Spirit.
- ⇒ Christ was seen by angels, actually seen by heavenly beings.
- ⇒ Christ was preached to the Gentiles—to all the nations of the world.
- ⇒ Christ was believed on in the world.
- ⇒ Christ was received up and exalted in heaven.

THE PASTORAL EPISTLES

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LITERATURE

THE PASTORAL EPISTLES:

The First and Second Epistles to Timothy, and the Epistle to Titus form a distinct group among the letters written by Paul, and are now known as the Pastoral Epistles because they were addressed to two Christian ministers. When Timothy and Titus received these epistles they were not acting, as they had previously done, as missionaries or itinerant evangelists, but had been left by Paul in charge of churches; the former having the oversight of the church in Ephesus, and the latter having the care of the churches in the island of Crete.

The Pastoral Epistles were written to guide them in the discharge of the duties devolving upon them as Christian pastors. Such is a general description of these epistles. In each of them, however, there is a great deal more than is covered or implied by the designation, "Pastoral"—much that is personal, and much also that is concerned with Christian faith and doctrine and practice generally.

I. Genuineness.

1. External Evidence:

In regard to the genuineness of the epistles there is abundant external attestation. Allusions to them are found in the writings of Clement and Polycarp. In the middle of the 2nd century the epistles were recognized as Pauline in authorship, and were freely quoted.

"Marcion indeed rejected them, and Tatian is supposed to have rejected those to Timothy. But, as Jerome states in the preface to his Commentary on Titus, these heretics rejected the epistles, not on critical grounds, but merely because they disliked their teaching. He says they used no argument, but merely asserted, This is Paul's, This is not Paul's. It is obvious that men holding such opinions as Marcion and Tatian held, would not willingly ascribe authority to epistles which condemned asceticism. So far, then, as the early church can guarantee to us the authenticity of writings ascribed to Paul, the Pastoral Epistles are guaranteed" (**Marcus Dods, Introduction to the New Testament, 167**).

The external evidence is all in favor of the reception of these epistles., which were known not only to Clement and Polycarp, but also to Irenaeus, Tertullian, the author of the Epistle to the churches of Vienne and Lyons, and Theophilus of Antioch. The evidence of Polycarp, who died in 167 AD, is remarkably strong. He says, "The love of money is the beginning of all trouble, knowing that we brought nothing into the world, neither can carry anything out" (compare [1 Tim. 6:7, 10](#)). It would be difficult to overthrow testimony of this nature.

2. Genuineness Questioned:

The decision of certain critics to reject the Pastoral Epistles as documents not from the hand of Paul, "is not reached on the external evidence, which is perhaps as early an attestation as can be reasonably expected. They are included in the Muratorian Canon, and quoted by Irenaeus and later writers as Paul's" (**A.S. Peake, A Critical Introduction to the New Testament, 60**). This admission is satisfactory. In recent times, however, the authenticity of these epistles has been called in question by Schmidt, Schleiermacher, Baur, Renan, and many others. Baur asserted that they were written for the purpose of combating the Gnosticism of the 2nd century, and of defending the church from it by means of ecclesiastical organization, and that the date of their composition was about the year 150 AD.

II. Alleged Difficulties against Pauline Authorship.

Various difficulties have been alleged against the reception of the Pastoral Epistles as Pauline. The chief of these are:

- (1) the difficulty of finding any place for these letters in the life of Paul, as that is recorded in the Acts and in the Pauline Epistles written before the Pastorals;
- (2) the fact that there are said to be in them indications of an ecclesiastical organization, and of a development of doctrine, both orthodox and heretical, considerably in advance of the Pauline age;
- (3) that the language of the epistles is, to a large extent, different from that in the accepted epistles;
- (4) the "most decisive" of all the arguments against the Pauline authorship—so writes **Dr. A.C. McGiffert (A History of Christianity in the Apostolic Age, 402)**—is that "the Christianity of the Pastoral Epistles is not the Christianity of Paul."

Where can a place be found for these epistles, in the life of Paul? The indications of the date of their composition given in the epistles themselves are these.

