



Deutero-Pauline Letters

*Catholic Bible Institute
in the Diocese of Orange
February 18, 2017*

Felix Just, S.J., Ph.D. – Loyola Institute for Spirituality

8:45 Opening Prayer / Initial Announcements

9:00 Presentation 1 – Intro to Pseudepigraphy

Definitions, Purpose, Examples

Letters Attributed to Paul: seven “Undisputed”; six “Disputed” (all still “canonical”)

Example: Contrasts between 1 Thess and 2 Thess

Group Discussions: Differences in Eschatology between 1 Thess and 2 Thess?

10:15 Break

10:30: Presentation 2 – Intro to Colossians & Ephesians

Authorship, Authenticity, Dating

Contrasts with Early/Undisputed Letters of Paul

Prayers: Col 1:9-14; Eph 1:15-23

Hymns: Col 1:15-20; Eph 3:14-21

Group Discussions: What are your favorite “quotable quotes” from Col and Eph?

12:00 Lunch Break

1:00 Presentation 3 – Ethics in Colossians & Ephesians

Virtue & Vice Lists: Col 3:1-17; Eph 4:17—5:21

Household Codes: Col 3:18—4:1; Eph 5:22—6:9

Military Imagery in Eph 6:10-20

Group Discussions: Are the NT Household Codes still relevant for us today? How?

2:15 Break

2:30 Presentation 4 – Intro to the Pastoral Epistles

Timothy and Titus: Paul’s Companions

Definitions: “Pastoral” and “Pastoral”

Literary Genres: “Church Orders” and “Testaments”

Authorship, Authenticity, Dating, Sequence

Similarities and Differences

Leadership Roles in the Early Church

Q & A

3:45 Closing Prayer & Announcements

4:00 Clean-up & Departure

The Deutero-Pauline Letters

Pseudepigraphy:

- **What? Definition:**
 - Greek *pseudo* = “false”; *epi* = “over”; *graphē* = “writing”; *epi-graph* = “superscript, title”; so *pseudepigraphy* = “falsely attributing a writing to someone different from the actual author.”
 - Pseudepigraphy is not “false writing”; and it’s not “pseudonymity” (using “fictitious names”)
 - A *pseudepigraphic* work is composed *as if* it were written by a person from the past (the “attributed author”), while the actual author was someone else (usually anonymous); the attributed author is usually either a famous person from the remote past, or the actual author’s own teacher.
 - Pseudepigraphy was a *commonly accepted practice* in the ancient world, unless it was a deliberate deception; today it would be “creative writing” at best, or “plagiarism” or “forgery” at worst.
 - The ancient world had a *broader sense of “authorship,”* involving many more people in oral and written stages over the course of time; our modern emphasis on “historical” accuracy leads us to ask: Who actually wrote this work? Who was the main or final author?
 - Modern emphasis on “historicity” leads us to ask: Who *actually* wrote this work? Ancient times had a broader sense of “authorship”; involving more people in oral and written stages over time.
- **Why? Purpose:**
 - Cultural presupposition in ancient/biblical times: old is good, *the older the better*, anything new is questionable or suspect; this contrasts strongly with our modern mentality: new is good, *the newer the better*, old things are defunct or worthless.
 - So if an ancient author claimed something was “brand new” or an “original idea,” few people would pay attention; but if he passed on what his teacher said (who had learned it from even earlier teachers), then more people would be interested.
 - Writing in the name of a famous personage or authoritative teacher stresses the **unity** of the later “actual author” with the earlier “attributed author”; it also stressed **continuity**, by carrying a tradition forward and adapting/applying it to new historical circumstances.
- **Examples:**
 - *Letters of Socrates; Old Testament Pseudepigrapha; New Testament Apocrypha; etc.*

Letters attributed to St. Paul

Of the thirteen NT letters *attributed* to Paul, most scholars today distinguish between two groups:

