

NT635 EXEGESIS OF THE PASTORAL EPISTLES  
Aída Besançon Spencer

A study of the Greek text, with attention to the unique themes, structure, historical content, and application of Paul's letters to Timothy and Titus. In-depth interpretation will be limited to 1 Timothy.

Goals:

This course addresses the Gordon-Conwell Theological Seminary Mission statement by:

1. encouraging students to become more knowledgeable of the structure and theology of the First Letter to Timothy in its historical milieu and more competent in using language, interpretative, and application skills learned in NT502 and Greek 1 & 2 (mission goal 1); Students will be encouraged to become creative, original, careful scholars who employ primary source materials and who allow their conclusions to flow from a careful reading of the text and to further an enjoyment and awe of God and of the New Testament.
2. introducing students to the Christian scholarship issues in 1 Timothy (mission goal 2).
3. helping students mature in their character, outlook, conduct, relationships, and involvement in society by the teacher's model, class dialogue, mentoring opportunities, and prayer (mission goal 4).
4. providing resources and strategies that will lead to effective local and global ministry, missions, evangelism, and discipleship as evident in 1 Timothy (mission goals 3,5,6).

Required Textbooks:

1. A Greek Bible. K Aland, et al. The New Testament in Greek, 4th ed. NY: American Bible Society, bound with Greek-English Dictionary is recommended. (978-3-438-05113-4)
2. Sakae Kubo. A Reader's Greek-English Lexicon of the New Testament. Grand Rapids: Zondervan, 1975 (0-310-26920-2) (OR Michael H. Burer & Jeffrey E. Miller. A New Reader's Lexicon of the Greek New Testament. Grand Rapids: Kregel, 2008 (978-0-8254-2009-2)
3. Aída Besançon Spencer. Beyond the Curse: Women Called to Ministry. Grand Rapids: Baker, 1985. BS680.W7 S64 (0-8407-5482-5)

Recommended Materials:

4. Aída Besançon Spencer. "*How to Write a New Testament Exegesis Paper*" notebook.
5. 1 or 2 commentaries as reference for your library.
6. Women, Authority, and the Bible, ed. Alvera Mickelsen. Downers Grove: IVP, 1986 (ch. 10) or I Suffer Not a Woman. BS680.W7 W55
7. Grammatical reference tools: BDAG, Lexicon, Kohlenberger's Concordance, Robertson, Grammar; Metzger, Text of the New Testament; Eusebius, History; Lanham, Handlist; A.B. Spencer, bibliography for Women and the New Testament.
8. A background book such as: E. Yamauchi, New Testament Cities in Western Asia Minor, W. M. Ramsay, Letters to the Seven Churches of Asia, or Jerome Murphy-O'Connor, St. Paul's Ephesus: Texts and Archaeology.

Course Requirements:

1. (2% of grade) Read 1 Timothy, Titus, 2 Timothy, and Ephesians. Skim read Acts for historical information. Read Beyond the Curse, 200 additional pages, and complete any ungraded class assignments.
2. (8% of grade) Read 1 Timothy and Titus 1 in Greek using a word list and, as reference, grammar books. DO NOT use analytical lexicons or interlinear Bibles. Four hours maximum per week. Keep a journal of Greek words which were not recognized; and insights and questions encountered in reading Greek text, which you will share with the class. Keep a separate list or highlight every descriptive reference to God (for example, 1 Tim. 1:17). Self-evaluation form due Week 13 (Dec. 7). Grammar quizzes (5%) will be given Weeks 2 and 12. The higher grade will be recorded. 10% penalty if second quiz not taken. *Passing grade in Greek is required by the Biblical Studies Division.*
3. Do a 3-6 pp. historical context study of 1 Timothy (10%) due Week 2, September 19 (grace 9/21) and a 1 page "character" study and a 1 page outline of 1 Timothy (20%) due Week 3, September 26 (grace 9/28). These papers may be redone up to week 11, Nov. 21. The historical context should include information on Timothy and the church.
4. Complete an 8-12 page exegesis paper with an additional (1-2 page) application page (55% of grade) by Week 8, Oct. 31 (grace 11/6, 9 a.m. professor's home). Paper must include an original translation, textual criticism, word, grammar, literary, and background studies, a sentence flow or diagram in the appendix, and a bibliography of books used. M.Div. candidates are required to do at least two exegesis papers at the 200 level. Passage should be studied before class translation. This paper may be redone up to Dec.5 (wk.13).
5. Th.M. students-Will read an additional book and do a one page book review. The exegesis paper will be 13-17 pages.

