‘An Exploration of Early Christian Communities as “Scholastic Communities” through a Study of the Vocabulary of “Teaching” in 1 Corinthians, 1 and 2 Timothy and Titus’

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In Collaboration with Moore Theological College
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To my teachers

Christine, Lesley, Helen and in memory of Patricia

Titus 2:3–5
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<th>Description</th>
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<tr>
<td>ASV</td>
<td>American Standard Version</td>
</tr>
<tr>
<td>CEV</td>
<td>Contemporary English Version</td>
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<tr>
<td>ESV</td>
<td>English Standard Version</td>
</tr>
<tr>
<td>GNB</td>
<td>Good News Bible</td>
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<tr>
<td>GNT</td>
<td>Greek New Testament</td>
</tr>
<tr>
<td>HCSB</td>
<td>Holman Christian Standard Bible</td>
</tr>
<tr>
<td>KJV21</td>
<td>21st Century King James Version</td>
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<tr>
<td>LSJM</td>
<td>Liddell, Scott, Jones and MacKenzie, <em>A Greek-English Lexicon</em></td>
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<td>LXX</td>
<td>Septuagint</td>
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<tr>
<td>MSS</td>
<td>manuscripts</td>
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<tr>
<td>NASB</td>
<td>New American Standard Bible</td>
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<tr>
<td>NCV</td>
<td>New Century Version</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Translation/Commentary</td>
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<tr>
<td>NIV</td>
<td>New International Version</td>
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<tr>
<td>NJB</td>
<td>New Jerusalem Bible</td>
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<tr>
<td>NLT</td>
<td>New Living Translation</td>
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<tr>
<td>NRSV</td>
<td>New Revised Standard Version</td>
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<tr>
<td>NT</td>
<td>New Testament</td>
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<tr>
<td>NTG</td>
<td>New Testament Greek</td>
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<tr>
<td>PE</td>
<td>Pastoral Epistles</td>
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<tr>
<td>PHILLIPS</td>
<td><em>The New Testament in Modern English</em>, J. B. Phillips</td>
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<tr>
<td>REB</td>
<td>Revised English Bible</td>
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<tr>
<td>TNIV</td>
<td>Today’s New International Version</td>
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<tr>
<td>USB³</td>
<td><em>The Greek New Testament</em>, United Bible Societies, (Stuttgart, 1975³)</td>
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<tr>
<td>WYC</td>
<td>Wycliffe New Testament</td>
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<tr>
<td>YLT</td>
<td>Young’s Literal Translation</td>
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Bible quotations are taken from *The Holy Bible: New International Version* (Hodder and Stoughton: London, 1978), unless otherwise noted.

Word counts of Greek words from NT and LXX were obtained from *Accordance 6.7*. © OakTree Software Inc. August 2005.

Footnote references throughout the thesis provide the last name of the author, an abbreviated title of work, and relevant page number/s. Full bibliographical details are provided in the bibliographies.
THESIS ABSTRACT

In 1960, Edwin Judge described the early Christian communities as ‘scholastic communities’. Since then, he has continued to explore this aspect of early Christian communities. However, while his pioneering work in this field has become a standard point of departure for the socio-historical study of the early Christian movement, with the search for comparative analogies or models from antiquity dominating research into the formation and character of early Christian communities, the ‘scholastic communities’ description has received scant attention.

This thesis explores the ‘scholastic community’ description, not to shed light on other, albeit related, socio-historical issues, but to ascertain the appropriateness of the description in light of the place and practice of teaching in early Christian communities. The place and practice is determined through an exegetical study of the vocabulary of ‘teaching’ in 1 Corinthians, 1 and 2 Timothy, and Titus. Rather than utilizing sociological or comparative models, this thesis deliberately adopts an emic approach for the prior task of social description through an analysis of New Testament texts.

The thesis approaches the vocabulary of ‘teaching’ using a two-pronged approach that takes paradigmatic and syntagmatic sense relations into account. Regarding the first, it studies the vocabulary in semantic groupings based on the lexical base of the target literature. These semantic groupings correspond to the chapters of the thesis, and allow comparison within and across groupings. Ten semantic groupings are identified: ‘core-teaching words’, ‘speaking’, ‘traditioning’, ‘announcing’, ‘revealing’, ‘worshipping’, ‘commanding’, ‘correcting’, ‘remembering’, and ‘false teaching’. Regarding syntagmatic concerns, the thesis studies each occurrence of each ‘teaching’ word in its discourse context. To ensure uniformity of method, each occurrence is studied using an heuristic tool developed here for the collection and analysis of data. This identifies the addressee, addressee, message, type of content, mode, location, authority register,
nature of authority, agent, means, manner, purpose and result of the activities indicated in the text. The yield of this detailed exegesis is then used to determine the presence, significance, prominence and practice of educational activities in the Christian communities portrayed in the target literature. The methodology is deliberately text-based, so that the findings are determined by the data of the four letters.

The thesis concludes that Judge’s description of early Christian communities as ‘scholastic communities’ is supported by the vocabulary of ‘teaching’ in 1 Corinthians, 1 and 2 Timothy, and Titus. The detailed vocabulary analysis also enables the description to be filled out, so that it can be understood broadly, reflecting the wide range of educative activities represented by the vocabulary, and occurring within relationships/communities that have a divine as well as human dimension. Indeed, the two elements of the description are found to be in a dialectic relationship, where scholastic activities shape the expression and experience of the community, and reciprocally, the community provides the context for and shapes the educational environment. Given the extra dimensions the thesis adds to the description, and the several inadequacies inherent in a simplistic understanding of it, this thesis proposes the alternative description of ‘learning communities’. This description also allows for the priority of the divine dimension of educational activities in which the character, work and purposes of God are seen to provide the context and contours of these ‘learning communities’.
CHAPTER ONE: INTRODUCTION

1.1. Prolegomena

This thesis is an examination of the place and practice of educational activities in the three early Christian communities, portrayed in 1 Corinthians, 1 and 2 Timothy and Titus, using the vocabulary of ‘teaching’1 as a window to the social worlds portrayed in these texts. The thesis establishes these communities were ‘learning communities’, in which educational activities fundamentally shaped individual and community life, and where the goals of, and relationships within the communities dialectically impacted the educational activities. Moreover, the thesis finds these ‘learning communities’ had a vertical or divine dimension, as all believers were learners, and God was the ultimate Teacher.

It is clear from the terminology of community,2 the letters addressed to communities, the narrative accounts of communities, and the concerns of the New Testament (NT) itself that the early Christian movement produced and comprised communities of believers. Local Christian communities are identified in Acts and other NT writings,3 and were recipients of letters from Paul, and less obviously, John.4 There was a Christian community of ‘saints’ in Jerusalem for which other believing communities provided relief (Rom. 15:25–26; 1 Cor. 16:1–3). There are also implied communities, such as the dispersed communities that were recipients of the catholic epistles of Peter and James (1 Pet. 1:1; 4:12–17; 5:1; Js. 1:1; 2:1–4; 3:1), and the community facing opposition in Hebrews (Heb. 10:25; 13:17, 24).5 Beyond these actual references, there are others, like the so-called Matthean community, for which there is no unambiguous Biblical or extra-biblical

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1 See below, Chapter 2.3.1. for working definition of ‘teaching’.
2 Gooder, ‘In Search of the Early “Church”’, 12, lists ἐκκλησία and ἀδελφοί amongst others.
3 E.g., Acts 2:42–47; 6:1–7; 14:21–23; 18:7–11, 27; Rom. 16:1, 4–5, 10, 15; 1 Cor. 16:1; Rev. 2–3, etc.
5 Lane, ‘Discipleship in Hebrews’, 444.
reference, but which are reconstructed through the lens of, or by mirror-reading of NT books as the original audiences of those books.\(^6\)

Whether they are actually found in the NT or reconstructed from it, these communities have been used to explore the social formation, and history of early Christianity, and the distinctive elements within it.\(^7\) More speculatively, certain communities discerned in the NT have themselves been credited with writing parts of the NT.\(^8\) Beyond these historical concerns, the study of early Christian communities has implications for NT exegesis,\(^9\) theology\(^10\) and indeed, for current church practice.\(^11\)

In 1960, Edwin A. Judge wrote: ‘We need to know not only who [the early Christians] were, and what relation they had as a group to the social structure of their own communities, but what they existed for as a group, what activities they engaged in, and what their contemporaries would have made of them’.\(^12\)

By way of an answer, mostly with reference to the Pauline corpus, Judge described early Christians as existing in ‘scholastic communities’.\(^13\) Since then he has continued to write about early Christianity often building on this earlier notion\(^14\) but only once explicitly revisiting the ‘scholastic community’

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\(^12\) Judge, ‘Scholastic Community’, 531.

\(^13\) Judge, ‘Scholastic Community’, 526–552.

\(^14\) See Selected Bibliography: E. A. Judge.
description. Over the same period, Judge’s initial studies and the implications he draws from them have become standard points of departure for the study of early Christian communities. While some of these studies have responded to aspects of his ‘scholastic communities’ characterisation, they have not considered it independently of other concerns, or subjected the description to sustained examination.

This thesis seeks to redress this. It tests Judge’s ‘scholastic community’ description, not primarily to shed light on other, albeit related, sociological and historical issues, but to determine the appropriateness of the description for three early Christian communities portrayed in a selection of letters in the Pauline corpus. It does so through an examination of an extensive range of ‘teaching’ vocabulary, as these activities might reasonably be identified as ‘scholastic’ endeavours. This examination enables the thesis to go beyond Judge’s description, by providing a comprehensive picture of the practice of teaching within these communities, and the contribution of teaching to the life of the communities.

1.2. Judge’s ‘scholastic communities’

Before exploring Judge’s articulation of the ‘scholastic’ nature of early Christian communities, two possible false starts must be noted. The first would be to think that by it Judge meant that early Christians hoped to establish a distinctly Christian system of education. They did not. Although ‘analogies and technical terms from education’ are used in the NT and although officials in NT churches exercise ‘educational roles’, the formal education of children is not a concern for the Christian community. The focus rather is on ‘adult education’, or ‘a kind of higher education “in Christ”’ which presupposes existing Jewish and Hellenic systems of education, but discounts and supersedes both. More than this, despite

the recognition that teaching was a constituent part of Christian ministry, and learning was an essential part of Christian experience, the NT letters do ‘not deal with the educational system as a problem for believers, [and] fail to recognise what was going on in the churches as a kind of schooling’.  

The second relates to the description ‘scholastic communities’. Judge acknowledges it is ‘awkward’, because ‘it carry[s] overtones of quite a different period of history’, namely medieval Scholasticism and its monastic milieu. However, even allowing the anachronism, what it connotes is ambiguous. What Judge meant then by ‘scholastic communities’ is best ascertained from his own exploration of community life. In short, he set out to identify what was distinctive about early Christian communities, and, while noting their involvement in ‘cultic’ and ‘social welfare’ activities, he isolated their ‘scholastic activities’ as particularly instructive for a ‘social description’.

From the social point of view, the talkative, passionate and sometimes quarrelsome circles that met to read Paul’s letters over their evening meal in private houses, or the pre-dawn conclaves of ethical rigorists that alarmed Pliny, were a disconcerting novelty. Without temple, cult, statue or ritual, they lacked the time-honoured and reassuring routine of sacrifice that would have been necessary to link them with religion.

Rather than a ‘religious’ group, the ‘scholastic activities’ of early Christians means that they would have been viewed as ‘a school of disciples under the instruction of a rabbi, or a devout sect committed to the study and preservation of the law, or […] a society formed to attend upon the teaching of a travelling preacher’. Judge considers the philosophical school a better social analogy than

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19 Judge, ‘Conflict of Educational Aims’, 693, passim.
20 Judge, ‘St Paul as a Radical Critic’, 103.
21 Judge, ‘Conflict of Educational Aims’, 697.
22 Judge, ‘Reaction against Classical Education’, 712.
24 Judge, ‘Scholastic Community’, 531.
26 Judge, ‘Scholastic Community’, 552.
a ‘religious’ group, and the emphasis on intellectual activities as generating the need for education:

Moreover, the characteristic activities of the churches, as distinct from most other religious societies of the time, depended upon the apparatus of learning. In their concern with authoritative information and ideas, and with arguments about their ethical consequences, they resemble a philosophical school rather than a religion, by the standards of the time. Thus, though the churches drew members from all quarters of society, they made heavy educational demands upon them. Far from being out of touch with the need for education, they were creating it.27

Contrary to contemporary cultural expectations and practice, in the letters of Paul, the intellectual activities of early Christian communities were based on the presence and educative work of God,28 which enabled Christians to understand and meet the demands of faith and ethics in the present life, and the eschatological demands of the next:

[Paul’s] only use of a technical term of worship in connection with the church-meeting is to describe the reaction of the hypothetical unbeliever who is stunned to discover, contrary to what would have seemed obvious, that God was actually present there (1 Cor. 14:25). In that scene of lively social intercourse there was neither solitude nor mystery, no shrine, no statue, no cult, no ceremony, no offering to ensure that all was well between gods and men. Instead there was talk and argument, disturbing questions about belief and behaviour (two matters of little concern to religion in antiquity), conscious changes to accepted ways, and the expectation of a more drastic transformation soon to come.29

Thus, although the ‘ultimate objective’ of the Christian life was ‘communion with God, the means to this end [were] distinctly intellectual’ and so, as a movement

28 Judge, ‘Conflict of Educational Aims’, 703.
and social group, ‘the initiative lay with persons whose work was in important respects of a scholarly kind, and that they accepted the status in the community that this required, and employed the conventional methods of instructing and organizing their followers’. 30

Judge considered the NT epistles are testimony to the creative energies devoted to training and educating believers, 31 and are ‘devoted almost entirely to this aspect of its affairs’. 32 The NT is concerned with arguments over points of ethical and theological doctrine rather than religious practices. Indeed, it is because of the ‘academic character of the Christian mission that we are so much better informed about it’ and this contributed to the preservation of the NT documents themselves. 33

These creative energies, and the ‘scholastic’ interest in ethical argument and practice were responsible for significant social innovation: ‘By setting powerful new ideas to work within and upon the most familiar relationships of life, Paul created in the church a social force of a unique kind. The domestic framework was soon outstripped, as the movement of thought and belief generated institutions that were to become an alternative society to the civil order as a whole’. 34

Judge’s observations about the ‘scholastic’ nature of early Christian communities are reflected in diverse aspects of his study of early Christian social history. They suggest the elevated social status of some early Christians, and a spread of the movement ‘from above’. 35 They require greater recognition of the social and educational credentials of Paul and other leaders. 36 They suggest systems of patronage that impacted the practice of ministry and social status of Christians. 37

30 Judge, ‘Scholastic Community’, 552.
31 Judge, ‘Conflict of Educational Aims’, 704.
32 Judge, ‘Scholastic Community’, 539.
33 Judge, ‘Scholastic Community’, 539.
34 Judge, ‘Social Identity’, 134.
35 Judge, ‘Social Identity’, 126
36 Judge, ‘St Paul as a Radical Critic’, 100–104.
They also inform Judge’s contention the early Christian movement would not have been recognised in antiquity as a ‘religion’, and that philosophical schools provide the closest, although incomplete, analogy.\textsuperscript{38}

This brief survey of Judge’s work in this field puts flesh on the original description. The description ‘scholastic community’ was not used with reference to Scholasticism, or priests in training, or a pedantic person who adheres to rules.\textsuperscript{39} It describes early Christianity as a movement of ideas, bringing social and intellectual transformation to individuals and communities, with God’s educative work as its foundation.\textsuperscript{40} This movement used a wide range of rational, intellectual, educational or academic activities, which included teaching and learning, studying and debating, modelling and imitating, and thinking and reasoning. Judge concedes the difficulties associated with the ‘scholastic community’ description, but has been unable to find an alternative that better captures what he meant when he first coined the description.\textsuperscript{41}

1.3. Response to Judge’s ‘scholastic communities’

Perhaps the most significant implication of Judge’s focus on the ‘scholastic’ nature of early Christian communities, but tangential to the current project, concerned the social identity of the Christians themselves.\textsuperscript{42} His recognition of the educational demands of early Christianity formed part of his contention the Christian movement was not one generated from lower, alienated groups of society but from those possessing influence and education.\textsuperscript{43} His observations revoked the accepted view of Gustav A. Deissmann,\textsuperscript{44} that Christianity was a socially homogeneous movement from below, and they created a ‘new consensus’

\begin{footnotes}
38 Judge, ‘Conflict of Educational Aims’, 696; ‘Conversion of Rome’, 8; ‘First Impressions of St Paul’, 413.
39 \textit{Macquarie Dictionary}, ‘Scholastic, adj’. s.v., 1571.
40 Judge, ‘Did the Churches Compete’, 615.
41 Private conversation with E. A. Judge, 13\textsuperscript{th} February, 2008; ‘Social Identity’, 117.
42 Judge, ‘Scholastic Community’, 527.
43 Judge, ‘Social Identity’, 126; ‘Conflict of Educational Aims’, 34.
\end{footnotes}
regarding the social heterogeneity of the first Christians. More widely, his work reignited interest in the social context of early Christianity. For this Judge has been described as the ‘new founder’ or ‘John the Baptist’ of modern research into the social history of early Christianity.

Since then, study of the social history, or formation, of the early Christian movement has advanced along two main methodological paths: socio-historical and socio-scientific. The latter is addressed below. Among the former, research has focused on finding influences or analogies from antiquity. Five analogies or models have been suggested, both in terms of how early Christian communities appeared to outsiders, and how they functioned internally, they are synagogues, philosophical schools, households, mystery religions, and voluntary associations. Broadly speaking, studies preferring the first two models provide most recognition of the ‘scholastic’ nature of the communities. Those preferring the household model include educational activities alongside other more significant aspects of community life, whereas those preferring mystery religions and voluntary associations rarely mention educational concerns, focusing almost entirely on other aspects of community life.


46 Chow, Patronage, 16.


48 Dunn, Corinthians, 46.

49 Meeks, Urban Christians, 74–84. Ascough, Formation of Pauline Churches, 50–69, however doubts the household is a distinct model as it often provided the context for other models (pp. 7–9).

50 Judge acknowledges similarities with both philosophical schools and synagogues: e.g., ‘First Impressions’, 412–13; ‘Did the Churches Compete’, 606, 615; ‘On This Rock’, 620, 643.


52 E.g., Smith, Drudgery Divine, has no mention of teaching activities.

53 E.g., Ascough, Paul’s Macedonian Associations, 70, fn. 108, appears to be the only reference to teaching activities, although in ‘Pauline Christian Communities’, 181, fn. 158, he notes legislative material in inscriptions is similar to Paul’s paraenesis, but is able only to cite two examples. His survey of scholarship on associations makes no reference to educational activities, Formation of Pauline Churches, 71–94; likewise ‘Associations’, 12–17; ‘Thessalonian Christian Community’, 311–328. Kloppenborg, ‘Edwin Hatch’, 237, as the only reference to teaching activities; ‘Collegia and Thiasoi: Issues in Function, Taxonomy and Membership’, 16–30, no mention of education,
Judge is not alone in recognising the educational focus of early Christian communities was central to their identity.\textsuperscript{54} Arthur Darby Nock, in 1933, argued both synagogues and churches would have been most readily recognised as ‘schools’ by pagan onlookers, because of their practice of teaching, preaching and study of authoritative texts.\textsuperscript{55} He maintained the closest cultural analogy, however, was the philosophical school, in which conversion from one set of beliefs and lifestyle to another was also found.\textsuperscript{56}

The model of the synagogue readily accommodates educational activities like reading and interpretation of Scripture, the production of literature, and public discussion.\textsuperscript{57} Indeed, the priority of study was even conveyed architecturally.\textsuperscript{58} Among those proposing models from Judaism, Howard Clark Kee identifies five models of Jewish community life appropriated by Christians. Two were communities of ‘the wise’, in which ‘wisdom is to be regarded as a resource for the community as a whole rather than as private information for favoured individuals’.\textsuperscript{59} One pursued wisdom of the surrounding culture. The other was a community elected by God to receive exclusive wisdom, and embodied in Pharisaic and Pauline communities and others.\textsuperscript{60}

Among those who have explored the relationship of Paul’s practice and his communities with those of the moral philosophers is Abraham Malherbe. He broadly accepts Judge’s articulation of Pauline communities as ‘scholastic communities’,\textsuperscript{61} suggesting ‘allusions to the classics’ as further evidence of their ‘scholastic aspect’.\textsuperscript{62} He demurs over elements of Judge’s presentation such as the


\textsuperscript{55} Nock, \textit{Conversion}, 164–86.

\textsuperscript{56} Nock, \textit{Conversion}, 62, 211, 219.


\textsuperscript{58} Richardson, ‘Building’, 51.

\textsuperscript{59} Kee, \textit{Who are the People of God?}, 85.

\textsuperscript{60} Kee, \textit{Who are the People of God?}, 55.

\textsuperscript{61} Malherbe, \textit{Social Aspects}, 53–54.

\textsuperscript{62} Malherbe, \textit{Social Aspects}, 45.
independence of churches from Paul, and the contribution of paraenetic material for understanding the relationship of Christians to their society, but overall uses the description to inform his study of the social makeup of the communities. Malherbe later explored Paul’s teaching methods and resultant Christian communities against the backdrop of certain philosophical traditions.

Stanley Stowers is another who prefers philosophical schools over other analogies, listing seven areas where they and Pauline communities possess similar, but not identical, features. Six pertain to ‘intellectual practices and practices that made reference to mind’. He considers these are central to both philosophical schools and the Pauline groups, and reflected in their commitment to ‘reading, writing, and interpretation of texts [and t]eaching, learning and moral training’. This correspondence is not due to genetics or borrowings, but to the priority of intellectual practices and the common feature of a ‘tightly focused and totalizing understanding of the unitary good’. Stowers and others have also drawn attention to contemporary rhetorical and philosophical methods in Paul’s epistolary style.

Similarities between Paul and the philosophers are also explored by Clarence Glad. He identifies the common psychagogic practice of Paul and the Epicureans in nurturing and sustaining their respective communities. He sees a basic congruity based on the ‘communal pattern of mutual participation by community

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63 Malherbe, Social Aspects, 48.
64 Malherbe, Social Aspects, 50.
65 Malherbe, Paul and the Thessalonians, 11.
66 Malherbe, Paul and the Thessalonians; Letters to the Thessalonians, 134–68.
67 Stowers, ‘Pauline Christianity’, 89, notes the ‘differences are as important as the similarities’.
69 Stowers, ‘Pauline Christianity’, 96.
70 Stowers, Diatribe, 175, noting diatribe presupposes a student-teacher relationship.
71 Aune, ‘Romans as logos protreptikos’, 279–96.
72 ‘Psychagogy’ is the guidance of the soul, and Glad views “psychagogy” as a certain praxis in a relationship between a mature person and others who accept his leadership. It does not depend on any one social context, such a private homes, workshops, wrestling-schools, cloistered walks, public place or the market place and street corner’. Glad, Paul and Philodemus, 58.
members in exhortation, edification, and correction’.\textsuperscript{74} Glad maintains that for both ‘participatory psychagogia as a social practice was important, not only as a solidarity mechanism but also as a \textit{defining characteristic} of the community, a \textit{sine qua non} of the fellowship. This communal practice is not ancillary but \textit{constitutive} of both communities’.\textsuperscript{75} He agrees with Judge that Paul was a participant in adult education, but disagrees that Paul was promoting a new type of community adult education.\textsuperscript{76}

Nevertheless, those who see similarities between philosophical schools and the Pauline communities also acknowledge differences. First, there were differences between the various philosophical schools, and attempts to align Paul’s thought with any one tradition have floundered.\textsuperscript{77} Second, most philosophical schools were not focused on establishing a community of mutual service, but on individual training for personal gain.\textsuperscript{78} Third, the fictive language of ‘kinship’ that pervades the Pauline letters is not matched by the relationships of friendship in philosophical schools.\textsuperscript{79} Fourth, philosophical schools did not have culturally distinctive ritual communal activities.\textsuperscript{80} Fifth, the content of Paul’s message and his manner differed significantly from philosophical thought and practice.\textsuperscript{81} Sixth, the social diversity of Christian communities was not replicated.\textsuperscript{82} Finally, even the Epicurean communities, which offer the closest parallels,\textsuperscript{83} were radically different from Paul’s understanding of a community created by God, which overcame death, and was eschatological in nature.\textsuperscript{84}

\textsuperscript{74} Glad, \textit{Paul and Philodemus}, 8, 181.
\textsuperscript{75} Glad, \textit{Paul and Philodemus}, 11, (emphasis added).
\textsuperscript{76} Glad, \textit{Paul and Philodemus}, 12, fn. 12, 336.
\textsuperscript{78} Judge, ‘On This Rock’, 634; ‘Conflict of Educational Aims’, 705. Malherbe, ‘Hellenistic Moralists’, 330.
\textsuperscript{79} Stowers, ‘Pauline Christianity’, 100–101.
\textsuperscript{80} Stowers, ‘Pauline Christianity’, 101.
\textsuperscript{83} Judge, ‘On This Rock’, 635. Stowers, ‘Pauline Christianity’, 101.
\textsuperscript{84} Malherbe, ‘Hellenistic Philosopher’, 12.
Hans Conzelmann’s hypothesis that Paul established an actual school in Ephesus (cf. Acts 19:9) also recognises the educational interests of Pauline Christianity. He envisaged a ‘jüdisch-hellenistische Schul-Theologie’, in which students pursued the systematic study of ‘Wisdom’ and practised theology as wisdom-instruction. It did not include the entire community. His hypothesis, however, has been criticised for both too little detail and evidence.

Thomas Schmeller has compared early Christian communities with both voluntary associations and, more recently, with philosophical schools. He finds similarities and differences between the two, with Epicureans offering the closest philosophical school analogy. He suggests that to outsiders Paul’s ministry may have resembled that of a philosophical teacher, but rarely to those inside Christian communities. He suggests the party rivalries of 1 Corinthians 1–4 reflected the Corinthians’ mistaken notion of loyalty to philosophical teachers.

Schmeller considers the Pastoral Epistles, and other letters of the Pauline corpus, were the product of ‘schools’, which closely resembled philosophical schools, and had significant differences from the Pauline communities.

One of the most comprehensive socio-historical studies of Pauline communities is offered by Wayne Meeks. He describes Judge’s ‘scholastic communities’ description as ‘bold and impressionistic’. Meeks agrees that teaching activities were integral to the ministry of Paul, that converts were instructed in matters of belief and behaviour, and that the content of instruction was treated as tradition and subject to discussion and debate. Moreover, this educative process continued

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85 Conzelmann, ‘Paulus und die Weisheit’, 231–44.
86 Meeks, Urban Christians, 82.
88 Schmeller, Schulen im Neuen Testament?
90 Schmeller, Schulen, 344; ‘Gegenwelten’, 178–79.
91 Schmeller, Schulen, 145, 345.
92 Schmeller, Schulen, 179.
94 Meeks, Urban Christians.
throughout the Christian life and involved admonition and exhortation.\textsuperscript{95} He acknowledges social parallels between Epicurean and Pythagorean philosophical schools and early Christian communities, including in their educational focus: ‘[o]nly among the Pythagoreans and the Epicureans, on the pagan side, and in Judaism could we find a similar emphasis on a community shaped for the moral instruction and admonition of its members’.\textsuperscript{96} Unlike Judge, however, he does not regard the educational interest of Christian communities as ‘constitutive of the movement’, and claims Judge neglected the ‘cultic’ nature of the communities. He commends the analogy of ‘cultic associations’, asserting that ‘scholarly, academic, and rhetorical’ elements of Christian communities were ‘ancillary’.\textsuperscript{97}

However, Judge has recently argued ancient cult was not directed towards the creation or maintenance of a group.\textsuperscript{98} It was an individual rather than congregational activity. Thus although ‘innumerable social, funerary and trade associations’ made use of the discipline, patronage and legitimacy afforded by cult, participation in cult was not their primary aim.\textsuperscript{99} Neither is there evidence those groups with an association with cult made self-conscious, doctrinally informed attempts to remodel community life.\textsuperscript{100} By contrast, Judge repeats his earlier contentions that NT churches represent a ‘kind of adult re-education’, a movement of ideas offering an intellectual challenge to the reigning culture, attempting to reconstruct community life in contradistinction to contemporary cultural restraints such as nationality, status and gender. This movement involved individual and community transformation generated by the work of the Spirit of God, and operated as an ‘alternative, trans-national society’.\textsuperscript{101}

\textsuperscript{95} Meeks, \textit{Urban Christians}, 82.
\textsuperscript{96} Meeks, \textit{Moral World}, 130, cf. 114–119.
\textsuperscript{97} Meeks, \textit{Urban Christians}, 84.
\textsuperscript{98} See too, Harrison, ‘Paul’s House Churches’, 31–47, who explains the problems in Corinth as a conflict between Paul’s paradigm of a ‘charismatic’ community and the ‘cultic association’ paradigm of some Corinthians.
\textsuperscript{99} Judge, ‘Did the Churches Compete’, 614.
\textsuperscript{100} Judge, ‘Did the Churches Compete’, 606.
\textsuperscript{101} Judge, ‘Did the Churches Compete’, 615.
Socio-historical studies identifying analogies or models from antiquity are, by virtue of their methodology, comparative rather than descriptive. This does not detract from their value. However, until the prior task of describing the communities (on both sides) is thoroughly undertaken, the comparative process risks overlooking or misunderstanding aspects of community life integral to the community but not repeated in other groups. So, for example, if Judge’s description is right, analogies that do not place educational concerns at the centre of community life are clearly inadequate. Furthermore, the overlap of the models in antiquity and failure of any one model to account thoroughly for early Christian communities raise questions about the existence of a discrete model from antiquity with sufficient explanatory power to understand the Christian communities.

In addition to the socio-historical studies just surveyed, there are those studies that apply a variety of socio-scientific models and theories. A 1993 survey of the field shows that among the 44 categories listed none uses an educational or educational-community model. A recent exception is Robert Dutch’s study which uses a socio-scientific model to explain internal conflict in the Christian community and external conflict with Paul in terms of social stratification arising from secular education. He examines the social elite in Corinth, and the model

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102 Theissen, *Social Setting*, 177.
108 Dutch, *Educated Elite*.
of ancient education behind their elite status, along with Paul’s encounters and awareness of this education model as he addresses conflict within and with the Christian community. Dutch’s work, despite its focus on educational activities, does not bear directly on this study, as it does not address educational activities internal to the Christian community.

In light of the socio-historical and socio-scientific studies just surveyed, the current study explores Judge’s description, which many have noted only to pass it by. It does so in the hope that through the prior task of description, a clearer picture of early Christian communities in their own right would emerge. This in itself has merit for understanding early Christianity, but there are wider benefits. The resultant picture and understanding would inform future comparative studies. Moreover, evidence that the communities were ‘scholastic communities’ would provide a significant challenge to the renewed interest in socio-historical studies of finding analogies or models for Christian communities in voluntary and cultic associations. Such a finding would also demonstrate the previously unexplored suitability of theories and models from education or ‘scholastic communities’ for future socio-scientific studies of early Christian communities.

1.4. ‘Scholastic community’ and assumptions of the current thesis

John Chow, whose research on the convention of patronage in first century Corinth consciously builds on Judge’s, claims the latter’s ‘attempt to understand the early Christian communities as scholastic communities’ lacks the persuasive force of other aspects of Judge’s work. The current study suspends Chow’s criticism to allow a fresh appraisal of the ‘scholastic community’ description

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112 Theissen, *Social Setting*, 176, gives the ‘working definition’: ‘A sociological statement seeks to describe and explain interpersonal behavior with reference to those characteristics which transcend the personal’.
113 Martin, ‘Review: Voluntary Associations’, 150.
using a new methodology. It examines the vocabulary of ‘teaching’,\textsuperscript{116} in four NT letters, to ascertain the practice of teaching within the communities, (i.e., who-what-where-why-and-how), and the contribution of teaching to the ethos,\textsuperscript{117} creation, formation, delineation, relationships, maintenance and experience of the communities. It is not concerned with other sociological questions such as the social rank and status of early Christians, or Jewish or Graeco-Roman antecedents, influences or analogies. It considers whether three communities portrayed in four NT letters might be considered ‘scholastic’, and if so, how.

To do so, two related assumptions are made. The first is that the activity of ‘teaching’, broadly defined, might reasonably be considered an essential activity in a ‘scholastic community’. The second is that the ‘scholastic’ nature of the communities represented in the target literature might be explored through the vocabulary of ‘teaching’. These assumptions could be falsified if the relevant vocabulary was used exclusively in the target literature for activities without intellectual or transformative significance, or negatively for activities the community was to reject, or if it was used exclusively for activities without a community setting or effect.

An absence of ‘teaching’ vocabulary in the literature might not indicate an absence of ‘scholastic’ activities in the respective Christian communities, as the absence might be explained by the subject matter of the letter. However, this objection does not prevent the current study, as vocabulary associated with ‘teaching’ activities is found in the target literature.

1.5. Selection of target literature

The most obvious referents of Judge’s ‘scholastic community’ description were first century Pauline communities.\textsuperscript{118} Accordingly, this study explores three

\textsuperscript{116} See below for working definition of ‘teaching’.

\textsuperscript{117} Keck, ‘Ethos of Early Christians’, 440, explains ethos ‘has to do with what is customary, especially for a group’, and includes ‘practices, habits, assumptions, problems, values and hopes of a community’s style’.

\textsuperscript{118} Judge, ‘Scholastic Community’, 539; ‘Social Identity’, 130–133.
communities portrayed in four letters that claim to be written by the apostle Paul (1 Cor. 1:1; 16:21; 1 Tim. 1:1; 2 Tim. 1:1; Tit. 1:1) and which, among those NT letters bearing his name, hold a relative wealth of material about the expectations and practice of believing communities. They are 1 Corinthians, 1 and 2 Timothy, and Titus. These letters have similarities and differences considered productive for the current study. The nature and extent of these are determined to some degree by the position taken on the authorship of the last three of these letters.

1.5.1. Preliminary question: The ‘Pastoral Epistles’

Before exploring similarities and differences within the selected corpus, the collective term ‘Pastoral Epistles’ and the approach of this study must be clarified. The term ‘Pastoral Epistles’ for the two letters addressed to Timothy and that to Titus was popularised in the eighteenth century. The common descriptor for all three letters reflected a conviction that they demonstrated enough stylistic, doctrinal and historical similarities to constitute a single group. This is reflected in the practice of many commentaries, even those accepting Pauline authorship, to approach questions of authorship, dating, theology, and historical context in globo.

This global approach has meant much study of these letters has proceeded along lines that assumed their homogeneity or sought to impose a ‘pan-harmonization’, thereby preventing each letter being studied on its own merit. This has allowed differences to be overlooked and has hindered exegesis of texts in their immediate context. Furthermore, the gravitational pull of studying one text alongside another may have undermined the singularity of each text. The choice of these

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119 Johnson, Letters to Timothy, 13.
120 Quinn and Wacker, Timothy, 1.
122 Prior, Paul the Letter-Writer, 169.
letters for the current study does not stem from a belief they represent a homogeneous unit, much less that they were written as a collection or triptych. Instead, they will be treated as three works, which allow comparison among themselves and with 1 Corinthians.

1.5.2. Questions of authorship

For much of Christian history, this selection of letters and the ascriptions that opened each of them might have passed without comment. Each letter, on the basis of internal and external testimony, was accepted for what it claimed to be, namely a letter from the apostle Paul (and Sosthenes, cf. 1 Cor. 1:1). To this day, the Pauline authorship of 1 Corinthians is so broadly accepted, it barely warrants discussion. However in recent history, questions of authorship and dating have dominated the study of the Pastoral Epistles, and so, a decision to study these letters alongside one of the so-called ‘undisputed’ Pauline Hauptbriefe begs exploration, if not, explanation.

Current views about the authorship and dating of the Pastoral Epistles began in 1807, when Friedrich Schleiermacher challenged the authenticity of 1 Timothy on the basis of language and biographical details. The questions Schleiermacher

125 So, Quinn, ‘Timothy and Titus’, 564.
126 So, Houlden, Pastoral Epistles, 19.
128 Robertson and Plummer, Corinthians, xvi, claim ‘Both the external and the internal evidence for the Pauline authorship [of 1 Corinthians] are so strong that those who attempt to show that the Apostle was not the writer succeed chiefly in proving their own incompetence as critics’. Ellis, ‘Authorship’, 151; ‘Pastoral Letters’, 658, notes, with the exception of the Marcionite canon (c. AD 140) and one incomplete manuscript of Paul’s letters (p66), the external testimony to the authenticity of Pastoral Epistles is equal to any of the Paulines, exceeded only by Romans and 1 Corinthians. Towner, Letters, 7, writes in the first centuries of the church ‘the letters to Timothy and Titus were not only acknowledged as Pauline but they were used in concert with the rest of the letters attributed to Paul’.
raised Ferdinand C. Baur in the nineteenth century and Martin Dibelius in the twentieth extended and consolidated.\textsuperscript{131}

Guided by the Hegelian paradigm of thesis, antithesis and synthesis, Baur\textsuperscript{132} believed the NT documents reflected stages in the tension between Christianity of Jerusalem and the Gentile Christianity.\textsuperscript{133} Jewish-Petrine Christianity (thesis) and Pauline-Gentile Christianity and the doctrine of justification by faith (antithesis) were two polarities, and NT documents where this tension was most apparent represented the earliest experience of the church. With the passage of time, by the middle-late second century, a synthesis between the two took place and tension was replaced with resolution and catholicity, in order to face the common threat of Gnosticism.\textsuperscript{134}

The effect of this schema on the authorship and dating of the NT documents was profound. Only Romans, Galatians and 1 and 2 Corinthians were from the hand of Paul. The Thessalonian correspondence was considered the work of a Pauline disciple from the generation after Paul (AD 70-75). The ‘captivity epistles’ of Ephesians, Colossians, and Philemon were later still (AD 120-140), and the product of a Pauline school.\textsuperscript{135} Furthest away from Paul’s life and teaching were the Pastoral Epistles, which were placed in the mid-2\textsuperscript{nd} century, in the context of full-blown Gnosticism and Marcionism.\textsuperscript{136}

Since the nineteenth century, a majority position has developed, notwithstanding minor variations,\textsuperscript{137} which considers the Pastoral letters to be a single literary unit that is the product of a Pauline admirer or ‘school’.\textsuperscript{138} The composition attempts to

\textsuperscript{131} Towner, \textit{Letters}, 15.
\textsuperscript{133} Hafemann, ‘Paul’, 667.
\textsuperscript{135} Hafemann, ‘Paul’, 667.
recreate correspondence from Paul, and is dated at the turn of the century.\textsuperscript{139} The author, recipients, opponents and churches are literary constructs of ‘double pseudepigraphy’.\textsuperscript{140} While the collection may have utilised Pauline fragments,\textsuperscript{141} it represents Pauline tradition not Pauline theology.\textsuperscript{142}

Six objections against Pauline authorship were first articulated by H. J. Holtzmann,\textsuperscript{143} and established as ‘conventional wisdom’\textsuperscript{144} by Dibelius.\textsuperscript{145} They are: 1) the non-uniform acceptance by the early church; 2) difficulties reconciling Paul’s biographical details in the rest of the NT with those required by the Pastoral Epistles; 3) differences between the false teaching and opponents with those encountered in the ‘undisputed’ letters; 4) a more formalized church structure than charismatic Pauline ecclesiology; 5) differences of vocabulary and style compared with the ‘undisputed’ letters; and 6) an absence of Pauline themes and theological emphases.\textsuperscript{146}

Whilst the majority of interpreters has continued to accept these objections and reject Pauline authorship, their view has not remained unchallenged. The most notable early defence of Pauline authorship came from J. B. Lightfoot,\textsuperscript{147} who has


\textsuperscript{144} Johnson, \textit{Paul’s Delegates}, 21.

\textsuperscript{145} Dibelius, \textit{Die Pastoralbriefe}, (Tübingen: Mohr. 1931). This was revised and translated by Conzelmann in 1972. Hereafter, Dibelius and Conzelmann, \textit{Pastoral Epistles}.


\textsuperscript{147} Lightfoot, \textit{Biblical Essays}, 397–418.
been followed by a steady trickle of commentators. While acknowledging that some questions remain unanswered, this group credits the letters to Paul, possibly written with the help of an amanuensis. Others reject Pauline authorship per se, but opt for authentic Pauline fragments incorporated into the work of a co-worker or later disciple.

A full discussion of the objections to Pauline authorship lies beyond the scope of this current project, and not all of them are relevant to it. However, inasmuch as the arguments are advanced by way of comparison with the so-called Hauptbriefe (which include 1 Corinthians), those observed differences pertinent to the present study are briefly outlined.

1.5.3. Disputed differences relevant to the current study

The last three objections above are most relevant to the vocabulary of ‘teaching’ and ‘scholastic’ nature of the communities portrayed in 1 and 2 Timothy and Titus, namely: differences in the portrayal of church, absence of Pauline themes, and the vocabulary and style of the letters.

1.5.3.1. Portrayal of Church

The various claims that the church situation of the Pastorals differs from that portrayed in the ‘undisputed’ Paulines may be summarised as the difference between dynamic, innovative, future-orientated, Spirit-dominated experience and church structure in the undisputed letters, against one constrained by concern for living in the present age, church order, formalization and tradition, in the Pastoral Epistles. The latter is described as ‘early catholicism’ (Fruhkatholizismus).
which is a response to the death of Paul, the passage of time, the threat of false teaching, and disappointed eschatological expectations.\textsuperscript{152}

Not least because the portrayal of the Corinthian church, especially in 1 Corinthians, is foundational for the recognition and articulation of these polarities, this schema bears on the current project at two points. First, the place and practice of teaching in this schema is seen to change across time. The emotion-laden charismatic (enthusiastische) experience of the first generation is allegedly replaced by an emphasis on formal instruction,\textsuperscript{153} and the preservation and transmission of doctrine.\textsuperscript{154} Second, it is claimed those responsible for teaching change, from the democratic and participatory model of 1 Corinthians\textsuperscript{155} to the regulated ministry of a few, who are formally appointed. The Pauline vision of an egalitarian community sharing the experience and gifting of the Spirit has become restricted and formalized in the hands of those ‘ordained’ for the task of leadership.\textsuperscript{156}

The absence in the Corinthian correspondence of one particular person or group with responsibility for leadership and teaching is seen as further evidence of this freedom, which contrasts with the singling out of Timothy and Titus in the Pastoral Epistles,\textsuperscript{157} who represent the beginnings of ‘monarchical episcopacy’.\textsuperscript{158} It is claimed that the distinction between those who teach and those who learn is more clearly drawn and more permanent in the Pastorals.\textsuperscript{159}

\textsuperscript{151} Marshall, "‘Early Catholicism’", 223. Käsemann, Essays, 91. Dunn, Unity and Diversity, 363.
\textsuperscript{154} Lemcio, ‘Images of the Church’, 50. MacDonald, Pauline Churches, 234.
\textsuperscript{155} Campenhausen, Ecclesiastical Authority, 70.
\textsuperscript{157} Dunn, Unity in Diversity, 113. Banks, Paul’s Idea, 104–5, 196–98.
\textsuperscript{158} Dunn, Christ and the Spirit, 253. Easton, Pastoral Epistles, 177, ‘In “Timothy” and “Titus,” therefore, the Ignatian bishops are actually found in everything but the title’.
\textsuperscript{159} Brown, Churches, 43–46.
While not intending to address authorship issues directly, this current study will test aspects of this schema by examining the nature and participants of teaching activities as portrayed in the four letters. Importantly, both differences and similarities in the place and practice of teaching will be identified. However, if differences between 1 Corinthians and the Pastoral Epistles are found, it may be that factors beyond the scope of this study, such as the passage of time, cultural and geographical differences between the churches, and/or Paul’s approaching death and concern at the passing of eyewitnesses, might account for them.\footnote{Mounce, \textit{Pastoral Epistles}, lxxxvii. Ellis, ‘Pastorals and Paul’, 46. Towner, ‘Pauline Theology’, 312.}

\subsection*{1.5.3.2. Theological Emphases and Themes}

The second difference relates to the nature of teaching, which in the Pastorals, it is argued, has become formalized and static, becoming a ‘deposit’ or ‘tradition’ without the dynamic, creative, contingent nature of Paul’s teaching.\footnote{Beker, \textit{Thematic Introduction}, 47–52.} This applies both to the letters themselves and the teaching in the letters.\footnote{Collins, \textit{Letters}, 102–129.} Of the former Quinn writes:

The style of the PE is Hellenistic rather than Hebraic and lacks the energetic versatility that characterizes other parts of the Pauline epistolary. The PE read in a calm, slow, colorless, monotonous fashion. Their tone is sententious, stern, didactic, sober, stiff, domesticated, with an occasional striving by means of unusual terminology for literary effect and an atmosphere of erudition.\footnote{Quinn, \textit{Timothy}, 6. Cf. Harrison, \textit{Problem}, 41–42.}

The latter concerns the depiction of Paul, which, it is argued, shifts from the creative author of teaching in the undisputed letters, to the ‘keeper of tradition’ in the Pastoral Epistles.\footnote{Hanson, \textit{Studies}, 112} A similar shift is observed in the portrayal of the Spirit
from the dynamic interpreter and re-creator of tradition to the power necessary to guard the truth. 165

This evolution from dynamism to routinization is claimed to be evident also in the understanding of Christian belief and church life, which has become formalized and intent on ethical rule-keeping and defending ‘the faith’. 166 The message of those charged with teaching is no longer the apostolic kerygma but ‘sound doctrine’ and a ‘deposit’ to be guarded as a guarantee of continuity with the apostle. 167 The focus on a fixed tradition is identified as an ‘omnipresent tactic of Christian pseudepigraphy’. 168

This current study will identify similarities and differences in the content and practice of teaching activities depicted in the letters. These findings may have some bearing on this objection to Pauline authorship, however those defending Pauline authorship of the Pastoral Epistles also acknowledge differences from typical Pauline themes and use of vocabulary, but do not explain them by the same means. 169 Ceslas Spicq, for example, puts the differences down to the effects of age and stress on the imprisoned apostle. 170 Others see the differences arising from Paul’s practice of shaping his style, language and theological emphasis to the demands of his recipients. 171 Recognition of differences then, is neither a confirmation nor denial of Pauline authorship, nor is authorship the focus of this study.

1.5.3.3. Language

The third standard objection with relevance to this study concerns vocabulary and style. In 1807, Schleiermacher used peculiarities of language, especially the

168 Donelson, Pseudepigraphy, 63.
169 Johnson, Letters to Timothy, 77.
frequency of *hapax legomena*, to question the Pauline authorship of 1 Timothy.¹⁷² Throughout the nineteenth century, German scholars focused on words and their frequency, both to reject and defend Pauline authorship of the Pastoral Epistles.¹⁷³

Percy N. Harrison’s book *The Problem of the Pastorals* published in 1921 has become the classic English language articulation of the linguistic case against the authenticity of the Pastoral Epistles. Harrison identified 176 *hapax legomena*,¹⁷⁴ and 130 words found elsewhere in the NT but not in the Pauline corpus.¹⁷⁵ Sixty-one of the *hapaxes* were found in the literature of the apostolic fathers (ca. AD 95-145) and the apologists (ca. AD 140-170), and 32 were found only in the apologists. A further 82 were found in other contemporary literature (from AD 95 onwards) but few were found in earlier literature.¹⁷⁶ Furthermore of the 848 words used in the Pastoral Epistles (excluding 54 proper nouns, but including *hapaxes*), 306 (or 36%) are not found in the ten undisputed Pauline letters. Conversely, he claimed over a hundred ‘Pauline’ terms are absent from the Pastoral Epistles.¹⁷⁷

The observations of Harrison, and those building on his use of statistical linguistics, such as Grayston and Herdan,¹⁷⁸ have become a standard part of the cumulative argument¹⁷⁹ against Pauline authorship.¹⁸⁰ Spicq, who defends Pauline authorship, considers that differences of style and vocabulary are the only serious argument against the authenticity of the Pastorals.¹⁸¹

¹⁷⁴ Harrison, *Problem*, 20. O’Donnell, ‘Linguistic Fingerprints’, 209, considers Harrison’s use of the term *hapax legomenon* confusing, as he uses it for words that might occur more than once.
¹⁷⁷ Harrison, *Problem*, 34–37. These include particles and enclitics, and terms with important theological freight such as σῶμα τοῦ Χριστοῦ, and words used in an allegedly non-Pauline sense: δικαιοσύνη and πίστις.
¹⁷⁹ Easton, *Pastoral Epistles*, 15, considers the ‘cumulative’ nature of the argument a strength, claiming refutation of it must meet each point separately and simultaneously. However, he fails to see this standard cuts both ways.
However there are problems with this line of argumentation, not least because of the limited size of the letters,182 and presence of traditional material.183 Dibelius and Conzelmann, who reject Pauline authorship, concede ‘even the other Pauline epistles vary widely from each other in vocabulary’.184 Conzelmann writes about 1 Corinthians:

With regard to vocabulary, the fact that many words are especially frequent in 1 Corinthians or used in it alone must not mislead us into drawing far-reaching conclusions. In the other epistles the situation is similar.185

Additional challenges to Harrison’s work have arisen with the discovery that about 80 of the hapaxes are found in the LXX.186 Furthermore, it is claimed that Harrison’s arguments could ‘equally well prove the non-Pauline character of undisputed Pauline Epistles’,187 as there are more similarities in the vocabulary of second century writings and 1 Corinthians than the Pastorals.188 Others have questioned aspects of the methodology:189 the usefulness of indices used in most statistical analyses of NT documents (i.e., hapax legomena, conjunctions [καί, δέ, ἀλλά], sentence length, and dependent genitives);190 the focus on lexical differences rather than the structural similarities of phrases, clauses, and sentences.

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184 Dibelius and Conzelmann, Pastoral Epistles, 3. More telling for them was the departure from the Hellenistic Greek to what they considered a ‘higher Koine’.

185 Conzelmann, Corinthians, 6.

186 Guthrie, Pastoral Epistles, 216.

187 Guthrie, Pastoral Epistles, 227.


obscuring the commonality of texts;\textsuperscript{191} the failure to consider cognates when delineating Paul’s vocabulary;\textsuperscript{192} and the ability of statistics to prove authorship.\textsuperscript{193}

The influence of co-writers in most of Paul’s letters,\textsuperscript{194} or an amanuensis in the undisputed letters\textsuperscript{195} (Rom. 16:2 cf. 1 Cor. 16:21; Gal. 6:11; Col. 4:18; 2 Thess. 3:17) or the Pastoral Epistles or both, further complicates objections based on vocabulary and style.\textsuperscript{196}

The current study will identify the similarities and differences in the vocabulary of teaching in all four letters. Once again, the existence of differences will be insufficient to decide authorship, which is not the purpose of this study. Besides, those who argue against Pauline authorship agree that decisive conclusions about language and style are elusive.\textsuperscript{197} Two works from the same author addressing different subject matter can display such significant vocabulary differences that they appear to be from two different authors.\textsuperscript{198} It is not inconceivable differences in Corinth, Ephesus and Crete, or Paul’s concerns in the congregation in Corinth or with Timothy and Titus, or differences between letters addressed to congregations or individuals,\textsuperscript{199} or the passage of time, or Paul’s expanding vocabulary, advancing age or changed circumstances could give rise to significant vocabulary differences.\textsuperscript{200}

\textsuperscript{195} Prior, \textit{Paul the Letter-Writer}, 167.
\textsuperscript{198} O’Donnell, ‘Linguistic Fingerprints’, 231.
\textsuperscript{199} Prior, \textit{Paul the Letter-Writer}, 57, 168.
1.5.4. Self-testimony of differences and similarities

Setting aside critical questions regarding the authorship of the Pastoral Epistles, the four letters give self-testimony to similarities and differences some of which, it is hoped, will facilitate the exploration of the ‘scholastic community’ description. The inclusion of four texts enables a broader perspective than would be possible if any one text was studied in isolation.201

1.5.4.1. Differences

a) Recipients

Even without claims of double pseudonymity, the recipients of the four letters are different. The Corinthian epistle was addressed to ‘the church of God in Corinth’ (cf. τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὐσίᾳ ἐν Κορίνθῳ), and used plural personal pronouns almost exclusively throughout.202 It is an address from the founding apostle to the entire Corinthian Christian community that does not preclude the existence of leaders within that community (cf. 1 Cor. 16:15–16).203

The self-testimony of the letters to Timothy and Titus is they were addressed to individuals (1 Tim. 1:2; 2 Tim. 1:2; Tit. 1:4), with second person singular verbs204 and pronouns205 throughout, with the common exception of a plural closing salutation (1 Tim. 6:21; 2 Tim. 4:22; Tit. 3:15).206 At face value, this indicates the expectation the letters would be read to the Christian communities of Ephesus and Crete respectively, which therefore become secondary audiences.

201 Mounce, Pastoral Epistles, cxxix, rightly observes ‘there are differences between the PE and the rest of Paul’s writings, just as there are differences among the other Pauline writings’.
202 Τμημα: x146; σὺ x8 (i.e. x2 in citation of Hosea 13:14 [1 Cor. 15:55]).
203 Cf. Campbell, Elders, 108–9, particularly if they were contributing to divisions within the community.
204 1 Tim. x41; 2 Tim. x42; Tit. x14.
205 1 Tim. x14; 2 Tim. x20; Tit. x7.
206 Cf. ἡ χάρις μετὰ [πάντων] ὑμῶν. The singular σὺ is used 41 times in the PE.
The relationship of Timothy and Titus, respectively, to the churches in Ephesus and Crete was that of apostolic emissaries or delegates. The self-testimony of the letters, both in genre\textsuperscript{207} and content, shows the men were to represent the mind, care and authority of the apostle to the respective communities.\textsuperscript{208} This is consistent with responsibilities both men had undertaken in other churches.\textsuperscript{209} Explicit mention of their location in Ephesus and Crete is made respectively in 1 Timothy (1:3) and Titus (1:5). Locating Timothy in 2 Timothy is less easy,\textsuperscript{210} but an association with the church in Ephesus is evident (cf. 2 Tim. 1:18; 4:12; 2:17 cf. 1 Tim. 1:20).\textsuperscript{211}

\textit{b) Geography and situation}

The four letters give self-testimony to geographical and situational differences in the Christian communities to which they were written.

Corinth was a major transport and economic hub, situated on the Isthmus separating the Peloponnesse from the rest of mainland Greece.\textsuperscript{212} Having been destroyed in 146 BC the city was rebuilt from 44 B.C. as a Roman colony, and in the first century AD had a distinctly Roman ethos,\textsuperscript{213} as the capital of the imperial province of Achaia.\textsuperscript{214}

Paul was the founding father of the church in Corinth (1 Cor. 4:14–16; Acts. 18:1–17).\textsuperscript{215} The canonical letter 1 Corinthians (cf. 1 Cor. 5:9) was his response to word from the Corinthian Christians, by way of reports and letters (1 Cor. 1:11;

\textsuperscript{207} Towner, \textit{Letters}, 34–35. Johnson, \textit{Paul's Delegates}, 106–7. Contemporary secular documents suggest 1 Timothy and Titus are \textit{mandata principis} in epistolary form, giving commandments from a ruler to a newly appointed delegate, with a quasi-public nature. 2 Timothy is best described as a paraenetic letter with elements of protreptic discourse, with the false teachers as negative examples. Johnson, \textit{Timothy, Titus}, 323.


\textsuperscript{209} \textit{Timothy}: 1 Thess. 3; 1 Cor. 4:16–17; 16:10–11; Phil. 2:19–24. \textit{Titus}: 2 Cor. 7:6–16; 8:16–24.

\textsuperscript{210} Johnson, \textit{Paul's Delegates}, 37.


\textsuperscript{212} Fee, \textit{Corinthians}, 1–4.

\textsuperscript{213} Winter, \textit{After Paul}, 7–25.

\textsuperscript{214} Hafemann, ‘Corinthians’, 172.

4:18–5:2; 6:1–7; 7:1, 25; 8:1; 11:2, 17–21; 12:1; 15:12; 34; 16:1, 12, 17–18). His ministry and authority still had currency amongst the Corinthians, and there does not appear to be sustained resistance to either, notwithstanding challenges to his authority (e.g., 1 Cor. 4:3, 18–21; 14:37), distortion of his message (e.g., 1 Cor. 15:12), and expectations some had of him conforming to the practice of professional rhetoricians. By the time Paul wrote the canonical letter of 2 Corinthians, this situation had significantly changed.

The city of Ephesus was the coastal capital of the province of Asia Minor and an even greater metropolis of administration, wealth and population than Corinth. Like Corinth, it displayed the demographic diversity of a major port. Paul did not have the founding role in the Ephesian church that he had in Corinth. He made a passing visit through Ephesus on the way from Corinth to Jerusalem, and left Aquila and Priscilla to continue the ministry (Acts 18:18–22). He returned to spend more than two years ministering in Ephesus (Acts 19:10), from whence he wrote 1 Corinthians (cf. 1 Cor. 16:8), and may have been imprisoned.

Crete is an island in the south of the Aegean Sea, and due to prevailing winds, was another centre of maritime trade. It had a history of piracy and was one of the last Greek strongholds against Roman rule. Administratively it was linked with Cyrene in North Africa and became a senatorial province. Paul’s time in Crete appears to have been brief (Acts 27:7–13) and his instructions to Titus suggest he left the church in its infancy (cf. 1:5 τὰ λείποντα).

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218 Witherington, Conflict, 339.
219 Trebilco, Ephesus, 14–15. Strabo, 14.1.24; Pliny, Natural History, 5.120.
220 Johnson, Letters to Timothy, 142.
221 Johnson, Letters to Timothy, 142.
223 Trebilco, Ephesus, 54–87.
224 Towner, Letters, 39.
225 Winter, Roman Wives, 144.
226 Marshall, Pastoral Epistles, 151.
Unlike the situation in 1 Corinthians, there appears to be consolidated opposition and rejection of Paul’s message and authority within the church of Ephesus portrayed in 1 and 2 Timothy (e.g., 1 Tim. 1:3–7, 19–20; 2:7; 4:1–7; 6:3–5, 20–21; 2 Tim. 1:15; 2:17–18; 3:5–11; cf. 4:10–16) and also in Crete (cf. Tit. 1:10–16; 2:8; 3:10). Accordingly, Paul’s instructions to his delegates to stay the course and resist opposition suggest he anticipated some resistance from church members (e.g., 1 Tim. 4:12, 14, 16; 6:20; 2 Tim. 1:7, 8; 2:1, 3; Tit. 2:15).

Irrespective of their relevance for questions of authorship, it is hoped the geographical and situational differences of the Christian communities portrayed in the letters will allow more comprehensive consideration of the Christian communities than would be possible from the study of just one community.

c) Dating

Despite a minority view of J. A. T. Robinson placing 1 Timothy and 1 Corinthians in the same year, and Titus and 2 Timothy a few years after, it is more likely 1 Corinthians was written earlier in Paul’s ministry and the Pastoral Epistles towards the end.

1 Corinthians is one of the earliest extant documents claiming to be from the apostle Paul, being written between AD 53 and 55. Three factors are decisive for dating: Claudius’ expulsion of the Jews from Rome, which preceded Paul’s visit to Corinth (AD 49-50 cf. Acts 18:1); the Gallio inscription from Delphi, placing Gallio, the proconsul of Achaia, in Corinth in AD 50-51 or 51-52, which coincides

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227 Fee, Timothy and Titus, 7, 11.
228 Marshall, Pastoral Epistles, 41, 47.
with Paul’s stay (Acts 18:12–18); and allowance for a previous letter from Paul to the Corinthians (1 Cor. 5:9) after he left Corinth (Acts 18:18).

As reflected in the authorship debates, it is more difficult to place the Pastoral Epistles within the historical details of Paul’s life provided in the NT. Indeed, those who accept Pauline authorship acknowledge it is difficult to date the letters with certainty, although Luke Johnson rightly comments that it is unreasonable to assume the NT provides all the details of Paul’s life. In short, the historical details in the Pastoral Epistles do not appear to fit into the Acts account or the earlier Pauline letters. Accordingly, the possibilities are that they were written after the close of Acts 28 and the first ‘captivity epistles’ (i.e., Colossians, Philemon, Philippians), or during Acts but not recorded by Luke. The former assumes a release after two years of house arrest in Rome, having arrived there between AD 59-61, then subsequent ministry and a second imprisonment prior to martyrdom under Nero. The possibility of Paul’s release may be intimated in Luke’s account (Acts 26:25, 26, 32), and before the turn of the century, Clement claimed Paul visited the ‘extreme west’ of the empire, which is not recorded in Acts. Pauline ministry in Spain is further supported by the mid-second century Acts of Peter (1-3, 40) and the Muratorian Canon (c. AD 170-190). Later, Eusebius claimed Paul was released from the Acts’ imprisonment, had a subsequent ministry, then faced a second imprisonment and martyrdom. He explicitly denied Paul was martyred during the Acts imprisonment.

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233 Thiselton, Corinthians, 29.
234 Hafemann, ‘Corinthians’, 177.
236 Johnson, Letters to Timothy, 68.
237 Cf. Prior, Paul the Letter Writer, 170, dates 2 Timothy during the imprisonment in Roman recorded in Acts.
238 Fee, Timothy, Titus, 4.
240 Carson, Moo, and Morris, Introduction, 372.
242 Ellis, Pauline Theology, 107.
244 Eusebius, 2.22.
Dating the letters, then, is dependent on whether Paul was martyred at the height of the Neronian persecution (AD 64) or, if Eusebius is right, in AD 67. Either way, if Paul was the author, 1 Timothy and Titus were written at around the same time, a year or so before 2 Timothy, when Paul was again under arrest and soon to be executed (2 Tim. 4:6).

1.5.4.2. Similarities

a) Departures from orthodoxy

Identifying Paul’s opponents is always a complex issue, inasmuch as it is an exercise in mirror-reading, but all the more so with the Pastoral Epistles, where the alleged lateness of the false teaching is used to deny Pauline authorship. However, leaving aside the identity of Paul’s opponents in 1 Corinthians and the Pastoral Epistles, there are similarities between the general polemic evident in both. Philip Towner notes the ‘Corinthian situation bears remarkable resemblance to the situation depicted in 1 and 2 Timothy’ and laments that studies making similar observations have either been too brief or become handmaidens to establish the secondary nature of the Pastoral Epistles.

Misunderstandings about eschatology and associated aberrant conduct appear to have been affecting the churches in Corinth and Ephesus (e.g., 1 Cor. 1:7–8; 4:8; 6:14; 10:11; 11:26; 15:12–58; 16:22; 1 Tim. 6:20–21; 2 Tim. 2:18), which

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245 Carson, Moo, and Morris, *Introduction*, 373.
250 Towner, *Goal*, 262.
accounts for the similar responses of the letters. Towner believes 1 Corinthians is the best starting point for understanding the situation in the Ephesus of the Pastorals. Similarly, Gordon Fee writes: ‘what is striking about these elements [i.e., Greek dualism, asceticism, denial of resurrection, and emphasis on Gnosis] is not so much their affinities with second-century Gnosticism (with which they have far greater differences than similarities) as with the errors that had earlier invaded Corinth (ca. AD 53-54)’. Others acknowledge similarities between the situation in Corinth and the Pastoral Epistles, but prefer to describe Paul’s opponents as Jewish Christian proto-gnostics.

As an examination of the educational environments in these churches, this current study will enable further consideration of the threats to orthodoxy facing all three communities.

b) Content

This similarity between the false teaching encountered in Corinth and the situation of the Pastoral Epistles likely accounts for some overlap in areas addressed.

Amongst the similarities, many of which are peculiar to these four letters, are the following: arguments based on the universality of practice amongst churches (1 Cor. 4:17; 11:16; 14:33; 16:1; 1 Tim. 2:8; Tit. 1:5); discussion about participation and apparel of women in the congregation (1 Cor. 11:5–15; 1 Tim. 2:9–10) and concerns about the propriety of women’s participation (1 Cor. 11:5–15; 14:33b–35; 1 Tim. 2:9–15); the eating of certain foods, created by God, and to be eaten with thanksgiving (1 Cor. 10:23–30; 1 Tim. 4:3–4); the required response to those seriously erring in life and/or doctrine (1 Cor. 5:2–5; 1 Tim. 1:20; Tit. 3:9); athletic imagery (1 Cor. 9:24–27; 2 Tim. 2:5; 4:7); warfare imagery (1 Cor. 9:7; 2

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253 Towner, Goal, 43; Letters, 46l; ‘Gnosis and Realized Eschatology’, 95–124. Johnson, Letters to Timothy, 144–45, whose observations are restricted to 1 Timothy. Trebilco, Ephesus, 219–21.
255 Fee, Timothy, Titus, 9.
257 Johnson, Letters to Timothy, 144–145.
Tim. 2:3-4; 4:7); temple/household imagery (1 Cor. 3:16-17; 1 Tim. 3:15; 2 Tim. 2:19);

discussion of marriage and sex (1 Cor. 7; 1 Tim. 2:15; 4:3); the importance of conscience (1 Cor. 8:7, 10, 12; 10:25, 27–29; 1 Tim. 1:5, 19; 3:9; 4:2; 2 Tim. 1:3; Tit. 1:15); angels (1 Cor. 4:9; 5:3; 11:10; 13:1; 1 Tim. 3:5; 5:21) and demons (1 Cor. 10:20; 1 Tim. 4:1); the role of suffering in Paul’s self-understanding (1 Cor. 4:9-13; 9: 26–27; 2 Tim. 2:3; 3:12); the portrayal of Paul as persecutor of the church (1 Cor. 15:9; 1 Tim. 1:13) and Paul’s stress on the preservation of traditions (1 Cor. 11:2, 23; 15:3; 1 Tim. 6:20; 2 Tim. 1:12, 14; 2:2).  

Again, the choice of these four letters, with their similarities and differences, was made so as to provide a broader perspective to the current study than would have been possible if any one letter was studied in isolation.

1.5.5. Convention adopted for this thesis

Hanson claims ‘[a]nyone who writes about the Pastoral Epistles must begin by stating whether he believes they are Pauline or not’. It must be noted that the identity of the author of all four letters is not determinative of this study’s methodology or conclusions, and in one sense is necessary only as a means of referring to him or her. Nevertheless, in the interests of academic transparency, in this thesis the preferred position is one of Pauline authorship with or without the assistance and input of an amanuensis. This thesis will follow the ascription at the beginning of each letter, and refer to the author as the apostle Paul, which reflects the prima facie claim of each of the letters to have come from his hand.  

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259 This list does not account for differences in the respective treatment of issues.
260 Hanson, ‘Use of the Old Testament’, 203.
262 Notwithstanding Sosthenes’ co-ascription in 1 Corinthians.
263 Ellis, ‘Authorship’, 151. Following the same reasoning, all thirteen letters in the NT that bear Paul’s name will be regarded as the ‘Pauline corpus’.
1.6. Summary

This chapter began by recognising the existence of NT communities, in order to raise questions about their social formation and character. It then introduced Edwin Judge’s ‘scholastic community’ description, particularly in relation to early Pauline communities, and traced his articulation of this notion to the present day. It then surveyed the limited interaction of the academy with the ‘scholastic communities’ description and the patchy recognition of the educational character of the communities, both in socio-historical and socio-scientific studies. Two assumptions of the current study were stated, namely, that teaching activity might be considered an essential component of a ‘scholastic community’, and that the ‘scholastic’ nature of the communities can be explored through a study of the vocabulary of teaching. Following this, the selection of 1 Corinthians, 1 and 2 Timothy and Titus as the target literature was explained, noting concerns of critical scholarship regarding the authorship of the Pastoral Epistles, and possible contact points of this thesis with that debate.

The following chapter addresses questions of methodology for studying the vocabulary of ‘teaching’, including a working definition of ‘teaching’ and the design of an heuristic tool to ensure the principled and detailed examination of the vocabulary. This is followed by nine chapters which examine vocabulary in nine semantic groupings representing a broad range of ‘teaching’ activities. The concluding chapter confirms the findings of the thesis, namely, that the early Christian communities portrayed in the target literature are rightly described as ‘scholastic’ or ‘learning communities’, in which educational activities fundamentally shaped individual and community life, and where the goals of, and relationships within the communities dialectically impacted educational activities.
CHAPTER TWO: QUESTIONS OF METHODOLOGY

2.1. Prolegomena

The thesis will examine the scholastic nature of early Christian communities through a study of the vocabulary of ‘teaching’ in 1 Corinthians, 1 and 2 Timothy and Titus. This approach arises from two already stated premises: namely, ‘teaching’ activities might be considered a constitutive element of a ‘scholastic community’, and the scholastic nature of the communities portrayed might be explored through the vocabulary of ‘teaching’.

Whilst historical studies of Graeco-Roman or Jewish educational practices contribute to understanding the educational environment of early Christianity, the current study tracks a different course. It is an exegetical study of vocabulary belonging to one broad semantic domain. It is not an exhaustive analysis of the scholastic nature of early Christianity, but one that attempts to build a picture of the educational environment in the communities portrayed in four letters, through a study of one element of the vocabulary. It is a self-consciously selective study. Consequently, concerns pertinent to the subject matter, but unrelated to the vocabulary, such as the relationship with education in antiquity, Paul’s educational background, the preservation of authoritative texts, or the extent of literacy and so on, are not addressed.

Four main questions of methodology present themselves. Two are of a general nature, namely, the legitimacy of word studies, and the parameters for responsible biblical semantics, and two are specific to this project, namely, a working definition of ‘teaching’, and the design of an heuristic device for data collection.

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2.2. General methodological concerns

2.2.1. Word studies and James Barr

Chief among the methodological questions for this study are the concerns raised by James Barr in his 1961 book, *The Semantics of Biblical Language*. This book, which builds on the work of Ferdinand de Saussure, was a watershed in the study of Biblical semantics.\(^3\) Of particular relevance are his criticisms of previously accepted approaches to Biblical word studies, exemplified in *Theologisches Wörterbuch zum Neuen Testament*,\(^4\) for their neglect of important linguistic principles.

The major problems he identified were a failure to distinguish adequately between a word and a concept (*Begriff*); an over-reliance on etymology, including the ‘root fallacy’; the errors of ‘illegitimate identity transfer’ and ‘illegitimate totality transfer’; deciding the meaning of words independent of their use in sentences and discourse; and identifying theological thought in words rather than word-combinations or sentences.\(^5\)

Barr’s contribution was to find ‘the way beyond the lexical trees to the literary forest’\(^6\) by correcting the atomising effect of word studies, where individual words were the focus of attention and ‘overloaded with interpretative suggestion’.\(^7\) He recognised it was not new words or ‘word-concepts’ that were novel in the NT, but new combinations of words communicating new concepts, usually without the semantic value of words undergoing significant change.\(^8\) Thus, it is not words or ‘morphological and syntactical mechanisms’ that bear theological meaning, but

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\(^6\) Vanhoozer, ‘Semantics’, 54.

\(^7\) Barr, *Semantics*, 234.

\(^8\) Barr, *Semantics*, 263.
the sentence and literary discourse, since ‘the sentence unlike the word is unique and non-recurrent’.9

As regards the current project it is noted that Barr’s complaint was not about word studies *per se*,10 but about the linguistically naïve presuppositions and methodological errors that word studies traditionally employed. Barr proposed a new direction in word studies using semantic fields,11 which he described:

This procedure would be to group the words in groups each representing a related semantic field, e.g. the ‘holy’ group with its chief representatives in ἅγιος, ἁγνός, and ἱερός. Within a general field thus loosely defined an attempt would be made to mark off the semantic oppositions between one word and another as precisely as possible; and from this to proceed to special context and word-combinations in which each word occurred – bringing in, of course, the words from outside the loosely defined field freely.12

Saussure and Barr also recognised the priority of synchronic factors in determining the meaning of words.13 Whilst the origins of words may assist in understanding a word14 the history of a word and its etymology do not determine the meaning of a word in a later text.15 Authors choose a word principally because of meanings they assume are shared by the intended audience, not because of its history.16

Responding to some of Barr’s concerns, the *New International Dictionary of Theology* edited by Colin Brown, rejected the alphabetic ordering of ‘root words’ used by *TDNT*, and grouped words in semantically related categories.17 However,

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9 Barr, *Semantics*, 269.
as it was otherwise dependent upon TDNT, it replicated the shortcomings of the earlier work.\textsuperscript{18}

Louw and Nida’s 1988 \textit{Greek-English Lexicon of the New Testament based on Semantic Domains} was the first thoroughgoing attempt to organise NT vocabulary into semantic domains.\textsuperscript{19} By grouping words with related meanings, the differences and similarities between words within a domain were evident, and the semantic range of a word was indicated by the variety of domains/sub-domains within which any one word appeared.\textsuperscript{20} It also used a synchronic rather than diachronic approach, as it is limited to vocabulary and usage in the NT. However, it is poorer for not considering extra-Biblical word use, for basing domains on English categories and grouping words on the basis of glosses in languages other than NT Greek (NTG), and for drawing word definitions from existing lexical resources,\textsuperscript{21} without the fresh consideration of discourse contexts suggested by Barr.

\textbf{2.2.2. Biblical semantics: two-pronged approach}

Bearing these developments and concerns in mind, this thesis adopts a two-pronged approach to ‘teaching’ vocabulary. In terms of macro-structure, words are grouped in chapters of semantically related vocabulary rather than alphabetically or as they appear in the text (i.e., \textit{seriatim}). This facilitates comparison and highlights similarities and differences at several levels: between all occurrences of a word; between words in the same semantic grouping;\textsuperscript{22} and between different groupings. At the micro-level, each occurrence of each word is studied in its discourse context, to establish its meaning and contribution to the study.

\textsuperscript{18} Silva, \textit{Biblical Words}, 21, fn. 24.
\textsuperscript{19} Lee, \textit{History}, 156.
\textsuperscript{22} In this thesis, the term ‘semantic grouping’ is used to avoid confusion with Louw and Nida’s ‘semantic domains’, although the semantic relation is similar.
This two-pronged approach corresponds to Barr’s dual concerns for a semantic field approach, and the priority of contextual factors. It also corresponds with the observations of structural linguistics, where meaning is established through sets of sense relations, which are paradigmatic and syntagmatic. These, respectively, recognise the limiting effect on a word by all words used to express related ideas, and the impact on the meaning of a word from the simultaneous presence of others. Their relevance to the current project is discussed below.

Finally, as a study of ‘teaching’ vocabulary in four roughly contemporaneous texts, this study is synchronic in nature as it notionally takes a latitudinal slice across the history or evolution of the language. While brief consideration of diachronic factors will be given, it is vocabulary use in the LXX, extra-biblical sources close to the first century, and the NT in particular, which provides the main sounding boards outside the target literature.

**2.2.2.1. Paradigmatic sense relations**

Paradigmatic relations are substitutional, where a word or linguistic unit, which is not part of the sentence already, might meaningfully be substituted for another in the same sentence. In the sentence ‘the man is working slowly’, ‘man’ is in paradigmatic relation with ‘woman’ or ‘child’; ‘working’ with words like ‘running’ or ‘walking’; and ‘slowly’ with ‘fast’ or ‘well’. Fundamental to the notion of paradigmatic relations is the concept of choice, where one word may be chosen instead of another, or ‘the difference that it makes to choose this word’.

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26 Johnson, *Letters to Timothy*, 98, assumes the Pauline corpus provides ‘an appropriate comparative context’ for the language of the Pastorals.

27 Thiselton, ‘Semantics’, 82.


29 Thiselton, ‘Semantics’, 83.
rather than some other word, in a related field, that might have been in the same place’.

In the current study the decision to group words in chapters based on semantic similarity reflects paradigmatic concerns. Paradigmatic relations represent degrees of opposition, or similarity and difference. These relations are not constant, as the polysemous nature of words means the sense relations of a word might not be the same in every instance.

a) Paradigmatic sense relations arising from similarity

Synonymy and contiguity are paradigmatic sense relations arising from similarity. The description of synonymy however is complex to apply because it occurs by degrees. Absolute synonymy, where words have the exact same range of sense, connotation, and habitual collocation, is rare because their redundancy usually causes one or other of the words to undergo semantic change or fall into desuetude.

The relation of sameness may be one of ‘proper’ synonymy, falling somewhere between absolute synonymy and partial synonymy, or ‘improper’ synonymy where the relation is one of contiguity. The difference is the ability of words to be interchangeable. Partial synonyms may possess a true identity of meaning in some or all senses of a word, but they will be interchangeable only in some contexts. In the current study, the NTG words that can be ‘glossed’ with the English words ‘teach’ or ‘instruct’, and are considered core ‘teaching’ vocabulary (i.e., διδάσκω; κατηχέω), have a relation of ‘proper’ synonymy in the target

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30 Barr, Garden of Eden, 144.
33 Silva, Biblical Words, 121.
36 Silva, Biblical Words, 121–126.
37 Thiselton, ‘Semantics’, 92.
38 Cotterell and Turner, Linguistics, 159.
literature, as they could be substituted without significantly changing the meaning of the texts.

The relation of contiguity is where the meaning of words is closely associated, but there is no overlap. Some examples are the relation between ‘walk’ and ‘run’, and ‘ooze’ and ‘pour’. These pairs share some features and can be collocated with similar nouns, but cannot be substituted without changing the meaning of the sentence. In this study, the sense relations between many semantic groupings and words are those of contiguity. For example, both διδάσκω (‘teach’) and προφητεύω (‘prophesy’) involve the (usually verbal) transmission of information, and may have the purpose and/or result that addressees learn, but they may not be substituted for one another, because although the substitution might be meaningful, it would change the meaning of the sentence.

b) Paradigmatic relations arising from opposition

The second type of paradigmatic sense relation is opposition, where words have some form of opposition in their meanings. Perhaps, counter-intuitively, these words share at least one major semantic feature and therefore belong to the same semantic field. The two basic types of relations are ‘opposition by scale’ and ‘opposition by cut’.

Antonymy is ‘opposition by scale’, where the relation between the two words is gradable or relative, indicating explicit or implied comparison. Examples of this in the current study are the relation of διδάσκω (Tit. 1:11) and καλοδιδάσκαλος (Tit. 2:3) where the ‘good teaching’ of the older women contrasts with that of the false teachers, and the relation of λέγω (cf. ‘say’) and

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40 Silva, Biblical Words, 126.
41 E.g., 1 Cor. 14:31.
42 Porter, Studies, 72.
43 Thiselton, ‘Semantics’, 90, 103, fn. 71.
45 Silva, Biblical Words, 130.
διαβεβαιώμαι (cf. ‘confidently assert’) concerning the false teachers’ real competencies (1 Tim. 1:7).

Complementarity is the strongest form of ‘opposition by cut’, and involves a ‘two-way exclusion’ where ‘the denial of one involves the assertion of the other’. It describes the relation between the words ‘man’ and ‘woman’, or ‘single’ and ‘married’. Opposition may also be contextually based. In the current study, ἕτεροδιδασκαλέω (‘teach different doctrine’ 1 Tim. 1:3; 6:3) is in binary opposition to the un-compounded διδάσκω (1 Tim. 4:11; 6:2; cf. 2:12), and so the meaning of each is established in relation to the other. Thus, although ἕτεροδιδασκαλέω activity was not desirable in the Christian community, it is studied alongside the διδάσκω family in this study.

Converseness is another relation of a non-gradable opposition but differs in that the terms are not inherently binary. Converseness is where the binary nature of words arises from facts other than the meaning of the words themselves. For example, ‘buy’ and ‘sell’ are in converse relation because of the direction in which goods are transferred. So that if ‘a buys x from b’; it is also true that ‘b sells x to a’. In the present study, ‘teach’ is in converse relation to ‘learn’, where the opposition arises from the direction in which information is transmitted. Accordingly, the working definition of ‘teaching’ adopted in this study is accompanied by a working definition of ‘learning’.

2.2.2.2. Syntagmatic sense relations

Syntagmatic relations are relations between a ‘linear chain of elements’ and concern the ability of a word to enter combinatory relations with other words.

48 Porter, Studies, 72.
49 Croft and Cruse, Cognitive Linguistics, 166.
50 Cruse, Meaning in Language, 167, gives the noun pair, ‘lecturer: student’.
51 See below, this chapter 2.3.1.
Without a context a word has only possibilities of meaning, but ‘once a word is placed in a particular context, possible meanings are narrowed.’ In the current study, each occurrence of each word is examined in its context to recognise syntagmatic concerns.

Syntagmatic sense relations expect words to relate semantically to words around them, both in terms of collocation and syntagmatic environment. Collocational factors impact on word meaning because, to some extent, ‘you can tell the sense of a word from the company it keeps.’ Syntactical information also helps delimit the meaning of a word. It includes factors such as voice, agency, tense, mood, the kind of subject and object a word might meaningfully take, and agreement in gender and number. Since NTG has a case system, this too exerts influence on the form of words in a sentence.

Strictly speaking, ‘syntagmatic relations’ are those in the immediate context of the word, however, the broader literary context also has a role in establishing meaning. This is because discourses are literary units with a given structure, and so factors like genre, authorial intention, location, semantics, relations, and setting all impact meaning. In terms of the current study, the impact of genre and authorial intent on word meaning and exegesis require further exploration.

Genre is a significant element in the meaning of a word within any particular discourse, to the extent that some regard genre as the ‘controlling idea’ of a whole text and verbal meaning, in particular. This is because ‘[l]iterary genres

are language games, each with its own set of rules for making sense, and words can acquire meanings within particular genres that it might not have in another. It is necessary then, to identify the genre of the four chosen texts.

However, identifying the genre of the texts is not straightforward, since with the Pastoral Epistles it is often linked to questions of authorship, and full discussion of this falls outside the remit of this study. To summarise, their epistolary nature is often attributed to the pseudonymous author’s attempts to replicate genuine Pauline letters, as a necessary part of the artifice, in that ‘a pseudepigraphical letter must look like a real letter […] and] the Pastorals must imitate the structure and style of the Pauline letter if they are to look genuine.’

Following the classifications of Deissmann established from non-literary papyri, each of the texts bearing Paul’s name may be considered ‘real letters’ in that they are non-literary correspondences of a private nature, even though as ‘pastoral letters’ they were intended for a broader audience. They were not ‘literary essays’, which had epistolary form but were intended for a general audience, or ‘official letters’ which were independent of personal relationships. All four texts, irrespective of their authorship, display the basic characteristic of Hellenistic letters, in that they are based on friendship, and provide a way of maintaining relationships, they overcome the separation of sender and recipient by making the

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63 Vanhoozer, ‘Exegesis’, 59. Osborne, Hermeneutical Spiral, 149, insists ancient, not modern, literary categories must be used to determine genre.
65 Johnson, Letters to Timothy, 96.
67 Donelson, Pseudepigraphy, 66. Contra Bauckham, ‘Pseudo-Apostolic Letters’, 469, 492–494, who considers pseudepigraphic letters were a distinct genre in antiquity, and places the Pastorals within it.
68 Deissmann, Light From the Ancient East, 1–61.
70 Longenecker, ‘Form, Function, and Authority’, 103–104.
72 Donelson, Pseudepigraphy, 64.
former present, and they allow previous conversation between friends to be carried on in the form of written dialogue. More finessed distinctions of letter-forms and rhetorical genre may be helpful in understanding the current texts, but the identity and application of these lack the certainty of the broader ‘letter’ genre, and so will be used cautiously.

The role of ‘authorial intent’ in the interpretation and understanding of texts has been the subject of debate for at least the last fifty years. In many respects these debates have been philosophical in nature, led by Roland Barthes, Michel Foucault and Jacques Derrida arguing against the influence of the author in the interpretative task. However, because factors such as choice of genre, content, purpose and illocutionary force embed authorial intent in the text, the author’s intention rightly plays a part in understanding texts. In addition, there are specific statements of intent in the four letters selected, that arise at the level of the text, without going ‘behind the text’ (1 Cor. 1:10; 3:1; 4:6, 14, 16–17; 5:9 etc.; 1 Tim. 1:18; 2:1, 8, 9; 3:14 etc. 2 Tim. 1:6; 4:1; Tit. 3:8).

Nevertheless, the approach adopted for this study places the text, rather than the author or the reader, at the heart of the interpretative process, and seeks to recognise the distance of both author and reader from the text and understand the text as the place where the two worlds meet.


74 E.g., 2 Timothy is characterised as a testament letter by Wolter, Paulustradition, 222–41. Bassler, Pastoral Epistles, 22–23; or paraenetic letter by Johnson, Letters to Timothy, 320–34. 1 Timothy and Titus resemble mandata principis documents, but there is debate about whether this is an epistolary genre. See also Fiore, Function of Personal Example, 81–84. Johnson, Letters to Timothy, 139–42. Mitchell, ‘PTeb 703’, 344–70.


2.2.2.3. Sense relations and the two-pronged approach to words

The two-pronged approach adopted in this study of studying each word in its context and simultaneously grouping words according to semantic similarity aims to accommodate both syntagmatic and paradigmatic sense relations.

At the level of individual occurrences of a word, syntagmatic and context considerations will inform exegesis and word meaning. Furthermore, by studying all the occurrences of a word together (rather than all words as they appear chronologically i.e., *seriatim*), the similarities and differences in usage will be apparent, and will display the semantic range of the word in these texts, and the word’s contribution to understanding the scholastic nature of the communities portrayed.

It will also identify occurrences of words not associated with didactic activity. For example, λέγω in many texts is used in a mundane sense ‘to say, to speak’ where no element of teaching is evident. In other texts, it functions as an incomplete synonym of διδάσκω, in that the two overlap in meaning to the extent that διδάσκω could be substituted for λέγω without substantially changing the meaning of the sentence, except possibly to lose the notion of *verbal* communication. It is this distinction between lexical sense and discourse sense that has often been overlooked in word study methodologies. For the sake of comparison and completeness, occurrences of words in the lexical base that are not used for didactic activities, such as ‘non-teaching’ occurrences of λέγω, are included in the study. The fact the chosen methodology can identify these occurrences is evidence the thesis can be falsified using the adopted methodology and definitions.

At the macro-level, paradigmatic relations are reflected in the grouping and subsequent comparison of semantically similar words in categories, which

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correspond with chapter divisions. A notional Venn diagram would show the relation of these semantic categories to the ‘core-teaching’ vocabulary, where circles representing each grouping of words overlap a central circle which represents core-teaching vocabulary (i.e., διδάσκω, κτλ). Each of these outer circles represents additional elements of the educational landscape reflected in the vocabulary, and contributes new ideas such as ‘announcing’, ‘revealing’, ‘commanding’, and ‘correcting’, not immediately apparent in the core-vocabulary.

The benefit of grouping words in this way is that it highlights the choice of one word against other related words, and so helps identify the particular contribution of that word to the text.\(^{81}\) Also as ten semantic groupings are identified,\(^{82}\) it demonstrates the range of activities of a didactic nature reflected in the vocabulary in the four texts.

2.3. Methodological questions specific to this study

That concludes the general methodological questions facing this study. What remains are the two methodological considerations specific to this study, namely a working definition of ‘teaching’ and the collection and analysis of the vocabulary of ‘teaching’.

2.3.1. Working definition of ‘teaching’

The first step in this study of the vocabulary of ‘teaching’ in four NT letters is a working definition of ‘teaching’ by which the vocabulary can be identified.


\(^{82}\) The tenth semantic grouping ‘false teaching words’ is represented in the charts (Appendix 10) but not discussed in a separate chapter. Besides the length constraints of this thesis, there are two reasons for this. Firstly, most occurrences of ‘false teaching’ vocabulary do not refer to actual activities, but are prohibitions against such activities, so the yield from the vocabulary is limited. Secondly, the study examines ‘false teaching’ vocabulary that occurs as cognates of words in other semantic groupings, as it is preferable to examine antonyms alongside related vocabulary. Hence, the contribution of ‘false teaching’ activities to the educational environment of the early Christian communities is adequately considered by this other means.
The Macquarie Dictionary entry for ‘teach’ reads: ‘1. to impart knowledge of or skill in; give instruction in […] 2. to impart knowledge of or skill to; give instruction to […] 3. to impart knowledge or skill; give instruction’.83 These definitions concentrate on the transmission of knowledge or information that will bring knowledge.

WordNet,84 the lexical database from Princeton Cognitive Science Laboratory, which uses psycholinguistic theories of lexical memory, also focuses on the transmission of data in the definition of ‘teach’. It reads: ‘impart skills or knowledge to’, or ‘accustom gradually to some action’, listing as the most direct troponyms85: ‘train, develop, prepare, educate’, ‘indoctrinate’, ‘drill’, and ‘catechize’. The direct hypernym86 given is ‘inform (impart knowledge of some fact, state or affairs, or event to)’.87

The Merriam-Webster On-line Dictionary gives the following:

TEACH
transitive verb
1 a : to cause to know something <taught them a trade> b : to cause to know how <is teaching me to drive> c : to accustom to some action or attitude <teach students to think for themselves> d : to cause to know the disagreeable consequences of some action <I’ll teach you to come home late>
2 : to guide the studies of
3 : to impart the knowledge of <teach algebra>
4 a : to instruct by precept, example, or experience b : to make known and accepted <experience teaches us our limitations>
5 : to conduct instruction regularly in <teach school>
intransitive verb : to provide instruction : act as a teacher
usage see LEARN
synonyms TEACH, INSTRUCT, EDUCATE, TRAIN, DISCIPLINE, SCHOOL mean to cause to acquire knowledge or skill. TEACH applies to any manner of imparting information or skill so that others may learn <taught us a lot about our planet>.

84 ‘WordNet® is a lexical database of English, developed under the direction of George A. Miller. Nouns, verbs, adjectives and adverbs are grouped into sets of cognitive synonyms (synsets), each expressing a distinct concept. Synsets are interlinked by means of conceptual-semantic and lexical relations’. Online: http://wordnet.princeton.edu/.
85 Troponym is ‘a verb expressing a specific manner elaboration of another verb. X is a troponym of Y if to X is to Y in some manner. ‘Glossary’, n.p. WordNet, [cited 23 March, 2009]. Online: http://wordnet.princeton.edu/man/wngloss.7WN:
86 Hypernym is ‘the generic term used to designate a whole class of specific instances. Y is a hypernym of X if X is a (kind of) Y. ‘Glossary’, n.p. WordNet, [cited 23 March, 2009]. Online: http://wordnet.princeton.edu/man/wngloss.7WN;
**INSTRUCT** suggests methodical or formal teaching *<instructs* raw recruits in military drill>. **EDUCATE** implies development of the mind *<more things than formal schooling serve to educate* a person>. **TRAIN** stresses instruction and drill with a specific end in view *<trained foreign pilots to operate the new aircraft>*. **DISCIPLINE** implies training in habits of order and precision *<a disciplined mind>*. **SCHOOL** implies training or disciplining especially in what is hard to master *<schooled the horse in five gaits>*.88

In this definition, the meaning of the verb in the most general sense is ‘to cause to know something’. Unlike The Macquarie Dictionary and WordNet, which focus on the transmission of data, this focuses on the result or purpose of the activity, although subsequent definitions shift the focus to activity.89 The Merriam-Webster entry also broadens the activities of teaching (i.e., ‘cause to know’, ‘accustom’, ‘guide’, ‘impart’, ‘instruct’, ‘make known’), and content (i.e., ‘something’, ‘how’, ‘some action’, ‘attitude’, ‘precept’, ‘example’, ‘experience’, ‘instruction’, ‘skill’).

Finally, the converse word ‘learning’ also contributes to the meaning. As with ‘teaching’, ‘learning’ includes intellectual activities, and experiential and transformative outcomes. There is less variation in the definitions offered by dictionaries, with The Macquarie Dictionary being representative: ‘learn’: *v.t.* 1. to acquire knowledge of or skill in by study, instruction, or experience. 2. to memorise. 3. to become informed of or acquainted with, ascertain. 4. to acquire (a habit or the like). 5. to teach (someone) a lesson. *v.i.* 6. to acquire knowledge or skill. 7. to become informed.90

Teaching is at heart an exercise in communication, and so communication theories are helpful inasmuch as ‘teaching’ is an exercise in communication. Such models identify the main components of the communicative act (cf. addressee, addresser, message, content, context, contact).91 They do not, however, differentiate between communicative acts or allow for distinctions that identify those activities that

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89 ‘2: to guide the studies of; 3. to impart the knowledge of; 4a: to instruct by precept...5: to conduct instruction...’


91 Petersen, *Literary Criticism*, 33–35, explains Roman Jakobson’s communication model where the *addressee* sends a *message* to the *addresser*. The message has a *context*, which includes authorial intention, culture, situation, etc., and is communicated using a *code* at least partially, common to the addresser and the addressee. The activity requires *contact*, a physical channel and psychological connection between addressee and addresser. Ong, *Orality and Literacy*, 176–77, rightly recognises the role of the receiver in shaping the communication process.
might be regarded as ‘teaching’, which involves considerations such as purpose, content, and result.

Taking the above three English definitions as representative, and adopting and adapting a simple model of communication, the working definition of ‘to teach/teaching’ proposed for this thesis is: ‘to impart a message from an addressee to an addressee, where the purpose and/or result of the act is to cause the addressee to gain knowledge, understanding, a skill, attitude or belief or to transform thought, belief or conduct’.

This definition allows for a message that is verbal and non-verbal. In English it can be differentiated from the hypernym ‘to speak/say’ which means ‘to express [usually] in words’ without reference to the content, purpose or result of the communicative act. Similarly, it differs from ‘to communicate’ which means ‘to transmit information’ without reference to the purpose or result. These hypernyms may be used for didactic activity, but this is indicated by discourse context, not semantic factors.

This working definition includes activities that result in the acquisition of knowledge (etc.) in the addressee, irrespective of the purpose of the addresser; and activities where the acquisition of knowledge (etc.) was intended by the addresser, but not achieved in the addressee, and so it is without prejudice to the ‘success’ of the teaching activity. The experience of either the addresser or addressee, who represent converse aspects of the communication process, is equally considered.

Correspondingly, the meaning of ‘learn’ adopted is: ‘(an addressee) to gain knowledge, understanding, a skill or an attitude/belief as a consequence of a message from an addresser’. It differs from ‘hear’ in that it involves a gain in

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92 I.e., adopting the first three components of the six-part conceptual framework seen in conventional communications theories such as Roman Jakobson’s.


knowledge (etc.) and not simply ‘perceiving’ without gain.\textsuperscript{95} It differs from ‘receiving’ in that it is not simply the experience of gain that is at issue, but the nature of the gain being information, skills or understanding.

There are two preliminary cautions. The first is that modern notions of education are different from those in antiquity and can be misleading or even prejudicial to the study of teaching in the NT.\textsuperscript{96} In particular, care must be taken to observe and understand the relational and volitional aspects of teaching and learning in the NT. The second caution relates to using an English definition to identify NTG vocabulary.

2.3.2. Collection and analysis of data

2.3.2.1. Development of lexical base

Identifying those words that might be considered ‘teaching’ words is not as simple as turning to existing theological dictionaries or lexical resources, both for reasons of their already noted shortcomings, and because the narrowed corpus of the current study does not correlate with the lexical base of these larger studies. Consequently, the semantic groupings used here are informed by, but independent of these resources, including Louw and Nida.

Louw and Nida based their semantic domains on English categories and glosses in existing lexical traditions and not NTG.\textsuperscript{97} Although their categorising process has been criticised for subjectivity,\textsuperscript{98} some arbitrariness and subjectivity in delineating semantic fields is probably unavoidable,\textsuperscript{99} all the more so with the constraints of

\textsuperscript{95} Macquarie Dictionary, ‘hear’, s.v., 813.


\textsuperscript{98} Lee, \textit{History}, 160.

working with a closed text of a ‘dead language’. In any study of language the interpreter makes decisions about what constitutes ‘important data’, which accordingly shape the data.

To counter some of these difficulties, Silva recommends broadening the sample beyond ‘a handful of very closely related terms’, which includes antonyms and synonyms, and supplementing data from lexica and concordances, with ‘a careful reading and re-reading of the text’, which uncovers ‘important usages undetected by these reference tools’.

Taking a leaf from the approach of Louw and Nida and another from Silva’s observations, the lexical base for the current project was compiled by first selecting every NTG word in 1 Corinthians, 1 and 2 Timothy and Titus that conveyed a notion of ‘communication’, ‘teaching’, ‘learning’, or ‘knowing’, in the English meanings listed in BDAG.

This process netted an unwieldy total of 140+ verbs, 110+ nouns, 30+ adverbs and 30+ adjectives. The task was then narrowed by two decisions, which were to concentrate on verbs, (and nouns, adverbs and adjectives when used verbally), and to limit the study to ‘teaching’ vocabulary. The first decision reflects the fact that the focus of this study is on activities of teaching and their place in the communities, and so the study of verbs and verb phrases linguistically focuses on activities rather than on the content of teaching or those participating in it (i.e., nomen agentis). Moreover, both decisions reflect the core assumptions of the project that the activity of ‘teaching’ might reasonably be considered an essential

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100 Erickson, Biblical Semantics, 139. Bird, ‘Authorship of the Pastoral Epistles’, 126, notes the limited nature of the NT and size of individual books creates further problems for stylometry studies of vocabulary richness or diversity.

101 Porter, Studies, 64.


104 It is acknowledged that ‘learning’ and ‘knowing’ are not unrelated to the activity of ‘teaching’. However since, respectively, they refer to the receipt, rather than transmission of information, or assume a prior event of transmission without explicitly referring to it, their contribution to understanding the scholastic nature of early Christian communities sufficiently differs from ‘teaching’ words, as to be excluded from the present study.
activity in a ‘scholastic community’ and that the scholastic nature of the early Christian communities represented in the four texts might be explored through the vocabulary of ‘teaching’.

Each text was then translated in toto, so the discourse context of words was more evident. This also off-set the disadvantages of working with English definitions in BDAG, recognising that ‘[n]o two languages have vocabularies that coincide so that every time a word of one language appears in a text it can be rendered by the same word in the other.’¹⁰⁵

This added further words to the lexical base, which has been constantly refined both by additions and subtractions as the project has progressed. This ongoing dialectic between the raw data of the study and the results helped prevent a priori judgements about which words should be included or their semantic range. Similarly, the semantic groupings or chapter divisions used in this thesis were determined in a dialectical process from within the lexical base of this study. This is preferable to using those of another study such as Louw and Nida, since meanings found in the rest of the NT might not appear in the four chosen texts and might skew results.¹⁰⁶

2.3.2.2. Development of heuristic tool

Once a provisional lexical base was identified, each occurrence of each word had to be examined. Key to this was asking the same questions of each occurrence of each word, which included having clear criteria to determine whether a word, or occurrence of a word, was ‘teaching’ vocabulary, and identifying the yield of ‘teaching’ vocabulary for understanding the scholastic nature of the communities portrayed in the texts.


¹⁰⁶ Erickson, Biblical Semantics, 139.
For these reasons, an heuristic device was designed for the collection of data. The sheer volume of data made this pragmatically desirable, so it was possible ‘to see the wood for the trees’. Methodologically it was also desirable because it ensures the same questions were asked of every occurrence of every word, and allows the various elements and didactic character of the activity to be identified. Secondly, it facilitates comparison between different words and semantic groupings. And finally, it ensures a text-based approach, where the vocabulary is studied according to the constraints and information found in the text.

The following categories were used for collecting and charting data. Some of these come from the communication theories that informed the working definitions of ‘teaching’ and ‘learning’, some are drawn from the working definitions, and the remainder are aspects of the communicative process not otherwise covered (e.g., location, manner).

i. ‘Addresser’ and ‘addressee’

The terms ‘addresser’ and ‘addressee’ are used because of their neutrality, since they do not presume the speaker is a teacher, neither do they prejudge the purpose of the activity. Similarly ‘addressee’ does not presume the recipient is a student or that the message has been received (cf. ‘receiver’), or the result of the activity.

ii. Message

In some instances, the message is clearly identified using introductory formulas (e.g., γέγραπτει; λέγει τῇ γραφῇ) or other markers (e.g., ὅτι clauses). In many texts the exact message is not specified, but can be inferred from the discourse context.

iii. Mode of communication

The mode of communication, or channel through which the communication takes place, contributes to understanding educational methods. Messages may be conveyed in spoken or written words, images, events, or by other means. In many texts, the mode of the message is not specified, beyond the fact that the message
comprised words. In some texts the use of words is not apparent (e.g., 1 Cor. 11:14, 32).

iv. Content

Although the focus of this study is on activity rather than content, the various components of the content must be identified in order to understand the focus of educative activities indicated by the vocabulary.

iv.1. Doctrinal (D)

The descriptor ‘doctrinal’ is used for content concerned with the gospel, theological truth, eschatology, doctrinal correction and rebuke, apologetics, and all teaching that does not deal directly with character or living, or matters of church practice and discipline.

iv.2. Behavioural (B)

The descriptor ‘behavioural’ refers to all material concerned with the private and public exercise of faithful living, including Christian character and relations within the household, Christian community and broader society. The term ‘behavioural’ is better than ‘paraenetic’, as it is more descriptive, less technical and avoids discussions of genre, form, traditions and Hellenistic or Jewish influence often associated with paraenesis.¹⁰⁷

iv.3. Ecclesiastical (E)

‘Ecclesiastical’ is used for all content relating to the public gathering and ordering of the Christian community, including institutional needs, ministry and spiritual gifts.¹⁰⁸

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¹⁰⁸ McDonald, Kerygma and Didache, 89, identifies this as one of three categories of Pauline paraenesis, with 1 Cor. 11:2–14:40 as an example.
**iv.4. Personal (P)**

Those elements of the message concerned with personal information and accounts of Paul, Timothy, Titus, individual Christians, Israelites, or false teachers are classified as ‘personal’.

**v. Location**

The location of the teaching activity is noted. In some cases, the teaching activity occurs within the text of the letter itself, or another written text. On occasions no specific place is named, in which case the entry remains blank.

**vi. Authority register**

‘Authority Register’ designates the level of authority of the activity or event signified by the verb under consideration in each given context. It does not necessarily refer to the authority register of the lexeme in the discourse, for example, indicated grammatically by the imperative mood.

Four broad levels of authority are identified: high, moderate, low and nil. This gradation is not scientific and therefore is at most, indicative. The level is estimated using factors such as the authority of the addresser in the relationship, the content of the message, the reasons and results of the activity, the consequences of learning or not learning what is taught, and the semantic force of the word under consideration.

The source of the authority will be recorded as follows:

**vi.1. Semantic (S)**

With some words studied, the meaning of the word includes a notion of authority. This is so for words like διδόσκω (‘teach’), which implies a sort of structured relationship or interaction between someone who knows something and someone who learns; or, more clearly, παραγγέλω (‘command’).
vi.2. Content (C)

The authority of communicative activity is affected by the content conveyed, the value participants assign to it,¹⁰⁹ and the context of the activity. By their very nature, statements about God and revealed ‘truth’ spoken within Christian communities, which operate in the context of eschatological judgement, make a claim to be authoritative. Alternatively, a statement about the weather may not be didactic when communicated between two farmers, but when said within a classroom for meteorology it could be.

vi.3. Discourse (D)

The authority of a particular communicative activity can be indicated more widely in the discourse in which the word appears. This is indicated by the factors listed above such as the reasons and results of the activity, the consequences of learning or not learning, the consequences if the activity does not occur, the content of the message and so on.

vi.4. Relational (R)

The authority of a communicative activity also arises from the relational context in which the activity occurs. For example, Paul’s apostolic authority, the apostolic imprimatur attached to Timothy’s and Titus’ ministries, the recognition of Timothy’s ministry by the elders, and the responsibility of particular groups within the early Christian communities (e.g., apostles, elders, overseers, older women, masters), all reflect authority derived from and expressed within personal relations. This is particularly the case with illocutionary speech acts,¹¹⁰ some of which include ‘teaching’ vocabulary (e.g., παρακάλω 1 Cor. 1:10; 4:16; 1 Tim. 2:1; λέγω 1 Cor. 6:5; 1 Tim. 2:12 οὐκ ἐπιτρέπω). The questions raised by some modern writers about the acceptance of Paul’s authority by the recipient communities will be considered where relevant, but to some extent these observations are about issues behind the text and lie beyond the text-based approach adopted here.

vii. Agent/means

In some contexts, the agent, instrument or means of the teaching activity is indicated, usually in a prepositional phrase modifying the verb phrase (e.g., 1 Cor. 1:10 ‘I exhort you, by the name of the Lord Jesus Christ’,\(^\text{111}\) παρακαλῶ [...] διὰ τοῦ ὄνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ).

viii. Manner of activity

In some contexts, the manner of the activity of teaching is indicated by the use of adverbs (e.g., 1 Tim. 4:1 ‘The Spirit clearly says’; τὸ δὲ πνεῦμα ῥήτορὸς λέγει), and adjectives, or prepositional, adverbial or adjectival phrases (e.g., 1 Cor. 1:17 ‘[Christ sent me] to preach the gospel – without rhetorical skill’;\(^\text{112}\) ἐγγεγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου). The use of temporal markers is included in this category (e.g., 1 Cor. 5:11 ‘But now I am writing to you’; νῦν δὲ ἐγραψα, οὐκ εἴπερ γενήθη ἐν ἐμοί), so too, indications of geographical location (e.g., 1 Cor. 4:17 ‘just as I teach everywhere in all the churches’ καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω).

Factors such as the manner, timing and location of teaching contribute to understanding the practice of these activities within the early Christian communities portrayed.

ix. Purpose

The purpose\(^\text{113}\) of an activity may be indicated grammatically (e.g., participle 1 Cor. 4:14 ‘but to warn you as my dear children’; ἄλλα τέκνα μου ἄγαπητά νομθετο[ν]ο[ν] or by the use of a purpose clause (e.g., 1 Cor. 9:15 ‘nor am I writing this so that they may be applied in my case’;\(^\text{114}\) οὐκ ἐγραψα δὲ ταύτα, ἵνα οὕτως γένηται ἐν ἐμοί).

\(^{111}\) NASB.
\(^{113}\) Asher, Polarity, 49, recognises the role of authorial intent in the ‘didactic style’ of a text: ‘it is this instructional intent or aim along with the presence of various teaching methods that are the most characteristic features for identifying a didactic style’.
\(^{114}\) NRSV.
Motivating factors behind the activity are also noted in this category, as the purpose of the activity was to respond to these factors (e.g., 1 Cor. 9:16 ‘for woe to me if I do not preach the gospel’; οὐκ ἂν γὰρ μοί ἐστίν ἐὰν μὴ εὐαγγελίσωμαι).

When words are used for rhetorical effect more than for their semantic value, the purpose will be entered as ‘rhetorical’, as the purpose of the action associated with the verb is affected and sometimes obscured by the rhetorical purpose of the occurrence. In this study, generic words of speech are most commonly used this way and in these contexts contribute little to the study of ‘teaching’ words. Examples of ‘rhetorical’ usage are idiomatic expressions where the meaning of the whole is greater than the sum of the parts (e.g., τὸ αὐτὸ λέγετε 1 Cor. 1:10), or to introduce questions posed by the authorial voice in order to advance the argument (e.g., λέγω 1 Cor. 10:15; 11:22), or to introduce speech from indefinite or hypothetical subjects (e.g., λέγω 1 Cor. 1:1:12, 15; 3:4).

x. Result of activity

x.1. Evidence of learning

The result of the activity of teaching is approached from two angles. Firstly, by noting how the activity of learning will be known to have taken place. This evidence of learning or not learning is found in explicit statements (e.g., Tit. 2:4–5 concerning the behaviour of the younger women).

x.2. Consequences of learning or not learning

Secondly, the consequences of learning or not learning what has been taught are identified. While a correlation between the purpose of teaching and the consequences of learning may be expected, this is not always the case. Also in texts where the evidence of learning or not learning and the consequences of doing either are the same, the entry is repeated (e.g., Tit. 1:11 the evidence and consequence of the false teachers’ διδάσκω activity was ruined households).
However, on occasions the consequences of learning were identified by explicit statements, which were different to the evidence of learning (e.g., 1 Cor 11:2 Paul’s praise is a consequence of the Corinthians’ learning, but the evidence of their learning is remembrance and imitation of Paul).

**xi. ‘Implied’**

Explicit statements in the text concerning the above categories are noted in the charts. Sometimes, however, explicit statements are lacking. Occasionally nothing in the text indicates the information sought for that category in which case no entry is made. Where the information can be deduced from the text, either from the immediate context or the broader discourse, the entry is marked with square brackets. Since these entries involve an element of conjecture, they are treated more cautiously.

**xii. Teaching**

If an occurrence of a word is deemed to refer to a teaching activity it is marked by T, and an X when it does not. This is not a judgement as to the value of the didactic activity within the community. Where the activity is undesirable, due to either content or manner, this is noted by the word ‘false’ (e.g., ἐτέροδιδασκαλέω 1 Tim. 1:3; 6:3). If a word is being used in a rhetorical construction it is marked by an R.

**2.4. Contribution of data for understanding the scholastic nature of early Christian communities**

This broad yet detailed study of ‘teaching’ vocabulary will yield a text-based picture of the practice of teaching within the Christian communities portrayed in the four letters, (i.e., who-what-where-why-and-how), and the contribution of teaching activities to the ethos, creation, formation, delineation, relationships, maintenance and experience of the communities. At the conclusion of the vocabulary study, when this text-based picture is complete, it will inform a fresh appraisal of Judge’s ‘scholastic communities’ description.
CHAPTER THREE: ‘CORE-TEACHING’ WORDS

3.1. Prolegomena

This study of the vocabulary of ‘teaching’ in 1 Corinthians, 1 and 2 Timothy and Titus begins by examining words which are considered ‘core-teaching’ vocabulary, because the didactic nature of the activities they denote is indicated lexically. The words in this semantic grouping\(^1\) can be glossed by the English word ‘teach’,\(^2\) and are used for the activity of teaching or instructing, without the nuances other semantic groupings contribute. They form a reference point for the eight other semantic groupings in this study, all of which overlap to some extent with this ‘core’ vocabulary.

The διδάσκω word group is the most common ‘core-teaching’ vocabulary in the target literature, with four other verbs occurring once each (i.e., κατηχέω; σοφίζω; σωμβιβάζω; ὑποτίθημι). The number and frequency of ‘core-teaching’ words are not great, which would significantly count against the scholastic nature of the Christian communities portrayed if a naïvely literalistic approach was adopted.

However, this study does not limit ‘teaching’ vocabulary to those words that simply mean ‘teach’. English and Greek lexical resources\(^3\) identify words semantically related to ‘core-teaching’ vocabulary but they do not exhaust the vocabulary for activities with a didactic element in the target literature. The following eight chapters (4–11) identify and explore this wider vocabulary of ‘teaching’.

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\(^1\) ‘Semantic grouping’ is used for the categories of vocabulary, rather than ‘semantic domains’, so as to avoid confusion with Louw and Nida’s classifications.

\(^2\) Although see 1 Cor. 11:14 in CEV and NLT where διδάσκω is not translated using ‘teach’. Both versions claim to be translations and not paraphrases.

\(^3\) *Merriam-Webster Online Dictionary*: instruct, educate, train, and school (excluding discipline). WordNet: train, develop, prepare, educate, indoctrinate, drill, and catechize. Louw and Nida, *Lexicon*, 388–426, e.g., sub-domains: Speak, Talk; Inform, Announce; Assert, Declare; Preach, Proclaim; Witness, Testify; Command, Order. Louw and Nida acknowledge meanings in the sub-domain Teach might overlap with vocabulary in the domains of Learn and Know, (p. 413, fn. 44).
3.2. διδάσκω and related words

3.2.1. διδάσκω

From Homer onwards, διδάσκω is widely attested, meaning ‘teaching’ or ‘instructing’ in a general sense, including ‘imparting of information’, ‘passing on of knowledge’ and ‘acquiring of skill’. Its etymology suggests repeated activity where teaching and learning advance by increments. The transmission of information is not only on view but also the teacher-student relationship of those involved, part of which was the opportunity it provided the student to learn from the example of the teacher. The activity denoted by διδάσκω carried authority, while having regard for the will and benefit of the student.

The word group is not found in Graeco-Roman religious contexts until 1st century BC and then infrequently. However, as early Christianity probably resembled a philosophy more than a ‘religion’, religious use is less significant than philosophical use. Philo uses διδάσκω for intellectual activity where the addressee primarily engaged the ‘thinking powers’ of his addressees. Epictetus considered teaching ‘an essential mark of the philosopher’ and also used the word group for intellectual activities. This intellectual focus of the word group is reflected in the NT and the LXX.

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10 Rengstorf, ‘διδάσκω’, 141–2, notes the διδάσκω- word group functioned almost as ‘slogans’ for the ‘sophists’. E.g., Epictetus, 1.29.9; 3.23.22.
11 Rengstorf, ‘διδάσκω’, 142. E.g., Epictetus, 3.5.17.
12 Contra Rengstorf, ‘διδάσκω’, 137, 141.
In the LXX, διδάσκω was used most frequently to translate פנוי. It appears 103 times in a range of contexts, most commonly for communication of revealed truth, especially God’s judgements and ordinances. These were taught by God, by fathers to children, or by those who knew the will of God. It is not used in relation to prophetic announcements about salvation, most likely because this was not objectified in experience, whereas the object of teaching usually was. The content of teaching as divine revealed truth, its place in the life of Israel, and consequences of not learning and remembering, all indicate the intellectual aspect of the activity, as in extra-Biblical Greek usage. However, there was a clear volitional element, where learning entailed an act of will and obedience, and failure to learn had consequences for relationships and belonging to the faith community. Furthermore, the Biblical Hebrew (דָּאָל) and Greek words (διδάσκω) refer to an ongoing, systematic and intentional activity, in relationships where the teacher was an example and conveyed authoritative knowledge to the ‘learner’.

Διδάσκω occurs sixteen times in the Pauline corpus, of which seven are in the target literature. The latter are now examined using the heuristic tool to identify elements of the activities denoted by each occurrence. Related διδάσκω vocabulary used for teaching activities (i.e., διδασκαλία; καλοδιδάσκαλος; διδακτός; διδακτικός; ἔτεροδιδασκαλέω) is subsequently studied. A conclusion concerning the contribution of the διδάσκω word group to the current study is then provided.

13 All but three occurrences of פנוי in LXX are translated using διδάσκω. דָּאָל is used in Deut. 4:5; Isa. 40:14; 48:17. Rengstorf, ‘διδάσκω’, 136.
14 Including training in war (2 Sam. 22:35; Ps. 18:34); and singing a song (1 Chron. 25:7).
16 Rengstorf, ‘διδάσκω’, 137.
20 Rom. 2:21; 12:7; 1 Cor. 4:17; 11:14; Gal. 1:12; Eph. 4:21; Col. 1:28; 2:7; 3:16; 2 Thess. 2:15; 1 Tim. 2:12; 4:11; 6:2; 2 Tim. 2:2; Tit. 1:11.
a) 1 Corinthians 4:17

In response to the divisions and rivalry besetting the Corinthian Christian community, Paul appealed to his Corinthian children in Christ to imitate him (1:14–16 cf. 1:10).\(^{21}\) To enable them to do so, he was sending Timothy, a faithful child, to remind them of Paul’s ‘ways in Christ Jesus’, which Paul taught (cf. διδάσκω) everywhere, in every church (7:17; 11:16; 14:33 with 37; 16:1).\(^{22}\) Paul therefore identified himself as the addressee of teaching activities, and indicated he taught in many geographical locations (cf. πανταχοῦ). His teaching was a common experience among his communities.\(^{23}\) Two factors indicate the addressees of Paul’s teaching were believers. Firstly, their experience is likened to that of the Corinthian believers (cf. καθός; ἀναμνήσει), and secondly, it occurred in gathered Christian community settings\(^{24}\) (cf. ἐν πάσῃ ἐκκλησίᾳ). However, unbelievers may also have been addressees (cf. 1 Cor. 14:24–5).\(^{25}\)

These gatherings may have been based on households (cf. Col. 4:15; Phlm 2; poss. 1 Cor. 1:11; 16:15), or ‘the whole church’ in a place (cf. Rom. 16:23; 1 Cor. 14:23).\(^{26}\)

The content of Paul’s teaching was his ‘ways in Christ Jesus’ (cf. τάς ὄδοὺς μου τάς ἐν Χριστῷ [Ἰησοῦ], καθός…διδάσκω). This suggests there was a recognisable and distinct body of teaching that could be described as Paul’s ‘ways in Christ Jesus’,\(^{27}\) and his action of sending Timothy indicates a concern for ensuring this content was learned and observed by his ‘children’ in the gospel. This phenomenon has often wrongly been restricted to Paul’s later letters.\(^{28}\)

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^{24} ‘Christian gathering’ is used throughout this thesis for gatherings of believers, and possibly unbelievers (cf. 1 Cor. 14:24–25), where teaching, prophecy, prayer and praise occurred (14:26). It is possible these gatherings were also the setting for communal meals (1 Cor. 11:17–34).

^{25} Barrett, *Corinthians*, 117.

^{26} Marshall, ‘Who were the Evangelists?’, 261.


^{28} Fitzmyer, ‘Office of Teaching’, 193, writes this ‘suggest[s] that Paul was aware of some sort of official teaching that [was] to shape Christian conduct. It is not the same as the content of the gospel, but probably represents a formulation guided by it.’ Cf. Rom. 16:17.

^{29} E.g., Dunn, *Unity and Diversity*, 67–69.
Paul taught doctrinal truths, ethical standards and a lifestyle that flowed from the gospel.\textsuperscript{30} They were ‘ways in Christ Jesus’ not ‘ways’ Paul himself conceived.\textsuperscript{31} In the immediate context, these ‘ways’ were demonstrated in the apostles’ cruciform life of humility and suffering (4:11–13),\textsuperscript{32} but included all that had intervened since 1:10.\textsuperscript{33} They cannot be narrowed to doctrine,\textsuperscript{34} or conduct and demeanor,\textsuperscript{35} halakahic interpretation of the OT,\textsuperscript{36} or moral standards.\textsuperscript{37} His ‘ways’ encompassed content and methodology, word and life, and were based on the weakness and suffering of Christ and the gospel (cf. 1 Cor. 1:23).\textsuperscript{38} Their acceptance would replace the status-driven divisions of the Corinthian Christian community with unity based on the way of the cross (cf. 1:10).

Several factors suggest Scripture played a part in his teaching, including the description of Paul as father (1 Cor. 4:15) in light of Jewish expectations of fathers educating their sons in Torah,\textsuperscript{39} and the likelihood the rabbinic understanding of halakhah (cf. ‘walking’) was behind his use of ὁδὸς.\textsuperscript{40} Furthermore, in the LXX, διδάσκειν is one of the most common words used as the means by which ‘ways’, either God’s or another’s, were adopted.\textsuperscript{41} As those ‘ways’ laid claim on the whole of life not just the intellect,\textsuperscript{42} Paul’s teaching in ‘all the churches’ was not limited to verbal instruction but included his living

\textsuperscript{30} Fitzmyer, ‘Office of Teaching’, 190.

\textsuperscript{31} Ehrensperger, \textit{Paul}, 129.

\textsuperscript{32} Barnett, \textit{Corinthians}, 72.


\textsuperscript{35} So, Hodge, \textit{Corinthians}, 77.


\textsuperscript{37} So, Barrett, \textit{Corinthians}, 117.


\textsuperscript{40} Thiselton, \textit{Corinthians}, 374. Barrett, \textit{Corinthians}, 117.

\textsuperscript{41} E.g., Ps. 25:9, 51:13; Jer. 9:14; 10:2; 12:16. De Boer, \textit{Imitation of Paul}, 31, 149. He also notes in the OT ‘every act of life is a religious act, it is not surprising that the expression “way” came to be heavily laden with religious content. A person’s way came to be a kind of spiritual description of him.’ (p. 32).

\textsuperscript{42} De Boer, \textit{Imitation}, 149.
example.\textsuperscript{43} This explains the need for Timothy to be with the Corinthians in order to remind them of Paul’s ‘ways’.\textsuperscript{44}

Paul considered his teaching authoritative and expected to be able to discern from their belief and conduct whether they had learned his teaching when he visited them. Failure to do so would require his fatherly discipline (4:18–21). By implication, this was the case in all the places Paul taught,\textsuperscript{45} since his argument from common practice assumes there was nothing taught or expected of the Corinthians that was not so for believers everywhere.\textsuperscript{46}

\textit{b) 1 Corinthians 11:14}

1 Corinthians 11:14 stands alone in this study of διδάσκω occurrences as the addressee of the teaching activity is personified ‘nature herself’ (cf. ἡ φύσις αὐτῆς). Although the literature on the broader passage and its bearing on women’s ministry (11:2–16) is vast, the referent of φύσις, and content of the teaching attract comparatively little attention.\textsuperscript{47}

In Greek literature, φύσις was a force which ordered the natural world,\textsuperscript{48} which was to be obeyed,\textsuperscript{49} and is cited in discussions of appropriate hairstyles.\textsuperscript{50} Φύσις is found only in the deuto-canonical books of the LXX for God-ordained laws of the natural world and human nature.\textsuperscript{51} Josephus uses φύσις frequently meaning

\textsuperscript{44} See also, Chapter 11.2.2.
\textsuperscript{45} Thiselton, \textit{Corinthians}, 375.
\textsuperscript{50} Strabo, 10.3.8. Collins, \textit{Corinthians}, 396–99.
\textsuperscript{51} 3 Macc. 29; 4 Macc. 1:20; 5:8, 9, esp. 25, 27; 15:13, 25; 16:3; Wis. 7.20; 13:1; 19:20.
the ‘true being’ of someone/something or the ‘natural order’ of the world. Philo considered the demands of God in Scripture were reflected in ‘nature’ and gave moral instruction, including about public conduct of men and women. Disregard for nature’s teaching resulted in ‘shame’.

Paul uses the word φύσις eleven times. The closest parallel to this Corinthians text is Romans 1:26–27, where it refers to the ‘regular order of nature’, which is in harmony with God’s law, expressed in Scripture. Nature and God’s law are not in competition as they have the same source, namely, God. This divinely ordained ‘natural order’ is particularly evident in male and female relationships, with pre-fall creation providing the normative model.

Accordingly, in 1 Corinthians 11:14, φύσις was not purely custom, nor was Paul adopting current philosophical usage. His instructions about head-coverings for men and women whilst praying and prophesying were grounded in theological categories from the relationship of men and women in creation (11:8–9, 11–12), so what was at stake was greater than social convention or non-Christian philosophy. Ultimately, as the creator of all things, including the natural order, God is the addresser, and he teaches through what he has created.

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54 Rom. 1:26; 2:14, 27; 11:21, 24; 1 Cor. 11:14; Gal. 2:15; 4:8; Eph. 2:3. The cognate adjective φυσικός occurs in Rom. 1:26, 27.
56 Harder, ‘Nature’, 660.
58 Schrage, Der erste Brief, 2:521.
64 Barrett, Corinthians, 256. Witherington, Conflict, 235.
65 Thompson, ‘Creation, Shame and Nature’, 256.
Paul does not say how this teaching occurs but most likely nature teaches all people (cf. ὑμᾶς) at all times, through natural instincts and perceptions God has placed in human beings.

The divine identity of the original addresser and the ‘shameful’ consequences (cf. ἀτιμία) of disregarding the instruction indicate the authoritative nature of the teaching activity and the necessity to learn from it. The content concerns the notion of gender differentiation, which was reflected in culturally appropriate, gender-distinctive coverings of hair. It is a supplementary argument to Paul’s instructions about head-coverings in the public gathering.

The particular contribution of this text is that God is addresser and all those he has made, believers and unbelievers, are addressees. That is, God’s relationship with humanity is one that includes him revealing his intentions for creation through non-verbal didactic means.

c) 1 Timothy 2:12

The first occurrence of διδάσκω in 1 Timothy is at 2:12. The volume of secondary literature on this verse arising from its bearing on the ministry of women is immense. However, the following discussion is limited to the contribution of διδάσκω for ascertaining the scholastic nature of the community portrayed.

Διδάσκειν is one of two infinitive complements to the negated verb ‘permit’ (cf. οὔκ ἐπιτρέπω) in a prohibition concerning the conduct of women towards men.

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69 Thiselton, Corinthians, 825, 846.
in the public gathered Christian community (cf. 2:1–12).\(^{72}\) The meaning of the NT
\textit{hapax legomenon} \textit{αὐθεντεῖν} and its relation to \textit{διδάσκειν} are two foci of the
current debate. \textit{Αὐθεντεῖν} is best understood to mean ‘have authority’,\(^{73}\) and to
be in a co-ordinate position to \textit{διδάσκειν}, so the two infinitives refer to separate
but possibly related activities,\(^{74}\) with both activities being viewed positively.\(^{75}\)
Paul’s prohibition prevented women from both teaching and ‘having authority
over’ men.\(^{76}\) Instead, he wanted them to learn in quietness (2:11, 12 ἐν ἡσυχίᾳ
μανθανόντω).\(^{77}\)

Paul does not cite the content of the teaching as the reason for the prohibition.\(^{78}\)
Were erroneous content the reason he could have used ‘false teaching’ (cf.
\textit{ἕτεροδιδασκαλέω} cf. 1:3; 6:3), rather than \textit{διδάσκω}, or written less
ambiguously ‘I do not permit [a woman] to teach error’ (cf. 1 Tim. 5:13; Tit.
1:11).\(^{79}\) Neither does the text indicate the prohibition was due to the women’s
manner of teaching,\(^{80}\) nor was it a prohibition of \textit{all} teaching in \textit{all} contexts (cf.
Tit. 2:3). Rather, the prohibition was limited to teaching by women\(^{81}\) of men, as
indicated by the object of the sentence (i.e., \textit{ἀνήρ}).\(^{82}\)

\(^{72}\) Towner, \textit{Letters}, 190–1, 203, fn. 31.
\textit{Contra} Kroeger and Kroeger, \textit{Suffer not a Woman}, 103.
\(^{74}\) Schreiner, ‘Dialogue with Scholarship’, 133. Gritz, \textit{Mother Goddess}, 131. Moo, ‘Meaning and
Significance’, 68.
\(^{75}\) I.e., \textit{διδάσκειν}…\textit{οὐδέ…αὐθεντεῖν} do not form an hendiadys. Köstenberger, ‘Complex
Sentence Structure’, 103. This precludes interpretations that consider Paul was only prohibiting
women teaching in a domineering manner.
\(^{77}\) The opposing action to \textit{αὐθεντεῖν} was ‘submission’ (cf. ἐν πάσῃ ὑποταγῇ).
\(^{78}\) \textit{Contra} e.g., Kroeger and Kroeger, \textit{Suffer not a Woman}, 81. Payne, ‘Libertarian Women’, 190–
gesunde Lehre}, 123–4.
\(^{79}\) Liefeld, ‘Response to C. C. Kroeger’, 245.
Wilshire, ‘Reply’, 50.
\(^{81}\) \textit{Contra} Towner, \textit{Letters}, 200, 219, and Padgett, ‘Wealthy Women’, 25, who limit the prohibition
to certain women.
131.
The teaching on view was that which occurred when the Christian community, both men and women, gathered for worship. It was authoritative instruction. This is indicated by the use of the word group in 1 Timothy, in relation to Timothy’s responsibilities in the Ephesian believing community (cf. διδάσκω 4:11; 6:2 cf. 2 Tim. 2:2), and the need for congregational leaders to be adept at teaching (cf. διδακτικός 3:2; cf. 2 Tim. 2:24; Tit. 1:9; cf. 1 Tim. 5:17). Paul’s self-designation as a ‘teacher’ (cf. διδάσκαλος 2:7; 2 Tim. 1:11) and the use of the cognate nouns (cf. διδασκαλία; διδαχή) for received apostolic teaching also support the notion the teaching on view was community-wide, authoritative doctrinal instruction. It was, by content and manner, distinct from the teaching of false doctrine (cf. ἐτεροδιδασκαλέω 1:3; 6:3) and ‘senseless babble’ (cf. ματαιωλογία) of those who aspired to be teachers of the law (cf. 1:7 θέλοντες εἶναι νομοδιδάσκαλοι). In short, διδάσκω here connotes teaching in a ‘technical sense’, not all speech with a didactic element.

