

Omnibus – Pastoral Epistles  
Essay and Sessions by Rich Lusk

### Prologue

Do ever wish you could have been a part of a first century, apostolic church? Have you ever thought to yourself, “If only I got to hear men like Paul and Peter preach! If only I could have been a member of a church planted by Paul! Then I’d know the faith so much better. I’d know what it’s like to be part of a *really* great church.” It’s easy for us to paint a very idealistic picture of the early church, giving rise to a nostalgic longing for that “golden age” of history.

But was the apostolic era a true “golden age” for the church? In reality, even a cursory reading of the New Testament epistles prove that the first Christian churches had just as many problems as today’s churches. First century Christians could be just as immature and inconsistent as twenty-first century believers. The Galatian Christians were in danger of fatally compromising the gospel with works of the law. The Corinthians had a litany of embarrassing problems, including doubts about the resurrection, petty divisions and quarrels amongst themselves, blatant sexual immorality, and the abuse of Spiritual gifts. The Thessalonians were lazy busybodies. The church at Laodicea became lukewarm, the church at Pergamum compromised with the world, the church at Thyatira was corrupted by false teaching, the church at Sardis was defiled by hypocrisy, and the church at Ephesus lost its first love. In short, we’d be hard-pressed to find a problem in today’s church that was not also present two thousand years ago. If anything, the situation may have been worse back then! So much for the nostalgia!

The problems that plagued the early church were a real challenge for leaders who had responsibility for shepherding and teaching those congregations. Paul wrote three letters, 1 and 2 Timothy and Titus, known as the Pastoral Epistles, to encourage and equip his younger protégés. Timothy and Titus were pastors struggling to keep their churches in line with apostolic doctrine and practice. Paul’s letters to these men give us unique insight into the struggles faced by early Christian churches and their leadership. Those same struggles are with us today. While the Pastoral Epistles are especially geared towards those who serve the church as ordained ministers, the teaching in these letters is instructive for every Christian in every age of history.

### General Information

#### Author and Context

While scholars of a more liberal bent might dispute it, all three Pastoral Epistles claim to be authored by Paul (1 Tim. 1:1; 2 Tim. 1:1; Titus 1:1), and there is no reason to doubt those assertions. Arguments that these letters actually come from a later “post-Pauline school” or from a Pauline impersonator are based on alleged differences in vocabulary and theology compared to the other canonical writings of Paul. But these arguments are highly speculative and weightless; plus, they create insuperable problems for the integrity and honesty of the letters. The vocabulary differences are easily explainable and the supposed theological differences with the other Pauline letters vanish under scrutiny. Thus, there is no solid reason for doubting Pauline authorship. We should take these letters at face value, as part of the inspired canon of Scripture.

The context of these letters is the late apostolic era church, sometime before A.D. 70. While Paul's other letters are addressed to entire congregations, these letters take us "behind the scenes," as it were, and show us what it was like for the leaders and pastors of those communities. While the Pastoral Epistles have much in common with Paul's other letters, there are also some important differences. We learn a lot more about the qualifications, responsibilities, and challenges facing the apostles and their immediate successors. We might think the fact that these letters are addressed to leadership would make them less useful for regular church members. Actually, just the opposite proves to be the case. These letters show us that the things God requires of pastors and elders are just intensified and specialized forms of what he requires from all believers. Plus, all Christians are called to live out their faith in the context of the church community, in submission to a body of elders (Heb. 13:17). Thus, all Christians can more faithfully fulfill their own responsibilities if they understand the duties of their leadership. Finally, in these letters we see what Paul told Timothy and Titus to teach their congregations. By overhearing Paul as he speaks to these pastors about the content and form of their ministries, we learn the things Paul wanted congregations to know. In short, these epistles are very valuable in shaping a healthy church culture.

#### Significance and Historical Setting

First and Second Timothy were written by Paul to his friend and spiritual son (1 Tim. 1:2; 2 Tim. 1:2) who was facing some daunting pastoral challenges in the city of Ephesus. It is obvious there were problems in this church with a number of issues, including order in worship, the role of women in the congregation, and the proper use of wealth. Second Timothy is a more direct word of exhortation and encouragement to Timothy. It also serves as something of a last will and testament for Paul, since it seems to have been written shortly before his martyrdom (cf. 2 Tim. 4:6ff).

Timothy may have been Paul's closest associate and co-worker in ministry, which explains the deep intimacy and personal nature of these two letters, especially 2 Timothy. Timothy is listed as a co-author in six of Paul's epistles. He also travelled with Paul as a co-missionary, and ran important apostolic errands for Paul as his representative (Acts 17:14-15; 18:5; 19:22; 20:4; Rom. 16:21; 1 Cor. 16:10; 2 Cor. 1:19; 1 Thess. 3:2, 6), including delivering the painful letter of 1 Corinthians to the church there (1 Cor. 4:17). Like Paul, Timothy suffered for the sake of the gospel, including temporary imprisonment (Heb. 13:23). At some point, Paul left Timothy in charge of the church of Ephesus to deal with problems in the church there (1 Tim. 1:3), but towards the end of his life, as he faced death, he requested that Timothy come join him one last time (2 Tim. 4:9).

The epistle to Titus deals with a wide range of theological, ecclesiastical, and practical issues. Paul provides Titus with an overview of qualifications and tasks for elders (much like 1 Timothy) and provides Titus a sketch of the doctrinal and ethical teaching he should transmit to the people under his care in the church in Crete. As with 1-2 Timothy, Paul writes Titus to provide him with encouragement and direction in the ministry. Cretan society was deeply corrupt (Titus 1:11), so Titus needed all support he could get in maintaining a counter-cultural stance.

Titus was a Greek (Gal. 2:3) and was probably one of Paul's own converts (Titus 1:4). He accompanied Paul and Barnabas to Jerusalem (Gal. 2:1), possibly as part of

Paul's famine relief project for the saints in Judea (Acts 11:28–30). While we do not know very much about Titus' relationship with Paul, we know Paul held him in high esteem (2 Cor. 8:23). Like Timothy, Titus had the difficult task of delivering a painful letter from Paul to the church at Corinth (2 Cor. 2:1–4; 7:13–15; 8:16–24). Perhaps Titus acquitted himself so well in his work in Corinth (2 Cor. 12:18) that Paul felt comfortable putting him in charge of the church in Crete at a later point (Titus 1:5). Church traditions claim Titus was the first bishop of Crete, and the language of Titus 1:5ff makes that seem very plausible, though there is also evidence Titus did not settle permanently in Crete (Titus 3:12) and eventually did mission work in Dalmatia (2 Tim. 4:10).

