

THE PASTORALS' SOTERIOLOGY

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Revolutions in Salvation: The Upheavals of Judaeo-Christian Soteriologies

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THE PASTORALS' SOTERIOLOGY

Timothy and Titus, the Pastoral letters

Christian scholars refer to Paul's letters to Timothy and Titus as the *pastorals* because they offer instruction for the overseers of Christian congregations.¹

In the canonical New Testament, 1 Timothy is the first of three letters known as the "pastoral letters" or "pastoral epistles." The other two are 2 Timothy and Titus. They are called "pastoral" in part because they are addressed to two early Christian "pastors," Timothy and Titus. "Pastor" did not yet refer to an official institutional role, but had its ancient meaning of shepherd, leader of the flock. Their themes are also pastoral, providing practical advice for ordering the community's life.²

The overall purpose of the Pastoral Epistles: How to behave in the household of God

The overall purpose of the Pastoral Epistles is summed up nicely in 1 Timothy 3:14-15: "I am writing these instructions to you so that ... you may know how one ought to behave in the household of God." These letters focus upon the details of the Christian ethical life in both its personal and social dimensions.³

The Pastoral Epistles outline the leadership roles within the community

Considerable attention is given in these books to outlining the leadership roles within the community. Specifically mentioned are the offices of bishop and deacon (1 Timothy 3:1-13, with women included in the latter function in v. 11; Titus 1:5-9). What is called for is gentleness, efficiency of management, and a good reputation among outsiders. There are also assignments of roles to those identified as presbyters (male and female) and to widows.⁴

The influence of the Pastoral Epistles has been largely on two fronts: church order and Christian ethics. In these letters, the importance placed on bishops, elders, and deacons shaped subsequent discussion about the relationship of clergy and laity. ... [The Pastoral Epistles] place into the hands of these leaders the responsibility for determining what is orthodox and what is not. The leaders are given full authority over the content of church teaching.⁵

1 Timothy: The settling down of Christianity

1 Timothy reflects the settling down of Christianity and early stages of accommodation to the dominant culture.⁶

2 Timothy: Like a Last Testament from Paul to Timothy

Second Timothy is like and unlike 1 Timothy. Both begin as letters from Paul to Timothy. ... But 2 Timothy is much more personal. ... It is like a last testament from Paul to Timothy.

It begins with memories, naming Timothy's mother and grandmother, Eunice and Lois. Then the author refers to Paul's imprisonment and sense of abandonment (1.15; 4.9-16). It continues with a commendation to Timothy to be "a good soldier of Christ Jesus" and a worker approved by God (2.1-16). It warns of what will happen "in the last days" [2 Timothy 3:2-5 cited]. ... This is not Paul. But it is not far from Paul.⁷

¹ *Who Wrote the NT?*, page 206

² *Evolution of the Word*, page 563

³ *Colossians, Ephesians, 1 and 2 Timothy, and Titus*, page 117

⁴ *Cambridge Companion*, page 576

⁵ *Colossians, Ephesians, 1 and 2 Timothy, and Titus*, page 119

⁶ *Evolution of the Word*, page 567

⁷ *Evolution of the Word*, page 575

Titus: The need for order and institutionalization

The third of the pastoral letters is addressed to Titus. ... The letter is about the need for order and the appointment of authorized leaders—in short, it is about institutionalization. ... It is concerned with “sound doctrine” (2.1). Like 1 Timothy, it is practical and pastoral. It includes a list of qualifications for bishops (1.5-9) and directions for what to teach older men and older women, younger women and younger men, and slaves (2.1-10). ... It is about Paul’s legacy perhaps a half century after his death.⁸

Written decades after Paul’s death

The three letters were written at different times, undoubtedly during the first half of the second century. They were not included in Marcion’s list of Paul’s letters (ca. 140 C.E.), nor do they appear in the earliest manuscript collection of Paul’s letters (P46, ca. 200 C.E). Quotations first appear in Irenaeus’ *Against Heresies* (180 C.E.), and their content fits nicely into the situation and thought of the church in the mid—second century. Their attribution to Paul is clearly fictional, for their language, style, and thought are thoroughly un-Pauline, and the “personal” references to particular occasions in the lives of Timothy, Titus, and Paul do not fit with reconstructions of that history taken from the authentic letters of Paul.⁹

The two Letters to Timothy clearly represent a period in the life of the Church decades after the time of Paul and reflect formal developments in doctrine, leadership, and Church administration.¹⁰

Though all three letters claim to be written by Paul, most modern scholars see them as written long after his death in the first decades of the second century. There is a consensus that they were all written by the same person. But was that person Paul? For more than one reason, authorship by Paul has been rejected.¹¹

More important than the difference in the address of these writings, however, is the divergence in vocabulary and attitude between these documents, commonly known as the Pastorals, and the letters of Paul.