The following verses (cf. 2:13–14) provide two reasons (γὰρ) for the prohibition and in doing so, shed light on the relationship established between those who teach and those who learn, and the significance of the teaching under discussion. That is, the ordered relationship between men and women arising from the primogeniture of Adam would be compromised should women teach or have authority over men, and the reference to Eve’s deception, while not indicating

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83 The gathered worship context of 2:12 is indicated by Paul’s commands in 2:1, 8 concerning prayer and 2:8 ἐν παντὶ τόπῳ (cf. 1 Cor. 1:2; 2 Cor. 2:14; 1 Thess. 1:8; Mal. 1:11 LXX). Mounce, Pastoral Epistles, 107. Towner, Letters, 190–91, 203.
84 Towner, Timothy and Titus, 217. Quinn and Wacker, Timothy, 223.
86 Marshall, Pastoral Epistles, 455.
87 Towner, Goal, 215.
women are more gullible than men,\(^9^3\) highlights the importance of doctrinal orthodoxy in the activity on view (cf. 2:7).\(^9^4\)

This occurrence of διδάσκω is part of a prohibition and informs the current study by indicating what sort of teaching was not to occur. Positively however, it indicates authoritative teaching occurred in the gathered Christian community setting, as did the converse activity of learning, and that the relational dynamic of teaching meant only men could teach in the public gathering of men and women.

\textit{d) 1} Timothy 4:11

Twice in 1 Timothy, the imperative διδασκε is coupled with verbs of command in exhortations for Timothy to ‘teach’ (4:11 παράγγελλε; 6:2 παρακάλεσ).\(^9^5\) The command in 4:11 comes in the middle of extended instructions about the demands and exercise of Timothy’s ministry. Those he was to teach were his brothers and sisters in the believing community in Ephesus (4:6 τοῖς ἄδελφοις).\(^9^6\)

Although word order could suggest διδασκε is used absolutely,\(^9^7\) it is linked with the activity of commanding, as there is an overlap in the activities.\(^9^8\) The content of both was to be ‘these things’ (ταύτα).\(^9^9\) The referent of ταύτα in the Pastoral Epistles is usually the preceding verses,\(^1^0^0\) which here would be the exhortation and instruction for the community\(^1^0^1\) from 4:1–10.\(^1^0^2\) However, ταύτα is used

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\(^9^7\) Mounce, \textit{Pastoral Epistles}, 257.

\(^9^8\) Towner, \textit{Letters}, 313. See below, Chapter 9.3.


\(^1^0^0\) Marshall, \textit{Pastoral Epistles}, 559, 505.


throughout the letter as the object of Paul’s or Timothy’s teaching activity (3:14; 4:6, 11, 15; 5:7, 21; 6:2, 11; cf. 4:16 αὐτοῖς) and so in this formula is best understood as a general reference to all Paul had written, and expected Timothy to communicate. As such, the content Timothy was to teach included matters of belief and conduct (e.g., 1:8–11; 2:3–7; 3:16; 4:1–5, 9–10) and instructions for ordering communal life (e.g., 2:1–3:15; 4:12–13, 16).

The authority of the teaching activity is evident, not only in the coupling of διδάσκω and παραγγέλλω, and content of the teaching, but also in the outcomes of Timothy’s teaching for those he was to address and whom he lived amongst (cf. 4:6, 12, 15–16; 5:1). His teaching had an eschatological dimension, because orthodoxy of content and orthopraxy of ministry and conduct on the part of the addresser, and the appropriate learning response of his addressees ensured their individual salvation (4:16; 5:4, 11–12, 15, 21; 6:24).

e) 1 Timothy 6:2

Many of the observations above also apply to διδάσκω in 6:2, despite a slight variation in the formula (i.e., δίδασκε καὶ παρακάλει). Timothy was to teach and urge ‘these things’. Ταύτα here more clearly has a backward referent (5:3–6:2a), as what follows was not directly relevant to all in the believing community. However, the concluding nature of the command, and Timothy’s depiction as a true teacher in what follows (6:3–21 cf. 6:11 σὺ δὲ), again suggest that ταύτα refers to everything in the letter he was to teach.

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107 *Contra Scott*, *Pastoral Epistles*, 72.
The command to teach, therefore, functions as a transitional statement that highlights the differences between Timothy’s teaching and that of the false teachers, both in content and manner (6:3 ἐὰς τὰς ἐπεροδιδασκαλεῖς). Furthermore, similarities between the opening of the letter (1:3–20) and this later section, including the command to teach (1:3, 18; 6:2), and activity of the false teachers (1:3; 6:3), place this command in the context of Timothy’s authoritative educational task. Thus, although the addressees are not named, the entire believing community in Ephesus was on view. Their right learning response to this teaching would transform belief and conduct, and be evident in relationships within the believing community (5:1–6:2a).

The content of Timothy’s teaching, like the content of the letter, included matters of belief and personal and community conduct. The divine origin of this content (e.g., 1:10; 2:7, 13–14; 3:16; 4:1, 5, 13; 5:18), and eschatological consequences of his activity and failure to learn from it (4:16; 5:4, 11–12, 15, 21; 6:24), together with his role as apostolic emissary, and the coupling with παρακαλέω, all indicate the authoritative nature of the proposed teaching activity.

f) 2 Timothy 2:2

In 2 Timothy 2:2 Timothy was commanded to pass on ‘to faithful men’ (NIV cf. πιστοῖς ἀνθρώποις) the ‘things’ (cf. τὰς ὀρθὰς) he and many witnesses, had heard from Paul, so they might be qualified to teach others (cf. ἐπεροδιδασκάλοι). They were to teach all Paul taught, including matters of belief, personal conduct and community life and possibly even details of Paul’s Christian life (cf. 1:8, 11, 15–18; 2:9–10; 3:10).

111 Marshall, Pastoral Epistles, 634, where εἰς τὰς indicates an existing situation. Mounce, Pastoral Epistles, 337. Fee, Timothy, Titus, 140.
112 Towner, Letters, 390.
114 NIV ‘reliable men’, so too, Fee, Timothy, Titus, 240.
115 Διὰ τὰ meaning ‘in the presence of’. BDAG s.v. A.4.a, 225. Contra NRSV ‘through’.
The context for the command was Timothy’s impending departure from Ephesus (4:9, 21) and the need was to ensure the continued spread and defence of the apostolic gospel,\textsuperscript{117} rather than to secure ‘apostolic’ or Pauline ‘succession’ as that notion has been developed in Church History.\textsuperscript{118} The teaching of these people would have the authority necessary to do both, and contain all that was necessary for true belief and faithful Christian living. The apostolic origins of the message, and its publicly known character were to ensure no deviation from the message accompanied its spread.\textsuperscript{119}

The potential addressers of the teaching were ἀνήρ, usually translated ‘men’.\textsuperscript{120} However, in the Pastorals ἀνὴρ most often is used generically,\textsuperscript{121} and attempts to exclude women here on the basis of 1 Timothy 2:12 and 3:3–4 are unconvincing.\textsuperscript{122} Not only should each letter be read first in its own right,\textsuperscript{123} but the former prohibited women teaching men, not women teaching \textit{per se}, and with the latter, there is no indication those on view in 2 Timothy 2:2 were restricted to formal public teaching roles. Accordingly, the preferred translation is ‘people’.\textsuperscript{124}

Those enlisted to teach were to be selected on the basis of character and ability. As the importance of the task demands, they were to be faithful or reliable (cf. πιστοὶ cf. 1 Cor. 4:2), principally in their adherence to the gospel but possibly also, to Paul and Timothy, and they were to be qualified and competent to teach others.\textsuperscript{125}

\textsuperscript{117} Marshall, \textit{Pastoral Epistles}, 726.
\textsuperscript{119} Barrett, \textit{Pastoral Epistles}, 101.
\textsuperscript{120} NIV, KJV, ASV, NASB, ESV.
\textsuperscript{121} 1 Tim. 2:1, 4, 5 (x2); 4:10; 5:24; 6:5 (possibly); 2 Tim. 3:2, 8, 13 (probably), 17; Tit. 1:14; 2:11; 3:2, 8.
\textsuperscript{123} Johnson, \textit{Letters to Timothy}, 93–94.
\textsuperscript{125} Johnson, \textit{Letters to Timothy}, 365.
This text shows the importance of spreading and maintaining the apostolic deposit, and that those entrusted with that task must be qualified and competent to do it. Not everyone was suitable, and decisions about suitability had to be made. The task of authoritative teaching was not the responsibility of all believers. Yet, this text also suggests the addressers of this didactic task might include more than just a few appointed men.

g) Titus 1:11

This is the only place in the target literature where διδάσκεω is associated with a negative activity. However, it was not the activity per se that was negative, but the attendant circumstances. The addressers of the activity were opposed to sound teaching (cf. 1:9 τοὺς ἀντιλέγοντας), and were ‘rebellious people, mere talkers and deceivers’ from the ‘circumcision group’ who followed Jewish myths (1:10, 14). They were not few in number (1:10 πολλοὶ). Their message, motivation and lifestyles were corrupt (1:13–16). They taught what they ought not teach (cf. διδάσκοντες μὴ δεῖ) and did so for dishonest gain (cf. αἰσχροῦ κέρδους χάριν). Their ‘success’ suggests they were given platforms and opportunities in house churches or households in the Christian community, where their teaching had taken hold, so that entire households had been ruined.

These false teachers were to be corrected and silenced (1:9, 11, 13) by the appointed elders/overseers (cf. 1:5, 7), whose lifestyle and teaching were to be  

126 Mounce, Pastoral Epistles, 506.  
127 Quinn and Wacker, Timothy, 635.  
130 Contra Hanson, Pastoral Epistles, 175, who argues the reason was that they were not clergy.  
131 Mounce, Pastoral Epistles, 397.  
132 Collins, Timothy and Titus, 334.  
135 Fee, Timothy, Titus, 174, notes there is some overlap in the terms, but that not all elders are overseers.
in stark contrast (1:6–9). Preventing this destructive teaching would benefit both the believing community (1:11) and the false teachers (1:16).

This occurrence of διδάσκω indicates that the welfare of individuals and the Christian community was maintained or undermined by didactic activities, and that true and false addressers used teaching as a means of advancing their cause. Most likely, too, there was enough similarity between the two activities, for the aberrant teaching to pose a threat. However, differences existed on many levels. They were found in the content, the motives and character of addressers, and were evident in the purpose and result of the activities. Furthermore, the detrimental educational effect of the false teachers’ activities was not limited to intellectual concerns. It also destroyed the integrity and membership of the believing community (1:11). In short, not all teaching was desirable teaching, and not all learning was beneficial, despite the ‘success’ of the educational enterprise.

3.2.2. διδασκαλία

The cognate noun διδασκαλία is common in Greek literature where it can be used in a passive sense of ‘that which is taught’ or as a verbal noun, referring to the activity of teaching. It occurs four times in the LXX where, like διδάσκω and διδάσκαλος, it is used in relation to the will or word of God. The

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136 Towner, Letters, 696.
137 Marshall, Pastoral Epistles, 197.
138 Wegenast, ‘διδασκαλία’, 769. Διδαχή another cognate noun usually denotes the content of teaching. In the target literature, one find a verbal meaning in 2 Timothy 4:2 for ‘careful instruction’ (so, NIV. Zuck, Teaching, 33. Fee, Timothy, Titus, 285. Towner, Letters, 602) or ‘every kind of teaching’ (so, Marshall, Pastoral Epistles, 166, 801. Kelly, Pastoral Epistles, 206. Scott, Pastoral Epistles, 130). It is preferable for διδαχή to refer to content (rightly, KJV. Guthrie, Pastoral Epistles, 166. Knight, Pastoral Epistles, 454. Towner, Timothy and Titus, 204). The imperatives of Paul’s charge (4:2–5) suggest a reference to ‘all types of teaching activities’ would be redundant. Timothy was to conduct his ministry with all patience and teach all the content he had received. The phrase looks back to Paul’s ministry (cf. 3:10 διδασκαλία, τῇ μαρτυρίᾳ), and Timothy’s responsibility to guard and transmit all that had been delivered to him (1:13–14; 2:2, 15, 25; 3:14–15; 4:5). Also, Grudem, Prophecy in 1 Corinthians, 138–39, followed by Carson, Showing the Spirit, 103, argue διδαχή in 1 Corinthians 14:6 denotes teaching activity. However, it is better taken as the content of teaching (cf. 14:26). Collins, Corinthians, 498. Cf. Fitzmyer, Corinthians, 508, 513.
particularity of God’s will is probably indicated by the use of the singular noun both in the LXX and NT.\textsuperscript{140}

It occurs fifteen times in the target literature, and four times elsewhere in the Pauline corpus.\textsuperscript{141} All occurrences in the target literature are in the Pastoral Epistles, nine of which denote the content of teaching, usually for the apostolic message including the gospel (1 Tim. 1:10; 4:1,\textsuperscript{142} 6; 6:1, 3; 2 Tim. 3:10; 4:3; Tit. 1:9; 2:1; 2:10).\textsuperscript{143} These occurrences are not considered here, as they do not pertain to activities. The remaining five occurrences that denote teaching activities are examined (1 Tim. 4:13, 16; 5:17; 2 Tim. 3:16; Tit. 2:7).

\textit{a) 1 Timothy 4:13}

Paul instructed Timothy to devote himself, until the apostle arrived in Ephesus, to the public reading [of Scripture], exhortation and teaching (cf. τὴν ἀναγνώσει, τὴν παρακλήσει, τὴν διδασκαλία). All three activities are referred to using articular verbal nouns. The use of the definite article for each and the brevity of the command (4:13) indicate all three terms refer to familiar and established activities in Christian meetings.\textsuperscript{144} However, although Timothy would have known the relationship between each activity, it is not clear for the modern reader. Some suggest a relationship of hierarchy with ‘teaching’\textsuperscript{145} or ‘Scripture reading’\textsuperscript{146} as the climactic activity, or a progressive format, where each one builds on the previous activity.\textsuperscript{147} Although certainty about their relationship is elusive, in context διδασκαλία refers to a distinct activity of formal instruction in

\textsuperscript{140} Rengstorf, ‘διδασκαλία’, 161. Significantly when it appears in the plural in 1 Tim. 4:1 it refers to the teachings of demons (διδασκαλίαις δαιμονίων).
\textsuperscript{141} Rom. 12:7; 15:4; Eph. 4:14; Col. 2:22.
\textsuperscript{142} Where the plural is used of the teachings of demons, cf. διδασκαλίαις δαιμονίων.
\textsuperscript{143} Marshall, Pastoral Epistles, 168. McDonald, Kerygma and Didache, 7, passim. Schlarb, Die gesunde Lehre, 196–206.
\textsuperscript{145} Fitzmyer, ‘Teaching Office’, 205.
\textsuperscript{146} Collins, Timothy and Titus, 129.
\textsuperscript{147} Quinn and Wacker, Timothy, 390.
authoritative gospel-based doctrine (cf. 4:11; 2:1–6; 3:14–16; 4:1–5, 9–10),\(^{148}\) in which Scripture played a significant part (cf. 1:8–11; 2:13–15; 4:5).\(^{149}\) The effectiveness of all three activities was in some way dependent on Timothy devoting himself to diligent private preparation and study (cf. \(\pi\rho\sigma\epsilon\chi\epsilon\)).\(^{150}\)

All three were public activities to be discharged amongst the Ephesian Christians when they met together,\(^{151}\) and were expressions of the spiritual gift Timothy received through prophecy (4:14), and acknowledged by laying on the elders’ hands.\(^{152}\) By doing these activities, Timothy would stand in Paul’s stead until he came.\(^{153}\)

The educational purpose of the \(\delta\dot{i}\delta\alpha\kappa\kappa\lambda\iota\alpha\) activity was to combat false teaching (cf. 4:1), and ensure the salvation of Timothy and his addressees (4:16). Its authoritative nature is seen in its God-ward dimensions, namely the enabling of the Spirit and relation to the Scriptures, and the apostolic and community-based recognition of Timothy’s role.

\(b\) \(1\) Timothy 4:16

Paul charged Timothy to watch himself and his teaching carefully (cf. \(\varepsilon\pi\varepsilon\chi\varepsilon\ \sigma\varepsilon\alpha\upsilon\tau\omicron\ \kappa\alpha\iota\ \tau\eta\ \delta\dot{i}\delta\alpha\kappa\kappa\lambda\iota\alpha\)), urging diligence and perseverance, both for Timothy’s sake and the sake of his addressees. While it is possible \(\delta\dot{i}\delta\alpha\kappa\kappa\lambda\iota\alpha\) here refers only to the content of Timothy’s teaching, the focus on his public ministry, including its exemplary role (4:12) and reception (4:16b), suggest his

\(^{148}\) Towner, \textit{Letters}, 321.
teaching activity is included. The content of this teaching activity was the content that has been on view since at least 4:11, which includes matters of belief and conduct and ordering community life.

The observations made in relation to the διδάσκω word group in the preceding discourse are relevant here. However, this occurrence makes two additional contributions. Firstly, it highlights the connection between the addresser’s life and teaching activity. It was not enough for Timothy to be faithful in the content of his teaching, but his life and teaching activity were also to be godly. Secondly, it highlights the eschatological dimension of the educational environment. Timothy was consistently to watch his life and teaching closely because in doing so he would save himself and the believing community (cf. σώσεις). Failure on his part would jeopardise both. That is, there were personal and relational motivators at work in the educational environment, most particularly in their Godward dimensions.

c) 1 Timothy 5: 17

In addressing the believing community’s duties towards elders (cf. πρεσβύτεροι), Paul wrote that those who led well deserved ‘double honour’, principally with respect to remuneration, but probably also honour (cf. 5:19–20). Those who led well (cf. μάλιστα) were those who laboured in the related activities of speech and teaching (cf. οἱ κοπιώντες ἐν λόγῳ καὶ

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155 See above, this chapter 3:2.1 (1 Tim. 4:11) and 3.2.2. (1 Tim. 4:13).


157 Knight, *Pastoral Epistles*, 211.


159 Johnson, *Letters to Timothy*, 278.


162 For ἐν λόγῳ see Chapter 4.2.4.
The activity described as κοπιώντες ἐν διδασκαλίᾳ refers to the conscientious, continued activity of teaching within the believing community.

The age and identity of these addressers is not certain. Clearly they numbered more than one, and had a leadership function within the community (cf. προεστῶτες) that included speaking and teaching. It is reasonable to assume they were men (2:11–12; 3:1–8), that their educational role occurred in the public gathered community setting (cf. 5:20), and their addressees were all those present.

The content of the teaching is not identified, but the use of the διδάσκω word group in the letter suggests it included matters of belief and individual and community conduct. Similarly, the authoritative nature of their teaching is suggested by the use of the word group, especially in relation to Paul and Timothy’s activities (2:7; 4:11, 13, 16; 6:2; cf. 1 Tim. 2:12; 3:2). It is also evident in the relationship the elders had with the community, including their governing role, the responsibilities of the community to provide them material support, the high threshold for entertaining an accusation against an elder (5:19–20), and the caution needed in appointing new elders (5:22).

This occurrence and the previous two (1 Tim. 4:13, 16) indicate the public community gatherings in Ephesus had an educational purpose and that leaders in the community had educational responsibilities. In particular, this occurrence shows the authoritative, formal on-going instruction of the gathered community was conducted by a group of recognised men, and so by implication was not open to all members of the believing community. It indicates the believing community was to take conscious and costly steps to facilitate this activity, which in turn shows its essential nature to the community’s existence and the value of faithful educational activities for the wellbeing of the believing community.

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163 Cf. 6:3; 4:6, 12–13. Contra Knight, Pastoral Epistles, 233, is uncertain, but takes διδασκαλία as the object of preaching (cf. ἐν λόγῳ).
164 Towner, Goal, 122–123.
165 Collins, Timothy and Titus, 145.
166 Johnson, Letters to Timothy, 277. Marshall, Pastoral Epistles, 611.
167 Johnson, Paul’s Delegates, 188–189.
Διδασκαλία is one of four verbal nouns used in Paul’s explanation of the sufficiency of Scripture for Timothy’s future ministry (3:14–15), as it is ‘useful for teaching, rebuking, correcting and training in righteousness’ (cf. πρὸς διδασκαλίαν, πρὸς ἐλεγμὸν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ). The content of this teaching activity was the Scriptures (cf. γραφή), which includes at least the OT (cf. 3:15 ἱερὸ γράμματα) and possibly some Christian writings (cf. πᾶσα). The Scriptures are God-breathed and useful (θεόπνευστος καὶ ὠφέλιμος) for the purpose (cf. πρὸς) of teaching and ‘for reproof, for correction, and for training in righteousness’. The usefulness of Scripture lay in its ability to transform lives through these activities. All four activities, when based on these Scriptures, were good works of faithful Christian ministry.

The identity of the addresser is dependent on the referent of ὁ τοῦ θεοῦ ἁνθρωπός in 3:17. It may refer to Timothy as ‘the man of God’, or Christians generally. The former may be suggested by Paul’s purpose directing Timothy to the all-sufficiency of Scripture, and the LXX use of ὁ τοῦ θεοῦ ἁνθρωπός for special men of God, coupled with the earlier mention of Moses (3:8). However, a generic translation is preferred. Not only does a generic translation reflect the usual use of ἁνθρωπός in the Pastoral Epistles, the allusion to Timothy’s mother and grandmother (3:14–15 cf. 1:5) is more immediate than the mention of Moses, and serves the purpose of the discourse better by making the

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168 Knight, Pastoral Epistles, 448.
169 I.e., taking both adjectives predicatively. Knight, Pastoral Epistles, 444–47.
170 NRSV reflecting the fourfold repetition of πρὸς indicating purpose.
171 Johnson, Letters to Timothy, 420.
174 Johnson, Letters to Timothy, 421.
176 See 2 Tim. 2:2 above, this chapter 3.2.1.
point they were thoroughly equipped to instruct Timothy. Thus, Paul makes a
general statement applicable to all believers, and assures Timothy of his
preparedness for every good work and the all-sufficiency of the Scriptures for the
ministry demanded of him (4:1–5). All believers, not only Timothy, may be
equipped for ‘good works’ that issue from use of the Scriptures.177

The contribution noted here178 is the dependence of this teaching activity on the
written Word of God for content,179 and that the divine origin of the content
guarantees its effectiveness. This non-exhaustive list of educational activities also
reflects the range of didactic activities in the community that were based on the
written Word.

e) Titus 2:7

Following Paul’s directives for Titus’ instruction of the younger men (2:6), he
issued an emphatic statement about the conduct of Titus’ ministry (2:7). In all
things,180 Titus was to present himself as a model of good works, and show
himself to have both integrity181 and seriousness182 in his manner of teaching183 (cf.
ἐν τῇ διδασκαλίᾳ), and soundness in the content of his teaching (2:8 cf. λόγον
ψηφιά όκατάγνωστον).184 The reason (2:8 cf. ἵνα)185 Titus was to demonstrate
these things was so that opponents would have nothing evil to say against the

177 Mounce, Pastoral Epistles, 571. Knight, Pastoral Epistles, 450. Marshall, Pastoral Epistles,
796, appears to favour Christian leaders generally.
178 For the remaining three nouns see Chapter 10.5.2., 10.5.3., and 10.2.2., respectively.
179 Guthrie, Pastoral Epistles, 165. Towner, Letters, 593.
180 NIV, NASB, NLT, ESV. Guthrie, Pastoral Epistles, 207. Johnson, Paul’s Delegates,
230–231, taking περὶ πάντα with the instructions for Titus, rather than the young men. Knight,
Pastoral Epistles, 311, considers the arguments evenly balanced. Contra REB. Kelly, Pastoral
Epistles, 253.
181 Scott, Pastoral Epistles, 165, suggests ἀφθονίαν refers to motive.
182 Contra Spicq, Les Épîtres Pastorales, 623, argues σεμινώτης refers to the exclusion of
genealogies and speculations from the content of teaching. But this is addressed in the following
phrase.
Timothy, Titus, 189. Contra Collins, Timothy and Titus, 345. Knight, Pastoral Epistles, 311, who
writes διδασκαλία refers to both activity and content.
184 Towner, Letters, 732. Mounce, Pastoral Epistles, 413.
Christian community (cf. περὶ ἡμῶν).186 These opponents may have been outsiders,187 or those within the community whose own manner and content of teaching were at odds with the gospel (cf. 1:10–16; 3:9–10).188 Either way, this text shows both the manner and message of those with educational responsibilities189 came under close scrutiny,190 and the reputation of the believing community was affected on the authenticity of both, as was the community’s experience of conflict or opposition. That is, the nature of the didactic activities and those conducting them had a direct impact on the experience of the believing community, beyond simply the educational outcome of the content learned.

3.2.3. καλοδιδάσκαλος

The compound noun καλοδιδάσκαλος is not found outside the NT, and occurs only once in the NT in Titus 2:3,191 where it is used in instructions given to Titus concerning the conduct of older Christian women (cf. πρεσβύτιδας). He was to instruct them to live reverently, avoid drunkenness and slanderous talk, and to be καλοδιδάσκαλους of the younger women (cf. τὰς νέας).

While the καλός prefix could indicate the women were to be ‘good teachers’,192 the other compound forms of διδάσκαλο in Pastoral Epistles193 indicate it refers to the content of the teaching.194 This would have included modelling and mentoring the younger women in the lifestyle Titus expected of the addressers themselves (2:3). It would also have included informal verbal instruction in matters of belief

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186 Knight, Pastoral Epistles, 313. Marshall, Pastoral Epistles, 256.
187 Towner, Goal, 194.
189 Kelly, Pastoral Epistles, 243. Fee, Timothy, Titus, 189.
190 Johnson, Paul’s Delegates, 235.
192 So, Towner, Letters, 724. WYC.
193 Cf. 1 Tim. 1:7 νομοδιδάσκαλος; 1 Tim. 1:3; 6:3 ἐτεροδιδάσκαλε. Cf. Rengstorf, ‘καλοδιδάσκαλος’, 160, cites κακοδιδάσκαλος (2 Clement 10:5) and κακοδιδάσκαλία (Ignatius, Phld., 2:1).
194 Louw and Nida, Lexicon, 416. Marshall, Pastoral Epistles, 246. Fee, Timothy, Titus, 186. Mounce, Pastoral Epistles, 410. Moulton, Grammar, 278, writes that while ‘noble teacher’ is possible this probably would have been expressed by καλλιδιδάσκαλος.
and conduct, particularly about the demands of faith on the young women’s lives and relationships. Although it probably occurred outside the gathered community setting, the difference between the women in age and experience suggests it had authority, as do the dire consequences for the ‘word of God’, should the young women not adequately learn and demonstrate changed lives (2:3–5).

This text shows that women were addressers of teaching activities, and that relationships could provide the context for teaching that was specific to the needs of groups within the believing community. It also suggests that teaching could occur through verbal and non-verbal means, such as mentoring and modelling. Finally, the desired educational outcome would have marked out the young women from the surrounding society, and thereby defined and delineated the Christian community.

3.2.4. διδακτός

The adjective διδακτός is attested from early 5th century BC, with a range of meanings: ‘taught’, ‘learned’, or ‘teachable’. It is used in the LXX of sons and a king ‘taught by God’, and soldiers trained in war. It occurs three times in the NT, twice in 1 Corinthians 2:13, where it is used in two adjectival phrases describing the words spoken by Christians (cf. λαλούμεν cf. 2:6–7). These words are not learned from or taught by human wisdom, but taught by the

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196 Towner, *Letters*, 726.
198 Rengstorf, ‘διδάσκω’, 165.
199 Isa. 54:13; Sol. 17:32.
200 1 Macc. 4:7.
201 John 6:45 quoting Isa. 54:13 LXX.
203 Rengstorf, ‘διδάσκω’, 165.
204 Fee, *Empowering Presence*, 104, the subjective genitive indicating agency.
Spirit of God, so that Christians ‘explain spiritual realities with Spirit-taught words’.\textsuperscript{205}

As the thoughts of a person are not known unless they are made known by that person, so the truth of God is not known unless the Spirit of God teaches it to believers.\textsuperscript{206} That taught by the Spirit is antithetical to human wisdom.\textsuperscript{207}

Significantly for this study, the Spirit of God is the addresser of teaching activities, and those he teaches are exclusively Christian believers. Furthermore, this content can only be known by this educational means. Thus, individual and community Christian identity and experience, and the boundaries of the community are predicated on and established by the educational activity of God himself.

3.2.5. \textit{διδακτικός}

Outside the NT, the adjective \textit{διδακτικός} is found only in Philo,\textsuperscript{208} in relation to Abraham’s moral excellence ‘attained by means of teaching’.\textsuperscript{209} Within the NT it occurs twice as a predicative adjective, regarding qualifications of leaders within the Christian community (1 Tim. 3:2; 2 Tim. 2:24). In both texts, it means ‘able to teach’.\textsuperscript{210} As a requirement for future activity these occurrences do not refer to activities and so do not strictly fit with the methodology of this study. However, they are considered as they indicate the significance of educational activities.


\textsuperscript{207} No particular type of human thought is intended. Thiselton, \textit{Corinthians}, 266. \textit{Contra Héring, Corinthians}, 20.

\textsuperscript{208} Philo, \textit{Congr.}, 35; \textit{Praem.}, 27; \textit{Mut.}, 83, 88.


\textsuperscript{210} Rengstorf, ‘διδάσκω’, 165. BDAG \textit{διδακτικός}, s.v., 240, ‘skillful in teaching’. Moulton, \textit{Grammar}, 379, writes it is formed from the \textit{nomina agentis} in which the verbal force is strongly present and may have intransitive or causal force. Both NT occurrences mean ‘apt to teach’.
In the list of twelve qualifications for ministry required of overseers (1 Tim. 3:2–7) the only specific ministry activity named\(^\text{211}\) is that the man must be ‘apt to teach’\(^\text{212}\) (cf. δεῖ οὖν τὸν ἐπίσκοπον [ἐίναι] διδακτικόν).\(^\text{213}\) The task of teaching ‘God’s church’ was central to the role, and not all men\(^\text{214}\) (cf. μιας γυναῖκός) were qualified for it. A public and private life beyond reproach was needed, but so, too, was the ability to be a skilful teacher.\(^\text{215}\) Aptitude in this was presumably evident within the believing community prior to becoming an overseer, which suggests there were opportunities for teaching besides those exercised by Timothy and any existing overseers.

A similar ministry is on view in 2 Timothy 2:24 but as the Lord’s servant, it is primarily Timothy (2:22)\(^\text{216}\) who must (cf. δεῖ) be a skilled teacher (cf. διδακτικόν), although a broader application is probable.\(^\text{217}\) Again, this requirement is accompanied by demands of character to be ‘kind to all’ and ‘not resentful’. This occurrence shows that qualification for teaching involved not only orthodoxy of content but godliness of character (2:22–25 cf. 2:16; 3:1–7) and competency and skill in communicating truth.\(^\text{218}\)

### 3.2.6. ἐτεροδιδασκαλέω

The compound verb ἐτεροδιδασκαλέω occurs twice in the target literature (1 Tim. 1:3; 6:3) and not otherwise in the NT.\(^\text{219}\) As the combination with ἐτερος suggests, it denotes teaching activity ‘other’ or ‘different’ from orthodox Christian

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\(^{211}\) Φιλοξενία is required of all Christians (Rom. 12:13; Heb. 13:2; cf. 1 Pet. 4:9; 1 Tim. 5:10).

\(^{212}\) This translation of διδακτικόν (1 Tim. 3:2; 2 Tim. 2:24) is to be preferred to ‘able to learn’ or ‘teachable’. Fitzmyer, ‘Teaching Office’, 206.

\(^{213}\) Fee, Timothy, Titus, 80–81.

\(^{214}\) NASB, KJV, NKJV, ASV rightly translate τις (3:1) ‘man’. NIV and ESV rightly use the masculine pronoun in the apodosis. Mounce, Pastoral Epistles, 168.


\(^{216}\) Dibelius and Conzelmann, Pastoral Epistles, 113. Marshall, Pastoral Epistles, 763.

\(^{217}\) Zuck, Teaching, 33. Mounce, Pastoral Epistles, 534. Cf. indefinite δουλόν and Paul’s use of similar term (Rom. 1:1; 2 Cor. 11:23; Gal. 1:10; Eph. 6:6; Phil. 1:1; Col. 4:12; Tit. 1:1).

\(^{218}\) Kelly, Pastoral Epistles, 190.

\(^{219}\) Cf. Ignatius, Polycarp 3:1. Rengstorf, ἐτεροδιδασκαλέω, 163.
instruction,\textsuperscript{220} which consistently in the Pastorals is referred to with the simplex verb.\textsuperscript{221} The content was essentially wrong,\textsuperscript{222} involving myths, genealogies and speculations,\textsuperscript{223} but there were also differences in the manner of teaching, its results, purpose, and the character and conduct of the addressers. The contrast between the two is developed using διδάσκω vocabulary, with Timothy providing a foil for the false teachers’ activities (6:2–3 δίδασκε; τῇ κατ’ εὐσέβειαν διδασκαλία cf. 1:3–4).\textsuperscript{224}

The addressees of the heterodox teaching are not named (cf. τισίν), but Paul and Timothy’s jurisdiction over them suggests they were associated with the believing community.\textsuperscript{225} The addressees are not identified either. However, Paul’s concern about the activity, Timothy’s responsibility to prevent it occurring (1:3), and its educational result being antithetical to God’s work all suggest the addressees were believers. Whether it occurred in the public community gathering or in private situations, or both, is not clear.

For this study, ἐτεροδιδασκαλέω indicates the existence of vocabulary specifically intended to identify undesirable teaching. This suggests both the prominence of teaching activities, in Ephesus at least, and the existence of a stable, recognised body of content that constituted authentic apostolic instruction.

3.2.7. Conclusions from διδάσκω and related words

The following observations emerge from this study of διδάσκω vocabulary in the target literature.


\textsuperscript{221} Tit. 1:11 is the exception, where the content indicates the activity is negative. Köstenberger, ‘Complex Sentence Structure’, 90. Marshall, Pastoral Epistles, 455. The same positive use of διδάσκω is found in 1 Corinthians, except 2:13a where the human identity of the addresser indicates the activity is negative.

\textsuperscript{222} Mounce, Pastoral Epistles, 19. Contra Kelly, Pastoral Epistles, 43. Scott, Pastoral Epistles, 7.

\textsuperscript{223} NRSV. Fee, Timothy, Titus, 42. Mounce, Pastoral Epistles, 338. Contra NIV.

\textsuperscript{224} Towner, Letters, 393.

\textsuperscript{225} Towner, Letters, 108.
a) Διδάσκω, meaning ‘teach’, occurs seven times in the target literature, at least once in each letter (1 Cor. 4:17; 11:14; 1 Tim. 2:12; 4:11; 6:2; 2 Tim. 2:2; Tit. 1:11). Four related words are used for teaching activities: διδασκαλία (1 Tim. 4:13, 16; 5:17; 2 Tim. 3:16; Tit. 2:7); καλοδιδάσκαλος (Tit. 2:3); διδακτός (1 Cor. 2:13 [x2]); ετεροδιδασκαλέω (1 Tim. 1:3; 6:3). The adjective διδακτικός was also included, although not strictly denoting an activity (1 Tim. 3:2; 2 Tim. 2:24). With the exception of ετεροδιδασκαλέω and καλοδιδάσκαλος where value is indicated semantically, the value of the activities for the believing community is determined contextually. While διδάσκω vocabulary is more frequent in the Pastoral Epistles than 1 Corinthians, there is no significant difference in the usage of the words. The presence and use of διδάσκω vocabulary in the target literature confirms the presence of ‘teaching’ activities in the Christian communities portrayed.

b) Addressers of positive teaching activities include all members of the believing community in both the human and divine dimensions. That is, the addressers are God (1 Cor. 2:13; 11:14), Paul (1 Cor. 4:17), Paul’s apostolic emissaries Timothy (1 Tim. 4:11, 13, 16; 6:2) and Titus (Tit. 2:7), male teaching elders in the believing community (1 Tim. 5:17), older women (Tit. 2:3), and Christian men and women formally or informally engaged in ministry (2 Tim. 2:2; 3:16). Addressers of negative teaching activities are unnamed false teachers in Ephesus (1 Tim. 1:3; 6:2) and Crete (Tit. 1:11) and instruction that arises from human knowledge (1 Cor. 2:13). This broad range of addressers indicates the potential for all members of the believing community to contribute in the educational environment, and suggests that educational activities were a community concern.

c) The addressees of the activities were believers, and unbelievers who happened to be present. The exception is 1 Corinthians 11:14 where ‘nature’ teaches all people. Most are public communal activities, not private activities, which means all those present in the community gathering were taught by the activity (1 Cor.

226 I.e., Distribution in 1 Corinthians/Pastoral Epistles: διδάσκω 2/5; διδασκαλία 0/15; διδαχή 2/2; διδακτός 2/0; διδακτικός 0/2; διδάσκαλος 2/3; καλοδιδάσκαλος 0/1; ετεροδιδασκαλέω 0/2, νομοδιδάσκαλος 0/1. Only occurrences referring to teaching activity were studied.

4:17; 1 Tim. 2:12; 4:11, 13, 16; 5:17; 6:2; 2 Tim. 2:2, 24; Tit. 2:7). This is also probably the case with the false teachers (1 Tim. 1:3, 6:3; Tit. 1:11). The teaching by older women might have occurred in a women-only gathering or in private interaction (cf. Tit. 2:3). Even in this early stage in this current study, the communal setting of these activities indicates that on occasions when Christians met, they engaged in community-wide educational activities.

d) The exact content of the teaching is not usually identified. The teaching by older women provides the most detail, with content addressing personal and relational conduct particularly within the home (Tit. 2:3–5). Otherwise the content is ‘words’ taught by human wisdom or the Spirit (1 Cor. 2:13 [x2]); Paul’s ‘ways in Christ Jesus’ (1 Cor. 4:17); ‘these things’ (ταῦτα 1 Tim. 4:11; 6:2); what Timothy had heard from Paul (2 Tim. 2:2), sound apostolic teaching (Tit. 2:8); and negatively, ‘things that ought not be taught’ (Tit. 1:11) and different teaching (1 Tim. 1:3; 6:3). Four times the διδάσκω vocabulary is used absolutely (1 Tim. 2:12; 4:13, 16; 5:17; cf. 3:2; 2 Tim. 2:24).

Where the content can be ascertained from the context it includes matters of belief and individual and corporate conduct, including communal order. The lack of detail about both positive and negative activities suggests Paul expected his readers to be familiar with the practice and content of authentic Christian teaching. This suggests there was a recognised body of content that was widely known and reasonably stable, and also that there was some uniformity in the educational means by which it was made known.

Furthermore, there was a repeated correlation between the content of the message and character and methods of the messenger. This is seen as much in the positive (1 Tim. 3:2; 4:16; 5:17; 2 Tim. 2:24; Tit. 2:3, 7) as in the negative (Tit. 1:11), and strongly impacted the reputation of the gospel. This highlights the personal and relational aspects of these teaching activities, and also that the content and conduct of teaching activities had wider implications for the wellbeing of the believing community than educational outcomes alone.
e) God is involved in these didactic activities in several ways. The addresser is said to be the Spirit of God (1 Cor. 2:13) or the Creator God (1 Cor. 11:14). God is the source and origin of didactic content (1 Cor. 2:13; 4:17; 11:14; 1 Tim. 4:11, 13; 6:2; 2 Tim. 3:16), and the foundational role of Scripture in teaching (2 Tim. 3:16; 1 Tim. 4:13) is predicated on God’s didactic revelation of truth and educational purposes. He is the subject matter of content (1 Cor. 2:13; 4:17; 1 Tim. 2:12; 4:11, 13, 16; 2 Tim. 2:2, 24; 3:16; Tit. 2:7) and his educational activities define the boundaries of the believing community (1 Cor. 2:13). Finally, God is the eschatological judge of those who teach and those who learn (1 Tim. 4:16) and his reputation in the unbelieving world is affected by educational outcomes (Tit. 2:3–5; 2:7–8). This divine involvement not only demonstrates his presence and participation in the believing community through didactic activities, it also identifies his educational purposes and the positive value he assigns educational activities in the life of the believing community.

f) In addition to this divine involvement, the importance and impact of teaching activities within the communities is evident at many points. It is seen in Paul’s commands for Timothy and Titus to teach (1 Tim. 4:11, 13, 16; 6:2; 2:24; Tit. 2:7), the need for Timothy to teach in Paul’s stead (1 Tim. 4:13 cf. 1 Cor. 4:17), and the need for able teachers to continue and multiply teaching activity into the future (1 Tim. 3:2; 2 Tim. 2:2, 24). It is also evident in the uniformly high authority level of teaching activities, and the impact on relationships of teaching activities (1 Tim. 2:12).

The positive value of educational activities to the communities is demonstrated in special provisions for their practice such as the material support owed to those responsible for teaching (1 Tim. 5:17) and the existence of criteria for selecting those entrusted with it (1 Tim. 2:12; 3:2; 4:16; 2 Tim. 2:2, 24). Furthermore, notwithstanding restrictions on certain didactic tasks (1 Tim. 2:12; Tit. 2:3), the prominence of these activities is seen in the involvement of the entire believing community, whereby all were intended to benefit educationally (1 Tim. 4:16), and
might engage in teaching activities (2 Tim. 3:16).\textsuperscript{228} The facility and use of teaching by false teachers to advance their agenda, and the urgent need for orthodox correctives, further indicate the prominence of teaching in the believing communities of Ephesus and Crete (1 Tim. 1:3; 6:3; Tit. 1:11 cf. 2 Tim. 2:17; 3:6).

3.3. Words occurring once

3.3.1. κατηχέω

κατηχέω is a ‘late and rare word in secular Greek’\textsuperscript{229} and is not used in LXX. Originally it had the sense of speaking down from above, the way poets or actors might from a stage. However two senses developed, one which focused on recounting or informing,\textsuperscript{230} and the second, more specifically meaning ‘to instruct’ or ‘to teach’ someone the basics of a subject or skill.\textsuperscript{231} In the NT κατηχέω occurs eight times, with both the first (Acts 21:21,\textsuperscript{232} 24), and the second meanings (Luke 1:4; Acts 18:25). Paul uses κατηχέω for instruction concerning the content of faith (Rom. 2:18; Gal. 6:6 [x2]).\textsuperscript{233}

In 1 Corinthians 14:19 the benefits to the gathered believing community of two types of Spirit-inspired speech (14:1, 12) are contrasted: speaking with the mind and speaking in a tongue. Paul claimed that in the public assembly, he would rather speak five words with the mind, than ten thousand in a tongue,\textsuperscript{234} since by doing so he would teach others (cf. ἵνα καὶ ἄλλους κατηχήσω). He thereby

\textsuperscript{228} The importance is also seen in non-verbal use of the word group such as the role of the Spirit in equipping and inspiring teaching (1 Cor. 12:28–29; 14:6, 26), and Paul’s self-designation as an appointed teacher, cf. 1 Tim. 2:7; 2 Tim. 1:11.

\textsuperscript{229} Beyer, ‘κατηχέω’, 638. It is found in 5th century BC, in the passive voice as ‘instruction by word of mouth’. In the active voice ‘to instruct generally’ in Josephus, \textit{Vita}, 366.

\textsuperscript{230} Wegenast, ‘κατηχέω’, 771.

\textsuperscript{231} Beyer, ‘κατηχέω’, 638.

\textsuperscript{232} Διδασκόω is used here to refer to Paul’s activity of teaching, whereas κατηχέω is used for the report concerning Paul’s activity.

\textsuperscript{233} Beyer, ‘κατηχέω’, 638.

consigns tongues to the private sphere.\textsuperscript{235} For Paul’s hypothetical self-example to function rhetorically, the ability to contribute to the public gathering in this kind of activity must have been possible for all members of the believing community.

\textit{Κατηχέω} is a new word in a discourse dense with vocabulary for speech and educational concerns,\textsuperscript{236} nevertheless of the two possible meanings of \textit{κατηχέω}, the context demands it too has a didactic meaning.\textsuperscript{237} The discourse concern for edification and Paul’s use of \textit{κατηχέω} elsewhere suggest the content would have been consistent with apostolic faith, and with educational benefit for the addressees in Christian knowledge and maturity. Indeed it was precisely the superior educational outcome of intelligible speech that made it preferable to tongue-speaking. Educational benefit was the deciding factor of merit, not the provenance of the activity as both came from the Spirit, nor the identity of the addressee (in this case, Paul). Furthermore, this text shows that educating others was a purpose of believers’ verbal participation in the gathered community setting.

\textbf{3.3.2. σοφίζω, συμβιβάζω, ὑποτίθημι}

Three further words can be briefly noted in this chapter of ‘core-teaching’ words (i.e., \textit{σοφίζω}; \textit{συμβιβάζω}; \textit{ὑποτίθημι}). \textit{Σοφίζω}, meaning ‘to make wise, teach, instruct’;\textsuperscript{238} is used for the teaching activity of ‘the sacred writings’;\textsuperscript{239} which were able to make their addressees wise for salvation in Christ (2 Tim. 3:15). The addressee on view is Timothy (cf. \textit{σε}), but the observation is not limited to him.

\begin{itemize}
\item \textsuperscript{235} Carson, \textit{Showing the Spirit}, 105. Thiselton, \textit{Corinthians}, 1117. Wire, \textit{Women Prophets}, 15–17, rightly sees a distinction between public and private spheres, however her claim that Paul uses this distinction as a means to silence women prophets is not convincing.
\item \textsuperscript{236} E.g., 14:1–19: λαλέω x15; προφητεύω x5; διερμηνεύω x2; προσεύχομαι x5; ψάλλω x2; εὐλογέω; λέγω x2; ευχαριστέω x2; οἰκοδομή x4; παράκλησις; παραμυθία; ἀποκάλυψις; γνώσις; προφητεία; δίδαξι; ευχαριστία; ἄκουσα; οἰκοδομέω x3; γινώσκω x2; οἶδα x2; cf. 14:14 ὅ δὲ νοὸς μου ἄκουσάς ἐστιν.
\item \textsuperscript{237} Beyer, ‘\textit{κατηχέω}’, 638. Fee, \textit{Empowering Presence}, 235, fn. 618.
\item \textsuperscript{238} BDAG \textit{σοφίζω}, s.v., 935.
\item \textsuperscript{239} Dibelius and Conzelmann, \textit{Pastoral Epistles}, 119–20, explain that as a technical term even the anarthrous form has a definite meaning. This is so, irrespective of the textual variant τά, which is probably not original. Towner, \textit{Letters}, 582, fn. 61.
\end{itemize}
This text recognises the central educational purpose\textsuperscript{240} of the Hebrew Scriptures\textsuperscript{241} (cf. ἄπο βρέφονς), their continued relevance for Christians and usefulness for recruiting to the believing community.\textsuperscript{242} More broadly, it confirms that faith came through educational means and was not a denial of the intellect.\textsuperscript{243}

Συμβιβάζω, meaning ‘instruct, teach, advise’\textsuperscript{244} occurs in an abridged citation from Isaiah 40:13 (LXX). Both the original and Paul’s adaptation of it (1 Cor. 2:16) make the point there is no one who can instruct the Lord, because no one knows his mind.\textsuperscript{245} Humanity is utterly unable to know the mind of God. Yet, through the Spirit’s teaching, Christians now have the ‘mind of Christ crucified’.\textsuperscript{246} That is, in divine-human relationships, God is always the teacher, but never the one being taught.

Finally, ὑποτίθημι in the middle voice usually means ‘suggest’ or ‘point out’, but given Timothy’s responsibilities and the threat of false teaching, it has a more specific meaning of authoritative teaching (1 Tim. 4:6).\textsuperscript{247} Nevertheless, the form of teaching might have been more informal discussion than formal public instruction.\textsuperscript{248} Timothy was to teach ‘these things’ (ταύτα), namely, the preceding refutation of false teaching about food and marriage (4:3b–5).\textsuperscript{249} His addressees were to be his Christian brothers and sisters in Ephesus.\textsuperscript{250} Of particular significance for this study is the motivation that in doing this teaching,

\begin{itemize}
\item[240] Knight, \textit{Pastoral Epistles}, 443.
\item[244] BDAG συμβιβάζω, s.v. 4, 957. Delling, ‘συμβιβάζω’, 763–66, in non-biblical Greek it meant ‘bring together’, ‘bring about agreement’ or ‘compare’ or ‘infer’, in the sense of logical deduction. In the LXX it means ‘teach’ or ‘instruct’ for authoritative direction. Both meanings are found in the NT.
\item[245] Thiselton, \textit{Corinthians}, 275.
\item[246] Schrage, \textit{Der erste Brief}, 1:267.
\item[248] Towner, \textit{Letters}, 303.
\end{itemize}
Timothy would be a ‘good servant of Christ Jesus’. This suggests Christ himself desired this teaching to take place.

3.4. Reflections on ‘core-teaching’ words

This is the first of nine chapters examining the semantic groupings that comprise the vocabulary of ‘teaching’ in the target literature. The words in this chapter are considered ‘core-teaching’ vocabulary as the didactic nature of the activities they denote is indicated lexically. Accordingly, these words, where they occur in the target literature, might be translated by ‘teach’ or ‘instruct’. As ‘core-teaching’ vocabulary these activities do not have some of the distinctives that will be evident in other semantic groupings. These ‘core-teaching’ words form a reference point for the other semantic groupings, which if it were represented diagrammatically as a Venn diagram, would display all other semantic groupings in this study overlapping the ‘core-teaching’ circle, to varying extents.

Five words were identified as ‘core-teaching’ vocabulary. They were διδάσκεω and related words,251 κατηχέω,252 σοφίζω,253 συμβιβάζω,254 and ὑποτίθημι.255 Neither the number nor frequency of ‘core-teaching’ words was great, which might count against the scholastic nature of the early Christian communities portrayed in the target literature if the study was limited to those NTG words that could be glossed by the English word ‘teach’. However the methodology of this thesis avoids these well-documented dangers of word studies.

Notwithstanding its low frequency, the presence of ‘core-teaching’ vocabulary in the target literature testifies that the letters addressed educational concerns. Moreover, the use of the vocabulary demonstrates that the didactic activities

251 I.e., διδάσκεω 1 Cor. 4:17; 11:14; 1 Tim. 2:12; 4:11; 6:2; 2 Tim. 2:2; Tit. 1:11; διδασκαλία 1 Tim. 4:13, 16; 5:17; 2 Tim. 3:16; Tit. 2:7; κατηχέω 2 Tim. 3:15; κατηχητικός 1 Tim. 3:2; 2 Tim. 2:24; ἐπισκόπημα 1 Tim. 1:3; 6:3.
252 1 Cor. 14:19.
253 2 Tim. 3:15.
254 1 Cor. 2:16.
255 1 Tim. 4:6.
denoted by this vocabulary had a significant role in the life of the believing community.

The significance of educational activities for the believing communities is most apparent in God’s involvement in these activities. God is addressee of teaching activities, in the person of the Spirit (1 Cor. 2:13), the Creator God (1 Cor. 11:14) and the Hebrew Scriptures (2 Tim. 3:15). His didactic activities formed the believing community, and delineated it from those outside (1 Cor. 2:13). God alone does not need to be instructed, and neither can he be (1 Cor. 2:16). He is the first addressee, the ultimate teacher. He is the source and origin of didactic content (1 Cor. 2:13; 4:17; 11:14; 1 Tim. 4:11, 13; 6:2; 2 Tim. 3:16), and the foundational role of Scripture in teaching (2 Tim. 3:15, 16; 1 Tim. 4:13) is predicated on his didactic revelation of truth and educational purposes. He is also the subject matter of content (1 Cor. 2:13; 4:6, 17; 1 Tim. 2:12; 4:11, 13, 16; 2 Tim. 2:2, 24; 3:15, 16; Tit. 2:7). Finally, God is the eschatological judge of those who teach (1 Tim. 6, 16) and those who learn (1 Tim. 4:16), and his reputation in the unbelieving world is affected by educational activities and outcomes (Tit. 2:3–5; 2:7–8).

At the outset this finding demonstrates the vertical or divine dimension of educational activities in the believing communities, whereby God is present and participates in the community through didactic activities. Furthermore, it identifies his educational purposes and the positive value he assigns educational activities in the present and future life of the believing community.

Both the significance and prominence of teaching in the believing communities is evident in the involvement of leading figures of the communities in didactic activities, and in the ability of the entire community to contribute didactically. Teaching was a responsibility and activity of authoritative leaders like the apostle Paul (1 Cor. 4:17), his apostolic emissaries Timothy (1 Tim. 4:6, 11, 13, 16; 6:2) and Titus (Tit. 2:7), and recognised male elders in the believing community of Ephesus (1 Tim. 5:17). But it was not the domain of a select few. Older women (Tit. 2:3), Christian men and women involved formally or informally in ministry
(2 Tim. 2:2; 3:16; cf. 1 Tim. 3:2), and all believers at the public\textsuperscript{256} gathering (1 Cor. 14:19) could also teach.

There were, however, certain restrictions on that participation, which further indicate the prominence and significance of didactic activities for the life of the community. Those entrusted with formal teaching were to be qualified and competent (1 Tim. 3:2; 2 Tim. 2:2, 24) and have lives that matched their teaching (1 Tim. 1:3; 4:16; 6:3; Tit. 1:11; 2:7). Additionally, the relational dynamic of teaching meant only men could teach in the public gathering of men and women, thereby demonstrating the significant effect teaching had on relationships within the community.

The significance and prominence of teaching is also seen in the comprehensive exposure of the community to educational activities, and conversely, in the impact of the believing community on teaching activities. The entire believing community was addressees of the activities, which mostly occurred at the public community gathering.\textsuperscript{257} Everyone in the community was to learn, which likely included any unbelievers at the public gathering (cf. 1 Cor. 14:24–25). There are indications that more private tuition occurred, such as the older women’s instruction of younger women (Tit. 2:3), and possibly Timothy’s instruction in informal discussion (1 Tim. 4:6). However, even these more private and personal activities were expressions of community concerns, in that, the former was to prevent the word of God being maligned, and the latter was an expression of the filial relationships in the community (cf. τοῖς ἀδελφοῖς). Likewise, the prohibition against women publicly teaching men indicates that community concerns shaped and constrained educational activities (1 Tim. 2:12), as also does the need for intelligible speech in the gathered community (1 Cor. 14:19).

That is, educational activities were part of community life, in its communal and private expressions, and all those in the community were engaged in and shaped by educational endeavours. Reciprocally, however, the educational environment

\footnote{\textsuperscript{256} ‘Public’ in the sense that unbelievers might be present (cf. 14:23–25). Marshall, ‘Who were the Evangelists?’, 261.}

\footnote{\textsuperscript{257} 1 Cor. 4:17; 1 Tim. 2:12; 4:11, 13, 16; 5:17; 6:2; 2 Tim. 2:2, 24; Tit. 2:7.}
was not independent of community concerns, but was shaped by the needs and relationships of the community.

In addition to God’s involvement, the involvement of all believers and the effect of the community on educational activities, further factors indicate the importance and impact of teaching activities within the communities. The value assigned to teaching activities is evident in Paul’s commands for Timothy and Titus to teach (1 Tim. 4:11, 13, 16; 6:2; 2:24; Tit. 2:7), the need for Timothy to teach in Paul’s stead (1 Tim. 4:13 cf. 1 Cor. 4:17), and the need for able teachers to continue and multiply teaching activity (1 Tim. 3:2; 2 Tim. 2:2, 24). Both the prominence and value of educational activities to the community is indicated in the special provisions for its practice such as the material support owed to those responsible for teaching (1 Tim. 5:17), and the existence of criteria for selecting those entrusted with it (1 Tim. 2:12; 3:2; 4:16; 2 Tim. 2:2, 24). In short, educational activities were desirable for the well-being of the community, and to be valued by the community.

Finally, the impact of teaching on the life of the community is evident in the high authority level of most teaching activities (possibly excluding 1 Cor. 14:19; 2 Tim. 3:16), and in the fact that, when it can be identified, the content addressed the whole of life, including matters of belief and individual and corporate conduct, and benefited those who learned from it (1 Cor. 14:19; 1 Tim. 4:16; 5:17; 2 Tim. 3:16). That is, teaching informed the individual and corporate experience of faith, and transformed conduct both inside and outside the gathered community (1 Cor. 4:17; 11:14; 1 Tim. 4:6; Tit. 2:3, 7). The impact of teaching is also seen in the role of teaching in creating a trans-local community with geographical spread (1 Cor. 4:17), and counter-intuitively in use of teaching by false teachers and urgent need for orthodox correctives in the communities of Ephesus and Crete (1 Tim. 1:3; 4:6; 6:3; Tit. 1:11 cf. 2 Tim. 2:17; 3:6). All these factors indicate that teaching was intended to and did transform the communities, in belief and conduct, both at the level of individuals and in its corporate expression.

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258 The importance is also seen in non-verbal use of the word group such as the role of the Spirit in equipping and inspiring teaching (1 Cor. 12:28–29; 14:6, 26), and Paul’s self-designation as an appointed teacher, cf. 1 Tim. 2:7; 2 Tim. 1:11.
This study of ‘core-teaching’ vocabulary has demonstrated that educational activities had a significant role in the experience and faith of the believing communities portrayed in 1 Corinthians, 1 and 2 Timothy and Titus. As ‘core-teaching’ words they contributed little by way of nuance or distinctives to the educational activities they denoted. Between the four letters there are some differences in distribution and use, namely more uses in the Pastoral Epistles, especially 1 Timothy, and with Timothy as the most frequent addresser. However, beyond these differences, which may reflect situational factors, there is relative conformity among all four letters in the identity of the addressers and addressees, the content, priority and outcomes of educational activities, and in the dialectic between these activities and the shape and experience of the believing community.

CHAPTER FOUR: ‘SPEAKING’ WORDS

4.1. Prolegomena

The previous chapter had a narrow focus on ‘core-teaching’ words, where the didactic nature of activities was clearly lexically indicated. This current chapter extends the focus to its broadest reaches and examines the generic vocabulary of speech.\(^1\) Words for speech, which may be used for verbal communication in the most mundane sense, can also be used of didactic activities. However, not all occurrences of ‘speaking’ words refer to didactic activities. So factors other than semantics must determine the didactic nature of the communicative act, such as the content of the message, identity of addressee and/or addressee, and their relationship, the purpose and/or result of the activity, and the discourse context. These factors are consistent with the working definition of ‘teaching’ adopted for this study: ‘to impart a message from an addressee to an addressee, where the purpose and/or result of the act is to cause the addressee to gain knowledge, understanding, a skill, attitude or belief or to transform thought, belief or conduct’.

The decision to examine ‘speaking’ words first up after the ‘core-teaching’ words is because when ‘speaking’ vocabulary is used with a didactic sense, there is no additional nuance to the teaching activity it denotes, other than that it expressly occurs in a verbal mode.\(^2\) That is, the semantic overlap with ‘core-teaching’ vocabulary is greater than that of any words in subsequent semantic groupings, all of which display greater degrees of specialisation and/or nuance, and therefore function as less complete or even improper synonyms to the verb ‘teach’.

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2 Except when used metaphorically, for instance with an inanimate subject (cf. Judg. 9:15). However there are no such occurrences in the target literature.
4.2. λέγω

The early meaning of the λέγω-root was ‘to gather’, ‘count’ or ‘enumerate’. It denoted the activity of collecting, selecting, cataloging and arranging together in orderly sequence. In post-Homeric usage the idea of completeness and recollection of memories developed into the act of narration and recounting and came to mean speaking in general. A similar development in meaning is evident with the cognate noun λόγος. In LXX, λέγω is used predominantly for ῥητ., with the meaning ‘to speak, to say’.

Λέγω is used 2354 times in NT, with 77% of occurrences in the Gospels. Whilst the meaning is most often mundane, ‘to say, to speak’, it may refer to more specific forms of communication. In the Pauline corpus it occurs 135 times, forty-one of which are in the target literature: thirty-three in 1 Corinthians; four in 1 Timothy; two in 2 Timothy; and two in Titus. The non-didactic nature of fifteen occurrences is readily apparent from the identity of the addressees, the content, the rhetorical and/or hypothetical nature of the activity, or the purpose or result of the speech. As these occurrences do not bear on the educational environment of the early Christian communities, the discussion of these is not included.

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5 Debrunner, ‘λέγω’, 73. E.g., Herodotus, 3.142.
6 λέγω x1330; εἰπον x1024.
7 1809 times.
8 Kittel, ‘λέγω’, 101.
9 I.e., τις 1 Cor. 1:15; 10:28; 15:35; Cretan poet Tit. 1:12.
11 I.e., 1 Cor. 8:5; 10:29; 11:22; 12:15, 16, 21; 1 Tim. 1:7. Λέγω in 1 Cor. 1:10 and 8:5 belongs in idiomatic expressions where meaning is found in the whole phrase (or string), rather than the parts or individual words. Cf. Cruse, *Meaning in Language*, 68–72. The phrase in 1 Cor. 8:5 expresses irony and doubt about the validity of an ascription, it is not a speech event. Cf. Lincoln, *Ephesians*, 136. For 1 Cor. 1:10 see below.
13 I.e., 1 Cor. 14:23.
14 See Appendix 2: Charts for Speaking Words.
remaining occurrences are grouped according to the identity of the addressers: divine, authorial and others.  

4.2.1. λέγω with divine addresser

There are nine occurrences of λέγω in the target literature where the addresser is divine: seven in 1 Corinthians and two in 1 Timothy (1 Cor. 9:8, 10; 11:24, 25; 14:21, 34; 15:27; 1 Tim. 4:1; 5:18). The addresser in all but three occurrences is Scripture, and otherwise the Lord Jesus (x2) and the Spirit. The use of verbs of speaking with God’s written revelation reflects the theological and historical interpenetration of orality and literacy/textuality in the Jewish and Christian traditions. More broadly, in the first century culture of high residual orality, vocalising the text would have increased the dynamism and presence of God’s voice. The authoritative and didactic nature of these activities is indicated by the identity of the addresser, the relationship with the addressees, and the educational purpose and consequences of the activity. Although each occurrence was examined for this project, for reasons of space, a representative sample only is provided here.

a) 1 Corinthians 9:8, 10

In asserting his right to receive material support from the Corinthians – a right he renounced – Paul moved from a string of rhetorical questions about common Christian practice (9:5–6) and human customs (9:7 cf. κατὰ ἄνθρωπον), to the decisive authority of Scripture, asking ‘Does not the Law also say these [same]
things?’ (cf. ταύτα οὐ λέγει). Following a citation of Deuteronomy 25:4 (LXX), he clarified the analogical relevance of the text, asking if it was only oxen about which God was concerned, or if the Law ‘surely says this for our sake?’ (cf. ἦ δὲ ἡμᾶς πάντως λέγει;). He concluded it was ‘for us’, namely all Christian believers, and was God’s instruction concerning their responsibilities to those who laboured among them (9:10b).

The addresser in the first instance (9:8), as Paul’s use elsewhere and the citation suggests, is the Pentateuch. In the second instance, the identity of the addresser is embedded in the verbal form and may either refer back to God in the previous phrase (9:9) or ‘the Law [of Moses]’ in 9:8–9. Since, to the Jews, Paul and his Christian audience, God is the author of Scripture, there is little between the two, however the parallels with 9:8 and the continued interest in what was written (cf. 9:9 γέγραπται; 9:10 γράφη), suggest ‘the Law’ is again the addresser. Λέγω in both verses effectively personified the Law, so that what was written in the past to Israel, now spoke authoritatively to Christians about how to live faithfully. Implicit in this, is the notion that Christian believers were to know these Scriptures, and be transformed by them, in belief and conduct.

b) 1 Corinthians 11:24, 25

As Paul repeated the Last Supper tradition he had previously delivered to the Corinthians, he narrated the speech of the Lord Jesus, whose words explained his actions on the night he was betrayed, as he broke bread (cf. ἐκλασεν καὶ εἶπεν)

21 If accenting is ταύτα, it means the ‘same things’. Thiselton, Corinthians, 685.
22 NIV. Longenecker, Biblical Exegesis, 126. Ellis, Paul’s Use of the Old Testament, 47. Contra NRSV. NASB. NJB. Barrett, Corinthians, 205.
24 Hays, Corinthians, 151.
27 Fee, Corinthians, 407, fn. 55, 408. Contra ESV.
28 Cf. perfective aspect and (divine) passive: 9:9 γέγραπται; 9:10 ἐγράφη.
29 Cf. imperfective aspect and active: 9:8 λέγει; 9:10 λέγει.
and took the cup after the meal (cf. λέγων), and urged the original addressees his disciples to eat and drink in remembrance of him. On that night, Jesus’ purpose was to teach his disciples, so they might understand his death and share the meal in that knowledge, but also to inform their belief and practice beyond his death as they continued to eat and drink together (11:25 ὀσάκις cf. 11:26). It was divine revelation for their belief and life, and a reinterpretation of the Passover tradition. Paul’s reiteration of the tradition shows Jesus’ instruction was relevant for subsequent believers (cf. 11:23 γάρ).

The contribution of this text to the study is that Jesus is portrayed as a teacher, and that the first Christian ‘community’ of disciples gathered around him was one in which divine instruction was foundational for belief and practice. Without this teaching, the disciples would not have understood the symbolic significance of the Passover meal fulfilled in Christ, or the import of Jesus’ death ‘for them’, neither would they have known the need to remember it.

c) 1 Corinthians 14:34

The next occurrence of λέγω is in a text that has generated considerable debate in current scholarship because of its bearing on the ministry of women (1 Cor. 14:33a–35). Many of these concerns are not relevant to this study, however the

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30 Cf. 11:24 τούτῳ μού ἐστίν τὸ σῶμα τὸ ύπὲρ ὑμῶν τούτῳ ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν; 11:25 τούτῳ τὸ ποτήριον ἢ καὶνή διαθήκη ἐστίν ἐν τῷ ἐμῷ αἷματι τούτῳ ποιεῖτε, ὅσακις ἔαν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

Cf. Thiselton, Corinthians, 884–85.

32 Winter, After Paul, 154.

33 Conzelmann, Corinthians, 198, fn. 54.

34 A text-critical question concerning vv. 34–35 is part of that debate. The Western textual tradition places the vvs. after v. 40 (D F G 88* a b d f g Ambrosiaster Sedulius-Scotus) and a Latin manuscript written in sixth century AD, Codex Fuldensis, places them after v. 40 and in the margin after v. 33, indicating awareness of the other textual tradition. Those who consider vv. 34–35 a non-Pauline interpolation include: Weiss, Korintherbrief, xli, 342. Zuntz, Text of the Epistles, 17. Conzelmann, Corinthians, 246. Fee, Corinthians, 699–701. Horrell, Social Ethics, 186–95. Payne, ‘Fuldensis’, 240–62. Oseik and Balch, Families, 117. Hays, Corinthians, 247–48. Horsley, Corinthians, 188–89. Schrage, Der erste Brief, 3:481–87. Barrett, Corinthians, 333 is undecided. However there is no extant manuscript without these verses, and although the verses might have been added to harmonise with 1 Timothy 2:11–15, it seems unlikely in light of 1 Corinthians 11. The transposition of verses was probably an attempt to improve the flow of the original text; so Metzger, Textual Commentary, 565. The inclusion and current placement of the verses is rightly accepted by Carson, “Silent in the Churches”, 141–143. Keener, Paul, 74–75. Schüssler
vocabulary of teaching (cf. ἐπιτρέπω; λαλέω [x2]; λέγω) \(^{35}\) will be studied for what it can yield about the scholastic nature of the Christian community in Corinth. \(^{36}\)

In 1 Corinthians 14:34, Paul explained (cf. κυρίος καί) the restriction of women \(^{37}\) speaking (cf. λαλεῖν) in the Christian assembly with reference to what ‘the Law says’ (ὁ νόμος λέγει). However, he did not provide a Scriptural citation, as he did with similar references to the Law (e.g., 9:8–10; 14:21). This has prompted some to suggest the identity of the addressee is rabbinic law \(^{38}\) or Gentile tradition \(^{39}\) or Paul’s own ruling. \(^{40}\) However Paul never used νόμος to refer to Jewish tradition \(^{41}\) or his own ruling, \(^{42}\) and the expression ὁ νόμος λέγει was used elsewhere by Paul to refer to OT law (Rom. 3:19; 1 Cor. 9:8). \(^{43}\)

The content of what ‘the Law says’ is not given, although it relates to the command for women to be silent and not to speak in certain circumstances \(^{44}\) but ‘to keep their ordered place’. \(^{45}\) There is no specific OT text that contains this prohibition and command. \(^{46}\) The absence of a direct quote is best explained in that Paul is referring to the same text he used in his discussion of women praying and

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\(^{35}\) See below, this chapter 4.3.2. and Chapter 10.6.1.

\(^{36}\) cf. also vocabulary of learning: μαθήματα; ἐπιστήμονα

\(^{37}\) γυναῖκες is best translated ‘women’ not ‘wives’, given the further command ‘let them ask their own men at home’ can refer to the male head of a household and not just husbands (cf. 14:35 ὑμων τοὺς ἱδίους ἄνδρας ἐπιστήμονας). Carson, “‘Silent in the Churches’”, 151. Wire, Women Prophets, 156. Witherington, Conflict, 287, fn. 43. Contra Ellis, ‘Silenced Wives’, 216.

\(^{38}\) Jewett, Male and Female, 114.

\(^{39}\) Liefeld, ‘Women’, 149.

\(^{40}\) Martin, Spirit and the Congregation, 86–87.

\(^{41}\) Carson, “‘Silent in the Churches’”, 148. Keener, Paul, 86.

\(^{42}\) Carson, “‘Silent in the Churches’”, 147.


\(^{45}\) Thiselton, Corinthians, 1153.

prophesying (1 Cor. 11:3–16), namely the creation narratives (Gen. 1–2).\(^{37}\) The use of ὁ νόμος λέγει as a rabbinic formula to introduce texts drawn especially from the Pentateuch also suggests this reference.\(^{48}\) As with citations from the Law (9:8, 10; 14:21), although the Law previously addressed God’s ancient people Israel, it was now God’s word for his people in ‘all the churches’ (14:33a, cf. 11:16).

Hence, λέγει here is clearly didactic and authoritative by virtue of its divine authorship, even though the content is given in general contours. The phrase indicates the existence of a discrete, fixed body of content that was authoritative and instructive, in some way, for Christian practice in ‘all the churches’. Furthermore, this instruction of the Law was to determine the participation of certain members of the believing community in didactic activities, specifically by excluding women from weighing prophecies (cf. 14:29b).\(^{49}\)

d) 1 Timothy 4:1

The belief that God speaks is also found in 1 Timothy 4:1, where ‘the Spirit clearly says that in later times some will abandon the faith’ (cf. τὸ πνεῦμα ῥητῶς λέγει). Proof of this apostasy could already be seen in Ephesus (4:2–3a).\(^{50}\)

There is no Scriptural citation given, so where and by what means the Spirit had spoken is not clear, however the expectation of apostasy and evil in the end times can be found in Jewish literature,\(^{51}\) other Pauline texts (1 Cor. 7:26; 2 Thess. 2:1-12; 2 Tim. 3:1-5) and the rest of the NT.\(^{52}\) These NT prophecies given to the early

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\(^{50}\) Knight, Pastoral Epistles, 188.


\(^{52}\) Cf. Mark 13; 2 Pet. 2; 1 John 2; Jude 17–18. Mounce, Pastoral Epistles, 234.
church probably provide the closest parallel, rather than this text stating fresh prophecies. The introductory formula ‘the Spirit says’ is used elsewhere in the NT for divinely revealed truth, and its use here suggests the ongoing role of the Spirit in the Ephesian church. The Spirit of God spoke divinely revealed knowledge of the last days to God’s people, to warn against heterodoxy and false piety, consequently λέγω has a strong didactic and authoritative force.

The text presents a contrast between two competing educational sources, contents and outcomes: the Holy Spirit who speaks ‘expressly’ and truthfully about the future, and deceiving spirits, who taught things belonging to demons. The presence and success of the latter was a sign of the times (cf. ἐν ύστεροις καιροῖς). Both kinds of teaching might be at work in the believing community, but believers were not to be deceived as God had instructed and warned them by his Spirit.

e) 1 Timothy 5:18

In 1 Timothy 5:18 a citation from Deuteronomy 25:4 is introduced with the formula ‘the Scripture says’ (cf. λέγει γάρ ἡ γραφή). Following the citation and linked to it by ‘and’ (cf. καὶ) is a saying of Jesus, ‘the worker deserves his wages’ (cf. Luke 10:7). The passage is similar to 1 Corinthians 9:9–14 where the same Deuteronomy text and the teaching of the Lord also provide a two-pronged...

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54 Contra Hendriksen, *Timothy and Titus*, 146.


60 In 1 Corinthians 9:9 the quotation differs from MT and LXX, here it corresponds to both. Silva, ‘Old Testament in Paul’, 631.
argument. Both passages address the rights of gospel ministers to receive material support for their labour. The ministers in this text are the Ephesian elders.

In this text, the Scriptures (cf. ἡ γραφή) are personalised using a verb of ‘speaking’ (cf. Rom. 9:17; 10:11; 11:2; Gal. 4:30). The content of this speech includes the saying of Jesus. In the NT Christian writings were referred to using γραφή (2 Peter 3:16) and it is possible the saying was available to Paul through Luke, or some other means, without requiring a late date for this letter. Plainly, God is the addresser of both citations, and as such it was authoritative instruction for the Christian community in Ephesus.

This concludes the occurrences of λέγω with divine addressers. Common among them is the verbal mode of address (i.e., consisting of words), and when used with Scripture, an interpenetration of orality and literacy that served to make God present. Λέγω is a virtual synonym for ‘teach’ when used with divine addressers, as humanity is incapable of knowing or understanding God and his ways without his prior revelation, instruction and enabling (cf. 1 Cor. 2:13, 16). These occurrences demonstrate that God participated in the educational environment of the early Christian communities by instructing them through his Scriptures, and in the verbal ministries of Jesus and the Spirit, and that this instruction was formative for belief and practice.

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61 Knight, Pastoral Epistles, 234. Fee, Timothy, Titus, 129.
62 Metzger, ‘Formulas’, 300.
64 Knight, Pastoral Epistles, 234. Spicq, Les Épîtres Pastorales, 543–44.
65 Barrett, Pastoral Epistles, 79.
66 Johnson, Letters to Timothy, 278. Contra Dibelius and Conzelmann, Pastoral Epistles, 79.
4.2.2. Λέγω with authorial addresser

The most common use of λέγω in the target literature has Paul as the addressee (11/41). All refer to ‘speech’ in the actual letter he was writing, reflecting the interpenetration of orality and literacy, and nature of letters as substitutes for personal presence, and oral personal communication.⁶⁹ Paul’s use of ‘speaking’ verbs for his written communication increases the authority of what he wrote.⁷⁰ Despite Paul’s educational relationship with the letter’s recipients, and his didactic epistolary purpose, seven occurrences of λέγω do not denote teaching activities, but introduce clarifications of what he had written,⁷¹ or occur in rhetorical devices with didactic purposes.⁷² While these texts were considered for this project,⁷³ only the didactic uses are examined here.

a) 1 Corinthians 6:5

In rebuking and instructing the Corinthians about managing disputes within the Christian community, Paul highlighted their foolishness in taking disputes before secular judges, in two ways. Firstly, by advising them to appoint ‘even men of little account in the church’ (cf. τοὺς ἐξουθενημένους)⁷⁴ to judge matters (6:1–4),⁷⁵ and secondly by using their own claims of wisdom, to question why – despite their boasting – none of them was sufficiently wise to judge these disputes (6:5b).⁷⁶ Between these two statements, Paul interrupted his argument to explain

⁷⁰ Kelber, Oral and the Written Gospel, 140.
⁷¹ 1 Cor. 1:12a; 10:29. 1 Cor. 7:35 cf. γνῶμῃ 7:25, 40. Fee, Corinthians, 348.
⁷² 1 Cor. 10:15, to engage the readers. Stowers, Letter Writing, 60. Paul here uses ‘commonplaces and language from the friendly letter tradition’; 1 Cor. 11:22, in a rhetorical question. Winter, After Paul, 193; 1 Tim. 2:7, for emphasis. Fee, Timothy, Titus, 67. Contra Guthrie, Pastoral Epistles, 73, 2 Tim. 2:7 is a familiar didactic formula. Marshall, Pastoral Epistles, 731, describes it as a cliché.
⁷³ See Appendix 2: Charts for Speaking Words.
⁷⁵ Differences in Bible translations reflect this is a difficult phrase to translate. Many commentators also remain uncertain (cf. Thiselton, Corinthians, 433. Fee, Corinthians 236. Morris, Corinthians, 95). The key translation and interpretative difficulties are: 1) the parsing of καθίζετε; 2) whether it forms a question (so, ESV. NRSV. NASB); and 3) the identity of τοὺς ἐξουθενημένους. NIV is followed here (cf. AV. KJV).
⁷⁶ Barnett, Corinthians, 92.
his purpose in writing this way: it was to shame them⁷⁷ (cf. πρὸς ἐντροπὴν ὑμῖν λέγω). The direct object of λέγω is understood. It could refer to the preceding five rhetorical questions⁷⁸ or what follows,⁷⁹ or both.⁸⁰ The latter is preferable. In both what precedes and what follows, Paul shamed the Corinthians by exposing the foolishness of their beliefs about themselves.

Understood this way, λέγω is principally referring to Paul’s method, not content. It might be paraphrased: ‘I am instructing you [this way] in order to shame you, and by shaming you [this way], I hope to instruct you’ (cf. 15:34 πρὸς ἐντροπὴν ὑμῖν λαλῶ cf. 4:14).

In a culture where ‘loss of face’ was a powerful motivator,⁸¹ Paul hoped to shame the Corinthian believers, particularly the socially influential members of the community,⁸² so they would understand their true identity, reject their over-inflated self-opinion and amend their behaviour.⁸³ Thus Paul’s knowledge of their culture and self-estimation was sufficient that he could subvert these things in order to shame and instruct the Corinthians. This illustrates the on-going dialectic between educational activities and the needs and relationships within the believing communities, where each, to some extent, was shaped by the demands of the other.⁸⁴

b) 1 Corinthians 7:6, 8, 12

In 1 Corinthians 7, Paul responded to issues related to marriage in a letter he had received from the Corinthians (7:1).⁸⁵ He began, responding to a quotation of their

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⁷⁷ Collins, Corinthians, 233.
⁷⁸ Fitzmyer, Corinthians, 253.
⁷⁹ Garland, Corinthians, 207.
⁸⁰ Fee, Corinthians, 237.
⁸¹ Winter, After Paul, 72.
⁸² Thiselton, Corinthians, 434.
⁸³ Fee, Corinthians, 237, who prefers a different translation/interpretation than the one followed here.
⁸⁵ Garland, Corinthians, 248.
view (7:1b), by outlining the obligations and provisions of marriage for both men and women. ἀγω is used four times in this chapter. The first occurrence (7:6), Paul distinguishes from the others, by indicating he speaks as a concession, not as a command (cf. τοῦτο δὲ λέγω κατὰ συγγνώμην οὐ κατ’ ἐπιταγήν).

While a backward referent for τοῦτο is possible, referring to the instructions about marriage or, more particularly, to limited sexual abstinence for prayer, this seems unlikely, as these were commands (7:2, 3, 5). A forward reference is preferable. Thus, as a concession, or in limited agreement (cf. συγγνώμην) with the Corinthians’ statement, Paul acknowledged he wished everyone were like him (i.e., unmarried). However, he acknowledged that God gives different gifts to different people (7:7 cf. 20, 24), and so, although he reiterated the sentiment of his wish (7:8, 17, 20, 26–28, 32, 40), his wish could not be a command. This leads naturally into instruction particular to these different groups of people (7:8 λέγω, 10, 12 λέγω, 25).

The content introduced with λέγω in this chapter demonstrates that Paul’s instruction of the Corinthians addressed conduct in familial and domestic relationships that extended beyond the concerns of the gathered Christian community. That is, his teaching addressed the whole of life, including family relationships with believers and unbelievers.

c) 1 Corinthians 15:51

The next occurrence of λέγω with Paul as addressee occurs in a discussion of the resurrection body, and introduces Paul’s disclosure of a mystery, namely ‘we shall

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86 Rosner, Paul, 151. Fee, Corinthians, 276.
88 So, Barrett, Corinthians, 157, Rosner, Paul, 152.
89 Fee, Corinthians, 283.
90 Winter, After Paul, 238. Contra Fee, Corinthians, 283.
91 Garland, Corinthians, 270.
93 Cf. Paul’s treatment of different gifts in 1 Cor. 12:10, 28; 14:1, 5, 12, 18.
94 Winter, After Paul, 234.
not all sleep but we shall all be changed’, and when that would occur (1 Cor. 15:51–52). Λέγω is clearly didactic and strongly authoritative for Paul’s addressees, the recipients of the letter.

The content of this teaching is doctrinal and information unable to be known except by revelation of God, which has now occurred. The high authority of the activity derives from its divine and apostolic disclosure, its content, and the broader discourse (cf. 15:1, 12, 58). In addition, the introductory phrase ιδοὺ μυστήριον ὑμῖν λέγω underlines the significance and solemnity of the teaching in four ways: the emphatic interjection (cf. ιδοὺ);97 naming the content as ‘a mystery’ (cf. μυστήριον); specifically addressing the Corinthians (cf. ὑμῖν); and the use of a verb of speaking (λέγω). Effectively, as Paul told the Corinthians the content of the mystery, it ceased to be a mystery, as it was no longer unknown.

These occurrences of λέγω with Paul as addresser show the meaning in some contexts is synonymous with ‘teach’. Particular contributions of these Pauline occurrences are the dialectic between the educational environment and community, the concern of education to address the whole of life, and the divine revelatory nature of content made known through human speech.

### 4.2.3. Λέγω with addressers not divine or authorial

The remaining occurrences of λέγω to be discussed have addressers who were not divine or authorial. The first two occurrences (1 Cor. 1:10; 12:3), whilst not referring to didactic speech, are included because of their contribution about the believing community. The four other uses of λέγω all refer to negative speech activities that were contrary to sound Christian instruction (1 Cor. 15:12; 1 Tim. 1:7; 2 Tim. 2:18; Tit. 2:8).

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95 There are five textual variants concerning the content of Paul’s teaching. Fee, Corinthians, 796, fn. 3, and Garland, Corinthians, 748, convincingly argue for πάντες οὐ κοιμηθήσομεν, πάντες δὲ ἀλλαγήσομεν (B, D, K, Ψ, 075, 0243, 1881, sygkh, cop, bo, Maj).

96 Fee, Corinthians, 800. Garland, Corinthians, 742.

97 Morris, Corinthians, 232.
a) 1 Corinthians 1:10; 12:3b

Twice in 1 Corinthians λέγω is used for speech which might be regarded as peculiar to the believing community (1:10; 12:3b). It is speech enabled by the Spirit and based on Christ crucified (cf. 1:5, 10a, 18, 23; 2:6, 7, 13, 16). Neither is used for teaching activities but both are included here for their contribution to community identity.

The first text has rightly been identified as key to the concerns and purpose of the letter.\(^98\) Paul exhorted the Corinthians to agree, or literally ‘that you may all say the same thing’\(^99\) (cf. ἵνα τὸ αὐτὸ λέγητε πάντες).\(^100\) This means more than simply living peaceably together.\(^101\) The Corinthians’ speech (cf. 1:12) was symptomatic of their disunity and Paul used this classical expression with its political overtones of faction-free communities to draw them together.\(^102\) As those who called on the name of Christ (1:2, 10), and believed the ‘word of the cross’ (1:18, 23), they were to be a community of ‘allies, compatriots, even co-partisans’.\(^103\) Their Spirit-taught, gospel-informed speech (1:23; 2:13) was to be an expression of the unity of the Christian community.\(^104\)

The second text (1 Cor. 12:3b) introduces the statement ‘Jesus is Lord’, which could not be spoken (authentically) by anyone, except by the enabling of Holy Spirit (cf. εἰ μὴ ἐν πνεύματι οἴγω). Unlike the curse, ‘Jesus is’\(^105\) cursed, Κύριος Ἰησοῦς was spoken by Christians.\(^106\) It was a confession of heart and

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\(^99\) Barrett, *Corinthians*, 41.
\(^100\) Cf. Polybius, 2.62.4; 5.104.1; Thucydides, 4.20.4; 5.31.6. Josephus, *AJ*, 10.107.
\(^103\) Mitchell, *Reconciliation*, 68.
\(^105\) Carson, *Showing the Spirit*, 27, fn. 25. By analogy with Κύριος Ἰησοῦς supplying ἐστίν is preferable to εἶ.
will, which in some contexts may have had didactic purpose or outcome, but here refers to an illocutionary speech act.\textsuperscript{107} Paul’s use of λέγω with both curse and confession shows that spoken words reflected inner spiritual realities and defined authentic membership in the community.\textsuperscript{108} Speech functioned as boundary markers and thereby supplied a sense of identity for the believing community.\textsuperscript{109}

\textit{b) 1 Corinthians 15:12}

The only possible didactic use of λέγω in 1 Corinthians that does not have an authorial or divine addresser concerns ‘some among the Corinthian Christians’\textsuperscript{110} (cf. ἐν ὑμῖν τινὲς)\textsuperscript{111} who were saying (cf. λέγουσιν) ‘there [was] no resurrection of the dead’. Λέγω here introduces direct speech,\textsuperscript{112} so the content of their speech is clear, even if the reasons behind it\textsuperscript{113} and the location and context in which it was spoken are not.\textsuperscript{114} It was doctrinal content, but seriously in error (15:1–12, esp. 4–8, 11, 12).

The didactic force and authority register of λέγω is determined in part by the identity of the ‘some’ (cf. τινὲς). If they were opponents of Paul and/or his message,\textsuperscript{115} it likely has a stronger didactic force, and the use of λέγω may represent a deliberate attempt by Paul to differentiate authentic gospel proclamation (cf. κηρύσσω) from their erroneous teaching.\textsuperscript{116} If, however, Paul was not opposing false teaching, but correcting a faulty understanding of ‘foolish students’,\textsuperscript{117} whom Paul identified as ‘some among you’ (cf. 15:34), then λέγω refers to a less didactic activity. Paul’s appeal to the practice of baptism on

\textsuperscript{107} Thiselton, Corinthians, 926–7.
\textsuperscript{108} Thiselton, Corinthians, 924.
\textsuperscript{110} Barrett, Corinthians, 347. Thiselton, Corinthians, 1172.
\textsuperscript{111} Cf. ἐν ὑμῖς Rom. 1:13; 8:9; 1 Cor. 2:2; 3:18; 5:1; 11:18; 2 Thess. 3:11.
\textsuperscript{112} Porter, Idioms, 271.
\textsuperscript{113} Wedderburn, ‘Problem’, 229. Thiselton, Corinthians, 1176.
\textsuperscript{114} Thiselton, Corinthians, 1174.
\textsuperscript{115} Fee, Corinthians, 713, 716. Barrett, Corinthians, 348.
\textsuperscript{116} Cf. both clauses comprise a verb of speaking (present indicative) + ὅτι clause + νεκρόν.
\textsuperscript{117} Asher, Polarity, 2, 32, 48, 58, 77, passim.
behalf of the dead (15:29), which assumes belief in life beyond death existed in
Corinth,118 and the didactic rather than polemical nature of Paul’s response119
suggest the latter situation.

In which case, this speech was not public teaching challenging Paul’s
proclamation, but misdirected private conversation. However, the doctrinal nature
of the content suggests even then it might have didactic outcomes. Paul corrected
it because orthodoxy in gospel proclamation was to be matched by orthodoxy in
belief, and because all that was spoken within the Christian community was to
conform to what was proclaimed everywhere (cf. 1:10).

c) 1 Timothy 1:7; 2 Timothy 2:18; Titus 2:8

All the didactic occurrences of λέγω in the Pastoral Epistles that do not have
authorial or divine addressers, likewise, refer to teaching activities that are
opposed to apostolic truth. This is evident in both the identity of the addressers,
the content of their teaching and its educational outcomes.

In 1 Timothy 1:7, the general identity of the false teachers is ‘some’ in Ephesus,
who were teaching false doctrines (cf. 1:4 ἐτεροδιδασκαλεὶν) and who desired
to be teachers of the Law of Moses120 (cf. 1:7 νομοδιδάσκαλοι).121 Paul
emphasised their ineptitude by using a double negative construction,122 which
moved from their failure in a lesser activity to that in a greater. They did not know
the ‘meaning of what they [were] saying [cf. ἅ λέγουσιν], let alone teaching [cf.
διαβεβαιούνται] as doctrine’.123 The rhetorical contrast depends on λέγω not
having didactic force.

119 Asher, Polarity, 48–90.
121 Knight, Pastoral Epistles, 79.
123 Marshall, Pastoral Epistles, 373, bracketed text added.
However, λέγω is used for the false teaching activity of two men, who both had profiles sufficient to be known by Paul, and Timothy (2 Tim. 2:18). Both Hymenaeus and Philetus had culpably deviated from ‘the truth’ of the gospel (cf. 2:25; 3:7, 8; 4:4), and were destroying the faith of some in the community (cf. 1 Tim. 6:20–21). They were among those who were ‘progressing’ in ungodliness, whose message Paul described as profane empty chatter, which spread like gangrene (2:16–17). They were saying the resurrection had already taken place. The content of their teaching (cf. ὁ λόγος αὐτῶν) contrasted with ‘the word of truth’ (cf. 2:15 τὸν λόγον τῆς ἁληθείας), and was the result and evidence of their departure from the truth.

Most commentators rightly take λέγω to mean ‘teach’ without explanation, other than that the men were ‘false teachers’ spreading ‘false teaching’. The advantage of the heuristic tool used in this study is that it identifies further elements of the activity that indicate its didactic nature. The didactic force of λέγω and reference to authoritative teaching is confirmed by the doctrinal nature of the content, and the position the men enjoyed in the community as ‘teachers’. Their speech also had successful educational outcomes, as some Christians learned from it, and changed their belief about the resurrection (2:18c). Presumably too, Hymenaeus’ and Philetus’ purpose in speaking was didactic (cf. 4:3). The threat of their teaching was such that Timothy was to prevent the

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124 Towner, Letters, 525.
126 Knight, Pastoral Epistles, 414.
127 Cf. Towner, Goal, 26.
128 Metzger, Textual Commentary, 648, writes there is ‘nearly overwhelming textual support’ for inclusion of the article omitted in Ἐ F G 048 33 Cyril.
129 Spicq, Les Épîtres Pastorales, 757, λέγοντες introduces both a citation and the theme of their teaching.
130 Fee, Timothy, Titus, 256. Mounce, Pastoral Epistles, 527.
131 Towner, Goal, 30.
132 Towner, Letters, 526. Fee, Timothy, Titus, 256.
134 Towner, Letters, 525. Mounce, Pastoral Epistles, 527. Hanson, Pastoral Epistles, 135.
135 Johnson, Letters to Timothy, 386. Marshall, Pastoral Epistles, 754.

In Titus 2:7–8a, Paul wanted Titus’ life and teaching to be so far beyond reproach, that any opponent would have ‘nothing evil to say about us’ (cf. μη δέν ἔχων λέγειν φαύλον) and so be ashamed and discredited. The identity of ‘us’ (cf. περί ἡμῶν) was primarily Titus and Paul, but also the Cretan Christians, and probably Christians generally.

The identity of the opponent(s) is more difficult. The singular (cf. ὁ ἐξ ἐναντίας) is best seen as a generic reference and the existence of opponents inside the church (cf. 1:9–13) and concern for good reputation outside the church (2:5; 10; 3:1–2) makes it likely both are on view. The didactic nature of their speech would have depended on the content of the accusations, the purpose of addressers, and its result. Certainty is elusive, but the need for Titus to watch his life, and manner (cf. 2:7 τῇ διδασκαλίᾳ) and content (cf. λόγον) of his teaching, suggests the opponents may have had didactic purposes.

These two occurrences of λέγω (2 Tim. 2:18; Tit. 2:8) indicate the potential for didactic speech to function as a negative agent for change, and damage the believing community. Consequently, the (potential) addressers were opponents of the believing community and their speech was to be prevented by faithful gospel ministers. Finally, the correlation between the aberrant content of their speech and

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137 Towner, *Letters*, 734.
138 *Contra* Guthrie, *Pastoral Epistles*, 196, follows A pc a vg*mm* which replaces ἡμῶν with ὑμῶν, ‘you’.
139 Fee, *Timothy, Titus*, 189.
143 Quinn, *Titus*, 126. Towner, *Letters*, 734. Although φαύλον is restricted to behaviour in NT (John 3:20; 5:29; Rom. 9:11; 2 Cor. 5:10; Jas. 3:16), in LXX it is used to describe speech (Job 6:3, 25; Prov. 5:3). The present context also suggests speech/teaching is included. *Contra* Fee, *Timothy, Titus*, 189, and Knight, *Pastoral Epistles*, 313, who restrict φαύλον to deeds.
their conduct\textsuperscript{144} mirrors the correlation already observed with ‘core-teaching’ words, between the orthodoxy and orthopraxy of addressers and educational outcomes for their addressees.

4.2.4. λόγος

As indicated by the following brief survey, λόγος has a wide range of meanings,\textsuperscript{145} and in 1 Corinthians\textsuperscript{146} and Pastoral Epistles\textsuperscript{147} its coupling with other words has generated a long history of debate.

From c. 500 B.C. λόγος was used in Greek thought for a pantheistic, universal, rational law, which governed and permeated man and the cosmos.\textsuperscript{148} The word had a long history in Classical and Hellenistic philosophy, logic and rhetoric. Yet despite its frequent appearance in discussions of truth, nature and law, the Greek usage was fundamentally different from that in Biblical literature, in that it did not encompass an address that is spoken and heard, or ‘a creative power’.\textsuperscript{149}

Λόγος is also used in Hellenistic Logos speculation but its use there does not match NT usage – since the possibility of God speaking to human beings does not accord with the Greek understanding of the divine.\textsuperscript{150} Philo uses λόγος over 1300 times, and makes extensive use of a Divine Logos concept. However for him, the

\begin{itemize}
\item \textsuperscript{144} So too, 1 Tim. 1:7 cf. 1:3–6.
\item \textsuperscript{145} LSJM λόγος s.v., 1057–59.
\item \textsuperscript{146} λόγος is used for the gospel, i.e., ‘the word of God’ (1 Cor. 14:36; see also 2 Tim. 2:9; Tit. 1:3; Tit. 2:5; possibly 1 Tim. 4:5 [anarthrous]); and Paul’s ‘gospel’ (cf. λόγος εὐθυγγελισμὸν ύμίν 1 Cor. 15:2). In 1 Cor. 1:17–4:21 it is coupled with σοφία in a sustained play on words. The broad range of meanings of both words is reflected in the number and diversity of suggested interpretations of this expression. Pogoloff, Logos and Sophia, 109.
\item \textsuperscript{147} The phrase πιστὸς ὁ λόγος is found five times (1 Tim. 1:15; 3:1; 4:9; 2 Tim. 2:11, Tit. 3:8). It is a formula which emphasises the truthfulness of a preceding or following ‘saying’. In Greek literature it is found with assertions that will be proved credible (cf. Dionysius Halicarnassus Ant. 3:23.17; 9:19.3. Dio Chrysostom 45.3). However, it is unlikely Paul adopted an existing formula uncritically from the Hellenistic world, without importing his own nuance. He used the same adjective and construction in relation to God (1 Cor. 1:9; 10:13; 2 Cor. 1:18, cf. 1 Thess. 5:24; 2 Thess. 3:3; 2 Tim. 2:13) and this could explain its origin, in that the word of God is trustworthy, just as he himself is trustworthy. Knight, Faithful Sayings, 5. Marshall, Pastoral Epistles, 328.
\item \textsuperscript{148} Oxford Dictionary of the Christian Church, Logos, s.v., 992.
\item \textsuperscript{149} Kleinknecht, ‘λέγω’, 90. E.g., Plato, Phaed., 99aff; Symp., 211a. Thucydides, 2.65.9.
\item \textsuperscript{150} Kleinknecht, ‘λέγω’, 90–1.
\end{itemize}
Logos is not an independent entity or divine manifestation as in contemporary Greek philosophy.¹⁵¹ Instead it is ‘what is knowable of God’ and is only God ‘insofar as he may be apprehended and experienced’.¹⁵²

In LXX, the nouns λόγος and ῥήμα, are both used to translate נְפָשָׁה and can be regarded as synonyms.¹⁵³ The frequency of the two Greek nouns varies depending on the literary genre, with λόγος more common in historical books, and ῥήμα in wisdom and prophetic books, and the apocrypha.¹⁵⁴ In LXX generally, λόγος is both the means by which something is known, and a creative and powerful agent.¹⁵⁵

In NT, λόγος is found 330 times, 84 of which are in the Pauline corpus. He frequently uses both λόγος and ῥήμα as synonyms for the gospel (cf. ἐὐαγγέλιον).¹⁵⁶ This is not surprising, given the focus in the NT on hearing what has been spoken.¹⁵⁷ Nevertheless, as with the cognate verb λέγω, the range of possible meanings for λόγος is considerable, including speaking activities, speech, a word, collection of words, message,¹⁵⁸ reason, and so the meaning in each instance must be decided by the discourse context.¹⁵⁹

Thirty-seven of the eighty-four times Paul uses λόγος are the target literature: seventeen times in 1 Corinthians, and twenty in the Pastoral Epistles.¹⁶⁰ As this study focuses on the vocabulary of teaching activities, only those occurrences where λόγος functions as a verbal noun are examined, and occurrences which do

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¹⁵¹ Dunn, Christology in the Making, 221–224.
¹⁵⁶ Pahl, “‘Gospel’”, 214–15. Cf. The gospel: ὁ λόγος τοῦ θεοῦ (1 Cor. 14:36; 2 Tim. 2:9; Tit. 2:5; Tit. 1:3 τὸν λόγον ἐντού; cf. possibly 1 Tim. 4:5 anarthrous); the message Paul proclaims (1 Cor. 2:4; 15:2 cf. 15:1; 2 Tim. 4:15); ‘message of the cross’ (1 Cor. 1:18).
¹⁵⁷ Kittel, ‘λέγω’, 102.
¹⁵⁸ Pogoloff, Logos and Sophia, 111.
¹⁶⁰ 1 Cor. 1:5, 17, 18; 2:1, 4, 13; 4:19, 20; 12:8; 14:9, 19, 36; 15:2, 54; 1 Tim. 1:15; 3:1; 4:5, 6, 9, 12; 5:17; 6:3; 2 Tim. 1:13; 2:9, 11, 15, 17; 4:2, 15; Tit. 1:3, 9; 2:5, 8; 3:8.
not refer to didactic speech, whilst having been studied, are not discussed. The uses of λόγος with σοφία are addressed collectively below.

\[ \text{a) 1 Corinthians 1:5} \]

In his epistolary thanksgiving (1:4–9), Paul told the Corinthian Christians they had been enriched in every way, in all speaking and all knowledge (cf. ἔν παντὶ λόγῳ καὶ πάσῃ γνώσει). By doing so he introduced some of the main themes of the letter and gave thanks to God for these gifts given by him for the benefit of the Christian community, which were evidence of the grace they had received from him, in Christ. All the Corinthian believers had been gifted in their speaking. The addressees are not named, but could include believers and non-believers (cf. 14:22–25).

Neither the manner nor content of the ‘speaking’ is specified, but given the issues in Corinth concerning tongues, prophecy and other manifestations of spiritual utterance, a reference to speech activity generally is unlikely. Paul likely intends to include all those speaking activities given by God, through which God communicated his truth. This divinely enabled speech already in the Corinthians’ possession, and the ‘word of the cross’ (1:18), function as powerful contrasts to the presumptuous claims of wisdom and impressive eloquence the Corinthians were tempted to value (cf. 1:18–2:6, 13–14; 3:18–19).

Hence, inasmuch as this divinely enabled speech had educational purposes and outcomes, and addressed Christian belief and living (cf. 12:7–10; 13:2, 9–12;

\[ \text{Footnotes:} \]

161 1 Cor. 4:19, 20.
163 O’Brien, Thanksgivings, 114.
164 Cf. ὁτί clause explains the preceding clause (1:4b). Fee, Corinthians, 38. Schrage, Der erste Brief, 1:114. Thiselton, Corinthians, 90.
168 Witherington, Conflict, 82. Pogoloff, Logos and Sophia, 98–236.
14:1–6, 12–19, 22–38), λόγος refers to didactic speech activities, with varying authority, depending on the speech activities’ content and function within the community. Thus, every member of the believing community could contribute to the qualitative and quantitative growth of the community, through distinctive community speaking whose origin, content, practice and motivation were ‘in Christ’ (1:5 cf. ἐν αὐτῷ).\textsuperscript{170}

\textit{b) 1 Corinthians 1:17; 2:1, 4ab}

By way of response to the worldly agendas plaguing the Corinthian Christian community and in a clear statement of apostolic purpose, Paul wrote that Christ did not send him to baptise but to proclaim (cf. εὐαγγελίζεσθαι), and to do so in such a way\textsuperscript{171} that (cf. ἵνα purpose) the cross of Christ was not emptied of its power. If Paul preached in a manner characterised by ‘cleverness in speaking’\textsuperscript{172} or ‘sophisticated speech’\textsuperscript{173} (cf. ἐν σοφίᾳ λόγου), such as that associated with sophists,\textsuperscript{174} his addressees would be responding to human wisdom, not the cross of Christ. But it was the ‘word of the cross’ (cf. 1:18 ὁ λόγος γὰρ ὁ τοῦ σταυροῦ), not human words of rhetorical cleverness that was the power of God (cf. δύναμις θεοῦ 1:18; 2.5, cf. 24; 4:19–20).

The speech Paul disavows is not speech that aims to be didactic, but speech or teaching\textsuperscript{175} that sought to be rhetorically impressive\textsuperscript{176} more concerned about

\footnotesize{\textsuperscript{169} O’Brien, Thanksgivings, 119.\textsuperscript{170} Conzelmann, Corinthians, 26.\textsuperscript{171} Litfin, Proclamation, 188. Contra Godet, Corinthians, 1:87, and Grosheide, Corinthians, 40–41, contend ἐν σοφίᾳ λόγου refers to content based on human wisdom.\textsuperscript{172} BAGD σοφία 1. NASB.\textsuperscript{173} Pogoloff, Logos and Sophia, 109.\textsuperscript{174} Witherington, Conflict, 101. Winter, Philo and Paul, 182–94.\textsuperscript{175} Litfin, Proclamation, 88–9.\textsuperscript{176} Thiselton, Corinthians, 145. Contra Horsley, ‘Wisdom of Word’, 237–38, argues λόγος and σοφία are specialised references to heavenly Sophia reflecting Hellenistic-Jewish traditions.}
rhetorical persuasion than questions of truth, and intended to win praise and personal gain for the speaker. Hence his concern to contrast his manner of proclamation with that which Corinthian society and Christians within it were accustomed and valued.

This contrast is repeated and developed in the extended discourse (cf. 1:18–2:5 esp. 2:1, 4b) where Paul concluded by reiterating the repudiation with which he began (cf. 1:17). He emphatically stated his own preaching (cf. ὁ λόγος μου καὶ τὸ κήρυγμά μου) was not characterised by the ‘persuasiveness of rhetoric’ (cf. οὐκ ἐν πειθοῖς σοφίας λόγοις) or the status associated with it, but a demonstration (cf. ἀποδείξει) of spirit and power (cf. δύναμις). The polar opposition of his teaching style and that which he was rejecting was conveyed with words usually associated with the rhetorical practice he eschews (cf. πειθώ, ἀποδείξεις, δύναμις).

In the positive reference to Paul’s preaching, ὁ λόγος is paired with τὸ κήρυγμα, and each noun is modified by a possessive pronoun. The nouns function here as synonyms, denoting Paul’s preaching activity, and not respectively content and form, or private speech and public proclamation. The semantic redundancy serves for emphasis, picking up language Paul had already used for his own preaching activities (1:17, 23 cf. 1:21). It also allowed Paul to subvert terminology the Corinthians used in association with rhetorical methods

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180 Judge, ‘Reaction against Classical Education’, 711, explains Paul’s new source and method of teaching involved him ‘in a confrontation with his own churches because they wanted him to adopt the status in life that was appropriate to a tertiary teacher’.
181 Litfin, Proclamation, 190.
183 Pogoloff, Logos and Sophia, 132.
184 Winter, Philo and Paul, 158, suggests πίστις is also a rhetorical term for ‘proof’, 160.
185 Schrage, Der erste Brief, 1:231. Thiselton, Corinthians, 217. Litfin, Proclamation, 205, fn. 79.
186 So, Barrett Corinthians, 65. Fee, Corinthians, 94.
and human wisdom (cf. λόγος), which he was repudiating, and link it instead to the right preaching of the gospel (cf. κήρυγμα).\textsuperscript{189}

The exact location of his activity is not given, but Acts lists the synagogue, and the house of Titius Justus (Acts 18:4, 7). Private homes were ready venues for educational activities and were used by philosophers and sophists.\textsuperscript{190} Similarities between Paul’s activities and theirs seem to have been acceptable and probably unavoidable. However, the difference lay in Paul’s message of the cross, and corresponding cruciform manner and method.

c) \textit{1 Timothy} 5:17

Λόγος is linked with another more specialised verbal noun for speech in 1 Timothy 5:17, referring to the responsibilities of elders who lead well, that is, by labouring in word and teaching\textsuperscript{191} (cf. οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ).\textsuperscript{192}

Whilst ἐν λόγῳ could be a generalised reference to speech,\textsuperscript{193} the collocation with words associated with Pauline ministry (cf. προστώτες; κοπιῶντες),\textsuperscript{194} and its use for a chief activity of leading elders (cf. μάλιστα)\textsuperscript{195} indicates more specialised speech is intended. Unlike 4:12, where Timothy was to provide an example to all believers in all his speech\textsuperscript{196} including his teaching,\textsuperscript{197} here specific ministry tasks of the elders are on view.\textsuperscript{198}

\textsuperscript{189} Cf. Litfin, Proclamation, 205, fn. 79.
\textsuperscript{190} Cf. Epictetus, 3.23.23; Seneca, \textit{Ep.}, 76.4; Pliny, \textit{Ep.}, 5.3.1–2, 11–12; 8:21.1–2; Dio Chrysostom, \textit{Or.}, 77–78.34. Stowers, ‘Social Status’, 66.
\textsuperscript{191} Marshall, \textit{Pastoral Epistles}, 610.
\textsuperscript{192} For διδασκαλία see Chapter 3.2.2.
\textsuperscript{193} Johnson, \textit{Paul’s Delegates}, 185, so ‘reluctantly’.
\textsuperscript{194} E.g., προστότημα 1 Tim. 3:4; 1 Thess. 5:12; Rom. 12:8. Cf. κοπιῶντο 1 Tim. 4:10; 1 Thess. 5:12; 1 Cor. 15:10; 16:16; Rom. 16:6, 12.
\textsuperscript{195} Knight, \textit{Pastoral Epistles}, 232.
\textsuperscript{197} Marshall, \textit{Pastoral Epistles}, 561.
\textsuperscript{198} Contra Quinn and Wacker, \textit{Timothy}, 450.
Having established λόγος refers to a particular sort of speech, the other consideration is the relation between the two nouns (cf. λόγος; διδασκαλία). Although it is possible they refer to the same activity, it is better to distinguish between the two. The exact nature of the distinction, however, is difficult to determine with certainty from this text. The use of the διδασκαλία word group elsewhere in the letter suggests it refers to didactic activity directed principally within the believing community. Accordingly, λόγος may denote ‘preaching’ and διδασκαλία, ‘teaching’, where the former was directed principally towards outsiders and the latter insiders.

Along similar lines, the former may refer to more prophetic proclamation, exhortation and application and the latter, to instruction. The content of the elders’ preaching is not given, but the nature of their role suggests it included the gospel (cf. 1 Tim. 1:11; 2 Tim. 1:8, 10; 2:8) and the sound words comprising Christian truth (cf. 1 Tim. 1:10; 6:3; 2 Tim. 1:13; 4:3; Tit. 1:9; 2:1).

As already observed in reference to διδασκαλία, this text indicates the positive benefit and value of these two activities to the Christian community, and the close link between those who exercised leadership in the community and the task of teaching. It provides an insight into the diligence and effort characterising those who taught, and the duties of the community to value this ministry and ensure it continued. It also shows that teaching of this kind was identified with a certain group of people, which by implication suggests it was not carried out by everyone.

4.2.5. Conclusions from λέγω and related words

a) Λέγω occurred forty-one times in the target literature. The cognate noun λόγος occurred thirty-seven times, nine times as a verbal noun. The volume of

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199 I.e., an hendiadys.
200 Marshall, Pastoral Epistles, 612
202 Jeremias, Timotheus und Titus, 42. Towner, Letters, 363.
203 Collins, Timothy, 144–45.
204 Knight, Pastoral Epistles, 233.
205 Collins, Timothy, 144–45.
occurrences meant that discussion of each was not possible in this study. Those identified either as having a didactic sense and/or making a particular contribution to the current study were discussed. The non-didactic nature of occurrences was apparent from the identity of the addressers, the content, the rhetorical and/or hypothetical nature of the reference, or the purpose or result of the speech.

b) The addresser is divine for nine occurrences of λέγω in the target literature: seven in 1 Corinthians and 2 in 1 Timothy (1 Cor. 9:8, 10; 11:24, 25; 14:21, 34; 15:27; 1 Tim. 4:1; 5:18). The addresser in all but three occurrences is Scripture: the Law of Moses (1 Cor. 9:8, 10); the Lord in Scripture (1 Cor. 14:21); the Law (1 Cor. 14:34); Scripture (1 Cor. 15:27; 1 Tim. 5:18 including Jesus’ logion). Otherwise the Lord Jesus and the Spirit are addressers (1 Cor. 11:24, 25; 1 Tim. 4:1 respectively). The authoritative and didactic nature of these activities is indicated by the identity of the addresser and his relationship with the addressees, in each instance God’s own people, either Israel or Christians, with its application to Christians possibly indicated by the present tense (cf. λέγει 1 Cor. 9:8, 10; 14:21; 14:34; 1 Tim. 4:1; 5:18).

c) Paul’s use of Scripture suggests the existence of a fixed body of writing, which he considered authoritative and instructive for Christians. It is cited as the ultimate authority, and conclusive proof. It demonstrates Paul’s conviction that God’s self-disclosed word was essential for knowledge of his will and for human obedience, and the need for believers to learn this word. It reflects Paul’s belief that God is a speaking God, who has spoken in human history, whose words are accessible, understandable and instructive, and assumes God knows about human circumstances, desires to teach his people how to live, and participates in the education of his people through his written word.

206 1 Cor. 1:15; 10:28; 15:35; Tit. 1:12.
207 1 Cor. 1:12 [x2], 3:4; 8:5; 10:28; 14:16; 14:23; Tit. 1:12.
208 1 Cor. 8:5; 7:35; 10:15, 29, 11:22; 12:15, 16, 21; 1 Tim. 1:7; 2:7; 2 Tim. 2:7.
209 1 Cor. 1:15; 12:3a; 14:16; 15:35.
210 1 Cor. 14:23.
211 Wallace, Grammar, 532.
d) Λέγω is used twice for actual speech by the Lord Jesus (1 Cor. 11:24, 25) and by the Spirit, once (1 Tim. 4:1). All other uses are with Scriptural citations (cf. 1 Tim. 5:17). The Lord Jesus instructed his disciples of the new significance of the Passover meal and true significance of his coming death. In 1 Timothy 4, the Spirit forewarned of the last days when opposing spiritual forces would lead some away from true faith. In all three texts, the content could not be known apart from divine disclosure, and provided divine understanding and commentary to real life situations that had enduring relevance to the believing community. All three had a prophetic element (cf. 1 Cor. 14:21).

e) Paul is the addresser in twelve occurrences of λέγω and one of λόγος. These words denote didactic activities in five texts (λέγω 6:5; 7:6, 8, 12; 10: 15:51; λόγος 1 Cor. 2:4a). Each occurrence of λέγω refers to instruction occurring within the existing letter and serves to engage the addressees, either by way of reference to what, why or how Paul was instructing them (1 Cor. 6:5; 7:6, 8, 12; 15:51) or to whom the teaching was addressed (1 Cor. 7:8, 12). This common verb for speaking heightened the authority, immediacy and instantiation of the author to his addressees.213

f) Paul’s didactic technique of shaming the Corinthians (1 Cor. 6:5; 11:22; λαλέω 15:34 cf. 4:14) demonstrates his knowledge of the Christian community in Corinth, and the aspects of Corinthian culture that were driving their divisions and boasting. This knowledge and accommodation of Paul’s teaching to their needs illustrates the on-going dialectic between educational activities and the believing communities themselves, where each, to some extent, was shaped by the demands of the other. It also demonstrates the persuasive and educational role of negative experience (i.e., shame).

g) The content of Paul’s teaching ranged from gospel proclamation (1 Cor. 2:4a) to instruction concerning familial and domestic relationships (1 Cor. 7:6, 8, 12). That is, the issues addressed were not limited to matters of belief (1 Cor. 2:4a;

or conduct within the gathered believing community (1 Cor. 6:5) but extended to address family relationships with believers and unbelievers.

h) Paul used the construction of λόγος with σοφία to describe the techniques and desire for status sought by secular itinerants/sophists, who were likewise engaged in speaking and teaching (1 Cor. 1:17; 2:1, 4b). His disavowal of their rhetorical techniques, and the status afforded to them, and the Corinthians’ expectations of him, suggest there were some similarities between their activities. Like them, Paul also presented his message in spoken words, travelled from city to city, addressed different groups, used similar venues (i.e., private homes), and possibly used some system of patronage. However, Paul’s message of the cross, and corresponding cruciform manner and method were in complete contradistinction from theirs (1 Cor. 1:17–18, 23; 2:1–4).

i) The remaining didactic occurrences have addressers who are not divine or authorial. Λόγος is used for the faithful preaching activity of the Ephesian elders who served well (1 Tim. 5:17), and the divinely gifted speech of all Corinthian believers, by which they might all contribute didactically to the believing community (1 Cor. 1:5). Λέγω, on the other hand, is used for activities that did not involve Christian truth (1 Cor. 15:12; 1 Tim. 1:7; 2 Tim. 2:18; Tit. 2:8).

j) Those responsible for negative didactic ‘speaking’ activities are portrayed as opponents of the Christian community, as the content and methods of their activity threaten the welfare of the community and faith of individual members. This is so even in 1 Corinthians 15:12 (cf. 1 Cor. 15:14–19; 29–34), where the speakers arise from within the community and λέγω has only potential didactic force. The content of their speech is viewed as an agent for change that (potentially) undermined the wellbeing of the Christian community, both internally (2 Tim. 2:18) and in its relation to the surrounding society (Tit. 2:8), and made the boundaries of the community porous by destroying members’ faith, thereby placing them outside the believing community (2 Tim. 2:18).

Finally, divinely enabled speech was evidence of belonging to, and an expression of, the believing community (1 Cor. 1:11; 12:3b), and enabled members to contribute to the qualitative and quantitative growth of the community through didactic ‘speaking’ activities (1 Cor. 1:5). That is, belonging to the believing community was predicated on God’s educative activity and inextricably linked with participating and contributing to the community in divinely enabled speech that was potentially didactic.

4.3. λαλέω

In its earliest attested usage, the meaning of λαλέω often reflected its phonetic qualities, and so: ‘to prattle, to babble’, or the opposite of rational, normal speech and correct answering, for which the λεγ- word group was used. Λαλέω was also used for sounds of musical instruments, and animal sounds in contrast to human speech. However, from the classical period onwards, λαλέω could also be used objectively, without reference to merit, for ‘understandable speech’, and ‘the ability to speak’ as opposed to being silent.

The verb is used 1127 times in LXX in a wide range of contexts, including divine speech acts, human speech, and different human languages, but is rarely used to introduce speech, unless coupled with λέγω. It is also used as a synonym for teaching, for prayer and for prophetic speech.

216 Debrunner, ‘λέγω’, 77. LSJM λαλέω, s.v., 1026, in later writers and frequently in LXX, λαλέω came to be equivalent to λέγω.
217 E.g., Gen. 12:4; 16:13; 17:22, Exod. 6:28; 8:15; etc.
218 E.g., Gen. 18:27, 30; 19:14.
219 E.g., Isa. 28:11.
220 E.g., 2 Kings 19:21.
221 E.g., Gen. 17:3; 19:14; Lev. 4:1; 5:14, 20; 6:1, 12, 17; Num. 1:48; 2:1; 3:5, etc.
222 E.g., Deut. 11:19
223 E.g., 1 Sam. 1:13.
224 E.g., 1 Sam. 3:12; 2 Sam. 23:2.
In the NT, λαλέω had come to mean ‘to speak’ with perhaps greater focus on the act of speaking than on the content.²²⁵ It appears less frequently than λέγω. These observations are consistent with LXX usage. Λαλέω is used 296 times in NT: thirty-four times in 1 Corinthians, eighteen in relation to speaking in tongues, once in 1 Timothy and twice in Titus. Given the utility of the verb, as with λέγω, it is used in rhetorical devices where it does not denote didactic activities, although the broader discourse may have educational purposes. A non-didactic meaning of λαλέω is apparent in four texts, due to the content of the speech,²²⁶ the discourse context such as hypothetical speech,²²⁷ or where unintelligibility is on view.²²⁸ The use of λαλέω in 1 Corinthians 15:34 is similar to that of λέγω in 1 Corinthians 6:5, a text already examined, in that Paul explains that he wrote as he did with the purpose of shaming the Corinthian Christians.²²⁹

4.3.1. Λαλείν γλώσσας

More than half the occurrences in 1 Corinthians (i.e., 18) are in relation to speaking in tongues (cf. γλώσσα).²³⁰ No other verb of speaking is used in this connection, except in 14:16, where λέγω refers to the meaning of tongues, rather than their vocalisation.

It has been suggested Paul used λαλέω for speaking in tongues because of the word’s original meaning of childish babbling and utterances without cognitive content.²³¹ More likely, Paul’s preference for λαλέω in relation to tongues was

²²⁵ Trench, *Synonyms*, 275–78, considers ‘the fact of uttering articulated speech is the prominent notion’ with λαλέω and with λέγω ‘the word uttered’. So too, Berry, *New Testament Greek Synonyms*, 38. However this is not always the case, cf. λαλέω in 1 Cor. 2:6–7 and λέγω in 1 Cor. 10:15.
²²⁶ I.e., 1 Cor. 9:8; 12:3a.
²²⁷ I.e., 1 Cor. 13:11. Conzelmann, *Corinthians*, 226, notes this was a standard rhetorical theme.
²²⁸ I.e., 1 Cor. 14:11ab; 14:21 in the citation from LXX Isa. 28:11–12, although it relates to God’s speech, this would be in foreign Assyrian tongues and so unintelligible, and would function as God’s judgement. Grudem, ‘Prophecy and Tongues’, 382–86. Lanier, ‘Stammering Lips’, 260–263.
²²⁹ I.e., 1 Cor. 15:34 to cause shame. NCV. ASV. Fee, *Corinthians*, 774. Contra NIV. NRSV. ESV. See discussion above 4.2.2. 1 Cor. 6:5 and the non-didactic uses of λαλέω in the target literature whilst considered for this thesis are not discussed here.
²³⁰ 1 Cor. 12:30; 13:1; 14:2(x3), 4, 5(x2), 6a, 9(x2), 13, 18, 21 [Isa. 28:11], 23, 27, 28, 39.
determined by LXX Isaiah 28:11, which functioned as a ‘proof-text’ for the phenomenon of tongues.\(^\text{232}\) Besides in the same discourse Paul uses λαλέω for rational and articulate activities, like speaking with the mind (14:19),\(^\text{233}\) prophetic speech (14:29) and weighing prophecies (14:34-35). Elsewhere, he also uses λαλέω for intelligible speech (1 Cor. 2:6, 7, 13; 13:11) or written communication (1 Cor. 3:1; 9:8; 15:34).

These lexical considerations notwithstanding, intelligibility is Paul’s main concern in his discussion of tongues (14:1–25),\(^\text{234}\) but the contrast he developed was not between λέγω and λαλέω but the relative merits of prophecy and tongues in building up the gathered Christian community (cf. 14:5 ἡ ἐκκλησία). Paul’s objection to public un-interpreted tongue-speaking was that tongues, by virtue of their unintelligibility, could not instruct (14:2–11; 16–17), regardless of who spoke them, even himself (cf. 14:19)! Furthermore, tongues (unless interpreted) were spoken, not to people, but to God (14:2), who had no need of human instruction (2:16). All these factors indicate that when used in connection with tongues, λαλέω does not refer to a didactic activity. In fact the contrary is true, as five rational words have more educational potential than countless un-interpreted words spoken in a tongue (14:19).

Paul’s discussion of tongues indicates the necessity for intelligibility and desired didactic result of all speech in the assembly, even speech addressed to God. It was imperative that everyone present understood and was instructed and benefited from what was spoken. Paul’s discussion also indicates the potential for all Christians present to contribute educational content to the gatherings through a variety of intelligible speech activities, including prayer, praise, and thanksgiving (14:15–19).\(^\text{235}\)

\(^{232}\) Gundry, ‘Ecstatic Utterance (N.E.B.)?’, 304.
\(^{233}\) I.e., in opposition to ‘speaking ten thousand words in a tongue’.
\(^{234}\) Fee, Corinthians, 652. Thiselton, Corinthians, 1085.
\(^{235}\) The phenomenon of tongue-speaking is discussed further in relation to διερμηνεύω. See below, Chapter 8.4.
4.3.2. Λαλέω for speech other than tongues

a) 1 Corinthians 2:6, 7, 13

Having described his own unimpressive ‘coming’ to Corinth (cf. 2:1–5), Paul returned to the first person plural\(^\text{236}\) in 2:6\(^\text{237}\) to describe the experience of those who have been saved by the foolish word of the cross, who speak wisdom (cf. σοφίαν δὲ λαλούμεν) among the mature, namely Christian believers.\(^\text{238}\) The addressers of this speech were all Christian believers, in contrast to those who are perishing (1:18, 23, 24, 30). Throughout the literary unit (2:6–16), believers were a community that spoke a common message (cf. 1:5, 10), unable to be known or understood by anyone,\(^\text{239}\) except by the self-revelation of God and educative work of his Spirit (2:9–16).\(^\text{240}\) Everyone in the community, including Paul, participated in this speech. Indeed, ‘[w]hat the community speaks is the leitmotif of the pericope’.\(^\text{241}\) This speech was given expression in the gathered community setting and in private communication.\(^\text{242}\)

b) 1 Corinthians 3:1

Returning emphatically to his own ministry (cf. κατά), Paul wrote that during his initial public ministry in Corinth, when he first preached the gospel and pastored his converts,\(^\text{243}\) he was not able to speak to them (cf. οὖκ ἡδυνήθην λαλήσαι 1 Corinthians 3:1.


\(^{237}\) Contra Ellis, Prophecy, 24-26, fn. 17; “‘Spiritual’ Gifts”, 130, who considers the plural identifies a ‘pneumatic group’. Walker, ‘Non-Pauline Interpolation?’, 77, 83-4, considers it indicates a non-Pauline interpolation. Fee, Corinthians, 101, fn. 13, considers it a rhetorical ploy to bring Corinthians into Paul’s orbit.

\(^{238}\) Collins, Corinthians, 122. Schrage, Der erste Brief, 1:248–9.

\(^{239}\) Collins, Corinthians, 240.

\(^{240}\) Orr and Walther, Corinthians, 166, ‘the use of the first person plural throughout this section suggests that the locus operandi of the Spirit is the fellowship of the Christian community’.

\(^{241}\) Collins, Corinthians, 122, (emphasis added).

\(^{242}\) Collins, Corinthians, 122. Hering, Corinthians, 15, unnecessarily narrows it to the private sphere. Cf. Rom. 15:18; 2 Cor. 4:13; Phil. 1:14; 1 Thess. 2:2, 4, 16.

\(^{243}\) Collins, Corinthians, 141.
Like a nursing mother, he had to give them ‘milk’ not ‘solid food’ as he tried to bring them to Christian maturity (3:2a). Nevertheless, \( \lambda \alpha \lambda \varepsilon o \) refers to didactic speech of the founding apostle (4:15), teaching his new converts spiritual truths.\(^{245}\) The educational environment ideally was one of progress and transformation,\(^{246}\) but to Paul’s dismay, despite this early teaching, the divisions amongst the Corinthian believers testified that they had not learned or progressed from it.\(^{247}\) Ironically, despite their inflated claims of wisdom, they were still acting like children.

This occurrence indicates what is evident elsewhere, namely, that Paul’s foundational ministry was one of instruction (cf. 1 Cor. 4:17 \( \delta \dot{i} \delta \dot{i} \dot{\sigma} \kappa o \)), and that his instruction in this case, the content, was suited to the needs and situations of the addressees.

c) 1 Corinthians 14:3

In addressing the relative merits of prophecy and tongues in the public community gathering, Paul gave an explanation of both. Whereas the person speaking in a tongue (cf. \( \ddot{o} \lambda \alpha \lambda \omega \nu \)) spoke (14:2 cf. \( \lambda \alpha \lambda e \iota \)) not to people, but to God, the person who prophesied spoke (cf. \( \lambda \alpha \lambda e \iota \)) to people (cf. \( \acute{a} \nu \theta \rho \omicron \pi o i \zeta \)). And whereas the tongue-speaker spoke (cf. \( \lambda \alpha \lambda e \iota \)) mysteries in the Spirit, which not even the speaker could understand, and from which no one learned,\(^{248}\) the person who prophesied spoke (cf. \( \lambda \alpha \lambda e \iota \)) to people, edification, exhortation and comfort (cf. \( \omicron \iota \kappa o \delta o m \eta \nu ; \pi a r \acute{a} \kappa l \zeta h \eta \zeta \iota \nu ; \pi a r a \mu m \theta i \alpha \nu \)).\(^{249}\)

\(^{244}\) Contra Conzelmann, Corinthians, 71, who suggests that Paul withheld content because they were non-pneumatics.

\(^{245}\) Morris, Corinthians, 61.

\(^{246}\) Cf. Conzelmann, Corinthians, 71, fn. 25.

\(^{247}\) Witherington, Conflict, 132.

\(^{248}\) BDAG \( \acute{a} \kappa o \omicron \omicron \omicron \), s.v. 3, 38. Thiselton, Corinthians, 1085.

\(^{249}\) Rather than a purpose or result clause, the three nouns function as a compound direct object to \( \lambda \alpha \lambda \varepsilon o \), in parallel with ‘the mysteries in the Spirit’, spoken by the tongues-speaker. Fee, Corinthians, 657, fn. 28. Collins, Corinthians, 492. YLT. ASV. NKJV. Contra Thiselton, Corinthians, 1081. Grudem, Prophecy in the New Testament, 150. TNIV. NRSV. ESV. CEV.
The οἶκοδομ- word group is used throughout this chapter to refer to the qualitative and quantitative growth of the Christian community from the communication of the gospel and its practical implications. It was a transformative, beneficial, educational outcome that might be achieved through a variety of speech activities (e.g., 14:3, 4, 5, 12, 17, 26, cf. 3:9; 8:1; 10:23). Παράκλησις is used for a range of illocutionary speech-acts, where the will of the addressee is engaged to influence the addressee. It included encouraging, exhorting, challenging, pleading, bracing, consoling and comforting. Παραμυθία refers to similar activities, such as comfort, consolation, reassurance and encouragement. If there is a difference, it may be that the latter is directed at those who are burdened, grieving or depressed. More specific details of the content are not given, but all three nouns point to content that was rational and addressed matters of belief, encouragement, conduct in the community and possibly specific personal behaviour (cf. 14:25).

Given this content of prophecy, the comparison with tongues, and explicit statements about the didactic result of prophecy (14:31 cf. 14:19), λαλέω here refers to speech that was didactic, notwithstanding the provision its didactic and authoritative merit was to be weighed by others (14:29, 31). Prophecy, unlike tongues, was community speech that could benefit the entire Christian community educationally, and in the sense that every member of the believing community, male and female, could contribute didactically for the common good.

250 Garland, Corinthians, 633.
251 Thiselton, Corinthians, 1095. Forbes, Prophecy, 236.
252 E.g., Rom. 12:8, 15:4, 5; 2 Cor. 1:3, 5, 6, 7; 7:4, 7, 13; 8:4, 17; Phil. 2:1; 1 Thess. 2:3; 2 Thess. 2:16; 1 Tim. 4:13; Phlm 7.
254 Thiselton, Corinthians, 1088.
255 BDAG παραμυθία, s.v., 769.
256 Forbes, Prophecy, 238.
258 Collins, Corinthians, 491. Witherington, Conflict, 280.
259 Collins, Corinthians, 490.
d) 1 Corinthians 14:6b

The superiority of several types of intelligible, community-orientated speech is developed further in 14:6–12, where Paul first used his own speech as an hypothetical example.\textsuperscript{260} If he came to the Corinthians and spoke in tongues (cf. γλῶσσαις λαλῶν), what would he profit them? ‘Nothing’ is the assumed answer. Rather, they would only benefit if he spoke to them (cf. ὡμῖν λαλήσω) in speech activities of revelation or knowledge or prophecy or teaching (cf. ἦ ἐν ἀποκαλύψει ἦ ἐν γνώσει ἦ ἐν προφητείᾳ ἦ [ἐν] διδαχῇ).\textsuperscript{261}

The second occurrence of λαλέω in this verse refers to intelligible speech, which would communicate different types of messages to the believing community. These different messages were referred to using four nouns, but the relationship between them is difficult to ascertain. It is possible the first pair refers to the content of the message and the latter pair to its form.\textsuperscript{262} Alternatively, the first in each pair may be communicated in the form of the second.\textsuperscript{263} Certainly all four are didactic in nature, with core content of Christian truth, however they ‘shade too finely into one another for rigid distinctions’\textsuperscript{264} to be made between the various speech types.

