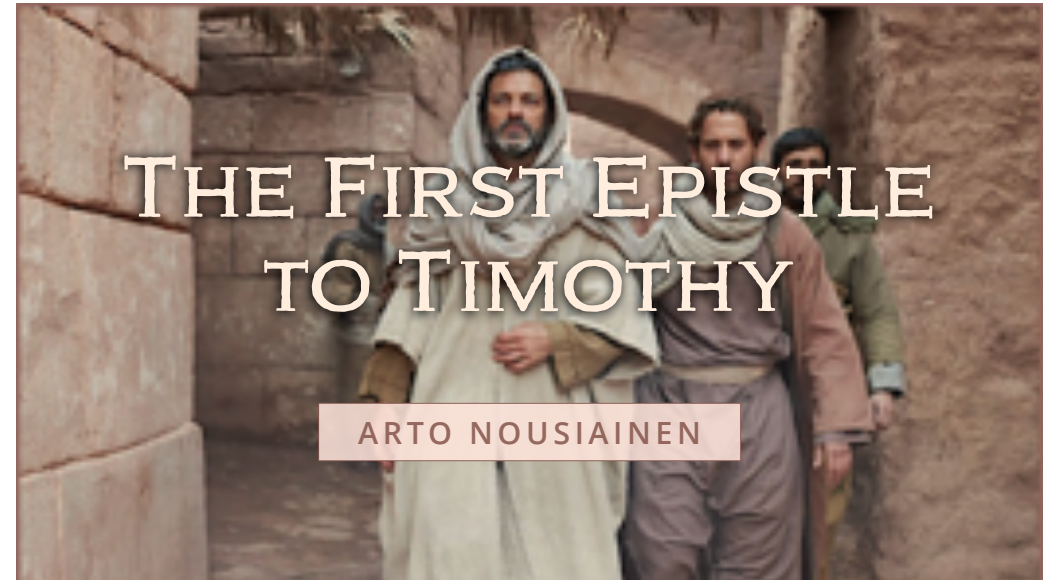




PAUL & HIS LETTERS II

SPRING 2020

THE SCANDINAVIAN
SCHOOL OF THE BIBLE



THE FIRST EPISTLE TO TIMOTHY

ARTO NOUSIAINEN

PAUL AND HIS
LETTERS II

PASTORAL EPISTLES

Arto Nousiainen:
The First Epistle
to Timothy

Timothy and Titus

- Temporary special delegates for post-Apostolic transition
- Sent to ensure the continuation of the apostolic heritage

The 1st Letter to Timothy

The 2nd Letter to Timothy

The Epistle to Titus

- To perpetuate his teaching tradition
- To leave behind healthy church leadership principles.

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PAUL AND HIS
LETTERS II

PASTORAL EPISTLES

Arto Nousiainen:
The First Epistle
to Timothy

- Early church confirmed that these epistles were well known and approved amongst the churches.
- **Accusation that Pastoral Epistles are pseudonymical writings:**
 - The early church wouldn't have accepted these epistles, if they were fraudulent and not written by Paul.
- **Timing:**
 - 1st Timothy and Titus after the end of Paul's first Roman imprisonment before the second imprisonment, about AD 60–64
 - 2nd Timothy during the latter part of the second Roman imprisonment AD 64–68.

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THE STRUCTURE OF THE PASTORAL EPISTLES

- The structure of the Pastorals corresponds to the basic structure of ancient correspondence:
- Pastorals are hortatory letters for their type.
- Similar to ancient commission and administrative documents, in which the official advises the new delegate about his administrative duties.
- They have been addressed to individuals, but written to a larger audience: "Grace be with you all."



EPHESOS

The greatest metropolis in Minor Asia, where Paul left Timothy to deal with the problems in the churches.

CRETE

A Greek island in the Mediterranean, where Paul send Titus to organize the leadership of the churches.

PASTORAL EPISTLES

The pastoral epistles reveal something about the heretical teachings influencing the churches at that time.

