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Paul's Letters to Timothy and Titus: A Literature Review (2009–2015)

Charles J. Bumgardner
Southeastern Baptist Theological Seminary

Introduction

The late I. Howard Marshall provided an extremely helpful service with his incisive overviews of recent scholarship on the Letters to Timothy and Titus (LTT).¹ These bibliographic essays are essential reading for students of the LTT, providing judicious summaries of trends and research in the letters,² with the latest of these state-of-research essays focusing on works from 1999–2008. The present treatment—more a literature update than a state-of-research essay—will cover English-language works on the LTT published from 2009–2015.³ I will discuss scholarly commentaries, highlight a number of important works on the LTT, and provide a bibliography.

Interpreting the LTT has always had its challenges, and particular texts in the letters have provoked contention when intimately connected with ongoing ecclesial issues.⁴ Roughly a decade ago, at a meeting of the Colloquium Oecumenicum Paulinum tasked with discussing 1 Timothy, Karl Donfried noted that “as one today looks at the literature dealing with the so-called ‘pastoral epistles’ one finds a state of utter disarray.”⁵ My own bibliographic

¹ I. H. Marshall, “Prospects for the Pastoral Epistles,” in *Doing Theology for the People of God: Studies in Honor of J. I. Packer* (ed. D. Lewis and A. McGrath; Downers Grove, IL: InterVarsity, 1996); idem, “Recent Study of the Pastoral Epistles,” *Them* 23:1 (1997): 3–29; “The Pastoral Epistles in (Very) Recent Study,” *Midwestern Journal of Theology* 2 (Fall 2003): 3–37; “The Pastoral Epistles in Recent Study,” in *Entrusted with the Gospel* (ed. Köstenberger and Wilder; Nashville: B&H, 2010), 268–324.

Due to space constraints, I will typically refer to a work in the essay by author and short title, or by author alone, where it is included in the bibliography.

² One should also note in this vein Genade, “The Letter to Titus in Recent Scholarship”; Mark Harding, *What Are They Saying about the Pastoral Epistles?* (New York: Paulist, 2001) and his more recent “The Pastoral Epistles”; and Aune, “The Pastoral Letters.”

³ Space considerations force me to exclude much of the work on the LTT outside the English language, though I have noted most foreign-language monographs.

⁴ As noted below, 1 Tim 2:4 was quite controversial in theological debates centuries ago, and in more recent history, discussions of inspiration and inerrancy have wrestled over 2 Tim 3:16. At the present time, debate over 1 Tim 2:9–15 shows no signs of stopping.

⁵ Karl Donfried, “Rethinking Scholarly Approaches to 1 Timothy,” 179.

research has convinced me that the situation has not noticeably improved, and the sheer diversity of approaches to the LTT is reflected in the work which here follows.

Commentaries

Several pre-modern commentaries on the LTT have been newly published in English translation, including those by Ambrosiaster (Bray), Aquinas (1–2 Timothy only; Baer), Jerome (Titus only; Scheck), and Theodore of Mopsuestia (Greer). Excerpts from numerous patristic commentators on the letters may be found in Twomey and especially Gorday.⁶ As well, from the early modern period, a new edition of Calvin’s sermons on 1 Timothy has been produced by Van Neste and Denker.

A spate of scholarly English-language commentaries on the LTT appeared around the turn of the millennium, with many major series obtaining a volume (or two) on the letters in a span of less than a decade.⁷ This outpouring is reflected in the lack of any heavyweight technical English-language commentaries on the LTT in this essay’s timeframe. A number of other volumes are forthcoming,⁸ but I will here note a number of briefer commentaries on the LTT which have recently appeared and warrant mention.

Robert Wall

Perhaps most notable in recent English-language commentaries is the contribution of Robert Wall (with Richard Steele) in the Two Horizons series. Without ignoring linguistic and historical considerations, Wall engages a “canonical approach to theological interpretation” (1), emphasizing the letters’ connections with the church, the rule of faith, and the broader canon of Scripture. Wall does not appear to clearly state his opinion on the question of whether Paul wrote the LTT; though he finds typical arguments for pseudonymity unconvincing, his concern is much less with the “actual” author

⁶ Twomey, *The Pastoral Epistles through the Centuries*; P. Gorday, *Colossians, 1–2 Thesalonians, 1–2 Timothy, Titus, Philemon* (ACCS 9; Downers Grove, IL: InterVarsity, 2000). L. T. Johnson’s “History of Interpretation of 1 and 2 Timothy” in his AB volume (pp. 20–54) is still unmatched in its overview of patristic commentary on the letters.

⁷ Marshall (ICC, 1999); Mounce (WBC, 2000); Quinn/Wacker (ECC, 2000); Johnson (1 and 2 Tim only; AB, 2001); Collins (NTL, 2002); Quinn (Titus only; AB, 2005); Towner (NICNT, 2006); Witherington (SRC, 2006); Fiore (SP, 2007).

