

BANK OF MULTIPLE-CHOICE QUESTIONS FOR STUDIES IN PASTORAL EPISTLES

For each one of the questions below, select a single best answer among the choices provided

1. Which one of the following is a pillar of the three intertwined themes covered by the Pastoral Epistles

- a. Christian response to persecution
- b. Orthodoxy
- c. Eschatology
- d. Unity in the Church
- e. The New Covenant

2. One of the canonical functions of the Pastoral Epistles is.

- a. Hermeneutical window for analyzing application of Paul's theology
- b. Introduction of the Apostle Paul to Gentile world
- c. Clarification of relationship between the law and the Gospel
- d. Information on Paul's attitude to slave ownership
- e. Teaching on the full humanity of Jesus

3. With regards to the reception of the Pastoral Epistles in the early modern period of European history which one of the following is false

- a. Political factors such as expansion of empires influenced the interpretation
- b. Roman Catholic Church rejected the authority of the Pastorals
- c. European renaissance made some contributions to their reception
- d. The Reformers developed their theology of Scripture largely from the Pastorals
- e. Christian Attitude to slavery was influenced by the Pastorals

4. A feature of the contemporary reception of the Pastoral Epistles is

- a. Acceptance of their authenticity by majority of scholars
- b. The appreciation of their contribution to history of early Christianity
- c. Their use for settling denominational disputes
- d. Debates about its contribution to the New Perspective on Paul

- e. The uniqueness of each of the letters are being more emphasized

5. One of the pieces of evidence supporting Pauline authorship of the Pastoral Epistles is

- a. The writer identifies their encounter with Apostle Peter
- b. The writer identifies events which are also explicitly recorded in Acts
- c. It was unanimously accepted to be by Paul for nineteen centuries
- d. The writer sounds very Jewish
- e. The fragmentary theory has strong basis

6. Which one of the following arguments is offered to dispute authenticity of the Pastoral Epistles as written by Paul

- a. Long list of series of nouns in Pastoral Epistles
- b. References to visions by the writer
- c. Lack of self-references by Paul
- d. Limited references to Paul's Gentile mission
- e. Paul did not usually address heresies in his letters

7. Which one of the following is NOT true of first century Ephesus

- a. It was a port city
- b. It was a rich and money obsessed city
- c. The Artemisian cult dominated every aspect of its life
- d. It was diminishing in importance as an Asian city due to riots
- e. It had a prominent Jewish population

8. Which one of the following was NOT a feature of the heresies in Ephesus

- a. Interest in Magic
- b. Anthropological myths about the gods
- c. Eastern mysticism
- d. Extreme asceticism
- e. Syncretism

9. As compared to the heresies addressed by 1 Timothy, that addressed by Letter to Titus

- a. Had more prominent Jewish elements

- b. Was imported from Rome
- c. Had been spread by false teachers from the region of Galatia
- d. Was more systematic
- e. Had identifiable leaders who opposed Paul

10. Which one of the following is false regarding first century Crete

- a. It has been linked with the ancient Philistines
- b. I was associated with the Myth of King Mino
- c. They had a belief that the god Zeus was buried in Crete
- d. They had a “live and let’s live” worldview
- e. Its world-famous temple served as international investment bank

11. Which one of the following is false regarding 1 Timothy

- a. The notion that it is “Manual of Discipline” is being abandoned by scholars
- b. It is woven around a master metaphor of “the Church as God’s household”
- c. It was a wholly private letter from Paul to Timothy
- d. It was a letter of Mandate to Timothy
- e. It addresses Timothy as Paul’s son in the faith

12. With regards to Paul’s charge to Timothy in 1 Tim 1:3

- a. Timothy was asked to join Paul shortly
- b. Timothy was to try his best to stay out of trouble from the false teachers
- c. Timothy was to issue command to the false teachers
- d. Timothy was to seek to bring unity to the Church
- e. Timothy was to seek clarifications on areas of unclear doctrines

13. Which one of the following is true of the Thanksgiving Prayer report of 1 Tim 1:12-17

- a. It is common for Paul to delay his thanksgiving prayer report in his letters
- b. He expresses gratitude that the Ephesians were growing in the faith
- c. It emphasizes Paul and Timothy’s experience of God’s salvation
- d. It distinguishes the Gospel from sound doctrine
- e. Paul highlights his excellent health as cause for thanksgiving

14. Which one of the following is false regarding the hymn in 1 Tim 2:5-6 – “For there is one God and one mediator between God and mankind, the man Christ Jesus, who gave himself as a ransom for all people.”