## WEEKLY SESSIONS

## WEEK 1 (September 12, 14)

- A. Introduction to course, procedures, requirements, reference books  
Why "Pastoral Epistles"?
- B. How to do a historical context, character study and outline.  
Overview of requirements for exegesis paper.

Assignments for next session:

Historical context study of 1 Timothy due next week.  
Read 1 Timothy, Titus, 2 Timothy, Acts, and Ephesians.  
*Translate* 1:1-20. Be prepared for brief quiz on ch.1. Memorize 3 principal parts (*echo, tithemi, eimi*).  
Keep a list of how Paul describes God in 1 Timothy while translating.

## WEEK 2 (September 19, 21)

- A. Translate 1:1-2  
Who wrote the Pastoral Epistles?  
Quiz.
- B. Overview of Paul's life.

Assignments: Character study and outline of 1 Timothy due next class.  
Choose a passage for study.

## WEEK 3 (September 26, 28)

- A. Translate 1:3-20.
- B. History of the Church at Ephesus, illustrated

Assignments: Read and evaluate textual variants for 1:12 (*endunamounti* vs. *endunamosanti*).  
Begin in-depth study of final passage.  
Read Beyond the Curse chs. 1, 2.  
Bring to class all Bible references to the types of problems of church at Ephesus.  
*Translate* 2:1-15.  
Read E. Yamauchi, N.T. Cities ch. 7 (36 pp.) or W. Ramsay, Letters to the Seven Churches ch 17 (29 pp.) or Murphy O'Connor, *St. Paul's Ephesus* (pp. 5-200, 195 pp.) or background on Ephesus (if extensive) in your commentary.  
Read Jubilees in pseudepigrapha.

## WEEK 4 (October 3, 5)

- A. Review how to study a textual variant (1:12)  
False Teachings at Ephesus
- B. Translate 2:1-15

Assignments: Do a sentence flow or diagram of ch. 2.  
Read C. C. Kroeger "1 Timothy 2:12 - A Classicists' View" in Women, Authority, and the Bible, pp. 225-247 or R. C. Kroeger and C. C. Kroeger, I Suffer Not a Woman chs. 3-5, 9-10 (55 pp.).  
Bring outlines of 1 Timothy to next class.

## WEEK 5 (October 9-13)      READING WEEK

## WEEK 6 (October 17, 19)

- Sentence Flow of ch. 2
- Women learning, not teaching (2:11-12)

Assignments: Read Beyond the Curse chs. 3, 4 and P. B. Payne, "oude in 1Tim 2:12" (<http://www.linguistsoftware.com/paynessays.htm>)  
(Man & Woman, One in Christ)  
*Translate 3:1-16. Memorize 4 principal parts (histemi, pipto, lambano, horao).*

## WEEK 7 (October 24, 26)

- A. Lecture on 1 Tim. 2:13-15  
Translate 3:1-16  
Review - how to write exegesis papers
- B. Qualities for leaders

Assignments: Exegesis paper (assignment #4) due next class.  
Memorize 1 principal part (*ginosko*).  
*Translate 4:1-5:2.*

## WEEK 8 (Oct. 31, Nov. 2)

- A. Qualities for leaders continued  
Translate 4:1-5:2
- B. Commands to Ministers (Panel of Pastors) (11/2 hrs)  
Choose one sentence to highlight what has been especially significant in your ministry.

Assignments:  
Optional redone assignments #3 due week 11. *Translate 5:3-6:2.*

## WEEK 9 (November 6-10) READING WEEK

## WEEK 10 (November 14)

- A. What is Timothy like?  
Translate 5:3-6:2
- B. (Nov. 16) No class (Evangelical Theological Conference in R.I.)