1. Relative to Paul's Experiences:

(1) Data in 1 Timothy

In [1 Tim. 1:3](#) Paul had gone from Ephesus to Macedonia, and had left Timothy in Ephesus in charge of the church there. In the Acts and in the previously written Pauline epistles, it is impossible to find such events or such a state of matters as will satisfy these requirements. Paul had previously been in Ephesus, on several occasions. His 1st visit to that city is recorded in [Acts 18:19-21](#). On that occasion he went from Ephesus, not into Macedonia, but into Syria. His 2nd visit was his 3 years' residence in Ephesus, as narrated in [Acts 19](#); and when he left the city, he had, previous to his own departure from it, already sent Timothy into Macedonia ([Acts 19:22](#))—a state of matters exactly the reverse of that described in [1 Tim. 1:3](#). Timothy soon rejoined Paul, and so far was he from being left in Ephesus then, that he was in Paul's company on the remainder of his journey toward Jerusalem ([Acts 20:4](#); [2 Cor. 1:1](#)).

No place therefore in Paul's life, previous to his arrest in Jerusalem, and his first Roman imprisonment, can be found, which satisfies the requirements of the situation described in [1 Tim. 1:3](#). "It is impossible, unless we assume a second Roman imprisonment, to reconcile the various historical notices which the epistle (2 Timothy) contains" ([McGiffert, op. cit., 407](#)).

In addition to this, the language used by the apostle at Miletus, when he addressed the elders of the Ephesian church ([Acts 20:30](#)) about the men speaking perverse things, who should arise among them, showed that these false teachers had not made their appearance at that time. There is, for this reason alone, no place for the Pastoral Epistles in Paul's life, previous to his arrest in Jerusalem. But Paul's life did not end at the termination of his first Roman imprisonment; and this one fact gives ample room to satisfy all the conditions, as these are found in the three Pastorals.

Those who deny the Pauline authorship of these epistles also deny that he was released from what, in this article, is termed his 1st Roman imprisonment. But a denial of this latter statement is an assumption quite unwarranted and unproved. It assumes that Paul was not set free, simply because there is no record of this in the Acts. But the Acts is, on the very face of it, an incomplete or unfinished record; that is, it brings the narrative to a certain point, and then breaks off, evidently for the reason which Sir W.M. Ramsay demonstrates, that Luke meant to write a sequel to that book—a purpose, however, which he was unable, owing to some cause now unknown, to carry into execution. The purpose of the Acts, as Ramsay shows ([St. Paul the Traveler and the Roman Citizen, 23, 308](#)), is to lead up to the release of Paul, and to show that the Christian faith was not a forbidden or illegal religion, but that the formal impeachment of the apostle before the supreme court of the empire ended in his being set at liberty, and thus there was established the fact that the faith of Jesus Christ was not, at that time, contrary to Roman law. "The Pauline authorship can be maintained only on the basis of a hypothetical

reconstruction, either of an entire period subsequent to the Roman imprisonment, or of the events within some period known to us" (**McGiffert, op. cit., 410**). The one fact that Paul was set free after his 1st Roman imprisonment gives the environment which fits exactly all the requirements of the Pastoral Epistles.

Attention should be directed to the facts and to the conclusion stated in the article **PRAETORIUM**, Mommsen having shown that the words, "My bonds became manifest in Christ throughout the whole praetorian guard" (**Phil. 1:13**), mean that at the time when Paul wrote the Epistle to the Philippians, the case against him had already come before the supreme court of appeal in Rome, that it had been partly heard, and that the impression made by the prisoner upon his judges was so favorable, that he expected soon to be set free.

The indications to be drawn from other expressions in three of the epistles of the Roman captivity—Philippians, Colossians, and Philemon—are to the same effect. Thus, writing to the Philippians, he says that he hopes to send Timothy to them, so soon as he sees how matters go with him, and that he trusts in the Lord that he himself will visit them shortly. And again, writing to his friend Philemon in the city of Colosse, he asks him to prepare him a lodging, for he trusts that through the prayers of the Colossians, he will be granted to them.

