

DID PAUL AUTHOR HIS OWN LETTERS?

Presented to Dr. Laura Salah Nasrallah

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by

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DID PAUL AUTHOR HIS OWN LETTERS?

WHAT IS THE PROBLEM?

Point 1. What are the possible options?

There are various options for the origin of the letters to Timothy and Titus in the Christian Bible:

1. The letters to Timothy and Titus are authentic. They are what they claim to be. Paul wrote them to the stated recipients at the purported times and places.
2. The letters are fraudulent forgeries. The authors are deliberately deceiving. They mislead the audience by forging documents in Paul's name.
3. The letters are intentional pseudepigraphical works. They are written by someone other than Paul from some other setting at a later date. However, the authors use a literary device to honor Paul or speak with his authority. They do not have the intent to deceive. The audience understood the works as such.

Point 2. What is the correct origin?

The letters present themselves as the product of Paul. Pseudonymity is not a legitimate way to categorize the letters. The letters were produced in the first-century. The original reasons for calling these letters frauds are discredited, but the conclusions persist. The best and most likely answer is that the letters are authentic personal correspondence between Paul, Timothy, and Titus.

Point 3. What does Dr. Nasrallah claim?

Dr. Nasrallah stated,

Three letters, 1 and 2 Timothy and Titus, also called the Pastoral Epistles, are written in Paul's name. They likely date to the beginning of the second-century and may have been conceived as a testament to Paul's life. That is as a kind of document of what he would have written as his last words had he been able to do so.¹

1. Laura Salah Nasrallah, EdX Course HDS1544.1x, *The Letters of the Apostle Paul*, Lecture Five, "Early

I argued that Dr. Nasrallah presents these letters as forgeries.

[Dr. Nasrallah] presents a view of Paul's letters that only seven of the thirteen are authentic. The others are forgeries.¹

Teaching fellow Tyler Schwaller responded,

The language of "forgeries" brings a value judgment to the pseudepigraphical literature that Prof. Nasrallah actually resists; it was not uncommon for persons in antiquity to write in the name of a revered teacher and so would not have been viewed negatively as "forgery."²

Pseudepigraphical literature did exist in the ancient world. However, this is not an appropriate label for the letters to Timothy and Titus.

Some modern interpreters appeal to pseudonymity to explain their actual claim of forgery. Is this an adequate explanation? Because this literary device exists, does that mean that these letters are examples of it? No. "Pseudonymity" or "pseudepigraphical" employs words just to make forgery seem more palatable. The characterizations given are more aptly named "forgery."

Dr. Nasrallah gives thin justification for her position. This examination gives thick justification for the alternative. Go wherever the evidence leads.

Dr. Nasrallah is being honest. However, Dr. Nasrallah does not accept the documents as authentic, yet does not want to call them "forgeries." That is a modern sensitivity, not an ancient one. Whatever Dr. Nasrallah hopes, her definition of pseudepigraphical is tantamount to forgery. The audience was unaware, and thus was not a party to the deception. In light of the perspective of early Christian authors, calling first-century biblical documents "pseudepigraphical" is tortured.³

Christian Debates," January 15, 2014.

1. Graydon L. Stephenson, EdX Course HDS1544.1x, *The Letters of the Apostle Paul*, Day Ten, "Discussion Assignment I," January 29, 2014.
2. Tyler Schwaller, EdX Course HDS1544.1x, *The Letters of the Apostle Paul*, Day Ten, "Discussion Assignment I," January 29, 2014. Mr. Schwaller is correct that ancient pseudepigraphical literature existed, except that forgeries were "uncommon." The vast majority of letters were genuine. Perhaps he meant to say that pseudepigraphical literature was "not unusual."
3. Examine Marshall's contorted definition of "allonymity" to see just how far one can go to salvage what is irreconcilable. I. Howard Marshall, "Authorship and Recipients," *The Pastoral Epistles*, International Critical Commentary (Edinburgh: T&T Clark, 1999), pp. 57-92.

“Pseudonymity” is not a realistic candidate, based upon the evidence. Authentic, forged, and pseudonymous literature did exist. This literature must be either authentic or forged. The early Christian church was inhospitable to pseudonymity.

Dr. Nasrallah is producing a new commentary in the legendary Hermeneia series on 1 Corinthians. It will replace the previous work by Hans Conzelmann.¹

Dr. Nasrallah’s commentary is not about the letters to Timothy and Titus. However, her understanding of their historical context should effect on how she views the first century Christian community. I appeal to Dr. Nasrallah to reconsider her reconstruction of the dates and authorship of the texts of the Christian Bible before she publishes this commentary.

Dr. Nasrallah suggests that those who disagree with her,

May be challenged by the idea of pseudepigraphical writings within the New Testament.²

Perhaps it is Dr. Nasrallah that may be challenged by the preponderance of evidence.

Point 4. Resolve authenticity like a court case.

Implement standards from the judicial world to measure the evidence.

This problem must start with a presumption. Who has the burden to demonstrate otherwise, those accepting or denying authenticity? Some claim that there is no presumption. Really? There is no presumption about the authenticity of a letter? The vast majority of the set of all letters ever written is authentic. *For any a randomly given letter, the presumption must be that it is authentic.*

No two positions have equal presumption. A letter is generally presumed authentic unless there is a compelling reason to think it is fraudulent. The burden of proof is not equal. The burden of proof lies with one party. *The burden of proof lies with those who claim that a letter is inauthentic.*

Some claim that the issue is too complicated. So, no one can determine the answer. That is only true if one is looking for absolute, infinitely-perfect knowledge. However, nothing ever meets this standard of evidence. One must use some reasonable standard. *The correct standard is, Beyond a*

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1. Hans Conzelmann. *1 Corinthians: a Commentary on the First Epistle to the Corinthians*, translated by James W. Leitch, edited by George W. MacRae (Philadelphia, PA: Fortress Press, 1975).
 2. Laura Salah Nasrallah, EdX Course HDS1544.1x, *The Letters of the Apostle Paul*, Day Twelve, “Dear Students,” February 3, 2014. Evidence exists that Dr. Nasrallah and her teaching fellows may also find some of Paul’s demands challenging.

reasonable doubt. Critics must demonstrate that a reasonable person, examining the evidence, would determine that the letters are not authentic.

Scholars should be like expert witnesses. They analyze the evidence. They present an objective interpretive perspective. However, critics often act more like representatives for the defense or the prosecution. They take a partisan position, only present the evidence that supports their preferred position, and withhold or twist contrary evidence. They present leading implications suggesting that the conclusion is self-evident and needs no proof.

Some use tactics to sway people toward a wrong conclusion. They impugn the character of their opponent. They bury an opponent under a mountain of irrelevant evidence. They claim that the *quantity* of evidence makes their position superior. They use logical tricks to obfuscate the facts. They substitute vigor for a presentation of the facts. They use emotional appeals to gain sympathy.

Some silence dissent using the argument “scholars say so-and-so.” Scholars cannot jump over tall buildings with a single bound, nor can they stop a speeding locomotive. *Everyone must present evidence in a persuasive, clear, and understandable manner*. Everyone is subject to the same standards of proof. If a scholar argues against the implications of the facts, his claim should be ignored. Scholars do not get a free pass because they are a “scholars.”¹

The jury must look beyond the tricks. Evaluate the evidence on its merits. Do not judge based on the *quantity* of the evidence, but the *quality* of the evidence. Weigh each piece of evidence based upon its relevance. Seriously consider the facts and determine the truth.

No decision is a decision. One side will benefit from a decision. This will result in injury to the other side. Therefore, the jury must seek and find the truth.

You are a member of the jury. *Make a responsible judgment based on the evidence*.

1. “Scholar” is a loosely defined term in the first place.

 WHAT ARE THE INTERNAL CLAIMS?
Point 5. What does the letter say about itself?

Note the claim of the prescripts.

From Paul, an apostle of the messiah, Jesus (1 Timothy 1:1, 2 Timothy 1:1).¹

From Paul, a slave of God and apostle of Jesus the messiah (Titus 1:1).

This is the most important piece of evidence. The text insists the letter is authentic. Any contrary proposition must overcome this claim with compelling, significant, incontrovertible evidence. Innuendo is insufficient.

Note the intimate and detailed personal information.

As I urged you when I was leaving for Macedonia, stay on in Ephesus (1 Timothy 1:3).

I put this charge before you, Timothy my child (1 Timothy 1:18).

Some have rejected and so have suffered shipwreck in regard to the faith. Among these are Hymenaeus and Alexander. (1 Timothy 1:19-20)

Stop drinking just water, but use a little wine for your digestion and your frequent illnesses (1 Timothy 5:23).