Assignments: Final papers may be redone for a higher grade if original and final drafts are completed by week 13.  
Catch up on any missing reading and begin next week's assignments

## WEEK 11 (November 21, 23)

- A. The Order of Widows
- B. (Nov. 23) Thanksgiving- no class

Assignments: *Translate 6:3-21*. Memorize 1 principal part (*phero*).  
Be prepared for brief quiz on translation.  
Read Ecclesiastes ch. 5 to find similar teachings as in 1 Tim ch. 6.  
Complete lists of how Paul describes God in 1 Timothy for week 13.

## WEEK 12 (November 28, 30)

- A. Quiz  
Translate 6:3-21
- B. What is eternal life?  
Video and discussion

Assignments: *Translate Titus 1:1-16*  
Complete all reading. Self-evaluations due last class.

## WEEK 13 (December 5, 7)

- A. Devotional (songs from 1 Timothy)  
Who is God? Discuss findings  
Translate Titus 1:1-16
- B. Power point on Titus 1:12 and Crete  
What one major thing did you learn?  
Complete class evaluation.

## WEEK 14 (December 12) Back up class in case of cancellation.

rev. 3/17

## COMMENTARIES

(Notes on authorship and view of women)

### MY OWN PREFERENCES:

Fee, Gordon D. *1 and 2 Timothy, Titus*. New International Biblical Commentary. Peabody: Hendrickson, 1988. 332 pp. (Ref.) BS2735.3 .F44 (0-943575-10-9)  
Main purpose stated in 1 Tim 1:3, stop the false teachers at Ephesus. Paul is author, yet he used an amanuensis. Women probably were forbidden from teaching Scripture because they were deceived by the false teachers. Paul thinks a model, godly woman is known for her good works, which includes homemaking.

\*Hillard, A. E. *The Pastoral Epistles of St. Paul: The Greek text with Commentary*. London: Rivingtons, 1919. 147 pp. BS2735 H55P On reserve.  
Details support of Paul as author. Paul forbade women to speak and teach in public because of Jewish and Greek sentiment. "Our days" might be different.

Lock, Walter. *A Critical and Exegetical Commentary on The Pastoral Epistles*. The International Critical Commentary. Edinburgh: T. & T. Clark, 1924. 163 pp. (Ref.) BS2735 .L63  
Open to different hypotheses of authorship, but concludes that Paul is author but some verses may be dislocated. Uses Greek letters. 1 Tim 2:14 refers to "the great child-bearing." Main purpose stated in 1 Tim 3:15, how to behave in house of God.

\*Robertson, Archibald Thomas. *Word Pictures in the New Testament*. Vol. IV. The Epistles of Paul. Nashville: Broadman, 1931. 634 pp. (0-8054-1304-9)  
Paul is author. About 1 Tim. 2:12: "one feels somehow that something is not expressed here to make it all clear." Brief grammatical comments.

\*Spencer, Aída Besançon Spencer. *1 Timothy*. New Covenant Commentary Series. Eugene, OR.: Cascade, 2013. 978-1-55635-991-0

\*\_\_\_\_\_. *2 Timothy and Titus*. New Covenant Commentary Series. Eugene, OR.: Cascade, 2014. 978-1-62564-253-0

Towner, Philip H. *The Letters to Timothy and Titus*. NICNT. Grand Rapids: Eerdmans, 2006. 886 pp. BS2735.53 .T69 (0-8028-2513-3)  
Cautiously supports Paul as author with possible contributions from others. Paul prohibited role-reversal.

### HELPFUL COMMENTARIES WORTH CONSULTING:

Barclay, William. *The Letters to Timothy, Titus and Philemon*. The Daily Study Bible. 2d ed. Edinburgh: Saint Andrew, 1960. 324 pp. BS2735.3 .B235  
A second century teacher amplified Paul's "little letters" to give the church the

guidance it needed. Paul has temporary regulations for women because of the Jewish and Greek background. Motherhood is woman's "crown." Gal 3:28 is Paul's permanent view. Good background but not footnoted.

