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Volume 31, numéro 2, 1975

URI : <https://id.erudit.org/iderudit/1020478ar>

DOI : <https://doi.org/10.7202/1020478ar>

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### Éditeur(s)

Laval théologique et philosophique, Université Laval

### ISSN

0023-9054 (imprimé)

1703-8804 (numérique)

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### Citer cet article

Collins, R. F. (1975). The Image of Paul in the Pastorals. *Laval théologique et philosophique*, 31(2), 147–173. <https://doi.org/10.7202/1020478ar>

# THE IMAGE OF PAUL IN THE PASTORALS

Raymond F. COLLINS

**I**N recent years the issue of the authenticity of the Pastorals has resulted in a consensus opinion that the Pastorals were not written by Paul himself. In their present form, at least, the Pastorals are generally considered to be the work of an anonymous disciple of the apostle. Among Catholics; Norbert Brox was one of the first authors to opt for the pseudonymity of these letters and to use this judgment as the horizon for his exegesis of the letters.<sup>2</sup> The consideration that the Pastorals are post-apostolic opens the possibility that they contain a picture of the apostle. In fact, Conzelmann claims, with specific reference to 2 Tim, that a picture of the apostle Paul belongs to the tradition of the Pastorals.<sup>3</sup> To the extent that 2 Tim belongs to the farewell discourse genre, we would expect that it would offer a somewhat stereotyped picture of the apostle. Nonetheless it appears that each of the Pastorals contains something of the picture of the apostle. The incorporation of the so-called autobiographical references (1 Tim 1:3,20; 3:14-15; 4:13; 6:23; 2 Tim 1:3-5, 8, 15-18; 4:9-17) as well as the greetings of all these epistles brings a life-like quality to that picture of the apostle. In short the Pastorals contain traces of an emerging Pauline hagiography whose essential traits can be analysed with respect to Paul as apostle, ecclesial authority, and model Christian.

## I. PAUL, AS APOSTLE

Paul is called *apostolos* in five passages of the Pastorals, 1 Tim 1:1; 2:7; 2 Tim 1:1, 11; Tit 1:1. The designation of Paul as an apostle is customary in the protocols

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1. Cf. André LEMAIRE, "Pastoral Epistles: Redaction and Theology," *Biblical Theology Bulletin* 11:1 (1972), 25-42, esp. pp. 25-48.
  2. Norbert BROX, *Die Pastoralbriefe*, RNT 7:2, 4<sup>th</sup> ed., Regensburg: Verlag Freidrich Pustet, 1969.
  3. Hans CONZELMANN, *An Outline of the Theology of the New Testament*, The New Testament Library, London: SCM Press, 1969, pp. 292, 299.

of the Pauline correspondence (1 Cor 1:1; 2 Cor 1:1; Gal 1:1; Eph 1:1; Col 1:1; cf Rom 1:1). The formula of 1-2 Tim, "an apostle of Christ Jesus," occurs in 2 Cor, Eph, and Col; while that of Tit, "an apostle of Jesus Christ," occurs in 1 Cor. Nonetheless, the use of this epithet seems out of place in letters addressed to such companions and beloved co-workers as Timothy and Titus. Indeed, the epithet does not occur in the protocol of Phlm, the other "personal" letter<sup>4</sup> in the Pauline corpus. Moreover, the presence of the epithet "apostle" in the protocol of the Pastorals is all the more striking in that it is developed with a certain solemnity in each one of the three letters. The expression does not so much emphasize that Paul has been sent as that he is an apostle. In short, "Apostle of Christ Jesus" has become a title, and it is in this sense that the author of the Pastorals uses the expression of Paul.

Paul's "apostolate" does not consist in the fact that he has been sent to Timothy or Titus, or to the churches of Ephesus or Crete. Rather his apostolate is a life-time office. It implies that he who is an apostle has authority and responsibility. The author of 1 Tim indicates the source of Paul's apostolic authority by stating that he is an apostle "by command of God our Saviour and of Christ Jesus our hope." In the other epistles of the Pauline corpus, Paul's apostolate is referred to as the "will of God".<sup>5</sup> The author of 1 Tim, however, has chosen a rather unusual, but Pauline,<sup>6</sup> expression, "by command of", to relate God to Paul's apostolate. Hellenistic Jewish Christians familiar with the LXX would have recognized in the choice of this word an expression used in the Greek Bible to denote God's decrees<sup>7</sup> or a royal ordinance.<sup>8</sup> In common parlance the term was not frequently used, except to describe the acts of a supreme authority. Hence the Christians of Ephesus would understand that Paul was authoritatively installed in the apostolate and that consequently the letter which comes from him is an official or authoritative document.

The protocol of 2 Tim designates Paul as an apostle of Christ Jesus. The title is explained by the traditional formula, "by the will of God," and by the phrase, "according to the promise of the life which is in Christ Jesus." Thus the call of Paul to the apostolate is related not only to the sovereign will of God, but also to the history of salvation. In Gal 3:29 the expression "according to the promise" clearly refers to the Old Testament. For Paul, the promise(s) is chief among the privileges of Israel.<sup>9</sup> The promises were made to the patriarchs, and God is faithful to these promises. The greeting of 2 Tim specifies the content of the promise as life which is in Christ Jesus. Elsewhere in the New Testament it is usually the Spirit, the Saviour, or the new covenant which is the object of the fulfilled promise; but in 1 Tim 4:8, "the present life and life to come" is indicated, in almost Johannine fashion, as the content of the promise. According to 2 Tim 1:1, this life is life "in Christ Jesus", a formulaic

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4. Phlm 2 reveals that this letter is, in fact, addressed to a domestic church as well as to Philemon.

5. Rom 16:26; 1 Cor 7:6; 2 Cor 8:8. The expression is not otherwise used in the New Testament.

6. 1 Cor 1:1; 2 Cor 1:1; Eph 1:1; Col 1:1.

7. Wis 18:15; 19:6.

8. Wis 14:17; Dan 3:16, and 1 Esd 1:16; 3 Mac 7:20.

9. Rom 9:5; 15:8. Cf Rom 4:13, 14, 16, 20; 9:4, 8, 9; 15:8; 2 Cor 1:20; 7:1; Gal 3:14, 16, 17, 18, 21, 22, 29; 4:23, 28; Eph 1:13; 2:12; 3:6; 6:2 (1 Tim 4:8).

expression which reflects the baptismal liturgy of the early Church. Many commentators have also noted that there is some ambiguity in the expression which is used to relate Paul's apostolate to the history of salvation. The history of salvation is both the ground and the purpose of Paul's apostolate. Not only must his apostolate be viewed against the horizon of the history of salvation; it must also be understood as a major factor in the fulfillment of the history of salvation.

Paul's rôle in the history of salvation is further underscored in the greeting of the letter to Titus, in which Paul is described as "a servant of God and an apostle of Jesus Christ." The title reminds us of titles given to the pseudonymous authors of Jas, 2 Pet and Jd, as well as Paul's own self-description in the greetings of Rom and Phil. In the greetings of each of these five letters, the author is given the title "servant of Jesus Christ (Christ Jesus)." Apart from Jas 1:1<sup>10</sup>, Tit is the only NT epistle to designate its author as the "servant of God" rather than the "servant of Jesus Christ." In fact, the title "servant of God" is relatively rare in the New Testament.<sup>11</sup> Rev 15:3 uses it as a title of Moses. It appears also in Acts 16:17 when the Philippian slave girl proclaims Paul and his companions as the "servants of the Most High God." On the other hand, the expression frequently occurs in the Old Testament. In some passages it is used generically to designate those who are completely dependent upon God and who effectively dedicate themselves to his service. It is, nonetheless, more characteristically used of God's representatives, those heroes in the history of God's people who speak and act in his name, who are the recipients of his blessings and benedictions, who mediate the covenant between God and his people. Such men are Moses,<sup>12</sup> David,<sup>13</sup> the prophets,<sup>14</sup> and the patriarchs.<sup>15</sup> By his application of the title "servant of God" to Paul, the author of Tit valorizes Paul's apostolate by ranking him alongside the great figures of salvation history. This does not mean that Paul is any less a figure of the new dispensation. Quite the contrary. It is precisely because he is an "apostle of Jesus Christ" that he is the servant of God, a hero in the history of salvation.

Having indicated Paul's rôle in the history of salvation by the title which it ascribes to him, the protocol of the letter to Titus goes on to describe Paul's role in the history of salvation. These verses (Tit 1:1-4) offer the most complete description of Paul's apostolate in the Pastorals. They place his apostolate within the context of

10. The author of James is designated as "a servant of God and of the Lord Jesus Christ." Although Spitta claimed that "of the Lord Jesus Christ" was a Christian interpolation into Jas 1:1, the majority of authors accept its authenticity. There are, moreover, no grounds for suggesting that Jas 1:1 designates James as the servant of Jesus Christ who is called both God and Lord. Thus the text indicates that James is the servant both of God and of Jesus Christ, i.e. service to Christ does not take away from service to God.

11. The expression "servant of God" appears in Tit 1:1, 2 Tim 2:24; Acts 16:17; Rev 15:3. The plural appears in 2 Pet 2:16 and Rev 7:3. The use of the plural in these two passages, as well as the comparative particle in 2 Pet 2:16, is an indication that the expression should not necessarily be taken as a title (cf. 2 Tim 2:24). However the use of the expression in Rev 7:3 and its variants in Rev 1:1; 10:7; 11:15; 19:2, 5; 22:3, 6 confirm a salvation history interpretation of the expression.

12. Jos 1:1-7; Neh 1:7-8; 9:14; 2 Chr 24:6; Mal 3:22; cf. 1 Kgs 8:53.

13. 1 Kgs 8:26; 11:13; 14:8; 2 Chr 6:17, 41; Ps 89:4, 21; Jer 20:21-22; Ez 37:24-25.