- a. It contains Christological modification of the Jewish Shema
- b. It contains traces of Jesus’ saying recorded in the Gospels
- c. It combines Jesus’ divinity with His humanity
- d. Its ransom theology was directed at the Jews of Ephesus
- e. Some scholars think it was a polemic against Artemis

15. With regards to the interpretation of 1 Tim 2:11-15, which one is true

- a. There is increasing agreement that it applied only to married women
- b. Extent of influence of the socio-cultural background of Ephesus to interpretation is limited
- c. Egalitarian interpreters have little support from the Greek text
- d. English translations of αὐθεντεῖν play a role in the debate
- e. Complementarian interpreters appeal to the nature of influence of the Artemisian cult to explain their stance

16. Which one of the following is true regarding the interpretations of 1 Tim 2:15 – “But women will be saved through childbearing – if they continue in faith, love and holiness with propriety.”

- a. No one believes that it refers to physical childbearing
- b. Some scholars believe that “saved” refers to rescue from Eve’s error
- c. Roman Catholics have abandoned the interpretation which links this to Mary
- d. The interpretation that it highlights mothering of children as part of discipleship has been roundly rejected by scholars
- e. It does not refer to eschatological salvation

17. Regarding the church offices in 1 Tim 3, which one is true

- a. All overseers must have also been household stewards
- b. The overseer (bishop) is required to be married
- c. The deacon is expected to be teetotal
- d. There is no ground for regarding 1 Tim 3:11 as referring to female deacon

- e. The charismatic gifts operated through the offices

18. Which one of the following is true with regard to the hymn recorded in 1 Tim 3:16: “He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.”

- a. It is disconnected from the preceding 1 Tim 3:14-15
- b. Most interpreters believe the first line refers to the incarnation
- c. The interpretation that it refers to Jesus’ temptation is rejected by many scholars
- d. No scholar thinks it highlights world missions
- e. Its emphasis on Christ’s glorification refers to the visit of the Magi

19. Regarding the social welfare arrangement for Timothy to institute in 1 Tim 5

- a. This was part of the strategies to prevent and combat heterodoxy
- b. The church was to cater for all widows
- c. It was unique and innovative at the time
- d. The younger widows were to be encouraged to become celibate
- e. There is no suggestion of influence by the Artemisian cult

20. Which one of the following is false regarding the social welfare principle stated in 1 Tim 5:4 – “if a widow has children or grandchildren, these should learn first of all to put their religion into practice by caring for their own family and so repaying their parents and grandparents, for this is pleasing to God.”

- a. It emphasizes missiological reasons for the arrangement
- b. The sociological principle is important
- c. It underlines principle from the Ten Commandments
- d. It mandates Churches to care for every widow
- e. It underlines that supporting one’s needy relative is part of Christian discipleship

21. Which of the following is false regarding widowhood in first century Ephesus

- a. All widowhood states were involuntary
- b. Women tended to live longer than men
- c. Celibacy was regarded by some women as widowhood
- d. Maternal mortality was quite high

- e. Influence of the Artemis cult made choice of celibacy attractive by some women

22. With regards to the disciplinary procedures against an errant elder in 1 Tim 5:19-25 which one of the following is false

- a. It emphasizes fait investigation of all allegations against the elder
- b. It cautions against public exposure of the offending elder to avoid divisions
- c. It cautions against disciplining out of vengeance or retribution
- d. The discipline must be solemnly administered
- e. Those administering the discipline must take care of their spiritual health

23. Which one of the following is true regarding the Pastor and money in 1 Tim 6:6-10

- a. It encouraged the Pastor to cultivate contentment
- b. It emphasizes the need for the Pastor to be full-time
- c. It highlights the importance of money for doing Christian ministry
- d. It underlines the importance of the Pastor's vow to poverty
- e. It points to Paul's difficulties with regards to raising money for his missions

24. With regards to 2 Timothy, which one of the following is true

- a. It has the same genre as 1 Timothy
- b. 2 Tim 1 is focused on the future of Paul and Timothy
- c. Onesiphorus was an exemplar of loyalty to the Gospel in difficult times
- d. The theme of Mentorship in the Pastoral Epistles occurs only in 2 Tim 2
- e. 2 Tim 3:14-17 emphasizes that Scripture is a sociological construct

25. Which one of the following is false regards to intentional mentorship in 2 Tim 2:2 – “the things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to teach others.”