- The seven “**Undisputed Letters**” (a.k.a. the “*Authentic Pauline Letters*”).
 - These can be put into three subgroups chronologically:
 - *Earliest Letter* (ca. 50-51 AD): **1 Thessalonians**
 - *Middle Letters* (mid 50's): **1 Corinthians, 2 Corinthians, Philippians, Philemon, Galatians**
 - *Latest Letter* (ca. 57-58 AD): **Romans**
 - About 95-99% of scholars today agree that all of these letters were actually written by Paul himself.
- The six “**Disputed Letters**” (a.k.a. the “*Deutero-Pauline Epistles*”).
 - The scholarly divide is about 50/50 (about 50% of scholars think they were written by Paul himself, while the other 50% think they were written later by some follower of Paul) for two of these:
 - If **2 Thessalonians** is authentic, Paul probably wrote it *soon after* 1 Thess (in order to correct some misunderstandings caused by 1 Thess itself), since it is so *similar* in form and content.
 - If **Colossians** is authentic, Paul probably wrote it *near the end of his life* (after several years in prison), since the theology expressed in it is rather *different* from Paul’s earlier letters.
 - About 80% of scholars think the other four were written pseudepigraphically after Paul’s death:
 - **Ephesians** is almost definitely a later expansion of Colossians, since they are so similar in structure and theology, but quite different from Paul’s earlier letters; Ephesians was probably written to serve as a “cover letter” for an early collection of Pauline letters.
 - **1 Timothy, 2 Timothy, Titus** were most likely written late in the first century by some member(s) of the “Pauline School” who wanted to adapt his teachings to changing times.
- The **Epistle to the Hebrews** is definitely *not* written by Paul, and is *not* even explicitly *attributed* to him.

The First and Second Letters to the Thessalonians

1 THESSALONIANS	2 THESSALONIANS
<p>Letter Opening (1:1-10)</p> <ol style="list-style-type: none"> 1. Sender & Recipients (1:1ab) 2. Formulaic Greeting (1:1c) 3. Thanksgiving for their faith, hope, and love (1:2-10) <p>Letter Body (2:1—5:11)</p> <ol style="list-style-type: none"> A. The example set by Paul's ministry (2:1-12) B. Condemnation of unbelievers who persecuted Xns and hinder the spread of the gospel (2:13-16) C. Paul's desire to visit was again thwarted (2:17-20) D. Timothy's visit and return with good news (3:1-8) E. Prayer for them to live in love; be blameless (3:9-13) F. Exhortation: Live a life of holiness & love (4:1-12) G. Exhortation: Resurrection of dead Christians at the parousia so that all will be with the Lord (4:13-18) H. Exhortation: Be watchful, since we do not know when the Lord will return (5:1-11) I. Ethical/practical exhortations for cmtly life (5:12-22) <p>Letter Conclusion (5:23-28)</p> <ol style="list-style-type: none"> A. Prayer for their sanctification (5:23-24) B. Practical issues: pray for us; read this letter (5:25, 27) C. Brief greeting to the community (5:26) D. Brief final blessing (5:28) 	<p>Letter Opening (1:1-12)</p> <ol style="list-style-type: none"> 1. Sender & Recipients (1:1) 2. Formulaic Greeting (1:2) 3. Thanksgiving for the faith and love which saves Christians at the parousia (1:3-12) <p>Letter Body (2:1—3:15)</p> <ol style="list-style-type: none"> A. What must happen before the parousia (2:1-12) B. God has chosen Christians for salvation (2:13-17) C. Prayer for the apostles and the steadfastness of Christians (3:1-5) D. Exhortation: Christians are to follow Paul's example by working, living quietly, doing good to others (3:6-13) E. Exhortation: How Christians should treat someone who will not follow Paul's words (3:14-15) <p>Letter Conclusion (3:16-18)</p> <ol style="list-style-type: none"> A. Prayer for their peace (3:16) B. Personal postscript/greeting (3:17) C. Final blessing (3:18)

Comparing the Eschatology of these two letters:

- Read 1 Thess 4:13-18; 5:1-11 and 2 Thess 1:5-12; 2:1-12.
- Ask yourself what these letters say about “the end” and “the day of the Lord” and the “Coming of Jesus.”
- **What** will happen? **Who** is involved? **Where & When & How** will it happen? Are we told **Why**?
- Could both 1 Thess and 2 Thess be written by Paul himself, or must 2 Thess be pseudepigraphic?