14. Am 3:7; Jer 7:25; 20:3; Dan 9:10.

15. 2 Mac 1:2. Cf. Ps 105:6.

salvation history, but give to that apostolate an ecclesial quality which is not so clearly emphasized in the other New Testament writings.<sup>16</sup> That Paul's apostolate is on behalf of the Church as such is emphasized in v. 1 where it is noted that he is an apostle in order to "further the faith of God's elect." That the Church is the "elect of God" is one of the oldest self-designations of the church.<sup>17</sup> As used in the New Testament, it is an eschatological term.<sup>18</sup> Its use in the protocol of Titus can only be understood against the background of Israel as the chosen people of God. It implies that Israel has forfeited its election through its conduct and that now, in the end-time, only a remnant will gain salvation. Only by belonging to the new chosen people of God will man find his salvation. Of itself, the notion implies some exclusiveness, but not the exclusivity associated with Essenism or Gnosticism against which the Pastorals take a constant position.<sup>19</sup> Conzelmann has suggested that there are three notions present in the description of the Church as the elect of God: 1) it is the last time; 2) the church is set apart from the world; and 3) it is a visible assembly, primarily for worship.<sup>20</sup> This is an accurate description of the Church to which Paul's apostolate is directed. 1 Tim 4:1 and 2 Tim 3:1 clearly indicate that Paul's knowledge is knowledge for the final times and that it is knowledge useful for the communities<sup>21</sup> to whom the Pastorals are addressed. That the church of the Pastorals is set apart from the world is not only indicated by the description of the Church but also by the attitude towards heresy. Instead of combatting heresy directly as does the Paul of the authentic writings, the recipient of the Pastorals is directed to avoid such direct confrontation with the world.<sup>22</sup> That the Pastorals are addressed to a worshipping community is clear from 1 Tim 2:1-8. But evidence of its liturgical activity pervades all three Pastorals, as Gottfried Holtz' commentary has brought out.<sup>23</sup>

Paul's apostolate is not simply directed to membership in the Church for the sake of the Church. His apostolate is ultimately exercised in the "hope of eternal life." This expression can be attached to "godliness", "truth", or "faith and knowledge", but the

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16. Eduard Schweitzer emphasizes that the first notion contained in the Pauline apostolic idea is that "the Church does not come into being without an apostle and is still under his authority." The specifically ecclesial connotation of "apostle" is implicit in the authentic Paulines. It has become explicit in the use of the title apostle in Tit 1:1. Cf. Eduard SCHWEITZER, *Church Order in the New Testament*, SBT, 32, London: SPCK, 1961, p. 98.

17. Other ancient self-designations of the Church are "the saints," and "the church (of God)". Cf. H. CONZELMANN, *o.c.*, pp. 34-35.

18. Cf. Mk 13:22, 27 and par.

19. The universalism of 1 Tim 2:1-7 precludes the exclusivity of an elite group. Many aspects of the Pastorals can be explained by reference to the Qumran documents, as Spicq has done in his magisterial commentary. Cf. Ceslaus SPICQ, *Les Épîtres Pastorales*, 2 vols., Études Bibliques, 4<sup>th</sup> ed.: Paris, Gabalda, 1969. On the other hand, many other aspects can be explained as being in opposition to a gnosticizing trend within the Church. The openness of the church of the Pastorals stands in sharp contrast to the elitism of both the Essenes and the Gnostics.

20. Cf. H. CONZELMANN, *o.c.*, p. 255.

21. That the Pastorals are, in fact, directed to communities is indicated by the farewell greeting (1 Tim 6:21; 2 Tim 4:22 and Tit 3:15) as well as by occasional references in the body of the letters.

22. E.g. 1 Tim 3:5b.

23. At times Holtz overstates his case, but he has nonetheless clearly shown the liturgical *sitz-im-leben* of a good part of the material contained in the Pastorals. Cf. Gottfried HOLTZ, *Die Pastoralbriefe*, THKNT, 13, Berlin: Evangelische Verlagsanstalt, 1965.

construction of the phrase should incline us to the view that the hope of eternal life is characteristic of the apostolic mission itself.<sup>24</sup> Paul's mission is in function of Christian hope whose object is eternal life. In the New Testament, hope is grounded in the promise of God. This is clear in our protocol, but it is even clearer in 1 Tim 4:6-10, where hope is patently rooted in the promise of God and linked to our faith. There the object of hope for the Christian is "the life to come", for which the present life appears to be a preparation.<sup>25</sup> Some reflection should be brought to bear on the notion that eternal life is the object of hope. The promise of "ages ago" did not explicitly bear upon eternal life. In the Old Testament explicit mention is not made of eternal life; *a fortiori*, eternal life did not appear as the object of hope in the biblical texts. In what sense does the promise of ages ago focus on eternal life? Perhaps 2 Tim 1:9 provides the clue. The context is the immutable divine plan of salvation. From all eternity (= ages ago) God's plan of salvation has included the life of those who believe. This life is, of course, life in Christ Jesus (2 Tim 1:1). In short the expression "ages ago" is almost a stereotyped formula, practically synonymous with "before the foundation of the world," the expression used by other New Testament authors, to focus attention on the immutability of God's plan of salvation. It is within the context of God's immutable plan for the salvation of man that the author of Titus fixes Paul's apostolate.

Paul's role in the history of salvation is further specified in vv. 1b, 3. At the proper time, God manifested his word through the preaching which was entrusted to Paul through the command of God our Saviour. As the author of the letter to Titus focuses on the mission of Paul, we meet the language of the Hellenistic court.<sup>26</sup> The Gospel, the word of God, has been made manifest through the preaching of Paul. But it is not as if Paul took to himself the function of preaching the Gospel. Rather he has been invested with the preaching mission. Among New Testament authors, it is only Paul and his disciples who use the expression "to be entrusted with." It is a term borrowed from Hellenistic legal terminology. On the one hand, it implies a value judgment: the person to whom the mission is entrusted is trustworthy. Men can place their confidence in him. On the other hand, it implies the conferral of a mission. Paul's preaching is to be accepted as trustworthy because he had been cloaked with divine authority and has received an official investiture. His preaching is a result of his mission and that mission is grounded in the highest authority. He preaches at the command of God Himself. As so often in the Pastorals, God is called our Saviour. Perhaps this description of God is borrowed from the cult of the emperor, whose language has influenced the choice of vocabulary in several passages of the Pastorals. More likely, the choice of Saviour to characterize God hearkens back to the Old Testament and here underscores the essentially salvific nature of God's activity and Paul's preaching. In any case, v. 3 amply proclaims the authoritative nature of Paul's preaching.

24. Cf. C. SPICQ, *o.c.*, p. 593.

25. Cf. G. HOLTZ, *o.c.*, p. 106.

26. Albert-Marie DENIS, "L'Apôtre Paul, prophète 'messianique' des Gentils," *ETL* XXXIII: 2 (1957), 145-318, esp. pp. 300-303.

The purpose of his preaching is described in 1:1b. It is "to further the faith of God's elect and their knowledge of the truth which accords with godliness." At the outset, we must note a certain ambiguity in the Greek text. The verse both implies that Paul's apostolate is in accordance with the faith of God's elect and that it is directed to the faith of God's elect. Paul shares in the ecclesial faith and his apostolate is an expression of his faith and knowledge of the truth. Faith is the ground of his apostolate. On the other hand, Paul's apostolate has the faith of others as its purpose. By his ministry the apostle arouses faith, instructs men according to the faith, and thus serves to develop and strengthen faith.

The faith of which Paul is an instrument is linked to the knowledge of the truth. In 1 Tim 2:4 knowledge of the truth is linked to salvation. Otherwise, "knowledge of the truth" is a rather unusual expression in the New Testament, occurring only in Heb 10:26 and four passages in the Pastorals (1 Tim 2:4; 2 Tim 2:25; 3:7; Tit 1:1). The expression is also found in the Qumran manuscripts.<sup>27</sup> Knowledge of the truth belonged to members of the sect. Truth is an object to be known; it is revelation to be understood. As the Essenes used truth (*'emeth*) to denote revelation and were desirous that all members of the sect possess an accurate understanding of revelation, so the author of Tit writes of Paul's apostolate as being directed to the faith of the Church and the knowledge of truth. The faithful Christian, converted to the truth, must have an accurate knowledge of the faith which now belongs to him as a member of the Church. Truth is truth as such. The Gospel is its primary manifestation. Paul is its expositor. Thus in many ways his authority and function resemble those of the Teacher of Righteousness at Qumran, a notion that is also implied by 1 Tim 2:7. As at Qumran, the exposition of the truth is not merely noetic; it is also paraenetic. Among the Essenes and the Christians for whom the Pastorals are intended, knowledge of the truth is expected to flower into moral endeavor. From the standpoint of God's action, Paul's preaching leads unto salvation (eternal life); from the standpoint of man's activity, his preaching should lead to godliness. Such is the two-fold purpose of Paul's apostolate as it is sketched out for us by the author of Tit.

In his commentary on the Pastorals, Ceslaus Spicq has written that Tit 1:1-3 contains a description of the origin, nature, object, purpose, and recipients of Paul's apostolate.<sup>28</sup> Although we might take issue with some specific points in Spicq's exegesis, there can be no doubt that the three verses which introduce the letter to Titus are the fruit of a profound and broad-based reflection on Paul's apostolate. For this reason it's all the more striking that the author of Tit has chosen to duplicate Paul's title in v. 1. A somewhat similar repetition is found in each of the two other passages in the Pastorals in which Paul is explicitly called an apostle. In both 1 Tim 2:7 and 2 Tim 1:11, Paul is described as a preacher, apostle, and teacher. Some authors compare this repetition of nouns to describe Paul's function of announcing the Gospel to the three charismatic functions cited in Eph 4:11 — apostles, prophets, evangelists. There may be some basis for such a comparison; but it is quite apparent that the

27. IQS 10:21; IQH 10:20, 29. Cf. Jerome MURPHY-O'CONNOR, "Truth, Paul and Qumran," in *Paul and Qumran. Studies in New Testament Exegesis*, ed. by Jerome Murphy-O'Connor (London: Geoffrey Chapman: 1968), 179-230, pp. 213-219.

28. Cf. C. SPICQ, *o.c.*, pp. 595-599.

terms used in Eph are different from those of the Pastorals. Should we, then, with Spicq,<sup>29</sup> take the terms to indicate not three different functions, but different aspects of the same mission to the Gentiles?

Within the New Testament, only 1 Tim 2:7 and 2 Tim 1:11 (plus some mss. of Col 1:23) describe Paul as a herald. No other preacher of the Christian Gospel is called a herald by the New Testament. This is somewhat surprising in view of the fact that the noun herald (*Kērux*) was widely used of a prophet and of a teacher in the religious language of Hellenism and in view of the fact that the verb "to herald" is frequently employed by New Testament authors to describe the activity of those who preach the Gospel.<sup>30</sup> In an article of the *Theological Dictionary of the New Testament*, Gerhard Friedrich explains this unusual occurrence by noting that the term is not really adequate to describe the one who proclaims the Gospel message and that, in addition, the prior Greek history of the term gives it too specific a meaning for it to be appropriately used in the New Testament. On the one hand, according to Paul and other New Testament authors, it is God or Christ himself who is the true preacher. "Hence there is little place for the herald. The Bible is not telling us about human preachers; it is telling us about the preaching."<sup>31</sup> On the other hand, the New Testament knows nothing of sacred personages who are inviolable in the world. The preacher of the Gospel can expect persecution, even as Jesus himself was persecuted. Why then does "herald" occur in the Pastorals as a term used to describe Paul? Spicq suggests that the term might have been chosen in opposition to the cultic heralds of the temple of Artemis at Ephesus or by analogy with the heralds of the Jerusalem temple who called to worship priests, levites, and the faithful.<sup>32</sup> A better explanation for the unusual choice of herald to describe Paul in 1 Tim 2:7 and 2 Tim 1:11 might be offered on the basis of 2 Pet 2:5, where Moses is characterized as "a herald of righteousness." This expression, as Spicq notes,<sup>33</sup> corresponds to the Qumranian *Môrê hassédêq*, the Teacher of Righteousness. The Teacher of Righteousness is the interpreter of knowledge by wondrous secrets (IQH 2:13).<sup>34</sup> Because he is the Teacher of Righteousness, he has a role to play in the salvation of the Essene sectarians. The language and thought affinities that exist between the Qumran literature and the Pastorals suggest that Paul serves a rôle analogous to the Teacher of Righteousness for the communities to which the Pastorals are addressed.<sup>35</sup> Hence it is quite appropriate, though unusual, for him to be called a herald.