- They started from within the churches (1 Tim 1:3; 6:2; 2 Tim 2:14; 4:2; Tit 1:13; 3:10), which corresponded with Paul's prediction (Acts 20:28–31).
- The rejection of apostolic teaching lead always to problems in church life, ministry, and walk with God.
⇒ **false teaching leads always to moral problems** (1 Cor 15:12, 34; Col 2:8; 16–23).

ACTS 20:28–30

"Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves."

ACTS 20:28-30

WATCH
YOURSELVES
WATCH
THE CHURCH

WOLVES ENTER
FROM WITHOUT
FALSE TEACHERS
COME FROM AMIDST
THE ELDERS
THEMSELVES

"Therefore take heed to yourselves and to all the flock among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things, to draw away the disciples after themselves."

(1) DESTROY THE CHURCH, BECAUSE THEY CARE ONLY ABOUT THEMSELVES AND NOT THE CHURCH
(2) LEAD THE CHURCH ASTRAY.



THE TEMPLE OF ARTEMIS IN EPHESUS WAS FOUR TIMES LARGER THAN THE PARTHENON IN ATHENS

1ST TIMOTHY

- Timothy, one of Paul's trusted men had stayed in Ephesus to organize the matters in the network of the home churches that faced a lot of challenges.
- Paul exhorts Timothy to remain strong in the face of the challenges, teach the church, train leaders, and deal with problematic situations, that required wise and decisive leadership.

NARRATIO: TIMOTHY'S ORIGINAL ASSIGNMENT

"As I urged you when I went into Macedonia—remain in Ephesus that you may charge some that they teach no other doctrine, nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith."

1st Timothy 1:3-4

TEACHERS, WHOSE TEACHING DIFFERED

- Amongst the churches were **teachers whose teaching differed**.
- They were influential persons who liked to be in the position of authority.
 - Their mission was not preaching of the gospel or strengthening the life of faith.
 - They taught on about totally peripheral and speculative issues that are totally disconnected from church life.
 - They might have been hellenistic Jews, as they argued about law, genealogies, and myths.

WHAT THE MYTHS COULD BE TODAY?

EXTRA MATERIAL

- *mythos* = fabulous stories, that cannot be proven, even if they had a seed of truth in them; opposite is *logos*
- Issues, that usually cannot be known. Preoccupation with them is fed by interest in scandals, anti-authoritarianism, subjectivity, feeding hopes and fears, and escape from reality.
- They are difficult to prove actually wrong, but they rob the focus away from spiritually meaningful matters.
- Conspiracy theories, urban legends, pseudohistory, pseudoscience, esoterics, paranormal, religious speculations

WHAT ABOUT AN UNHEALTHY INTEREST IN GENEALOGIES

EXTRA MATERIAL

- *genealogia* = the family line of a person, the qualifications for inherited position or authority (priesthood, nobility, ...)
- During Paul's time: the allegorical and psychological interpretation of genealogies (Philo); the hidden meanings of the Old Testament genealogies; Messiah candidates.
- Birthers, the African-American descendants of Thomas Jefferson
- The ancestors of Queen Elizabeth, Sayyids
- Anglo-Israelism, origin of the Jews, Beta Israel, ...
- Finnish roots of celebrities & nobility (Sweden, Netherlands, ...)

1ST EPISTLE TO TIMOTHY EMPHASIZES, THAT ...

The church has her own
MISSION
ORDER
FOCUS

1ST EPISTLE TO TIMOTHY EMPHASIZES, THAT ...

The church's
MISSION IS THE GOSPEL
ORDER IS BASED ON GODLINESS
FOCUS IS IN THE LIFE AND FELLOWSHIP

THE GOAL OF THIS ASSIGNMENT

"Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith, from which some, having strayed, have turned aside to idle talk,"

1st Timothy 1:5-6

- Paul's mandate had as its goal not only the right emphasis, but genuine life that is motivated and empowered by God's love.
- Due to the peripheral interests they had forsaken the finished work provision, their conscience was not clear but insincere, and their faith had changed into inauthentic religiosity.

THE FALSE EMPHASIS AND ITS CORRECTIVES

- 1:7 These teachers wanted to be authorities on the law
- 1:8-11 Corrective 1: Law has its place, but not in the church life
- 1:12-17 Corrective 2: Paul's own testimony
- Zeal for the law made him a murderer and a blasphemer
 - Gospel saved him.