When Timothy edited the core of Paul’s letters, adding material of his own, that spurred some Christians to continue writing in Paul’s name. They produced these new missives as personal letters of Paul to Timothy and Titus, but scholarship is nearly unanimous in rejecting these attributions. ... Antiquity provides many examples of intellectual enthusiasts who wrote in a great master’s name.¹²

The author created a marvelous fiction in order to place a church manual of discipline from the mid-second century at the very beginning of the apostolic tradition..¹³

When one turns to the three letters addressed to Timothy and Titus, several differences emerge between them and the preceding corpus. [Footnote: NT scholarship by and large has rejected these letters as being from Paul.] The first, and most obvious, is that the earlier ten are primarily church documents—addressed to churches and intended to be read aloud as a Spirit-inspired prophetic word to the community. These three letters, on the other hand, are addressed to two of Paul’s younger colleagues, who are to assume primary responsibility for carrying out the church correctives that they contain. The second set of differences has to do with language and style, plus what many perceive as an advanced concern for regulating church order.¹⁴

⁸ *Evolution of the Word*, page 583

⁹ *Who Wrote the NT?*, page 206

¹⁰ *Cambridge Companion*, page 544

¹¹ *Evolution of the Word*, page 563

¹² *Cambridge Companion*, page 573

¹³ *Who Wrote the NT?*, page 207

¹⁴ *Pauline Christology*, page 418

The arguments against Pauline authorship of the Pastoral Epistles are persuasive

The arguments against Pauline authorship of the Pastoral Epistles follow the same lines as those of Colossians and Ephesians. If anything, all the arguments against Pauline authorship are more persuasive regarding the Pastoral Epistles. The linguistic, grammatical, and stylistic deviations from the Pauline letters are pronounced, and they are quite noticeable in the English of the NRSV. The style and language of the Pastoral Epistles would be unusual for Paul.

However, the most important argument is the theological one, as it was with Colossians and Ephesians. The theology of these letters is distinctly different from Paul's. ...

The author of the Pastoral Epistles promotes an epiphany Christology wherein Christ's work occurs in two distinct appearances: his original appearance in the flesh and his future return as judge. The shape and function of this Christology is quite different from Paul's, although it intersects and overlaps with many Pauline ideas. And the author's concern for hierarchy is not with the relative rank of the cosmic powers, but with proper order within the church. He wants to establish who can teach whom. Furthermore, Paul's sense of ethics as end-time behavior, Christ living in the believer, has nearly disappeared. Ethics becomes what it will become in mainline early Christianity; it is the task of all believers. It must be taught, learned, and practiced. All people will be judged by Jesus for their virtues and vices. This is classic Christian ethical thinking, but it is different from that of Paul. ...

Pauline authorship produces too many problems and requires a strained reading of the text. The simplest and most satisfactory solution is that the letters were not written by Paul.¹⁵

Tone and language is unlike Paul's

The Pastoral Epistles (1 Timothy, 2 Timothy, and Titus) ... deal explicitly with the pastoral imperative to organize, order, and care for congregations. In this, their tone and language is unlike Paul's, and also unlike those letters that have come to us in which Timothy had a hand.¹⁶

These are epistles, literary productions that try to crystallize Paul's wisdom for the Church at large. They address the issues of their time, not Paul's.¹⁷

The Pastoral Epistles deviate from Paul and use his name to authenticate non-Pauline ideas

These letters, like Colossians and Ephesians, are not written by Paul even though they have Paul's name on them as author. They are unlike Colossians and Ephesians in that they use the pretense of Pauline authorship more aggressively. Whereas Colossians and Ephesians read like careful reworkings of Pauline themes from the Pauline letters, the Pastoral Epistles seem both to deviate more from Pauline ideas and to use Paul's name more aggressively to authenticate some rather non-Pauline ideas. There is more of a sense of deception here. It is important to the author that the readers actually believe that Paul wrote these letters. In fact, the overall argument of the letters is unraveled if Pauline authorship is discounted.¹⁸

These Epistles document the development of the Christian movement at the end of the first century

The Pastoral Epistles are nonetheless extremely valuable for our knowledge of development and change within the Christian movement, since they document basic shifts in the inner life of the Church and in the Church's relationship to the wider Greco-Roman culture. Although the exact date of their writing cannot be determined, it is likely that they were written about the year 100 C.E. The continuity of the Pastorals with the Pauline tradition is also evident.¹⁹

¹⁵ *Colossians, Ephesians, 1 and 2 Timothy, and Titus*, pages 187, 188, 189

¹⁶ *Cambridge Companion*, page 574

¹⁷ *Cambridge Companion*, page 574

¹⁸ *Colossians, Ephesians, 1 and 2 Timothy, and Titus*, page 117

¹⁹ *Cambridge Companion*, page 574

Deep controversy existed within the Church

[The author of the Pastorals] was in the midst of a deep controversy in his church, which he perceived as touching the nature of salvation itself. He was convinced his opponents were teaching and practicing a form of Christianity that was not Christian and was not leading to salvation. He perceived his church as being in theological and social disarray. He wants order, both social and theological, and he makes his case in the guise of Paul.²⁰