The precise dating of the Pastorals eludes us. Depending on how one reconstructs the missionary journeys, imprisonment(s), and martyrdom of Paul, there are several possibilities. The standard dates put these letters in the late 50s or early 60s A.D. if Paul was martyred shortly after Acts 28; or in the mid to late 60s if Paul was freed from prison, resumed mission work, perhaps travelling to Spain, before being arrested again and martyred a bit later. Reliable traditions indicate Paul was indeed martyred in Rome, but scholars debate whether or not he was released from the imprisonment of Acts 28. If he, was a fourth missionary journey, followed by a second imprisonment makes sense, and the Pastoral Epistles most likely fall into this time frame.

## Worldview

### *Men and Women in the Church*

One of the most controversial issues in our day is the role of women in the church, society, and family life. Are men and women equal? Are they identical beneath the skin? If there are deep differences between men and women, what are they? Are those differences due to creational design or cultural conditioning? More specifically, what can we say about the roles of men and women in the church? Can women be pastors? Why or why not? What about the roles of men and women in the family and in society? How should households be structured? Can wives and mothers pursue careers that take them outside the home? While some of the questions were framed a bit differently in Paul's day, the basic issues were the same then as now. The Pastoral Epistles are full of instruction concerning the proper roles of men and women in church, family, and society. With all our present day confusion about gender issues, Paul's instruction is just as timely as ever, and we disregard his inspired wisdom at our own peril.

Paul views men and women as equal in worth, but different in nature and function. Men and women are created equally in the image of God; indeed, they can only fully image God in community with one another. Further, men and women share equally in the fall and participate equally in Christ's redemptive work. But they are also profoundly different and those differences are more than just a matter of biology. Men and women were designed to complement one another, with their strengths and weaknesses fitting one another like two pieces of a puzzle. Men were made for taking initiative and exercising leadership in both church and home, which the Bible calls "headship." Women were designed to be helpers and completers. The woman's role is different, but no less valuable than the man's. Further, these roles are not arbitrary; they fit with our God-given natures as men and women. We see these basic orientations laid out in Genesis 1–3, where the man's primary focus is his work in the world (Gen. 3:17–

19), while the woman's primary focus is the home (Gen. 3:16); by fulfilling these roles, men and women together rule over God's good creation (Gen. 1:26–28).

Quite frankly, Paul upsets both feminists and chauvinists. Feminists often argue that men and women are equal (which is true) but then add that equality must entail interchangeability (which is false). Chauvinists argue that men are to be leaders (which is true), but then claim this means men are intrinsically superior (which is false). Unfortunately many in the church, past and present, have misread Paul and ended up making either the feminist or the chauvinist error. Modern day liberals view Paul's teaching on sex roles as antiquated and oppressive. Conservatives often fall into caricatures of Paul's teaching by applying his instructions in a wooden, overly rigid way. Let's look more closely at some of the key texts so we can clear away some misconceptions.

One of the most crucial passages in all of Scripture regarding the respective roles of men and women is found in 1 Timothy 2:9–15. Paul does not give his instructions in a vacuum. The entire letter of 1 Timothy concerns order in the church (1 Tim. 3:15). The letter is written to Timothy, a pastor, to aid him in his responsibility of overseeing the household of God. In particular, in this context, Paul has in view instructions regarding gathered worship. The church's worship meetings serve as the new covenant counterpart to and fulfillment of the old covenant temple liturgy.

Paul gives the positive command that women are to learn in silence in verse 11. But lest anyone draw the conclusion that Paul wants them to learn so they can *eventually* become teachers of the church, he follows it up with a negative command in 2:12: "I do not permit a woman to teach or to have authority over a man." A variety of fallacious arguments have been offered to try to undo Paul's teaching here. But the rationale for prohibiting women from offices/positions of teaching and ruling is clear. Paul does not appeal to anything cultural or temporary, but to something that transcends culture and is of permanent significance: he takes us all the way back to the early chapters of Genesis, to the account of humanity's creation and fall. Adam was formed first, then the woman, so the man is the head and authority. Paul then appeals to the order of the fall. The woman was deceived and fell into transgression first. The fall was the man's responsibility because it happened on his watch and under his headship, but the woman was involved as well.

What is Paul's point in appealing to the sin of the woman? It is important to remember that in the original creation situation, Adam was his wife's teacher. The woman had not yet been created when God gave the command to not eat of the Tree of the Knowledge of Good and Evil. The woman was totally reliant upon the man's instruction and leadership in delivering to her the word God had spoken in Genesis 2:16–17.<sup>1</sup> The fall shows us what happens when the man fails to teach. Paul does not want Timothy's church to recapitulate this great disaster. The men entrusted with leadership in the church must not do what Adam did; they must not relinquish their teaching responsibilities. For men to submit themselves to the teaching of women (or to receive the sacramental meal from the hands of a woman, as Adam received the forbidden fruit from his wife) in gathered worship would be to repeat the same kind of role-reversal that brought about the fall in the Garden of Eden in the first place. Thus, the responsibility for teaching and leading in the covenant renewal worship service falls especially to the men

who have been ordained to church office, as Paul spells out in the next chapter (1 Tim. 3:1 ff.).

We are used to thinking of Adam and Eve as the first married couple. But they are also paradigmatic in another way. Adam is the first pastor, while his wife is the first congregation. Adam was created to be her teacher and ruler; she was to learn from him in quiet submission. When they departed from this divinely designed order, calamity followed.<sup>2</sup>

In verse 12, Paul forbids women to teach. This is not an absolute rule, obviously. There are plenty of instances in Scripture where women have in fact taught, and have even taught men (e.g., Acts 18:26). But Paul has something more specific in view, namely, authoritative teaching by an officer of the church when the community is gathered for worship. In other words, Paul is forbidding women from fulfilling the office of pastor or elder in the church.