THIS MANDATE WAS ALSO FOR TIMOTHY HIMSELF

"This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare, having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme."

1st Timothy 1:18-20

- Not even Timothy himself was immune to this type of error.
- Other Paul's disciples had gone astray, and Paul didn't want to see the same happen to Timothy.

TIMOTHY'S NEW ASSIGNMENT

"Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth."

1st Timothy 2:1-4

- What is the right emphasis, mission, or order of the church? It proceeds from prayer and godly life, and leads to the progress of the gospel.
- This is the direction towards where Timothy should guide the churches.

HOW SHOULD THIS BE SEEN IN THE CHURCHES

"... that the men pray everywhere ... (2:8)

... that the women adorn themselves in modest apparel" (2:9)

"... A bishop [the overseer of the church] then must be blameless ..." (3:2)

"... deacons must be reverent" (3:8)

"... [the bishops' and deacons'] wives must be reverent" (3:11)

- Paul considers that the quality of the spiritual life of both the believers and the church is a primary matter.
- If the teaching of the church has a false emphasis and false spirit it would lead to the erosion of the spiritual life.

THE PRIORITY OF GODLINESS

"These things I write to you, though I hope to come to you shortly; but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth." (3:14-15)

- In the verse 1:4 "godly edification which is in faith" signifies the administrative order in the house of God where the life of faith is prioritized.
- The church has no room for peripheral nor weird teachings, that don't engender spiritual life or quality, because otherwise both the saints and the lost and dying world would be losing.

THE PRIORITY OF GODLINESS

- Godly life is the foundation of the church life. Sound teaching produces healthy spiritual life.
- The church as the pillar and foundation of truth supports truth, reveals truth, and lives under the authority of truth.

"We confess, the mystery of godliness [=the sacred mystery of our faith] is great: He was revealed in a human body, He was declared righteous by the power of the Spirit, [His] messengers were His eyewitnesses, He was preached to the nations, He was believed in the world, He was exalted to the glory." (3:16 my paraphrase)

EUSEBEIA

The mystery of godliness (*tēs eusebeias mysterion*):

- **Eusebeia** was originally a civic virtue, honoring gods through worship and submission to the general order of things.
- In Pastorals **eusebeia** signifies a lifestyle that glorifies Christ, which foundation is the believer's participation in Christ, and which is connected to the supernatural ability to manifest Him in this world.

EUSEBEIA

- 'Mystery of godliness' can also be translated as 'the revelation of godliness'. The mystery, that was now declared and revealed through Christ. It is still a mystery to those who don't believe, but is life to those who believe.
- The revelation of godliness is Christ Himself and through His life we also manifest authentic godliness.

GROWING TREND OF THE
PSEUDO-GODLINESS, ASCETISM

"Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth." (4:1-3)

- Paul felt the Holy Spirit testify about what kind of attacks will come against the church before the return of Christ.
- These false teachers would know themselves that they are wrong, and they would pretend and lie knowingly, and lead many to fall away from sound faith because of ascetism.

GROWING TREND OF THE
PSEUDO-GODLINESS, ASCETISM

"and exercise yourself toward godliness [eusebeia]. For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come ... These things command and teach." (4:7-8, 11)

- Timothy had to comprehend how this threatening trend of ascetism that cultivated spiritual pride had to be plucked away from the churches even though it was just a seedling, and also guard himself that he would be prone to that deception.
- Bodily exercise = *gymnazō*. Exercising godliness is of greater profit than the athletes training for a temporary glory, because that profit is eternal.

TRAINING ONE'S OWN GODLINESS OTHERS'S GODLINESS

- "... be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity." (4:12)*
- "... give attention to reading, to exhortation, to doctrine" (4:13)*
- "... Do not neglect the gift that is in you ..." (4:14)*
- "... Meditate on these things; give yourself entirely to them, that your progress may be evident to all." (4:15)*
- "... Take heed to yourself and to the doctrine. Continue in them" (4:16)*
- The quality of the spiritual life of both the believers and the church is a primary matter. Good habits, discipline, and forward momentum by faith have to be cultivated.