- Guthrie, Donald. *The Pastoral Epistles: An Introduction and Commentary*. The Tyndale New Testament Commentaries. Grand Rapids: Eerdmans, 1957. 228 pp. (Ref.)  
B 5273.53 .G8  
Good defense of Paul as author. Women may have been prohibited from public teaching because "the weaker sex" may be more easily "led astray."
- Hendrickson, William. *New Testament Commentary: Exposition of the Pastoral Epistles*. Grand Rapids: Baker, 1957. 404 pp. (Ref.) BS2735.3 .M4  
Detailed defense of Paul as author. "By dint of her very creation" woman is not suited for exercising "authority over a man by lecturing him in public worship."
- Humphreys, A. E. *The Epistles to Timothy and Titus*. The Cambridge Bible for Schools and Colleges. Cambridge: University, 1897. 271 pp. BS2735 .H88  
Listing of quotations by the early church. Detailed support of Paul as author. Helpmate should never be "head or guide."
- Huther, J. E. *The Pastoral Epistles*. Trans. David Hunter. (Meyer's) Critical and Exegetical Commentary on the New Testament. Edinburgh: T. & T. Clark, 1881. 379 pp.  
BS2735 .H975E  
Extensive defense for Paul writing letters after release from Roman prison. Women are to be "passive in the assemblies" but active in domestic life.
- Ward, Ronald A. *Commentary on 1, 2 Timothy and Titus*. Waco: Word, 1974. 284 pp.  
BS2735.3 .W37  
Paul is author. The deepest satisfaction for women is in homemaking but competent women today might teach.

#### OTHER HELPFUL REFERENCES

- Betz, Hans Dieter, ed. *The Greek Magical Papyri in Translation*. I. Chicago: University, 1986. 339 pp. PA3301 .P313 V.1
- Bowen, W. E. *The Dates of the Pastoral Epistles: Two Essays*. London: James Nisbet, 1900. 61 pp. BS2735 .B67  
Paul wrote 1 Tim. when he spoke to elders at Miletus. Sets Past. Ep. during Acts.
- Donelson, Lewis R. *Pseudepigraphy and Ethical Argument in the Pastoral Epistles*. Hermeneutische Untersuchungen zur Theologie 22. Tuebingen: J. C. B. Mohr, 1986. 220 pp. BS2735.2 .066

- Ferguson, John. *The Religions of the Roman Empire*. Aspects of Greek and Roman Life. New York: Cornell, 1970. 296 pp. BL802 .F45  
Excellent discussion of the mother goddess and everyday deities.
- Guthrie, Donald. *The Pastoral Epistles and the Mind of Paul*. Tyndale New Testament Lecture, 1955. 44 pp. BS2735.2 .G87 Excellent summary.
- Harrill, J. Albert. "The Vice of Slave Dealers in Greco-Roman Society," *JBL* 118.1 (Spring 1999): 97-122.
- Harrison, P. N. *The Problem of the Pastoral Epistles*. New York: Oxford University, 1921. 184 pp. BS2735 .H3  
Introduction to the Pastorals and the linguistic reasons Paul cannot be the author.
- James, J. D. *The Genuineness and Authorship of the Pastoral Epistles*. New York: Longmans, Green, 1906. 165 pp. BS2735 .J234  
A thorough listing of all the external and internal evidence for the authorship of Paul.
- Knight, George W. *The Faithful Sayings in the Pastoral Letters*. Grand Rapids: Baker, 1979. 167 pp. BS2735.2 .K6
- \*Kroeger, Richard Clark, and Catherine Clark Kroeger. *I Suffer Not a Woman: Rethinking 1 Timothy 2:11-15 in Light of Ancient Evidence*. Grand Rapids: Baker, 1992. 253 pp.  
An extensive study of the potential heresy that explains 1 Tim. 2:11-15, especially authentēin. They demonstrate the relationship between Paul's emphasis on creation as good, childrearing as good, and the worship of Artemis and the great mother.
- Meinardus, Otto F. A. *St. Paul in Ephesus and the Cities of Galatia and Cyprus*. Athens: Lycabettus, 1973. 139 pp. BS2506 .M397 (0-89241-044-2) On reserve.  
An excellent combination of archaeology and history marred by assuming critical thought that Romans 16 written to Ephesus, Paul imprisoned at Ephesus, not Rome, the Pastorals were not by Paul, and the Letter to Ephesians was written to all the churches in Asia.
- Morton, A. Q. S. Michaelson, and J. David Thompson. *A Critical Concordance to the Pastoral Epistles: I, II Timothy, Titus, Philemon*. The Computer Bible XXV. Biblical Research Associates. BS2735.5 .M68  
Word count, frequency profile, and concordance.
- Murphy-O'Connor, Jerome. *St. Paul's Ephesus: Texts and Archaeology*. Collegeville: Liturgical, 2008. 245 pp. (978-0-8146-5259-6)  
An excellent listing of ancient authors, description of Ephesus. However, he does not think Ephesians and the Pastoral Letters are by Paul.