These anticipations of acquittal and of departure from Rome are remarkable, and do not in any degree coincide with the idea that Paul was not set free but was condemned and put to death at that time. "It is obvious that the importance of the trial is intelligible only if Paul was acquitted. That he was acquitted follows from the Pastoral Epistles with certainty for all who admit their genuineness; while even they who deny their Pauline origin must allow that they imply an early belief in historical details which are not consistent with Paul's journeys before his trial, and must either be pure inventions or events that occurred on later journeys. If he was acquitted, the issue of the trial was a formal decision by the supreme court of the empire that it was permissible to preach Christianity; the trial, therefore, was really a charter of religious liberty, and therein lies its immense importance. It was indeed overturned by later decisions of the supreme court; but its existence was a highly important fact for the Christians" (**Ramsay, op. cit., 308**). "That he was acquitted is demanded both by the plain evident in Acts and by other reasons well stated by others" (**ibid., 360**).

It should also be observed that there is the direct and corroborative evidence of Paul's release, afforded by such writers as Cyril of Jerusalem, Ephrem Syriac., Chrysostom and Theodoret, all of whom speak of Paul's going to Spain. Jerome (*Vir. Ill.*, 5) gives it as a matter of personal knowledge that Paul traveled as far as Spain. But there is more important evidence still. In the Muratorian Canon, 1, 37, there are the words, "profectionem Pauli ab urbe ad Spaniam proficiscentis" ("the journey of Paul as he journeyed from Rome to Spain"). Clement also in the epistle from the church in Rome to the church in Corinth, which was written not later than the year 96 AD, says in reference to Paul, "Having taught righteousness to the whole world, and having gone to the extremity of the west (epi to terma tes duseos elthon) and having borne witness before the

rulers, so was he released from the world and went to the holy place, being the greatest example of endurance." The words, "having gone to the extremity of the west," should be specially noticed. Clement was in Rome when he wrote this, and, accordingly, the natural import of the words is that Paul went to the limit of the western half of then known world, or in other words, to the western boundary of the lands bordering the Mediterranean, that is, to Spain.

Now Paul never had been in Spain previous to his arrest in Jerusalem, but in [Romans 15:24, 28](#) he had twice expressed his intention to go there. These independent testimonies, of Clement and of the Muratorian Canon, of the fact that after Paul's arrest in Jerusalem he did carry into execution his purpose to visit Spain, are entitled to great weight. They involve, of course, the fact that he was acquitted after his 1st Roman imprisonment.

Having been set free, Paul could not do otherwise than send Timothy to Philippi, and himself also go there, as he had already promised when he wrote to the Philippian church ([Phil. 2:19, 24](#)). As a matter of course he would also resume his apostolic journeys for the purpose of proclaiming the gospel. There is now ample room in his life for the Pastoral Epistles, and they give most interesting details of his further labors. The historical and geographical requirements in 1 Timothy are, in this way, easily satisfied. It was no great distance to Ephesus from Philippi and Colosse, where he had promised that he would "come shortly."

(2) Data in 2 Timothy

The requirements in 2 Timothy are

- (a) that Paul had recently been at Troas, at Corinth, and at Miletus, each of which he mentions ([2 Tim. 4:13, 20](#));
- (b) that when he wrote the epistles he was in Rome ([2 Tim. 1:17](#));
- (c) that he was a prisoner for the cause of the gospel ([2 Tim. 1:8](#); [2 Tim. 2:9](#)), and had once already appeared before the emperor's supreme court ([2 Tim. 4:16, 17](#));
- (d) that he had then escaped condemnation, but that he had reason to believe that on the next hearing of his case the verdict would be given against him, and that he expected it could not be long till execution took place ([2 Tim. 4:6](#));
- (e) that he hoped that Timothy would be able to come from Ephesus to see him at Rome before the end ([2 Tim. 4:9, 21](#)). These requirements cannot be made to agree or coincide with the first Roman captivity, but they do agree perfectly with the facts of the apostle's release and his subsequent second imprisonment in that city.