The contribution of this text for the study is the priority of educational benefit, and hence intelligibility, in the public Christian community setting, and the variety of speech types by which this contribution could be made.

e) 1 Corinthians 14:19

It was because of the need for intelligibility that Paul declared, in the Christian assembly, he would rather speak five words with his mind (cf. τῷ νοῷ μου

\textsuperscript{260} Thiselton, Corinthians, 1101.

\textsuperscript{261} On the textual variant, ἐν is omitted by p\textsuperscript{56} K* D* G. Barrett, Corinthians, 312, 317, and Fee, Corinthians, 660, fn. 1, doubt the omission is original but do not consider Paul intended a subtle distinction even if it were original.

\textsuperscript{262} Carson, Showing the Spirit, 103, following Grudem, Prophecy in 1 Corinthians, 138–39.

\textsuperscript{263} Conzelmann, Corinthians, 235, fn. 20. Schrage, Der erste Brief, 2:390.

\textsuperscript{264} Barrett, Corinthians, 317.
than ten thousand words in a tongue. This was so he might instruct others (cf. ἵνα ἄλλους κατηχήσω). His hypothetical behaviour and actual reasoning was to act as an example for the Corinthians.\textsuperscript{265}

It is clear Paul was contrasting ‘speaking with the mind’ with ‘speaking in tongues’, but it is less clear what content was spoken. Since prayer, praise and thanksgiving could be spoken by either means it is difficult to exclude these activities (14:15–18),\textsuperscript{266} even if this verse has notional links with 14:6, and the activities listed there\textsuperscript{267} (cf. 12:8; 14:26). But in a sense this openness serves to strengthen the hyperbole. The rhetorical force of Paul’s example was that five intelligible words about anything were better than unnumbered, un-interpreted words spoken in tongues (cf. 14:5).\textsuperscript{268}

In this literary construct, Paul is the addresser and gathered believers and unbelievers (cf. 14:21–25) the hypothetical addressees. However, the persuasiveness of Paul’s argument depends on the Corinthians being able similarly to choose between speaking intelligible words that instruct others, and words in a tongue which do not. Thus this text indicates all believers had the potential to contribute to the gathered community through various speech activities with didactic outcomes. It also indicates the merit of speech activities in the believing community was based on their ability to teach others.

\textit{f) 1 Corinthians 14:29}

Indeed, when the community gathered,\textsuperscript{269} each believing man and woman potentially might contribute to the community in spiritually gifted speech. But the benefit from this participation was determined by its orthodoxy, intelligibility and impact on relationships within the community. Paul accordingly gave instructions for the conduct of four would-be contributors: tongues speakers (14:27–28 λαλέω)

\textsuperscript{265} Hays, \textit{Corinthians}, 238.
\textsuperscript{267} So, Fee, \textit{Corinthians}, 676.
\textsuperscript{268} Thielson, \textit{Corinthians}, 1118.
\textsuperscript{269} Cf. 14:26 ὁταν συνέρχησε; 14:28, 33b, 34, 35 ἐν [ταῖς] ἐκκλησίαις[τίς]
prophets (14:29a–32 λαλέω); ‘the others’ weighing prophecies (14:29b διακρίνω); and women during the weighing of prophecies (14:29b, 33b–35 λαλέω x2).

In 14:29, λαλέω refers to intelligible speech, the revelatory (cf. 14:30 ἄποκρατανωθη) and authoritative nature and didactic value of which was to be determined by others in the congregation.271 Λαλέω here does not refer to unintelligible babbling or unsubstantial informal conversation, and so to assign this meaning to the verb in 14:34–35 on the basis of alleged etymology is untenable.272 Authentic prophetic speech resulted in its addressees learning and being encouraged (cf. 14:31 μανθάνωσιν; παρακαλώσαντα), provided it was done in an orderly fashion, with one person speaking at a time (cf. καθ’ ἔνα).

Two or three could speak and the content was to be weighed,273 presumably by testing the orthodoxy of the message,274 its contribution to edification of the community (12:7, 14:3, 5–6, 19, 24–25, 31),275 and the orthopraxy of the prophet (cf. 13:1–13; 14:33, 37). The quality of the content was potentially varied, perhaps with individual prophecies having elements of varied merit.276

The content, irrespective of its merit, was not of such importance it must be spoken, and orderly conduct was of greater importance than making it known, so that all (πάντες) may learn and all (πάντες) may be encouraged (14:31). Consequently, if a revelation came to a man or woman, whilst someone else was speaking, the first addressee was to be silent (cf. σιγάτω) to allow the other to speak (14:30). The goal was educational benefit for all of those present, even unbelievers (14:24–25).

270 See below, Chapter 8.5.
273 Grudem, Prophecy in 1 Corinthians, 64. Contra Dautzenberg, Urchristliche Prophetie, 122–148.
The potential addressers are described as ‘prophets’ (cf. προφήται), a description arising from their activity, not office. Paul was not referring to a distinct group of prophets. This is evident in the lack of definite article, his suggestion all (cf. πάντες) potentially might prophesy (14:31, cf. 24) and his repeated encouragements for all believers, men and women, to be zealous to do so (14:1, 5, 12, 39).

g) 1 Corinthians 14:34

The use of λαλέω for didactic speech in this discourse provides the background for the commands to women to be silent in the churches. The command enjoining silence is expressed positively (σιγάω cf. 14:28, 30), as are two imperatives that follow, regarding submission and asking questions (cf. ὑποτασσóμεθα; ἐπιρωτάωσαν). Paul then gave two negative reasons (cf. γάρ 14:34b, 35b) for the command for silence, both using λαλέω: women were not permitted to speak (14:34 cf. λαλεῖν) on the basis of divine command; and it was a disgrace for women to speak in the public assembly (14:35 cf. λαλεῖν).

These two verbs for silence and speech had already been used (14:26–35) for tongue speakers, and prophets. In the two cases, the activity signalled by λαλέω and circumstances of the command for silence are different, because the meaning of λαλέω is contextually determined, and the commands for silence are limited to certain circumstances. In neither is λαλέω used in such a way as to suggest its use in 14:34–35 was because Paul intended the mundane meaning of λαλέω in comparison to other verbs of speaking to extend the prohibition to all speech from

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278 Fee, Empowering Presence, 252, fn. 697.

279 On the textual issues see above, Chapter 4.2.1.

280 Taking γυναικεῖς as ‘women’ not ‘wives’. Carson, “‘Silent in the Churches’”, 151. Wire, Women Prophets, 156. Witherington, Conflict, 287, fn. 43. Thiselton, Corinthians, 1157.

281 See above, Chapter 4:2.1. and below, Chapter 10.6.1.

282 Grudem, Prophecy in 1 Corinthians, 242–244.
prayer, prophecy, tongues, interpretation, evaluation, and teaching, to casual whispers.  

The speech Paul intended by λαλέω in 14:34–35 must be determined by the context, as it was in regard to tongue speakers and prophets. The acceptance of women praying and prophesying (11:5; cf. πάντες 14:24, 31; 14:26 ἐκκαστος) also indicates the prohibitions are contextual, not absolute. Furthermore in the NT, the meaning of verbs for silence and speaking (including λαλέω), particularly in negative statements, is usually determined by ‘temporal, modal or topical’ restrictions.

The limiting context for both the command for silence and meaning of λαλέω is not the activity of prophesying (14:29a), or a specific group of women. Rather, the limiting context for both is the weighing of prophecies (14:29b), which is also the subject of the verses following the instructions to women (14:36–38). A further limiting context was the location of the activities, since what was forbidden in the public community gathering (cf. 14:34 ἐν ταῖς ἐκκλησίαῖς) was acceptable in the home (14:35 ἐν οίκῳ). In conclusion, λαλέω refers to weighing prophecies in the public gathering.

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284 Thiselton, Corinthians, 1156.

285 Grudem, Prophecy in 1 Corinthians, 244. This limiting effect can be seen with λαλει in 1 Cor. 3:1, οὐκ ἡδυνηθην λαλει οἱ μῆν ὡς πνευματικοι ἀλλ' ὡς σαρκικοι; 1 Cor. 9:8, μὴ κατὰ ἀνθρωπον τινα λαλει; 1 Cor. 14:2, οὐκ ἀνθρωποις λαλει.


288 The structure of 14:26–40 proposed in this thesis is as follows:

14:26: general statement about who, how and why members contribute to the gathering;
14:27–28: specific statement about who and how members are to contribute in tongues;
14:29a, 30–33a: specific statement about who and how* members are to contribute in prophecy;
14:29b, 33b–38: specific statement about who and how* members are to weigh prophecies;
14:39–40: general statement about who and how members are to contribute to the gathering.

* includes regulations and reason for regulations (14:31b; 14:34b, 35b).
The reason women were not to speak was not because of the manner of their speech. Rather it was because weighing of prophecies involved what was forbidden them in Scripture (cf. οὐ ἐπιτρέπεται; ὁ νόμος λέγει), which instead (cf. ἀλλὰ) required them to subject themselves to God’s order. This, not cultural conventions, was why it was a disgrace for women to speak during the weighing of prophecies in community gatherings, and why, if they had questions, they were to ask their own men at home.

While further instructions for weighing prophecies follow this text (14:36–38), the nature and content of speech associated with the activity are not explicitly stated. However, by implication the prohibition suggests weighing prophecies occurred at the public gathering (cf. ἐν ταῖς ἐκκλησίαις), was verbal, intelligible, authoritative (cf. ὑποστασέσθοσαι), corporate (cf. 14:29 οἱ ἄλλοι), conducted publicly, by men, and possibly involved asking questions (cf. ἐπερωτάτοσαι). It is reasonable to assume addressees would learn from it which parts of a prophecy were accepted or rejected, and perhaps the reasons why, particularly as the evaluation process considered matters of doctrine, ethics and the behaviour of the prophet (cf. 14:37–38). The prohibition against women speaking during this activity indicates the educational environment of the community gathering was shaped by relational factors, in this case associated with gender.

289 Contra Jervis, ‘Reconsideration of Paul’s Limitation’, 61, 71, 73, passim.
290 Thiselton, Corinthians, 1155.
291 Contra Forbes, Prophecy, 274.
292 Witherington, Conflict, 287, fn. 43, ‘the male head’ of a woman’s household. Probably her husband.
293 Contra Powers, Ministry of Women, 63, 66, who argues women were segregated from men and disrupting the meeting by calling out to their husbands. Keener, Paul, 76, 93, fn. 32, and Forbes, Prophecy, 270, suggest the evidence for segregation is lacking. The architectural constraints of Corinthian houses would have not allowed it, and neither is it clear that synagogues practised it. Cf. Hurley, Man and Woman, 71, argues for segregation in synagogues, citing ‘archaeological remains’ and Philo, Contempl., 69.
h) 1 Timothy 5:13

Turning to the Pastoral Epistles, women are again the grammatical subjects of λαλέω. Younger widows were not to be put on the ‘list’ of financially supported widows (1 Tim. 5:3), because their sexual urges and need to marry would outweigh their faithfulness to Christ, and because of the pitfalls of a life of subsidised leisure. This would result in the young widows going about from house to house ‘saying things they ought not to’ (cf. λαλούσας τά μή δέοντα).

A clearer understanding of what it was they ought not be speaking is provided by two of three substantival adjectives in the previous clause, which describe what they learned (cf. μανθάνονσιν) to be, namely those who spoke nonsense, either in a foolish manner or with foolish ideas (cf. φλάμω), and busybodies or meddlers (cf. περιέργοι).

Several factors suggest their foolish banter may have been influenced by false teaching: the suggestion it was divinely prohibited (cf. τά μή δέοντα), coupled with similarities with the description of false teaching in Crete (cf. Tit. 1:11 διδάσκοντες μὴ δεῖ); the spiritual consequences of the widows’ behaviour (cf. 5:11b–12, 15); the description of the false teachers’ own teaching (cf. 1:6–7; 4:7; 6:3–4), including their undermining of marriage (1 Tim. 4:3) and targeting of women (cf. 2 Tim. 3:6; cf. households Tit. 1:11).

Thus, λαλέω refers at most to informal conversation that included discussion of doctrine and its implications. Neither the household settings nor content of the

296 Towner, Goal, 184–185.
297 Mounce, Pastoral Epistles, 290.
300 Marshall, Pastoral Epistles, 603.
301 Fee, Timothy, Titus, 122.
speech indicate it was part of formal pastoral ministry, or teaching activity in house-churches. Neither was it indecent language, gossip and betraying confidences, chattering, or magic spells. It was not authoritative educational speech, but had potentially destructive (negative) didactic outcomes, even if not intended as such (cf. 1 Cor. 15:12). Hence, Paul’s concern that it was prevented.

This occurrence demonstrates the educational potential of all speech by believers, both within the gathered community and outside it, and hence the need for orthodoxy even in private conversation. It also suggests the existence of a stable body of content against which errant speech could be measured, and implies God’s judgement against speech contrary to that.

i) Titus 2:1, 15

Paul used λαλέω twice in a series of commands to Titus, concerning the exercise of his ministry (cf. 2:1, 6, 15; 3:1, 9, 10, 13, 15 cf. 1:5). The first occurrence functions as a heading to these instructions, where Paul emphatically commanded Titus ‘to speak’ (cf. λαλεῖ) only those things that accord with sound doctrine (cf. ἀ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ). By doing so, Titus would provide a powerful contrast (cf. σοῦ δὲ) to the false teachers, and an example to believers (cf. 2:7).

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304 Contra Belleville, Women Leaders, 92. Fee, Gospel and Spirit, 55; Timothy, Titus, 122, the women’s disruption of worshipping communities explains the prohibition in 1 Tim. 2:11–12.
305 Contra Easton, Pastoral Epistles, 151.
306 Contra Guthrie, Pastoral Epistles, 104.
307 Contra Kroeger and Kroeger, ‘Strange Tongues’, 12, who cite 1 Tim. 5:13 to support λαλέω in 1 Cor. 14:34–35, meaning ‘chattering’ and ‘gossiping’.
308 Contra Kelly, Pastoral Epistles, 118. Hanson, Pastoral Epistles, 99.
309 See above, Chapter 4.2.3.
311 Marshall, Pastoral Epistles, 237.
312 Marshall, Pastoral Epistles, 237.
The material bracketed by the λαλέω inclusio most obviously provides the content of the first λαλέω command, but the repetition of λαλέω in 2:15 with two other verbs used elsewhere in the letter for Titus’ ministry (cf. παρακαλέω 1:9; 2:6; ἐλέγχω 1:9, 13) suggests the content of the two charges was the entire letter. This includes the apostolic gospel message (2:10 ἡ διδασκαλία ἡ τοῦ σωτήρος ἡμῶν θεοῦ; 2:11–14; 3:3–7), and its implications for obedient living for all those in the believing community (3:1–3, 8b), specifically: older men (2:2), older women (2:3–5 who will instruct younger women), young men (2:6), and slaves (2:9–10).

Lambda refers to authoritative teaching by virtue of the content, the contrast with false teachers, the purpose and result of this speech, and Titus’ relationship with believers in Crete. The teaching was located in the gathered community setting (cf. 1:9, 11, 13; 2:2–10; 3:1, 8–9), although may also have happened in informal settings (cf. 2:7a).

The significance of education in the community is indicated by Paul’s command for Titus to teach, and the provision of specific instruction to members in the community, based on age, gender and station. Titus was to address belief and personal conduct in the domestic sphere, verbally and by means of his own example (2:7), which would be evident in the relationships of the believing community and beyond (2:8, cf. 2:10). The desired educational outcome was transformation as a response to the grace of the gospel, in the context of God’s coming judgement (2:12–14).

313 Towner, Letters, 235.
315 Cf. ἡ [ὑγιαίνοντα] διδασκαλία 1.9, 13; 2:1, 2; 1 Tim. 1:10; 2 Tim. 4:3; εἰ [ὑγιαίνων] λόγου Tit. 1:3; 1 Tim. 6:3; 2 Tim. 1:13.
316 Wieland, Significance of Salvation, 198.
317 NIV. ESV. CEV. NRSV. Contra NASB. NKJV.
318 So, Oberlinner, Titusbriefe, 105–6.
4.3.3. Conclusions from λαλέω

a) Eighteen of the thirty-four occurrences of λαλέω in 1 Corinthians are used in reference to speaking in tongues. The discussion of tongues demonstrates the prominence of verbal communication within the public meeting and the responsibility of all believers to speak appropriately in that setting. The speech activities occurring within the assembly (14:15–19), included praying (cf. προσεύχομαι), singing (cf. ψάλλω), and praise (cf. εὐλογέω), all of which were profitable, provided they were done intelligibly ‘with the mind’ (cf. τῷ νῷ), and not in tongues (cf. [ἐν] τῷ πνεύματι). Paul’s rejection of un-interpreted tongues as an appropriate means by which to contribute/participate in the assembly illustrates the desired didactic result of all speech in that environment (14:19), and the necessity that everyone present, including unbelievers, was able to understand, learn and benefit from what is spoken. If interpreted, tongues-speaking may have an educational outcome of edification, presumably with content similar to that of prophecy or prayer (14:5, 12–16, 26).

b) Λαλέω is used twenty times in the target literature for speech other than tongues: seventeen times in 1 Corinthians, once in 1 Timothy 5:13, and twice in Titus (2:1, 15). As with λέγω, λαλέω is used in rhetorical devices where it does not denote didactic activities, despite the broader discourse displaying educational purposes. Six occurrences have a non-didactic meaning, which is evident from the content of the speech, its hypothetical nature, or as unintelligibility is on view.

c) God is the ultimate addressee in only one text, where the speech spoken by the Assyrians would be deliberately unintelligible and so not have a didactic outcome.

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319 Carson, Showing the Spirit, 104.
320 1 Cor. 2:6, 7, 13; 3:1; 9:8; 12:3; 13:11; 14:3, 6b, 11(x2), 19, 21 [Isa. 28:11], 29, 34, 35; 15:34
321 I.e., 1 Cor. 9:8; 12:3a.
322 I.e., 1 Cor. 13:11.
323 I.e., 1 Cor. 14:11ab; 14:21 in the citation from LXX Isa. 28:11–12, although it relates to God’s speech, this would be in foreign Assyrian tongues and so unintelligible, and would function as God’s judgement. Grudem, ‘Prophecy and Tongues’, 382–86. Lanier, ‘Stammering Lips’, 260–263.
The purpose of this speech was primarily judgement and not education. God is involved in educational speech elsewhere. His secret wisdom was the content spoken by all believers, through the enabling of the Spirit (1 Cor. 2:6, 7, 13), and the Spirit also enabled a variety of spiritual speech types by which believers contributed to the public gathering (1 Cor. 14:3; 6b, 19, 29 cf. 14:34, 35). God is the explicit content of didactic ‘speaking’ activities (1 Cor. 2:6, 7, 13; Tit. 2:1, 15 cf. 2:10–14), and the implicit content (1 Cor. 3:1; 14:3, 6b, 19, 29), as well as the judge of its addressers and educational outcomes (1 Cor. 2:6; 1 Tim. 5:13; Tit. 2:10–14).

d) Recognised Christian leaders are addressers of didactic λαλέω activities. Paul is the addresser on six occasions in the target literature, all in 1 Corinthians. Three of these are in relation to speech in hypothetical scenarios (13:11; 14:6b, 19), two for his writing activity in the current letter (1 Cor. 9:8; 15:34), and one for his earlier proclamation and teaching to the Corinthians (3:1). All occurrences denoted educational activities, except the example of ‘speaking like a child’, which rests on the inadequacy of the speech (13:11), and a rhetorical question about human examples he cited (9:8). As his apostolic delegate in Crete, Titus is also commanded by Paul to be the addresser of future didactic ‘speaking’ activities (Tit. 2:1, 15).

e) Believers generally, without distinction as to gender, are addressers in five texts in 1 Corinthians. Three occurrences refer to confessional and/or proclamatory speech of the entire Christian community, including Paul. This speech was enabled by the Spirit, and resulted from a God-given revelation of the gospel (1 Cor. 2:6, 7, 13). Its educational aspect is evident in the failure of those outside the believing community to accept/learn from it. This community speech was part of the identity and expression of community life, and functioned as a boundary marker with those who did not believe. 324

Two occurrences (1 Cor. 14:3, 29) are for prophetic speech, which the discourse suggests potentially all believers may utter (cf. 14:1, 5, 12, 19, 31, 39 cf. 11:5).

324 Cf. Meeks, Urban Christians, 92.
The didactic nature of prophecy is evident in its content of edification, exhortation and comfort from which all might learn and be encouraged (1 Cor. 14:3, 29, 31).

This Spirit-inspired speech was characteristic of belonging to the believing community, and, as community speech, it contributed to the qualitative and quantitative growth of the community in a variety of educational speech activities addressing belief and conduct, including specific community and personal instruction (1 Cor. 14:24–25). Thus, the educational activities of the Spirit enabled the educational activities of the community to grow the believing community numerically and through transformation.

f) The activity of weighing prophecies was dependent on gender considerations (1 Cor. 14:33b–35). The text states it was not to be done by women, so implicitly it was reserved for men. It was a public activity in the community gathering that was verbal, intelligible, authoritative, corporate, and which possibly involved asking questions. It was likely a didactic activity, as addressees would learn from it which parts of a prophecy were accepted, and why. The prohibition against women speaking during this activity in the public gathering indicates the educational environment of the community was shaped not only by God’s written word, but by relational factors, in this case, associated with gender (not marital status).

g) Finally, the undesirable speech of the young widows (1 Tim. 5:13) demonstrates the didactic potential of all speech by believers, irrespective of its location, and thus the need for every member of the believing community to speak only what conformed to the apostolic gospel. Implicitly, this occurrence also indicates the existence of a recognised, authoritative, stable body of content against which errant speech could be evaluated.

4.4. φημί

In the LXX φημί meaning ‘to speak’,\textsuperscript{326} occurs seventy-four times, usually translating ἡμι, and is often used in connection with the phrase ‘thus says the Lord’ or divine oracles.\textsuperscript{327} Φημί is far less frequent in NT or LXX than λέγω or λαλέω. Nevertheless, φησίν was a common classical idiom, used extensively by Philo and in Hellenistic literature.\textsuperscript{328}

Φημί occurs sixty-six times in NT, mostly in the narrative texts of the Gospels and Acts, introducing direct speech (i.e., 58). Paul uses φημί seven times,\textsuperscript{329} five of which are in the target literature, all in 1 Corinthians (6:16; 7:29; 10:15, 19; 15:50). All are used in association with written texts, either Scripture or Paul’s letter. As with the divine and authorial uses of λέγω, this reflects the interpenetration of aural and visual media, and ability of sound to increase dynamism and personal presence.\textsuperscript{330} The meaning of the verb varies, however, and must be established from the context.

a) 1 Corinthians 6:16

Of the five times φημί is used in 1 Corinthians, it occurs once in a formula\textsuperscript{331} that introduces and intrudes into a Scripture citation\textsuperscript{332} from Genesis 2:24c (LXX)\textsuperscript{333} (Matt. 19:5). The citation answers a rhetorical question that implied the Corinthians should have already known that a person who is sexually united with a prostitute becomes one body with her (cf. οὐκ οἴδατε). The citation functioned

\textsuperscript{326} Währisch, and Brown, ‘βλασφημεώ’, 341.
\textsuperscript{327} Thiselton, Corinthians, 467.
\textsuperscript{328} Fee, Corinthians, 259, fn. 47.
\textsuperscript{329} Rom. 3:18; 2 Cor. 10:10, both introducing opponents’ speech.
\textsuperscript{331} Fee, Corinthians, 259, fn. 47, φησίν is a common classical idiom used extensively by Philo and Hellenistic literature, but used by Paul to introduce Scripture only here and 2 Cor. 10:10. Philo, Opif., 3.13, 21, 25; Leg., 2.1, 5, 6, 8, 11, 12. Josephus, AJ, 1.57.2; 1.247.6; 1.288.4.
\textsuperscript{332} Stanley, Paul and the Language of Scripture, 195, the intrusion of an introductory formula into the quotation occurs only here in the Pauline corpus.
\textsuperscript{333} Heil, Rhetorical Role, 103. Stanley, Paul, 195.
as proof for Paul’s objections to sexual relations with prostitutes, and more broadly, had explanatory power (cf. γὰρ) for the entire paragraph.

The identity of the addresser is embedded in the verb form, and so the addresser may be God or Scripture or simply ‘the saying’. Φησίν usually denotes oral speech rather than written texts, however here, since it introduces a clear Biblical citation, and given its association with divine speech in LXX, God is the implied speaker.

Notably, although this text comes from the earliest Jewish Scriptures, Paul considered it authoritative teaching for the Corinthians’ understanding of practical godliness, as God’s word. Paul was not simply telling the Corinthians how to behave, but providing reasons for his instruction from God’s word, so they might learn how to think about their actions. Furthermore, it was instruction in the most intimate of human relations.

b) 1 Corinthians 7:29; 10:15; 15:50

The four remaining occurrences of φησί are first person present indicatives for Paul’s own communication in the current letter, introducing or explaining what, why or how he wrote. Three of the four uses refer to didactic activities, and φησί is used in close proximity to λέγω, also for Paul’s writing/speech. This may be explained by φησί having a stronger declarative force than λέγω, which suits the discourse context.

334 Hays, Corinthians, 105.
335 Rosner, Paul, 130, 145.
336 Fee, Corinthians, 259.
337 Ellis, Paul’s Use, 23. Bruce, Corinthians, 64.
338 Fitzmyer, Corinthians, 268.
341 Hays, Corinthians, 1:171.
In 7:29 Paul explained his preceding directives concerning marriage and preference for the unmarried state (cf. 7:25–28) by noting the ‘time is short’. The forward referencing demonstrative pronoun (cf. τούτο δὲ φημὶ) identifies the content as instructions for living in the end-times (7:29b–32). The addressees were all the Corinthian believers (cf. ὁδὲλαφοί), not the distinct groupings within the community Paul had been addressing.

The shift from λέγω to φημὶ may indicate a more solemn note in light of the end-time perspective (cf. 15:50), so that φημὶ has an emphatic sense of ‘declare’ or ‘affirm’. Nevertheless, as the content indicates, the activity denoted by the verb is didactic, as it informed all the addressees how to live faithfully in the end-times.

The second use of φημὶ with Paul as addresser occurs in a noun phrase identifying the content of Paul’s writing (1 Cor. 10:15 ὁ φημὶ). He appealed (cf. λέγω) to the recipients as sensible people, and called on them to judge for themselves what he was solemnly declaring (cf. κρίνατε ὑμεῖς ὁ φημὶ). Again φημὶ has stronger declarative force than λέγω, appropriate to Paul’s authoritative instruction in the current letter. The content they were to consider was ‘that which [Paul] declared’, which included warnings against idolatry (10:1–14), and a forward reference, inviting reflection on the rhetorical questions that followed.

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345 Garland, Corinthians, 318.
346 Winter, After Paul, 235.
347 Fee, Corinthians, 337.
348 Garland, Corinthians, 328. Morris, Corinthians, 117.
349 Robertson and Plummer, Corinthians, 154.
350 Thiselton, Corinthians, 579. Contra ‘I mean’ so, NIV. ESV. NRSV. NJB. REB. Fee, Corinthians, 337, fn. 7.
351 Meyer, Corinthians, 1:294. Robertson and Plummer, Corinthians, 211.
353 Collins, Corinthians, 337. Fee, Corinthians, 465, sees only a forward reference.
Lastly, in 1 Corinthians 15:50 Paul concluded his discussion about the resurrection, with a new section\textsuperscript{354} marked by an emphatic solemn declaration\textsuperscript{355} (cf. τοῦτο δὲ φημὶ, ἀδὲξαίρωι) about how the resurrected will see God. The content of what he declared (cf. τοῦτο) was that ‘flesh and blood cannot inherit the kingdom of God, nor the perishable inherit the imperishable’. Λέγω occurs in the next sentence, but like φημὶ is used for a solemn, authoritative eschatological declaration. As with the previous two occurrences, this one shows Paul’s use of φημὶ for his own solemn, declarative didactic speech.

4.5. Reflections on ‘speaking’ words

This chapter on ‘speaking’ words extended the semantic net to its broadest reaches and examined the generic vocabulary of speech. It was a deliberate contrast to the first semantic grouping studied, which had a narrow focus on ‘core-teaching’ words, where every occurrence denoted a didactic activity by lexical necessity. By contrast, generic ‘speaking’ words may be used for verbal communication of a mundane kind and for didactic activities, with the didactic nature of any activity indicated by non-lexical factors.

When ‘speaking’ vocabulary is used with a didactic sense, there is no additional nuance to the teaching activity it denotes, other than that it expressly occurs in a verbal mode. In this way, the semantic overlap with ‘core-teaching’ vocabulary is greater than that of any words in subsequent semantic groupings, which display greater degrees of specialisation and/or nuance, and function as less complete or even improper synonyms to the verb ‘teach’.

Three verbs, λέγω (and λόγος), λαλέω and φημί, were examined in this chapter on ‘speaking’ words. As generic vocabulary for speech, their use for didactic activities was ascertained by contextual factors, such as the identity of the addressers and addressees, and their relationship, the content, and the purpose

\textsuperscript{354} Collins, Corinthians, 573. Hays, Corinthians, 274. The Western text tradition (D F G and Tertullian) replaces δὲ with γὰρ, which makes 15:49 the referent of τοῦτο, and Paul’s statement in 15:50 explanatory of what precedes rather than introductory for what follows. However, δὲ is the preferred reading. Fee, Corinthians, 795, fn. 1.

\textsuperscript{355} Conzelmann, Corinthians, 289.
and/or outcome of the activity. Occurrences denoting didactic activities were identified with each verb, and found in each letter of the target literature. The presence of this vocabulary indicates the letters addressed educational concerns, and their use indicates the existence of educational activities in the believing communities portrayed in the letters. A particular contribution of this semantic grouping to the current thesis is found in the Spirit-inspired community speech (1 Cor. 1:5; 2:6, 7, 13; 14:3, 29, cf. 1 Cor. 1:10; 12:3).

The significance of education in the communities is evident in the involvement of God in educational activities. God is the addresser of didactic ‘speaking’ activities, directly, as Jesus teaching his first community of followers (1 Cor. 14:24, 25), and in the Spirit teaching (1 Tim. 4:1). God is the addresser through Scriptural citations (1 Cor. 6:16; 9:8, 10; 14:21, 34; 15:27; 1 Tim. 5:18 including Jesus’ logion), where the use of verbs of speaking for written communication reflects the interpenetration of orality and literacy in Jewish and Christian traditions, and a means by which God’s voice was made present and current to the addressees. God is also the source and content of didactic ‘speaking’ activities as it addressed matters of belief and the behavioural implications of the gospel, and he is the judge of the learning responses of the addressees (1 Cor. 2:6; 1 Tim. 5:13; Tit. 2:1, 15, cf. 2:10–14), and his reputation was affected by educational outcomes (Tit. 2:1, 15 cf. 2:8, 10).

Furthermore, the Spirit enabled gospel-based community speech that was essential to the identity and expression of the community, and which functioned as a boundary marker for true membership (1 Cor. 1:5; 2:6, 7, 13; 14:3, 19, 29, cf. 1 Cor. 1:10; 12:3). The educational aspect of this community speech was seen in the failure of those outside the community to comprehend or learn from it (1 Cor. 2:6–8), whereas for those belonging to the community Spirit-inspired didactic speech caused qualitative and quantitative growth (1 Cor. 1:5; 14:3, 6b, 19, cf.

356 Ἀγγέλος: 1 Cor. 6:5; 7:6, 8, 12; 9:8, 10; 11:24, 25; 14:21, 34; 15:12, 27, 51; 1 Tim. 4:1; 5:18; 2 Tim. 2:18; Tit. 2:8. Ἀγγέλος: 1 Cor. 1:5; 2:4a; 1 Tim. 4:12; 5:17. Ἀμφότεροι: 1 Cor. 2:6, 7, 13; 3:1; 14:3, 6b, 19, 29, 34, 35; 15:34; 1 Tim. 5:13; Tit. 2:1, 15. Φημὴ: 1 Cor. 6:16; 7:29; 10:15; 15:50.


358 I.e., explicitly: 1 Cor. 2:4a, 6, 7, 13; 11:24, 25; 15:27, 50, 51; Tit. 2:1, 15; implicitly: 1 Cor. 3:1; 14:3, 6b, 19, 29.
However, it is not just divine involvement in didactic ‘speaking’ activities that indicates their significance in the communities. The participation of the entire believing community, including recognised leaders, in these activities indicates both their prominence and pervasiveness. All believers, men and women, were addressers (1 Cor. 1:5; 2:6, 7, 13; 14:3, 19, 29) of didactic ‘speaking’ activities that occurred in the public gathering. All those present at the public gathering were addressees of didactic ‘speaking’ activities in the public gathering, and all believers in Corinth were addressees of Paul’s letter. More specifically, recognised leaders like Timothy and the leading elders in Ephesus were addressers of didactic ‘speaking’ activities in a more specialised capacity (1 Tim. 4:12; 5:17), as was Titus in Crete (Tit. 2:1, 15). In short, didactic ‘speech’ was a means by which all believers could contribute to the qualitative and quantitative growth of the believing community, and from which all those within the ambit of the believing community could benefit.

The significance of these activities for believing communities is also evident in Paul’s use of ‘speaking’ vocabulary for his own didactic activity. This use is almost exclusively in relation to his written communication in the letters, with the exceptions being two hypothetical examples (1 Cor. 14:6b; 19), and two references to his previous ministry in Corinth (1 Cor. 2:4a; 3:1). His use of verbs of ‘speaking’ for written communication reflects the fact that letters are a kind of speech act. Moreover, the interpenetration of orality and literacy would have overcome physical separation and increased instantiation of the author, strengthened the relationship between sender and recipients, and increased the authoritative force of the content. Public reading of letters would have

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359 This presumably includes interpreted tongues: 1 Cor. 12:30; 13:1; 14:2 [x3], 4, 5 [x2], 6a, 9 [x2], 13, 18, 23, 27, 28, 39.
360 1 Cor. 1:5; 2:4a; 3:1; 14:3, 6b, 19, 29; 1 Tim. 4:12; 5:17 [x2]; Tit. 2:1, 15.
361 1 Cor. 6:5; 7:6, 29; 10:15; 15:34, 50, 51.
362 1 Cor. 1:12a; 6:5; 7:6, 8, 12, 29, 35; 9:8; 10:15 [x2], 19, 29; 11:22; 14:6b, 19; 15:34, 50, 51; 1 Tim. 2:7; 2 Tim. 2:7.
heightened this effect of making Paul present (cf. 1 Thess. 5:27). Thus, didactic ‘speaking’ words provide a window into the didactic role apostolic letters had in the communities.

Furthermore, didactic ‘speaking’ activities had a significant role in shaping the individual and corporate life of believers. Didactic speech addressed matters of belief (e.g., 1 Cor. 2:4a; 3:1; 15:50, 51; 1 Tim. 4:12; 5:17) and corporate conduct (1 Cor. 6:5; 15:34), and extended into the personal sphere of family and domestic relationships, and sexual intimacy, and even this personal teaching was accompanied by theological explanation (1 Cor. 6:16; 7:6–7, 29; 11:24, 25; Tit. 2:1–15). That is, no part of life was quarantined from instruction, as educational activities sought to transform belief and the whole of life.

This engagement of education with the whole of life is also seen in the dialectic between the believing community and educational enterprises, where each was shaped by the other. Paul’s technique of shaming the Corinthians (1 Cor. 6:5; 11:22; 15:34, cf. 4:14) demonstrates both his knowledge of Corinthian culture and of the needs of the believing community, and his use of these cultural factors to facilitate their education. This dialectic between didactic ‘speaking’ activities and the community is also evident in the Scripture-based instructions regarding the participation of women in weighing prophecies, where participation in community-based didactic speech was shaped both by the content of teaching, and by the relationships within the community (1 Cor. 14:34, 35).

Moreover, didactic ‘speaking’ activities had an impact on the wellbeing of the believing community. This is seen positively in the ministry of Timothy, the elders and Titus (1 Tim. 4:12; 5:17; Tit. 2:1, 15) and negatively in the threat posed by actual or potential false teaching (1 Tim. 5:13; 2 Tim. 2:18), and in speech that displayed an inadequate understanding of Christian truth (1 Cor. 15:12). The unsuitability of un-interpreted tongues in the public gathering not only confirms the educational purpose of the community gathering, it shows that all speech in

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that setting was to have educational potential, and that everyone, including unbelievers, was to be able to learn from what was spoken.

Finally, the correlation between the content and manner of didactic ‘speaking’ activities demonstrates that educational enterprises involved more than just vocalising the content. Authentic Christian didactic speech not only had orthodox gospel-based content, it was communicated in a manner that conformed to the message, namely one characterised by weakness and humility, and rejection of accepted techniques and the desire for status that accompanied them (1 Cor. 1:17; 2:1, 4ab; 1 Tim. 4:12; 5:17; Tit. 2:1, 15). On the other hand, false teachers, and those whose speech threatened the community, had heterodox content, and their method and lives were also aberrant and threatened the welfare and reputation of the community (1 Tim. 1:7; 5:13; 2 Tim. 2:18; Tit. 2:8). That is, the human element of the educational enterprise was a significant factor in, and indicator of, the spiritual benefit of the activity.

In conclusion, this study of ‘speaking’ words has shown that generic vocabulary of speech was used in each letter of the target literature for didactic speech, occurring within the letters and in the communities portrayed in 1 Corinthians, 1 and 2 Timothy and Titus. The most notable difference in the distribution of the vocabulary was the Spirit-inspired community speech in Corinthians, which is lacking in the Pastoral Epistles. However, its absence from other Pauline letters and the particular focus on speech in 1 Corinthians suggest problems in Corinth as a probable explanation for this difference.\(^{366}\) Another variation is that this vocabulary is not used with divine addressers in 2 Timothy or Titus, or an authorial addresser in Titus. However, subsequent semantic groupings will identify divine and authorial addressers in these letters, so again the absence is best explained by discourse concerns.

These differences notwithstanding, the use of ‘speaking’ vocabulary in all four letters for didactic activities testifies to the educational nature of the communities portrayed, the educative involvement of God in the communities, and the dialectic

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\(^{366}\) Cf. Kelber, *Oral and the Written Gospel*, 174–77, suggests Paul used the authority of written word over against the extremes of oral wisdom, particularly in 1 Cor. 1–4.
between educational enterprises and the relationships and needs of the believing communities.
CHAPTER FIVE: ‘TRADITIONING’ WORDS

5.1. Prolegomena

The examination of the first semantic grouping of ‘core-teaching’ words established the presence of educational concerns in the target literature, and in the communities portrayed. The second grouping of ‘speaking’ words confirmed this finding, and semantically drew attention to the verbal aspect of teaching, even when issues of orality and literacy were involved. This current chapter moves away from a focus on spoken activities, to activities associated with traditional material, either in oral or written media.

The ‘scholastic community’ description implies the existence of a recognised body of information that was foundational to community life. Such a body of information would provide a significant raison d’être for the community, and content for the educational activities within it.¹ In turn, the community would ensure the collection, transmission and preservation of the body of information.²

In one sense, as has already been demonstrated in the two previous chapters, many of the words in other semantic groupings are used in relation to a fixed body of information (cf. 1 Cor. 4:17; 14:21; 2 Tim. 2:2). However, the words in this chapter are particularly concerned with the handling of a fixed body of information, and are called here ‘traditioning’ words. In keeping with the adopted methodology, this chapter is not concerned with identifying traditional material,³ but with vocabulary associated with its creation and communication.

There are verbs used for the relationship of believers to a body of information, which do not strictly involve its transmission/communication, but refer to its preservation or the relationship of the community or individuals to it.⁴ The

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¹ Cf. Gerhardsson, Memory, 33–70, 193, passim, in particular with reference to Judaism.
³ See, for example, Eriksson, Traditions and Rhetoric Proof. Ellis, ‘Traditions in 1 Corinthians’; ‘Traditions in the Pastoral Epistles’.
⁴ Gerhardsson, Memory, 290.
presence and use of this vocabulary in the target literature provide strong supporting evidence of the scholastic nature of the communities.\(^5\) However, in view of the working definition of ‘teaching’ adopted for this study,\(^6\) these verbs are not considered vocabulary of ‘teaching’ as they are not directly concerned with its transmission. Accordingly, they are not included in this study.

The words in this chapter fall into two categories reflecting the dominant notion of the activity. The first two words, \(\pi\alpha\rho\alpha\delta\iota\delta\omicron\mu\) and \(\pi\alpha\rho\alpha\tau\iota\theta\omicron\mu\), refer to the transmission or delivery of oral or written content. The second pair, \(\gamma\rho\acute{\omicron}\varphi\omicron\) and \(\acute{\alpha}n\acute{\alpha}\gamma\nu\omicron\sigma\iota\varsigma\), relate to the creation and communication of written texts.

5.2. \(\pi\alpha\rho\alpha\delta\iota\delta\omicron\mu\)

\(\Pi\alpha\rho\alpha\delta\iota\delta\omicron\mu\) in Greek literature and NT has a range of meanings, which reflect the meaning of the simplex verb, \(\delta\iota\delta\omicron\mu\) (i.e., ‘give’).\(^7\) It is used for activities of ‘delivering, entrusting’,\(^8\) or ‘turning over, giving up’,\(^9\) where the object of the verb is usually a living being, and so these occurrences are not relevant for this study. The meanings relevant for this study are ‘hand down, pass on, transmit, relate, teach’,\(^10\) which are widely attested in Greek literature from Plato onwards in relation to the instruction of a teacher to a pupil,\(^11\) and for the transmission of ‘holy teaching’.\(^12\)

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\(^5\) E.g., \(\varphi\omicron\lambd\acute{\alpha}\sigma\omicron\) ‘guard’ (1 Tim. 5:21; 6:20; 2 Tim. 14) assumes prior learning/reception by Timothy, and would have been done positively through teaching and negatively, by refuting error. Similarly, ‘hold’ \(\kappa\alpha\tau\acute{\epsilon}\chi\omicron\) (1 Cor. 11:2; 15:2), ‘keep’ \(\tau\iota\rho\acute{\epsilon}\omicron\) (1 Tim. 6:14; 2 Tim. 4:7), and ‘stand firm’ \(\iota\sigma\tau\omicron\mu\iota\) (1 Cor. 15:1) assume prior reception/learning.

\(^6\) I.e., ‘to impart a message from an addressee to an addresser, where the purpose and/or result of the act is to cause the addressee to gain knowledge, understanding, a skill, attitude or belief or to transform thought, belief or conduct’.

\(^7\) BDAG \(\delta\iota\delta\omicron\mu\), s.v., 242; \(\pi\alpha\rho\alpha\delta\iota\delta\omicron\mu\), s.v., 761–63.

\(^8\) E.g., Plato, \(\text{Euthyd.}\), 285c. Josephus, \(\text{AJ}\), 4, 83. NT: 1 Cor. 13:3.

\(^9\) E.g., Josephus. \(\text{BJ}\), 1, 655. \(\text{LXX: Judg.} 7:9\); 2; \(\text{Esdr.} 9:7\). NT: 1 Cor. 5:5; 11:23b; 1 Tim. 1:20.

\(^10\) BDAG \(\pi\alpha\rho\alpha\delta\iota\delta\omicron\mu\), s.v., 762–3. Wegenast, ‘\(\pi\alpha\rho\alpha\delta\iota\delta\omicron\mu\)’, 772.

\(^11\) Wegenast, ‘\(\pi\alpha\rho\alpha\delta\iota\delta\omicron\mu\)’, 772. Büchsel, ‘\(\delta\iota\delta\omicron\mu\)’, 171. E.g., Plato, \(\text{Phileb.}\), 16c; \(\text{Theaet.}\), 36.198b. Demosthenes, 23.65. Josephus, \(\text{C. Ap.}\), 1.60.

\(^12\) Wegenast, ‘\(\pi\alpha\rho\alpha\delta\iota\delta\omicron\mu\)’, 772. E.g., Strabo, 10.3.7. Philo, \(\text{Mos.}\), 1, 23; \(\text{Fug.}\), 200.
In the LXX, although the verb occurs 248 times, it is seldom used for the transmission of content.\textsuperscript{13} However, the vocabulary of ‘receiving’ (cf. רְאֵשׁ) and ‘delivering’ (cf. קֶסֶף) was used in rabbinic Judaism as technical terminology for the transmission and reception of religious instruction.\textsuperscript{14} This chain of transmission and reception is evident in the ‘Sayings of the Fathers’, which claimed ‘Moses received the Torah from Sinai and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets delivered it to the men of the Great Synagogue’.\textsuperscript{15} The corresponding Greek verbs (i.e., παραλαμβάνω; παραδίδωμι) were used in Hellenistic philosophies for transmitting standard teachings.\textsuperscript{16} Thus, both Jewish and Hellenistic literature had accepted vocabulary for passing on traditional material, and ‘traditioning’ activity was part of both educational environments.\textsuperscript{17}

Paul used παραδίδωμι nineteen times. Four of these occurrences refer to passing on didactic content, three of which are in the target literature (1 Cor. 11:2, 23; 15:3, cf. Rom. 6:17).\textsuperscript{18} In these texts, παραδίδωμι functions as a technical term for the transmission of traditional material.\textsuperscript{19}

\textbf{a) 1 Corinthians 11:2}

Following a command for the Corinthians to imitate him, and before addressing problems in the community gatherings, Paul commended the Corinthians\textsuperscript{20} for remembering him and holding the traditions (cf. τὰς παραδόσεις κατέχετε) just as he had delivered them to them (cf. καθὼς παρέδωκα ὑμῖν). Paul’s praise for the Corinthians’ fidelity to these traditions, even if it is a \textit{captiveo}

\begin{itemize}
  \item \textsuperscript{13} E.g., 1 Esdras 9:39 ‘the Law of Moses’; Wis. 14:15 ‘secret rites and initiations’. The cognate noun παράδοσις occurs twice for delivering over in judgement (LXX Jer. 39:4; 41:2).
  \item \textsuperscript{15} Aboth 1:1. Peah 2:6.
  \item \textsuperscript{16} Thiselton, \textit{Corinthians}, 867.
  \item \textsuperscript{17} McDonald, \textit{Kerygma and Didache}, 103. Büchsel, ‘δίδωμι’, 171.
  \item \textsuperscript{18} Otherwise: 1 Cor. 5:5; 1 Tim. 1:20 deliver over to judgement; 1 Cor. 11:23 betrayed; 1 Cor. 13:3 deliver up to be burned; 15:24 hand over the kingdom.
  \item \textsuperscript{19} Büchsel, ‘δίδωμι’, 171. Wegenast, ‘παραδίδωμι’, 772.
  \item \textsuperscript{20} Winter, \textit{After Paul}, 3. ἐπανεύρετο is only used by Paul in 1 Cor. 11:2, 17, 22 (excluding LXX quotation in Rom. 15:11) and amounts to a formal and official recommendation.
\end{itemize}
benevolentiae, and his use of language associated with the transmission of religious traditions, both indicate the educational purpose of his prior activity. Similarly, the Corinthians’ responses of remembering Paul and holding to the traditions just as he had passed them on were educational outcomes of his activities. In short, his activity was a teaching activity. Furthermore, the use of ‘traditioning’ language, apostolic praise for their response, and the nature of Paul’s relationship with the Corinthians suggest it was an authoritative educational activity, with all Corinthian believers as the addressees. The use of these technical terms for verbal transmission suggests this instruction was mostly in spoken words.

The content of the traditions is described as ‘in all things’ (cf. πάντα), which was probably similar to what Paul taught elsewhere (cf. 11:16; 4:17; 7:17). The exact content however is uncertain, but it likely included the matters Paul went on to address. These concern gender distinctions when praying and prophesying in the public meeting (1 Cor. 11:3–16), conduct at the communal Lord’s meal (1 Cor. 11:23–34), and the gospel message (1 Cor. 15:3–5), if not also participation in the public community gathering (cf. 1 Cor. 12–14). This content addressed central matters of belief and communal conduct.

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22 Fitzmyer, Corinthians, 408. Contra Hard, Origin of 1 Corinthians 182–83. Collins, Corinthians, 405, who see the praise as ‘ironic’.
23 Cf. CEV. NLT. Morris, Corinthians, 151.
25 Héring, Corinthians, 101. BDAG παραδίδωμι, s.v. 3, 762. ‘of oral or written tradition’.
27 Dunn, Unity and Diversity, 67.
30 Garland, Corinthians, 512. Contra Godet, Corinthians, 2:106, and Fee, Corinthians, 499, fn. 29, who distinguish ‘traditions’ (11:2, 23) from ‘teachings’ (15:3), arguing the former are less authoritative.
Paul’s use of παραδίδωμι (and παράδοσις) here indicates that he regarded his earlier teaching role among the Corinthian community as one in which an identifiable body of material was handed on to them, for their instruction. Implicit in this type of instruction, and reflected in the apostle’s praise, was the expectation addressees would maintain and adhere to the content, without deviation.

b) 1 Corinthians 11:23

Paul introduced the Last Supper tradition in response (cf. γάρ) to the social divisions and stratification amongst the Corinthians when they gathered for communal meals (11:17–22). The seriousness of these aberrations caused Paul to withhold his apostolic praise (11:17, 22), as the meal they were sharing could not be regarded as ‘the Lord’s meal’. In order to correct their mealtime behaviour, he reiterated traditional teaching concerning the Lord himself.

The tradition of the Last Supper is teaching Paul had already passed on to them (cf. ὁ καὶ παρέδωκα ὑμῖν), which should already have been shaping their behaviour. It was not ‘first time’ instruction. Had they learned from that earlier instruction there would be no need for Paul to repeat it, and no need for him to withhold his praise. Their failure in conduct arose from a failure to learn and be transformed by the earlier teaching Paul had provided.

The content of Paul’s instruction included an account of Jesus’ actions and words at the Last Supper, including Jesus’ commands to his disciples to remember him (11:23b–25). It was possibly in a liturgical form. An explanation (11:26 cf. γάρ) follows the narrative tradition, namely as often as the Corinthians ate ‘this

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32 Wegenast, Das Verständnis der Tradition, 111.
33 Theissen, Social Setting, 96, 145–74, esp. 147–155.
34 Winter, After Paul, 143. Eriksson, Traditions, 176.
35 Garland, Corinthians, 544.
36 Eriksson, Traditions, 100.
37 Eriksson, Traditions, 180.
38 Eriksson, Traditions, 100. Thiselton, Corinthians, 867.
bread’ and drank ‘this cup’, they would proclaim the Lord’s death until he came.\textsuperscript{40}
This explanation was, most likely, not part of the Last Supper tradition itself,\textsuperscript{41} but may have been part of Paul’s earlier instruction regarding it.\textsuperscript{42}

Paul clearly placed himself in a line of tradition, using the accepted vocabulary of ‘passing on’ and ‘receiving’ (cf. $\pi\alpha\rho\alpha\delta\iota\delta\omega\mu\iota$; $\pi\alpha\rho\alpha\lambda\alpha\mu\beta\acute{\alpha}n\omega$). He explicitly stated he was not the originator of the tradition, but that he received it from the Lord,\textsuperscript{43} in the sense that the Lord was the source of the tradition.\textsuperscript{44} In placing himself within this process of transmission, Paul, like the Corinthians, also received the tradition from human agents.\textsuperscript{45}

Paul’s inclusion of himself in a chain of transmission indicates that even as an apostle, he was a student, in some respects similar to those he now instructed. Furthermore, as a link in a chain he was constrained to pass on faithfully the traditions he had learned. This chain of transmission suggests both that a process of ‘traditioning’ and a tradition of the Last Supper were common elements in the educational environment of believers in other locations, and an on-going source of instruction for practical conduct within believing communities.

c) I Corinthians 15:3

In the third and final use of $\pi\alpha\rho\alpha\delta\iota\delta\omega\mu\iota$ in the target literature, ‘traditioning’ language (cf. $\pi\alpha\rho\alpha\delta\iota\delta\omega\mu\iota$; $\pi\alpha\rho\alpha\lambda\alpha\mu\beta\acute{\alpha}n\omega$) again places Paul in a chain of transmission for a tradition, of which he is not the originator.\textsuperscript{46} The tradition in this text is a summary of the gospel.\textsuperscript{47} Paul wrote in response to the Corinthians’

\begin{itemize}
  \item \textsuperscript{40}Bruce, Corinthians, 111.
  \item \textsuperscript{41}Eriksson, Traditions, 100, 106. Fee, Corinthians, 556, fn. 58. Thiselton, Corinthians, 886.
  \item \textsuperscript{42}Cf. Bruce, Corinthians, 113.
  \item \textsuperscript{43}NIV, NASB, NRSV, ESV. KJV. \'Από identifies the origin of the tradition, since Paul usually used $\pi\alpha\rho\alpha\delta\iota\delta\omega\mu\iota$ for human agents passing on tradition (cf. Gal. 1:12; 1 Thess. 2:13; 4:1, 2; 2 Thess. 3:6). Hofius ‘Lord’s Supper Tradition’, 76, fn. 3.
  \item \textsuperscript{44}Garland, Corinthians, 545. Contra Morris, Corinthians, 159.
  \item \textsuperscript{45}Bruce, Corinthians, 110.
  \item \textsuperscript{46}Ellis, ‘Traditions in 1 Corinthians’, 495–6.
  \item \textsuperscript{47}Eriksson, Traditions, 86, 90. Bruce, Corinthians, 138. Thiselton, Corinthians, 1186. NJB translates ô as ‘traditions’ in 15:3.
\end{itemize}
doubts concerning the resurrection of the dead (cf. 15:12ff), reminding them of the foundation and rudiments of their faith, which they had believed (15:2, 11) when the gospel was preached to them.

The immediate context has similar vocabulary to the two passages above but in keeping with the seriousness of the misunderstanding Paul sought to correct, there is a heightened focus on Paul’s and the Corinthians’ relationship with the teaching (15:1–3a).

The content of the tradition, which is an historical summary of the gospel he had preached to them (cf. 15:1 ὅ εὐγγελισάμην ὑμῖν), follows Paul’s statement that he handed on (cf. παρέδωκα ὑμῖν) what he also had received. While the extent of the tradition is disputed, it is best understood to have two components: the first comprising four ὅτι clauses (15:3b–5a) concerned with the death and resurrection of Christ, and a second listing further appearances of the risen Christ (15:5b–7). The observation many witnesses were still alive (15:6bc) appears to be a Pauline insertion into the traditional material. It is also possible that some of the content represents Paul’s own redaction of certain traditions but this does not prevent Paul placing himself in a chain of transmission, both as an addressee/student and addresser/teacher.

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48 Fee, Corinthians, 718.
50 Cf. the use of γνωρίζω (see below, Chapter 11.3); vocative ἀδελφοί; repetition of εὐαγγελ- word group; the series of clauses modifying the gospel (i.e., which was preached to you, which you received, in which you have taken your stand, through which you are being saved); four-fold repetition of καί; and Paul’s description of the message as of ‘first importance’ (ἐν πρώτοις). Cf. Thielson, Corinthians, 1183–1185.
52 Barnett, Corinthians, 277.
53 Eriksson, Tradition, 89.
54 Garland, Corinthians, 684. Eriksson, Traditions, 89.
The authoritative and didactic nature of this earlier activity of transmission is evident in the doctrinal content of the tradition,\textsuperscript{55} the eschatological consequences of learning and adhering to its content (15:2), and Paul’s use of recognised ‘traditioning’ language. This text indicates that Paul’s initial educational activities amongst the Corinthians involved passing on traditional content about the gospel, which was foundational for their faith, and which itself was in fulfilment of God’s written Scriptures. The ‘traditioning’ nature of this instruction indicates the continuity and commonality of his teaching and that delivered and received by Christian communities since the earliest times.

\textbf{5.2.1. Conclusions from παραδίδωμι}

\textit{a)} Paul uses παραδίδωμι three times in the target literature, all of which occur with other recognised ‘traditioning’ vocabulary (1 Cor. 11:2, 23; 15:3).\textsuperscript{56} In all texts, Paul was the addressee and the Corinthian believers were the addressees. His use of παραδίδωμι indicates that his earlier oral instruction of Corinthian believers involved the transmission of ‘traditions’, which might be regarded as a stable body of information. The traditions explicitly associated with παραδίδωμι are a summary of the historical gospel that was foundational for faith (cf. ἐν πρώτοις), a narrative account of the Last Supper including Jesus’ words to his disciples, and instructions for conduct during the community gathering. However, it seems reasonable to assume these were not the only traditions Paul passed on.

\textit{b)} The ‘traditioning’ nature of these educational activities indicates the existence of a stable body of content common to believing communities beyond Corinth. The fact that Paul was not the originator of the content and explicitly placed himself within a chain of transmission reflects the trans-temporal and trans-local reach of these traditions. Correspondingly, there is continuity and commonality between Paul’s teaching, and the Corinthians’ faith, and what had been delivered to and received by Christians since the earliest times.\textsuperscript{57} That is, this educational

\textsuperscript{55} Kelly, \textit{Early Christian Creeds}, 17, it was ‘manifestly a summary drawn up for catechetical purposes or for preaching: [which] gives the gist of the Christian message in a concentrated form’.

\textsuperscript{56} Παραλαμβάνω; παράδοσις; κατέχω.

\textsuperscript{57} Fitzmyer, \textit{Corinthians}, 541, on 15:3, but applicable to all three occurrences.
activity created a virtual community beyond Paul and the Corinthians, both in
time and space.

c) Twice Paul placed himself as a receiver and deliverer in a chain of transmission
(1 Cor. 11:23; 15:3). This means that even as an apostle, he was a student in some
respects similar to those like the Corinthians, whom he subsequently instructed.
Furthermore, as a participant in the ‘traditioning’ process he was constrained to
pass on the traditions just as he had received them. Even for Paul, the educational
environment was one in which the content remained constant and intact, and had
lasting relevance.58

d) The necessity of the Corinthian believers learning and adhering to these
traditions is evident in their content, which included the historical gospel and Last
Supper account, and in the consequences of their educational response. At least
two activities involved traditions with divine origins (1 Cor. 11:23 ἀπὸ τοῦ
κυρίου; 15:3 τὰς γραφὰς).59 Inadequate ‘reception’ or learning would create
misunderstandings of the resurrection and threaten eternal salvation (1 Cor. 15:3),
excuse self-interested conduct in the communal meal (1 Cor. 11:23), and cause
shame from the apostle (1 Cor. 11:2, 23, cf. 11:2). The right learning response
was one of reception, adherence and conformity to the content of the tradition,
and maintenance of its integrity and currency within the community.

5.3. παρατίθημι

In secular Greek παρατίθημι could mean to ‘set alongside’ or ‘before’, ‘to place
something before someone in elucidation’, ‘to present’,60 or even ‘to hazard’.61
More significantly for this thesis, it was a technical term for entrusting or giving
something to someone in trust, which together with two cognate nouns meaning

58 Contra Dunn, Jesus and the Spirit, 348–9, who claims one of the differences between Pauline
Christianity and the Pastorals is that in the latter ‘Paul is depicted more as the keeper of tradition
than as its author’.
59 Cf. 1 Cor. 11:2 and vv. 8–9 with Gen. 2:21–23.
60 E.g., Xenophon, Cyrop., 1. 6.14.
61 Maurer, ‘παρατίθημι’, 162.
‘deposit’ are found from Herodotus onwards (παραθήκη; παρακαταθήκη). The word group was used in formulas associated with Graeco-Roman and Jewish legal practice, whereby an object was entrusted to another for a period, and was to remain unused and undamaged until it was restored to the person who entrusted it. This notion was extended for use with people or words. Παρατίθημι in their use of the cognate noun (παραθήκη) highlight the need for honesty and the fear of God in guarding deposits.

Παρατίθημι occurs thirty seven times in the LXX, mostly in relation to the placement of food. It is, however, used for the activity of authoritative transmission and teaching of God’s law by Moses to the Israelite elders and people (Exod. 19:7; 21:1; Deut. 4:44).

In the NT, the verb occurs nineteen times, as in the LXX often in relation to food, and for entrusting, or committing someone to God. It is also used for Jesus’ activity of teaching in parables (Matt. 13:24, 31), and Paul’s teaching activity in a synagogue, proving from the Scriptures the death and resurrection of Christ (Acts 17:3). The use of παρατίθημι in Paul’s letters is restricted to three occurrences in the target literature. Only two are relevant to this study (1 Tim. 1:18; 2 Tim. 2:2), as the third refers to the placement of food (1 Cor. 10:27).

a) 1 Timothy 1:18

In the context of Paul’s command (cf. παρεκάλεσα 1:3) for Timothy to remain in Ephesus to oppose false teaching, and his own experience of God’s grace and apostolic commissioning (1:12–17), Paul gave Timothy ‘this instruction’ (NIV

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62 Maurer, ‘παρατίθημι’, 162. E.g., Herodotus, 6.86. Isocrates, Or., 17.50.
64 E.g., Diodorus Siculus, 17.23, 5. Herodotus, 9.45.1.
66 E.g., Gen. 43:32; 1 Sam. 9:24; 21:6.
68 Maurer, ‘παρατίθημι’, 163.
69 Cf. use of simplex verb in 1:12 (i.e., θέμενος). Towner, Letters, 155, fn. 4.
70 Mounce, Pastoral Epistles, 64.
cf. ταύτην τὴν παραγγελίαν παρατίθεμαι σοι). Paratíthēmi denotes Paul’s activity in the current letter, by which he entrusted and transmitted to Timothy instruction for his ministry.

The content of ‘this instruction’ was not the earlier command he issued, despite linguistic links that might suggest otherwise (cf. 1:3 παραγγέλεις; 1:5 τῆς παραγγελίας). In the earlier text, the παραγγέλλω word group is used for corrective instruction Timothy was to give false teachers, whereas in the latter text, it refers to what Paul was entrusting to Timothy. Additionally, the cognate noun of παρατίθημι (i.e., παραθήκη) is associated in the Pastoral Epistles with the ‘traditioning’ of the apostolic gospel (6:20; 2 Tim. 1:12, 14). Accordingly, the content of the instruction concerned the letter itself, which related to Timothy’s responsibilities to protect and advance the Christian message (esp. 1:3–5; 3:14–15; 4:6–16; 5:1–2; 6:2, 11–14, 20). Its content was consistent with prophecies given about Timothy, and by accepting Paul’s instruction Timothy would fight the good fight of apostolic ministry and hold on to faith and a good conscience.

The authority and solemnity of Paul’s instruction is indicated in the use of παρατίθημι, given its association with the process of tradition, and ensuring the safety of a deposit. Timothy’s right learning response to this instruction would require fidelity to the teaching contained in the letter, and responsibility for ensuring its preservation and advancement. That is, the relationship between

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71 NIV. NRSV. NJB. NLT. CEV. HCSB. Contra TNIV. ESV.
73 Mounce, Pastoral Epistles, 22.
74 Marshall, Pastoral Epistles, 369.
76 Dibelius and Conzelmann, Pastoral Epistles, 32.
78 Spicq, Les Épîtres Pastorales, 350.
80 Mounce, Pastoral Epistles, 65.
81 Spicq, Les Épîtres Pastorales, 349.
Paul and his apostolic emissary involved an educational process of ‘traditioning’, that was to benefit the advance of the gospel, Timothy, and the believing community in his care.

b) 2 Timothy 2:2

This process of transmission is explicitly taken a step further with the second occurrence of παρατίθημι. Timothy, himself, was commanded by Paul to entrust (cf. παράθηκα) to faithful people (cf. πιστοὶ ἄνθρωποι) what he and many others had heard from the apostle (cf. Ἰκουσίας παρ’ ἐμοῦ; ταῦτα cf. 1:12). The exact occasion of Paul’s preaching need not necessarily be associated with the ‘ordination’ or ‘commissioning’ of Timothy and a formal event marking Paul’s entrusting of the tradition. The weight of the reference is on the public nature of Paul’s speech and its wide attestation, and thus the need for Timothy to pass on this content without addition or subtraction.

Timothy’s ‘entrusting’ activity was to occur by means of instruction, and carried with it the duty of safekeeping and further transmission. The content of Timothy’s teaching was to be the sound words of the apostolic gospel, and its implications for individual conduct and community life (cf. 1:11 διδάσκαλος). This content is verified by linguistic links between this text and the earlier use of the παρατίθημι word group (cf. παραθήκη 1:12, 14), and repetition of ‘what had been heard’ from Paul (1:13; 2:2).

Timothy’s instruction of these people would advance and protect the gospel and the believing community, in light of Paul’s absence and Timothy’s impending

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82 See above, Chapter 3:2.1. for translating ἄνθρωποι ‘people’.  
84 So, Scott, Pastoral Epistles, 100.  
86 Marshall, Pastoral Epistles, 725.  
87 Marshall, Pastoral Epistles, 727.  
88 BDAG παρατίθημι s.v. 2.a, 772.  
90 Spicq, Les Épîtres Pastorales, 738.
departure from Ephesus (4:6; 21), and the threat of false teaching (2:17–18; 4:3 cf. 2:14, 23; 3:8, 13; 4:15).

The association of παρατίθημι with tradition and legal duty indicates the authority of Timothy’s teaching activity, the importance of the content, and the expectation Timothy would teach it fully and faithfully. This presumes a stable, recognisable body of content, as do Paul’s references to this content as ‘what people had heard’ from him (cf. 1:13; 2:2). This tradition was a ‘sacred trust’ for Paul and Timothy, which they defended and passed on in its entirety, by means of teaching. The continuity of the process beyond this next generation of teachers is not explicitly stated, but is implied by the need for faithful people to receive the tradition so they might teach others faithfully, and the association of the vocabulary with a ‘traditioning’ process. Nevertheless, this future process of ‘traditioning’ does not equate to the beginnings of ‘apostolic succession’ as this notion is understood in certain ecclesiastical traditions in regard to ordination, or a distinctly ‘Pauline’ succession.

5.3.1. Conclusions from παρατίθημι

a) Παρατίθημι occurs three times in the target literature, two of which refer to teaching activities involving the authoritative ‘entrusting’ or transmission of content addressing belief and conduct (1 Tim. 1:18; 2 Tim. 2:2). The content ‘entrusted’ was the written content of Paul’s letter to Timothy that included matters of belief and personal and corporate conduct, and Paul’s spoken presentation of the gospel and its implications for belief and conduct. The

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96 So, Scott, *Pastoral Epistles*, 100–1.
discourse contexts and association of \( \pi\alpha\rho\alpha\tau\iota\theta\eta\mu\iota \) with ‘traditioning’, and the legal care of deposits suggest the content in both texts was a stable, discrete body of information entrusted by means of teaching.

b) A chain of transmission is clearly evident, as in the first text Paul is addressee and Timothy is the addressee, and in the second Timothy was commanded by Paul to be the addressee, and selected members of the believing community were to be addressees. Both Paul and Timothy were participants and successive steps in an educational process of passing on traditional material, and beyond them others were to continue passing on the content by educational means.

c) In both texts, the anticipated learning response of the addressees was not passive, but involved promulgating and defending the apostolic gospel, and its implications for belief and conduct. Indeed, the ‘traditioning’ process on view was to guarantee the ongoing qualitative and quantitative growth of the believing community.

d) To conclude, the two verbs associated with the transmission or delivery of content (\( \pi\alpha\rho\alpha\delta\iota\delta\omega\mu\iota; \pi\alpha\rho\alpha\tau\iota\theta\eta\mu\iota \)) are used in the target literature only for teaching activities of recognised leaders within the believing community. The involvement of community members was as recipients and beneficiaries of these ‘traditioning’ activities. From these activities or as a consequence of them, believers learned the content of faith, and how to conduct themselves (1 Cor. 11:2, 23; 15:3), and the faith and community was protected and defended from false teaching (1 Tim. 1:18; 2 Tim. 2:2).

5.4. \( \gamma\rho\acute{\alpha}\varphi\omicron \)

\( \Gamma\rho\acute{\alpha}\varphi\omicron \) is found from Homer onwards, for ‘tearing flesh with a lance’ and ‘engraving in tables’.\(^98\) The notion of ‘carving’ or ‘engraving’ is probably primary.\(^99\) It is also used for ‘painting’ and ‘drawing’ and more generally for

\(^{98}\) E.g., Homer, \textit{Il.}, 17.599; 6.169.

\(^{99}\) Schrenk, ‘\( \gamma\rho\acute{\alpha}\varphi\omicron \)’, 742.
‘writing’,\(^{100}\) or in a legal sense, ‘to set down’ a document or public accusation\(^{101}\) or to describe ‘written laws’.\(^{102}\) In Philo, the perfect passive γέγραπται is used eleven times, all in reference to Scripture, often as a citation formula.\(^{103}\) Josephus similarly uses the perfect passive in relation to Scripture and official documents.\(^{104}\)

The verb occurs frequently in the LXX (349 times including compounds) and the cognate noun γραφή occurs fifty five times. The singular perfect passive γέγραπται is used twenty five times, always in relation to authoritative documents,\(^{105}\) with over a third relating to the Law of Moses\(^{106}\) or other Scripture,\(^{107}\) and others to kings’ annals.\(^{108}\) God’s will and revelation were written down by him,\(^{109}\) and by others in authority.\(^{110}\)

In the NT, the verb γράφω and compounds are used 208 times, sixty-eight of which occur in the Pauline corpus.\(^{111}\) Almost half of these use perfect forms of γράφω as an introductory formula for Scriptural citation (i.e., γέγραπται \(x\) 29; γεγραμμένος twice). Paul also uses γράφω for his own letter writing activity (1 Cor. 4:14; 5:11 etc), even though others may have acted as scribes (Rom. 16:22 cf. 15:15).

The use of γράφω in the target literature can be divided into occurrences that are part of a citation formula introducing OT Scripture (1 Cor. 1:19; 31; 2:9; 3:19;


\(^{101}\) Schrenk, ‘γράφω’, 744. E.g., Plato, Leg., 11.923c. Demosthenes, 18.103.


\(^{103}\) Philo, Sacr., 60; Her., 102, 277.


\(^{105}\) Ito, ‘Written Torah’, 241.

\(^{106}\) E.g., Josh. 8:31 (9:2b); 2 Kings 14:6; 23:21; 2 Chr. 23:18; 25:4; 35:12; Neh. 10:35, 37.

\(^{107}\) E.g., 2 Chr. 32:32; 35:25; Tob. 1:6.

\(^{108}\) E.g., 2 Sam. 1:18; 1 Kings 8:53α; 11:41.

\(^{109}\) Cf. Exod. 24:12; 31:18; 32:15, 32; 34:1; Deut. 4:13; 9:10 etc.

\(^{110}\) Cf. Moses: Exod. 24:4; 34:27; Joshua: Josh. 24:26; Samuel: 1 Sam. 10:25.

9:9; 10:7; 14:21; 15:45, 54) or referring to Scripture (1 Cor. 4:6; 9:10; 10:11), and those relating to Paul’s writing activity (1 Cor. 4:14; 5:9, 11; 9:15; 14:37; 1 Tim. 3:14) or that of the Corinthians (7:1). All but the last of these refer to didactic activities, and so are addressed below, and as each category raises different concerns, they will be dealt with separately.

5.4.1. γράφω to introduce Scripture

Much has been written on Paul’s use of the OT, including the textual traditions he used to source citations, the identification of OT quotations, allusions and themes, his dependence on Jewish exegetical traditions, and his own theological and hermeneutical methods.\(^{112}\) The specific concern here, however, is to ascertain how γράφω functions in relation to Scripture as vocabulary of teaching.\(^{113}\)

In 1 Corinthians most of the explicit quotations from Scripture are introduced in a ‘formal and traditional Jewish fashion’ using the perfect passive indicative of γράφω (i.e., γέγραπται 1:19, 31; 2:9; 3:19; 9:9; 10:7; 14:21; 15:45).\(^{114}\) In most texts, this is used in non-specific citation formulas\(^{115}\) that do not identify the source of the citation, such as ‘it is written’ (1 Cor. 1:19; 3:19) or ‘just as it is written’ (cf. καθώς 1 Cor. 1:31; 2:9; ὅσπερ 1 Cor. 10:7; οὐτως 1 Cor. 15:45). Variations of these general formulas are found in three texts. In two, the Law is identified as the source of the citation (cf. 1 Cor. 9:9 [‘of Moses’]; 14:21),\(^{116}\) and once the perfect participle occurs in a noun phrase for ‘the saying that is written’ (15:54 ὁ λόγος ὁ γεγραμμένος), which introduces two OT citations.


\(^{113}\) The use of the term ‘formula’ follows common practice and does not deny variations in Paul’s citation technique. ‘Paul is by no means “formulaic” in the way he incorporates biblical materials into his own compositions. […] At the same time, certain patterns are evident in Paul’s practice. The words γράφειν or λέγειν appear at some point in almost every introduction’, Stanley, Paul, 253.

\(^{114}\) Collins, Corinthians, 95.

\(^{115}\) Heil, Rhetorical Role, 78–79, describes these as ‘vague and general’ formulas.

\(^{116}\) Ellis, Paul’s Use, 114. Metzger, ‘Formulas’, 306.
The passive form in all these can be labelled a ‘divine passive’, indicating that ‘God wrote/has written’ the content of the citation,\textsuperscript{117} and the use of the perfect tense serves to highlight the past and current applicability of the OT texts quoted.\textsuperscript{118} Therefore, Paul’s use of γράφω in citation formulas indicates that God was the originator of the Jewish Scriptures, and that these written texts had ongoing relevance for Christian believers.\textsuperscript{119} For Paul to write ‘it is written’ was in effect to write ‘Scripture teaches’ or more plainly, ‘God says’,\textsuperscript{120} because in those Scriptures God had authoritatively and didactically declared his mind.\textsuperscript{121} Thus, although God’s ancient people had been the original addressees of these texts, because God’s word was reliable and constant, these same Scriptures taught Christian believers. Paul could cite Scripture to develop or seal an argument with the ultimate authority of God’s voice,\textsuperscript{122} because God continued to teach through his written word.

The rhetorical effect of the citation formulas was to signal that a Scriptural quotation was being used, and to highlight its divine origin and authoritative nature,\textsuperscript{123} as it was both a written word from God and a written word from God.\textsuperscript{124} The familiarity of the letters’ recipients with these Scriptures was therefore not essential for Paul’s point to be made.\textsuperscript{125} However, the availability of literature\textsuperscript{126}

\textsuperscript{117} Ito, ‘Written Torah’, 243.
\textsuperscript{120} Ellis, Paul’s Use, 22. Longenecker, Biblical Exegesis, 114. Metzger, ‘Formulas’, 306. See above, Chapter 4.2.1. 1 Cor. 9:8, 10; 14:21, 34; 15:27; 1 Tim. 5:18; and Chapter 4.4. φησι 1 Cor. 6:16. Cf. Ong, Presence of the Word, 53–75, 179–91. Ito, ‘Written Torah’, 244.
\textsuperscript{124} Ito, ‘Written Torah’, 243, concludes in relation to γέγραπται with Scripture citations that ‘it is extremely difficult to distinguish whether the power derives from the writing in general or from the divine writing. Probably it is the case that the power is perceived in the writing in general, but especially in the authoritative writing’. Cf. Ellis, ‘How the New Testament’, 199. Metzger, ‘Formulas’, 300, 305, fn. 14.
\textsuperscript{125} Stanley, “Pearls before Swine”, 132.
\textsuperscript{126} Gamble, Books and Readers, 231–33, 237.
and extent of literacy in the first century,\textsuperscript{127} and the proficiency with texts of societies that still display high residual orality suggest early Christian communities did have access to and familiarity with the Jewish Scriptures.\textsuperscript{128} Indeed, Paul’s use of OT extracts in 1 Corinthians suggests the Corinthian Christians respected the OT Scriptures and had some knowledge of them.\textsuperscript{129}

God is the addressee of these didactic activities denoted by γράφω, and the addressees were the recipients of the letter, the Corinthian believers, or anyone who heard the public reading of the letter in the assembly, even though the original addressees were God’s ancient people of Israel. The content of God’s instruction is provided here noting the source of the citation.

<table>
<thead>
<tr>
<th>1 Cor. 1:18</th>
<th>Isa. 29:14 (LXX)</th>
<th>‘I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate’</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Cor. 1:31</td>
<td>Jer. 9:24 (MT/LXX 9:23)</td>
<td>‘Let him who boasts boast in the Lord’</td>
</tr>
<tr>
<td>1 Cor. 2:9</td>
<td>Isa. 64:4; 65:17\textsuperscript{130} (LXX)</td>
<td>‘No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him’</td>
</tr>
<tr>
<td>1 Cor. 3:19–20</td>
<td>Job 5:13 (prob. Heb text); Ps. 94:11 (LXX 93:11)\textsuperscript{131}</td>
<td>‘He catches the wise in their craftiness’ ‘The Lord known that the thoughts of the wise are futile’</td>
</tr>
<tr>
<td>1 Cor. 9:9</td>
<td>Deut. 25:4 (LXX)</td>
<td>‘Do not muzzle the ox while it is treading out the grain’</td>
</tr>
<tr>
<td>1 Cor. 10:7</td>
<td>Exod. 32:6 (LXX)</td>
<td>‘The people sat down to eat and drink and got up to indulge in pagan revelry’</td>
</tr>
<tr>
<td>1 Cor. 14:21</td>
<td>Isa. 28:11–12\textsuperscript{132}</td>
<td>‘Through men of strange tongues and through the lips of foreigners, I will speak to this people but even then they will not listen to me’</td>
</tr>
<tr>
<td>1 Cor. 15:45</td>
<td>Gen. 2:7b (LXX)\textsuperscript{133}</td>
<td>‘The first man Adam became a living being’</td>
</tr>
<tr>
<td>1 Cor. 15:54</td>
<td>Isa. 25:8\textsuperscript{134}, Hosea</td>
<td>‘Death has been swallowed up in victory’</td>
</tr>
</tbody>
</table>

\textsuperscript{127} Ito, ‘Written Torah’, 244.


\textsuperscript{129} Cf. Rosner, Paul, 183. Heil, Rhetorical Role, 361.

\textsuperscript{130} Carson, Cross, 51. Witherington, Conflict, 127. Barrett, Corinthians, 73.

\textsuperscript{131} Thielston, Corinthians, 322. Stanley, Paul, 190.

\textsuperscript{132} See Stanley, Paul, 198–205, and Garland, Corinthians, 646, who address significant differences with both LXX and MT.

\textsuperscript{133} Heil, Rhetorical Role, 231. The quotation differs from LXX with addition of πρώτος and Ἄδωνις.
‘Where, O death, is your victory? Where, O death, is your sting?’

In sum, the content of God’s teaching then included his actions in history, his knowledge and judgement of human hearts, laws for faithful living, an historical account of Israel in the wilderness, prophetic announcements that had been fulfilled in history, and prophecies awaiting fulfilment. God’s educational activity in the Scriptures cited by Paul addressed the whole of life, and taught about God’s actions in time past, present and future.

In particular, Paul’s use of Scriptural citations indicates the existence and knowledge of an authoritative, fixed body of information, namely the Jewish Scriptures, through which God continued to teach his people. Furthermore, Paul’s use indicates that he himself had been instructed in these Scriptures by his own study (Acts 22:3; Gal. 1:13–14; Phil. 3:5), and that he considered, through them, their divine author still participated in the educational environment of his new covenant people (e.g., 1 Cor. 9:10; 10:9; 2 Tim. 3:16).

5.4.2. γράφω with Scripture other than in introductory formulas

This concludes the use of γράφω in citation formulas, but does not exhaust its use with Scripture, which is found in three additional texts (1 Cor. 4:6; 9:10; 10:11). These are now examined, before considering six occurrences of γράφω with an authorial addresser.

a) 1 Corinthians 4:6

The referent of ἄ γέγραπται in 1 Corinthians 4:6 and the meaning of the phrase in which it is found, ‘nothing beyond what is written’ (HCSB cf. μη ὑπὲρ ἄ γέγραπται), are acknowledged to be among the most complex questions posed

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134 Thiselton, Corinthians, 1299, notes the citation differs from Hebrew texts and LXX.
135 Gerhardsson, Memory, 280, notes that without reservation, Paul considered the OT Scriptures to possess undiminished validity, provided they were interpreted Christologically.
by the epistle. Thiselton identifies seven possible interpretations. He convincingly argues against scribal glosses and written church regulations, and rightly asserts the conventional use of γέγραπται with Scripture must govern the referent of the verb and interpretation of the phrase.

Thiselton rejects the proposal advanced by Tyler and others, that the phrase is a well-known maxim from Hellenistic pedagogy relating to the method used to teach children how to write, where students traced over outlines of letters provided by teachers. Tyler’s explanation has some appeal, inasmuch as Paul had presented himself (and Apollos) as a pattern for the Corinthians to follow (cf. 2:1–4; 3:5–10; 4:1–6a; cf. 9:1–27; 11:1; 13:1–3; 14:18–19). Tyler’s observation that the text is ‘striking for its glimpse into Paul’s pedagogy’ is apposite, but as none of the three sources Tyler cites use the expression μὴ ὑπὲρ ἕ γέγραπται, a Scriptural referent is still preferable.

So, to which Scripture does the noun phrase refer? It could be limited to the collection of quotations Paul has already used. This has the advantage of using γέγραπται with the same content already associated with γέγραπται (cf. 1:19, 31; 2:9; 3:19-20), the content of which corresponded with what Paul wanted the Corinthians to learn (4:6b cf. ἵ να μᾶθητε), to reject worldly standards and accept God’s wisdom of the cross so that no one had reason to boast (4:6c).

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140 So, Hanges, ‘Written By-laws’, 298.

141 Thiselton, Corinthians, 354.


143 Tyler, ‘Hellenistic Pedagogy’, 97.


146 Hooker, ‘Beyond The Things’, 128.
However a broader understanding cannot be ruled out, where Paul is commending the entire OT as the basis for belief, thought and practice.\(^{147}\) His use of citations suggests the Corinthian believers were familiar with the Jewish Scriptures, or at the very least should be familiar with them, presumably because he had instructed them in them himself (cf. 4:14ff; Acts 18), and/or they had access to them.\(^{148}\) That is, Paul’s letter was to be read in a community in which the OT was also being read. It is possible the phrase (i.e., ‘nothing beyond what is written’) was a Christian maxim or slogan the Corinthians knew,\(^{149}\) reminding them to not to accept anything other than what was taught in the Scriptures as authoritative instruction for Christian belief and conduct.\(^{150}\)

\[b) \text{1 Corinthians 9:10} \]

In Paul’s discussion about the rights of apostles to receive material support for their ministry, the referent of γράφω is also disputed. In the previous verse a quotation from Deuteronomy 25:4 is introduced using a γέγραπται formula noting the text comes from the Law of Moses. A question follows the quotation, asking if it was about oxen only that God was concerned or if the quoted text was said (cf. λέγει) ‘for our sake’ (cf. δι’ ἡμῶν γάρ). Paul answered ‘yes,’\(^{151}\) it was written for our sake’ (cf. δι’ ἡμῶν γάρ ἐγράφη).

The following ὅτι clause could then introduce a citation, meaning ἐγράφη functions as an introductory formula for the remainder of the sentence.\(^{152}\) However, elsewhere Paul used ἐγράφη for explanations of Scripture not in


\(^{149}\) Bruce, \textit{Corinthians}, 48. Goulder, ‘Σοφία in 1 Corinthians’, 177, helpfully suggests ‘the Bible and nothing but the Bible’.

\(^{150}\) BDF §452.

citation formulae (cf. 10:11; Rom. 4:23; 15:4),\textsuperscript{153} and there is no obvious OT source,\textsuperscript{154} and a deuterocanonical quotation is unlikely at this point in his argument.\textsuperscript{155} So ἐγράφη is used in relation to the preceding citation, and what follows (9:10c ὃτι κτλ) is further commentary on the previous quotation.\textsuperscript{156} Thus, although the citation about oxen was written in the Law of Israel, it was God’s word for Christians about their duty to support gospel ministers who laboured amongst them.\textsuperscript{157}

The didactic relevance of the past act of writing for the Corinthians is developed by the interpenetration of orality and literacy evident in the repeated substitution of γράφω for λέγω. In 9:8, a question concerning the content of what the Law says was answered by what was written, and in 9:10, the question concerning for whom the Law says these things, was answered with the identity of those for whom it was written.

Thus Christian believers were to regard the Jewish Scriptures as having been written for them, and currently speaking to them, instructing them how to live according to God’s will – in this case, by supporting gospel ministry. Furthermore, Paul considered himself to be like the Corinthian believers, in that these Scriptures were also written for his instruction.

c) 1 Corinthians 10:11

Paul used ἐγράφη again in a second statement about the purpose and audience of the OT Scriptures. Again he insisted the Jewish Scriptures were written for all Christian believers (10:11 πρὸς [...] ἡμῶν, cf. 9:10 δι’ ἡμῶν). The didactic force

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\textsuperscript{153} Wolff, Der erste Brief, 194.
\textsuperscript{154} Contra Heil, Rhetorical Role, 125.
of γράφω is suggested by the purpose clause that follows γράφω, which explicitly states the Scriptural accounts were written for their instruction (cf. ταῦτα [...] ἐγράφη πρὸς νουθεσίαν ἡμῶν). 158

The verse itself forms the climax 159 of an extended survey of the disobedience and fate of Israel in the wilderness (10:1–10), 160 which demonstrated to the Corinthians their status as God’s people did not exempt them from his judgement, and so their conduct was to be curbed accordingly (cf. 8:1–11:1). 161 But whereas 162 Israel’s wilderness experiences of judgement were intended as a warning for Israel (cf. ταῦτα δὲ τυπικὸς συνέβαινεν ἐκεῖνοῖς), these same events were written for the purpose of providing Christians (cf. ἡμῶν) 163 with authoritative ‘ethical instruction’. 164

Again Paul identifies the Jewish Scriptures as an authoritative source of instruction for Christian believers, and says that this was their intended divine purpose. God’s past activity of recording his actions of judgement against Israel had intentional educational purposes for Christian believers. As such, the believing community learned the demands of God’s will from their study of his written word. Furthermore, the divine purpose and origins of Scripture, its reliable content, and the serious consequences of disregarding its warnings all indicate the imperative for early Christian communities to study, understand and be transformed by God’s educative activity in Scripture.

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160 Questions about pre-Pauline origins or midrashic interpretations lie beyond the present study. With Garland, Corinthians, 470, of more importance is the recognition that Paul has appropriated these warnings from the OT to fit their new rhetorical situation.
161 Witherington, Conflict, 222. Garland, Corinthians 446.
162 Adversative δὲ. Fee, Corinthians, 458, fn. 42.
164 Rosner, Paul, 24.
5.4.2.1. Conclusions from γράφω used with Scripture

a) This concludes the use of γράφω with Scripture, either in citation formulae or otherwise. All occurrences are so-called ‘divine passives’, for the activity whereby God made/makes known his will and purposes, which are otherwise unable to be known (e.g., 1 Cor. 2:10, 16). The connotation of the verb in these texts is that what is ‘written’ in the Scriptures (cf. ή γραφή) is reliably and authoritatively what ‘God says’. The stress on the written nature of the Scriptures indicates their authoritative and enduring nature. Not only were these texts authoritative and a means by which God continued to instruct his people, but believers were not to go beyond what was written by seeking authoritative instruction elsewhere (1 Cor. 4:6).

b) The very existence of these Scriptures was testimony to the educative purpose and provision of God for Christian communities across time and space (9:10; 10:11). This divine purpose and involvement signals the importance of the education provided in the Scriptures for all believers, Paul included, and for believing communities corporately. Moreover, the divine educative purpose and origins of Scripture, its enduring relevance, and the serious consequences of disregarding its content all indicate the imperative for believing communities to study, learn, understand and to be transformed by it.

c) Paul’s use of γράφω and verbs of speaking (i.e., λέγω; φημί) with Scripture indicates there was a stable body of authoritative literature from God that was foundational for the belief and conduct of Christian communities. Paul’s use of Scripture indicates that he himself had been instructed in them by his own study (cf. Acts 22:3; Gal. 1:13–14; Phil. 3:5). Through these Scriptures, their divine author still participated in the educational environment of his new covenant people (cf. 1 Cor. 9:10; 10:9; 15:3–4; 2 Tim. 3:16). How familiar the Corinthian

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Christians were with these Scriptures cannot be determined. In all likelihood, Paul taught them the Scriptures during his prolonged ministry there (cf. Acts 18:4–5, 7–11, 15), and the Corinthian community was in possession of, or had access to, their own copies, which were read in the assemblies. Whatever the case, Paul’s use of specific citations and reference to a recognised, discrete body of content as rhetorically persuasive and didactically authoritative are evidence of his conviction that believers and Christian communities were to be shaped by the study and knowledge of these divinely-inscribed texts.

5.4.3. ἀπόγραφον with an authorial addressee

Paul used ἀπόγραφον in relation to his own activity in the target letters relatively few times in comparison to his use of verbs of speaking (i.e., five times 1 Cor. 4:14; 5:9, 11; 9:15; 14:37; 1 Tim. 3:14). In most occurrences of ἀπόγραφον, discourse factors appear to have been determinative, either by way of referring to his earlier correspondence (1 Cor. 5:9, 11), as a recognised preparatory step for his appearing in person (1 Cor. 4:14, cf. 4:17; 1 Tim. 3:14), or reflecting conventional letter-forms (1 Cor. 4:14). Additionally, the interpenetration of orality and literacy, and probability that his letters were read, possibly repeatedly, in community gatherings suggest that Paul’s written word was a means of making him present and thus speaking to the recipients/hearers. Nevertheless,

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168 Contra Heil, Rhetorical Role, 26, 50, 261 passim, whose thesis is predicated on a high level of Biblical knowledge on the part of the Corinthians. He argues the rhetorical force of quotations in part arises from their original context and place in the ‘global context’ of the Scriptures, especially through associations with all texts of similar content.

169 Heil, Rhetorical Role, 8–9. Blomberg, Corinthians, 301.

170 Abasciano, ‘Diamonds in the Rough’, 156–173, although he rightly notes ‘direct evidence’ is lacking (p. 155).

171 Cf. λέγω 1 Cor. 1:12a; 6:5; 7:6, 8, 12, 35; 10:15, 29; 11:22; 15:51; 1 Tim. 2:7; 2 Tim. 2:7; λαλέω 1 Cor. 9:8; 15:34; φημί 1 Cor. 7:29; 10:15, 19; 15:50.


173 Collins, Corinthians, 192, notes the ‘letter of admonition’ (cf. τύπος νοοθετήτικος), although the entire letter cannot be restricted to this epistolary genre (pp. 3–10). Cf. Pseudo-Demetrius, Formae Ep., 7.


the didactic force of the verb in each occurrence must be determined from its discourse context.

a) 1 Corinthians 4:14

The first occurrence of γράφω with Paul as addresser follows his depiction of the suffering of the apostles against the exalted claims of the Corinthians (cf. 4:7–13). To explain his purpose in writing ‘these things’ (cf. γράφω ταύτα), he wrote that it was not to shame them (cf. οὐκ ἐντρέποντο 6:5; 15:34), but to instruct and admonish them (cf. νοουθετῶ[ν] cf. 10:11), as his beloved children in the gospel. The referent of ταύτα is primarily the preceding contrast between the Corinthians and apostles.

The activity denoted by γράφω here was didactic. This is evident in the content, including its use of hyperbole and exemplary force (4:16), and the negative and positive purpose statements about why Paul wrote.

b) 1 Corinthians 5:9 and 5:11

The next occurrence of γράφω with Paul as addresser refers to his earlier writing activity when he had written in a letter (cf. aorist ἔγραψα ὑμῖν τῇ ἐπιστολῇ) instructing the Corinthians not to associate indiscriminately with sexually immoral people. He then clarified what he taught in that letter (5:10), because

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176 See below, Chapter 10.3.
177 See below, Chapter 10.4.1.
179 Pickett, Cross in Corinth, 83.
181 Wallace, Grammar, 636–7, present participles ἐντρέποντον and νοουθετῶ[ν] expressing purpose. On the textual variant, the participle νοουθετῶν is more probable than νοουθετῶ. Thiselton, Corinthians, 368.
182 Thiselton, Corinthians, 409.
183 Thiselton, Corinthians, 409. Fee, Corinthians, 224.
the Corinthian believers’ tolerance of the situation addressed in 5:1–5, demonstrated they had failed to understand or learn from his earlier instruction.\textsuperscript{184}

The aorist ἐγραψα is then used in 5:11, which could be an epistolary aorist (NIV, NRSV)\textsuperscript{185} or a second reference to the earlier letter (RSV, NASB).\textsuperscript{186} In light of the proximity of the two occurrences, Paul’s earlier use of the present to refer to his current writing (cf. 4:14),\textsuperscript{187} and his strong response to the Corinthians’ tolerance of sexual immorality in 5:1–6,\textsuperscript{188} it is preferable to take both occurrences of ἐγραψα as referring to a previous letter. Rather than a temporal contrast indicating Paul was now making explicit what was implicit in his earlier letter, νῦν δὲ is making an emphatic point (i.e., ‘But actually I wrote to you’ NASB).\textsuperscript{189} In the earlier letter, Paul wrote instructing the Corinthians not to associate with immoral people, but he did not mean those outside the Christian community (cf. τοῦ κόσμου τούτου),\textsuperscript{190} which is how he seems to have been (mis)understood.\textsuperscript{191} Their failure to learn from his earlier letter provides a context for Paul’s emotionally charged response to their tolerance of the sinner in their midst (cf. 5:2, 6).\textsuperscript{192}

These and other references to Paul’s letter-writing to the Corinthian believers, and letters sent to him by them (7:1; cf. 2 Corinthians 1:13; 2, 3, 4, 9; 3:1; 7:8, 12; 9:1; 10:9, 10, 11; 13:10), are evidence of ongoing correspondence. Moreover, the content of Paul’s letters was authoritative instruction to be studied, understood and learned by the believing community, and their belief and conduct was to be transformed accordingly. Thus, not only were believers to be students of God’s

\textsuperscript{184} Garland, Corinthians, 184.
\textsuperscript{185} Collins, Corinthians, 217, Thiselton, Corinthians, 413. Barrett, Corinthians, 131, ‘probably’.
\textsuperscript{187} Robertson and Plummer, Corinthians, 106.
\textsuperscript{188} Barrett, Corinthians, 122.
\textsuperscript{190} Thiselton, Corinthians, 410.
\textsuperscript{191} Barrett, Corinthians, 130.
\textsuperscript{192} Barrett, Corinthians, 130.
written word in the OT Scriptures, they were also to be students of the apostolic written word.

c) 1 Corinthians 9:15

Paul referred to what he had written in the current letter at the turning point\(^{193}\) of an extended argument about the principle of sacrificing one’s rights for the sake of others.\(^{194}\) To this point Paul had established the right of gospel workers to receive material support from those who benefit from their ministry, a right he had not exercised (9:12). But lest the Corinthians think he now wanted to utilise that right, he explained he was not writing\(^{195}\) these things (cf. οὐκ ἐγραψα δὲ ταῦτα i.e., 9:4–14)\(^{196}\) to achieve that end.\(^{197}\)

The didactic force of γράφω here is complex.\(^{198}\) On the one hand, Paul had been writing content instructing the Corinthians of their obligation to support gospel workers. He advanced his argument using an explicit quotation of Scripture (9:9 cf. Deut. 25:4), historical precedent recorded in Scripture (9:13 cf. Lev. 7:6, 8–10, 14, 28–36, etc.),\(^{199}\) and the Lord’s command.\(^{200}\) Thus, what he had written was faithful and practical instruction (cf. 1 Tim. 5:18) that would enable Corinthian believers to fulfil their Christian responsibilities (cf. 9:5, 12).

However, Paul had chosen to deny himself the very support he had just demonstrated he was owed (9:1–2).\(^{201}\) By doing so, he was aware he was causing

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\(^{194}\) Garland, *Corinthians*, 421.

\(^{195}\) Thiselton, *Corinthians*, 694, rightly takes ἐγραψα as an epistolary aorist.


\(^{197}\) Garland, *Corinthians*, 422.

\(^{198}\) Cf. Fee, *Corinthians*, 414.

\(^{199}\) Morris, *Corinthians*, 136. Barrett, *Corinthians*, 208, and Fee, *Corinthians*, 412, note the practice was also found in pagan temples.

\(^{200}\) Hays, *Corinthians*, 152.

them affront,²⁰² but it was this foregoing of his rights, in which he imitated Christ, that was the broader didactic purpose of what he was writing (cf. 9:12, 18–19, 22–23, 27; 10:24, 31–11:1).²⁰³ His self-sacrificial behaviour was an object lesson, which had to be established against the backdrop of his ‘rights’. This particular educational outcome, however, did not remove the didactic import of the previous verses, just their application in the case of Paul.

d) 1 Corinthians 14:37

In providing instructions for weighing prophecies (1 Cor. 14:29b),²⁰⁴ Paul wrote that anyone who considered him/herself a prophet, or spiritual, must acknowledge that what he wrote was a command of the Lord. Anyone of these who did not accept what Paul was writing was to be ignored.²⁰⁵ Indeed, both their contribution to the assembly, and their standing before God (cf. 8:3) were in doubt because by not accepting what Paul had written, they were not submitting to the Lord’s command given through his apostle.²⁰⁶ The didactic and authoritative force of γράφω here is clear, given its association with a command of the Lord (cf. ὁτι κυρίου ἐστίν ἐντολή), and the serious consequences of not appropriately learning from the instruction.

The content to which Paul referred (cf. ἃ γράφω ὑμῖν) is most obviously the immediately preceding verses (cf. 14:26–36) dealing with the weighing of prophecy, the participation of women in that activity, and the regulation of tongues and prophecy more generally.²⁰⁷ However, since 14:37–40 functions as a

²⁰³ Fee, Corinthians, 421. Hays, Corinthians, 153.
²⁰⁴ Thiselton, Corinthians, 1163.
²⁰⁵ Regarding the textual variant άγνοεῖται (indicative) and άγνοεῖτω (third person imperative), while the imperative has earlier and stronger MSS support, the indicative is more likely for exegetical reasons and the imperative is more easily explained as an early emendation (cf. 8:3). NIV. NASB. ESV. Metzger, Textual Commentary, 566. Thiselton, Corinthians, 1162. Garland, Corinthians, 677. Conzelmann, Corinthians, 246. Fee, Corinthians, 709. Hays, Corinthians, 244–45. Barrett, Corinthians, 314, fn. 3. Contra NRSV. ASV. CEV. Zuntz, Text, 107–08.
²⁰⁷ Fee, Corinthians, 712, suggests ‘on this present matter’ but wrongly considers 14:34–34 an interpolation (p. 705).
conclusion to the literary unit begun in 12:1 (cf. 12:1 περὶ δὲ τῶν πνευματικῶν; 14:37 εἰ τις δοκεῖ εἶναι πνευματικός), the phrase is best taken as referring to all the intervening instruction,\footnote{Garland, \textit{Corinthians}, 674. Keener, \textit{Paul}, 100, fn. 101. Aune, \textit{Prophecy}, 257–58.} if not, in a secondary sense, the entire letter.\footnote{Cf. Collins, \textit{Corinthians}, 346.} The ability to contribute to the public gathered community in Spirit-inspired didactic speech was dependent on the acceptance and successful learning of Paul’s divinely-inspired written instructions in the current letter (cf. 4:14–21; 5:3–4; 7:17, 25, 40; 9:2; 11:2, 16, 17, 22, 34; 15:34; 16:21–22). To teach spiritual truth in any capacity, a person must first be a student of the apostle’s written spiritual truth.

\textit{e) 1 Timothy 3:14}

In the final use of γράφω with an authorial addresser, Paul used a formula familiar to didactic letters in antiquity (cf. ταύτα γράφω ... ἵνα cf. 2 Cor. 13:10)\footnote{This is a typical device in didactic letters in antiquity (cf. 2 Cor. 13:10). Towner, \textit{Letters}, 271. Marshall, \textit{Pastoral Epistles}, 505.} to articulate two reasons for writing. The first was that despite his hope\footnote{NIV. Cf. concessive force of participle ἐλπιζων. Fee, \textit{Timothy, Titus}, 91.} to be with Timothy soon, he may be delayed. The second was that in that eventuality he wanted Timothy to know how the believing community must (cf. δεῖ) conduct itself,\footnote{Mounce, \textit{Pastoral Epistles}, 220.} and in light of its identity as the pillar and foundation of truth and ‘household’ or ‘church of the living God’.\footnote{Knight, \textit{Pastoral Epistles}, 178.} The letter probably confirmed and completed earlier instructions given orally to Timothy (cf. 1:3, 18),\footnote{Spicq, \textit{Les Épîtres Pastorales}, 464.} and was written with the secondary audience in view (cf. 6:20).\footnote{Johnson, \textit{Letters to Timothy}, 230. Towner, \textit{Letters}, 272.} The letter functioned to make Paul present, prior to his physical arrival, and identified Timothy, in Paul’s absence, as his apostolic representative.\footnote{Johnson, \textit{Letters to Timothy}, 230. Marshall, \textit{Pastoral Epistles}, 506. Guthrie, \textit{Pastoral Epistles}, 87. \textit{Contra} Towner, \textit{Letters}, 272, who argues that Paul sent Timothy with the letter to Ephesus.}
This is the only occurrence of ὑγιάφο with the Pastoral Epistles. As a conventional formula introducing the purpose for writing (3:14–15ab), it served to emphasise the urgency of Paul’s concerns (cf. ἐν τῷ κηλίδι), and identified the theological description of the church and the Christological hymn that follow (3:15c–16) as the heart of the letter. The content of Paul’s writing activity was ‘these things’ (cf. τὰ ὑπὲρ τοῦ Χριστοῦ), which most readily refers to the instructions from 2:1–3:13. However, since the remainder of the letter includes the Christological hymn from which flow instructions for Timothy’s ministry, including how he was to advance and defend orthodoxy and instruct the community until Paul came (e.g., 4:1–16; 6:3–21 cf. esp. 4:13), it is likely τὰ ὑπὲρ τοῦ Χριστοῦ includes the entire letter.

This text clearly states Paul’s educational purpose in writing the letter, and its role as a substitute or preparation for his physical presence. Furthermore, Paul’s writing activity was for the educational benefit of Timothy, either by way of repetition, elaboration or reminder to equip him for ministry, and for the educational benefit of the community in which Timothy was ministering.

More significantly this occurrence, like other references to Paul’s letter-writing activity, indicates the educational role of apostolic texts in believing communities, which were the focus of study and learning, and were to inform and transform the belief and conduct of individuals and the entire believing community.

5.4.3.1. Conclusions from γράφο with an authorial addresser

a) Paul used γράφο six times for his own writing activity (1 Cor. 4:14; 5:9, 11; 9:15; 14:37; 1 Tim. 3:14). Each occurrence was a didactic activity, in that by writing Paul was addressing the recipients didactically. This is evident in the

217 Cf. 2 Tim. 3:16 ἡ γραφή.
219 Marshall, Pastoral Epistles, 505. τὰ ὑπὲρ τοῦ Χριστοῦ in the Pastoral is usually anaphoric.
221 Spicq, Les Épîtres Pastorales, 464.
222 Johnson, Letters to Timothy, 230.
content communicated that included matters of belief, individual and corporate conduct, explicit purpose statements (1 Cor. 4:14; 1 Tim. 3:14), the consequences of not learning from what Paul had written (1 Cor. 5:9, 11; 14:37), and Paul’s existing relationships with the letters’ recipients. In addition, the interpenetration of orality and literacy, and the probability his letters were read, possibly repeatedly, in community gatherings\textsuperscript{223} suggest Paul’s letters were a means of making him present to those from whom he was physically separated,\textsuperscript{224} and enabling him to speak authoritatively and didactically to those with whom he had existing educational relationships.

\textit{b)} Paul’s letter writing was a means of continuing existing educational relationships.\textsuperscript{225} Three occurrences, in particular, indicate his expectation that his letters would continue to function as a fixed reference point to inform and transform the lives of individuals and the believing community (1 Cor. 5:9, 11; 14:37). Failure to accept and learn from his letters evoked rebuke from Paul (1 Cor. 5:9, 11, cf. 5:2, 6), and rejection of his letter was evidence a person did not belong to the believing community (1 Cor. 14:37–8). All the recipients were to be students of the letters, to submit to their authority and teaching, to learn and practise what they taught, and to return to the texts for ongoing instruction (esp. 1 Tim. 3:14). That is, these texts suggest that apostolic letters were a fixed body of authoritative teaching that would be a source of on-going instruction in the communities, and read and studied in the public community gatherings.\textsuperscript{226}

\textit{c)} Furthermore, the identity and experience of the community was informed by the content of these letters. The ability of men and women to contribute to the public community gathering in Spirit-inspired didactic speech was dependent on the acceptance and successful learning of Paul’s written instruction, which was a command of the Lord (1 Cor. 14:37). Paul’s letter to Timothy taught what was divinely mandated (cf. δικαιοσύνη) for the community as the household of the living God,

\textsuperscript{225} Cf. 1 Cor. 7:1; 2 Cor. 1:13; 2:3, 4, 9; 3:1; 7:8, 12; 9:1; 10:9, 10, 11; 13:10.
\textsuperscript{226} Abasciano, ‘Diamonds in the Rough’, 169. Cf. Col. 4:16; 1 Thess. 5:27; Rev. 1:3.
and the Corinthian believers learned their God-ordained responsibilities to support gospel ministry (1 Cor. 9:15, cf. 9:8–10, 13–14). Finally, the community’s and individual believers’ interaction with non-believing society and individuals was addressed in the current letter (i.e., 1 Corinthians), and their communal response to unrepentant aberrant conduct from believers was addressed in a previous letter and the current letter (1 Cor. 5:9, 11).

d) Thus, the picture of a community committed to studying authoritative texts that emerged in relation to γράφω with divine addressers is further developed in relation to authoritative apostolic texts. The authoritative nature and content of all these texts, the capacity of texts to instantiate their author, and the serious consequences of ignorance or disregard of their content indicate that careful and on-going study of these texts was to be a priority for the believing community.

5.5. Ἄναγνωσις

The final word in this semantic grouping, Ἄναγνωσις, is used as a verbal noun once in the target literature (1 Tim. 4:13). The noun and its cognate verb ἀναγινώσκω are compounds of γινώσκω meaning ‘recognise’ or ‘know’. Originally, the compounded verb meant ‘to know exactly’ or ‘know again’ but came to mean ‘to read’ or ‘to read aloud’. The verb usually translates ΝΩΡ in the LXX, and is often used in relation to the Law or Book of the Covenant. In Judaism, Ἄναγνωσις was used for the public reading of Scripture, which was part of every service (cf. Neh. 8:1–8).

‘Ἄναγνωσις occurs alongside two other verbal nouns, ‘exhortation and teaching’, in a charge that summarised what Paul wanted Timothy to devote himself to, until Paul arrived in Ephesus (cf. ἔως ἐρχομαι πρόσεχε τῇ Ἄναγνωσις, τῇ

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228 Bultmann, ἀναγινώσκω’, 343–344.
229 ἀναγινώσκω e.g., Exod. 24:7; Deut. 17:19; 31:11; Josh. 8:34; 2 Kings 23:2; 2 Chron. 34:30; Neh. 8:3; ἀνάγνωσις 1 Esdr. 9:48; Neh. 8:8; Sir. 10. 15.
Neither the content nor location of these activities is specified, but given the rest of the discourse (cf. 4:6, 11–12, 14–16) what is intended are public activities in the gathered community setting. Furthermore, the brevity of Paul’s instructions and definite article with each of the activities listed suggest the three practices he was urging were well established in Christian communities.

The use of ἀνάγνωσις for the practice of public Scripture reading in synagogues, and the correlation of liturgical practices between Jewish and early Christian communities, suggest ἀνάγνωσις here refers to public Scripture reading. The content of Timothy’s reading, therefore, was to be the authoritative instruction of the Jewish Scriptures. It is clear that Paul’s letters were read at communal gatherings (cf. Col. 4:16; 1 Thess. 5:27), and apparent that he and others regarded his letters as Scripture in some sense (e.g., 1 Cor. 7:12, 25; 14:37; Eph. 3:3–4; 1 Tim. 3:14; 2 Peter. 3:16). But it is difficult to know with certainty whether they were included in this established formal reading activity.

Scripture reading in synagogues was followed by exposition and discussion (Luke 4:15–21; Acts 13:15; 15:21 cf. Matt. 4:23; Mark 1:21), which is consistent with the activities Paul demanded of Timothy (cf. 4:13). Timothy’s clear and accurate public reading of Scripture was to be the fruit of his own devoted private study of them. And in these, and his exhortation and teaching, he was to provide a

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232 Contra Mounce, Pastoral Epistles, 200.
235 Towner, ‘Public Reading’, 44.
236 Towner, ‘Public Reading’, 46.
239 Philo, Somm., 2.127: ‘And will you sit down in your conventicles and assemble your regular company and read in security your holy books, expounding any obscure part and in leisurely comfort discussing at length your ancestral philosophy?’. Cf. Philo, Spec., 2.62–64. 1QS 6:6–8; 8:11–12; 9:12–20; cf. 1QpHab 2:6–9.
model and instruction for believers, and a response to the study of false texts promoted by the false teachers (cf. 4:13 πρόσεχε; 1:4; 4:1). 241

Within Judaism the high regard in which the Scriptures were held dictated the need for accuracy in reading. A similarly high premium was placed on accuracy for public reading in Greco-Roman culture. 242 It is reasonable to assume these same expectations carried over into Christian communities, 243 and so were expected of Timothy.

The obvious contributions of this text lie in its confirmation of regular, formal Scripture reading in the public community gathering, its inclusion in tasks of leadership, and its use in exhortation and teaching. 244 However, there are further implications of this reference for the educational environment of early Christian communities. Sociological studies suggest the public reading of significant texts is formative for individual and corporate identity. 245 Thus as a means of re-educating and redefining the community when it was threatened, public reading of Scripture and its exposition and application 246 would have had a significant impact on the identity and wellbeing of the community. 247 The same would be true of Paul’s letters, when they were read in public gatherings, given their formative and educational role for community identity already observed. 248

5.6. Reflections on ‘traditioning’ words

This chapter on ‘traditioning’ words moved away from the focus of the previous chapter on ‘speaking’ words, even when associated with written Scriptures, and instead examined vocabulary associated with the creation or transmission of

241 Towner, ‘Public Reading’, 49.
242 Epictetus, 3.23.6; Plutarch, Alex., 1.1; 23.3.
243 Towner, ‘Public Reading’, 47.
248 See above, this Chapter 5.4.2.
traditional material, in either oral or written media. These activities are integral to the scholastic nature of the early Christian communities, as they imply the existence of a recognised, fixed body of content that was foundational for community life. The relationship of the community to that fixed content, and its role in the collection, preservation and transmission of the content, are further evidence of scholastic activities, as is the educational role of traditional material in the life of individuals and the believing community.

The vocabulary in this semantic grouping fell into two categories reflecting the dominant notion of the relationship of the community to the content communicated. The first pair of words, παραδίδωμι (1 Cor. 11:2, 23; 15:3) and παρατίθημι (1 Tim. 1:18; 2 Tim. 2:2), referred to the transmission of predominantly oral content. The second pair, γράφω and ἀνάγνωσίς (1 Tim. 4:13), related to the creation or communication of written texts.

The didactic nature of the activities was evident in the use of established vocabulary for transmitting traditional material especially of a religious nature (παραδίδωμι; παρατίθημι), and in the identity of addressers (i.e., God, the Lord, Paul, Timothy), and in the content communicated. It is also seen in statements indicating educational purpose (1 Cor. 4:14; 9:10; 10:11; 1 Tim. 3:14; 2 Tim. 2:2) and the consequences of learning or not learning (1 Cor. 11:2, cf. 11:22; 14:37; 15:3; cf. 15:1–2). All occurrences, except one (i.e., 1 Cor. 7:1), referred to didactic activities, and all but two referred to events that had already occurred (1 Tim. 4:13; 2 Tim. 2:2). That is, these ‘traditioning’ activities were already part of the educational landscape of the communities portrayed in the letters.

The significance of this vocabulary is that it confirms the existence of a stable body of content, both as texts and traditions, and that early Christian communities were engaged in the scholastic activities of handling, studying, and learning from

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249 Judge, ‘Scholastic Communities’, 538–39. Abasciano, ‘Diamonds in the Rough’, 170. Cf. ‘guard’ φυλάσσω (1 Tim. 5:21; 6:20; 2 Tim. 14); ‘hold’ κατέχω (1 Cor. 11:2; 15:2); ‘keep’ τηρέω (1 Tim. 6:14; 2 Tim. 4:7); and ‘stand firm’ ἵστημι (1 Cor. 15:1).

that authoritative content. This body of content included the Jewish Scriptures, through which God continued to teach his new covenant people. Without God’s self-disclosure of his will and purposes, believers would be unable to know him, and yet in the Scriptures God effectively ‘spoke’, and the emphasis on their written nature indicates their authoritative and enduring nature for all Christian communities across time and space. The very existence of these Scriptures was testimony to the educative purpose and provision of God (1 Cor. 9:10; 10:11), and the importance of gaining instruction from them for the believing community.

Furthermore, implicit in the creation and existence of these texts, and Paul’s use of them as rhetorically persuasive and didactically authoritative, was the expectation that communities would know, comprehend and learn from them. Paul’s own use of Scripture shows that he was a student of Scripture. Additionally, his command that Timothy devote himself to public reading of Scripture (1 Tim. 4:13) is evidence of the central educational place Scripture was to have in the public Christian gathering, and probably in the private study of leaders, and those who followed their example (cf. 1 Tim. 4:12). Indeed, all believers, whatever their role, were to be students of God’s written word.

Other stable authoritative didactic content was also associated with ‘traditioning’ words. The educational role of texts is again evident in the existence and function of apostolic letters. These letters had explicit educational purposes and their recipients were to learn, understand, be transformed and continue to be informed by their content (1 Cor. 14:37; 1 Tim. 1:18; 3:14). As with God’s written word, the serious consequences of ignorance or disregard of the content of these didactic apostolic texts indicate that careful and on-going study of these texts was to be a priority for believing communities.

Traditional oral material was also part of the educational environment of both Paul and the believing communities (1 Cor. 11:2). This included traditions concerning the gospel (1 Cor. 15:3) and the Last Supper (1 Cor. 11:23), which arose from divine ‘traditioning’ activities. The chain of transmission was, in fact,
a chain of instruction, in which God was the first teacher,\textsuperscript{251} and those who passed on traditional material to others had themselves been learners, as were those who received the traditions from them.

Moreover, educational activities associated with texts and traditions shaped the identity, relationships and experience of the believing communities. Firstly, the public reading of Scripture probably played a role in establishing, defending and redefining community-identity and boundaries. Second, texts and ‘traditioning’ activities were involved in defining true membership in the community, as a failure to learn from them incurred apostolic censure (1 Cor. 5:9, 11; 11:2, cf. 11:22), and was evidence of being outside the believing community (1 Cor. 14:37). Third, apostolic texts were a means of continuing existing educational relationships (1 Cor. 4:14; 5:9, 11; 14:37; 1 Tim. 3:14) and so were an expression of relationships within the early Christian movement that reached across time and space. Fourth, these texts and ‘traditioning’ activities were significant for the life of the community as their content addressed foundational matters of belief,\textsuperscript{252} including God’s actions in history,\textsuperscript{253} and matters of individual and community conduct.\textsuperscript{254} Thus, while the existence of didactic texts and traditions supports the scholastic nature of the communities, these scholastic activities were not an end in themselves. Rather, their educational outcome was to inform and transform the belief and conduct of individuals and believing communities.

Finally, as recipients of shared texts and traditions, local communities were to preserve the integrity of the content, ensure its perpetuity (1 Cor. 11:2; 1 Tim. 1:18; 2 Tim. 2:2),\textsuperscript{255} and continue to be instructed by it. However, these activities, by their very nature, were not limited to any one community, and so the transmission process and shared nature of these texts and traditions also formed a

\begin{footnotesize}
\begin{enumerate}
\item \textsuperscript{251} 1 Cor. 11:23; 14:37; 15:3; 1 Tim. 3:14; cf. 1 Cor. 11:2, 8–9/Gen. 2:21–24.
\item \textsuperscript{252} 1 Cor. 1:19, 31; 2:9; 3:19; 11:23; 15:3; 1 Tim. 3:14; 2 Tim. 2:2.
\item \textsuperscript{253} 1 Cor. 11:23, cf. 11:24–25; 14:21; 15:45; 54, cf. 10:7.
\item \textsuperscript{254} 1 Cor. 4:14; 5:9, 11; 9:9, 15; 11:2; 14:37; 1 Tim. 1:18.
\item \textsuperscript{255} Notably, ‘remembering’ language in 1 Corinthians is found only in connection with Paul’s ‘ways’ (4:17) or traditions (11:2; 24, 25). Cf. On the relationship between traditions and memory, see Ellis, ‘Traditions in the Pastoral Epistles’, 245. Michel, ‘μνημήσκομαι’, 677–78. Cf. Gerhardsson, Memory, 56–66, and see below, Chapter 11.2.
\end{enumerate}
\end{footnotesize}
virtual believing community that was trans-local and reached into the past and future.

This study of ‘traditioning’ words has demonstrated the role of texts and traditions in the educational environment of the early Christian communities portrayed in the target literature. The relationship of the communities to these authoritative texts and traditions is strong evidence of the scholastic nature of the communities, in terms of their identity and experience. This vocabulary was more common in 1 Corinthians than the letters to Timothy, and was absent from Titus. This offers something of a challenge to the view the ‘Paul’ of the Pastorals was more dependent on tradition and lacked the creativity and contingency of the earlier Paul.256 This is not to deny differences in the broader vocabulary of tradition in the Pastorals, where the threat of false teaching and imminent departure of Paul place the need for ‘guarding’ and ‘keeping’ the apostolic deposit257 alongside the need to advance the message, and teach the faithful.258 However, these differences notwithstanding, this present study has demonstrated the significant role of educational activities associated with texts and traditions in the communities portrayed in 1 Corinthians and 1 and 2 Timothy.

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257 Towner, *Goal*, 125. Also, this present study does not examine the ‘faithful sayings’ i.e., 1 Tim. 1:15; 3:1; 4:9; 2 Tim. 2:11; Tit. 3:8. Cf. 1 Cor. 14:36; 1 Tim. 4:5, 6; 6:3; 2 Tim. 1:13; 2:15; Tit. 1:9; 2:5.
258 E.g., 1 Tim. 1:4b, 16, 18; 2:4; 3:16; 4:15–16; 2 Tim. 2:8–15; 4:2, 5; Tit. 1:9; 2:1, 10, 15.
CHAPTER SIX: ‘ANNOUNCING’ WORDS

6.1. Prolegomena

This study began by considering ‘core-teaching’ words (cf. διδάσκω, κτλ), then moved to consider ‘speaking’ and ‘traditioning’ vocabulary, which displayed increasing variance from the ‘core-teaching’ words, through the introduction of new ideas to the teaching activities this vocabulary denoted. This chapter will examine vocabulary associated with the proclamation of the Christian message, called here ‘announcing’ words.¹

Two areas of modern debate come into view with this group of words, namely, the extent to which Paul’s preaching was influenced by or reacted against Graeco-Roman rhetorical conventions, particularly in Corinth, and the relationship of ‘preaching’ and ‘teaching’ in early Christianity.

Full consideration of contemporary rhetorical conventions and their influence on Paul lies beyond the focus of the current project, and so a brief comment only is offered. Both Paul’s preferred vocabulary for his own proclamation (i.e., κηρύσσω; εὐαγγελίζομαι; καταγγέλλω; μαρτυρέω), which focused on the task of the herald to convey another’s message reliably, and his modus operandi of cruciform weakness and humility, appear to have been in deliberate contrast to the accepted vocabulary and methods of orators, which valued adaptation and persuasive probabilities.² This does not mean Paul made no use of rhetorical conventions,³ but that important aspects of his proclaiming activity were the antithesis of accepted rhetorical practice. In keeping with the primary focus of this thesis, this contrast will only be noted where it contributes to understanding the vocabulary of teaching and the scholastic nature of the communities portrayed.

³ Welborn, Politics and Rhetoric, 1–42, identifies secular rhetorical influences on Paul.
The second area of modern debate dates, at least in the English-speaking world, from C. H. Dodd’s 1936 book *The Apostolic Preaching and its Developments.* Dodd suggested a clear distinction between the ‘preaching’ and ‘teaching’ of the early church, in practice, content and audience. He contended the theme and content of ‘preaching’ or ‘the public proclamation of Christianity’ was the κήρυγμα, whereas that of teaching was διδαχή or moral instruction. The former was intended for an unbelieving audience, the latter for those already within the Christian community. Although the content of the two was ‘intimately united’ they were clearly distinguishable. Dodd’s schema also contrasted the dynamic nature of proclamation and divine initiative with static systems of doctrine and human response, and afforded the two activities differing levels of authority.

Since then James McDonald and others have argued against clear-cut distinctions between ‘preaching’ and ‘teaching’, and the content of κήρυγμα and διδαχή. Instead, both activities and content are ‘regarded as broadly complementary and denoting the whole process of communicating the appropriate message’, and shaped by factors such as purpose and situation. John Dickson, however, has more recently reasserted a similar dichotomy to Dodd’s with reference to the εὐαγγελ- word group.

Unlike the question of rhetorical influence, this second debate is squarely in the path of the current study as it concerns distinctions in vocabulary, participants, content, location and purpose. The methodology of this thesis is designed to identify these very things, and so will enable fresh consideration of the

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11 McDonald, *Kerygma and Didache*, 5.
12 Dickson, ‘Gospel as News’, 212-230; *Mission Commitment*. This is so, despite his claims it is not a perpetuation of Dodd’s ‘rigid distinction between kerygma and didache’ (p. 88).
relationship of ‘announcing’ and ‘core-teaching’ vocabulary/activities. Five verbs and three cognates (i.e., κηρύσσω; εὐαγγελίζομαι; καταγγέλλω; ἀπαγγέλλω; μαρτυρέω) are studied as ‘announcing’ vocabulary.¹³

6.2. κηρύσσω and related words

The verb κηρύσσω is cognate to the noun κήρυξ, ‘herald’, which is attested frequently from Homer onwards.¹⁴ A herald was commissioned by a king or state to announce news, which may be spoken or written.¹⁵ It was a position of religious and political significance. Since the herald was the spokesman for a greater authority from whom the announcement came, fidelity to the message was imperative.¹⁶ Thus, it was not the originality of the herald’s message that determined its merit, but its reliability.¹⁷ However, in Hellenistic use the word was used for philosophical ‘preachers’ who shaped their message to suit their audience.¹⁸ Κήρυξ is used infrequently in the LXX and NT.¹⁹ Paul uses it twice in reference to himself (1 Tim. 2:7; 2 Tim. 1:11), both times in the context of his apostolic ministry.²⁰

The cognate noun κήρυγμα was formed with the suffix -μα added to κηρυκ.²¹ Like the English word ‘proclamation’ it can refer either to what is proclaimed, such as ‘news’, ‘declaration’, ‘decree’, ‘command’, ‘proclamation of the victor’,

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¹³ The word ‘preach’ has been avoided in this study, as it may convey anachronistic modern notions of an activity ‘in the context of liturgy or worship by ordained or trained speakers’ (Thiselton, Corinthians, 209. Cf. Stowers, ‘Social Status’, 64). Also, the activities associated with ‘announcing’ vocabulary are broader than ‘preaching’, and include speaking accompanied by actions (1 Cor. 11:26), and confessions of faith (1 Cor. 1:23; 14:25). Cf. Friedrich, ‘κήρυξ’, 703.


¹⁹ I.e., LXX: Gen. 41:43; 4 Macc. 6:4; Sir. 20:15; Dan. 3:4; NT: 1 Tim. 2:7; 2 Tim. 1:11; 2 Pet. 2:5.

²⁰ The notion of sending is present in both words: ἀποστόλος-ἀποστέλλω and κήρυξ-κηρύσσω. Paul was divinely commissioned (1 Tim. 1:1; 2 Tim. 1:1).

²¹ Friedrich, ‘κήρυξ’, 714.
or the activity of proclamation. In Philo, it is used particularly in relation to the ‘publication of honours or victors’. In the LXX it occurs four times, three of which refer to the activity rather than content.

The cognate verb, κηρύσσω meant ‘to cry out loud’, ‘to proclaim’, ‘to declare’, ‘to announce’ and overlapped in meaning with καλέω. 22 Κηρύσσω was used in Greek public life for announcements of human victory at games and festivals, and the victory of the gods. In the LXX it is used thirty one times where it most often translates the Hebrew קָרָא, ‘to cry’, ‘to call’. It is used for public proclamation of God’s word and declaring religious observances.

In the NT, κηρύσσω means ‘to proclaim’. It is used sixty-one times, usually in relation to God’s saving work in the gospel. As such, it is not just the communication of facts, but includes God’s activity of turning human hearts to receive the message. This reflects the Greek use of the word group where the effectiveness of the proclamation rested on the origin of the message and its authenticity to the original.

Κηρύσσω occurs nineteen times in the Pauline corpus, four of these in 1 Corinthians (1 Cor. 1:23; 9:27; 15:11, 12) and one each in the letters to Timothy (1 Tim. 3:16; 2 Tim. 4:2). Κηρύγμα is used six times, all but once (Rom. 16:23) in the target literature (1 Cor. 1:21; 2:4; 15:14; 2 Tim. 4:17; Tit. 1:3), all but one of which refer to the activity of proclamation (i.e., 1 Cor. 1:21).

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23 Friedrich, ‘κηρυκεῖον’, 715. E.g., Philo, Som., 1.130; Agric., 117.
24 I.e., 2 Chron. 30:5; 1 Esdr. 9:3; Prov. 9:3; Jon. 3:2.
25 Friedrich, ‘κηρυκεῖον’, 697
26 Friedrich, ‘κηρυκεῖον’, 698–99. E.g., Homer, Il., 2.443; Od., 2.7.
27 Friedrich, ‘κηρυκεῖον’, 700, κηρύσσω is also sometimes translated using καλέω.
28 E.g., Exod. 36:6; 2 Chron. 24:9; 1 Esdr. 2:1; Jon. 1:2, 3:2, 4; Isa. 61:1, cf. Sol. 11:1.
29 E.g., Exod. 32:5; 2 Chron. 20:3; Jon. 3:5.
32 Rom. 2:21; 10:8, 14-15; 2 Cor. 1:19; 4:5; 11:4; Gal. 2:2; 5:11; Phil. 1:15; Col. 1:23; 1 Thess. 2:9.
6.2.1. κηρύσσω

a) 1 Corinthians 1:23

In response to divisions in the Corinthian Christian community, and their misguided expectations of Paul’s rhetorical performance, Paul urged them to ‘agree with one another’ (lit. ‘all speak the same’ 1:10) and not to despise the message of the cross (cf. ὁ λόγος τοῦ σταυροῦ 1:17–30). It was this message of the cross that Paul had been sent to announce (1:17 εὐαγγελίζεσθαι), which was the wisdom and power of God for those who were being saved, and foolishness to those who were perishing (1:18, 24). It was also the same content of the proclaiming activity in 1:23 of ‘crucified Christ’ (cf. κηρύσσομεν Χριστὸν ἐσταυρωμένον).

The identity of the ‘we’ who proclaimed it is less clear. It may have been Paul himself,\(^{33}\) or the apostolic band.\(^{34}\) However three times in this section (1:23; 2:12, 16, cf. 1:18-2:16) Paul used the plural first person personal pronoun (cf. ἡμεῖς) emphatically as the subject of a verb. In each instance it is followed by an adversative δὲ clearly drawing a contrast between two groups of people, those who qualified as ‘we’ and those who did not. In all three cases the contrast was between believers and non-believers.\(^{35}\) Hence, ‘we’ in 1:23 is best understood as Christians generally,\(^{36}\) who form a new group in humanity,\(^{37}\) speaking the one message of the cross (1:17, 18, 23; 2:13, cf. 1:10).

As the content could not be known apart from its announcement, or by human wisdom or intellect (2:6–16), proclaiming this message was potentially an

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\(^{34}\) So, Collins, Corinthians, 107: Paul and Sosthenes.