The description of Paul as a "teacher" is just as unusual in the New Testament. Christ himself is frequently called a teacher, particularly in direct address, by the Synoptists, but the term is not generally used of Christian preachers, even though it is

29. C. SPICQ, *o.c.*, p. 369.

30. It occurs eighteen times in the Pauline corpus (inc. 1 Tim 3:16; 2 Tim 4:12).

31. Gerhard FRIEDRICH, *Kērux*, TDNT, 3, 683-696, p. 696.

32. C. SPICQ, *o.c.*, p. 370.

33. C. SPICQ, *o.c.*, p. 370.

34. Cf. IQH 2:18; 4:27; 8:21.

35. The Pastorals do not mention the teaching of Jesus, but they make much ado about Paul's teaching. In fact, as will be shown subsequently, Paul is *the* doctrinal authority for the faith communities to which the Pastorals are addressed.



cited among the list of charismatic functions in 1 Cor 12:28 and Eph 4:11. Perhaps the disuse of this term owes to the tradition that Christ explicitly banned the use of this term as a title for his disciples (Mt 23:8-9). The disuse was undoubtedly abetted by the fact that teacher was not fully an adequate description of Christ nor was what it connoted to the Greek mind an adequate description of the Christian message. To the faithful, Christ is much more than a mere teacher. According to the Greek expectation, a "teacher" would make a systematic presentation of ideas. But Christianity was hardly systematized in the New Testament era. Moreover, it would take a remarkable *tour de force* to reduce Christianity to a mere collection of assorted teachings. Why, then, is Paul suddenly called a "teacher"? Jerome Murphy-O'Connor suggests that the term was occasioned by an anxiety to emphasize Paul's doctrinal authority in the face of heterodox teaching emanating from Jewish sources.<sup>36</sup> The choice of this term connotes both the authority of the teacher and the intellectual aspect of his teaching. The authority of Paul had previously been emphasized in the protocol of the letters; the intellectual quality of his teaching will be emphasized by the use of the "sound doctrine" formula. This double emphasis is present in the description of Paul as teacher in 1 Tim 2:7 and 2 Tim 1:11, and complements the notion of his apostolate.

In fact, pleonastic style is not unusual in the Pauline corpus, but the three-fold description of Paul's ministry in 1 Tim 2:7 and 2 Tim 1:11 is quite unusual. It is almost as if the author of these verses consciously intended to multiply the epithets applied to Paul so as to convey the idea that Paul has the fulness of the apostolate. In a sense, that impression was already conveyed by Tit 1:1 which described Paul not only as a servant of God, but as an apostle of Jesus Christ as well. Nonetheless our two verses are remarkable because of their use of pleonasm. 1 Tim 2:7 also demands attention insofar as it employs a mild oath, makes reference to the Gentiles, and qualifies Paul's apostolate as an apostolate "in faith and in truth." The oath, "I am telling the truth, I am not lying," perhaps modeled after Rom 9:1<sup>37</sup>, is seemingly out of place in a letter addressed to Paul's "true child in the faith" (1 Tim 1:2). It is fully understandable, however, in a letter whose contents are being conveyed on the basis of Paul's authority, an authority which the letter's author has therefore every reason to underscore. There is no need, then, to explain the oath on the grounds that Paul's apostolate to the Gentiles had been called into question and that mention of the Gentiles thereby explains the mention of the oath.<sup>38</sup> The fact that Paul was an apostle to the Gentiles is a traditional datum of the New Testament documents.<sup>39</sup> I would suggest that this traditional mention of the Gentiles belongs to the same category as the other biographical references in the Pastorals, but I would also note that its presence results in a rather unusual expression, "teacher of the Gentiles." An equally unusual expression is "in faith and truth." "In faith" is a Pauline expression (1 Cor 16:13; 2 Cor 13:5) which frequently appears as a formulaic expression in the

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36. Cf. Jerome MURPHY-O'CONNOR, *Paul on Preaching*, London: Sheed and Ward, 1964, pp. 69-70.

37. Cf. 2 Cor 11:31; Gal 1:20.

38. Cf. C. SPICQ, *o.c.*, p. 370.

39. 2 Tim 4:17; Rom 11:13; 15:16; Gal 2:8; Eph 3:7; Acts 22:15, 21; 26:17.

Pastorals, especially in 1 Tim.<sup>40</sup> Frequently, this formulaic expression is joined with "love" (as in 1 Tim 2: 15), but nowhere else is it joined with truth. If "in" is to be taken according to the classical meaning of the Greek pronoun *en*, then our phrase describes the faith and truthfulness of Paul the apostle. However, the ambiguity of pronouns in Koine Greek leads to the view that *en* is here synonymous with *eis* and that therefore "faith and truth" indicate the purpose of Paul's apostolic activity. He is an apostle and teacher unto faith and truth, a notion which resonates Tit 1: 2.

2 Tim 1: 11 does not add much new to the notion of Paul's apostolate which we have gleaned from a consideration of the other passages in which Paul is described as an apostle. As in 1 Tim 2: 7, we have the three-fold designation of Paul as herald, apostle, and teacher. Now, however, this description is explicitly related to the gospel. It is for the sake of the Gospel that Paul has been invested with the triple office of herald, apostle, and teacher. As in Tit 1: 1-3, Paul's investiture is related to the history of salvation and is explicitly described as having a salvific purpose (2 Tim 1: 9-10). Paul is herald-apostle-teacher for the sake of the Gospel which is the means by which Jesus, the Saviour,<sup>40</sup> brings life and immortality to light. Paul has proclaimed the Gospel in the power of God who saves men (v. 8). By so doing he is the minister of the Saviour Jesus Christ and is the instrument of the life and immortality which Jesus gives. Thus the notions of Paul's apostolate contained in 2 Tim 1: 8b-11 almost constitute the author's own exegesis of 2 Tim 1: 1.

To sum up, the author of the Pastorals willingly ascribes to Paul the title of apostle. The formal sense of the term (being sent) does not enter into his considerations since he does not stress the idea of Paul's being sent to this or that community, to this or that individual. Rather "apostle of Jesus Christ" has become a real title; it describes an office in the Church. Paul has been installed in this office. The author of the Pastorals does not tell us how or when Paul has been officially installed, but takes sufficient pains to proclaim the fact of Paul's installation and to underscore the idea that it is by the authority of God himself that Paul has been constituted apostle. Because Paul has been so installed, it is clear that his authority must be recognized by those to whom the Pastorals are addressed.

The office of apostle must be seen within its proper context. The broad context is the history of salvation itself. Paul's office is a phase in the history of salvation, intended by God from all eternity. It is also a means by which salvation is realized. Paul's office is directed to the "life" of those for whom he is an apostle. As such his office is properly a function of the eschatological era of salvation. The narrower, but no less essential context of Paul's office, is the Church itself. Paul has been installed in his office for the benefit of the Church, God's elect. In this sense, Paul's apostolate is a charism even if the author of the Pastorals does not explicitly use the term "charisma" to designate his office.

Paul's office is evangelical insofar as he has been designated as herald and teacher of the Gospel. More specifically, it is his mission to proclaim and teach the Gospel to

40. This is the only place in the letters to Timothy that Christ Jesus is designated as Saviour (but cf. Tit 1: 3; 2: 13; 3: 6). Elsewhere the Pastorals designate God as Saviour (1 Tim 1: 1; 2: 3; 4: 10; Tit 1: 3; 2: 10; 3: 4).

the Gentiles. Apart from God himself who has entrusted authority to him, Paul is at once the ultimate authority and the qualified teacher whose message is authoritative and worthy of full acceptance. The content of the message is not simply the kerygma, the proclamation that Jesus Christ, the Messiah, is risen from the dead (2 Tim 2:8); rather the message consists largely of moral norms for the individual and pastoral norms for the Church itself.

The notion of Paul's apostolate yielded by the Pastorals significantly differs from Luke's notion of the apostolate (even from his notion of Paul's apostolate) as well as from the notion of the apostolate that can be gleaned from a study of the authentic Pauline letters. The traditional study of Luke-Acts distinguishes three principal characteristics of the apostolate. The apostle is 1) a disciple of Jesus; 2) a witness to the Resurrection; and 3) one who is sent. In turn, Paul has experienced the risen Christ and has been sent to the Gentiles. Thus, even if Luke generally chooses not to use the title apostle for Paul, Paul is ranked alongside the other apostles.<sup>41</sup> The Pastorals, however, make no attempt to portray Paul as one who has seen the risen Christ; nor do they emphasize that he was a missionary. The closest they come to this affirmation is 1 Tim 2:7 where Paul is described as a "teacher of the Gentiles."

It is more difficult to make a summary comparison of the notion of the apostolate in the Pastorals with the notion of the apostolate in the authentic Pastorals. Eduard Schweitzer has distinguished two essential elements in the notion of apostle according to Paul, whereas Walter Schmithals has distinguished eighteen characteristics of the apostolate.<sup>42</sup> The one trait in the Pastorals' image of Paul's apostolate which most sharply distinguishes that image from the idea of Paul's apostolate in the authentic writings is the singularity of the apostolate. The Pastorals do not acknowledge the existence of any apostles other than Paul. No one of the three protocols mentions a co-sender of the letter along with Paul. Timothy and Titus appear as Paul's disciples, his "children," rather than his co-workers. There is no attempt to have other pillars of the Church acknowledge his authority and the authenticity of his message — the authority of God himself is sufficient to establish the authority of his office and the authenticity of his message. On the other hand, the multiplication of titles ascribed to Paul, both in the protocol of Tit (Tit 1:1) and the triple title of 1 Tim 2:7 and 2 Tim 1:11, convey the impression that the fulness of the apostolate resides in Paul. Not only is there no other apostle; there is no need of any other apostle. Paul is *the* apostle of Jesus Christ. Such is the impression that one receives on reading the Pastorals.