(3) Data in Titus

The data given in the Epistle to Titus are

- (a) that Paul had been in Crete, and that Titus had been with him there, and had been left behind in that island, when Paul sailed from its shores, Titus being charged with the oversight of the churches there ([Titus 1:5](#)); and
- (b) that Paul meant to spend the next winter at Nicopolis ([Titus 3:12](#)). It is simply impossible to locate these events in the recorded life of Paul, as that is found in the other epistles, and in the Acts. But they agree perfectly with his liberation after his first Roman

imprisonment. "As there is then no historical evidence that Paul did not survive the year 64, and as these Pastoral Epistles were recognized as Pauline in the immediately succeeding age, we may legitimately accept them as evidence that Paul did survive the year 64—that he was acquitted, resumed his missionary labors, was again arrested and brought to Rome, and from this second imprisonment wrote the Second Epistle to Timothy—his last extant writing" (**Dods, Introduction to the New Testament, 172**).

2. Subject-Matter, Post-Pauline:

The second difficulty alleged against the acceptance of these epistles as Pauline is that there are said to exist in them indications of an ecclesiastical organization and of a doctrinal development, both orthodox and heretical, considerably later than those of the Pauline age.

(1) Difficulty Regarding Church Organization

The first statement, that the epistles imply an ecclesiastical organization in advance of the time when Paul lived, is one which cannot be maintained in view of the facts disclosed in the epistles themselves. For directions are given to Timothy and to Titus in regard to the moral and other characteristics necessary in those who are to be ordained as bishops, elders, and deacons. In the 2nd century the outstanding feature of ecclesiastical organization was the development of monarchical episcopacy, but the Pastoral Epistles show a presbyterial administration. The office held by Timothy in Ephesus and by Titus in Crete was, as the epistles themselves show, of a temporary character.

The directions which Paul gives to Timothy and Titus in regard to the ordaining of presbyters in every church are in agreement with similar notices found elsewhere in the New Testament, and do not coincide with the state of church organization as that existed in the 2nd century, the period when, objectors to the genuineness of the epistles assert, they were composed. "Everyone acquainted with ancient literature, particularly the literature of the ancient church, knows that a forger or fabricator of those times could not possibly have avoided anachronisms" (**Zahn, Introduction to the New Testament, II, 93**). But the ecclesiastical arrangements in the Pastoral Epistles coincide in all points with the state of matters as it is found in the church in the time of the apostles, as that is described in the Acts and elsewhere in the New Testament.

It seems an error to suppose, as has often been done, that these epistles contain the germ of monarchical episcopacy; for the Christian church had already, from the day of Pentecost, existed as a society with special officers for the functions of extension, discipline and administration. The church in the Pastoral Epistles is a visible society, as it always was. Its organization therefore had come to be of the greatest importance, and especially so in the matter of maintaining and handing down the true faith; the church accordingly is described as "the pillar and stay of the truth" (**1 Tim. 3:15** margin), that is, the immovable depository of the Divine revelation.

(2) The Doctrinal Difficulty

The other statement, that the epistles show a doctrinal development out of harmony with the Pauline age is best viewed by an examination of what the epistles actually say. In [1 Tim. 6:20](#), Paul speaks of profane and vain babblings and oppositions of gnosis (the Revised Version (British and American) "knowledge," the King James Version "science") falsely so called. In [Titus 3:9](#), he tells Titus to avoid foolish questions and genealogies and contentions and strivings about the law. These phrases have been held to be allusions to the tenets of Marcion, and to those of some of the Gnostic sects. There are also other expressions, such as fables and endless genealogies ([1 Tim. 1:3-4](#); [1 Tim. 6:3](#)), words to no profit but the subverting of the hearer ([2 Tim. 2:14](#)), foolish and unlearned questions which do gender strifes ([2 Tim. 2:23](#)), questions and strifes of words ([1 Tim. 6:4-5](#)), discussions which lead to nothing but word-battles and profane babbling. Such are the expressions which Paul uses. These, taken with what is even more clearly stated in the Epistle to the Colossians, certainly point to an incipient Gnosticism. But had the writer of the Pastoral Epistles been combating the Gnosticism of the 2nd century, it would not have been phrases like these that he would have employed, but others much more definite. **Godet, quoted by Dods (Intro, 175)**, writes, "The danger here is of substituting intellectualism in religion for piety of heart and life. Had the writer been a Christian of the 2nd century, trying, under the name of Paul, to stigmatize the Gnostic systems, he would certainly have used much stronger expressions to describe their character and influence."