It might be asked: If women are equal to men, if they are just as intellectually capable as men, just as gifted and valuable as men, why can't they exercise the same roles and fill the same offices in the church? The Scriptures are not capitulating to the patriarchal cultures of the day since most of those cultures had priestesses (with Israel as an obvious exception). The reason for a male-only pastorate goes back to symbolic roles of Adam and his wife in the garden. The role of the pastor is to represent the New Adam, Jesus Christ, to the bride, the church. Jean-Jacques von Allmen points to some important biblical data:

The New Testament, in spite of the chance of total renewal which it provides for women as well as for men, never testifies that a woman could be, in a public and authorized way, representative of Christ. To no woman does Jesus say, "He who hears you, hears me." To no woman does he make the promise to ratify in heaven what she has bound or loosed on earth. To no woman does he entrust the ministry of public preaching. To no woman does he give command...to preside at the communion of his Body and Blood. To no woman does he commit his flock.<sup>3</sup>

C. S. Lewis explains this biblical requirement for a male pastorate, as only he can do:

I am crushingly aware how inadequate most of us are, in our actual and historical individualities, to fill the place prepared for us. But it is an old saying in the army that you salute the uniform, not the wearer. Only one wearing the masculine uniform can (provisionally, til the *Parousia*) represent the Lord to the Church: for we are all, corporately and individually, feminine to Him. We men make very bad priests. This is because we are insufficiently masculine. It is no cure to call in those who are not masculine at all. A man may make a very bad husband; you cannot mend matters by trying to reverse the roles. He may make a bad partner in dance. The cure for that is that men should more diligently attend dancing classes; not that the ballroom should henceforth ignore distinctions of sex and treat all dancers as neuter.<sup>4</sup>

Continuing with the passage, what does Paul mean in 1 Timothy 2:15 when he writes "She will be saved through the childbirth if they remain in faith and love and

sanctification with self-control”? Given the themes from Genesis 2–3 woven into Paul’s teaching in this section of 1 Timothy, it is natural to see the statement “she will be saved in *the* childbirth” as referring back to the promise of Genesis 3:15. Eve sinned first (2:14), but it is through another Eve, Mary, that the remedy for sin will come.<sup>5</sup> It is through Eve’s promised seed, Jesus Christ, that the woman is saved<sup>6</sup> (as well as the man). Thus, the childbearing role of the woman was absolutely necessary to the fulfillment of God’s redemptive program.<sup>7</sup> Paul obviously had a very high view of the woman’s maternal calling!

This allows us to segue into what the Pastoral Epistles teach about the role of women in the family. In line with the Old Testament (Psalms 128:3; Prov. 31:10ff), Paul praises women who fill their domestic functions as wives and mothers with godliness and contentment (1 Tim. 5; Titus 2:1–4). This is not to say married women are confined or limited to roles in the home; Scripture acknowledges the broad and multi-faceted talents of godly women, and we should be careful about not being more restrictive than Scripture. To put it another way, Paul does not suggest that a woman’s *place* is the home, but her *priority* should certainly be the home. Of course, Paul considers women to be *managers* of the home—a noble and demanding task that requires women to cultivate all their gifts and abilities to the fullest degree (1 Tim. 5:14).<sup>8</sup> G. K. Chesterton waxes eloquently on the noble task of rearing children:

I have never understood myself how this superstition arose: the notion that a woman plays a lowly part in the home and a loftier part outside the home. There may be all sort of excellent reasons for individuals doing or not doing either; but I cannot understand how the domestic thing can be considered inferior in the nature of the thing done. Most work done in the outer world is pretty mechanical work; some of it decidedly dirty work. There seems no possible sense in which it is intrinsically superior to domestic work. Nine times out of ten, the only difference is that the one person is drudging for people she does care for and the other drudging for people she does not care for. But allowing for the element of drudgery in both cases, there is rather more element of distinction, and even dictatorship, in the domestic case. The most fully trusted official must very largely go by the rules and regulations established by superiors. The mother of a family makes her own rules and regulations; and they are not merely mechanical, but often very fundamental, moral ones. Nor are they merely monotonous in their application. Mr. Ford is reported, rightly or wrongly, as saying that the woman should not be in the business of the outer world, because business people have to make decisions. I should say that mothers have to make many more decisions. A great part of a big business goes by routine; and all the technical part of Mr. Ford’s business goes, quite literally on oiled wheels. It is the very boast of such a system as this that products are made rapidly, because rigidly, upon a regular pattern, and can be trusted ninety-nine times out of a hundred to turn out according to plan. The little boy does not, by any means, always turn out according to plan. The little boy will present a series of problems in the course of twenty-four hours which could correspond to a Ford car bursting like a bomb or flying out of the window like an aeroplane. The little boy is individual; he cannot be mended with spare parts from another little boy. The mother cannot order

another little boy at the same works, and make the experiment work. The domestic woman is called upon to make decisions, real or moral decisions, and she jolly well does...

If it [that is, women's liberation] really means, as we fear it does, freedom from the responsibility of managing a home and a family, an equal right with men in business and social careers, at the expense of home and family, then such progress we can only call a progressive deterioration. And for men too, there is, according to a famous authoress, a hope of freedom. Men are beginning to revolt, we are told, against the old tribal custom of desiring fatherhood. The man is casting off the shackles of being a creator and a man. When all are sexless, there will be equality. There will be no women and no men. There will be but a fraternity, free and equal. The only consoling thought is that it will endure but for one generation.<sup>9</sup>

The excellency of domestic life is severely underrated by women in the modern world. To have a primary hand in training and educating children—the rising generation upon whom our civilization's well-being depends!—is a great privilege.<sup>10</sup>

In summary, it should be clear that Paul honored women as equal to men in terms of creation, fall, and redemption. The fact that roles for women are circumscribed is not due to any intrinsic inferiority. Rather, women were designed by God to be different from men and to complement men. While it is certainly true that the church has at times devalued the abilities of women, this is a travesty, since Scripture so clearly glorifies and celebrates these feminine roles.

### *Scripture as the Word of God*

Christians have always been people of The Book. Our book is the Bible, of course. Through the Bible, God reveals himself to us. Through the Bible, we come to know Christ crucified. Through, the Bible, we come to know the way of salvation by faith alone. Through the Bible, we learn wisdom that shapes and transforms us in every area of life. Through the Bible we are equipped for every good work so we can lead lives that are pleasing to God and a blessing to others.

In 2 Timothy 3:15–17, Paul reflects on the nature of the Scripture. Traditionally, the church has acknowledged seven key attributes of Scripture. First, and foundationally, Scripture is *inspired* by God. Quite literally, Scripture is “breathed out” of God. God's Spirit inspired the human authors so they wrote exactly what God desired them to write, so that their words can be identified as God's words. Inspiration is both plenary (meaning the whole Bible is inspired, not just parts of it) and verbal (meaning the very words, not just the concepts or ideas they point to, are inspired). While some sections of the Bible were directly dictated by God, most of the Bible, especially the New Testament, was organically inspired, meaning the Holy Spirit did not suppress the personality, knowledge, or writing style of the human author, but worked through them to produce a text that is both fully divine and fully human.