INSTRUCTING THE DIFFERENT GROUPS IN THE CHURCH

- "... Do not rebuke an **older man**, but exhort him as a father, **younger men as brothers, older women as mothers, younger women as sisters,**" (5:1-2)*
- "... Honor **widows** ... I desire that the **younger widows marry** ..." (5:3, 14)*
- "... Let the **elders** who rule well be counted worthy of double honor ..." (5:17)*
- "... Let as many **bondservants** as are under the yoke count their own masters worthy of all honor ..." (6:1)*
- "... Command those who are **rich in this present age** not to be haughty" (6:17)*

THE CHARACTER AND MOTIVATION OF THOSE WHO TEACH DIFFERENTLY

- "If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, he is **proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain.**" (1 Tim 6:3-5)*
- Paul returns back to the opening theme of those who teach differently. He shows how in so many ways holding onto the teaching that opposes godliness leads to spiritual disease.

GOOD GOAL FOR CHRISTIAN LIFE

- "Now godliness with contentment is great gain." (1 Tim 6:6)*
- Instead of pursuing selfish gain for our life, it is actually great gain if we are able to live both godly, humble, and content with what God has granted to us, all at the same time.
- Diverging from the spirit and the message of the gospel opens up a door to greed and selfishness that destroy many lives (6:7-11).
- "But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness. Fight the good fight of faith, lay hold on eternal life, ..." (1 Tim 6:11-12a)*

FINAL EXHORTATION

"O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge—by professing it some have strayed concerning the faith. Grace be with you. Amen." (1 Tim 6:20–21)

- Paul's final exhortation to Timothy revisits the ending thought of the first chapter. He doesn't want Timothy to stray from the gospel truth. For that reason Timothy should humbly distance himself from the already budding gnosticism, which is grounded on spiritual pride and superior attitude by knowing secrets that 'lesser people' don't know.

WOMEN IN 1ST TIMOTHY

"NEW ROMAN WOMAN"

- Traditional state ideal was a modest wife, *mātrōna*.
- 100 BC - 100 AD a new breed of wealthy, independent, fashionable women started neglecting their family for their social life. Didn't manage their households, had sexual relationships with young men.
- Changes in women's property laws, divorce rights, and opportunities to have voice in public sphere made this seeking of a new status possible.

CULTURE WAR IN ROME CONCERNING WOMEN'S STATUS

- New fashionable, countercultural image was a wealthy, independent woman who lives and operate like prostitutes, by exploiting the loopholes in Emperor Augustus' laws.
- Ostentatiousness, flamboyance with jewelry, pearls, plentiful make-up, generous cleavage, transparent clothing, show of skin, complicated hairdos and braiding, contraception, and messy and dangerous abortions. Didn't use the traditional veil of a *matrōna*.

EMPEROR AUGUSTUS ATTEMPTED TO CORRECT THIS TREND WITH LAWS

EXTRA MATERIAL

Lex Iulia de maritandis ordinibus 18 BC.

This law attempted to increase the procreation of upper classes by fines and giving privileges by the amount of children, to prohibit interclass marriages, define the appropriate behavior of women, and strengthen the sexual morals.

Lex Iulia de adulteriis coercendis 17 BC.

This law ordered exiles and property confiscation for adulterers. Similarly the fathers and husbands were given a right of capital punishment for adulterers in families. The emperor himself banished his own daughter, Julia, into exile on Pandateria Island.

ORDER IN THE CITIES

EXTRA MATERIAL

Religious regulations

All religious functions were under control of the city government. Sometimes in religious processions, festivals, and rites ecstasy could go overboard and lead to undesired behavior. The prostitutes had their defined position in worship, but the married women had to behave according to their position.

Gynaikonomoi

Many hellenistic cities had a special organ of oversight for women and their decency, whose officials were called as *gynaikonomoi*. They had a right to interfere to infractions of women's public behavior and clothing.