Timothy, protect what has been entrusted to you (1 Timothy 6:20).

I recall your sincere faith that was alive first in your grandmother Lois and in your mother Eunice (2 Timothy 1:5).

Everyone in the province of Asia deserted me, including Phygelus and Hermogenes (2 Timothy 1:15).

May the Lord grant mercy to the family of Onesiphorus, because he often refreshed me and was not ashamed of my imprisonment (2 Timothy 1:16).

Hymenaeus and Philetus are in this group (2 Timothy 2:17).

The persecutions and sufferings that happened to me in Antioch, in Iconium, and in Lystra (2 Timothy 3:11).

From infancy you have known the holy writings (2 Timothy 3:15).

1. Unless otherwise specified, English translations of the Hebrew and Christian Bible are from the New English Translation (NET Bible), <https://bible.org/netbible/>. Citations of the Greek text of the Christian Bible are from *Nestle-Aland Novum Testamentum Graece*, edited by Kurt Aland, et al, 28th ed. (Stuttgart: Deutsche Bibelgesellschaft, 2012). All English translations and citations of the Greek text of the Apostolic Fathers are from Michael W. Holmes, editor and translator, *The Apostolic Fathers: Greek Texts and English Translations*, 3rd ed. (Grand Rapids, MI: Baker Academic, 2007).

For Demas deserted me, since he loved the present age, and he went to Thessalonica. Crescens went to Galatia and Titus to Dalmatia. Only Luke is with me. Get Mark and bring him with you, because he is a great help to me in ministry. Now I have sent Tychicus to Ephesus. (2 Timothy 4:10-12)

When you come, bring with you the cloak I left in Troas with Carpas and the scrolls, especially the parchments (2 Timothy 4:13).

Alexander the coppersmith did me a great deal of harm (2 Timothy 4:14).

Greetings to Prisca and Aquila and the family of Onesiphorus. Erastus stayed in Corinth. Trophimus I left ill in Miletus. Make every effort to come before winter. Greetings to you from Eubulus, Pudens, Linus, Claudia, and all the brothers and sisters. (2 Timothy 4:19-21)

The reason I left you in Crete was to set in order the remaining matters and to appoint elders in every town (Titus 1:5).

When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Make every effort to help Zenas the lawyer and Apollos on their way; make sure they have what they need. (Titus 3:12-15)

Many of these individuals are regular companions of Paul. Paul speaks about personal details that only legitimately fit the context of an actual personal correspondence:

Bring the cloak with you (2 Timothy 4:13).

[Bring] the scrolls, especially the parchments (2 Timothy 4:13).

Stop drinking just water, and but use a little wine (1 Timothy 5:23).

The detail, quantity, and personal information go well beyond imitation of a well-known author. This is the material of actual letters between intimate individuals.

These intimate details either deception or else actual events. It is at best a remote possibility that they are literary fictions. However, this would be incredible in light of the sensitivity within the Christian community to identify and reject forgery.

Point 6. What did the early Christian community say about divine texts?

Christians originate from a Jewish community. That community takes divine words seriously. They were under the real threat of physical danger, state prosecution, social ostracizing, and even death because of their conduct, speech, and thoughts. The written word was no trivial matter to them.

As shown later, the early Christian community accepted these texts as both divine and Pauline.

DOES “PSEUDEPIGRAPHICAL” OR “PSEUDONYMITY” FIT?

Point 7. Pseudepigraphical literature did exist.

Ancient pseudepigrapha spoke through the voice of a revered teacher. They were not intended as forgeries, nor taken as forgeries. The classic examples are the works of the followers of Pythagoras and Plato.

Pseudepigraphy also occurs in the English-speaking world. Classic examples include stories written under a fictitious name, like Mark Twain, or works with a fictional narrator, like Dr. John H. Watson, the narrator of the Sherlock Holmes series. Another example is the virtuous fiction about George Washington and the cherry tree.¹

This literary category poorly characterizes the letters to Timothy and Titus.

Point 8. What separates pseudonymity from forgery?

Pseudonymous works are intentional fictions, understood by both the author and the audience.

Forgeries are intentional deceptions.²

The ancient world had many of both. Since people could be deceived, ancient authors frequently addressed the obvious need to distinguish the difference. This includes early comments about the writings of the Christian apostles.

Does Dr. Nasrallah present the letters to Timothy and Titus as (a) *fictions* or (b) *forgeries*?

Point 9. Early Christians considered “pseudonymity” forgery.

Paul himself knew about forged versions of his letters. He warned the Thessalonians not to be,

Disturbed by any kind of spirit or message or letter allegedly from us, to the effect that the day of the Lord is already here (2 Thessalonians 2:2, around AD 52).

Paul made an effort to authenticate his letters. This is likely a protection from forgery.

I, Paul, write this greeting with my own hand, which is how I write in every letter³ (2 Thessalonians 3:17, around AD 52).

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1. Mason Locke Weems, *A History of the Life and Death, Virtues and Exploits of General George Washington*, Mount Vernon Edition. (Philadelphia, PA: J. P. Lippincott Company, 1918, originally published in 1800).
 2. Bruce M. Metzger, “Literary Forgeries and Canonical Pseudepigrapha,” *Journal of Biblical Literature* 91 (March 1972): 4.
 3. Compare Romans 16:22, 1 Corinthians 16:21, Galatians 6:11, Colossians 4:18.

Clement of Rome knew that authentic editions of Paul's letters existed.

Take up the epistle of the blessed Paul the apostle. What did he first write to you in the beginning of the gospel?¹ (*1 Clement* 47.1-2, around AD 95)

Ignatius knew Paul's letters. He considered them authentic and authoritative.

I do not give you orders like Peter and Paul: they were apostles.² (*Rome* 4.3, around AD 108)

Polycarp knew a collection of Paul's letters. He considered them authentic and authoritative.

When [Paul] was absent, he wrote you letters; if you study them carefully, you will be able to build yourselves up in the faith.³ (*Letter to the Philippians* 3.2, around AD 108)

The Muratorian canon rejects forged works purporting to originate from Paul.

There is current also a letter to the Laodiceans, and another to the Alexandrians. Both are forged in Paul's name to advance the heresy of Marcion.⁴ (Around AD 180)

Tertullian gives an example of church discipline for an actual case of Pauline forgery.

There are writings which falsely go under Paul's name. They cite Thecla's example as a licence for women to teach and baptize. They should know that an Asian presbyter invented that writing. He supplemented Paul's fame from his own imagination. Afterwards he was accused. He confessed that he had done it because of his love for Paul. He was removed from his office.⁵ (*On Baptism* 17, around AD 200)

Eusebius distinguishes between authentic and inauthentic apostolic writings.

There are acts bearing Peter's name, a gospel named according to him, a preaching called his, and the so-called revelation. We have no knowledge of them at all in the common tradition.⁶ (*Church History* 3.3.1-3, around AD 325)

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1. Does this prove that Clement knew the letters to Timothy and Titus? Obviously not. It does not name them. It does prove that Clement knew the first letter to the Corinthian church.
 2. Does this prove that Ignatius knew the letters to Timothy and Titus? No. It does prove that Ignatius knew that Paul issued orders to the Roman church. Ignatius contrasts himself with Peter and Paul in a written format.
 3. Does this prove that Polycarp knew the letters to Timothy and Titus? No. It does prove that Polycarp knew about some collection of Paul's letters.
 4. This translation is from Bruce Manning Metzger, "Appendix IV, Early Lists of the Books of the New Testament: I. The Muratorian Canon," in *The Canon of the New Testament: Its Origin, Development, and Significance* (Oxford: Clarendon Press, 1987), pp. 305-307.
 5. *The Ante-Nicene Fathers*, vol. 3, translated by S. Thelwall, edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe (Buffalo, NY: Christian Literature Publishing Company, 1885.)
 6. Eusebius, *The History of the Church: From Christ to Constantine*, translated by Arthur Cushman McGiffert, Penguin Classics (Stillwell, KS: Digireads.com Publishing, 2005).

Athanasius criticized apocryphal pseudo-Pauline works.

Just as Paul wrote to the Corinthians, I am afraid that a few simple and innocent people will be tricked because other people are sneaky. They will read some so-called apocryphal books, and then led astray because their names are similar to the real writings.¹ (*Easter Letter 2*, AD 367)

Augustine differentiates between authentic and forged works.