It should be observed that the false teachers described in [2 Tim. 3:6-9, 13](#), as well as in other places in these epistles, were persons who taught that the Mosaic Law was binding upon all Christians. They laid stress upon rabbinic myths, upon investigations and disputations about genealogies and specific legal requirements of the Old Testament. What they taught was a form of piously sounding doctrine assuming to be Christian, but which was really rabbinism.

"For a pseudo-Paul in the post-apostolic age—when Christians of Jewish birth had become more and more exceptions in the Gentile Christian church—to have invented a description of and vigorously to have opposed the *heterodidaskaloi*, who did not exist in his own age, and who were without parallel in the earlier epistles of Paul, would have been to expose himself to ridicule without apparent purpose or meaning" (**Zahn, Introduction, II, 117**). "A comparison of the statements in these epistles about various kinds of false doctrine, and of those portions of the same that deal with the organization and officers of the church, with conditions actually existing in the church, especially the church of Asia Minor, at the beginning and during the course of the 2nd century, proves, just as clearly as does the external evidence, that they must have been written at latest before the year 100. But they could not have been written during the first two decades after Paul's death, because of the character of the references to persons, facts and conditions in Paul's lifetime and his own personal history, and because of the impossibility on this assumption of discovering a plausible motive for their forgery. Consequently the claim that they are post-Pauline, and contain matter which is un-Pauline, is to be treated with the greatest suspicion" (**Zahn, op. cit., II, 118**).

3. Difficulty Relative to Language:

The third difficulty alleged against the Pauline authorship of the Pastoral Epistles is connected with the language employed, which is said to be, to a large extent, different from that in the accepted epistles. The facts in regard to this matter are that in **1 Timothy** there are 82 words not found elsewhere in the New Testament; in **2 Timothy** there are 53 such words, and in Titus there are 33. But, while the total of such words in the three epistles is 168, this number, large though it appears, may be compared with the words used only once in the other Epistles of Paul. In Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians and Philemon, the words of this description are 627 in number. So nothing can be built upon the fact of the 168 peculiar words in the Pastoral Epistles, that can safely be alleged as proof against their Pauline authorship. The special subjects treated in these epistles required adequate language, a requirement and a claim which would not be refused in the case of any ordinary author.

The objections to the Pauline authorship of the Pastorals, based upon the dissimilarity of diction in them and in Ephesians, Philippians and Colossians, cease to exist when theory is no longer persisted in, that the nucleus of the Pastoral Epistles was composed during the Roman imprisonment, which, according to this theory ended, not in the apostle's release, but in his execution. The fact that he was writing to intimate and beloved friends, both on personal matters and on the subject of church organization, and on that of incipient Gnosticism, which was troubling the churches of Asia Minor, made it essential that he should, to a large extent, use a different vocabulary.

4. Is There "Another Gospel" in the Pastorals?:

The "most decisive" of all the arguments against the Pauline authorship is that "the Christianity of the Pastoral Epistles is not the Christianity of Paul" (**McGiffert, A History of Christianity, 402**). "For the most part," Dr. McGiffert writes, "there is no trace whatever of the great fundamental truth of Paul's gospel—death unto the flesh and life in the Spirit." Now this is not so, for the passages which Dr. McGiffert himself gives in a footnote (**2 Tim. 1:9-11; 2 Tim. 2:11ff; Titus 3:4-7**), as well as other references, do most certainly refer to this very aspect of the gospel. For example, the passage in **2 Tim. 2** contains these words, "If we died with him (Christ), we shall also live with him." What is this but the great truth of the union of the Christian believer with Christ? The believer is one with Christ in His death, one with Him now as He lives and reigns. The objection, therefore, which is "most decisive of all," is one which is not true in point of fact. Dr. McGiffert also charges the author of the Pastoral Epistles as being "one who understood by resurrection nothing else than the resurrection of the fleshly body" (**p. 430**). The body of our Lord was raised from the dead, but how very unjust this accusation is, is evident from such a passage as **1 Tim. 3:16**, "And without controversy great is the mystery of godliness;

He who was manifested in the flesh,
Justified in the Spirit,
Seen of angels,
Preached among the nations,
Believed on in the world,

Received up in glory."