1 Thess 4:13-18; 5:1-11	2 Thess 1:5-12; 2:1-12

The Letters to the Colossians & to the Ephesians

Authorship and Authenticity

- Colossians and Ephesians are very similar in many ways, but both are significantly *different* from the earlier “undisputed” letters of Paul; yet biblical scholars disagree as to how these differences can best be explained.
 - Some say the differences are the result of shifts in Paul’s thinking as he got older; thus, both letters must have been written late in Paul’s life, just before his death (see Col 4:3-4, 10, 18; Eph 3:1; 4:1).
 - Other scholars see the differences better explained if the letters are pseudepigraphic.
- When and from where were these letters written?
 - If authentic: in the early 60’s, from Caesarea or Rome, while Paul was imprisoned (Phase IV of Paul’s life)
 - If pseudepigraphic: in the 80’s or 90’s, probably from Asia Minor (maybe from Ephesus itself?)
- Ephesians was almost certainly written later than Colossians, and is literarily dependent upon it.
 - It is earlier in the NT in most Bibles today simply because it is longer (Eph has 6 chaps; Col only 4 chaps).
 - In some early manuscripts of the NT, however, Ephesians is *first* in the group of Paul’s letters.

Historical and Geographical Context

- **Colossae:**
 - City in Asia Minor, about 120 miles east of Ephesus (a major Pauline center; not mentioned in Acts)
 - Location of a gentile Christian church, founded by Paul’s associate *Epaphras* (see Col 1:7-8)
 - Paul himself has never been in Colossae; so most of the believers have not met him yet! (see 2:1; 4:12-13)
 - Other Pauline associates send greetings in Col 4:7-17; the author also sends greetings to “brothers in Laodicea” (a sister church in a neighboring town) and “to *Nympha* and the church in her house” (4:15-16)
- **Ephesus:**
 - Largest city and capital of Asia Minor; location of a large temple dedicated to the Greek goddess Artemis.
 - Paul and his associates spend several years there (see Acts 18:19-21; 19:1-40; 20:16-38; 1 Cor 15:32; 16:8-9).
 - Other early Christian preachers also passed through Ephesus, such as *Apollos* (Acts 18:24-26).
 - The Church in Ephesus continued to grow and became a major center of Pauline Christianity after Paul’s own death (cf. 1 Tim 1:3; 2 Tim 1:18; 4:12; cf. Rev. 1:11; 2:1-7)
 - Note: The words “in Ephesus” are missing from Eph 1:1 in many early biblical manuscripts.

COLOSSIANS	EPHESIANS
Letter Opening (1:1-8) A. Sender & Recipients (1:1-2a) B. Formulaic Greeting (1:2b) C. Thanksgiving: Faith, hope, love of community (1:3-8)	Letter Opening (1:1-14) A. Sender & Recipients (1:1) B. Formulaic Greeting (1:2) C. Blessing: heavenly mysteries in Christ (1:3-14)
Letter Body (1:9—4:6) A. Prayer for the well-being of the community (1:9-14) B. The exalted Christ as source of our heavenly salvation (1:15—2:23) <ol style="list-style-type: none"> 1. Hymn to Christ as image of God and Savior (1:15-20) 2. Paul’s apostolic ministry reveals God’s salvation (1:21—2:7) 3. Against those who preach a false salvation based on “angelic worship” (2:8-23) C. Living the Christian life (3:1—4:6) <ol style="list-style-type: none"> 1. Holiness manifests the “new creation” which Christians have become in baptism (3:1-17) 2. “Household code”: Behavior of wives & husbands, children & fathers, slaves & masters (3:18—4:1) 3. Continue in prayer and wise conduct toward outsiders (4:2-6) 	Letter Body (1:15—6:20) A. Prayer for faith, love & hope of those whom God has made part of the body of heavenly Christ (1:15-23) B. Through the apostles God has made Gentiles alive in Christ (2:1—3:21) <ol style="list-style-type: none"> 1. Contrast their old “death” in sin and life in Christ (2:1-10) 2. Gentiles reconciled to God in one body of Christ (2:11-22) 3. Paul’s suffering and ministry to bring Gentiles into the body of Christ (3:1-13) 4. Prayer for faith and love among Paul’s converts (3:14-21) C. Christian life in the world (4:1—6:20) <ol style="list-style-type: none"> 1. Unity of body of Christ, is built up by different ministries (4:1-16) 2. Old life in “darkness” vs. new life as “children of light” (4:17—5:21) 3. Household code: marriage in Christ; children & parents; slaves & masters (5:22—6:9) 4. Gird yourselves for spiritual warfare (6:10-20)
Letter Conclusion (4:7-18) A. Tychicus & Onesimus report on Paul’s welfare (4:7-9) B. Individual greetings from Paul’s associates (4:10-14) C. Greetings to Laodiceans & instructions for exchanging letters (4:15-17) D. Final appeal and Blessing (4:18)	Letter Conclusion (6:21-24) A. Paul is sending Tychicus, a faithful minister (6:21-22) B. Generic greetings to the whole community (6:23) C. Final Blessing (6:24)