- Payne, Philip B. *Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters*. Grand Rapids: Zondervan, 2009. 511 pp. (978-0-310-21988-0)
- Oster, Richard E. *A Bibliography of Ancient Ephesus*. ATLA Bibliography Series, No. 19. Metuchen: Scarecrow, 1987. 155 pp. Z2304 .E58 087
- Prior, Michael. *Paul the Letter-Writer and the Second Letter to Timothy*. *Journal for the Study of the New Testament* 23. Sheffield: Academic, 1989. 300 pp. BS2745.2 .P74  
Develops theses that Pastorals are different because Timothy is not a cowriter and 2 Timothy written after first Roman imprisonment (pp. 59, 89).
- \*Ramsay, William M. *The Letters to the Seven Churches of Asia*. ed. Mark Wilson. Peabody: Hendrickson, 1994. 319 pp. BS2825.R148 (1-56563-059-9) On reserve.  
Ch. XVII on Ephesus is excellent.
- Swinson, L. Timothy. *What Is Scripture? Paul's Use of Graphé in the Letters to Timothy*.
- Trebilco, Paul. *The Early Christians in Ephesus from Paul to Ignatius*. Grand Rapids: Eerdmans, 2004. 826 pp. BR1085 .E65 T74
- Verner, David C. *The Household of God: The Social World of the Pastoral Epistles*. Society of Biblical Literature Dissertation Series. Chicago: Scholars, 1983. 207 pp. BS2735.2 .V47
- Wood, J. T. *Modern Discoveries on the Site of Ancient Ephesus*. By-paths of Bible Knowledge XIV. Oxford: Religious Tract, 1890. 128 pp. DF261 E5  
Discoverer of temple of Artemis. Mountain names are revised.  
Condensed version.
- Yamauchi, Edwin. *Pre-Christian Gnosticism. A Survey of the Proposed Evidences*. Grand Rapids: Eerdmans, 1973. 208 pp. BT1390 .Y35                    classic study
- \*\_\_\_\_\_ . *New Testament Cities in Western Asia Minor*. Grand Rapids: Baker 1980. 180 pp. (0-8010-9922-6) On reserve.  
Ch. 7 is an excellent description of Ephesus (35 pp.)

## OTHER GOOD COMMENTARIES

- Barrett, C. K. *The Pastoral Epistles in the NEB*. New Clarendon Bible Series. Oxford: Clarendon, 1963. 151 pp. Ref. BS2735.3 .B275  
Cites early church quotations of the Pastorals. External evidence supports Paul's authorship. Second century author used genuine Pauline fragments. Family life ideal for women.
- Brown, Ernest Faulkner. *The Pastoral Epistles*. Westminster Commentaries. London: Methuen, 1917. 121 pp. BS2735 .B765  
He lists allusions to Pastorals by Clement of Rome (pp. XXIV-XXV). Women are not to teach men in the church because "a man's judgment is clearer and sounder than a woman's."
- Calvin, Jean. *The Second Epistle of Paul the Apostle to the Corinthians and the Epistles to Timothy, Titus and Philemon*. Trans. T. A. Smail. Calvin's Commentaries. Grand Rapids: Eerdmans, 1964. 410 pp. BS2335 .C313 V.10 Paul writes mainly to the church. God's ordinary rule is for women not to have "the *office* of teaching."
- Dibelius, Martin, and Hans Conzelmann. *The Pastoral Epistles*. Trans. P. Buttolph and Adela Yarbro. Hermeneia - A Critical and Historical Commentary on the Bible. Phila: Fortress, 1966. 173 pp. (Ref.) BS2735 .D513  
Pseudo-Pauline letters are in the *Haustafel* ("rules for the household") genre. Model is the Jewish parenesis or *haustafel*. Since Eve was sexually seduced by the serpent, she must now be confined to motherhood.
- Easton, Burton Scott. *The Pastoral Epistles*. New York: Charles Scribner's, 1947. 237 pp, BS2735 Ea7  
2 Tim., Titus, and 1 Tim. written against 2d century Gnosticism by a single hand, "the Pastor." "The Pastor" has reacted to the earlier freedom of women in the church because of his conservatism and their gnostic abuse.  
Erdman, Charles R. *The Pastoral Epistles of Paul: An Exposition*. Phila: Westminster, 1923. 158 pp. BS2735 .E7  
Paul is author. Main purpose of letters is to maintain sound doctrine. Paul does not want women to "assume the official duties of a Christian pastor."
- Hanson, A. T. *The Pastoral Epistles*. New Century Bible Commentary. Grand Rapids: Eerdmans, 1982. 206 pp. (Ref.) BS2735.3 .H29  
No authentic Pauline elements. Lengthy discussion of authorship. Author combats Gnostics who ignored physical differences between men and women. Letter "contradicts" Paul.