Charges of this nature are unsupported by evidence, and are of the kind on which Dr. A.S. Peake (**A Critical Introduction to the New Testament, 71**) bases his rejection of the Pauline authorship—except for a Pauline nucleus—that he "feels clear." More than an ipse dixit of this sort is needed.

The theory that the Pastoral Epistles are based upon genuine letters or notes of Paul to Timothy and Titus is thus advocated by Peake, McGiffert, Moffatt and many others. It bears very hard upon 1 Timothy. "In 1 Timothy not a single verse can be indicated, which clearly bears the stamp of Pauline origin" (**Peake, op. cit., 70**). "We may fairly conclude then in agreement with many modern scholars that we have here, in the Pastoral Epistles, authentic letters of Paul to Timothy and Titus, worked over and enlarged by another hand" (**McGiffert, op. cit., 405**). In regard to 1 Timothy he writes, "It is very likely that there are scattered fragments of the original epistle in 1 Timothy, as for instance in 1 Tim. 1:23. But it is difficult to find anything which we can be confident was written by Paul" (**p. 407**).

Dr. McGiffert also alleges that in the Pastoral Epistles, the word "faith" "is not employed in its profound Pauline sense, but is used to signify one of the cardinal virtues, along with love, peace, purity, righteousness, sanctification, patience and meekness." One of the Pauline epistles, with which he contrasts the Pastorals, is the Epistle to the Galatians; and the groundlessness of this charge is evident from [Galatians 5:22](#), where "faith" is included in the list there given of the fruit of the Spirit, along with love, joy, peace, longsuffering, gentleness, goodness, meekness and self-control.

If the Pastoral Epistles are the work of Paul, then, Dr. McGiffert concludes, Paul had given up that form of the gospel which he had held and taught throughout his life, and descended from the lofty religious plane upon which he had always moved, to the level of mere piety and morality (**op. cit., 404**). But this charge is not just or reasonable, in view of the fact that the apostle is instructing Timothy and Titus how to combat the views and practices of immoral teachers. Or again, in such a passage as [1 Tim. 1:12-17](#) the King James Version, the author of the epistle has not descended from the lofty plane of faith to that of mere piety and morality, when he writes, "The grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

If such be the "most decisive" objection against the Pauline authorship, the other difficulties, as already seen, need not cause alarm, for they resolve themselves into the equally groundless charges that the historical requirements of the epistles cannot be fitted into any part of Paul's life, and that the doctrine and ecclesiastical organization do not suit the Apostolic age. These objections have been already referred to.

The real difficulty, writes Dr. Peake (**A Critical Introduction, 68**), is that "the old energy of thought and expression is gone, and the greater smoothness and continuity in the grammar is a poor compensation for the lack of grip and of continuity in the thought." Dr. Peake well and truly says that this statement does not admit of detailed proof. Lack of grip and lack of continuity of thought are not the characteristics of such passages as [1 Tim. 1:9-17](#), a passage which will bear comparison with anything in the acknowledged Pauline Epistles; and there are many other similar passages, e.g. [Titus 2:11-3:7](#).

What must be said of the dullness of the intelligence of Christian men and of the Christian church as a whole, if they could thus let themselves be imposed upon by epistles which purported to be Paul's, but which were not written by him at all, but were the enlargement of a Pauline nucleus? Can it be believed that the church of the 2nd century, the church of the martyrs, was in such a state of mental decrepitude as to receive epistles which were spurious, so far as the greater portion of their contents is concerned? And can it be believed that this idea, so recently originated and so destitute of proof, is an adequate explanation of epistles which have been received as Pauline from the earliest times?