\(^{35}\) Cf. discourse use of plural pronouns for Christians generally: ἡμῶν 1 Cor. 1:2(x2), 3, 7, 8, 9, 10; 2:7; and ἡμῖν 1:18, 30; 2:10, 12.

\(^{36}\) Conzelmann, Corinthians, 47. Barrett, Corinthians, 54. Litfin, Proclamation, 178. Fitzmyer, Corinthians, 159. Contra Dickson, Mission Commitment, 94, who writes on the basis of his study of εὐαγγελίζω language ‘nowhere in the epistles are Paul’s converts portrayed as those who herald the gospel’.

\(^{37}\) Wolff, Der erste Brief, 40.
educational activity, even if this community speech functioned as a confession.\textsuperscript{38} The didactic nature of the activity is also evident in its purpose and outcomes, as it was wisdom and power from God to those who were called (1:9, 24) but to those perishing, for whom its proclamation was not educationally productive, it was foolishness and weakness.

This occurrence of $\kappa\eta\rho\upsilon\sigma\sigma\omega$ indicates that part of belonging to the believing community was the ability to participate in this didactic community speech, even if the formal task of public proclamation belonged to certain called individuals (cf. 1:17). The proclamation of ‘Christ crucified’ was a boundary marker of the believing community, as was learning the message proclaimed. While a specific occasion or event is not on view, this speech may well have occurred in the public community gatherings,\textsuperscript{39} with unbelievers present.\textsuperscript{40}

\textit{b) I Corinthians 9:27}

In setting forth his suffering for others’ sake as an example, Paul urged the Corinthians to live their lives faithfully to the end (9:24–10:13), putting others’ needs ahead of their own (8:1–10:33). His own cruciform approach to gospel proclamation served as an example, lest having proclaimed to others (9:27 cf. ἄλλοις κηρύξεις) he himself might be disqualified from the prize.

In the preceding discourse, Paul used two other verbs for the activity of proclamation,\textsuperscript{41} and the introduction of $\kappa\eta\rho\upsilon\sigma\sigma\omega$ follows a metaphor from the Isthmian Games,\textsuperscript{42} illustrating the determination and discipline shaping Paul’s ministry, and necessary for the Christian life. The introduction of this new verb for proclamation might be an allusion to the role of the κηρυξ at the games and continue the metaphor, but given Paul’s use of $\kappa\eta\rho\upsilon\sigma\sigma\omega$ elsewhere this would

\textsuperscript{38} Cf. Conzelmann, \textit{Corinthians}, 47.

\textsuperscript{39} \textit{Contra} Evans, “‘Preacher’ and ‘Preaching’”, 316.

\textsuperscript{40} Marshall, ‘Who were the Evangelists?’, 261.

\textsuperscript{41} I.e., 9:14 καταγγέλλω; 9:16(x2), 18 εὐαγγελίζομαι; cf. 9:14, 23 τὸ εὐαγγέλιον.

\textsuperscript{42} Witherington, \textit{Conflict}, 214.
seem a secondary factor. Either way, the phrase (cf. ἄλλοις κηρύξας) serves as a summary of Paul’s ministry and purpose. Furthermore, although κηρύξας refers to a plurality of events, with different audiences requiring different apostolic enculturations (cf. 9:19–23), unless each activity was done in a manner conforming to the (one) cruciform shape of the gospel, he would ‘not stand the test’.

Contextually, the ‘others’ who have been addressees of Paul’s heralding were those who had been saved or whom Paul hoped to save (9:22), namely, all recipients of his ministry both in and beyond Corinth, including Jews, Gentiles, and ‘the weak’. Most probably this included believers and unbelievers. The educational purpose and outcome, and the meaning of the verb itself indicate the didactic element of the activities.

This occurrence demonstrates Paul’s willingness to summarise his ministry with reference to an educational activity, which was the means by which people were recruited to and entered the believing community (cf. 9:22). It also indicates the necessary correlation between the message of the cross and the method and manner of proclamation, irrespective of the addressees, thus as an herald of the gospel, Paul was also to be a student of the gospel. Finally, the reference to judgement indicates the eternal consequences of these educational activities for addressers and addressees (9:27).

c) 1 Corinthians 15:11, 12

Kηρύσσω occurs twice in another discussion of Paul’s announcing ministry and that of others (1 Cor. 15:11–12), where continuity with and fidelity to the gospel

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43 Fee, Corinthians, 440, fn. 33. Barrett, Corinthians, 218. Contra Robertson and Plummer, Corinthians, 197, argue Paul sees his role as that of a ‘herald’ summonsing contestants and announcing rules of the contest.
44 Thiselton, Corinthians, 716. Fee, Corinthians, 439.
45 Schrage, Der erste Brief, 2:372. Thiselton, Corinthians, 716. Morris, Corinthians 140.
46 Barrett, Corinthians, 216.
47 Collins, Corinthians, 356.
message as first proclaimed is the focus (cf. 15:1–2). The point at issue was the essential nature of the resurrection of Jesus for the gospel, and the need for the Corinthian believers to remain (cf. 15:1–2 ἐστήκατε, κατέχετε) in what they had received and believed (cf. 15:1 παρελάβετε; 15:2, 11 ἐπιστεύσατε). Some among them were saying (cf. λέγουσιν) there was ‘no resurrection from the dead’, and Paul was concerned for them, and about their influence. These people had not adequately learned, or thought through, the essential facts and implications of what Paul and the apostles proclaimed. Their failure to do this threatened their entire faith (15:1–2; 29–34).

In both occurrences of κηρύσσω, Paul and the apostles are the addressers, despite the grammatical change in the verb form (i.e., κηρύσσομεν. κηρύσσεται cf. 15:9, 10). Implicitly, their announcing activity was not limited to Corinth, but was geographically widespread, and reached back to the earliest days of the Christian movement. The exact locations and venues of their activities are not mentioned. Similarly, no details are given about addressees, but the learning response of belief indicates at some stage they were all unbelievers.

The means of advancing the Christian movement and recruiting to the community was the activity of proclamation, and the only valid content of all those educational activities was the historical gospel (15:11 cf. repeated emphatic οὕτως). Indeed, this educational enterprise was constitutive of all believing communities. Furthermore, the original instruction had continuing application as a source of instruction within the community, and was to be learned, understood, and maintained, and could not be deviated from without threatening individual salvation and the well-being of the community.

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48 McDonald, Kerygma and Didache, 115.
49 Asher, Polarity, 58.
50 Fee, Corinthians, 736.
52 Wolff, Der erste Brief, 375. Mitchell, ‘Rhetorical Shorthand’, 64.
d) 1 Timothy 3:16

The link between κηρύσσω and the learning response of belief is again on view in 1 Timothy 3:16, in a Christological hymn, written or appropriated by Paul. The hymn concerns the ‘mystery of godliness’, who is Christ himself, and is the climax of the letter, and context of right Christian conduct (cf. ἄναστρέφεσθαι) and belief (cf. ἐδραίωμα τῆς ἀληθείας). The hymn consists of six lines, with κηρύσσω occurring in the fourth line. Various structures for the hymn have been proposed, most of which have some merit, but the issue for this discussion is the relationship between lines 3 and 4, and line 4 with lines 5–6.

In the first instance, line 4, ‘was proclaimed among the nations’ (cf. ἐκηρύχθη ἐν ἑθνεσιν) presents the parallel realm of proclamation to line 3, where ‘the emphasis is on Christ’s manifestation (communication) as Lord to [the angels]’.

In the second instance, lines 4, 5 and 6 present the outworking of the incarnation, death, resurrection and victorious ascension of Christ (lines 1–3), and maintain the link between the logically prior activity of ‘proclaiming’ and ‘believing’ (cf. ἐπιστεύθη).

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54 MacLeod, ‘Christology in Six Lines’, 337.
55 Marshall, Pastoral Epistles, 523, notes the grammar is difficult, as the neuter ‘mystery’ does not grammatically correlate with ὕζ, but the correlation is clear.
56 Towner, Letters, 276.
57 Marshall, Pastoral Epistles, 143. Lock, Pastoral Epistles, 44. Knight, Pastoral Epistles, 182. Spicq, Les Épîtres Pastorales, 468, understands κηρί at the beginning of 3:16 to be an emphatic statement of truth. This strengthens the concluding nature of the hymn for 3:14–16.
59 Marshall, Pastoral Epistles, 527.
60 Mounce, Pastoral Epistles, 217.
On its own, line 4 indicates both the geographical reach of gospel proclamation and the cultural diversity of the addressees. Lines 3 and 4 together stress the all-inclusive extent of proclamation of the gospel from those closest to those furthest away from God. Line 5 identifies the right learning response to the gospel proclaimed in line 4, as one of belief.

The content of the proclamation is (the gospel of) Christ (cf. ὄς). This content, the verb κηρύσσω, and the educational outcome of belief indicate that the proclamation was authoritative and didactic. Although the identity of the addressers is not explicit, it includes all those involved in the mission of the Christian movement and represents a fulfilment of OT prophecies (cf. Isa. 61; Joel 3; cf. Isa. 49:6).

This text identifies the educational means by which the gospel was advanced among all people groups and across its extensive geographical spread. It also identifies belief as the educational purpose and outcome of that activity.

\[e\) 2 Timothy 4:2 \]

The final occurrence of κηρύσσω occurs in a charge from Paul to Timothy regarding his ministry. Timothy was urged ‘Preach the Word; keep at it in season and out of season’ (cf. κηρυξον τον λόγον, ἐπίστητι εὐκαίρως ἀκαίρως), as a response to the threat of false teachers (4:3–4), and the fulfilment of his ministry responsibilities to advance the message and nurture believers’ faith (cf. 1:13; 2:2, 14–16, 22–25 cf. 3:10–16). The false teachers’ messages would differ and change, in keeping with rhetorical conventions. By contrast, Timothy’s content was to conform to the sound teaching he received from Paul, and found in the Scriptures (1:13–14; 2:9, 15; 3:14–17). His message and method were to remain constant, irrespective of favourable or unfavourable circumstances for him.

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61 Bernard, Pastoral Epistles, 63. Mounce, Pastoral Epistles, 229.
62 Both κηρύσσω and εὐαγγελίζομαι are used for God’s ministry to the ‘nations’.
63 Kelly, Pastoral Epistles.
64 Cf. Towner, Goal, 122, notes that in the PE ἀληθεία ‘signifies the content of “the faith” in an inclusive sense’ and, as in the earlier Paul, is related to the gospel and its proclamation.
or the reception of his message.\textsuperscript{65} He was to be a faithful herald like Paul (cf. 1:11 κηρῦξ; 1:6, 8; 2:2), and his proclamation of the Word was to be authoritative and educational (cf. 4:2 διδαχὴ; 4:3 διδασκαλίας, διδασκάλους; 4:4 ἀληθείας, μῦθους), and conducted in light of Jesus’ eschatological appearing and judgement (4:1).\textsuperscript{66}

Timothy was to proclaim to believers,\textsuperscript{67} which is suggested by the imperatives following the κηρῦξον charge, the inclusion of διδαχὴ in the final phrase,\textsuperscript{68} and the suggestion his addressees were ‘turning away’ from their earlier beliefs.\textsuperscript{69} Nevertheless, the final charge to do the work of ‘an evangelist’ (4:5) suggests that unbelievers might also have been addressees of his gospel proclamation.\textsuperscript{70} The location of these activities is uncertain but locations inside and outside the gathered Christian community cannot be ruled out.\textsuperscript{71}

Besides providing further evidence that proclamation was a recognised task of leadership in believing communities (cf. 1 Cor. 9:27; 15:11, 12), this occurrence shows educational activities of this kind were ongoing within the communities, and that believers and unbelievers were instructed by them. It also demonstrates that threats to the community, which themselves were educational in nature, were to be positively and defensively counteracted by educational means.

\textsuperscript{65} Malherbe, ‘In Season and out of Season’, 235–43, esp. 241.
\textsuperscript{66} Towner, Letters, 597.
\textsuperscript{67} Norrington, To Preach, 11. Fee, Timothy, Titus, 285. Oberlinner, Kommentar zum zweiten Timotheusbrief, 155.
\textsuperscript{68} Knight, Pastoral Epistles, 453–4. Mounce, Pastoral Epistles, 574.
\textsuperscript{69} Cf. 4:3 οὐκ ἀνεξόνται; 4:4 ἀποστρέψουσιν. Cf. 1:15; Tit. 1:14. Marshall, Pastoral Epistles, 207. Contra Dickson, Mission Commitment, 323–5, who prefers false ‘missionary competition’ outside the believing community for new converts, not false teachers from within.
\textsuperscript{70} Towner, Letters, 600.
\textsuperscript{71} Contra Dickson, Mission Commitment, 324, who limits it to ‘throughout the city’.
6.2.2. κήρυγμα

Of the five occurrences of the cognate noun κήρυγμα in the target literature, one refers to the content spoken (1 Cor. 1:21), and the remaining four are verbal nouns for the activity of proclaiming. Only the latter is examined here, but it is noted the connotation of the word is such that, even when content is to the fore, it is nevertheless content that is to be made known through proclamation.

a) 1 Corinthians 2:4

The first occurrence of κήρυγμα as a verbal noun is in a noun phrase where it is paired with λόγος, with both nouns modified by a repeated possessive pronoun (cf. ὁ λόγος μου καὶ τὸ κήρυγμά μου). The polemic developed in this pericope regarding Paul’s anti-Sophistic ‘coming’ to Corinth suggests both these nouns refer to Paul’s proclaiming activity. In which case, the use of κήρυγμα in the hendiadys serves to emphasise the difference of Paul’s modus operandi from that of popular rhetoricians, which the Corinthian Christians appear to have expected of Paul (cf. 1:21, 23). The duplication stresses the heralding nature of Paul’s commission (cf. 1:17).

In his proclamation in Corinth, Paul had rejected conventional methods and manner, for those consistent with the message of the cross, so God’s power

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73 Contra Evans, “Preacher and Preaching”, 316.


75 For earlier discussion of this passage and λόγος, see above Chapter 4.2.4.


78 Winter, Philo and Paul, 143–64. Litfin, Proclamation, 205, fn. 79.

79 Thiselton, Corinthians, 217.

80 Litfin, Proclamation, 205–7, passim.

was at work, not human wisdom (2:1–5).\textsuperscript{82} For the duration of his ministry there, he had one message and one method and manner, all of which were cruciform.\textsuperscript{83} Paul does not specify where or for how long his preaching took place, although Acts mentions the house of Titus Justus and that Paul ministered in Corinth for at least a year and a half (Acts 18:7, 11, 18). Nothing in the Corinthian epistle or the Acts account limits his audience to unbelievers, despite Paul’s purpose being the salvation of his hearers (1 Cor. 2:5). Thus, although saving faith was the intended educational outcome of his proclaiming, it is likely believers continued to be addressees of this proclaiming activity.\textsuperscript{84}

\textit{b) 1 Corinthians 15:14}

In 15:11, Paul affirmed he and the apostles preached, and the Corinthians believed, the same apostolic, authoritative, divinely promised, historical gospel. Yet some Corinthians were saying ‘there is no resurrection from the dead’, and denying Christ was raised from the dead. If these people were right, the apostles’ proclamation (cf. τὸ κηρύγμα ἡμῶν), in which they testified ‘God had raised Jesus from the dead’ (15:15), and the faith of the Corinthians were in vain (15:14). The contrasting parallelism between the two phrases, (i.e., κενὸν τὸ κηρύγμα ἡμῶν; κενὴ ἡ πίστις ὑμῶν cf. 15:11) suggests that it is the activity of the apostles’ proclamation rather than the content that is on view.

Many of the same observations of \textit{kηρύσσω} in 15:11–12 apply to \textit{kηρύγμα} here, as the same activities are on view. What this occurrence makes clear is the necessary correlation between the truth-value of the content proclaimed, and the benefit or efficacy of the learning response of belief, not only for the Corinthians but, by implication, for all those who believed the apostles’ message. The repeated adjective ‘empty’ (cf. \textit{κενὸς}) emphasises the futility of proclaiming and believing a message that was not historically true. Proclamation and learning are two separate activities, with independent merit, and different responsibilities. The

\textsuperscript{82} Litfin, \textit{Proclamation}, 244–47, who argues Paul’s \textit{modus operandi} can be summed up as proclamation which was ‘the simple straightforward “placarding” of the cross’, (p. 247).

\textsuperscript{83} Lim, ‘Not in Persuasive Words’, 145.

\textsuperscript{84} \textit{Contra} Dodd, \textit{Apostolic Preaching}, 7–8.
value of apostolic proclamation lay not in the activity of proclamation *per se*, but in its proclamation of *the truth, so they did not bear false witness of God (15:15). For the Corinthians’ part, the saving value of their faith was dependent on its content, and so they were to be certain what they believed was the truth (cf. 15:17).

c) 2 Timothy 4:17

As in 1 Timothy 3:16, the theme of completeness and progress in the proclamation of the gospel is seen in 2 Timothy 4:17. Through Paul the proclamation had been completed,\(^{85}\) and heard by ‘all the Gentiles/nations’ (cf. δι’ ἐμοῦ τὸ κήρυγμα πληρωμορφηθη). Τὸ κήρυγμα is used absolutely (cf. 1 Cor. 1:21; 2:4; 15:14), with the content of Paul’s preaching activity being understood as the gospel of Christ (cf. κήρυκς 2 Tim. 1:11; 1 Tim. 2:7).\(^{86}\)

The occasion on view was during Paul’s court appearance (4:16)\(^{87}\) and was a direct result of Christ strengthening him (cf. 4:17α ἵνα δι’ ἐμοῦ). The addressees most obviously are those at the trial who heard him, thus both the location and audience were external to the Christian community. The identity of the addressees is difficult to determine, however, since τὰ έθνη could refer to ‘the Gentiles’ or ‘the nations/peoples’, and is used in both senses elsewhere by Paul.\(^{88}\) Most likely here, Gentiles are on view,\(^{89}\) but as this is in fulfilment of the Abrahamic covenant, Jews cannot be excluded.\(^{90}\) Obviously, Paul had not directly addressed all (cf. πάντα) Gentiles, but the opportunity to proclaim the gospel before a

\(^{85}\) Johnson, *Letters to Timothy*, 442.

\(^{86}\) Knight, *Pastoral Epistles*, 470.

\(^{87}\) Towner, *Letters*, 642.

\(^{88}\) Cf. Rom. 1:5, 13; 2:14, 24; 3:29; 4:17; etc.; 2 Cor. 11:26; Gal. 1:16; 3:8; Eph. 2:11; 1 Thess. 2:16; 1 Tim. 2:7; 3:16.

\(^{89}\) Knight, *Pastoral Epistles*, 471.

\(^{90}\) Towner, *Letters*, 643.
Roman court was, for him, symbolic of the fulfilment of his ministry. He was an appointed herald of the gospel, who had fulfilled his duty.

This text does not bear directly on the scholastic nature of Christian communities. It does, however, place the educational interests and goals of the early Christian movement on a broader stage, by identifying God’s plan to reach all people with the proclamation of Christ, irrespective of culture or ethnicity, and by expressly stating Christ’s enabling of Paul to do so in a world-wide setting. It also stresses the priority of this particular didactic activity for Paul’s understanding of his own ministry, even in the face of suffering, which in itself would have been instructive for Timothy and the secondary recipients of the letter (4:22).

d) Titus 1:3

The final occurrence of the κηρύσσω family is in Paul’s salutation to Titus. He stated the purpose of his apostleship and placed it in history, which he divided into two stages. In the first stage, the hope of eternal life was promised by God but its content remained hidden (1:2). In the second stage, namely, at the appointed/current time, God revealed its content in his word, by means of proclamation (1:3a ἐν κηρύγματι), and by God’s command, Paul had been entrusted with this proclamation (cf. ὁ ἐπιστευθήσεται), presumably as one of many (1:3b). This occurrence demonstrates God’s educative purpose in proclamation, and confirms that human speech is a means by which he reveals and effects his promise in history.

The desired outcome of Paul’s proclamation and his apostleship (1:1b, cf. κατά) was undeniably educational, namely, faith and knowledge of the truth that

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92 Towner, Letters, 640–649, here 644, sees Psalm 22 (LXX Ps. 21) as the background text of Paul’s closing reflections.
93 Towner, Letters, 662.
94 Fee, Timothy, Titus, 169.
95 Towner, Letters, 664–665. Marshall, Pastoral Epistles, 115. This is emphasised by the description beginning and ending with Paul’s divinely appointed role (1:1a, 3b).
96 Mounce, Pastoral Epistles, 379.
produced (1:1c, cf. κατά)  a changed life of godliness in the elect of God. The didactic outcome of his ministry was both intellectual and behavioural change in the addressees, distinctive to those belonging to the believing community.

This occurrence puts the didactic activity of proclamation of the gospel at the heart of God’s eternal purposes for his people, and by divine command, at the heart of Paul’s public ministry. It also indicates the importance this proclaiming activity was to have in the believing community in Crete, and the concomitant intellectual and behavioural transformation this instruction produced.

6.2.3. Conclusions from Κηρύσσω and cognate

a) Κηρύσσω occurs six times in the target literature (1 Cor. 1:23; 9:27; 15:11, 12; 1 Tim. 3:16; 2 Tim. 4:2). The cognate noun κηρύγμα is used once for the content spoken (1 Cor. 1:21), the remaining four occurrences refer to the activity of proclamation (1 Cor. 2:4; 15:14; 2 Tim. 4:17; Tit. 1:3). All uses of the vocabulary for activities refer to didactic activities of proclaiming, which is evident semantically in the activity of ‘announcing’, in the gospel content of all the activities, and in explicit and implicit statements of purpose and/or result (1 Cor. 2:4, cf. 2:5; 9:27; 15:11, 12, 14; 1 Tim. 3:16; 2 Tim. 4:2; Tit. 1:3).

b) There is a variety of addressers, which range from recognised leaders within the extended believing community, like Paul (1 Cor. 2:4; 9:27; 2 Tim. 4:17), and Paul and the apostles (1 Cor. 15:11, 12, 14), to leaders with local responsibilities, like Timothy (2 Tim. 4:2), through to Christians generally (1 Cor. 1:23). In two texts, the addressers are not mentioned (1 Tim. 3:16; Tit. 1:3a – although Paul is specified in 1:3b).

c) Paul alone is the addresser on three occasions (1 Cor. 2:4; 9:27; 2 Tim. 4:17), with each text referring to proclamation already accomplished. In each, the verb phrase is absolute, with the broader discourse indicating its relation to the gospel for the salvation of others (e.g., 1 Cor. 2:5; 9:22; 2 Tim. 1:11, respectively). Paul’s

97 Mounce, Pastoral Epistles, 379.
conduct in these activities was closely associated with Christ, either modelled on the message of Christ crucified (1 Cor. 2:4; 9:27; 2 Tim. 4:17, cf. 4:6–7) or enabled by Christ (2 Tim. 4:17). His willingness to summarise his ministry with reference to gospel proclamation indicates the priority of these educational activities.

d) The use of this vocabulary for actual historical proclamation and the force of the respective discourse contexts highlight the prevalence, and the temporal, cultural and geographical spread of this activity, and its foundational role for Christian communities, including and beyond those in the target literature (1 Cor. 2:4; 9:27; 15:11, 12, 14; 1 Tim. 3:16, cf. Tit. 1:3). That is, the κηρύσσω vocabulary testifies to the existence of a trans-local, trans-cultural and trans-ethnic movement that from its earliest days had been educational in nature. Furthermore, it was God’s intention that it should be so (1 Tim. 3:16; Tit. 1:3).

e) The didactic activity of proclamation was the means by which new members were recruited and entered the believing community, as they heard and believed the message. Specifically, the message was ‘the mystery of God […] nothing except Christ and him crucified’ (1 Cor. 2:1–2), ‘the gospel of Christ’ (9:12, 14, 18); ‘Christ has been raised from the dead’ (15:14); ‘the mystery of godliness’ i.e., Christ; ‘the gospel’ (2 Tim. 1:11; 2:8–9). Otherwise the content proclaimed is ‘this’ (1 Cor. 15:11 i.e., summary of the historical gospel cf. 1 Cor. 15:3–8); ‘Christ has been raised from the dead’ (15:12), ‘The Word’ (2 Tim. 4:2 i.e., the gospel and Scripture), ‘God’s Word’ (Tit. 1:3). In short, the message used to recruit to the community, and believed by those who entered it was the announcement of God’s actions in history in the person and work of Christ, and the salvation he offers. In two texts, the implications of the gospel for present life are also on view (2 Tim. 4:2; Tit. 1:3).98 The gospel message was a fixed body of content that had remained the same since the beginning, despite its many heralds, and cultural adaptations (1 Cor. 9:27; 15:11, 12, 14). Fidelity to the message was essential for the activity to have merit, and for belief to bring salvation.

98 Contra Dodd, Apostolic Preaching, 7–35.
f) Activities denoted by \( \kappa \eta \rho \upsilon \sigma \omega \) were not only significant for recruiting, creating and entering the believing community. They were distinctive community speech of a new humanity, of Jews and Greeks who believed (1 Cor. 1:23). This community collectively ‘proclaimed Christ crucified’. This proclaiming activity thereby functioned as a mark of membership, and delineated the community from those Jews and Greeks not called by God, who did not believe.

g) Whilst unbelievers are primarily on view as addressees, it is difficult to exclude believers\(^99\) (1 Cor. 1:23; 2:4; 9:27; 15:11, 12, 14; 1 Tim. 3:16; 2 Tim. 4:2; Tit. 1:3), with the possible exception of Paul addressing the courtroom (2 Tim. 4:17, cf. 4:16). The exclusion of believers can only be asserted on the premise that the activity occurred only outside the gathered Christian community, and that as soon as people became Christians they absented themselves from these occasions. This is unlikely both on contextual and historical grounds, given the duration of Paul’s ministry amongst Christians in Corinth, and his use of \( \kappa \eta \rho \upsilon \sigma \omega \) vocabulary for that ministry (1 Cor. 2:4; 15:11, 12, 14). In 2 Tim. 4:2, the discourse context strongly suggests believers were included as addressees.

h) The involvement of God in proclamation indicates the significance of these proclaiming activities. He is responsible for the events or is the content of the message (1 Cor. 2:4; 15:11, 12, 14; 1 Tim. 3:16; 2 Tim. 4:2 cf. 3:16ff). His power was displayed and purposes achieved through human proclamation (1 Cor. 2:4, 15:11, 14; 1 Tim. 3:16), and the task of proclamation was divinely commanded (2 Tim. 4:2 cf. 4:1; Tit. 1:3b) and enabled (2 Tim. 4:17). Finally, God will judge the manner/lifestyle of those who proclaim it (1 Cor. 9:27). This divine involvement in proclamation demonstrates God’s purpose to recruit people into the believing community through educational means. It also shows his participation in educational activities inside and outside early Christian communities, and thereby confirms the value of these proclaiming activities for believing communities.

6.3. εὐαγγελίζομαι and related words

The εὐαγγελ- word group is a compound of ἀγγελος meaning ‘messenger’ or ἀγγέλλω, ‘announce’. As with κηρύσσω, the historical use of the word group was of an authorised messenger bringing news, with the additional nuance suggested by the prefix, that the news is ‘good news’ and its announcement will bring joy. In Greek literature it is attested from the time of Aristophanes, and most often the verb occurs in the middle voice denoting ‘a state’ in the sense of ‘to act like an εὐάγγελος’ or messenger. It was used for announcing news of military victory, or political or private information that might be expected to bring joy. In Greek it was often linked with the idea of salvation, or chance or fortune and was used for the declaration of an oracle, and in association with the imperial cult, for announcements concerning the emperor. The news could travel in written form, and did not always correspond with historical fact.

Philo and Josephus use εὐαγγελ- vocabulary in relation to announcements concerning emperors, but more often for the announcement of personal information that would bring joy. In the LXX, the word group translates the Hebrew root רְשֵׁם, and is used for announcing news of military victories, and the deliverance of God.

In recent years, the contribution of εὐαγγελ- vocabulary to both OT (LXX) and NT thought has been subject to debate. Whereas some contend this vocabulary

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101 Friedrich, ‘εὐαγγελίζομαι’, 710.
102 E.g., Plutarch, Pompey, 41.3; 66.3; Sertorius, 11.4. Philostratus, Life of Apollinarius, 8.27.2. Aristophanes, Knights, 644–7.
103 Demosthenes, Or., 18.323.
104 Calendar Decree of the Asian League (Pirene, 9 BC), Ehrenberg, §98b (lines 39–41).
105 Friedrich, ‘εὐαγγελίζομαι’, 710.
106 Friedrich, ‘εὐαγγελίζομαι’, 711.
107 E.g., Philo, Legat., 18; 231; 99 which criticises Gaius for bringing bad news, then describes the true herald (κηρυξ) bringing good news (εὐαγγελίζομαι); Josephus, BJ, 4.618.
108 E.g., Philo, Joseph, 245; Virtues, 41; QG, 4.144. Josephus, BJ, 4.618, 656; AJ, 5.277; 5.282 etc.
110 E.g., 1 Sam. 31:9; 2 Sam. 1:20; 4:10; 18:19, 20, 22, 25, 26, 27, 31 etc.
111 E.g., Ps. 40:10; 68:12; 96:2;
denotes a variety of speech activities, others insist on a much narrower meaning, focusing on the new-ness of the message and a restricted group of practitioners. The two sides agree the prophecies of Isaiah 40-66 are determinative, where εὐαγγελίζομαι is linked with the announcement of salvation and the reign of God. The two also agree that when Paul used the εὐαγγελ- word group in his letters it already appears to be vocabulary that had special currency amongst the early Christian communities. For example, the cognate noun, which is frequent in the NT, is rarely attested in Hellenistic Judaism and Greek literature.

In the NT the word group occurs 133 times, eighty-three of which are in the Pauline corpus. The noun accounts for three-quarters of these occurrences and appears to be used as a technical term. In the target corpus, the verb occurs six times in 1 Corinthians (1 Cor. 1:17; 9:16 [x2], 18; 15:1, 2). The noun is found

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114 Dickson, Mission Commitment, 91, 94, 131, 177, passim, claims exclusive association of εὐαγγελ- vocabulary with the proclamation of the gospel being ‘news’ to the hearers, and a type of missionary speech act, which was restricted to certain people. He maintains εὐαγγελ- vocabulary had ‘eschatological freight’ peculiar only to the word group (pp. 153–176). However, in many of the texts where he finds this special meaning, other verbs for speech and announcing appear (cf. Ps. 40:5 λαλέω, ἀναγγέλλω; 40:10 εὐφήν; Ps. 96:3 ἄναγγέλλω; 96:10 λέγω; Isa. 40:3, 6 βοῶσαι; 41:26, 28 ἄναγγέλλω; 52:7 λέγω; 61:1 κηρύσσω; 61:2 καλέω; Nahum 2:1 ἀπαγγέλλω), and these words appear to function as synonyms for εὐαγγελ- vocabulary. This observation can be replicated in other OT texts (e.g., Jer. 20:15; 2 Kings 7:9; Ps. Sol. 11:1 κηρύσσω) and, this project will demonstrate, in Pauline epistles. Also, his conclusions about the word group are limited to Paul’s ‘primary’ letters and even then do not consider 26 occurrences from that limited corpus, which he considers ‘cursory’ and eluding classification (p. 91).
115 O’Brien, Consumed by Passion, 79.
117 O’Brien, Consumed by Passion, 78.
118 Dunn, Theology of Paul, 167.
120 It is used absolutely 23/60 times, including 1 Cor. 4:15; 9:14; 18(x2), 23; 2 Tim. 1:8. Friedrich, ‘εὐαγγελίζομαι’, 729. ‘[Paul] does not need any noun or adj. to define it. The readers know what it is’.
eight times in 1 Corinthians (1 Cor. 4:15; 9:12, 14 [x2], 18 [x2], 23; 15:1) and four in the Pastoral Epistles (1 Tim. 1:11; 2 Tim. 1:8, 10; 2:8). Of these occurrences six have an active sense, where εὐαγγέλιον functions as a verbal noun, which corresponds with the use of the κήρυγμα word group in OT and Rabbinic literature.\textsuperscript{121} The remaining occurrences of εὐαγγέλιον are best understood as referring to the content of the message proclaimed (1 Cor. 9:14a; 9:18bc;\textsuperscript{122} 15:1; 1 Tim. 1:11, 2 Tim. 2:8\textsuperscript{123}), although a sharp distinction between content and activity is difficult to make.\textsuperscript{124} The same ambiguity between content and activity was found with κήρυγμα. It reflects the strong notional link between the content and making it known,\textsuperscript{125} as τὸ εὐαγγέλιον ‘receives its abbreviative power semantically because the very term “good news” points outside of itself to a content and story which must have been told (at least once) for the referent to be clear to the audience’.\textsuperscript{126} Only those references to activity are dealt with below.

6.3.1. εὐαγγέλιζομαι

a) 1 Corinthians 1:17

The first occurrence of εὐαγγέλιζομαι in 1 Corinthians conforms to the consistent use of the verb in the target literature, in that it occurs in the context of a discussion of Paul’s apostolic ministry.\textsuperscript{127} Unlike the other occurrences however, it is not a reference to Paul’s actual activity, but a generic reference to proclaiming activity, that Paul specifically has been sent to accomplish. Significantly he considers this activity essential to the purpose of his

\textsuperscript{121} Friedrich, ‘εὐαγγέλιζομαι’, 729.

\textsuperscript{122} Thiselton, Corinthians, 698, certainty about 9:18c is elusive. If it is a verbal noun, it is a generic reference, and its contribution is the same as the less ambiguous verbal noun in 9:14b.

\textsuperscript{123} Marshall, Pastoral Epistles, 735.

\textsuperscript{124} I.e., εὐαγγέλιον is the direct object of a verbal idea, indicating content is on view (1 Cor. 9:14b, 18a; 15:1), or occurs in a prepositional clause in relation to content (1 Tim. 1:11 cf. 1:10; 2 Tim. 2:8).

\textsuperscript{125} Friedrich, ‘εὐαγγέλιζομαι’, 729.

\textsuperscript{126} Mitchell, ‘Rhetorical Shorthand’, 64, 65.

\textsuperscript{127} Four of six occurrences are first person singular (9:16[x2], 15:1, 2), and the infinitive (1:17) and singular masculine participle (9:18a) appear with με and μονο respectively.
apostleship,\textsuperscript{128} as Christ did not send him to baptise but to proclaim (cf. 1 Cor. 1:17 οὐ γὰρ ἀπέστειλέν με Χριστὸς βαπτίζειν ἀλλὰ εὐαγγελίζεσθαι).

The message he was sent to proclaim is not stated, but is suggested semantically by the verb\textsuperscript{129} and a reference to the ‘cross of Christ’ (cf. 1:18, 23, 2:2). However, although the content of Paul’s proclamation is not specified, beyond the semantic link with εὐαγγέλιον,\textsuperscript{130} his manner and means were: he was to proclaim in a way that deliberately repudiated the methods of his secular sophistic counterparts, lest the cross of Christ be emptied (cf. ἴνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ). This cultural backdrop suggests a spoken mode of delivery, as does the ‘sent’ aspect of his apostleship.

The addressees of the (potential) proclaiming are not identified. The Corinthian believers had been addressees of some of his proclaiming (4:15). However, Paul’s ministry, even within this letter, is portrayed as culturally diverse and geographically widespread (9:5, 20–22; 16:1, 3, 5, 8, 19), which corresponds with him being ‘sent’. The (potential) addressees then include all to whom he was able to reach with the gospel, and there is no indication they were only and always unbelievers or that this exclusively denotes ‘primary’ announcements.\textsuperscript{131}

The didactic nature of this proclaiming is indicated semantically in εὐαγγελίζομαι, as the implied message could not be known apart from its announcement. Additionally, the sophisticated rhetoric Paul disavowed was ‘tied to an educational system’ which suggests an overlap of Paul’s activity with that of the secular practitioners.\textsuperscript{132} Paul’s statement also develops a contrast between the physical ministry of baptism and the rational/ideas-based nature of the gospel.\textsuperscript{133} The significance of this educational activity for the believing community is

\textsuperscript{128} Conzelmann, Corinthians, 37.
\textsuperscript{130} Mitchell, ‘Rhetorical Shorthand’, 64, 65.
\textsuperscript{131} Contra Dickson, Mission Commitment, 90.
\textsuperscript{132} Garland, Corinthians, 57.
\textsuperscript{133} Schrage, Der erste Brief, 1:157.
evident in that Christ sent Paul to proclaim,\(^{134}\) rather than to baptise, which gave this educational activity priority over the valued ritual activity of baptism in the Christian community.\(^{135}\) Significantly too, Paul’s self-understanding of his apostolic task was this task of proclamation.\(^{136}\)

\textit{b) 1 Corinthians 9:16ac, 18}

Paul’s commission to proclaim the gospel is again on view in the three occurrences of εὐαγγελίζομαι where he presented himself as a model of sacrificing one’s right for the sake of others’ salvation, by waiving his apostolic rights to material support. But he was not now seeking such support. Rather, he chose to glory in the free service he gave to the ‘free’ gospel\(^{137}\) (9:18 εὐαγγελίζομενος), since as someone compelled to proclaim it (9:16c εὐαγγελίσωμαι), he considered himself undeserving of credit for simply doing so (9:16a εὐαγγελίζωμαι). He was compelled by God.\(^{139}\) The personal nature of the discussion is emphasised by the repeated personal pronouns (9:15 [x4]; 16 [x3]; 18 [x2])\(^{140}\) and first person verbal forms. Paul is clearly the addressee of these activities.

The distinction between the present and aorist tenses of the subjunctives in 9:16 may be explained by the first occurrence having specific occasions of proclamation in mind,\(^{141}\) and the second viewing all Paul’s proclaiming as a single event.\(^{142}\) But there is no obvious distinction in the content or addressees between them, although neither is named. In 9:16 both verbs are used without an object,

\(^{134}\) This is explicit in ἀπέστειλεν and implicit in εὐαγγελίζομαι.

\(^{135}\) Fitzmyer, *Corinthians*, 147.

\(^{136}\) Schnabel, *Der erste Brief*, 101.

\(^{137}\) Fee, *Corinthians*, 421.

\(^{138}\) Thielston, *Corinthians*, 695.


\(^{140}\) Cf. Thiselton, *Corinthians*, 693.

\(^{141}\) Wallace, *Grammar*, 707.

however the gospel is identified in 9:18b and earlier in 9:14 (τὸ εὐαγγέλιον).143
Strictly speaking Paul’s addressees are not identified, but it is reasonable to infer
from the following discussion about Jews, Greeks and the weak, that Paul has all
people in mind (cf. 9:22).

The contribution of these occurrences to the study is the divine compulsion behind
Paul’s proclaiming activity (cf. οὐκί μοι),144 which indicates the importance of
this educational activity to the believing community. Also, in respect to this study
of ‘announcing’ words, this discourse is dense with such terms145 that function as
virtual synonyms. This cautions against a narrow, specialist meaning for any one
word.

c) 1 Corinthians 15:1, 2

Paul’s actual ministry among the Corinthians is on view in 1 Corinthians 15:1–2,
where the cognate noun τὸ εὐαγγέλιον is identified as the content Paul earlier
proclaimed (cf. ὁ εὐηγγελισάμην ὑμῖν; τίνι λόγῳ εὐηγγελισάμην). The three-fold repetition of the εὐαγγελ- word group has the effect of placing the
gospel centre-stage, stressing its importance, the Corinthian believers’ history
with it, and Paul’s part in bringing it to them. The gospel he now made known to
them (cf. γνωρίζω)146 was that same gospel he proclaimed to them then, which
they received, in which they stood, and through which they were being saved if
they held to what he originally proclaimed to them.147 Paul’s focus was not on the
form of words he used, but on the substance.148 What is on view is an educational
process in which the gospel message is central. Paul taught them the gospel
through his proclamation, and the Corinthians received and learned it (cf.

143 As the direct object of θῆσο, with εὐαγγελισάμενος primarily functioning as a temporal
participle, and secondarily as a participle of means. NASB. NKJV Contra NIV. Cf. Thiselton,
Corinthians, 698. Wallace, Grammar, 624.
144 Fee, Corinthians, 419.
145 I.e., 9:14 τὸ εὐαγγέλιον (x2); καταγγέλλω; 9:16; εὐαγγελίζωμαι (x2); 9:18 εὐαγγελίζωμαι; τὸ εὐαγγέλιον (x2); 9:23 τὸ εὐαγγέλιον; 9:27 κηρύσσω.
NIV ‘remind’. For γνωρίζω, see below, Chapter 11.3.
147 Thiselton, Corinthians, 1185.
παρελάβετε), and were to have their lives constantly determined by it (cf. ἐστήκατε).

Regarding the exact identity of the original addressees, it is difficult to claim they were only unbelievers, especially given the extended period Paul ministered in Corinth. Most likely he addressed unbelievers and believers, with his proclamation laying a foundation in Corinth (cf. 3:6, 10; 4:15; 9: 2), the same content of which he made known in this letter, to Corinthian believers (albeit again).

Together with the depiction of the gospel-centred educational process outlined above, the contribution of these two uses of εὐαγγελία to this study is Paul’s expectation that the gospel content he initially taught the Corinthians would continue to be the foundation and experience of the community and thus effective for salvation.

6.3.2. εὐαγγέλιον

Unlike the verb, where all occurrences relate to Paul’s own proclaiming activity in the context of his apostolic ministry, the same is not true for the verbal noun. Most appear to be generic references to proclaiming activity, of which Paul’s activity is but one example.

a) 1 Corinthians 4:15

The clearest example in the target literature of a link between foundational preaching and εὐαγγελία vocabulary is 1 Corinthians 4:15, where Paul placed his warning and call for the Corinthians to imitate him (4:14, 16), in the context of being their father in Christ. This relationship was established by means of the

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149 Fitzmyer, Corinthians, 544.
150 Schnabel, Der erste Brief, 871. Pace Dickson, Mission Commitment, 88, 91, passim; ‘Gospel as News’, 230, whose claim εὐαγγελία vocabulary always denotes ‘primary’ announcements that are ‘news’ to the hearers, and occur outside the ‘church’, is difficult to substantiate here.
151 So, Dickson, Mission Commitment, passim, claims is the case throughout the ‘primary Paulines’.
gospel (cf. διὰ τοῦ εὐαγγελίου). This may be a reference to the content of the gospel\textsuperscript{152} but more likely is a reference to the proclamation of the gospel.\textsuperscript{153} The didactic nature of Paul’s activity is evident in his role as their father,\textsuperscript{154} and the comparison with the Corinthians’ many tutors in Christ (cf. μαθήματος παιδαγωγούς).\textsuperscript{155} Such foundational preaching established relationships, and so through his educational activity in Corinth, Paul became the Corinthian believers’ father in Christ, as they responded in faith to his message.

Only those who responded in this way were Paul’s beloved children (4:14). Presumably, there were others who heard Paul possibly at the same time, but were not his children, as they did not accept the content he proclaimed. More generally, it is the learning response of faith in the proclamation that provided the means of entering the Christian community and functioned as a boundary marker for the community. And it was this learning response to Paul’s particular proclamation that established the relationship within which he warns them and asks them to imitate him, as his children.

\textit{b) 1 Corinthians 9:12}

The occurrence of εὐαγγέλιον in 1 Corinthians 9:12 is best understood as a reference to the activity of proclamation, rather than its content as it is difficult to see how the content of the gospel could be hindered by its messengers accepting material support. However, if those announcing it required or accepted material support, as was the practice of itinerant philosophers, the task of making the gospel known could certainly be hindered (cf. ἐγκοπίη). This could have happened through the obligations of patronage,\textsuperscript{156} or if the price-tag of the accepting the gospel was an obligation to support those who spoke it.\textsuperscript{157} So, Paul

\textsuperscript{152} Garland, \textit{Corinthians}, 145.


\textsuperscript{154} Cf. b. Qidd. 22a. b. Sanh. 19b.


\textsuperscript{156} Marshall, \textit{Enmity in Corinth}, 257.

and Barnabas (cf. ἐχρησάμεθα; στέγομεν; δώμεν cf. 9:6) chose not to avail themselves of material support that was their ‘right’, as they did not want to hinder the proclamation of the gospel of Christ (cf. τῷ εὐαγγελίῳ τοῦ Χριστοῦ). Instead their priority was to promote the spread of the gospel, so that people might be saved (9:22).

Τὸ εὐαγγέλιον here is a collective reference to any and all proclamation of the gospel, and includes the full extent of its geographical, religious, ethnic, social, and historical spread and penetration (9:5, 19–22). Placing an obstacle in the way of any aspect of this spread is likened to blocking the advancing front of a military force.\(^{158}\) This shows that the early Christian movement was advanced geographically and culturally, through the educational means of proclamation.

Paul’s subjection of his ‘rights’ in order to advance the spread of the gospel and salvation of others, not only indicates the importance of the activity, it also provided a culturally shocking example to the ‘strong’ in the Corinthian Christian community and challenged them to put the advance of the gospel and the salvation of others above their own ‘rights’ and freedoms (10:32–11:1 cf. 8:1–11:34).

c) 1 Corinthians 9:14b

The exemplary power of Paul’s rejection of material support for his gospel proclamation derived from the fact it was a ‘right’ to which he was entitled. Just as those who laboured in a temple benefited from the sacrifices,\(^{159}\) so the Lord commanded those\(^{160}\) who proclaimed the gospel (cf. τοῖς τῷ εὐαγγέλιον καταγγέλλοσιν) to live from that proclamation (cf. ἐκ τοῦ εὐαγγελίου ζῆν).\(^{161}\) The content of the proclamation is on view in the first occurrence of εὐαγγέλιον in this verse (9:14a) and the generic activity of proclamation in the

\(^{158}\) Thiselton, Corinthians, 691.

\(^{159}\) Thiselton, Corinthians, 691, Paul may have in mind the OT, Second Temple Judaism and/or Graeco-Roman temple practices.

\(^{160}\) Garland, Corinthians 415, makes the point Jesus’ command is to the messengers.

second (9:14b).\textsuperscript{162} Paul assumed the Corinthians would identify him as one of those who proclaim the gospel, and therefore with the ‘right’ to receive material support from those who benefited from his activity.\textsuperscript{163} Paul’s self-identity was that he was such a person, but his choice was to forego material support, in preference for the spiritual benefit of living out of the gospel (9:18, 23, 27).\textsuperscript{164}

The contribution of εὐαγγέλιον in 9:14b is that it shows believers were to value, and provide material support for, the educational activity of gospel proclamation. Furthermore, by analogy with the disciples’ preaching activity, and the temple analogy, the provision of material support was to be simultaneous to the activity, and support for ministry in a location was to come from those in that location, who benefited from it (cf. 1 Thess. 2:1–9; 2 Thess. 3:6–10). This suggests some of the addressees were Christian individuals or communities, and their obligation to provide support demonstrates the importance of this educational activity for the believing community, and their partnership in it.

d) 1 Corinthians 9:23

In imitating Christ’s suffering and self-denial of his rights for the salvation of others, Paul not only refused the material support to which he was due, he accommodated his own manner of life and gospel proclamation to those he sought to win for Christ (9:19–23). In fact, he did all things (cf. πάντα) for the sake of the progress of the gospel\textsuperscript{165} (cf. διὰ τὸ εὐαγγέλιον), so he might participate in its work.\textsuperscript{166} It is the activity of proclamation that is on view, rather than content.\textsuperscript{167} Significantly, Paul did not change the didactic means by which he sought to save

\begin{itemize}
\item Schütz, \textit{Paul}, 40.
\item Dickson, \textit{Mission Commitment}, 193, rightly recognises the need of ‘congregational support for the gospel mission […] from those to whom [Paul] preached’, (italics added). However it is unclear how this fits with his overall schema that εὐαγγελίον language applies only to primary missionary preaching outside established congregations.
\item Fee, \textit{Corinthians}, 432.
\end{itemize}
people, or change the content of the message, but instead he adapted himself to those he was teaching,\(^{168}\) in order that they might be saved.

e) 2 Timothy 1:8, 10

As Paul sought to encourage Timothy to carry on the work to which he was called by God (1:7), and to which Paul appointed him (1:6), he charged Timothy not to be ashamed of testifying about the Lord or of Paul, presently a prisoner for the Lord’s sake (cf. 1:16; 4:6–22). Instead, Timothy was to join with him, in God’s strength, in the suffering that accompanied proclaiming the gospel\(^{169}\) (cf. τῶν εὐαγγελίων).\(^{170}\)

Εὐαγγέλιον here is a generic reference to the activity of gospel proclamation, rather than a particular event, or addresser or addressees. It is not specific to Paul or Timothy. Whilst Paul identified himself as engaged in proclamation (1:8a), and urged Timothy to join in suffering (1:8b), the suggestion he join specifically with Paul is only implied in the compound verb\(^{171}\) (cf. συνακόπηθεσον).\(^{172}\) The suffering Timothy was to share, was that suffering common to all those engaged in proclamation who put the advance of the gospel and glory of Christ ahead of personal gain or comfort.

This mention of gospel proclamation and God’s power led Paul into a summary of the gospel that finished with another reference to the proclamation of the gospel (1:10). It occurs within a ‘then/now’ revelation schema\(^{173}\) in which the previously hidden plans and purposes of God were revealed in the life and ministry of

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\(^{168}\) Fee, Corinthians, 432.

\(^{169}\) Towner, Letters, 465. Fee, Timothy, Titus, 228. NIV. CEV.


\(^{171}\) Mounce, Pastoral Epistles, 480.

\(^{172}\) I.e., ‘share in suffering for the gospel’ ESV. NRSV. NEB. HCSB. Cf. ‘join with me in suffering’ NIV. CEV.

\(^{173}\) Towner, ‘Christology’, 238. Cf. Mounce, Pastoral Epistles, 484. See below, Chapter 7.
Christ and subsequently brought to light through the gospel (cf. διὰ τοῦ εὐαγγελίου).\footnote{Towner, \textit{Letters}, 471.}

Whilst it is the content of the gospel that contained the facts of that historical epiphany, εὐαγγέλιον here refers to the \textit{proclamation} of that content\footnote{Towner, \textit{Goal}, 127–8.} that ‘mediated’ salvation in the present age.\footnote{Towner, \textit{Letters}, 473, fn. 76. Johnson, \textit{Letters to Timothy}, 350, suggests it means both.} By that educational means ‘the results of the Savior’s epiphany, his death and resurrection, [were made] effective in the world’, through the ‘ongoing epiphany’ of proclamation.\footnote{Towner, \textit{Goal}, 127.} The ‘then-now’ schema puts Paul and Timothy (and the other recipients) in the timeframe of that present epiphany, thereby emphasising the priority of gospel proclamation and preparing for Paul’s statement of his appointment as herald, apostle and teacher of this gospel (1:11 cf. εἰς ὅ ἐτέθην).

In these occurrences of εὐαγγέλιον the priority of gospel proclamation is particularly evident in its association with divine activities. It is enabled by the power of God (cf. κατὰ δύναμιν θεοῦ), it is the means by which the benefits of Christ’s appearing were advanced in the world, and it located addressers and addressees in God’s temporal schema. Those who taught or learned the gospel were thus located in the centre of God’s salvation-historical activities, and could trust him despite the reality or threat of suffering.

\textbf{6.3.3. Conclusions from εὐαγγελίζομαι and related word}

\textit{a)} Εὐαγγελίζομαι occurs six times in the target literature, all of which are in 1 Corinthians (1:17; 9:16 [x2], 18; 15:1, 2), and all in relation to Paul’s ministry. Paul is explicitly the addresser in five occurrences, with the sixth best seen as a generic reference that is particularised to Paul (1:17). The cognate noun εὐαγγέλιον occurs twelve times in the target literature, six times as a verbal noun, referring to the activity of proclamation (1 Cor. 4:15; 9:12, 14b, 23; 2 Tim. 1:11 cf. εἰς ὅ ἐτέθην).
1:8, 10). All of these are best regarded as generic references to proclaiming activity without reference to specific addressers, addressees or events (1 Cor. 9:12, 14b; 2 Tim. 1:8, 10). The participation of Barnabas and Timothy in these generic references is implied (1 Cor. 9:12; 2 Tim. 1:8). Twice generic references are particularised to Paul’s activity including details of the addressees (1 Cor. 4:15; 9:23).

b) The addressees of announcing activities are identified in only three texts, where they are Corinthian believers who benefited from Paul’s earlier ministry (cf. ὑμᾶς 1 Cor. 4:15; ὑμῖν 1 Cor. 15:1, 2). In these texts, the recipients of the letter are the referents of the personal pronouns, however the original addressees of the activities cannot be limited to them. At most, these texts locate Paul’s proclamation to the city of Corinth (cf. Acts 18:1–18), and indicate an overlap between the original audience and the letter’s recipients. The letter itself testifies that not all who hear the gospel respond positively to it (cf. 1:23; 2:6, 14), so it is probable that not all the original addressees became members of the Christian community to which Paul wrote.

In seven occurrences the addressees are not explicitly identified (1 Cor. 1:17; 9:12, 16ac, 18; 2 Tim. 1:8, 11), and so the location of the activity and faith status of the addressees are not possible to determine. ‘Jews’ and ‘Gentiles’ are implied addressees, and may be presumed to have been unbelievers (1 Cor. 9:23 cf. 9:19–21), and the association of this vocabulary with belief and salvation suggests addressees were unbelievers (1 Cor. 4:15; 9:23; 15:1, 2, cf. 1:17). However, the obligation for believers to support gospel ministry suggests they also were addressees (1 Cor. 9:14b), as does Paul’s ministry to ‘the weak’ (1 Cor. 9:23, cf. 9:22), since this description probably identifies those who were socio-politically vulnerable,179 and cannot exclude members of the believing community180 (cf. 8:7–12, cf. 11:30).181

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179 Thiselton, Corinthians, 706.
180 Hays, Corinthians, 155. Schrage, Der erste Brief, 3:346–47.
c) In those texts where the content is identified, either explicitly or in the immediate discourse, it is: ‘the cross of Christ’ (1 Cor. 1:17), ‘the gospel’ (cf. τὸ εὐαγγέλιον 1 Cor. 9:18; 15:1), the proclamation ‘of Christ’ (cf. τὸ εὐαγγελίον τοῦ Χριστοῦ 1 Cor. 9:12), and ‘about our Lord’ (cf. τοῦ κυρίου ἡμῶν 2 Tim. 1:8). This is consistent with the view that εὐαγγελ- vocabulary in the NT, and Paul’s letters in particular, had a technical sense referring to the announcement of the historical events of Jesus’ life, death and resurrection and the salvation that flows from these (cf. 2 Tim. 1:10). The absolute use of the word group in the target literature also reflects this ‘technical’ sense (1 Cor. 1:17; 9:16 [x2]).

d) Not only is Christ the content of the activity, God is involved in the activity of proclamation. Christ sent people to proclaim the gospel (1 Cor. 1:17), and compelled and judged its proclamation (1 Cor. 9:16, 23). Christ established relationships through gospel proclamation (1 Cor. 4:15), and provided materially for its work (1 Cor. 9:14b). God’s power enabled gospel proclamation (2 Tim. 1:8), and human proclamation was his own continuing act of revelation (2 Tim. 1:10). Thus, human addressers were heralds of God, and he used didactic human speech to achieve his purposes of salvation.

e) The impact and significance of these didactic εὐαγγελ- activities for believing communities is evident. Proclaiming activity was foundational for Christian communities (1 Cor. 4:15; 15:1–2), and the means of recruiting new members (1 Cor. 9:23, cf. 9:19–22), which indicates entry to the community was by educational and rational means. The geographical and cultural spread of the Christian movement was achieved through proclamation (1:17; 9:12; 16c, 23, [cf. 9:19–22]), and, notwithstanding apostolic enculturation, all people were recruited into the community by the same educational means. The activity of proclamation also established relational bonds with filial educational duties (1 Cor. 4:15; 2 Tim. 1:8) and duties to support ongoing gospel ministry (1 Cor. 9:14b).

183 Dickson, Mission Commitment, 87. Schütz, Paul, 39.
Furthermore, the proper priority of the activity for the believing community is evident in Paul being sent by Christ to preach rather than baptise, especially as baptism appears to have had special significance in Corinth (1 Cor. 1:17, cf. 1:13–16). Likewise, the assumed continuity between Jesus’ disciples and gospel messengers of Paul’s day, and the application of the dominical command for material support (1 Cor. 9:14, 16) also indicate the priority of proclamation for the community. Its importance is also seen in the willingness of Paul and others to forego personal gain and comfort (1 Cor. 9:12, 18), and suffer for the sake of proclaiming (2 Tim. 1:8). Indeed, nothing was to hinder the proclamation of the gospel (1 Cor. 9:12).

f) However the value of proclamation for the community was not an intrinsic value. Its contribution was dependent on its method and manner, and results. So for example, the methods and manner of secular practitioners were incompatible with the gospel, and were avoided lest they empty the cross of Christ (1 Cor. 1:17). Similarly, Paul’s free proclamation was to correspond with the free gospel (1 Cor. 9:18). Finally, faith was only efficacious so long as it corresponded with the content of proclamation initially received (1 Cor. 15:1, 2). This indicates that the educational benefit of proclamation did not rest solely on the vocalisation of a message, but in the correspondence of that message to the authentic gospel, and in the authentic cruciform character of the addresser. The latter of these shows the importance of human/relational factors in the educational environment in early Christian communities.

6.4. καταγγέλλω (and ἀπαγγέλλω)

Καταγγέλλω and ἀπαγγέλλω are two of many words that are related to the principal verb ἀγγέλλω. In the Classical period, the word group generally meant ‘to bring tidings, notify, proclaim publicly’,¹⁸⁴ but in Koine Greek the preferred use of compounds accordingly produced nuanced meanings. Εὐαγγελίζομαι was one such compound.

¹⁸⁴ Becker and Müller, ‘ἄγγελλω’, 44.
The meaning of ἀγγέλλω and its compounds (excluding παραγγέλλω)\textsuperscript{185} refer[s] to the activity of the messenger who conveys a message which has been given to him either orally or in writing and who in this way represents the sender.\textsuperscript{186} The content of the message could be political or military events, or be sacred or personal in nature. Thus, like εὐαγγελίζει vocabulary, it is the language of public life rather than philosophy, cult or mysticism.\textsuperscript{187}

In Greek literature καταγγέλλω is used for the proclamation of official reports,\textsuperscript{188} or of imperial rule, where εὐαγγελίζομαι might have been expected.\textsuperscript{189} Josephus used the verb for God’s promise to Abraham,\textsuperscript{190} and Philo used it for philosophical or religious proclamation.\textsuperscript{191} In the LXX, six different compounds are used for activities of reporting, announcing or proclaiming. Καταγγέλλω is one of the less frequent, occurring only twice, both in relation to the proclamation of God’s power (2 Macc. 8:36; 9:17). Its use in all literature indicates ‘the constant sense of “proclaiming”’.\textsuperscript{192}

Ἀναγγέλλω and ἀπαγγέλλω are virtual synonyms outside the NT, including LXX, with the former often replacing the latter in Koine Greek.\textsuperscript{193} Ἀπαγγέλλω is used for a messenger bringing news, for recounting an order or report, and for making information known in letters.\textsuperscript{194} In secular classical use, it appears to be a synonym with εὐαγγελίζει vocabulary. In the LXX, ἀπαγγέλλω appears frequently (i.e., x232). It is used for proclaiming of God’s word by God himself (Is. 44:8; Ps. 147:8,\textsuperscript{195}) by prophets (1 Sam. 9:6, 8, 19; 12:7; Mic. 3:8; Sir. 44:3) and for the declaration of God’s power, working, and truth (Ps. 70:18; 88:2; 104:1; 144:4).

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\textsuperscript{185} Schniewind, ‘Ἀγγέλια’, 56, fn. 1. See below, Chapter 9.3.

\textsuperscript{186} Becker and Müller, ‘Ἀγγέλλω’, 45. E.g., Xenophon, Anab., 1, 3, 21.

\textsuperscript{187} Schniewind, ‘Ἀγγέλια’, 57.

\textsuperscript{188} Josephus, AJ, 20.72 of wars.

\textsuperscript{189} Schniewind, ‘Ἀγγέλια’, 70-71, citing Ditt. Syll.\textsuperscript{3} 797, 5f.

\textsuperscript{190} E.g., Josephus, AJ, 1.183; 10.61.

\textsuperscript{191} Schniewind, ‘Ἀγγέλια’, 70. E.g., Philo, Prob. 71.

\textsuperscript{192} Schniewind, ‘Ἀγγέλια’, 70.

\textsuperscript{193} Schniewind, ‘Ἀγγέλια’, 64. E.g., Josephus, Vita, 51; AJ, 9.49; 15.47.

\textsuperscript{194} Schniewind, ‘Ἀγγέλια’, 62.

\textsuperscript{195} Note the association with ἀποστέλλω in the previous verse.
In the NT, καταγγέλλω occurs eighteen times and ἀπαγγέλλω forty-five times. Paul used καταγγέλλω seven times, three times of which are in the target literature (1 Cor. 2:1; 9:14; 11:26). He used ἀπαγγέλλω twice, once in the target literature (1 Thess. 1:9; 1 Cor. 14:25). The meaning of both is ‘proclaiming’ or ‘declaring’ and most occurrences have a technical sense of making known God’s activity, including his will to save.

a) 1 Corinthians 2:1

The semantic overlap between εὐαγγελ- and κηρύσσω vocabulary, and καταγγέλλω is evident in all three occurrences of the latter in 1 Corinthians, as they are related to the proclamation of Christ and the gospel.

This is evident in the first occurrence where Paul described the ‘anti-sophistic’ manner of his ‘coming to the Corinthians’. He did not come with superior sounding words, as he proclaimed ‘the mystery of God’ (cf. καταγγέλλων ύμιν τοῦ μυστήριον τοῦ θεοῦ). Just as the ‘word of the cross’ appeared weak and foolish (1:17-25), and the Corinthian Christians were unimpressive when they were called (1:26-28) so too Paul’s message and manner were not intended to impress with rhetorical flair and technique. Rather he came to them in weakness.

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196 In each case it is the work of God that is proclaimed. Rom. 1:8 refers to the faith of the Romans, the content of the remaining three is ‘Christ’ (Phil. 1:17, 18; Col. 1:28). In Colossians καταγγέλλω is used in conjunction with νοεθετέω and διδάσκω indicating the interrelationship of modes of gospel communication.

197 O’Brien, Consumed by Passion, 64, describes καταγγέλλω as ‘almost a technical term for missionary preaching’ however notes Paul also uses it for his ‘ongoing and systematic presentation of Christ as Lord’.

198 Schniewind, ‘ἀγγελία’, 71.

199 Winter, Philo and Paul, 156.

200 UBS3 (1975) gives a ‘C’ rating for μυστήριον and 4th edition (1983) a ‘B’ rating, indicating it is ‘almost certain’. It is attested early in p75 K A C 88 436 it is syrh cop. Hippolytus Ambrose Pelagius Augustine Antiochus. The later but better attested Western reading μαρτύριον is found in א B D G P Ψ 33 81 614 1739 Vulgate Origen Basil Chrysostom Jerome Cyril Pelagius. The former can be defended internally as preparing for 2:7; the latter as reflecting 1:6. Preferring μαρτύριον with varying certainty are Fee, Corinthians, 88, fn. 1. Wolff, Der erste Brief, 47. Schrage, Der erste Brief, 1:226. Barrett, Corinthians, 62–63. Others prefer μυστήριον, for example, Thielson, Corinthians, 207. Metzger, Textual Commentary, 545. Collins, Corinthians, 118. Garland, Corinthians, 88. Trites, Concept of Witness, 203. The exegetical difference is small, since both refer to the gospel, but the proximity of μυστήριον in 2:7 suggests μυστήριον is the preferred reading.
fear and much trembling, as he proclaimed Christ crucified (2:2 cf. 2:1-4).201 This choice of verb probably signalled Paul’s conscious rejection of common rhetorical techniques of manipulative persuasion.202

The addressees (cf. ὑμῖν) certainly included the Corinthian believers who were recipients of the current letter, but likely also included unbelievers who heard Paul during his earlier ministry in Corinth, but did not receive it with the learning response of faith. However, irrespective of the response Paul’s proclaiming had, the proclamation was both didactic and authoritative. It had content that could only be known through revelation by God of his divine mystery and only then by means of human proclamation,203 and both God’s and Paul’s activity had the purpose of both making known the mystery and creating faith, through a demonstration of the Spirit and power (2:4). Furthermore, the contrast with the rhetoricians suggests some similarity between Paul’s activity and theirs, in that both used didactic speech, which was in some sense public,204 to appeal to their hearers.205

b) 1 Corinthians 9:14

The ministry of proclamation more generally is on view in the dominical command in 9:14, where καταγγέλλω occurs in a participial noun phrase for those who proclaim the gospel (τοῖς τὸ εὐαγγέλιον καταγγέλλοντι). The introduction of this new verb for preaching in this discourse does not reflect an underlying gospel tradition,206 but might be explained by the need for variation with the repetition of τὸ εὐαγγέλιον in the same verse.207 Its use here suggests

201 Garland, Corinthians, 82, rightly sees Paul’s ‘coming’ and ‘proclaiming’ so integrally linked, that the prepositional phrase ‘not in superior words of wisdom’ characterises both (cf. ἐλθὼν and καταγγέλλων).
202 Litfin, Proclamation, 197, 207.
203 Garland, Corinthians, 83.
204 Thiselton, Corinthians, 209, rightly comments ‘public in the sense that it does not communicate esoteric teachings to some inner group of initiates, but an announcement of events and state of affairs to all who would hear’ (italics original).
205 Cf. Litfin, Proclamation, 208.
207 Fee, Corinthians, 413.
that, together with κηρύσσω and εὐαγγελίζομαι, it is technical vocabulary for the apostolic work of gospel proclamation.\textsuperscript{208}

This text has already been discussed in relation to εὐαγγέλλον.\textsuperscript{209} Since it is a generic reference to gospel proclamation, this occurrence does not identify the addressees beyond their involvement in the task of proclamation, or the addressees, purpose or result of the activity. It does however indicate a notional continuity between the itinerant ministry of Jesus’ disciples and that of the apostolic band, where certain people might be described as ‘those preaching the gospel’, and where the spread of the gospel was achieved through the didactic activity of spoken proclamation. The dominical command also implies divine imprimatur for the task of proclamation, thereby identifying its priority for the believing community.

c) 1 Corinthians 11:26

Yet the apostolic band did not have an exclusive association with καταγγέλλω. In 1 Corinthians 11:26 the believing community was to proclaim the ‘death of the Lord’ (cf. τὸν θάνατον τοῦ κυρίου καταγγέλλετε) until he comes, as they ate and drank ‘this bread’ and ‘this cup’. All members of the believing community were addressees,\textsuperscript{210} with the addressees being all those present at the communal remembrance meal, namely other believers, although the presence of unbelievers cannot be ruled out, if the meal was associated with the gathering of the whole community (cf. 14:23–25).

Regarding the mode of their proclamation, there is debate whether καταγγέλλω referred to the action of the Lord’s Supper (11:20) as a \textit{visibile verbum},\textsuperscript{211} a silent proclamation,\textsuperscript{212} or whether it referred to an actual proclamation of the Lord’s
death that occurred during the meal.\textsuperscript{213} The latter is most likely. The verb itself connotes the use of words,\textsuperscript{214} and the tradition Paul quoted as the reason (γάρ)\textsuperscript{215} for his instruction contains Jesus’ actions and words of explanation, which include the repeated call to remembrance associated with the broken bread and cup. Moreover, the parallels with the Haggadah of the Passover meal, Jesus’ reference to a ‘new covenant’ (cf. ἡ καινὴ διεθήκη i.e., with verbal content) and the meaning of καταγγέλλω\textsuperscript{216} also support a spoken declaration of Christ’s death and its implications for salvation. In short, this remembrance meal ‘transform[ed] the participants into preachers’,\textsuperscript{217} where ‘the proclamation [was] more than oral and include[d] behaviour’, and so the way in which the meal was conducted was part of the proclamation.\textsuperscript{218}

The proclamation of the death of Christ needed to be heard repeatedly,\textsuperscript{219} and so ‘the “remembrance” was primarily “manward”’.\textsuperscript{220} Therein lay the didactic nature of the proclamation, as this repeated remembering was to shape the entire Christian community. The import of Paul’s commentary following the tradition (11:27–32) indicates that as many times as the Corinthians did ‘this’, they would continue\textsuperscript{221} to proclaim Christ’s death, with the intention they would learn from it, and transform their belief and conduct accordingly. Hence, the need to continue doing so until Christ comes again.\textsuperscript{222} The remembrance meal enabled didactic community proclamation through word and action.

\textsuperscript{213} Conzelmann, Corinthians, 238. Wolff, Der erste Brief, 274–75. Barrett, Corinthians, 270.
\textsuperscript{214} Hofius, ‘Lord’s Supper’, 108, notes καταγγέλλω is ‘always a matter of the word’.
\textsuperscript{215} 11:26 introduces Paul’s instructions arising from the tradition, i.e., 11:23b-25. Fee, Corinthians, 556, fn. 58. McDonald, Kerygma and Didache, 118. Contra Garland, Corinthians, 535.
\textsuperscript{216} Bruce, Corinthians, 113.
\textsuperscript{217} Marshall, Last Supper and Lord’s Supper, 113.
\textsuperscript{218} May, ‘Lord’s Supper’, 8.
\textsuperscript{219} May, ‘Lord’s Supper’, 9.
\textsuperscript{220} Fee, Corinthians, 553.
\textsuperscript{221} Thiselton, Corinthians, 886, notes the present tense of καταγγέλλω intends ‘continuous present action’.
\textsuperscript{222} Fee, Corinthians, 553–4.
d) ἀπαγγέλλω: 1 Corinthians 14:25

The two occurrences of ἀπαγγέλλω in the Pauline corpus (1 Thess. 1:9; 1 Cor. 14:25) concern the (unanticipated) recognition and declaration of God’s presence and activity in the behaviour of believers.

In 1 Corinthians, it occurs in a hypothetical scenario demonstrating the relative merits of un-interpreted tongues and prophecy for the outsiders or unbelievers (cf. ἰδιῶται ἂν ἀπιστοι). Whereas, the unbeliever would consider the worshipping community ‘mad’ if believers were speaking in tongues, if they heard all the community prophesying, they would be convicted of their own sinfulness, would fall down in worship and, contrary to their original expectations, would declare ‘God is truly among you’ (cf. οὗτος ὁ θεός ἐν ὑμῖν ἐστιν). Ἀπαγγέλλω, therefore, refers to their public confession and acknowledgement of God’s presence and activity, and signifies conversion. In the discourse context, it is proof that prophecy is a ‘sign’ for ‘believers’, and evidence of God’s blessing (14:20–25).

The rhetorical force of Paul’s argument depends on a correlation between the described scenario and the Corinthian Christians’ experience of unbelieving visitors attending their gatherings. In light of this, were this scenario realised, other unbelievers would likely be present, and could learn from this declaration acknowledging God’s presence and activity in prophecies. This suggests that from the first, a new convert might contribute to the public gathering, in a way that instructed others – indeed, that recruited others to the community.

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223 Fitzmyer, Corinthians, 521.
226 Cf. Isa. 45:14; Zech. 8:23.
227 Fee, Empowering Presence, 244. Conzelmann, Corinthians, 243–44.
228 Fee, Empowering Presence, 246.
229 Marshall, ‘Who were the Evangelists?’, 261.
6.4.1. Conclusions from καταγγέλλω and ἀπαγγέλλω

a) Καταγγέλλω occurs three times in 1 Corinthians in relation to the proclamation of the gospel (2:1; 9:14; 11:26). The addressers were Paul (2:1), a generic reference in a noun phrase for those whose task it was to proclaim the gospel (9:14), and the Christian community as a whole (11:26). The verb denotes spoken activity, and proclamation that was simultaneously spoken and enacted (11:26). The content of the activity was central gospel truths: ‘the mystery of God’ (2:1), ‘the gospel’ (9:14), and ‘the Lord’s death’ (11:26). All three occurrences refer to authoritative instruction, which is indicated by the semantic weight of the verb, and the gospel content communicated. An educational purpose is also seen in Paul’s coming to Corinth to proclaim (1 Cor. 2:1), and in the work of recognised heralds (1 Cor. 9:14), and the community benefit of the remembrance meal.

b) This vocabulary makes four contributions to the current study. It joins κηρύσσω and εὐαγγελίζομαι as suitable language of proclamation, thereby demonstrating the variety of vocabulary used for authoritative didactic gospel proclamation. Its use in a command of the Lord suggests continuity with the didactic ministry of Jesus’ disciples and indicates the existence of a recognised group in the early Christian movement whose responsibility it was to proclaim the gospel. It also identifies another instance of didactic community speech associated with the proclamation of the gospel (cf. 1 Cor. 1:23). Both these observations confirm the significance of these proclaiming activities for the identity of early Christian communities. Finally, the simultaneously spoken and enacted nature of this community proclamation demonstrates the diversity of the educational environment where content was communicated and learned orally/aurally, kinesthetically and visually (1 Cor. 11:26).

c) Ἀπαγγέλλω occurs once in 1 Corinthians for a confession of faith by a newly converted visitor in an hypothetical scenario (14:25). This is not an announcement of the gospel, but a public acknowledgement of its truth and God’s presence and

230 Thiselton, Corinthians, 209.
activity, in the gathered Christian community worship setting, through human prophetic speech. While this speech was not didactic in purpose, as regards the addresser’s intentions, in God’s educative purpose this confession may have had benefit for those who heard it.

6.5. μαρτυρέω and related words

The final word group used for the activity of gospel proclamation is μαρτυρέω. The distinctive notion behind this word-group is that of ‘bearing witness’ or ‘testimony’. As with κηρύσσω and εὐαγγελίζομαι, this word group also includes a verb, nouns and a nominal agent. Μαρτυρέω, as with most –έω verbs related to nouns and adjectives, refers to a ‘state or habitual activity’ and means ‘to be a witness’ or ‘to bear witness’; and the noun μαρτύριον refers more to the content of a testimony as a means of proof, and the secondary noun μαρτυρία to the activity of bearing witness or ‘the testimony borne’.

In non-Biblical Greek, with the exception of μαρτύριον, these words are particularly used with a technical sense in legal contexts, including in trials and legal transactions. However, they are also used in the broadest sense of witnessing to facts, such as events, truths, and ethical and personal convictions. The point at issue between the two uses was one of objectivity or subjectivity, although both made truth claims. In either case, ‘direct personal knowledge’ was the basis of valid testimony. The word group had a long history of association with reference to the gods, with appeals being made to them to bear witness to solemn acts and agreements, with the assumption that breaking the agreement would result in divine punishment. Μαρτύριον on the other hand,

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232 Strathmann, ‘μάρτυς’, 475.
referred to ‘the existence of an object as evidence’ and a means of proof rather than to specific legal settings and/or the giving of evidence.

In the LXX, the noun μαρτύριον is used over 257 times, over 150 of which refer to the tent of the testimony, where the evidence of the original divine revelation of the Sinai covenant was housed. Elsewhere, the evidentiary aspect is also to the fore, with objects and/or events functioning as evidence of human and divine covenants, divine judgement, and God’s grace and power. The verb μαρτυρέω and remaining cognate nouns continued to be used in a legal sense, either actual or metaphorical, for the activity of bearing witness or the event when it occurred. The verb can also mean ‘to say’ or ‘to declare’. The related compound verb διαμαρτύρομαι is found in the LXX where it has a range of meanings from ‘to teach’, ‘to declare emphatically’, or ‘to bear witness’. Ψευδομαρτυρέω is used twice for providing false witness deliberately.

In the NT, the word group is attested most frequently in the Johannine corpus and Acts. In the Pauline corpus, μαρτυρέω is found eight times, three of which are in the target literature (1 Cor. 15:15; 1 Tim. 5:10; 6:13). Μαρτυρία occurs twice for content (1 Tim. 3:7; Tit. 1:13) and μαρτύριον is found five times in Paul (2 Cor. 1:12; 2 Thess. 1:10), three of which are in the target literature, where

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240 E.g., Herodotus, 8.120.
241 Trites, Concept of Witness, 11.
242 E.g., Exod. 40:3; 5:21; Lev. 16:2; Num. 4:5.
244 Gen. 31:44; Josh. 22:27; 24:27.
245 Deut. 31:19, 26; Hos. 2:14 (LXX); Mic. 1:2; Zeph. 3:8; Wisd. 10:7.
246 E.g., Isa. 55:3–4.
247 Num. 35:30; Deut. 19:15, 18; Prov. 25:18.
248 God as witness in judgement: Deut. 31:19, 21; Jer. 29 (LXX 36):23; Mal. 3:5
249 Trites, Concept of Witness, 16–17.
250 E.g., Lam. 2:13.
251 Strathmann, ‘μαρτυρία’, 513.
252 E.g., Exod. 18:20; Deut. 4:26; 31:28.
254 I.e., Rom. 3:21; 10:2; 2 Cor. 8:3; Gal. 4:15; Col. 4:13.
255 This occurrence is the passive form μαρτυρεῖοθαι which means ‘be well spoken of, approved’. Trites, Concept of Witness, 72–73. Accordingly it is not dealt with here.
256 Both times content rather than activity is on view.
once it clearly refers to the content of the gospel (1 Cor. 1:6) and twice where the referent is ambiguous, and might refer to the content or activity of proclamation (1 Tim. 2:6; 2 Tim. 1:8). The compound διαμαρτύρομαι occurs three times in the Pastoral Epistles, each in a solemn charge or warning issued with God as the witness (1 Tim. 5:21; 2 Tim. 2:14; 4:1, cf. 1 Thess. 4:6).

6.5.1. μαρτυρέω

a) 1 Corinthians 15:15

In a discourse already dense with ‘announcing’ words (1 Cor. 15:1–14 εὐαγγελίζομαι/εὐαγγέλιον 15:1–2; κηρύσσω/κήρυγμα 15:11, 12, 14) Paul explained that if there was no resurrection from the dead, then he and his fellow apostles (15:9–14) were false witnesses about God (cf. ψευδομάρτυρες τοῦ θεου). They had testified against God (cf. ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεου) that (cf. ὅτι) he had raised Christ. But if the dead are not raised, as some among the Corinthian Christians were claiming (15:12), then those who proclaimed Christ had been raised from the dead were claiming that God had done something which in reality he had not done.

Their testimony was made in their proclamation of the historical facts of the gospel (15:3–5). But the introduction of μαρτυρέω highlights the evidentiary nature of their proclamation and the serious consequences should they make false claims. That is, they would be making truth statements about God, which were, in fact, untrue, and be exposed as liars. The use of judicial/witness terminology provides an insight into how Paul (and probably the other apostles)
regarded their proclamation. Not only were they didactically heralding a message about Christ, they were speaking as reliable witnesses giving testimony about God, as befits the courtroom imagery. This indicates the gravity associated with their didactic proclamation, and accordingly the trust with which it could be accepted.

b) 1 Timothy 6:13

The next occurrence of μαρτυρέω is in Paul’s exhortation to Timothy to remember the public confession he had made previously. To encourage Timothy, in the face of false teaching and opposition, Paul directed him to the perfect model of confession given by Jesus Christ, who testified ‘the good confession’ before Pontius Pilate (cf. Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πίλατου τὴν καλὴν ὀμολογίαν). Timothy was to be encouraged by Christ’s faithfulness and trust in God, at the weakest and most vulnerable point of his earthly ministry. The content of Christ’s ‘good confession’ was probably his answer to Pilate’s question ‘Are you the King of the Jews?’ when Jesus replied ‘It is as you say’ (cf. σὺ λέγεις cf. Mark 15:2; Matt. 27:11; Luke 23:3; John 18:37). Paul may be drawing on a tradition preserved in John’s Gospel (18:36–38), in which Jesus uses μαρτυρέω. Either way, the introduction of this verb in 1 Timothy does not connote Jesus’ ‘martyrdom’ but together with ἐπὶ and ὀμολογ- vocabulary befits the courtroom setting and solemnity of Jesus’ messianic confession and its evidentiary role both in his condemnation and as the content of faith.

265 Trites, Concept of Witness, 75.
266 Morris, Corinthians, 210–211.
268 Towner, Letters, 414.
270 Johnson, Letters to Timothy, 308.
271 Cf. Dibelius and Conzelmann, Pastoral Epistles, 88.
272 BDAG ἐπὶ s.v. 3, 363.
273 Trites, Concept of Witness, 52, 80.
Did Jesus teach when he testified before Pilate? Inasmuch as he declared the truth about himself for all who would hear and learn, his speech was both didactic and authoritative. However, Jesus’ testimony was unique, and it was not the educational potential of Jesus’ confession that was to encourage Timothy, but rather, his steadfast declaration despite extreme opposition and vulnerability. As such, μαρτυρέω in this text does not shed light directly on the scholastic nature of early Christian communities, but it does suggest the courage and commitment required of those, like Timothy, who had responsibility for teaching the community, and therefore the importance of their task.

6.5.2. μαρτύριον

a) 1 Timothy 2:6

As already noted, two occurrences of the cognate noun μαρτύριον, both in the Pastoral Epistles, could refer to either content or activity. The first of these occurs in the phrase ‘the testimony in the right time’ (cf. τὸ μαρτύριον καράτιος Ἰδιότις). The phrase could belong with the previous traditional material (2:5–6a) or prepare for Paul’s statement about his own ministry of proclamation (2:7). If it belongs with the previous material, τὸ μαρτύριον refers to the sacrificial death of Jesus as the act that bears testimony to God’s desire all should be saved. If the latter, τὸ μαρτύριον refers to the content of Paul’s (and others’) proclamation of the substitutionary death of Jesus. Knight proposes an attractive both-and solution, whereby the phrase is in apposition to the verbal idea in the preceding phrase (cf. ὁ δούλος), and therefore looks backwards, but also has a

274 Pfitzner, Agon Motif, 181.
276 Oberlinner, Kommentar zum ersten Timotheusbrief, 76, rightly notes μαρτύριον here does not refer to Jesus’ martyrdom.
279 Knight, Pastoral Epistles, 124. Cf. Oberlinner, Kommentar zum ersten Timotheusbrief, 76.
forward reference, in that it is this testimony, given by God in Christ, that Paul was appointed to proclaim.

This demonstration by God was a divine educative act, as its purpose was to make known and testify to God’s desire to save. The use of μαρτύριον, with its legal overtones, highlights the reliability and evidentiary nature of this demonstration and by extension, the proclamation of it. Furthermore, God’s sovereign act of making his saving purpose known historically in Christ and through Paul’s proclamation was the testimony in ‘the right time’ (cf. Tit. 1:3), and in the public sphere of history.

This text is evidence of the vertical teaching dynamic in Christian communities, whereby God disclosed his purposes in history, so all people might test, examine and know them. Moreover, his didactic activity precedes those of his human messengers (2:7).

b) 2 Timothy 1:8

Again, in 2 Timothy 1:8, there is ambiguity about the referent of τὸ μαρτύριον. The content of Paul’s proclaiming could be on view. However, Paul’s exhortation for Timothy not to be ashamed occurs, not in a discussion of Timothy forsaking his faith, but in the context of Timothy fulfilling his ministry (cf. 1:8a οὖν cf. 1:5–7). So it is more likely Paul was charging Timothy not to be ashamed of testifying to the Lord, or of Paul Christ’s prisoner. The content of this public testimony was to be ‘[about] our Lord’ (cf. τοῦ κυρίου ἡμῶν) and μαρτύριον connotes its evidentiary and legal reliability. Timothy was to testify to Christ without being ashamed, and had been enabled to do so by the Spirit of God (1:7).

280 Knight, Pastoral Epistles, 124.
282 Marshall, Pastoral Epistles, 702.
284 Marshall, Pastoral Epistles, 703.
Occurring, as it does, alongside τὸ ἐναγγέλιον later in the verse, which also refers to the activity of proclamation, this occurrence of μαρτύριον indicates the variety of words used for the didactic proclamation of the gospel. This richness in vocabulary suggests the significance of the activities for early Christian communities.

6.5.3. Conclusions from μαρτυρέω and cognate

a) Μαρτυρέω occurs three times in the target literature meaning 'testify, witness' (1 Cor. 15:15; 1 Tim. 5:10; 6:13). One of these is the passive form, meaning ‘be well spoken of, approved’, and is used for the reputation of widows in Ephesus, it does not have didactic force. The cognate noun μαρτύριον is used three times (1 Cor. 1:6), two of which have an active sense (1 Tim. 2:6; 2 Tim. 1:8).

b) The didactic nature of the activities is indicated semantically, and in the discourse contexts, in particular, in the association with the facts of the gospel and its proclamation. Testifying was an element in Paul and the apostles’ proclamation of the gospel (1 Cor. 15:15). God testified to his own desire to save, in the sacrificial death of Christ (1 Tim. 2:6). Timothy was to be unashamed to testify about the Lord, as he was also to suffer for the sake of proclaiming the gospel (2 Tim. 1:8). Even Jesus, in his confession before Pilate, asserted his true messianic identity (1 Tim. 6:13). In all four texts, the evidentiary and judicial nuances of this word group indicate the solemnity, reliability and verifiability of both the content and activity of declaring it. With the exception of Jesus’ testimony, the remaining texts demonstrate the historical message of the gospel was open to forensic scrutiny and rational reflection. Together with the accompanying proclamation language, these testifying activities provided the evidence necessary for recruiting to and entering believing communities. Nevertheless, although there is a didactic component to all four activities it is the evidentiary/judicial aspect, rather than the didactic, that is to the fore.

c) Another contribution of this vocabulary is the recognition of divine educational purpose and initiative. God made known and testified to his own purpose to save in the sacrificial death of Christ (1 Tim. 2:6). The initial means by which he did
that was in the embodied life and death of Christ, in the public realm of history. This divine didactic demonstration preceded the spoken activities of his human heralds so that what was first an enacted testimony in God’s purposes also became a verbal didactic testimony (2:7).

6.6. Reflections on ‘announcing’ words

This chapter examined the vocabulary associated with the activity of ‘announcing’. In doing so, two modern debates came into view. The first of these concerns the extent to which Paul’s proclaiming activities were influenced by or in reaction against Graeco-Roman rhetorical conventions. This debate is not particularly germane to the present study, but in the course of the examination of ‘announcing’ words certain observations were possible about Paul’s practice, and about similarities and differences between his activity and those of his philosophical counterparts. The second modern debate is more germane. It concerns the schema presented, most notably, by Dodd concerning the distinction between kerygma and didache in terms of content and audience. The methodology of the current thesis enabled a fresh appraisal of Dodd’s schema and a more recent re-articulation, and found it was not supported by the vocabulary of ‘announcing’ in the target literature.

The chapter studied five verbs and their related vocabulary: κηρύσσω (and cognate noun), εὐαγγελίζομαι (and cognate noun), καταγγέλλω and Kaleω and cognates are not considered ‘announcing’ words. The meaning of the verb is usually ‘to name’ or ‘to invite, to summon’ (Schmidt, ‘καλέω’, 489). The latter meanings and use of καλέω and κηρύσσω in LXX to translate the Hebrew verb קָרַר (Friedrich, ‘κήρυξ’, 700) could suggest it is ‘announcing’ vocabulary. However, in Pauline use when God is the agent of the ‘calling’ καλέω is a technical term meaning ‘God designates as (or causes to be) a Christian’, i.e., for conversion (Klein, ‘KALEIN’, 53–64; Chester, Conversion, 77–112), and the ‘causative component present in the sense of the term seems to stress the act of “appointment to salvation,” irrespective of any considerations of human response’ (Klein, ‘KALEIN’, 63–64). Accordingly, it is not considered teaching vocabulary (Cf. Grumm, ‘Translating κηρύσσω’, 178). Finally, Louw and Nida list πληροφορέω in the sub-domain ‘announce, inform’ (Lexicon, 411). This verb occurs in the target literature twice (2 Tim. 4:5, 17). Whilst both occurrences are in the context of public gospel ministry, πληροφορέω is not used in either to refer directly to didactic activity. Rather, the verb refers to the fulfilment of didactic activities (4:5 τὴν διακονίαν; 4:17 τὸ κήρυγμα).

286 Καλέω and cognates are not considered ‘announcing’ words. The meaning of the verb is usually ‘to name’ or ‘to invite, to summon’ (Schmidt, ‘καλέω’, 489). The latter meanings and use of καλέω and κηρύσσω in LXX to translate the Hebrew verb קָרַר (Friedrich, ‘κήρυξ’, 700) could suggest it is ‘announcing’ vocabulary. However, in Pauline use when God is the agent of the ‘calling’ καλέω is a technical term meaning ‘God designates as (or causes to be) a Christian’, i.e., for conversion (Klein, ‘KALEIN’, 53–64; Chester, Conversion, 77–112), and the ‘causative component present in the sense of the term seems to stress the act of “appointment to salvation,” irrespective of any considerations of human response’ (Klein, ‘KALEIN’, 63–64). Accordingly, it is not considered teaching vocabulary (Cf. Grumm, ‘Translating κηρύσσω’, 178). Finally, Louw and Nida list πληροφορέω in the sub-domain ‘announce, inform’ (Lexicon, 411). This verb occurs in the target literature twice (2 Tim. 4:5, 17). Whilst both occurrences are in the context of public gospel ministry, πληροφορέω is not used in either to refer directly to didactic activity. Rather, the verb refers to the fulfilment of didactic activities (4:5 τὴν διακονίαν; 4:17 τὸ κήρυγμα).

287 1 Cor. 1:23; 9:27; 15:11, 12; 1 Tim. 3:16; 2 Tim. 4:2; κήρυγμα 1 Cor. 2:4; 15:14; 2 Tim. 4:17; Tit. 1:3.
ἀπαγγέλλω, and μαρτυρέω (and cognate noun). All words were used for didactic activities, with the dominant notion of the first four words being that of ‘announcing’, and the dominant notion of μαρτυρέω being bearing witness or testifying in a legal/evidentiary sense. The study demonstrated that κηρύσσω, εὐαγγελίζομαι and καταγγέλλω can function as virtual synonyms, which is evident in texts where they are collocated and denote the same activity (1 Cor. 2:1–4; 9:14–27; 15:1–14). These three verbs and their related nouns function as semi-technical terms for gospel proclamation, which can be seen in generic references to proclamation, and their frequency and absolute use. The variety and quantity of all ‘announcing’ words in the target literature, and semi-technical use of some, indicate the significant role these didactic activities had in advancing the early Christian movement.

This ‘announcing’ vocabulary clearly indicates the didactic means of recruiting to the believing community, and the intellectual appeal of the gospel. The semi-technical use of the vocabulary suggests the frequency, familiarity, and uniformity of these activities in and beyond the communities portrayed in the target literature. It also confirms the existence of a recognised, stable body of content that was communicated by similar means since the beginning (esp. cf. 1 Cor. 15:1, 2, 11, 12, 14). Indeed, semantically three of the words are associated with the reliable transmission of another’s message by an appointed herald, and μαρτυρέω connotes the reliability of the account. In this respect there is an overlap between ‘announcing’ and ‘traditioning’ activities, in that what was communicated was common to all, and not novel or changing (1 Cor. 15:1, 2, 11, 12, 14). From the

288 I.e., εὐαγγελίζομαι 1 Cor. 1:17; 9:16ac, 18; 15:1, 2; εὐαγγέλιον 1 Cor. 4:15; 9:12, 14b, 23; 2 Tim. 1:8; 2 Tim. 10.
289 I.e., 1 Cor. 2:1; 9:14; 11:26.
290 I.e., 1 Cor. 14:25.
291 I.e., μαρτυρέω 1 Cor. 15:15; 1 Tim. 6:13; μαρτυρίου 1 Tim. 2:6; 2 Tim. 1:8.
292 The significant overlap of this vocabulary questions the methodology and conclusions of Dickson’s study of the Pauline mission (Mission Commitment), which concentrates almost exclusively on εὐαγγελιζομεθα vocabulary.
293 I.e., κηρύσσομαι/κήρυγμα 1 Tim. 3:16; Tit. 1:3; εὐαγγελίζομαι/εὐαγγέλιον 1 Cor. 1:17; 4:15; 9:12, 14b, 23; 1 Tim. 1:8; 2 Tim. 1:10; καταγγέλλω 1 Cor. 9:14 μαρτυρίου 2 Tim. 1:8.
294 I.e., κηρύσσομαι/κήρυγμα 1 Cor. 2:4; 9:27; 15:14; 1 Tim. 3:16; 2 Tim. 4:17; εὐαγγελίζομαι/ εὐαγγέλιον 1 Cor. 1:17; 4:15; 9:16ac, 18, 23; 2 Tim. 1:8, 10.
295 I.e., κηρύσσομαι, εὐαγγελίζομαι and καταγγέλλω.
outset then, there was a common educational element to the experience of belonging to the believing community.

Furthermore, the advance of the early Christian movement across geographical, cultural, religious and ethnic boundaries was achieved by this same didactic means (1 Cor. 1:17; 2:1; 9:12, 23, 27; 1 Tim. 3:16; 2 Tim. 1:10; 4:17; Tit. 1:3), notwithstanding appropriate enculturation on the part of the addresser (1 Cor. 9:23, cf. 9:22). The importance of the spread and penetration of the gospel through these means is seen in the willingness of recognised heralds to forego material support or gain, and to suffer for its advancement (1 Cor. 9:12, 14, 18; 2 Tim. 1:8; 4:17). It is also seen in the divine initiative (1 Tim. 2:7; 3:16; 2 Tim. 1:10; 4:17) and ‘sending’ of heralds to proclaim (1 Cor. 1:17; 9:14; Tit. 1:3, cf. 1 Tim. 3:16).

In addition to recruiting and providing foundational teaching to the community, the significance of these educational activities for the community is seen in the range and identity of addressers, evident with all vocabulary. The activities were the responsibility of recognised people within the trans-local Christian community, namely, Paul and the apostolic band (1 Cor. 2:1, 4; 9:16ac, 18, 27; 15:1, 2, 11, 12, 14, 15), and leaders in the local community (2 Tim. 4:2; 2 Tim. 1:8). Christian men and women generally were also involved in announcing activities (1 Cor. 1:23; 11:26).\(^{296}\) Indeed, these ‘announcing’ activities were distinctive community speech that were a mark of belonging to the community, and functioned as a boundary marker for those outside (1 Cor. 1:23). The entire believing community could participate in didactic proclamation, and potentially recruit to the community. Even a new convert was able to contribute didactically to the gathered community and, in God’s educative purpose, potentially contribute to recruiting others (1 Cor. 11:25).

Moreover, the significance of ‘announcing’ activities for believing communities is seen in the continuity that recognised heralds had with Jesus’ disciples, and in Jesus’ provision and command for material support for those engaged in this

\(^{296}\) *Contra* Dickson, *Mission Commitment*, 94, 131, 177, passim.
activity. It is also evident in the relational bonds established by proclaiming activity, which created educational duties (1 Cor. 4:15; 2 Tim. 1:8), and duties to support ongoing gospel ministry (1 Cor. 9:14) between communities and those who proclaimed the gospel to them. The significance is further demonstrated in the proclamation associated with the communal remembrance meal (1 Cor. 11:26). Not only was the meal associated with words and actions of Jesus about his death, but the entire believing community participated in the activity, and it was simultaneously spoken and enacted, thereby being taught and learned orally/aurally, kinesthetically, and visually. Finally, the ongoing significance of ‘announcing’ activities for the community is clear in that salvation depended on fidelity to the gospel as it was first proclaimed. Believers were to hear the gospel, learn it, remember it, participate in its announcement, and continue to have it inform belief and conduct (1 Cor. 1:23; 11:26; 15:1, 2, 12, 14; 2 Tim. 4:2 cf. 4:2–4).

Although ‘announcing’ activities were particularly used to recruit unbelievers and found communities, there is evidence that believers were also addressees. In fact, in most texts, the specific identity and the faith-status of addressees are difficult to ascertain. This is either because addressees are not mentioned, or because they are identified in imprecise terms: ‘Jews and Greeks’ (1 Cor. 1:23), the ‘others’ (1 Cor. 9:27), those ‘among the nations’ (1 Tim. 3:16), ‘all the Gentiles’ (2 Tim. 4:17), ‘you’ (i.e., the Corinthians cf. ὑμᾶς 1 Cor. 2:1; 4:15; 15:1, 2), ‘the weak’ (cf. ἄλλοις 1 Cor. 9:27 cf. 9:19–23), and ‘the elect of God’ (Tit. 1:3 cf. Tit. 1:1). The case of Pontius Pilate is an exception, (1 Tim. 6:13), which is an anomalous event. Notwithstanding the role of ‘announcing’ activities in recruiting and founding communities, all those in the public gathering, believers and unbelievers, would have benefited educationally from the community confession of ‘Christ crucified’ and proclamation of his death during the remembrance meal (1 Cor. 1:23; 11:26).

The responsibility of beneficiaries of gospel proclamation to provide material support for this ministry is further evidence that believers were addressees of ‘announcing’ activities (1 Cor. 9:14). Furthermore, it is difficult to exclude believers as addressees of Paul’s earlier ministry in Corinth for both contextual and historical reasons (1 Cor. 2:1, 4; 15:1, 2, 11, 12). Their exclusion can only be
asserted on the premise it occurred exclusively outside the gathered community, and that as soon as people believed they no longer attended these occasions. Finally, the clearest indication of mixed addressees is seen in Timothy’s proclaiming activity, where the range of didactic activities characterising that proclamation, and the threatened apostasy of Christians, suggest believers were on view together with unbelievers (2 Tim. 4:2, cf. 4:2–5). It may be, therefore, the message announced was not always ‘new’ to its audience.

The right learning response to proclaiming activities was belief in the message, whether or not the addressees were unbelievers or believers. The message, although it is variously described, concerned the purposes of God in Christ and the historical facts of the gospel, namely, the life, death and resurrection of Christ. The historical basis of the message reflects the evidentiary nature of belief, and explains the need for accuracy and a truthful account of the gospel events. That is, gospel proclamation involved making claims about God (1 Cor. 15:15). However, this observation cannot be used to draw a sharp distinction between the content of ‘proclamation’ and ‘teaching’. Matters of lifestyle and conduct were included in proclamation (2 Tim. 4:2 cf. 4:2–5; Tit. 1:3 cf. 1:1), and addressers were continually to be instructed by the gospel, so that their manner and method conformed to its cruciform shape (1 Cor. 1:17; 2:1, 4; 9:18, 27).

Finally, the importance of these activities for early Christian communities is seen in the involvement of God in these activities. Not only was the subject matter of the content divine, all human proclamation was predicated on the prior educational purposes and initiatives of God. God revealed the content (1 Tim. 2:6; 3:16; 2 Tim. 1:10; Tit. 1:3), which was otherwise a mystery (1 Cor. 2:1; 1 Tim. 3:16). He enabled proclamation by his Spirit (1 Cor. 2:4; 2 Tim. 1:8; 4:17), and sent and commissioned (1 Cor. 1:17; Tit. 1:3 cf. 1 Tim. 2:6; 2 Tim. 1:10; 4:2), set apart and provided for (1 Cor. 9:14) its messengers. His timetable governed the

297 Towner, Letters, 600.
299 I.e., 1 Cor. 1:23; 2:1 cf. 2:2; 9:12, 14; 11:26; 15:1, 2, 11, 12, 14, 15, cf. 15:3–5; 1 Tim. 2:6; 3:16; 6:13; 2 Tim. 1:8, 10; 4:2; Tit. 1:3.
300 Contra Dodd, Apostolic Preaching, 7–8.
activity of proclamation (1 Cor. 11:26; 2 Tim. 1:10; Tit. 1:3), and he will judge those who undertake it (1 Cor. 9:27; 2 Tim. 4:2, cf. 4:1). In short, these ‘announcing’ activities are further evidence of the divine dimension of the educational environment of local believing communities and the wider trans-local, trans-temporal Christian movement portrayed in the target literature.

This study of ‘announcing’ words has demonstrated the importance and impact of didactic gospel proclamation in the believing communities portrayed in 1 Corinthians, 1 and 2 Timothy and Titus. The most notable differences in the distribution of this vocabulary are its single use in Titus (1:3) and the large volume of occurrences in 1 Corinthians. However, the use of κήρυγμα in Titus for generic activity of proclamation that is then particularised to Paul is consistent with the use of ‘announcing’ vocabulary in the other letters of the target literature, and the volume of the vocabulary in 1 Corinthians reflects its use for Paul’s earlier ministry in Corinth (2:1, 4; 4:15; 15:1, 2, 11, 12, 14, 15) and the discussion about the right of those who proclaim the gospel to receive material support (9:12, 14b, 16ac, 18). That is, the differences in distribution do not reflect significant differences in use, and may be explained by the different subject matter and purposes of the correspondence. In particular, each letter testifies to the role of God in the human activity of proclamation, the exclusive association of these activities with making known the historical gospel of Christ, and the foundational role of these activities for recruiting and entering believing communities.
CHAPTER SEVEN: ‘REVEALING’ WORDS

7.1. Prolegomena

Given the foundational role of God in the didactic activities studied so far, as both source of the content and content itself, it comes as no surprise that Paul used language of revealing for the communication of God’s truth. God’s revealing activity was apparent in the ‘traditioning’ activities, as both the source of Scripture and originator of the traditions delivered and transmitted by human agents. Similarly with the ‘announcing’ vocabulary, God was the originator of the gospel of Christ crucified and, on the analogy of heralds sent to dispatch news of significance, the sender of human messengers to make it known through proclamation. Less obviously, the activities denoted by the ‘core-teaching’ vocabulary and ‘speaking’ words also gained their didactic potency from the divine origins, purpose and content of the message conveyed. That is, in all the semantic groupings studied thus far, the educational benefit and authoritative force of the activities existed only because God had made known or revealed that which was otherwise inaccessible to human beings.

In this respect, it might be expected that the activities discussed in the current chapter of ‘revealing’ words would provide the content and context for the activities studied in the previous semantic groupings.

7.2. φανερόω and related words

In the target literature, the most frequently used verb in this semantic group is φανερόω, which is the denominative verb of the adjective φανερός, which is earlier and more widely attested. Both occur four times in the target literature. The -όω ending gives the verb a ‘causative significance’ yielding the sense ‘to make visible what is invisible’. Φανερόω is found once in classical Greek

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1 Bockmuehl, ‘Das Verb φανερόω’, 88. E.g., Pindar, Olym., 7.56; 13.98. Herodotus, 2.130.1; 3. 24.3.
literature, but as a late textual variant,\(^3\) and rarely in Hellenistic literature,\(^4\) and then only in non-religious contexts.\(^5\) By comparison, \(\phi\alpha\nu\epsilon\rho\omicron\omega\) is common in the NT (49 times) and early Christian literature,\(^6\) where in addition to the sense of ‘to make visible’, it is used figuratively to mean ‘reveal, make known, show, manifest’ usually in reference to God, through the declaration of his word, and in the person of Christ and lives of believers.\(^7\)

It is related to \(\varphi\alpha\iota\nu\omicron\omega\) and cognates, among which the noun \(\epsilon\pi\tau\varphi\alpha\nu\epsilon\alpha\iota\alpha\) occurs five times in the target literature, being used for the historical events of Christ’s physical appearing (2 Tim. 1:10) and/or future \(\textit{parousia}\) (1 Tim. 6:14; 2 Tim. 4:1, 8; Tit. 2:13).\(^8\) Likewise, the compound verb \(\epsilon\pi\tau\varphi\alpha\iota\nu\omicron\omega\) is used in association with ‘circumlocutions for the redemptive Christ-event’\(^9\) (Tit. 2:11; 3:4). This ‘epiphany’ language is distinctive to the Pastoral Epistles and is probably a deliberate subversion of language used to honour the emperor Augustus in Asia.\(^10\) This vocabulary features in debates about the Christology of the Pastoral Epistles,\(^11\) where it is often used to support their late date and pseudonymity.\(^12\) Many of these concerns lie outside the remit of this current project. Besides, apart from two texts where the educational aspect of the ‘epiphany’ is indicated by verbs studied elsewhere in this thesis (cf. 2 Tim. 1:10 \(\varphi\alpha\nu\epsilon\rho\omicron\omega\); Tit. 2:11

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\(^3\) Bockmuehl, ‘Das Verb \(\varphi\alpha\nu\epsilon\rho\omicron\omega\)’, 88. E.g., Herodotus, 6.122.


\(^6\) E.g., Ignatius, \textit{Eph.} 19.2f. 2 Clement, 20.5.

\(^7\) Brown, ‘Revelation’, 320. Marshall, \textit{Pastoral Epistles}, 126. Bockmuehl, ‘Das Verb \(\varphi\alpha\nu\epsilon\rho\omicron\omega\)’, 87, 93, 99, rejects the traditionally assumed synonymity of \(\varphi\alpha\nu\epsilon\rho\omicron\omicron\) and \(\alpha\pi\omicron\kappa\omicron\lambda\omicron\omicron\omicron\pi\omicron\omicron\) in the Pauline (and deuter-Pauline) letters, asserting \(\varphi\alpha\nu\epsilon\rho\omicron\omega\) focuses on \textit{making visible} the previously hidden promises of God, in the incarnation or \textit{parousia} of Christ.


\(^9\) Towner, \textit{Goal}, 68.


πανταδεύω),\textsuperscript{13} these ‘epiphanies’ are salvation historical events,\textsuperscript{14} and accordingly, ἐπιφανεία/ἐπιφάνεια are not considered ‘teaching’ vocabulary.

In the Pauline corpus, φανερόω is found twenty-two times.\textsuperscript{15} The verb occurs four times in the target literature, once in each letter (1 Cor. 4:5; 1 Tim. 3:16; 2 Tim. 1:10; Tit. 1:3). The cognate adjective φανερός also occurs four times (1 Cor. 3:13; 11:19; 14:25; 1 Tim. 4:15), and the cognate noun φανέρωσις once, for the public manifestation\textsuperscript{16} of the Spirit given to each believer for the common good (1 Cor. 12:7).

7.2.1. φανερόω

a) 1 Corinthians 4:5

The first occurrence of φανερόω has several features common to most of the ‘revealing’ vocabulary in this chapter. First, it is God who reveals content that cannot be known by human beings apart from his revelation. Second, God reveals it at his appointed time in history, which is contrasted with the time during which the content remained hidden. This creates a disjunctive temporal schema associated with the revelation activity. Third, the revelation is often associated with God’s intervention in the human sphere of history, and so the didactic element may not be the only purpose or result of the event. Finally, the texts often display a cluster of different ‘revealing’ words, and/or ‘revealing’ vocabulary is collocated with vocabulary that similarly connotes making content known by other means, such as ‘proclaiming’ or ‘judging’.

The latter is the case here. In continuing to remind the Corinthians his ministry was not to be judged by any human standard, but by God, Paul explained that he did not even judge his own ministry (4:4). He left that judgement to God, knowing

\textsuperscript{13} See below, Chapter 10.2.1.
\textsuperscript{14} Towner, ‘Eschatology’, 434–442; ‘Christology’, 224–25.
\textsuperscript{15} Rom. 1:19; 3:21; 16:26; 1 Cor. 4:5; 2 Cor. 2:14; 3:3; 4:10, 11; 5:10, 11; 7:12; 11:6; Eph. 5:13, 14; Col. 1:26; 3:4; 4:4; 1 Tim. 3:16; 2 Tim. 1:10; Tit. 1:3.
\textsuperscript{16} Thiselton, Corinthians, 936.
that when the Lord comes he will bring to light things currently hidden in
darkness (cf. ὃς φωτίσει τὰ κρυπτὰ τοῦ σκότους), and reveal the secret
desires of all hearts (cf. φανερώσει τὰς βουλὰς τῶν καρδιῶν). The Lord will make the true nature of thoughts, actions and motivations known, at the proper time in the future (cf. πρὸ καιροῦ) and not before (cf. ἐως ἄν). Then, and only then, will all people (cf. 4:5c ἐκάστῳ) learn the value of their ministry and lives (3:10–21; 4:3) and receive their praise from God. Like him then, the Corinthian Christians were to stop reaching a verdict on anything until that future time, as prior to then the true state of things could not be known, either positively or negatively.

The didactic force of this revealing activity is evident both in its purpose and result. God’s purpose in bringing to light things currently hidden, and revealing the secrets of hearts was that these things might be known, not by him who knew them already, but by all people. And as a result of this future revelation, all people would learn the true nature of their hearts and conduct.

b) 1 Timothy 3:16

The next occurrence of φανερῶ occurs in the first line of what is widely recognised as a Christological hymn in 1 Tim. 3:16, where once again something previously hidden is revealed. Φανερῶ here has a technical connection with

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17 Fee, Corinthians, 164, fn. 34, considers these synonymous expressions reflect Semitic parallelism, and that the differences between them should not be pressed.
18 Thiselton, Corinthians, 343, rightly identifies Paul’s meaning as ‘God-in-Christ’.
19 Thiselton, Corinthians, 342.
20 Collins, Corinthians, 171.
21 Fee, Corinthians, 163.
22 Morris, Corinthians, 76.
23 Schrage, Der erste Brief, 1:322.
24 For the structure of the hymn see above, Chapter 6.2.1.
Jesus’ ‘salvation-historical entrance into the human sphere’, causing a disruption in the present age. It is used here for the physical appearing (cf. ἐν σάρκι) of Jesus, who has been made manifest by God (cf. ἐφανερώθη i.e., divine passive). God is therefore the ‘revealer’ and addresser. Without this intervention by God, the mystery of godliness would have remained inaccessible and unknowable even with study and investigation. The content of the manifestation is the earthly/physical life of the pre-existent Son of God, his incarnation, ministry, death, resurrection and ascension. The reference to ‘flesh’ implies this revelation occurred in the sphere of human history.

This text therefore, brings together both the literal and figurative meanings of the verb, because in the physical appearing of Christ God made visible what was previously unseen, and made known someone/thing previously unknown, namely the mystery of godliness in Christ. This is not to say the two are co-terminus: the extent of revelation in the Christ-event cannot be restricted to making visible what was previously unseen, for ‘Christ manifested or revealed God’. This revelation was authoritatively didactic, and with his vindication and exaltation (lines 2–3) became the message proclaimed to all people (line 4 cf. ἐκηρύχθη), and the foundation of all Christian learning and belief, and of every believing community throughout the world (line 5).

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28 Towner, ‘Eschatology’, 430.
31 MacLeod, ‘Christology’, 336.
34 Bockmuehl, ‘Das Verb φανερώθη’, 98, ‘φανερώθη (pass.) auf die Inkarnation als ‹Sichtbarmachung› Jesu bezogen’.
36 MacLeod, ‘Christology’, 340.
c) 2 Timothy 1:10

The link between φανερόω and proclamation appears again in 2 Timothy 1:10, and is again collocated with other ‘revealing’ vocabulary, and used for a divine activity, where the verb means making visible what had been previously unseen, not simply ‘revealing’ or ‘making known’.

The addresser here is God (cf. φανερωθείσαν i.e., divine passive cf. 1:8c), and the addressees are those in the human realm of history. The content is best understood as God’s grace, which is his salvation given ‘to us’ by grace not by works (1:9). The activity of revealing/manifesting this grace marked the transition from contrasting periods of history (cf. φανερωθείσαν δὲ νῦν). ‘Before the beginning of time’ his saving grace remained unknown and hidden, ‘but now’ this content has been revealed/manifested in the appearing (cf. ἐπιφανείας) of the pre-existent Christ.

The effect of Jesus’ appearing in human history was to abolish death, and to reveal (cf. φωτίσαντος) life and immortality through the proclamation of the gospel. Paul and Timothy were to be engaged in this proclamation, which was the means by which the life and immortality brought to light by Christ’s appearing were brought to believers. This was because through the preaching of the gospel an ongoing revelation was envisaged, so that the historical appearing of Christ was ‘continuously present’ in that proclamation. Indeed, through the

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39 I.e., 2 Tim. 1:8–11: μαρτύριον; εὑσαγέλλον [x2]; κήρυξ.
40 I.e., ἐπιφανείας; φωτίσαντος cf. 1 Cor. 4:5.
42 Johnson, Letters to Timothy, 349.
44 Towner, Letters, 470.
46 Wieland, Salvation, 129.
47 Knight, Pastoral Epistles, 376.
48 The aorist participle and deictic marker, νῦν, locate this activity in the present realm of history. Marshall, Pastoral Epistles, 707.
49 Marshall, Pastoral Epistles, 707.
proclamation of the gospel the ‘past event obtains (and retains) its present relevance’.  

This is an authoritative divine didactic activity, with two dimensions. Not only did the revelation and physical appearing of Christ make known and visible the grace that God had given believers before the beginning of time, the didactic revelation of the Christ event continued in gospel proclamation, which was a current experience of believers and believing communities.

d) Titus 1:3

Again, in Titus 1:3 a temporal disjunction is marked by the φανερόω activity, and the connection between φανερόω, gospel proclamation (1 Tim. 3:16) and Paul’s apostolic commissioning is evident (cf. 2 Tim, 1:10–11). But, whereas the coming of Christ is associated with φανερόω vocabulary elsewhere in the Pastorals, here God revealed ‘his word’ (cf. τὸν λόγον αὐτοῦ cf. 2:5). This word was his promise concerning the hope of eternal life, which he had promised before the beginning of time (cf. πρὸ χρόνων αἰωνίων) but had now, at his appointed time, revealed (cf. ἐφανέρωσεν δὲ καυροῖς ἰδίοις: adversative δὲ), by means of proclamation (cf. ἐν κηρύγματι). What was previously unknowable, God had made known through human heralds, one of whom was Paul (1:4). Thus, the physical appearing of Christ, according to this

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50 Towner, Goal, 99.

51 Cf. 1 Tim. 3:16; 2 Tim. 1:10; cf. ἐπιφανείᾳ Tit. 2:11; 3:4; ἐπιφάνεια referring either to the first or second coming of Christ, 1 Tim. 6:14; 2 Tim. 1:10; 4:1, 8; Tit. 2:13.


53 Marshall, Pastoral Epistles, 129.

54 Mounce, Pastoral Epistles, 381. Marshall, Pastoral Epistles, 129, rightly notes that, despite the work of James Barr dispelling with the traditional distinction between χρόνος and καυρός, a distinction here seems warranted, given the juxtaposition of both terms (πρὸ χρόνων αἰωνίων […] δὲ καυροῖς ἰδίοις), where δὲ is adversative and the emphasis falls on the decisiveness of the revelation. Wallace, Grammar, 155, fn. 42, notes the genitive and dative for χρόνος and καυρός respectively, also supports this contrast.

text, is not explicitly the result of the verbal action, and the notion of ‘making visible’, elsewhere observed, is not as clear.

While Paul comes into view at the end of the verse, it is God, as the subject of the verb φανερώω, who is the primary addresser. He is revealing/making known the fulfilment of his eternal promise, in the activity of proclaiming Christ’s earthly ministry. The content therefore concerns and originates from God, and its communication is authoritatively didactic in both purpose and result. The addressees of this divine educative activity are not named, but include all humanity in the present era experiencing the proclamation of the gospel, not simply ‘the elect of God’ (1:1).

7.2.2. φανερός

The cognate adjective φανερός is used four times in the target literature in periphrastic constructions with εἰμί or γίνομαι. Since the adjective contributes the semantic idea in these verb phrases, these occurrences are included in this study.

a) 1 Corinthians 3:13

Paul challenged the Corinthians’ worldly criteria and right to pass judgement on his (and others’) ministry by insisting that all those in Christian ministry were God’s servants (3:3–13). They must each prove faithful in their God-given responsibilities to build God’s temple, the believing community (3:16–17, cf. 3:9 οἰκοδομή cf. esp. 8:1, 10; 14:5, 12, 26). However, the true value of each person’s contribution would only be known at a future time, when ‘the work of

56 Cf. Spicq, Les Épîtres Pastorales, 594, who considers Jesus’ preaching the precise historical manifestation of God’s word.
58 Marshall, Pastoral Epistles, 128, explains that the usual promise/historical fulfilment schema is replaced in Tit. 1:3 with promise and ‘declaration that [God] has fulfilled his promise’, (italics original).
60 Schnabel, Der erste Brief, 208. Collins, Corinthians, 150.
each builder will become visible (cf. φανερὸν γενήσεται), for the Day will disclose it (cf. δηλώσει), because it will be revealed with fire (cf. ἀποκαλύπτεται), and the fire will test what sort of work each has done’ (NRSV).

The inaccessibility of this knowledge before this future appointed time, the certainty of its future revelation, and the cosmic, apocalyptic nature of the event are emphasised by a concentration of revealing and disclosing vocabulary (cf. φανερὸς γενήσεται; δηλόω; ἀποκαλύπτω; δοκιμάσει).61 Each phrase highlights different aspects of the judgement: 1) whose work will be exposed, and that it will be made visible in the public domain;62 2) by what and when it will be revealed; and 3) the means63 by which each one’s work will be revealed.64 The final δοκιμάζω phrase states what will happen in the judgement. In each phrase, God is the real revealer and ‘silent assessor’.65

The φανερὸν γενήσεται phrase and the δηλόω phrase are more suggestive of didactic activities than the remaining phrases. In fact, the weight of the discourse is on the certainty and comprehensiveness of the disclosure for judgement, not the educational aspect of the activities. However, this text does refer to a ‘universal disclosure’,66 with didactic purposes and results, as each person will learn what was previously known only to God about the true value of their work. Identifying the distinctive contribution of these verbs as ‘teaching’ vocabulary is difficult.

b) 1 Corinthians 11:19

The next occurrence is exceptional in that it does not refer to divine revelation. Paul addressed the divisions amongst Corinthian believers at their communal

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61 Collins, Corinthians, 158.
62 Thiselton, Corinthians, 313.
63 Conzelmann, Corinthians, 76.
65 Collins, Corinthians, 150.
66 Thiselton, Corinthians, 312.
meal, by writing he was not surprised about these divisions,\textsuperscript{67} which somehow revealed those who were approved by God (cf. οἴ δόκιμοι φανεροί γένονται). These divisions were not the divisions of earlier chapters,\textsuperscript{68} but divisions between the ‘haves’ and ‘have-nots’ in the provision of/access to food and drink, at the communal remembrance meal.\textsuperscript{69}

While it is possible that Paul accepted these divisions as a necessary indication of God’s favour (cf. δεῖ γὰρ),\textsuperscript{70} it is preferable to see them as an undesirable outworking of social distinctions within the Corinthian Christian community.\textsuperscript{71} Paul’s ‘acceptance’ is an ironic recognition\textsuperscript{72} of the necessity of these divisions in the minds of the ‘haves’.\textsuperscript{73} It seems that what the ‘haves’ hoped to make clear by their abundant provisions and by partaking without regard to the ‘have-nots’ was that they had God’s approval and favour,\textsuperscript{74} unlike their ‘have-not’ counterparts.

Viewed this way, the ‘haves’ intended their behaviour to reveal eschatological verdicts within the present historical realm, so others would learn of their elevated status.\textsuperscript{75} But Paul assured them (cf. 11:21 ἐκαστὸς ἔδω)\textsuperscript{76} they were gravely mistaken, for their behaviour denied the verdict they were seeking to demonstrate (11:27). Nevertheless, this occurrence reflects what has been seen in other uses of φανερός vocabulary, which is that God’s unknowable plans and judgements can be made known in the human sphere of history through their physical manifestation (albeit mistakenly here).

\begin{itemize}
\item \textsuperscript{67} Winter, After Paul, 161.
\item \textsuperscript{68} Fee, Corinthians, 537. Contra Witherington, Conflict, 248. Theissen, Social Setting, 145–74, esp. 147.
\item \textsuperscript{69} Hofius, ‘Lord’s Supper’, 92.
\item \textsuperscript{71} Horsley, Corinthians, 159. Winter, After Paul, 142–152. Thiselton, Corinthians, 858–59. Garland, Corinthians, 538.
\item \textsuperscript{72} Garland, Corinthians, 538.
\item \textsuperscript{73} Horsley, Corinthians, 159. Thiselton, Corinthians, 859, tentatively.
\item \textsuperscript{74} NIV ‘God’s approval’ is appropriate.
\item \textsuperscript{75} Cf. Sayings in the Gospels (Matt. 10:34–37), and an agraphon in which divisions will mark the end times. Thiselton, Corinthians, 858. Fee, Corinthians, 538. Schrage, Der erste Brief, 2:22.
\item \textsuperscript{76} Surburg, ‘Reconsideration’, 32–33.
\end{itemize}
c) 1 Corinthians 14:25

Despite the cataclysmic divine judgement that all will simultaneously encounter (3:13; 4:5), God’s judgement could break into the current human sphere, which is illustrated in an hypothetical scenario explaining the relative merits of prophecy and tongues in the public assembly. This breaking-in of divine judgement, communicated by human prophecy, occurred as the secrets of the unbeliever’s heart were ‘laid bare’ (cf. τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνεται). As with the day of judgement (cf. 3:13), vocabulary of exposure and judgement is associated with this judgement (i.e., ἐλέγχω; ἀνακρίνω; φανερῶ). The result of both these events was a person knowing their true status before God.

The revelation through prophecy did not involve the ‘private or secret communication of information or of the internal working of God in a person’s mind or heart’. Neither was the prophecy directed at believers, with the outsider convicted by the same speech. Rather, as in 3:13 (and allegedly 11:19), the prophesying was a public manifestation of God’s verdict of the sins of the visitor, which perhaps they did not consciously know, or wrongly regarded as secret (cf. 4:4–5; 3:13). The addressees were both the unbeliever and all those within earshot. The beneficial educational result of this ‘making known’ was the unbeliever’s conversion.
The didactic nature of prophecy is examined elsewhere.\(^9^9\) However, this revealing activity again highlights the comprehensiveness of God’s knowledge about things hidden from human knowledge, and his didactic purpose in making these things known. Furthermore, what he makes known corresponds with reality, and thereby overturns human disbelief, artifice and judgement.

d) 1 Timothy 4:15

The activity of making known a person’s true spiritual state is also on view when Paul urged Timothy to be diligent in his Christian growth and the tasks of his ministry,\(^9^0\) so his progress might be recognised by others.\(^9^1\) Primarily, the literal sense of φανερός is intended, in that any spiritual progress Timothy made would be visible (KJV ‘appear to’) and thus evident to all (cf. παραδείγμα). However, it is likely the adjective has an additional metaphorical sense. As Timothy committed himself to fulfilling the string of commands with which Paul charged him (4:12–16 cf. 4:7, 11), he would not only make visible his progress in Christian obedience and ministry, he would make known mature Christian character and the Spirit’s work in him (4:14).\(^9^2\) This would facilitate his exemplary role in the community and beyond, and overcome any disadvantage of his youth (4:12).

Unlike the other texts where a person’s true spiritual state was revealed, the addresser of this activity was not God (cf. 1 Cor. 3:13; 4:5; 14:25; allegedly 11:19), but Timothy’s progress, which was to instruct all who saw him fulfilling the tasks of his ministry (cf. ταυτα μελέτα).\(^9^3\) Thus, the transmission of information and learning were by visual and oral/aural means.

\(^{99}\) See below, Chapter 8.2.

\(^{90}\) Marshall, *Pastoral Epistles*, 570.

\(^{91}\) Knight, *Pastoral Epistles*, 210.


\(^{93}\) Contra Oepke, ‘καλύπτω’, 591, who claims ἀποκαλύπτειν is Jewish and early Christian, for the revelation of what is supratemporal and inaccessible, whereas φανερόο is neutral or ‘has a Gnostic tinge’ and used for what is seen, and not associated with special acts of divine disclosure.
7.2.3. Conclusions from φανερόω and cognate adjective

a) The verb φανερόω, meaning ‘reveal, make known, or manifest’, occurs four times, once in each letter of the target literature (1 Cor. 4:5; 1 Tim. 3:16; 2 Tim. 1:10; Tit. 1:3). The cognate adjective φανερός also occurs four times with γίνομαι or εἴμι (1 Cor. 3:13; 11:19; 14:25; 1 Tim. 4:15). All eight occurrences are used for didactic activities of varying force.

b) The educational aspect of these ‘revealing’ activities is not only semantically indicated by φανερόω vocabulary. It is evident in the divine identity of the addressee (1 Cor. 3:13; 4:5; 11:19 [wrongly]; 14:25; 1 Tim. 3:16; 2 Tim. 1:10; Tit. 1:3), and the content communicated, which is divine in origin, namely, his verdict on human lives (1 Cor 3:13; 4:5; 14:25), the mystery of godliness revealed in the incarnate life of Christ (1 Tim. 3:16) and his promise and grace (Tit. 1:3; 2 Tim. 1:10). The inaccessible and unknowable nature of this content is also developed through the collocation of φανερόω vocabulary with other words for revealing, judging and exposing (1 Cor 3:13; 4:5; 11:19; 14:25; 2 Tim. 1:10), and themes such as the movement from darkness into light (1 Cor. 4:5; 2 Tim. 1:10) and the hidden nature of the content (i.e., ‘secrets’ or ‘promise’ 1 Cor. 4:5; 14:25; Tit. 1:3). The temporal disjunction created by the event/activity also suggests the inaccessibility of the content until God’s activity of revelation: ‘the Day’ (1 Cor. 3:13), ‘before the appointed time’ and ‘until the Lord comes’ (1 Cor. 4:5), ‘before the beginning of time, but now’ (2 Tim. 1:9–10), and ‘before the beginning of time, but at [God’s] appointed season’ (Tit. 1:2–3).

c) In all texts, the revelation/manifestation is a public event, when all those present, believers and unbelievers, become addressees. It is thus the location of the activity that determines the identity of the addressees. For five texts, the location of the activity is the sphere of human history, when all humanity become addressees, both individually and corporately, either at the eschatological judgement (1 Cor. 3:13; 4:5) or in the incarnate life of Jesus and subsequent proclamation of it in the gospel (1 Tim. 3:16; 2 Tim. 1:10; Tit. 1:3). In three texts, the activity is localised to those present at the communal meal in Corinth (1 Cor. 11:19), those hypothetically present at the community worship gathering (1 Cor.
14:25), and those within and probably beyond the believing community in Ephesus (1 Tim. 4:15).

d) A distinctive contribution of \( \varphi \alpha \nu \epsilon \rho \omicron \omicron \) vocabulary to this study is the recognition of God’s intervention in human history in events with didactic purposes and/or outcomes. These events occur either in the present sphere of all human experience in the incarnate life, ministry and death of Jesus Christ, and/or its subsequent proclamation in the gospel (1 Tim. 3:16; 2 Tim. 1:10; Tit. 1:3), or in the experience of the believing community (1 Cor. 14:25). Or alternatively, on the future day of Jesus’ second coming, God will reveal his verdict on human lives, again on the stage of history in full view and experience of all humanity (1 Cor. 3:13; 4:5). Thus, not only does this revealing vocabulary show God as an educator of all people, believers and unbelievers, but the shape of human history and the experience of individuals and people corporately are determined by his revealing activities.

e) The physical/visual mode of communication used for these didactic activities is a particular contribution of \( \varphi \alpha \nu \epsilon \rho \omicron \omicron \) vocabulary. It can be seen in God’s revelation of the mystery of godliness in the physical incarnation and ministry of Christ (1 Tim. 3:16), and in the revelation of his grace in the physical epiphany of Christ (2 Tim. 1:10). It is also evident in the public manifestation of Timothy’s progress (1 Tim. 4:15) and mistakenly, in the abundant provision of the ‘haves’ (1 Cor. 11:19), and in making visible each one’s work on the day of judgement (1 Cor 3:13). This does not preclude accompanying verbal communication of this content, but does show the embodied nature of the teaching and the visual and experiential aspect to learning.

f) In terms of the scholastic environment of the early Christian communities these \( \varphi \alpha \nu \epsilon \rho \omicron \omicron \) activities located the communities in God’s revelation schema, between the first appearing of Christ and his second appearing for salvation and judgement. God is identified as the only source of true knowledge about his purposes (1 Cor. 3:13; 4:5; 1 Tim. 3:16; 2 Tim; 1:10; Tit. 1:3), and about the individual human heart (1 Cor. 3:13; 4:5; 11:25). Furthermore, believers’ access to and knowledge of God’s purposes in Christ were the result of divine didactic
initiatives, and were otherwise unknowable and inaccessible to the human mind. Finally, when the context and content concern God’s eschatological verdict on human lives (1 Cor. 3:13; 4:5; 14:25), learning is irresistible and unavoidable, in the sense that it cannot be rejected or questioned.

7.3. ἀποκαλύπτω

Unlike φανερόν, the verb ἀποκαλύπτω is found in classical Greek from Herodotus onwards to describe the ‘disclosure of previously hidden things’.