The heresy being confronted fits nicely into the beginning of the second century

Identifying the heresy being fought in these letters has proven to be quite difficult. ... The heretics are usually identified with an early form of Christian Gnosticism. (Gnostics believed that only people with special spiritual “knowledge” could escape the burdens of the material world and be saved.) ... According to Titus 1:10-16, these heretics either are Jewish or have Jewish tendencies. Thus they do look like some form of early Gnostics with Jewish roots. ... It is not clear how literally these accusations [in the Pastorals] should be taken. Some of the vices of which the opponents are accused appear quite improbable. ... The overall portrait of these opponents is likely to be quite unbalanced. ... The author’s problem with these heretics is as much political as theological. They are creating disorder and disharmony in the church. They encourage or permit women to teach men. ... part of the author’s tactic is to insist on proper order: Women should not teach men, and the church should submit to the regular church officers. ... These problems and the character of the author’s response are typical of church life at the beginning of the second century. The Pastoral Epistles fit nicely into that time period.²¹

The role of women is very different than in Paul’s genuine writings

Another reason for thinking the pastorals are later than Paul—the role of women is very different from that in the genuine letters of Paul. There Paul pronounces the equality of male and female “in Christ Jesus” (Gal. 3.28), refers to Junia as a prominent “apostle” (Rom. 16.7), and speaks of other women as early Christian leaders (Rom. 16.1-16). He does not object to women prophesying in the community in Corinth; his issue is whether they should do so with covered or uncovered heads (1 Cor. 11.5).

The contrast to ... 1 Timothy [2:8-15] is stark. ... The issue is the different hierarchical roles assigned to men and women. ...

Let a woman learn in silence with full submission. I permit no woman to teach or to have authority over a man; she is to keep silent.

It is difficult to reconcile this with the Paul of the seven genuine letters. Then the author provides the theological justification for this constriction of women’s role:

For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor.

Women were responsible for bringing sin into the world. In the seven genuine letters, Paul never blames Eve; for him, the image of life apart from Christ is life in Adam (1 Cor. 15.21-22; Rom. 5.12-14).

As this text ends, it does affirm that women, despite being responsible for sin, can “be saved.” How? Note the means: “Through childbearing, provided they continue in faith and love and holiness, with modesty.” This does not sound like the Paul of the seven genuine letters.²²

²⁰ *Colossians, Ephesians, 1 and 2 Timothy, and Titus*, page 118

²¹ *Colossians, Ephesians, 1 and 2 Timothy, and Titus*, pages 118, 119

²² *Evolution of the Word*, pages 564-565

The originality and sharpness of Pauline metaphor replaced by formulaic utterances

The conflation of metaphors in the post-Pauline era is mainly directed toward solidifying Paul's rapidly shifting metaphorical stream, usually by making redemption-sacrifice dominant. The Epistle to the Hebrews takes another tack, making sacrifice the dominant image, with Christ being both high priest and sacrificial victim.

In Paul's own soteriology there is a strong suggestion of penal substitution, but it should not be so magnified as to obscure the other ingredients of the Pauline exchange (a sin-bearing that results in an exchange of curse for blessing, of sin for righteousness), nor to obscure the dimensions of cosmic rescue and typological fulfillment. Christ is martyr-rescuer, punishment-bearer, and promise-fulfiller. Typology conveys a strong sense of salvation history and fulfillment, emphasizing that God had always intended to save all humanity, not just Israel.

Jesus' role, then, for Paul, was heroic, tragic, and triumphant. Post-Pauline thought certainly has a tragic and triumphant soteriology but the humanly heroic function of Christ and the history-of-salvation depth of his mission disappear from view. In the Gentile church, it is taken for granted that Jesus would save Gentiles, but the interesting attempt to explain that in terms of salvation history fades out. The originality and sharpness of Pauline metaphor is replaced by increasingly predictable formulaic utterances by those whose main interest is to ensure that no one departs from "sound words" or "sound doctrine" (1 Tim 6:3; Titus 2:1).²³

A study of the key patristic developers of the Christian doctrine of atonement finds that they do something that Paul does (find saving significance in the death of Jesus) but also do something that Paul never does: locate the full significance of salvation in one particular metaphor for the death as an atoning act.