⁸ David Pao is contributing the volume on the LTT to the new Brill Exegetical Commentary series; Stanley Porter to BECNT; Robert Yarbrough to PNCT; and Greg Beale to ZECNT. At the time of his passing in 2012, Abraham Malherbe was writing a new volume on the LTT in the Hermeneia series to replace Dibelius/Conzelmann; the volume has now been reassigned to John T. Fitzgerald who, like Malherbe, is well-known for his work in NT backgrounds.

and much more with the “canonical” author, leaving the historical question more or less open (4–7). In his introduction, he concludes that “the Pastoral Epistles were known as a collection and used throughout the second century, but only with limited circulation (principally among groups of the Pauline mainstream),” and were only later added to the standard ten-letter Pauline corpus “to form a coherent witness to Paul’s persona and proclamation as exemplary of Christian faith for the whole church” (22–23). The way he presents the role of the LTT as a canonical capstone to an accepted Pauline collection makes it likely that he views the letters as post-Pauline,⁹ but in the end he judges the apostolicity of the author to be irrelevant for the letters’ canonicity: the LTT are to be read as apostolic and canonical not so much because historical analysis can prove beyond doubt that Paul wrote the letters, but because of their effect in and acceptance by the church “as a means of divine grace” (7).¹⁰

The LTT are “letters of succession,” paraenetically instructing those who continue the work of a departed leader, here both in ordering a congregation (1 Timothy & Titus) and in ordering a new leader’s life (2 Timothy) (9–11). Hermeneutically, the addition of the LTT to the accepted ten-letter Pauline collection provided “an intellectual rejoinder to competing [and apocryphal] interpretations of the Pauline apostolate in a way that fixed a normative understanding of his memory and message according to which the Pauline corpus is read” (34, italics removed). In other words,

Not only does [the epistles’] portrait of a canonical Paul . . . respond decisively to the battle over Paul’s legacy within Pauline Christianity, the canonical sayings and the theological formulas that fashion a Pauline rule of faith, along with the instructions about personal and congregational practices that illustrate how the rule is applied, are spread across its pages to commend a particular version of Pauline Christianity that chooses sides—I would argue at the Holy Spirit’s bidding—in a challenging and contested succession. (35)

Wall finds “three important themes that are emphasized in the Pastoral Epistles and that reconceive the Pauline apostolate as important for the future of the church” (27): (1) the church as “the household of God,” a metaphor which evinces a concern not so much with “social structure” but with “the protocol and importance of Christian formation”: “the congregation functions as a household of believers who receive the apostolic word and practice its truth in an orderly, caring manner” (28–29); (2) the performance

⁹ In addition, Wall deems anachronistic the typical argument that an inauthentic letter would have been rejected by the church due to its deceptive nature (6).

¹⁰ See the conversation between Stan Porter and Wall on this point in *BBR* 5–6 (1995–1996): Stanley E. Porter, “Pauline Authorship and the Pastoral Epistles: Implications for Canon,” *BBR* 5 (1995): 105–23; Robert W. Wall, “Pauline Authorship and the Pastoral Epistles: A Response to S. E. Porter,” *BBR* 5 (1995): 125–28; Stanley E. Porter, “Pauline Authorship and the Pastoral Epistles: A Response to R. W. Wall’s Response,” *BBR* 6 (1996): 133–38.

of good works as the test of the real Christian; good works in the LTT are “the effective moral yield of receiving God’s grace” and serve to aid the missionary work of the church (31–32); and (3) the robust portrayal of the apostle Paul, “intended to secure a particular portrait of the canonical Paul for subsequent generations of believers” (32).

A unique feature of the commentary is Wall’s transparent use of the apostolic *regula fidei* (as set forth by Tertullian, *Praescr.* 13) to regulate his reading of the LTT. After an exegetical treatment of each letter, Wall examines it through the lenses of five “rule of faith” themes: (1) “The Creator God,” (2) “Christ Jesus the Lord,” (3) “The Community of the Spirit,” (4) “Christian Existence and Discipleship,” and (5) “Consummation in a New Creation.” As another unique feature of the commentary, the treatment of each letter ends with a case study from Methodist history by Richard Steele, meant to concretize the rule-of-faith reading.

Andreas Köstenberger

Forthcoming in 2017 is Köstenberger’s contribution to the new Biblical Theology for Christian Proclamation series (B&H).¹¹ The volume consists of a thorough but concise introductory section (each letter also has its own introduction), an exegetical section, and a section on biblical-theological themes in the letters (about two thirds the length of the exegetical section); each section is thoroughly cross-referenced to the others. Köstenberger defends authenticity, dating the letters to c. AD 62–66. He self-consciously designates the letters as “the Letters to Timothy and Titus” over against “Pastoral Epistles” (à la Towner) and emphasizes the need to avoid undue corpus-reading, treating the letters as a cluster: related, but distinct. Other important discussions in the introductory material cover Pauline chronology and the social setting of the letters. The introduction to Titus is particularly well-done (including a comparison between Paul’s approach in this epistle and his missionary strategy in Athens), given that the letter often receives short shrift in treatments of the LTT. Of note is the commentary’s very thorough engagement with secondary literature, especially given its size—it is what one would expect from a much larger technical commentary—and students of the letters will find significant help for further research in the footnotes and bibliography. As is common among conservative students of the LTT, Köstenberger rejects the “bourgeois Christianity” (*bürgerliches Christentum*) reading of the letters popularized by Dibelius and Conzelmann and instead finds an underlying mission motivation driving the paraenesis.