How can we be sure of the authorship of any book? Should we doubt the apostolic origin of those books which are attributed to the apostles by the church which the apostles themselves founded? The church has a prominent place everywhere. Should we acknowledge the writing of heretics who oppose the church as if they are definitely produced by the apostles? The authors that use their name actually lived long after the apostles.² (*Against Faustum the Manichean 33.6*, around AD 396)

Some vain individuals inflicted a terrible folly. They forged a revelation of Paul. They filled it with all sorts of fables.³ (*Essay on the gospel of John 98.8*, around AD 415)

The view of pseudepigraphy in the early church is consistently negative. That anyone in the early Christian church welcomed honorific pseudepigraphy is improbable. Both Paul and others in the ancient world were concerned about false authorial claims. They considered it deceptive, not honorable. The audience did not understand these letters as pseudepigrapha. The evidence shows that this is not just a modern sensitivity. It belongs in the context of Paul himself and the community that accepted these letters as Pauline.

Point 10. Appeals to pseudonymity are unsatisfactory.

Appeals to pseudonymity claim to represent the historical context, but actually does the opposite. As a theory, it creates far more problems than it resolves.

Pseudepigraphical is not an acceptable label for these letters in their historical context.

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1. Athanasius, *The Father of Orthodoxy*, translated by Frances Alice Forbes, 2009, online, <http://www.gutenberg.org/cache/epub/27707/pg27707.html>.
 2. *The Nicene and Post-Nicene Fathers*, First Series, volume 4, translated by Richard Stothert, edited by Philip Schaff (Buffalo, NY: Christian Literature Publishing Company, 1887), online <http://www.newadvent.org/fathers/1406.htm>.
 3. *Nicene and Post-Nicene Fathers*, First Series, volume 7, translated by John Gibb, edited by Philip Schaff (Buffalo, NY: Christian Literature Publishing Company, 1888), online <http://www.newadvent.org/fathers/1701.htm>.

WHAT IS THE CORRECT DATE?

Point 11. Are the letters from the second-century?

Dr. Nasrallah states,

[The pastorals] likely date to the beginning of the second-century.¹

This is more than unlikely. It is virtually impossible. F. C. Baur and others initially made this claim, and opponents of authenticity merely repeat it. The evidence leads to a likely first-century date for the letters.²

Point 12. Does P⁴⁶ determine the date?

The Chester Beatty papyrii includes Papyrus 46 (P⁴⁶). The precise provenance of this manuscript is unknown. During the 1930s, Chester Beatty and the University of Michigan obtained these leaves from the antiquities market. The manuscript is dated to around AD 200, give or take a few years.

P⁴⁶ is currently the oldest extant manuscript of any letter of Paul. It is not a fragment, but a nearly complete codex of Paul's letters. It currently includes 86 leaves from an original 104 leaf manuscript.³ All are damaged to some extent, but most are relatively complete.⁴ The damage is mostly to the lower few lines of each leaf.

1. Laura Salah Nasrallah, EdX Course HDS1544.1x, *The Letters of the Apostle Paul*, Lecture Five, "Early Christian Debates," January 15, 2014.

2. This is just more evidence for modern dependency on early nineteenth-century proponents of fraud.

3. The principal publication of the manuscript is Frederic George Kenyon, editor, *The Chester Beatty Biblical Papyri. Descriptions and Texts of Twelve Manuscripts on Papyrus of the Greek Bible*, Fascicle III, Supplement 3, *Pauline Epistles, Text* (London: Emery Walker, 1936) and Fascicle III, Supplement 4, *Pauline Epistles, Plates* (London: Emery Walker, 1937). Leaves of this manuscript are housed at either the University of Michigan in Ann Arbor, or the Chester Beatty Library in Dublin, Ireland.

30 leaves at the University of Michigan are viewable online through the Advanced Papyrological Information System (APIS), <http://quod.lib.umich.edu/a/apis>. Search the term '6238.'

56 leaves at the Chester Beatty Library are viewable online through a partnership with the Center for the Study of New Testament Manuscripts (CSNTM), http://csntm.org/Manuscript/View/GA_P46.

4. Leaves 8, 18, 94, and 97 are fragmentary.

This papyrus is unusual among early biblical papyri because the scribe numbered each page.¹ This makes it possible to order the leaves and reconstruct the manuscript pages.² The pages are numbered using a decimal system.³ The labels use numerals from the Greek alphabet, including the archaic letters stigma, Ϸ, and koppa, ϣ. There is no numeral for zero. Add the sum of the numerals to determine the page number. The scribe failed to label pages 101 and 102. This means that pages 103-207 are mislabeled. These page labels are two less than the actual page number.

Table 1. Examine the content of the sheets, leaves, and pages.

Sheet	Left Leaf	Side	Page	Label	Text	Locus	Right Leaf	Side	Page	Label	Text	Locus
1	1	F	0		[Cover]	-NA-	104	B	207	[ϷϷ]	[Conjecture]	-NA-
		B	1	[α]	[R 1:1-5:7]			F	206	[Ϸδ]	[Conjecture]	
2	2	F	2	[β]	[R 1:1-5:7]	-NA-	103	B	205	[ϷΓ]	[Conjecture]	-NA-
		B	3	[Γ]	[R 1:1-5:7]			F	204	[Ϸβ]	[Conjecture]	
3	3	F	4	[δ]	[R 1:1-5:7]	-NA-	102	B	203	[Ϸα]	[Conjecture]	-NA-
		B	5	[Ϸ]	[R 1:1-5:7]			F	202	[Ϸ]	[Conjecture]	
4	4	F	6	[Ϸ]	[R 1:1-5:7]	-NA-	101	B	201	[ϣϣϷ]	[Conjecture]	-NA-
		B	7	[ϣ]	[R 1:1-5:7]			F	200	[ϣϣ]	[Conjecture]	
5	5	F	8	[η]	[R 1:1-5:7]	-NA-	100	B	199	[ϣϣϣ]	[Conjecture]	-NA-
		B	9	[Ϸ]	[R 1:1-5:7]			F	198	[ϣϷ]	[Conjecture]	
6	6	F	10	[ι]	[R 1:1-5:7]	-NA-	99	B	197	[ϣϣϷ]	[Conjecture]	-NA-
		B	11	[ια]	[R 1:1-5:7]			F	196	[ϣϣδ]	[Conjecture]	
7	7	F	12	[ιβ]	[R 1:1-5:7]	-NA-	98	B	195	[ϣϣΓ]	[Conjecture]	-NA-
		B	13	[ιΓ]	[R 1:1-5:7]			F	194	[ϣϣβ]	[Conjecture]	
8	8	F	14	[ιδ]	R 5:17-6:3	CBL	97	B	193	[ϣϣα]	1 Th 5:23-28	CBL
		B	15	[ιϷ]	R 6:5-14			F	192	[ϣϣ]	1 Th 5:5-9	
9	9	F	16	[ιϷ]	[R 6:15-8:14]	-NA-	96	B	191	[ϣΤϣϷ]	[1 Th 2:3-5:5]	-NA-
		B	17	[ιϣ]	[R 6:15-8:14]			F	190	[ϣΤϣ]	[1 Th 2:3-5:5]	
10	10	F	18	[ιη]	[R 6:15-8:14]	-NA-	95	B	189	[ϣΤϣϣ]	[1 Th 2:3-5:5]	-NA-
		B	19	[ιϷ]	[R 6:15-8:14]			F	188	[ϣΤϣϷ]	[1 Th 2:3-5:5]	

F=Front, B=Back.

R=Romans, H=Hebrews, C=Corinthians, E=Ephesians, P=Philippians, Col=Colossians, Th=Thessalonians.

CBL=The Chester Beatty Library, UM=The University of Michigan, -NA=Missing.

1. A *page* is the text on one side of a leaf. A *leaf* has two pages, one on the front and one on the back. Each folded piece of paper composes a *sheet*, which contains two opposing leaves. Each sheet of \mathfrak{P}^{46} has two leaves. The folded sheets bundled together in a codex compose a *quire*. \mathfrak{P}^{46} originally contained 208 pages, 104 leaves, 52 sheets, all in a single quire book.
2. See Table 1, Examine the content of the sheets, leaves, and pages.
3. See Table 2, Greek characters have decimal values.

Table 1. Examine the content of the sheets, leaves, and pages.

