A study of the Greek text, with attention to the unique themes, structure, historical content, and application of Paul's letters to Timothy and Titus.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:

Recommended Materials:
5. 1 or 2 commentaries as reference for your library.
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.
   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.
   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/payneessays.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
MY OWN PREFERENCES:

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.

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.

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.

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.


Cautiously supports Paul as author with possible contributions from others. Paul prohibited role-reversal.

HELPFUL COMMENTARIES WORTH CONSULTING:

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.

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."

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."

Listing of quotations by the early church. Detailed support of Paul as author. Helpmate should never be "head or guide."

Extensive defense for Paul writing letters after release from Roman prison. Women are to be "passive in the assemblies" but active in domestic life.

BS2735.3 .W37
Paul is author. The deepest satisfaction for women is in homemaking but competent women today might teach.

OTHER HELPFUL REFERENCES


Paul wrote 1 Tim. when he spoke to elders at Miletus. Sets Past. Ep. during Acts.

Excellent discussion of the mother goddess and everyday deities.

Excellent summary.


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.

A thorough listing of all the external and internal evidence for the authorship of Paul.


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.

Word count, frequency profile, and concordance.

An excellent listing of ancient authors, description of Ephesus. However, he does not think Ephesians and the Pastoral Letters are by Paul.


OTHER GOOD COMMENTARIES


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."


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.

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.
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."

Pseudepigrapha but worth studying. The "inferiority and gullibility of women" comes from Jewish sources.

Paul is author. Women excluded from "the pulpit and the leadership of mixed adult groups."

Addressed to a "wide audience." 2 Timothy is earlier. Pseudonymous writer did not want gnostic women to teach marriage is wrong.

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.

Women "cannot assume the role of authoritative teacher of Scripture."

Structural outline of letter. Women forbidden to teach publicly.

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."

Thorough comments, unfortunately he does not think PE written by Paul.

Paul is author. Women barred from "teaching office in the public worship assemblies."

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

PE by Paul. Women may not authoritatively teach the gospel to men in public church assemblies.

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)

Paul is author. Lengthy introduction. Brief comments. Child-bearing, not teaching and ruling, is the special province of the wife.

Paul is author. Men only should lead Christian worship. No discussion of 1 Tim. 2:11 ff.

Letters written 70-100 CE after Paul’s death. A wife is not to boss her husband.

Extensive discussion of authorship concluding Paul is author. "El autor estaria tratando entonces de mantener el principio de que la mujer debe estar suyeta a su esposo" (192). Leaves final interpretation to the local church (195).

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."


A later writer used Paul's personal notes to create the letters. Paul was not against women teaching but this writer was.

Good defense of Paul as author. Teaching in public assemblies appertains "not to the impulsive and impressionable sex."
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."

Paul is author. A fine study with an emphasis on application.

Women can teach men in a meek and quiet spirit as a member of a pastoral team whose leader is a man (81).


Luke is Paul’s amanuensis.

Paul is author. Women cannot have authority in the Church in matters of doctrine and interpretation. Women cannot pastor or teach doctrine.