Because the Bible it inspired it is *inerrant*, meaning the text is flawless in every way. Everything the Bible says about everything it addresses is truthful. This should not be taken to mean the Bible is infinitely precise (obviously) or that it avoids colloquial

language. But it does mean the bible is without error in everything it asserts, whether theological, scientific, or historical.

Further, the Bible is *infallible*, meaning it is always a trustworthy guide. The Word is lamp to our path, and will not mislead us. The Bible is also *necessary* because without it, we are left in the dark. While it is true that God reveals himself in all that he has made, the good news of salvation in Christ is only found in Scripture.

The church has also confessed that Scripture is *sufficient*. Paul says in 2 Timothy 3:16–17 that Scripture equips us for every good work. We do not need to supplement Scripture with human traditions or additional revelations in order to find God’s will for our lives.

Scripture is *perspicuous*, meaning it is clear. Of course, this does not mean everything in the Bible is equally easy to understand. Some parts of Scripture are, quite frankly, extremely hard to figure out. Nor does the perspicuity of Scripture mean that we can disregard the teaching office of the church and read the Bible entirely in private. Rather, the point is that the basic meaning of the Bible is so clear that its message can be grasped by anyone. Paul even says Timothy knew the Scriptures from his infancy, so obviously it is accessible book, even for small children.

Finally, Scripture is *authoritative*. Scripture is not our only authority; after all, parents, teachers, pastors, civil rulers, etc., are entrusted with authority as well. But Scripture is our highest authority and our only perfect authority. Other authorities are subordinate and fallible. Only the Bible can serve as our absolute rule for faith and practice, our ultimate standard for doctrine and life. The authority of Scripture depends on God alone, not any human validation. Scripture’s authority is self-establishing and self-attesting.

Of course, what is most important is knowing that Scripture is not just information to feed our intellects. Scripture is the very word of God. Through Scripture God gives us Christ and all his benefits, to be received by faith. Scripture doesn’t just tell us where to get bread; Scripture *is* bread. This is why we can expect to be transformed as God speaks to us in his Word.

### *Our Holistic Salvation in Christ*

The pastoral Epistles are loaded with ”gospel nuggets” that summarize the good news of our salvation in Christ in short, pithy forms. These doctrinal statements crystallize the truths that should have formed the core of the ministries of Timothy and Titus, and should be at the center of our faith today. Several of these miniature encapsulations of the gospel seem to be “faithful sayings” that were already in currency among Christians, perhaps as hymn or creed fragments. Consider a few examples:

In 1 Timothy 1:12–17, Paul ties his own apostolic calling into the gospel story. Christ Jesus came for sinners—even the greatest of sinners, as Paul says he was before his Damascus Road experience. God’s “abundant grace” is now seen in Paul’s life, not only in the way Jesus was longsuffering towards Paul when persecuted the church and blasphemed God, but also in the way Paul’s obedience has now become a pattern for others who believe on Christ. If the chief of sinners has obtained mercy, no other sinner should ever despair of finding God’s forgiving grace! If the chief of sinners has been transformed into an obedient apostle, no one else struggling with sin should assume he is beyond the renewing reach of the gospel!



Paul identifies Jesus as the one Mediator between God and man in 1 Timothy 2:5–7. Jesus alone bridges the chasm our sin put between us and God. And how has he done so? By the incarnation and crucifixion. He is the God-man, who offered himself as a ransom on the cross, to pay for our sins and win our freedom. Our sin drove a wedge between us and our Creator. Jesus came into this world as God in human form, to restore us to a right relationship with our heavenly Father. Paul demonstrates that his apostolic mission to the Gentiles flows out of Christ’s mediatory work. God now desires all peoples to come to him through this Mediator and experience the salvation that found in Jesus alone.

1 Timothy 3:16 is a one verse poetic retelling of the whole gospel story: Jesus is God in the flesh, fully God and fully man; he was justified by his Father when the Spirit raised him from the dead, reversing the human verdicts of condemnation the Jews and Romans had passed against him in their law courts; his resurrection was publicly witnessed, proclaimed, and believed; and finally he ascended into the glory of heaven. This is indeed “the mystery of godliness.”

In 2 Timothy 1:8–12, Paul gives another classic summary of the gospel. God has saved us, not according to our works, but according to his own gracious purpose, which he planned for us before time began. This gracious purpose was revealed in history in the appearing of Jesus Christ who, through his death and resurrection, abolished death and secured eternal life for us. Paul is not ashamed to proclaim this gospel, and is even willing to suffer for it because he knows his salvation is guaranteed in Christ.

Later, in 2 Timothy 2:8–13, Paul again encapsulates the gospel and draws out its implications for the church’s mission. Jesus Christ is the promised Davidic king, and thus the fulfillment of the kingdom prophecies of the Hebrew Scriptures. Even if Paul, the messenger of this gospel, is chained, the gospel is unchained and cannot be stopped. Paul is willing to endure great hardship because he knows his suffering is part of God’s plan to bring his elect to salvation through the proclamation of the gospel. As Paul suffers unto victory, his ministry becomes an embodiment of the story of Christ, who died a shameful death but then received vindication in the resurrection.

Titus 2:11–14 is a brilliant summation of God’s saving work, reminding us that God’s grace in Christ not only grants us forgiveness, but also us transformation. God accepts us as we are, but he does not let us stay that way. Our salvation is holistic, saving us not only from the penalty of sin, but also from its power and ultimately even from its presence when Christ finally comes again. Indeed, God’s grace even now empowers us to say “No!” to sinful desires because Jesus gave himself for us on the cross, to purify us from lawless deeds and make us zealous for good works.

The Pastoral Epistles give us a holistic picture of God’s saving work through Jesus Christ. We have nothing to offer God of our own; as sinners, we simply receive his grace through the death and resurrection of Christ. But this salvation is more than forgiveness and a changed status (justification); it includes a new life and new power to obey (transformation). God’s grace not only releases us from guilt; God’s grace also renews us and restores us so we can begin to live lives of service and holiness. Our salvation will culminate when Jesus Christ appears again in glory to bring us into the fullness of resurrection glory in God’s new creation.