Sheet	Left Leaf	Side	Page	Label	Text	Locus	Right Leaf	Side	Page	Label	Text	Locus
11	11	F	20	κ	R 8:15-8:25	CBL	94	B	187	[PTE]	1 Th 1:9-2:3	CBL
		B	21	κα	R 8:27-35			F	186	[PTA]	Col 4:16-1 Th 1:1	
12	12	F	22	κβ	R 8:37-9:9	CBL	93	B	185	[PTT]	Col 4:3-12	CBL
		B	23	[κΓ]	R 9:10-22			F	184	[PTB]	Col 3:13-24	
13	13	F	24	[κΔ]	R 9:22-32	CBL	92	B	183	[PTA]	Col 2:23-3:11	CBL
		B	25	[κε]	R 10:1-11			F	182	[PTT]	Col 2:8-19	
14	14	F	26	κς	R 10:12-11:2	CBL	91	B	181	[POΘ]	Col 1:27-2:7	CBL
		B	27	κζ	R 11:3-12			F	180	[POH]	Col 1:16-24	
15	15	F	28	κη	R 11:13-22	CBL	90	B	179	[POZ]	Col 1:5-13	CBL
		B	29	κθ	R 11:24-32			F	178	POC	P 4:14-Col 1:2	
16	16	F	30	λ	R 11:36-12:8	UM	89	B	177	POE	P 4:2-12	CBL
		B	31	λα	R 12:10-13:1			F	176	POΔ	P 3:10-21	
17	17	F	32	λβ	R 13:2-11	UM	88	B	175	POΓ	P 2:29-3:8	CBL
		B	33	λγ	R 13:12-14:8			F	174	POB	P 2:14-27	
18	18	F	34	[λΔ]	R 14:9-21	UM	87	B	173	POA	P 1:30-2:12	CBL
		B	35	[λE]	R 14:22-15:9			F	172	PO	P 1:17-28	
19	19	F	36	λς	R 15:11-19	UM	86	B	171	PΞΘ	P 1:5-15	CBL
		B	37	λζ	R 15:20-28			F	170	PΞH	G 6:10-P 1:1	
20	20	F	38	λη	R 15:29-16:3	UM	85	B	169	PΞZ	G 5:20-6:8	UM
		B	39	λθ	R 16:4-13			F	168	PΞC	G 5:2-17	
21	21	F	40	μ	R 16:14-23	UM	84	B	167	PΞE	G 4:20-5:1	UM
		B	41	μα	R 16:23-H 1:7			F	166	PΞΔ	G 4:2-17	
22	22	F	42	μβ	H 1:7-2:3	UM	83	B	165	PΞΓ	G 3:16-29	UM
		B	43	μΓ	H 2:3-11			F	164	PΞB	G 3:2-15	
23	23	F	44	μΔ	H 2:11-3:3	UM	82	B	163	PΞA	G 2:9-21	UM
		B	45	μE	H 3:3-13			F	162	PΞ	G 1:23-2:9	
24	24	F	46	μς	H 3:13-4:4	UM	81	B	161	PNΘ	G 1:10-22	UM
		B	47	μζ	H 4:4-14			F	160	PNH	E 6:20-G 1:8	
25	25	F	48	μη	H 4:14-5:7	UM	80	B	159	PNZ	E 6:8-18	UM
		B	49	μθ	H 5:8-6:4			F	158	PNC	E 5:26-6:6	
26	26	F	50	ν	H 6:4-13	UM	79	B	157	PNE	E 5:8-25	UM
		B	51	να	H 6:13-7:2			F	156	PNΔ	E 4:26-5:6	
27	27	F	52	νβ	H 7:2-11	UM	78	B	155	PNΓ	E 4:15-25	UM
		B	53	νΓ	H 7:11-20			F	154	PNB	E 4:2-14	

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Table 1. Examine the content of the sheets, leaves, and pages.

Sheet	Left Leaf	Side	Page	Label	Text	Locus	Right Leaf	Side	Page	Label	Text	Locus
28	28	F	54	ⲛⲁ	H 7:20-28	UM	77	B	153	ⲣⲛⲁ	E 3:11-4:1	UM
		B	55	ⲛⲉ	H 7:28-8:8			F	152	ⲣⲛ	E 2:21-3:10	
29	29	F	56	ⲛⲉ	H 8:9-9:2	CBL	76	B	151	ⲣⲛⲉⲑ	E 2:10-20	UM
		B	57	ⲛⲉ	H 9:2-9			F	150	ⲣⲛⲉⲛ	E 1:21-2:7	
30	30	F	58	ⲛⲛ	H 9:10-16	UM	75	B	149	ⲣⲛⲉⲛ	E 1:12-20	UM
		B	59	ⲛⲉⲑ	H 9:18-26			F	148	ⲣⲛⲉⲥ	E 1:1-11	
31	31	F	60	ⲉ	H 9:26-10:8	CBL	74	B	147	ⲣⲛⲉⲉ	2 C 13:5-13	UM
		B	61	ⲉⲁ	H 10:8-20			F	146	ⲣⲛⲉⲁ	2 C 12:18-13:5	
32	32	F	62	ⲉⲃ	H 10:22-30	CBL	73	B	145	ⲣⲛⲉⲛ	2 C 12:10-18	UM
		B	63	ⲉⲛ	H 10:32-11:3			F	144	ⲣⲛⲉⲃ	2 C 11:33-12:9	
33	33	F	64	ⲉⲁ	H 11:4-9	CBL	72	B	143	ⲣⲛⲉⲁ	2 C 11:23-33	UM
		B	65	ⲉⲉ	H 11:9-17			F	142	ⲣⲛ	2 C 11:12-22	
34	34	F	66	ⲉⲥ	H 11:18-26	CBL	71	B	141	ⲣⲛⲉⲑ	2 C 11:3-10	UM
		B	67	ⲉⲛ	H 11:26-34			F	140	ⲣⲛⲉⲛ	2 C 10:11-11:2	
35	35	F	68	ⲉⲛ	H 11:35-12:1	CBL	70	B	139	ⲣⲛⲉⲛ	2 C 10:1-11	UM
		B	69	ⲉⲑ	H 12:2-11			F	138	ⲣⲛⲉⲥ	2 C 9:7-10:1	
36	36	F	70	ⲟ	H 12:11-21	CBL	69	B	137	ⲣⲛⲉⲉ	2 C 9:1-7	CBL
		B	71	ⲟⲁ	H 12:21-13:2			F	136	ⲣⲛⲉⲁ	2 C 8:13-24	
37	37	F	72	ⲟⲃ	H 13:3-11	CBL	68	B	135	ⲣⲛⲉⲛ	2 C 8:4-12	CBL
		B	73	ⲟⲛ	H 13:12-20			F	134	ⲣⲛⲉⲃ	2 C 7:12-8:3	
38	38	F	74	ⲟⲁ	H 13:20-1 C 1:4	CBL	67	B	133	ⲣⲛⲉⲁ	2 C 7:5-11	CBL
		B	75	ⲟⲉ	1 C 1:4-14			F	132	ⲣⲛ	2 C 6:14-7:4	
39	39	F	76	ⲟⲥ	1 C 1:14-23	CBL	66	B	131	ⲣⲛⲉⲑ	2 C 6:3-13	CBL
		B	77	ⲟⲛ	1 C 1:24-2:2			F	130	ⲣⲛⲉⲛ	2 C 5:14-6:2	
40	40	F	78	ⲟⲛ	1 C 2:3-11	UM	65	B	129	ⲣⲛⲉⲛ	2 C 5:5-13	CBL
		B	79	ⲟⲑ	1 C 2:11-3:5			F	128	ⲣⲛⲉⲥ	2 C 4:13-5:4	
41	41	F	80	ⲧⲧ	1 C 3:6-15	CBL	64	B	127	ⲣⲛⲉⲉ	2 C 4:4-12	CBL
		B	81	ⲧⲧⲁ	1 C 3:16-4:3			F	126	ⲣⲛⲉⲁ	2 C 3:14-4:3	
42	42	F	82	ⲧⲧⲃ	1 C 4:4-10	CBL	63	B	125	ⲣⲛⲉⲛ	2 C 3:5-13	CBL
		B	83	ⲧⲧⲛ	1 C 4:11-20			F	124	ⲣⲛⲉⲃ	2 C 2:13-3:3	
43	43	F	84	ⲧⲧⲁ	1 C 4:20-5:7	CBL	62	B	123	ⲣⲛⲉⲁ	2 C 2:3-12	CBL
		B	85	ⲧⲧⲉ	1 C 5:8-6:3			F	122	ⲣⲛ	2 C 1:16-2:1	
44	44	F	86	ⲧⲧⲥ	1 C 6:4-12	CBL	61	B	121	ⲣⲛⲉⲑ	2 C 1:8-1:15	CBL
		B	87	ⲧⲧⲛ	1 C 6:13-7:2			F	120	ⲣⲛⲉⲛ	2 C 1:1-1:8	

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Table 1. Examine the content of the sheets, leaves, and pages.