Differences between Colossians/Ephesians and Paul's Early Letters:

- Col and Eph both have much longer, more complex sentences than Paul's earlier letters.
- Both contain expressions and concepts not found in Paul's earlier letters: "Fullness of God" (Col 1:19; 2:9; Eph 1:23; 3:19); "Mystery of the Gospel" (Col 1:26-27; 2:2; Eph 3:9; 6:19)

<i>Type of Theology:</i>	Paul's Early Letters	Colossians / Ephesians
<i>Christology:</i> (about Jesus)	earthly, human, suffering [like Mark] (1Cor 2:2; Gal 3:1; 6:14; cf. Phil 2:5-11)	cosmic, divine, exalted [like John] (Col 1:15-20; 2:9-10; Eph 1:3-4, 21-22)
<i>Ecclesiology:</i> (on the Church)	many local churches, each forms the "body of Christ" (Rom 12:4-5; 1 Cor 12:12-27)	one world-wide body, with Christ as <i>head of the body</i> (Col 1:18, 24; Eph 1:22-23; 3:8-10; 5:23-32)
<i>Moral Theology:</i> (on Sin & Forgiveness)	freedom from sin (<i>sing.</i>) (Rom 5:1-21; 6:1-23; 8:1-4; Gal 5:1, 13)	forgiveness of sins (<i>pl.</i>) through Christ (Col 1:14; 2:13; 3:13; Eph 1:7; 2:1-3)
<i>Eschatology:</i> (on the End Times) & <i>Soteriology:</i> (on Salvation)	temporal focus, "imminent" expectation: Christ will return soon, we will be raised <i>on the Day of the Lord</i> (1 Cor 4:5; 15:20-24; 1 Thess 4:13-18; 5:1-6)	spatial focus, "realized" interpretation: Christ now reigns above, we share resurrection life <i>already now</i> (Col 1:11-14; 2:12-13; 3:1-3; Eph 1:20; 2:4-6)

Opponents of the Author and Teachings Opposed in Colossians:

- No identifiable opposing teachers or groups are named; so the author's "opponents" remain generic.
 - They are not "Judaizers" (Jewish-Christians who required circumcision of Gentile converts).
- Author opposes requiring Christians to follow various spiritual teachings and ritual practices
 - "See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ." (2:8)
 - Religious asceticism and rituals (see 2:16-18)
- Purpose of Colossians: to emphasize that Christ is enough; we don't need anyone else.
 - Some people apparently said Christ was not enough for salvation; Jesus did not free us from cosmic powers or give us wisdom and access to God.
 - The author of Colossians asserts that Jesus has done this! Christ is all we need!

Literary Dependence of Ephesians on Colossians:

- **Differences between Eph and Col:**
 - Ephesians is longer and better organized, but somewhat more generic than Colossians.
 - No specific opponents or false teachings are identifiable in Eph; contrast the greater detail of Col.
 - Theological ideas are more developed and language is even more "Christianized" in Eph than in Col.
 - Colossians is more personal and specific (thus possibly authentically by Paul); while Ephesians is much more formal and generic (thus more likely pseudepigraphic)
 - There are no greetings to individuals in the community at the end of Eph 6; this is very surprising, since Paul lived in Ephesus for over 3 years!
 - Several Pauline associates (Tychicus, Onesimus, Aristarchus, Mark, Jesus/Justus, Epaphras) are mentioned in Col 4:7-9; only one, Tychicus, is mentioned as Paul's envoy in Eph 6:21-22.
- **Similarities between Eph and Col** (where both are different from Paul's earlier letters; see above)
 - Christology: Focus is on the divine, exalted, cosmic Christ
 - Soteriology: God's mysterious plan, now revealed, is to save the whole world
 - Ecclesiology: Church is one worldwide entity; Christ is the head of the body/church
 - Eschatology: Christ is already now seated at God's right hand (spatial)
 - Household Codes: Focus on community relations; longer and more "Christianized" in Eph
- **Conclusion:** most scholars think Col was the literary "source" and Eph was a later "expansion."
 - See <http://catholic-resources.org/Bible/Paul-Colossians-Ephesians.htm> for a table of similarities in the themes and structures of both letters.