*Pastoral Qualifications and Responsibilities*

The Pastoral Epistles are handbooks for church leaders. In 1 Timothy 3 and Titus 1, Paul lays out qualifications for officers in the church. The qualifications mostly consist in character attributes that all Christians are called to display, such as hospitality and gentleness. Of particular note is the requirement that men must demonstrate sound family leadership before being made church officers. If a man does not rule his own family well (and have the fruit to prove it), then how can he be expected to rule well in God's household?

These letters also show us the responsibilities that rest on the shoulders of pastors. Paul tells his protégés to preach the Word in season and out of season and to refute false teaching, even applying discipline to those in the church who do not receive the truth (1 Tim. 1:3–7; 4:1–16; 6:3–10; 2 Timothy 3:1–4:5; Titus 1:10–16; 3:9–11). Paul charges Timothy and Titus to teach, teach, teach, and then teach some more. It seems quite obvious Paul wants congregations to be completely and continually immersed in the Word (2 Tim. 4:1–2).

Paul also wants pastors to be apologists, defending the truth against false doctrine. He tells pastors to guard the gospel that has been entrusted to them, just as priests in the old covenant guarded the temple (1 Tim. 6:20; 2 Tim. 1:13–14). He commands Timothy and Titus to combine doctrinal integrity with obedient living so they will be exemplars for their flock to follow. He wants their ministries and lifestyles, as well as their words, to embody the pattern of the gospel, so they become “living sermons” for their people (1 Tim. 4:16).

Further, Paul desires pastors to multiply themselves in others by mentoring a rising generation of church leaders (2 Tim. 2:2; Titus 1:5). Paul gives specific instructions that he wants them to pass along to various subgroups in the church so every member of the covenant community can be equipped for every good work and live out the implications of the gospel in every area of life (2 Tim. 3:16–17; Titus 2:1–10). Lesslie Newbigin summarizes the pastoral job description in very Pauline fashion:

The task of ministry is to lead the congregation as a whole in a mission to the community as a whole, to claim its whole public life, as well as the personal lives of all its people, for God's rule. It means equipping all the members of the congregation to understand and fulfill their several roles in this mission through their faithfulness in their daily work. It means training and equipping them to be active followers of Jesus in his assault on the principalities and powers which he disarmed on the cross. And it means sustaining them in bearing the cost of that warfare...[The minister] is not like a general who sits at headquarters and sends his troops into battle. He goes at their head and takes the brunt of the enemy attack. He enables and encourages them by leading them, not just by telling them. In this picture, the words of Jesus have quite a different force. They all find their meaning in the central keyword, ‘follow me’.<sup>11</sup>

For further reading:

*Veritas Press Bible Cards: Acts through Revelations*. Lancaster, Pa: Veritas Press. 150–152.

*Deep Church* by Jim Belcher. Downers Grove, IL: InterVarsity Press, 2009.

*Brave New Family* by G. K. Chesterton. San Francisco: Ignatius Press, 1990.  
*The Lord's Service* by Jeffery Meyers. Moscow, ID: Canon Press, 2003.  
*Guard the Truth: The Message of Timothy and Titus* by John Stott. Downers Grove, IL: InterVarsity Press, 1996.  
*Introduction to Systematic Theology* by Cornelius Van Til. Phillipsburg, NJ: Presbyterian and Reformed, 1974.

## Session I: Prelude

A Question to Consider: How important are Christian friendships in living a faithful Christian life?

*Given how influenced we are by others around us, having close Christian companions is obviously vital to living a faithful, God-honoring life. Timothy and Titus owed a great deal to their friend and mentor, the apostle Paul.*

*From the General Information above answer the following questions:*

1. How are the Pastorals similar to Paul's other letters? How are they different?

*The pastorals have a different purpose and audience so they read somewhat differently than Paul's letters addressed to entire congregations. But there are obvious doctrinal similarities (e.g., salvation by grace alone through Christ alone is major theme). The letter of 2 Timothy is especially personal, since Paul seems to write with a sense of urgency to a dear friend and colleague on the brink of death.*

2. Why do you think God saw fit to include these personal letters, addressed to individuals, in the canon of Scripture?

*Thankfully, God has seen fit to preserve these letters for us because they are highly useful not only for pastors, but also church members in general. They show us not only what a pastor owes his people, but also what people should look for and encourage in their leaders.*

3. What do we learn about Timothy and Titus from the rest of the New Testament?

*Timothy was obviously a major player in the apostolic church. It is not widely recognized, but he helped write several of Paul's letters, though we do not know exactly what role he played. (He may just been Paul's scribe, although it is certainly possible he was also involved in shaping the form and content of the letters). Timothy grew to be a well respected Christian leader, though judging from the content of 1–2 Timothy, he seems to have needed encouragement to stand firm in the face of all kinds of opposition.*

*Paul also had a close friendship with Titus, although Titus, unlike Timothy is not mentioned in Acts and so we do not know as much about his role in Paul's missionary*

*journeys. He did seem to play an important role as Paul's emissary to the church in Corinth, before settling in Crete for a while.*

*Paul entrusted both Timothy and Titus with very important jobs, including church planting, delivering letters to congregations, and pastoring problem congregations in Ephesus and Crete. Timothy and Titus seem to have been very diligent trustworthy men who carried out their calling in a faithful and holy manner.*

4. How can Paul's relationships with Timothy and Titus serve as a model for our relationships in the church today?

*Examining these relationships is very important. Paul's whole philosophy and practice of ministry and mission centered round friendship. He did not want to be a "lone ranger" apostle. Paul was apparently the consummate "people person." He could not imagine doing ministry apart from a community of believers, in part because he desired his mission work to create new communities of believers. For Paul, ministry is always a matter of teamwork. Planting and maturing churches is a community project from start to finish. We will not be able to evangelize, defend the faith, care for the poor, or start new churches in our day unless we do so with a commitment to a communal approach.*

*In particular, Paul's relationships with Timothy and Titus show us the importance of older, wiser believers mentoring younger believers. The Christian worldview is as much caught as taught; that is to say, we all need examples to imitate, models to follow, and leaders to pattern ourselves after. Paul invested himself deeply in these younger men so he could pass along to them his wealth of wisdom and experience; in this way, he shortened their learning curve and blessed the church with a new generation of strong leadership.*