Sheet	Left Leaf	Side	Page	Label	Text	Locus	Right Leaf	Side	Page	Label	Text	Locus
45	45	F	88	ππΗ	1 C 7:4-12	CBL	60	B	119	ριζ	1 C 16:12-22	CBL
		B	89	ππϑ	1 C 7:12-19			F	118	ριϷ	1 C 16:2-12	
46	46	F	90	ϣ	1 C 7:20-29	CBL	59	B	117	ριϷ	1 C 15:51-16:2	CBL
		B	91	ϣα	1 C 7:30-37			F	116	ριδ	1 C 15:39-50	
47	47	F	92	ϣβ	1 C 7:37-8:7	CBL	58	B	115	ριγ	1 C 15:28-39	CBL
		B	93	ϣγ	1 C 8:7-9:2			F	114	ριβ	1 C 15:17-28	
48	48	F	94	ϣδ	1 C 9:4-12	CBL	57	B	113	ρια	1 C 15:6-15	CBL
		B	95	ϣϷ	1 C 9:12-20			F	112	ρι	1 C 14:34-15:5	
49	49	F	96	ϣϷ	1 C 9:20-10:1	CBL	56	B	111	ρϑ	1 C 14:24-34	CBL
		B	97	ϣζ	1 C 10:1-10			F	110	ρη	1 C 14:16-23	
50	50	F	98	ϣη	1 C 10:11-20	CBL	55	B	109	ρζ	1 C 14:6-14	CBL
		B	99	ϣϑ	1 C 10:21-30			F	108	ρϷ	1 C 13:11-14:6	
51	51	F	100	ρ	1 C 10:31-11:6	CBL	54	B	107	ρϷ	1 C 13:2-11	CBL
		B	101	[absent]	1 C 11:7-17			F	106	ρδ	1 C 12:24-13:1	
52	52	F	102	[absent]	1 C 11:18-25	CBL	53	B	105	ργ	1 C 12:13-24	CBL
		B	103	ρα	1 C 11:26-12:2			F	104	ρβ	1 C 12:3-12	

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Table 2. Greek characters have decimal values.

Greek character	Character name	Decimal value
α	alpha	1
β	beta	2
γ	gamma	3
δ	delta	4
ε	epsilon	5
Ϸ	stigma	6
ζ	zeta	7
η	eta	8
ϑ	theta	9
ι	iota	10
κ	kappa	20
λ	lambda	30
μ	mu	40
ν	nu	50
ξ	xi	60

Table 2. Greek characters have decimal values.

Greek character	Character name	Decimal value
ο	omicron	70
π	pi	80
ϙ	koppa	90
ρ	rho	100
σ	sigma	200

Table 3. Identify Paul's letters by page number.

Book	Page numbers	Pages	Approximate words
Romans	1-41 (α-μα)	41	7100
Hebrews	41-74 (μα-οδ)	34	5000
1 Corinthians	74-119 (οδ-ρλζ)	46	6800
2 Corinthians	120-147 (ρλθ-ρμϙ)	28	4500
Ephesians	148-160 (ρμσ-ρην)	13	2400
Galatians	160-170 (ρην-ρζη)	11	2200
Philippians	170-178 (ρζη-ροσ)	9	1600
Colossians	178-186 (ροσ-ρπδ)	9	1600
1 Thessalonians	186-193 (ρπδ-ρ\$α)	8	1500
Unknown	194-207 ((ρ\$β-σϙ)	14	

Figure 1. This is one side of sheet 15 from papyrus 46.



Figure 2. This is the heading, To the Corinthians A.

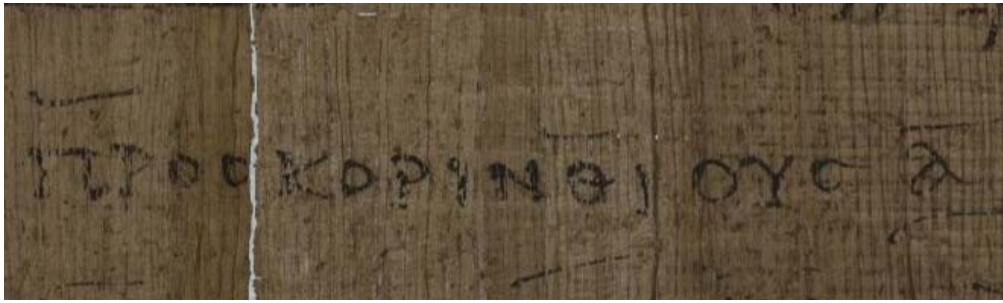


Figure 3. This is the heading, To the Corinthians B.

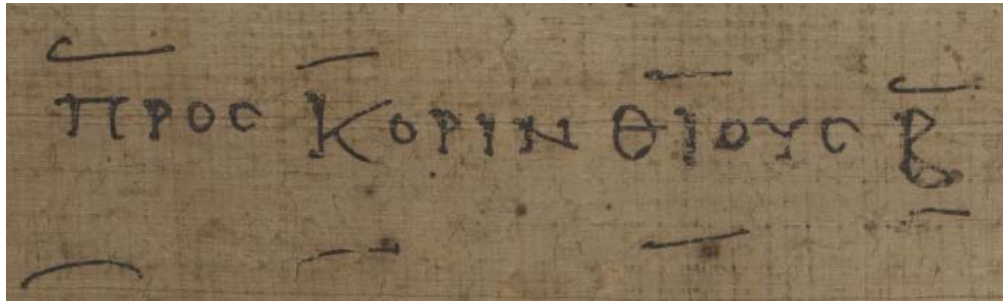
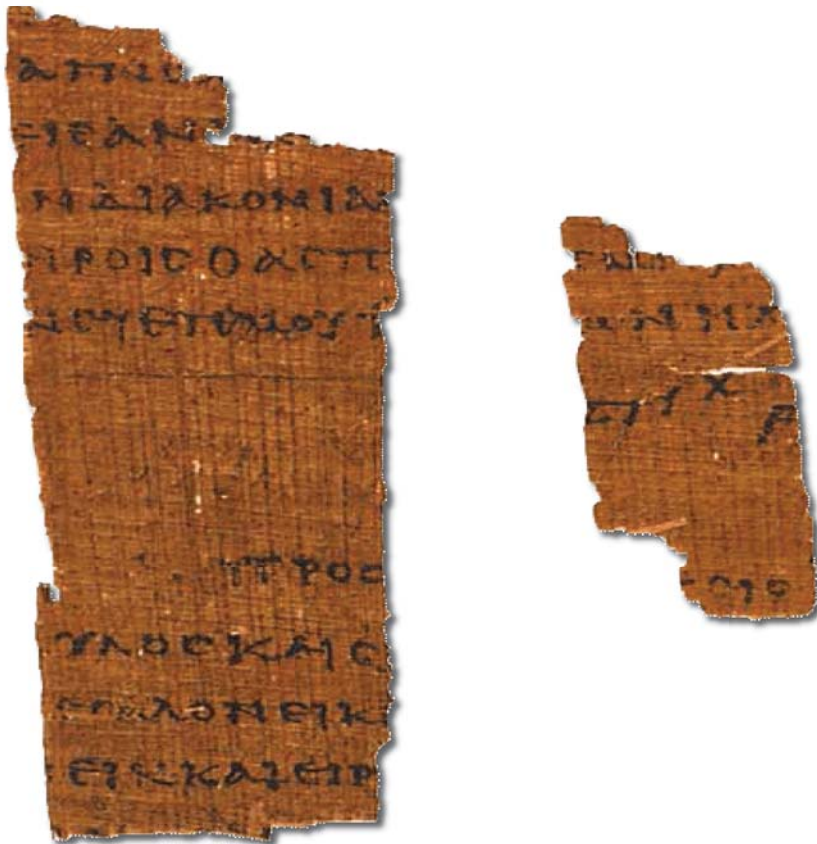


Figure 4. This is the heading, [Thessalon]ians [?].



The missing front cover had no page number. The pages began with the inside left cover. The odd pages are on the back side and the even pages are on the front side of each leaf.

The missing leaves include the cover and 13 pages from the beginning (Romans 1:1-5:17), 4 pages near the beginning (Romans 6:14-8:15), 4 pages near the end (1 Thessalonians 2:3-5:5), and 14 final pages.¹

As the copyist progresses through each letter, he noticeably makes the lines and pages contain more text. Perhaps he realizes that he is running out of pages to include his intended text.