Household Codes in the New Testament

Like many other Greco-Roman moral writings, four of the *later* NT letters contain passages with instructions for particular groups of people within Christian families or “households” as to how they should treat other members of their household. Since they are similar to legal or moral “codes” of conduct, these texts are often called “household codes.”

Most people in the Roman Empire in the first century took it for granted that a *pater familias* (a “father of the family”) had absolute authority and control over his household. Thus, the non-Christian examples of such “household codes” usually just indicate how slaves, children, or wives should act toward their masters, fathers, or husbands, respectively. They rarely also tell the men how they should treat the slaves, children, or wives who are members of their household.

The NT “household codes” are somewhat similar to, but also significantly different from the non-Christian texts. The NT texts stress that the men do *not* have absolute power over others; instead, there should be a high degree of responsibility and mutual respect among all members of Christian families. Admittedly, since these first-century codes do not use completely identical wording in all their sub-sections, they do not seem to show the full “equality” of the various members of a household (as many people might wish today). However, the structure and language of these NT household codes do prescribe a much greater degree of “mutuality” than we might expect at first glance.

Through a careful study of these four “household codes” (Col 3:18—4:1, Eph 5:21—6:9, Titus 2:1-10, and 1 Peter 2:18—3:7), we can see exactly *which groups are addressed* (in which verses) in each letter, and *what they are told to do*. Moreover, since the whole letter to the Ephesians is a later expansion of the letter to the Colossians, it is worth analyzing the first two household codes more closely. Aside from obviously being much longer, *exactly how* is Eph 5:21—6:9 *different* from Col 3:18—4:1? *What motivations* are added and/or made more explicit in Ephesians as to *why* certain groups should act in the ways the author recommends?

Col 3:18—4:1	Eph 5:21—6:9	Titus 2:1-10	1 Peter 2:18—3:7
[cf. 3:1-17 addressed to <i>all</i> : lists of vices and virtues]	[<i>all</i>]: be subject to one another out of reverence for Christ (5:21)	<i>you</i> (sg.): “teach what is consistent with sound doctrine” (2:1). Tell the.	[<i>all</i> of you: have unity of spirit, etc. (<i>at end</i> : 3:8-12)]
<i>wives</i> : “be subject to your husbands, as is fitting in the Lord” (3:18)	<i>wives</i> : be subject to your husbands, as you are to the Lord; etc. (5:22-24)	<i>older men</i> : be temperate, serious, prudent, sound in faith, love, etc. (2:2)	<i>wives</i> : accept husbands’ authority; don’t adorn yourselves outwardly (3:1-6)
<i>husbands</i> : “love your wives and never treat them harshly” (3:19)	<i>husbands</i> : love your wives, just as Christ loved the Church, etc. (5:25-33)	<i>older women</i> : be reverent, no slander, teach & encourage younger women. (2:3-5)	<i>husbands</i> : be considerate of your wives, paying honor to them (3:7)
<i>children</i> : “obey your parents in everything. your acceptable duty in the Lord” (3:20)	<i>children</i> : obey your parents in the Lord, for this is right; etc. (6:1-3)	[<i>younger women</i> : love their husbands & children, be self-controlled. (2:4-5)]	x
<i>fathers</i> : “do not provoke your children, or they may lose heart” (3:21)	<i>fathers</i> : do not provoke you children to anger; bring them up in the Lord (6:4)	<i>younger men</i> : be self-controlled, do good works, say nothing evil, etc. (2:6-8)	x
<i>slaves</i> : obey earthly masters in everything, fearing the Lord. (3:22-25)	<i>slaves</i> : obey your earthly masters, as you obey Christ (6:5-8)	<i>slaves</i> : be submissive to their masters; don’t talk back, be faithful, etc. (2:9-10)	<i>slaves</i> : accept masters’ authority, even if you suffer; Christ also suffered (<i>first</i> : 2:18-25)
<i>masters</i> : treat your slaves justly & fairly; you also have a Master in heaven (4:1)	<i>masters</i> : stop threatening them; you have the same Master in heaven (6:9)	x	x