## II. PAUL, AS ECCLESIAL AUTHORITY

It is because Paul is the Apostle *par excellence* that the author of the Pastorals can consider him as *the* authority for the Church. Paul's authority guarantees the content of the Church's teaching. Paul's authority is sufficient to establish norms for

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41. Cf. David M. STANLEY, "Paul's Conversion in Acts," in *The Apostolic Church in the New Testament*, Westminster: Newman, 1966, 285-311, pp. 300, 309.

42. Cf. Eduard SCHWEITZER, *o.c.*, p. 98; Walter SCHMITHALS, *The Office of Apostle in the Early Church*, Nashville: Abington Press, 1969, pp. 21-57.

worship within the Church. Finally, it is on the basis of Paul's authority that important questions affecting order and praxis within the Church are to be decided. This is clearly indicated in 1 Tim 3: 14-15, "I hope to come to you soon, but I am writing these instructions to you so that, if I am delayed, you may know how one ought to behave in the household of God, which is the church of the living God, the pillar and bulwark of truth."<sup>43</sup> The author of these verses suggests that the ideal situation is for Paul to regulate matters in person; in the meantime the churches have an apostolic document originating "from Paul" which contains adequate norms for the situation at hand.

A. First of all, Paul appears to be the principal source of the doctrine of the church. The Gospel is mentioned in 1 Tim 1: 11; 2 Tim 1: 8, 10; 2 Tim 2: 8. The last passage (2 Tim 2: 8) even speaks of "my gospel." Yet the expression *euaggelion mou*, my gospel, seems to have a ring different from the similar expressions of Rom 2: 16; 16: 25; 2 Cor 4: 3; 1 Thes 1: 5; and 2 Thes 2: 14.<sup>44</sup> Absent from the Pastorals are references to the authoritative word of the Lord (1 Cor 7: 10) and the binary "receive – deliver" formula used by Jewish rabbis and Christian teachers<sup>45</sup> alike to guarantee the authenticity of a tradition. Now teaching is to be accepted on the strength of Paul's authority or the strength of the teaching itself. That the content of the Church's teaching in some sense derives from Paul is already implicit in 1 Tim 1: 7, where Paul appears as the guarantor of Christian tradition, but other passages of the Pastorals are even more explicit.

In 1 Tim 4: 6-16, Timothy's ministry of teaching is described. He is to put "these instructions" (*tauta*) before the brethren. If he does so, he "will be a good minister of Christ Jesus, nourished on the words of the faith and of the good doctrine" (v. 6). He is to command and teach "these things" (v. 11). If he does so, he will save both himself and his hearers (v. 16). Timothy's instruction is to be addressed to the Church, here designated as the brethren. A more traditional description of the Church would be hard to come by.<sup>46</sup> What is it that Timothy is to put before this community, described in a traditional and Pauline fashion? "These things" (*tauta*), precisely the "things" which he has received from Paul (1 Tim 3: 14).

Typically no noun accompanies this demonstrative pronoun *tauta* in the Pastorals;<sup>47</sup> Timothy is simply enjoined to convey the Pauline teaching.<sup>48</sup> Nonetheless 1 Tim 4: 6 seems to imply a relationship between "these things" which Timothy has received from Paul and "the words of faith" and "good doctrine": "If you put these instructions before the brethren, you will be a good minister of Christ Jesus,

43. Cf. 1 Tim 4: 13.

44. Cf. Gal 1: 8; 2: 7.

45. 1 Cor 11: 2, 23; 15: 1.

46. Perhaps the expression goes back to Jesus himself (Mk 3: 33; Mt 25: 40; 28: 10; Jn 20: 17). In any case it is a Pauline expression, taken over by the author of the Pastorals (1 Tim 4: 6; 6: 2; 2 Tim 4: 21). The expression also occurs in 1 Tim 5: 1, where it has a somewhat different meaning.

47. Cf. 1 Tim 3: 14; 4: 6, 11, 15; 5: 7; 6: 2; 2 Tim 2: 14; Tit 2: 3; 3: 8.

48. The *tauta* formula appears less frequently in the farewell discourse of 2 Tim. This letter uses other formulations to convey the idea that it is Paul's teaching which is to be conveyed: cf. 2 Tim 2: 2, 4; 3: 14.

nourished on the words of the faith and of the good doctrine which you have followed." The passage abounds in literary subtlety which makes it difficult to ascertain the relationship between "these things" and the "words of faith" and "good doctrine." Neither of these latter expressions occur elsewhere in the Pastorals; yet each of them has resonance with a formulaic expression characteristic of the Pastorals. "The words of faith" (*tois logois tēs pisteōs*)<sup>49</sup> reminds us of the *pistos ho logos* formula of 1 Tim 1:15; 3:1; 4:9; 2 Tim 2:11; and Tit 3:8; whereas "sound doctrine" (*kalēs didaskalias*) reminds us of the *hugiainousē didaskalia* of 1 Tim 1:10; 2 Tim 4:3 and Tit 1:9.

The unusual expressions of v. 6 can only be understood in relationship with 4:1-5 and when v. 6 is seen as presenting a contrast with vv. 2-3. The words which the author chooses to describe Timothy's spiritual nourishment are, in fact, suggested by the preceding context: *logois* (*pseudologon*, v. 2); *pisteōs* (*pisteos*, v. 1; *pistois*, v. 3); *kales* (*kalon*, v. 4); *didaskalias* (*didaskaliais*, v. 1). Whereas false teachers speak of abstinence, the minister of Christ Jesus is nourished on the words of faith and the good doctrine. Both Spicq and Brox<sup>50</sup> interpret the resultant expression, "the words of the faith and of the good doctrine", as if our author was making use of hendiadys. Both identify the words of faith and good doctrine. The former suggests that "the words of faith" indicates that there is an objective faith content in sound doctrine. Gottfried Holtz,<sup>51</sup> on the other hand, differentiates between the two juxtaposed expressions. "Words of faith" denotes the revelation given by Jesus insofar as it leads to faith. "Good doctrine" would denote the teaching of the Church. The two expressions together serve as a reminder that the gospel stands before the teaching of the Church.<sup>52</sup> An interpretation of the verse which accepts it as an example of hendiadys seems preferable. In any case, the verse relates the things which Timothy has received from Paul to "the words of faith" and "good doctrine."

As we note that Timothy has received the content of his teaching from Paul, we should also note that 1 Tim uses a variety of words to describe Timothy's teaching activity. In 1 Tim 4:6, Timothy is urged to "put instructions" (*hupotithēnos*) before the brethren. The verb, *hupotithēmi*,<sup>53</sup> means to propose a bit of advice or to put forward a hypothesis so that people might examine it and draw from it the necessary consequences. Integral to its connotation is the notion of some positive response. In 1 Tim 4:11, Timothy is urged to "command" and "teach" these things. The first verb used, *paraggelle*, originally belonged to military vocabulary. It denotes the command of one who speaks from a position of authority. The second verb, *didaske*, comes from another sphere of activity. Nonetheless it also connotes authority, this time the authority which characterizes a master's teaching activity. In fact the verb *paraggelle* recurs in 1 Tim 5:7 where *tauta*, "these things," again designates the content which Timothy is to convey to the brethren.

49. Cf. Tit 1:9 where we find the formula *didachē pistou logou*. Timothy must possess "the sure word as taught" in order that he can give instruction in sound doctrine.

50. C. SPICQ, *o.c.*, p. 502; N. BROX, *o.c.*, p. 171.

51. G. HOLTZ, *o.c.*, p. 104.

52. Cf. 1 Tim 1:10-11.

53. It is rarely used in the New Testament, appearing only here and in Rom 16:4.

As we turn our attention to the epistle to Titus, we can note that the contents of Tit are generally similar to those of 1 Tim. The similarity is such that the 1 Tim — Tit relationship is a significant aspect of the problematic of the Pastorals. Thus it is not surprising that Tit likewise indicates that its supposed recipient, Titus, is to convey the teaching of Paul to his church. Again in Tit 2:15 and 3:8 the content of the teaching is simply designated as "these things" (*tauta*). The first of these verses is one of the many transitional verses<sup>54</sup> used by the author of the Pastorals to link paraenetic material together with dogmatic-moral material. Commenting on the pleonastic construction of Tit 2:15, Spicq notes that the three verbs are particularly insistent and that they are arranged in a climactic order.<sup>55</sup> Titus' duty is to teach, to exhort dynamically, and then to reprimand the insubordinate. The verse uses two expressions to underscore Titus' authority: "with all authority" (= with every command), "Let no one disregard you."<sup>56</sup> This double emphasis most probably refers in a general way to Titus' pastoral duties. It should not be interpreted restrictively as if it were only Titus' teaching that was to be accomplished in an authoritative manner; nonetheless an exhortation to teach with authority certainly lies within the understanding of this verse.

Again in Tit 3:8b, the content of Titus' teaching is that which he has received from Paul. The stress is on the intensity of Titus' teaching. He is to "insist on these things." The authority behind Titus' teaching is, however, Paul himself: "I desire you to insist on these things." The LXX, Plato and Josephus use the verb *boulomai* to denote the disposition of a king or lawmaker. The term has been taken over by the author of the Pastorals (1 Tim 2:8; 5:14; Tit 3:8) to indicate an order emanating from Paul's apostolic authority. Titus is to teach what Paul has conveyed to him and he is to teach these things in obedient response to the will of the apostle himself.

Is it possible to further specify the contents of the teaching which Paul has conveyed to his children? Perhaps Tit 2:15 offers a clue. *Tauta* seems to refer to the virtues which the faithful, taught by Titus, are to have (vv. 1-10), to the epiphany of Christ and the foundation of hope (vv. 11-13), and to the good deeds mentioned in v. 14. V. 15 thus seems to imply an idea that runs throughout Tit, namely that Paul is the source of the ethical teaching of the Church. A similar stress in Paul's teaching seems also to be implied by Tit 3:8c. This verse likewise indicates that the ethical teaching of the Pastorals must be understood as lying within a theological context.<sup>57</sup>

The tell-tale *tauta* of 1 Tim and Tit also occurs in 2 Tim 2:14. The accompanying verb is more in keeping with the farewell discourse genre of 2 Tim. In this letter the remembrance theme abounds. Thus in 2 Tim 2:14, Timothy is urged to remind (*hupomimnēske*) the faithful of "these things" (= "this", RSV).

In each of the passages which have been considered thus far (1 Tim 3:14; 4:6,11; 5:7; 2 Tim 2:14; Tit 2:15; 3:8), the demonstrative *tauta* is used by the author of the Pastorals to indicate that Paul's disciple is to faithfully transmit his

54. Cf. 1 Tim 1:18; 4:12; 6:2; 2 Tim 2:14; 4:8, etc.

55. C. SPICQ, *o.c.*, pp. 643-644.

56. Cf. 1 Tim 4:11-12.

57. Cf. Tit 2:11-13.

teaching to the church. This teaching is generally of an ethical nature. A variety of verbs is employed in these several passages, but there is a common tone of authority which characterizes each of them. Thus Paul appears as the authority for the ethical teaching of the Church. It is his teaching, and it is on his authority that it is conveyed by Timothy and Titus. The fact that Timothy and Titus are qualified to convey Paul's teaching authoritatively was already implied in the protocol's description of them as "children" (1 Tim 1:2; 2 Tim 1:2; Tit 1:4).<sup>58</sup> This designation hearkens back to rabbinic usage and indicates that the "child" has learned so well from his master that he is able to carry on the tradition which he has received from the master.<sup>59</sup> The use of this terminology seems to indicate that the author of the Pastorals conceives the relationship between Paul and Timothy (or Titus) on the model of the relationship existing between the rabbi and his disciple.