2 Thessalonians would consume about 5 pages, 1 Timothy about 9 pages, 2 Timothy about 7 pages, Titus about 4 pages, Philemon about 2 pages.² That is a total of about 28 pages needed to include all of these letters. The 14 pages at the end of the manuscript do not provide room to include them.

The scribe distinguishes 1 Corinthians and 2 Corinthians with an **Α** and a **Β**.³

It is not possible to determine whether the scribe terminates the title 1 Thessalonians with an **Α**. Therefore, it is not possible to know whether the codex includes 2 Thessalonians.⁴

We cannot know whether the scribe intended to include 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, or any other work. We cannot know whether he did include them. We cannot know what his inclusion or exclusion means. We cannot know what other works he prepared separately. We cannot know for what purpose he copied this material.⁵

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1. Only 9 sheets out of 52 are missing, numbers 1-7, 9-10. The indentations and page numbers permit the physical reassembly of many sheets. See *Figure 1, This is one side of sheet 15 from papyrus 46*. This side of sheet 15 shows right leaf 90, page 179 (ρoζ), and left leaf 15, page 28 (κH).
 2. See *Table 3, Identify Paul's letters by page numbers*.
 3. *Figure 2, This is the heading, To the Corinthians A*, and *Figure 3, This is the heading, To the Corinthians B*.
 4. *Figure 4, This is the heading, To the [Thessalon]ians [?]*.
 5. Any conclusions would be the product of an argument from silence. This investigation will resist making any speculations here. This is not because the author does not want to speculate, or because he cannot make a strong argument for his speculations. It is because the scope of this investigation is narrowly focused: Who wrote these letters, and when did he write them?

Nor does \mathfrak{P}^{46} speak about whether these letters existed, were distributed, were considered Pauline, or anything else about date or authorship. These were already settled matters well before the production of this manuscript.¹

So, \mathfrak{P}^{46} does not establish the date or authenticity of the letters to Timothy and Titus.

Point 13. The earliest Christian authors possessed these letters.

Clement of Rome (around AD 95) may have known the letters to Timothy and Titus. He may be familiar with the instructions about leadership, widows, gender, and age.

You did everything without partiality, and you lived in accordance with the laws of God, submitting yourselves to your leaders and giving to the older men among you the honor due them. (*1 Clement* 1.3, compare *1 Timothy* 5:17)

You instructed the young people to think temperate and proper thoughts; you charged the women to perform all their duties with a blameless, reverent, and pure conscience, cherishing their own husbands, as is right; and you taught them to abide by the rule of obedience, and to manage the affairs of their household with dignity and all discretion. (*1 Clement* 1.3, compare *1 Timothy* 5:1-16, *Titus* 2:2-8)

Let us respect our leaders (*1 Clement* 21.6, compare *1 Timothy* 5:17).

Let us honor the older men; let us instruct the young with instruction that leads to the fear of God. Let us guide our women toward that which is good: let them display a disposition to purity worthy of admonition; let them exhibit a sincere desire to be gentle; let them demonstrate by their silence the moderation of their tongue; let them show their love, without partiality and in holiness, equally toward all those who fear God (*1 Clement* 21.6-7, compare *1 Timothy* 2:11-15, 5:1-16, *Titus* 2:2-8).

They appointed the leaders mentioned earlier and afterwards they gave the offices a permanent character (*1 Clement* 44:2, compare *1 Timothy* 3:1-13, *Titus* 1:5-9).

For it will be no small sin for us if we depose from the bishop's office those who have offered the gifts blamelessly and in holiness (*1 Clement* 44.4, compare *1 Timothy* 5:17-20).

Clement has many citations from the Septuagint, but very few from the Christian Bible.² This makes reminiscences from the Christian Bible even more important.

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1. \mathfrak{P}^{46} might be relevant to discuss issues of authority and canon, but not the date of production or authorship. Date and authorship are the only questions relevant to this investigation.
 2. It has already been established that Clement knew an authentic edition of some set of Paul's letters (*1 Clement* 47.1-2).

Ignatius (around AD 108) has even stronger correlations with the material in the letters to Timothy and Titus. His words more closely follow the patterns of Paul's letters.

The bishops appointed throughout the world are in the mind of Christ (*Ephesus* 3.2, compare Titus 1:5).

Be careful not to oppose the bishop (*Ephesus* 5.3, compare 1 Timothy 5:17-20).

Your most distinguished bishop and that beautifully woven spiritual crown which is your council of presbyters and the godly deacons. Be subject to the bishop. (*Magnesians* 13.1-2, compare 1 Timothy 3:1-13)

Do nothing without the bishop, but be subject also to the council of presbyters (*Trallia* 2:2, compare 1 Timothy 5:17-18).

It is necessary that those who are deacons of the mysteries of Jesus Christ please everyone in every respect. For they are not merely deacons of food and drink but ministers of God's church. Therefore they must avoid criticism as though it were fire. Similarly, let everyone respect the deacons as Jesus Christ, just as they should respect the bishop, who is a model of the Father, and the presbyters as God's council. (*Trallia* 2.2-3.1, compare 1 Timothy 3:1-13, 5:17-20)

You must all follow the bishop as Jesus Christ followed the Father, and follow the council of presbyters as you would the apostles; respect the deacons as the commandment of God (*Smyrna* 8.1, compare 1 Timothy 3:1-13).

Be sober, as God's athlete; the prize is incorruptibility and eternal life, about which you are already convinced (*Polycarp* 2.3, compare 2 Timothy 2:5).

Do not let the widows be neglected (*Polycarp* 4.1, compare 1 Timothy 5:3).

Do not treat slaves, whether male or female, contemptuously (*Polycarp* 4.3, compare 1 Timothy 6:1-2, Titus 1:9-10).

The Muratorian canon (around AD 180) says,

Paul also wrote out of affection and love one to Philemon, one to Titus, and two to Timothy.¹

Taken together, the allusions, quotations, and mention from Clement of Rome, Ignatius, Polycarp, and the Muratorian Fragment are compelling evidence for an early, first-century, Pauline origin of the letters to Timothy and Titus.

1. Metzger, "Muratorian Canon."

Point 14. Polycarp certifies the first-century origin.

Polycarp (around AD 108) cites the letters to Timothy and Titus. Polycarp usually does not name the source of his citations. It is an impressive list, including several citations of the letters to Timothy. The exact verbal parallels identifies them as quotations, not just allusions. The citation of 1 Timothy 4:16 is particularly strong. The collective witness of the four citations from the letters to Timothy and Titus are compelling. This is even more striking when compared to the other citations from the Christian Bible.¹

Loving money is the beginning of all kinds of trouble (*ἀρχὴ δὲ πάντων χαλεπῶν φιλαργυρία*, *Letter to the Philippians* 4.1). The love of money is the root of all kinds of evil (*ρίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία*, 1 Timothy 6:10).

Not slanderers, not money-lovers (*μὴ δὶλογοὶ ἀφιλάργυροι*, *Letter to the Philippians* 5.2). Not slanderers, (*μὴ διλόγους*, 1 Timothy 3:8) ... not money-lovers (*ἀφιλάργυρον*, 1 Timothy 3:3).

We will also reign with him (*συμβασιλεύσομεν αὐτῷ*, *Letter to the Philippians* 5.2). We will reign (*συμβασιλεύσομεν*, 2 Timothy 2:12).

They did not love the current age (*οὐ γὰρ τὸν νῦν ἠγάπησαν αἰῶνα*, *Letter to the Philippians* 9.2). They loved the current age (*ἀγαπήσας τὸν νῦν αἰῶνα*, 2 Timothy 4:10).

This certifies that well before his time, these letters were considered authentically Pauline. The claim that these documents were produced in the late first-century or after is indefensible. This would require their production, dissemination, and misrepresentation within the lifetime of Polycarp and his contemporaries. The identification of Polycarp or Ignatius as the author of the letters to Timothy and Titus is an invention to make evidence fit the allegation.

The letters to Timothy and Titus originate from the middle of the first-century.

1. See Table 4, Compare verbal parallels between Polycarp's Letter to the Philippians and the Christian Bible.

Table 4. Compare verbal parallels between Polycarp and the Christian Bible.