Paul switches metaphors with a rapidity that suggests that any one metaphor by itself would be misleading. Further, he is always looking ahead to the Resurrection, and his understanding of atonement is never separated from his notion that dying with Christ foretells rising with Christ (due to Christ's resurrection power). Theologians have tended to glue together Paul's atonement metaphors into the notion of a sacrificial and redeeming transaction that took place at the cross and that literally (not metaphorically) cleanses sin and pays the debt for human sinning.²⁴

Paul's metaphors were turned into doctrinal formulas

Looking at the Pastorals and at other deuterio-Pauline literature, we see that Paul's metaphors get turned into doctrinal formulas, with sacrifice and redemption conjoined, justification subordinated, and scapegoat and adoption fading out. Paul's subtleties are lost on his successors who fuse together and freeze his metaphors. Redemption becomes the controlling figure. Even sacrifice is understood in terms of redemption.²⁵

The Pastoral Epistles are a forceful counterbalance to the Sermon on the Mount and the creativeness of Paul

In subsequent Christian discussion about ethics, the Pastoral Epistles, along with some other similar texts, serve as a forceful counterbalance to the rigors of the Sermon on the Mount and the creativeness of Paul. Of course, Paul's attempts to imagine how life in Christ is played out in the mundane affairs of one's life probably laid the foundation for the Pastoral Epistles. Colossians and Ephesians started down this road, but the Pastoral Epistles focus more on the regular affairs of life and offer ethical models within the reasonable reach of most believers. ...

²³ *Problems with Atonement*, page 65

²⁴ *Problems with Atonement*, page 66

²⁵ *Problems with Atonement*, page 64

Christianity is moving into the mainstream of the Greek and Roman world. And the question will always be, What was gained and lost in that transition?²⁶

Speaks of “the faith” rather than “faith”

The vocabulary of the Pastorals demonstrates the changes that had taken place in the Christian community since the time of Paul. For example, instead of using the term “faith” as a description of the relationship of trust that God expects from humans, the Pastorals speak of “the faith,” by which the writer means the correct doctrines that are to characterize the Christian religion.²⁷

These pastoral letters substitute terms in common religious use in his era, but which Paul does not employ

Significantly, this body of correct beliefs is referred to as “religion” (1 Timothy 3:16), a usage never found in the letters of Paul to describe Christian faith but widely used among the religions with which Christianity was in competition as it spread throughout the Mediterranean world. It is not surprising that the author of these pastoral letters substitutes terms that were in common religious use in his era, but which Paul does not employ, such as “epiphany” (*epiphane*, divine disclosure) and *palingenesia* (rebirth). Respectively, these words replace Paul’s terms for the coming of Christ at the end of the age and believers’ admission by faith into the covenant community.²⁸

The letters use terms related to Greek philosophical concepts

To characterize the lifestyle that he sees as fitting for Christians, the author uses throughout these letters terms never found in Paul but related to Greek philosophical concepts, such as *sophrosune*, which implies rationality, decency, and orderliness.²⁹

SOTERIOLOGY OF THE PASTORALS

The theology of the Pastoral Epistles is fundamentally theocentric

According to the Pastoral Epistles, God wants all people to be saved (1 Tim 2:4; 4:10), but focuses on those who have believed (1 Tim 4:10). God is named Savior (1 Tim 1:1; 2:3; 4:10; Titus 1:3), as is Jesus Christ (2 Tim 1:10; Titus 1:4; 2:13; 3:6), and it is not immediately clear what the role of each is in the salvation of mankind.

The theology of the Pastoral Epistles is fundamentally theocentric. God is concerned with the salvation of all people, and he allowed his saving grace to appear in Christ.³⁰

Salvation depends on God’s own purpose, kindness, and grace, not on human work. It is not human righteousness, evinced in good works done, that brings about salvation; rather, it is God’s mercy, which saves through the washing of regeneration (*παλιγγενεσια*), that is, baptism, and renewal of the Holy Spirit (Titus 3:5), so that justification rests on God’s grace (Titus 3:7). But, by saving people, Jesus creates a people of his own who are eager for good works (Titus 2:14), and they are urged to perform such works (Titus 3:14), which are profitable or useful to all people (Titus 3:8).³¹

“Christ Jesus came into the world to save sinners”

1 Tim 1:15 [“Christ Jesus came into the world to save sinners”] could stand as a short formula for NT soteriology in general. On the face of it, there is nothing really exceptional about it, and the soteriology of the Pastoral Epistles has, until recently, generally shared in the low esteem in which other theological aspects of the letters have been held.³²

²⁶ *Colossians, Ephesians, 1 and 2 Timothy, and Titus*, pages 119, 120

²⁷ *Cambridge Companion*, page 574

²⁸ *Cambridge Companion*, page 575

²⁹ *Cambridge Companion*, page 579

³⁰ *Light from the Gentiles*, page 432; also: *Salvation in the NT*, page 332

³¹ *Light from the Gentiles*, page 433; also: *Salvation in the NT*, page 333

³² *Light from the Gentiles*, page 431; also: *Salvation in the NT*, page 331

Jesus Christ is the sole mediator between God the Savior and mankind

A summary of the soteriology of the Pastoral Epistles can begin with the observation that the Pastoral Epistles present Jesus Christ as the sole mediator between God the Savior and mankind, who gave himself as a ransom to redeem us from iniquity (1 Tim 2:3-6; cf. Titus 2:14), and it is through faith in him that people are saved (1 Tim 1:16; 2 Tim 3:15; cf. Titus 3:8: faith in God).³³