It is a compound verb formed from καλύπτω, ‘to cover up, conceal’ and ἀπό ‘from’. Αποκαλύπτω and the cognate noun ἀποκάλυψις are seldom used in religious or theological contexts in the Greek-Hellenistic literature, where words such as ἐπίθετις, ἐπιφάνεια, παρουσία or γνώσις were preferred. In the LXX, it is used rarely, but appears with the literal sense of ‘uncover’, and figuratively for making known divine realities when God is the subject. Josephus’ use reflects the same meaning of ‘uncover, reveal’.

In the NT, ἀποκαλύπτω occurs 26 times, far less frequently than φανερόν, which occurs almost as many times in the Pauline corpus alone (i.e., 22x). Ἀποκαλύπτω is found fifteen times in Paul’s letters, three times in 1 Corinthians (2:10; 3:13; 14:30). The cognate noun occurs thirteen times in Paul, three times in 1 Corinthians, once for the future public revealing of Christ (1:7), and twice for a form of speech in the public assembly (14:6, 26). The long-held synonymity of φανερόν and ἀποκαλύπτω (and δηλόν), while rightly

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94 Mundle, ‘Revelation’, 310. E.g., Herodotus, 1.119.
95 Mundle, ‘Revelation’, 310.
96 Oepke, ‘καλύπτω’, 566.
97 Mundle, ‘Revelation’, 310.
98 E.g., Gen. 8:13; Exod. 20:26; Lev. 18:6, 7, 8, 9, 10, 11 etc.; Num. 22:31; 24:4, 16.
99 E.g., 1 Sam. 3:7, 21.
101 Although τὴν ἀποκάλυψιν τοῦ κυρίου ἰμάτων Χριστοῦ refers to the activity of the public revealing of Christ, the event is viewed from the perspective of consummation (cf. ἀπεκδεχομένους) rather than educational purpose or outcome. Cf. Collins, Corinthians, 64. Fee, Corinthians, 42, fn. 36. Witherington, Conflict, 89. Schnabel, Der erste Brief, 75.
noting the overlap with the general idea of ‘making known’, does not recognise the different nuances of the two, where the former connotes ‘making visible’, and ἀποκαλύπτω connotes ‘uncovering’.\(^{104}\)

\[a) \textit{I Corinthians 2:10}\]

Many of the features of the first occurrence of ἀποκαλύπτω were already noted with Paul’s use of φανερόω. There is the divine origin and previously hidden nature of the content (2:7, 9, 10–11), and its inaccessible and unknowable nature by sight, sound or comprehension by any being other than God, unless he first reveals it (2:8, 9, 14–16 cf. Isa. 64:4/65:17). The activity also is associated with a temporal disjunction between two ages (2:6, 7), and the theme of eschatological judgement (2:6). And finally, there is a link between revelation and proclamation (2:4, 6, 7, 13).

The content of this revelation is God’s hidden wisdom in Christ crucified\(^{105}\) (cf. θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην),\(^{106}\) which God decreed before the ages, but has now revealed by his Spirit (2:10 cf. διὰ τοῦ πνεύματος) to Christian believers (emphatic ὑμῖν δὲ ἀπεκάλυψεν).\(^{108}\) That is, the revelation of God’s mystery in Christ was selective. It created two groups of people. The addressees were loved by God (2:9), and were beneficiaries of the mystery now revealed (2:8).\(^{109}\) Those who were excluded by God from being addressees, like the rulers who belonged to this age,\(^{110}\) were antagonists and

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\(^{103}\) Mundle, ‘Revelation’, 312.

\(^{104}\) Bockmuehl, ‘Das Verb φανερόω’, 99, passim.

\(^{105}\) Garland, \textit{Corinthians}, 95.

\(^{106}\) NIV. ESV. NJB. Garland, \textit{Corinthians}, 95. Fee, \textit{Corinthians}, 105, rightly explains it is more consistent with the discourse context for ἐν μυστηρίῳ to modify θεοῦ σοφίαν, than λαλοῦμεν. \textit{Contra} NASB. NKJV. ASV. HCSB.

\(^{107}\) Δὲ is the preferred reading. Metzger, \textit{Textual Commentary}, 546.


\(^{110}\) Cf. ‘The rulers of this age’ primarily refers to human leaders of that historical period however Thiselton, \textit{Corinthians}, 233–239, rightly extends the description beyond those who crucified Jesus, to include ‘socio-political powers’ that transcend historical figures.
opponents to God’s wisdom, and destined for judgement (cf. 2:6, cf. 2:8). Thus, God’s salvation plans are an ‘open secret: open because God has revealed [them], and a secret because the revelation both reveals the mystery and obscures it at the same time’.

The activity of revelation is through the inner witness of the Spirit to the gospel. Thus, the Spirit is the ‘revealer’ and ‘instructor in the ways of God and Christ’, and his revealing activity is authoritatively didactic in purpose and result. The educational result of this activity was knowledge of God’s purposes and wisdom in the foolish message of ‘Christ crucified’ (cf. 2:14–16). In short, the Christian life began at God’s educative initiative through the didactic revealing activity of God’s Spirit to individual believers.

b) 1 Corinthians 3:13

There is a concentration of ‘revealing’ and ‘judging’ vocabulary in Paul’s discussion of the eschatological day of judgement on view in 1 Corinthians 3:13 that has already been noted. The contribution of ἀποκαλύπτω to this study turns on the subject of the verb. Fee suggests it is ‘the day’ and the verb should be translated in the middle voice, because ἡ ἡμέρα is the immediately preceding noun and the phrase following (3:13d), which also mentions ‘fire’, would be redundant otherwise. However, the prepositional phrase preceding ἀποκαλύπτω is best understood as instrumental, and the verb as a passive, with the result that the phrase concerns the process of disclosure rather than the judgement itself, which comes into view in the final clause of the sentence. The present tense of ἀποκαλύπτω varies from the future tenses of the other three

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111 Fee, Corinthians, 106.
112 Garland, Corinthians, 96.
113 Fee, Empowering Presence, 96.
114 Fee, Empowering Presence, 98.
115 See above, Chapter 7.2.2.
116 Fee, Corinthians, 142. Garland, Corinthians 117. Barrett, Corinthians, 88. NASB.
117 Conzelmann, Corinthians, 76. Thiselton, Corinthians, 313. NIV. NKJV. ESV are all ambiguous: ‘it will be revealed’.
118 Conzelmann, Corinthians, 76.
verbs and effectively ‘draws attention to the principle as an axiom’\(^{119}\) namely, ‘the quality of each one’s work is revealed by fire’.

Implicitly, it is God who will do the revealing, by means of fire.\(^{120}\) As noted already, the weight of the discourse is on the certainty and comprehensiveness of the disclosure for judgement, rather than on its educational benefit. More specifically, \(\dot{\alpha}p\sigma\kappa\alpha\lambda\dot{\upsilon}\tau\omega\) is not primarily used for a didactic activity, but to indicate the means by which God’s disclosure of Christians’ work will occur.

c) 1 Corinthians 14:30

The third occurrence of \(\dot{\alpha}p\sigma\kappa\alpha\lambda\dot{\upsilon}\tau\omega\) also refers to the breaking-in of divine realities to the sphere of human knowledge and experience. It occurs in Paul’s discussion of the relative merits of prophecy and tongues and the corresponding regulation of both in the public worship gathering. The cognate noun \(\dot{\alpha}p\sigma\kappa\alpha\lambda\nu\psi\varsigma\) has already appeared twice in the discourse (1 Cor. 14:6, 26) referring to the content of a ‘disclosure’\(^{121}\) made in the Christian assembly, that was to edify all (cf. \(\pi\acute{\alpha}n\tau\alpha\\,\pi\rho\dot{\omicron}\varsigma\,\omicron\idotsigma\dot{o}d\omicron\dot{m}h\,\gamma\nu\nu\acute{e}\sigma\theta\omicron\)).

In the event that someone was already on his/her feet prophesying, and something was revealed (cf. \(\dot{\alpha}p\sigma\kappa\alpha\lambda\upsilon\theta\eta\)) to a man or woman sitting down, the first was to be silent so the second could vocalise what had been revealed to him/her (cf. 14:31).\(^{122}\) The use of the passive (i.e., divine) and the interruption caused by the revelation suggest the resultant speech act was somewhat spontaneous ‘supernaturally inspired speech’,\(^{123}\) rather than a planned or pre-formed statement.\(^{124}\) The origin of this private revelation was God\(^{125}\) if it proved authentic (14:29b). If the revelation was spoken, it would result in those present learning

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\(^{119}\) Thiselton, Corinthians, 312.

\(^{120}\) Collins, Corinthians, 150.

\(^{121}\) Thiselton, Corinthians, 1101.

\(^{122}\) Garland, Corinthians, 660.

\(^{123}\) Barrett, Corinthians, 329.


\(^{125}\) Garland, Corinthians, 662. Grudem, Prophecy in 1 Corinthians, 119, notes in the NT \(\dot{\alpha}p\sigma\kappa\alpha\lambda\dot{\upsilon}\tau\omega\) and the cognate noun never refer to ‘human activity or communication’.
and being encouraged (cf. \(\mu\alpha\nu\theta\acute{\alpha}\nu\omega\sigma\iota\nu, \pi\alpha\rho\alpha\kappa\alpha\lambda\omicron\nu\tau\alpha\iota\alpha\)). This was likely the result for the recipient personally, whether or not the revelation was vocalised, which it may not be if a revelation come to another before it was vocalised!

The implicit addressee of this revealing activity, if the prophecy was proved genuine, was God and the content was spiritual wisdom.\(^{126}\) However, unlike many occurrences of ‘revealing’ vocabulary, this spiritual wisdom was not entirely unknown and inaccessible to human enquiry apart from this particular event of revelation,\(^ {127}\) otherwise Paul would not be unconcerned its vocalisation might be interrupted or lost.\(^ {128}\) Furthermore, the content of this revelation was to be assessed by the measure of God’s revealed truth in Scripture and the gospel and so logically could not add to it (14:29b). Nevertheless, should the revelation be from God, it was an experience of God’s didactic intervention into the believing community gathering, for the educational benefit of the addressee, or through them also for the entire community.

7.3.1. Conclusions from \(\acute{\alpha}p\omicron\kappa\alpha\lambda\omicron\acute{\upsilon}\tau\omicron\omega\)

\(a\) The verb \(\acute{\alpha}p\omicron\kappa\alpha\lambda\omicron\acute{\upsilon}\tau\omicron\omega\) meaning ‘to disclose previously hidden things, to reveal, to uncover’ occurs three times in 1 Corinthians (2:10; 3:13; 14:30), and the cognate noun \(\acute{\alpha}p\omicron\kappa\acute{\alpha}\lambda\nu\psi\iota\varsigma\) occurs three times in 1 Corinthians, for the second appearing of Christ, and a speech act in the public assembly (1:7; 14:6, 26). All three occurrences of the verb refer to didactic activities, although the contribution of \(\acute{\alpha}p\omicron\kappa\alpha\lambda\omicron\acute{\upsilon}\tau\omicron\omega\) to the disclosure in 3:13 is difficult to isolate.

\(b\) God is the addresser with each occurrence (1 Cor. 2:10; divine passives: 3:13; 14:30), although in 1 Corinthians 14:30 this divine source must be verified by weighing (14:29b). More particularly, it is the \textit{Spirit} of God who is the addresser in the revelation of God’s saving plans and purposes in Christ (1 Cor. 2:10), and implicitly who reveals prophecy (1 Cor. 14:30 cf. 12:7–11).

\(^{126}\) See further discussion of prophecy below, Chapter 7:2.


c) Christian believers are the addressees in two texts, although in one, the addressees are all believers (1 Cor. 2:10), and in the other the addressee is an individual believer to whom a revelation comes (1 Cor. 14:30). Both of these involve the private revelation of the Spirit to the mind of the believer. In contrast, the public revealing effected by fire, on the eschatological day of judgement (1 Cor. 3:13), which occurs on the cosmic stage of history, implicitly includes all people as addressees: both believers and unbelievers from the entire reach of history. Thus, in the experience of believers, the educational revealing activity of God begins the Christian life, continues through it, and judges its entirety. The experience of unbelievers is without the didactic revealing experience of the Spirit, and so they are incapable of understanding God’s wisdom in Christ. Nevertheless, their experience will finish with public revealing by the fires of God’s exposing judgement.

d) The content of the revealing activity, in two texts, is completely unknowable and inaccessible apart from the breaking-in of God’s wisdom and knowledge to the domain of human experience. These events mark decisive points of temporal disjunction, when the previously hidden plans of God are revealed in the present (1 Cor. 2:10: cf. 2:7, 9) and when God’s future eschatological verdict will be made known by fire (1 Cor. 3:13).

In the third text (1 Cor. 14:30), although an activity of divine revelation is on view, the content is not entirely novel or unknown, as it must be weighed against the previously known measure of Scripture and the gospel. Furthermore, the revealing activity does not mark a decisive turning point in God’s dealings with his creation, which is evident as the temporal disjunctive schema is lacking, but also Paul does not seem concerned if the prophecy is not vocalised and its benefit for the believing community is effectively lost.

e) The contribution of these occurrences to this study is the involvement of God in the educational experience of individual believers. He is the addresser and the source of the content, which is otherwise unknowable and inaccessible, even in part (1 Cor. 14:30). God is also the subject matter of the content in two texts (1 Cor. 2:10; 14:30). The purpose or result of each of these divine activities is also
educational, in that human beings come to know what they might not otherwise have known. The authority register of the activities is high given the divine origin of the content and divine identity of the addressee, and the consequences of the activities as indicated in the discourses. This is moderated with the prophet who receives a revelation, in that although the activity and content are of such import that the first speaker is to be silent, so the addressee of the revelation can speak, the authenticity of the revelation must still be confirmed (14:29b).

f) Whereas with the φανερόω vocabulary the focus was on physical/visual mode of communication, here a distinctive element of the revelation is the private, internal instruction of the Spirit to believers, and that this is an essential and common educational experience of all Christians. However, similarly, the moment of revelation is that moment when the addressee is no longer apart from God’s plans, purposes and judgement, and the learning that occurs is irresistible in the sense that it is not possible to reject or question the content, and not possible to resist receiving the revelation.

7.4. δηλόω

As noted above, δηλόω overlaps semantically with the two revealing verbs φανερόω and ἀποκαλύπτω, although it is used less frequently in the NT. It is attested in Classical Greek from the 5th century BC onwards where it means ‘to announce, make manifest, explain, set forth’, primarily in a secular sense. In Stoic philosophy it underwent a shift to mean ‘to interpret’ or ‘clarify’ and by the second century AD it was used for the communication of cultic mysteries or publication of divine revelation.

Although the secular meaning is evident in the LXX (Jos. 4:7; Tob. 10:8), the verb is most frequently used for the divine self-revelation of the character and

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130 Aeschylus, Persea, 519. Herodotus, 2.5.12; 5.78.1.
131 Mundle, ‘δηλόω’, 316.
132 E.g., Pausanius, 4.33.5; 9.25.6. Diodorus Siculus, 18.60.4.
133 Mundle, ‘δηλόω’, 316.
purposes of God, translating Ἰδι, which is also translated by γνωρίζω. Josephus and post-apostolic Christian writers use δηλόω with the meaning ‘to indicate’ or ‘to impart’.

Δηλόω is infrequent in the NT, with three of the seven occurrences being in the Pauline corpus, two in 1 Corinthians (1:11, 3:13). The adjective δηλος occurs twice in the expression ‘it is clear that …’, introducing an important point of clarification (1 Cor. 15:27; 1 Tim. 6:7 [v.l.]). These are not considered relevant as ‘teaching’ vocabulary.

a) 1 Corinthians 1:11

In the first occurrence the verb appears to carry the everyday sense of ‘making known’. However, Paul’s reluctance to believe the reports probably suggests a stronger sense of ‘it was made clear’. This is likely given the seriousness of the divisions amongst the Corinthians, and that the revelation of their discord provided the backdrop (cf. γάρ) for his strong appeal in 1:10 (cf. παρακαλώ), which lies at the heart of his instructions to the Corinthians.

Paul may have hoped the divisions did not exist, but the report given by Chloe’s people (cf. ὑπὸ τῶν Χλόης) was reliable, and meant that he was no longer ignorant of the situation in Corinth. It was most likely a spoken report, which

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134 Cf. Exod. 6:3; 33:12; 1 Kings 8:36; 2 Chron. 5:27; Ps. 25:8; 50:8; Jer. 16:21; Dan. 2:28, 29, 30; 2 Macc. 2:8
141 Edwards, Corinthians, 18.
142 Thistlethwaite, Corinthians, 120.
144 Garland, Corinthians, 44.
came about as Chloe’s people moved between Corinth and Ephesus (16:8). The purpose and result of the activity was didactic, in that it was intended to, and did, inform Paul of what he otherwise would not have known, or had opportunity to discover. However, while it does shed light on the communications and relationships between believers and the apostle, it does not contribute to understanding the scholastic nature of early Christian communities.

b) 1 Corinthians 3:13

The second occurrence of δηλόω is in 1 Corinthians 3:13, where δηλόω refers to the disclosing activity of God’s eschatological day of judgement when the quality of each person’s work will be evident to all (cf. ἡ γὰρ ἡμέρα δηλώσει). The verb appears as the second of four verb phrases for revealing and disclosing activities (cf. φανερὸν γενήσεται; δηλώσει; ἀποκάλυπτεται; δοκιμάσει). The δηλόω phrase identifies both the time this revelation will occur, and the necessary connection (cf. γάρ) between the arrival of ‘the Day’ and the exposure and judgement it will bring.

While it is ‘the Day’ that is the subject of the verb, the OT use of the term (Mal. 3:19; Isa. 13:6, 9; Joel 1:15; 2:1, 11) indicates it is the Lord who is the real agent/addresser in his eschatological judgement. The didactic aspect of the activity lies in the public disclosure of what was previously unknown/unseen. However, as already observed, isolating the contribution of individual revealing words to the didactic nature of the activity is difficult and besides, the weight of the discourse is on the certainty and comprehensiveness of the disclosure for judgement, not its educational benefit.

145 Fee, Corinthians, 54.
146 Collins, Corinthians 78.
147 Schnabel, Der erste Brief, 208.
149 Collins, Corinthians, 158.
150 Fitzmyer, Corinthians, 199.
151 Fee, Corinthians, 142.
Neither of these occurrences of δηλόω contributes significantly to this current study, beyond the observations already made about the way in which the previously unknown value of each believer’s work will be disclosed at the final judgement.

7.5. φωτίζω

Although the noun φῶς ‘light’ is attested from the time of Homer, the verb φωτίζω and related words are late and not commonly used. The verb means ‘to illumine’, ‘to bring to light’ for example, as in the activity of the sun,152 or ‘to make known’.153

The verb occurs 11 times in the NT,154 most often with a meaning consistent with that found in Hellenistic and Jewish literature, without the notion of illumination and dualistic cosmology found in some religious and philosophical traditions.155 All four occurrences in Paul (1 Cor. 4:5; Eph. 1:18; 3:9; 2 Tim. 1:10) relate to the action of God in bringing certain information to light, or into the realm of human knowledge. Both occurrences in the target literature (1 Cor. 1:11; 2 Tim. 1:10) are in texts examined elsewhere156 and are dealt with in summary here.

a) 1 Corinthians 4:5

The first occurrence of φωτίζω is in a text that has already ready been studied in relation to φανέρω. The text uses Semitic parallelism157 to describe the eschatological revealing of every person’s belief and conduct when the Lord comes he (cf. ὁς) will bring to light (φωτίσει) the hidden things of darkness, and reveal (φανέρώσει) the desires of all people’s hearts.158 Given the parallelism...

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152 Diodorus Siculus, 3.48.4.
156 See above, Chapter 7.2.1. and 7.2.3. respectively.
157 Fee, Corinthians, 164.
158 Thiselton, Corinthians, 343. Both verbs are ‘causative’ (-το and -ο) and future indicatives.
between the phrases and the risk of overstating differences between them,\textsuperscript{159} it appears that \textit{φωτίζει} and \textit{φανερώσει} are roughly synonymous, and refer to the Lord’s activity of making known that which was previously unknown and unknowable, even from the individual him/herself since it lay hidden in the darkness of the human heart.

Many of the features associated with revealing language already noted are present here. The Lord is the addresser, and the content is spiritual truth inaccessible and unknowable apart from a divine act of revelation, which occurs at the physical appearing of Christ in history. Also, the revelation event marks a point of temporal disjunction as it occurs at a particular time in history that is contrasted with a previous time. The contribution of this text to the current study is that it highlights the inadequacy and provisionality of personal knowledge and self-evaluation, and the contrast of this knowledge with the God-revealed certainties of the gospel message.

\textit{b) 2 Timothy 1:10}

Many of these familiar features of ‘revealing’ vocabulary are evident with the use of \textit{φωτίζω} in 2 Timothy 1:10, which has also already been studied in relation to \textit{φανερώω}. However, although the meaning of \textit{φωτίζω} and \textit{φανερώω} is similar, the subject and object and the nuance of the verbs in this text are different. \textit{Φανερώω} refers to the revealing, by God, of his grace in the new event of the physical manifestation of Christ. With \textit{φωτίζω}, on the other hand, Christ is the addresser and the content is the promise of eternal life\textsuperscript{160} and immortality, namely ‘the revelatory and eschatological character of the resurrection’,\textsuperscript{161} which is made known in the present realm of history by means of gospel proclamation. Instead of the emphasis falling on the physical manifestation of the revealing event, the connotation of \textit{φωτίσαντος} is that through the proclamation of the gospel, both

\textsuperscript{159} Fee, \textit{Corinthians}, 164, fn. 34. Except to note the first phrase is more metaphorical than the second. Barrett, \textit{Corinthians}, 103.


\textsuperscript{161} Towner, \textit{Goal}, 98.
literally and metaphorically, Christ made the pre-existing reality of eternal life (cf. 1:9) known and comprehensible.\textsuperscript{162} The use of φωτίζω need not indicate an influence from the mystery religions.\textsuperscript{163}

This occurrence identifies the proclamation of the gospel as an activity in which Christ himself made the means and availability of eternal life known and comprehensible to human addressees. Thus, the activity of proclamation was, in fact, a divine educative activity, and human addressers and addressees of proclamation were the instruments and recipients, respectively, of divine instruction.

\textit{7.6. δείκνυμι and related words}

Despite some disagreement in the major lexical resources, δείκνυμι, and compounds ἐνδείκνυμι and ἀποδείκνυμι, as they occur in the target literature, are best included in this current semantic grouping. Louw and Nida, for example, list δείκνυμι in two broad semantic domains: ‘know’, meaning ‘to make known, to demonstrate, to show’ including ‘clearly shown, revealed’; and ‘communication’, meaning ‘to show, to explain, to make clear’.\textsuperscript{164} Brown gives the meaning ‘to show, explain, prove’;\textsuperscript{165} whereas Schlier separates the Johannine usage from the rest of the NT, arguing in John it has the ‘theological sense of “to reveal”’ but that this meaning is not found elsewhere in the NT.\textsuperscript{166} Rengstorf finds a semantic overlap between δείκνυμι and διδάσκω.\textsuperscript{167}

The simplex verb is found in classical Greek from Homer onwards, with a range of meanings, including ‘to show’ or ‘to point to something’ where the sense of visibility is to the fore;\textsuperscript{168} ‘to point to, to point out’;\textsuperscript{169} ‘“to show” in the sense of

\textsuperscript{162} Marshall, Pastoral Epistles, 708. Mounce, Pastoral Epistles, 485.
\textsuperscript{163} Contra Scott, Pastoral Epistles, 94.
\textsuperscript{164} Louw and Nida, Lexicon, 340, 405 respectively.
\textsuperscript{165} Brown, ‘δείκνυμι’, 569.
\textsuperscript{166} Schlier, ‘δείκνυμι’, 29, notes this theological sense in 82 of 119 LXX occurrences.
\textsuperscript{167} Rengstorf, ‘διδάσκω’, 136.
\textsuperscript{168} E.g., Thucydides, 1.87.2. Diodorus Siculus, 2.22.4. Epictetus, 3.2.12. LXX: Num. 22:41; Judg. 1:24.
“to indicate something verbally” and therefore “to teach, explain or demonstrate.”

For Schlier, the theological sense of ‘reveal’ in the Johannine corpus is also seen in Greek literature and LXX, where, he claims, δείκνυμι is used ‘synonymously’ with φανερόω, ἐμφανίζω, ἀποκαλύπτω and in association with δηλόω.

The verb occurs thirty times in the NT, mostly in the Johannine corpus, including twice in Paul’s letters, both of which are in the target literature (1 Cor. 12:31; 1 Tim. 6:15).

7.6.1. δείκνυμι

a) 1 Corinthians 12:31

In 1 Corinthians 12:31, Paul concluded his discussion of the diversity of gifts within the body of Christ, by charging the Corinthians to pursue the greater gifts, which as he went on to explain in chapter 14, edify the body because of their didactic and revelatory nature. However, before addressing the verbal participation of believers in public worship more specifically, he explained that all gifts must be practised with love or their contribution is worthless (13:1–3), and that this ‘even greater way’ of love exceeded even the ‘greater gifts’.

Whilst δείκνυμι here could simply mean Paul was demonstrating or ‘showing’ the Corinthians (cf. ύμιν) this ‘even greater way’, the phrase ὅδὸν ύμῖν δείκνυμι is better understood metaphorically to introduce a didactic
Two factors, in particular, suggest Paul intended δείκνυμι in a didactic and indeed, revelatory sense. First, the purpose of the broader discourse (chapters 12–14) is didactic, to challenge and recalibrate the Corinthians’ estimation and practice of gifts in light of the greater way of love. This didactic purpose is even more likely, if the ‘even greater way’ (cf. καθ’ ὑπερβολήν ὁδὸν) is among Paul’s ‘ways in Christ Jesus’ (1 Cor. 4:16 τὰς ὀδοὺς μου τὰς ἐν Χριστῷ), which he taught (cf. διδάσκω) ‘everywhere in every church’.

Secondly, given that chapter 13 deals with eschatological realities unable to be known apart from revelation and the breaking-in of God’s judgement (cf. 1 Cor. 3:13; 4:5; 14:25), it is likely δείκνυμι also has a sense of ‘revealing’. Paul had written earlier that it was impossible for anyone, even him, to know the true nature of a person’s work until the eschatological day of judgement (3:13; 4:5), and in 13:9–10 he stressed that all human knowledge was provisional and fragmentary until perfection comes. Yet in this same discourse he gives an essential measure that will be used to test each one’s work in the Lord at the divine judgement. That measure is love (13:1–3).

Paul was making known a criterion of God’s future judgement, so Corinthian believers might learn from it in the present, and conduct themselves accordingly. Thus, a revelatory and didactic sense of δείκνυμι is indicated, as Paul was authoritatively ‘revealing’ end-time truth, otherwise inaccessible and unknowable to human beings.

178 Cf. Epictetus, 1.4.29.
179 Lewis, Looking for Life, 113, rightly claims Paul here is using the association of δείκνυμι with ‘revelations of God’s action in the world that disclose some aspect of the heavenly mystery’.
180 Lewis, Looking for Life, 113, significantly notes the LXX equivalent of δείκνυμι (δεικνύω) was often used with ὁδὸς to signify ‘God’s direct revelation or disclosures’, spoken by the prophets to his people in right conduct, e.g., Exod. 13:21; Deut. 1:33; 1 Sam. 12:23–24; Ps. 49.23; Isa. 40:13–14.
181 Collins, Corinthians, 474, suggests this is the reason for the present tense of δείκνυμι used with ἔτι, so the ‘way’ Paul puts before them is the ‘way’ he himself lives.
b) 1 Timothy 6:15

The other Pauline occurrence of δείκνυμι is also in an eschatological context, as Paul charged Timothy to keep the command perfectly, until the appearing (cf. μέχρι τῆς ἐπιφανείας) of Jesus Christ our Lord, which\(^{183}\) God\(^{184}\) will reveal (cf. δείξει) at his appointed time\(^{185}\) (cf. κατηροῖς ἰδίοις). This occurrence displays many features already noted with ‘revealing’ words, in that God is the addresser, the content is the appearing of Jesus, and there is a disjunctive temporal schema, in which the act of revelation is the turning point.

Limiting δείκνυμι here to mean ‘to bring to pass’\(^{186}\) or ‘show forth’\(^{187}\) is inadequate, since it has a didactic sense, in that ‘something or someone’, namely the eschatological rule of Christ, will be ‘made known’ when he appears.\(^{188}\) The verb emphasises the public nature, and comprehensive and universal significance of the event.\(^{189}\) This is a salvation-historical event that will have an authoritatively didactic outcome, as the saving rule of Christ\(^{190}\) is made known in the public sphere of history. The inaccessible and unknowable nature of this content, apart from the revealing intervention of God, is emphasised in the extended description of God (6:15–16), which might be in apposition to the embedded subject (i.e., ‘he’) in the verb (δείξει) or provide the complex subject of the verb.\(^{191}\) The blessed God as ruler dwells in inapproachable light and no one has seen or can see him. By contrast all will see and know Christ when he appears.

Both occurrences of δείκνυμι have a didactic sense, especially in 1 Corinthians 12:31. Even if the primary purpose of Christ’s appearing (1 Tim. 6:15) is salvation-historical rather than didactic, the content of both δείκνυμι activities is

\(^{183}\) Knight, *Pastoral Epistles*, 269. ἡν refers to τῆς ἐπιφανείας, and is the object of the verb.

\(^{184}\) Knight, *Pastoral Epistles*, 269.

\(^{185}\) Towner, *Letters*, 420.


\(^{189}\) Oberlinner, *Kommentar zum ersten Timotheus*, 298.

\(^{190}\) Towner, *Letters*, 416.

\(^{191}\) Knight, *Pastoral Epistles*, 269.
unable to be known apart from revelation and so the addressees will learn from both activities. Furthermore, in the case of the final epiphany of Christ, that learning will be unavoidable and irresistible. Both texts indicate that the individual and corporate Christian life was to be shaped by knowledge of eschatological events, gained through divine revelation.

7.6.2. ἀποδείκνυμι and ἐνδείκνυμι

The shared meaning of δείκνυμι, ἀποδείκνυμι and ἐνδείκνυμι is ‘to show’, with ἀποδείκνυμι also having the sense of ‘to exhibit, demonstrate, commend’ or ‘make render, proclaim, appoint’ and ἐνδείκνυμι ‘to show forth, exhibit’, ‘demonstrate something’, in particular, human demonstrations of good and evil.

Ἀποδείκνυμι is found four times in the NT (Acts 2:22; 25:7; 1 Cor. 4:9; 2 Thess. 2:4), one of which is in the target literature. The important Pauline word, ἐνδείκνυμι occurs eleven times in the NT, nine of which are in Pauline corpus, four in the target literature. One occurrence clearly has a didactic sense (1 Tim. 1:16). The destructive activity of Alexander the coppersmith was not didactic, as here ἐνδείκνυμι means ‘to do something to someone’. Two occurrences relate to faithfully living out Christian belief (Tit. 2:10; 3:2), and do not obviously have a didactic sense, although Titus 2:10 comes the closest, in that the Christian message was to be adorned by the godly conduct and service of the slaves (cf. τὴν διδασκαλίαν τὴν τοῦ σωτήρος ἡμῶν θεοῦ κοσμώσιν ἐν πάσιν). The slaves’ behaviour, and that of Christians’ generally (3:1–2), was to flow from the

193 LSJM ἐνδείκνυμι, s.v., 558. TDNT examines the δείκνυμι word group, however, does not appear to examine these compounds. NIDNTT discusses ἀποδείκνυμι but not ἐνδείκνυμι. Angel, ‘Ἀποδείξις’, 570–571.
195 Mounce, Pastoral Epistles, 57.
196 I.e., Rom. 2:15; 9:17, 22; 2 Cor. 8:24; Eph. 2:7; 1 Tim. 1:16; 2 Tim. 4:14; Tit. 2:10; 3:2; Heb. 6:10, 11.
197 BDAG ἐνδείκνυμι, s.v. 2, 331. Towner, Letters, 631. It is not didactic even if a narrower legal understanding is preferred.
198 Marshall, Pastoral Epistles, 261.
events of the gospel and God’s work in their lives (cf. γάρ 2:11–14; γάρ 3:3–8). It was to function as a persuasive, public, enacted message\textsuperscript{199} that commended rather than distracted from the gospel (cf. 1:6–8; 2:5, 8, 10b, 11–12).

a) 1 Corinthians 4:9

The only use of ἀποδείκνυμι in the target literature occurs in Paul’s description of the unimpressive weakness and inglorious careers of the apostolic band\textsuperscript{200} compared with the confident, self-aggrandising of the Corinthian believers with their demands for eloquence and status.\textsuperscript{201} Paul considered the experience of the apostles was as it should be, since God had deliberately\textsuperscript{202} displayed the apostles\textsuperscript{203} (cf. ἀπεδείξεν) as men under sentence of death. It is possible Paul’s imagery was borrowed from the arena, where those condemned to death would be brought in at the end of a display and would fight each other to the death or be killed by gladiators,\textsuperscript{204} or from the display of prisoners by the victorious Roman army who were paraded and then executed.\textsuperscript{205} The OT images of the public mockery and suffering of the just may also be intended.\textsuperscript{206}

In so exhibiting and appointing\textsuperscript{207} the apostles, God was demonstrating both the folly and weakness of the gospel and those who preach it (cf. 1:18–2:4),\textsuperscript{208} and the Corinthians’ folly in desiring worldly status and wisdom. The suffering, weakness and foolishness of the apostles’ lives, like their speech, was an object lesson in God’s modus operandi of Christ crucified. In this regard, ἀποδείκνυμι is used for the didactic activity in which God made his modus operandi known. The

\begin{footnotes}
\item[199] Towner, Letters, 737.
\item[200] Fee, Corinthians, 174, rightly sees this as a functional rather than official term, which includes Apollos. Contra Weiss, Korintherbrief, 109. Conzelmann, Corinthians, 88, fn. 34.
\item[201] Winter, Philo and Paul, 198.
\item[202] Morris, Corinthians, 80.
\item[203] Thiselton, Corinthians, 359.
\item[204] Barrett, Corinthians, 111.
\item[206] E.g., Ps. 69:12–13. Schnabel, Der erste Brief, 249.
\item[207] Morris, Corinthians, 80.
\item[208] Cf. 2:4 εν ἀποδείξει πνεύματος καὶ δυνάμεως, which is the only Pauline use of the cognate noun.
\end{footnotes}
apostles’ experience was a visual embodied/enacted message in the sphere of human history, and possibly beyond (cf. ἄγγέλοις), to teach all who saw it, believers and unbelievers alike. Yet, the Corinthian believers were proof that not all who saw this display learned its lesson. Paul intended that they now did so (4:14).

b) 1 Timothy 1:16

A similar didactic demonstration of divine purposes is on view in 1 Timothy 1:16 where Paul claimed he was the living proof of the faithful saying ‘Christ Jesus came into the world to save sinners’ (1:15). He was shown mercy by God for the very reason,210 that Christ Jesus might display (cf. ἐνδείξηται) his unlimited patience in Paul, the pre-eminent sinner. The purpose of this display was didactic, to provide a model or pattern (cf. πρός ὑποτύπωσιν).211 Paul’s experience of mercy was to be an object lesson to all those who would come after him to believe in Christ, but it is Christ who is the subject of the verb ἐνδείκνυμι and the addressee.212 Paul’s conversion and Christian ministry were the visual embodied mode of Christ’s didactic communication, to which the appropriate learning response was faith in Christ and following Paul’s gospel in obedience.213

The significance of this occurrence for the educational environment of early Christian communities lies in the didactic purpose and activity of Christ, in a particular human life, for the benefit of those whom he desired to save. His accommodation to and use of the human facilities of sight, experience, and human relationships demonstrates the diversity of divine educational input for early Christians.

209 Cf. divine passive ἔλεηθην.
210 Marshall, Pastoral Epistles, 401, rightly, διὰ τοῦτο refers forward to the ἵνα clause.
211 Mounce, Pastoral Epistles, 58, (following BAGD 717, III.3), rightly understands πρός in the sense ‘of the goal aimed at or striven toward’, indicating the purpose of Christ.
212 Marshall, Pastoral Epistles, 402.
213 Towner, Letters, 151.
7.6.3. Conclusions from δείκνυμι and related words

a) The shared meaning of δείκνυμι and compounds is ‘to show’ with a range of meanings including ‘demonstrate, exhibit’ and ‘to teach, proclaim’. The simplex verb occurs twice in the target literature (1 Cor. 12:31; 1 Tim. 6:15); ἀποδείκνυμι once (1 Cor. 4:9); and ἐνδείκνυμι four times (1 Tim. 1:16; 2 Tim. 4:14; Tit. 2:10; 3:2). Four occurrences of this vocabulary refer to authoritative and didactic activities of revealing divine purposes and truth (1 Cor. 4:9; 12:31; 1 Tim. 1:16; 6:15).

b) The involvement of God in these activities is evident at several levels. God was explicitly the addressee and the source of the content communicated in three texts (1 Cor. 4:9; 1 Tim. 1:16 [Christ]; 6:15), and in the remaining text he was implicitly the source of the content revealed by Paul (1 Cor. 12:31). In two instances, the content itself was divine, namely, the appearing of Christ (1 Tim. 6:15), and the patience of Christ (1 Tim. 1:16). In two cases, the content relates to God’s eschatological plans, specifically, the measure by which the contributions of believing men and women will be judged (1 Cor. 12:31) and the physical appearing of Christ (1 Tim. 6:15). Furthermore, two occurrences refer to divine action in individual human lives that has a didactic purpose, for those who see or hear of it (1 Cor. 4:9 [apostles]; 1 Tim. 1:16 [Paul]; cf. Tit. 2:10; 3:2).

c) The addressees in all but one text (1 Cor. 12:31) include all people in the public sphere of history and human experience, embracing both believers and unbelievers. This is not surprising because, in all but that instance, the mode of communication is an embodied/enacted message, in the appearing of Christ (1 Tim. 6:15), the apostles’ lives (1 Cor. 4:9), and in Paul’s experience of mercy (1 Tim. 1:16). It is also possible that Paul’s use of himself as an example in 1 Corinthians 13 puts a human face to the eschatological implications of the ‘even greater way’.

Despite the public nature of the apostles’ weakness and shame, and Paul’s experience of the patience of Christ, not everyone would learn from these divine educational activities. Paul hoped the Corinthian believers (and presumably
others) would learn from the God-given display of the apostles’ weakness and suffering, but that educational outcome was not guaranteed (cf. 1 Cor. 4:14–21). Furthermore, only those who would believe in Christ would learn from the demonstration of Christ’s patience in Paul.

d) Many features that have been consistently observed in relation to divine revealing activities are found in the reference to the end-time appearance of Christ (1 Tim. 6:15). God is the addresser, and the content revealed is the appearing of Christ, at his parousia (cf. ἐπιφανεία). This content in its fullness is unknown and inaccessible apart from the divine activity of making it known. There is also a disjunctive temporal schema in which Christ’s appearing will occur ‘at the proper time’, which is unknown to humans, and Timothy is to live in a certain way until (cf. μέχρι) that time. The event also involves the public disclosure of the purposes of God to all people, believers and unbelievers. The focus of the discourse, however, is on the certainty of this salvation-historical event and so its didactic purpose and results are secondary.

7.7. Reflections on ‘revealing’ vocabulary

Given the foundational role of God in the educational activities studied in the previous semantic groupings, both as the source of the content and content itself, it comes as no surprise that Paul used the language of ‘revealing’ for the communication of God’s truth. This is because the content of Christian truth cannot be accessed or known by humans, apart from God’s act of revelation. Indeed, the educational benefit and authoritative force of the educational activities in the previous semantic groupings, either explicitly or implicitly, was based on the prior activity of God, who had made known or revealed that which was otherwise inaccessible to human beings. However, in these previous semantic groupings the notion of ‘revealing’ was not primary to the activity denoted. This current chapter, therefore, examined vocabulary where the lexical idea of ‘revealing’ is primary.

The ‘revealing’ vocabulary studied comprises a group of words that lexically and contextually function as near synonyms: φανερώ (1 Cor. 4:5; 1 Tim. 3:16; 2...
Tim. 1:10; Tit. 1:3), and the cognate adjective φανερός (1 Cor. 3:13; 11:19; 14:25; 1 Tim. 4:15), ἀποκαλύπτω (1 Cor. 2:10; 3:13; 14:30), δῆλος (1 Cor. 1:11; 3:13), and φωτίζω (1 Cor. 4:5; 2 Tim. 1:10). This study of ‘revealing’ vocabulary also examined words from the δείκνυμι family with a range of meanings, including ‘reveal’, ‘demonstrate’, and ‘show’ (δείκνυμι 1 Cor. 12:31; 1 Tim. 6:16; ἀποδείκνυμι 1 Cor. 4:9; ἐνδείκνυμι 1 Tim. 1:16; 2 Tim. 4:14; Tit. 2:10; 3:2). All but five of the twenty-three occurrences of ‘revealing’ words were used for didactic activities. This finding, again, demonstrates the importance of educational activities in the letters of the target literature, and more broadly in the communities portrayed in the letters. However, this vocabulary makes several distinctive contributions to the study.

One of the striking features of ‘revealing’ vocabulary is the active involvement of God. God is the explicit or implicit addresser in fifteen occurrences. Furthermore, the three persons of the Godhead are explicitly identified as addresses and the source of content. God has revealed the promised hope of eternal life (Tit. 1:3), and his grace in Christ’s appearing (1 Tim. 1:10a), and will reveal the second coming of Christ (1 Tim. 6:15). God, through the Spirit, makes known his purposes of salvation (1 Cor. 2:10), and through proclamation Christ brings to light the eternal life of salvation (2 Tim. 1:10b). The Lord will judge all people when he comes (1 Cor. 4:5ab), and God (1 Cor. 4:9, cf. 1 Tim. 4:15; Tit. 2:10; 3:2) and Jesus Christ (1 Tim. 1:16) currently display their character and purpose in human lives (cf. 1 Cor. 11:19 wrongly claimed). God is also the implied addressee or source of content. It is God who revealed the mystery of godliness in the incarnation and ministry of Christ (1 Tim. 3:16), and his revealing activity will make known the verdict of eschatological judgement (1 Cor. 3:13ab). He gives human words of Spirit-inspired prophecy (1 Cor. 14:25, 30 [i.e., if genuine]), and presumably gave Paul the eschatological criterion of love (1 Cor. 12:31).

Furthermore, in most texts, the content is known only to God prior to him revealing it.214 The content is his hidden mystery (1 Cor. 2:10; 1 Tim. 3:16), his previously undisclosed eternal grace (2 Tim. 1:10a), and his divine promise (Tit. 1:3).

214 I.e., 1 Cor. 2:10; 3:13(x3); 4:5(x2); 12:31; 14:25, 30; 1 Tim. 3:16; 6:15; 2 Tim. 1:10(x2); Tit. 1:3.
1:3). It is Christ’s patience in salvation (1 Tim. 1:16), and the benefits of eternal life (2 Tim. 1:10b). The content also includes the secrets of human hearts (1 Cor. 4:5ab), and God’s verdict on human lives (1 Cor. 3:13abc; 4:5ab; 14:25), and the measure he will use in judgement of believers (1 Cor. 12:31). Therefore, the content is inaccessible, unknown and unknowable apart from God making it known.

Also God determines the time of revelation (1 Tim. 6:15; Tit. 1:3), and his divine revealing creates a temporal disjunction, between the time prior to the content being made known, and that once it is revealed (1 Cor. 2:10; 3:13abc; 4:5ab; 1 Tim. 6:15; 2 Tim. 1:10ab; Tit. 1:3). Indeed, his educational disclosure determines the shape of history, in that the past is when the content remained un-revealed (1 Cor. 2:10; 2 Tim. 1:10a; Tit. 1:3), and the rest of history is defined by the two comings of Christ (first: 1 Cor. 2:10; 1 Tim. 3:16; 2 Tim. 1:10b; second: 1 Cor. 3:13abc; 4:5ab; 1 Tim. 6:15).

The implications of these divine didactic revealing activities for the educational environment of the Christian communities are significant. Firstly, they are significant for what they say about God. His plans and purposes are eternal, unknown, unknowable and inaccessible apart from his revealing activity. Yet, he wants his plans and purposes to be known by human beings, and so they have entered the public arena of human history, in first Christ’s appearing (1 Tim. 3:16; 2 Tim. 1:10), and will do so again at the end-time judgement and Jesus’ second coming (1 Cor. 3:13; 4:5; 1 Tim. 6:15). Thus, although contextually some revealing activities are primarily salvation-historical events, they still have a significant educational component because they reveal the plans and purposes of God. Indeed, all human knowledge of God is dependent on his educational disclosure, through the internal work of the Spirit (1 Cor. 2:10; 14:25, 30), the physical appearing of Christ (1 Tim. 3:16; 6:15; 2 Tim. 1:10), or the proclamation of the gospel (2 Tim. 1:10; Tit. 1:3).

Moreover, God knows human beings, believers and unbelievers, better than they know themselves (1 Cor. 14:25), and so all human knowledge, even of one’s self is partial and provisional prior to the revelation and judgement when Jesus returns
In short, God is a God of inaccessible, eternal, perfect and complete knowledge, but he is also an educating God who makes his knowledge known to all those he has made. Yet, only believers enabled by his Spirit can understand his purposes in Christ (1 Cor. 2:10).

This divine dimension of revealing activities is significant for what it says about believers and Christian communities. Firstly, God’s revelation temporally locates them and their learning in his eternal purposes and plans, between the two epiphanies of Christ (1 Cor. 4:5; 1 Tim. 3:16; 2 Tim. 1:10). Secondly, their knowledge of his revelation identifies them as the only group to understand the previously hidden plans and purposes of God (1 Cor. 2:10; 1 Tim. 3:16; 2 Tim. 1:10; Tit. 1:3). This makes individual believers and the community as a whole the exclusive privileged recipients of divine didactic disclosure, even though the physical appearing of Christ occurred in the public realm of history. Those within the community have learned something those outside the community have not learned and are unable to learn, independently of God’s initiative. Thirdly, God’s accommodation and use of the human faculties of sight, experience and human relationships for educational purposes in the physical appearing of Christ (1 Tim. 3:16; 2 Tim. 1:10), and in the lives of believers (1 Cor. 4:9; 1 Tim. 1:16; 4:15, cf. Tit. 2:10; 3:2), indicate his accommodation to and the diversity of (divine) educational activities.

At the beginning of this chapter a preliminary thesis was suggested, that since God is the source and content of didactic activities in other semantic groupings, the ‘revealing’ activities of this chapter might be expected to provide the context and content for those other didactic activities. Certainly, the ‘revealing’ vocabulary has been seen to provide the context of the educational environment of Christian communities. However, what has also emerged is that ‘revealing’ vocabulary is used more for events in which God’s plans, purposes and judgements are made known in human experience, than for a body of information that was communicated. However, the two are fundamentally connected. In particular, this is evident in texts about God’s salvation-historical purposes where
‘revealing’ words are collocated with other ‘teaching’ vocabulary.\(^{215}\) This collocation of announcing/teaching vocabulary reflects the fact that the gospel, by which people entered the Christian community and through which the community recruited new members, was a divine revelation in, through and of the pre-existent person of Christ. Without the divine initiative of revelation, Christ and the gospel would not be known or believed, and Christian communities would not exist. The collocation of ‘revealing’ language with other ‘teaching’ vocabulary reflects the fact that believers are enlisted to advance the revealing activities of God. (1 Cor. 4:9; 12:31; 1 Tim. 1:16; 3:16; 2 Tim. 1:10b; Tit. 1:3, cf. 1 Tim. 4:15; Tit. 2:10; 3:2).

This examination of ‘revealing’ vocabulary in the target literature has identified God as the first teacher, who makes his plans, purposes and judgements known in history. These divine educative activities provide the context and content of Christian belief and conduct. Some differences in the distribution of vocabulary are evident among the letters. Αποκαλύπτω and δηλώω are not found in the Pastoral Epistles, and in 1 Corinthians the vocabulary is not associated with the eschatological appearing of Christ but with the eschatological judgement that occurs at his return. Explanations for this second difference might lie in the need to caution the Corinthians of future judgement, and in the necessary perspective of the historical reality of the incarnation and Christ’s return in the context of false teaching evident in the Pastorals.

That said, common features of the vocabulary are found in each of the letters. God is the addresser and source of content, and the vocabulary is used for the visible and tangible breaking-in and public disclosure of divine purposes. The content is always unknown, unknowable and inaccessible by men and women, believers or unbelievers, apart from the divine activity of revelation. And finally, the divine activity of revelation creates a disjunctive temporal schema in which God’s activity of ‘making known’ changes the hidden past to the disclosed present, or the hidden present to the disclosed future.

\(^{215}\) I.e., 1 Cor. 2:10 with 2:6–7; 13 λαλοῦμεν; 1 Tim. 1:16 πρὸς ὑποτύπωσιν; 3:16 ἐκηρύχθη; 2 Tim. 10–11 εὐαγγελίου; κήρυκε; διδάσκαλος; Tit. 1:3 ἐν κηρύγματι.
CHAPTER EIGHT: ‘WORSHIPPING’ WORDS

8.1. Prolegomena

The previous chapter of ‘revealing’ words identified God’s present and future breaking-in to the sphere of human history in didactic revealing activities associated with the epiphanies of Christ, the end-time disclosure of judgement, and his work in believers’ lives. ‘Revealing’ vocabulary also identified God’s participation in the public Christian gathering through prophecy (1 Cor. 14:25, 30). It is appropriate then to move from that divine breaking-in to the Christian worship gathering, to the activity of prophecy and other human speech activities that explicitly gave voice to the vertical or divine-human dimension of the Christian community.

Admittedly, this grouping of ‘worshipping’ words is not like others in this thesis, in that the words are not semantically similar, but rather are used for activities that occur in a similar setting and have content either from God and spoken by individuals to others, or spoken to God by individuals in the hearing of others. For want of a better descriptor they are coined ‘worshipping’ words, as the attractive alternative ‘inspired’, used elsewhere of prophecy and tongues, precludes other activities grouped here, such as prayer and singing. Tongue-speaking has already briefly been examined with ‘speaking’ words, however ‘interpretation’ of tongues (cf. διερμηνεύω) is examined here, as is ‘weighing’ (cf. διακρίνω) of prophecies, since both are speech activities in the public worship gathering.

If the depiction of Corinthian Christianity as charismatic, open, creative and focused on the experience of the Spirit, in contrast to an alleged preoccupation with formality and doctrinal instruction in the Pastoral Epistles, were to be evident anywhere in this thesis it would be with this ‘worshipping’ vocabulary.

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1 Forbes, Prophecy, 316. Ellis, Prophecy, 24.
2 See above, Chapter 4.3.1.
Furthermore, the fact this vocabulary is almost exclusively found in 1 Corinthians might lend further support to this contrast. This examination of ‘worshipping’ vocabulary will allow this depiction of Corinthian Christianity to be tested, and thereby indirectly contribute to these broader debates, which include questions of authorship that, nonetheless, remain beyond the remit of the current study.

8.2. προφητεύω

The προφητεύω word group opens up a wide but discrete area of scholarship. Amongst the many foci of debate are questions about the definition of prophecy, both as it was practised in early Christian communities⁴ and as a literary form embedded in the NT,⁵ and about the search for parallels of form or practice in Hellenistic or Jewish antiquity,⁶ and finally, about its continuance in the modern church.⁷

These are not the primary questions of this study. Firstly, this study is limited to the verb προφητεύω and not the cognate nouns προφήτης or προφητεία. Secondly, the interest of this study is the extent to which the προφητεύω activities in the target literature were implicated in the educational environment of Christian communities. While it explores the nature of prophecy in the target literature, it does not seek to provide a comprehensive definition of prophecy, but rather to determine whether and how prophecy contributed to the scholastic nature of early Christian communities portrayed in the target literature.

Most major contemporary studies find a significant overlap between prophecy and teaching and/or preaching. Hill,⁸ followed largely by Forbes,⁹ and Crone¹⁰

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⁴ Dunn, Jesus and the Spirit, 227-236. Hill, Prophecy, 110-140.
⁶ Crone, Prophecy, 11–151. Aune, Prophecy, 23–152. Forbes, Prophecy, 188–217. Cf. Thiselton, Corinthians, 957, on προφητεύω vocabulary in 1 Corinthians notes the ‘embarrassment of lexicographical riches outside the NT adds to, rather than diminishes, the problems of seeking to discover hard evidence for the meaning’. Forbes, Prophecy, 318, passim, has convincingly demonstrated the phenomenon of Christian prophecy (and tongues) was unique in antiquity.
⁷ E.g., Farnell, ‘Two Prophetic Gifts?’, 62–88, gives a recent exposition of the cessationist view, which suggests on-going prophetic activity would threaten Scriptural authority.
⁸ Hill, Prophecy, 123–132; ‘Christian Prophets as Teachers’, 114, 119.
characterise prophecy as pastoral preaching or instruction. Boring, Aune and Grudem do not distinguish prophecy from other speech activities on the basis of function, but see immediacy and supernatural origin as the defining feature of prophecy. Ellis, followed by Cothenet, considers NT prophecy as ‘charismatic exegesis’ where the inspired prophet explained and reinterpreted OT texts in light of the Christ-event. And Gillespie equates prophesying with preaching the gospel, and describes prophets as ‘hermeneuts’ of the kerygma, or the first theologians of the church.

That there are similarities between the two activities is not disputed but the two activities must be understood on their own terms. In 1 Corinthians the two are distinguished often enough (1 Cor. 12:28-29; 14:6, 26) to suggest they are not identical, despite some overlap in purpose and result.

The word group is related to the verbal stem φη- ‘to say’ with the added prefix προ-. It is first attested in the 5th century BC in the nomen agentis προφήτης. Whilst the stem suggests an association with speaking and proclamation, the exact force of the prefix in pre-Christian and NT writings is unclear. However, the use of the prefix with other verbs of speaking to denote ‘declaring publicly’ or ‘to proclaim’ suggests the sense of speaking ‘forth’ or telling ‘out’ rather than temporal ‘fore’-telling, although the latter is possible depending on context. The

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9 Forbes, Prophecy, 226.
10 Crone, Prophecy, 290–91.
11 Boring, Sayings, 79, 80.
12 Aune, Prophecy, 338.
13 Grudem, Prophecy in 1 Corinthians, 142–43, 183–84.
14 Ellis, Prophecy, 129-144, 172, 187.
16 Gillespie, Theologians, 32.
17 Cf. Acts 13:1; Eph. 4:11; and the otherwise conflicting evidence of 1 Cor. 11:4–16 with 1 Cor. 14:29-35; 1 Tim. 2:12.
18 Chantraine, Dictionnaire, φημί, s.v., 1195.
19 E.g., Herodotus, 8.36f; Euripides, Ba., 211.
21 Krämer, ‘προφήτης’, 784. E.g., Josephus, BJ, 1.68f.
religious connotations of the φη- stem help convey the sense of authority attached to the prophet’s word.\textsuperscript{22}

In Classical Greece the word group was most often applied to officials at shrines who mediated oracles (not necessarily their own), and those speaking in an official capacity on behalf of the gods.\textsuperscript{23} This use continued through the Hellenistic period.\textsuperscript{24} In Classical and Hellenistic times the receiving of inspired oracles and their proclamation were well differentiated.\textsuperscript{25} But whereas the προφήτης word group was not commonly used in non-Biblical Greek for inspired speech,\textsuperscript{26} it was exclusively used by the translators of the LXX, for the Hebrew קבנה.\textsuperscript{27} The words more commonly associated with inspired speech, μοντική\textsuperscript{28} and μάντις, are not found in LXX,\textsuperscript{29} and appear to have been carefully avoided by Christian writers.\textsuperscript{30} The קבנה/προφήτης in the OT, notwithstanding the inspired nature of the speech, was ‘above all a public preacher’,\textsuperscript{31} and the προφητεύω language\textsuperscript{32} reflects this association with proclamation and preaching.\textsuperscript{33} As such, the vocabulary in the LXX was not associated with ecstatic experience or inspiration\textsuperscript{34} but with the sense of ‘official spokesman’ and used for the activities of those authorised to deliver the word of God.\textsuperscript{35} Thus, the following

\textsuperscript{22} Brown, ‘Prophet’, 75.
\textsuperscript{23} Crone, \textit{Prophecy}, 15.
\textsuperscript{24} Forbes, \textit{Prophecy}, 193.
\textsuperscript{28} Turner, \textit{Holy Spirit}, 188.
\textsuperscript{29} Cf. Προφητεύω and προφήτης are used even when ‘ecstatic’ prophetic activity appears to be on view. Cf. 1 Sam. 10:5, 6, 10, 11, 12, 13; 19:20, 21, 23, 24; 1 Kings 8:29; 22:10. Cf. Levison, ‘Prophecy in Ancient Israel’., 506–07.
\textsuperscript{31} Crone, \textit{Prophecy}, 15.
\textsuperscript{32} Cf. προφητεύω x16; προφητεύω x117; προφήτης x323; προφήτης x5.
study shows, the LXX provides a closer parallel for the use of the word-group in the NT than Hellenistic use.\textsuperscript{36}

In the NT, whilst προφήτης is found 144 times, mostly in Matthew (x37) and Luke-Acts (x29; x30 respectively), προφητεύω occurs only twenty-eight times and the abstract noun προφητεία, only nineteen. Of these occurrences, the verb occurs eleven times in the Pauline corpus, the abstract noun nine times and \textit{nomen agentis} fourteen times.\textsuperscript{37} All the Pauline occurrences of the verb are in 1 Corinthians (1 Cor. 11:4, 5; 13:9; 14:1, 3, 4, 5 [x2], 24, 31, 39). Indeed, the bulk of the Pauline occurrences of each word are in 1 Corinthians 12–14: προφήτης (5 times 12:28, 29; 14:29, 32, 37) προφητεία (5 times 12:10; 13:2, 8; 14:6, 22).

\textit{a) 1 Corinthians 11:4, 5}

The instructions of 1 Corinthians 11:3–16 to men and women concerning head-coverings\textsuperscript{38} assume and accept that both men and women may be involved in praying and prophesying,\textsuperscript{39} with contemporary conventions of head-coverings making it likely husbands and wives, in particular, are on view.\textsuperscript{40} Προφητεύω occurs in participial form in noun phrases for ‘every’ man/husband and woman/wife (cf παρὰ ἀνήρ; πάσα γυνή).\textsuperscript{41} As the subsequent discourse makes clear (cf. esp. 12:7-10; 14:26-31), Paul did not expect every man/husband and


\textsuperscript{37} Including the reference to the prophets of Crete in Tit. 1:12.


\textsuperscript{39} \textit{Contra} Wire, \textit{Women Prophets}, 229, who considers Paul’s prohibition of 14:34-35 extends to women prophesying and praying.

\textsuperscript{40} Grudem, \textit{Evangelical Feminism}, 336. ESV.

\textsuperscript{41} In light of the social status/religious implications of head-coverings for men and lack thereof for women, and the broader discourse context were Paul dealt with various expressions of elites/haves/‘have-nots’ dividing the Christian community (1 Cor. 8–11:34), it is suggested here that the aberrations Paul sought to correct in 11:3–16, were an expression of the same social phenomenon. That is, it may be that some men were adopting head-covering to indicate religious superiority, at the same time some women were removing their culturally appropriate head-covering to indicate their superior religious freedom. In this case, Paul’s repeated use of the adjective παρὰ/παντὸς and appeal for uniformity of apparel sought to erase these inappropriate elitist distinctions \textit{within} the gender groups, and instead recognise the \textit{appropriate} distinction \textit{between} gender groups/relationships. Cf. Gill, ‘Roman Portraiture’, 248–250. Winter, \textit{Roman Wives}, esp. 77, 81–3, 91–6.
woman/wife present to be engaged in prophesying and praying, but rather, that all who contributed in these activities were to observe his instructions, as they did elsewhere in ‘all the churches’ (11:16). The general nature of the description leaves the identity of those prophesying open, rather than restricting it to appointed ‘prophets’.

The setting for the activities appears to be the entire gathered worshipping community (11:16 cf. 14:4, 5, 12, 23, 26), which likely included believers and unbelievers (14:24–25). The separate mention of praying and prophesying suggests distinct activities that were recognised speech acts, publicly observable and, almost certainly, audible. Besides these observations, these occurrences of προφητεύω provide little detail of the origin, content or didactic or authoritative nature of the prophetic activity itself. However, Paul’s instructions suggest that the public activities of prophecy and prayer had the potential to undermine relationships of authority (11:3 cf. τὴν κεφαλήν), and bring shame, unless certain cultural expressions of authority were visibly observed.

These occurrences of προφητεύω indicate that prophecy was one form of public speech that occurred in the Christian community gathering, and that both men and women might be engaged in it. It also flags the role of prophetic speech in shaping authoritative relationships within the community.

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42 Winter, Roman Wives, 88–89. Contra Ellis, Prophecy, 27, who restricts it to ‘prayer sessions of the pneumatics’.


45 Wire, Women Prophets, 130–131, unconvincingly argues these instructions are Paul’s means of reigning in the ‘considerable social power’ of the women prophets.
b) 1 Corinthians 13:9

Whereas the previous passage provided little detail beyond the appropriate head attire for addressers and the location of the activity, the next occurrence of προφητεύω is particularly concerned with the content spoken. Paul revealed to the Corinthians the measure of love that will be used in the eschatological judgement, and using hypothetical superlatives46 (13:1–3) demonstrated the need for love to govern and accompany all spiritual gifts, including prophecy. At the eschaton, prophecy, tongues and knowledge will cease (13:8),47 but love, together with faith and hope, will continue (13:13). The reason (13:9, 12 cf. γάρ) for this is ‘we know in part and prophesy in part’ (cf. ἐκ μέρους προφητεύομεν) but when perfection comes, these inadequate and fragmentary expressions of divine wisdom will be obsolete, and will cease.

Christian believers generally are the addressers of this activity, embedded in the verbal form as ‘we’. The addressees are not identified perhaps because a specific speech event is not on view, but rather the gift of prophecy as a phenomenon.48 The content of the present ‘in part’ prophesying may be inferred from the earlier scenario, where ‘knowing all mysteries and all knowledge’ meant ‘having prophecy’ (cf. ἔχω προφητεύω) to the greatest degree.49 The force of the adverbial phrase ἐκ μέρους is that the content was quantitatively lacking, not lacking in quality.50 Thus, although it was incomplete and imperfect, the content of this prophetic speech was rational and educationally beneficial, and included making divine mysteries known in the present.51 However, the benefit of prophecy is limited to the present sphere of history, because after the consummation of history the content presently revealed by prophecy will be known by all (13:12).52

46 Carson, Showing the Spirit, 59.
47 Forbes, Prophecy, 85–91.
48 Schnabel, Der erste Brief, 776.
49 Grudem, Prophecy in 1 Corinthians, 177, fn. 107, noting the καὶ ἔναν (καὶν) structure marking each new item of the list in 13:1–3, but lacking between prophecy, mysteries and knowledge.
50 Grudem, Prophecy in 1 Corinthians, 148, fn. 59. Schnabel, Der erste Brief, 776.
51 Grudem, Prophecy in 1 Corinthians, 178.
52 Thiselton, Corinthians, 1061.
c) 1 Corinthians 14:1

Having established the necessity for love in all things, including the exercise of spiritual gifts, Paul urged the Corinthians to pursue love above all else, and at the same time\textsuperscript{53} to be eager for spiritual gifts (cf. 12:31; 14:39),\textsuperscript{54} in particular that they might prophesy (14:1 cf. μᾶλλον δὲ ἕνα προφητεύτην).\textsuperscript{55} The reason Paul encouraged prophecy above other gifts is explored in the following verses (cf. 14:4–5).

The occurrence in 14:1 indicates that prophetic activity was enabled by the Spirit of God (cf. πνευματικά cf. 12:7, 10 cf. 12:28), and so human prophetic speech was a means by which God contributed to the public gathering.\textsuperscript{56} It also indicates that Paul wanted all the Corinthians to seek prophecy more than any other spiritual gift.\textsuperscript{57} Furthermore, Paul’s initial command to ‘pursue love’, which was addressed to all Corinthian believers, and his treatment of prophecy (14:5, 12, 18–19, 26, 31) show that his encouragement to seek the opportunity and ability to prophesy was for all believers, both individually and corporately, not just for a select group within the Christian community.\textsuperscript{58}

d) 1 Corinthians 14:3, 4, 5ab

Immediately following his commands for the pursuit of love, and zeal for spiritual gifts especially prophesying, Paul explained to the Corinthian Christians why he would rather they prophesy than speak in tongues. Προφητεύω occurs four times in 14:3–5, once in a repeated encouragement to prophesy (cf. προφητεύετε cf.

\textsuperscript{54} Taking ζηλοῦτε in 12:31; 14:1, 39 as imperatives. Carson, Showing the Spirit, 54–7.
\textsuperscript{55} Carson, Showing the Spirit, 101.
\textsuperscript{56} The same subject matter is on view with τὰ χαρίσματα (12:31) and τὰ πνευματικά (14:1; 12:1). Fee, Corinthians, 576, plausibly suggests the former is used when the notion of ‘gift’ is to the fore, and the latter when the Spirit-given nature is to the fore. Others argue τὰ πνευματικά refers exclusively to ‘gifts of spiritual utterances’ (e.g., Thiselton, Corinthians, 1083. Ellis, Prophecy and Hermeneutics, 24. Gillespie, Theologians, 129–30, specifies prophecy). Grudem, Prophecy in 1 Corinthians, 161, convincingly argues against such a narrowing.
\textsuperscript{57} Carson, Showing the Spirit, 101.
14:1), and three times in a participial noun phrase identifying ‘the person who prophesies’ (cf. ὁ προφητεύων). The discourse contrasts the relative merits of tongues and prophecy, with reference to the addressees, content, and result of each activity, from which the superiority of prophecy is established.

The first noun phrase (14:3) is the subject of λαλεῖ that has been addressed above, however the complex object of the verb is worth noting, as it informs the subsequent discussion. Whereas the person who speaks in tongues speaks ‘mysteries in the Spirit’, the person prophesying speaks ‘edification, exhortation, and comfort’ (i.e., οἰκοδομήν; παράκλησιν; παραμυθίαν). Most commentators and translations take these nouns to refer to the purpose, function, or result of prophecy. However, it is possible that content is intended. In the contrasting statement about tongues in 14:2, both result (i.e., ‘no one learns’) and content (‘mysteries in the Spirit’) are on view, but the main point is the identity of the addressee (i.e., not people, but God, cf. οὐκ … ἀλλὰ). So the main point of contrast between vv. 2 and 3 is one of audience, as prophecy is addressed to people (cf. ἀνθρώπως). The only point of contrast between the activities in 14:4 is that of result, in that the tongue-speaker edifies him/herself, but the person prophesying edifies the whole gathering. This makes it less likely the three nouns in v. 3 refer to result, since that is the only point of contrast in the following verse (14:4). Thus, the content of prophecy was edification, exhortation and comfort, which addressed matters of belief and conduct and contributed to the growth of the community. Beyond those observations, this verse begins the

59 See above, Chapter 4.3.2.
62 YLT. ASV. NKJV. Gillespie, Theologians, 141, writes it is ‘a statement about the function and content of prophecy’ (italics added), although he later opts for function only (p. 146).
63 BDAG ἄκουόω, s.v. 3, 38.
64 Fee, Corinthians, 656, fn. 15, notes the following phrases are inferential (cf. γάρ).
sustained contrast between tongues and prophecy that is developed throughout the chapter, which turns on the educational benefit of the two activities for the gathered community. In sum, prophesying was intelligible, educationally beneficial, and addressed matters of belief and behaviour, and tongues did not.

The second noun phrase (14:4) sets up another contrast with ‘the person speaking in a tongue’, this time in terms of who benefited from the activity. The tongue-speaker built up only him/herself, which, in the context of the public gathering, failed the test of love (13:5b). The person who prophesied, however, edified all those present at the gathering (cf. ἐκκλησίαν ὁικοδομεῖ), and ὁικοδομ-language is used throughout this chapter to refer to the qualitative and quantitative growth of the Christian community, through the communication of the gospel and its practical implications. Public prophecy grew the community, through transformation and conversion, and the entire community benefited. It is even possible Paul specifies this educational benefit was for believers individually (14:3 cf. ἄνθρωποις), and the community corporately (cf. ἐκκλησίαν). Participating in the public gathering through prophetic speech was a means by which all community members could educationally benefit the entire community.

The third noun phrase (14:5b) is modified by a predicative adjective (cf. μείζων), which looks back to the earlier use of the same language (12:31), and here identifies the one who prophesied as ‘greater’ than the one who spoke un-interpreted tongues. The reason for this, as the exceptive clause about interpreted tongues indicates, was the educational benefit prophecy brought to all those at the gathering (cf. ἡ ἐκκλησία). Prophecy, unlike un-interpreted tongues, was community-building speech. The one who prophesied, then, was greater not in status, but in their contribution to the Christian community. All three uses of this

67 Grudem, Prophecy in 1 Corinthians, 221. Thiselton, Corinthians, 1095. Forbes, Prophecy, 236.
68 Fee, Corinthians, 657, fn. 27.
69 NRSV, NIV, ESV.
προφητεύω noun phrase suggest the description is functional rather than referring to a particular office and sets no limits as to whom it may have applied.

The remaining occurrence of προφητεύω in these verses (14:5a) repeats Paul’s encouragement for Corinthian believers to prophesy (14:1), by noting he was personally pleased\(^{71}\) for all (cf. πάντας) the Corinthians to speak in tongues, but he would rather they all prophesied.\(^{72}\) This was because the addressees, intelligibility, content, didactic purpose and outcome of prophecy made it more beneficial to the gathered Christian community than (un-interpreted) tongues. Both activities had merit, but their merit was determined by the environment/location in which they were spoken. Tongues were beneficial for believers in private, whereas prophecy benefited all those at the public Christian gathering.

These four occurrences of προφητεύω indicate that prophecy was a desirable activity in the public gathering, because of its educational benefit to individuals and the believing community, resulting in the qualitative and quantitative growth of the community at every level. Furthermore, all believers were to seek the ability and opportunity to contribute to the transformation and growth of the community by this means, and to value spiritual speech with didactic purposes and outcomes above non-didactic spiritual speech. These observations clearly indicate the significance of educational activities in early Christian communities.

e) 1 Corinthians 14:24

Paul continued to explain his preference for prophecy over (un-interpreted) tongues in the public gathering, because of the unintelligibility and inability of (un-interpreted) tongues to teach God’s truth (14:6–19). Indeed, not only were they educationally unproductive, tongues functioned as a sign to unbelievers that they did not belong to God’s people (14:21–25), because instead of leading to

\(^{71}\) BDAG θέλω s.v. 3, 448.

\(^{72}\) Ellis, Prophecy, 129, fn. 1.
conversion, tongues confirmed unbelief.\footnote{Barrett, Corinthians, 323. Dunn, Jesus and the Spirit, 231.} The unbeliever could not learn or obey the content (cf. \( \text{ἐπιθαυμάζωσοντα} \)),\footnote{Grudem, ‘Prophecy and Tongues’, 386, emphasised by the departure from \( 
abla \text{κοχύζων} \) in LXX.} and so would wrongly conclude the tongue-speaker was ‘mad’\footnote{Sandnes, ‘Prophecy – A Sign for Believers’, 8–9. Forbes, Prophecy, 320.} or even ‘possessed’.\footnote{Carson, Showing the Spirit, 115.}

Prophecy, however, was a sign to believers that they belonged to God’s people and that he was present and active amongst them.\footnote{Grudem, ‘Prophecy and Tongues’, 391.} For this reason (cf. \( \text{οὐ} \ 14:23 \)), if an outsider\footnote{Conzelmann, Corinthians, 243.} or unbeliever entered the gathering of the whole church (cf. \( \text{ἡ ἐκκλησία ὅλη} \))\footnote{Schnabel, Der erste Brief, 821.} and everyone was speaking in (un-interpreted) tongues, they would not understand or learn and would receive no benefit, except confirmation of their disbelief. But, if the believers were prophesying, the unbeliever would understand what was spoken, be rebuked and judged by all, and the secrets of his/her heart would be revealed, leading him/her to recognise the presence of God amongst his people and worship him (14:25). That is, the prophetic activity of the believing community would lead to conversions,\footnote{Best, ‘Prophets and Preachers’, 146. Fee, Corinthians, 687. Wolff, Der erste Brief, 337.} and grow the community quantitatively.

The addressers in both hypothetical scenarios were ‘all’ the believers (cf. \( \text{πάντες} \)), but this ought not be taken literally, as Paul had earlier stated that not all prophesy or speak in tongues (12:4–30; cf. 14:26–30). Nevertheless, potentially all may do so,\footnote{Fee, Corinthians, 685.} and Paul’s repeated encouragement that they might prophesy (12:31a; 14:1, 5, 39) indicates he at least wanted them to aspire to prophesy. Presumably, all those present would hear the prophesying, but it is the didactic outcome for the unbeliever which is on view here (cf. 14:31 \( \text{πάντες} \text{ μανθάνωσιν} \)).\footnote{Lanier, ‘With Stammering Lips’, 282. Grudem, ‘Prophecy and Tongues’, 394.}
The content of the revelation through prophecy was not general gospel truths, or moral teaching, but the public declaration of God’s verdict concerning the specific sins of the visitor, which they did not consciously know, or wrongly regarded as secret (cf. 4:4–5; 3:13). The unbeliever learned of his/her sinfulness, through a prophetic breaking-in of divine judgement (cf. φανερωθεί). As prophetic speech it was most probably subject to a process of weighing (14:29b), but this may have been provided by the affirmation of the unbeliever.

This occurrence contributes to this study in several ways. It identifies the rational nature and educational potential of prophetic speech. It shows God’s use of human prophetic speech to make his purposes and judgements known in the present sphere of history. It confirms the educational means of conversion and recruitment to the believing community that was already seen with ‘announcing’ activities. It recognises that ordinary members of the believing community might contribute verbally to recruiting new members, and finally, that this might occur in the public gathering, both of which are also consistent with the findings of this study in respect to ‘announcing’ activities.

f) 1 Corinthians 14:31

Paul’s preference for prophecy over tongues is also evident in his instructions regarding the public Christian gathering, and how each member of the believing community may contribute (14:26–28). Tongues must be interpreted and, reluctantly, Paul allowed at most three people to speak. On the other hand, two or three prophets (cf. προφηταί) may speak and ‘the others’ were to evaluate the prophecies, and if a revelation came to one not prophesying, the first was to stop so the fresh prophecy could be spoken (14:29–30). The explanation (cf. γράφω) for

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83 So, Barrett, Corinthians, 326. Martin, Spirit and the Congregation, 68.
84 Robeck, ‘Gift of Prophecy’, 52.
86 Chester, Conversion, 118.
87 Grudem, Prophecy in 1 Corinthians, 200.
88 Chester, Conversion, 118–120. Grudem, Prophecy in 1 Corinthians, 200.
89 Thiselton, Corinthians, 1140.
90 Grudem, Prophecy in 1 Corinthians, 238.
the injunction to silence was that all (cf. πάντες) were able to prophesy one by one, and the purpose of this regulated prophetic activity was that all might learn and all might be encouraged.

The thrice-repeated πάντες might be expected to have the same referent. However, it does not. The first πάντες clearly applies to Christian believers, but Paul’s point was not that they could actually all prophesy, or that a specially gifted group of prophets could all prophesy. Rather, those prophesying were all able to prophesy one by one (cf. δύνασθε καθ' ἕνα πάντες προφητεύειν), because the ‘impulses of the Spirit’ in the prophets were subject to the prophets (14:32). The two remaining occurrences of πάντες refer to the would-be addressees, who would gain maximum educational benefit from intelligible, weighed and orderly prophetic speech. These addressees are all those present at the public worship gathering, both believers and unbelievers (14:24–25). Although the referent of πάντες changes, its use here, as earlier (11:3–5; 14:5, 24–25), is inclusive, precluding any distinctions on the basis of gender/social/religious/cultural status.

The specific content of these public verbal activities is not provided, because Paul is not describing actual events but instructions for responsible practice. However, the didactic outcomes of learning (cf. μαθαίνωσιν) and being exhorted (cf. παρακαλώνται cf. 14:2–3), and the association of prophetic activity with edification (14:1–6), revelation (14:6, 25, 26, 30), and didactic speech with ‘the mind’ (14:19) all suggest the desired content was gospel truth and divinely revealed insight. Nevertheless, the educational merit and authority of each prophecy was dependent upon the evaluation of believing community members (14:29).

92 Thiselton, Corinthians, 1143. Grudem, Prophecy in 1 Corinthians, 237.
93 Godet, Corinthians, 2:307.
94 Contra Garland, Corinthians, 660.
95 Garland, Corinthians, 660.
96 Thiselton, Corinthians, 1144.
97 See below, Chapter 8.5.
g) 1 Corinthians 14:39

Paul concluded his discussion of the superior merit of prophecy, even over interpreted tongues (cf. 14:27), by repeating his earlier command (i.e., ζηλοῦτε 14:1, 5)\(^98\) for the Corinthian believers (cf. ἄδειλαροί) to seek the ability and opportunity to prophesy (cf. ζηλοῦτε τὸ προφητεύειν), and yet not to forbid speaking in tongues. Again, every member of the believing community was a potential addresser, and the addressees were all those present at the public gathering, believers and unbelievers.\(^99\) The content, authority, origin and manner of the activity are not specified.

The contribution of this occurrence arises from the instructions preceding the exhortation, on which it is based (inferential ὡστε). Just as the content of prophetic activity was to be evaluated for its edificatory/educational benefit (14:29b, 33b–35), the prophet’s own conduct had also to pass a test (cf. 14:29a, 30–33a, 37–38).\(^100\) Corinthian Christians could not alone lay claim to knowing divine truth (14:36).\(^101\) The God from whom authentic prophecy originated is a God of order and peace (14:33a, 40), and Paul wrote as one inspired by that same God.\(^102\) Their acceptance of Paul’s apostolic authority was a litmus test of authenticity. If those wanting to prophesy did not recognise Paul’s instructions as a divine command (cf. κυρίου ἐντολή), with the result that their conduct and/or prophecies contradicted his teaching and failed to edify the community, their prophetic activity was not from God.\(^103\) They were, in fact, unrecognised (by God)\(^104\) and spiritually outside the believing community. In this respect, prophetic activity could function as a boundary marker for genuine membership in the believing Christian community, with Paul’s written instructions (cf. ἂ γράφω) providing the measure of authenticity.

\(^98\) Conzelmann, Corinthians, 247, rightly suggests it forms an inclusio.

\(^99\) Marshall, ‘Who were the Evangelists?’, 261.

\(^100\) Thiselton, Corinthians, 1163.

\(^101\) Barrett, Corinthians, 333.

\(^102\) Grudem, Prophecy in 1 Corinthians, 51–52.

\(^103\) Barrett, Corinthians, 333.

8.2.1. Conclusions from προφητεύω

a) The verb προφητεύω is found eleven times in 1 Corinthians (11:4, 5; 13:9; 14:1, 3, 4, 5 [x2], 24, 31, 39), with all but three uses occurring in a discussion about the relative merit of prophecy over tongues, because of the didactic purpose and result of the former. The cognates προφήτης (1 Cor. 12:28, 29; 14:29, 32, 37; Tit. 1:12 [Cretan prophets]), and προφητεύει (1 Cor. 12:10; 13:2, 8; 14:6, 22; 1 Tim. 1:18; 4:14 [about Timothy]) are not used in a verbal sense in the targ literature, but refer respectively to those who speak prophetically, and the content spoken.

b) Five of the eleven occurrences of προφητεύω in 1 Corinthians occur in noun phrases identifying the addresser (11:4, 5; 14:3, 4, 5). As the noun phrase is circular, in that the person prophesying is the person prophesying, and since it is the subject of other verbs (cf. 11:4, 5 καταισχύνει; 14:3 λαλεῖ; 14:4: οἰκοδομεῖ; 14:5 [ἐστιν]), these occurrences provide little information about the identity of the addressers, beyond that men and women might prophesy (11:4, 5). The use of these noun phrases also indicates that what was said in relation to those prophesying applies generally to all those in the believing community who prophesied.

c) The consistent picture is that potentially all within the Christian community might be addressers of prophetic speech. Five occurrences of the verb identify the addressers with the adjective πάς/πάντες (11:4, 5; 14:5, 24, 31), and a sixth uses ἄδελφοι to the same effect (cf. 14:39). In three texts, Paul’s commands to seek prophecy also have broad application (i.e., ‘you’ cf. ζηλοῦτε; προφητεύει 14:1, 5, 39 cf. 14:12), and in another Paul named the addressers as ‘we’ Christians (1 Cor. 13:9). Significantly also, Paul does not encourage the Corinthians to become prophets, but to prophesy (14:1–5, 12, 39). Therefore, prophetic activity cannot be restricted to a particular group within the community.

106 Robeck, ‘Gift of Prophecy’, 44.
such as pneumatics, or on the basis of gender/social/religious/cultural status. At the same time, the practice of prophecy was not to undermine, and indeed was to be shaped by ordered relationships of gender within the community (11:4, 5). In actual fact, it is unlikely all within the believing community would prophesy, as the Spirit distributes gifts throughout the community for the common good, and not all are given the same gift (cf. 12:7–30). Contextually too, the repeated reference to ‘everyone’ as potential addressers probably reflects the polemical thrust of the discourse, which challenged the Corinthians’ preference for tongues by encouraging them all (instead) to prophesy.

d) Paul’s strong preference for the Corinthians to seek prophesying above other gifts, particularly speaking in (un-interpreted) tongues (14:3, 4, 5 [x2]; cf. 14:6–25), rested on the audience, content, manner, purpose and result of the respective activities. Tongues were addressed to God (14:2) but prophesying was addressed to believers and unbelievers (14:3, 24). 2). The manner and content of speaking in tongues was unintelligible ‘mysteries in the Spirit’ (14:2, 6–24), but prophesying was speaking intelligible revealed ‘mysteries and knowledge’ (albeit, ἐκ μέρους 13:9 cf. 13:2), with ‘the mind’ (cf. 14:19), and revealing divine verdicts about the secrets of unbeliever’s hearts (14:25). The purpose and result of (un-interpreted) tongues was self-edification (14:2, 13–17 cf. 14:26–28), but the purpose and result of properly tested and regulated prophecy were the qualitative and quantitative growth of the community, as through prophecy all might learn and be encouraged (14:31), and unbelieving outsiders might come to faith and be added to the community (14:25).

Paul’s consistent preference for prophecy over tongues, even when interpreted (14:27), was due to the superior educational benefit of prophesying for all those present. Furthermore, his repeated encouragements for Corinthian Christians, individually and corporately, to seek the ability and opportunity to prophesy indicate the desirability and importance of this educational activity occurring in the public gathering, and facilitating the quantitative and qualitative growth of the Christian community.

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107 Contra Ellis, Prophecy, 25, passim.
e) It is this educational benefit that shows a functional overlap between teaching and prophecy. However, the two cannot be equated, neither should prophecy be identified as ‘pastoral’ preaching, or expository or evangelistic preaching. As attractive as it might be in establishing the didactic role of prophecy in early Christian communities, Thiselton’s definition that ‘prophecy amounts to healthy preaching, proclamation, or teaching which is pastorally applied for the appropriation of gospel truth and gospel promise’ is inadequate. Despite an overlap in educational outcome, spoken mode, and the identity of addressers and addressees, Paul distinguished prophetic activity and teaching, most obviously in terms of the nature and source of their content, and their practice and regulation in the public gathering. Prophesying for its part occurred as a result of revelation by the Spirit (14:1, 25), and could have particular personal resonance for certain addressees (14:25, 31 cf. παρακαλέωντες) and an element of spontaneity (14:30). Also, although it was to be tested against certain standards (cf. 14:29b), its content was not a fixed body of information (cf. 13:2, 9; 14:25). Nevertheless, the ability of prophecy to build the believing community depended on its conformity to the fixed content of Christian belief, and its distinctive contribution was in the relevance of what was divinely revealed, resulting in edification, learning and encouragement.

f) In two texts the role of prophesying in establishing the boundaries of the believing community is evident. In one text, didactic prophetic activity of the believing community recruited to or quantitatively built the community (14:23-

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110 Contra Ellis, Prophecy, 147–236.
111 Contra Gillespie, Theologians, 63, 197.
112 Thiselton, Corinthians, 1084.
113 Besides διδαχή is listed alongside other Spirit-inspired utterances (cf. 1 Cor. 14:6, 26 cf. 14:1, 12). Fee, Empowering Presence, 225.
115 See below, Chapter 8.4.
117 Grudem, Prophecy in 1 Corinthians, 185.
25). In the second (14:38–39), it was not inclusion but exclusion that was on view, in a measure by which the conduct of would-be prophets could be judged. Refusal to recognise the God-given authority and content of what Paul had written demonstrated not only that the provenance of any so-called prophecy was not divine, but that the one claiming to prophesy was not recognised by God and was outside the true believing community.

\[g\] A complex picture of the authority of prophesying activity has emerged. On one hand, the authority of the activity was moderated by the fact that its content was partial and incomplete in this present age, and that it was not until a prophetic utterance was tested that its content applied authoritatively on the community. On the other, there are indications that prophesying was not devoid of authority. Firstly, the potential for shame to be brought to relational heads by inappropriate head-coverings during the activities of prophesying (and praying) suggests these activities did have some impact on relational authority/order, which is why appropriate gender distinctions and order had to be visibly maintained. Secondly, by virtue of its audience, intelligibility, and content, prophesying had more didactic authority than tongue-speaking (14:3). Thirdly, the person prophesying addressed the assembly solo with a purported discourse from God (14:30–31), which itself was an implicit claim to didactic authority. Finally, the activity of revealing the secrets of an unbeliever’s heart was an authoritative pronouncement of divine judgement, whether or not repentance followed.

\[h\] The involvement of God in the activity of prophesying is everywhere assumed but only occasionally stated, and even then, not always in relation to \(\text{προφητεύω}\). The ability to prophesy was a spiritual gift given by the Spirit of God (1 Cor. 14:1 cf. 12:7–11, 31a). The content of prophecy originated from and was revealed by God (1 Cor. 13:2; 14:25, 30, 38). God was dishonoured if prophesying was not practised appropriately (1 Cor. 11:4; 14:33a). The activity of prophecy was part of God’s continuing activity in the believing community,\(^{118}\) but this does not mean prophetic activity had to be spontaneous or unprepared,\(^ {119}\) or that the prophet lost

\[^{118}\] Schütz, Paul, 224-5.

\[^{119}\] Contra Fee, Empowering Presence, 170. Dunn, Jesus and the Spirit, 227–33.
control of his/her self-control. Finally, it is clear that with prophecy, which may be regarded as a hallmark of Spirit-dominated, open, creative Pauline Christianity, the desire for educational outcomes, the concern for truth, and the divine characteristics of order and peace were to govern individual and corporate belief and conduct.

8.3. προσεύχομαι and ψάλλω

In non-biblical Greek the simplex verb εὐχομαι and cognate noun are the most common words for ‘invoking’ a deity, with the usual meaning of ‘to ask, to pray’ and less commonly, ‘to vow’. In the LXX this form is found translating ἐπίθεσις and ἔλεος, never with the meaning ‘to vow’. Increasingly the augmented προσεύχομαι word group was used for these same Hebrew words, so that it dominates the NT (εὐχομαι/εὐχή x7/3; προσεύχομαι/προσευχή x85/36).

In the NT, προσεύχομαι is always directed towards God, and means ‘to pray to’, and ‘to ask’. The verb occurs nineteen times in the Pauline corpus, nine of which are in the target literature (1 Cor. 11:4, 5, 13; 14:13, 14 [x2], 15 [x2]; 1 Tim. 2:8). The cognate noun occurs 14 times, three of which are in the target literature (1 Cor. 7:5; 1 Tim. 2:1; 5:5). In 1 Corinthians 7:5 the cognate noun προσευχή is used as a verbal noun, for the prayer activity of a husband and wife. Paul hesitantly granted a brief suspension of marital relations so a husband and wife might have sufficient unhurried time to devote to prayer. There is no indication this activity had didactic elements, and so this occurrence does not shed light on the scholastic nature of early Christian communities.

122 Greeven, ‘εὐχομαι’, 775–76.
123 I.e., εὐχομαι/εὐχή x89 each; προσεύχομαι/προσευχή x100/109.
124 Greeven, ‘εὐχομαι’, 775–76.
126 I.e., Rom. 8:26; Eph. 6:18; Phil. 1:9; Col. 1:3, 9; 4:3; 1 Thess. 5:17, 25; 2 Thess. 1:11; 3:1.
127 Thiselton, *Corinthians*, 507.
It is not immediately obvious that prayer formed part of the educational environment of Christian communities, because at heart, prayer is human communication addressed to God. However, the association of prayer with prophecy (cf. 1 Cor. 11:4, 5, 14:14, 15 cf. 14:14–19), the provisions for public prayer in respect to relationships of order (1 Cor. 11:4, 5), and the need for intelligible prayer in the context of public Christian assemblies (1 Cor. 14:14–19) suggest prayer may have an educative role within that setting at least.

a) 1 Corinthians 11:4, 5, 13

Προσεύχομαι occurs together with προφητεύω in participial form in noun phrases, which serve to identify believing husbands/men and wives/women, whose attire needed correcting while praying and prophesying. The use of these verbs together militates against equating the activities or subsuming one into the other. That said, as already observed with προφητεύω, these occurrences of προσεύχομαι contribute little by way of detail about the nature of the prayer activity, its content, purpose, or result. However, the description suggests both activities were observable, culturally recognisable, and most likely audible.

As discussed above, the adjective πᾶς does not mean Paul expected every husband/man and wife/woman to pray, but referred to all those who prayed or prophesied without gender-appropriate head-attire. The setting was the community worship setting, which included believing men and women, and possibly unbelievers (1 Cor. 14:24–25; 33b–35).

Later, Paul appealed to the Corinthians to confirm his judgement that the God-ordained shape of male-female relationships (11:7–12) made it inappropriate for

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131 Grudem, Prophecy in 1 Corinthians, 240.
132 See above, Chapter 8.2.
wives/women to pray to God (cf. τῷ θεῷ προσεύχεσθαι) with their heads uncovered. This final occurrence of προσεύχομαι in this discourse does not advance this study, except to show again the ability and expectation that wives/women would pray, and that God-ordained order in gender relationships was to shape community practice of prayer (and prophecy).

b) 1 Corinthians 14:13

The only text where the content of prayer is identified occurs in Paul’s command for the tongue-speaker to pray for the gift of interpretation. The merit of tongues and prophecy depended on their ability to edify the gathered community, which required intelligible speech (14:2–12, 19). By nature, tongues, as mysteries spoken in the Spirit to God, were beyond human comprehension and unproductive of Christian growth (14:2, 14), and were beneficial for the speaker only (14:4). However, if tongues were made intelligible by interpretation, they could have educational benefit (14:26–28). Accordingly, tongues were not forbidden in the public gathering (14:39), only un-interpreted tongues (14:28). Therefore (cf. διό) Paul commanded the tongue-speaker to pray to God so that he/she might interpret their otherwise incomprehensible tongues (cf. προσευχεσθοί νὰ διερμηνεύῃ), and didactically edify the gathered community. When and where this prayer was to occur is not clear, but it need not have been in response to an impulse to speak in tongues during the worship assembly (14:18–19), neither was Paul instructing the tongue-speaker to pray in tongues in order that an interpreter (themselves or another) would be provided to interpret afterwards.

This praying was not a didactic activity, despite the tongue-speaker making known to God their desire to interpret their tongues (cf. 1 Cor. 2:16). However, it

134 Fee, Empowering Presence, 227, describes this as a ‘strong inferential “therefore”’. Collins, Corinthians, 509. Thiselton, Corinthians, 1107.

135 Garland, Corinthians, 638.


137 Contra Garland, Corinthians, 638. Schrage, Der erste Brief, 397.

highlights the priority Paul gave to intelligible verbal contributions to the gathered community and their edificatory educational benefit.

c) 1 Corinthians 14:14ab

From his command for the tongue-speaker to pray for an interpretation, Paul moved to his own experience as an explanatory example (14:14). For, if Paul prayed in a tongue (cf. προσεύχομαι γλώσση), his spirit prayed (cf. τὸ πνεῦμά μου προσεύχεται), but his mind (cf. ὁ νοῦς μου) failed to produce fruit. Here, the human spirit and mind function as opposing faculties, and the point of contrast was not simply that the mind was not involved in the activity. Paul’s point was that prayer spoken in (unintelligible and un-interpreted) tongues without the mind, could not produce fruit in those who heard it. In other words, those present were not instructed and edified (14:4, 12).

These two occurrences of προσεύχομαι demonstrate not only the possibility, but the desirability, of educational outcomes for those in the public assembly from the activity of public prayer, even though it was primarily Godward speech. This does not mean prayer was a form of prophecy or the speech only of prophets. Rather it shows that unintelligible, non-rational speech in tongues could not and did not have edificatory benefit for those who heard it, and that this educational benefit to the secondary addressees actually determined public practice.

d) 1 Corinthians 14:15ab

The flow-on effect of his observations about praying in tongues was that he would pray in the innermost human spirit and also pray with the mind, sing in the

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innermost human spirit and also sing with the mind (cf. προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοῒ ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοῒ). Singing\(^{145}\) and prayer, which also included blessing (cf. 14:16 εὐλογή\(^{146}\)) and giving thanks (cf. 14:17 εὐχαριστεῖ\(^{147}\)), \(^{148}\) could be conducted τῷ πνεύματι or τῷ νοῒ. The former benefited only the speaker (14:4; cf. 17), the latter educationally benefited everyone present\(^{149}\) (14:17 οἶκοδομεῖται; 14:19 κατηχήσω cf. 14:5, 6, 12, 14), none of whom could understand what was spoken in tongues without interpretation.\(^{150}\) Neither prayer nor praise were aspects of prophesying, nor the responsibility only of prophets.\(^{151}\)

The persuasiveness of Paul’s example depended on the ability of all Corinthian believers being able, at the very least, to pray and praise ‘with the mind’. The primary addressee of prayer and praise was God, with the secondary addressees being all those present in the gathering. The didactic nature of prayer, singing and praise is indicated in two ways: the result of intelligible prayer and praise was edification (i.e., οἰκοδομεῖται cf. 14:26 ψαλμός) and the repetition of τῷ νοῒ with praying and singing (14:15) and again with speaking (cf. 14:19 λαλέω)\(^{152}\) suggests Paul included these activities with other kinds of intelligible communication\(^{153}\) in the public assembly that had educational benefit (cf. κατηχήσω).

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\(^{145}\) Bartels, ‘ψαλμός’, 670–671, the noun means ‘a sacred song, psalm’ and the verb ‘sing a spiritual or sacred song’ or ‘sing a song of praise’.

\(^{146}\) Cf. 1 Cor. 4:17; 10:16.

\(^{147}\) Cf. 1 Cor. 1:4, 14; 10:30; 11:24; 14:18.

\(^{148}\) Barrett, Corinthians, 321. Thiselton, Corinthians, 1114, explains εὐλογεῖον and εὐχαριστεῖον are ‘virtually synonymous’ here.

\(^{149}\) Barrett, Corinthians, 320–22.


\(^{151}\) Contra Friedrich, ‘προφητής’, 852-53.

\(^{152}\) See above Chapter 4.3.2.

However, although they had educational benefit, that was not their primary purpose, and their educational contribution was not assured. In the first instance, prayer and praise were addressed to God, and secondly, the need for those present to indicate their solemn endorsement or assent\(^{154}\) (14:16) indicates the content was not to be accepted uncritically. The content of prayer and praise had to be consistent with the community’s received beliefs and ‘[s]uch consistency was recognized by the community shouting ‘Amen’…“this is true and valid”’.\(^{155}\) That is, the didactic and authoritative contribution of prayer and praise was recognised corporately by the believing community, in a way that is suggestive of the community’s treatment of prophecy (14:29b).

e) 1 Timothy 2:8

The final occurrence of προσεύχομαι is in 1 Timothy. Paul commanded the Ephesian Christian men\(^{156}\) (cf. ἀνδρας), in light of God’s salvation-historical plans, to pray (προσεύχεσθαι), being free of anger and disputing. The setting of this prayer was the gathered Christian community, wherever it met ‘in every place’\(^{157}\) (cf. 1 Cor. 1:2; 1 Thess. 1:8; Mal. 1:11 cf. 1 Tim. 3:15).\(^{158}\) In particular, Paul was addressing the negative impact of discord and anger, which were ‘defiling’ the prayer activity of the men: hence the need for ‘holy hands’ to be raised in prayer, which would only be possible if the speaker was free from anger and disputing.\(^{159}\) Consequently, this occurrence does not contribute to the current study, beyond confirming a gathered community setting for corporate prayer and, for men at least,\(^{160}\) the ability of believers to participate in prayer.

\(^{154}\) Thiselton, Corinthians, 1116.

\(^{155}\) Murphy-O’Connor, Corinthians, 154–55.

\(^{156}\) Mounce, Pastoral Epistles, 107. Knight, Pastoral Epistles, 128.


\(^{158}\) Mounce, Pastoral Epistles, 107.

\(^{159}\) Towner, Letters, 202.

\(^{160}\) Cf. 2:9 is best understood as instructions to women in the community gathering generally, not only when they pray, i.e., repeating only βουλομαι from 2:8 (cf. ὄφταλμος), with the infinitive complement κοσμεῖν, and not προσεύχεσθαι. NIV. NEB. NRSV. NASB. Knight, Pastoral Epistles, 133. Foh, Women 122. Schreiner, ‘Interpretation’, 114. Towner, Goal, 207; Letters, 204. Contra Barrett, Pastoral Epistles, 55. Marshall, Pastoral Epistles, 447. Gritz, Mother Goddess, 126. Scholer, 1 Timothy 2:9–15”, 200–201.
8.3.1. Conclusions from προσεύχομαι and ψάλλω

a) The compound verb προσεύχομαι, meaning ‘to pray to’, ‘to ask’ is found nine times in the target literature (1 Cor. 11:4, 5, 13; 14:13, 14 [x2], 15 [x2]; 1 Tim. 2:8). The cognate noun προσευχή occurs three times in the target literature (1 Cor. 7:5; 1 Tim. 2:1; 5:5), once as a verbal noun for the prayer activity of a husband and wife (1 Cor. 7:5). As speech activities addressed primarily to God, caution is needed in ascribing didactic significance to these activities, as the Christian community is a secondary audience. That said, it is evident in Paul’s instructions that prayer, and the related Godward activities of singing (cf. ψάλλω) and praise (cf. εὐλογέω; εὐχαριστέω) had some didactic impact in the gathered Christian community setting.

b) The addressers of prayer and praise were potentially all believers, specifically including husbands/men and wives/women (cf. 1 Cor. 11:4, 5; 1 Tim. 2:8 men). The primary addressee was God, although this is not explicitly stated (cf. 14:14 cf. 14:2 in respect of tongues). All those who heard the activities in the public gathering were secondary addressees, and included non-tongue speakers, believers and unbelievers (cf. 14:1–19). Despite some overlap in the result of the activities (i.e., οἰκοδομή), the difference between prophecy and the activities of prayer and praise is most evident in the primary audience for the activities, in that prayer and praise were Godward speech, whereas prophecy involved vocalising revelation from God161 to the assembly.162

c) The didactic nature of prayer and praise is evident in the contrast between prayer and praise with the mind (cf. τῷ νοῷ) and prayer and praise in un-interpreted tongues (14:13–19). The former was rational and intelligible communication that resulted in edification of the secondary addressees (14:16–19). The latter were unintelligible, non-rational words, spoken by the innermost human spirit (cf. τῷ πνεῦματι) that edified the speaker, but were not able to be understood, even by the speaker, apart from a God-given interpretation (14:2

161 Thiselton, Corinthians, 828, whose description of prophecy as ‘pastoral preaching’ is not accepted here.
162 Contra Friedrich, ‘προφήτης’, 852–53, who subsumes prayer under prophecy,
οὔδείς ἀκούει, 4, 13). The educational benefit of the activities was directly associated with their private or public setting, in that prayer and praise spoken in (un-interpreted) tongues were beneficial when prayed in private, even for Paul, but they were not beneficial in public. Although how unintelligible speech qualitatively benefited the speaker is not explained.

The importance of educational outcomes from all speech in the public community setting is clearly indicated by the necessity for even Godward speech to have didactic benefit for all those present. Furthermore, the comprehensive engagement of the community in the educational environment is evident in the ability of all believers to contribute via this means, and their involvement in considering and confirming the content of prayer and praise.

d) What was it about praying and prophesying that required gender appropriate attire on the speaker’s head or shame was brought upon the metaphorical ‘head’ of ordered relationships? 1 Corinthians 11 itself does not provide an answer. However, this study has identified the didactic aspects of prophesying, and prayer (including praise), and the role of prayer and prophesying in leading public worship (14:4, 5, 16, 30). These factors suggest a connection between the instructions about head-coverings for prayer and prophecy, and the restrictions against women weighing prophecies (14:29, 33b–35) and teaching and having authority over men (1 Tim. 2:11–12). All pertain to public, verbal, didactic activities in the assembly, and all distinguish between the participation of men and women on the basis of ordered relationships. However, women were allowed to pray and prophesy, provided culturally appropriate head-attire expressed their recognition of ordered relationships.

This may have been because the authority of prayer and prophecy was different to that of the other activities. Although the potential for prophesying and praying to bring shame to relational ‘heads’ suggests these activities did impact ordered

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164 I.e., 1 Cor. 14:3, 4, 5, 6, 26, 31 cf. οἰκοδομέω; παράκλησις; παραμυθία; μανθάνω.
165 I.e., 1 Cor. 14:13–19, 26 cf. οἰκοδομέω; κατηχέω.
166 Winter, Roman Wives, 96. Thiselton, Corinthians, 828.
relationships, they were nevertheless conducted under the authority of the community. Prophecy was weighed, and prayer, in this public setting, also was not uncritically accepted (cf. τὸ Ἅμην 14:16). Thus, despite having didactic potential, prayer and prophesying were not *authoritative* didactic activities, but were assigned their authoritative value for the community, by the community through evaluation.

8.4. διερμηνεύω and διακρίνω

8.4.1. διερμηνεύω

Paul’s strong preference for prophecy over speaking in tongues was somewhat mitigated if the latter was ‘interpreted’ (14:5, 13, 27 cf. διερμηνεύω). So whereas speaking in tongues was not part of the educational landscape, except negatively, tongues that were made intelligible could be. However, the meaning of the διερμηνεύω word group, which occurs in Paul only in 1 Corinthians and only in relation to tongues (cf. γλώσσαις), is determined to some extent by the nature of tongue-speaking in that letter.167

There are four main views concerning the phenomenon of speaking in tongues: a) the ability to speak in unlearned heavenly or angelic languages; b) the ability to speak in unlearned human languages (viz. Acts 2:4); c) the ability to speak in both unlearned human and angelic languages; and d) speaking utterances that are not recognisable or known languages but when expressed in the *lingua franca* of the audience carry didactic content.168 With (a), (b) or (c) the διερμηνεύω word group means ‘translate’, whereas if (d) is preferred, it means ‘interpret’.169 Thiselton’s suggestion that the διερμηνεύω vocabulary in Philo and Jospehus

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168 Adapted from Forbes, *Prophecy*, 57.
169 This is not to deny that ‘translate’ and ‘interpret’ are very close in meaning or that all translation requires judgements of interpretation, since no two languages are equivalent on a word for word basis. ‘Good translation is interpretative translation’, Dunn, *Jesus and the Spirit*, 247. The difference here is that (a), (b) and (c) assume that there is a possibility of ‘formal equivalents’ in translation, whereas (d) assumes that only an approximation, interpretation or explanation of what has been said is possible. The difference between the two is evident in Conzelmann, *Corinthians*, 209, 234–5, 237, 244–245, who leaves open the possibility of either ‘interpret’ or ‘translate’.
indicates tongues were incoherent utterances, and διερμηνεύω meant ‘articulated’ or ‘put into words’\textsuperscript{170} is not persuasive, as his statistical analysis of the extra-biblical occurrences and contextual exegesis of 1 Corinthians have been found wanting.\textsuperscript{171}

Both ‘translate’ and ‘interpret’ are attested for the [δι]ερμηνεύω word group in Classical Greek and the LXX,\textsuperscript{172} where the majority of occurrences mean ‘translate’\textsuperscript{173}. In the NT, the simplex verb ἔρμηνεύω occurs three times, the compounds διερμηνεύω and μεθερμηνεύω six and eight times respectively, and the cognate noun once. Half the eighteen NT occurrences refer to the translation of Aramaic for a Greek-speaking audience.\textsuperscript{174} In Philo\textsuperscript{175} and Josephus,\textsuperscript{176} although ‘to articulate’ is a possible meaning in some contexts, ‘to translate’ or ‘to interpret, expound’ are more frequent.\textsuperscript{177} Etymologically, the διά prefix makes no clear difference\textsuperscript{178} although it may indicate ‘being a go-between’ indicating that ‘[o]ne who interprets […] intervenes between un-intelligible utterance and the hearers’.\textsuperscript{179}

The first possibility, (a), is that tongues were angelic or heavenly languages\textsuperscript{180} as in 13:1. However, this expression appears to be a superlative rhetorical flourish\textsuperscript{181} where Paul’s point was not that he spoke in heavenly ‘tongues’ or that he aspired

\textsuperscript{170} Thiselton, ‘The “Interpretation” of Tongues’, 15–36.

\textsuperscript{171} Forbes, Prophecy, 65–72; Carson, Showing the Spirit, 81. Turner, Holy Spirit, 227–228. The suggestion of learned human languages by Zerhusen, ‘The Problem Tongues’, 146, is not accepted, as it is difficult to see this how this is a distinctive gift of the Spirit for the building up of the community, or how it could be that ‘no one’ (i.e., including the speaker) understands what was spoken in tongues (14:2).

\textsuperscript{172} Cf. Gen. 42:23; Ezra 4:7; Esth. 11:1; 2 Macc. 1:36; Job 42:17; Sir. 47:17.

\textsuperscript{173} Dunn, Jesus and the Spirit, 247.


\textsuperscript{175} E.g., Philo, Sobr., 33; Mos., 2.34. Forbes, Prophecy, 66, notes Philo uses [δι]ερμηνεύω vocabulary ‘some 240’ times.


\textsuperscript{177} Forbes, Prophecy, 63–67.

\textsuperscript{178} Forbes, Prophecy, 65.

\textsuperscript{179} Robertson and Plummer, Corinthians, 307.

\textsuperscript{180} So, Barrett, Corinthians, 299. Dunn, Jesus and the Spirit, 244. Ellis, Prophecy, 29. Fee, Empowering Presence, 200.

\textsuperscript{181} Forbes, Prophecy, 61. Zerhusen, ‘Problem Tongues’ 144.
to do so, but that even if he could, and did so without love, it would count for nothing. Furthermore, if ‘tongues’ were angelic languages it is unlikely they would cease exactly when Christians come into their heavenly home (13:8–12).\textsuperscript{182}

The incomprehensibility of tongues argues against view (b), that Corinthian tongues were unlearned human languages\textsuperscript{183} like those at Pentecost (Acts 2:4). Paul’s expectation was that no one (cf. οὐδεὶς) would understand the tongue-speaker (14:2; cf. 14:9),\textsuperscript{184} or be able to give their ‘Amen’ (14:16) or be edified (14:17) unless the tongue was put into words the hearers could understand. Also, if all the believers were speaking in tongues, the unbelieving visitor would not understand and would consider the Christians mad (14:23). The two analogies of 14:7–11 develop this incomprehensibility theme further. That is, Paul ruled out the possibility that tongues standing alone might be understood.\textsuperscript{185} Given the cosmopolitan nature of ancient Corinth, where languages other than Greek would have been commonplace,\textsuperscript{186} the impossibility that tongues might be understood strongly argues against view (b).

Thus options (a) and (b), as well as (c) which is, after all, a combination of (a) and (b) – i.e., un-learned human and angelic languages – are considered unlikely explanations for the phenomenon of tongues and the semantic reference for the verb διερμηνεύω.

This leaves option (d), that tongues represent languages that are not human or angelic but are, nevertheless, languages with recognisable word units (cf. 14:19) and involving some cognitive engagement in that a tongue-speaker is able to pray, sing, praise, bless and thank God (cf. 14:14–17), and be edified (14:4). How this can occur when what is spoken is not understood is not explained, but certainly it

\textsuperscript{182} Turner, \textit{Holy Spirit}, 228.


\textsuperscript{184} MacGorman, ‘Glossolalic Error and its Correction’, 390.

\textsuperscript{185} Fee, \textit{Corinthians}, 598.

means tongues are not non-cognitive ecstatic utterances.\textsuperscript{187} At the same time however, speaking in tongues with the innermost spirit is opposite to speaking with the mind (cf. 14:14 ὁ νοῦς μου) and is likened to speaking into the air (cf. 14:9 ἔσεθε εἰς ἀέρα λαλοῦντες).

In light of this διερμηνεύω vocabulary in 1 Corinthians, where it is used exclusively in relation to tongue-speaking, means ‘interpret’. The verb διερμηνεύω occurs four times (12:30; 14:5, 13, 27) and the nomen agentis once (14:28). The noun ἔρμηνεία occurs twice referring to the God-given ability of interpreting tongues (12:10), and the product of interpretation (14:26).

\textit{a) 1 Corinthians 12:30}

The first occurrence of διερμηνεύω does not contribute much to this study, except to indicate the ability to interpret tongues is a gift of the Spirit of God (12:27–20 cf. 12:10), and not all believers will be able to do so.\textsuperscript{188}

\textit{b) 1 Corinthians 14:5}

Paul wrote that the one who prophesied served the community more than the one who spoke in tongues, unless he/she interpreted the tongues\textsuperscript{189} (cf. εἰ μὴ διερμηνεύη). The result (cf. ίνα) of this interpretation and reason for the exception clause was that the gathered community would be edified (cf. οἰκοδομήν) by the activity, which would not occur if the tongues were not interpreted (14:2). This educational outcome of interpretation does not indicate that the activity was equivalent to prophecy or teaching,\textsuperscript{190} or that it edified ‘in the


\textsuperscript{189} \textit{Contra} NRSV ‘unless someone interprets’, (italics added).

same way as prophecy’. Paul’s limiting of interpreted tongues in the public assembly relative to prophecy suggests its didactic contribution was not the same (14:27; 31). Neither does the use of ‘mysteries’ with both prophecy and tongues indicate that interpreted tongues had revelatory content. Elsewhere, μυστήριον is used in association with making known God’s secret wisdom (2:1, 7; 4:1; 13:2; 15:51) to people, whereas with tongues it is used in a non-technical sense for men and women speaking ‘mysteries to God’ (14:2). Tongues may have had revelatory content when interpreted, but this cannot be asserted from the use of μυστήριον.

All that is clear is that the public activity of interpreting tongues had educational benefit for the believing community, and that Paul was content to grant it a place in the educational landscape of the gathered Corinthian Christian community. Details about the authoritative nature of the activity and the specific content are not given, but the positive educational outcome of edification means that the content conformed to the revealed truth of Scripture and the gospel.

c) 1 Corinthians 14:13

To facilitate the positive use of tongues in the assembly, Paul went on to encourage the tongue-speaker to pray that they might interpret (14:13), so that unintelligible speech might be replaced by intelligible speech. Here as above (14:5), the interpreter and the tongue-speaker appear to be the same person. This occurrence of διερμηνεύω emphasises the desirability of intelligible speech in the Christian assembly. It also indicates that the ability to interpret tongues comes from God (cf. 12:30) and identifies another means by which God contributed to the educational environment. Finally, this occurrence confirms that

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191 Contra Forbes, Prophecy, 97.
192 Contra Forbes, Prophecy, 96–97.
194 Thiselton, Corinthians, 1109.
195 Fee, Empowering Presence, 221.
196 Garland, Corinthians, 638.
the tongue speaker does not understand what he/she is speaking apart from a gift of God, and so the tongues are not learned human languages.\textsuperscript{197}

d) 1 Corinthians 14:27

Whereas the tongue-speaker and the interpreter were one in the earlier references (cf. 14:5, 13), the indications in 14:27–28 are that others might be involved in the activity of interpreting the tongues spoken by another person. The interpreter is identified as ‘one’. However, although εἰς can take the place of the indefinite pronoun τίς and need not be a numerical indicator,\textsuperscript{198} it is most likely Paul envisaged ‘one and one only’\textsuperscript{199} interpreting, as opposed to the two or three who might speak in tongues.\textsuperscript{200} Several factors suggest the interpreter was not the same person as the tongue speaker/s and that 14:27b is best translated ‘and one should interpret’.\textsuperscript{201} These factors include the contrasting parallelism of the regulation of tongues and prophecy (cf. 14:27b εἰς διερμηνευόντως; 14:29b οἱ ἄλλοι διακρινότωσαν), and the separate listing of tongues and interpretation (cf. 14:26 cf. 12:30). This does not preclude the tongue-speaker and interpreter being the same person. In the absence of an interpretation, tongue-speakers were not to exercise their gift audibly in the gathering, but were to limit their tongue-speaking to private use (14:28).\textsuperscript{202}

8.4.2. \textit{διακρίνω}

\textit{Διακρίνω} occurs five times in 1 Corinthians (1 Cor. 4:7; 6:5; 11:29, 31; 14:29) and four of these refer to judging and evaluation of people, either as an activity of

\textsuperscript{197} \textit{Contra} Zerhusen, ‘Problem Tongues’, 151.

\textsuperscript{198} \textit{Contra} Thiselton, \textit{Corinthians}, 1139, whose own view of the tongues/‘articulation’ process appears \textit{a priori} to require the tongue-speaker and ‘articulator’ to be the same person.

\textsuperscript{199} The most common meaning of the 30 occurrences of εἰς in 1 Corinthians is numerical (often emphatically) not as an indefinite article (cf. 3:8; 4:6 [x2]; 6:16 [x2]; 17; 8:4, 6 [x2]; 9:24; 10:8, 17 [x3]; 11:5; 12:9, 11, 12 [x2], 13 [x3], 14, 18, 19, 20, 26 [x2]; 14:27, 31; 16:2).

\textsuperscript{200} Dunn, ‘The Responsible Congregation’ 218 fn. 65, rightly concludes ‘[o]ne and one only (\textit{eis}, not \textit{tis}) was to interpret; there was to be no interpreting in turn’.

\textsuperscript{201} Cf. διερμηνευόντω i.e., imperative mood.

self-reflection or one group of people considering others. In 14:29, διακρίνω is used for evaluating and weighing prophecies. The discourse context suggests both the content (12:3; 13:9–10; 14:3–6, 12, 19, 26, 31) and conduct of the prophet (13:1–13; 14:30, 31, 37–38) were assessed, to determine the divine provenance of the prophecy. The process determined the educational benefit of each prophecy for the community. If the prohibition against women speaking and asking questions in church (cf. λαλέω, ἐπερωτάω 14:33b–35) applies to this activity, it may be assumed the process involved dialogue and questioning, and its end-point, at least, was public, spoken, authoritative, and in some sense didactic, in that it identified what was God-given prophetic insight and what was not.

Instead of a process of evaluation, Dautzenberg has proposed, in light of the use of the cognate noun in 12:10, that διακρίνω in 14:29 refers to the activity of ‘interpreting the revelations of the Spirit’. There are two aspects of his proposal to consider. The first is the meaning of διάκρισις and cognate verb διακρίνω; the second is whether they refer to the same activity. In answer to the first: both the verb and cognate noun have a range of meanings, which are reflected in Paul’s use of the word group, however in the NT neither word has the meaning

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203 Gärtner, ‘διακρίνω’, 503.
205 Grudem, Prophecy in 1 Corinthians, 64.
209 Grudem, Prophecy in 1 Corinthians, 253.
210 Carson, Showing the Spirit, 130.
211 Dautzenberg, Urchristliche Prophetie, 122–148.
212 Grudem, Prophecy in 1 Corinthians, 263–288, gives a comprehensive rebuttal of Dautzenberg’s thesis.
213 E.g., Gärtner, ‘διακρίνω’, 503–5, lists διακρίνω diakrino: make a distinction, judge, judge correctly, render a decision; doubt, waver (only in the NT); διάκρισις (diakrisis), distinguishing, quarrel’.
214 Cf. references in 1 Corinthians listed above and Rom. 4:20; 14:1, 23.
‘explain’ or ‘interpret’.\textsuperscript{215} In response to the second question: it is likely there was some connection between the gift of discernment (12:10) and the process of weighing prophecies (14:29), but the two cannot be equated,\textsuperscript{216} as the gift of discerning spirits (cf. διακρίσεις πνευμάτων) most likely had broader application than just the evaluation of prophecies.\textsuperscript{217}

Details about the process of weighing prophecies are not given.\textsuperscript{218} However, those responsible were ‘the others’ (cf. οἱ ἄλλοι) in the assembly\textsuperscript{219} rather than ‘the other prophets’.\textsuperscript{220} Whilst the latter is possible, especially as the gift of discernment was not given to all (cf. 12:10), had Paul intended only the prophets themselves to weigh the prophecies, he would more naturally have used οἱ λοιποί, meaning ‘the rest in the same class’, whereas οἱ ἄλλοι basically means ‘others different from the subject’.\textsuperscript{221} Besides, Paul had earlier written that all believers have the Spirit of God and consequently the ability to examine all things (2:12–16),\textsuperscript{222} and his discussion of spiritual gifts begins with a test for true spiritual inspiration that all may observe (12:3).\textsuperscript{223} Furthermore, in the immediate discourse, the use of ἄλλα in 14:30 and repeated references to ‘all’ (cf. πάντες) including that ‘all’ conceivably might prophesy (14:31 cf. 14:24), convict, judge (14:24) and learn (14:31) suggest Paul did not have a distinct group of prophets in

\begin{itemize}
\item \textsuperscript{215} Grudem, Prophecy in 1 Corinthians, 271–280, and Hill, Prophecy, 134, expose the weaknesses in Dautzenberg’s proposal which: 1) primarily used related κρίν- words (e.g., συνκρίνω) to establish the meaning of διακρίσις vocabulary, on the erroneous ground the verbal root had the same meaning everywhere; and 2) established the meaning of the word group from non-biblical texts (i.e. Philo), when the meaning ‘interpret’ is not found in the NT, LXX (except LXX Symmachus Gen. 40:8) or the Apostolic Fathers. Cf. Carson, Exegetical Fallacies, 26–32.
\item \textsuperscript{216} Contra Dunn, Jesus and the Spirit, 233; ‘Discernment of Spirits’ 82.
\item \textsuperscript{218} Dunn, Jesus and the Spirit, 221. Grudem, Prophecy in 1 Corinthians, 65, fn. 126.
\item \textsuperscript{221} Godet, Corinthians, 2:303. Grudem, Prophecy in 1 Corinthians, 61. Fee, Empowering Presence, 252.
\item \textsuperscript{222} Dunn, ‘Responsible Congregation’, 226.
\item \textsuperscript{223} Garland, Corinthians, 663.
\end{itemize}
mind in 14:29, as he did in 12:29. The ‘congregation as a whole’ was responsible for weighing and, to whatever extent it was a verbal activity and to whatever extent they were permitted (cf. 14:33b–35), were addressers in it.

8.4.3. Conclusions from διερμηνεύω and διακρίνω

a) The meaning of διερμηνεύω is dependent on the phenomenon of tongue-speaking, as it is only used in that context in the Pauline corpus. As tongue-speaking is best seen as speaking utterances that were not recognisable or known languages but when expressed in the lingua franca become intelligible and able to convey didactic content, the verb in 1 Corinthians means ‘interpret’ rather than ‘translate’. It occurs four times (1 Cor. 12:30; 14:5, 13, 27) in relation to the interpretation of tongues. The nomen agentis occurs once (cf. διερμηνεύτης 14:27), and ἐρμηνεῖα is used for the God-given ability to interpret tongues (12:10) and once for the product of interpretation (14:26).

b) The ability to interpret tongues was a divine enabling of the Spirit that could be requested by a tongue-speaker (12:10; 14:13). As with all the gifts of the Spirit, the addressers of interpretation were potentially all believers, although in actuality not all believers could do so (12:30). Moreover, the interpreter may be the tongue-speaker him/herself (14:5, 13), or another man or woman in the believing community (14:27–28). The spoken nature of tongues (cf. ὁ λαλῶν γλώσσῃ cf. 14:28 σημάτω) and the public reception of interpretation (14:5, 27) suggest interpretations were publicly vocalised, in which case the addressees were all believers and unbelievers at the community worship gathering (14:24–25). The express purpose and result of interpretation was the qualitative and quantitative growth of the community through didactic speech, which came about through the interpretation of unintelligible tongue-speaking (14:5, 13, 26, 27).

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225 Barrett, Corinthians, 328. Fee, Empowering Presence, 252, fn. 697, sees the absence of the definite article before προφητεία as decisive. Cf. 1 Thess. 5:21; 1 John 4:1; Didache 11.2–7.

226 Carson, Showing the Spirit, 120, as opposed to ‘the entire congregation’, (italics added).
c) The use of διερμηνεύω exclusively with tongues, and the nature of tongues as a prayer language (14:2), suggests the content of interpreted tongues was not similar to that of prophecy, but rather was Godward speech of thanksgiving, prayer and praise that produced fruit in the congregation through intelligible, doctrinally orthodox, educative content (14:5, 16–19, 26). Like other community didactic speech it is likely this was not to be uncritically accepted by the community. The prayer-like content suggests that rather than being subject to a process of weighing similar to prophecy, interpreted tongues were treated as intelligible prayer and praise. Thus, since those listening did know what was being said in a tongue (cf. 14:16c), they could express their acceptance of it by saying ‘Amen’ (14:16) and receive educational benefit from it (14:17b, 19).

d) The verb διακρίνω, which occurs five times in 1 Corinthians (4:7; 6:5; 11:29, 31; 14:29), meaning ‘distinguish, judge, render a decision’, is used in 14:29 for the activity of weighing or sifting prophecies. The process likely involved the whole congregation, ‘the others’ (cf. οἱ ἄλλοι), although not all the community participated in the same way, as Paul did not allow wives/women to participate in the activity (1 Cor. 14:33b–35). This restriction probably reflects the spoken, didactic and authoritative aspects of the activity (cf. 1 Tim. 2:11-12). It is possible the Spirit enabled the spiritual discernment this task involved (12:10). The process of evaluation that Paul commanded (cf. διακρίνετωσαν imperative), which assessed the content of the prophecy and conduct of the speaker, was to determine the authenticity and corresponding educational benefit of prophecy spoken in the assembly. The activity was not only authoritative quality control of the educational environment, but likely would have instructed those who heard it, by indicating the criteria on which a prophecy was accepted or rejected.

e) Paul’s instructions about the interpretation of tongues and weighing of prophecy demonstrate the importance of educational outcomes for the believing community. There was to be no tongue-speaking without interpretation, and no prophecy without evaluation. Additionally, on the analogy of intelligible prayer, it

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228 See above, Chapter 4.3.2.
is possible the Godward speech of interpreted tongues underwent a further process of assessment in which believers affirmed their acceptance of the edificatory benefit of the content by saying ‘Amen’ (14:16–17). These activities not only enabled participation of community members in the educational environment of the community, they were to ensure the educational benefit of spiritual speech in the public assembly. Furthermore, the need for all these activities to be done in a regulated and orderly fashion shows that the community gathering was to be a learning environment that ensured maximum educational benefit for all those present.

8.5. Reflections on ‘worshipping’ words

This chapter of ‘worshipping’ words examined vocabulary denoting the activities of prophecy, prayer, singing, praise, thanksgiving, interpretation of tongues and weighing of prophesies. They were coined ‘worshipping’ words, in the absence of another term that was broad enough to capture all these activities occurring on a divine-human axis in the public believing community gathering. In examining ‘worshipping’ vocabulary, this chapter allowed a fresh consideration of the common depiction of Corinthian Christianity as open and charismatic, and lacking the concern for formality and instruction evident in the Pastoral Epistles.

Seven words were included in this examination of ‘worshipping’ vocabulary: προφητεύω, meaning ‘to prophesy’ or publicly declare divinely inspired revelation;\(^{229}\) προσεύχομαι\(^{230}\) meaning ‘to pray to’, ‘to ask’ was studied alongside other vocabulary for speech addressed to God, namely ψάλλω, εὐλογέω, εὐχαριστέω, respectively referring to singing, praise and thanksgiving (cf. 14:15–17); διερμηνεύω denoted the interpretation of tongues (12:30; 14:5, 13, 27); and διακρίνω meaning ‘to distinguish, judge, render a decision’ was used once in relation to weighing prophecies (14:29, otherwise: 4:7; 6:5; 11:29, 31). These ‘worshipping’ words are not found in Pastoral Epistles, except for προσεύχομαι in 1 Timothy 2:8 which is not used for a didactic

\(^{229}\) 1 Cor. 11:4, 5; 13:9; 14:1, 3, 4, 5(x2), 24, 31, 39.

\(^{230}\) 1 Cor. 11:4, 5, 13; 14:13, 14(x2), 15(x2); 1 Tim. 2:8.
activity. This difference in distribution is likely explained by the circumstances in the believing community in Corinth, as the vocabulary is not common elsewhere in the Pauline corpus either.

Unlike other chapters in this thesis that are groupings based on semantic overlap, this group of ‘worshipping’ words are not semantically related, beyond the fact that like most words in this study, they all refer to speech activities. One obvious common factor is the vocabulary refers to activities that occurred in the public worship gathering of the Christian community, hence the descriptor ‘worshipping’ words. Yet many, if not most of the vocabulary/activities in this thesis also occur in a worship setting, and so this alone does not distinguish this group of words.

What is distinctive about these ‘worshipping’ words is that they refer to speech activities that occur on a divine-human axis. Prophecy was directly revealed content from God, spoken by men and women to those at the gathering. Public prayer, singing, praise and thanksgiving were speech activities addressed to God by believing men and women, with believers and unbelievers as secondary addressees. Also, the interpretation of tongues made unintelligible prayers, praise and thanksgiving spoken to God intelligible to those who heard it. Strictly speaking, διακρίνω does not fit this description. However, weighing of prophecies was probably enabled by God, and ensured speech occurring on the divine-human axis had its proper didactic impact on the assembly, by determining the authenticity of speech content claiming to be from God.

The involvement of speech on this divine-human axis in didactic activities is a strong indicator of the educational priorities of early Christian communities. This is evident in the ongoing and tangible didactic activity of God in the life of the community, through the Spirit-given ability to prophesy, speak in and interpret tongues (1 Cor. 14:1, 13 cf. 12:7–11, 31a) and probably weigh prophecy (cf. 12:10). It is also seen in the revelation of prophetic content by and from God to believing men and women who then conveyed it to the gathered community (1 Cor. 13:2; 14:24–25, 30 cf. 14:38). This divine educative presence is also evident in God’s use of prophecy to recruit to the community (14:24–25), and in divine
commands (14:37–38) and character (11:4, 5; 14:33, 40) governing the practice of spiritual gifts.

Furthermore, it was not enough to claim to be speaking prophecy from God, or to have been enabled by the Spirit to speak to God in tongues.231 Even if these activities were genuine articulations of divine activity, the didactic benefit for the entire community was paramount. Hence, Paul’s strong preference for intelligible prophecy over unintelligible un-interpreted tongues due to prophecy’s superior ability to benefit those who heard it educationally, by virtue of its addressees (14:2–3), content (13:2, 9; 14:3), intelligible manner (14:5–6, 24 cf. 14:7–12), purpose, and educational outcomes for believers and unbelieving visitors (14:5, 24–25, 31 cf. 14:3, 19, 26). But even then, prophecy was to be tested for its educational merit (14:29b, 36, 38) and be conducted in an orderly fashion that facilitated learning (14:29a, 30–31, 33–35), and tongues were not to be spoken unless they could be made intelligible (14:2–19, 27–28). That is, the priority of educational outcomes was greater than of the exercise of spiritual gifts, such that even spiritually inspired speech must contribute educationally to the qualitative and quantitative growth of the community.

The didactic nature of prophetic speech from God is perhaps not surprising. However, the need for human speech to God to have educational benefit is not only unexpected it is counterintuitive, as God himself cannot be instructed (2:16). However, praying, singing and thanksgiving addressed to God in the public assembly were to have edificatory benefit for the secondary (i.e., human) addressees (14:15–19, 26), and so the prayer language of tongues was forbidden unless its content was made intelligible through interpretation. Thus, even speech addressed to God in the public assembly was to have educational benefit for those present, thereby demonstrating the priority of educational concerns in the community, and the way in which scholastic concerns determined community practice.