At this moment, we can turn again to the enigmatic 1 Tim 4:6 which indicates that Timothy is "nourished on the words of the faith and of the good doctrine." The good doctrine of that verse is generally considered to be a variant of the "sound doctrine" formula of the Pastorals.<sup>60</sup> Tit 2:1 states that Titus is to "teach what befits sound doctrine." 2 Tim 1:13-14 shows that the sound doctrine has come from Paul himself: "Follow the pattern of the sound words which you have heard from me, in the faith and love which are in Christ Jesus; guard the truth that has been entrusted to you by the Holy Spirit who dwells within us." Timothy is not bound to a slavish reproduction of Paul's words; but he is urged to be faithful to the basic structure and content of the doctrine which he has received from Paul: he is to follow the Pauline pattern.

The term chosen here and throughout the Pastorals to describe the words which Timothy has heard from Paul has a paraenetic ring with a strong antithetical nuance. It denotes the authenticity of the words — ultimately doctrine is sound because it is from Paul. It indicates that the words (doctrine) are beneficial to those who would hear them. It proclaims that their content is reasonable. It implies the doctrine which they convey is distinct from unhealthy and heterodox doctrine — from the false words of liars (1 Tim 4:2). In the author's choice of *hugiainontōn*, we have a technical term used in the apologetics of the early Church. The author of the Pastorals has borrowed a term used by Plato, Philo, Lucian, Epictetus and others to describe opinions and points of view that are reasonable.<sup>61</sup> The disciples of Paul have the responsibility of teaching only that doctrine which is reasonable but the model which they are to follow is the message of Paul himself. The teaching of Paul is the norm of sound doctrine. Another passage which proclaims the normative value of Paul's teaching is 1 Tim 1:8-11, where mention is again made of "sound doctrine": "...and whatever else is

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58. Cf. 2 Tim 2:1.

59. Cf. Pedro GUTIERREZ, *La Paternité Spirituelle selon saint Paul*, Études bibliques, Paris: Gabalda, 1968.

60. Cf. The Excursus, "The Terms 'To be Sound' and 'Sound'", in Martin DIBELIUS — Hans CONZELMANN, *The Pastoral Epistles*, Hermeneia, Philadelphia: Körtiers, 1971, pp. 24-25.

61. Martin DIBELIUS — Hans CONZELMANN, *o.c.*, pp. 28-29.

contrary to sound doctrine, in accordance with the glorious gospel of the blessed God with which I have been entrusted."

The fact that teaching is "sound doctrine" and normative for his disciples does not necessarily imply that the normative teaching must originate with Paul. It implies rather that Paul guarantees the orthodoxy of the teaching which has been transmitted to his disciples. It is true that the Pastorals do not contain the receive-deliver formula of 1 Cor 11:13, but they do contain another formula which is an implicit attestation of faithful transmission of traditional doctrine. The "saying is sure" formula (*pistos ho logos*) occurs some five times in our epistles (1 Tim 1:15; 3:1; 4:9; 2 Tim 2:11; Tit 3:8). Each time that it occurs, it is used in reference to material that is traditional. Most of this material, with the possible exception of that referred to by 1 Tim 3:1, is confessional by nature.<sup>61</sup> The fact that the content goes beyond the immediate context shows that it is traditional. For the author of the Pastorals, however, it is not so much its traditional nature which guarantees the reliability of this teaching as the fact that Paul guarantees its reliability by solemnly pronouncing "this saying is sure."

B. If Paul's witness is the guarantee of the soundness of the Church's teaching, his authority is sufficient to determine normative Church practice and the norms of Church order. The thrust of all three Pastorals, but especially of 1 Tim and Tit, makes Paul the ultimate authority for determining the qualifications of those who are to be admitted to the orders of deacon, presbyter and widow. The conduct of Christians, men and women, children and slaves, Timothy and Titus, is to be measured against the norms that "Paul" sets out. More specifically, Paul appears to be the source of the authority of Timothy and Titus respectively. Moreover, he has provided a model for the practice of excommunication, a practice to be adopted when necessary by these leaders of the church.

After the initial greeting has been completed, the epistle of Titus continues: "This is why I left you in Crete, that you might amend what was defective, and appoint elders in every town as I directed you." (Tit 1:5). The verse serves as the leit-motif for what follows. It specifies that Titus has been left on Crete with a double task, to amend what was defective, and to appoint elders in every town, "as I directed you." The verb "direct" is not otherwise used in the Pastorals; but it clearly denotes an authoritative command. In the authentic Paulines it is used of the commands of the Lord (1 Cor 7:17; 9:14), angels (Gal 3:19) and Paul (1 Cor 11:34; 16:1). There is no way for Titus to avoid compliance with Paul's "direction" and still remain his "true child in a common faith." Paul's order bears upon a first task which is not immediately specified, but which must have reference to the continuation of Paul's teaching mission by Titus. The second task incumbent upon Titus is that he install elders. The terms used by the author of the Pastorals show that he considers the appointment of presbyters to be an installation in office. Thus, the presbyteral structure of the Church is ascribed to Paul's authority. Again the author of the Pastorals does not claim that Paul originated the presbyteral office within the Church; rather he is simply indicating that the presbyteral structure is consistent with a Pauline norm. Indeed it is a faithful response to Paul's explicit directive.

That the author of the Pastorals is concerned with Church order and would willingly link that order with the authority of Paul also appears in the opening lines of



the first letter to Timothy. Although 1 Tim 1:3-7 does not contain the technically accurate verbs of Tit 1:5, it does relate the ministry of Timothy to Paul in a general way. In describing this relationship the author of the Pastorals had made use of a well-known literary formula used by official documents to describe the relationship between a ruler and his subjects.<sup>62</sup> In secular documents the use of this formula provides a more familiar tone than would be had if the more common imperatives and apodictic language of laws and decrees were employed. Nonetheless the effect is the same. When we find the formula, whether in official documents or in the letter to Timothy, we are dealing with orders, albeit diplomatically phrased. Timothy must remain at Ephesus in order to fulfill his mission there. His mission is to be exercised in response to a command from the apostle himself.

Another general attestation of Paul's responsibility for Timothy's mission, i.e. another attempt to ground Church order in Paul's authority, appears in 2 Tim 1:6. The imposition of Paul's hands upon Timothy has long been a subject of exegetical debate. On the one hand the discussion has focused upon the sacramentality of the gesture; on the other hand it has centered on the relationship between 2 Tim 1:6 and 1 Tim 4:14, where the imposition of hands is attributed to the presbyterate. Our passage clearly has some ordination rite in mind. It is at least analagous to the later rabbinic institution whereby rabbis were accredited to the congregation by means of the *semikhah*. The author intends to link Timothy's "gift of God" and the ministry which it implies with the imposition of the apostle's hands. At the very least we have an initial reference to the beginnings of a Catholic doctrine of ordination.<sup>63</sup> The discussion of that point can and ought to be carried on, but our purposes would move us to a consideration of the relationship between 2 Tim 1:6 and 1 Tim 4:14. Already in 1910 Eduard Schwartz proposed the view that 1 Tim represents historical reality, whereas 2 Tim represents an adjustment to "apostolic tradition."<sup>64</sup> More than a half century later, Ceslaus Spicq has attempted to salvage the historicity of both accounts by interpreting 2 Tim 1:6 of the imposition of hands by the presbyterate of Lystra in which ceremony Paul had a significant role.<sup>65</sup> In the hypothesis of pseudonymous authorship, what is more significant than the historical issue is the fact that 2 Tim 1:6 clearly places Paul, and only Paul, at the origin of Timothy's mission in such a fashion that Timothy's mission is authenticated by Paul himself.

Two other passages also serve to ground clearly Timothy's ministry on the authority of Paul. These are 1 Tim 5:21 and 2 Tim 4:1. The former passage treats of the pastoral and presidential functions of Timothy, the latter of his didactic functions.

62. The formula consists of the verb *parakaleion* in the first person and address and the content of a command given in an infinitive or a *hina* clause. Cf. C. J. BJERKELUND, *Parakalō. Form, Funktion und Sinn der parakalō — Satz in den paulinischen Briefen*, Bibliotheca Theologica Novegica, 1, Oslo: Universitetsforlaget, 1967.

63. At least this much was even admitted by H. J. Holtzmann and E. F. Scott, two authors hardly suspect of confessional bias. Cf. H. J. HOLTZMANN, *Die Pastoralbriefe kritisch und exegetisch behandelt*, Leipzig: 1880, p. 385; E. F. SCOTT, *The Pastoral Epistles*, MNTC, London: Hodder and Stoughton, 1936, p. 91.

64. Eduard SCHWARTZ, "Ueber die pseudapostolischen Kirchenordnungen," *Schriften der wissenschaftlichen Gesellschaft Strassburg*, 6 (1910): 1.

65. Cf. C. SPICQ, *o.c.*, pp. 708, 729.

These two passages, taken together, ground both Timothy's teaching mission and his shepherding of the flock on Paul's authority just as Titus' didactic and pastoral ministry is founded on Paul's authority according to Tit 1:5. The two passages should be examined together because of their use of the expression, "I charge you in the presence of God and of Christ Jesus" ("and of the elect angels" is added by 1 Tim 5:21). It is only in these two passages that this expression occurs in the New Testament.<sup>66</sup> In his TDNT article on the verb *diamarturō*, Hermann Strathmann notes that according to its normal NT usage *diamarturō* means "to declare emphatically."<sup>67</sup> The original sense of the expression, to invoke someone (gods or men) as witnesses, is normally lacking from New Testament passages in which the verb *diamarturō* occurs. But passages such as the ones with which we are concerned remind us of the original sense of the term. Paul appeals to both God and His Christ as he charges Timothy to fulfill the duties of his two-fold office. The binary formula in 2 Tim 4:1 is consistent with the binarianism of the Pastorals,<sup>68</sup> whereas the unusual ternary formula of 1 Tim 5:21 may have arisen from the eschatological or liturgical traditions of the early Church.<sup>69</sup> In either case the author's intention is clear: by means of a solemn formula, he affirms that it is none other than the apostle Paul who is the ultimate authority for the pastoral and teaching mission of Timothy.