There is no evidence that the Messiah ("Christ") was called Savior in Judaism

The striking phrase, the saving grace of God, begins an extraordinarily compact summary of the Pastoral Epistles' view of salvation. ... The OT describes God as Savior and Christian use can be traced to the formulaic use of Hellenistic Judaism. That cannot be said of the designation of Jesus as Savior; for there is no evidence that the Messiah was called Savior in Judaism. One must therefore look to the Greek world, and once again the emperor cult is thought to be the source for the language. ... The OT does not play a major role in the Pastoral Epistles.³⁴

Salvation can be viewed as a past event or acquired in the present, and with a future element

Salvation can thus be conceived of as a past event (Titus 3:5) or something that can be acquired in the present (1 Tim 4:16). There is also a future dimension to salvation, described variously as eternal life (1 Tim 3:7; cf. 1:2), to be laid hold or in the present (1 Tim 6:12.; perhaps v. 19), the crown of righteousness to be bestowed when the Lord appears (2 Tim 4:8), and the heavenly kingdom (2 Tim 4:8).³⁵

The connection of epiphany language – the manifestation of the earthly Jesus – with salvation

2 Tim 1:8-10 [is] the only passage outside Titus where epiphany³⁶ language is used in connection with salvation:

... the power of God, who saved (σωσαντος, *sosantos*) us and called us with a holy calling, not in virtue of our works but virtue of his own purpose and grace, which he gave us in Christ ages ago, and now has manifested (φανερωθεισαν, *fanerotheisan*) through the appearance [επιφανεια, *epiphania*] of our Savior Christ Jesus, who abolished death and brought life and immortality through the gospel.

Here επιφανεια [*epiphania*] refers to the manifestation of the earthly Jesus, but elsewhere it has an eschatological reference (1 Tim 6:14; 2 Tim 4:1, 8), to the Parousia, a term that is however not used in the Pastoral Epistles.³⁷

Trained by the saving grace of God³⁸: Titus 2:11-14

The grace of God has appeared, bringing salvation to all, training us to renounce impiety and worldly passions, and in the present age to live lives that are self-controlled, upright, and godly, while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ. He it is who gave himself for us that he might redeem us from all iniquity and purify for himself a people of his own who are zealous for good deeds.³⁹

Only correct teaching can rectify the human condition: Titus 2:11-14

The theological warrant for what Titus is to teach is given in 2:11-14. The connection of this passage with what precedes is evident from γαρ [for], which connects God's saving grace and instruction with

³³ *Light from the Gentiles*, pages 432-433; also: *Salvation in the NT*, page 332

³⁴ *Light from the Gentiles*, pages 437, 440; also: *Salvation in the NT*, pages 336, 339

³⁵ *Light from the Gentiles*, page 433; also: *Salvation in the NT*, page 333

³⁶ EPIPHANY: Meanings include - A manifestation of a divine or supernatural being. (<https://en.oxforddictionaries.com/definition/epiphany>, accessed 16 November 2017)

³⁷ *Light from the Gentiles*, page 436; also: *Salvation in the NT*, page 336

³⁸ *Light from the Gentiles*, page 434; also: *Salvation in the NT*, page 334

³⁹ Titus 2:11-14 (NRSV), underlining supplied

verse 10. Verses 11-14 are an elaboration of “the teaching of God our Savior” in v. 10, and describe how God saves. Verses 11 and 12 do so in terms largely derived from the philosophical traditions which the author has used to describe the human condition that can only be rectified by correct teaching.⁴⁰

The Savior’s kindness and love for humanity⁴¹: Titus 3:3-7

For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, despicable, hating one another. But when the goodness and loving kindness of God our Savior appeared, he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit. This Spirit he poured out on us richly through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs according to the hope of eternal life.⁴²

Titus 2:11-14 and Titus 3:3-7 exhibit major differences in the formulation of God’s saving action

A major difference between this formulation [in Titus 3:3-7] of salvation by God and that in [Titus] 2:11-14, is that here the means by which God saved is a single, past event, unlike the continuing educative process conceived of by the philosophers, or the disciplined striving for good that, according to the author [of Titus 2:11-14], continues after conversion.

The means by which people are saved [according to Titus 3:3-7] is a washing, that is, baptism, viewed here under two aspects, that of regeneration or rebirth, and renewal. The emphasis is thus on a complete transformation that is brought about in baptism, This radical change was brought about by virtue of God’s mercy when his kindness and love for humanity appeared, The effective power in this transforming event is the Holy Spirit, whom God richly poured out on those being baptized.