The biblical-theological treatment is surprisingly thorough and is longer than Francis Young’s standalone *Theology of the Pastoral Letters* (which treats the letters pseudonymously), making it one of the lengthiest treatments of the theology of the LTT available and the most robust treatment of the LTT’s

¹¹ In the interest of full disclosure, I note here that I aided in the production of this volume as Köstenberger’s research assistant.

themes (as a collection) I have seen. Here, I simply give the themes and sub-themes treated:

1. Mission (the Pauline mission, apostolic authority and suffering, apostolic delegates, Paul's larger mission theology and strategy and the LTT)
2. Teaching (healthy teaching, the truth, the faith, the Word of God, the deposit, trustworthy sayings, Scripture)
3. God, Christ, the Holy Spirit, and salvation (God, Christ, God and Christ as Savior, the Holy Spirit, salvation [need, provision, recipients, nature, reception, results, preservation of believers])
4. The church (church as household of God [order and authority, responsibilities: older and younger men, older and younger women, widows, slaves, the wealthy], church as pillar and foundation of the truth, church and its ministry [tasks: ministry of the word, ministry of caring, ministry of prayer; officers: elders/overseers, deacons; goals of ministry])
5. The Christian life (Christian virtues [love, faith/faithfulness, godliness, self-control], good works [witness, labor/striving, endurance/suffering], good citizenship)
6. The last days (Satan/demons/angels, false teachers and the tribulation of the last days, virtues/vices, need for perseverance, resurrection of believers, appearing of Christ in final judgment and salvation)
7. The LTT and the canon (OT [pattern of . . . apostolic mission, righteous apostolic suffering, apostolic succession, human relationships], Pauline writings [need for balance, congruence with the Pauline mission, similarities and differences], Acts, non-Pauline NT letters)

The value of this work is immediately evident. Each of these treatments is the sort of thing that would comprise an excursus in a typical commentary, or a brief essay in a journal. Here, however, they are an interrelated body of work which also connects with the previous exposition of the letters. The sections on mission and Scripture are particularly robust, but each section is valuable in its discussion of a particular theme in the LTT along with its larger biblical-theological connections.

Michel Gourgues

Although not an English-language commentary, I briefly mention here the recent work by Michel Gourgues in the *Commentaire Biblique* series.¹²

¹² Prof. Gourgues has noted in personal correspondence that he is also working on the LTT for the *École Biblique et Archéologique Française de Jérusalem* project

While not as robust a volume as, say, Marshall or Mounce—or that most notable of French commentaries, Spicq's *Les épîtres pastorales*—its particular importance is recognized by no less than Phil Towner, who deems it the first significant commentary in French on the LTT in thirty years.¹³ Like Spicq, Gourgues writes from a Roman Catholic perspective. He is concerned to treat the LTT as *un corpus diversifié*, recognizing the similarities among the letters but examining each on its own terms (38–41). Gourgues considers most of 2 Timothy to be authentic, dating the majority of the letter to the second half of the 60s; however, 1 Timothy and Titus (1 Timothy's *jumelle en format réduit*—"twin in reduced format") were pseudonymously authored "somewhere between Paul and Ignatius," drawing on and developing 2 Timothy and other Pauline material (57–59). One of the key aspects of his methodology in coming to this determination is a fairly sophisticated analysis of the vocabulary of the letters, tabulated by pericope and compared both among the letters and with the less-disputed Pauline corpus (48–55). In his review of the work, Jerome Murphy-O'Connor finds "perhaps the most original contribution" of Gourgues's commentary to be his tripartite structural analysis of 2 Timothy: the first and last portions (1:1–2:13 and 4:6–22) are "I-you" (*je-tu*) sections in that nearly every sentence uses those pronouns, while the middle portion (2:14–4:5) is a "you" (*tu*) section in that it is characterized by numerous imperatives.¹⁴ Gourgues helpfully provides a brief bibliography for each textual unit of his exegesis; this is preceded by his own translation with text-critical observations and is followed by a running "interpretation" and more technical "notes."

Linda Belleville/Jon Laansma

The Cornerstone series (Tyndale) has added a volume by Linda Belleville (1 Timothy) and Jon Laansma (2 Timothy, Titus); because of the relatively uncontroversial nature of Laansma's contribution, I will focus on Belleville here. Her introduction serves all three letters, defending authenticity (3–9) and appearing to agree with the traditional dating of the letters from 62–67. While Timothy and Titus were primary recipients of the LTT, their churches were secondary recipients. Though citing only Acts 19:28–41, Belleville asserts that the Ephesian church "continually" battled the influence of the Artemisian cult (12), apparently grounding this judgment in the connections with Artemis she posits in 1 Timothy. Regarding external evidence for authenticity, she avers that "canonical support for the Pastorals is exceeded only by that of Romans and 1 Corinthians" (14), although it is unclear how this is

known as *The Bible and Its Traditions* (see www.bibest.org), scheduled for publication in 2016 or 2017; and *The Second Epistle to Timothy: A Commentary* (Paulist Biblical Commentary; Mahwah, NJ: Paulist, 2017).

¹³ P. Towner, review of M. Gourgues, *Les deux lettres à Timothée. La lettre à Tite*, *CBQ* 75 (2013): 360.

¹⁴ J. Murphy-O'Connor, review of M. Gourgues, *Les deux lettres à Timothée. La lettre à Tite*, *RB* 117 (2010): 619.

the case. Her introduction highlights several “major theological themes” in the letters: “God, Christ, the Holy Spirit, salvation, righteousness, piety and wholesome teaching, and heresy” (16). Belleville conflates the evidence from all three letters to develop a portrait of the false teachers, which may well contribute to her description of them as “syncretistic” (20); this conflation is especially surprising given her support of authenticity, which affirms two different recipients in two different locales. In her commentary, Belleville gives perhaps the greatest attention to passages addressing women and thus brings a consistent emphasis of her previous research to a systematic exegetical treatment of the letters, finding in her reading of the LTT an egalitarian Paul.