231 Cf. Dunn, ‘Responsible Congregation’, 222–3.
The prominence and priority of ‘worshipping’ activities in the community is evidence of the community’s educational nature. This is seen in the full participation of the believing community, as addressers, and as addressees. Men and women could pray and prophesy in the public gathering, and were encouraged to do so (14:1, 5, 12, 14–19, 26, 31, 39, 1 Tim. 2:8 [men]), and in fact prophecy was, in some respect, a common experience of believers (1 Cor. 13:9). All were involved in the weighing of prophecies (14:29b), and there does not appear to be any restriction on who might publicly interpret tongues, other than the necessary divine enabling (14:13, 27). Every believer was to seek the ability and opportunity to prophesy, rather than speak in tongues. Moreover, the express reason for this goal and for the interpretation of tongues was so that the speaker could contribute didactically to the community, and thereby, bring about its qualitative transformation (14:3, 4, 5, 12, 13, 26, 27, 31) and numerical growth (14:25).

The impact on the community of ‘worshipping’ activities is also seen in their ability to effect relationships within and beyond the public community gathering (11:4, 5, 14:25, 35, 38), and in their reminder that these spiritual experiences, for all their blessings, would be replaced by the full experience of divine knowledge at the parousia (13:2, 8). Finally, the importance of these activities to the community was that they were a God-enabled means by which each member could love the community by didactically edifying it (12:7, 31–13; cf. 8:1; 14:3, 4, 5, 12, 17, 26).

However, the community was to exert its own influence on the expression of these ‘worshipping’ activities. Relationships within the community, both divine and human, were to shape the practice and participation of members (11:4, 5; 14:29b, 34–35). Their proper practice required self-control on the part of the speaker (14:13, 27–28, 29a, 30–32, 37), so as to facilitate the learning of others. Furthermore, the community was to ensure that what was spoken would benefit those present (14:16, 29b), and that the gathering itself was an environment conducive to learning (14:33a, 39–40).

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These concerns for order and regulation, which were to ensure optimal didactic outcomes consistent with revealed truth, demonstrate that the standard polarity between Corinthian Christianity and that of the Pastorals is not supported by this study. If this polarity was to be evident anywhere in this current thesis it would be with ‘worshipping’ words, not only because of their association with so-called charismatic activities, but because they are not found in the Pastorals (except 1 Tim. 2:8).

However, this study has shown that Corinthian Christianity was not a situation where tradition or teaching was ‘(radically) recast or moulded into fresh formulations’, free from a coherent body of teaching that served as a ‘defined touchstone of orthodoxy’. Prophecy, prayer, praise and un-interpreted tongues were all to undergo some form of community assessment to confirm their truth content and corresponding edificatory benefit. This could not be done without reference to the fixed body of authoritative teaching, contained in Scripture, the gospel and apostolic teaching.

This study has also called into question the characterisation of Corinthian Christianity as experientially focused, spontaneous, open, creative, and charismatic, and not concerned with matters of doctrinal instruction. To be sure, there were elements of the former in these ‘worshipping’ activities, but their expression was precisely to facilitate and provide instruction. That is, these aspects of community life were to serve the educational needs of the community, rather than deny, obscure or supplant them. The educational priority was decisive for community conduct, however much an activity might have been Spirit-enabled or inspired.

This chapter has examined vocabulary associated with ‘worshipping’ activities in the public gathering. These activities were particularly concerned with speech occurring on a divine-human axis. As noted above, there is a difference in the

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234 So, Dunn, Unity and Diversity, 361.
distribution of this vocabulary in the target literature. However, in comparison to the Pauline corpus there is a concentration of this vocabulary in 1 Corinthians, which suggested these issues needed particular attention in that community.

The words in this semantic grouping were associated with didactic activities, and show that educational concerns had high priority. The most unexpected indication of this was that speech addressed to God had didactic potential, and so was to be intelligible to all present. The educational concerns of the community were also demonstrated in God’s ongoing involvement in the community in didactic activities from God, and the priority of educational concerns in the expression of spiritual speech to God when it occurred in the gathered community setting.

235 In the so-called Hauptbriefe, προφητεύω and διερμηνεύω are found only in 1 Corinthians, γλώσσα is infrequent and not used for ‘speaking in tongues’ (Rom. 3:13; 14:11; cf. Phil. 2:11), and διακρίνω occurs twice, although not in relation to weighing prophecy (Rom. 4:20; 14:23). Even προσέχωμαι, which occurs eight times in 1 Corinthians, is less common elsewhere (Rom. 8:26 cf. Eph. 6:18; Phil. 1:9; Col. 1:3, 9; 4:3; 1 Thess. 5:17, 25; 2 Thess. 1:11; 3:1; 1 Tim. 2:8).
9.1. Prolegomena

Whereas the ‘worshipping’ words of the previous chapter most often referred to speech occurring on a divine-human axis, and did not otherwise exhibit semantic overlap, the words in this chapter of ‘commanding’ vocabulary show varying degrees of synonymity, and more distinctively, often gain their force from the relationships between addressers and addressees. That is, while the divine-human axis was a distinctive of ‘worshipping’ activities, the human-human context of communication is a distinctive of ‘commanding’ vocabulary, and highlights another important aspect of the educational environment of early Christian communities.

There are two main contemporary debates associated with this semantic grouping. The first arises from the use of the vocabulary in NT paraenesis¹ and focuses on questions of form and genre, and parallels or antecedents in Hellenistic and/or Jewish literature.² These concerns lie outside the remit of this thesis. However, research in this field has identified several aspects of paraenetic literature that are reflected in the following study of ‘commanding’ words. Both display the dual elements of persuasion and dissuasion in the educational process,³ and the content of the activities as ‘down-to-earth practical advice’.⁴ Both are associated with inducting and socialising a person into the believing community,⁵ and creating and reinforcing group identity, alongside a sense of separation from those who do not accept the teaching.⁶ Both also utilise close personal relationships between the addressee and addressees,⁷ in which ‘an older and experienced person helps a

¹ Thompson, ‘Teaching/Paraenesis’, 922–23.
³ Quinn, ‘Paraenesis’, 191.
⁴ McDonald, Kerygma and Didache, 70.
⁵ Quinn, ‘Paraenesis’, 191.
⁷ Malherbe, Moral Exhortation, esp. 124–29. McDonald, Kerygma and Didache, 70.
younger, inexperienced recipient of his or her knowledge to enter a new group or to shoulder new duties’. These similarities notwithstanding, it is unlikely either paraenetic literature, or this ‘commanding’ vocabulary owes these characteristics exclusively to the other, as the use of ‘commanding’ vocabulary is broader than paraenesis, and the content of paraenesis is broader than ‘commanding’ vocabulary.

The other debate is more germane to this study. It concerns Paul’s use of this vocabulary, and the way in which it functioned in the relationships he established and maintained with the recipients of his letters. In particular, it concerns the type of authority or power this vocabulary expressed and utilised. His divinely-appointed apostolic ministry rightly provides the context for discussions on all sides of the debate, however, some post-modern and feminist studies find this vocabulary used for malevolent purposes, and read it as evidence of Paul’s misuse of power. Others observe that Paul used ‘reasonable argumentation’, preferring ‘request rather than command’. The current thesis will allow fresh reconsideration of Paul’s use of these words. However, it should be noted the description ‘commanding’ for this semantic grouping is neutral, and is not a judgement as to the malevolence or benevolence or force of the activity. Rather the description is used for a range of activities where the addresser communicates content that expresses his/her will for and to addressees, with the expectation of response.

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9 Paul is the addresser in almost half the occurrences of this vocabulary in the target literature.
12 Belleville, ‘Authority’, 56.
13 Cf. Ehrensperger, Paul, 178, who rejects command-obedience paradigms of power in Paul’s use and suggests that of ‘response-ability’.
9.2. \(\pi\rho\alpha\rho\alpha\kappa\alpha\lambda\ell\omicron\omega\) and related words

With 109 occurrences in the NT, \(\pi\rho\alpha\rho\alpha\kappa\alpha\lambda\ell\omicron\omega\) is regarded as one of the most important NT verbs for speaking and influencing.\(^{14}\) However, it is widely acknowledged the word group poses difficulties for the translator,\(^{15}\) as it has a wide range of meanings, and it is often difficult to determine which meaning was intended in a particular context.

The verb \(\pi\rho\alpha\rho\alpha\kappa\alpha\lambda\ell\omicron\omega\) is a strengthened, compounded form of \(\kappa\alpha\ell\omicron\omega\), with the broad meaning ‘to call to oneself’ rather than ‘to call to (someone)’\(^{16}\). This calling is always addressed from one to another, where the calling is either primary (i.e., to call the person back to the speaker)\(^{17}\) or subordinate to the purpose of the call. As regards the latter, in Greek literature the meaning ‘to beseech’\(^{18}\) is common and is used for requests of the gods.\(^{19}\) ‘To exhort’\(^{20}\) is also well attested, whereas ‘to comfort’\(^{21}\) is rare, and used for the encouragement of those who are bereaved.\(^{22}\)

Alternatively, in the LXX, where it translates fifteen different Hebrew verbs, \(\pi\rho\alpha\rho\alpha\kappa\alpha\lambda\ell\omicron\omega\) is used predominantly to translate \(\nu\nu\nu\) with the sense of ‘to comfort’ or ‘to be moved to pity’,\(^{23}\) including in relation to mourning.\(^{24}\) It is also used for divine comfort and associated with the consolation of God’s salvation.\(^{25}\)

\(\Pi\rho\alpha\rho\alpha\kappa\alpha\lambda\ell\omicron\omega\) occurs with the range of meanings in the NT, including ‘to summon’, ‘to comfort’, ‘to beseech’, ‘to exhort’ and ‘to encourage’.\(^{26}\) It is found

\(^{14}\) Thomas, ‘\(\pi\rho\alpha\rho\alpha\kappa\alpha\lambda\ell\omicron\omega\)’, 23.
\(^{16}\) Schmitz, ‘\(\pi\rho\alpha\rho\alpha\kappa\alpha\lambda\ell\omicron\omega\)’, 774.
\(^{17}\) E.g., Herodotus, 7.158. Xenophon, \(\textit{Anab.}\), 3.1.32. Epictetus, 2.15.15.
\(^{18}\) E.g., Epictetus, 1.9.30; 1.10.10; 2.7.11.
\(^{19}\) E.g., Plato, \(\textit{Leg.}\), 11.917b, 931c.
\(^{20}\) E.g., Xenophon, \(\textit{An.}\), 5.6.19. Polybius, 1.61.1; 3.19.4.
\(^{21}\) E.g., Plutarch, \(\textit{Otho.}\), 16.2.
\(^{22}\) Schmitz, ‘\(\pi\rho\alpha\rho\alpha\kappa\alpha\lambda\ell\omicron\omega\)’, 776.
\(^{23}\) Judg. 2:18; 1 Sam. 10:2; Ps. 135:14. Braumann, ‘\(\pi\rho\alpha\rho\alpha\kappa\alpha\lambda\ell\omicron\omega\)’, 569. Schmitz, ‘\(\pi\rho\alpha\rho\alpha\kappa\alpha\lambda\ell\omicron\omega\)’, 776–7.
\(^{24}\) Gen. 24:67; 37:35.
\(^{26}\) Schmitz, ‘\(\pi\rho\alpha\rho\alpha\kappa\alpha\lambda\ell\omicron\omega\)’, 793–99.
fifty-four times in the Pauline corpus, occurring in every letter but Galatians. It occurs fourteen times in the target literature (1 Cor. 1:10; 4:13, 16; 14:31; 16:12, 15; 1 Tim. 1:3; 2:1; 5:1; 6:2; 2 Tim. 4:2; Tit. 1:9; 2:6, 15), five of which have Paul as the addressee. The cognate noun παρακαλησις appears twenty times in the Pauline corpus, two of which are in the target literature (1 Cor. 14:3; 1 Tim. 4:13), once as a verbal noun (1 Tim. 4:13).

9.2.1. παρακαλέω with epistolary appeals

Paul used παρακαλέω five times in the target literature for addressing the recipients of the letters (cf. ύμνος 1 Cor. 1:10; 4:16; 16:15; σε 1 Tim. 1:31; 2:1). The effectiveness of these appeals did not rest on rhetorical form, so much as on the prior relationship between Paul and the recipients of the letters. The discourse context of these appeals indicates these were relationships of trust and goodwill established and structured by Paul’s apostolic ministry. In 1 Corinthians 1:10, the preceding greeting and thanksgiving outline the nature of Paul’s apostolic relationship with the Corinthian believers, and the reality and privileges of their filial relationship with God (1:1–9). Paul addressed them as ‘brothers and sisters’ (1:10 cf. ἀδελφοί), acknowledging their common sibling identity, and the force of his appeal was explicitly based on the authority of Christ. Likewise, in 1 Corinthians 4:16, Paul’s appeal rested on his existing relationship with the Corinthian believers, but his paternal relationship with them was to the fore (4:14–16; cf. 3:1–2). In 16:15, existing sibling and apostolic relationships again provide the context of the παρακαλέω appeal. Not only did he call them ‘brothers and sisters’ (cf. ἀδελφοί cf. 16:11, 12, 20), and intend to visit them

27 Rom. 12:1, 8; 15:30; 16:17; 1 Cor. 1:10; 4:13, 16; 14:31; 16:12, 15; 2 Cor. 1:4, 6; 2:7, 8; 5:20; 6:1; 7:6, 7, 13; 8:6; 9:5; 10:1; 12:8, 18; 13:11; Eph. 4:1; 6:22; Phil. 4:2; Col. 2:2; 4:8; 1 Thess. 2:12; 3:2, 7; 4:1, 10, 18; 5:1, 14; 2 Thess. 2:17; 3:12; 1 Tim. 1:3; 2:1; 5:1; 6:2; 2 Tim. 4:2; Titus 1:9; 2:6, 15; Philm. 1:9, 10.


29 Fee, Corinthians, 52, Thiselton, Corinthians, 114.


31 Collins, Corinthians 68. Fee, Corinthians, 53 fn. 24.

32 Ehrensperger, Paul, 145.

33 Contra Mullins, ‘Petition’, 52.
again (16:5–9), he mentioned the contributions made by them and others to the work of the gospel (i.e., Timothy 16:10–11; Apollos 16:12).

In 1 Timothy, Paul is twice the addressee of παρακαλέω appeals. In the first (1:3), Paul referred to an earlier occasion in which he appealed to Timothy. Then with rather complex syntax, he repeated the substance of the earlier appeal in the current letter (cf. καθώς παρεκάλεσε σε). That is, two appeals are on view. The context of the current appeal (and presumably the earlier one) was Paul’s apostolic calling (1:1), Timothy’s responsibilities as his emissary (1:3–4), and the paternal relationship between Paul and Timothy (1:2). In the second appeal (2:1), a specific addressee is not named, and although Timothy was the recipient of the letter, the corporate application of the appeal suggests the secondary audience of the Ephesian Christians was intended (6:20 ὑμῶν). The appeal was made in the context of the paternal and apostle/delegate relationships between Paul and Timothy (1:18–20), Paul’s apostolic ministry (1:12–16), and especially his God-appointed role to the Gentiles, including those in Ephesus (2:7).

Thus, Paul’s use of παρακαλέω reflects that found in official diplomatic letters and private correspondence of friendship. Rather than commands demanding obedience, these appeals were made within a variety of relationships of trust. These relationships had both symmetry and asymmetry, were established through and shaped by the gospel, and were characterised by love and goodwill which sought the transformation of the addressee/s. The authority exercised by Paul as

34 Mounce, Pastoral Epistles, 16.
35 Marshall, Pastoral Epistles, 363. Oberlinner, Kommentar zum ersten Timotheusbrief, 11, suggests the anacolouthon was a deliberate device to indicate the continuing relevance of the appeal.
36 BDAG καθώς s.v. 1., 493.
37 Spicq, Les Épîtres Pastorales, 1:321, notes παρακαλέω here is not as strong a demand as διτταξάμην (viz. Tit. 1:5). He likens it in force to βούλομαι, but suggests ‘une «exhortation» de l’Apôtre équivalait à un ordre’.
38 Marshall, Pastoral Epistles, 419. Dibelius and Conzelmann, Pastoral Epistles, 35.
39 Bjerkelund, Parakalô, 58–74, 109–110, whose study only briefly mentions occurrences in the Pastoral Epistles.
the addressee’s response was volitional. In this regard, the translation ‘ask’ is too neutral, ‘beg’ is too supplicatory, and ‘urge’ too strident. ‘Appeal’ seems to express best the dual aspects of benevolence and authority of these Pauline παρακαλέω activities. Linda Belleville explains that Paul’s use of παρακαλέω marks ‘an appeal by one who has the authority to command but the tact not to’. The didactic nature of these appeals is evident in their content, their transformative purpose, and the consequences of not learning from them.

The three Corinthian appeals call for ‘common action’. In the first (1:10), believers were all to (lit.) speak the same, having no divisions among them but being knit together, in the same mind and the same knowledge. The backdrop for Paul’s instruction (cf. 1:10 adversative δὲ) was God’s work in Christ and the fellowship in him the Corinthians already enjoyed (1:4–9), and the desired learning response from Paul’s appeal was the transformation of the believing community away from divisions and strife towards the expression of their union in Christ.

The content of the second appeal (4:16) was that the Corinthian believers would become imitators of Paul. The learning response to this appeal was individual and community transformation consistent with their filial relationship with Paul, ‘in Christ’. If they did not learn, Paul would come to them with a rod (4:21). However, his appeal demonstrates his hope of persuasion, so they might avoid discipline. In response to the elitism and strife dividing the Corinthian believing

42 Thiselton, Corinthians, 112.
44 HCSB.
45 NIV, ESV.
46 Belleville, ‘Authority’, 56.
48 So, Fee, Corinthians, 53, translates κατηρτισμένοι.
49 Morris, Corinthians, 38.
50 See below, Chapter 11.4.1.
51 Dahl, ‘Paul’, 319, helpfully observes ‘[t]he παρακαλέω-periods are distinguished from strict imperatives in that they call for a voluntary response. But Paul makes it quite clear that as the Corinthians’ only father in Christ he does have authority to command, even if he does not do so.’
community, Paul started (1:10) by asking the Corinthians, as their brother, to speak and think the same as \textit{each other}. He closed the section\textsuperscript{52} appealing to them as their father, to speak and act as \textit{he} does.

The third \textit{παρακαλέω} appeal (16:15) calls for the Corinthian believers to submit to those who labour in Christian leadership, amongst whom those of Stephanas’ household were exemplary.\textsuperscript{53} Here again, right response to the appeal would lead to appropriate behaviour within the believing community and, since the people to whom the Corinthians were to submit had ‘devoted themselves to the service of the saints’, their acceptance of Paul’s guidance would ensure the wellbeing of the believing community (cf. 14:33a).

A similar beneficial outcome for the believing community is envisaged in Paul’s repeated appeals for Timothy to remain in Ephesus (1 Tim. 1:3), in order\textsuperscript{54} to correct and combat false teaching. Timothy (and indirectly the secondary addressees of the letter)\textsuperscript{55} was to learn from Paul’s appeal,\textsuperscript{56} and be assured of Paul’s desire for him to maintain the battle for orthodoxy in Ephesus. Both the believers in Ephesus and Timothy would benefit by accepting Paul’s appeal (cf. 1:18).\textsuperscript{57} Paul’s appeal for prayer for all people (2:1) would also benefit those within and beyond the boundaries of the believing community, as it was an acknowledgement of the universal scope of God’s salvation and his desire to save (1:15). It was also most probably, a correction to the false teaching.\textsuperscript{58}

The contribution of these occurrences to this study especially lies in the relational context and nature of Paul’s instruction. He taught the recipients of the letters as their brother, father or apostle, by appealing to them to accept practical guidance for their lives and ministry. This guidance had to do with the outworking of the gospel in problem situations, where its acceptance would promote the wellbeing

\textsuperscript{53} Garland, \textit{Corinthians}, 769.
\textsuperscript{55} Mounce, \textit{Pastoral Epistles}, 16.
\textsuperscript{56} Thomas, ‘\textit{παρακαλέω}’, 24, ‘the tone of instruction using the aor[ist]’.
of the believing community, and ignoring Paul’s appeal would damage the community. In each text, he instructed\textsuperscript{59} the recipients on how to live or what to do,\textsuperscript{60} and the appeals expressed his personal desire for the recipients to align their conduct with the content of that instruction, so as to persuade them. The appeals were an expression of his relationships with the recipients that were at the same time persuasive and authoritative, relying on existing relationships of trust established in the gospel, rather than on force.\textsuperscript{61}

This concludes the occurrences of \(\pi\alpha\rho\alpha\kappa\alpha\lambda\epsilon\omega\) with epistolary appeals. What follows are the remaining ten occurrences of the verb.

\textbf{9.2.2. \(\pi\alpha\rho\alpha\kappa\alpha\lambda\epsilon\omega\) with other than epistolary appeals}

\textit{a) 1 Corinthians 4:13}

In response to being slandered (cf. \(\delta\upsilon\sigma\varphi\eta\mu\omicron\omicron\)\textsubscript{\textnu}ai\textsubscript{\textnu}), Paul and the other apostles (4:9) were addressers of \(\pi\alpha\rho\alpha\kappa\alpha\lambda\epsilon\omega\) activity. The identity of those slandering them is not given, neither is the location or setting in which their \(\pi\alpha\rho\alpha\kappa\alpha\lambda\epsilon\omega\) activity took place, or the content of their response. The yield of this occurrence for this study is limited to the semantic relationship of \(\delta\upsilon\sigma\varphi\eta\mu\epsilon\omicron\omicron\) and \(\pi\alpha\rho\alpha\kappa\alpha\lambda\epsilon\omega\), through which Paul indicates the antithetical response of the apostles to their opponents’ abuse.

\(\delta\upsilon\sigma\varphi\eta\mu\epsilon\omicron\omicron\) is a NT \textit{hapax legomenon} although the cognate noun also occurs once (2 Cor. 6:8). The verb means ‘to slander’ or ‘to defame’.\textsuperscript{62} In this context, the antinomy of \(\delta\upsilon\sigma\varphi\eta\mu\epsilon\omicron\omicron\) and \(\pi\alpha\rho\alpha\kappa\alpha\lambda\epsilon\omega\) seems to rest in their opposing purpose, addressees, content, and result. Slander is malevolent, dishonest, occurs behind the subject’s back, and destroys relationships. By contrast, the apostles’

\textsuperscript{59} Ehrensperger, \textit{Paul}, 131, fn. 65. It is noted she does not address the occurrences in the Pastoral Epistles.

\textsuperscript{60} Marshall, \textit{Pastoral Epistles}, 167, \(\pi\alpha\rho\alpha\kappa\alpha\lambda\epsilon\omega\) ‘suggests instruction with a practical bent, something more than simply detailing facts and doctrines’.

\textsuperscript{61} Ehrensperger, \textit{Paul}, 177.

\textsuperscript{62} BDAG \(\delta\upsilon\sigma\varphi\eta\mu\epsilon\omicron\omicron\) s.v., 265, otherwise attested in Greek tragedies, PLond. 1780, 51; 1 Macc. 7:41.
response was benevolent. It was not a behind-the-back attack, but appealed directly to the addressees, as suggested by παρα-καλέω, ‘I call alongside’ or ‘to call to oneself’.63 It was intended to build relationships.64 That is, despite being regarded as ‘the scum of the earth’, Paul and the apostles’ response (4:12b–13), of which their appealing was a part, was a counter-cultural demonstration65 of the way of the cross. Their conduct was an object lesson for those who witnessed or knew about it,66 and in this discourse it informs the cruciform manner of Paul’s παρακαλέω activity addressing the Corinthians (4:16).67

In addition to the didactic potential of their object lesson, the relationship-building aspect of the apostles’ activity confirms the orientation and role of παρακαλέω activities in building positive relationships found with other occurrences of the verb.

b) 1 Corinthians 14:31

Rather than παρακαλέω being used for a speech activity in 1 Corinthians 14:31, it describes the learning outcome for all addressees (cf. πάντες παρακαλώνται passive) from orderly prophecy.68 These include all those present at the public worship gathering, both believers and unbelievers (14:24–25). The use of both παρακαλέω with μανθάνω as dual outcomes of regulated prophecy indicates they were not identical outcomes, but does not rule out an educational aspect to the former. The distinction in learning response probably reflects a corresponding difference in prophetic content, in which case the association of παρακαλέω with beneficial personal relationships69 might indicate the personal relevance and pastoral impact of the prophetic content.70 It would be arbitrary to narrow the broad semantic range of the verb to one particular learning response, since

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63 Thiselton, Corinthians, 364.
64 Barrett, Corinthians, 112.
65 Winter, Philo and Paul, 236.
66 Fee, Corinthians, 178.
67 Collins, Corinthians, 191.
68 See above, Chapter 8.2.
69 Bjerkelund, Parakalê, 188–190.
70 Thiselton, Corinthians, 1089.
exhortation, comfort, encouragement, admonition and challenge might all have caused qualitative and quantitative growth of the believing community (i.e., οἶκοδομή 14:26).

Besides confirming the use of παρακαλέω for educational activities that benefited the addressees personally, not just as a cognitive exercise, this occurrence also confirms the didactic interests of the public gathering of the community, and the role prophecy had in that instruction.

c) 1 Corinthians 16:12

Paul’s appeal to Apollos to visit the Corinthian believers, was made within the context of their collegial relationship. Like other παρακαλέω appeals in the letter, this is based on existing relationships (cf. Ἀπόλλων τοῦ ἄδελφον), and although this appeal occurred in a symmetrical relationship of colleagues, the strength of Paul’s appeal is evident (cf. πολλά παρακάλεσα αὐτόν), whether as a repeated activity or in the intensity of Paul’s appeal. Nevertheless, Apollos declined.

It is difficult to ascertain if Paul’s appeal had a didactic element, although it may well have done so if it included telling Apollos how best to care for the Corinthian believers. Either way, Paul appeared to have no means or inclination to ensure Apollos accepted his appeal.

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73 Schnabel, Der erste Brief, 839.
74 Thiselton, Corinthians, 1332, notes the qualifying πολλά might refer to ‘many times’ but more likely the force of the request. Thomas, ‘παρακαλέω’, 24, thinks the aorist indicates a ‘decisive and yet negatively granted request’, (italics original).
75 Thiselton, Corinthians, 1332.
76 Collins, Corinthians, 598.
77 Thiselton, Corinthians, 1333. NRSV. NIV. ESV.
78 Fee, Corinthians, 824. Contra Barrett, Corinthians, 391, who understands this to be God’s will.
When Paul turned to instruct Timothy on how to treat the different age groups and genders in the Christian community, his advice had two elements. Firstly, Timothy was to treat each person with the respect and nurture befitting the equivalent family relationship. Secondly, in each relationship Timothy was to use encouragement, appeal, comfort and admonition (cf. παρακαλέω), not ‘harsh rebuke’. The contrast between harsh rebuke (cf. ἐπιλήσσω) and παρακαλέω suggests his activity also involved correction. In the first instance, Timothy was to be the addresser of this appeal, especially given his responsibilities within the believing community. However, Paul’s instructions probably had broader application to the secondary recipients of the letter (6:21). The addressees of the παρακαλέω activity included everyone in the Christian community, old and young, male and female.

The specific content of this activity is not given but Timothy’s activities of correcting and encouraging these different groups were to have a didactic purpose. This is indicated by the corrective nature of the activity, his responsibilities within the community (1:18–20; 4:6, 11–16), and the earlier use of the cognate noun for pastoral preaching (4:13 cf. 6:2).

Παρακαλέω is used here for transformative education occurring within and shaped by the particulars of individual existing relationships within the believing community. It was not generic instruction, but was specific to a person’s station in life, if not also individual needs (5:3–6:2a). Also, it was not harsh rebuke that set the addresser and addressee in opposition. Rather it was beneficial guidance, encouragement and correction where the addressee was persuasively called alongside the addresser. This instruction also benefited the believing community as a whole, because it strengthened relationships and expressed gospel-based familial bonds within the community.

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79 Kelly, Pastoral Epistles, 110. Johnson, Letters to Timothy, 260. NASB. Contra NIV. NLT.
80 Knight, Pastoral Epistles, 213. Towner, Letters, 331.
81 Knight, Pastoral Epistles, 214.
82 Cf. Fee, Timothy, Titus, 112.
e) 1 Timothy 6:2

The connection between παρακαλέω and teaching is clear when Paul charged Timothy to ‘teach’ and urge these things (cf. ταῦτα διδασκε καὶ παρακάλει). This repeats, with slight variation, Paul’s earlier charge to Timothy (4:11). The content of both his teaching and appealing was ‘these things’ (cf. ταῦτα). This immediately refers to the preceding instructions to different groups within the believing community. However, it also includes the whole letter, as this charge functions as a transitional statement which places the content and manner of Timothy’s whole ministry in stark opposition to that of the false teachers (6:3–5 cf. 1:3–7, 19–20; 4:1–3, 7).

The sense of παρακαλέω is that Timothy’s educational approach was to include appeal and encouragement to his addressees in the Christian community so they would accept what he was authoritatively teaching. This would occur within the existing relationships of the community and have a transformative effect in Christian maturity. It indicates Timothy’s responsibility not simply to communicate doctrinal and paraenetic truth, but to invest his own will in the instruction of the community, and persuasively ensure people learned from it.

f) 2 Timothy 4:2

In the extended charge Paul issued Timothy about the conduct of his teaching ministry (2 Tim. 4:2 cf. 4:3–5), παρακάλεσον is the fifth in a series of aorist imperatives, in which the παρακαλέω activity is distinct from but associated

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83 See above, Chapter 3.2.1.
84 NIV. ESV.
85 Towner, Letters, 393.
86 Contra Scott, Pastoral Epistles, 72.
87 Mounce, Pastoral Epistles, 334.
89 NASB ‘teach and preach’ unnecessarily narrows the activity to public proclamation, and obscures the element of appeal and encouragement.
90 Wallace, Grammar, 720–721, the constative aorist imperative is a ‘solemn or categorical command’, where the ‘stress is on the solemnity and urgency of the action’, (italics original).
with proclaiming the word of God. The association of παρακαλέω here with proclamation (cf. κήρυξον) and the activities of rebuke (cf. ἐλέγξον) and censure (cf. ἐπιτίμησον) suggests that παρακαλέω has the sense of “urging” truths upon hearers and “exhorting” them to respond. Together with all the activities, this exhorting was to be done with all patience and utilising the full extent of Scriptural and apostolic instruction at Timothy’s disposal. The παρακαλέω activity involved the sort of teaching that ‘seeks the forward movement of believers toward maturity and is generally positive in tone’.

However, the command for patience and the relational and persuasive nature of this educational παρακαλέω activity did not take away from its authoritative or essential nature for the wellbeing of the community. Timothy’s efforts to persuade and progress the Ephesian believers had both the urgency of divine witnesses (4:1), and the future reality of eschatological judgement, weighing against the present threat that believers preferred teachers who say what they want to hear (4:3–4).

g) Titus 1:9

A similar didactic task is envisaged for the elders Titus was to appoint on Crete, in that it included both positive and negative activities of teaching truth and correcting error. Again, the dual responsibilities of teachers are identified as παρακαλέω and ἐλέγξω. The elders were to hold firmly to the content of

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91 Contra Scott, Pastoral Epistles, 130, who sees ‘refuting, checking and exhorting’ as equivalent to the preacher’s task: ‘involving an appeal to the reason, the conscience and the will’.
92 See above, Chapter 6.2.1.
93 See below, Chapter 10.5.1.
94 See below, Chapter 10.5.3.
95 Knight, Pastoral Epistles, 454. Fee, Timothy, Titus, 285.
97 Towner, Letters, 602.
98 Towner, Letters, 595. Mounce, Pastoral Epistles, 574.
99 Marshall, Pastoral Epistles, 801.
100 Towner, Letters, 692. Knight, Pastoral Epistles, 293.
Christian truth (cf. διδαχὴ),

so that (cf. ἵνα) they could encourage and exhort
their addressees with sound Christian teaching (cf. ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ).

The need for elders to be appointed in every town suggests this
didactic παρακαλέω activity was to occur within existing relationships,
possibly within their own families (1:5–6).

Furthermore, it was not to arise from
personal interest (1:7–8), but was to be an expression of benevolent care for the
addressees, from one entrusted with caring for God’s household.

The elders’
exhorting activity was to be part of their educative role within the believing
community, through which they sought to bring about its spiritual transformation,
nurture and growth. Their role was not dissimilar to Titus’ own responsibilities
(cf. 1:5; 2:1, 7, 15; 3:8, 10).

h) Titus 2:6

In his instructions concerning appropriate pastoral care and instruction for
different age and gender groups within the Christian community in Crete, Paul
charged Titus to provide a model for young men (2:7),
and urge and teach (cf. παρακάλει) them to show self-control in all things.

The proximity of
Titus’ relationship to these young men is suggested by his ability to provide a role
model to them, and this relationship provided the context for his educative
encouragement in practical Christian living. His activity was for their spiritual
benefit and for the reputation of the gospel (cf. 2:5, 8, 10). The repeated need for
Christians to learn self-control and live moderately and sensibly (1:6; 2:2, 4, 5)

101 Spicq, Les Épîtres Pastorales, 605.
102 Mounce, Pastoral Epistles, 394.
104 Towner, Goal, 233. Fee, Timothy, Titus, 173.
105 Marshall, Pastoral Epistles, 149.
106 Fee, Timothy, Titus, 173.
107 See below, 11.4.2.
108 Holtzmann, Die Paulusbriefe, 484.
109 Towner, Letters, 730.
110 Although περὶ πάντα could refer grammatically either to the scope of self-control to be
exercised by the young men, or the extent of Titus’ example, the former is preferable. Towner,
Timothy and Titus, 730. Fee, Timothy, Titus, 188. Mounce, Pastoral Epistles, 412. Contra NIV.
GNB. NRSV. Guthrie, Pastoral Épîtres, 195. De Boer, Imitation of Paul, 87. Fiore, Personal
Example, 212.
suggests conforming to this content would have distinguished Christians from Cretan society (cf. 1:12). Thus, Titus was to provide a living example of good works, and persuasively encourage and urge the younger men to live in such a way that was consistent with and adorned the gospel (cf. 2:5, 8, 10).

\textit{i) Titus 2:15}

By way of a summary command, Paul reiterated his charge to Titus to give himself to teaching (cf. λαλει cf. 2:1),\textsuperscript{112} but broadened and strengthened the command by adding he was also to ‘exhort and rebuke with all authority’ (cf. ταύτα λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς). Together these three imperatives suggest a range of educational activities that were to be done ‘with full authority’.\textsuperscript{113} This suggests the παρακαλέω activity, whilst involving personal encouragement, was more likely one of exhortation or persuasive urging, than warm encouragement.\textsuperscript{114}

The content of all three activities was to be ‘these things’ (cf. ταύτα),\textsuperscript{115} which might be limited by an inclusio formed by the repetition of λαλέω (2:1, 15). However, ταύτα is best understood as a reference to the entire body of the letter. This is suggested by the presence of a ‘faithful saying’ (3:8) beyond this charge, and the continuation beyond the summary command (2:15) of the household code and ὑποτάσσο language (cf. 2:5, 9; 3:1), and the doctrinal motivation for it\textsuperscript{116} (3:3–7 cf. 3:3 γὰρ).\textsuperscript{117} Titus was to urge and exhort his Christian addressees in matters of belief and conduct,\textsuperscript{118} as an ongoing\textsuperscript{119} didactic means by which to benefit and bring positive transformation to the community.

\textsuperscript{111} Winter, \textit{Roman Wives}, 144–45.
\textsuperscript{112} See above, Chapter 4.3.2.
\textsuperscript{114} Knight, \textit{Pastoral Epistles}, 329. NASB. NRSV. ESV. Contra Spicq, \textit{Les Épîtres Pastorales}, 643. NIV. HCSB ‘encourage’.
\textsuperscript{116} Marshall, \textit{Pastoral Epistles}, 308.
\textsuperscript{118} Mounce, \textit{Pastoral Epistles}, 432.
\textsuperscript{119} Knight, \textit{Pastoral Epistles}, 329, on the present indicative.
9.2.3. παράκλησις

The cognate noun is used in 1 Timothy 4:13 as a verbal noun (cf. τὴν παρακλησίαν), together with ‘the public reading of Scripture’ (cf. τὴν ἀναγνώσει)¹²⁰ and teaching of Christian truth (cf. τὴν διδασκαλίαν),¹²¹ for those activities to which Timothy was to pay particular attention in his ministry in Ephesus. Much of what has been said about these activities could be repeated here, regarding addressees, the role of these activities in instructing the community and counteracting error, their duration until Paul comes, and their public gathered community setting.¹²² Beyond that, the position of exhorting activity in this list illustrates that this activity was dependent on the content of the Scriptures that were to be read,¹²³ and the need for those who heard that content to implement its teaching, and be individually and corporately transformed by it.

Describing this activity as delivering ‘a sermon’¹²⁴ is overly narrow and anachronistically misleading, although the account (Acts 13:15) of synagogue leaders asking for a message of exhortation after the Scripture reading (cf. λόγος παρακλησίας) suggests some kind of parallel. It is better to see the activity as a persuasive appeal in the context of existing relationships to accept and implement the Scriptural content just read, whether that took the form of admonishment, exhortation, summons, or comfort.¹²⁵

9.2.4. Conclusions from παρακαλέω and related words

a) Παρακαλέω is used fourteen times in the target literature¹²⁶ and the cognate noun παρακλησις twice, once as a verbal noun (1 Tim. 4:13). The word group

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¹²⁰ See above, Chapter 5.5.
¹²¹ See above, Chapter 3.2.2.
¹²² The definite article with each noun indicates they were ‘recognized items in the congregational meeting for worship’; Towner, ‘Public Reading’, 44–45. Kelly, Pastoral Epistles, 105.
¹²³ Towner, Letters, 320.
¹²⁴ So, Kelly, Pastoral Epistles, 105.
¹²⁵ Knight, Pastoral Epistles, 208.
¹²⁶ I.e., 1 Cor. 1:10; 4:13, 16; 14:31; 16:12, 15; 1 Tim. 1:3; 2:1, 5:1; 6:2; 2 Tim. 4:2; Tit. 1:9; 2:6, 15.
has a broad semantic range with the particular meaning in any one text being determined by the discourse context. Nevertheless, a didactic sense is present in all but two texts (1 Cor. 4:9; 16:12). The study demonstrates it is often difficult and undesirable to limit the meaning to one type of activity. That said, across the semantic range, as suggested by the compound (cf. παρακαλέω), the notion is one of calling another alongside or more abstractly, where the will of one impacts upon or influences another to bring about change.

b) Paul was the addressee with seven occurrences that all refer to actual events, and accordingly the occurrences display the particularity of those παρακαλέω activities. In all of these the sense of appeal was to the fore. Five occurrences were epistolary appeals in which the recipients were addressees (1 Cor. 1:10; 4:16; 16:15; 1 Tim. 1:3; 2:1). These appeals responded to problem situations in the Christian communities, so the appeals had an element of command and correction, tempered by persuasive encouragement. Two occurrences referred to historical situations. In the first, Paul and the apostles provided an object lesson through their response of weakness and humility to those who slandered them (1 Cor. 4:13). In the second, Paul encouraged and appealed to Apollos to visit the Corinthian Christians (1 Cor. 16:12). The didactic import of this activity was difficult to determine, but an educative element cannot be ruled out. 16:12).

Paul’s epistolary παρακαλέω appeals were addressed to the recipients of his letters, namely, the Corinthian believers (1 Cor. 1:10; 4:16; 16:15), Timothy (1 Tim. 1:3; 2:1), and the Ephesian Christians as the secondary audience (1 Tim. 2:1 cf. σέ 6:21). As didactic appeals, the content was specific to the addressees’ situation. The problems in the divided Corinthian Christian community were addressed with didactic appeals for conduct to overcome status-driven divisions and hubris (1 Cor. 1:10; 4:16; 16:15). The needs of the Ephesian Christian community were addressed in appeals to Timothy about the conduct of his ministry there (1 Tim. 1:3; 2:1). These appeals sought to bring about changed conduct, or in the case of Timothy, continuing conduct (1 Tim. 1:3; poss. 2:1), that would remove threats to the wellbeing of the believing community. That is,

\footnote{127 Including Timothy’s conviction to remain in Ephesus.}
they addressed problem situations with persuasion and appeal, as one calling the addressees to align their conduct with Paul’s expressed benevolent will.

Furthermore, these didactic appeals take place within existing relationships of symmetry and hierarchical asymmetry. As fellow Christians, similarly called and saved (e.g., 1 Cor. 1:2, 4–9; 1 Tim. 1:1–2, 12–16), the addressees enjoyed equal standing with Paul, evident in their common fraternal bonds (cf. ἀδελφοὶ 1 Cor. 1:10; 16:12, 15 etc.\textsuperscript{128} cf. 1 Tim. 4:6; 6:2). The relationships also had hierarchical asymmetry. Each letter began by noting Paul had been appointed as an apostle by God (1 Cor. 1:1; 1 Tim. 1:1; cf. 2 Tim. 1:1; Tit. 1:1), and explicitly mentioned he was the spiritual father of the Corinthians and Timothy, who had corresponding filial duties.\textsuperscript{129} Also, Timothy was an appointed emissary for Paul’s apostolic ministry (e.g., 1 Tim. 1:3; 3:14–15; 6:20). However, these hierarchically structured relationships were secondary to the relationships of symmetry/equality, which Paul and his epistolary addressees had with and before God, in Christ.

Thus, Paul’s epistolary use of παρακαλέω reflects that of official diplomatic letters\textsuperscript{130} and the private correspondence of friendship.\textsuperscript{131} They were not commands for obedience, but persuasive appeals made within relationships of trust, established through, and shaped by, the gospel, and characterised by love and goodwill that sought the transformation of the addressees.\textsuperscript{132} These relationships had symmetry and asymmetry. Thus, even though Paul had the authority to demand obedience, he sought to bring his addressees alongside him by appealing to them within the context of established relationships in the gospel,\textsuperscript{133} to accept practical guidance for their lives and ministry.\textsuperscript{134} He sought to

\textsuperscript{128} 39 times: 1 Cor. 1:1, 10, 11, 26; 2:1; 3:1; 4:6; 5:11; 6:5, 6, 8; 7:12, 14, 15, 24, 29; 8:11, 13; 9:5; 10:1; 11:33; 12:1; 14:6, 20, 26, 39; 15:1, 6, 31, 50, 58; 16:11, 12, 15, 20.

\textsuperscript{129} 1 Cor. 4:16 cf. 4:14–15; 1 Tim. 1:3 cf. 1:2, 18; 2:1; 2 Tim. 1:2; 2:1.

\textsuperscript{130} Bjerkelund, \textit{Parakalô}, 58–74, 109–110, whose study only briefly mentions occurrences in the Pastoral Epistles.

\textsuperscript{131} Mullins, ‘Petition’, 48, who considers παρακαλέω the ‘most personal and intense of the verbs of petition’.


instruct them by relational, persuasive means, where the articulation of his will for the addressees was to elicit changed conduct, but ensured that their learning response was volitional.

c) In all but one (1 Cor. 14:31) of the remaining didactic occurrences where Paul was not addresser, παρακαλέω embraces a broad range of activities, including appeal, encouragement, comfort, admonition, and challenge (1 Tim. 6:2; 2 Tim. 4:2; Tit. 1:9; 2:15). In two texts, the παρακαλέω activity is associated with the additional notion of providing an educative example (1 Tim. 4:13; Tit. 2:6). These activities were not actual events, but charges Paul gave to Timothy and Titus, and expected of the Cretan elders. The παρακαλέω activities represent ongoing ministry responsibilities that were part of their teaching activities (cf. 1 Tim. 4:13; 6:2; Tit. 2:15). The addressees, with the exception of the young men (Tit. 2:6), were believers generally in Ephesus and Crete, and any unbelievers who were present in the public Christian gatherings. In keeping with general nature of Paul’s request for these παρακαλέω activities, the content matter is loosely identified. However its dependence on Scripture, \(^{135}\) and its relation to and conformity with received apostolic teaching about belief and conduct is clear \(^{136}\) from the discourse context. This included the instruction contained in the letters themselves (1 Tim. 6:2; Tit. 2:15 ταυτά).\(^{137}\)

The particularity of Paul’s παρακαλέω activities was not repeated with these activities of Timothy, Titus and the elders. Yet this is easily explained, as the Pauline occurrences were actual events, whereas these other παρακαλέω activities lie in the future. All activities however, were to occur within existing relationships, and involve the persuasive will and engagement of the addressee to facilitate beneficial transformation in the addressees. Indeed, the coupling of

\(^{134}\) Marshall, *Pastoral Epistles*, 167. παρακαλέω ‘suggests instruction with a practical bent, something more than simply detailing facts and doctrines’.

\(^{135}\) Cf. 1 Tim. 4:13 τῇ ἀναγνώσει; 6:3 ύγιαινούσιν λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ; 2 Tim. 4:2 τὸν λόγον; Tit. 1:9 τῷ κατὰ τὴν διδασκαλίαν πιστοῦ λόγου.

\(^{136}\) Cf. 1 Tim. 4:13 τῇ διδασκαλίᾳ; 6:2–3 ἐτερῳδιδασκαλεῖ; τῇ κατ᾿ εὐσέβειαν διδασκαλίᾳ; 2 Tim. 4:2 ἐν πάσῃ διδασκαλίᾳ; Tit. 1:9 ἐν τῇ διδασκαλίᾳ τῇ ύγιαινούσῃ; 2:7 ἐν τῇ διδασκαλίᾳ.

\(^{137}\) I.e., the entire content of the letters cannot be excluded, but even then the immediately preceding sections (1 Tim. 5:1–6:1; Tit. 2:1–15) have content addressing doctrine/belief and conduct.
παρακαλέω with other ‘teaching’ vocabulary illumines another dimension of the teaching ministry of community leaders. They were not simply to teach and proclaim, but to appeal, encourage, exhort, comfort, admonish and challenge. That is, their educational role in the community was not a disinterested presentation of orthodoxy. They were to be personally committed to and engaged in their addressees’ growth, and actively facilitate, influence and secure their appropriate learning response.

d) In two texts, this transformation clearly involved correction and admonition (1 Tim. 5:1; Tit. 2:6), as it did in occurrences with Paul as epistolary addresser. In the first, Timothy was not to ‘rebuke harshly’, but to offer correction by means of παρακαλέω activity appropriate to the equivalent family relationship. With the second, the reference to the context of Titus’ παρακαλέω activity suggests the young men had a lack of self-control that needed correction. Neither of these corrective activities set the addressee and addressee in opposition. Neither were they generic instruction. Rather the activities were shaped by the particulars of existing relationships and specific needs of addressees, to provide guidance, encouragement and correction in such a way that persuasively aligned the addressees’ conduct with the will of the addresser.

e) The remaining occurrence of the verb does not refer to a teaching activity per se, but to the educative outcome of ordered prophecy in the public Christian gathering (1 Cor. 14:31). Again, the broad semantic range of the word cannot be narrowed, as hearers might have been exhorted, encouraged, comforted, admonished and/or challenged. The coupling of παρακαλέω with μανθάνω could reflect two kinds of learning to different types of content, with the former indicating personal relevance and pastoral impact.

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138 I.e., 1 Tim. 4:13 τῇ διδασκαλίᾳ; 6:2 διδάσκει; 2 Tim. 4:2 κήρυξον; Tit. 1:9 ἀντεχομένων τοῦ κατὰ τὴν διδασχὴν πιστοῦ λόγου; 2:15 λάλει.

139 See above, Chapter 8.2.

140 Cf. Marshall, Pastoral Epistles, 167, whose comment on Titus 1:9 that παρακαλέω ‘suggests instruction with a practical bent, something more than simply detailing facts and doctrines’ is apposite.
f) Whereas the two previous chapters of ‘revealing’ and ‘worshipping’ words particularly identified the divine dimension of the educational environment, παρακαλέω vocabulary highlights the *human-human dimension* of educational activities in early Christian communities. Firstly, existing relationships of trust established in the gospel provided the context for the activities. These relationships had symmetry\(^{141}\) and hierarchical asymmetry,\(^{142}\) in which the addresser had a shared identity with the addressees, together with benevolent authority. Secondly, the activities were an expression of those existing relationships, in that they required a personal commitment to and engagement of the addresser in the educational process, and thus the wellbeing of the addressee. Thirdly, the persuasive influence of Christian teachers in these relationships was enlisted in the educational process. Fourthly, the activity sought to align the belief and conduct of the addressees with the will of the addresser, and thereby create unity of belief and conduct within the community. However the learning response was voluntary, and in the spiritual best interests of the individual and the community. Thus, παρακαλέω activities did not represent a command-obedience paradigm, but relationally based persuasion/dissuasion, where superior knowledge and responsibility was used for the benefit of recipients.\(^{143}\)

g) While God was not the addresser of παρακαλέω activity, or explicitly the source of the content, these were still distinctively *Christian* didactic activities. God established the fraternal (cf. 1 Cor. 1:10; 16:12, 16), filial (1 Cor. 4:16 cf. 4:14–15; 1 Tim. 1:2) and apostolic relationships within which the activities occurred. Implicitly, he was the source and subject matter of content (1 Cor. 4:13; 1 Tim. 4:13; 6:2; 2 Tim. 4:2; Tit. 1:9; 2:15). Furthermore, his power and purposes provided the context for the παρακαλέω activities (1 Cor. 1:10; 2 Tim. 4:1–2), and he was concerned for the result of the activities (1 Tim. 2:1; 6:1–2 cf. 5:4, 24), and would ultimately judge their outcome (2 Tim. 4:1–2).

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\(^{141}\) 1 Cor. 1:10; 4:16; 16:15; 1 Tim. 4:13 cf. 4:9–10; 5:1–2; 2 Tim. 4:2 ἐν πάσῃ μακροθυμίᾳ; Tit. 2:6.

\(^{142}\) 1 Cor. 1:10; 4:16; 16:15; 1 Tim. 4:13 cf. 4:14–16; Tit. 2:15.

9.3. παραγγέλλω

Originally the verb παραγγέλλω, as another ἀγγέλλω compound, was associated with the passing of an order or ‘announcement along the ranks’ reflecting the sense of παρα- as ‘along’. In Greek literature\(^{144}\) it was frequently used for military orders, so, too, in the few occurrences in the LXX\(^ {145}\) (i.e., x23). However, since an order by definition has to be communicated, it came to mean ‘to order’ in a more general sense.\(^ {146}\) The παραγγέλλω word group is also used in Greek and Hellenistic literature for a ‘summons to court’,\(^ {147}\) and for the command of god and laws,\(^ {148}\) and where humans are addressers.\(^ {149}\) The noun is not used in the LXX, and the verb is mostly in military contexts, although it is linked with public proclamation of royal commands or ‘official proclamation’ in relation to the word of the Lord.\(^ {150}\)

In the NT, in addition to the giving of a command, παραγγέλλω gains a special force in the Gospels and Acts when associated with the supreme authority of Christ\(^ {151}\) or of Paul.\(^ {152}\) Paul himself uses παραγγέλλω twelve times, seven of which occur in the target literature (1 Cor. 7:10; 11:17; 1 Tim. 1:3; 4:11; 5:7; 6:13, 17) and the remainder in the Thessalonian correspondence.\(^ {153}\) The cognate noun παραγγελία occurs three times (1 Thess. 4:2; 1 Tim. 1:5; 18), but not with a verbal sense.\(^ {154}\) Despite the range of discourse contexts in which it appears in the Pauline corpus, παραγγέλλω is consistently used for instructions or prohibitions in practical areas of faith and practice of those in positions of authority.\(^ {155}\)

\(^{144}\) E.g., Herodotus, 3.147.6; 6.78.3; 9.53.3. Thucydides, 5.66.4.1; 5.71.3.5; 5.73.2.3.
\(^{145}\) Judg. 4:10; 1 Sam. 15:4; 23:8; 1 Kings 15:22; Jer. 27:29; 28:27; 1 Macc. 5:58.
\(^{147}\) LSJM παραγγελία-es ev, s.v., 1306.
\(^{149}\) E.g., Plato, Leg., 6.764a ‘heads of state’. Epictetus, 1.18.17 ‘ancients’; 4.4.18 ‘philosophers’.
\(^{152}\) Acts 16:18.
\(^{153}\) 1 Thess. 4:11; 2 Thess. 3:4, 6, 10, 12.
\(^{155}\) Spicq, Lexicon, παραγγελία, κτλ. s.v., 3:9–11.
a) 1 Corinthians 7:10

In the midst of instructions on marriage and sex introduced with the verb λέγω (1 Cor. 7:6, 8, 12) Paul introduced teaching addressed to the married Christians in the community using παραγγέλλω. The content of the command was that ‘a wife is not to separate from her husband’ neither ‘a husband from his wife’. The two parts of the command are separated by an additional clause, presumably added by Paul, stating what should happen if separation did occur. Although Paul is the embedded subject of the verb (cf. παραγγέλλω), he immediately clarified that it was not him, but the Lord who commanded. While this text indicates the authoritative role of Jesus-traditions in Christian communities before the Gospels were written, Paul’s reference to it was not because his authority was dependent on such traditions, but because with this particular instruction he had a Jesus-tradition on which to draw (cf. 7:17, 25).

The content deals directly with relationships and behaviour for married members of the believing community. This demonstrates that authoritative instruction in early Christian communities addressed personal concerns and conduct beyond the setting of the gathered assembly, and reaching into the domestic relationships of the community. The anticipated learning response was obedience, not so much to Paul (or the Lord), as to the content of the command, as Paul’s parenthetical statement indicates that separation/divorce might occur and be managed acceptably.

156 Barrett, Corinthians, 163.
157 UBS 4th ed. and NA place the clauses in parentheses.
158 Contra NIV ‘say’.
159 Cf. Thiselton, Corinthians, 523, suggests it may be ‘reflected equally’ in Mark 10:11–12 or 10:9.
160 McDonald, Kerygma and Didache, 120.
161 Fee, Corinthians, 291. Cf. 1 Cor. 9:14; 11:23; 1 Tim. 5:18. Fee rightly notes Paul’s acknowledgement does not indicate this teaching has more authority than other instructions, or that Jesus’ authority does not underlie all Paul’s instruction. Contra Molldrem, ‘Hermeneutic of Pastoral Care’, 43–54.
162 Barrett, Corinthians, 162.
164 Fee, Corinthians, 295.
b) 1 Corinthians 11:17

In the midst of instructions concerning conduct in the Christian gathering (cf. 11:2–34 cf. 12–14), Paul used παραγγέλλω in participial form (cf. παραγγέλλων), to refer to his commanding of the Corinthian recipients in the current letter. The content of the command is identified as ‘this’ (cf. τούτο). However, the referent of τούτο is not clear. It may be that the directives in the current section generally are on view (i.e., 11:3–34), or it may be a backward reference to the instructions about head-coverings (11:3–16). Alternatively, the παραγγέλλω-phrase may have an entirely forward reference to the instructions about the Lord’s meal, where unequal provisions of ‘haves’ and ‘have-nots’ were dividing the community. The continuation of community instructions (11:3–34), and the praise theme (11:2, 17, 22) support the first option. The adversative force of δέ and usual backward reference of τούτο support the second. And the statement about withholding praise and the strength of Paul’s response to abuses at the meal support the third. The most satisfactory approach is to leave the matter open, thereby allowing Paul to consider that he was writing directives throughout the entire section, but when he came to address the abuses in the Lord’s meal, that he could no longer praise their conduct. As the exact referent of τούτο remains uncertain, so, too, does the specific content of the command. Nevertheless, in all three options the content addressed belief and associated conduct, especially in regard to relationships in the gathered community.

This occurrence of παραγγέλλω shows that Paul issued written directives or commands, in response to reported aberrations in the behaviour of at least, some Corinthian believers, which were affecting all the Christian community. His

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168 Fee, Corinthians, 536.
170 Thiselton, Corinthians, 856.
171 Thiselton, Corinthians, 848, translates ‘Now in giving these directives I cannot continue my commendation’.
purpose in issuing these directives was for their benefit, and had a clear educational purpose. His giving or withholding of praise to motivate right learning and appropriate conduct is evidence of the relational dynamic operating between the apostle and his Corinthian children (cf. 4:14–15), which was used for and shaped by this didactic purpose.

c) 1 Timothy 1:3

The reason Paul appealed (cf. παρακαλέω) to Timothy to remain in Ephesus was so the younger man could ‘command’ (cf. ἵνα παραγγείλῃς) certain people (cf. τισίν cf. 1:19; 6:10, 21) not to teach what was contrary to Scripture and apostolic truth(172) (cf. ἐπερωτώσασθείν) or devote themselves to myths and genealogies (1:3b–4). The military or judicial background of παραγγέλλω(173) indicates the seriousness of the threat posed by the false teaching, and the necessary strength of Timothy’s response. The addressees of Timothy’s ‘commanding’ activity had wandered away from the truth (1:6; 6:21 cf. 2 Tim. 2:18) and their activity was contrary to God’s work (1 Tim. 1:4), so spiritually they were outside the believing community (cf. 1:20). However, they were probably still part of it as they were persuasive within the believing community and Timothy was still able to command them.174 Perhaps the imagery entailed that Timothy was ‘to stand before the Ephesian church and, as if he were a general or a judge, strictly, officially, and authoritatively to command the false teachers to stop’.175

If this activity did occur in a gathered Christian community setting, it would have had didactic benefit for the false teachers and for those who would be seduced by their error. However, even if it did not, Timothy’s command would have had educational benefit for the false teachers and so it indicates another type of didactic activity in the educational landscape of Christian communities. More

172 Kelly, Pastoral Epistles, 44.
175 So, Mounce, Pastoral Epistles, 18.
broadly, this text also indicates the responsibility and active engagement of community teachers/leaders in maintaining and defending orthodoxy, and the verbal and didactic means by which they were to do that.

d) 1 Timothy 4:11

But Timothy’s activity of commanding was not to be restricted to the false teachers or a once-off event. Paul charged him to make it a regular part of his public ministry, coupled with the task of formal instruction (cf. διδασκε). The content of both activities was ‘these things’ (cf. τὰ ὄντα). The referent of τὰ ὄντα is usually backward looking, which would be all that was relevant for the church, as censure and instruction from (at least) 4:1–10. An exclusively forward reference is excluded, as it contains instructions specific to Timothy’s public ministry (4:12–16), and cannot be what he was to command or teach. However, τὰ ὄντα is used throughout the letter as the object of Paul’s or Timothy’s teaching activity (3:14; 4:6, 11, 15, 16; 5:7, 21; 6:2). This together with the almost formulaic coupling of two imperative verbs in charges regarding Timothy’s ministry, suggest it is best seen as a general reference to all that Paul had written, and that he wanted Timothy to communicate. In light of this, the

176 See above, Chapter 3.2.1.
178 Marshall, Pastoral Epistles, 559, 505. However, the transitional/formulaic charge (1 Tim. 4:11; 6:2; Tit. 2:15) has several features lacking with other uses of τὰ ὄντα (1 Tim. 5:7; Tit. 3:8) where a localised reference identifying content is on view: 1) there are no addressees identified; 2) there are verbs of command and teaching; and 3) the verbal idea is not accompanied with explanatory or purpose clauses (although Tit. 2:15 has a prepositional clause modifying all three verbs of speaking).
180 Knight, Pastoral Epistles, 204. Roloff, Timotheus, 248.
181 Towner, Letters, 313. Schlarb, Die gesunde Lehre, 280.
182 Marshall, Pastoral Epistles, 558, notes the similarities between 1 Tim. 4:11; 6:2 and Tit. 2:15, where each charge has a verb denoting teaching and another for commanding or exhorting.

1 Tim. 4:11 παραγγέλλω τὰ ὄντα καὶ διδάσκει
1 Tim. 6:2 τὰ ὄντα διδάσκει καὶ παρακάλει
Tit. 2.15 τὰ ὄντα λάλει καὶ παρακάλει

Marshall however, does not from this conclude a general reference for τὰ ὄντα.

183 Mounce, Pastoral Epistles, 257. Kelly, Pastoral Epistles, 103. Fee, Timothy, Titus, 106, writes ‘at least 4:8–10; perhaps everything from 2:1’.
παραγγέλλω activity should not be limited to combating error, but included a wide range of authoritative instruction, correction and exhortation in matters of belief and conduct. The two verbs then (cf. παραγγέλλω; διδάσκω) overlap semantically, with perhaps the former indicating an authoritative response to specific circumstances in the community and particularly suited to counteract Timothy’s youth, and the latter a more ‘structured pedagogy’.

The addressees of Timothy’s commanding and teaching were to be those in the believing community in Ephesus (4:6 τοις ἄδελφοις), however the presence of false teachers and earlier use of παραγγέλλω (1:3) suggest they, too, could be addressees.

This text indicates what was evident with παρακαλέω in similar formulas, namely, that Timothy’s teaching ministry was not the disinterested communication of truth. Rather, he was to know and care about the needs of the believing community, and respond to these in his public teaching. Furthermore, he was to seek and facilitate the desired educational outcome through the expression of his will and authority within existing relationships.

e) 1 Timothy 5:7

Paul’s third charge for Timothy’s ministry to include ‘commanding’ (cf. παράγγελλε) comes in the midst of advice dealing with the care of widows. Timothy was to ‘command these things’ (cf. ταῦτα) so that (cf. ἵνα) those believing family members of widows might be without reproach, not least

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184 Contra Mounce, Pastoral Epistles, 257.
185 Towner, Letters, 313.
186 Kelly, Pastoral Epistles, 103.
187 Cf. Towner, Letters, 313.
188 Collins, Timothy, 128. Knight, Pastoral Epistles, 194.
190 Towner, Letters, 343. Contra TNIV.
because neglect of providentia would have been offensive to the society generally and a breach of the law.\textsuperscript{192} Unlike the broad reference of ταῦτα in command formulas concerning Timothy’s ministry (e.g., 4:11; 6:2), ταῦτα here refers only to the instructions for believing children and grandchildren learning piety\textsuperscript{193} by providing for widows in their families (5:4, 8).\textsuperscript{194} This restricted reference is indicated by the purpose clause (5:7b) and the serious implications for faith (5:8) if societal conventions and, more importantly, Timothy’s instructions about displaying providentia were not followed.

This occurrence of παραγγέλλω indicates the scope and nature of Timothy’s instruction within the believing community. The purpose and result of this instruction was not intellectual gain, but the transformation of community members so as to fulfil family and financial responsibilities. This instruction was concerned with practical godliness of the individual (5:4, 8), and the reputation of the believing community (5:7, 8). Finally, this transformation was to be in response to the will and authority of the teacher.

\textit{f) 1 Timothy 6:13}

In bringing his instructions to Timothy to a close, Paul emphatically charged Timothy (cf. 6:14 \textit{σοι})\textsuperscript{195}\textsuperscript{196} to keep (cf. τηρήσας) ‘the commandment, without spot or blame, until the appearing of our Lord Jesus Christ’. The authoritative nature of Paul’s injunction is evident in the extended descriptions of two divine witnesses,\textsuperscript{197} namely, God, who gives life to all things,\textsuperscript{198} and Christ Jesus, who made a faithful confession before Pontius Pilate. The content of Paul’s charge, which follows the statements about divine witnesses, was to ‘keep the


\textsuperscript{192} Winter, \textit{Seek the Welfare}, 70.

\textsuperscript{193} Marshall, \textit{Pastoral Epistles}, 584.

\textsuperscript{194} Winter, \textit{Seek the Welfare}, 70, fn. 40.

\textsuperscript{195} 6:13 \textit{σοι} omitted by K\textsuperscript{8} F G Ψ 6 33 1739 pc m sa\textsuperscript{ms}. Mounce, \textit{Pastoral Epistles}, 350.

\textsuperscript{196} Marshall, \textit{Pastoral Epistles}, 663.

\textsuperscript{197} Marshall, \textit{Pastoral Epistles}, 662.

\textsuperscript{198} \textit{Contra} Fee, \textit{Timothy, Titus}, 151.
commandment’ (cf. τὴν ἐντολήν); however, the referent of τὴν ἐντολήν is not clear. A range of possibilities has been suggested, but the broad distinction is between the Christian life generally\(^{199}\) or a specific reference to Timothy’s ministry.\(^{200}\) Given the specificity of the charge (i.e., I charge you), its solemnity before divine witnesses and its apostolic addresser, and the earlier ‘command’ vocabulary for Timothy’s ministry\(^{201}\) (1:18 τὴν παραγγελίαν), the latter is preferred.

As a personal command, the yield of παραγγέλλω here for understanding ‘scholastic communities’ is limited. However it does depict an educative environment, where even as one charged with the authoritative teaching, correction, and preservation of the truth, Timothy was himself subject to written apostolic injunctions through which he continued to learn and be equipped for his ministry.

g) 1 Timothy 6:17

Timothy was finally charged by Paul to command (cf. παραγγέλλε)\(^{202}\) wealthy members of the believing community\(^{203}\) how to regard and treat their wealth. Several factors indicate Timothy’s commanding activity was to be didactic, corrective, strongly authoritative, and motivated by a concern for the wellbeing of the addressees. First, it was to teach those who were wealthy how to avoid the dangers of wealth, which had caused some to lose their faith (6:9–10). Second, it was to teach them to put their hope in God, recognise him as the source of all good things, and be generous practically. Third, it was to encourage behaviour in

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\(^{201}\) Knight, *Pastoral Epistles*, 107.

\(^{202}\) Contra Mounce, *Pastoral Epistles*, 366, limits the force of παραγγέλλω in the Pastoral Epistles to ‘to urge’ rather than ‘to command’. However the serious nature of the dangers posed in 1:3 and 6:17, the strength of the apostolic charge to Timothy in 6:13 and the repeated imperative παραγγέλλε ταῦτα (1 Tim. 4:11; 5:7) supports the force of ‘command’. Cf. Kelly, *Pastoral Epistles*, 43, 103.

\(^{203}\) Fee, *Timothy, Titus*, 156.
the wealthy that mirrored the generous character of God. Fourth, it was to correct them if they were arrogant and/or placing their trust in money not God. Finally, it was to secure their wellbeing in ‘the coming age’ (6:19) rather than ‘the present age’ (6:17).

As with the earlier command concerning *providentia* for widows, this command dealt with a very practical aspect of the personal lives of believers that was a present problem in the community – and interestingly – again had to do with sharing material benefits (cf. 1 Cor. 11:17). This again shows that instruction in the Christian community was not limited to doctrine but addressed practical matters of concern for individuals and families. It also confirms the depth of community knowledge required of its leaders, and the use of their authority to seek and secure successful learning and transformation of the community.

### 9.3.1. Conclusions from 

*a)* Παραγγέλλω is used seven times in the target literature, meaning ‘command’ (1 Cor. 7:10; 11:17; 1 Tim. 1:3; 4:11; 5:7; 6:13, 17). The association of the word group in Greek and Hellenistic Jewish literature with military and judicial orders is apparent, in that, despite the range of discourse contexts, παραγγέλλω is consistently used for instructions from those in authority in practical areas of faith and practice.

*b)* The addressers of all seven παραγγέλλω activities are recognised authoritative Christian leaders.²⁰⁴ In three texts, Paul was the addresser (1 Cor. 7:10; 11:17; 1 Tim. 6:13), although in 1 Corinthians 7:10 he immediately clarified the actual (i.e., original) addresser was the Lord. All these Pauline commands were made in the current letter. The remaining four uses are found in injunctions given by Paul to Timothy, in which the younger man was to be the addresser (1 Tim. 1:3; 4:11; 5:7; 6:17). In effect, Timothy was to engage in authoritative direction of believers in Ephesus, as Paul did to communities under his care.

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c) All but one of the occurrences provides details about the addressees and the content of the didactic command. Married Corinthian believers were commanded by the Lord (and Paul) not to separate or divorce (1 Cor. 7:10), and Corinthian believers generally were given directions by Paul about their communal life (cf. συνέρχεσθε 1 Cor. 11:17). Timothy was commanded by Paul to fulfil his commissioned ministry (1 Tim. 6:13). This involved commanding false teachers to stop teaching what was contrary to apostolic truth (1 Tim. 1:3). It also involved commanding the families of believing widows to display providentia (1 Tim. 5:7), and the rich not to put their trust in wealth, but in God, and to be rich in practical godliness and generosity (1 Tim. 6:17). The content of all these activities included authoritative instruction, correction or prohibition. In particular, it addressed practical matters affecting the welfare of relationships within and beyond the believing community, including family relationships (1 Cor. 7:10; 11:17; 1 Tim. 5:7; 6:17), and/or the conduct and belief of individuals affecting the welfare of the believing community (1 Cor. 11:17; 1 Tim. 1:3; 5:7; 6:13, 17). Whereas παρακαλέω vocabulary sought transformation by persuasion, here the response of obedience is to the fore.

The charge for Timothy to command and teach ‘these things’ (1 Tim. 4:11) does not identify the addressees. The content probably included the entire letter, which included matters of belief and conduct affecting the welfare of the believing community. Indeed, the use of παραγγέλλω with specific instructions elsewhere likely indicates his didactic commanding was to be directed at particular individual and community concerns.

d) However, παραγγέλλω activities were not only concerned to effect beneficial change in individuals and the community, they were an expression of the community. They were didactic activities of authoritative community leadership, which could express censure (1 Cor. 11:17) and/or warning (1 Tim. 1:3; 6:17). They occurred within existing structured relationships of trust and goodwill, where specific knowledge of individuals and/or the community was required. That is, they were not generic educational activities, neither were they motivated by self-interest. They required personal engagement of the addressee with the addressees, and concern not just for their intellectual progress, but for the whole
person – inside and outside the gathered community – including in financial matters and family relationships. The relational asymmetry was one of knowledge and responsibility, both of which were to be used benevolently to bring about Christian obedience and maturity.

e) While the human-human dynamic is prominent with παραγγέλλω activities, the activities still have a divine dimension that makes them distinctively Christian. God was the source (1 Cor. 7:10), content (1 Tim. 4:11 ταῦτα) and witness (1 Tim. 6:13) of commanding. The progress of God’s work and the nature of the Scriptures and the gospel were the reason for Timothy’s prevention of false teaching (1 Tim. 1:3–4). The reason widows’ families were to display providentia was that their neglect brought reproach on believers and jeopardised faith, which displeased God (1 Tim. 5:4, 7–8). Finally, God’s provision of all things was the context of Timothy’s command to the rich to hope in God (1 Tim. 6:17). Therefore, although the human-human dimension of these commands is dominant, God is, nevertheless, clearly involved in the educational environment of the community through these activities, and obedience to them constituted obedience to him.

9.4. διατάσσω

From its earliest attestation in 7th century BC, διατάσσω, in both the active and middle voices, means ‘to order’ or ‘to ordain’, in the sense of assigning a place, ‘dispose’, ‘decide’ or ‘regulate’. In the LXX, although infrequent (i.e., x20), the meaning of determining or commanding is evident, often in military contexts. Philo and Josephus use διατάσσω for commands given by Moses.

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205 Delling, ‘διατάσσω’, 34.
208 Judg. 5:9; Judith 2:16; 1 Macc. 6:35; 2 Macc. 5:3; 12:20; 14:22; 3 Macc. 5:44; 4 Macc. 8:3. Delling, ‘διατάσσω’, 34.
the Law or Scripture.\textsuperscript{210} The use of the verb in the LXX and Greek and Hellenistic literature reflects the authority implicit in the principal verb (τάσσω).\textsuperscript{211}

In the NT, διατάσσω occurs sixteen times, ten of these in the Gospels and Acts, most often by Luke\textsuperscript{212} for divine commanding activity, and for that of Paul and secular rulers. Paul uses διατάσσω six times. In Galatians 3:19 it is used for the institution of the Law, by Moses through angels. The remaining five occurrences are in the target literature (1 Cor. 7:17; 9:14; 11:34; 16:1; Tit. 1:5). Paul is the addressee in four of these texts, which is consistent with the observation that διατάσσω is ‘obviously part of the apostolic office’ given Paul’s use of it.\textsuperscript{213}

\textit{a) Paul as addressee: 1 Corinthians 7:17; 11:34; 16:1; Titus 1:5}

Διατάσσω occurs four times in 1 Corinthians with Paul as the addressee. Two of these are references to his previous and ongoing activity in places other than Corinth, namely, ‘in all the churches’ (cf. ἐν ταῖς ἐκκλησίαις πάσαις 1 Cor. 7:17) and the churches of (the Roman province of)\textsuperscript{214} Galatia (1 Cor. 16:1 cf. Acts 13–14; Gal. 2:10). The two other occurrences refer to specific occasions of instruction. The first would happen at an uncertain time in the future,\textsuperscript{215} when Paul came to Corinth (1 Cor. 11:34 cf. 16:5–6), and the second refers to Paul’s commands given to Titus upon leaving Crete (Tit. 1:5). Thus, each occurrence refers to actual (or future) face-to-face events with particularity of addressees, content, and geographical location. The addressees of all the activities were (predominantly) believers,\textsuperscript{216} and it is reasonable to assume a gathered community setting for the instruction given to ‘the churches’ (1 Cor. 7:17; 16:1) and the Corinthian Christian community (1 Cor. 11:34). The instruction to Titus appears to have been personal.

\textsuperscript{210} E.g., Philo, \textit{Virt.}, 18.
\textsuperscript{211} Delling, ‘τάσσω’, 27.
\textsuperscript{213} Delling, ‘διατάσσω’, 35, who makes this observation on the basis of 1 Cor. 7:17 and 16:1, but it similarly applies to 1 Cor. 11:34 and Tit. 1:5.
\textsuperscript{214} Thiselton, \textit{Corinthians}, 1320.
\textsuperscript{216} Cf. Marshall, ‘Who were the Evangelists?’, 261.
The content of all activities had to do with ordering individual’s lives or ordering the practice of the Christian community.\textsuperscript{217} Regarding the former, Paul commanded each believer in regard to matters of marriage and life circumstances to remain in the ‘walk’ the Lord apportioned them. This was a principle\textsuperscript{218} Paul commanded in all the churches (1 Cor. 7:17b cf. οὖντος) and reflected the fact that gospel identity superseded all religious, marital and social markers (1 Cor. 7:17–24).\textsuperscript{219} Paul also commanded Titus individually concerning his ministry, which in turn involved establishing and ordering the believing communities on Crete (Tit. 1:5).\textsuperscript{220}

In terms of community ordering, Paul commanded the Corinthians to set aside the financial contribution for Christian charity (1 Cor. 16:1), and earlier he promised the Corinthians that when he came to Corinth he would provide them with the remainder of his commands (1 Cor. 11:34 cf. τὰ λοιπὰ). These preceding instructions concerned the lamentable conduct at the communal meal of the ‘haves’, and were by way of response to reports Paul had received, which suggests τὰ λοιπὰ refers to less urgent things also relating to their community practice.\textsuperscript{221} These may have related to the care and treatment of the ‘have-nots’\textsuperscript{222} and/or other matters that have arisen from the reports, as opposed to the Corinthians’ own queries (cf. περὶ δὲ).\textsuperscript{223}

Therefore, all of these activities were didactic commands that addressed practical aspects of individual and community life. Leaving aside the authoritative instruction to Titus about his ministry and the non-specific reference to τὰ λοιπὰ (1 Cor. 11:34), the two remaining instructions urged conduct of believers and the believing community that was at odds with prevailing values and culture of the

\begin{footnotes}
\item[217] Dautzenberg, ‘Der Verzicht’, 216, observes ‘der Gebrauch der Verbums διατάσσειν hat in 1 Kor (7,17; 9,14; 11,34; 16,1) durchaus gesetzlichen oder Kirchenordnungs-charakter’.
\item[218] Thiselton, Corinthians, 548.
\item[219] Fee, Corinthians, 311.
\item[221] Schnabel, Der erste Brief, 672.
\item[222] Winter, ‘Lord’s Supper at Corinth’, 80.
\item[223] Cf. 1 Cor. 7:1, 25; 8:1, 4; 12:1; 16:12.
\end{footnotes}
surrounding society. That is, Paul’s commanding activity taught the believing communities to be distinctive from those outside the believing community, and perhaps it was this counter-cultural nature of the instruction that required the authoritative strength of διατάσσω activity. All the activities were motivated by the wellbeing of the local or broader Christian community, not self-interest on Paul’s part.

b) 1 Corinthians 9:14

The remaining use of διατάσσω occurs in 1 Corinthians 9:14 when it is the Lord who commanded (cf. διέτυξεν) those who preach the gospel to live from that activity. This reference to a command of Jesus forms part of Paul’s argument in which Paul established the ‘rights’ he had as an apostle (9:7–14), in order that his abnegation of those ‘rights’ might communicate the self-sacrificing shape of the gospel.

The exact ‘command’ Paul had in mind is difficult to identify, since it reflects both Luke 10:3–9 and Matthew 10:10. The source of the quotation has little bearing on the contribution of διατάσσω to the discourse. The rhetorical point was that the shift from temple analogy (9:13) to dominical command, even as a paraphrase or allusion, concluded Paul’s argument. The original addressees of Jesus’ commanding activity were the disciples (cf. τοῖς τῷ ἐφαγγέλλον καταγγέλλοντας), although in Paul’s argument, the command placed obligations on the recipients of gospel ministry rather than on those proclaiming

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224 On 1 Cor. 7:17: Thielston, Corinthians, 547. Plutarch, Moralia, 829F; 1103D; Epictetus, Ench., 11 and 15. On 1 Cor. 16:1: Garland, Corinthians, 752–53. Peterman, Paul’s Gift from Philippi, 156, notes that giving in Graeco-Roman culture was associated with a (self-interested) display of virtue and social power, not (self-sacrificial) generosity. This counter-cultural nature of the instruction may also be present in τὰ λοιπὰ (1 Cor. 11:34), if that content was at all related to the aspirations of the elite generally, and/or their treatment of the ‘have-nots’ specifically. Cf. Winter, After Paul, 142–58.


226 Paul does not consider the Lord’s command a more authoritative argument than the OT quoted in 9:9. (cf. 1 Cor. 10:2–7; 14:21, 34). Dungan, Sayings of Jesus, 18.


228 So, McDonald, Kerygma and Didache, 90.

As with Paul’s use of διατάσσω for his own activity, Jesus’ command ordered the lives of the disciples (i.e., believing community), in regard to their daily lives and material provision.

9.4.1. Conclusions from διατάσσω

a) Διατάσσω is used five times in the target literature, meaning ‘to command’ or ‘regulate’ (1 Cor. 7:17; 9:14; 11:34; 16:1; Tit. 1:5). There are three common features of this vocabulary not found with other vocabulary in this semantic grouping. Firstly, all five occurrences refer to face-to-face historical events, in the past (1 Cor. 7:17; 9:14; 16:1; Tit. 1:5) or future (1 Cor. 11:34). Secondly, all five refer to the communication of content ordering/regulating the conduct of believers, to which obedience was expected. Believers were to stay in the ‘walk’ the Lord assigned them (1 Cor. 7:17), and the disciples were to receive their living from their ministry (9:14). The Galatian believers were told how to conduct the collection (16:1), and Titus was directed regarding his ministry in Crete (Tit. 1:5). Finally, Paul would command the Corinthians regarding ‘the rest’, which probably was more instruction ordering their communal conduct (1 Cor. 11:34). All of these commands were directed at the wellbeing of individuals and/or the believing community. And thirdly, at least three uses in 1 Corinthians concern teaching common to other churches, and the task Titus is commanded to finish in Crete (Tit. 1:5) similarly reflects patterns of ministry elsewhere (cf. 1 Tim. 3, 5).

b) Although the content regulated the conduct of believers, it was not limited to what happened in the public gathering. Indeed, in all texts where the content was specified it concerned personal matters reaching beyond the gathered Christian community, such as circumcision, marriage and slavery (1 Cor. 7:17–24), the material support of the disciples (1 Cor. 9:14), the collection of money for the Jerusalem saints (1 Cor. 16:1–2), and Titus’ foundational ministry in establishing believing communities (Tit. 1:5). The commands occurred within established, didactic relationships, in which addressers were recognised authority figures (i.e.,

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230 Fee, Corinthians, 413, fn. 96.
231 If τὰ λοιπά in 1 Cor. 11:34 are general instructions pertaining to the regulation of community gatherings/relationships then all four concern common teaching.
Paul: 1 Cor. 7:17; 11:34; 16:1; Tit. 1:5; the Lord: 1 Cor. 9:14), and the addressees received authoritative instruction (believers: 1 Cor. 7:17; 16:1; Tit. 1:5; Jesus’ disciples: 1 Cor. 9:14).

These διατάγματα activities show that commands issued within hierarchical relationships and addressing personal and relational matters of individual and community life were a feature of early Christian instruction. Furthermore, their strongly authoritative nature indicates the importance of the conduct they demanded in believers’ personal lives and in the communities. These occurrences demonstrate the high priority of right personal and corporate conduct in Pauline instruction outside the Pastoral Epistles, and indeed outside Corinth (1 Cor. 7:17; 16:1).

c) These texts highlight various aspects of the trans-local nature of the educational environment of early Christian communities. For example, Paul’s educational activity of commanding was not confined to Corinth, but operated across a geographic region, occurring specifically in Galatia (1 Cor. 16:1), and more generally ‘in all the churches’ (1 Cor. 7:17).232 Along with this geographical spread, there was an expectation that teaching and practice across the dispersed communities would be consistent, which meant Paul’s instructions in Corinth were not ad hoc, but a standard teaching shared by all believers.233 Furthermore, members of these various communities were subject to the same apostolic authority,234 and were to conduct and regulate themselves as those in other communities did (cf. 4:17; 11:16; 14:33b; 16:1). This common educational experience helped create the broader believing community, in which local communities shared a common experience of Christ.

232 Garland, Corinthians 304, on 1 Cor. 7:17, but the comment equally applies to 16:1.
233 Garland, Corinthians, 304.
234 Barrett, Corinthians, 168.
9.5. 

Paul used several verbs in the target literature for ‘desiring’, ‘wishing’ or ‘wanting’. Of these, 

and 

are the two main verbs. There is uncertainty about the original difference between these two verbs (and their relation to). This is because their usage, including frequency and meaning, varied in different periods, with the element of rational choice in volition being the point at issue. In Hellenistic Judaism both words can mean ‘having a desire for’ or ‘desiring something’, or ‘seeking’ or ‘wanting’ or ‘purposing’. In the LXX, occurs 121 times, with human and divine subjects, so too , which occurs 153 times. Both are used for the permissive or commanding will of human rulers and God (including his Word).

In the NT, dogmatic distinctions between the two words cannot be sustained, although has become the more frequent verb.

In the NT, occurs thirty-seven times, nine times in the Pauline corpus, five of which are in the target literature (1 Cor. 12:11; 1 Tim. 2:8; 5:14; 6:9; Tit. 3:8). occurs 208 times, sixty-one times in Paul, most of which are in Romans (x15) and 1 Corinthians (x17 i.e., 4:19, 21; 7:7, 32, 36, 39; 10:1, 20, 27; 11:3; 12:1, 18; 14:5, 19, 35; 15:38; 16:7), and in the Pastoral Epistles it occurs four times (1 Tim. 1:7; 2:4; 5:11; 2 Tim. 3:12). In the target literature, both verbs are used with a divine subject, and for human activities of desire or wishing.

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235 Cf. , x21; , x5; . NRSV translates θέλει as ‘desire’ in 1 Cor. 1:22.
236 , 630; ‘θέλω’, 44.
240 E.g., Exod. 4:23; 8:21; 16:28; Ruth 3:13.
241 E.g., Judg. 13:23; Tob. 4:19; Isa. 53:10; Dan. 4:28.
242 E.g., : Tob. 4:19; Wis. 12:6; Dan. 4:28; : Ps. 22:8 [LXX 21:9]; 135 [134]:6; Isa. 55:11.
243 Cf. , 632.
244 , 1 Cor. 12:11; , 1 Cor. 4:19; 12:18; 15:38; 1 Tim. 2:4.
Paul is the subject of \( \theta \varepsilon \lambda \omega \) in five texts, which express a non-binding opinion or preference.\(^{246}\) In other texts, \( \beta \o\lambda \omicron\mu\alpha \iota \) and \( \theta \varepsilon \lambda \omega \) are used with infinitive complements, expressing Paul’s authoritative apostolic will, in expectation the recipients will respond and learn from the disclosure.\(^{247}\)

Paul did not want the Corinthians to be ignorant (cf. \( \omicron \theta \varepsilon \lambda \omega \ \nu m\acute{a}z \ \acute{a} \gamma n\omega \varepsilon \iota \nu \)) about the dangers of continued disobedience, or spiritual gifts (1 Cor. 10:1; 12:1), and he wanted them to know (cf. \( \theta \varepsilon \lambda \omega \ \nu m\acute{a}z \ \varepsilon i\delta \varepsilon \nu \alpha \iota \)) about ordered relationships within the Godhead, and between men and women (1 Cor. 11:3). These occurrences do not refer to didactic activities, but are introductory explanations for the instructions that follow.

The remaining four uses of these verbs are closer to didactic activities. Paul did not want (cf. \( \omicron \theta \varepsilon \lambda \omega \)) the Corinthian Christians to become partners with demons (1 Cor. 10:20). He wanted (cf. \( \beta \o\lambda \omicron\mu\alpha \iota \)) men in every place to pray without anger and women to adorn themselves with good deeds (1 Tim. 2:8–9),\(^ {248}\) and he wanted young widows to marry (1 Tim. 5:14). He commanded Titus to assert ‘these things’ (Tit. 3:8), where \( \beta \o\lambda \omicron\mu\alpha \iota \) expressed the notion of ‘an official edict’.\(^ {249}\)

Strictly speaking, \( \beta \o\lambda \omicron\mu\alpha \iota \) and \( \theta \varepsilon \lambda \omega \) in these texts do not refer to the transmission of didactic content between an addresser and addressees, and are not classified as ‘teaching’ vocabulary for this study. Nevertheless, it is noted that these verbs are used in statements with perlocutionary didactic effect, because in making known his will for those to whom he wrote, Paul’s ‘desire’ was elevated

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\(^{245}\) \( \beta \o\lambda \omicron\mu\alpha \iota \): 1 Tim. 6:9; \( \theta \varepsilon \lambda \omega \): 1 Cor. 4:21; 7:32, 36, 39; 10:27; 14:35; 1 Tim. 1:7; 5:11; 2 Tim. 3:12.

\(^{246}\) I.e., 1 Cor. 7:7, 32; 14:5, 19; 16:7.

\(^{247}\) Towner, *Goal*, 207, notes the \( \beta \o\lambda \omicron\mu\alpha \iota \) charges of 1 Timothy 2:8; 5:14; Titus 3:8 are instructions with ‘binding force’. Cf. Lips, *Glaube*, 86, fn. 208.


\(^{249}\) Towner, *Letters*, 790.
to apostolic demand, and the rhetorical effect of all four texts was one of didactic command.

9.6. διαβεβαιώμαι

The personal will or conviction of the addresser in the communication of content is also on view with διαβεβαιώμαι. As a compound verb of the deponent middle of βεβαιώ (i.e., ‘make firm, establish’, ‘confirm the preaching’ or ‘establish, strengthen’), it means ‘to speak confidently’ or insist on something. It is found in Classical and Hellenistic Greek sources, not at all in the LXX, and in the NT only in 1 Timothy 1:7 and Titus 3:8.

Paul used διαβεβαιοῦνται in 1 Timothy 1:7, to refer to the activities of those wanting to be ‘teachers of the law’ (cf. νομοδιδάσκαλοι), who had wandered from good conscience and sincere faith and who taught empty talk. The verb διαβεβαιώμαι does not connote false teaching. Instead, coupled as it is here with λέγω, it highlights the manner in which these people were teaching their gospel and develops the irony of the discourse. Not only did these people not understand what they were speaking, they did not comprehend what they were dogmatically asserting as doctrine. Their ignorance made them both unqualified for the task of teaching, and unworthy of an audience. The didactic nature of this activity is seen in the desire and purpose of the addressers to be teachers of the law, and the authority of their activity is indicated by διαβεβαιώμαι. This

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251 Cf. Knight, Pastoral Epistles, 351.
252 Mounce, Pastoral Epistles, 28. BDAG βεβαιόω s.v., 172–73. Βεβαιόω has a legal application, in the sense of ‘legally validated’ (cf. Phil. 1:7 concerning the preaching of the gospel) and like διαβεβαιώμαι is also rare in the LXX. Schlier, ‘βεβαιος’, 602. Cf. 1 Tim. 1:7 διαβεβαιώμαι with νομοδιδάσκαλοι.
253 BDAG διαβεβαιώμαι s.v., 226.
255 Mounce, Pastoral Epistles, 28, the verb is an indicative rather than subjunctive.
256 Knight, Pastoral Epistles, 81, νομοδιδάσκαλοι refers to those wanting to teach the Mosaic law, but these men did so in a way that obscured it. Kelly, Pastoral Epistles, 48.
257 See above, Chapter 4.2.3.
258 Marshall, Pastoral Epistles, 373.
text shows that those who opposed Christian orthodoxy also used spoken words to advance their message, and did so with some forcefulness. A gathered community setting seems likely, given the recognised role to which they aspired (cf. Luke 5:17; Acts 5:34), which would mean the addressees were Christian believers and any unbelievers present (cf. 2 Tim. 4:2).  

However, this was not the case for Titus, where Paul instructed his emissary ‘to insist emphatically’ those things that Paul had just set before him (Tit. 3:8). The content Titus was to teach emphatically was ‘these things’ (cf. τούτων). Most immediately this refers to the preceding credal material (3:4–7 cf. πιστός ὁ λόγος), but the purpose clause (cf. ἤνα) of Titus’ activity had practical Christian living as the goal, and the theme of ‘good works’ reaches back at least to the beginning of the chapter. Accordingly, the content probably included the earlier instructions about submitting to rulers and sober living (3:1–2). This occurrence is further evidence of authoritative instruction in early Christian communities, within hierarchical relationships, which addressed both belief and personal and corporate conduct.

9.7. Reflections on ‘commanding’ words

Whereas the previous two chapters of ‘revealing’ and ‘worshipping’ words highlighted activities with a divine-human dimension, the activities denoted by ‘commanding’ words drew particular attention to the human-human dimension of the educational environment. Two modern areas of research came into view with

259 Mounce, Pastoral Epistles, 28.
260 Mounce, Pastoral Epistles, 452.
262 Towner, Letters, 791.
263 Knight, Pastoral Epistles, 350–51. Mounce, Pastoral Epistles, 452, suggests the entire letter may be on view, given Titus’ brief in 1:5.
this ‘commanding’ vocabulary. The first arises from the use of this vocabulary in paraenetic literature, especially concerning questions of genre and influence. Strictly speaking, this line of enquiry lies beyond the remit of this thesis. Nevertheless – and not surprisingly, given the established use of this vocabulary in paraenetic literature – some of the educational distinctives of paraenetic literature are found in this current study of ‘commanding’ words. In particular, in regard to the dual elements of persuasion and dissuasion, the practical nature of the content, its role in socialising a person into a community, and the use of close personal relationships.

The second area of debate concerns Paul’s use of ‘commanding’ vocabulary, and the way in which it functioned in the relationships he established and maintained with the recipients of his letters.\(^{264}\) This debate is more germane to the current thesis, as it concerns the type of authority or power this vocabulary expressed and utilised. The current study found that Paul’s use of ‘commanding’ vocabulary for his own activities did not equate to the misuse of power for malevolent purposes.\(^{265}\) Accordingly, it should be noted that the description ‘commanding’ for this semantic grouping is neutral, and is not a judgement as to the malevolence or benevolence or force of the activity. Rather the description is used for a range of activities where the addresser communicates content that expresses his/her will for and to addressees, with the expectation of response.\(^{266}\)

This chapter examined six verbs in the target literature, which are described as ‘commanding’ words. These words represent a range of activities in which the will of one is brought to bear on another, through the transmission of content expressing that will. The ‘commanding’ words studied were: \(\pi\alpha\rho\alpha\kappa\alpha\lambda\varepsilon\omega\) and cognate noun \(\pi\alpha\rho\acute{\alpha}k\lambda\eta\sigma\varsigma\), meaning ‘appeal, encourage, comfort, exhort, correct, admonish’;\(^{267}\) \(\pi\alpha\rho\acute{\alpha}g\gamma\ell\lambda\omega\) meaning ‘command, direct’;\(^{268}\) \(\delta\ iota\tau\acute{\alpha}\varsigma\sigma\varsigma\omega\)

\(^{264}\) Paul is the addresser in almost half the occurrences of this vocabulary in the target literature.


\(^{266}\) Cf. Ehrensperger, Paul, 178, who rejects command-obedience paradigms of power in Paul’s use and suggests that of ‘response-ability’.

\(^{267}\) 1 Cor. 1:10; 4:13, 16; 14:31; 16:12, 15; 1 Tim. 1:3; 2:1; 4:13; 5:1; 6:2; 2 Tim. 4:2; Tit. 1:9; 2:6, 15.

\(^{268}\) 1 Cor. 7:10; 11:17; 1 Tim. 1:3; 4:11; 5:7; 6:13, 17.
meaning ‘command, regulate’ (1 Cor. 7:17; 9:14; 11:34; 16:1; Tit. 1:5); and διαβεβαιώμαι meaning ‘confidently assert, insist’ (1 Tim. 1:7; Tit. 3:8). All but two occurrences of this vocabulary (1 Cor. 4:13; 16:12) refer to educational activities, one of these being an educational outcome rather than action (i.e., passive παρακαλώνται 1 Cor. 14:31). Additionally, four texts with θέλω or βούλομαι, meaning ‘to desire, want, wish’, were found to have perlocutionary didactic force, but not refer to didactic activities per se.269 The presence of ‘commanding’ vocabulary in the target literature shows the use in early Christian communities of authoritative didactic activities within structured relationships, whereby the addresser sought to align the addressees’ conduct (and less explicitly, belief) with the addresser’s expressed will.

All the didactic activities occurred within established hierarchically asymmetrical relationships between recognised leaders/teachers and those they led/taught. This is especially evident in the Lord commanding his disciples (1 Cor. 9:14) and in his public teaching ministry (1 Cor. 7:10), both of which have ongoing relevance for all believers. This hierarchical relational context is also seen in Paul addressing the Corinthian believers,270 and Timothy (1 Tim. 1:3; 2:1 [and Ephesian believers]; 6:13), and Titus (Tit. 1:5). Likewise, Timothy’s activities occurred within established authoritative relationships with Ephesian believers generally (1 Tim. 4:11, 13; 5:1, 6:2, 17; 2 Tim. 4:2), and in particular the believing relatives of widows (1 Tim. 5:7) and rich believers (1 Tim. 6:17). It is also evident in Titus addressing Cretan believers (Tit. 2:15; 3:8), and young men in particular (Tit. 2:6), and the Cretan elders addressing those in their care (Tit. 1:9). In the case of false teachers in Ephesus, they may have aspired to recognised leadership, but their confident assertions only served to illustrate their ineptitude (1 Tim. 1:7).

However, four factors indicate the authoritative nature of these activities was benevolent, and not malignant or self-serving.271 First, leaving aside the two dominical commands (1 Cor. 7:10; 9:14), the relationships between addressers and addressees were first and foremost symmetrical relationships between

269 1 Cor. 10:20; 1 Tim. 2:8–9; 5:14; Tit. 3:8.

270 1 Cor. 1:10; 4:16; 7:10 (i.e., married), 17; 11:17, 34; 16:1, 15.

271 Contra Castelli, Imitating Paul, 122–136.
children of God, equally saved and called,272 and the addressers, in particular, were subject to divine authority.273 Second, the commands were benevolent in manner (2 Tim. 4:2) and purpose. They sought beneficial conduct from individuals and the believing community (1 Cor. 7:10; 16:15), and/or repentance from aberrations or disobedience deserving judgement.274 Third, the learning response was voluntary, not enforced, even when obedience was the expected response (1 Cor. 7:17; 11:34; 16:1; Tit. 1:5). Furthermore, it was sought from moral agents with choice, notwithstanding the negative consequences of not learning (cf. 1 Cor. 4:21; 1 Tim. 5:7–8; 6:2; 6:17–19). In short, the relational asymmetry was one of knowledge and responsibility, both of which were used benevolently to bring about Christian obedience and maturity.

Thus, a distinctive of the didactic activities in this semantic grouping is that they were an expression of established benevolent relationships of trust that had God-given symmetry and hierarchical asymmetry. Their presence in the target literature demonstrates the use of authoritative instruction, within existing authoritative relationships in early Christian communities, in Corinth, Ephesus, Crete, Galatia and ‘in all the churches’ (1 Cor. 7:17).

However, the human-human dimension of this instruction was not limited to its use of existing structured relationships. The activities required the personal engagement and commitment of the addresser in the educational process, whereby the addresser expressed his will and sought to align the addressees’ problem conduct with the addresser’s will for them. This was done positively through a combination of appeal and persuasion (1 Cor. 1:10; 4:16; 16:15; Tit. 2:6, 15; 3:8), encouragement, comfort, and exhortation (Tit. 1:9; Tit. 2:6, 15), and command (1 Cor. 11:17; 1 Tim. 1:3; 5:7; 6:13). It was also done negatively through prohibitions, dissuasion and withholding of praise (1 Cor. 11:17; 1 Tim. 5:7; 6:17). That is, the addresser was not a disinterested dispenser of information, but was to use his personal will in the education process, actively to facilitate,

272 Cf. ἠδέλφοι 1 Cor. 1:10; 16:12, 15 etc., cf. 1 Tim. 4:6; 6:2.
273 1 Cor. 1:10; 4:14–16; 7:10; 9:14; 1 Tim. 6:13, 17; 2 Tim. 4:1–2; Tit. 3:8.
274 1 Cor. 1:10; 4:16; 7:17; 11:17, 34; 1 Tim. 5:1, 7, 17; 6:17; Tit. 2:6. Cf. Contra Kittredge, Community and Authority, 176–178.
influence and secure the appropriate learning response. Furthermore, in those texts where the content is specified, it is clear the addressers had to have sufficient knowledge about the circumstances of the addressees so as to correct them. For the purposes of this study, this not only demonstrates the educational concerns of believing communities, but the vital part relationships played in the practice and progress of these concerns.

Besides the human-human dimension of didactic ‘commanding’ activities, the contribution of this vocabulary to this study lies in its focus on conduct, especially in correcting aberrant conduct. In most texts, the learning response sought by these activities was not primarily intellectual but involved personal and/or community transformation of conduct. It addressed conduct and relationships within the believing community (1 Cor. 1:10; 4:16; 11:17, probably 11:34; 16:15), and regulated community practice (1 Cor. 16:1; 1 Tim. 5:7 cf. 1 Tim. 2:8). It addressed practical aspects of the ministry of recognised leaders, including Jesus’ disciples (1 Cor. 9:14), Apollos (1 Cor. 16:12), Timothy (1 Tim. 1:3; 5:1; 6:13), and Titus (Tit. 1:5). Finally, it addressed matters of personal conduct and relationships, such as marriage, divorce, slavery and circumcision (1 Cor. 7:10, 17), financial and family responsibilities (1 Cor. 16:1; 1 Tim. 5:7; 6:17–18), and utilised the dynamics of personal relationships (1 Tim. 5:1). Likewise, the content of the future activities demanded of Timothy and Titus included matters of individual and corporate conduct together with doctrinal instruction (cf. 1 Tim. 4:11, 13; 6:2; 2 Tim. 4:2; Tit. 1:9; 2:15; 3:8). Although many of these commanding activities were situation-specific, it was not *ad hoc* advice or dependent on the vagaries of personalities. It was distinctively Christian in expression and/or content and/or purpose, and at least some of it was common instruction among Christian communities (cf. 1 Cor. 7:17; 16:1).

Notably, much of the commanded conduct would have been counter-cultural to the surrounding society. In this way, these educational commands were creating and reinforcing the distinctive identity of the Christian community. Thus, the purpose of these activities was not to produce students with more knowledge, or

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275 1 Cor. 1:10; 4:13, 16; 7:10, 17; 1 Tim. 4:11, 13; 5:7; 6:2, 13, 17; 2 Tim. 4:2; Tit. 2:15; 3:8.
transformed conduct in the public believing community gathering. Rather, these
didactic commands addressed the whole person and the whole of life, and were to
result in individuals, local believing communities, and a trans-local believing
community changed by the gospel, distinctive from the surrounding culture, and
pleasing to God.

This chapter of ‘commanding’ words has highlighted the human-human
dimension of the educational environment of these early Christian communities. It
has demonstrated the presence and use of authoritative instruction within existing
relationships, and that the focus of these educational activities was not the pursuit
of knowledge per se, but transformation of the whole person. The vocabulary is
distributed throughout the letters of the target literature, although it is limited to
one occurrence in 2 Timothy (4:2). Moreover, there is uniformity in 1
Corinthians and the Pastorals in the presentation of Paul and other community
leaders as addressers of the full range of these activities from the least to the most
forceful (i.e., παρακαλέω; διατάσσω respectively). Yet, despite the strong
relational context of these activities, believers generally were not addressers of
these activities as they have been in earlier semantic groupings. This is because
these were activities in which those with greater responsibility and knowledge
used their will to influence, facilitate and secure change in their Christian brothers
and sisters.


277 It may be that the more frequent language of ‘remembering’ and ‘imitation’ in 2 Timothy serves
a similar purpose of calling Timothy alongside Paul. See below, Chapter 11.
CHAPTER TEN: ‘CORRECTING’ WORDS

10.1. Prolegomena

This current chapter will examine a group of words described as ‘correcting’ words. This semantic grouping overlaps with the ‘commanding’ vocabulary of the previous chapter, in that both are used for activities that sought benevolently to correct aberrant or problem belief or conduct, and do so in an authoritative way. However, whereas ‘commanding’ activities sought to influence or amend belief and conduct through positive instruction, i.e., ‘do this’, ‘correcting’ activities sought to bring about change through negative instruction, i.e., ‘don’t do this’. Additionally, with the former, the element of persuasive command was dominant, and correction was secondary, whereas with ‘correcting’ words the notion of correcting is primary, and may be associated with discipline. A further difference is that whereas ‘commanding’ vocabulary was exclusively used for communication on a human-human axis, even when the addresser was divine (1 Cor. 7:10; 9:14), the vocabulary of ‘correcting’ often has divine addressers. Finally, rather than the military background of much ‘commanding’ vocabulary, most ‘correcting’ words had established associations with paternal instruction of children, and/or judicial settings, which in turn provide additional nuances to these activities.

10.2. παιδεύω and related words

Παιδεύω and cognates, which are related to the root παῖς meaning child, have a long association with the process and goal of education, especially of children. In Classical literature παιδεύω means ‘bring up, educate, instruct, teach, accustom’, or ‘discipline’. The word group covers both the upbringing and handling of children, and the instruction, direction and compulsion involved in

1. With the verbal ending -ευω denoting a state. Fürst, 'παιδευω', 775.
2. Fürst, 'παιδευω', 775.
4. E.g., Euripides, Suppliants 917. Plato, Apology 24E; Laws 5.741A. Xenophon, Memorabilia 1.3.5.
bringing them to maturity. By late 5th century BC it is also attested in relation to the education of adults. A strong association with discipline is evident with the word group.

More than half the occurrences of παίδευω in LXX translate רָעַשׁ and παίδεία translates חָשִׁים. Both Hebrew words mean ‘to educate’ or ‘education’ and are used of relationships between God and people, or between people. The element of discipline and chastisement is common. Not surprisingly occurrences are most frequent in the Wisdom literature. Whereas humanity had the ‘central position’ of education in secular Greek, in the OT, education is theocentric. Fatherly discipline, correction and chastisement rested on the authority of God, even when administered by human agents. The underlying assumption is that God is the source of all discipline and authority and that he educates like a father. Both the content and means of this education is the relationship established by God with people. God’s chastisement, experienced as temporal suffering, was a loving means of education and correction intended to circumvent final judgement.

6 Bertram, ‘παίδευω’, 596, fn. 1.
8 Bertram, ‘παίδευω’, 604.
10 Cf. LXX παίδευω 88 times, e.g., Psalms x12; Prov. x12; Wisd. x5; Sir. x14; Sol. x5; παιδεία 110 times, e.g., Psalms x5; Prov. x26; Wisd. x6; Sir. x34; Sol. x11.
The use of παίδευω and cognates by Philo and Josephus, reflects both the importance of education by God through the OT Law and promises, and its association with discipline.\(^\text{17}\)

In the NT, παίδευω occurs thirteen times, and the impersonal noun παίδεια occurs six times.\(^\text{18}\) In the Pauline corpus the verb and noun are found five and two times respectively, almost all of which are in the target literature (i.e., παίδευω 1 Cor. 11:32; 1 Tim. 1:20; 2 Tim. 2:25; Tit. 2:12; 2 Cor. 6:9; παίδεια 2 Tim. 3:16; Eph. 6:4). The α-privative adjective ἀπαιδευτός also occurs once in the Pauline corpus in 2 Tim. 2:23.

10.2.1. παίδευω

a) 1 Corinthians 11:32

Paul addressed aberrations in the Corinthians’ conduct (and belief cf. 11:19) at communal meals, by reminding them of the Lord’s words at the Last Supper, and the proper didactic outcome of their commemorative eating and drinking (11:23–26). He explained the consequences of disregarding the body of the Lord, i.e., the community of believers, and the need for their changed conduct (11:27–30 cf. ὁστε). He advanced his argument with a word play on the theme of judgement.\(^\text{19}\)

The failure of the Corinthians to judge and amend their own conduct had brought judgement on them, and so some were sick and had even died (11:30 διὰ τοῦτο).

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\(^{18}\) Paul also uses related personal nouns: παιδευτής Rom. 2:22; παιδιον 1 Cor. 14:20; παιδαγογός 1 Cor. 4:15; 1 Cor. 4:14–15 Paul contrasts his superior relationship as father to the Corinthians, with their thousands of ‘guardians in Christ’ (NIV cf. παιδαγογοῦς [... ἐν Χριστῷ). In the Graeco-Roman world, the παιδαγογός had an established social position and functioned as a slave or paid attendant with responsibilities to accompany a child and provide protection, guidance, and supervision, often on the way to, during and from school. Thiselton, Corinthians, 370.

Paul then stated two general truths for all Christian believers. Namely, if believers test their conduct against the way of the cross they can avoid such judgement (11:31). But failing that, when believers are judged by the Lord (cf. κρίνομενοι ὑπὸ τοῦ Κυρίου), they are being disciplined (i.e., ‘we’ 11:32 παιδεύομεθα), so as to avoid eternal judgement when the world is judged.

Understood in this light, the temporal judgement besetting the Corinthian believing community was loving instruction from the Lord delivered in an object lesson. It was intended to chastise and correct thinking and behaviour that was currently dividing the community meals. Learning from this disciplinary instruction in the short term would enable the Corinthians to participate in the Lord’s meal in a worthy manner and maintain the unity of the believing community (cf. 11:27) and, in the long term, avoid eternal condemnation.

The contribution of this occurrence to the study is fourfold. Firstly, it indicates the involvement of God in the physical experience of members of the believing community. Secondly, it states that God used these experiences for explicitly educational purposes. Thirdly, it indicates that God benevolently used negative experience to instruct and chastise his people (cf. 10:5–10), so that they might amend their conduct and thereby avoid greater eschatological judgement. Finally, the shift from the specific situation in Corinth, to statements of universal truth (i.e., 11:31–32 ‘we’) indicates that this didactic experience was potentially common to all believing communities.

b) 1 Timothy 1:20

A similar element of instructive discipline is evident where Paul had handed over Hymenaeus and Alexander to Satan so they might be taught not to blaspheme...
(cf. ἵνα παίδευθοσίν μὴ βλασφημεῖν). What his ‘handing over’ entailed is not certain, but some form of apostolic and community censure is on view.\(^{27}\)

Paul’s purpose in delivering these men over to Satan was remedial (cf. ἵνα expressing purpose),\(^{28}\) but the instruction referred to with παίδευεν was not that done by Paul. The passive verb could indicate that it was ‘the troubles which will overtake them’ that were to do this instruction.\(^{29}\) More probably, the passive verb form\(^{30}\) indicates that it is God who will instruct them, using Satan as his agent.\(^{31}\) Similarly the means of this disciplinary instruction is not clear, other than that it had a physical element. This might include physical ailments (cf. Acts 5:1–11; 13:11; 1 Cor. 11:30)\(^{32}\) or more generally the experience of being outside the Christian community in Satan’s realm.\(^{33}\) Nevertheless, the purpose was educative rather than punitive – Paul, himself once a blasphemer, functions as a model for all those who would be saved by the patient mercy of Christ (1:13–16).

The two men were to learn ‘not to blaspheme’ (cf. 1:13; 6:4). This included correction in matters of belief and conduct,\(^{35}\) which were evident in false teaching (1:3) and the shipwreck of their faith, and rejection of belief and good conscience (1:19).\(^{36}\) Their words and actions were opposed to God.\(^{37}\) Although this instruction


\(^{28}\) Towner, *Letters*, 161.

\(^{29}\) Scott, *Pastoral Epistles*, 18.

\(^{30}\) Cf. 1 Tim. 1:11, 13, 16; 2:4, 7, 13, 15; 6:12, where God is responsible for activities referred to using the passive form.


\(^{34}\) Cf. 1 Clement 56.16; 57.1. *Contra* Dibelius and Conzelmann, *Pastoral Epistles*, 34.

\(^{35}\) Hanson, *Pastoral Epistles*, 65.

\(^{36}\) Fee, *Timothy, Titus*, 58.

was non-verbal its authoritative nature is expressed semantically in \( \pi\alpha\iota\delta\epsilon\upsilon\omega \), in the content of the teaching, the context of passage (1:19–20; cf. 1:3–7), and the relationship of God to the men.

As in the earlier text in 1 Corinthians 11:34, the use of \( \pi\alpha\iota\delta\epsilon\upsilon\omega \) here indicates Paul’s belief that God corrects and educates using negative life experiences. Indeed here, using Satan to accomplish his benevolent educational activity. In both texts too, orthodoxy and orthopraxy were the goal, with a view to avoiding eternal judgement.

c) 2 Timothy 2:25

Paul charged Timothy, as the Lord’s servant (2:24), to avoid foolish and uninstructed (cf. \( \acute{\alpha}p\pi\alpha\iota\delta\epsilon\upsilon\tau\omicron\uomicron\uomicron\upsilon\zeta \)) debates (2:23), which led to quarrels and instead, to be kind, patient and an apt teacher. He was to instruct those who opposed him (cf. \( \pi\alpha\iota\delta\epsilon\upsilon\omicron\nu\tau\alpha\upsilon\ \tau\omicron\upsilon\zeta\ \acute{\alpha}n\tau\omicron\delta\iota\iota\alpha\tau\iota\iota\iota\iota\iota\iota\nu\epsilon\omicron\nu\omicron\nu\omicron\upsilon\zeta \)), with a view to correction. The content of this corrective teaching was to include matters of belief and conduct, since both were awry in Timothy’s opponents (cf. 2:23, 25–26). Nevertheless, Paul assumed that Timothy still had opportunity to teach these people, so it would seem they were still part of the believing community.

Although Paul was at pains to emphasise the gentleness and patience of such correction (cf. \( \acute{\epsilon}n\ \pi\rho\alpha\upsilon\upsilon\tau\upsilon\tau\nu \)), the educative force of \( \pi\alpha\iota\delta\epsilon\upsilon\omega \) does not mitigate the corrective. The purpose of this corrective instruction was the hope that God might grant repentance and they would learn the truth and escape the devil’s trap.
Thus, Timothy was to teach, but God caused/gave the desired educational outcome. Paul does not appear overly hopeful the false teachers will respond.\textsuperscript{44}

As with the two previous occurrences of παίδευο, eternal condemnation or salvation is on view, and it is ultimately God who is the teacher. Again too, the correction takes place as part of a spiritual battle fought with instruction. Here, however, the instruction is verbal rather than experiential, and does not entail corrective discipline.

d) Titus 2:12

The final occurrence of παίδευο occurs as part of the grounds (cf. explanatory γάρ)\textsuperscript{45} for Paul’s previous instructions to different groups within the church.\textsuperscript{46} The subject of the long sentence (2:11-14) is the ‘grace of God’, which brings salvation to all people\textsuperscript{47} (2:11), and which has appeared in the life, death and resurrection of Jesus Christ (cf. 2:14).\textsuperscript{48} Grace now teaches all believers (cf. present participle παίδευος ἡμῶν)\textsuperscript{49} how to conduct themselves while they await Christ’s eschatological appearing.

The content of the instruction that grace provides is both negative and positive. Negatively, grace teaches believers to reject ungodliness and worldly desires. Positively, grace teaches believers to live, in this age, with self-control, righteousness and godliness (cf. σωφρόνος; δίκαιος; εὐσεβής).\textsuperscript{50} These three


\textsuperscript{45} Fee, Timothy, Titus, 194.

\textsuperscript{46} Older men (2:2); older women (2:3-4); young women (2:4-5); slaves (2:9-10).

\textsuperscript{47} TNIV. TRSV. Knight, Pastoral Epistles, 319. Contra NIV, which takes πᾶσιν ἄνθρωπος with ἐπεφάνη.

\textsuperscript{48} Mounce, Pastoral Epistles, 422. Fee, Timothy, Titus, 194.

\textsuperscript{49} Quinn, Titus, 163.

\textsuperscript{50} Cf. Ἰνά may introduce a purpose clause (ASV, YLT) Quinn, Titus, 164; or introducing a content clause, as preferred here (TNIV). Mounce, Pastoral Epistles, 423. Towner, Letters, 750, fn. 25, writes ‘[l]ittle essential meaning is gained or lost by following either translation strategy’.
adverbs address, in turn, behaviour of self, relationship with others, and relationship with God.\textsuperscript{51}

Ultimately, God is the source of the instruction, and Paul has not uncritically identified these virtues because of their association with Greek \textit{paideia}.\textsuperscript{52} Their content and character is thoroughly Christian, by virtue of their relation to the saving work of Christ and the gospel (2:1, 10, 11–14).\textsuperscript{53}

\textit{Παιδεύω} is used with a sense of correction and not just instruction,\textsuperscript{54} which is indicated by the naming of behaviours to be rejected (cf. \textit{ἀρνηταμένοι}),\textsuperscript{55} and the final purifying purpose of Christ’s work (2:14).\textsuperscript{56} Furthermore, the continuing aspect of the instruction suggests the nuances of training, encouragement, persuasion and practice and discipline.\textsuperscript{57} The mode and means of instruction are not stated, however the context suggests a verbal element (2:10 \textit{τὴν διδασκαλίαν}; 2:15 λάλει καὶ παρακάλει καὶ ἔλεγχε).

The contribution of this occurrence is the emphasis on the present age (cf. \textit{ἐν τῷ νῷ νὸν σιὼν}), and God’s activity in it, to instruct, train and correct his people for life in light of the Christ event (2:11),\textsuperscript{58} and for eschatological judgement (2:13).\textsuperscript{59} Furthermore, both the negative and positive instruction had practical expression in daily life, for all Christian believers.\textsuperscript{60} However, the instruction was also concerned for orthodoxy (cf. 2:15), as believers were taught to wait for the

\textsuperscript{51} Knight, \textit{Pastoral Epistles}, 320.
\textsuperscript{55} Kelly, \textit{Pastoral Epistles}, 245.
\textsuperscript{56} Mounce, \textit{Pastoral Epistles}, 423. Quinn, \textit{Titus}, 164.
\textsuperscript{57} Marshall, \textit{Pastoral Epistles}, 269.
\textsuperscript{58} Knight, \textit{Pastoral Epistles}, 320. Wieland, \textit{Salvation}, 203.
\textsuperscript{59} Marshall, \textit{Pastoral Epistles}, 272–73.
\textsuperscript{60} Wieland, \textit{Salvation}, 205.
appearing of Christ, and their good works were a response to the truth of the gospel (2:14).

10.2.2. παιδεία

In 2 Timothy 3:16 Paul reminded Timothy that ‘all Scripture is inspired and profitable’ for teaching, for reproof, for correcting and for training in righteousness’ (ESV cf. πρὸς διδασκαλίαν, πρὸς ἐλεγμόν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνη). There is a chiastic structure to the four nouns, which links παιδεία with ‘teaching’ (cf. διδασκαλία). Additionally, the first and the last nouns refer to positive instruction of believers in belief and conduct respectively, and the middle two refer, respectively, to negative instruction of rebuke and correction of improper conduct or belief. Thus, the main notion of παιδεία is ‘training’, with elements of constraint, compulsion and discipline.

The content of the training is ‘every Scripture’ (cf. πᾶσα γραφή) which refers to the Jewish Scriptures and possibly some Christian texts. God is the source of all its content (cf. θεόπνευστος). The addressers of the training activity can be

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61 Marshall, Pastoral Epistles, 272.
62 Cf. See, Wallace, Grammar, 313–14, for both adjectives being taken predicatively. Contra Dibelius and Conzelmann, Pastoral Epistles, 120.
63 See discussion of διδασκαλία, ἐλεγμός, and ἐπανόρθωσις, Chapters 3.2.2, 10.5.2, and 10.5.3, respectively.
66 Mounce, Pastoral Epistles, 570.
67 Marshall, Pastoral Epistles, 795.
68 Quinn and Wacker, Timothy, 764.
69 Towner, Letters, 588. Knight, Pastoral Epistles, 448. Hanson, Pastoral Epistles, 152.
70 It is clear, for example, that Paul’s letters were read at communal gatherings (cf. Col. 4:16; 1 Thess. 5:27), and apparent that he and others regarded his letters as Scripture in some sense (e.g., 1 Cor. 7:12, 25; 14:37; Eph. 3:3–4; 1 Tim. 3:14; 2 Pet. 3:16). Beale, Revelation, 83. Abasciano, ‘Diamonds in the Rough’, 169. Knight, Pastoral Epistles, 207. Cf. Towner, ‘Public Reading’, 45. Lawson, ‘Biblical Preaching’, 85. Lea, Timothy, Titus, 138.
sure the content of Scripture is efficacious for the task. They include all those, like Timothy, his mother and grandmother, and Paul, who used the Scriptures to instruct others (3:17). However, the stress on the divine authorship of Scripture means that this training ultimately rests on God’s activity, irrespective of the identity of human addressers.

10.2.3. ἀπαιδευτος

The α-privative adjective ἀπαιδευτος occurs once in the target literature where it is used to describe the foolish and ignorant arguments (cf. μωρᾶς καὶ ἀπαιδευτος ζητήσεις) of Timothy’s opponents. Their speech was in opposition to the gentle, skilled teaching and correction urged of Timothy (2:25 παιδεύοντα). The use of the cognate α-privative adjective heightens the contrast, between their speech and his teaching activity within the community.

This is the only occurrence of ἀπαιδευτος in the NT. It is found eighteen times in the LXX, four times in the context of uneducated or foolish speech (cf. Prov. 15:12, 14; Sir. 20:19, 24). It means ‘uninstructed, uneducated’. This meaning best suits the current text, as Paul’s ironical point was that the arguments of the false teachers could bring no instruction, since their message and their means were uninstructed by God’s truth (cf. 2:16 cf. 1 Tim. 1:7). Since the false teachers possessed no real learning, nothing would be gained by engaging in their

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73 See above, Chapter 3.2.2.
75 Mounce, Pastoral Epistles, 570.
76 Knight, Pastoral Epistles, 422, ‘the context and qualifications indicate [ζητήσεις] is used in a negative sense’.
77 Towner, Letters, 545.
78 BDAG ἀπαιδευτος s.v., 96.
arguments. Timothy was to instruct those who opposed him, rather than to dignify their ignorance by engaging on their terms.

10.2.4. Conclusions from \( \pi\alpha\iota\delta\epsilon\omicron\upsilon\omega \) and related words

\( a\) The verb \( \pi\alpha\iota\delta\epsilon\omicron\upsilon\omega \) meaning ‘educate, instruct, train, discipline’ occurs four times in the target literature (1 Cor. 11:32; 1 Tim. 1:20; 2 Tim. 2:25; Tit. 2:12). The cognate abstract noun \( \pi\alpha\iota\delta\epsilon\omicron\alpha \) occurs once as a verbal noun (2 Tim. 3:16), and the \( \alpha \)-privative cognate adjective \( \acute{\alpha}\pi\alpha\iota\delta\epsilon\epsilon\upsilon\tau\omicron\varsigma \) once, in a noun phrase for the teaching of Timothy’s opponents (2 Tim. 2:23). All four occurrences of the verb refer to educational activities that involve both correction and discipline. Conversely, the adjective refers to a lack of knowledge and appropriate training and discipline. The nuance of the verbal noun was more towards ongoing positive instruction than correction.

\( b\) The addressees of each activity are either divine, or closely associated with God’s activity. God is explicitly the addresser in two texts, namely ‘the Lord’ (1 Cor. 11:32), and ‘the grace of God’ (Tit. 2:12). A divine addresser is implied in the instruction of Hymenaeus and Alexander (1 Tim. 1:20, i.e., divine passive), and the lack of instruction characterising the false teaching (2 Tim. 2:23). The remaining occurrences are closely associated with God’s educative activity, in that Timothy was the Lord’s servant and it was God who would enable the learning response (2 Tim. 2:25), and the Scripture to be used in training was effectively God speaking (2 Tim. 3:16). The addressees in each text are believers, or at least within the orbit of the believing community, in that even the false teachers appear to have considered themselves believers, and Timothy’s ministry still had traction with them. In short, \( \pi\alpha\iota\delta\epsilon\omicron\upsilon\omega \) vocabulary clearly indicates the involvement of God in the educational environment of these early Christian communities.

\( c\) However, this divine involvement not only indicates the significance of the instruction for the community, it indicates the commitment of God to transform his people through didactic intervention. It also demonstrates his knowledge of the communities, as most of the activities were not generic instruction, but specific
responses to correct internal threats to the communities’ integrity and wellbeing. God knew about these threats and intervened through educational means to prevent them. He knew about the abuses at the communal meal in Corinth, and caused some to become sick and die (1 Cor. 11:32). He knew about the destructive blaspheming of Hymenaeus and Alexander, and would deal with them individually (1 Tim. 1:20). He also knew Timothy’s opponents were devoid of divine instruction, and was able to grant them repentance and knowledge of the truth through the instruction of his servant Timothy (2 Tim. 2:23, 25).

*d*) Notably, some of this disciplinary instruction was not verbally communicated but was *experienced* by those who needed correction. That is, God intervened in the physical experience of his people to discipline them, and he did that through negative experiences such as sickness or death (1 Cor. 11:32) or exclusion from the believing community (1 Tim. 1:20). Furthermore, these negative didactic experiences were not restricted to the community gathering but affected physical wellbeing generally. This prophylactic use of experiential discipline was an expression of God’s loving intervention to correct aberrant conduct and belief in the present, so that future eschatological judgement could be avoided (1 Cor. 11:32; 1 Tim. 1:20; 2 Tim. 2:23, 25–6; Tit. 2:12–13).

The use of παιδεύω for divine disciplinary instruction reflects the association in Biblical and extra-Biblical literature with fatherly discipline and education, and especially in the OT, for the relationship between God and his children. Thus, παιδεύω activities were an expression of God’s ongoing care of his children, through training and correction as he sought to bring them to maturity. For early Christian communities this meant that part of their identity and experience was the fatherly discipline and training of God, experienced in their own midst, through his intervention or through human agents (2 Tim. 2:25; 3:16).
10.3. Words occurring once for ‘training’

Two other verbs are associated with ‘training’, namely ἐντρέφω and γυμνάζω, both of which occur in the same discourse in 1 Timothy 4. Neither has the nuance of punitive discipline evident with some uses of παιδεύω.81

Ἐντρέφω is rare,82 but attested from Euripides onwards (5th C BC),83 initially meaning ‘to bring up, rear’ children and then ‘to train in something’.84 It is used in Stoic educational theory.85 Philo uses the verb to describe a person not trained in the sacred writings.86 It is a NT hapax legomenon.

In 1 Timothy 4:6, Paul used the present participial form (cf. ἐντρεφόμενος) as part of an explanation of what it meant for Timothy to be good servant of Christ Jesus.87 He was to be continually88 trained or instructed89 by the gospel and apostolic truth.90 The emphasis on Timothy’s responsibility to develop and practise his ministry skills in the following verses (4:7–16) suggests the voice of the participle is best taken as a middle, in the sense it will be evident that Timothy is continually training himself in Christian truth.91

Outside the NT, γυμνάζω meant ‘to exercise naked’,92 however in the NT it is used four times as a metaphor for mental or spiritual training.93 The cognate noun γυμνασία occurs in 1 Timothy 4:8, with the literal meaning of physical

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82 Mounce, Pastoral Epistles, 249.
84 BDAG ἐντρέφω s.v., 341. Towner, Letters, 304.
85 Hanson, Pastoral Epistles, 89.
86 E.g., Philo, Spec., 1.314; 4.16; 4.150.
87 Towner, Letters, 303, fn. 6.
88 Lock, Pastoral Epistles, 50. Guthrie, Pastoral Epistles, 94.
89 Mounce, Pastoral Epistles, 250, since the text concerns doctrine, not food, an educational metaphor is preferable to ‘nourish’. Towner, Letters, 304, fn. 7. ESV. Contra NIV. NRSV. NASB.
90 Quinn and Wacker, Timothy, 373. Mounce, Pastoral Epistles, 249.
91 Cf. Towner, Letters, 304, fn. 7.
92 Oepke, ‘γυμνός’, 775.
exercise. However, the previous verse uses the verb with a metaphorical sense. In addition to avoiding godless myths and old wives’ tales, Timothy was to train himself in godliness (4:7 cf. γύμναζε δὲ σεσωτόν πρὸς εὑσέβειαν). He was to pursue knowledge and the truth of God and ‘its visible expression in correct behavior’, with all the dedication and effort of an athlete.

These two verbs add four elements to the notion of training seen with παιδεύω. First, they refer to self-training, not training enacted by someone else, whether God or another person. Second, they demonstrate the ongoing need, even for someone like Timothy, to be trained and equipped for his task of teaching and defending the truth. Third, they demonstrate that at least those in leadership were to take responsibility for their continued training in matters of belief and conduct. And finally, they indicate the conscious effort and self-discipline required to grow in right knowledge and practice of the faith.

10.4. νουθετέω and related words

Νουθετέω derives from two words νοῦς (mind) and τίθημι (put), with the resultant meaning ‘to set right, to have a corrective influence’, ‘to impart understanding’ and ‘to teach’. The most common meanings are ‘admonish, warn, soothe, remind, correct’. Νουθετέω differs from διδάσκω in Greek usage in that the primary effect of διδάσκω was on the intellect by a qualified instructor. With νουθετέω the content addressed the will and spiritual attitudes and presupposed an error to be set right or improved, and the teaching activity was conducted with ‘well-meaning earnestness’. Unlike παιδεύω, the sense of chastisement is secondary. In Greek literature the word group is associated with

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94 Kelly, Pastoral Epistles, 100. Knight, Pastoral Epistles, 196. Guthrie, Pastoral Epistles, 95.
95 Fee, Timothy, Titus, 103.
96 Pfitzner, Paul and the Agon Motif, 174–75.
100 Behm, ‘νουθετέω’, 1019. E.g., Plato, Euthyd. 5.b.
101 Selter, ‘νουθετέω’, 568.
elementary instruction and education given by a father,\textsuperscript{102} and pedagogical disciplining of the mind,\textsuperscript{103} but it is not used as a technical term for the instruction of a philosopher.\textsuperscript{104} Josephus uses νοοθεσία for parental discipline consisting of admonition, as an element in parental παιδεία.\textsuperscript{105}

The word group is found seventeen times in the LXX, ten in reference to instruction from God.\textsuperscript{106} In the deuterocanonical Psalms of Solomon, νοοθετέω is used for God’s instruction of the righteous as ‘beloved sons’.

In the NT, the meaning is closer to ‘admonish’ or ‘warn’ than ‘chastise’,\textsuperscript{107} where the fundamental idea is of ‘well-intentioned but serious correction, admonition and putting right […] intended to obviate deviations and establish the right direction’.\textsuperscript{108} Seven of the eight NT occurrences of the verb, and all three of the cognate noun, are Pauline. Admonition could occur in gospel-based sibling relationships (cf. Rom. 15:14; Col. 3:16; 1 Thess. 5:14; 2 Thess. 3:15), or as an expression of authoritative Christian leadership or parental admonishment (cf. Acts 20:31; Eph. 6:4; Col. 1:28; 1 Thess. 5:12). In the target literature, νοοθετέω occurs once (1 Cor. 4:14) and the noun νοοθεσία twice (1 Cor. 11:10; Tit. 3:10).