The Pastoral Epistles: 1 Timothy, 2 Timothy, Titus

“Pastoral Epistles” – The two letters addressed to Timothy and the one to Titus are collectively called the “Pastoral” letters, not only since they are addressed to some early Christian *“pastors”* or leaders, but also because they give instructions about the qualifications and responsibilities of people who are to serve as *“shepherds”* or bishops of local congregations:

- “Pastor” originally means “shepherd,” someone who “pastures” a flock of sheep or other grazing animals, guiding them to green pastures and protecting them from harm.
- Several prominent OT figures were literally **shepherds**, including Abel (Gen 4:2), Abraham (Gen 12:16), the sons of Jacob (Gen 37:2; 46:32), and esp. young David, who later became the King of Israel (1 Sam 16:11; 2 Sam 5:2).
- Thus, the **kings** and other leaders of Israel are often referred to metaphorically as good or bad “shepherds” (Jer 23:1-4; Ezek 34:1-31; etc.).
- **God** is sometimes referred to as the “Shepherd of Israel” (Gen 48:15; Ps 23:1; Isa 40:11; etc.).
- The expected **Messiah** is also referred to as a shepherd (Micah 5:2-5; Matt 2:6).
- **Jesus** sometimes talks about shepherds and sheep in his parables (Matt 18:2-4; 25:31-33), and even calls himself the “Good Shepherd” (John 10:1-18).
- Later NT sometimes refers to **Jesus** as a shepherd and to Christians as his sheep (Heb 13:20; 1 Pet 5:4; Rev 7:17).
- Similarly, from the very beginnings of the Church, **Christian leaders** have been metaphorically called shepherds who care for the sheep (John 21:15-17; Acts 20:28; Eph 4:11).

“Pseudepigraphic Letters” – The three Pastoral Epistles are *attributed* to the apostle Paul, but almost certainly *not* written by Paul himself; rather, they were written in Paul’s name by his followers after his death.

- One should not assume, however, that all three were written by the same author at about the same time.
- In the canonical NT, 2 Tim was placed after 1 Tim simply because it is shorter, not because it was written later.
- They are also not of the same genre: 1 Tim and Titus are “Church Orders,” while 2 Tim is a “Testament.”
- Since 1 Tim and Titus are very similar, they were probably written by the same person at about the same time;
- But 2 Tim might have been written earlier by a different author, although still by someone associated with Paul.

Leadership Roles in the Early Church, according to the Pastoral Epistles:

After the NT period, Christianity eventually adopted a three-fold leadership structure for the Church, consisting of the familiar trio: *“bishops, priests, and deacons.”* This three-fold structure is not directly found in the Bible, but developed only gradually in the 2nd and 3rd centuries. Bishops and deacons are mentioned in various books, but the term “priest” is never used in the NT for Christian leaders. The earliest list of local Christian leaders is given by Paul: “God has appointed in the church *first apostles, second prophets, third teachers*; then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues” (1 Cor 12:28).

The Pastoral Epistles seem to describe a four-fold leadership structure, with two pairs of two groups of leaders:

- **Bishops (*Episkopoi*)** = “Overseers, Supervisors”; appointed through “laying on of hands” by apostles or previous leaders (1 Tim 3:1-7; cf. Titus 1:7-9); and
- **Deacons (*Diakonoi*)** = “Minister, Servants”; assistants to the bishops; responsible for practical matters like care of the poor (1 Tim 3:8-13)
- &
- **Widows (*Chērai*)** = “Older Women who do not remarry”; cared for by the churches *and* help care for the communities, esp. teaching the younger women (1 Tim 5:3-16; cf. Titus 2:3-5)
- **Elders (*Presbyteroi*)** = “Older Men who are respected”; teach & preach; probably formed a type of “community council” (1 Tim 5:1, 17-22; cf. Titus 1:5)

Note in Contrast: Priests (*Hieroi*) = “Cultic Officials, those who offer sacrifices”

- In the NT, the word “priests” refers only to *Jewish* priests (those who offer *sacrifices* in the Jerusalem Temple)
- *No Christians* are called “priests” in the NT (this term is used for Christian leaders only *later*, in the 2nd century)
- Only in the Letter to the Hebrews is *Jesus* himself called a “great high priest” – even though he did *not* belong to the priestly tribe of Levi.