Polycarp	English	Christian Bible	English
<u>ὃν ἤγειρεν ὁ θεός, λύσας τὰς ὠδῖνας τοῦ ᾗδου</u>	God raised him by loosing the birth pains of Hades (1.2).	<u>ὃν ὁ θεὸς ἀνέστησεν λύσας τὰς ὠδῖνας τοῦ θανάτου</u>	God lifted him by loosing the birth pains of death (Acts 2:24).
<u>εἰς ὃν οὐκ ἰδόντες πιστεύετε χαρᾷ ἀνεκκλήτῳ δεδοξασμένη</u>	Even though you have not seen him, you believe with an inexpressible and wonderful joy (1.3).	<u>ὃν οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὀρώντες πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκκλήτῳ καὶ δεδοξασμένη</u>	You have not seen him, but you love him. Even up to now you cannot see him, but you believe and rejoice with an inexpressible and wonderful joy. (1 Peter 1:8)
<u>ὅτι χάριτί ἐστε σεσωσμένοι, οὐκ ἐξ ἔργων</u>	You are saved by grace. It is not by works (1.3)	<u>τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· οὐκ ἐξ ἔργων</u>	You are saved by grace through faith. This is not on your own. It is a gift of God. It is not by works. (Ephesians 2:8-9)
<u>Διὸ ἀναζώσασθε οὐκ ἐξ ἔργων</u>	So, preparing for action you serve (2.1).	<u>Διὸ ἀναζώσασθε οὐκ ἐξ ἔργων</u>	So prepare for action of your service (1 Peter 1:13).
<u>μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας</u>	Do not repay evil with evil or insult with insult (2.2).	<u>μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας</u>	Do not repay evil with evil or insult with insult (1 Peter 3:9).
<u>Μὴ κρίνετε. ἵνα μὴ κριθῆτε</u>	Do not judge or else you will be judged (2.3).	<u>Μὴ κρίνετε. ἵνα μὴ κριθῆτε</u>	Do not judge or else you will be judged (Matthew 7:1).
<u>ὧ μέρω μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν</u>	You will be measured by the measure you use (2.3).	<u>καὶ ἐν ᾧ μέρω μετρεῖτε μετρηθήσεται ὑμῖν</u>	You will be measured by the measure you use (Matthew 7:1).
<u>καὶ ὅτι μακάριοι οἱ πτωχοὶ καὶ οἱ δωκόμενοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τοῦ θεοῦ</u>	Blessed are the poor and those who are persecuted because of righteousness. The kingdom of God belongs to them. (2.3)	<u>μακάριοι οἱ πτωχοὶ ... μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν</u>	Blessed are the poor (Matthew 5:3) ... Blessed are those who are persecuted because of righteousness. The kingdom of heaven belongs to them. (Matthew 5:10)

Table 4. Compare verbal parallels between Polycarp and the Christian Bible.

Polycarp	English	Christian Bible	English
ἤτις ἐστὶν μήτηρ πάντων ἡμῶν	This is the mother of all of us (3.3).	ἤτις ἐστὶν μήτηρ ἡμῶν	This is our mother (Galatians 4:26).
Ἀρχὴ δὲ πάντων χαλεπῶν φιλαργυρία	Loving money is the beginning of all kinds of trouble (4.1).	ρίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία	The love of money is the root of all kinds of evil (1 Timothy 6:10).
θεὸς οὐ μωκτηρίζεται	God is not mocked (5.1).	θεὸς οὐ μωκτηρίζεται	God is not mocked (Galatians 6:7).
μὴ δίλογοι ἀφιλάργυροι	Not slanderers, not money-lovers (5.2).	μὴ διλόγους (ἀφιλάργυρον)	Not slanderers (not money-lovers) (1 Timothy 3:8/3:3).
συμβασιλεύσομεν αὐτῷ οὔτε πόρνοι οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται βασιλείαν θεοῦ κληρονομήσουσιν	We will reign with him (5.2). Neither sexually immoral, nor homosexuals, nor effeminate will inherit the kingdom of God (5.3).	συμβασιλεύσομεν οὔτε πόρνοι οὔτε εἰδωλόατραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται οὔτε κλέπτται οὔτε πλεονέκται, οὐ μέθυσοι, οὐ λοῖδοροι, οὐχ ἀρπαγες βασιλείαν θεοῦ κληρονομήσουσιν	We will reign (2 Timothy 2:12). Neither sexually immoral, nor idolators, nor adulterers, nor homosexuals, nor effeminate, nor thieves, nor greedy, nor drunks, nor slanderers, nor swindlers will inherit the kingdom of God (1 Corinthians 6:9-10).
Πᾶς γὰρ δὲ ἐν μὴ ὁμολογήῃ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντιχριστός ἐστίν	Everyone who does not confess that Jesus the messiah came physically is against the messiah (7.1).	πάν πνεῦμα δὲ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶν πνεῦμα δὲ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἐστίν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχριστοῦ	Everyone spirit that does not confess that Jesus the messiah came physically is not from God. Every spirit that does confess Jesus is not from God. He is against the messiah. (1 John 4:2-3)
Τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής	The spirit is willing. However, the flesh is weak. (7.2)	τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σὰρξ ἀσθενής	The spirit is willing. However, the flesh is weak. (Matthew 26:41)

Table 4. Compare verbal parallels between Polycarp and the Christian Bible.

Polycarp	English	Christian Bible	English
ὡς ἀνήγγκεν ἡμῶν τὰς ἀμαρτίας τῷ ἰδίῳ σώματι ἐπὶ τὸ ξύλον	He carried our sins in his own body on the tree (8.1).	ὡς τὰς ἀμαρτίας ἡμῶν αὐτὸς ἀνήγγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον	He carried our sins in his body on the tree (1 Peter 2:24).
ὡς ἀμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ	He did not sin. No deceit was found in his mouth (8.1).	ὡς ἀμαρτίαν οὐκ ἐποίησεν οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ	He did not sin. No deceit was found in his mouth (1 Peter 2:22).
οὐκ εἰς κενὸν ἔδραμον	They did not run for nothing (9.2).	οὐκ εἰς κενὸν ἔδραμον	They did not run for nothing (Philippians 2:16).
οὐ γὰρ τὸν νῦν ἠγάπησαν αἰῶνα	They did not love the current age (9.2).	ἠγαπήσατε τὸν νῦν αἰῶνα	They loved the current age (2 Timothy 4:10).
et det vobis sortem et partem inter sanctos suos et nobis vobiscum et omnibus	Do we not know that, the saints shall judge the world? as Paul teaches? (11.2)	οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσιν	Do you not know that the saints will judge the world (1 Corinthians 3:2)?
in quibus laboravit beatus Paulus, qui estis in principio epistolae eius. De vobis etenim gloriatur in omnibus ecclesiis, quae dominum solae tunc cognoverant; nos autem nondum cognoveramus	The blessed Paul laboured. You are praised in the beginning of his letter. He boasts about you in all the churches who then alone had known the Lord. We had not yet met him (11.3).		Philippians 1:3-11
irascimini et nolite peccare, et sol non occidat super iracundiam vestram	Be angry and do not sin. Do not let the sun go down on your anger. (12.1)	ὀργίξεσθε καὶ μὴ ἀμαρτάνετε. ὁ ἥλιος μὴ ἐπιδύετω ἐπὶ παροργισμῶ ὑμῶν	Be angry and do not sin. Do not let the sun go down on the cause of your anger. (Ephesians 4:26)

 WHAT IS THE HISTORY OF INTERPRETATION?

Point 15. The letters were considered Pauline from the beginning.

Clement (around AD 95), Ignatius (around AD 108), and Polycarp (around AD 108) used and cited the letters to Timothy and Titus as authentically Pauline.

The Muratorian canon (around AD 180) treats them as authentic letters produced by Paul.

As for the letters of Paul, they themselves make clear to those desiring to understand, which ones they are, from what place, or for what reason they were sent. ... Paul also wrote out of affection and love one to Philemon, one to Titus, and two to Timothy.¹

Other than Marcion, there is no evidence that anyone treated the letters to Timothy and Titus as frauds until the nineteenth-century.

Point 16. How is it that the letters became “fraudulent”?

The first attacks on the authenticity of the letters to Timothy and Titus occurred in early 19th-century Germany. Prior to this time, Pauline authorship was universally recognized.

Schleiermacher proposed that 1 Timothy could not be written by Paul. He argued that the language was not characteristic of Paul, and the situation did not fit the chronology of Acts.²

J. G. Eichhorn extended this evaluation to 2 Timothy and Titus. He rejected them on the basis of their alleged non-Pauline language.³

Point 17. What is the effect of the philosophy of Hegel?

The universal impact of Hegel cannot be underestimated, perhaps more than any other person in modern history. He had an enormous effect on 19th-century philosophy, politics, science, theology, psychology, and history. Hegel influenced no less than Karl Marx and Friedrich Nietzsche, among others.