- a. It highlights the dependence of faithful orthodoxy on intentional mentorship
- b. It is not absolutely necessary to define the goal of mentorship
- c. Trust is key to successful mentorship
- d. Mentorship is fundamental to succession planning in a fellowship
- e. The mentee must be trustworthy as much as the mentor

26. Which one of the following heretics is NOT named in 2 Timothy

- a. Phygelus
- b. Simon Magnus
- c. Hymenaeus
- d. Philetus
- e. Hermogenes

27. Regarding the doctrine of Scripture in 2 Tim 3:16, which one of the following is true

- a. This is the only verse in the New Testament which uses the term “Scripture”
- b. It highlights Scripture as a sociological construct
- c. Scripture is useful for correction of believers
- d. Scripture is not directly useful for salvation but for equipping the man of God
- e. The term “inspired” underlines that believers must take in Scripture

28. Which one of the following is false in relation to the preaching according to 2 Tim 4:1-5

- a. The pastor must always be conscious of Jesus will judge their preaching ministry
- b. The pastor must always be prepared to preach at all times
- c. The pastor must always expect people to pay attention to their preaching
- d. The pastor must encourage, rebuke and exhort in their preaching
- e. The pastor must expect periods of “dryness” in their preaching ministry

29. Which of the following is false of Paul’s co-worker by name of Titus

- a. He had a Jewish father
- b. He was not circumcised by Paul
- c. He is not mentioned in Acts of the Apostles
- d. He was sent to Corinth to deal with the difficult Corinthians
- e. His mission to Crete was short to medium term

30. Which one of the following is true regarding the relationship between the respective chapters of the Book of Titus and the theme of Orthodoxy

- a. Titus 1 focuses on describing how Titus became an orthodox pastor
- b. Titus 1 focuses on polemical refutation of false teachers
- c. Titus 2 focuses on naming and shaming the false teachers

- d. Titus 2 explains the heterodox conditions in Crete
- e. Titus 3 focuses on the Christological foundations of orthodoxy

31. The following conclusions DO NOT derive from the three doctrinal passages of Titus

- a. There is a Trinitarian structure when placed side by side
- b. There is explicit statement of divinity of Jesus in Tit 2:13
- c. There is reference to the Pentecostal outpouring of the Spirit
- d. God the Father is the focus of Tit 2:11-14
- e. These passages demonstrate the contribution of Titus to Pauline theology

32. Which one of the following is false regarding similarities between Books of Titus and Romans

- a. Both begin with comprehensive self-introduction by Paul
- b. Both give prominence to Paul's common term "good works"
- c. Romans, but not Titus, address Christian attitude to civic government
- d. Both give prominence to the concept of God's grace
- e. Both emphasize the Pauline Gentile Mission

33. Regarding Tit 1:12 – "Cretans are always liars, evil brutes, lazy gluttons."

- a. It is a quotation from a Jewish poet who condemned the Cretans
- b. Most scholars regard this as an ethnic slur
- c. It affirms the authority of the pagan prophet
- d. Paul employs it to characterize the false teachers of Crete
- e. Titus was meant not to take it literally for his work in Crete

34. Which one of the following is true regarding scholarly evaluations of Christology in the Pastoral Epistles over the decades

- a. Some scholars argued that Christology is irrelevant in the Pastorals
- b. Some scholars argue that Christology is nearer that of James than Paul
- c. Some scholars think the Christology resembles that in 1 Peter
- d. Some scholars highlight the similarities of the Christology with that in Jude
- e. Some scholars argued that the Christology preceded Paul's time

35. Regarding Christology in the Pastoral Epistles

- a. European scholars of nineteenth century tended to view it as disorganized
- b. It has minimal relationship with Paul's Christology in his other letters
- c. It emphasizes the humanity of Jesus more than His divinity
- d. It makes limited contributions to Paul's aim to address false teaching
- e. Titus 2:13 is the only verse in Paul's letters which call Jesus God

36. Regarding Divine Christology in the Pastoral Epistles which one of the following is false

- a. It underlines ascription of divine activities and prerogatives to Jesus
- b. It is restricted to passages where Jesus is explicitly called "God"
- c. A key feature is pre-existence of Jesus
- d. It is frequently assumed by Paul rather than extensively argued
- e. Underlines Jesus' sharing in the identity and functions of Israel's God

37. Regarding Jesus' humanity in the Pastoral Epistles, which one of the following is false

- a. Pastoral Epistles do not cite any of Jesus' teachings recorded in the Gospels
- b. Jesus' incarnation is cited on several occasions
- c. Pastoral Epistles cite Jesus' trial before Pontius Pilate
- d. Pastoral Epistles give prominence to Jesus' passion and death
- e. Pastoral Epistles highlight Jesus' Second coming