Paul's authority vis-à-vis church order is highlighted in the Pastorals by these passages which indicate that the ministry of Timothy and Titus is grounded in Paul's authority. The situation in which that authority was to be exercised is that of a church threatened from without and within by teaching contrary to the sound doctrine consistent with Paul's gospel. How is the pastor to cope with this problem? According to Tit 3:10-11, he is to admonish the factious man once or twice and then have nothing more to do with him.<sup>70</sup> The author suggests some form of excommunication similar to that proposed by Mt 18:15-17. Yet the dominical tradition is not cited as the authority for such excommunication. Rather it is the example of Paul himself which is

66. In 2 Tim 2:14 we find *diamarturomenos enōpion tou theou* (Nestle, United Bible Societies), but A, D, and other significant mss. read *enōpion tou kupiou*, the reading adopted by the RSV translators. The *diamarturomenos enōpion tou theou* formula is to be distinguished from that of 1 Tim 5:21 and 2 Tim 4:11 by reason of its use of the participial form of the verb, as well as by the single (rather than a binary or trinary) object given to the preposition. Another variant of our (1 Tim 5:21; 2 Tim 4:1) formula occurs in 1 Tim 6:13. There we find the verb *paraggelō* instead of *diamarturō*. In 1 Tim 6:13 the object of *enōpion* is expressed in a binary form, but both *tou theou* and *Christou Iēsou* are further qualified.

67. Hermann SHATHMANN, "Martus, martureō, marturia, marturion," TDNT, 4, 474-564, p. 512.

68. 1 Tim 1:1, 3, (11-12), 14; 2:5; 5:21; 6:13; 2 Tim 1:1, 3; 4:1; Tit 1:1, 4; 2:13. The Holy Spirit appears clearly only in 2 Tim 1:14 and Tit 3:5 (cf. 1 Tim 3:16; 4:1).

69. Various passages in the NT attribute judicial functions to God (Heb 12:23), Christ (Jn 5:22, 27; Acts 17:31; 2 Cor 5:10) and the angels (Heb 12:22-23). Some other passages in the NT imply that three witnesses will take part in the final judgment. Cf. Mk 8:38; Rev 14:10. It may therefore be possible to interpret 1 Tim 5:21 as another NT passage which speaks of a triad of eschatological judges. On the other hand Joseph Fitzmyer has shown that the Qumran texts occasionally (IQM 7:4-6; IQS 2:3-11) speak of angels as assisting at public liturgical assemblies. This same idea is apparently reflected in 1 Cor 9:9; 11:10; Eph 3:10; Heb 1:14; Rev 8:3 and perhaps in 1 Tim 5:21. Cf. Joseph FITZMYER, "A Feature of Qumran Angelology and the Angels of 1 Cor 11:10," in *Paul and Qumran*, ed. by Jerome Murphy-O'Connor, 31-47.

70. Cf. 2 Tim 2:19, 23; 3:5.

proposed.<sup>71</sup> The apostle had delivered Hymenaeus and Alexander “to Satan that they may learn not to blaspheme.” Hymenaeus deviated from the truth by holding that the resurrection was already past (2 Tim 2: 17-18), an error that continued to trouble the community of Ephesus.<sup>72</sup> Because of this error he had been excommunicated by the apostle and was subject to even greater punishment at the hands of Satan.<sup>73</sup> Here we have another instance of Pauline reductionism in the Pastorals. As Paul is the sole apostle for our author, and as Paul is the one who has imposed hands on Timothy (2 Tim 1:6), so now Paul seems solely responsible for the excommunication of Hymenaeus and Alexander. Arguments from silence are admittedly weak, but the community’s participation in the excommunication process of 1 Cor 5<sup>74</sup> is notably absent from 1 Tim 1: 19-20. Similarly Tit 3: 10-11 does not call for the participation of the community in the process of excommunication. Timothy is simply to follow the Pauline model: he is to excommunicate the recalcitrant.

As the author of the Pastorals presents Paul’s way of dealing with false teachers as a model to Timothy, he suggests one other tactic which is not characteristic of the Paul of the authentic Paulines. The Paul who wrote 1 Cor exhorted his Corinthian disciples not to associate with immoral men; nonetheless that same Paul confronted doctrinal issues head on. 1 Cor 15 discusses at length the contested belief in the resurrection. The Pastorals know no such discussion of theological issues. Though the resurrection is denied by Hymenaeus, it is not discussed by Paul. Paul’s disciples are simply counselled to avoid stupid, senseless controversies. The exhortation to avoid the godless and a merely formal condemnation of error has replaced the theological discussion as a means of coming to grips with a deviant theological position.

C. For the author of the Pastorals, Paul serves as the guarantee of the soundness of Church doctrine and as the norm and model of Church order. In 1 Tim 2 he further specifies Paul’s authoritative and normative role by offering regulations for worship on the basis of Paul’s authority. Memory of the liturgical role exercised by Paul and described in 1 Cor 11–14 seems to have prompted 1 Tim 2. Indeed 1 Tim 2: 11 harkens back to 1 Cor 14: 34-35. 1 Cor 11–14 gives us the vision of Paul who offers directives for worship in order to eradicate abuses that had infiltrated into the worship of the Corinthian community. 1 Tim 2 is also intended to correct abusive practice but its specific content is other than that of 1 Cor.

Central to 1 Tim 2 is the solemn affirmation that Paul is preacher, apostle, and teacher of the Gentiles (v. 7). The chapter, which is generally characterized by its particular vocabulary and thought, opens with one of the two first person singular uses of *parakaleō* in the Pastorals.<sup>75</sup> Thus, what follows by way of liturgical regulation, even if it does not have the force of formal legislation, is clearly established as the will

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71. 1 Tim 1: 19-20.

72. It is in the light of this error that the insistence of the Pastorals on hope (cf. 1 Tim 1: 1; 3: 14; 4: 10; 5: 5; 6: 17; Tit 1: 2; 2: 13; 3: 7) is to be at least partially explained.

73. The reference to Satan indicates that the author is thinking more of a punitive than a didactic measure. The commentators generally agree that the punishment envisioned includes a more positive punishment as well as the excommunication.

74. Community participation is also required by Mt 18: 15–17.

75. Cf. 1 Tim 1: 3.

of Paul himself. Gottfried Holtz interprets 2 Tim 2: 1-7 as a "eucharistic prayer."<sup>76</sup> Thus the model for the eucharistic prayer would be attributed to Paul. Holtz further interprets v. 8 of the prayer of men within the context of the solemn celebration of the Lord's Supper. I would suggest that Holtz' conclusions as to the specifically eucharistic nature of these verses have been overstated, but would also note that the liturgical traditions which lie behind the Pastorals have not been sufficiently exploited by most commentators. Despite my reservations about the eucharistic nature of the passage, it seems clear to me that the author of the Pastorals here presents Paul as the normative authority for the Church's liturgical practice. Specifically, Paul is the authority cited for the universality (vv. 1, 2, 4, and implicitly in v. 5) of Christian prayer in opposition to a Gnosticizing exclusivism.

The second section of the chapter opens with the use of the verb *boulomai* (I "desire"), a word which connotes an expression of authority here as it does in 5: 14 and Tit 3: 8. Within the context of this study, the regulations which are offered in vv. 8-15 do not call for further comment,<sup>77</sup> but it might be noted that the pairing of regulations, here for men and for women, is a literary pattern frequently employed in 1 Tim. For our purposes what is significant is not so much *what* Paul is said to have regulated as *that* he is said to have regulated liturgical practice. Notably absent from the regulations of 1 Tim are the appeals to tradition and the practice of the churches, such as we find in 1 Cor.

As we conclude this reflection on Paul as the ecclesial authority for the author of the Pastorals, three facts rapidly come to the fore. First of all, Paul seems to be the sole authority for the churches of Ephesus and Crete. To the extent that Timothy and Titus are authoritative figures, it is because they exercise an authority in dependence on Paul. Thus their roles are to be construed as extensions of his. Secondly, every facet of the Church's life is related to Paul's authority. Its worship, its preaching, its structure, its practice of banishing the ungodly are all in keeping with the patterns which he has proposed. Thirdly, the author of the Pastorals develops the theme of Paul's authority over the churches in a number of different ways. The different ideas which he develops to flesh out this theme are characterized not only by a basic theme but also by a number of different terms. The different verbs employed nonetheless consistently ring with a note of authoritative decision. Thus our author shows Paul to be not only the apostle in an abstract sense, but also the authority for the communities to which the Pastorals are addressed. His authority is more than merely judicial. Paul also has a moral authority over the Christians for whom these letters are intended insofar as he is, in the author's view, the model Christian, an example to be emulated.

### III. PAUL, THE MODEL CHRISTIAN

A. The passage which most clearly proposes Paul as a model for every Christian is 1 Tim 1: 12-17. This is, in fact, the only passage in the Pastorals where it is

76. G. HOLTZ, *o.c.*, p. 92.

77. Of themselves, the verses certainly deserve ample commentary, particularly in regard to the notion of salvation-through-child-bearing, Pauline "mysoginism," and the rabbinic traditions which are echoed in vv. 13-14.

explicitly stated that Paul is an "example."<sup>78</sup> Nevertheless the idea of Paul's exemplarity is suggested elsewhere in the Pastorals, as we shall see.

1 Tim 1:12-17 is a tightly structured passage whose unity is readily apparent. The thanksgiving of v. 12 and the doxology of v. 17 form a sort of *inclusio* whereby the entire passage becomes a unity. The *inclusio* would be more readily apparent if we could, with C. C. Oke,<sup>79</sup> accept an exegesis of the doxology whereby it would be addressed to Christ. Such an exegesis would not only strengthen the *inclusio* but would also serve to provide the entire passage with a thematic, i.e. Christological, unity. However, the doxology ought to be seen as being somewhat parallel to the doxology of 6:15-16 and thus is more correctly interpreted as a doxology addressed to the Father. In this way, the framing verses of the pericope are another example of the binatarianism of the Pastorals.