WOMAN'S CLOTHING COMMUNICATED HER POSITION

"In the Ancient world you were what you wore." (T.A.J.McGinn)

- **Mātrōna**, a wife that values her family and marriage used a veil and clothes that covered her modestly.
- **Hetaira**, upper class escort, dressed up with showy jewelry, braided hair, revealing and transparent clothes, and wasn't allowed to wear a veil.
- **Pornē**, ordinary prostitute could use male *toga*, otherwise revealing clothes or just *tunica*.
- **Woman judged of adultery** had to use a dark toga and couldn't wear a veil.

MATRŌNA

Meek, hard-working and modest wife

- Under *tunica*, long and pleated *stola* (a dress quite like a toga), veil was a cape or a scarf *palla*.
- Veil was a legal sign of the authority of a husband. Wearing no veil meant sexual independence.
- Minimal make-up, plain jewelry, beautiful, but simply made hair, no complicated braids or hair-dos.



REPERCUSSIONS IN THE CHURCHES

Especially Corinth and Ephesus were Roman metropolises

In the churches of large cities were believers from all social classes and backgrounds. The church members were not immune to cultural influences, including the "new women".

The churches had room to function, but under a watchful eye

Church gatherings at homes were semi-public and city overseers kept their eye on them, as well as other religious and non-religious events, dinner parties, and notorious 'after-dinners'.

CORINTH

Prayer without a veil

If the believing wives felt freedom to pray and prophesy without a veil, it would have been seen as imitation of the "new women".

It would have been a rebellion against the traditional norms in the empire and the city, against what their contemporaries would have seen how the women should behave in the religious context.

How the women dressed up and behaved send a message what is the church attitude about these issues. Wearing no veil was definitely immoral in the cultural context of that time.

WOMEN IN 1 TIM 2:9-15

1) Believing wives, clothing, and appearance

"in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, but, which is proper for women professing godliness, with good works." (2:9-10)

- This follows quite exactly the moral guidelines of the traditional view in the Empire taught by many schools of philosophy and ethics.
- Departing from modesty would endanger the church's reputation.

WOMEN IN 1 TIM 2:9-15

2) Believing wives and teaching

"Let a woman learn in silence with all submission. And I do not permit a woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve. And Adam was not deceived, but the woman being deceived, fell into transgression." (2:11-14)

- This is not about submission to a man, but submission to the teaching. She should concentrate on teaching and discipleship, not on foolishness.
- Paul is against women dominating arrogantly, immodest public behavior, participation in public debates, and challenging the authority of teaching.
- Public teaching by women was not known in the culture.

WOMEN IN 1 TIM 2:9-15

3) Giving birth instead of abortions or using contraception

"Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control." (2:15)

- This was one of the most pressing and contentious issues in the Empire, as many upper class women refused to bear babies for their lifestyle's sake.
- Most forms of contraception and especially abortion were dangerous and ill-advised.
- Salvation refers both to practical health benefits of natural course of bearing children after sex and the spiritual outlook women should have instead of the attitude of "new women".

WIDOWS IN 1 TIM 5:3-16

Jerusalem church supported widows ⇒ Pauline churches also.

- It was not common in Minor Asia at that time.
- It created an enormous financial burden for the church — Paul had to do something about it.
- Some widows could marry, some widows could be taken care by their relatives (dowry managers). No more freeloaders!
- Real widows were actually like ministers in the church and had no relatives to take care of them.

WIDOWS IN 1 TIM 5:3-16

Young widows

- About 40 per cent of 40-50 yo. women were widows, and comprised some 30 per cent of women in the ancient world.
- Remarrying of young widows was not the problem, but taking on a lifestyle that is against Christ was a problem. Pleasing a non-believing husband and living a worldly lifestyle.
- As today, gossiping and being busybodies was about love affairs and love interests, who does what with whom, etc.

WIDOWS IN 1 TIM 5:3-16

Young widows

- If the issue of the lifestyle of young widows had not been addressed, it would have had effects which were far-reaching and highly compromising for the Christian witness before a watching world.
- The appearance of the young widows could have put in jeopardy the very existence of the Christian church in Ephesus, giving its enemy the opportunity to 'revile us' (5:14). The Roman authorities had banned cults that appeared to promote sexual promiscuity as part of their tenets.