Aída Besançon Spencer

In the New Covenant Commentary series, Aída Besançon Spencer has produced volumes on 1 Timothy and on 2 Timothy and Titus. Like Belleville, she brings her previous research on women’s roles to bear on her work, providing a strongly egalitarian reading of the letters. In her introduction to the letters as a whole, she provides a standard defense of Pauline authorship, although the scholarship with which she interacts is often surprisingly dated. Spencer finds that the Artemis cult provides significant background to 1 Timothy in particular, and she regularly interacts with Greco-Roman literature in the footnotes; she also seeks to highlight Paul’s rhetorical strategies. The parameters of the commentary series include brief sections of contemporary application, and Spencer has also included several excurses: the intersection of women and teaching roles, lifting up hands in prayer, and heresy in 1 Timothy. The heresy is christological: the errorists believed that as a human, Jesus could not be the mediator between God and humankind, sufficient for all people; this resulted in both legalism with asceticism, and the promotion of wealth (147).

Non-Western contributions

The LTT are represented in several newer commentary series which aim to provide commentary from a particular non-Western cultural standpoint, and thus take part in a welcome trend. The most significant of these is that of Samuel Ngewa, who produced the inaugural volume of the Africa Bible Commentary on the LTT. At over 450 pages it provides extended and straightforward discussion of the letters from an indigenous African perspective. Conservative in stance, the volume is more pastoral than academic, with plenty of illustrations, “case studies” (e.g., “Practical Care for Widows”), and end-of-chapter discussion questions, drawn from and aimed toward the African context. Ngewa engages the Greek text, typically in the endnotes, but falls prey to the etymological fallacy at times (e.g., 26, 81). The introduction consists of a brief defense of Pauline authorship (1–3).

Paul Trebilco and Simon Rae (1 Timothy) and the two of them along with Chris Caradus (2 Timothy, Titus) have produced volumes for the Asia Bible

Commentary, which were unavailable to me. Graham Simpson has discussed the LTT in the evangelical India Commentary on the New Testament. Simpson thinks the letters are best understood as written by Paul, or by Luke at Paul's behest. His commentary alternates between workmanlike exegesis, and focused application to the Indian context. The bibliography is careful to include anything with an Indian connection written on the LTT.

Other Works

Introductions

This essay's timeframe found no lack of treatments of the LTT in NT introductions and similar works. David Aune contributes an article on the LTT in the new *Blackwell Companion to the New Testament*, helpfully identifying current topics of interest in the scholarly study of the letters; summarizing the academic discussion on the LTT vis-à-vis authorship, reception in the second century, historical setting and purpose, church organization, intertextuality, constituent literary forms, genre, epistolary analysis, and rhetorical analysis; and providing a briefly annotated bibliography. Similarly, I. Howard Marshall wrote the article on the LTT in the *Blackwell Companion to Paul*—to my knowledge, his last published essay on the LTT, and thus the final formal statement of his take on the letters after many years of writing on them—and though he does not see Paul as author, he is always careful to demonstrate the many ways in which the letters are consistent with Paul; one would be hard pressed to find a more thoughtful content summary of the letters “as they would appear to somebody who accepts them as authentic writings of Paul” (112).

The treatment of M. Eugene Boring in his *Introduction to the New Testament* is notable for his thorough sixteen-point defense of pseudonymity (one could hardly ask for a better summary) and his treatment of the letters' theology as post-Pauline. Don Hagner's *The New Testament: A Historical and Theological Introduction* finds him having shifted from an earlier position of defending Pauline authorship to being convinced by the cumulative case for pseudonymity; his treatment of the issue is very helpfully structured, as he presents pro and con arguments for areas often discussed in the authorship debate (language/style, church organization, theology/ethics, nature of opposition, picture of Paul, personal history of Paul). In a sort of *Pauline* introduction, *All Things to All Cultures: Paul Among Jews, Greeks, and Romans*, Mark Harding (whose command of the literature is outstanding) contributes a sophisticated chapter on the LTT, discussing attestation, the character of the letters, genre, authorship, the LTT as pseudepigrapha (Harding's position), and the theology of the LTT. Mark Powell takes great pains in his *Introducing the New Testament* to set forth options while coming to no conclusions regarding the LTT, as he seeks to mediate discussion on the letters to a college-level audience. In the final volume of his Christianity in the Making project, *Neither Jew nor Greek*, James D. G. Dunn concurs with the standard critical judgment of

pseudonymous authorship, the LTT being written “to consolidate the riches of the first generation, as perceived by the writers, and to ensure that the most enduring structure of the Pauline churches was passed on to the next and future generations” (90); the letters most notably embody “increasing institutionalization” and the “crystallization of faith into set forms” (678), along with fresh christological expression. In contrast, and easily the most conservative among recently-published scholarly NT introductions, is Andreas Köstenberger’s contribution on the LTT to *The Cradle, the Cross, and the Crown*, notable for its defense of authenticity and its discussion of the letters’ theological themes; an expanded second edition is now available.