1. Metzger, “Muratorian Canon.”

2. Freidrich Schleiermacher, *Über den sogenannten Ersten Brief des Paulus an den Timotheus: Ein kritisches Sendschreiben an J. C. Gass* (Berlin: Realschulbuchhandlung, 1807).

3. Johann Gottfried Eichhorn, *Einleitung in das Neue Testament*, volume 3, part 1 (Leipzig: Weidmenaischen Buchhandlung, 1812).

Hegel believed in a comprehensive philosophical framework, namely a *dialectical philosophy*. All events occur with some idea (*thesis*) opposed by another competing idea (*antithesis*). These two ideas struggle, producing some composite idea (*synthesis*). Then the process repeats.¹

Point 18. Baur presented a fully developed case for forgery.

F. C. Baur adopted a Hegelian method to explain the history of Christian origins. He argued that early Christianity represented a struggle between Palestinian Jewish Christianity (Petrine) and Greco-Roman Hellenistic Christianity (Paul). They eventually produced a synthesis (orthodox Christianity). All his conclusions fit this framework.

In Baur's mind, these letters and Acts represent a later development of the Pauline party to reconcile and overcome the Petrine positions. This is why they were dated to the middle of the second-century. These conclusions were made on philosophical grounds, not by consulting the relevant historical data.²

Point 19. Inauthenticity is not a foregone conclusion.

Holtzmann detailed the differences between the language of the letters to Timothy and Titus and Paul's other letters.³ Harrison sought to demonstrate the limited use of Greek particles and words not found elsewhere in Paul.⁴ This argument is flatly rejected here.⁵ The response to the linguistic argument is simple: No one has demonstrated that authenticity can be demonstrated

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1. Georg Wilhelm Friedrich Hegel, *The Logic of Hegel: Translated from the Encyclopaedia of the Philosophical Sciences*, translated by William Wallace (Oxford: The Clarendon Press, 1874, from the original 3rd edition, 1830).
 2. Ferdinand Christian Baur, *Die sogenannten Pastoralbriefe des Apostels Paulus auf neue kritisch untersuchte* (Stuttgart: Cotta'sche, 1835). Baur, *Paul the Apostle of Jesus Christ: His Life and Works, His Epistles and His Doctrine*, translated by A. Menzies (London: Williams and Norgate, 1875).
 3. Heinrich Julius Holtzmann, *Die Pastoralbriefe kritisch und exegetische behandelt* (Leipzig: Engelmann, 1880).
 4. Percival Neale Harrison, *The Problems of the Pastoral Epistles*, 1921, and, "The Pastoral Epistles and Duncan's Ephesian Theory," *New Testament Studies* 2, 1955/56, 250ff.
 5. See the detailed responses elsewhere, e.g., Bruce Manning Metzger, A "Reconsideration of Certain Arguments Against the Pauline Authorship of the Pastoral Epistles" *The Expository Times* 70 (1958): 91-94. They will not be detailed here because the argument does not hold enough water to bother. Statistical analysis of language does not establish authorship with any likelihood.

with probabilistic likelihood. The statistical analysis looks impressive. So what? First, someone must demonstrate this is not just meticulous sophistry.

Today, a large number of scholars reject the Pauline authorship of the letters to Timothy and Titus. Many date these letters to the early middle second-century.

However, there are a large number of scholars who accept Pauline authorship.¹

Hegelian dialectic is a discredited philosophical framework. It is not a viable method to explain the workings of human history or the universe. The methodology of F. C. Baur is rejected by the scholarly community. Those who reject the letters to Timothy and Titus persist in the discredited methods and conclusions of Hegel and F. C. Baur.²

1. Joseph Barber Lightfoot, "The Date of the Pastoral Epistles," in *Biblical Essays* (London: Macmillan and Company, 1893), pp. 397-410. Bernhard Weiss, *Die Briefe Pauli an Timotheus*, 5th ed., Kritische-exegetische Kommentar (Göttingen: Vandenhöck & Ruprecht, 1902). Fenton John Anthony Hort, *Christian Ecclesia: A Course of Lectures on the Early History and Early Conceptions of the Ecclesia and One Sermon* (London: Macmillan and Company, 1914). Donald Guthrie, *The Pastoral Epistles*, The Tyndale New Testament Commentaries (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1957). E. Earle Ellis, "The Authorship of the Pastorals: A Resumé and Assessment of Current Trends," *Evangelical Quarterly* 32 (1960): 151-61. John Norman Davidson Kelly, *A Commentary on the Pastoral Epistles*, Harper's New Testament Commentaries (New York, NY: Harper & Row, 1964). Everett F. Harrison, *Introduction to the New Testament* (Grand Rapids, MI: William B. Eerdmans, 1964). Ceslas Spicq, *Le Épîtres pastorales*, Études Bibliques, (Paris: Gabalda, 1969). Joachim Jeremias, *Die Briefe an Timotheus und Titus*, Das Neue Testament Deutsch, vol. 9 (Göttingen: Vandenhöck & Ruprecht, 1981). Leonhard Goppelt, *A Commentary on 1 Peter* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1982). Gordon D. Fee, *1-2 Timothy, Titus* (Good News Commentary. San Francisco, CA: Harper & Row, 1984). George W. Knight III, *The Pastoral Epistles: A Commentary on the Greek Text*, The New International Greek Testament Commentary (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1992). Jerome Murphy-O'Connor, "2 Timothy Contrasted with 1 Timothy and Titus," *Revue biblique* 99 (1992): 418-24. E. Earle Ellis, "Appendix IV: Traditions in the Pastoral Epistles, in *The Making of the New Testament*, Biblical Interpretation Series, volume 39 (Leiden: E. J. Brill, 1999), pp. 406-425. William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, volume 46 (Nashville, TN: Thomas Nelson, 2000). Luke Timothy Johnson, *The First and Second Letters to Timothy*, The Anchor Bible, volume 35A (New York, NY: Doubleday, 2001). Philip H. Towner, *The Letters to Timothy and Titus*, The New International Commentary on the New Testament (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2006). This list is far from complete.

Rejection of Pauline authorship is far from unanimous.

However, who really cares how many people take a position? Truth is not a matter of counting noses. Scholars spend a lot time citing who said this-and-that. This is a terrible way to build a case. It amounts to little more than me-too-ism. The evidence leads where it leads. The truth often runs counter to majority positions because people, including scholars, fail to adequately consult the evidence itself. That is the case in this instance.

2. Scholars may be motivated by reasons different from Baur. However, they still persist in the same set of

The facts support the opposite conclusion. How can documents manufactured in the middle of the second-century be known by Clement (around AD 95), Ignatius (around AD 108), and Polycarp (around AD 108)?

The modern majority has incorrectly labeled the letters. They are authentic.

PAUL'S LETTERS ARE WHAT THEY CLAIM TO BE.

The most significant evidence can be lost within the proliferation of details. However, it deserves repetition here. Here is the claim of the prescripts.

From Paul, an apostle of the messiah, Jesus (1 Timothy 1:1).

From Paul, an apostle of the messiah, Jesus (2 Timothy 1:1).

From Paul, a slave of God and apostle of Jesus the messiah (Titus 1:1).

What do these words imply? Paul produced three letters around AD 63-65. He wrote two letters to his close associate, Timothy, and one to his other close associate, Titus. He urges them to make sure that the congregations in Ephesus and Crete thrive. They should combat false teaching, make sure that the members of the congregation mature, and establish stable leadership.

In the absence of any compelling contrary evidence, the internal claims of the letters stand.

Some hold to a position that does not follow the implications of the evidence. I appeal to Dr. Nasrallah to let the evidence change her position.

Thank you for your consideration.

arguments, developed little beyond Baur. Baur wrote before the rapid advances in improved manuscript evidence, extensive archaeological data, artifactual collection, and other objective data. His positions originated from esoteric philosophical speculation. Scholars persist in these transcendental conclusions.

Some attempt to make the data to conform to their presuppositions. For example, some still insist that the letters to Timothy and Titus were manufactured well into the second-century, even when the facts betray the opposite. Some want to move Polycarp's *Letter to the Philippians* forward to make its date conform to their view. However, Polycarp clearly was contemporary to Ignatius. "As for Ignatius himself and those with him, if you learn anything more definite, let us know" (*Philippians* 13.2). When faced with allusions from Clement of Rome, some want to move the date of *1 Clement* forward. Some want to move the date of the Muratorian Fragment forward.

When the preponderance of evidence does not conform, some want to change the evidence. Rather, let the evidence lead where the it leads.

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