38. Regarding the concept of Jesus as Saviour in the Pastoral Epistles, which one is true

- a. Jesus is not explicitly identified as Saviour
- b. Jesus is identified as Davidic Messiah
- c. The Pastorals do not highlight Jesus' self-giving sacrifice
- d. The Pastorals underline salvation by God but not by Jesus
- e. Pastorals are unique in the New Testament in emphasizing salvation of Gentiles

39. Which one of the following is false regarding images of the church in the New Testament

- a. Church as God's People relates it to Old Testament Israel
- b. The Olive Tree is employed as image for the Church
- c. The Church as Christ's bride is related to Israel as God's bride
- d. All the images have only one meaning or referent

- e. Architectural images are often related to the temple

40. Regarding Ecclesiology in the Pastoral Epistles, which one of these is true

- a. Images of the Church play limited roles
- b. The Church as God's Elect distinguishes it from Old Testament Israel
- c. The Church bearing the divine name prevents false teachers from joining
- d. The term *Ekklesia* has Old Testament and Graeco-Roman backgrounds
- e. Image of the Church as οἶκῳ Θεοῦ (God's Household) was solely based on the temple

41. Which one of the following is true regarding the “Name Ecclesiology” in 2 Tim 2:19 – “Nevertheless, God’s solid foundation stands firm, sealed with this inscription: ‘The Lord knows those who are his,’ and ‘Everyone who confesses the name of the Lord must turn away from wickedness.’”

- a. It is placed in the context of the Church battling persecution
- b. The Seal explicitly refers to the Holy Spirit
- c. It assures the Church of God's protection against false teaching
- d. It lacks any architectural image
- e. It rebukes believers who do not belong to the local church

42. Which one of the following is true regarding the background of the image of the Church as “the church of the living God” in 1 Tim 3:15

- a. It has no Jewish background
- b. It has no Old Testament background
- c. It had background in the Gentile political world of the time
- d. It served as polemic against the myths of Crete
- e. It stresses the fact that the Church competes with the government

43. Which one of the following is false with regards to Liturgy of the Church

- a. Liturgy is dramatization of theological truths
- b. Liturgy is as sacred as the church's doctrine
- c. Liturgy represents a church's identity
- d. Liturgy is one means of proclaiming the Gospel
- e. Liturgy must only be performed by the Leadership Team of the church

44. Which one of the following is false regarding the elements of church worship espoused by the Pastoral Epistles

- a. Pastoral Epistles emphasize the Last Supper
- b. Corporate Prayer must be given priority by the Church
- c. Recital of Creeds have their place in Christian worship
- d. The hymns emphasize the Gospel
- e. Reading of Scripture and laying on of hands are important elements

45. Regarding Strategies for Maintaining Orthodoxy according to the Pastoral Epistles

- a. Paul plays down the role of spiritual forces in generating heterodoxy
- b. Society's Zeitgeist plays less important role in Africa than in the West
- c. Leadership arrangement is not as important as the devotion of Church members
- d. The Liturgy of the Church does not reflect much on what that Church believes
- e. Excommunication of erring leaders is a necessary element of the Strategies

46. Which one of the following is false regarding the attitude of the inspired writers of the New Testament to the Old Testament Scriptures

- a. They tended to regard the Old Testament as God's oracle
- b. They saw the Christ event as fulfilment of Scripture
- c. They distinguished human authors of OT from the Spirit's authority
- d. Their interpretation was influenced by Jewish interpretation traditions
- e. They used the Christ event as prism for interpreting the Old Testament

47. Which one of the following is true with regards to Intertextuality in the Bible

- a. Quotations always include explicit introduction by the writer
- b. Allusions occur only in the New Testament but not the Old
- c. Quotations usually involve word for word repetition from a source
- d. An allusion is often more subtle than a quotation
- e. An echo usually employs word for word borrowing from a source

48. Regarding the doctrine of Scripture in the Pastoral Epistles

- a. Though they quote OT Scripture, the Pastorals do not allude or echo them

- b. Pastorals quote and identify Jesus' words reported in the Synoptic Gospels as Scripture
- c. Trustworthy sayings did not have "Scriptural status" in the Pastoral Epistles
- d. Paul was self-conscious that the Apostolic gift gave his letters inspired status
- e. The Scripture is employed Christologically but not in Christotelic manner

49. Which one of the following are false with regards to Jewish theological methods of interpretation of the Old Testament during Paul's time