Authorship

The discussion of authorship continues unabated. Ever increasingly, proponents of pseudonymity do not seem to be resting their case on some key aspect of the LTT (such as vocabulary or theology) which provides proof positive that the letters are inauthentic, but instead rely upon the cumulative weight of a number of arguments.

Bart Ehrman has published the scholarly *Forgery and Counterforgery* in which he finds each of the LTT to be a polemical forgery: 1 Timothy and Titus were forged to establish church order, and 2 Timothy in order to authorize a particular eschatological position. Believing all three LTT to have been produced by the same author, Ehrman rehearses standard arguments for pseudonymity at some length and seeks to debunk the arguments of those who contend for authenticity (in particular, he argues against the secretary hypothesis in a lengthy excursus).

Stan Porter and Greg Fewster have recently edited *Paul and Pseudepigraphy*.¹⁵ In it, Armin Baum provides an outstanding collection of freshly-translated source material related to pseudepigraphy, as well as a specialized annotated bibliography. Porter examines Pauline chronology vis-à-vis the question of pseudonymity, defending a date after Paul’s Acts 28 imprisonment. Andrew Pitts questions typical linguistic and stylistic methodologies used to determine pseudonymity and sets forth a new methodology to judge the likelihood that a given work associated with a corpus is pseudonymous or not. Jermo van Nes reexamines P. N. Harrison’s proposal that the LTT are pseudonymous documents built around authentic Pauline fragments, and demonstrates that this theory has been thoroughly discredited in spite of the use some scholars still make of it. Linda Belleville finds that some of the atypical

¹⁵ Note also the recent edited volume *Pseudepigraphie und Verfälschung in frühchristlichen Briefen* (ed. Frey et al.) which includes Jens Herzer’s essay “Fiktion oder Täuschung? Zur Diskussion über die Pseudepigraphie der Pastoralbriefe.” Other recent German-language contributions include Joram Luttenberger, *Prophetenmantel oder Bücherfutteral*, which presents a thorough examination of the personal details found in the LTT, particularly in connection with the authorship question; and M. Tsuji, “Persönliche Korrespondenz des Paulus,” which argues that the need to pass the letters off as authentic drove their author to shape them as personal correspondence.

christological language used in the LTT, as well as some of the other distinguishing characteristics of the letters, does not necessitate pseudonymous authorship; “comparison with imperial epiphany language and Greco-Roman redemptive religious piety and soteriology readily points to a first generation *Sitz im Leben* and concerns consistent with the challenges that a church in the imperial temple-warden city of Ephesus would face” (243).

In briefer treatments, a typically thorough defense of authenticity is found in Eckhard Schnabel, “Paul, Timothy, and Titus”; as well, Terry Wilder has helpfully brought his broader work on pseudonymity to bear on the LTT in his “Pseudonymity, the New Testament, and the Pastoral Epistles.” A number of the works which take the LTT as pseudonymous find the letters to be appropriating material from the undisputed Pauline letters, including Elvis Elengabeka, *L'exploitation des Ecritures*, which suggests numerous intertextual connections.¹⁶

Reception¹⁷

In the Blackwell Bible Commentary series, Jay Twomey's *The Pastoral Epistles through the Centuries* provides a fascinating look at the LTT, sampling the letters' use by writers ranging from the apostolic fathers to moderns as diverse as Luther, Locke, Lewis, and LaHaye. Working passage-by-passage through the letters, Twomey's goal is not so much to argue a particular point of view as it is to highlight how the letters have been interpreted and appropriated over time.¹⁸

Several treatments of the LTT by particular theologians of yesteryear are now available, including Mark Frisius, *Tertullian's Use of the Pastoral Epistles, Hebrews, James, 1 and 2 Peter, and Jude*, which explores Tertullian's knowledge of the LTT, his exegetical approach to the letters (44–55), and the ways in which they shaped his theology and disciplinary practices (87–101); possible citations of the LTT in Tertullian are catalogued in a helpful appendix (129–35). Forthcoming is Michael Sirilla's volume on Thomas Aquinas's appropriation of the LTT.

A number of focused explorations of the reception of specific exegetical cruces in the LTT have recently been offered. Particular scrutiny has been

¹⁶ See also in the bibliography Lincicum, Marguerat, Mitchell, Redalié, and Schröter.

¹⁷ In addition to the items below, note in the bibliography Davis, Hübenthal, McKee, Tinkle, White (“How to Read a Book”; *Remembering Paul*), and Yarbrough. Note also that the Italian journal *Annali di Storia dell'Essegesi* devoted most of its October 2015 issue (32.2) to history of reception of the LTT, including articles by Dragutinović, Hunter, Meiser, Nicklas, Sommer, and Zamfir. See English-language abstracts at <https://asejournal.files.wordpress.com/2015/08/ase-32-2-abstracts.pdf>.