\textbf{10.4.1. νοοθετέω}

As in Wisdom\textsuperscript{109} and Psalms of Solomon where νοοθετέω is used for the expression of fatherly love and admonition, Paul’s used νοοθετέω to express his purpose in writing as he had to the Corinthians. He had not written these things (cf. ταύτα 1:10–4:16) to shame the Corinthians, but to warn and admonish them

\begin{footnotes}
\item[102] E.g., Plato, Resp., 8.560a.
\item[103] E.g., Plutarch Aetia Romana, 82. Philo, Congr., 138.
\item[105] Bertram, ‘παιδεία’, 617.
\item[106] Cf. 1 Sam. 3:13; Judith 8:27; Job 5:17; 23:15; 4:4; Wis. 11:10; 12:2, 26; 16:6.
\item[107] Selter, ‘νοοθετέο’, 569.
\item[108] Cremer, Biblico-Theological Lexicon, 442.
\item[109] Barrett, Corinthians, 115. Wis. 11:10 τούτους μὲν γὰρ ὀς πατὴρ νοοθετῶν ἐδοκίμασας.
\end{footnotes}
as their father in Christ (cf. 4:15 emphatic ἐγὼ).\footnote{Fiore, \textit{Personal Example}, 179, fn. 51, 176. ‘In form, too, admonition runs throughout the four chapters in direct reference to the Corinthians’ less than ideal condition (4:8ff; 1:10ff; 3:1–4, 16–17; 4:3) and also in the imperative mood (4:16 cf. 1:31; 3:18; 4:1, 5). There is also a more didactic form of admonition by way of recalling principles already transmitted to the community (4:7 cf. 1:26; 3:1–3, 16). (p. 176).} He hoped to instruct them through correction, which included warning, counsel and appeal.\footnote{Fee, \textit{Corinthians}, 184.} As their father in Christ he was entitled, and possibly obliged, to speak to them in this way.\footnote{Fiore, \textit{Personal Example}, 175–176. Thiselton, \textit{Corinthians}, 369, ‘personal and institutional relationship […] as their spiritual father and apostle’.}

The content of the instruction is the referent of ταὐτα,\footnote{See the discussion above, Chapter 5.4.3.} which most obviously is the preceding contrast between the apostles’ and the Corinthians (cf. 4:9–13).\footnote{Fee, \textit{Corinthians}, 184.} However, the repetition of παρακαλέω (cf. 1:10; 4:16) might suggest an indirect reference to all the preceding teaching about true wisdom and power.\footnote{Fitzmyer, \textit{Corinthians}, 221. Schnabel, \textit{Der erste Brief}, 258. Fiore, “Covert Allusion”, 97–98.} Either way, it was authoritative instruction to correct belief and conduct. The fatherly nature of the admonition is evident in the discourse (4:14, 15, 18–20), and in the disciplinary consequences of failing to learn from this warning. Indeed, Paul’s purpose\footnote{Wallace, \textit{Grammar}, 637, participle expressing purpose.} in warning them was to avoid the need to discipline them, when he arrived in Corinth. His warning was a signal for radical change, the urgency and authority of which was not mitigated by his fatherly love (cf. ὃς τέκνα μου ἀγαπητά).

The dual elements of fatherly love and the threat of punishment provide the motivational force to this didactic warning. Thus, it shows the love of a Christian leader for those in his care, and their responsibility to correct aberrant belief and conduct. It also shows the use of warning as a means of instructing the community.

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\footnote{Fiore, \textit{Personal Example}, 179, fn. 51, 176. ‘In form, too, admonition runs throughout the four chapters in direct reference to the Corinthians’ less than ideal condition (4:8ff; 1:10ff; 3:1–4, 16–17; 4:3) and also in the imperative mood (4:16 cf. 1:31; 3:18; 4:1, 5). There is also a more didactic form of admonition by way of recalling principles already transmitted to the community (4:7 cf. 1:26; 3:1–3, 16). (p. 176).}

\footnote{Fee, \textit{Corinthians}, 184.}

\footnote{Fiore, \textit{Personal Example}, 175–176. Thiselton, \textit{Corinthians}, 369, ‘personal and institutional relationship […] as their spiritual father and apostle’.}

\footnote{See the discussion above, Chapter 5.4.3.}

\footnote{Fee, \textit{Corinthians}, 184.}


\footnote{Wallace, \textit{Grammar}, 637, participle expressing purpose.}
10.4.2. νοῳθεσία

a) 1 Corinthians 10:11

The cognate noun νοῳθεσία occurs in a purpose clause\(^{117}\) (cf. πρὸς νοῳθεσίαν ἡμῶν) explaining why Israel’s wilderness apostasies and God’s judgement of them (i.e., ‘these things’ τὰ ὑπ’αυτα 10:7–10) were written down. That is, they were recorded in Scripture in order to function as a warning, to instruct through urgent and corrective appeal.\(^{118}\) Paul’s choice of νοῳθεσία here may have been influenced by the one occurrence of the noun in the LXX, for the warning function of the serpents in Israel’s wilderness experience (Wisd. 16:6).\(^{119}\)

In the first instance, the addressee is Scripture, thus, the real addressee is God.\(^{120}\) And in the first instance, those addressed by this instructive warning of Scripture were ‘us’ (cf. ἡμῶν), which includes all believers, including Paul, since Scripture instructs and corrects all those ‘on whom the fulfilment of the ages has come’.\(^{121}\)

In the discourse context, however, the focus is on the direct relevance of the Scriptural warning for the Corinthian believers.\(^{122}\) It warned against setting the heart on evil by practising idolatry, sexual immorality, testing the Lord and grumbling, and it warned that God would not tolerate apostasy even from his chosen people. Consequently, the Corinthians would be judged unless they corrected their belief and behaviour (10:12).\(^{123}\) If they learned from the warning they would repent from idolatry (10:14). If they failed to learn they, too, would face divine judgement (cf. 10:5).

\(^{117}\) Fee, Corinthians, 458, fn. 43.
\(^{118}\) Hays, Corinthians, 162. Oropeza, Apostasy, 168.
\(^{119}\) Oropeza, Apostasy, 168, especially if Paul drew on this text in the previous verse (10:10c cf. Wis. 18:22, 25).
\(^{120}\) See above, Chapter 5.4.2.
\(^{121}\) Cf. b. Sanh. 99a and b. Ber. 34a express the view that all prophecies look forward to the Messianic era. Garland, Corinthians, 464. Wolff, Der erste Brief, 221. Thiselton, Corinthians, 744.
\(^{122}\) Fee, Corinthians, 458.
Further to the divine fatherly discipline associated with παιδεύω, this use of νοοθετία indicates that God also warns Christian believers about the consequences of their aberrant belief and conduct. Furthermore, God’s warning arose from earlier divine judgement of his people, which was recorded in the Scriptures in order to correct Christian believers. This occurrence then, not only demonstrates the involvement of God in the educational environment of the believing community, and his use of warning against the threat of judgement. It also indicates the type of learning early Christian communities were to gain from their study of the Jewish Scriptures, whereby God’s actions in the past provided an authoritative warning to God’s people in the present.

b) Titus 3:10

Titus was to attempt to bring about the correction and repentance of false teachers (cf. άφρετικόν ἄνθρωπον) whose teaching and conduct were dividing the community, through warning and admonition. Titus was to begin by confronting these people with the consequences of their beliefs and conduct, and try to elicit the right learning response of repentance. Failing two attempts at this correction (cf. μετά), these people were to be avoided (cf. παραιτοῦ) and excluded from the relationships of the community, as a disciplinary means to bring about repentance.

The content of the warning is not specified, but likely addressed matters of belief (cf. 1:10–16; 3:9), personal conduct (cf. 3:9, 11) and church practice (cf. 3:10), not simply the factionalism caused by false teaching. The emphasis of the

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124 Quinn, Titus, 248–9, and Knight, Pastoral Epistles, 354, note that although άφρετικός is associated here with false teaching, it does not have the technical meaning it developed in the second century.

125 Marshall, Pastoral Epistles, 337. Lock, Pastoral Epistles, 157. Contra Kelly, Pastoral Epistles, 256, and Fee, Timothy, Titus, 211, who claim the weight of the adjective is on their divisive behaviour rather than the content of their teaching.

126 Knight, Pastoral Epistles, 354.

127 Cf. μετά + accusative ‘after’. BDAG μετά s.v., B.2.c., 638.


instruction was a formal, but fatherly warning,\textsuperscript{130} intended to persuade the offenders to change.\textsuperscript{131} It was verbal instruction to be given once or twice only,\textsuperscript{132} and preceded experiential discipline.

The role of didactic warnings in the educational environment of believing communities is evident here. It was a leadership task in the community to be used with members whose belief and conduct was damaging the welfare of the community. Such warnings were an appropriate means of instruction, but had limited application before discipline was the appropriate educational response. This escalating process of corrective instruction shows the urgency of preventing teaching and conduct that damaged the community, coupled with the desire the offenders might be persuaded to amend their ways for their own sake. It also demonstrates the level of reflection leaders in the community were to have about their educational approaches to individuals in the community.

\textbf{10.4.3. Conclusions from νοοθετέω and cognate noun}

\textit{a)} The νοοθετέω word group is used three times in the target literature for activities of warning and admonition. It is used for corrective instruction in the context of fatherly care of spiritual children: Paul with the proud and divided Corinthians (1 Cor. 4:14), God through the Scriptures warning all believers in the past judgements of God’s people Israel (1 Cor. 10:11), and Titus confronting divisive false teachers (Tit. 3:10). In each case the belief and conduct the warning sought to correct was damaging the cohesion and welfare of the believing community. Furthermore, in each case the warning occurred against the backdrop of punishment (1 Cor. 4:14, cf. 4:18–20; 1 Cor. 10:11, cf. 10:6, 12–13; Tit. 3:10a, cf. 3:10b–11).

\textit{b)} This word group shows the use of didactic warnings as a prior step to discipline. These warnings were to bring urgent change of belief and/or conduct, and circumvent the need for discipline. That is, learning took place against the


\textsuperscript{131} Marshall, \textit{Pastoral Epistles}, 338.

\textsuperscript{132} Towner, \textit{Letters}, 797.
backdrop of disincentives for not learning. Community leaders had a responsibility to warn believers as a loving act of fatherly care,\textsuperscript{133} where the emphasis was on pastoral admonishment intended to persuade the recipient to change. The escalating process of warnings and discipline indicates the level of reflection required of leaders regarding the appropriate educational means to respond to the aberration, and indicates the responsiveness of teachers to specific community needs.

c) Similar observations can be made about the didactic warning activity of God in the Scriptures (1 Cor. 10:11). It assumes his fatherly desire to correct his people so they might avoid judgement for persistent disobedience, and this judgement served as the incentive for learning. This occurrence also indicates the type of learning early Christian communities were to gain from their study and knowledge of Jewish Scriptures, whereby accounts of God’s actions in the past provided an authoritative warning and correction to the belief and conduct of his people in the present.

d) While νουθετέω and παιδεύω activities were both associated with changing unacceptable belief and conduct in the believing community, νουθετέω differs from παιδεύω in that the warning was given prior to and against the backdrop of disciplinary correction, not as disciplinary correction. Warnings functioned as persuasive motivators for change, rather than forcing change through discipline. Indeed, the consequence of not learning from warnings was discipline that further sought to restore the erring believer. The threat of eschatological judgement, although present (cf. 1 Cor. 10:12), is not as evident with occurrences of νουθετέω. So, παιδεύω was used in relation to unpleasant disciplinary correction in order to avoid eschatological judgement, whereas νουθετέω activities were persuasive, pastoral verbal warnings so as to avoid discipline.

10.5. ἐλέγχω and related words

'Ἐλέγχω is found from Homer onwards, with the meaning ‘to scorn’, ‘to bring into contempt’. In later Classical writing the word developed the sense of ‘test, examine, enquire into a matter’ and from there, the meaning ‘convince, refute’. The word group was important in Stoicism, particularly in Epictetus, where it was used in relation to ethics rather than intellectual argument. Josephus and Philo use the word group frequently for correction by divine or human sources. However, it falls short of functioning as a ‘technical term’. In Hellenistic and Jewish literature the idea of correction developed further to bring the word group closer in meaning to παιδεύω and cognates.

In the LXX the word group is used to translate over eight different Hebrew stems, the most common of which is הָעָלָה and derivatives. The difference between this word group and παιδεύω is that whereas the latter concerns paternal chastisement, ἐλέγχω most commonly refers to discipline and education from God in a judicial context. The verb occurs ninety times, the vast majority (x74) in the Wisdom literature. The most common meanings are ‘correction’ and ‘punishment’, where the former is sought from God or human agents as beneficial instruction, and the latter is something to be avoided, or from which to be delivered.

136 E.g., Epictetus, 1.26.17; 2.1.32; 2.14.20; 2.26.4; 3.9.13; 3.23.33, etc.
138 E.g., Josephus, BJ, 7.330, 447, etc.
139 E.g., Philo, Spec., 3.54; 4.6, 40; Conf., 126; Praem., 4; Her., 95.
141 Büchel, ‘ἐλέγχω’, 475.
142 Link, ‘ἐλέγχω’, 140.
143 Büchel, ‘ἐλέγχω’, 473.
144 Büchel, ‘ἐλέγχω’, 473.
145 Link, ‘ἐλέγχω’, 141.
The verb occurs seventeen times in the NT, six in the target literature. Broadly speaking, in the active, it refers to showing a person their sin and calling them to repentance\textsuperscript{146} (1 Tim. 5:20; 2 Tim. 4:2; Tit. 1:9, 13; 2:15).\textsuperscript{147} In the passive, it refers to the experience of the recipient, as a result of such activity (1 Cor. 14:24).\textsuperscript{148} In both active and passive voices it involves ‘educative discipline’.\textsuperscript{149} The NT *hapax legomenon*, ἐλέγχομαι refers to the same activity of rebuke and disciplinary correction (2 Tim. 3:16).\textsuperscript{150}

\textbf{10.5.1. ἐλέγχομαι}

\textit{a) 1 Corinthians 14:24}

To complete his argument about the superiority of prophecy to un-interpreted tongues in the public Christian gathering,\textsuperscript{151} Paul described two hypothetical situations (cf. ἐὰν δὲ + present subjunctive).\textsuperscript{152} The first was the effect of everyone speaking in tongues on an unbelieving visitor (cf. ἴδιοι ἄπιστοι ἢ ἀπιστοί). The second was the contrasting effect if everyone was prophesying.\textsuperscript{153} In the first instance, the unbeliever would conclude the speakers were ‘mad’ or ‘possessed’.\textsuperscript{154} In the second, the unbeliever would be convicted of sin (cf. ἐλέγχεται)\textsuperscript{155} and examined (cf. ἀνακρίνεται), as God exposed the secrets of their heart (cf. φανερὰ γίνεται).\textsuperscript{156} The result was their conversion.\textsuperscript{157}

\textsuperscript{146} Büchel, ‘ἐλέγχομαι’, 474.
\textsuperscript{147} Cf. Matt. 18:15; John 8:46; Eph. 5:11.
\textsuperscript{149} Büchel, ‘ἐλέγχομαι’, 474.
\textsuperscript{150} Cf. ἐλεγχόμενς 2 Pet. 2:16.
\textsuperscript{151} Garland, Corinthians, 644. Sandnes, ‘Prophecy’ 1.
\textsuperscript{153} See above, Chapter 8.2.
\textsuperscript{154} Barrett, Corinthians, 326.
\textsuperscript{155} Thiselton, Corinthians, 1128.
\textsuperscript{156} See above, Chapter 7.2.2.
\textsuperscript{157} Fee, Empowering Presence, 246. Witherington, Conflict, 285.
The presence of judicial language (cf. ἄνωκρίνω), and the in-breaking of the divine verdict on the unbeliever’s life (cf. 1 Cor. 4:5) through prophecy indicate the meaning of ἐλέγχω is ‘conviction’ of guilt and truth rather than ‘convince’. The unbeliever was convicted of their guilt before God as they learned God’s verdict on their sins, which they either thought were hidden from public view, or which they themselves did not know. Therefore, the content and conviction ultimately came from God (cf. 12:10 cf. 14:25b). For the didactic purpose of the discourse, however, it was the human addressers who were identified: the scenario depicts ‘everyone’ prophesying, so the unbeliever was rebuked by all (cf. ὑπὸ πάντων). This ought not to be limited to those people who were prophesying but refers more broadly, to the prophetic event (cf. ‘all that is said’).

Thus, as the community spoke divinely inspired words of prophecy, the didactic outcome of their speech was that an unbeliever became aware and was convicted of their guilt before God. That is, the unpleasant personal experience of guilt was an experience of educative discipline that brought the unbeliever to repentance. Additionally, as the human agents responsible for bringing about this personal conviction, this scenario highlights another aspect of the educational environment in which all believers could potentially participate.

b) 1 Timothy 5:20

Paul wrote to Timothy that elders were not to be challenged lightly, but neither were they immune from correction. In the event two or three members of the congregation brought an accusation of sin against an elder in the Christian

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158 Cf. Thiselton, Corinthians, 1128.
159 Thiselton, Corinthians, 1128. Garland, Corinthians, 652.
160 Contra NIV.
162 Grudem, Prophecy in 1 Corinthians, 200.
163 Chester, Conversion, 118.
165 Thiselton, Corinthians, 1129, notes the antecedent of the adjective πάντων in the prepositional phrase is the verb προφητεύωσιν and not ‘prophets’. Contra Forbes, Prophecy, 255.
community (cf. 5:19), Timothy was to rebuke (cf. ἐλεγχε) the offending elder before the congregation (cf. πάντων).  

Those elders who persisted in sin (cf. τοὺς ἁμαρτάνοντας) were distinguished from those faithful elders who served well and were deserving of double honour (cf. 5:17). Thus, the assessment of an elder included both the orthodoxy of his verbal instruction (cf. οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ), and orthopraxy of lifestyle and leadership. The conditional aspect of considering accusations (cf. 5:19) and the present tense of the participle (5:20) suggest Timothy was already facing the situation described.

The nature of the sin is not specified, however the emphasis is on aberrant behaviour, rather than false teaching. The exact content of the rebuke is not given, although it likely included a charge of guilt in a quasi-legal setting, identifying sin and providing reasons why such behaviour was repudiated. The threat of exclusion from the community may have been an element (cf. 1:20; Tit. 3:10). The rebuking activity itself was intended to instruct the unrepentant elder by arresting and disciplining sin, but the public nature of the rebuke was also intended to instruct ‘the rest’ by way of warning (cf. ἵνα οἱ λοιποὶ φόβον ἔχωσιν). Verbal parallels with LXX Deuteronomy 19:20 suggest οἱ λοιποὶ

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166 Towner, Letters, 361.
167 Cf. return to second person singular i.e., 5:19 παραδέχοις; cf. 5:11. Contra Marshall, Pastoral Epistles, 618.
169 Fee, Timothy and Titus, 130, and Towner, Letters, 370, note the force of the present participle.
170 Knight, Pastoral Epistles, 235. Towner, Letters, 367.
171 Towner, Letters, 370.
172 Quinn, Timothy, 463.
173 Quinn, Timothy, 463. Fee, Timothy, Titus, 131.
176 Towner, Letters, 371.
177 Contra Roloff, Timotheus, 311.
refers to the congregation.\(^{179}\) Not only was the rebuking activity designed to instruct the elder, it delimited the contours of acceptable conduct and leadership for the community, and its public nature provided an object lesson for the entire congregation.

The solemnity of this educative discipline and its significance for the whole community is evident in the high standard set to substantiate the accusation, the public nature of the rebuke,\(^{180}\) and the seriousness with which Timothy was to discharge it (5:21–25).\(^{181}\) It also demonstrates that even those with leading teaching responsibilities in the community were to learn from such corrective discipline (cf. 5:17 προεστώτες cf. 3:4–5).\(^{182}\)

c) 2 Timothy 4:2

In his climactic, closing charge to Timothy, Paul listed five imperatives that summed up the younger man’s ministry. The command to proclaim the Word (cf. κήρυξον τόν λόγον)\(^{183}\) is distinct from, but related to the following imperatives.\(^{184}\) So, in addition to proclaiming the Word, he was to ‘confront’\(^{185}\) or ‘rebuke’\(^{186}\) (cf. ἔλεγξον), ‘censure’ and ‘urge’\(^{187}\) (cf. ἐπιτιμησον, παρακάλεσον)\(^{188}\) as the situation demanded. The παρακαλέω activity was more by way of positive encouragement, whereas the first two imperatives refer to

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178 Cf. LXX Deut. 19:20 οἱ ἐπίλοιποι ἄκουσαντες φοβηθήσονται.
180 Mounce, Pastoral Epistles, 313.
182 Knight, Pastoral Epistles, 232.
183 See above, Chapter 6.2.1.
184 Contra Scott, Pastoral Epistles, 130, who sees ‘refuting, checking and exhorting’ as equivalent to the preacher’s task: ‘involving an appeal to the reason, the conscience and the will’.
185 Mounce, Pastoral Epistles, 574.
186 Fee, Timothy, Titus, 285.
187 Fee, Timothy, Titus, 285.
188 See respectively, Chapters 10.5.3, and 9.2.2.
forms of admonishment, but all were to be done with a manner and content consistent with truthful instruction (cf. ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ).

Rather than simply correcting, ἐλέγξω here means convicting the offender of guilt and the need to repent by revealing aberrant belief or behaviour (cf. 4:3–4). The content of the rebuke was dependent on the Word of God and the gospel, especially given the use of the cognate noun ἐλεγμόν in 3:16. The association with proclamation suggests the addressees were Christians in the public community gathering, but unbelievers may have been present (cf. 4:5).

This strong command demonstrates the task of leadership was not simply to proclaim God’s word positively. Rather it included confronting, rebuking and convincing those whose thinking or behaviour was incompatible with the gospel message. Indeed, this was to be done even when it was not comfortable for the speaker or recipients (cf. εὐκαίρως ἀκαίρως), and when addressees would prefer teachers would say what they wanted to hear (4:3–4). Furthermore, this occurrence shows the need for those responsible for teaching and leading the community to know the ugly side of the community and respond publicly to it, as an expression of love for all those in the community.

190 Knight, Pastoral Epistles, 454. Mounce, Pastoral Epistles, 574. Quinn, Timothy, 769. Contra Towner, Letters, 602, although cf. fn. 35.
191 Contra NIV.
192 Cf. Büchel, ‘ἲλέγξω’, 473, notes the LXX use of ἐλέγξω for ‘the disciplining and educating of man by God as a result of His judicial activity’.
193 Knight, Pastoral Epistles, 454. Quinn and Wacker, Timothy, 770.
195 Mounce, Pastoral Epistles, 583.
197 Towner, Letters, 600. Marshall, Pastoral Epistles, 800.
198 Mounce, Pastoral Epistles, 574.
199 Knight, Pastoral Epistles, 454.
200 Marshall, Pastoral Epistles, 801.
**d) Titus 1:9**

Titus was to appoint elders/overseers in Crete who had a firm hold on Christian truth, in order that (cf. ἰνα) they might be able to promote sound teaching and rebuke those who spoke against it (cf. τοὺς ἀντιλέγοντας ἐλέγχειν). As in 2 Timothy 4:2, the didactic task here had both positive and negative elements, namely teaching truth and combating error, with παρακαλέω and ἐλέγχω denoting these two activities. However, the primary nuance of ἐλέγχω here is 'rebuke' rather than 'convict.' This confrontational rather than judicial sense is suggested by the later occurrence of the same verb in 1:13, where the potential need of 1:9 is actualised. By his adherence to the apostolic message, an elder/overseer would be equipped (cf. δυνατός) to teach what should be believed, and forcefully challenge those teaching anything other than the truth. However, as in 2 Timothy 4:2, the urgency of the rebuke would not mitigate the need for the elder/overseer not to be overbearing, quick-tempered, or bullying (cf. 1:7–8).

The content of any rebuke would be based on the ‘faithful word, which is in accordance with the teaching’ (NASB), that is, the fixed and authoritative content comprising the gospel message and apostolic teaching. As such conformity to the apostolic message was the key factor in the effectiveness of any rebuke (and teaching).

**e) Titus 1:13**

The reason elders had to be able to teach and rebuke (cf. 1:10 γὰρ) was there already were many rebellious ‘empty talkers and deceivers,’ who were

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202 Towner, Letters, 692. Knight, Pastoral Epistles, 293.
203 Knight, Pastoral Epistles, 294.
204 See below next entry, Titus 1:13.
205 Knight, Pastoral Epistles, 293.
206 Also NRSV. Διδαχή refers to content rather than activity. Towner, Letters, 692.
207 Guthrie, Pastoral Epistles, 186.
208 Towner, Letters, 692.
209 Mounce, Pastoral Epistles, 396. Knight, Pastoral Epistles, 295.
devastating the faith of entire households, and possibly whole house-churches. Their errors embraced content, motivation, and manner of teaching, and their conduct (1:10–16). Titus, joined by the elders/overseers, was to silence these false teachers (1:11 cf. ἐπιστομίζειν). He, like the elders, was to rebuke them severely (cf. ἐλέγξε αὐτοῦ ἀποτόμως), because (cf. δὴ ἦν αἰτίαι) as even one of their own prophets said of Cretans, they were morally corrupt.

The addressees of Titus’ rebuke were ‘them’ (cf. αὐτοῦ). This could refer exclusively to the false teachers who have been on view since 1:10, or could include those their teaching had led astray. The latter is preferable (cf. 1:9; 2:15), with the strongest rebukes being directed at false teachers who had turned away from the truth (1:14 cf. 3:10), and were to be silenced. Titus was to do this for their own good, so that they would be sound in the faith (cf. ἵνα ψυχήν ἐπὶ πίστευ). That is, it was remedial instruction, with eternal consequences for the false teachers and their adherents, if it was not heeded (cf. 1:16). ‘Titus was to play the part of the stern physician rather than of a judge’. Faithful leaders of the community had the authority and responsibility to correct and silence false teachers, both for the false teachers’ benefit and that of the believing community (cf. 2 Tim. 2:25–26).

Thus, not only did those who were destroying the believing community use didactic means to advance their cause (cf. διδάσκοντες), their activity was to be countered by didactic means. By positive instruction (1:9), and by way of

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211 Knight, Pastoral Epistles, 299.
212 Marshall, Pastoral Epistles, 204.
213 Knight, Pastoral Epistles, 299.
215 Knight, Pastoral Epistles, 300.
217 Towner, Timothy & Titus, 233.
218 Kelly, Pastoral Epistles, 236.
219 Quinn, Titus, 109.
220 Scott, Pastoral Epistles, 160.
221 Marshall, Pastoral Epistles, 204.
educative discipline applied chiefly to the proponents of the deception, and secondly at those who had been seduced by their message.

f) Titus 2:15

In a text already discussed twice in this thesis, Titus was commanded ‘to teach, exhort and rebuke’ (cf. λάλει καί παρακάλει καί ἐλεγχε). All three activities were to be done ‘with all authority’, as befitted Titus’ role in Crete (cf. 1:5; 2:1, 7; 3:8). As in 2 Timothy 4:2 and Titus 1:9, ἐλέγχο and παρακαλέω occur together to describe the responsibilities of community leaders.

The content of all three of Titus’ activities was ‘these things’ (cf. ταῦτα). As discussed above, the usual backward reference of ταῦτα in the Pastorals and the λαλέω inclusio could limit the reference (2:1–15). However, ταῦτα more likely refers to the entire letter. Not only does the three-fold command in 2:15 repeat instructions already given to Titus about his ministry (cf. ἐλεγχε 1:13; λάλει 2:1; παρακάλει 2:6), his ministry also functions as a model for the elders/overseers (cf. 1:9 παρακαλέων; ἐλέγχειν). Furthermore, the continuation of the submission theme, and location of a faithful saying beyond the three-fold command suggest ταῦτα also has a forward referent (cf. 3:1; 3:8).

In short, leadership of the community involved authoritative positive teaching, persuasive encouragement, and educational discipline. It meant actively and authoritatively ensuring those in the believing community gained in their

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222 See above, Chapter 4.3.2. λαλέω; and 9.2.1. παρακαλέω.
224 Contra Spicq, Les Épîtres Pastorales, 644, who suggests ‘with every kind of command’.
225 Contra Towner, Letters, 766.
226 Towner, Letters, 766.
228 Fee, Timothy, Titus, 197.
229 Quinn, Titus, 180.
230 Mounce, Pastoral Epistles, 432. Contra Fee, Timothy, Titus, 197, and Towner, Timothy & Titus, 250, who argue only preceding material is included.
knowledge of the gospel and apostolic teaching, were transformed by and persevered in it, and rejected all belief and conduct that was contrary to it. In particular, the last of these activities required the leader to be familiar enough with those in his care to correct errors that existed, and love them enough to do so.

10.5.2. ἐλεγμός

The cognate noun ἐλεγμός occurs once in the NT, in Paul’s affirmation about the usefulness of Scripture for the tasks of ministry, which has already been discussed. The noun (cf. πρὸς ἐλεγμόν) refers to ‘the rebuking of the sinner’. It is an educative act that ranges from an activity ‘designed to produce self-awareness of sin’ to a punitive act. In this context, it means ‘conviction’ rather than ‘correction’, which is covered by the next noun (cf. ἐπανόρθωσις). The subject of rebuke probably includes belief and conduct and cannot be limited to doctrinal error.

The content of the activity comes from God through Scripture, and the addresser was the ‘person of God’, primarily Timothy, but all believers, especially those in ministry. The recipients of the rebuking activity are not named, and conceivably could include non-believers as well as Christians (cf. 4:5).

The purpose of the rebuking activity is not given. The ἔνα clause in the following verse (3:17) relates to the purpose of Scripture and its ‘usefulness’ for the ‘good

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231 See above, Chapters 3.2.2, and 10.2.2.
233 Towner, Letters, 591.
234 Marshall, Pastoral Epistles, 795. See below, Chapter 10.5.3.
235 There is a chiastic formation, with διδασκαλία and παιδεία as positive activities of instruction, and ἐλέγμος and ἐπανόρθωσις as negative activities of instruction, not sequential pairs positively and negatively addressing orthodoxy and orthopraxy. Marshall, Pastoral Epistles, 795. Contra Mounce, Pastoral Epistles, 570.
236 Marshall, Pastoral Epistles, 792, translating πᾶσα as ‘every’ or ‘all’ makes little difference to the meaning, since θεσπονεος and ὑφέλιμος are both predicates. Knight, Pastoral Epistles, 445.
237 See above, Chapter 3.2.2.
works’ listed in 3:16,\textsuperscript{238} rather than the purpose or result of the activities listed in 3:16 on the ‘person of God’.\textsuperscript{239} Christians generally, and Timothy in particular, were thoroughly equipped for every good work, because God’s word provided the content of any teaching, rebuking, correcting or training activity.\textsuperscript{240} The authoritative nature of the rebuking activity would derive essentially from its content and the salvation consequences of not learning from it (cf. 3:15). Presumably too, it would be affected by the identity of the addresser of the rebuke, and his/her responsibilities within the believing community.

10.5.3. Words occurring once for ‘correcting’

\textit{a) ἐπανόρθωσις}

Following ἐλέγμός in 2 Timothy 3:16, and influencing its meaning, is the noun ἐπανόρθωσις. It too is a NT \textit{hapax legomenon}. The noun is related to ὄρθος meaning ‘upright, straight, right’. Accordingly, the meaning of this verbal noun is the correction or restoration of what has been destroyed, with the figurative sense of ‘improvement’.\textsuperscript{241}

Much of what has been said about the discourse context and purpose of ἐλέγμός applies here. The contribution of ἐπανόρθωσις to this study is that it refers to the activity of ‘straightening people out’,\textsuperscript{242} by correcting and restoring belief and conduct that has been destroyed or distorted by error and sin. This is achieved through the written Scriptures being applied by the person of God (3:17). This activity logically followed rebuking (cf. ἐλέγμόν). It was not enough to convict a person of their error and guilt, they must be set straight, before being trained in right belief and practice.\textsuperscript{243}

\begin{multicols}{2}


\textsuperscript{242} Quinn and Wacker, \textit{Timothy}, 746.

\end{multicols}
b) ἐπιτιμάω

The verb ἐπιτιμάω is attested from Herodotus onwards, meaning ‘honour, censure, penalize and raise in price’.

In the LXX, it comes to function as a ‘technical term for the powerful divine word of rebuke and threat’.

The verb occurs twenty-nine times in the NT, but only once in Paul (2 Tim. 4:2 cf. 2 Cor. 2:6 ἐπιτιμία). In the Synoptics, reflecting LXX usage, it is often used for Jesus’ control over demons, sickness and creation. The emphasis falls on the prevention or cessation of the proscribed activity, rather than on the remedial role of the rebuke. This is reflected in its use in Paul’s charge to his younger colleague in 2 Timothy 4:2.

Much of what is written above concerning the preceding imperatives of Paul’s charge applies here. What must be determined is the difference between the two verbs. Some suggest a difference in intensity, from harsher to less severe correction. Others suggest a movement from convicting the sinner to charging him openly with error. More likely, ἔλεγξον refers to convincing and correcting, and ἐπιτιμήσων to rebuking activity intended to prevent the aberrant belief or conduct and/or cause it to cease. As such, it was a rebuke that functioned as a prohibition, a command to stop erring.

The authority register of both activities was high, which is indicated semantically, and by the nature of Timothy’s role to lead and protect the believing community (e.g., 2:14–15; 2:22–25; 4:2–5). However, as with the preceding and following

244 Angel, ‘ἐπιτιμάω’, 572–3.
245 Cf. Ps. 18:15; 76:6; 80:16; Job 26:11.
247 Cf. 27 times: e.g., Matt. 8:26; 12:16; Mark 10:48; Luke 4:35, 39, 41.
249 See above, Chapters 6.2.1, 9.2.2, and 10.4.1.
251 Towner, Letters, 601.
252 TNIV, YLT, Contra NRSV, NASB, KJV, ESV. ‘reproof/reprove’. HCSB. ‘rebuke’.
253 TNIV, YLT, NRSV, NASB, KJB, ESV. ‘rebuke’. Contra HCSB. ‘correct’.
254 Knight, Pastoral Epistles, 454. Trench, Synonyms, §4, 12.
imperatives, it was to be undertaken with ‘complete patience and teaching’ (ESV).\textsuperscript{255} That is, the activity whilst unpleasant for the addressee was to be done with loving patient responsiveness\textsuperscript{256} on the part of the addresser, and be informed by the full extent of Scriptural and gospel truth.\textsuperscript{257}

c) \textit{σωφρονίζω}

\textit{Σωφρονίζω} is a NT \textit{hapax legomenon} that occurs in Paul’s instructions to Titus for the older women. Titus was to ‘teach what accords with sound doctrine’ which included teaching older women to live upright lives, and ‘teach what was good’, in order to bring the younger women back to their senses (cf. ίνα \textit{σωφρονίζωσιν}).\textsuperscript{258} Bible translations and lexicons suggest various meanings for the verb including ‘teach’,\textsuperscript{259} ‘train’,\textsuperscript{260} ‘urge’,\textsuperscript{261} ‘encourage’,\textsuperscript{262} and ‘chasten’.\textsuperscript{263} However, the use in Philo,\textsuperscript{264} Josephus,\textsuperscript{265} and other contemporary Greek writers\textsuperscript{266} suggests it means ‘to chasten’ or ‘to recall a person to their senses’\textsuperscript{267} or ‘an appropriate or former way of operating’, through persuasion, punishment, or lessons learnt from adverse circumstances.\textsuperscript{268}

\textsuperscript{255} Quinn and Wacker, \textit{Timothy}, 771.
\textsuperscript{256} Johnson, \textit{Letters to Timothy}, 429, ‘long-suffering’.
\textsuperscript{259} ESV.
\textsuperscript{260} MM σωφρονίζω s.v., 622.
\textsuperscript{261} BDAG σωφρονίζω s.v., 986.
\textsuperscript{262} BAGD σωφρονίζω s.v., 986. Mounce, \textit{Pastoral Epistles}, 410.
\textsuperscript{263} LSJM, σωφρονίζω, s.v., 1751.
\textsuperscript{264} Philo, \textit{Virt.}, 115.3; \textit{Conf.}, 46.5; \textit{Migr.}, 14.5; \textit{Fug.}, 98.2; \textit{Legat.}, 7.4; \textit{Prov.}, 2.55.7; \textit{Cong.}, 179.4. Notably, Philo uses the verb alongside παιδεύω and νοοθετέω, where God’s affliction of Israel (Deut. 8:2) disciplined (cf. ἐπαιδεύσει), admonished (cf. ἐνοοθέτησε) and chastened (cf. ἐσωφρόνισε). \textit{Cong.}, 172.
\textsuperscript{265} E.g., Josephus, \textit{AJ}, 5.256.
\textsuperscript{266} Dio Chrysostom, \textit{Or.}, 8.12; \textit{Or.} 34.49.
\textsuperscript{267} LSJM σωφρονίζω s.v., 1751.
This single Pauline appearance of σωφρονίζω in Titus 2:4 might be explained by the self-control theme expressed by the σωφρον word-group in the Pastoral Epistles, and in particular by the concentration of cognate words in the immediate discourse (i.e., σώφρονας 2:2, 5; cf. 1:8; σωφρονέω 2:6; σωφρονισμός 2:12). Older women were the addressees of this educational activity, who were to correct the unacceptable conduct of younger believing women by restoring them to their senses. In doing so, the older women understood and practised what they were passing on to their younger sisters. The content of the instruction was that they would faithfully love their husbands and children, be self-controlled (cf. σωφρονας), pure, busy at home, kind, and subject to their husbands.

This text highlights three aspects of ‘correcting’ vocabulary. Firstly, the existence of a standard of belief or conduct that functioned as a model against which aberrant belief or conduct could be measured. Secondly, the need for the addresser of ‘correcting’ activities to conform to the belief or conduct they were seeking from the addressee, otherwise the integrity and didactic force of the activity was compromised. Finally this text shows the involvement of every level of the community as addressers and addressees.

d) ἐπιπλήσσω

'Επιπλήσσω is attested from Homer onwards, meaning ‘strike at, rebuke, reprove’. It is a very severe action of censure or disapproval. The word is not found in the LXX, and is a NT hapax, occurring as a negative command in 1 Timothy 5:1.

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269 The word group is attested in other Pauline letters, for example the verb 'to be wise, to think' φρονέω, occurs twenty three times; also compounds including σωφρονέω, 'to be in right mind' (twice outside PE), and παραφρονέω, 'to be out of one’s mind' (once).

270 I.e., 1 Tim. 2:9, 15; 3:2; 2 Tim. 1:7; Tit. 1:8; 2:2, 4, 5, 6, 12. Marshall, Pastoral Epistles, 182.

271 Winter, Roman Wives, 162.

272 This is the inference of the ἵνα linking the two clauses. Mounce, Pastoral Epistles, 411.


274 Marshall, Pastoral Epistles, 573.
While the repeated collocation of ἐλέγχω and παρακαλέω (2 Tim. 3:16; 4:2; Tit. 2:15) referred to complementary educational activities, the relationship of παρακαλέω with ἐπιπλησσο here is antithetical (cf. ἀλλὰ). Timothy was not to rebuke those in his charge severely, but to exhort them as befitted the gendered and generational nature of their relationship. This did not mean Timothy was not to correct those in his charge (cf. 5:20), but that his correction was not to be overly harsh and deny the family relationships established by the gospel.

10.5.4. Conclusions from ἐλέγχω and related words

a) The ἐλέγχω word group is used in the target literature for activities involving corrective and disciplinary instruction for aberrant belief and conduct of unbelievers and believers. The verb occurs six times (1 Cor. 14:24; 1 Tim. 5:20; 2 Tim. 4:2; Tit. 1:9, 13; 2:15), and the cognate noun occurs once (2 Tim. 3:16). The discourse contexts determine whether the nuance of judicial conviction of guilt (1 Cor. 14:24; 1 Tim. 5:20; 2 Tim. 3:16) or correction of error was to the fore (Tit. 1:9, 13; 2:15). However, the distinction is not clear-cut (2 Tim. 4:2). The use of the passive voice in one text refers to the educational outcome of properly regulated prophecy (1 Cor. 14:31). The remaining occurrences refer to future didactic activities, of those engaged in some form of Christian ministry. Four additional words for related activities were examined: ἐπανφθωσις for correcting activities (2 Tim. 3:16), ἐπιτιμᾶω for rebuking and preventing aberrant belief and conduct (2 Tim. 4:2), σωφρονίζω for restorative calling back, and ἐπιπλησσο for harsh rebuking that was to be avoided (1 Tim. 5:1). All but the last of these were desirable educational activities in the believing community.

b) This vocabulary indicates the use of negative personal experiences for educational purposes in early Christian communities. However, unlike the

275 See above, Chapter 9.2.2.
276 Spicq, Les Épîtres Pastorales, 522.
physical disciplinary lessons associated with παιδεύω (1 Cor. 11:32; 1 Tim. 1:20), the negative experiences associated with this vocabulary were brought about by verbal correction of errant belief and conduct, and the cognitive/psychological experience of guilt and conviction of sin. The public setting for some activities suggests the experience of shame possibly also functioned as part of the didactic process (1 Cor. 14:24; 1 Tim. 5:20; Tit. 1:9, 13; 2:15). The awareness of sin and conviction of guilt before God and the believing community brought an unbeliever to repentance and faith. The public judicial-style rebuke of leaders not only signalled the gravity of the sin and the rebuke, providing impetus for repentance, it also functioned as a secondary didactic activity for those witnessing the event (1 Tim. 5:20; Tit. 1:13). Nevertheless, correcting activities were to be both authoritative and patient expressions of pastoral care (1 Tim. 5:19–20; 2 Tim. 4:2; Tit. 2:4, 15).

c) The importance of these activities for the community, and their community nature is evident in the potential involvement of every level of the community as addressees and addressers. The addressers of these correcting activities included regular members of the Christian community (1 Cor. 14:24; 2 Tim. 3:16; Tit. 2:4), and recognised community leaders like Timothy (1 Tim. 5:20; 2 Tim. 4:2), Titus (Tit. 1:13; 2:15) and leading elders (Tit. 1:9). No level or group within the community was exempt from receiving this instruction, from unbelieving visitors (1 Cor. 14:24), to false teachers (Tit. 1:9, 13), and leading teaching elders (1 Tim. 5:20). Ordinary members of the community were also addressees (2 Tim. 3:16; 4:2; Tit. 2:4, 15).

The impact of this instruction on the community is also seen in its community setting (1 Cor. 14:24; 1 Tim. 5:20; 2 Tim. 4:2; Tit. 2:15), where in addition to its personal application, the activity delimited the contours of acceptable belief and conduct for all in the community, and provided an object lesson for the entire community (1 Tim. 5:20). The community aspect of this instruction is also evident in the role of personal relationships and knowledge that provided the context and content of the activity (Tit. 2:4). In particular, addressers had to be familiar with the belief and conduct of those in the community in order to correct errors that existed, and to love them enough to do so.
The coupling of ἐλέγχω and παρακαλέω (2 Tim. 4:2; Tit. 1:9; 2:15) is significant in this regard. Both activities involved personal and persuasive communication, called forth by the particular needs of the recipient, intended for their benefit. With ἐλέγχω, this involved negative instruction of confronting and rebuking, whereas with παρακαλέω it involved positive instruction of pastoral encouragement and urging. Both negative and positive activities required the commitment of the addresser to the educative welfare of the addressees, and their coupling in these contexts suggests the negative was preferably to be accompanied by the positive.

d) While ἐλέγχω activities required personal knowledge of the addressee on the part of the addresser, the instruction was not based on personal whim or objection. They were based on the studied application of Scripture (2 Tim. 3:16), the gospel and apostolic message (Tit. 1:9, 13; 2:15), or divinely given insight (1 Cor. 14:24). In this way, they were an experience of God’s kindness, in that addressees learned God’s verdict on their belief and conduct, and how to correct their error and live in conformity with God’s truth.

10.6. Prohibitions

10.6.1. ἐπιτρέπω

Another form of negative instruction was achieved through prohibition and concession. The verb ἐπιτρέπω is used for this activity in the target literature. As a didactic activity it functions by placing boundaries around belief and conduct, by permitting some belief and conduct and prohibiting others.

Ἐπιτρέπω is attested from Homer onwards and in extra-Biblical literature and the LXX has a range of meanings including ‘to order, instruct’, 279 or ‘to entrust’ in

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279 E.g., Xenophon, An. 6.5.11; Cassius Dio, Fgm. 40.5. Josephus, Vit., 138; 1 Clement 1:3. LXX: Esth. 9:14; 4 Macc. 4:18.
the sense of duty. More commonly, in Greek literature, LXX and in the NT, it means ‘allow, permit’.

Most of the eighteen NT occurrences are in the Synoptics and Acts. It occurs three times in the Pauline corpus, all in the target literature (cf. 1 Cor. 14:34; 16:7; 1 Tim. 2:12). In 1 Corinthians 16:7 Paul wrote of his hopes to stay with the Corinthians for a while, yet acknowledged that it was the Lord who would sovereignty permit or deny his wish. Although in one sense, Paul would ‘learn’ of the Lord’s will as events unfold, ἐπιτρέπω here is not so much didactic, as permissive (cf. 1 Cor. 4:19).

The remaining two occurrences are in discussions about the participation of women in the public believing community gathering. Grammatical and semantic considerations of ἐπιτρέπω in these texts have become two of many foci in the modern debate about the role of women in the church. However, these debates are not relevant to this study, as they concern the application of the prohibition in the modern church, rather than its role in the educational environment of the early Christian communities.

Nevertheless, these occurrences of ἐπιτρέπω are relevant to the current study, since they are didactic activities both by virtue of their illocutionary force, and as the prohibition instructed the conduct of women in the congregations. Instead of using the negated ἐπιτρέπω, Paul might have written, respectively: ‘It is

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282 E.g., Job 32:14; 1 Macc 15:6; 4 Macc. 5:26; Wis. 19:2.
283 BDAG ἐπιτρέπ-μο s.v., 385.
285 For example, claims that the use of the present tense limits its application temporally to the first century.
286 For example, claims that the use of ἐπιτρέπω for temporally bound prohibitions in LXX and NT indicates a temporal qualification intrinsic to the meaning of the verb.
288 Thiselton, Corinthians, 52.
authoritatively commanded/taught that women are not to speak’, and ‘I, Paul, authoritatively command/teach that women are not to teach or have authority over men’.

a) 1 Corinthians 14:34 and 1 Timothy 2:12

There are several similarities between the texts. In both, the prohibitions applied to women and were operative within the gathering community setting. Also, both were a response to the presence of men, and were accompanied by explicit encouragement for women to learn. The content of both prohibitions has the negated verb ἐπιτρέπω with an infinitive complement verb of speaking (cf. λαλεῖν; διδάσκειν). Furthermore, each prohibition links submission or a submissive attitude with a command for silence or quietness, which strongly contrasts with the prohibited activity. These are the main points of similarity, however there are differences.

In 1 Corinthians 14:34, the addresser of the prohibition is embedded in the verbal form (cf. ἐπιτρέπεται). On the evidence of rabbinic literature, this most likely represents a formula for citation or allusion to OT law. The reference to the Law (cf. ὁ νόμος λέγει) supports this. The addresser, therefore, was not custom

289 1 Cor. 14:34–35 is original to the text, also it is not a quotation from Paul’s opponents or the Corinthians. Thiselton, Corinthians, 1150–58. See discussion above, Chapter 4.3.2.
290 See discussion above about women/wives: Chapters 3.2.1, and 4.3.2.
291 I.e., 1 Cor. 14:34 ἐν ταῖς ἐκκλησίαις; 1 Tim. 2:8 ἐν παντὶ τόπῳ. Witherington, Women in the Earliest Churches, 119.
292 I.e., 1 Cor. 14:35 τοὺς ἰδίους ἀνδρας; 1 Tim. 2:12 ἀνδρός.
293 I.e., 1 Cor. 14:35 εἰ δὲ τι μαθεῖν θέλουσιν cf. 1 Cor. 14:31 μαθηθοῦσιν; 1 Tim. 2:11 μαθηθεύτω.
294 I.e., 1 Cor. 14:34 οὐ; 1 Tim. 2:12 οὐκ.
295 Wallace, Grammar, 598.
296 I.e., 1 Cor. 14:34 ὑποτασσέσθωσαν; 1 Tim. 2:11 εἰ πάσῃ ὑποταγῇ cf. 2:12 οὐδὲ αὐθεντεῖν.
297 I.e., 1 Cor. 14:34 σιγάτωσαν; 1 Tim. 2:11-12 ἐν ἡσυχίᾳ; εἰναι ἐν ἡσυχίᾳ.
300 Aulen, ‘Rabbinic Formula’, passim.
or rules arising from Paul, or his opponents, or Jewish or Hellenistic literature. The addresser was God or God’s order as set out in the Pentateuch. Like other introductory formulas for divine speech or texts, this ἐπιτρέπω formula signals the authoritative nature of the prohibition, as does the verb itself, and Paul’s appropriation of the prohibition for conduct in ‘all the churches’.

This prohibition is evidence of God’s ongoing involvement in the educational environment of believing communities in two respects. Firstly, he taught women through the Scriptural prohibition about their verbal participation in the community-based assessment of prophecies (14:29b). Secondly, through this prohibition in an authoritative text, God regulated the learning environment in ‘all the churches’, so as to facilitate learning (14:31), and prevent disgrace (14:35).

In 1 Timothy 2:12, Paul was the addressee of the prohibition, stating he did not permit (cf. οὐκ ἐπιτρέπω) a woman ‘to teach or to have authority over a man’ (cf. διδάσκειν οὐδὲ αὐθεντεῖν ἄνδρος). The location where this prohibition operated was again in the public gathering. Those to whom the prohibition applied were women (cf. γυναῖκι). However given the purpose of the letter

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302 Contra Weiss, Korintherbrief, 342. Conzelmann, Corinthians, 246, fn. 53.
306 Quinn and Wacker, Timothy, 200, ‘the passive assumes God is the subject’.
307 This is preferable to a specific text such as Genesis 3:16. Contra Morris, Corinthians, 201. Barrett, Corinthians, 330.
310 Garland, Corinthians, 668.
(3:14–15), the immediate addressee of the prohibition is Timothy and through him, all those present in the church gathering.\(^{313}\)

The following verses (2:13–14 \(\gamma\alpha\rho\))\(^{314}\) indicate this was not a new injunction,\(^{315}\) but one that arose from the differences between Adam and Eve in creation and the fall (cf. Gen. 2:4–25; Gen. 3). Accordingly, the prohibition rested on the authority of that Scriptural account, and on Paul’s authority as God’s appointed apostle, clearly articulated in the previous chapter (1 Tim. 1:1, 12–16).\(^{316}\) It was not Paul’s personal opinion,\(^{317}\) but God-given instruction for the conduct of women, and regulation of the learning environment. Furthermore, Paul’s use of the creation accounts is consistent with the earlier findings of this thesis about the use of the Jewish Scriptures as authoritative instruction for Christian conduct.\(^{318}\)

These occurrences demonstrate the use of authoritative prohibitions, or more rightly, the withholding of permission, as a means of instructing one group of believers about their participation in didactic activities in the public community gathering. These prohibitions indicate the moral responsibility of the women and voluntary nature of their acceptance of the prohibition. The inclusion of prohibitions addressing one group of the community in letters with a broader audience suggests learning and observing these instructions were community responsibilities. Furthermore, through them the entire believing community learned the contours of acceptable and unacceptable behaviour, and consequences should the prohibitions not be properly observed. The community educational

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\(^{317}\) *Contra* Fee, *Timothy, Titus*, 72. PHILLIPS, ‘Personally, I don’t allow women to teach, nor do I ever put them into positions of authority over men - I believe their role is to be receptive. (My reasons are that man was created before woman…)’.

\(^{318}\) Towner, *Letters*, 232.
benefit of the prohibitions is also evident in that they concerned the public gathering and proper regulation of the educational environment.

These prohibitions belong to a group of prohibitions in the target literature that have illocutionary didactic force. These include the use of negated verbs in different moods.319 Some of these are more rhetorical in purpose,320 but others express Paul’s prohibition and disapproval of certain conduct. These are further evidence of the use of prohibitions in the educational methods of early Christianity (Cf. 1 Tim. 6:2; Tit. 2:3, 9, 10).321

10.6.2. κολύω

Further evidence of the use of prohibition in early Christian communities is found in two uses of the verb κολύω, which is used for undesirable prohibitions originating from within believing communities. The original meaning of κολύω was ‘to cut short’ and then ‘to hinder’.322 Both in extra-biblical literature and the LXX it is used in relation to persons with the meaning of ‘hinder, prevent’, or ‘forbid’.323 The verb is found twenty three times in NT most commonly with this meaning (Mk. 9:38; Luke 9:50; Acts 19:30). It can also mean ‘refuse, deny, withhold, keep back’ (Luke 6:29).324 In the target literature κολύω occurs twice with an impersonal object, in the sense of hindering, preventing or forbidding

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319 E.g., 1 Cor. 4:5; 5:9, 11; 6:9; 7:5, 10, 12, 21, 23, 27; 9:9; 10:20; 14:20, 39; 15:33; 16:11; 1 Tim. 4:14; 5:1, 19; 2 Tim. 1:8.
320 Cf. 1 Cor. 6:9; 7:21; 14:20; 15:33.
321 Leaving aside questions of authorship, this broader practice of Pauline prohibitions suggests his use of ἐπιτρέπω in two similar texts, supported by similar dependence on the OT, has been dictated by factors linked to the subject matter. Either in the need for strong prohibitions to address community problems (Knight, Pastoral Epistles, 140), or a conventional association of ἐπιτρέπω with the subject matter. Ellis, ‘Silenced Wives’, 214.
something. This meaning is found in the Hellenistic literature and LXX, including twice as a negated verb in relation to speech.

The verb is used for a potential prohibition in Corinth forbidding tongue-speaking (1 Cor. 14:39 τὸ λαλεῖν μὴ καλύπτει γλώσσας), and an actual prohibition spoken by the false teachers in Ephesus forbidding marriage (1 Tim. 4:3 καλοῦντων γαμεῖν). Paul opposed both, thereby implicitly and, in the broader context of the letters, explicitly, giving his permission for those activities which were wrongly being forbidden. Both occurrences of this verb are didactic inasmuch as the act of forbidding taught the content of acceptable behaviour, and objectified belief (in both cases erroneously). Nevertheless, these occurrences are evidence of the didactic use and potential of prohibitions in the believing communities.

10.7. Reflections on ‘correcting’ words

This chapter examining ‘correcting’ words has demonstrated that ‘correcting’ activities overlap with the ‘commanding’ activities of the previous chapter, in that both sought benevolently and authoritatively to correct aberrant or problem belief or conduct. However, whereas ‘commanding’ activities did this through positive instruction, i.e., ‘do this’, ‘correcting’ activities sought to bring about change through negative instruction, i.e., ‘don’t do this’. Additionally, with the former, the element of persuasive command was dominant, and correction was secondary, whereas with ‘correcting’ words the notion of correcting is primary, and may be associated with discipline. Furthermore, most ‘correcting’ words had established associations with paternal instruction of children, and/or judicial settings, which in turn provide additional nuances to these activities.

With some ‘correcting’ words the dominant notion was of corrective training and/or discipline: παιδεύω, ἐντρέφω (1 Tim. 4:6) and γυμνάζω (1 Tim. 4:6).

325 BDAG κολύω s.v. 580.
326 Xenophon, An., 4.2.24. 1 Macc. 1:45; 4 Macc. 5:26.
327 Sir. 4:23 λόγον; Ps. 39:10 [40:9] εὐφυγελισάμην δικαιοσύνην ἐν ἐκκλησίᾳ μεγάλῃ
With others it was of warning: νοητέω,\(^{329}\) or conviction or rebuke: ἐλέγχω,\(^{330}\) ἐπανάφθωσις (2 Tim. 3:16), ἐπιτιμάω (2 Tim. 4:2), σοφρονίζω (Tit. 2:4), and ἐπιπλήσσο (1 Tim. 5:1). Others related to prohibitions: ἐπιτρέπω (1 Cor. 14:34; 16:7; 1 Tim. 2:12) and κολύω (1 Cor. 14:39; 1 Tim. 4:3). All but one occurrence (1 Cor. 16:7) related to didactic activities, although four occurrences did not refer to desirable didactic activities (1 Cor. 14:39; 1 Tim. 4:3; 5:1; 2 Tim. 2:23). Some words had established associations with educational or disciplinary contexts that provided particular nuances to their use. Παιδεύω and νοητέω were associated with disciplinary education provided by fathers to children. Ἐλέγχω had a judicial background, and γυμνάζω was associated with the physical training of athletes, and was used metaphorically for didactic activity. The presence of these ‘correcting’ words in the target literature is evidence of didactic activities in the early Christian communities that involved training, discipline, warning, correction, conviction of guilt, and rebuke.

The involvement of God in these ‘correcting’ activities indicates their importance in the believing communities. He was the addresser of activities and source of content. He also facilitated, and will judge the learning outcome. He used the experiences of believers to provide disciplinary education, in the context of his fatherly care (1 Cor. 11:32; 1 Tim. 1:20), and God’s grace instructed believers how to live and believe in the current age, and wait for the next (Tit. 2:12). The God-breathed Scriptures were written to provide warnings for Christian believers on the basis of Israel’s experiences of judgement (1 Cor. 10:11), and provided the content for rebuking, convicting, and correction of aberrant belief and conduct (2 Tim. 3:16; 2 Tim. 4:2). The Scriptures also provided prohibitions against women speaking in some didactic activities in the public assembly (1 Cor. 14:34; 1 Tim. 2:12). Finally, God provided the prophetic content that convicted the unbelieving outsider of guilt and caused his/her conversion (1 Cor. 14:24), and enabled the learning that resulted from human correcting activities (2 Tim. 2:25). Thus, this vocabulary clearly indicates the ongoing involvement of God in didactic

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\(^{328}\) 1 Cor. 11:32; 1 Tim. 1:20; 2 Tim. 2:25; Tit. 2:12; παιδεία 2 Tim. 3:16; ἀπαίδευτος 2 Tim. 2:23.

\(^{329}\) 1 Cor. 4:14; νοησία 1 Cor. 10:11; Tit. 3:10.

\(^{330}\) 1 Cor. 14:24; 1 Tim. 5:20; 2 Tim. 4:2; Tit. 1:9, 13; 2:15; ἐλεγμος 2 Tim. 3:16.
‘correcting’ activities within the communities, and reflects his divine knowledge and fatherly care of those within the communities. It shows his loving intention to instruct individual believers to avoid and reject unacceptable belief and conduct in the present, and thereby avoid eschatological judgement.\textsuperscript{331}

However as well as demonstrating God’s ongoing involvement in the educational environment, the community aspect of ‘correcting’ activities is also significant, both as an expression of the believing community, and in their value to the community. As with ‘commanding’ activities, these activities occurred within existing relationships, and in part, gained their didactic potency from those relationships. ‘Correcting’ activities were not generic educational activities from a distance, but specific application of common Christian truth to current local needs of individuals and/or the community. They required relationships of familiarity and proximity to enable addressers to know the belief and conduct of others sufficiently to identify error. They also required the familial care and commitment of addressers to the spiritual wellbeing of those in error.\textsuperscript{332} This personal engagement was evident whether the activity occurred in writing (1 Cor. 4:14) or, more commonly, in person.\textsuperscript{333} The exception to this relational engagement was the unbelieving outsider with those prophesying (1 Cor. 14:24). However, an element in the persuasive force of his/her experience was that there was incisive personal knowledge, precisely in the absence of human knowledge to supply it.

Furthermore, ‘correcting’ activities addressed aberrations that damaged the community,\textsuperscript{334} and were to be done in a way that restored rather than furthered the damage to it. Those who failed to repent from destructive teaching and conduct were to be corrected through exclusion from the community (1 Tim. 1:20; cf. Tit. 3:10). Excessively harsh correction that compromised relational order was not to be used (1 Tim. 5:1), and correction was to be done with all authority and long-suffering patience (2 Tim. 4:2; Tit. 2:15), and counted among the ‘good works’ of faithful believers (2 Tim. 3:16–17). A process of warnings allowed for repentance

\textsuperscript{331} 1 Cor. 10:11; 11:32; 14:24; 1 Tim. 1:20; 2 Tim. 2:23, 25; Tit. 2:12–13.

\textsuperscript{332} Lips, \textit{Glaube}, 133–34.

\textsuperscript{333} 1 Tim. 5:20; 2 Tim. 2:25; 3:16; 4:2; Tit. 1:9, 13; 2:15; 3:10.

\textsuperscript{334} 1 Cor. 11:34; 10:11; 1 Tim. 1:20; 5:20; 2 Tim. 2:25; Tit. 1:9, 13; 3:10.
before the need for discipline (Tit. 3:10), and required community leaders to consider the appropriate educational means to correct error (1 Tim. 5:20). Moreover, correction was to rescue those who erred in belief and conduct, both for the sake of those who erred (1 Tim. 1:20; 2 Tim. 2:25; Tit. 1:13), and those who might be swayed by their error (1 Tim. 5:20; Tit. 1:9, 13). In short, correcting activities were an expression of the close caring relationships within communities, and an educational means of removing belief and conduct that threatened the spiritual wellbeing of individuals and the communities.

These activities indicate the breadth of educational means used in Christian communities. This is seen in the use of other than verbal modes of instruction, in particular, in the use of negative experiences. These include negative physical experiences, of sickness and death, and exclusion from the community (1 Cor. 11:34; 1 Tim. 1:20). The negative social experience of shame was probably also involved in the public rebuke of leaders (1 Tim. 5:20, cf. 2 Tim. 2:25; Tit. 1:9, 13; 3:10). Additionally, the negative mental/psychological experience of conviction of sin and guilt implicit in all correcting activities was an explicit motivator in the experience of the unbelieving outsider (1 Cor. 14:24). The breadth of educational means is also seen in God’s use of Satan to bring about correction (1 Tim. 1:20). That is, instruction in the believing communities was not limited to positive verbal, intellectual activities, but also used negative kinaesthetic and social, and mental/psychological experiences.

Nevertheless, despite these diverse means, ‘correcting’ activities assumed the existence of a stable and authoritative body of information that provided a ‘plumbline’ against which belief or conduct could be measured, and by which they could be informed and amended. This authoritative information came from the Scriptures (1 Cor. 10:11; 14:34; 1 Tim. 2:12; 2 Tim. 3:16; 4:2), and the gospel and apostolic teaching (1 Cor. 4:14; 2 Tim. 2:25; 4:2; Tit. 1:9, 13; 2:15; Tit. 3:10). Furthermore, this vocabulary shows the breadth of the educational role of the Jewish Scriptures in early Christian communities. They were not only useful for positive instruction, but were used by God to warn and correct the belief and conduct of individuals and communities. 

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335 See above, especially Chapter 5.
conduct of his new covenant people, and proscribe participation in the educational environment of the public community gatherings (1 Cor. 14:34; 1 Tim. 2:12). This not only indicates the type of learning Christian communities were to gain from their study of the Scriptures, it also suggests the priority and imperative that they did so.

Furthermore, this ‘correcting’ vocabulary identifies both the responsibility of believers for their own learning, and for the wellbeing of others in the believing community. Recognised leaders, if not believers generally, were responsible for their own training and were to ensure they were continually being trained and equipped for the task of ministry. This required conscious effort and self-discipline required to grow in right knowledge and practice of the faith (1 Tim. 4:6). The use of warnings and experience of discipline both assume the ability and responsibility of addressees to respond to the instruction (1 Cor. 4:14; 10:11; 11:34; 1 Tim. 1:20; 5:20; Tit. 1:9, 13; 2:15; 3:10 etc.), as does the use of prohibitions (1 Cor. 14:34; 1 Tim. 2:12). The progression from warning to discipline also assumed the offender had moral accountability and the ability to change (Tit. 3:10). Indeed, each one of the didactic ‘correcting’ activities studied assumes the addressees were moral agents with the ability to choose the right course.

However, in addition to the accountability and responsibility of those in error, this vocabulary demonstrates the responsibility of all believers, not just community leaders, to ensure their brothers and sisters had right belief and conduct (2 Tim. 3:16, cf. 1 Cor. 14:24; 1 Tim. 5:20). Community members were not to be concerned only about their own progress. Rather, they were to have such care and personal knowledge of those in the community, that when necessary they could contribute to the educational transformation of others by way of warning, correction and discipline. Furthermore, no one in the community was exempt from the need of this instruction, even leaders.

The preceding study has demonstrated that ‘correcting’ activities were part of the educational landscape of early Christian communities. There is no significant difference in the distribution or use of ‘correcting’ words in the target literature,
notwithstanding the absence of νοοθετέω vocabulary in the letters to Timothy. Each letter contains a range of activities in a range of relationships, with no one letter displaying a concentration of any one activity. The presence of correcting activities in believing communities indicates the importance of orthodoxy and orthopraxy within the communities, and therefore, the importance of teaching that was true, and learning that was effective.

Moreover, these activities broaden the scope of the educational environment to include not only positive instruction causing transformation of belief and conduct, but negative instruction aimed at rejecting, preventing or unlearning unacceptable beliefs and conduct. Finally, in order to be effective, ‘correcting’ activities required orthodoxy and orthopraxy on the part of the addresser or ‘corrector’, and so are complementary to instruction through imitation and modelling, which are the focus of the next chapter.
CHAPTER ELEVEN: ‘REMEMBERING’ WORDS

11.1. Prolegomena

Whereas ‘revealing’ language involves making known that which was not or could not be known apart from revelation, ‘remembering’ language involves bringing to mind that which is already known. It does not involve the reception of new content but rather the repetition, or relearning and reapplication through recollection of what has already been learned. The vocabulary in this semantic grouping denotes those activities where memory and remembrance of past knowledge and experiences inform the present, and thereby shape individual and community life.¹

The role of memory, memorisation and recall in learning is self-evident and was a widely recognised and fundamental component of Jewish and Hellenistic education.² Biblical scholarship, however, has focused on the role of memory in passing on or forming the Biblical text,³ rather than its educative role per se, although recent studies have noted its role in community formation.⁴

The vocabulary of imitation is included in this grouping of ‘remembering’ words, as it is necessary to recall in order to imitate, unless the object of imitation is always physically present.⁵ The educative role of imitation, and the related idea of example, unlike that of memory, has been well recognised in antiquity⁶ and NT scholarship,⁷ with the latter focusing on the content and authority/power dynamic of Paul’s calls for imitation.⁸

¹ Barton, ‘Memory’, 322.
³ Barton, ‘Memory’, 322–23, in a recent collection seeking to redress this.
⁵ Cf. Paul’s exhortations for imitation of himself only occur in letters addressed to communities he founded (i.e., Corinthians, Galatians, 1 and 2 Thessalonians, Philippians).
⁶ E.g., Isocrates, Dem., 11. Seneca, Ep. Mor. 6.5–6; 7.6–9; 11.9; Philostratus, Vit. Ap., 1.19; 2 Macc. 6:27–28; 4 Macc. 9:23.
11.2. μμνήσκομαι word-group

Μμνήσκομαι and related simple and compound verbal and nominal forms in the target literature are treated together here, as broadly speaking they are used ‘interchangeably’ in Greek literature and the NT. The word group is widely attested in Greek literature from Homer onwards, and into the Hellenistic period, with the most common meanings being ‘to remind oneself or someone else’, ‘to consider’, ‘concern oneself’ and ‘to mention (verbally or in writing), make known, call, name; to warn, deed, or document’. These meanings are evident in the LXX, most commonly translating the verb ἐμνήσθη, where the word group is used for human acts of remembering or reminding, and for divine acts of remembering people or God’s covenant, which resulted in salvation or judgement. The LXX also uses the word group for prayer, and the proclamation or commemoration of redemptive events. The NT use parallels that of the LXX. The notion in philosophical or religious literature of the Greeks or Gnostics or mystery cults, which ascribed (magical) power to memory and remembering to set processes in motion, is entirely absent from the NT. Yet in the NT, the word group often denotes more than a mental activity that quickened a past tradition or kept spiritual truth in mind. Rather, remembering was an activity affecting belief and conduct.

Mimnh/\øskomai occurs in the Pauline corpus only in the target literature (1 Cor. 11:2; 2 Tim. 1:4). The compound verb ἀναμμηνήσκω occurs three times in Paul’s letters, twice in the target literature (1 Cor 4:17; 2 Tim 1:6; cf. 2 Cor. 7:15). Ἡπομμηνήσκω occurs twice, only in the target literature (2 Tim. 2:14; Tit. 3:1), and μνημονεύω occurs six times in the Pauline corpus,\(^{18}\) only once in the target literature (2 Tim. 2:8). Three cognate nouns occur in the target literature. Ἄναμμησις occurs twice in the Last Supper tradition (1 Cor. 11:24, 25).\(^{19}\) The nouns μνεία and ὑπόμνησις (2 Tim. 1:3, 5), which together with μιμησκομαι (1:4), are used for Paul’s personal recollections of Timothy, neither of these denote didactic activities and so they are not addressed in this study.

11.2.1. μιμησκομαι

a) 1 Corinthians 11:2

Following a call for the Corinthian Christians to imitate him, as he imitated Christ\(^{20}\) (1 Cor. 11:1), Paul praised the letter’s recipients for ‘remembering him in everything’\(^{21}\) (cf. πάντα μου μέμνησθε). Paul’s praise responded to evidence they were imitating him, by ‘keeping him in mind’\(^{22}\) and holding fast to his teachings,\(^{23}\) and reflects the conceptual link between imitation and remembering (cf. 1 Cor. 4:16–17).\(^{24}\) The content of their remembering was not only Paul’s

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18 Gal. 2:10; Eph. 2:11; Col. 4:18; 1 Thess. 1:3; 2:9; 2 Thess. 2:5.
19 Hofius, ‘Lord’s Supper’ 104, notes the connection between ‘remembering’ and ‘proclaiming’ in the Passover tradition (cf. Ps. 105:1, 5). However, the didactic nature of the Lord’s Supper is more clearly indicated by καταγγέλλω than ἀναμμησις. See above, Chapter 6.4. Cf. Thistlethwaite, *Corinthians*, 880, describes remembrance at the Lord’s Supper as a ‘self-involving remembering in gratitude, worship, trust, acknowledgement and obedience[, … and an] identification with the crucified Christ’, and related to present and future self-identity, (italics original).
20 See below, Chapter 11.4.1.
22 Thistlethwaite, *Corinthians*, 809.
previous instructions, but his cruciform life of self-denial and humility, which they were to imitate (cf. 1 Cor. 8:13; 9:12b, 19–23; 10:33–11:1 cf. 4:9–13). Thus, the content was personal, relational and intellectual material associated with Paul (cf. μον). Paul, however, was not the addresser. The Corinthian believers were both addressers and addressees of their remembrance of Paul, and their μιμήσικομαι activity was more than once-off silent personal mental recollection. Their activity involved having regard for Paul’s instructions, and was a positive didactic force that shaped belief and behaviour. It was on-going and had cumulative didactic benefit, as each remembrance created its own memory that built on previous activities of remembering, thereby increasing familiarity and engagement with the content. As one person remembered (irrespective of their role in the community), another was reminded, and as community practice reflected his teachings and traditions, it perpetuated its remembrance of Paul. The evidence of learning from their remembrance, therefore, was conformity to Paul’s teaching and manner of life, and inasmuch as they did this, they imitated their founding apostle and were praised by him (cf. 11:3–34).

11.2.2. ἀναμιμήσκω

a) 1 Corinthians 4:17

The link between imitation and remembering was earlier on view in the letter, in Paul’s purpose in sending Timothy to the Corinthian believers, so he could remind them of Paul’s ‘ways in Christ Jesus’ (4:16–17 cf. ἀναμιμήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ [Ἰησοῦ]). Here, the verb refers to the kind of teaching activity Timothy was to engage in. He was to remind the Corinthians of content they had

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25 Contra Fee, Corinthians, 499, who unnecessarily narrows the referent of παραδόσεις to ‘traditions’ to do with worship and not ‘teachings’.
27 Wallace, Grammar, 131.
29 Cf. Wallace, Grammar, 182, double accusative with a verb of remembering. See Chapter 3.2.1 for a discussion of Paul’s ‘ways in Christ Jesus’.
already been taught by Paul, and which, had it been adequately learned or not forgotten,\textsuperscript{30} would have prevented the aberrations besetting the community. As a faithful child of Paul, Timothy would teach and live\textsuperscript{31} as Paul had done among the Corinthians and elsewhere, reminding them of Paul’s ways in Christ, and facilitating their imitation of Paul, and Christ\textsuperscript{32} (cf. 11:1). Timothy’s ability to ‘remind’ the Corinthians depended on the Corinthians’ shared history with Paul and their reawakening of Paul’s former instruction expressed solidarity with Paul, and through him with Christ.\textsuperscript{33}

The didactic and authoritative nature of Timothy’s activity is evident in the link between his reminding and Paul’s teaching (cf. διδάσκω). It is also seen in the seriousness of the problems in Corinth (1:10–4:20), and in Paul’s paternal warning (4:14), his call to imitation (4:16), and the threat of discipline (4:21), which provide the context for Timothy being sent.\textsuperscript{34} But the content was not new. Timothy was to teach the Corinthians by taking them back to where they started, so that content already taught by Paul might transform their belief and conduct in conformity with the gospel, as it should have done when they first heard it.

\textit{b)} 2 Timothy 1:6

Paul moved from his own remembrances of Timothy and his faith (2 Tim. 1:3–5), to issuing a didactic command\textsuperscript{35} reminding Timothy (cf. ἀναμμηνήσκω σε) to fan into flame the gift of God. Fee rightly observes the verb (i.e., ἀναμμηνήσκω) builds on the threefold ‘remembering’ in the previous verses.\textsuperscript{36} Just as Paul had been strengthened by his remembrances of Timothy and God’s work in him, Paul reminded Timothy to act in accordance with his own memories of their shared history, which included all God had done in it. Thus, Paul’s command was one of

\textsuperscript{31} Spencer, ‘Paul’s Teaching (1 Cor. 4:9–20)’, 57. De Boer,\textit{ Imitation}, 151.
\textsuperscript{32} Fiore,\textit{ Personal Example}, 181. Cf. 4:15 ἐν Χριστῷ κυρίῳ; 4:16 ἐν κυρίῳ; 4:17 ἐν Χριστῷ [Πησοῦ].
\textsuperscript{33} De Boer,\textit{ Imitation}, 153.
\textsuperscript{34} Conzelmann,\textit{ Corinthians}, 92.
\textsuperscript{36} Fee,\textit{ Empowering Presence}, 785.
reminding, not because Timothy needed correction (cf. 1:6 διʼ ἣν αἰτίαν), but because Paul wanted Timothy’s ministry to be informed by their shared history, when the gift was received with the laying on of Paul’s hands. This gift was the Holy Spirit (1:7), which Timothy was to keep ‘at its full potential’. Paul was instructing, encouraging and obligating Timothy by reminding him of their shared knowledge and past experience of God in and through them.

All three occurrences studied thus far refer to didactic remembering activities where the belief and conduct of addressees was informed and shaped by content arising from their shared history with the apostle Paul. They demonstrate the association of remembering activities with previously established gospel-based relationships and significant events of shared history between the addressee and addressee. They also show the didactic potential of recollection, and that deliberate repetition of content that was previously taught was an effective form of instruction.

11.2.3. ὑπομνήσκω

a) 2 Timothy 2:14

Timothy himself was to engage in reminding activities (2:14 cf. ὑπομίμησε), but the addressees are not identified, and the content (cf. ταῦτα) is dependent on the identity of the addressees. There are three possibilities. The addressees may be the reliable people to be trained (2:2), with the intervening verses providing the content (2:3–13). However, much of that material is specific to Timothy (2:3–8), so this seems unlikely. The verb may be reflexive, in which case Timothy was to remind himself of all Paul wrote. However, the parallel with Titus’ ministry

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37 Mounce, Pastoral Epistles, 476, ‘fan into flame’ (NIV) for ἀναζωπυρεῖν is preferable to ‘rekindled’ (NRSV. NASB). Contra Marshall, Pastoral Epistles, 696.
39 Mounce, Pastoral Epistles, 477.
40 Towner, Letters, 457, fn. 3.
41 Knight, Pastoral Epistles, 410.
42 Knight, Pastoral Epistles, 410. Guthrie, Pastoral Epistles, 146.
makes this unlikely (Tit. 3:1). More likely, the addressees were all Christian believers in Ephesus and the content was the preceding verses about the faithfulness of Christ, the need for perseverance and the dangers of apostasy (2:8–13 esp. vv. 11–13), which then provide the backdrop for the warnings and instructions that follow (2:14–26). Timothy’s reminding of others was to occur in the context of his own remembrance of Christ Jesus (2:8).

Thus, ὑπομίμησκω here means ‘instruct by way of reminder’. Timothy’s reminding activity was an authoritative didactic activity that did not involve teaching new content, but calling believers back to the unchanging truths of the character of Christ and the gospel. Indeed, his ability to remind them was dependent on the enduring consistency of Christ’s character, and of what they had earlier heard and believed.

b) Titus 3:1

Ὑπομίμησκε is the fifth imperative in instruction Paul gave Titus concerning the tasks of his ministry (2:15–3:1), four of which, including ὑπομίμησκε, refer to authoritative didactic activities. Titus was to remind all believers (3:1 cf. αὐτούς) to do what they already knew they were to do: to submit to and obey governing authorities, do good, be peaceable and considerate, show humility to all and slander no one. The instructions were in summary form because they concern

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44 Marshall, Pastoral Epistles, 746.
46 Towner Letters, 518. Fee, Timothy, Titus, 254. Scott, Pastoral Epistles, 107, and Spicq, Les Épîtres Pastorales, 753, suggest the apostolic gospel tradition. However, although the two are not unrelated, the focused formulation of the previous verses, especially the ‘faithful saying’, is more suited to Paul’s didactic purpose.
47 Mounce, Pastoral Epistles, 523.
48 Contra Knight, Pastoral Epistles, 410, whose suggestion ‘call to mind’ or ‘bring up’ lacks this authoritative element.
49 Mounce, Pastoral Epistles, 443. Spicq, Les Épîtres Pastorales, 643. The adverbial phrase modifying the first three imperatives in 2:15 (cf. μετὰ πάσης ἐπιταγῆς) strengthens their force, and that of ὑπομίμησκε.
50 Marshall, Pastoral Epistles, 298.
51 Knight, Pastoral Epistles, 332.
matters about which Titus and the Cretan believers already knew, regarding everyday relationships and behaviour of the believing community, with those outside it. The following justification for this conduct functions as a reminder that the reason for this way of life was theological (cf. γάρ ποτε; ὁτε δὲ 3:3–7), and that believers now formed a separate community.

Contextually and grammatically, it is clear both Titus’ and Timothy’s ongoing public teaching ministries (2 Tim. 2:14) were to include reminding their hearers of things already taught them, by Paul and/or Timothy or Titus. Furthermore, their reminding was a form of authoritative instruction that recalled people to the unchanging gospel and its implications for conduct (cf. 2 Tim. 2:8–13; Tit. 3:3–7).

11.2.4. μνημονεύω

a) 2 Timothy 2:8

Μνημονεύω is common from Herodotus, and is attested in the papyri, inscriptions and in the LXX, meaning ‘to remember’ or ‘to mention’. In the LXX, it is often used in the context of giving thanks to God, for his past actions and interventions. Thanksgiving, however, is not primarily on view when Paul urged Timothy to remember. Neither was he merely ‘to keep in mind’ or ‘think about’ the content. Rather he was to learn from, be continually shaped by, stake

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52 Mounce, Pastoral Epistles, 444. Knight, Pastoral Epistles, 331.
53 Knight, Pastoral Epistles, 331.
54 Marshall, Pastoral Epistles, 298.
55 Spicq, Les Épîtres Pastorales, 645.
56 Cf. present imperative ὑπομένω, recent studies in verbal aspect notwithstanding.
58 Knight, Pastoral Epistles, 332.
59 Michel, ‘μνημησκομαι’, 682.
60 1 Chron. 16:12, 15; Ps. 6:5; Tob. 4:5, 19.
61 Wallace, Grammar, 525, argues the present tense here introduces a ‘general precept that has gnomic implications’.
62 So, Knight, Pastoral Epistles, 397. Kelly, Pastoral Epistles, 177.
his life upon and believe what he already knew. The content of this self-instruction is stated in a long sentence (2:8–10) as Jesus Christ (cf. Ιησοῦν Χριστόν), his resurrection and (Messianic) incarnation, which constituted Paul’s gospel, and Paul’s service in the gospel for God’s people. Both Jesus and Paul’s cruciform life in service of the gospel function as examples (2:9).

Timothy, and to some extent the secondary audience of the letter, was to learn from his existing knowledge of Paul’s gospel about Christ (1:13; 3:14), possibly reawakened with a saying already known to him (cf. Rom. 1:3). But he was also to be emboldened and transformed by his reflection upon and knowledge of Jesus Christ and the benefits for those who remain faithful to him (2:11–13). The didactic activity of remembering would continually keep this knowledge at the forefront of Timothy’s thinking. This, in turn, would enable him to endure (2:3–7, 11–13) and put his and Paul’s suffering into its right perspective, and be confident they would be vindicated, and God’s word would prosper (2:9).

11.2.5. Conclusions from μμνήσκομαι

a) Μμνήσκομαι (1 Cor. 11:2; 2 Tim. 1:4), and its related vocabulary, ἀναμμήνησκο (1 Cor. 4:17; 2 Tim. 1:6); ὑπομμήνησκο (2 Tim. 2:14; Tit. 3:1); and μμημονεύω (2 Tim. 2:8), is used in the target literature for both remembering and reminding activities. Whilst sometimes used to refer to the simple act of

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64 Marshall, Pastoral Epistles, 734.
65 Marshall, Pastoral Epistles, 735. Fee, ‘Toward a Theology of 2 Timothy’, 320, notes the crucifixion is presupposed in the mention of the resurrection.
66 Towner, Goal, 102.
68 Johnson, Letters to Timothy, 379–80, rightly recognises the link here and in 1 Corinthians between the notions of example, imitation and remembering of Christ and Paul.
69 Cf. 2 Tim. 4:22 ὑμῶν. Fee, ‘Toward a Theology of 2 Timothy’, 312.
71 Johnson, Letters to Timothy, 373. Mounce, Pastoral Epistles, 512, regards the phrases following Ιησοῦν Χριστόν to be adjectival, so the content is Jesus Christ himself. Contra Knight, Pastoral Epistles, 397.
recollection (2 Tim. 1:4), the word group also denotes a didactic activity where doctrinal and paraenetic content formerly transmitted was perpetuated, reapplied, and reawakened (1 Cor. 4:17; 11:2; 2 Tim. 1:6; 2:8, 14; Tit. 3:1 cf. ἀνάμνησις 1 Cor. 11:24, 25). Didactic remembering/reminding activities involved the deliberate repetition of content previously taught or experienced.

b) The addressers and addressees of remembering/reminding activities include the full spread of the Christian community. The activity was commanded by Paul of his delegates, as part of their ongoing public teaching ministry to Corinthian, Ephesian, and Cretan believers (1 Cor. 4:17; 2 Tim. 2:14; Tit. 3:1). Paul reminded Timothy in the letter he was writing (2 Tim. 1:6), and was encouraged by his own recollections of God’s work in Timothy (2 Tim. 1:3–5). Timothy, and probably each Ephesian believer, was to remind himself of Christ Jesus for his own educational benefit (2 Tim. 2:8). Finally, all believers in Corinth were instructed by their remembrance of Paul, and likely reminded each other as they did so (1 Cor. 11:2). Thus, remembering/reminding activities were a community-wide means of instructing others, and a means of self-instruction. Furthermore all believers, including recognised leaders, could benefit educationally from these activities.

c) The content of these activities is broad ranging, addressing matters of belief and conduct, although in all texts the activity would issue in changed behaviour. The content was foundational teaching of Paul’s ways in Christ (1 Cor. 4:17; 11:2) and essential gospel truths (2 Tim. 2:8, 14), all of which impacted belief and conduct. It also included individual and community responsibilities of Christian living (2 Tim. 1:6; Tit. 3:1).

The unchanging nature of the content is implicit in the mechanism of these didactic activities. There could be no progress or change in the content, as this would render the activity of reminding or remembering void. Accordingly, there is a notion of a fixed body of content that, once learned, may be recalled and returned to, and a concept of time, in which what was learned or experienced in the past was able to inform the present and future. By contrast, false teachers and aberrant conduct departed from past instruction, replacing it with what was new or
conformed to contemporary culture (cf. 1 Cor. 11:17–33; 2 Tim. 2:17–19; Tit. 1:9).  

The educational goal, therefore, was not to outgrow or reject past instruction, but ongoing engagement with and understanding of past instruction, resulting in transformation in the present. These observations resonate with those already made in this thesis concerning ‘traditioning’ language, and reflect the fact that remembering/reminding vocabulary had a ‘long usage in Judaism, for the preservation, transmission and interpretation of religious tradition’.  

*d) This word group displays a strong link between personal relationships and the didactic activity. Timothy’s ability to remind the Corinthians rested in his own personal history with Paul, and the Corinthians’ shared history with Paul provided the content of the instruction (1 Cor. 4:17; 11:2). The shared history of Paul and Timothy provided the context of Paul’s reminder to fan the gift Timothy received when Paul laid hands on him (2 Tim. 1:6). Timothy and the Ephesian believers were to remember not just facts about Jesus Christ, but their personal knowledge of him in salvation (2 Tim. 2:8–14). This is consistent with what was observed with other semantic groupings, where relationships were a significant factor in the educational environment. However, with those groupings the relationships provided the context and persuasive power of the activities, whereas here the additional element is the content itself had a relational component.

Furthermore, the effect of the relational component of many of these activities was that they reaffirmed relational bonds of shared history. This, in turn, explains the association of these activities with ‘imitation’ (1 Cor. 4:16–17; 11:1–2; 2 Tim. 1:6–8; 2:8), which requires personal knowledge of an exemplar, who if not present must be remembered. So, recalling the shared history of Paul and Timothy was a means of strengthening the bond between them, and aligning Timothy’s conduct with Paul’s example (2 Tim. 1:3–6). The Corinthians’ remembrance of

72 Fee, *Timothy, Titus*, 201.
74 E.g., ‘commanding’ words (esp. παρακάλεω) and ‘correcting’ words.
Paul brought their history with him into the present, reaffirmed their bond with him and the gospel, and enabled imitation (1 Cor. 4:14–17; 11:2). And as Timothy and Ephesian believers recalled their knowledge of and personal history with Jesus Christ, the gospel and Paul, these past experiences were brought into the present to strengthen their loyalties. This is further evidence of the way in which relationships within the local and trans-local Christian community were utilised for educational purposes, and the way teaching activities built these same relationships.

11.3. γνωρίζω

Although γνωρίζω is used interchangeably with δηλόω in the LXX, it is included here because the two occurrences of γνωρίζω in the target literature are used for activities where the content had already been delivered. In the LXX and NT, γνωρίζω means ‘to make known’ or ‘to perceive, to know’. It is associated with making known heavenly mysteries, and solemn pronouncements worthy of attention.

The verb occurs twenty five times in the NT, eighteen in the Pauline corpus. There are two occurrences in the target literature (1 Cor. 12:3; 15:1). Linguistic parallels are widely acknowledged between Galatians 1:11 and 1 Corinthians 15:1, however the Galatians text is instructive for the other occurrence too. All refer to Paul’s didactic activities in the current letters concerning content Paul had provided earlier.


76 LXX: Neh. 8:12; Ps. 15:11; 24:4; 31:5; 38:5; 76:15; Jer. 11:18; Ezek. 43:11; NT: Luke 2:17; Acts 2:28; all Pauline occurrences except Phil. 1:22.


78 Bultmann, ‘γνωρίζω’, 718.

79 Dunn, Galatians, 52.

80 Rom. 9:22, 23; 16:26; 2 Cor. 8:1; Gal. 1:11; Eph. 1:9; 3:3, 5, 10; 6:19, 21; Phil. 1:22; Col. 1:27; 4:7, 9.

81 In reference to 1 Cor. 15:1: Fung, Galatians, 51. Dunn, Galatians, 52. Radl, ‘Der Sinn’, 244.
1 Corinthians 12:3 and 15:1

The content of both activities in the Corinthian correspondence concerned pivotal matters of Christian belief. In the first instance, Paul was responding to written enquiries from the Corinthian believers (cf. περὶ δὲ ὧν ἐγράψατε) concerning spiritual things, about which he did not want them to be ignorant (cf. οὐ θέλω ὑμᾶς ἀγνοεῖν). He reminded them of what they knew from their former experience (cf. οἶδατε), before making known to them (cf. διὸ γνωρίζω ὑμῖν) that authentic Christian spirituality meant acknowledging Jesus is Lord (12:3). His instructions drew a sharp distinction between Christians as those who confess Christ and have the Spirit and those who do not, and gave criteria for judging true and false spiritual manifestations. It is unlikely then, that this was entirely new information, especially given Paul’s extended ministry in Corinth, and the differences between believers and unbelievers already elaborated in the letter.

In the second text, Paul was responding to a situation in Corinth where some were denying the resurrection. The addressees of Paul’s activity were the Corinthian believers, who definitely knew what he was ‘making known’ to them. But therein lay the rebuke. Paul should not have had to make known to them the consistent witness of the gospel to the resurrection of Christ. But he had to do so now because the Corinthians had forgotten what they had first heard from him. In fact, their prior instruction in the gospel is emphasised, by Paul, with four clauses modifying τὸ εὐφημέλημα (15:1–2), and the running theme of ignorance and knowledge throughout the discourse (i.e., 15:34, 58; cf. 15:12, 36). In reality

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82 Grudem, Prophecy in 1 Corinthians, 157–62.
84 Carson, Showing the Spirit, 31.
85 Carson, Showing the Spirit, 27. Thiselton, Corinthians, 917.
86 E.g., 1 Cor. 1:2; 2:8, 14; 8:4–6; 10:20–22.
88 Morris, Corinthians, 204. Findlay, ‘Corinthians’, 918.
89 Fee, Corinthians, 719. Barrett, Corinthians, 335.
then, he was reminding\textsuperscript{90} them, but the use of \textit{γνωρίζω} heightens their error, in that Paul ‘has to begin again and teach them an elementary fact, which they had already accepted’.\textsuperscript{91}

The content introduced by \textit{γνωρίζω} is most obviously the traditional material of 15:3–5,\textsuperscript{92} which Paul had delivered to the Corinthians (cf. 15:1, 3). However, the repetition of \textit{πιστεύω} (15:2, 11), the use of parallel terms \textit{εὐαγγελίζομαι} and \textit{κηρύσσω} (15: 1, 2, 11) and the denial of the resurrection (15:12–19) suggest the accounts of the risen Christ and defence of Paul’s apostolic ministry (15:9–10) are most likely also introduced by the verb.\textsuperscript{93}

In conclusion, \textit{γνωρίζω} is used in both texts for authoritative didactic activities, which repeated earlier instruction and thereby offered something of a rebuke to the addressees. Although the translation ‘remind’ is rejected in this thesis, these \textit{γνωρίζω} activities are, in reality, reminding activities, and demonstrate features of ‘remembering’ words. These include the conscious repetition and reapplication of past instruction for present belief and conduct, the longitudinal consistency of and fidelity to a fixed body of content, and a means of responding to deviations of belief and conduct from original instruction.

11.4. Imitation

For several reasons, the heuristic tool designed for this thesis does not work as easily with the language of imitation as with other vocabulary. Firstly, imitation of someone/thing is a \textit{learning} activity that is predicated on the existence of someone/thing to be imitated. It is the presentation of this someone/thing that functions as the \textit{teaching} activity. Secondly, where the text addresses the presentation of this someone/thing, the associated verbs do not always refer to the \textit{imparting} of content, but use a verb of ‘being’ (i.e., \textit{γίνομαι}). The notion of transferring content from an addressee to an addressee is lacking. Nevertheless,

\textsuperscript{90} Fee, \textit{Corinthians}, 581.

\textsuperscript{91} Robertson and Plummer, \textit{Corinthians}, 331.


\textsuperscript{93} Fee, \textit{Corinthians}, 720–721. Radl, ‘\textit{γνωρίζω} in 1 Kor. 15,1’, 244.
presenting oneself as an exemplar or pattern for others is clearly a didactic activity, in which the exemplar is both addressee and content. Moreover, the language of imitation is included in this semantic grouping because for someone/thing to be imitated that person/thing must be called to mind or remembered, and imitation can be an expression of remembering.

11.4.1. μιμήται μου γίνεσθε

The μιμήματα word-group appears in the 6th century BC, meaning ‘to mimic’ or ‘to imitate’ or more broadly, ‘to emulate or follow’. It has a negative nuance in Platonic cosmology, where the visible copy of something was considered inferior to the invisible archetype. Elsewhere, in ethical discussion, the language of imitation is used positively, and is used for the relationship of instruction and obedience between parents and children, and teachers and students. It involves a cognitive process, where ‘one learns through making’, rather than through rote repetition or mimicry. In Philo, μιμήματα and μιμήτης are found in relation to the imitation of people and God.

The word-group is absent from the canonical books of the LXX, although the concept is not. In the deuto-canonical texts the word group occurs rarely in the Apocrypha, and in the Pseudepigrapha, the call to imitation is an ethical demand, with reference to exemplary men and God.

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94 Ehrensperger, ‘Be Imitators of Me’, 245.
95 Michaelis, ‘μιμόματα’, 659.
96 BDAG μιμέομαι s.v., 651.
97 Bauder, ‘μιμέομαι’, 491. Plato, Tim., 38a; 42e; 47c
98 Michaelis, ‘μιμόματα’, 661. E.g., Euripides, Hel., 940f.
100 Brant, ‘Mimesis in Paul’s thought’, 287.
101 E.g., Aristotle, Poetics, 1448.
102 Michaelis, ‘μιμόματα’, 665. E.g., Philo, Sacr., 123; Mos., 1.158; Decal., 111; Leg., 1.48.
104 Wis. 4:2; 9:8; 15:9; 4 Macc. 9:32, 13:9.
105 Test. Ben. 3:1; 4:1.
106 Test. Ash. 4:3; Aristeas Ex. 188, 210, 280, 281.
In the NT the word group is not common, with the verb μιμέομαι occurring four times (2 Thess. 3:7, 9; Heb. 13:7; 3 John 11); cognate noun μιμητής, six times (1 Cor. 4:16; 11:1; Eph. 5:1; 1 Thess. 1:6; 2:4; Heb. 6:12) and compound noun συμμιμητής, once (Phil. 3:17). Paul’s call for imitation of himself was only issued to communities that he was instrumental in establishing. There are two explicit calls for imitation using μιμητής language in the target literature (1 Cor. 4:16; 11:1), which are part of a broader theme of Paul’s self-presentation as an example for the Corinthians to follow.

The first call for imitation is associated with both father-child (4:14–15 cf. οὖν 4:16) and teacher-student relationships (4:17), and reflects Jewish and Hellenistic practice, where instruction through imitation was a recognised part of parental and teacher-pupil relationships. These factors provide the relational context of Paul’s imitation command in 4:16.

The content of imitation concerns Paul himself, since it is a call for the Corinthians to become imitators of him (cf. μιμηται μου γινεσθε). The command was not simply a call to obedience, or ‘contentless’. Neither was the content found in what follows, although it was part of Paul’s ways in Christ.
Jesus.\textsuperscript{115} Rather, it is found retrospectively, marked by the παρακαλέω inclusio (1:10; 4:16).\textsuperscript{116}

Paul’s antidote to the Corinthians’ divisions and desire for worldly wisdom, status and power (1:12, 26–31; 2:4–6; 3:18–23) was the weak and foolish message of ‘Christ crucified’ (1:23; 2:2), which was reflected in his own modus operandi among the Corinthians (2:1–5; 3:1–4:5), and in the suffering, weakness and shame of the apostles (4:9–13).\textsuperscript{117} Thus, his command was not a claim to perfection, distancing himself from the Corinthians,\textsuperscript{118} neither was it inconsistent with his rejection of personality-based loyalties (1:11–16; 3:3–5, 21–23; 4:6).\textsuperscript{119} The content of imitation was entirely Christ-focused,\textsuperscript{120} and the goal of imitation was growth and maturity in Christ (3:1–2).\textsuperscript{121} It meant rejecting worldly values, and embracing the counter-culturally cruciform life of shame, weakness and foolishness, which was a pattern of thought and life to be expressed differently in each person’s life.\textsuperscript{122}

The second call to imitation concludes a discussion that exalted self-sacrifice and love of others, over certain kinds of knowledge that extolled individual rights (cf. 8:1–10:32). Paul commanded Corinthian believers to become imitators of him, just as he also imitated Christ (cf. καθώς κατὰ Χριστόυ). Like his earlier call for imitation, this one also had a cruciform shape (cf. 4:16–17).\textsuperscript{123} However, here, another aspect of ‘Christ crucified’ is on view. Rather than weakness and foolishness, the content of imitation was self-denial of rights and self-sacrifice for the sake of others. In the absence of the physical presence of Christ, Paul’s self-abandonment of the ‘rights’ of apostleship and social freedoms for the benefit of


\textsuperscript{117} Contra Belleville, ‘Imitate Me’, 123.

\textsuperscript{118} Ehrensperger, Paul, 150. Contra Castelli, Imitating Paul, 86, 89.

\textsuperscript{119} Brant, ‘Place of mimesis’, 293.

\textsuperscript{120} Thiselton, Corinthians, 374.

\textsuperscript{121} Ehrensperger, Paul, 151.


\textsuperscript{123} De Boer, Imitation, 150. Fiore. Personal Example, 181.
others, especially their salvation (9:19–23; 10:24, 33), provided an embodied example the Corinthians could, and were to, follow.\textsuperscript{124} He was not placing himself where Christ should be.\textsuperscript{125} The educational goal of Paul’s self-presentation was not that the addressees would be the same as him\textsuperscript{126} but that their lives would also display the cruciform self-sacrifice and concern for others’ that characterised his own life, and seen pre-eminently in Christ.\textsuperscript{127}

These commands for imitation confirm the place of living examples of acceptable belief, speech and conduct in the educational environment of the early Christian communities.\textsuperscript{128} In turn, they demonstrate the need for teachers to provide worthy examples, and for relationships of sufficient familiarity, proximity and knowledge to inform the pedagogic process.\textsuperscript{129} The restriction of this language to communities Paul established reflects this need for personal contact with the exemplar. These calls to imitation are further evidence that instruction in early communities was not restricted to verbal and cognitive means, but included embodied didactic content that was physically present in communities in the belief and conduct of faithful models, with whom addressees shared a relational bond.

11.4.2. τύπος and related words

The τύπος word-group is also used to develop the theme of imitation and example.\textsuperscript{130} As with μιμέομαι vocabulary, this word-group does not occur in verbal form, but as nouns (τύπος 1 Cor. 10:6; 1 Tim. 4:12; Tit. 2:7; ύποτύπωσις 2 Tim. 1:13; 1 Tim. 1:16) and an adverb (τυπικός 1 Cor. 10:11).

\textsuperscript{124} Judge, ‘Moral Exemplar’, 199.
\textsuperscript{125} Contrasto Castelli, Imitating Paul, 111–15.
\textsuperscript{126} Contra Castelli, Imitating Paul, 115, 124, 127 passim.
\textsuperscript{127} Brant, ‘Place of mimesis’, 294.
\textsuperscript{128} Bauder, ‘μιμέομαι’, 491. See discussion of διδάσκω in 3.1.
\textsuperscript{129} Judge, ‘Moral Exemplar’, 197, points out ‘following’ language is conceptually related to the notion of imitation, and notes its use in the Pastoral Epistles (cf. 1 Tim. 4:6; 5:10, 24; 2 Tim. 3:10). Most relevant for this study is παρακαλοθέω in 2 Timothy 3:10, which is used for Timothy’s learning from and imitation of Paul (cf. 3:14). Kelly, Pastoral Epistles, 198. Brox, Pastoralbriefe, 257–8.
A considerable range of diverse meanings of τοῦτος is found in classical and Hellenistic Greek.\textsuperscript{131} Two basic meanings can be identified, that of ‘the form’ and ‘the thing formed’, where the former might be a mould, pattern, archetype, model or example, and the latter an impression, image or replica.\textsuperscript{132} Similar meanings are found in Hellenistic Jewish literature, where the word group appears infrequently in the LXX,\textsuperscript{133} Philo\textsuperscript{134} and Josephus.\textsuperscript{135}

The fifteen NT occurrences of τοῦτος\textsuperscript{136} are representative of the diversity of meanings in extra-biblical literature.\textsuperscript{137} Most often it is used in relation to personal example, where a certain pattern of behaviour has a decisive impact in shaping the behaviour of others.\textsuperscript{138} This is consistent with its use in personal and ethical contexts in Greek and Hellenistic Jewish literature.\textsuperscript{139}

\textit{a) I Corinthians 10:6, 11}

Paul illustrated the dangers of being disqualified from the ‘race’ of faith (9:24–27), using Israel’s experience of disqualification and judgement,\textsuperscript{140} where despite Israel’s experience of God’s blessings,\textsuperscript{141} their deliverance was not guaranteed.\textsuperscript{142} God was not pleased with their disobedience and they perished in the wilderness (10:5). These experiences of God’s blessings and judgement (cf. ταὐτα 10:6)\textsuperscript{143} were to function as examples (cf. τοῦτοι) for the guidance\textsuperscript{144} of Christian believers

\textsuperscript{131} Goppelt, ‘τοῦτος’, 247.
\textsuperscript{132} De Boer, \textit{Imitation}, 19.
\textsuperscript{133} Exod. 25:40; 3 Macc. 3:30; 4 Macc. 6:19; Sir. 38:30; Amos 5:26.
\textsuperscript{134} E.g., Philo, \textit{Opif.}, 19; \textit{Spec.}, 3.207; \textit{Mos.}, 2.76.
\textsuperscript{136} John 20:25 (x2); Acts 7:43, 33; 23:25; Rom. 5:14; 6:17; 1 Cor. 10:6; Phil. 3:17; 1 Thess. 1:7; 2 Thess. 3:9; 1 Tim. 4:12; Tit. 2:7; Heb. 8:5; 1 Pet. 5:3.
\textsuperscript{137} De Boer, \textit{Imitation}, 21.
\textsuperscript{138} De Boer, \textit{Imitation}, 21.
\textsuperscript{140} Thiselton, \textit{Corinthians}, 723. Contra Barrett, \textit{Corinthians}, 220.
\textsuperscript{141} Morris, \textit{Corinthians}, 140.
\textsuperscript{142} Garland, \textit{Corinthians}, 458.
\textsuperscript{143} Thiselton, \textit{Corinthians}, 731, rightly sees ‘desiring evil things’ (10:6) as a summary of the following verses, and not the first in five sins. Contra Garland, \textit{Corinthians}, 460.
\textsuperscript{144} Collins, \textit{Corinthians}, 370.
(cf. ἡμῶς), so they would not follow Israel into desiring evil things. But Israel’s own experiences of judgement were not just warning examples for Christian believers. They provided a model (10:11 cf. τυπικός) for Israel (cf. ἐκείνος) of God’s response to disobedience. However Israel’s continued disobedience indicated they failed to learn from this model.146

As with imitation language, the addresser and content are one and the same, which in both occurrences are the events of God’s dealings with the people of Israel, rather than the Israelites. Israel’s experience of God’s blessing and judgement were negative examples, or formative models147 of what not to do:148 first for Israel, and then for Christians. The Corinthian believers were failing to learn the lessons of history. They thought they were secure in their status as God’s people, and so were participating in temple feasts.149 However, the history of Israel was a demonstration that people could experience God’s blessing, and yet fail to receive the benefits of salvation.

b) 1 Timothy 4:12; Titus 2:7

The two remaining occurrences τύπος are used, not by way of negative example, but as an ethical model or pattern to be emulated or copied.150 In the first, Timothy was to be an example of a faithful believer for the community in Ephesus (1 Tim. 4:12).151 His role as an exemplar was in the context of Paul’s absence (4:13),152 and reflected a broader theme of Timothy’s ministry being modelled on Paul’s ministry.153

145 Wallace, Grammar, 591. NRSV.
146 Thiselton, Corinthians, 746.
147 Thiselton, Corinthians, 732.
149 Witherington, Conflict, 222.
151 Oberlinner, Kommentar zum ersten Timotheusbrief, 206.
152 Towner, Letters, 316.
153 Fiore, Personal Example, 204, fn. 39, rightly points out the similarities between Paul’s ministry and those of Timothy and Titus, which develop the theme of imitation/example: parakalein (1 Tim. 1:3; 2:1; 4:13; 5:1; 6:2; 2 Tim. 4:2; Titus 2:6, 15); paratithesai (1 Tim. 1:8; 2 Tim. 2:2);
In antiquity, instruction by imitation usually functioned along lines of seniority, and so Timothy’s youth may have been an obstacle (4:12). But (cf. ἄλλα) his presentation, of an example for believers (cf. τῷ ποζ γίνοι τῶν πιστῶν), in speech, conduct, love, faith and sexual purity was to overcome this obstacle. Indeed, Timothy’s progress in these things, which was to be evident to all, would silence his detractors (4:15). The model he was to present encompassed ‘most of the observable life’, and was a tangible demonstration of apostolic teaching. From his life, believers would learn true godliness as opposed to the counterfeit teaching and asceticism of false teachers (4:1–8).

In the second occurrence of τῷ ποζ (Tit. 2:7), Titus was emphatically urged ‘you, show yourself’ (cf. σεαυτόν παρεχόμενος) as an example of good works (cf. τῷ πον καλῶν ἔργων). Like the above reference with Timothy, there was a possibility Titus’ ministry would be rejected (2:15), possibly because of his youth (cf. 2:6). So Titus, too, was to present a model of a faithful believer. Those who were to learn from his example were not just the young men (2:6), as the whole believing community had a role to play in the public perception of the Christian

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parangellein (1 Tim. 1:8; 6:13; 1:3; 4:12; 5:7; 6:17); didaskein (1 Tim. 2:7; 4:6, 13, 16; 2 Tim. 1:11; 3:10; 1 Tim. 6:2; 2 Tim. 4:2; Titus 2:1, 7); keryssein (1 Tim. 2:7; 2 Tim. 1:11; 4:2, 5); minneskein/mnenenuein (2 Tim. 1:3–6; 2:8, 14; Titus 3:1); hypomenein/paschein (2 Tim. 1:12; 2:9–10; 3:11; 1 Tim. 6:11; 2 Tim. 1:8; 2:3; 3:11; 4:11) terein pistin (2 Tim. 4:7; 1 Tim. 6:14).


155 Marshall, Pastoral Epistles, 561.

156 The genitive is best translated ‘to or for believers’ (NIV. NEB cf. 1 Pet. 5:3; 1 Cor. 10:6) rather than ‘of believers’ (NASB). Knight, Pastoral Epistles, 205.


158 Fee, Timothy, Titus, 107. Mounce, Pastoral Epistles, 259. Contra NIV.

159 Towner, Letters, 317.

160 Towner, Letters, 315.

161 Johnson, Letters to Timothy, 252.

162 Towner, Gaal, 238.

163 The participle has imperatival force. Mounce, Pastoral Epistles, 413.

164 Fee, Timothy, Titus, 188.


166 Marshall, Pastoral Epistles, 251.
message, which is evident in the plural ‘us’ (2:8 ἡμῶν)\(^\text{167}\) and the three purpose clauses in 2:1–10 (i.e., 2:4, 8, 10). Thus, all Christians, not just young men, would benefit educationally from Titus’ example.\(^\text{168}\)

The content of the example Titus was to set forth is summed up as ‘good works’.\(^\text{169}\) These ‘good works’ were integrity\(^\text{170}\) and dignity in his manner of teaching,\(^\text{171}\) and being sound and beyond reproach in the content of his teaching,\(^\text{172}\) or more broadly, in the content of his speech.\(^\text{173}\) In this way, in belief and conduct, he would give Cretan believers a model to follow, different in every way from the teaching and conduct of false teachers,\(^\text{174}\) and would remove any legitimate grounds for criticism against Titus’ ministry and believers generally.\(^\text{175}\)

c) 1 Timothy 1:16; 2 Timothy 1:13

Τῷ ποτέ πασχεῖ occurs in the NT only in 1 Timothy 1:16 and 2 Timothy 1:13. In Greek literature, reflecting the diversity of its cognate, ὑποτύπωσις means ‘model’ or ‘sketch’,\(^\text{176}\) with the prefix contributing ‘the special idea of a form outlined as the basis of further work’.\(^\text{177}\) In 2 Timothy the word is used for the ‘pattern of sound teaching’ Paul had passed on to Timothy, and so does not refer to an educative activity but the content of teaching.\(^\text{178}\) The other occurrence does refer to a didactic activity.


\(^{169}\) Towner, *Goal*, 194.

\(^{170}\) Towner, *Letters*, 732, notes it is possible this relates to the content of Titus’ teaching, but most likely refers to his manner.


\(^{172}\) Towner, *Goal*, 194.


\(^{175}\) Mounce, *Pastoral Epistles*, 414.


\(^{177}\) Lee, ‘Words denoting “pattern”’, 171, *(italics original).*

\(^{178}\) Although Fiore, *Personal Example*, 202, fn. 34, observes that behind ὑποτύπωσις ‘Paul stands in full view as bearer and model of the teaching’ noting in rhetorical theory and practice ‘the teacher is the principal model of his instruction’, e.g., Isocrates, *Adv. Soph.* 16–18; Quintilian, *Inst.*, 2.2.8; 2.1–8.
In the context of his epistolary thanksgiving (1:12–16), Paul explained how as a result of the gospel and the mercy of God, he became a servant of Christ, entrusted with the gospel. He was chief among those opposed to the gospel (1:15, cf. 1:9), a blasphemer (1:13, cf. 1:20), who Christ Jesus came into the world to save. But he was shown mercy (1:13, 16), as the first or foremost among sinners to experience this mercy (cf. 1:3–11, 18–20).179

However, the example designated by ὑποτύπωσις is not the apostle or his delegate, but the patient forbearance of Christ Jesus.180 It was God’s purpose181 that through Paul’s experience of mercy, Christ might give an example of the extent of his merciful patience to sinners,182 to those who would believe (1:16c). This is not an example addressees were to follow, but an example from which they could learn, as a ‘word-picture’183 of the extent of the mercies of God in Christ Jesus.184

In this way, it was different to the didactic presentation of models by Paul, Timothy and Titus. However, it again illustrates the broad dimensions of the educational environment, where instruction was not limited to verbal and cognitive means, but was communicated through human lives. More significantly, this text presents God as a teacher, who uses his saving intervention in individual human lives to educate others he desires to save, and who accommodates his teaching methods to meet human objections, by providing an historical living demonstration of the extent of his saving mercy.

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179 Cf. lack of knowledge (1:7, 13); ἐγνώκόν; blasphemy (1:13, 20); lack of faith (1:13, 19); sin (1:9–10, 15). Fiore, Personal Example, 201.
181 I.e., purpose clause πρός. BDAG πρός s.v., c, 874.
182 Quinn and Wacker, Letters to Timothy, 135.
183 Simpson, Pastoral Epistles, 36.
184 Towner, Letters, 151.
11.4.3. Conclusions from imitation language

a) The theme of imitation in the target literature is multifarious and often implicit, however, it becomes explicit through the language of imitation, and conceptually related vocabulary of ‘example’, ‘pattern’ and ‘following’. The heuristic tool designed for this thesis does not work as easily with the language of imitation as with other vocabulary. Firstly, imitation of someone/thing is a learning activity that is predicated on the existence of someone/thing to be imitated. It is the logically prior presentation of this someone/thing that functions as the teaching activity. Secondly, where the text addresses the presentation of this someone/thing, the verbal idea is one of ‘being’ content (i.e., γίνομαι), rather than imparting of content. The notion of transferring content from an addresser to an addressee is lacking. Nevertheless, presenting oneself as an exemplar or pattern for others is clearly a didactic activity. Two word groups are used in this way: μιμητής (1 Cor. 4:16; 11:1); and τύπος (1 Cor. 10:6; 1 Tim. 4:12; Tit. 2:7); including τυπικώς (1 Cor. 10:11) and ὑποτύπωσις (1 Tim. 1:16).

A distinctive element of imitation language is that the addresser and content are one and the same – an observation that in part, reflects the categories of the heuristic tool, which with this vocabulary are somewhat artificial. However, it rightly and helpfully reflects the role of concrete, historical, embodied content as a means of instruction.

b) The two occurrences of imitation language occur in appeals for the Corinthian believers to imitate Paul (1 Cor. 4:16; 11:1 cf. μιμηταί μου γίνεσθε). That is, they were to learn from Paul’s example. His own belief and conduct functioned as a teaching activity, which was only possible because of the believers’ personal knowledge of Paul. Imitating Paul did not mean replicating the details of his life, but making his beliefs, mindset and manner their own. In particular, Paul’s conduct modelled the suffering, weakness and shame of ‘Christ crucified’ (1:10–4:13), and the self-denial of rights and self-sacrifice for the sake of others (8:1–10:32). The addressees were to use his counter-cultural example voluntarily and
creatively to inform their own belief and conduct,\(^{185}\) and in so doing avoid the problems besetting the Christian community.

Paul’s presentation of himself as a didactic example was not a means of domination,\(^{186}\) or defending his authority,\(^{187}\) but an authoritative concrete living manifestation of life in Christ. He was not a ‘teaching example’ by virtue of who he was. His example only had educational benefit inasmuch as his belief and conduct were transformed by the gospel.\(^{188}\) Others who were similarly transformed were also worthy of imitation (cf. 1 Cor. 4:9–13).\(^{189}\)

c) Timothy and Titus were also to present themselves as examples (cf. τύπος 1 Tim. 4:12; Tit. 2:7) for their respective communities in Ephesus and Crete, primarily for believers, but possibly also for the sake of unbelievers. As with Paul, their example was holistic, embracing faith, ministry, speech and life. Their lives were positive instruction for believers, and a didactic means of responding to problems, such as the risk their ministries would be rejected, the counterfeit belief and conduct of false teachers (1 Tim. 4:1–8; Tit. 1:16), and false accusations and opposition (Tit. 2:8). Their cultural context was one where seniority governed imitation, and so their ability to provide an effective model rested on the transformative impact of the gospel on their belief and conduct, and on their addressees’ personal knowledge of and existing relationships of trust with them.

The embodied lesson given by Paul and his delegates was not limited to any one aspect of belief or life. Thus, the educational effectiveness of their examples depended on the dual elements of the gospel-integrity of their belief, speech and conduct, and on the personal contact and familiarity of addressees with the exemplars (1 Cor. 4:16; 11:1; 1 Tim. 4:12; Tit. 2:7, cf. 1 Tim. 1:16). This indicates the importance of established relationships of trust in the educational process, which has already been observed with other semantic groupings. It also

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\(^{185}\) Brant, ‘Mimesis’, 298.


\(^{188}\) Brant, ‘Mimesis’, 299.

suggests there was an onus placed on leaders to live lives worthy of serving didactic purposes. Moreover, it shows the diversity of the educational landscape, where in addition to verbal instruction, content might be received through observation, and through social interaction.

d) The remaining three texts are exemplary lessons from salvation history. None was an example to be emulated, or was dependent on personal contact with the example. Two taught what *not to do*, namely, the wilderness experiences of Israel as a warning example to Christian believers (1 Cor. 10:6), and the pattern of judgement against the continual sin of Israel, as an unsuccessful lesson for Israel (1 Cor. 10:11). The third was a living demonstration in Paul’s salvation of the extent of God’s mercy for those he would save (1 Tim. 1:16). All three were the result of divine educational purposes and show his use of human experiences to achieve educational outcomes. That is, God is a teacher, whose interventions of blessing and judgement in human lives provide examples from which others might learn about him and about how to live. The effectiveness of these examples rests on the consistency of his character.

11.5. Reflections on ‘remembering’ words

This chapter has examined vocabulary associated with remembering/reminding and the related ideas of imitation and example. They were examined together as the connection between remembering and imitation is evident both textually, and practically, because imitation of an exemplar requires recollection, and imitation itself is a form of remembering. Activities of remembering/reminding did not involve the reception of new content, but rather the conscious repetition and reawakening of what had already been learned. Past knowledge and experiences informed the present and the future, and had a role in community formation.

190 1 Cor. 16–17; 11:1–2; 2 Tim. 1:6–8; 2:8.
The role of memory, memorisation and recall in education is self-evident and was a recognised and fundamental component of Jewish and Hellenistic education.\textsuperscript{193} The educative role of imitation, and related idea of example, was also recognised in antiquity, notably in parent-child relationships (cf. 1 Cor. 4:16; 1 Tim. 4:12). The presence and use of this vocabulary in the target literature is further evidence of the educational focus of early Christian communities, and provides insights concerning the practice and impact of education on the communities.

The language of remembering/reminding in the target literature is represented by two word groups: \textit{μιμνήσκωμαι} (1 Cor. 11:2; 2 Tim. 1:4) and related vocabulary \textit{ἀνωμιμνήσκω} (1 Cor. 4:17; 2 Tim. 1:6), \textit{ὑπομιμνήσκω} (2 Tim. 2:14; Tit. 3:1) and \textit{μνημονεύω} (2 Tim. 2:8); and \textit{γνωρίζω} (1 Cor. 12:3; 15:1). The ideas of imitation and example are expressed by the nouns \textit{μιμήτης} (1 Cor. 4:16; 11:1), and \textit{τύπος} family (1 Cor. 10:6; 1 Tim. 4:12; Tit. 2:7); \textit{τυπικός} (1 Cor. 10:11) and \textit{ὑποτύπωσις} (1 Tim. 1:16). In both cases, the language represents broader themes of remembering\textsuperscript{194} and/or imitation in the target literature.\textsuperscript{195}

The importance of remembering and imitation activities in the communities is indicated by the involvement of God in those activities. Christ is both the source and content of the cruciform life followed by Paul (1 Cor. 4:16; 11:1), and the content to be remembered (2 Tim. 2:8, 14). Paul made known (again) truth about the Spirit of God and the gospel of Christ (1 Cor. 12:3; 15:1). God was the origin of content, providing examples in human lives, history and Scripture (1 Cor. 10:6, 11), and in Paul’s experience of Christ’s mercy (1 Tim. 1:16). In particular, the divine provision of didactic examples in human lives and history shows God’s didactic purpose and the breadth of his didactic methods, as his intervention in human lives provided tangible and memorable examples in the past, from which others might learn about him and about how to live in the present and future.


\textsuperscript{194} Especially 2 Timothy, so, Towner, \textit{Letters}, 456. Moreover, the repeated use of \textit{οὐκ οἴδατε} in 1 Corinthians (3:16; 5:6; 6:2, 3, 9, 15, 16, 19; 9:13, 24) probably functions as a reminder of previous instruction. Barrett, \textit{Corinthians}, 90.

The significance of these activities within the communities is further illustrated by the involvement of the entire believing community. Believers generally were addressers and addressees of their remembrance of Paul (1 Cor. 11:2). As one remembered, another was reminded, and as community practice reflected his teachings and traditions it perpetuated its remembrance of him. Furthermore, individual believers could benefit educationally from their own recollection of Christ Jesus (2 Tim. 2:8). Reminding was also part of the public teaching ministry of recognised leaders (1 Cor. 4:17; 2 Tim. 2:14; Tit. 3:1), and occurred within personal relationships of friendship and collegiality (2 Tim. 1:6). That is, didactic remembering/reminding was explicitly a community-wide activity, and a means of self- and community instruction, in which all believers could potentially participate.

On the other hand, the presentation of didactic models was only observed with recognised leaders, for whom it formed part of their teaching ministry (1 Cor. 4:16; 11:1; 1 Tim. 4:12; Tit. 2:7). Nevertheless, as the criteria for providing an example was imitation of Christ (1 Cor. 11:1b), rather than the role of the exemplar, conceivably others might serve as didactic examples. Both activities, then, were a means by which the entire community could contribute and benefit educationally.

Remembering/imitation activities also made use of and were an expression of relational bonds within communities, locally and trans-locally. Most obviously, this is seen in the embodied communication of examples, where existing relationships and experiences, and physical proximity or, at least, familiarity were essential. However, it is also seen with remembering/reminding activities where the ability to remember or remind depended on previous personal contact and familiarity (1 Cor. 4:17; 11:2; 2 Tim. 2:8, 14). The content was located within a relational history, which gave the activity didactic potency. This relational context meant learning also reaffirmed and strengthened relational bonds, and created a community of shared memory, across time and geography.

196 Paul’s role as an example of Christ’s saving patience was unique (1 Tim. 1:16).
197 1 Cor. 4:16; 10:10; 11:1; 1 Tim. 1:16; 4:12; Tit. 2:7; possibly 2 Tim. 2:14; Tit. 3:1.
198 E.g., 1 Cor. 4:14; 2 Tim. 1:6; 2:8, 14; Tit. 2:7.
In addition to utilising, expressing and strengthening relationships, these activities played a role in protecting and perpetuating the community and promoting its wellbeing. Their educational outcomes corrected aberrations damaging the community (1 Cor. 4:16, 17; 11:1, 2). They aimed at protecting the community from criticism (Tit. 2:7; 3:1), and taught believers how to be distinctive from (1 Cor. 4:16, 17; 11:1), and how to live in, the surrounding society (Tits. 3:1). They anchored present and future belief and conduct to previous teaching and relationships established in the gospel, thereby ensuring continuity and fidelity of the community. Furthermore, ‘remembering’ activities are by nature cumulative, since each remembrance creates its own memory that builds on previous activities of remembering, thereby increasing familiarity and engagement with the content.

Not surprisingly then, the language of remembering/imitating reflects the expectation the content would not progress or change over time. Indeed, it shows there was no potential for deviation from what was previously taught and/or the model provided. Accordingly, reminding activities could function as rebukes, as they presented addressees with what they had previously received and believed. In short, remembering and imitation (via recollection) were educational activities that connected the present with the past, and overcame the tyrannies of time and distance. Those participating in remembering or imitating joined a ‘community of memory’.

This final semantic grouping has again demonstrated the presence and significance of educational activities within the Christian communities of the target literature, and the presence of remembering and imitation words in each of the letters indicates the use and importance of these activities in all three communities. Both remembering and imitation overlap to some extent with ‘traditioning’ activities, as they necessitate stable content and involve didactic continuity between past, present and future. Along with ‘commanding’ and

199 1 Cor. 4:17; 11:2; 12:3; 15:1; 2 Tim. 2:8, 14.
200 1 Cor. 4:16–17; 12:3; 15:1; 2 Tim. 2:14; Tit. 3:1.
201 Barton, ‘Memory’, 339.
‘correcting’ activities, they confirm the pivotal role of established relationships in the educational process.

However, the distinctive contributions of these activities are that they demonstrate the wide diversity of teaching methods employed, such as living an exemplary life, personal recollection, and deliberately repeating earlier instruction. They show that learning could occur visually, aurally, through social interaction and through personal reflection. Remembering activities identify the vital role of deliberate repetition in the educational landscape. Finally and significantly, remembering activities highlight the importance of effective learning that continued constantly to shape individual and community belief and conduct into the future.
CHAPTER TWELVE: CONCLUSIONS

12.1. Introduction

This study set out to answer two questions: 1) whether Edwin Judge’s description of early Christian communities as ‘scholastic communities’ is supported by the vocabulary of ‘teaching’ in 1 Corinthians, 1 and 2 Timothy and Titus; and 2) what is the yield of this vocabulary for understanding the place and practice of teaching in the communities portrayed in these letters. The study is a response to those who give prominence to other aspects of community life,¹ or question the persuasiveness of Judge’s description.² It does not attempt to find antecedents, influences or parallels from antiquity. Rather, the study designed an heuristic tool based on a simple model of communication and used this device to examine the vocabulary of ‘teaching’, so that Judge’s ‘scholastic communities’ description could be tested consistently and exegetically in four letters of the Pauline corpus. As such, the study is a departure from socio-historical or socio-scientific methods more commonly used in this field of enquiry.

12.2. ‘Scholastic communities’

The study has shown the description of the communities portrayed in the target literature as ‘scholastic communities’ is supported by the vocabulary of teaching. This can be seen in: 1) the presence of activities that might be regarded as scholastic; 2) the community dimension of these activities; and 3) the prominence and significance of scholastic activities in the communities.

² So, Chow, Patronage, 20. Tidball, Social Context, 149 fn. 11.
12.2.1. Scholastic activities

The two premises of this project were that teaching activities, broadly defined, might be considered an essential element of a ‘scholastic community’ and that the presence and use of ‘teaching’ vocabulary in the target literature would be indicative of the scholastic nature of the communities portrayed. An absence of this vocabulary might not indicate an absence of scholastic activities, as literary genre and purpose might militate against its use, but the exclusive use of ‘teaching’ vocabulary for activities without intellectual or transformative significance, or for activities the community was to reject, would have dealt a serious blow to the ‘scholastic’ description. This has not been the case.

Using a working definition of ‘teaching’, i.e., ‘to impart a message from an addresser to an addressee, where the purpose and/or result of the act is to cause the addressees to gain knowledge, understanding, a skill, attitude or belief or to transform thought, belief or conduct’, fifty six words (excluding cognates) were identified as referring to didactic activities, with an additional group of about ten words referring to activities inimical to Christian instruction or its promotion.

Several factors indicated the didactic nature of activities associated with the vocabulary, the most obvious of which was lexical, where the Greek lexeme means ‘teach’, ‘instruct’ or ‘train’. Beyond lexical considerations, the didactic nature was indicated by the purpose and/or result of the activity, expressed in immediate relation to the verb, or explicitly or implicitly in the discourse context. The educational result of an activity was dependent on the nature of the content communicated, and the reception of that content. For example, false teaching, whilst didactic in purpose, could not produce desirable educational outcomes, whereas orthodox Christian content could produce positive or negative educational outcomes depending on the addressees’ learning response. In short, the working definition of ‘teaching’ allowed a wide range of vocabulary to be identified as ‘teaching’ vocabulary, and the chosen methodology allowed a consistent, productive text-based analysis of each occurrence of each word, thereby avoiding pit-falls common to word studies.
While more will be said about the volume and range of this vocabulary, the point to make here is that the presence and use of ‘teaching’ vocabulary in the target literature supports the presence of activities that might be regarded as scholastic in the communities portrayed. Furthermore, the association of these activities with a recognised, authoritative body of content of divine origin, which was fixed, or at least stable, confirms these teaching activities were desirable and had intellectual and transformative significance. This content was consistently drawn from or based on the Jewish Scriptures, the apostolic gospel and/or the letters themselves. Some teaching activities involved the creation or transmission of this body of content. Others were premised on its existence. Teaching that did not conform to this stable body of content was to be rejected as false teaching.

Thus, the scholastic nature of the communities is confirmed by the presence and use of ‘teaching’ vocabulary in the target literature, and by the association of this vocabulary with activities involving an authoritative body of content with divine origins, which had intellectual substance and transformative significance for the community.

12.2.2. Community dimension

The community dimension of these scholastic activities is seen at many points, and may be summarised as a dialectic process by which the community was shaped by teaching activities, and, reciprocally, teaching activities were shaped by the community.

New members were recruited to the believing community through a range of educational activities such as proclamation, witness, prophesying and rebuking, where the addressers were not only recognised and commissioned leaders, but also regular members of the believing community. These activities gave human voice to educational activities by God, and the common experience of all believers was that they spoke words taught by the Spirit, which from the moment of conversion had potential to instruct and recruit others.
Relationships within the community were dependent upon didactic activities. The common educational experience of believers, in and through the gospel, established new relationships. Primarily, these were symmetrical fraternal relationships between those similarly instructed by the Spirit. However, relationships of hierarchal asymmetry were also established, most obviously between God and all believers who were his children, and to a lesser extent, between the apostle and his children and delegates, and between recognised leaders and those in their care. Thus, educational activities created and structured relationships within the believing community. They also helped delineate the believing community from those outside it. Those outside were either those who had not learned or accepted what was necessary to belong (whether or not they had been taught the content by human addressers), or those who opposed the purpose and content of orthodox Christian teaching, and taught a contrary message. The outsider of both kinds might be present in the gathered Christian community, but they were not part of it.

In addition to initiating, creating, structuring, and delineating divine-human and human-human relationships, the content of teaching activities directly addressed conduct in relationships. This included individual and corporate conduct and responsibilities with believers inside, and outside, the gathered community, and with unbelievers inside, and outside, the gathered Christian community. The nature and conduct of the believing community was the subject matter of teaching activities within the believing community. That is, communities learned how to be communities and individuals learned how to live as members of the believing community.