There is nonetheless a thematic unity in the passage under consideration. This unity receives verbal expression in the use of the root *pist-* throughout the entire passage: faithful (*piston*, v. 12), in unbelief (*en apistia*, v. 13), with the faith (*meta pisteōs*, v. 14), the saying is sure (*pistos ho logos*, v. 15), believe (*pistuein*, v. 16). By his use of the faith theme (the root *pist-*), the author of the passage clearly demonstrates that he considers that the entire passage constitutes a single unit of literary material. Moreover, the appearance of the root *pist-* in the *episteuthēn* of v. 11 is the key which allows our passage (vv. 12-16) to be linked to what precedes. Finally we should note that in all but one instance the use of the root *pist-* in our passage is pleonastic. The *piston me hēgēsato* of v. 12 is somewhat redundant with the *episteuthēn ego* of v. 11,<sup>80</sup> just as the *en apistia* of v. 13 is with the *agnoōn* of the same verse and the *pisteōs* of v. 14 is with the *agapēs* which accompanies it. Even in the formulaic expression *pistos ho logos kai pasēs apodochēs haxios*, it can be reasonably argued<sup>81</sup> that *pistos* is redundant with *pasēs apodochēs haxios*. The compound redactional formula not only underscores the importance of the passage and emphasizes the traditional nature of the doctrine of the saving mercy realized through Jesus Christ; from the viewpoint of the literary structure of our passage, it also serves as the center of the chiasmic pattern of the verses. Thus the statement to which "The saying is sure and worthy of full acceptance" points, namely, that "Christ Jesus came into the world to save sinners" grounds the entire passage. At this point, the importance of the single non-pleonastic use of *pist-* in our passage is clearly seen: Christ Jesus has come to save sinners, the foremost of whom is Paul himself so that he (Paul) might serve as "an example to those who were to believe in him for eternal life." The exemplarity of Paul is ultimately the theme of the entire passage.

The exemplarity of Paul is further underscored by the ego-form of the passage. The theme is developed by means of the once-but now schema typical of the preaching of the early Church. Within the New Testament, Bultmann has found traces of two

78. In the New Testament, the noun *hupotupōsis* occurs only in 1 Tim 1:16 and in 2 Tim 1:13 where, as I have previously noted, it refers to Timothy's following the model of Paul's sound words.

79. C. C. OKE, "A Doxology not to God but Christ," *Expository Times* LXVII (1956), 367-368.

80. Cf. A. DENIS, "L'Apôtre Paul, prophète 'messianique' des Gentils," *Ephemerides Theologicae Lovanienses* XXXIII:2 (1957), 245-318, esp. pp. 300-303.

81. Cf. 1 Tim 3:1; 2 Tim 2:11; Tit 3:8.

different uses of this schema.<sup>82</sup> On the one hand it is used to present and interpret the plan of salvation. Once salvation was hidden (i.e., the plan of salvation); now it has been revealed. A trace of this motif is found in 2 Tim 1:9-10. On the other hand, the once-but now schema is also used to describe the state of man once in sin but now in grace. When used in this second manner the schema is frequently combined with a catalogue of vices. The use of the catalogue of vices both illustrates and emphasizes the sin of man before he is touched by salvation. A trace of this use of the schema is found in Tit 3:3-7.

In 1 Tim 1:12-17 we find the didactic schema used in this second sense. Traces of the language of the catalogue of vices can even be discerned in v. 13. Both blasphemy (*Blasphēmōn*) and insult (*hupristēn*) appear in New Testament catalogues of vices, the former in 2 Tim 3:2 and the latter in Rom 1:30.<sup>83</sup> It is to be further noticed that neither of these terms is used of Paul in any other passage of the New Testament. Indeed Phil 3:4-7 makes it quite unlikely that Paul would have used such terms to describe his own past.<sup>84</sup> Of the three nouns appearing in v. 13's description of Paul only persecutor (*diōktēn*) is reminiscent of the vocabulary which Paul uses of himself,<sup>85</sup> yet the noun itself is never used by Paul in this sense. From this evidence we must conclude that in 1 Tim 1:13 we are dealing with elements of an ethical schema which has been introduced into our letter.<sup>86</sup>

As in 1 Tim 2:7 (2 Tim 1:11), terminology from another source is used to interpret the figure of Paul. In those passages the categories of herald and teacher were used to interpret the notion of Paul the apostle. Here in 1 Tim 1:13 the literary device is the same. The categories of blasphemer and insulter are used to interpret the notion of Paul, persecutor of the church. The net effect is to make of Paul one to whom the categories of a catalogue of vices is applicable. He is a sinner in the fullest sense of the term. Indeed Paul is an exemplary<sup>87</sup> sinner, the foremost of sinners (v. 15). Convicted of sin, Paul can be the beneficiary of divine mercy. The greeting of the letter underscores the Pauline notion that God's mercy is related to the Christ event (1 Tim 1:2).<sup>88</sup> The authentic Paulines also offer the view that Paul has received mercy,<sup>89</sup> but do not state the view as clearly as does v. 13, nor does Paul make of himself an example of one who has received divine mercy.

In effect the language and thought of v. 13 reflects more the language and thought of the primitive church than that of the authentic Paulines. The thought that the verse contains requires, in fact, some explanation. An explanation is offered in vv. 13b-14.

82. Rudolf BULTMANN, *Theology of the New Testament*, Volume I, London: SCM Press, 1952, p. 109.

83. Yet neither of these terms appears in the catalogue of vices cited in 1 Tim 1:9-10.

84. Gal 2:15, when compared to 1 Cor 15:9, also makes it unlikely that Paul would have described himself as a "sinner." Nonetheless, cf. Gal 2:1, 7.

85. Cf. 1 Cor 15:19; Gal 1:13, 23; Phil 3:6.

86. Cf. G. HOLTZ, *o.c.*, p. 44.

87. I.e. he is a typical sinner insofar as the categories of the catalogue of vices can be applied to him. Yet he is an even greater sinner than the "typical sinner." He is one who was guilty of even the most egregious sins.

88. Cf. 2 Tim 1:2.

89. 1 Cor 7:25; cf. 2 Cor 4:1.

Paul's sin is explained as the result of ignorance and unbelief. The mercy which he received is explained as the result of an overflowing divine grace. The phrase, "because I acted ignorantly in unbelief," explains Paul's sinfulness and the condition of his reception of divine mercy. In fact it contains an apologetic note on behalf of Paul on the part of the emerging Pauline hagiography of the Church. The Bible itself makes a distinction between the sins committed out of ignorance,<sup>90</sup> which can be expiated, and those committed with malice ("with upraised hand," to cite the biblical metaphor),<sup>91</sup> which cannot be expiated. This distinction is taken over by Palestinian and Hellenistic Judaism, as well as by New Testament authors such as Paul himself and the anonymous author of the letter to the Hebrews. Ignorance can either imply guilt or offer a relative excuse. Here both notions seem to be present. Paul is guilty, yet his guilt is understandable and expiable. In the New Testament ignorance is ultimately a theological category. In 1 Tim 1:13 the traditional theological category of ignorance is interpreted in Pauline terms as "unbelief." Having thus explained (away) Paul's sinfulness, the author of 1 Tim turns to Paul's reception of mercy which is explained in terms of an axiom of Pauline theology (cf. Rom 5:20). The language of v. 14 is thoroughly Pauline. The notion that Paul is a graced person appears in 1 Cor 15:10. Yet it is only in 1 Tim 1:14 that the axiom, to an abundance of sin corresponds an abundance of grace, is applied to Paul himself.

The fact that Paul is a sinner who has been graced by mercy has been stated (v. 13a) and been interpreted theologically (vv. 13b-14). In vv. 15c-16 it is given paraenetic expression. Paul is the foremost of sinners and the foremost of those who receive mercy. The use of *prōtos* in vv. 15c, 16a has both a qualitative and temporal significance. The author's paraenetic use of his reflection on Paul's conversion requires that both senses of *prōtos* be kept in mind. On the one hand, Paul is the *foremost* of sinners, and yet even he has received mercy. What a consolation for those who can convict themselves of sin but whose sin is not as great as that of Paul himself! On the other hand, Paul is the *first* of sinners and has first received mercy. That God has shown mercy in Jesus Christ to Paul means that he will show mercy to others in turn. That there has been a first recipient of the divine mercy supposes that there will be others. Thus the conversion of Paul, in itself an *einmalig* event, can serve as a paraenetic theme. His really unique experience is presented prototypically. He is the prototype of every Christian who has sinned and has experienced the graceful mercy of God. Thus Paul serves as an example or prototype<sup>92</sup> for those who believe in Jesus Christ. That man can only receive the grace of God and that therefore Paul is rather a prototype than an example in the strict sense of the term is underscored by the notion that Jesus Christ will show forth his perfect patience. For the first time in the

90. Lev 5:18, 22:14.

91. Nm 15:22-31.

92. We must agree with Conzelmann's contention that *hupotupōsis* ought to be interpreted as prototype rather than as model (as in 2 Pet 2:4). Mercy is a gift. Therefore the recipient of mercy can not really serve as an example, except from the standpoint of God Himself.

On the other hand, in 1 Tim 4:12 Timothy is presented as (interim) model. He is to be a true model whose speech, conduct, love, and faith are to be emulated. This verse (1 Tim 4:12) uses *tupos* rather than *hupotupōsis*. For a similar use of *tupos* cf. Tit 2:7.

Pastorals, the author uses the name Jesus Christ and designates thereby one who fulfills a divine function. Perfect patience belongs to God.<sup>93</sup> Paul has experienced the magnanimity of God through Jesus Christ and thus serves as a model for those who are redeemed. The goal is eternal life; the means is belief in Jesus Christ. The eschatological blessing of eternal life awaits those whose conversion-mercy experience is similar to that of Paul, the model Christian. Again in 2 Tim 4: 8<sup>94</sup> occurs the notion that the faithful Christian will experience an eschatological reward similar to that of Paul. There the reward is described as "the crown of righteousness." It will be given to Paul insofar as he has believed and kept the faith (v. 7); a similar reward will be granted to all Christians who believe and love the appearance of the Lord.

B. Building on a theme which occurs throughout the authentic letters, the author of the second letter to Timothy introduces a different specific dimension of Pauline exemplarity. It focuses on the idea that Paul has suffered on behalf of the Gospel. 2 Tim 1: 8-10 notes that Timothy is to be ashamed neither of the Lord nor of Paul, his prisoner. Then it exhorts Timothy to take his share of suffering for the Gospel in the power of God. In his own letters, Paul proclaims his conviction that he carries on the role of Christ as the Suffering Servant of God.<sup>95</sup> Luke presents Paul's mission as that of a prophet who is called to suffer.<sup>96</sup> In similar fashion, and following on this tradition, the author of 2 Tim frequently mentions the sufferings of Paul,<sup>97</sup> most often in conjunction with the Gospel itself. This suffering has a vicarious effect, so that the elect may obtain salvation in Christ Jesus.<sup>98</sup> Indeed, he presents Paul's sufferings in a variety of ways, not the least is the loneliness which he endured in a moment of trial.<sup>99</sup> His very life leads but to a final sacrifice.<sup>100</sup>

Similarly Timothy is exhorted to take his share of suffering for the sake of the Gospel.<sup>101</sup> As he is to continue Paul's mission, so he should expect and accept suffering like that of Paul himself. By and large, however, the author of the Pastorals does not explicitly state that Timothy is to follow Paul's example by suffering for the Gospel. Nonetheless the idea does come to explicit expression in 2 Tim 3: 10-13. There Paul's suffering and persecution (v. 11) are presented as an example to be observed by Timothy. The singular verb of v. 10 (*parēkolouthēsas*) shows that our author has Timothy principally in mind, but the note contained in v. 12, "All who desire to live a godly life in Christ Jesus will be persecuted," shows that sufferings and persecutions are an example not only to Timothy, but to the entire Christian community as well.