5. What do we learn about Timothy's heritage in 2 Timothy 1:3–7 and 3:15?

*Timothy was raised in a believing household in Lystra, though his father was probably an unbelieving Gentile and seems to be out of the picture. Timothy's mother Eunice and grandmother Lois were faithful, God-fearing Jewish women (Acts 14:1–2). Thus, Timothy grew up as a believer, having been taught God's truth from his earliest childhood days. He probably met Paul on the apostle's first missionary journey (Acts 14:6–23). While Timothy was already a believer when they met, Paul disciplined him and so came to refer to him as his "son" in the faith. Later on, Paul asked Timothy to accompany him on his mission work. Because they would be ministering to Jews, Paul had Timothy circumcised (Acts 14:3–4), which demonstrates Paul's missional flexibility (cf. 1 Cor. 9:19ff).*

6. How did Timothy's background prepare him for his life as a missionary and pastor?

*Obviously since Timothy's call focused on teaching and preaching the Word, he was greatly helped by the early training he received from his mother and grandmother. Paul exhorts him to continue in the things he learned as a child, so he will mature in wisdom and faith. It is a great blessing to be taught the Scriptures from an early age.*

## Reading Assignment: 1 Timothy, Titus 2

### Session II: Discussion

A Question to Consider: Can you identify some ways in which Christians of the past and present have been negatively influenced by the world around them? How has the church been more conformed to the ways of the world than the teaching of Scripture?

*Obviously, there are many ways in which Christians have been led into “worldliness.” At times, Christians have been influenced by unbiblical philosophies and ethical systems. One key area of confusion, found both in the Pastoral Epistles and in the contemporary church, is the proper relationships and roles of men and women.*

### Text Analysis

### Cultural Analysis

1. Paul deals with the roles of men and women extensively in these letters. How would you characterize Paul’s teaching on these roles? What is masculinity? Femininity? In what ways does Paul confront liberal views of gender roles? In what ways does Paul challenge conservative stereotypes of gender roles? Are gender roles in the church more tightly defined than in the home? Are gender roles in the home more tightly defined than in society? For example, what would Paul say about woman CEO or President?

*For Paul, men and women are equal, but equality does not require equivalence, as if men and women were interchangeable parts in a machine. Instead, Paul sees men and women as complementary. Neither is whole without the other, but neither is one sex intrinsically superior to the other. These complementary gender roles are most clearly seen in marriage (Eph. 5:21ff). The man is the head of his household, taking responsibility for the state of those under his care. He is the primary leader, protector, and provider. The woman is to be in submission to her husband, as his helper, not because she is inferior to him (after all, God is called “helper” more than anyone else in Scripture!) but because he needs her support and aid to fulfill his calling in the world.*

*John Piper defines masculinity and femininity this way:*

*At the heart of mature masculinity is a sense of benevolent responsibility to lead, provide for and protect women in ways appropriate to a man’s differing relationships.*

*At the heart of mature femininity is a freeing disposition to affirm, receive and nurture strength and leadership from worthy men in ways appropriate to a woman’s differing relationships.<sup>12</sup>*

*There are biblical/theological models that help us understand how men and woman can be equal yet relate asymmetrically to one another. In the Trinity, the Father and Son*

*share in the same Godness. They are equal in every way. But they are not interchangeable pieces because they have different roles to play. In the economy of creation and redemption, the Son subordinates himself to the Father (1 Cor. 11:2ff).*

*While feminism has changed a lot, with various “waves” over the last few generations, classic feminism took the approach “anything a man can do a woman can do better.” Oddly enough feminists sought equality with men not by drawing attention to their natural gifts and abilities, but by trying to become just like men (which has prompted some to say that “feminism” could be more accurately labeled “masculinism”).*

*Conservatives sometime try to apply the biblical roles for men and women in a heavy-handed, wooden way. Women are never to be pastors in the church and men are always heads of their households. But in society, there is a good bit more flexibility than some conservatives would like to admit. There is no biblical prohibition on a woman pursuing education, working outside the home, etc., provided she keeps her priorities in order if she is a wife and mother (cf. Titus 2:1-4). Given that at least a few women have highly visible political roles in Scripture (e.g., Deborah), we should not say that a woman is automatically disqualified from such positions, but we should also consider the wisdom of a woman pursuing roles that put such great demands on her if she also has responsibilities at home. This is not oppression; it’s just the way God made the world, and there great liberty in recognizing what we were made for.*

*The differences between men and woman are built-in by God’s creational design. Thus, the different roles he assigns us are not arbitrary, but fit with who we are. There is a congruence between how God made us and how God calls us to live. When women pursue roles they were not designed for, it’s sort of like trying to use a tea cup to drive a nail. Tea cups are every bit as valuable as hammers (maybe moreso), but do not prove their worth by trying to do a hammer’s job. It will not do to say that the differences between men and women are culturally condition and constructed. Werner Neuer gives a good summary of observable differences between men and women:*

*The Bible sees the man as the head of the woman. This corresponds to empirically determined characteristics of the male, his greater drive to lead and direct, his markedly dominating behavior, his strength of will and his greater aggressiveness. In Genesis 1-3 the man is specially commissioned to subdue the earth, to open it up and organize it. This fits in with his stronger and more robust physique, with his greater capability for abstract thinking, with his particular capability for creative and pioneering achievements in all areas of intellectual life, and with his more pronounced interest in the world of things. On the other hand, Scripture characterizes the woman as the man’s helper. This also fits in with the scientific characterization of woman: she is more ready and capable of adapting, she has a greater capacity to sympathize. Her superior imitative ability, including linguistic ability, and her stronger interest in people destine her for the role of completing the man by being his companion. These characteristics also help her to fulfill the task of motherhood which the Bible and her physique assign her.<sup>13</sup>*

2. How has Paul's teaching on gender roles been misunderstood by the church through the centuries? How is Paul's teaching on these issues viewed in our culture today?

*First, it should be noted that confusion over gender roles is not just a modern problem. Even in Paul's day, 2000 years ago, this was an issue faced by the church. For example, in Ephesus, women apparently dominated the cult at the Temple of Artemis. Some historians believe that the entire priesthood was composed of women! No doubt, some new female converts came into the church expecting, even demanding, female leadership. Meanwhile, some male converts were probably all too ready to continue abdicating religious leadership. Paul reminds Timothy why he needs to stand firm in ordering the church according to God's pattern. But this is not to say the church has always gotten it right since then, or that everything the church has done in this area is defensible.*