¹⁸ Note that in InterVarsity's Reformation Commentary on Scripture series, a volume on the LTT edited by Brad Green and Lee Gattis is in the works.

given to 1 Tim 1:15 and especially 2:4 in the context of the Pelagian controversy and its aftermath.¹⁹ The reception of 1 Tim 2:9–15 continues to be treated as well.²⁰

Language and Structure

Rick Brannan has just released two technical volumes: (1) *First Timothy: Lexical Commentary on the Pastoral Epistles*, consisting largely of discussion of the vocabulary of the letters (particularly vis-à-vis contemporary literature), set in the framework of a running commentary on the letters; and (2) *Second Timothy: Notes on Grammar, Syntax, and Structure*, a workmanlike treatment which frequently engages Runge's discourse grammar. Speaking of discourse grammar, Stephen Levinson has made available online his very helpful "Some Notes on the Information Structure and Discourse Features of 1 Timothy."²¹ A number of articles in the newly revised *New International Dictionary of New Testament Theology and Exegesis* (ed. Silva) highlight the use of particular terms in the LTT.²²

As to exegetical handbooks, Richard Blight's volume on 1 Timothy in the SIL Exegetical Summaries series is excellent and takes account of all major commentaries through Towner (NICNT). However, although the SIL volumes on 2 Timothy (Minor) and Titus (Greenlee) were both reissued as "second editions" in 2008, they appear to be reprints and not true second editions, as no new literature seems to have been engaged. Still to be anticipated are the volumes on the LTT in both the B&H Exegetical Guide to the Greek New Testament series (Ray Van Neste) and the Baylor Handbook on the Greek New Testament series (Larry Perkins).

Mark Yarbrough, taking his cue from E. E. Ellis's work, has produced *Paul's Utilization of Preformed Traditions in 1 Timothy*; after establishing a taxonomy of preformed traditions along with criteria for identifying them, he locates twelve of them in 1 Timothy,²³ proposing that they fulfill four functions in the epistle: strengthening its literary cohesion, providing rhetorical leverage, serving as theological directives, and combating false teaching.

¹⁹ See in the bibliography Dupont, Eelen, Gumerlock, and Teske. The controversy over 1 Tim 2:4 did not end in the first millennium, as demonstrated in Foord.

²⁰ E.g., Brown, *An Historian Looks at 1 Timothy 2:11–14*, who argues that over against present-day complementarians who typically allow women roles of authority in society but limit such roles in the church, the earlier "traditional" understanding strictly limited roles of authority in society for women, but granted more leeway in the church. Note also Calvert-Koyzis and Weir, eds., *Strangely Familiar*; Zamfir, "Men and Women in the House(hold) of God."

²¹ <http://www-01.sil.org/~levinson/1TimComments.pdf>.

²² See, e.g., *διδάσκω* (1:715); the *σέβομαι* group (4:276); *σώζω* (4:432–33); the *σωφρον-* group (4:444–45); *ὕγιαίνω* (4:517–18); and the *φαίνω* group (4:590–91).

²³ 1:8–10; 1:15a–b; 1:17; 2:5–6a; 3:1; 3:16; 4:8; 4:9, 10b; 5:24–25; 6:7; 6:10a; 6:11–16.

Two recent monographs treat the epistle to Titus, too often the “exegetical stepchild” of the LTT: (1) Alfred Genade’s *Persuading the Cretans* sets forth a “text-generated persuasion analysis” of the letter, seeking through rhetorical criticism to further Van Neste’s work on coherence in the LTT; (2) Paul Jeon’s *To Exhort and Reprove* sets forth the epistle in a four-part chiasmic structure meant to strategically reveal Paul’s guidance for the recipients. Timo Glaser’s *Paulus als Briefroman erzählt* argues that the composition of the (pseudographical) LTT was informed by that of ancient epistolary novels.

Students of the LTT have increasingly eschewed the corpus reading of the LTT, and this important trend has found formal expression in Michaela Engelmann, *Unzertrennlliche Drillinge?*, who traces several themes (christology/soteriology, ecclesiology, heresy, Paul) through each of the letters and compares the results; she concludes that three different authors (none of them Paul) produced the letters.

Background

Gary Hoag’s *Wealth in Ancient Ephesus and the First Letter to Timothy* mines an ancient novel by Xenophon of Ephesus (recently redated to the mid-first century AD) via Vernon Robbin’s socio-rhetorical methodology to inform the interpretation of 1 Tim 2:9–15; 3:1–13; 6:1–2a; 6:2b–10; 6:17–19, particularly vis-à-vis the relationship between 1 Timothy’s teaching on wealth and that in the rest of the NT.²⁴ Sandra Glahn has recently produced a pair of articles highlighting the Artemisian background of the letters to Timothy, emphasizing the distinctiveness of the *Ephesian* Artemis over against the deity as worshipped elsewhere, and bringing this background to bear on the letters’ interpretation. Harry Maier, *Picturing Paul in Empire*, considers the (pseudonymous) LTT vis-à-vis the vocabulary and imagery from the imperial cult of the 2nd century AD. Wieland’s essay “Roman Crete and the Letter to Titus” is excellent, notable for the connections it draws between Crete in the NT era and particular textual features of the epistle to Titus.

Opponents

Pride of place here must go to Dillon Thornton’s just-published monograph, *Hostility in the House of God: An Investigation of the Opponents in 1 and 2 Timothy*. Methodologically rigorous and full of exegetical insight, the work finds that the opponents arose with the Ephesian congregation, that their teaching centered on an erroneous eschatological position grounded in Paul’s complex teaching, and that they engaged in a ministry of sorts at Ephesus, for which they were paid. Notably, Thornton takes exception to many who understand the polemic of the LTT to be stock and not actually descriptive of the false teachers.²⁵ In addition to Thornton, note the treatment of the

²⁴ Note the extended discussion on this work between Hoag and Ben Witherington at www.patheos.com (search “Wealth in Ancient Ephesus” [with quotes]).