When placed side by side with sub-apostolic writings like the Didache, Clement of Rome, Polycarp, and Ignatius, "it is difficult to resist the idea which returns upon one with almost every sentence that the Pastorals are astonishingly superior" (**Moffatt, The Historical New Testament, 556**). Godet, quoted by R.D. Shaw (**The Pauline Epistles, 441**), writes, "When one has had enough of the pious amplifications of Clement of Rome, of the ridiculous inanities of Barnabas, of the general oddities of Ignatius, of the well-meant commonplaces of Polycarp, of the intolerable verbiage of Hermas, and of the nameless platitudes of the Didache, and, after this promenade in the first decade of the 2nd century, reverts to our Pastoral Epistles, one will measure the distance that separates the least striking products of the apostolic literature from what has been preserved to us as most eminent in the ancient patristic literature."

In the case of some modern critics, the interpolation hypothesis "is their first and last appeal, the easy solution of any difficulty that presents itself to their imaginations. Each writer feels free to give the kaleidoscope a fresh turn, and then records with blissful confidence what are called the latest results. The whole method postulates that a writer must always preserve the same dull monotone or always confine himself to the same transcendental heights. He must see and say everything at once; having had his vision and his dream, he must henceforth be like a star and dwell apart. To be stereotyped is his only salvation. On such principles there is not a writer of note, and there never has been a man in public life, or a student in the stream of a progressive science, large parts of whose sayings and doings could not be proved to be by some one else" (**Shaw, The Pauline Epistles, 483**).

III. Date and Order.

1. Date of the Epistles:

In regard to the date of these epistles, external and internal evidence alike go to show that they belong to practically the same period. The dates of their composition are separated from each other by not more than three or four years; and the dates of each and all of them must be close to the Neronic persecution (64 AD). If Paul was executed 67 AD (see **Ramsay, Paul, 396**), there is only a short interval of time between his release in 61 or 62, and his death in 67, that is a period of some 5 or 6 years, during which his later travels took place, and when the Pastoral Epistles were written. "Between the three letters there is an affinity of language, a similarity of thought, and a likeness of errors combated, which prevents our referring any of them to a period much earlier than the others" (**Zahn, Introduction, II, 37**).

2. Their Order:

The order in which they were written must have been 1 Timothy, Titus, 2 Timothy. It is universally acknowledged that 2 Timothy is the very last of Paul's extant epistles, and the internal evidence of the other two seems to point out 1 Timothy as earlier than Titus. To sum up, the evidence of the early reception of the Pastoral Epistles as Pauline is very strong. "The confident denial of the genuineness of these letters—which has been made now for several generations more positively than in the case of any other Pauline epistles—has no support from tradition. Traces of their circulation in the church before Marcion's time are clearer than those which can be found for Romans and 2 Corinthians" (**Zahn, op. cit., II, 85**). The internal evidence shows that all three are from the hand of one and the same writer, a writer who makes many personal allusions of a nature which it would be impossible for a forger to invent. It is generally allowed that the personal passages in [2 Tim. 1:15-18](#); [2 Tim. 4:9-22](#) are genuine. But if this is so, then it is not possible to cut and carve the epistles into fragments of this kind. Objections dating only a century back are all too feeble to overturn the consistent marks of Pauline authorship found in all three epistles, corroborated as this is by their reception in the church, dating from the very earliest period. The Pastoral Epistles may be used with the utmost confidence, as having genuinely come from the hand of Paul.

LITERATURE.

- 1) R. D. Shaw, The Pauline Epistles; A. S. Peake, A Critical Introduction to the New Testament;
- 2) A. C. McGiffert, A History of Christianity in the Apostolic Age;
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- 4) Marcus Dods, Introduction to the New Testament;
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- 9) George Salmon, A Historical Introduction to the Study of the Books of the New Testament;

10) James Moffatt, *The Historical New Testament; Introduction to the Literature of the New Testament*;

11) Adolf Julicher, *An Introduction to the New Testament*; Caspar Rene Gregory, *Canon and Text of the New Testament*.

The "lives" of Paul may also be consulted, as they contain much that refers to these epistles, i.e. those by Conybeare and Howson, Lewin, Farrar and others.

See also Ramsay's *Paul the Traveler and the Roman Citizen*.—*International Standard Bible Encyclopedia*