- a. Typologies interpret persons, objects and events from the Old Testament
- b. Allegorical interpretations tended to be arbitrary
- c. Typologies were mostly Christological and ecclesiological
- d. Midrash interpretations were rare in Paul's time
- e. Peshier interpretations tended to employ Scripture as mirror for the interpreter

50. Regarding heterodoxy in Pastoral Epistles, which one of the following is true

- a. Paul employs a narrow band of idioms to describe false doctrine
- b. Only one response to false teachers is identified – excommunicate them
- c. Some false teachings are described as driven by demons
- d. Pastorals do not identify social factors as contributing to them
- e. Money plays a role but not in the Pastorals

51. Which one of the following is false regarding the mechanisms by which social factors drive the development and growth of false doctrine

- a. Coercion can play a role
- b. Accommodation involves revising doctrine to suit society's norms
- c. Contextualization is good and often necessary process of applying sound doctrine
- d. Syncretism is always systematized adaptation of non-Christian ideas
- e. De-conversion involves programmatic adoption of false teaching

52. Regarding disciplinary procedures for addressing theological deviance, which one of the following is true

- a. Deviance at the personal level must be addressed by public rebuke
- b. Deviance at inter-personal level demand excommunication to prevent contamination

- c. Deviance at level involving church must always be addressed through public rebuke
- d. Deviance impacting public witness should be addressed privately so the church does not wash its dirty linen in public
- e. Deviance involving recruiting other believers to apostasy should be addressed by excommunication

53. Regarding Theological Ethics in the Pastoral Epistles

- a. Ethics in Paul's Letters is sometimes theological but not at all times
- b. Heterodox context of the letters explains their large volume of ethical discourse
- c. Paul's use of εὐσεβεία (godliness) precisely matched the pagan philosophers
- d. Apologetics was one of the theological motivations, but Christology was not
- e. The Holy Spirit plays no role in the theological ethics

54. Regarding strategies for restoring and maintaining orthodoxy according to the Pastoral Epistles, which of the following is false

- a. They include efficient leadership structure in the church
- b. Disciplinary procedures are fundamental
- c. Social welfare arrangements do not related to maintaining orthodoxy
- d. Safeguarding of the vulnerable is pivotal
- e. Gospel focused worship practices protect the fellowship from heterodoxy

55. Which of the following is false regarding relationship between theology and ethics in Paul's letters

- a. Paul does not link Christ event with ethics because of his doctrine of grace
- b. Paul links ethics with Soteriology
- c. Paul links ethics with Eschatology
- d. Paul links ethics with new covenant baptism
- e. Paul links ethics with the triumph of God

56. Which one of the following is false regarding reasons why 1 & 2 Timothy employ a lot of ethical terminologies

- a. Multi-cultural background of Ephesus resulted in confusion on ethical norms
- b. Frequent festivals in Ephesus led to poor morals

- c. Riches undermined moral rectitude in Ephesus
- d. Believers in Ephesus were immature as Paul did not spend a lot of time there
- e. False teachings which flourished in Ephesus often feed poor morals

57. Which one of the following is false regarding the Scope of Pastoral Theology

- a. Pastoral identity addresses the Pastor's vision of themselves
- b. Pastor's Personal life underlines the importance of living as disciple of Christ
- c. Pastor's home life does not feature as part of the scope
- d. Pastor's leadership relationship with their team is crucial
- e. It includes pastor's functions at all church gatherings

58. Regarding Pastoral Theology in the Pastoral Epistles

- a. Pastoral habitus is the same as pastoral identity
- b. Metaphors play some marginal roles in shaping pastoral identity
- c. Only intentional type of mentorship by the Pastor is highlighted in the Pastoral Epistles
- d. Pastoral work ethic is a minor concern of the Pastoral Epistles
- e. Paul employs himself as exemplar of a good Pastor to be emulated

59. Which one of the following is false regarding the elements of Pastoral Identity

- a. It includes the pastor's sense of divine call to ministry
- b. It includes the pastor's unique spiritual gifts for performing their functions
- c. The personal temperament of the pastor is not included
- d. The style and tradition of the pastoral ministry of the denomination play a role
- e. Socio-cultural expectations of pastors play a role in shaping the identity

60. Which one of the following is true regarding how Paul shapes the Pastoral identity and habitus of Timothy and Titus through the Pastoral Epistles

- a. Paul portrays himself as sphere of existence of the pastor
- b. Paul provides examples of his own pastoral ministry
- c. Paul describes himself as a maternal leader for his progenies
- d. Paul diminishes his personal physical exertions in ministry as that would not have been helpful
- e. Paul employs several metaphors for the pastor to enable his progenies to inhabit