*Unfortunately, for much of the church's history, she has manifested some chauvinistic tendencies. For example, Tertullian told women in his congregation that they were "the devil's gateway" through which paradise was spoiled (never mind that the biblical account puts all the emphasis on Adam's sin!). Ambrose appeared to argue for the unqualified superiority of men: "In fact, even though the man was created outside Paradise (i.e., in the inferior place), he is found to be superior, while woman, though created in a better place (i.e., inside Paradise) is found inferior." Augustine questioned whether or not women were made in the image of God and touted the superiority of male-to-male companionship over male-to-female companionship, saying, "I cannot think of any reason for woman's being made as man's helper, if we dismiss the reason of procreation."<sup>14</sup> In other words, women are there to make babies, but in everything else, men are better equipped and better qualified. Thomas Aquinas carried on the same sentiment. He admitted the woman was created as a helper for Adam, "but she was not fitted to be a help to man except in generation, because another man would prove more effective help in anything else."<sup>15</sup> The medieval Christian jurist, Gratian, wrote in his law code, "woman is not made in God's image. Woman's authority is nil; let her in all things be subject to the rule of a man . . . and neither can she teach, nor be a witness, nor give a guarantee, nor sit in judgment."<sup>16</sup> Martin Luther said, somewhat caustically, "If women get tired and die of bearing [a child], there is no harm in that; let them die as long as they bear."<sup>17</sup> In other words, keep 'em barefoot and pregnant!*

*Modern feminism may be seen as an overreaction to what was a legitimate problem in the church. The overall result is that most people in our culture today don't really know or understand the biblical teaching on sex roles. Of course, the best antidote would be for churches and Christian families to consistently live out the biblical design and show the world how beautiful it really is when men and woman, husbands and wives, take their cues from Scripture. Rather than focusing on what Scripture prohibits women from doing (namely, serve the church as pastor), we should point of the glory of the roles Scripture does give them.*

Biblical Analysis

1. How does Paul ground his teaching on male/female roles in the teaching of Genesis 1-3? What does this teach us about Paul's way of interpreting Scripture?

*This has already been dealt with above to some degree, but it's worth looking at because Paul's use of Scripture is heavily freighted with hermeneutical implications. Paul derives his understanding of gender roles from the creation and fall narratives, not just from didactic sections of Scripture. Further, he looks at the details, not just "the big picture."*

2.

Summa

Reading Assignment: 2 Timothy

Session III: Discussion

A Question to Consider:

Text Analysis

Cultural Analysis

Biblical Analysis

1. Pick one of Paul's gospel summaries in these letters and unpack what it teaches us about salvation. What does the passage suggest about why we need God to rescue us? How has God accomplished his rescue mission? What is the role of our good works in the rescue? What does the passage suggest about the mission of the church?

*Paul's gospel summaries tend to emphasize the same basic highlights of the gospel story: Jesus is the God-man, the Mediator, who came to save sinners; he manifested God's grace in his death and resurrection; the same grace that brings us forgiveness also renews and transforms us so that you cannot have one without the other; and now the church is called to proclaim this good news of salvation to all peoples, even suffering for the sake of the gospel when required.*

2. What kinds of false teaching does Paul warn Timothy and Titus about? What kinds of false teaching does the church need to guard against today?

*The false teaching Timothy and Titus encountered is hard to pin down because it probably stemmed not just from one heretical movement, but from a number of Satanically-inspired sources that were attacking the church from within. At least some people in these churches seem to have been infected with world-denying asceticism, believing they would be holier if they avoided the things of the world as much as possible, including marriage and family life. Paul counters this in the strongest possible terms in 1*



*Timothy 4:1-5. In place of this asceticism, he puts a creation-affirming ethic that values marriage and family life.*

*Another problem focused around a flawed eschatology. Some made the claim that whatever resurrection is promised has already taken place (2 Tim. 2:17-18). For Paul, Christ has been raised, but the rest of us still await the resurrection of the body at Christ's final appearing. Still another problem stemmed from a misunderstanding of the right use of the law, which Paul is quick to correct (1 Tim. 1:8-11). Yet other error seemed to be confusion about "fables and endless genealogies" (1 Tim. 1:4; 2 Tim. 4:4; Titus 1:14; 3:9), which may be a reference to misunderstanding the creation account in Genesis, though we cannot say for sure.*

*Paul characterizes the false teaching as "idle talk" (1 Tim. 1:6) and "idle babbling" (1 Tim. 6:20). The false teachers claim to have knowledge, but do not know what they are talking about (1 Tim. 1:7; 6:20-21). Some may have even been involved in witchcraft (2 Tim. 3:8, 13). The false teachers have a form of godliness, meaning they might look and sound attractive to the unsuspecting, but it's an empty shell, with no real power (2 Tim. 3:5).*

*Paul describes in several places the ruin brought on by the false teachers (e.g., 2 Tim. 3:6; Titus 1:11), and warns about engaging in fruitless debate with such dangerous, senseless teaching (1 Tim. 3:5). Paul sees the pastoral ministry a form of spiritual warfare against this false teaching (1 Tim. 1:18-20). Thus, he encourages true pastors to continue confessing and proclaiming right doctrine (2 Tim. 4:1-5).*

3. Compare 1 Timothy 3:1–13 and Titus 1:6–9. What are the biblical requirements for leadership in the church?

*Paul gives two lists of the kinds of qualities men must demonstrate if they are to be considered for church office. Most of the character qualities are virtues that should adorn the life of every Christian; an officer is supposed to be a man who has actually demonstrated this kind of lifestyle over a period of time. Of course, such a man must also have certain gifts suited to the duties of the office, e.g., teaching. And he must show he is a wise ruler in his own family by being faithful to his wife and having believing, obedient children (assuming he is married and has had children).*

#### Session IV: Discussion

##### A Question to Consider:

1. Examine what Paul says about teaching specific groups in the church in Titus 2:1–11. What does each group need to hear? If you were putting together a similar list or categories in the church today, with appropriate instructions, what would it look like?

*Paul addresses older men, older women, younger women, younger men, and slaves. His instructions are highly practical and tailored to the concerns and temptations of each*

*group. The church today needs to provide the same kind of highly practical teaching that meets people where they are and addresses the situations they face on a day-to-day basis. Of course, it is also important to show that this ethical instruction is a way of life that flows out of the gospel.*

2. What does Paul teach us about the Bible in 2 Timothy 3:16-17? If the Bible has been given by inspiration of God, what must be its characteristics? How is the Bible to be used?