- Houlden, J. L. *The Pastoral Epistles: 1 and 2 Timothy, Titus*. The Pelican New Testament Commentaries. New York: Pelican, 1976. 168 pp. BS2735.3 .H77  
Pseudepigrapha but worth studying. The "inferiority and gullibility of women" comes from Jewish sources.
- Jones, Russell Bradley. *The Epistle to Timothy: A Study Manual*. Shield Bible Study Series. Grand Rapids: Baker, 1959. 81 pp. BS2745 .J724  
Paul is author. Women excluded from "the pulpit and the leadership of mixed adult groups."
- Karris, Robert J. *The Pastoral Epistles*. New Testament Message, A Biblical-Theological Commentary. Wilmington: Michael Glazier, 1979. 126 pp. BS2735.3 .K37  
Addressed to a "wide audience." 2 Timothy is earlier. Pseudonymous writer did not want gnostic women to teach marriage is wrong.
- Kelly, J. N. D. *A Commentary on The Pastoral Epistles*. Harper's New Testament Commentaries. Peabody: Hendrickson, 1963. 264 pp. BS 2735 .K3  
Probably Paul wrote letter relying extensively on a secretary. Women having authority over men is "contrary to the natural order." Ephesian errorists were exploiting women.
- Kent, Homer A. *The Pastoral Epistles*. 2d ed. Chicago: Moody, 1982. BS2735.3 .K43  
Women "cannot assume the role of authoritative teacher of Scripture."
- Liddon, H. P. *Explanatory Analysis of St. Paul's First Epistle to Timothy*. New York: Longmans, Green, 1897. 93 pp. BS2745 .L619  
Structural outline of letter. Women forbidden to teach publicly.
- Lilley, J. P. *The Pastoral Epistles: A New Translation*. Handbooks for Bible Classes and Private Students. Edinburgh: T. & T. Clark, 1901. 255 pp. BS2735 L62P  
Brief listing of early church quotations. Lengthy introduction. Women saved from sin "of vacillation and error" by "accepting motherhood in the bonds of holy wedlock."
- Marshall, I. Howard with Philip H. Towner. *The Pastoral Epistles*. ICC. Edinburgh: T & T Clark, 1999. BS2735.3.M37  
Thorough comments, unfortunately he does not think PE written by Paul.
- Moellering, H. Armin. *1 Timothy, 2 Timothy, Titus*. Concordia Commentary. Saint Louis: Concordia, 1970. 288 pp. BS2735.3 .M722  
Paul is author. Women barred from "teaching office in the public worship assemblies."
- Montague, George T. *First and Second Timothy, Titus*. Catholic Commentary on Sacred Scripture. Grand Rapids: Baker, 2008. BS2735.53.M66

Insightful comments with some practical applications. PE probably not by Paul.