The initiative resides with God, but Christ is the agent through whom God pours out the Spirit in baptism and he, too, is called Savior, evidently by virtue of his role in salvation as here conceived (v. 6).

Justification here (v. 7) is not to be understood in the Pauline sense of being brought into a right relationship with God, but in a moral sense, a just life by virtue of Christ’s grace. It is something one is trained for by the saving Grace of God (Titus 2:11-12) or by Scripture (2 Tim 3:16).⁴³

At the very core of this understanding of salvation are God’s initiative and aid, the role of the Spirit in the transformation that occurs in baptism, and Christ, as God’s agent, in rendering converts just by grace.⁴⁴

Titus 3:3-7 is not derived entirely from Paul and is not always used in a strictly Pauline sense

[Titus 3:3-7] is not derived entirely from Paul, and what does have a Pauline origin is not always used in a strictly Pauline sense. Nevertheless, read superficially, it might look like “an epitome of Pauline theology,” as it does to one scholar. ... Such views of the passage as a theological cameo tend to neglect its context and therefore its function. ...

The passage is an integral part of the last exhortation in [the] Pastoral Epistles, which extends from 3:1-11, and [it] provides the theological basis for that exhortation. In this, it is like 2:11-14. It is further like that passage in that it begins with a statement about God the Savior and concludes with one about Christ the Savior.⁴⁵

⁴⁰ *Light from the Gentiles*, page 441; also: *Salvation in the NT*, page 340

⁴¹ *Light from the Gentiles*, page 449; also: *Salvation in the NT*, page 349

⁴² Titus 3:3-7 (NRSV), underlining supplied

⁴³ *Light from the Gentiles*, pages 454-455; also: *Salvation in the NT*, page 354

⁴⁴ *Light from the Gentiles*, page 455; also: *Salvation in the NT*, page 354

⁴⁵ *Light from the Gentiles*, page 450; also: *Salvation in the NT*, page 349

The author [of Titus 3:3-7] is enough of a Paulinist to deny that human merit is a condition of salvation (v. 5; cf. 2 Tim 1:9) and to use the passive in v. 7, δικαιωθέντες τῇ ἐκείνου χάριτι [*having been justified by that grace*]. This sounds like Paul, but is not precisely Paul.

Paul speaks of the Law, and faith as the means of salvation (Rom 3:20, 27 -28; Gal 2:16), neither of which is present here. Furthermore, for Paul, faith is reckoned as δικαιοσύνην [*righteousness*] (Rom 4:1-4), whereas in the Pastoral Epistles δικαιοσύνην [*righteousness*] is something to be pursued (1 Tim 6:11; 2 Tim 2:22), for which one will receive a crown of victory on the Day of judgment (2 Tim 4:8). It is something one is trained for by the saving grace of God (Titus 2:11-12) or by Scripture (2 Tim 3:16).⁴⁶

Immorality – godlessness and worldly desires – is starkly painted in the Pastoral Epistles

The human condition from which people are saved is immorality. It is here described as godlessness and worldly desires. Both terms have moral connotations, and ... share much with the philosophers' conception of the irrational life. The condition is starkly painted in the Pastoral Epistles with long lists of vices which describe heretics and unbelievers alike (e.g., 1 Tim 1:8-10; 6:3-5).⁴⁷

The soteriology of the letters is related to the human condition that people are saved from

First, the soteriology of the letters is related to the human condition from which people are saved. That condition reflects a pessimistic view of human beings who have not come to a knowledge of the truth and do not live according to the sound teaching of the church. Salvation is therefore inextricably related to a process of learning, which is made possible because God's saving grace appeared in order to educate people how to live.

The moral philosophers' view of the human condition provides a framework in the Pastoral Epistles, including its view of salvation

It is clear by now that the moral philosophers' view of the human condition, that it has been caused by a failure to live rationally and is purified by philosophic teaching which saves people, provides a conceptual framework also found in the Pastoral Epistles, including its view of salvation. The similarities are numerous, but the differences are vast. ...

The first thing that strikes one as different is that the initiative lies with God. ... In Ps.-Plutarch's listing of the relationships about which philosophy teaches, the relationship with the gods comes first, but in Titus, the issue is not learning about one's relationship to God, but rather that the *education itself* originates with God. Furthermore, the salvific education is described in terms of God's grace, a quality of God, which means that, strictly speaking, one cannot speak of human virtue that is attained by means of education. Nevertheless, the soteriology described in Titus 2:11-14 is at heart cognitive and ethical.⁴⁸

The consequence of salvation is preeminently social ethics

Second, the consequence of salvation is preeminently social ethics. The Pastoral Epistles are more concerned with the corporate dimension of the church than with individuals in it. A major interest of the letters is with social institutions, including the church itself, and the salvation experienced by the church is to determine its relationship to the larger society.