²⁵ The polemic of the letters continues to receive scholarly attention, for which see Gerd Häfner, “Polemik in den Pastoralbriefen” and further literature therein.

LTT in B. J. Oropeza's larger project, although he conflates the opponents in Ephesus and the opponents in Crete.

Theology

An increasing amount of work is being done on the theology of the LTT. In addition to Köstenberger's forthcoming BTCP commentary, with its biblical-theological emphasis, Köstenberger and Terry Wilder have edited *Entrusted with the Gospel: Paul's Theology in the Pastoral Epistles*, an excellent collection of essays on the LTT, many of them about some aspect of the letters' theology.

Writing from a Reformed perspective, William Barclay has treated the LTT in the just-released *A Biblical-Theological Introduction to the New Testament* (ed. Kruger), discussing such themes as proper conduct in the household of God, the priority of prayer, proper leadership in the church, care for the needy, proper attitude toward and use of money, and the importance and centrality of the church. James Aageson has followed up his important *Paul, the Pastoral Epistles, and the Early Church* with a chapter on the LTT in his just-published *Windows on Early Christianity*, where under the heading "The Theology of the Pastoral Epistles" he discusses the deposit of the true faith, the church, the nature of Scripture, women, asceticism, and Jewish practices. Bernhard Mutschler, *Glaube in den Pastoralbriefen* has meticulously examined and categorized every instance of the *πίστις* word group in the LTT. Other recent essays address the LTT on christology (Akin; Belleville; Edwards; Harris), eschatology (Mathison; Mutschler), mystery (Beale and Gladd), salvation (Schreiner; Talbert; Wall, "Salvation's Bath"; Wieland, "Function"), and theology proper (Couser, "Sovereign Savior").

Scripture

Contending that Paul explicitly views apostolic writings as Scripture, Timothy Swinson's *What Is Scripture? Paul's Use of Graphe in the Letters to Timothy* sets forth a well-argued dual thesis: (1) in 1 Tim 5:18, Paul cites a written version of the Gospel of Luke; and (2) in 2 Tim 3:16, Paul uses the adjective "all" (*πᾶς*) to bring together two collections of writings—the OT and apostolic writings extant in Paul's day—under the broader rubric of "Scripture" in the phrase "all Scripture" (*πᾶσα γραφή*). These lines of argument together support the larger concept that Paul "ascribes to his own teaching and to that of his apostolic coworkers an authoritative standing equal to that attributed to the sacred writings (*τὰ ἱερὰ γράμματα*) found in the OT" (1).

Phil Towner's invaluable treatment still holds pride of place as the best overall discussion of the use of the OT in the LTT.²⁶ More briefly, Paul Wolfe's "The Sagacious Use of Scripture" is very helpful. The use of Genesis

²⁶ Towner, Philip H. "1–2 Timothy and Titus," in *Commentary on the New Testament Use of the Old Testament*, ed. D. A. Carson and G. K. Beale (Grand Rapids: Baker, 2007), 891–918.

in 1 Tim 2:13–15 continues to be strongly debated, and the literature on this matter is, of course, extensive.²⁷

The Church and Ministry

Full of intriguing observations, Jack Barentsen's *Emerging Leadership in the Pauline Mission* examines local leadership development in Ephesus (and Corinth) from a social identity perspective: how did church leadership emerge, how was it maintained, and how did succession occur? A number of essays address church leadership as well (Goodrich; Merkle, "Qualifications"; Robertson; Schreiner, "Overseeing"; Serworwora; Sewakpo). Benjamin Merkle and Christopher Hutson have both produced summary treatments of the LTT's ecclesiology, and David Downs has incorporated the LTT (as Pauline) into his "Pauline Ecclesiology."

Two recent monographs address education in the LTT: (1) Claire Smith, *Pauline Communities as "Scholastic Communities,"* examines the semantic domain of "teaching" in the (authentic) LTT (and 1 Corinthians); (2) Friedemann Krumbiegel, *Erziehung in den Pastoralbriefen*, examines education in the LTT as a response to a loss of identity in a post-Pauline setting.

Gender Issues

An entire "state-of-research" essay could be written solely on gender issues in the LTT, or even on that most contentious of passages, 1 Tim 2:9–15. Here, I can only mention several recent book-length works.

Writing from a complementarian perspective, Andreas Köstenberger and Tom Schreiner's *Women in the Church* has been released in a completely revised third edition, addressing 1 Tim 2:9–15's Ephesian background (Baugh), use of *αὐθεντέω* (Wolters), syntax and discourse analysis (Köstenberger), overall interpretation and scholarship (Schreiner), hermeneutics (Yarbrough), and translation (Burk).

From an egalitarian angle, Philip Payne has compiled many years of research into his *Man and Woman, One in Christ*, which spends nine chapters discussing pertinent passages in the LTT (1 Tim 2:8–15; 3:1–13; Titus 1:5–9). As well, Jamin Hübner presents *A Case for Female Deacons*, which is how he understands the "women" of 1 Tim 3:11.