*The Bible is the inspired Word of God. Therefore, the Bible has all the attributes that we would expect a spoken or written revelation from God to have. The Bible, in its original form, was a perfect text, trustworthy, reliable, inerrant, and absolutely authoritative. Of course, we also have to do justice to the human side of the Bible. We need a doctrine of inspiration that can make room for texts like 2 Timothy 4:13.*

*Paul says the Bible is useful doctrine, reproof, correction and instruction in righteousness. In other words, it equips us for good works in every field of life. Or as the Reformed tradition puts it, the Bible is our only rule for faith and practice.*

3. Paul seems to think preaching is very important. If Timothy and Titus are told to preach the Word, the rest of the church must have an obligation to hear it. How can you make the most of the sermons and teaching you hear? How can we best prepare ourselves to receive the Word of God as it is preached and taught?

*There are a lot of practical ways we can improve the way we hear the Word read, preached, and taught, but the most important thing to do is receive the Word by faith, expecting to meet God through the Scriptures. If we really understand that Scripture is our connection with God, and that God is really speaking to us in the words of the Bible, we will obviously want to be as attentive as possible when those words are explained by a pastor.*

## Session V: Discussion

### A Question to Consider:

1. Was Paul really the chief of sinners? What are we to make of Paul's self-assessment in 1 Timothy 1:15?

*We should not see this as false humility at all. Paul truly cannot imagine anything worse than his former anti-Christ, anti-church stance. Paul despises who he was before he met Christ on the Damascus Road (Acts 9). He counts that whole period of his life as rubbish (Phil. 3:1-11).*

*Paul seems to have had an ever-growing sense of his own sinfulness in comparison to the absolute holiness of God. Early in his apostolic ministry, he identified himself as the least of the apostles (1 Cor. 15:9). Later, he describes himself as the least of all the saints*

*(Eph. 3:8). Finally, towards the end of life, he describes himself as the chief of sinners. Of course, he also rejoices in God's grace abounding to the chief of sinners!*

2. Unpack the metaphors Paul uses for the ministry (and by extension, for the Christian life) in 2 Timothy 2:3-6.

*Paul compares the Christian to a soldier because the mission of the church brings us into conflict with evil. Therefore, we must be willing to suffer and to sit loose to things of the world, so we can be mobile and agile on the field of battle. We should have a war-time focus and a war-time lifestyle when it comes to the mission God has entrusted to us.*

*Paul says we are like athletes. We must compete according to the rules God has set down for us, but if we do so, we may know with certainty he will crown us as champions at the last day.*

*Finally, Paul says the Christian life is like that of a hardworking farmer. We must sow the seed of the gospel in the present, knowing we will reap a fruitful crop at the last day.*

Optional Session: Activity

Put yourself in Paul's shoes, but in the present day. If you were writing a letter to a pastor, what kinds of things would you include? What exhortations would you give? What encouragements? What warnings? What doctrinal and practical content would you want passed along?

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<sup>1</sup> I owe this point to James B. Jordan.

<sup>2</sup> This passage will not be interpreted properly apart from noting that Paul's instructions in 2:8-15 unquestionably concern role relationships and behavior *in gathered worship* (cf. 3:15), which is an event distinct from the rest of life in certain respects. Note that Paul specifically commands the men to lead in prayer (2:8). "In every place" in 2:8 is probably a reference to various house churches.

<sup>3</sup> Quoted in *Women and the Priesthood*, edited by Thomas Hopko (Crestwood, NY: St. Vladimir's Press, 1999), 26.

<sup>4</sup> Taken from the essay "Priestesses in the Church," found in *God in the Dock* (Grand Rapids, MI: Eerdmans, 1970), 238-9.

<sup>5</sup> This is why Mary is sometimes referred to as a generic woman, i.e., John 2:4; Gal. 4:4; Rev. 12.

<sup>6</sup> Note Paul's shift from the singular construction "*she* will be saved" at the beginning of 2:15, to the more general plural construction at the end of the verse, "if *they* continue..." While Paul's focus is on the unique birth of the Christ child to Mary, by focusing on the role the woman plays in redemption, he is elevating the place of motherhood, showing its tremendous importance in God's purposes for the creation.

<sup>7</sup> This helps us better understand the grand patriarchal narratives of Genesis. Why does each matriarch (Sarah, Rebekah, and Rachel) struggle with barrenness? From one angle, we may say Satan has stopped up their wombs in order to prevent the promised Seed from coming into the world. On more than one occasion, Satanic figures try to steal the bride for themselves in order to raise up their own seed through her (e.g. Gen. 12:14ff, 20:2ff). From another angle, God prevented these women from conceiving so their sons would clearly be the products of divine grace, not human effort.

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The promised Seed would only come through the special work of the Spirit, not the strength of the flesh. Of course, this theme culminates with the virginal conception of Jesus.

<sup>8</sup> Note that the ideal wife/mother in Proverbs 31 is a hardworking business woman who makes important decisions on her own. One of Paul's early converts, Lydia, was the head of her household (in the absence of a man) and had a career (Acts 16:14). We need avoid turning sex stereotypes into straightjackets; the biblical view of role relationships in the family and society is more nuanced than that, and requires the pursuit of wisdom more than the application of rigid principles.

<sup>9</sup> G. K. Chesterton, *Brave New Family* (San Francisco, CA: Ignatius Press, 1990), 151-2, 101.

<sup>10</sup> Of course, not all Christian men and women are called to be married and in those cases, there are opportunities for alternative forms of service outside of home life (cf. 1 Cor. 7). But, statistically speaking, it is obvious God calls most people to marry and the woman's role as helper to her husband and homemaker for her children should be honored.

<sup>11</sup> Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, MI: Eerdmans, 1989), 238.

<sup>12</sup> See *Recovering Biblical Manhood and Womanhood*, edited by John Piper and Wayne Grudem (Wheaton, IL: Crossway, 1991), 35-36.

<sup>13</sup> Werner Neuer, *Man and Woman in Christian Perspective* (Wheaton, IL: Crossway, 1991), 147.

<sup>14</sup> Quotations found in Sarah Sumner, *Men and Woman in the Church* (Downers Grove, IL: 2003), 40, 43, 59, 44.

<sup>15</sup> Susan Foh, *Women and the Word of God* (Phillipsburg, NJ: Presbyterian and Reformed, 1979), 60.

<sup>16</sup> Quoted in Steven Tracy, "1 Corinthians 11:3: A Corrective to Distortions and Abuses of Male Headship," in *Journal for biblical Manhood and Womanhood*, Spring 2003, 20.

<sup>17</sup> Taken from Dan Doriani's contribution to *Women in the Church* (Grand Rapids, MI: Baker Books, 1997), edited by Andreas Kostenberger, 237. Doriani points out that in context this quotation is not nearly as chauvinistic as it sounds, though we should still question the way Luther put things.