- Mounce, William D. *Word Biblical Commentary 46: Pastoral Epistles*. Nashville: Thomas Nelson, 2000. 641 pp.  
PE by Paul. Women may not authoritatively teach the gospel to men in public church assemblies.
- Oden, Thomas C. *First and Second Timothy and Titus*. Interpretation. Louisville: John Knox, 1989.  
Paul is author. Oden quotes many early church fathers. Basically sensible, but it is not organized sequentially. Luther says women can teach and have authority when without husbands as did Huldah and Deborah (but Huldah and Deborah were married! p.98)
- Parry, John. *The Pastoral Epistles*. Cambridge: University, 1920. 104 pp. BS2735 .P24  
Paul is author. Lengthy introduction. Brief comments. Child-bearing, not teaching and ruling, is the special province of the wife.
- Plummer, Alfred. *The Pastoral Epistles*. The Expositor's Bible. New York: Armstrong, 1896. 435 pp. BS2735 .P73  
Paul is author. Men only should lead Christian worship. No discussion of 1 Tim. 2:11 ff.
- Quinn, Jerome D., and William C. Wacker. *The First and Second Letters to Timothy*. Eerdmans Critical Commentary. Grand Rapids: Eerdmans, 2000. 918 pp. BS2743 .Q56  
Letters written 70-100 CE after Paul's death. A wife is not to boss her husband.
- Ramos, Marcos Antonio. *I Timoteo, II Timoteo y Tito*. Comentario Biblico Hispanoamericano. Miami: Editorial Caribe, 1992.  
Extensive discussion of authorship concluding Paul is author. "El autor estaria tratando entonces de mantener el principio de que la mujer debe estar sujeta a su esposo" (192). Leaves final interpretation to the local church (195).
- Rowland, Alfred. *The First Letter of Paul the Apostle to Timothy: A Popular Commentary*. London: James Nisbet, 1887. 287 pp. BS2745 .R68  
40 sermonettes. Paul is author. The public work of life is "broadly speaking, not woman's but man's," yet a rigorous application of Paul's words is "unwise and unjust."
- Scheck, Thomas P., trans. *St. Jerome's Commentaries on Galatians, Titus, & Philemon*. Notre Dame: University of Notre Dame Press, 2010.
- Scott, E. F. *The Pastoral Epistles*. The Moffatt New Testament Commentary. New York: Harper and Brothers, n.d. 183 pp. BS2735 .S37  
A later writer used Paul's personal notes to create the letters. Paul was not against women teaching but this writer was.
- Simpson, E. K. *The Pastoral Epistles*. Grand Rapids: Eerdmans, 1954. 174 pp. BS2735 Si5p  
Good defense of Paul as author. Teaching in public assemblies appertains "not to the impulsive and impressionable sex."

- Stock, Eugene. *Plain Talks on The Pastoral Epistles*. London: Robert Scott, 1914.  
340 pp. BS2735 .S74  
Topical, not a commentary. Paul needed to be stricter about women not teaching at Ephesus than he would today. "Mothering," not necessarily motherhood, gives woman her "destiny in life."
- Stott, John R. W. *Guard the Gospel: The Message of 2 Timothy*. The Bible Speaks Today. Downers Grove: InterVarsity, 1973. 127 pp. BS2745.3 .S77  
Paul is author. A fine study with an emphasis on application.
- \_\_\_\_\_. *Guard the Truth: The Message of 1 Timothy & Titus*. Downer's Grove: InterVarsity, 1996.  
Women can teach men in a meek and quiet spirit as a member of a pastoral team whose leader is a man (81).
- Wilson, Geoffrey B. *The Pastoral Epistles: A Digest of Reformed Comment*. Edinburgh: Banner of Truth, 1982. 173 pp. BS2735.3.W546
- Witherington III, Ben. *Letters & Homilies for Hellenized Christians I: A Socio-Rhetorical Commentary on Titus, 1-2 Timothy and 1-3 John*. Downers Grove: InterVarsity, 2006. (623 pp.) BS2735.53.W58  
Luke is Paul's amanuensis.
- Wuest, Kenneth S. *The Pastoral Epistles in the Greek New Testament for the English Reader*. Word Studies in the Greek New Testament. Grand Rapids: Eerdmans, 1952.  
Paul is author. Women cannot have authority in the Church in matters of doctrine and interpretation. Women cannot pastor or teach doctrine.