God takes the initiative to save, which made effective by the appearance of his qualities in the manifestation of Jesus

Third, salvation is not simply brought about by actions of God and Christ, Indeed, God takes initiative to save, and traditional formulas are used to describe Christ's work in salvation, but what is most

⁴⁶ *Light from the Gentiles*, pages 453-454; also: *Salvation in the NT*, page 353

⁴⁷ *Light from the Gentiles*, page 443; also: *Salvation in the NT*, page 343

⁴⁸ *Light from the Gentiles*, page 447; also: *Salvation in the NT*, page 347

striking is that salvation is effected by the appearance in history of certain qualities of God, which change the condition of those who come to a knowledge of the truth. That appearance was the manifestation of the earthly Jesus; another appearance, of his eschatological glory, determines the goal of those who have been saved.⁴⁹

Godliness holds promise for life now and that which is to come

Ευσεβεια [Eusebeia, *Godliness*] occurs three times in 1 Tim 3:14 – 4:10. ... There are practical implications to ευσεβεια which include such matters as filial responsibility (cf. 1 Tim 5:4). In 1 Tim 4:7, Timothy is told to train himself in ευσεβεια [*godliness*] for while training of the body is of little benefit, ευσεβεια [*godliness*] is of benefit in every way, since it holds promise for life now and that which is to come (3:8).⁵⁰

THE PASTORALS' CHRISTOLOGY

In Titus 2:11-13, the “God and Savior” is identified as Jesus Christ

When the author speaks of “God our Savior,” as he does in 1 Timothy 2:3, he seems to be referring to what Paul would have called “the Father.” But in Titus 2:11-13, the “God and Savior” is identified as Jesus Christ. The role of Jesus in salvation is called mediator and ransom (1 Timothy 2:5-6), but there is no direct reference to suffering, crucifixion, or death. Similarly, in 2 Timothy 1:9-10, the purpose of God is said to have been manifested through the appearing (“epiphany”) of Christ Jesus, who abolished death and brought immortality to light. Once again there is no allusion to the historical events of Jesus’ birth, suffering, and death, such as we find in Paul’s letters. Titus 2:13-14 is similar to these two descriptions of Jesus’ role as redeemer, but “epiphany” is used in this text for what Paul would call the parousia, or the coming of Jesus in triumph at the end of the present age.⁵¹

“The mystery of our religion”

“The mystery of our religion is great,” the author wrote, namely that:

He [Jesus] was revealed in flesh,
vindicated in spirit,
seen by angels,
proclaimed among Gentiles,
believed in throughout the world,
taken up in glory. (1 Tim. 3:16)

Period. That is all anyone need know about Jesus. What this “mystery” meant for persons should also be clear. They should “lead a quiet and peaceable life in all godliness and dignity” (1 Tim. 3:7) and so accept the invitation to “eternal life” offered by the gospel (1 Tim. 6:12, 18-19; 2 Tim. 1:10; Titus 1:1-3). And they should learn to obey the instructions of their overseer!⁵²

“We wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ”

Some scholars blanch at reading [*while we wait for the blessed hope and the manifestation of the glory of our great God and Savior, Jesus Christ*] (1 Tim 2:13) as calling Christ, God. There is a tendency to maintain a distinction between God and Christ and to transfer the soteriological functions to Christ, who remains in a subordinate role. A number of factors, however, suggest that the reference is to Christ, among them the grammatical likelihood that the one article connects all that follows. Furthermore, when επιφανεια [epiphaneia, *appearing*] is used of a person in the Pastoral Epistles, it describes the appearance of Christ (1 Tim 6:14; 2 Tim 1:10; 4:1, 8), even if only allusively in [Titus 2:] v. 11.

⁴⁹ *Light from the Gentiles*, page 457; also: *Salvation in the NT*, pages 356-357

⁵⁰ *Light from the Gentiles*, page 444; also: *Salvation in the NT*, page 344

⁵¹ *Cambridge Companion*, page 575

⁵² *Who Wrote the NT?*, pages 206-207

[Titus 2:] Verse 14 states in what sense he is Savior and deserves the epithet, It is in a functional sense that Christ can be called God, but to introduce the notion of subordination here misses the point, for he exemplifies in his own actions the preeminent activity of God, namely, saving people according to God's eternal purpose,

Christ's work as Savior is described in [Titus 2:] v. 14 with the aid of traditions that are patently OT, Jewish, and Christian in origin. ...