In a thorough and wide-ranging work, Korinna Zamfir (*Men and Women in the Household of God*) finds the (pseudonymous) LTT to respond to significant challenges in the post-Pauline church and to set forth "a hierarchical ecclesiology, anchored in the social and cultural values shared with contemporary society," and by so doing, "(re)define . . . social roles, including gender roles, and the ministries performed in the church by men and women" (xii,

²⁷ Presently, the best entrée to this body of literature is via the footnotes in the most recent edition of Tom Schreiner's essay on the passage ("An Interpretation of 1 Timothy 2:9–15: A Dialogue with Scholarship," in *Women in the Church*, ed. Köstenberger and Schreiner, 199–216), and my specialized research bibliography in the same volume (363–94).

italics removed); societal values which inform this redefinition include the male-female division of spaces (public/private) and roles (authority/submission), the honor-shame dynamic, and expectations concerning women.

Annette Bourland Huizenga has produced *Moral Education for Women in the Pastoral and Pythagorean Letters*, comparing and contrasting the moral education of women as set forth in the (pseudonymous) LTT and in an ancient collection of philosophical letters attributed to female Pythagorean authors (composed somewhere around the same time as the LTT). She argues that the LTT provide a “program of moral training for women” that is similar in several ways to that set forth in the Pythagorean letters (365) with both corpora emphasizing female *σωφροσύνη* along with other aspects of the “good woman” *topos*.

Marianne Bjelland Kartzow’s work, *Gossip and Gender*, focuses on the LTT’s “employment of the notion that gossip is gendered speech” (1), examining various Jewish and Greco-Roman texts about gossip and gossipers in order to illuminate instances of female gossip in the LTT (e.g., 1 Tim 3:11; 5:13; Titus 2:3–5). She maintains that the author of the LTT connected false teaching and teachers with gossip, feminizing—and thus marginalizing—his opponents.

Fitting under the rubric of “gender issues,” several works on masculinity vis-à-vis the LTT have appeared since the turn of the millennium, including Manuel Villalobos Mendoza’s recent monograph on the topic, *When Men Were Not Men*. Villalobos Mendoza “employs a number of hermeneutical tools (i.e., queer hermeneutics, liberation hermeneutics, autobiographical biblical criticism, etc.) and focuses on select texts where issues of masculinity, gender, power, race, money, abuse of religion, and otherness are present.”²⁸

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The following bibliography compiles scholarly literature on the LTT produced from 2009–2015. The contentious 1 Timothy 2:9–15 continues to generate a literature all out of proportion to its size, and space constraints here force me to omit most works addressing the passage and instead to refer the reader to my recent comprehensive bibliography on the passage.²⁹ Space considerations also require the omission of most foreign-language works (monographs excepted). In what follows, I first list commentaries, then other published works. A section that lists unpublished dissertations on the LTT from 2000–2015 closes the bibliography.

Happily, several collections related to the LTT were published in our

²⁸ Dillon Thornton, review of Manuel Villalobos Mendoza, *When Men Were Not Men: Masculinity and Otherness in the Pastoral Epistles*, BBR (forthcoming).

²⁹ *Women in the Church: An Interpretation and Application of 1 Timothy 2:9–15* (ed. Andreas J. Köstenberger and Thomas R. Schreiner; 3rd ed.; Wheaton, IL: Crossway, 2016), 363–94.

timeframe: *1 Timothy Reconsidered* (ed. Donfried);³⁰ *Ein Meisterschüler: Titus und sein Brief. Michael Theobald zum 60. Geburtstag* (ed. Weidemann and Eisele); and *Entrusted with the Gospel* (ed. Köstenberger and Wilder).

As well, essays on the LTT make up a significant part of two other collections: *Paul and Pseudepigraphy* (ed. Porter and Fewster), and *Lukas—Paulus—Pastoralbriefe* (ed. Hoppe and Reichardt). Finally, two scholarly journals produced issues which focused largely on the LTT: *Early Christianity* 5.1 (2014) and *Annali di Storia dell'Esegesi* 32.2 (2015). All of the pertinent English-language essays from these collections are listed separately below.

In addition to newly published works, Philip Towner's important *The Goal of Our Instruction*, A. T. Hanson's provocative *Studies in the Pastoral Epistles*, and Lewis Donelson's *Pseudepigraphy and Ethical Arguments in the Pastorals* are all newly available in reprint editions.³¹ As well, Abraham Malherbe's many essays on the LTT are now part of a collection,³² as are Luke Timothy Johnson's.³³

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³⁰ Note that *2 Timothy Revisited* (ed. Bieringer) is forthcoming.

³¹ Lewis R. Donelson, *Pseudepigraphy and Ethical Arguments in the Pastorals* (HUT 22; Tübingen: Mohr Siebeck, 1986; repr., Eugene, OR: Wipf & Stock, 2015); A. T. Hanson, *Studies in the Pastoral Epistles* (London: S.P.C.K., 1968; repr., Eugene, OR: Wipf & Stock, 2015); Philip H. Towner, *The Goal of Our Instruction: The Structure of Theology and Ethics in the Pastoral Epistles* (JSNTSS 34; Sheffield: Sheffield Academic, 1989; repr., Bloomsbury Academic Collections; New York: Bloomsbury Academic, 2015).

³² Abraham J. Malherbe, *Light from the Gentiles: Hellenistic Philosophy and Early Christianity. Collected Essays, 1959–2012* (ed. Carl R. Holladay, John T. Fitzgerald, Gregory E. Sterling, and James W. Thompson; 2 vols.; NovTSup 150; Leiden: Brill, 2014).

³³ Luke Timothy Johnson, *Contested Issues in Christian Origins and the New Testament: Collected Essays* (NovTSup 146; Leiden: Brill, 2013).

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