Detailed Outlines of the Pastoral Epistles:

The First Letter to Timothy (1 Tim)	The Second Letter to Timothy (2 Tim)
<p>Letter Opening (1:1-2)</p> <ul style="list-style-type: none"> A. Sender & Recipient (1:1-2a) B. Formulaic Greeting (1:2b) [no "Thanksgiving" section] <p>Letter Body (1:3—6:19)</p> <p>Part I: Timothy's task: Maintain apostolic faith against heretics (1:3-20)</p> <ul style="list-style-type: none"> a. False teaching and immorality (1:3-11) b. Thanksgiving for Paul's conversion (1:12-17) c. False teachers condemned by the apostles (1:18-20) <p>Part II: Specific instructions on community order (2:1—6:19)</p> <ul style="list-style-type: none"> a. Prayer for all and proper conduct of men and women (2:1-15) b. Qualifications for bishops and deacons (3:1-13) c. Maintain proper behavior in the "household of God" (3:14-16) d. Reject false teaching: ascetic denial of creation (4:1-5) e. Timothy's good example against false teaching (4:6-16) f. Respect for persons of different ages (5:1-2) g. Rules for enrolling widows (5:3-16) h. Rules for treatment of elders (5:17-22) i. Rules and sayings (5:23-25) j. Behavior of Christian slaves (6:1-2) k. Against disputes about teaching (6:3-5) l. Against greed: Be content with what you have (6:6-10) m. Persevere in the "good fight of faith" (6:11-16) n. To the rich: Trust in God and do good deeds (6:17-19) <p>Letter Conclusion (6:20-21)</p> <ul style="list-style-type: none"> A. Final Admonition: Guard what has been entrusted to you (6:20-21a) B. Final Blessing (6:21b) 	<p>I. Letter Opening (1:1-7)</p> <ul style="list-style-type: none"> a. Address and Greetings to Timothy (1:1-2) b. Thanksgiving for the faith of Timothy & his family (1:3-7) <p>II. Various Exhortations (1:8—4:8)</p> <ul style="list-style-type: none"> a. Remember Paul's sufferings during his imprisonment (1:8-18) b. Remain faithful to the Gospel (2:1-13) c. Reject false teachers who claim resurrection is past (2:14-26) d. Know that people will be evil in the last days (3:1-9) e. Remember Paul's conduct and remain firm in the faith (3:10-17) f. Preach the Gospel persistently, even if people don't listen (4:1-8) <p>III. Letter Conclusion (4:9-22)</p> <ul style="list-style-type: none"> a. Instructions about Paul's faithful and unfaithful associates (4:9-16) b. Thanksgiving for the Lord's help during Paul's trials (4:17-18) c. Individual personal greetings (4:19-21) d. Concluding prayer (4:22)
	<p>The Letter to Titus</p> <p>I. Address and Greetings to Titus (1:1-4)</p> <p>II. Instructions to Titus (1:5—3:11)</p> <ul style="list-style-type: none"> a. Appoint elders/bishops on Crete; their qualifications (1:1-9) b. Counter and rebuke false teachers, esp. Judaizers (1:10-16) c. Teach proper behavior for men, women and slaves (2:1-10; a "Household Code") d. Preach about God's grace and salvation; exhort people to live "godly lives" (2:11-15) e. Remind people to obey authorities and respect everyone, for God's goodness has saved us (3:1-8a) f. Insist that believers do good works, avoid useless controversies, and shun those who cause divisions (3:8b-11) <p>III. Concluding instructions, greetings, and prayer (3:12-15)</p>

Questions for Review and Discussion:

1. Why are these three letters called the "Pastoral Epistles"? What are "pastors"?
2. How are 1 Timothy and Titus similar to each other? How is 2 Timothy different from the other two?
3. What do 1 Timothy and Titus say about the leaders of local Christian communities in the early church?
4. What do these letters teach us about the relationships between men and women, both older and younger, in the Christian church?
5. To what extent are all of these instructions still applicable today? How must they be adapted to our own socio-cultural situations?