The formula is given a further traditional cast by OT allusions to describe Christ's redeeming act (Ps 129:8 LXX) and his purification of a people of his own (Ezek 37.23 LXX; Exod 19:5 LXX). The corporate image of the people differs from the Greek focus on the individual.⁵³

What, then, can he said about the soteriological passage, Titus 2:1-14? ... Its core is the saving action of God and Christ through education for the moral life, having rejected a life caught in vice because of ignorance. Christ is so fully engaged in this salvific activity that he can himself be called God.⁵⁴

"ALL SCRIPTURE IS GOD-BREATHED"

[2 Timothy] contains what is probably its best-known verse. It affirms that "all scripture is inspired by God" (3.16). ... It does not say that "inspired" means "inerrant and infallible." Rather, because it is inspired, it is useful for teaching, reproof, correction, and training in righteousness (the last word would be better translated "justice"). There is nothing controversial in that claim. Is scripture useful for teaching and so forth? Of course.

it is worth reflecting about what the word "inspired" means. The Greek word literally means "God-breathed," a manifest metaphor with an imprecise meaning. What does "inspired" as "breathed by God" suggest? ...

Inspiration—being moved by the Spirit of God, God-breathed—does not mean becoming "infallible." Within the historical context of this verse, "scripture" referred only to the Old Testament, the Jewish Bible. There was no New Testament yet. The verse does not refer to the Christian Bible as a whole, but to what was "scripture" for Christians around the year 100—the Jewish Bible. ...

Is the Bible inspired, important, and useful? The author's answer is, "Of course." But to think that the author meant inerrancy and infallibility goes beyond what he wrote.⁵⁵

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INSERTION OF A MYSOGINIST ATTITUDE INTO PAUL'S GENUINE WRITINGS

1 Corinthians 11:3

These words, which were supposedly written by Paul, assert that they represent the teachings that Paul had previously given to the Corinthians:

I commend you because you remember me in everything and maintain the traditions just as I handed them on to you. But I want you to understand that Christ is the head of every man, and the husband is the head of his wife, and God is the head of Christ.⁵⁶

Misogynist attitude does not represent Paul's attitude towards women

At **1 Corinthians 7**, Paul writes of the equal, balanced relationship between husband and wife.

The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not have authority over her own body, but the husband does; **likewise** the husband does not have authority over his own body, but the wife does.⁵⁷

⁵³ *Light from the Gentiles*, page 448; also: *Salvation in the NT*, pages 347-348

⁵⁴ *Light from the Gentiles*, page 449; also: *Salvation in the NT*, page 348

⁵⁵ *Evolution of the Word*, pages 576-577

⁵⁶ 1 Corinthians 11:2-3, NRSV

At **Galatians 3:25-28**, Paul does not differentiate male from female

Now that faith has come, we are **no longer subject to a disciplinarian**, for in Christ Jesus **you are all children** of God through faith. As many of you as were baptized into Christ have clothed yourselves with Christ. There is **no longer Jew or Greek**, there is **no longer slave or free**, there is **no longer male and female**; for **all of you are one in Christ Jesus**.⁵⁸

Clearly the sentiment expressed at 1 Corinthians 11:3 is not compatible with the above statements by Paul. Also, Paul used women to lead out and to prophesy, and to carry, read and explain his messages.

The immediate context of 1 Corinthians 11:3

In the previous Chapter (1 Corinthians 10), Paul entered into a multi-faceted discussion about eating and drinking, about having meals. Then at 1 Corinthians 11:2-16 this discussion appears about husbands, wives, their head coverings, and hair lengths. Then, just as abruptly, at verse 17 the text continues the discussion about food, drink, and meals.

This strongly indicates that later someone inserted 1 Corinthians 11:2-16 into Paul's writings. The sentiments expressed at 1 Corinthians 11:3 are similar to the attitude of the writer at the Pastoral Epistle:

I permit no woman to teach or to have authority over a man; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty.⁵⁹

This strongly suggests that the insertion of the passage at 1 Corinthians 11 took place at the end of the first century, some 40 years after Paul's death.

The rationale used by the writer of 1 Corinthians 11:2-16 is of a hierarchy likewise set by the myth that Adam was created before Eve, and that she was formed from his body.

The concept is consistent with the Pastorals' emphasis on hierarchy

The writer (or writers) of the pastorals was obsessed with hierarchy and with ecclesiastic structure. This attitude does not accord with Paul's, who saw everything in the shadow of the imminent End.

Brothers and sisters, the appointed time has grown short. ... The present form of this world is passing away.⁶⁰

1 Corinthians 11:3 is not part of any natural, rational flow

In the flow of the reasoning, 1 Corinthians 11:3 stands out like a sore thumb – it is not part of any natural, rational flow.

Do people follow the instructions about hair and head covering?

1 Corinthians 11:4-16 states that a woman must cover her head, every time she prays. There were no "churches" at that time, simply "assemblies" (ekklesia) of groups that met in people's houses or in shops. Should wives therefore cover their heads whenever they pray at home?

⁵⁷ 1 Corinthians 7:3, 4, NRSV (**bold** supplied)

⁵⁸ Galatians 3:25-28, NRSV (**bold** supplied)

⁵⁹ 1 Timothy 2:12-15, NRSV

⁶⁰ 1 Corinthians 7:29, 31, NRSV

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