In fact these verses (2 Tim 3: 10-13) call for further consideration since they contain another major part of the image of Paul given by the author of the Pastorals.

93. Ex 34: 6; cf. Lk 18: 7; Rom 2: 4.

94. Cf. 1 Tim 4: 10.

95. Cf. D. M. STANLEY, "'Become Imitators of Me': Apostolic Tradition in Paul," in *The Apostolic Church in the New Testament*, Westminster: The Newman Press, 1966, 371-389, pp. 388-389.

96. Acts 9: 16.

97. 2 Tim 1: 8, 11-12; 2: 8-10; 3: 11; implicitly in 4: 16-17.

98. 2 Tim 2: 10.

99. 2 Tim 4: 16.

100. 2 Tim 4: 6.

101. 2 Tim 1: 8; 2: 3; 4: 5.



At first reading they present Paul as the model pastor, but a more general lesson is to be drawn from these verses which open the final paraenesis of 2 Tim. The exemplary portrait is arranged in three groups of three items each.<sup>102</sup>

First of all, Paul's teaching, conduct, and aim in life are exemplary. Since Paul's teaching and his role as teacher are emphasized throughout the Pastorals, the first group of words would seem to be the most important in the series. Hence it is mentioned in first place. Conduct (*aqoqē*), hapax in the New Testament, is frequently understood as a reference to Paul's general behavior, but some commentators prefer to understand the reference by means of a comparison with 1 Cor 4: 17 and think of the way in which Paul organized and governed his communities. The third member of the first group of expressions, my aim in life (*prothesi*), is generally used by New Testament authors to designate the divine plan.<sup>103</sup> Thus Spicq<sup>104</sup> has suggested that the term might have reference to those activities of Paul the apostle which were in specific conformity with the plan of God — e.g. the apostolate to the Gentiles and the proclamation of the Gospel in Spain (Rom 15: 16–29); the refusal to preach where Christ had already been preached (2 Cor 10: 12–16); and the collection for the saints at Jerusalem (1 Cor 16: 1–10; 2 Cor 8–9). While such an exegesis gives a consistent meaning to the term *prothesis* in 2 Tim (here and 1: 9), it implies a specificity that the term does not immediately evoke. Rather we should think of the plan of God which the author makes Paul's own. Thus the first group of expressions urges Timothy to observe and follow Paul as teacher and pastor, according to the plan of God. That Paul is both teacher and pastor according to the plan of God is, even elsewhere as we have seen, a very essential element in the portrait of Paul left for us by the author of the Pastorals.

After this first recapitulation of Paul's exemplary traits, in fact a presentation of Paul as the model pastor, our author presents Paul more generally as a model Christian. His faith, patience, and love are cited. The group is similar to that of 1 Cor 13: 13, but patience (*makrothumia*) is substituted for hope. In fact, however, the famous Corinthian trilogy is not really typical in the New Testament. Steadfastness (*hupomonē*) is frequently found in the Pauline writings in conjunction with faith and/or charity.<sup>105</sup> Patience (*makrothumia*) is not used so frequently in the New Testament, but does occasionally occur in the Pastorals (1 Tim 1: 16 and 2 Tim 4: 2) and is used in conjunction with love (Eph 4: 2) or steadfastness (Col 1: 11) in other New Testament passages. In some ways the terms hope, patience, and steadfastness are synonymous. Yet each has its own connotation, the first emphasizing what God will do, the second drawing more attention to the duration of time, and the last conjuring up the penultimate adversities which must be endured before the day of the Lord.

It is on this note that we turn to the third group of expressions which fill out the author's final picture of Paul: his steadfastness, persecutions and sufferings. The only

102. Cf. G. HOLTZ, *o.c.*, p. 184.

103. Cf. Rom 8: 28; 9: 11; Eph 1: 11; 3: 11, 2 Tim 1: 9.

104. Cf. C. SPICQ, *o.c.*, p. 782.

105. 1 Cor 13: 7; 2 Cor 6: 4; 12: 12; 1 Tim 6: 11; 2 Tim 2: 10; Tit 2: 2.

places mentioned are Antioch,<sup>106</sup> Iconium,<sup>107</sup> and Lystra,<sup>108</sup> i.e., places in which Paul's sufferings and persecutions were not witnessed by Timothy himself. Even Timothy had need of testimony in order that he faithfully follow the example of Paul. No less do the Christians of Ephesus need testimony about Paul if they are to follow his example.

Ultimately, of course, the portrait of Paul which our author sketches out for us is intended for the Church itself: "Indeed all who desire to live a godly life in Christ Jesus will be persecuted, while evil men and imposters will do on from bad to worse, deceivers and deceived. But as for you continue in what you have learned and have firmly believed, knowing from whom you have learned it..." (vv. 12-14). Paul's experience of suffering is thus applied to all Christians as a general thesis. Paul is the example of steadfastness to be followed by all Christians. This is the object of our author's paraenesis, but his argument is rather subtle. For it to achieve its goal, two transitions must be made: from the historical past to the future, from the individual Paul to the different members of the community.

In 2 Tim 3: 1-7 are described the onslaught of evil and the advent of trials which are characteristic of the dawn of the last days. These verses describe, in stylized and traditional fashion, the situation of those to whom the letters are really addressed: the Christian community. Vv. 8-9 offer the "historical" example of Jannes and Jambres who opposed Moses and afterwards met their fate. Similarly, the argument suggests, those who afflict the community by their teaching will likewise be subject to exposure and punishment. Vv. 10-14 offer the fate of Paul himself as an example which should encourage the community. From these examples of the past those to whom the epistle is addressed should take heart. As God exposed the folly of Jannes and Jambres, and as he delivered Paul from the persecutions and sufferings he endured, so God will yet deliver those to whom the letter is addressed. They only need to be steadfast in the face of difficulties, as Paul himself was. Thus vv. 10-11 have been introduced into our letter in order that Paul might serve as an example of steadfastness in the face of adversity.

Verse 10 with its verb *parēkoluthēsas*, in the singular would seem to imply that Paul is to serve as an example for Timothy. That impression is confirmed by the description of Paul contained in the first group of words. The teaching and conduct of Paul according to the divine plan of salvation can and should serve as an example for Timothy who, as we have seen, also has a didactic and pastoral mission — indeed Paul's own mission which he, Timothy, is expected to continue. However v. 12 (-14) shows that the exemplarity of Paul has a wider scope. The Christian, like Paul, should expect suffering and persecution for the sake of the Gospel. The suffering of Paul should also be a source of encouragement and a challenge to fidelity. Paul had been delivered from his sufferings in the past; the Christian of the final days can expect no less. The example of fidelity in tribulation for those who live in the final times is the example of Paul himself.

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106. Acts 13: 50.

107. Acts 14: 5.

108. Acts 14: 19.

There is, then, an eschatological note which characterizes the exemplarity of Paul in the Pastorals. On the one hand, he is an example for those living in the final times; on the other hand, Christians can expect to receive the crown of righteousness even as Paul himself expects this reward. This eschatological dimension is such as to distinguish the exemplarity of Paul for the Christian from the "imitation of me" theme which we find in the authentic Pauline letters.<sup>109</sup> In addition, the specific aspects of the life of Paul which are considered as exemplary by the Pastorals are different from those of the authentic Paulines. Here it is Paul's conversion, reinterpreted, and his sufferings which are proposed as prototypes; there it is his reception of the word of God and his seeking after the good of others which are proposed as examples to be followed. Finally, we must again notice the phenomenon of "Pauline reductionism" present in the fashion in which Paul is presented as a model in the Pastorals. The classical formulation of the imitation theme is 1 Cor 1:11, "Be imitators of me, as I am of Christ." A Christological dimension likewise appears in 1 Thes 1:6. In the Pastorals, however, it is simply Paul himself who is proposed as the *hupotupōsis*.

#### CONCLUSION

On that note, we can bring this study to its close. The Paul of the Pastorals is someone quite unique. He is not so much an apostle, as he is the apostle. The notion of what it means to be an apostle is now somewhat different from what it was in the earlier and authentic Pauline letters. Now to be an apostle means more to have a title, than to exercise a function. Paul is not sent as an apostle; he is apostle. Even then the title of apostle must be interpreted and reinterpreted. The author of the Pastoral leads us to understand that to be an apostle means to be a herald, similar to the Teacher of Righteousness, and a teacher, with a body of doctrine to be conveyed. Yet not even the title of apostle is sufficient for Paul. He receives a number of titles, both in order to pay him honor, and in order to imply that he has the fullness of the apostolate.

If Paul is indeed the apostle for the church, he has a unique authority vis-à-vis the church. In an almost exclusive sense, the Pastorals portray Paul as the authority in the churches to which they are really addressed. Paul serves as the guarantee of the sound teaching which must be taught in the churches. It is on his authority that the churches are regulated. By virtue of his command, Timothy and Titus exercise the mission which is theirs. Even liturgical matters are to be regulated on the basis of Paul's decisions. In a word, the Pastorals cite Paul as the norm of ecclesiastical practice and Church teaching. He is the one held to be responsible for the mission of the church, the one who serves as guide for what the Church is to teach and what it is to do.

Finally, Paul is presented as a model for all Christians, particularly for those living in the stress of the end times. His own conversion is reinterpreted so that it can serve as the prototype for all those who pass from unbelief to faith. He had been the worst of sinners; now he is the foremost of those to whom mercy is shown. As such the Christian who reads the Pastorals can relate his own past and present to that of the

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109. Cf. 1 Thes 1:6; 1 Cor 1:11; etc.

prototypical Paul. He can also relate his present to that of Paul in another and radically different way. The sufferings which he can expect for the sake of the Gospel are not really unlike those of Paul himself. So the very experience of suffering can serve as a source of hope. As Paul had been delivered from suffering and persecution at Antioch, Iconium and Lystra and "now" looks forward to receiving the crown of righteousness, so the Christian who remains steadfast can expect to be delivered from his sufferings and attain to a crown of righteousness on the Day of the Lord.

When this image of Paul, gleaned from the Pastorals, is compared with the image of Paul of the great and minor epistles some significant differences appear. The most important consists of the fact that the image of Paul in the Pastorals is characterized by what we have chosen to call Pauline reductionism. He is *the* apostle, *the* norm for Church doctrine and practice, *the* model for Christians to emulate. It's impossible to say that the Pastorals are the expression of a Pauline cult in the Church of the late first century, but they do represent an expression of honor paid to Paul — by the fact that they are ascribed to the apostle, by the titles which they attribute to him, and the image which they offer. As such the Pastorals are the expressions of an emerging Pauline hagiography. They are presented as letters from Paul the apostle; in fact they represent a first sketch of Paul, saint of the Christian church.