Activities with didactic purposes or results, including speech addressed primarily to God, provided opportunities for community participation, were a means of expressing love within the believing community, and served its welfare by building and transforming believers towards Christian maturity. These activities were the common experience of all believers, both as addressers and addressees, and occurred in the public, gathered community setting and in private interactions.

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They also facilitated and preserved the unity and integrity of the believing community, and ensured members would remain in the community and not be deceived by false teaching.

Reciprocally, educational activities were dependent upon relationships within the believing community. Existing relationships of some familiarity provided the personal knowledge necessary for addressers to engage in correcting and rebuking, and for believers to engage in remembering and imitation of others. Exhorting activities used the context of existing benevolent relationships to appeal to and persuade addressees to accept the will of the addresser. Moreover, addressers were to be personally concerned for the effectiveness of their teaching in transforming their addressees. Additionally, the participation of members in didactic activities was to be shaped and constrained by the community and its wellbeing.

Didactic activities were not confined to members of the communities of the target letters but were practised in other Christian communities, and educational practices helped form a trans-local community ‘in Christ’ comprising all believing communities. This broader community across time and space was constituted by shared belief, experience and memory. Despite frequently made assumptions in the academy of diversity, this study shows the content of Paul’s teaching in ‘all the churches’ was constant and distinct, and his means and manner of teaching were also similar in different communities. All believers were to learn and remain faithful to what was taught by all the apostles, in all the churches, and the shared nature of common educational activities had a conforming influence on believing communities, that belied the tyrannies of time and distance. The sacred writings and experiences of Israel also formed part of the educational environment for Christian communities.

Nevertheless, there are some differences in the scholastic activities in the letters of the target literature. Paul’s delegates were most often the addressers of educational activities in the Pastoral Epistles, but not to the exclusion of others – including God, Paul, recognised leaders, believing men and women, and false teachers. Alternatively, Paul was the most common addresser of educational
activities in 1 Corinthians, but God, other apostles, Timothy, and believing men and women are also addressers. This difference can be explained in part, by the recipients of the letters, and the circumstances the letters address. 1 Corinthians was addressed to the entire believing community in Corinth, which was a community he founded, and many of the references to teaching activities refer to his own ministry among them. This community was now facing rivalry and division, and some were making mistaken claims about the resurrection. On the other hand, 1 and 2 Timothy and Titus, at face value, were addressed to individual men entrusted by Paul to carry on his ministry in the face of opposition, and the live-threat of false teaching within the Christian communities of Ephesus and Crete, and were only secondarily addressed to the communities themselves.

All these factors demonstrate the community dimension of scholastic activities. These activities were responsible for initiating, creating, structuring, maintaining and protecting the communities. They delineated divine-human and human-human relationships within communities, and from them, communities learned how to be Christian communities and individuals learned how to live as members of the believing community. Reciprocally, teaching activities were shaped by and utilised existing relationships within believing communities, locally and trans-locally. Furthermore, the different audiences and purposes of the target letters, and the broad range of activities identified as teaching activities enabled this community dimension of scholastic activities to be identified and thoroughly explored. The study demonstrated that educational activities were community activities, both in their outcome and operation.

12.2.3. Prominence and significance within communities

Together with the presence and community dimension of scholastic activities, the third finding that confirms the scholastic nature of the communities in the target literature is the prominence and significance of these activities in the communities portrayed.
This prominence and significance of educational activities is indicated by the *quantity and quality* of the vocabulary of ‘teaching’.\(^4\) Fifty-six different words, excluding cognates, representing nine semantic groupings are used for teaching activities, with a further group of about ten words used for activities inimical to Christian instruction or its promotion. While fourteen words occur only once, most words are used exclusively and repeatedly for didactic activities, and the two common verbs for ‘speaking’ are used for didactic activities in about half their occurrences.\(^5\) The nine semantic groupings include a wide range of vocabulary, from core ‘teaching’ vocabulary for activities that were principally didactic, through to vocabulary of ‘speaking’ for mundane speech and speech that was principally didactic, through to vocabulary for specialised activities with a didactic component. The groupings identified are ‘core-teaching’, ‘speaking’, ‘traditioning’, ‘announcing’, ‘revealing’, ‘worshipping’, ‘commanding’, ‘correcting’, and ‘remembering’. The vocabulary embraces a broad range of activities, indicating the breadth and diversity of the educational environment, which included activities that were divine and human, doctrinal and paraenetic, verbal and enacted, visual and experiential, hierarchical and symmetrical, public and personal. That is, both the sheer quantity of the vocabulary, as individual lexemes and their frequency, and its quality, embracing a broad range of didactic activities, are strong evidence of the prominence and significance of educational activities.

The *distribution* of ‘teaching’ vocabulary also indicates the prominence and significance of didactic activities, with the majority of semantic groupings being found in each of the four letters. The exceptions are ‘traditioning’ vocabulary, which is absent from Titus, and ‘worshipping’ vocabulary, which is absent from Titus and not used didactically in its one occurrence in the letters to Timothy (i.e., *προσέχομαι* although cf. 1 Tim. 1:18; 4:14; 4:1). However these absences do not deny the scholastic nature of the communities, and might be explained by the circumstances of the letters.

\(^4\) See Appendix 11.
\(^5\) I.e., *λέγω* \(x21/42\); *λαλέω* \(x16/37\).
Additionally, the *discourse prominence* of educational activities in clusters of ‘teaching’ vocabulary,⁶ and repeated commands for addressers to teach true content, and to cease or prevent false or negative teaching further indicates the importance of teaching and the educational focus and potential of communities.

The prominence and significance of teaching is evident in the *participants* of educational activities. Principally, this is seen in involvement of the Trinitarian God in activities denoted by vocabulary in all nine semantic groupings. God is the addresser of educational activities. He is the revealer and source of content, which may be spoken, written and embodied/enacted. He is the main subject matter of content. God commanded and prescribed the participation of human addressers, enabled and witnessed human teaching activities, and is judge of the addressees’ learning responses. At the last, the didactic result of his end-time revealing activities will be irresistible.

Beyond this divine involvement, the participation of the entire believing community of men and women in didactic activities representing all but one semantic grouping⁷ shows the prominence and significance of these activities. Human addressers who spoke, wrote or enacted God’s truth participated in God’s teaching activity and purposes, and those who taught contrarily, in content and/or manner, opposed God. Even speech addressed to God, or inspired by God, in the public gathering, was to be intelligible so it had educational benefit for believers and unbelievers present.

The range of *locations* for teaching activities, from the public gathered community setting to personal interaction and reflection also testify to the significance, prominence, and pervasiveness of educational activities in the life of the communities.

Without indicating the prominence of the activities, a number of further factors indicate the significance of scholastic activities for the communities. These

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⁶ E.g., 1 Cor. 2:1–5; 4:14–17; 9:8–10; 14:26–40; 1 Tim. 4:11–16; 2 Tim. 3:16–4:2; Tit. 2:15.
⁷ I.e., ‘traditioning’ words, not surprisingly.
include the explicit and implicit purpose of teaching activities, the threat of false
teaching, and the results of activities, especially their role in creating, shaping and
maintaining the community. The necessary correlation between an addresser’s
message and manner and lifestyle, and the all-encompassing reach of content
matter, from matters of belief to everyday conduct, also indicate the significance
of teaching activities for individuals and the community.

Thus, the presence of scholastic activities in the communities portrayed in the
target literature, and the community dimension, prominence and significance of
these activities all support the description of these Christian communities as
‘scholastic communities’.

12.2.4. Possible challenges to these findings

However, four factors, two textual and two historical, might challenge the
findings of this thesis in support of the scholastic nature of the communities.

The first challenge might come from what appears to be contrary evidence within
the target literature, namely the ‘wisdom’ polemic and ‘foolishness’ of ‘Christ
crucified’ (1 Cor. 1:17–3:22), the polarity of love and knowledge (1 Cor. 8:1–2, 7,
10, 11; 13:1–2, 8–13), and the partial nature of all human knowledge this side of
the new creation (1 Cor. 1:5–13). However, none of these rule out the possibility
of believing communities having an educational ethos.8

The study has shown Paul’s ‘wisdom’ polemic was not opposing all wisdom but
worldly wisdom and values that sought to displace the wisdom of God in the
message of ‘Christ crucified’. So while Paul rejected the modus operandi of those
the world considered wise, he defended, explained and practised teaching
activities that made known and were shaped by the message of the cross, and
desired and commanded others to do likewise. Similarly, when Paul appeared to
pit knowledge against love, he was not opposing all knowledge, but a certain kind

8 Keck, ‘On the Ethos of Early Christians’, 440, writes ‘ethos’ is the ‘practices, habits,
assumptions, problems, values and hopes of a community’s style’.
of ‘knowledge’ preferred by Corinthian Christians\(^9\) that was proving divisive,\(^{10}\) causing some to insist on their rights to the detriment of others.\(^{11}\) Christian knowledge, on the other hand, yielded cruciform conduct and love of all (1 Cor. 9:19–23; 10:23–24, 31–11:1). Finally, the partial and temporary nature of all human learning prior to the end-times’ perfection does not mitigate the need of or priority for believers to grow in their knowledge of God in the present age. Indeed, this has been amply demonstrated by the current thesis.

The second possible challenge is that this study has focused on one activity and has not been comparative with other themes or concerns in the letters. Undeniably, other aspects of community life are found in the letters, such as the means of belonging, the expression of fraternal love, expectations of right conduct, marriage and family relations, financial matters, discipline and governance, communal meals and gatherings, conduct with unbelievers, and contact with the surrounding society and pagan cults. However, all these aspects of community life were addressed and impacted by educational activities.\(^{12}\) No aspect of community life was quarantined from didactic activities. Indeed, one advantage of the current methodology has been its close attention to the text, which has confirmed the priority and pervasiveness of teaching across the gamut of community concerns.

The third question is whether the findings concerning the scholastic nature of the communities portrayed in the target literature hold true for other Pauline communities or all early Christian communities. A thorough consideration of this question lies beyond the current thesis. However, one of the reasons for the choice of the four letters was their differences. Such differences include the historical spread of one of the earliest letters bearing Paul’s name to some of the latest, the geographical spread of communities portrayed, the different situations and challenges facing those communities, different recipients, and differences in the author’s relationship with the recipients. Despite this diversity, the consistency of

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\(^{10}\) Mitchell, *Reconciliation*, 126–49.
\(^{11}\) Thiselton, *Corinthians*, 622–23.
\(^{12}\) Cf. Judge, ‘Scholastic Community’, 539.
the findings suggests the ‘scholastic communities’ description might suit other Pauline communities, or even other early Christian communities. But certainty would require similar analysis.

The final challenge concerns the correlation between the portrayal of community life in the letters and historical reality: the extent to which what Paul wrote represented what was happening in the communities. This is a moot question, and not peculiar to this project.\(^\text{13}\) However, on balance, these letters ‘were written in some sense for [the early Christians], and were used in some ways by them’\(^\text{14}\) and their preservation by the early communities suggests at least some correspondence between the epistolary ‘world’ and the readers’ experience or expectation.\(^\text{15}\)

### 12.2.5. Conclusion

This study has not only established that the description ‘scholastic’ is supported by the range, use and frequency of ‘teaching’ vocabulary, it has also shown that the word ‘community’ makes a significant contribution to the description. It has confirmed these scholastic activities occurred, not in less cohesive social groups based on associative organisation (\textit{Gesellschaften}),\(^\text{16}\) but in genuine ‘communities’ (\textit{Gemeinschaften}), and that there is a vital connection between these communities and their scholastic character, such that the one cannot be isolated from the other.

Unlike associative organisations where individuals make use of the group and can opt in and out depending on their needs and likes, with these Christian communities the individual flourished as the community flourished, and true members were spiritually ‘born’ into the community, accepting its beliefs and living accordingly. These communities were unified and transformed by the gospel and the work of the Spirit, and new familial bonds and boundaries were

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\(^{16}\) The distinction was first articulated by sociologist, Ferdinand Tönnies in \textit{Gemeinschaft und Gesellschaft} (1887). Jary, \textit{Dictionary of Sociology}, Community, s.v., 98.
formed, where belonging required an all-of-life commitment to the values and wellbeing of the believing community.\textsuperscript{17}

These communities themselves were an integral part of the educative process. There was a dialectic whereby educational activities by community members continually extended and shaped the communities, and the resultant communities exerted a didactic force upon their members. Moreover, the educational impact of both the scholastic activities and the community was internalised (i.e., learned) by individual believers who, having been transformed by the educative process, themselves contributed to teaching activities, thereby shaping the communities, and so on.\textsuperscript{18}

Moreover, the model of education that emerged was a ‘community’ model rather than a ‘schooling’ model. The goal of the latter, in the modern era, is standardised outcomes of attainment, where students do their own work, and there is a clear distinction between teachers and students. The goal of the former is a ‘common life’, where each member is involved in teaching and learning, the less experienced use the more experienced as resources and guides, and the community is formed as the members learn shared beliefs and values, and these individuals form the community.\textsuperscript{19}

Thus, the ‘scholastic’ aspect of Judge’s description cannot be isolated from the ‘community’ aspect. Both help define the other. The word ‘scholastic’ describes the communities, and the word ‘communities’ helps describe the nature and context of the scholastic activities. Furthermore, each is dependent on the other for its existence and/or character, as apart from the community many of the scholastic activities would not or could not occur and/or would be significantly altered, and without scholastic activities, the community (and, in fact, individual believers) would not exist.

\textsuperscript{17} Cf. Tönnies, F., \textit{Community and Society: Gemeinschaft und Gesellschaft}, 223-231.

\textsuperscript{18} Berger, \textit{Sacred Canopy}, 4, calls these three steps in ‘world-building’: ‘externalization, objectification and internalization’.

\textsuperscript{19} Seraphine, ‘Reworking a Congregation into a Learning Community’, 255–56.
12.3. Reflection on methodology

The methodology employed for this study was designed for this particular endeavour. It was an historical study, but did not attempt to find antecedents, influences or parallels from antiquity. Rather it used the vocabulary of four NT letters to illuminate an aspect of early Christian communities. To do this, it adopted a two-pronged approach that took paradigmatic and syntagmatic considerations into account. Regarding the first, it studied vocabulary in semantic groupings based on the lexical base of the target literature, and regarding the second, through careful exegesis it identified and examined ‘teaching’ vocabulary using an heuristic tool designed for this study. In this vocabulary-based approach and concentration on description rather than comparison and parallels, the study was a departure from socio-historical or socio-scientific methods more commonly used in this field. Chief among the advantages of the methodology was its text-based focus, which enabled only data in the NT letters to determine the findings.

Certain elements of the methodology were particularly productive. Studying words in semantic groupings allowed similarities and differences between semantic groupings to become apparent, including differentiating like-activities (e.g., ‘remedial’ and ‘commanding’). It allowed differences in distribution of semantic groupings to become apparent, such as the concentration of ‘worshipping’ words in 1 Corinthians, and absence of ‘traditioning’ words from Titus.

In concert with the heuristic tool, the semantic grouping approach also highlighted specific features of semantic groupings, such as ‘revealing’ words being collocated with deictic temporal markers and usually having God as the addresser, and the association of a fixed body of content with traditioning and remembering/imitation. Studying words alongside semantically similar words led to fresh exegetical insights (i.e., δείκνυμι 1 Cor. 12:31; commonalities of prophecy and prayer), and studying all occurrences of each word contemporaneously highlighted similarities and differences between occurrences, such as the range of meanings of παρακαλέω.
The heuristic device had many advantages. First, it enabled a disciplined approach to the study, by asking the same questions of each occurrence of fifty-six words (excluding cognates), grouped in nine semantic groupings, and found in four texts. Second, basing the tool on a simple model of communication meant different elements of the activity could be identified. This meant comparisons could be made in different categories of the tool, between and within semantic groupings and among occurrences of any one word. This showed up findings, such as the frequency of embodied and/or enacted instruction with revealing and remembering/imitation activities, and the potential involvement of men and women as addressers in all but one semantic grouping (i.e., ‘traditioning’).

Nevertheless, there were some disadvantages associated with the heuristic device. Some entries in the device could not be completed from the immediate discourse context, and details had to be inferred from the broader discourse context or, if this was not possible, the entry was left blank. This, however, is not due to a problem with the tool, but reflects the nature of word use and discourse, where not everything is or need be said in any one reference.

The least reliable aspect of the tool was assessing the authority register of the activities indicated by the vocabulary. This was seldom explicitly indicated in relation to the verb in question, and had to be gauged from the meaning of the word, the content communicated, the discourse context and the relationship within which the activity occurred. When the content was orthodox Christian teaching it was uniformly noted as an activity with a ‘high’ authority register. The difficulty arose when the content was not orthodox instruction and addressers were not recognised Christian teachers, in that false teaching activity might well have been authoritative (therein, lying its danger), and the addressees might have submitted to it, but when judged against the educational goal of Christian ‘scholastic communities’, it did not possess the God-given authority of orthodox instruction. Decisions about the authority register of activities, then, were more vulnerable to value judgements of the researcher than other categories in the tool which were able to be answered explicitly or implicitly from the text.
In effect, these disadvantages suggest at some points the tool may ask too much of a text. Methodologically, however, this is preferable to asking less of a text than it can yield. Thus, while these disadvantages are noted, none is sufficient to undermine the findings of the study. Rather, they indicate the comprehensive nature of the exegetical process, and suggest points at which subsequent studies might seek further to refine the heuristic tool.

12.4. Improvement on ‘scholastic communities’

12.4.1. Some problems with ‘scholastic communities’ as a term

Although the ‘scholastic communities’ description is supported by this current study, and the adjective has historical credentials, it is not without its problems. Judge himself identified the potential for an anachronistic understanding, given its association with medieval Scholasticism. Were this the only difficulty, the term might rest. But ‘scholastic’ is no longer a positive or even neutral term for scholarly enterprise, but one often associated with arid, dull pedantry and a narrow concern for learning from books and formal rules. Consequently, there are aspects of the educational environment that are not adequately accounted for or may even be obscured by the connotations of the ‘scholastic’ description.

For example, the educational environment of these Christian communities was not a static environment where study was an end in itself, and change was limited to increased knowledge. Notwithstanding the constancy and immutability of the content of teaching, the educational environments themselves were intent on change. They involved recruiting and quantitative growth, and were focused on individual and community transformation ‘in Christ’, with everything orientated towards transformation.

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20 E.g., The Free Dictionary. ‘Scholastic’, s.v., n.p. [cited 26 March 2009] Online: http://www.thefreddiectionary.com/scholastic. ‘Pedantic’, s.v., n.p. [cited 26 March 2009]. Online: http://www.thefreddiectionary.com/pedantic. This includes a definition of scholastic as ‘a person who pays more attention to formal rules and book learning than they merit’. It lists as synonyms the words: ‘pedantic, academic, bookish, donnish, scholastic’, noting ‘these adjectives mean marked by a narrow, often tiresome focus on or display of learning and especially its trivial aspects; a pedantic writing style; an academic insistence on precision; a bookish vocabulary; donnish refinement of speech; scholastic and excessively subtle reasoning’. Online: http://www.thefreddiectionary.com/pedantic
towards an eschatological goal. Indeed, neither the scholastic activities nor the community were goals in themselves, but rather a means to this end.

Secondly, the educational aspects of the communities were not exclusively intellectual and rational. The study has shown many activities occurred within relationships where the teaching activity was embodied and/or enacted, so learning involved observation, reflection and imitation exclusively. Furthermore, the content of teaching included matters of belief and conduct, and learning required an all-of-life response which transformed beliefs, thoughts, speech, actions, and relationships with God, believers and unbelievers, both inside and outside the gathered community setting.

Thirdly, the educational activities were not overly ‘bookish’, in the sense that communities gave themselves exclusively to studying texts. While the study has shown many of the teaching activities involved speech acts located in the authoritative texts of the Jewish Scriptures and Paul’s letters, much of the vocabulary relates to verbal, enacted and/or embodied, or mental activities located in the sphere of history, the public Christian gathering, and in personal interaction or reflection. Furthermore, the use of texts in the early Christian movement must be understood in light of the interpenetration of orality and textuality in a society with high residual orality. In short, the study of texts, while foundational in these communities, did not exhaust the educational enterprises employed, and must be understood in a first century context, and not from the perspectives of print or electronic media cultures.

Fourthly, the adjective ‘scholastic’ fails to express the broad range of activities indicated by this study, and in Judge’s own articulation of early Christian communities. The adjective risks narrowing the activities to those traditionally associated with formal academic pursuits. However, the study identified nine semantic groups representing a wide range of desirable teaching activities, with even further variety found within each group. While some of these might readily

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23 E.g., Judge, ‘Social Identity’, 130; ‘Cultural Conformity’, 160.
be recognised as scholastic (i.e., teaching and ‘traditioning’), many would not. Yet the study has shown activities of announcing, worshipping, revealing, correcting, and remembering/imitation all had a place in the educational environment of the believing communities.

Fifthly, the adjective ‘scholastic’ risks obscuring the relational aspect of the educational environment, when this study has demonstrated the central role of personal relationships. So, for example, the learning activities of imitation and remembering required personal knowledge gained in the context of close existing relationships. The praise or discipline of the addresser formed the relational context of learning for addressees. The addresser was to be personally concerned for a successful learning outcome and was to exert his/her will upon the addressees to that end. And the criteria of the eschatological judgement, where all activities will be assessed by their motivation of love and result of edification (cf. 1 Cor. 13–14), also indicate the central role of relationships.

Finally, and perhaps most significantly, the ‘scholastic communities’ description could misleadingly focus attention on the horizontal or human dimension of the communities, effectively excluding the vertical or divine dimension. Yet the study has shown God himself was an essential participant in the educational environment of these communities. God in Trinity was involved in teaching activities as addresser, revealer and source of content, subject matter of content, and judge of the addressees’ learning responses. Educational enterprises in the communities had transforming personal belief in Christ and conformity with him as their goals. God enabled human addressers to teach and addressees to learn his instruction. In short, the study demonstrated God is present in the believing communities and personally known by them, and that divine-human relationships provided the primary context of the scholastic activities of the community.

12.4.2. A suggested improvement: ‘Learning communities’

A description that avoids these possible misunderstandings associated with the word ‘scholastic’, but still identifies the educational nature of the communities is
desirable. The alternative suggested here is ‘learning communities’.\textsuperscript{24} This captures the educational focus of the communities, rightly recognised by Judge and verified by this study, and has several advantages. The adjective ‘learning’ does not have the problems associated with the word ‘scholastic’, and in modern parlance better reflects the educational environment represented by the vocabulary of ‘teaching’. Additionally, the term ‘learning communities’ has currency in theories and models of education, including in relation to Christian congregations.\textsuperscript{25}

The adjective ‘learning’ may seem counter-intuitive given the study has examined ‘teaching’ vocabulary, however it is preferred to ‘teaching’ for three reasons. Firstly, it acknowledges that all believing individuals and communities are addressees of God’s own teaching activity, since, as the source and revealer of all Christian content, he is the first addressee. He is the ultimate Teacher from whom all learn. These ‘learning communities’ were utterly dependent upon the authoritative teaching activity of God for their existence, formation, beliefs, values, ethos, maintenance, distinctiveness, and so on. Secondly, it regards recognised ‘teachers’ within the believing community as one with the community, in being addressees of God’s teaching activities. Even Paul learned from teaching activities, both human and divine, and would continue to do so till his life’s end. That is, the believing community was one in which more experienced learners taught less experienced learners. Finally, ‘learning communities’ more faithfully reflects the purpose and result of the educational environment, which was not that people would teach, but that all would learn and be transformed in belief and conduct.


12.5. Future research

Alongside these major findings identifying the believing communities portrayed in the target literature as ‘learning communities’, and exploring their educational character, this thesis makes other contributions. Among these are the methodology designed for the study, and the implications of the study for the doctrine of God, for Pauline studies, for current church life, and for comparative socio-historical and socio-scientific studies of early Christian communities.

The methodology adopted for this thesis could be used for other enquiries. The heuristic device and semantic grouping approach could be used to study the vocabulary of ‘teaching’ or other types of communication, including ‘learning’, in other Pauline letters or parts of the NT, or with extra-biblical texts. Such a pursuit would allow comparison with the conclusions of the present study and yield further insights into the educational environment of other early Christian communities, and/or communities that are not faith-based, or from different historical eras.

The involvement of God in educational activities has implications for the doctrine of God. The study has shown God is the first addresser or teacher. Without his activity of (self-)revelation there would be no content for human teaching activities, no community of believers and no purpose or result to orthodox teaching or learning activities. This finding is at once, incidental and integral to the current study. Incidental, in the sense, it has been a vocabulary-based study examining the social formation of early Christian communities, and not a theological study of the doctrine of God. But integral, in that without God the activities and communities would not exist, and the formation of the communities allows for his ongoing involvement in the educational environment and every aspect of community life.

The thesis also presents a challenge to three contrasts that are often drawn between the Pastoral Epistles and the Pauline Hauptbriefe, and which form part of

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26 The device was originally designed to work with both ‘teaching’ and ‘learning’ words.
the cumulative argument against Pauline authorship. First, despite the long
currency of views that depict Corinthian Christianity as dynamic, creative,
charismatic and participatory, in opposition to the Pastorals as a later situation that
was focused on teaching and transmission of doctrine, with contribution restricted
to just a few, this study has shown this is not supported by the evidence of the
letters. Notwithstanding a difference in the distribution of ‘worshipping’
language, there was no greater emphasis on educational activities and goals in the
Pastoral Epistles than in 1 Corinthians. Indeed, the educational environment and
priority in all four letters was consistent. Second, there was no significant
difference in the use and distribution of ‘teaching’ vocabulary in 1 Corinthians
and the Pastorals. With the exception of ‘worshipping’ vocabulary, each semantic
grouping was represented in both corpora, with a similar quality and quantity of
‘teaching’ vocabulary found in both, and with the vocabulary being used for
similar activities. Finally, there was consistency in the theological findings of the
thesis. ‘Teaching’ vocabulary in all four letters consistently testified to the
participation of the Trinitarian God in the educational environment of the
‘learning communities’, with consistency in the content, methods, purpose, and
result of divinely undertaken or enabled educational activities. In short, while this
thesis was not concerned with questions of authorship of the Pastoral Epistles, the
findings of the thesis show congruence between 1 Corinthians and the Pastoral
Epistles in three areas where opposition has previously been asserted. In doing so,
it contributes to the ongoing discussion about the Pauline authorship of 1 and 2
Timothy and Titus.

There are further implications from the findings of this study for discussions in
secular27 and Christian education about ‘learning communities’. The findings may
also inform and critique modern church practice. There are many potential
contributions, but three are mentioned here. First, the prominence and significance
of educational activities in early Christian communities have implications for
contemporary models of church and ministry, in regard to their ethos, purpose,
recruitment, maintenance, structure, and the delineation of Christian communities
from outside society. Secondly, the wide range of activities and participants in the

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27 E.g., Palloff and Pratt. *Building Online Learning Communities.*
educational activities has implications for contemporary models of ministry or church. Teaching activities in the study were not confined to public, formal, verbal instruction, or intellectual matters of belief, or practised only by recognised teachers or leaders. Thirdly, relationships were an essential part in the educational environment of the community. Existing relationships provided the content and/or context for didactic activities like remembering, correcting, and imitation, and addressers were to invest themselves in persuading addressees, and have a personal interest in their successful learning and progress. Relationships placed constraints on who might participate in teaching, and when, and how. The correspondence between an addresser’s conduct and message further demonstrated the essential role of relationships in the educational process. This relational emphasis has significant implications for discussions about ‘learning communities’ generally, and for contemporary Christian practice, particularly with the advent of on-line media.

Finally, this study did not seek to make comparisons with other sociological models from antiquity, or identify influences or borrowings. It was a deliberately descriptive exercise, since this is the prior task to comparative studies. However, in describing ‘what [early Christians] existed for as a group, [and] what activities they engaged in’28 this study shed light on the appropriateness of models from antiquity proposed by socio-historical studies, and identified a potential model for socio-scientific studies (i.e., education).

Regarding socio-historical studies, it is clear that models such as the household, voluntary associations, and mystery religions that do not provide a prominent place to educational activities overlook a significant aspect of the community life of early Christian groups. Furthermore, any model from antiquity or elsewhere must allow for the dialectic between educational activities and the community’s existence, identity, ethos, structure and so on. When these observations are added to the acknowledged overlap29 and limited explanatory power of the models from antiquity that are customarily used, including that of philosophical schools, it may

28 Judge, ‘Scholastic Communities’, 531.
29 Stowers, ‘Pauline Christianity’, 81.
be that comparative studies, for all their benefit, are deemed insufficient for understanding the social formation and nature of early Christian communities. Without the careful descriptive work necessary to understand these groups on their own terms, any model drawn from a time or place external to these early Christian communities may, in fact, obscure key aspects of community life.\(^{30}\)

That has been one of the chief benefits of the current study. It has allowed early Christian communities to be understood on their own terms and in doing so, it has demonstrated the benefit of descriptive approaches. From a detailed study of literature created and used by early Christians, it has shown the early Christian communities portrayed in four letters of the NT might faithfully and productively be characterised as ‘scholastic’ or ‘learning communities’.

SELECTED BIBLIOGRAPHY: E. A. JUDGE

The collected works of Edwin A. Judge are in the process of being published in three volumes by different publishing houses. The first two collections were available for use in this thesis. It was Edwin Judge’s wish that, where possible, references to his work in this thesis were from these volumes. What follows is a select bibliography of works relating to the social history of early Christian communities, all of which have been consulted for the current project, but not all of which are referenced.

The following works have been republished in *Social Distinctives of the Christians in the First Century*. Edited by David M. Scholer. Peabody, Mass.: Hendrickson. 2008. Listed here in chronological order. [Bracketed page numbers refer to this volume].


The following works have been republished in *The First Christians in the Roman World: Augustan and New Testament Studies*. Edited by James R. Harrison. Tübingen: Mohr Siebeck, 2008. Listed here in chronological order. [Bracketed page numbers refer to this volume].


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APPENDICES
### Appendix 1: ‘CORE-TEACHING’ WORDS

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<td>ADDRESSE/S</td>
<td>Paul</td>
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<td>ADDRESSEE/S</td>
<td>[Christians] all churches</td>
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<td>MESSAGE</td>
<td>Paul’s ways in Christ Jesus (Scripture/gospel based)</td>
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<tr>
<td>MODE</td>
<td>(Tim’s role suggests words &amp; life)</td>
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<tr>
<td>LOCATION</td>
<td>Public Christian gathering &amp; prob. personal interaction</td>
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<td>AUTH INDIC</td>
<td>S C D R</td>
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<td>MANNER</td>
<td>Everywhere in all the churches</td>
</tr>
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<td>PURPOSE</td>
<td>(Enable faithful &amp; obedient Christian living cf. 4:14–16)</td>
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### 'CORE-TEACHING' WORDS

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<tr>
<td>καλοδιδάσκαλος</td>
<td>didaskalos adjective</td>
<td>1 Cor. 2:18</td>
<td>Older women</td>
<td>Younger women</td>
<td>Unspecified except by prefix (good) &amp; results</td>
<td>Words</td>
<td>Spoken words cf. oti dei μεμετέθησα (Spoken words)</td>
<td>(Part of caring for God’s church)</td>
<td>(Enable repentance of those who oppose Lord’s servant &amp; so God might lead to knowledge of truth cf. 2:25)</td>
<td>(Calling on Lord with pure heart, kind, gentle, not quarrelsome or resentful, avoiding foolish &amp; uninformed arguments)</td>
<td>(1. Come to senses &amp; knowl. of truth 2. Escape trap of devil)</td>
<td>(1. Not everyone able to teach 2. Most imp of ministry gifts 3. Link b/w lifestyle and teaching ministry (messenger and message) 4. Ability to teach is essential qualification for Lord’s servant 5. Content &amp; ability to communicate both imp 6. Teaching is remedial 4. Teaching antithetical to quarrelling)</td>
<td>1. Younger Chr. women to learn how to live 2. Modelling &amp;/or teaching role of older women to younger 3. Relationships in households shaped by Chr. teaching 4. Reputation of Chr. comm. &amp; WOG protected by teaching 5. Teaching act. shapes inter-generational relt’s 6. Gender-specific responsibilities in activity of teaching</td>
<td>1. Not everyone able to teach 2. Most imp of ministry gifts 3. Link b/w lifestyle and teaching ministry (messenger and message) 4. Ability to teach is essential qualification for Lord’s servant 5. Content &amp; ability to communicate both imp 6. Teaching is remedial 4. Teaching antithetical to quarrelling</td>
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<td>1 TIM. 3:2</td>
<td>Older women</td>
<td>Younger women</td>
<td>Words</td>
<td>(truth cf. 2:24)</td>
<td>(Spoken words cf. oti dei μεμετέθησα)</td>
<td>(Pos. inside &amp; outside gathered Chr. assembly)</td>
<td>(Wrongly) High</td>
<td>(Spoken words)</td>
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<td>(Accepting &amp; following false teachings/teachers)</td>
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<td>(Part of caring for God’s church)</td>
<td>(Accepting &amp; following false teachings/teachers)</td>
<td>1. Not everyone able to teach 2. Most imp of ministry gifts 3. Link b/w lifestyle and teaching ministry (messenger and message) 4. Ability to teach is essential qualification for Lord’s servant 5. Content &amp; ability to communicate both imp 6. Teaching is remedial 4. Teaching antithetical to quarrelling</td>
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</tr>
<tr>
<td>didaktiko</td>
<td>adjective</td>
<td>1 TIM. 3:2</td>
<td>Older women</td>
<td>Younger women</td>
<td>Words</td>
<td>(truth cf. 2:24)</td>
<td>(Spoken words cf. oti dei μεμετέθησα)</td>
<td>(Pos. inside &amp; outside gathered Chr. assembly)</td>
<td>(Wrongly) High</td>
<td>(Spoken words)</td>
<td>(Part of caring for God’s church)</td>
<td>(Accepting &amp; following false teachings/teachers)</td>
<td>1. Not everyone able to teach 2. Most imp of ministry gifts 3. Link b/w lifestyle and teaching ministry (messenger and message) 4. Ability to teach is essential qualification for Lord’s servant 5. Content &amp; ability to communicate both imp 6. Teaching is remedial 4. Teaching antithetical to quarrelling</td>
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</tr>
<tr>
<td>eftierodidaskale</td>
<td>w</td>
<td>1 TIM. 1:3</td>
<td>Older women</td>
<td>Younger women</td>
<td>Words</td>
<td>(truth cf. 2:24)</td>
<td>(Spoken words cf. oti dei μεμετέθησα)</td>
<td>(Pos. inside &amp; outside gathered Chr. assembly)</td>
<td>(Wrongly) High</td>
<td>(Spoken words)</td>
<td>(Part of caring for God’s church)</td>
<td>(Accepting &amp; following false teachings/teachers)</td>
<td>1. Not everyone able to teach 2. Most imp of ministry gifts 3. Link b/w lifestyle and teaching ministry (messenger and message) 4. Ability to teach is essential qualification for Lord’s servant 5. Content &amp; ability to communicate both imp 6. Teaching is remedial 4. Teaching antithetical to quarrelling</td>
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</table>
### ‘CORE-TEACHING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>κατηγορίεω</th>
<th>στοιχεία</th>
<th>συμβολής</th>
<th>υποτίθημα</th>
</tr>
</thead>
<tbody>
<tr>
<td>HBF</td>
<td>1 Timothy</td>
<td>1 Corinthians 14:19</td>
<td>2 Timothy 3:19</td>
<td>1 Corinthians 2:16</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ADDRESSEE/S</th>
<th>Anyone who fits the description (cf. εἰπέ)</th>
<th>Sacred writings (of OT Scriptures)</th>
<th>No one</th>
<th>Timothy</th>
</tr>
</thead>
<tbody>
<tr>
<td>ADDRESSER/S</td>
<td>Eph. Chr (poss. non-Chrs)</td>
<td>Timothy (cf. εἰς — but applies to everyone)</td>
<td>The Lord</td>
<td>Eph. Chr (cf. τοῖς ἄδελφοις)</td>
</tr>
</tbody>
</table>

| MESSAGE | Lexically: ‘different doctrine’ cf. Gal. 1:6 ‘other gospel’ | Five words with my mind | Content of Scripture | There is no content | ‘These things’ (cf. ταύτα i.e., 4:3b-5) |

<table>
<thead>
<tr>
<th>CONTENT</th>
<th>D B</th>
<th>D B</th>
<th>D B B</th>
<th>D B</th>
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<table>
<thead>
<tr>
<th>MODE</th>
<th>Spoken words</th>
<th>Written words</th>
<th>Spoken words</th>
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<table>
<thead>
<tr>
<th>LOCATION</th>
<th>(Poss. inside &amp; outside gathered Chr. assembly)</th>
<th>Public Chr gathering</th>
<th>In Scripture</th>
<th>(Poss. inside &amp; outside comm. gathering)</th>
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</table>

<table>
<thead>
<tr>
<th>AUTH REG</th>
<th>(Wrongly) high</th>
<th>Uncertain</th>
<th>High</th>
<th></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>AUTH INDICATOR</th>
<th>S C D</th>
<th>S (poss. word group) D</th>
<th>S D C R</th>
<th>S D C R</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>AGENT/MEANS</th>
<th>6:3b: does not agree with sound teaching from/about Lord Jesus &amp; what promotes godliness 2. Envy, quarrelling, malicious talk, evil suspicions &amp; friction 6:4-5</th>
<th>‘Speaking with the mind’</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>PURPOSE</th>
<th>1. Promote controversies &amp; divisions cf. 6:4 2. Financial gain of 6:6</th>
<th>To make you wise for salvation</th>
<th>So that Timothy would be good servant of Christ Jesus</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>EVID L/NOT</th>
<th>(Accepting &amp; following false teachings/teachers)</th>
<th>(Congregation is built up)</th>
<th>Wisdom and faith in Christ</th>
<th>(Poss. Chr. would not be fooled by false teaching, &amp; would know truth about)</th>
</tr>
</thead>
</table>

| CONSEQ L/NOT | Faith in Christ & salvation | |
|--------------|-----------------------------| |

<table>
<thead>
<tr>
<th>TEACHING</th>
<th>T (false)</th>
<th>T</th>
<th>T</th>
<th>X</th>
<th>T</th>
</tr>
</thead>
</table>

| ADDITIONAL OBSERVATIONS | 1. Both content & manner of false teachers involved 2. False teaching by nature actively opposed true faith 3. Tim’s ministry provides context to false teaching/teachers cf. 2:2 4. Early Chr mort had terminology for false teach. 5. Suggests prominence of teaching activities 6. False teachers used same educational means | 1. Poss. Paul uses this (not διδάσκων) to differentiate b/w this and more formal teaching 2. Teaching is intelligible 3. Teaching requires ‘speaking with the mind’ 4. Purpose of speaking in church so others might be instructed 5. Content more imp. for edification than quantity | 1. Jewish Scriptures are able to make a person wise for salvation in Christ 2. Faith comes through educational means 1. God is the only one who is unable to be instructed in anything 2. He is omniscient 3. He is the first teacher 4. This activity cannot happen | 1. Tim’s role involved teaching 2. His teaching was in some way a response to false teaching 3. His teaching formed part of God’s response to events of the last days (4:1) 4. ‘Good servant of Christ’ suggests Christ wanted/valued teaching activity |
|----------------|----------------|-----------|---------------|----------------|----------------|----------------|---|

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## Appendix 2: ‘SPEAKING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>le/gw*</th>
<th>ei™pon</th>
<th>λεγων</th>
</tr>
</thead>
<tbody>
<tr>
<td>REF</td>
<td>1 Corinthians 1:10</td>
<td>1 Corinthians 1:12a</td>
<td>1 Corinthians 1:18 (x2); 3:4</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Corinthians</td>
<td>Paul</td>
<td>(Hypothetical) Cor Chrs</td>
</tr>
<tr>
<td>ADDRESSEE/S</td>
<td>Corinthians</td>
<td>Cor Christians</td>
<td>(Hypothetical) Cor Chrs</td>
</tr>
</tbody>
</table>

### MESSAGE
- Content is not specified. Focus on harmony: ‘All speak the same’ i.e. all agree.
- ‘This’ (cf. τουτο) i.e., there are divisions in Cor. church (1:11)
- ‘I am of Paul’; ‘I am of Apollos’; ‘I am of Cephas’; ‘I am of Christ’
- They were baptised in Paul’s name
- Lack of direct object: likely 6:4 & 6:5b (i.e. appointing despised to hear cases; questioning none of Cor. wise enough to hear cases)
- ‘This’ (cf. τουτο) forward referent: Paul wishes all were single as he is

### MODE
- (Spoken words)
- Written words
- Hypothetical spoken words
- Unspoken words
- Written words

### LOCATION
- Rhetorical
- In text
- Rhetorical
- In current letter

### AUTH REG
- Low

### AUTH INDICATOR
- C D

### AGENT/MEANS
- By way of concession (7:6)

### PURPOSE
- Rhetorical
- Explanation of 1:11
- Rhetorical
- Rhetorical
- To shame Cor Chrs
- Expressing wish/desire

### EVIDENCE OF LEARNING/NOT L
- X (potentially T)
- X

### CONSEQ OF LEARNING/NOT L
- X

### TEACHING
- R RR R
- T
- Limited didactic force

### ADDITIONAL CONTRIBUTIONS
1. Content/manner of speech has unifying or dividing affect on church
2. Speech is important if comm. to function properly/cohesively
3. Paul exhorts Cor. Chrs to ‘all speak the same’
4. Idiom means more than live peaceably
5. Their common speech was Spirit-taught, gospel-informed speech
6. Agreement/harmony in speech is indicative of unity in community
7. Unless otherwise indicated by εις ου, all occurrences use forms of λεγων

1. Paul uses verb of speech for his writing activity – interpenetration of orality and textuality, also makes F present
2. Paul characterises discord in the community with reference to Corinthians’ speech; i.e. using hypothetical catchcries of leader loyalty
3. Experience of shame is intended to instruct Cor.
4. Paul writes to shame Cor’s.
5. Paul uses shame for didactic purposes
6. Paul uses shame for didactic purposes
7. Interpenetration of orality and textuality
8. Within discourses λεγων can be used with different meanings (i.e. didactic or non-didactic)
9. Paul distinguishes b/w different levels of authority in his own writings
10. Paul differentiates b/w concession & command
11. Concession does have didactic force but mitigated by recognition God gives different gifts to people
12. Paul’s marital status is example to others
13. Interpenetration of orality and textuality
<table>
<thead>
<tr>
<th>'SPEAKING' WORDS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>WORD</strong></td>
</tr>
<tr>
<td><strong>REF</strong></td>
</tr>
<tr>
<td><strong>ADDRESSER/S</strong></td>
</tr>
<tr>
<td><strong>ADDRESSEE/S</strong></td>
</tr>
<tr>
<td><strong>MESSAGE</strong></td>
</tr>
<tr>
<td><strong>MODE</strong></td>
</tr>
<tr>
<td><strong>CONTENT</strong></td>
</tr>
<tr>
<td><strong>LOCATION</strong></td>
</tr>
<tr>
<td><strong>AUTH INDICATOR</strong></td>
</tr>
<tr>
<td><strong>AGENT/MEANS</strong></td>
</tr>
<tr>
<td><strong>MANNER</strong></td>
</tr>
<tr>
<td><strong>PURPOSE</strong></td>
</tr>
<tr>
<td><strong>EVIDENCE OF LEARNING/NON-TEACHING</strong></td>
</tr>
<tr>
<td><strong>ADDITIONAL CONTRIBUTIONS</strong></td>
</tr>
<tr>
<td><strong>CONSEQUENCE OF LEARNING/NON-TEACHING</strong></td>
</tr>
<tr>
<td><strong>TEACHING</strong></td>
</tr>
<tr>
<td><strong>AUTH REG</strong></td>
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<tr>
<td><strong>AUTH INDICATOR</strong></td>
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<tr>
<td><strong>AGENT/MEANS</strong></td>
</tr>
<tr>
<td><strong>MANNER</strong></td>
</tr>
<tr>
<td><strong>PURPOSE</strong></td>
</tr>
<tr>
<td><strong>EVIDENCE OF LEARNING/NON-TEACHING</strong></td>
</tr>
<tr>
<td><strong>ADDITIONAL CONTRIBUTIONS</strong></td>
</tr>
<tr>
<td><strong>CONSEQUENCE OF LEARNING/NON-TEACHING</strong></td>
</tr>
<tr>
<td><strong>TEACHING</strong></td>
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### ‘SPEAKING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>εἰρων</th>
<th>Ἀγνο</th>
<th>εἰρων</th>
<th>Ἀγνο</th>
<th>εἰρων</th>
<th>Ἀγνο</th>
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<tbody>
<tr>
<td>REF</td>
<td>1 Corinthians 10:26</td>
<td>1 Corinthians 10:29</td>
<td>1 Corinthians 11:22</td>
<td>1 Corinthians 11:24, 25</td>
<td>1 Corinthians 12:3</td>
<td>1 Corinthians 12:3</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Anyone (unbeliever cf. 10:27)</td>
<td>Paul</td>
<td>Paul</td>
<td>Jesus</td>
<td>Hypothetical no-one</td>
<td>No one says except by the Spirit of God (actual)</td>
</tr>
<tr>
<td>ADDRESS/S</td>
<td>Corinthians</td>
<td>Corinthians</td>
<td>Corinthians</td>
<td>Disciples</td>
<td></td>
<td></td>
</tr>
<tr>
<td>MESSAGE</td>
<td>‘This [meat] has been offered in sacrifice’</td>
<td>Clarifying what he has previously written</td>
<td>Rhetorical question about Paul’s response to Corinthians’ behaviour.</td>
<td>Narrative account of the Last Supper. Words accompanying ‘taking and eating’ bread and wine.</td>
<td>Jesus is cursed</td>
<td>Jesus is Lord</td>
</tr>
<tr>
<td>MODE</td>
<td>Spoken words</td>
<td>Written words</td>
<td>Written words</td>
<td>Spoken words</td>
<td>Spoken words</td>
<td>Spoken words</td>
</tr>
<tr>
<td>CONTENT</td>
<td>B</td>
<td>P</td>
<td>D</td>
<td>E</td>
<td>P</td>
<td>D (erroneous)</td>
</tr>
<tr>
<td>LOCATION</td>
<td>(Prob. unbeliever’s house)</td>
<td>In text</td>
<td>Rhetorical</td>
<td>Upper Room</td>
<td></td>
<td></td>
</tr>
<tr>
<td>AUTH REG</td>
<td>None for believer (cf. 10:28-9)</td>
<td></td>
<td></td>
<td>High</td>
<td></td>
<td></td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>D R</td>
<td></td>
<td></td>
<td>C D R</td>
<td></td>
<td></td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td>(No-one by the Spirit of God)</td>
<td>(By the Spirit of God)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MANNER</td>
<td>Introducing speech</td>
<td>Introducing speech</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PURPOSE</td>
<td>Rhetorical</td>
<td>Clarifying what he had written was for sake of unbeliever’s conscience not believer’s.</td>
<td>Rhetorical</td>
<td>(To instruct disciples about meaning of death &amp; reinterpret Passover tradition)</td>
<td>Rhetorical</td>
<td>Rhetorical</td>
</tr>
<tr>
<td>EVIDENCE</td>
<td></td>
<td>Learning; disciples would understand meaning of Jesus’ death &amp; obey his commands regarding the meal</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CONSEQUENCE</td>
<td>1. Disciples passing on teaching to others, so they too would ‘do this in remembrance’ of Jesus</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TEACHING</td>
<td>R</td>
<td>R</td>
<td>R</td>
<td>T</td>
<td>T</td>
<td>X</td>
</tr>
<tr>
<td>ADDITIONAL CONTRIBUTIONS</td>
<td>1. Occurrence has rhetorical purpose as clarifying about whom P is writing – not didactic although discourse is.</td>
<td>(Rhetorical question intended to make Cor Chrs examine themselves and realise they do not deserve apostle’s commendation)</td>
<td>1. ECC knew words and actions of Jesus 2. Words &amp; actions of Jesus at Last Supper to shape belief and practice of ECC 3. Jesus’ instructed his disciples with words &amp; actions. 4. Words &amp; actions of Jesus form tradition passed from Paul to Corinthians. 5. Jesus is teacher</td>
<td>1. Confession/Anathema not didactic; but origin of speech &amp; content of speech are connected &amp; delineate membership in community 2. In some contexts may have had didactic purposes and outcomes 3. Speech enabled by Spirit – functions as marker of believing comm.</td>
<td></td>
<td></td>
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</tbody>
</table>
### ‘SPEAKING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>εἰπων</th>
<th>εἰπων</th>
<th>λέγω</th>
<th>εἰπων</th>
<th>εἰπων</th>
<th>λέγω</th>
</tr>
</thead>
<tbody>
<tr>
<td>REF</td>
<td>1 Corinthians 12:18, 16, 21</td>
<td>1 Corinthians 14:16</td>
<td>1 Corinthians 14:16</td>
<td>1 Corinthians 14:21</td>
<td>1 Corinthians 14:23</td>
<td>1 Corinthians 14:34</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Various body parts</td>
<td>Person not understanding words spoken in a tongue – Chrs or nonChrs (cf. ὁ ἰδειτικὸς)</td>
<td>Congregation member</td>
<td>Lord</td>
<td>Hypothetical uninitiated or unbeliever (cf. ὁ ἰδειτικὸς ἄνθρωπος)</td>
<td>Law (Scripture)</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Other parts of the body</td>
<td>Congregation member</td>
<td>Untrained/unlearned person (cf. ὁ ἰδειτικὸς Χριστιανός)</td>
<td>(Originally Israel – now Chrs)</td>
<td>Hypothetical Corinthian Christians</td>
<td>Israel/Christians</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>‘Amen’</td>
<td>Words that are not intelligible to the mind</td>
<td>Scripture citation formula Isa. 28:11-12; Deut. 28:49</td>
<td>‘You are mad’</td>
<td>Women are to be submissive/not permitted to speak (cf. Gen. 1–3)</td>
<td></td>
</tr>
<tr>
<td>MODE</td>
<td>Spoken words (extended metaphor)</td>
<td>Spoken words</td>
<td>Spoken words</td>
<td>Written words</td>
<td>Hypothetical spoken words</td>
<td>Written words</td>
</tr>
<tr>
<td>CONTENT</td>
<td>D F</td>
<td>P</td>
<td>B E</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LOCATION</td>
<td>Rhetorical</td>
<td>Christian assembly</td>
<td>Christian assembly</td>
<td>In Scripture</td>
<td>(Rhetorical) Christian assembly</td>
<td>In Scripture</td>
</tr>
<tr>
<td>AUTH REG</td>
<td>High</td>
<td>None</td>
<td>High</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>C D R</td>
<td>C D</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td>In their spirit (not the mind) i.e., tongues</td>
<td>Written in the Law</td>
<td>Scripture</td>
<td></td>
<td></td>
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<td>MANNER</td>
<td>Direct speech</td>
<td>Introducing speech</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PURPOSE</td>
<td>Rhetorical</td>
<td>In order to express agreement</td>
<td>Rhetorical (introducing hypothetical direct speech)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EVIDENCE OF LEARNING/NOT</td>
<td>Learning: Cor Chrs understand diff purpose &amp; place of tongues &amp; prophecy, re. unbelievers &amp; believers.</td>
<td>Learning: women obeying the ‘Law’ by not speaking/teaching &amp; instead being submissive</td>
<td></td>
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<tr>
<td>CONSEQUENCE OF LEARNING/NOT</td>
<td>X</td>
<td>T</td>
<td>X</td>
<td>T</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TEACHING</td>
<td>R R R X X T</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ADDITIONAL CONTRIBUTIONS</td>
<td>1. Ability to express agreement with what is spoken in public gathering is desirable/necessary for wellbeing of community (cf. 1 Cor. 1:10)</td>
<td>1. Words spoken in tongues are not intended or able to communicate to people (unless interpreted) so are not didactic</td>
<td>1. The term ‘the Law’ (cf. o νόμος) includes prophetic book of Isaiah</td>
<td>1. Paul considers ‘Law’ speaks with authority and relevance to Cor. Christians.</td>
<td>2. Law prob. OT Scripture (cf. 14:21)</td>
<td>2. Indicates existence of discrete, fixed content with which Cor Chrs were to be familiar (if they were not already)</td>
</tr>
</tbody>
</table>

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### ‘SPEAKING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>ἀγαθος</th>
<th>ἀγαθον</th>
<th>ἀγαθων</th>
<th>ἀγαθος</th>
</tr>
</thead>
<tbody>
<tr>
<td>RHF</td>
<td>1 Corinthians 15:12</td>
<td>1 Corinthians 15:27</td>
<td>1 Corinthians 15:36</td>
<td>1 Corinthians 15:51</td>
</tr>
<tr>
<td>ADDR/S</td>
<td>Some of the Corinthians</td>
<td>Scripture</td>
<td>Hypothetical indefinite τις</td>
<td>Paul</td>
</tr>
<tr>
<td>ADDR/S</td>
<td>(Corinthians – poss. Christian &amp; non-Chr.)</td>
<td>Israel/Christians</td>
<td>Hypothetical audience (rhetorical use: hypophora)</td>
<td>Corinthians (cf. του ἱδιου)</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>False teachers</td>
<td>Paul</td>
<td>Timothy (&amp; Ephesians)</td>
<td></td>
</tr>
</tbody>
</table>

| ADDRESSER/S | Paul |
| ADDRESSSEE/S | Corinthians (cf. ὁ ἱδιος) | Ephesians |

<table>
<thead>
<tr>
<th>MESSAGE</th>
<th>“There is no resurrection from the dead”</th>
<th>ὅτι: ‘All things are subjected’ cf. Ps. 8:6</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>“How are the dead raised? With what kind of body will they come?”</td>
<td>A mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Timothy (&amp; Ephesians)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>LOCATION</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(poss. inside and outside gathered community)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AUTH REG</th>
<th>Low</th>
</tr>
</thead>
<tbody>
<tr>
<td>AUTH INDICATOR</td>
<td>S (i.e. low)</td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td>Direct speech</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>MANNOR</th>
<th>Rhetorical</th>
</tr>
</thead>
<tbody>
<tr>
<td>PURPOSE</td>
<td>(Introduction introducing hypothetical direct speech)</td>
</tr>
<tr>
<td></td>
<td>(Not understanding what they are saying – rhetorical)</td>
</tr>
<tr>
<td></td>
<td>To counteract attacks on Paul’s apostleship &amp; authority (cf. 1:12–16)</td>
</tr>
</tbody>
</table>

| EVIDENCE OF LEARNING/NOT | L: understanding all things have been placed under Jesus’ feet (except God the Father – as Paul explains) |

| CONSEQUENCE | 

| ADDITIONAL CONTRIBUTIONS | 1. Clarifying comment arising from earlier Scripture citation introduced with γενετο
  2. Scripture can be said to ‘speak’
  3. Scripture teaches about God’s future plans |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>TEACHING</td>
<td>X (potentially/poss. unintentionally)</td>
</tr>
<tr>
<td></td>
<td>T</td>
</tr>
<tr>
<td></td>
<td>X (false)</td>
</tr>
</tbody>
</table>

| 1. Content of private conversation & belief to be consistent with public gospel proclamation | 1. Clarifying comment arising from earlier Scripture citation introduced with γενετο
  2. Scripture can be said to ‘speak’
  3. Scripture teaches about God’s future plans |
| 2. Private conversation has the potential to instruct | For speech to have an educational benefit the speakers must not only desire to teach, but understand their content & speak gospel truth |
| 3. Doctrine was subject of conversation amongst Corinthian Christians | 1. This rhetorically draws attention to the statements P is making about his own ministry |
### ‘SPEAKING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>ἀκούον</th>
<th>1 Timothy 4:1</th>
<th>2 Timothy 1:16</th>
<th>2 Timothy 2:18</th>
<th>ἀνωτάτως</th>
<th>ἀπεκθανόμενος</th>
</tr>
</thead>
<tbody>
<tr>
<td>ADDR.</td>
<td>The Spirit</td>
<td>Scripture (and Jesus)</td>
<td>Paul</td>
<td>Eumenes and Philutus</td>
<td>Cretan opposing Tit. (pos. inside/outside church)</td>
<td></td>
</tr>
<tr>
<td>ADDR.</td>
<td>(Christians)</td>
<td>Israel/Christians</td>
<td>Timothy (&amp; Ephesians)</td>
<td>(Ephesians)</td>
<td>General audience (esp. generations of Cretans)</td>
<td></td>
</tr>
<tr>
<td>MESS.</td>
<td>ἐκ τῶν χρόνων τῶν μετέπειτα, ἡ διάλεκτος, ἡ διήθεσις, τὸ διασκέδασμα</td>
<td>‘Do not muzzle the ox while it is treading out the grain’ &amp; ‘the worker deserves his wages’ Deut. 25:4; Luke 10:7</td>
<td>What Paul has previously written (cf. 4:9)</td>
<td>what Paul has written</td>
<td>Cretans are always liars, evil brutes, lazy gluttons’ Evil things about ‘us’ (cf. Titus; Paul; Christians generally)</td>
<td></td>
</tr>
<tr>
<td>MODE</td>
<td>Prophetic words (spoken/written)</td>
<td>Written &amp; spoken words</td>
<td>Written words</td>
<td>Spoken words</td>
<td>Written words</td>
<td>Spoken words</td>
</tr>
<tr>
<td>LOCATION</td>
<td>In Script &amp; Jesus’ ministry</td>
<td>In text</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>AUTH REG</td>
<td>High</td>
<td>High</td>
<td>High</td>
<td>(Potentially high if not counteracted by Timothy)</td>
<td>Low (liar’s paradox 1:15)</td>
<td>Potentially high – due to damage speech could do</td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>C D R</td>
<td>C D R</td>
<td>C D R</td>
<td>C R</td>
<td>S D R</td>
<td></td>
</tr>
<tr>
<td>MANNER</td>
<td>Spirit ‘expressly’ says (cf. ρητοίς)</td>
<td>Rhetorical - formula</td>
<td>(Teaching spread like gangrene; wandered from truth cf. 2:17–18)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PURPOSE</td>
<td>Destroyed faith</td>
<td>To detract from reputation of believers &amp; their message</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EVIDENCE</td>
<td>Destroyed faith</td>
<td>(If spoken &amp; learned: loss of respect/trust in integrity of Tit., Paul &amp; Chr. &amp; rejection of gospel (due to disrepute)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CONSEQUENCE</td>
<td>Destroyed faith</td>
<td>Learning: rejection of gospel</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TEACHING</td>
<td>T</td>
<td>T</td>
<td>K</td>
<td>T (false)</td>
<td>T (but liar’s paradox)</td>
<td>T (if spoken)</td>
</tr>
<tr>
<td>ADDITIONAL CONTRIBUTIONS</td>
<td>1.Spirit’s ongoing prophetic ministry in the church 2. Authority and veracity of Spirit’s prophetic word 3. Two spiritual realms teaching/speaking opposing messages to Christians</td>
<td>1. Of Scriptures are authoritative instruction for Chrs. 2. God speaks through Scripture 3. Interpenetration of orality and textuality that makes God present 4. ἀναφορά virtual synonym for ‘teach’</td>
<td>1. Paul’s writing is akin to him speaking (author is instantiated via text) 2. Timothy is to reflect on what Paul has written; the Lord will give him understanding in everything</td>
<td>1. False teachers arose from within Christian community 2. Teaching poss. occurred outside gathered comm., in homes (cf. 2 Tim. 3:6) 1. ἀναφορά used in reference to false teaching about timing of resurrection (cf. 1 Cor. 15:12) 2. Saying resurrection had happened was evidence they had wandered from the truth 3. Their message evidence of their true spiritual state 4. Their message spreads/destroys like a disease (viewed as an agent of change)</td>
<td>1. Spoken by prophet/teacher who himself was damned by content – liar’s paradox</td>
<td>1. Could not stop opponents speaking evil about Chr. leaders (or Chr. generally) 2. Reputation of Chr. leaders (&amp; Chr.) very imp. 3. Opponents (inside &amp; outside church) used speech to attack Chr/gospel/comm. 4. What is said about Chr. leaders &amp; Chr. promotes/threatens gospel/church 5. Denying opponents substance for accusations would shame them 6. If true, message is agent of change, so must be prevented</td>
</tr>
</tbody>
</table>
### Observations

<table>
<thead>
<tr>
<th>ADDITIONAL OBSERVATIONS</th>
<th>REF</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Hard to imagine these gifts restricted to Corinth</td>
<td>1 Corinthians 1:6</td>
</tr>
<tr>
<td>2. Cor Chrs right to value speech, but tempted to value wrong kind</td>
<td>1 Corinthians 1:6</td>
</tr>
<tr>
<td>3. God enables speech of all kinds, as a generous gift to build the comm. through</td>
<td>1 Corinthians 1:6</td>
</tr>
<tr>
<td>educational means</td>
<td>1 Corinthians 1:6</td>
</tr>
<tr>
<td>4. Speech was important in Corinthians’ value system</td>
<td>1 Corinthians 1:6</td>
</tr>
<tr>
<td>5. Corinthians’ gifted by God in their speech</td>
<td>1 Corinthians 1:6</td>
</tr>
<tr>
<td>6. Paul thanks God for gifts of speech</td>
<td>1 Corinthians 1:6</td>
</tr>
<tr>
<td>7. Gifts of speech are evidence of God’s grace</td>
<td>1 Corinthians 1:6</td>
</tr>
</tbody>
</table>

### Evidence of God’s Grace

- **Purpose**: To show appreciation for God’s gift of speech.
- **Manner**: Enriched by God in all their speaking.
- **Mode**: Spoken words.
- **Addresser/Agent**: Corinthians
- **Auth Reg**: Various
- **Auth Indicators**: (C)
- **Location**: Where Paul sent by Christ
- **Addresser/S**: Corinthians
- **Addressee/S**: Corinthians
- **Message**: (Verbal spiritual gifts communicating God’s truth.)
- **Content**: Enriched by God in Christ
- **Teaching**: T (Paul avoided)
- **Consequence**: T (Paul avoided)
- **Purpose**: 1. Weakness, fear & trembling
- **Mode**: Spoken words
- **Addresser/S**: Corinthians
- **Addressee/S**: Corinthians
- **Message**: (Nothing of substance, some element of boasting of. τον προφητειαν μου)
- **Content**: Spoken words
- **Teaching**: T (Paul avoided)
- **Consequence**: X

---

<table>
<thead>
<tr>
<th>WORD</th>
<th>1 Corinthians 1:6</th>
<th>1 Corinthians 1:17</th>
<th>1 Corinthians 2:1</th>
<th>1 Corinthians 2:4a</th>
<th>1 Corinthians 2:46</th>
<th>1 Corinthians 4:19</th>
</tr>
</thead>
<tbody>
<tr>
<td>Addresser/Agent/Means</td>
<td>Corinthians</td>
<td>Paul (did not preach cf. εὐκαγγελίζεσθαι)</td>
<td>Paul (did not come/ preaching cf. καταγγέλλειν)</td>
<td>Paul</td>
<td>Paul (did not preach cf. ο λόγος κατά τό κηρύγμα)</td>
<td>Some puffed up Corinthian believers</td>
</tr>
<tr>
<td>Location</td>
<td>(Believers &amp; non-believers)</td>
<td>Corinthians</td>
<td>Corinthians</td>
<td>Corinthians</td>
<td>Corinthians</td>
<td>(Corinthian Christians)</td>
</tr>
<tr>
<td>Message</td>
<td>(Verbal spiritual gifts communicating God’s truth.)</td>
<td>οὐκ ἐν σοφίᾳ λόγου (i.e. both content &amp; manner)</td>
<td>οὐκ ὧν ὑπορέχην λόγου ἢ σοφίας (i.e. both content &amp; manner)</td>
<td>οἶκ ὧν ὑπορέχην λόγου (i.e. both content &amp; manner)</td>
<td>οὐκ ἐν πνευματικῇ σοφίᾳ (λόγος) (i.e. both content &amp; manner)</td>
<td>(Nothing of substance, some element of boasting of. τον προφητειαν μου)</td>
</tr>
<tr>
<td>Mode</td>
<td>Spoken words</td>
<td>Spoken words</td>
<td>Spoken words</td>
<td>Spoken words</td>
<td>Spoken words</td>
<td>Spoken words</td>
</tr>
<tr>
<td>Auth Reg</td>
<td>(Various)</td>
<td>D B E P</td>
<td>D B</td>
<td>D B</td>
<td>D B</td>
<td>D B</td>
</tr>
<tr>
<td>Auth Indicators</td>
<td>(C)</td>
<td>(C)</td>
<td>(C)</td>
<td>(C)</td>
<td>(C)</td>
<td>(C)</td>
</tr>
<tr>
<td>Manner</td>
<td>Enriched by God in all their speaking</td>
<td>οὐκ ἐν σοφίᾳ λόγου (i.e. Paul did not preach using rhetorical cleverness of speech)</td>
<td>οὐκ ὧν ὑπορέχην λόγου ἢ σοφίας (i.e. Paul did not come/preaching in high-sounding rhetorical cleverness)</td>
<td>1. Weakness, fear &amp; trembling</td>
<td>2. Not in persuasive words</td>
<td>3. In demonstration of Spirit’s power</td>
</tr>
<tr>
<td>Purpose</td>
<td>(Cf. 12:7–10; 13:2, 9–12; 14:1–6, 12–19, 22–28)</td>
<td>οἷς οὖν: So the cross of Christ is not emptied</td>
<td>οἷς οὖν: So Cor. conviction would be in power of God, not in human wisdom</td>
<td>(Nothing of substance, some element of boasting of. τον προφητειαν μου)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>WORD</td>
<td>λόγος</td>
<td>ADDENDA</td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>REF</td>
<td>1 Corinthians 4:20</td>
<td>1 Timothy 4:12</td>
<td>1 Timothy 5:17</td>
<td>1 Corinthians 2:6</td>
<td>1 Corinthians 2:7</td>
<td></td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Anyone</td>
<td>Timothy</td>
<td>Elders</td>
<td>We (All Christians)</td>
<td>We (Christians)</td>
<td></td>
</tr>
<tr>
<td>ADDRESSEE/S</td>
<td>Anyone</td>
<td>Ephesians</td>
<td>Ephesian believers</td>
<td>Believers &amp; unbelievers generally cf. 2:8</td>
<td>Believers &amp; unbelievers generally cf. 2:8</td>
<td></td>
</tr>
<tr>
<td>MESSAGE</td>
<td>All speech with content or manner other than that shaped by/communicating message of cross</td>
<td>(Everything from everyday conversation to teaching)</td>
<td>(Gospel &amp; Christian truth)</td>
<td>Speaking in tongues (cf. λαλεῖν γлагολόσκειν)</td>
<td>‘Wisdom’ (cf. σοφίαν) i.e. gospel</td>
<td>God’s secret wisdom (cf. θησοφίαν) i.e. now revealed in the gospel</td>
</tr>
<tr>
<td>MODE</td>
<td>Spoken words</td>
<td>Spoken words</td>
<td>Spoken words</td>
<td>Spoken words</td>
<td>Spoken words</td>
<td>Spoken words</td>
</tr>
<tr>
<td>LOCATION</td>
<td>Anywhere</td>
<td>Inside/outside church</td>
<td>Within Christian community</td>
<td>Inside/outside Christian community</td>
<td>Inside/outside Christian community</td>
<td></td>
</tr>
<tr>
<td>AUTH REG</td>
<td>Any</td>
<td>(Various)</td>
<td>High</td>
<td>None</td>
<td>High</td>
<td>High</td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>(C D R)</td>
<td>(C D R)</td>
<td>D B</td>
<td>D B</td>
<td>C</td>
<td>C</td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td>By the Spirit (not with the mind)</td>
<td>(So as to be a model to believers)</td>
<td>(Labouring in way similar to Paul cf. 4:10)</td>
<td>Edify the speaker</td>
<td>Unable to learn from tongues unless interpreted</td>
<td></td>
</tr>
<tr>
<td>PURPOSE</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EVIDENCE</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CONSEQUENCE</td>
<td></td>
<td></td>
<td></td>
<td>(NL: rulers of this age crucified Lord of glory because they did not know/understand message cf. 2:8 γινώσκειν)</td>
<td>(NL: rulers of this age crucified Lord of glory because they did not know/understand message cf. 2:8 γινώσκειν)</td>
<td></td>
</tr>
<tr>
<td>TEACHING</td>
<td>X</td>
<td>T (all speech, incl teaching)</td>
<td>T</td>
<td>X</td>
<td>T</td>
<td></td>
</tr>
<tr>
<td>ADDITIONAL CONTRIBUTION</td>
<td>1. Speech in a comm. that reflects Kingdom of God, is to be weak, foolish gospel-shaped speech 2. Aphorism: Kingdom of God is not a matter of speech but power 3. Speech &amp; power are held as opposing forces (unless speech is shaped by cross of Christ/power of God) 4. God’s rule does not advance in clever human speech</td>
<td>1. Speech of Chr. leaders is to set an example for others 2. Both Timothy’s private conversation &amp; public teaching are aspects of his speaking ministry: to elders &amp; to congregation members 3. Timothy’s speech is to contrast that of false teachers</td>
<td>1. Preaching &amp; teaching are valued act. in Chr. comm. 2. Others than Timothy were involved in these activities 3. Preaching &amp; teaching are differentiated activities (cf. λόγος, διδακτορικός) 4. Those who led Chr. comm... do so by speaking 5. ‘Leading well’ involved both these activities 6. Those who preached or taught Chr. community were to be recompensed for work</td>
<td>1. Essential all speech in public gathering is intelligible 2. All speech in gathering to have didactic/edificatory result 3. Tongues are unable to be understood &amp; do not benefit hearers, unless interpreted. 4. ‘Prayer, singing, praise’ could be spoken ‘with the mind’ or ‘in the spirit’ i.e. tongues - &amp; have didactic benefit when interpreted</td>
<td>1. Speech activity is confessional and/or proclamatory 2. Focus on community that speaks common message 3. Message only able to be known by revelation of God &amp; work of Spirit 4. The mature (cf. εν τοις τελείοις) i.e. Christian community recognise the message as wisdom 5. Unbelievers not able to understand the message</td>
<td>Speech activity is confessional and/or proclamatory 1. Focus on community that speaks common message 2. Message only able to be known by revelation of God &amp; work of Spirit</td>
</tr>
</tbody>
</table>
### ‘SPEAKING’ WORDS

<table>
<thead>
<tr>
<th><strong>WORD</strong></th>
<th>Κλακεω</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>ADDRESSER/S</strong></td>
<td>We (All Christians)</td>
</tr>
<tr>
<td><strong>ADDRESSER/S</strong></td>
<td>Believers &amp; unbelievers generally</td>
</tr>
<tr>
<td><strong>MESSAGE</strong></td>
<td>This (cf. δ) i.e. Gospel &amp; Christian truth: God’s secret wisdom revealed 2:6–12</td>
</tr>
<tr>
<td><strong>MODE</strong></td>
<td>Spoken words</td>
</tr>
<tr>
<td><strong>CONTENT</strong></td>
<td>D B</td>
</tr>
<tr>
<td><strong>LOCATION</strong></td>
<td>Inside/outside Chr. comm.</td>
</tr>
<tr>
<td><strong>AUTH REG</strong></td>
<td>High</td>
</tr>
<tr>
<td><strong>AUTH INDICATOR</strong></td>
<td>C</td>
</tr>
<tr>
<td><strong>AGENT/MEANS</strong></td>
<td>Speech not taught by human cleverness but taught by the Spirit of God</td>
</tr>
<tr>
<td><strong>MANNER</strong></td>
<td>Explaining spiritual truths with Spirit-taught words’ (cf. συναιπινωτες)</td>
</tr>
<tr>
<td><strong>PURPOSE</strong></td>
<td>(From analogy of ‘milk’ and ‘solid food’: to bring Cor. to Christian maturity)</td>
</tr>
<tr>
<td><strong>EVIDENCE OF LEARNING/NOT</strong></td>
<td>Not: rejection of things of Spirit, as foolishness</td>
</tr>
<tr>
<td><strong>CONSEQUENCE OF LEARNING/NOT</strong></td>
<td>Not learning: 1. Inability to progress to ‘solid food’ 2. Paul’s current dismay</td>
</tr>
<tr>
<td><strong>TEACHING</strong></td>
<td>T</td>
</tr>
<tr>
<td><strong>ADDITIONAL CONTRIBUTIONS</strong></td>
<td>1. Speech activity is confessional and/or proclamatory 2. Focus on community that speaks common message 3. Message only able to be known by instruction by Spirit</td>
</tr>
</tbody>
</table>
### ‘SPEAKING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>1 Corinthians 14:6b</th>
<th>1 Corinthians 14:19</th>
<th>1 Corinthians 14:31 (Is. 28:11)</th>
<th>1 Corinthians 14:29</th>
<th>1 Corinthians 14:34</th>
</tr>
</thead>
</table>
| ADDRESSER/S               | Hypothetical (εκ
  ζώνος)          | Hypothetical ‘speaker’ (cf. partial participle form of λαλεῖν) | Paul (hypothetically)           | Lord via foreign peoples | Prophets (potentially ‘all’ cf. 14:31) | Women               |
| ADDRESSER/S               | Corinthian Christians | Paul Believers & unbelievers | Israel                          | Believers & unbelievers | Believers & unbelievers |
| MESSAGE                   | Revelation or knowledge or prophecy or teaching | Unintelligible message because of language differences | ‘Five words with my mind’ (cf. including 14:15–16 prayer, singing, praise) | Citation: (originally precepts & judgements of Lord in 1 Cor. not specified) | Prophetic speech; revelation (cf. 14:30 υποκρίνεται λαλοῦντες) | (Weighing of prophecies cf. 14:39b) |
| LOCATION                  | In Christian assembly | In Christian assembly | In Christian assembly | In Christian assembly | In Christian assembly |
| AUTH REG                  | High                | Various              | High                            | (Dependent on weighing) | (High) |
| AUTH INDICATOR            | C D R               | C D R                | D                               | D                   |
| AGENT/MEANS               | ‘With the mind’     |                      |                                 |                     |
| MANNER                    | In intelligible speech rather than in tongues | In a foreign/unknown language | In intelligible speech | Unintelligibly: ‘through strange tongues & lips of foreigners’ | ‘One by one, so all might learn & all be exhorted’ cf. 14:31 | ‘Not to permitted (by God) to speak, but must be in submission’ (cf. νομός) |
| PURPOSE                   | To benefit the hearers | To instruct others’ MIV | 50 Israel would not hear/learn | (Not learning: Israel would not obey) | (Didactic result only possible if occurs in orderly manner; one speaker at a time; two or three all up) | (Men learning fr women’s sp. against God’s command) |
| EVIDENCE OF LEARNING/NOT  |                      |                      | (T)                             | T (in foreign tongues) | T (dependent on weighing) | (Possibly T) |
| TEACHING                  | T                   | X                   | T                               | (T)                |
| ADDITIONAL CONTRIBUTIONS  | 1. It is the content of Paul’s speech, not his person that determines its benefit to hearers | 2. Paul uses own speech to illustrate his point | 3. The same constraints about usefullness of tongues apply to Paul as to Cor. Chr. | 1. Intelligibility is essential for effective communication, no matter what the content or purpose | 1. Argument requires Cor. Chr. also able to speak 5 words from which others learn | 2. P prefers to speak 8 words ‘with his mind’ than 10000 in (un-interpreted) tongue, so purpose/result was others might learn | 3. Paul does not clarify content of five words, which strengthen hyperbole. | 4. Instructing people is more important than personal spiritual experience | 1. Unintelligible speech is evidence of judgement of God | 2. (Even) when God speaks in unknown language, unintelligible speech, the hearers do not understand | 3. God has used unintelligible/unknown speech to speak to his people | 4. Content of speech or identity of (primary) addressee do not decide didactic result | 1. ‘Prophets’ could be men or women; functional term 2. Proph. speech was intelligible & able to be weighed/evaluated | 3. Proph. speech potentially had revelatory, auth. & didactic content that had to be evaluated before accepted | 4. Not all prophetic content must be spoken/heard | 5. Order in assembly more important than hearing of all prophecies | 1. Weighing of proph. was public, intelligible, auth speech in assembly | 2. Men could weigh proph. | 3. God’s command allowed women to prophesy & speak in tongues/interpret, but they were to be silent during weighing of prophecy. | 4. Meaning of λαλεῖν determined by context (cf. tongue-speakers & prophets) | 5. Speaker, location & order determine validity of sp. act. | 6. Order more imp than everyone being able to speak during weighing |
### 'SPEAKING' WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>1 Corinthians 14:36</th>
<th>1 Corinthians 15:34</th>
<th>1 Timothy 8:18</th>
<th>Titus 2:1</th>
<th>Titus 2:18</th>
<th>1 Corinthians 6:16</th>
</tr>
</thead>
<tbody>
<tr>
<td>ADDR/S</td>
<td>Women</td>
<td>Paul</td>
<td>Young widows</td>
<td>Titus</td>
<td>Titus</td>
<td>Scripture/God</td>
</tr>
<tr>
<td>ADDR/S</td>
<td>Believers &amp; unbelievers</td>
<td>Corinthian Christians</td>
<td>Ephesians</td>
<td>Cretan Chr.: incl. older men, older women (young women), young men, slaves</td>
<td>Cretan Christians</td>
<td>Israel &amp; Christians generally</td>
</tr>
</tbody>
</table>
| MESSAGE | (Weighing of prophecies; poss. involved asking questions) | 'Things they ought not to speak' (cf. ἀσκείςοντος τῆς 
μη δὲνεόμολος) poss. included informal conversation about doctrine/behaviour | 'What is in accord with sound doctrine' (cf. ἀ πρέποντι τῶν 
ἀποστολικῶν ἑυκοσμίας) of 2:10 (11–14) | 'These things' (cf. τοιαύτα) of 2:8–14 prob. also 3:1–11. | 'The two will become one flesh' (LXX Gen. 2:14; Mt. 19:6) |
| MODE | Words not to be spoken | Written words | Spoken words | Spoken words | Written words |
| CONTENT | (D) B | (pos) D B | D B E | D B B | D B |
| LOCATION | In Christian assembly | In current letter | In houses | In Chr. gathering & comm. | In Chr. gathering & comm. | In Scripture |
| AUTH REG | (High) | High | (None – poss. low) | High | High |
| AUTH INDICATOR | (High) | C D R | C D R | C D R | C D R |
| AGENT/MEANS | (Titus commanded by Paul) | (Titus commanded by Paul) |
| MANNER | If women speak in weighing prophecies, it is 'a disgrace'; if they do not, shame/disgrace are avoided | Their manner & content is nonsense & busybodies (cf. 
φλάσσεται καὶ περίφλους) | (In contrast to false teachers 
cf. ὑποτεύ) | 1. With exhorting & 
rebuking 2. All 3 done with all author-
ity; no one to despise him |
| PURPOSE | To shame the Corinthians |
| EVIDENCE OF LEARNING/NOT | Learning; Cor. would be shamed & amend belief and 
behaviour | Learning; different groups 
would display what Titus is to 
teach & have doctrinal 
understanding for behaviour | Learning; different groups 
would display what Titus is 
to teach & have doctrinal 
understanding for behaviour |
| CONSEQUENCE OF LEARNING/NOT | NL: damage to reputation of 
comm. & faith of Chr. 
 Cf. 2:5 | NL: suggestion of conflict 
from false teachers |
| TEACHING | (possibly T) | T | Poss. T (negative) | T | T |
| IMPL/5 | 1. Meaning of προεξόθεν decide-
d by context (cf. 14:21) 2. Participation of women 
in public assembly is to avoid 
'shame/disgrace' cf. 11-6 1. Meaning of λόγος & 
extent of silence command 
determined by context (cf. 
tongue-speakers & prophets) 2. Some speech acceptable 
at home, but not in gathering 3. Speaker, location & order/ 
relationships validate sp. act. 4. Order more imp than 
everyone speaking during 
weighing of prophecies |
| DIST. CONTRIB | 1. Paul familiar with Cor's 
culture & with lifestyle & 
belief of Cor. Christ. 2. Cor. 
Chars failure is to see 
correlation between belief & 
behaviour 3. Paul uses shame/honour 
culture to teach Cor. 
Char. 4. Paul's choices to teach 
remediably through 
negative experience of 
shame |
| | 1. Use of ὑποτευν pos. indicates 
divine prohibition against 
this type/content of speech 
(cf. Tit. 1:11) 2. Idleness gives opportunity 
for disobedient speech 
3. There is speech that 'ought 
not to be spoken': that is 
matter of obedience 
4. The content/manner 
of speech has direct bearing on 
indiv. Char. obedience & well-
being of community |
| | 1. Titus has responsibility to 
teach all adults in comm. 
2. Paracenetic teaching 
is corollary of gospel 
3. Paul considers teaching one 
of Titus' chief duties 
4. Titus teaching to confirm to 
sound teaching of gospel 
5. There is pattern/content of 
Teaching Titus is to follow |
| | 1. Titus has responsibility to 
teach all demographic 
groups in comm. 2. Paracenetic teaching 
is corollary of gospel 
1. Paul commands Titus to 
teach, exhort & rebuke 
2. Titus is to teach char 
beliefs & specific 
implications for diff. people 
3. Titus' face opposition 
due to teaching activity |
| | 1. Verb of speaking 
highlights divine voice/word 
2. God 'speaks' in Scripture 
3. His ancient word is still 
authoritative & able to teach 
his modern (Char.) people 
4. God's inarticulated word 
has explanatory power for 
P's instructions about sex & 
practical godliness 5. P's 
expected Cor. to know 
this teaching (cf. ὡς 
ὁδηγετὴς...γὰρ ψηφιν)
### ‘SPEAKING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>ɣψηµι</th>
<th>ɣψηµι</th>
<th>ɣψηµι</th>
<th>ɣψηµι</th>
</tr>
</thead>
<tbody>
<tr>
<td>REF</td>
<td>1 Corinthians 7:29</td>
<td>1 Corinthians 10:15</td>
<td>1 Corinthians 10:19</td>
<td>1 Corinthians 16:80</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Paul</td>
<td>Paul</td>
<td>Paul</td>
<td>Paul</td>
</tr>
<tr>
<td>ADDRESSSEE/S</td>
<td>Corinthian Christians</td>
<td>Corinthian Christians</td>
<td>Corinthian Christians</td>
<td>Corinthian Christians</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>‘This, I affirm’ (cf. εվ 7:29b–32) ‘the time is short’ so they are to live contrary-wise ‘for this world is passing away’</td>
<td>Noun phrase: ‘what I say’ (cf. εν ɣψηµι i.e. 10:1–14 cf. 8:1–15; 10:25–29)</td>
<td>‘What am I saying?’ i.e. in present discourse</td>
<td>‘This I solemnly declare’ i.e. οτι cf. ‘flesh &amp; blood cannot inherit the kingdom of God’</td>
</tr>
<tr>
<td>MODE</td>
<td>Written words</td>
<td>Written words</td>
<td>Written words</td>
<td>Written words</td>
</tr>
<tr>
<td>CONTENT</td>
<td>D B</td>
<td>D B E</td>
<td>D B E indirectly</td>
<td>D E</td>
</tr>
<tr>
<td>LOCATION</td>
<td>In current letter</td>
<td>In current letter</td>
<td>In current letter</td>
<td>In current letter</td>
</tr>
<tr>
<td>AUTH REG</td>
<td>High</td>
<td>High</td>
<td>High</td>
<td>High</td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>C D R</td>
<td>C D R</td>
<td>C D R</td>
<td>C D R</td>
</tr>
<tr>
<td>MANNER</td>
<td>(Spoken ‘as to sensible people’ cf. λέγω)</td>
<td>Idiomatic expression</td>
<td>(So as to correct any misapprehension)</td>
<td></td>
</tr>
<tr>
<td>PURPOSE</td>
<td>1. Cor. Chr. living as if time is short; not holding to things of this world, looking for next world</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EVIDENCE OF LEARNING/NOT</td>
<td>(N.C. being unprepared for passing of this world, eschatological judgement)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TEACHING</td>
<td>T</td>
<td>T</td>
<td>T</td>
<td>T</td>
</tr>
<tr>
<td>IMPLIC/S DIST. CONTRIB</td>
<td>1. ɣψηµι esp. used with apocalyptic disclosure 2. ɣψηµι introduces written teaching, highlights its imp. 3. Expresses P’s agreement with content, solemn announcement 4. P’s affirmation &amp; vocative address (cf. ἀξιόλογοι) stresses this teaching is for all in Chr. comm. not specific groups</td>
<td>1. Paul views his writing as a speech activity 2. Paul is referring to the content of his writing/teaching 3. P challenges Cor. Chr. to study what he is writing 4. P. considers content of his writing to be rational &amp; able to stand scrutiny</td>
<td>1. P uses rhetorical question to engage Cor. &amp; get them to reflect on what he is saying 2. P uses ɣψηµι to enable him to clarify his meaning</td>
<td>1. ɣψηµι has note of solemn declaration, esp. suited to apocalyptic disclosure 2. P’s use of verb of speech/declaration &amp; vocative address (cf. ἀξιόλογοι) mark this as important teaching</td>
</tr>
</tbody>
</table>
### Appendix 3: ‘TRADITIONING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>ἀργουσίως</th>
<th>ἀργουσίως</th>
<th>ἀργουσίως</th>
<th>ἀργουσίως</th>
</tr>
</thead>
<tbody>
<tr>
<td>ADDRESSER/S</td>
<td>1 Cor. 11:2</td>
<td>1 Cor. 11:23</td>
<td>1 Cor. 16:5</td>
<td>1 Tim. 1:18</td>
</tr>
<tr>
<td>ADDRESSEE/S</td>
<td>Paul</td>
<td>Paul</td>
<td>Paul</td>
<td>Timothy</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>Traditions cf. remembering of P &amp; cf. 11:16 universal practice</td>
<td>What Paul had received from Lord about Last Supper</td>
<td>Gospel; what Paul had received; vv. 5–6; appearances vv. 6–7</td>
<td>This instruction</td>
</tr>
<tr>
<td>MODE</td>
<td>(At least some was spoken)</td>
<td>Words</td>
<td>Cf. 15:2 λόγος εὐαγγελισάμεν</td>
<td>Written words</td>
</tr>
<tr>
<td>CONTENT</td>
<td>D B</td>
<td>D E</td>
<td>D B</td>
<td>P</td>
</tr>
<tr>
<td>LOCATION</td>
<td>Prob. public Chr. gathering</td>
<td>Prob. public Chr. gathering</td>
<td>Prob. public Chr. gathering</td>
<td>In current letter</td>
</tr>
<tr>
<td>AUTH IND</td>
<td>High</td>
<td>High</td>
<td>High</td>
<td>High</td>
</tr>
<tr>
<td>AUTH IND ADDRESSED TO</td>
<td>S D eIKAO E R</td>
<td>S D eIKAO E R</td>
<td>S C D R</td>
<td>S D R</td>
</tr>
<tr>
<td>TRADITIONING</td>
<td>S C D R</td>
<td>S C D R</td>
<td>S C D R</td>
<td>S C D R</td>
</tr>
<tr>
<td>TRADITIONING</td>
<td>Scripture</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### MANNER

1. Assoc. with traditioning process
2. Correlation b/w what Paul received & passed on cf. κοίν
3. Assoc. with traditioning process
4. Delivered as of first importance

### PURPOSE

1. Assoc. with traditioning process
2. Correlation b/w what Paul received & passed on cf. κοίν
3. Assoc. with traditioning process
4. Delivered as of first importance

### EVIDENCE OF LEARNING/NOT LEARNING

1. Imitation of Paul
2. Holding firm to traditions he had given them
3. Christlike behaviour at communal meals (equality in provisions; removal & prevention of divisions)
4. Remaining faithful to the message preached

### CONSEQUENCE OF LEARNING/NOT LEARNING

1. Paul's praise
2. Holding firm to traditions he had given them
3. Uniformity with churches 11:16
4. Remaining faithful to the message preached

### TRACING

| T | T | T | T | T |

### ADDITIONAL CONTRIBUTIONS

1. Evidence of body of info about Tim’s ministry passed to Tim from P
2. Evidence of body of info publicly known & recognised
3. Evidence of body of info involving Jews’ words/actions
4. Jesus’ words/actions have authority & ethical/comm. implications
5. Paul’s self-awareness of receiving traditions
6. Paul’s self-awareness of passing on traditions he did not author – chain in transmission
7. Acceptance of body of info essential for belonging in community
8. Paul was student himself
9. Evidence of body of info about Tim’s ministry passed to Tim from P
10. Evidence of body of info involving Jews’ words/actions
11. Evidence of body of info publicly known & recognised
12. Evidence of body of info involving Jews’ words/actions
13. Evidence of body of info publicly known & recognised
14. Evidence of body of info involving Jews’ words/actions
15. Evidence of body of info publicly known & recognised
16. Evidence of body of info involving Jews’ words/actions
17. Evidence of body of info publicly known & recognised
18. Evidence of body of info involving Jews’ words/actions
19. Evidence of body of info publicly known & recognised
20. Evidence of body of info involving Jews’ words/actions
21. Evidence of body of info publicly known & recognised
22. Evidence of body of info involving Jews’ words/actions
23. Evidence of body of info publicly known & recognised
24. Evidence of body of info involving Jews’ words/actions
25. Evidence of body of info publicly known & recognised
26. Evidence of body of info involving Jews’ words/actions
27. Evidence of body of info publicly known & recognised
28. Evidence of body of info involving Jews’ words/actions
29. Evidence of body of info publicly known & recognised
30. Evidence of body of info involving Jews’ words/actions
31. Evidence of body of info publicly known & recognised
32. Evidence of body of info involving Jews’ words/actions
33. Evidence of body of info publicly known & recognised
34. Evidence of body of info involving Jews’ words/actions
35. Evidence of body of info publicly known & recognised
36. Evidence of body of info involving Jews’ words/actions
37. Evidence of body of info publicly known & recognised
38. Evidence of body of info involving Jews’ words/actions
39. Evidence of body of info publicly known & recognised
40. Evidence of body of info involving Jews’ words/actions
41. Evidence of body of info publicly known & recognised
42. Evidence of body of info involving Jews’ words/actions
43. Evidence of body of info publicly known & recognised
44. Evidence of body of info involving Jews’ words/actions
45. Evidence of body of info publicly known & recognised
46. Evidence of body of info involving Jews’ words/actions
47. Evidence of body of info publicly known & recognised
48. Evidence of body of info involving Jews’ words/actions
49. Evidence of body of info publicly known & recognised
50. Evidence of body of info involving Jews’ words/actions
51. Evidence of body of info publicly known & recognised
52. Evidence of body of info involving Jews’ words/actions
53. Evidence of body of info publicly known & recognised
### ‘TRADITIONING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>ὑποθέτον (Introductory form.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>REF</td>
<td>1 Cor. 1:31</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Scripture (God)</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>Jeremiah 9:24</td>
</tr>
<tr>
<td>CONTENT</td>
<td>Written words</td>
</tr>
<tr>
<td>LOCATION</td>
<td>In Scripture (&amp; current letter)</td>
</tr>
<tr>
<td>AUTH REQ</td>
<td>High</td>
</tr>
<tr>
<td>AUTH INDIC</td>
<td>S C D R</td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td>Scripture</td>
</tr>
<tr>
<td>MANNER</td>
<td></td>
</tr>
<tr>
<td>PURPOSE</td>
<td>(Written in past for Jews, with continuing relevance for Christians)</td>
</tr>
<tr>
<td>EVIDENCE OF LEARNING</td>
<td>1. Rejecting worldly wisdom and standards</td>
</tr>
<tr>
<td>CONSEQUENCE OF LEARNING/NOT LEARNING</td>
<td>(Removal of divisions in community)</td>
</tr>
<tr>
<td>TEACHING</td>
<td>T</td>
</tr>
<tr>
<td>ADDITIONAL CONTRIBUTIONS</td>
<td>1. Evidence of authoritative fixed body of information (i.e. Jewish Scriptures)</td>
</tr>
</tbody>
</table>

1. **Paul** thought **Jewish** Script applied to **Christians** |
2. **Paul** had been instructed in **Jewish** Scriptures |
3. **Paul** considered **Scriptural** proof rhetorically persuasive/decisive |
4. **Cor.** boasting to be shaped by command in **Script**

### ‘TRADITIONING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>ὑποθέτον (Introductory form.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>REF</td>
<td>1 Cor. 3:19</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Scripture (God)</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>Isaiah 64:4/65:17</td>
</tr>
<tr>
<td>CONTENT</td>
<td>Written words</td>
</tr>
<tr>
<td>LOCATION</td>
<td>In Scripture (&amp; current letter)</td>
</tr>
<tr>
<td>AUTH REQ</td>
<td>High</td>
</tr>
<tr>
<td>AUTH INDIC</td>
<td>S C D R</td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td>Scripture</td>
</tr>
<tr>
<td>MANNER</td>
<td></td>
</tr>
<tr>
<td>PURPOSE</td>
<td>(Written in past for Jews, with continuing relevance for Christians)</td>
</tr>
<tr>
<td>EVIDENCE OF LEARNING</td>
<td>1. Accepting God’s wisdom as hidden (without God revealing it); superior to world’s &amp; not understood by present rulers</td>
</tr>
<tr>
<td>CONSEQUENCE OF LEARNING/NOT LEARNING</td>
<td>(Removal of divisions in community)</td>
</tr>
<tr>
<td>TEACHING</td>
<td>T</td>
</tr>
<tr>
<td>ADDITIONAL CONTRIBUTIONS</td>
<td>1. Evidence of authoritative fixed body of information (i.e. Jewish Scriptures)</td>
</tr>
</tbody>
</table>

1. **Paul** thought **Jewish** Script applied to **Christians** |
2. **Paul** had been instructed in **Jewish** Scriptures |
3. **Paul** considered **Scriptural** proof rhetorically persuasive/decisive |
4. **Cor.** boasting to be shaped by command in **Script**
### ‘TRADITIONING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>ὑπογεγραμμένο (Intro. form)</th>
<th>ὑπογεγραμμένο divine addresser</th>
<th>γράφω Paul as addresser</th>
</tr>
</thead>
<tbody>
<tr>
<td>REF</td>
<td>1 Cor. 16:46</td>
<td>1 Cor. 16:4</td>
<td>1 Cor. 10:11</td>
</tr>
<tr>
<td>ADDRESSEE/S</td>
<td>Scripture (God)</td>
<td>Scripture (God)</td>
<td>Law of Moses (God)</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Israel/Christians</td>
<td>Israel/Christians</td>
<td>Paul and co-workers (cf. δε' ἡμῶν) prob. Chr. generally</td>
</tr>
<tr>
<td>MODE</td>
<td>Written words</td>
<td>Written words</td>
<td>Written words</td>
</tr>
<tr>
<td>CONTENT</td>
<td>S B</td>
<td>D B</td>
<td>D B E</td>
</tr>
<tr>
<td>LOCATION</td>
<td>High</td>
<td>High</td>
<td>High</td>
</tr>
<tr>
<td>AUTH INDIC</td>
<td>S C D R</td>
<td>S C D R</td>
<td>C D R</td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td>Scripture</td>
<td>Scripture</td>
<td>Scripture</td>
</tr>
<tr>
<td>PURPOSE</td>
<td>(Written in past for Jews, with continuing relevance for present Christians)</td>
<td>(Written in past for Jews, with continuing relevance for present Christians)</td>
<td>'For our sakes' ie. written in past for Jews, continuing relevance for Christians</td>
</tr>
<tr>
<td>EVIDENCE LEARNING/NOT</td>
<td>(Cor. would look forward to resurrection body; live life now accordingly)</td>
<td>(Cor. will believe Scripture will be fulfilled &amp; death will be overcome - &amp; be unafraid by it)</td>
<td>For our instruction' ie. past events were to teach Israel/records of events to teach Christians</td>
</tr>
<tr>
<td>CONSEQUENCE LEARNING/NOT</td>
<td>(Nothing to move Corinthians cf. 16:8b)</td>
<td>n/a</td>
<td>n/a</td>
</tr>
<tr>
<td>TEACHING</td>
<td>T</td>
<td>T</td>
<td>T (cf. λέγεις, δε' ἡμῶν)</td>
</tr>
<tr>
<td>ADDITIONAL CONTRIBUTIONS</td>
<td>1. Evidence of authoritative fixed body of information (ie, Jewish Scriptures))</td>
<td>1. Evidence of authoritative fixed body of information (ie, Jewish Scriptures)</td>
<td>1. Evidence of authoritative fixed body of information (ie, Jewish Scriptures)</td>
</tr>
<tr>
<td></td>
<td>(2. Paul had been instructed in Jewish Scriptures)</td>
<td>(2. Paul had been instructed in Jewish Scriptures)</td>
<td>(2. Paul had been instructed in Jewish Scriptures)</td>
</tr>
<tr>
<td></td>
<td>2. Paul is familiar with (at least some) OT</td>
<td>2. Paul is familiar with (at least some) OT</td>
<td>2. Paul is familiar with (at least some) OT</td>
</tr>
<tr>
<td></td>
<td>4. P treats creation account as historical fact (otherwise analogy breaks down)</td>
<td>4. P treats creation account as historical fact (otherwise analogy breaks down)</td>
<td>4. P treats creation account as historical fact (otherwise analogy breaks down)</td>
</tr>
<tr>
<td></td>
<td>5. Cor. thinking about their identity/lives to be shaped by God's written word</td>
<td>5. Cor. thinking about their identity/lives to be shaped by God's written word</td>
<td>5. Cor. thinking about their identity/lives to be shaped by God's written word</td>
</tr>
</tbody>
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549
<table>
<thead>
<tr>
<th>WORD</th>
<th>ἀνατριχία τις Paul as addresser</th>
</tr>
</thead>
<tbody>
<tr>
<td>RFP</td>
<td>1 Cor. 8:9</td>
</tr>
<tr>
<td>ADDRESSEE/S</td>
<td>Paul</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Corinthians</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>Not to mix indiscriminately with sexually immoral</td>
</tr>
<tr>
<td>MODE</td>
<td>Written words</td>
</tr>
<tr>
<td>CONTENT</td>
<td>(D cf. 6:9) B E</td>
</tr>
<tr>
<td>AUTH REG</td>
<td>High</td>
</tr>
<tr>
<td>AUTH INDIC</td>
<td>C D R</td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td>Earlier letter</td>
</tr>
<tr>
<td>MANNER</td>
<td>Purpose</td>
</tr>
</tbody>
</table>

**Purpose**

1. To instruct Cor. how to respond to those who are disobedient/unrepentant

**Evidence of Learning/Not**

1. Current situation (5:1–6) is evidence Cor. not learned
2. Evidence learned would be Cor. not tolerating or associating with unrepentant believers
3. Unrepentant (incl. sexually immoral) expelled from church

**Consequence of Learning/Not**

a/a

(a) Cor. will not be disqualified (cf. 6:24–27) or sin against Christ (cf. 8:12)

**Teaching**

T T T T T T T T T

**Additional Contributions**

1. Paul stands by what he previously wrote (2. Cor. not forgotten Paul’s earlier written instructions, but misapplied)
2. Current letter is not Paul’s first letter to Corinthians
3. Paul expected Cor. to learn & obey all his written instruct.
4.Poss. Cor. twisted Paul’s earlier teaching (cf. 5:10)

---

5.1. Paul does not superseding/clarifying what he previously wrote but reiterating it
2. Paul stands by what he previously wrote
3. Current letter is not Paul’s first letter to Corinthians
4. Paul expected Cor. to learn & obey all his written instruct.
5. Poss. Cor. twisted Paul’s earlier teaching (cf. 5:10)
### Appendix 4: ‘ANNOUNCING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>κηρύσσειν</th>
</tr>
</thead>
<tbody>
<tr>
<td>REF</td>
<td>1 Corinthians 1:23</td>
</tr>
<tr>
<td>ADDRESSEE/S</td>
<td>We (Christians)</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Jews and gentiles/Greeks (called and not called 1:24)</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>A Christ crucified (cf. Χριστὸν ἐσταυρωμένον) (Gospel cf. 9:18 to εὐαγγέλιον)</td>
</tr>
<tr>
<td>CONTENT</td>
<td>D</td>
</tr>
<tr>
<td>MODE</td>
<td>Verbal communication</td>
</tr>
<tr>
<td>LOCATION</td>
<td>‘Among the nations’</td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>S C D</td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td></td>
</tr>
<tr>
<td>MANNER</td>
<td>Crustiform: Paul foregoes own comfort, identity &amp; freedom for sake of hearers</td>
</tr>
<tr>
<td>PURPOSE</td>
<td>(God’s purpose to save those who believe)</td>
</tr>
<tr>
<td>EVID L/NOT</td>
<td>Not learning: thinking message is foolishness Learning: believing/ preaching ‘Christ crucified’ (Being saved cf. 9:22)</td>
</tr>
<tr>
<td>CONSEQ L/NOT</td>
<td>Not learning: perishing 1:18</td>
</tr>
<tr>
<td>TEACHING</td>
<td>T</td>
</tr>
<tr>
<td>ADDITIONAL OBSERVATIONS</td>
<td>1. Primarily message NOT act. unbelievers do not accept (but correlation b/w message/messenger/method) 2. Message &amp; problem are weak/foolish 3. Activity divides humanity 4. All Chrs speak this 5. Comm. speech/ confession 6. Potentially didactic as message only known through proclamation</td>
</tr>
</tbody>
</table>
### 'ANNOUNCING' WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>κήρυγμα</th>
<th>1 Corinthians 2:4</th>
<th>1 Corinthians 15:14</th>
<th>2 Timothy 4:17</th>
<th>Titus 1:8</th>
<th>1 Corinthians 1:17</th>
<th>1 Corinthians 9:16a</th>
</tr>
</thead>
<tbody>
<tr>
<td>ADDRESSER/S</td>
<td>Paul</td>
<td>‘We’ (cf. ήμων i.e. Paul &amp; apostles cf. 15:11)</td>
<td>All the Gentiles (cf. πάντα το εθνα)</td>
<td>(Including but not only ‘the elect of God’ [1:11])</td>
<td>(Those to whom Paul was sent including Corinthians)</td>
<td>Non-specific reference (cf. 9:20–22 Jews, Gks &amp; weak)</td>
<td></td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>(Corinthians: poss. believers &amp; unbelievers)</td>
<td>All to whom they have preached</td>
<td>(Those to whom Paul was sent including Corinthians)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MESSAGE</td>
<td>(Christ crucified cf. 2:2)</td>
<td>(Christ raised from dead 15:12)</td>
<td>God’s Word (i.e. the gospel)</td>
<td>(Cross of Christ i.e. gospel)</td>
<td></td>
<td>(The Gospel cf. 9:14, 18)</td>
<td></td>
</tr>
<tr>
<td>CONTENT</td>
<td>D</td>
<td>D</td>
<td>D</td>
<td>B</td>
<td>B</td>
<td>B</td>
<td></td>
</tr>
<tr>
<td>LOCATION</td>
<td>In Corinth (cf. 2:1, 3 ‘when I came to you)</td>
<td>Possibly in court, during Paul’s first defence cf. 4:16</td>
<td>(Everywhere P had preached – specific location not given)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>S C D R</td>
<td>S C D R</td>
<td>S C D R</td>
<td>S C D R</td>
<td>S C D R</td>
<td>S C D R</td>
<td></td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td>Strengthened by the Lord</td>
<td>Not in clever, rhetorically sophisticated words</td>
<td>Under divine compulsion</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MANNER</td>
<td>‘In weakness and in fear and in much trembling’ (2:3); ‘not in rhetorically sophisticated speech but in demonstration of the Spirit and power’ (2:4)</td>
<td>In opposition to ‘some of you saying dead are not raised’ (cf. λέγοντες ἐν ὑμῖν τίνες)</td>
<td>Fully accomplished (in respect of P’s duty to preach)</td>
<td>Paul entrusted with task of preaching by command of God</td>
<td>Not in clever, rhetorically sophisticated words</td>
<td>Under divine compulsion to proclaim; therefore must proclaim it freely/without receiving support</td>
<td></td>
</tr>
<tr>
<td>PURPOSE</td>
<td>Purpose of manner is so Cors’ faith rested in power of God, not human wisdom.</td>
<td>(To produce faith in hearers cf. 15:1–2; 11, 14)</td>
<td>P</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CONSEQ OF L/NOT</td>
<td>(Faith in gospel)</td>
<td>Not learning: saying ‘no resurrection from the dead’</td>
<td>Faith in message: hope of eternal life, knowledge of truth leading to godly life</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DIST. CONTRIB</td>
<td>1. Manner of preaching can determine learning response to message 2. Correspondence of content &amp; method &amp; manner 3. Consciously different to cultural expectations &amp; other speakers 4. Suggests some similarities with itinerant sophists 5. Paul’s proclamation took place over time</td>
<td>1. Plurality of events and addressees but singularity of message 1. Emphasis on full extent of proclamation (plurality) 2. Paul sees his task is to proclaim gospel to Gentiles – Paul’s completion of his task is encouragement to Tim to fulfil his (4:8) 4. P’s task of proclamation is not dependent on faith response of hearers – but on extent &amp; nature of proclaim. Christ strengthens P to proclaim</td>
<td>1. Paul sees his apostleship involving a command to preach God’s Word (the gospel) 2. God uses human speech</td>
<td>1. P was sent by Christ to proclaim (gospel) 2. God uses human speech 3. Proclamation is higher priority in P’s ministry than baptism 4. P’s task of proclaiming incl. being ‘sent’ which suggests geogr. spread 5. Manner/means/content of act. impacts worth (poss. to empty cross of power)</td>
<td>1. P’s sees his task is to preach 2. Divine initiative behind P’s compulsion to proclaim 3. P wants to offer ‘free gospel’ free of charge/support</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>WORD</strong></td>
<td>1 Corinthians 9:16</td>
<td>1 Corinthians 9:18</td>
<td>1 Corinthians 15:1</td>
<td>1 Corinthians 15:2</td>
<td>1 Corinthians 4:16</td>
<td>1 Corinthians 9:19</td>
<td></td>
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<td>------------------</td>
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<td></td>
</tr>
<tr>
<td><strong>REF</strong></td>
<td>Paul</td>
<td>Paul</td>
<td>Paul</td>
<td>Paul</td>
<td>Possibly generic reference: applied specifically to Paul</td>
<td>(Generic reference: all gospel proclamation/advancement)</td>
<td></td>
</tr>
<tr>
<td><strong>ADDRESSER/S</strong></td>
<td>(To all/any)</td>
<td>Corinthian (prob. Chr &amp; others cf. τιμίων)</td>
<td>Corinthian (prob. Chr &amp; others cf. τιμίων)</td>
<td>At least the Corinthian Christians (cf. τιμίοις)</td>
<td>(Across geographical/ethnic social divides to all people)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>ADDRESSEE/S</strong></td>
<td>(The Gospel)</td>
<td>The Gospel (cf. to εὐαγγελίου) cf. 15:3-8</td>
<td>What form of words (cf. τίνι λόγῳ) cf. 15:3-8</td>
<td>(Semantically indicated: the Gospel)</td>
<td>Of Christ'</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>MESSAGE</strong></td>
<td>(D)</td>
<td>(D)</td>
<td>D</td>
<td>D</td>
<td>D</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CONTENT</strong></td>
<td>Verbal communication</td>
<td>Verbal communication</td>
<td>Verbal communication</td>
<td>Verbal communication</td>
<td>Verbal communication</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>LOCATION</strong></td>
<td>Corinth</td>
<td>Corinth</td>
<td>Corinth</td>
<td>Corinth</td>
<td>(Everywhere/anywhere)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>AUTH REG</strong></td>
<td>High</td>
<td>High</td>
<td>High</td>
<td>High</td>
<td>High</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>AUTH INDICATOR</strong></td>
<td>S (C) D R</td>
<td>S (C) D R</td>
<td>S C D R</td>
<td>S C D R</td>
<td>S C D</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>AGENT/MEANS</strong></td>
<td>Under divine compulsion (cf. ὑπό τιμίων)</td>
<td>Advancing with military analogy</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>PURPOSE</strong></td>
<td>(Poss. so P would become Cor. father in Christ)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>EVID OF L/NOT</strong></td>
<td>L: Cor. receiving gospel; standing in it; NL: believing in vain – if belief anything other than gospel Paul proclaimed</td>
<td>L: Holding to gospel; L: Believing in gospel; NL: Not holding to/believing gospel</td>
<td>L: Faith in gospel P. proclaimed</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CONSEQ OF L/NOT</strong></td>
<td>L: Being saved by gospel (if they hold to it; believe it)</td>
<td>NL: Believing gospel in vain</td>
<td>L: Paternal relationship b/w P &amp; Cor. Christians</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>TEACHING</strong></td>
<td>T</td>
<td>T</td>
<td>T</td>
<td>T</td>
<td>(T)</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>DIST. CONTRIB</strong></td>
<td>1. Reference to P’s earlier ministry amongst Cor. 2. P makes known same message again, in letter. 3. Emphasis on gospel as originally proclaimed 4. Prob. not all who heard P, received &amp; believed</td>
<td>1. Reference to P’s earlier ministry amongst Cor. 2. Emphasis on gospel as originally proclaimed 3. Cor. belief/salvation only as good as its correspondence to gospel P proclaimed 4. Prob. not all who heard P, received &amp; believed</td>
<td>1. If generic reference it indicates filial bonds were established through proclaim/reception/acceptance of gospel by more than just Paul 2. Only Cor. who accepted P’s gospel proclamation became his children in Christ 3. Learning functions as boundary marker for comm.</td>
<td>1. P considers his own comfort/advantage must not stand in way of spread of gospel proclamation 2. Gospel proclamation is personified, advancing in military analogy 3. Hindrance seen as military opposition (i.e. poss financial obligation) 4. Gospel spreads through proclamation.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WORD/ ADDRESSER/S</td>
<td>ADDRESSER/S</td>
<td>MESSAGE</td>
<td>CONTENT</td>
<td>MODE</td>
<td>LOCATION</td>
<td>AUTH REG</td>
<td>AGENT/MEANS</td>
</tr>
<tr>
<td>------------------</td>
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<td>---------</td>
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<td>----------</td>
<td>----------</td>
<td>-------------</td>
</tr>
<tr>
<td>eevaggelwv</td>
<td>(Generic reference)</td>
<td>The gospel</td>
<td>(The gospel: semantically indicated)</td>
<td>(D)</td>
<td>(High)</td>
<td>S C D</td>
<td>By power of God</td>
</tr>
<tr>
<td>katevaggelwv</td>
<td>Christ through human agents (generic reference)</td>
<td>The gospel</td>
<td>(The gospel cf. to martu/rion touv kuri÷ou)</td>
<td>(D)</td>
<td>(High)</td>
<td>S C D</td>
<td>(Spoken words: implied by continuity with disciples)</td>
</tr>
</tbody>
</table>

**AUTH INDICATOR**: S C D

**AGENT/MEANS**: By power of God

**MANNER**: Join in suffering with others (prob. Paul) in proclaiming gospel

**PURPOSE**: Bringing to light, life & immortality

**EVID OF L/NOT**: Learning: faith cf. 2:5

**CONSEQ OF L/NOT**: 

**TEACHING**: 1. Everything Paul does is for the sake of gospel proclamation. 2. Through his proclamation ministry, P. brings into & experiences fellowship with those from all religious/ethnic/cultural backgrounds.

**ADDITIONAL OBSERVATIONS**: 1. Those who preach gospel were commanded by Christ to live from/out of proclaim. of gospel. 2. Clearly not unbelieving addressees who have obligation to provide support. 3. Paul considers Cor. will recognize him as 'one who proclaims the gospel' & thus eligible for support.

**AUTH REG**: High

**LOCATION**: Corinth (some sort of gathering, but not certain fits description of 'Chr. assembly')

**EVID OF L/NOT**: Learning: faith cf. 2:5
<table>
<thead>
<tr>
<th>WORD</th>
<th>καταγγέλλω</th>
<th>αποκαλέσαι</th>
<th>μαρτυρέω</th>
<th>μαρτυρίον</th>
</tr>
</thead>
<tbody>
<tr>
<td>REF</td>
<td>1 Corinthians 11:26</td>
<td>1 Corinthians 14:25</td>
<td>1 Corinthians 16:15</td>
<td>1 Timothy 6:13</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Corinthian Christians</td>
<td>Uninitiated/unbelieving visitor: newly converted</td>
<td>Paul and apostles</td>
<td>Christ Jesus</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>(All at comm remembrance meal: believers &amp; unbelievers)</td>
<td>(Non-specific ref: to all to whom they have preached)</td>
<td>Pontius Pilate (and all present)</td>
<td>(All people &gt; then Paul's audience i.e. Gentiles)</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>The Lord's death (cf. qa/naton touv kuri÷ou)</td>
<td>'God is truly among you'</td>
<td>The good confession (prob. messianic confession)</td>
<td>Christ Jesus who gave himself as a ransom for all</td>
</tr>
<tr>
<td>CONTENT</td>
<td>D</td>
<td>D</td>
<td>D (P)</td>
<td>D</td>
</tr>
<tr>
<td>MODE</td>
<td>Spoken words &amp; actions of eating &amp; drinking</td>
<td>Spoken words</td>
<td>Spoken words</td>
<td>Embodied/enacted &gt; spoken words</td>
</tr>
<tr>
<td>LOCATION</td>
<td>Corinth during gathered community meal</td>
<td>In Christian assembly</td>
<td>Jesus' earthly life/death/resurrection &gt; Paul's ministry</td>
<td></td>
</tr>
<tr>
<td>AUTH REG</td>
<td>High</td>
<td>High (due to truth content)</td>
<td>High</td>
<td>High</td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>S C D</td>
<td>C</td>
<td>S C D R</td>
<td>S C D R</td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td>1. Until Jesus comes (i.e. returns)</td>
<td>Falling face down &amp; worshipping (unexpectedly recognizing God's presence)</td>
<td>If dead not raised, found to be false witnesses against God</td>
<td>Not being ashamed of testifying</td>
</tr>
<tr>
<td>MANNER</td>
<td>1. Purpose of activity is confession of faith: as acknowledgement of God's presence &amp; confession mark conversion 2. Not didactic in human purpose – but poss. in God's (Produce faith in hearers cf. 15:11–14). (1. Prob. publicly confess messianic identity 2. Purpose was not primarily didactic, but declaration was didactic as contained content of faith)</td>
<td>To demonstrate God's desire all people might be saved cf. 2:4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PURPOSE</td>
<td>(Learning: conducting themselves in manner consistent with Christ's self-sacrificial death during community meal/gathering)</td>
<td>(Poss. conversion of others)</td>
<td>(Faith in Christ's death for all viz. content of P.'s proclam)</td>
<td></td>
</tr>
<tr>
<td>EVIDENCE OF LEARNING/NOT</td>
<td>(Poss. conversion of nonChrs – &amp; encouragement of Chrs)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CONSEQUENCE OF LEARNING/NOT</td>
<td>T</td>
<td>T</td>
<td>T</td>
<td></td>
</tr>
<tr>
<td>TEACHING</td>
<td>1. Whole community involved in proclaiming activity 2. Proclamation included words &amp; actions of eating &amp; drinking 3. Proclamation to be repeated &amp; ongoing 4. Form of comm. proclam</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ADDITIONAL OBSERVATIONS</td>
<td>1. Beginning of Christian life marked by public speech act 2. New convert tells believers what they already know; tells unbelievers what they need to know/learn 3. Rhetorical force depends on correlation with reality - so scenario likely to occur 1. Paul considered his &amp; apostles' proclamation equivalent to bearing witness about God &amp; his activity in raising Christ 2. Their testimony had legal weight, so that if it was untrue they were false witnesses 1. Legal terms (εillé, ομολογίας; έναντίον μαρτυρίων; ἐπί) convey evidentiary nature 2. Jesus taught about own identity with this testimony: Pilate &amp; others did not learn 1. Paul's testimony based on prior disclosure &amp; act. of God who has given public hist. evid. of purposes in Chrs' death/res. 2. P.'s ministry of proclaim set in God's salv-historical timeline giving urgency &amp; priority 3. God's purposes &amp; actions are disclosed &amp; able to be rationally tested/considered/accepted</td>
<td>1. Timothy's ability to testify is due to enabling work of Spirit (1:7)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
## Appendix 5: ‘REVEALING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>φανερός</th>
</tr>
</thead>
<tbody>
<tr>
<td>REF</td>
<td>1 Corinthians 4:5</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>The Lord</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>(All people)</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>Hidden desires of all hearts</td>
</tr>
<tr>
<td>CONTENT</td>
<td>P D P D B P</td>
</tr>
<tr>
<td>LOCATION</td>
<td>1. When the Lord comes</td>
</tr>
<tr>
<td>AUTH REG</td>
<td>High</td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>C D R</td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td>‘In flesh’ (Jesus)</td>
</tr>
<tr>
<td>MANNER</td>
<td>At the proper time</td>
</tr>
<tr>
<td>PURPOSE</td>
<td>(Making known/visible mystery of godliness)</td>
</tr>
<tr>
<td>EVID OF L/NOT</td>
<td>(Unavoidable learning: as no one will be able NOT to learn God’s verdict on their work)</td>
</tr>
<tr>
<td>CONSEQ OF L/NOT</td>
<td>1. People will receive their right praise from God</td>
</tr>
<tr>
<td>TEACHING</td>
<td>T T T T T (2ndarily) T</td>
</tr>
</tbody>
</table>
### ‘REVEALING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>ἐπικαλύπτως</th>
<th>ἐπικάλυπτως</th>
<th>ἐπικαλύπτως</th>
<th>ἐπικαλύπτως</th>
<th>ἐπικαλύπτως</th>
</tr>
</thead>
<tbody>
<tr>
<td>REF</td>
<td>1 Corinthians 14:36</td>
<td>1 Timothy 4:16</td>
<td>1 Corinthians 3:10</td>
<td>1 Corinthians 3:15</td>
<td>1 Corinthians 14:36</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>(God – through human prophecies)</td>
<td>Timothy’s life &amp; doctrine</td>
<td>God</td>
<td>Divine passive</td>
<td>(Divine) passive</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Directly: unbeliever (visitor)</td>
<td>2ndarily: all present</td>
<td>Christians (‘to us’ cf. 1:41-2)</td>
<td>(Public human domain)</td>
<td>Another Christian sitting nearby</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>‘Secrets of [unbeliever’s] heart’</td>
<td>Timothy’s progress in life &amp; doctrine</td>
<td>‘Hidden wisdom of God/what God has prepared for those who love him’ (cf. 2:7, 9 i.e. gospel)</td>
<td>(Quality of each one’s work)</td>
<td>There is strife amongst Corinthians: they are saying ‘I belong to Paul’; ‘I belong to Apollos’ etc.</td>
</tr>
<tr>
<td>CONTENT</td>
<td>D B P</td>
<td>B P</td>
<td>D</td>
<td>D P</td>
<td>(D B B P)</td>
</tr>
<tr>
<td>MODE</td>
<td>Human spoken words</td>
<td>Embodied/enacted &amp; spoken words</td>
<td>Inner witness of Spirit</td>
<td>Physical (poss. metaphorical fire?)</td>
<td>Inner witness of Spirit (Spoken words)</td>
</tr>
<tr>
<td>LOCATION</td>
<td>Gathered Christian worship setting</td>
<td>Life of Timothy</td>
<td>Individual’s mind/heart (cf. 2:11–16)</td>
<td>Eschatological judgement – public disclosure</td>
<td>Individual’s mind/heart in public gathered worship setting</td>
</tr>
<tr>
<td>AUTH REG</td>
<td>High</td>
<td>Moderate</td>
<td>High</td>
<td>High</td>
<td>(Determined by weighing)</td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>C D R</td>
<td>G D R</td>
<td>C D R</td>
<td>G D R</td>
<td>G D R</td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td>Via human prophecies</td>
<td>‘Through the Spirit’</td>
<td>By fire</td>
<td>(Spirit of God cf. 14:32–33)</td>
<td></td>
</tr>
<tr>
<td>MANNER</td>
<td>(Now – revelation schema)</td>
<td>On the day</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PURPOSE</td>
<td>1. Repentance &amp; confession of faith</td>
<td>1. People model Timothy</td>
<td>1. Speaking God’s hidden wisdom/the gospel</td>
<td>1. All will know true value of work</td>
<td>(1. So Paul would know of problem situation in Corinth)</td>
</tr>
<tr>
<td>EVID OF L/NOT</td>
<td>1. Faith in God</td>
<td>2. Prepared for eschatological judgement</td>
<td>2. Destined for glory</td>
<td>Not learning: they crucified the Lord of glory</td>
<td>(Speaking prophecy)</td>
</tr>
<tr>
<td>CONSEQ OF L/NOT</td>
<td>1. Faith in God</td>
<td>2. Prepared for eschatological judgement</td>
<td>2. Destined for each judgment</td>
<td>1. All will know true value of work</td>
<td>Paul is writing to Corinthians to rebuke &amp; instruct them</td>
</tr>
<tr>
<td>TEACHING</td>
<td>T</td>
<td>T</td>
<td>F</td>
<td>(dependent on origin)</td>
<td>X</td>
</tr>
<tr>
<td>ADDITIONAL CONTRIBUTIONS</td>
<td>1. Breaking into present of God’s eschat. judgement</td>
<td>1. Present life &amp; doctrine of Tim not exc. content (but shows his faith is genuine unlike false teachers)</td>
<td>1. Event separates people (not time, viz. ὑπέρτον): those to whom it has/has not been revealed.</td>
<td>1. Content not entirely inaccessible &amp; unknowable apart from God’s activity</td>
<td>1. Not authoritative didactic activity concerning doctrine &amp; conduct.</td>
</tr>
<tr>
<td></td>
<td>2. Revealed God’s verdict of heart – not known to person</td>
<td>3. Content inaccessible &amp; unknowable apart from God’s activity</td>
<td>2. Visible evidence of Spirit’s revelation and person’s learning/not learning</td>
<td>2. Temporal disjunction created by revelation (cf. ἡμεροlogy)</td>
<td>2. Paul motivated to write/ respond on basis of information from reliable witnesses</td>
</tr>
<tr>
<td></td>
<td>3. Content inaccessible &amp; unknowable apart from God’s activity</td>
<td>4. Essential reveal, for faith</td>
<td>3. Irresistible learning</td>
<td>4. Content inaccessible &amp; unknowable apart from God’s activity</td>
<td></td>
</tr>
</tbody>
</table>
**‘REVEALING’ WORDS**

<table>
<thead>
<tr>
<th>WORD</th>
<th>ἀπόκρυψις</th>
<th>φανεροί</th>
<th>ἐπιτίμωσις</th>
<th>δικαίωμα</th>
<th>ἀποκάλυψις</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1 Corinthians 3:13</td>
<td>1 Corinthians 4:6</td>
<td>2 Timothy 1:10</td>
<td>1 Corinthians 12:31</td>
<td>1 Timothy 6:15</td>
</tr>
<tr>
<td>2.</td>
<td>1 Corinthians 4:9</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**ADDRESSER/S**

| “The Day” (i.e. God-in-Christ) | The Lord | Christ | Paul | God |

**MESSAGE**

| Quality of each one’s work | Hidden desires of all hearts | ‘Life, even immortality’ | ‘An even better way’ i.e. love | Appearing of Christ |

**CONTENT**

| D | P | P | D | B | E (P) | D | (D) | B | P |

**MODE**

| (Experiential) | (Experiential) | (Spoken gospel proclam.) | Written words | Embodied/enacted | Embodied/enacted |

**LOCATION**

| Eschatological judgement – public disclosure | 1. When the Lord comes: parousia | 2. Public disclosure | In history | In letter | 1. Parousia | 2. Eschatological public disclosure |

**AUTH REG**

| High | High | High | High | High | Moderate |

**AUTH INDICATOR**

| C | D | R | C | D | R | C | D | R |

**AGENT/MEANS**

| (By fire) |

**MANNER**

| On the day | At the proper time | But now – opposed to ‘before the ages’ 1:9 | At the proper time |

**PURPOSE**

| (Each will know true value of work) | (Challenge & recalibrate Corinthians’ estimation of gifts) | (Challenge & recalibrate Corinthians’ estimation of status & wisdom) |

**EVID OF L/NOT**

| (Unavoidable learning; as no one will be able NOT to learn God’s verdict on their work) | (Unavoidable learning; as no one will be able NOT to learn God’s verdict on their work) | (Corinthians changing their attitudes/exercise of gifts) | (Corinthians changing their attitudes) |

**CONSEQ OF L/NOT**

| 1. All will know true value of work | 1. People will receive their right praise from God | (Cor. will be ready for/pass final judgement) | (Deal with divisions/strife in Cor. Christian comm.) |

**TEACHING**

| T | T | T | T | T |

**ADDITIONAL CONTRIBUTIONS**


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### ‘REVEALING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>EVΔΕΙΚΝΥΩΝ</th>
<th>Titus 2:10</th>
<th>Titus 3:2</th>
</tr>
</thead>
<tbody>
<tr>
<td>REF</td>
<td>1 Timothy 1:16</td>
<td>Titus 2:10</td>
<td>Titus 3:2</td>
</tr>
<tr>
<td>ADDRESSEE/S</td>
<td>Christ Jesus</td>
<td>Slaves</td>
<td>Christians</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>All people (believers &amp; unbelievers)</td>
<td>Specifically their households — but generally all people (believers &amp; unbelievers)</td>
<td>All people (believers &amp; unbelievers)</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>Christ’s unlimited patience for sinners</td>
<td>Faithful living</td>
<td>Patience</td>
</tr>
<tr>
<td>MODE</td>
<td>‘In Paul’ embodied/enacted</td>
<td>Embodied/enacted</td>
<td>Embodied/enacted</td>
</tr>
<tr>
<td>CONTENT</td>
<td>B P</td>
<td>B P</td>
<td>B P</td>
</tr>
<tr>
<td>LOCATION</td>
<td>Life of Paul</td>
<td>Life of slaves</td>
<td>Life of Christians</td>
</tr>
<tr>
<td>AUTH REG</td>
<td>High</td>
<td>Low (cf. adorn teaching)</td>
<td>--</td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>C D R</td>
<td>C D</td>
<td>C D</td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td>Paul</td>
<td>Evidence of Christ’s mercy</td>
<td>Evidence of power of gospel (Evidence of power of gospel)</td>
</tr>
<tr>
<td>MANNER</td>
<td>As evidence (cf. ἐκ τοῦτοθεί) Christ Jesus came into the world to save sinners (1:15)</td>
<td>1. Adorn/commend teaching of God our Saviour</td>
<td></td>
</tr>
<tr>
<td>EVID OF L/NOT</td>
<td>(Not blaspheme gospel &gt; Faith in Christ)</td>
<td>(Not blaspheme gospel &gt; Faith in Christ)</td>
<td></td>
</tr>
<tr>
<td>CONSEQ OF L/NOT</td>
<td>T (T slight)</td>
<td>T (T slight)</td>
<td></td>
</tr>
<tr>
<td>TEACHING</td>
<td>1. Paul received mercy so he would become a model of Christ’s patience &amp; desire to save sinners 2. Paul became model for those who would believe in Christ &amp; receive eternal life 3. He was visible, public, enacted message of gospel 4. ‘Εβδοκισμενος also occurs in 2 Tim. 4:14, re. opposition shown by Alexander to Paul. This is not didactic sense.</td>
<td>1. Christian life to function as visible, public, enacted message supporting truth of gospel 2. Paul received mercy so he would become a model of Christ’s patience &amp; desire to save sinners 3. Paul became model for those who would believe in Christ &amp; receive eternal life 4. He was visible, public, enacted message of gospel</td>
<td>1. Christian life to function as visible, public, enacted message supporting truth of gospel</td>
</tr>
</tbody>
</table>
### Appendix 6: ‘WORSHIPPING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>̲προφήτευω</th>
<th>1 Corinthians 11:4</th>
<th>1 Corinthians 11:5</th>
<th>1 Corinthians 13:9</th>
<th>1 Corinthians 14:1</th>
<th>1 Corinthians 14:2</th>
<th>1 Corinthians 14:4</th>
</tr>
</thead>
<tbody>
<tr>
<td>ADDRRESSER/S</td>
<td>Every man/husband praying &amp; prophesying with his head covered</td>
<td>(Those present)</td>
<td>(Those present)</td>
<td>(Each other)</td>
<td>People (cf. συνάντησοντες &amp; implicitly ‘not God’)</td>
<td>The church i.e. those present (believers &amp; unbelievers of 14:23)</td>
<td></td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Every woman/wife praying &amp; prophesying with her head uncovered</td>
<td>(Spoken words)</td>
<td>(Spoken words)</td>
<td>(Spoken words)</td>
<td>(Spoken words) (cf. λαλεῖν)</td>
<td>(Spoken words)</td>
<td>(Spoken words)</td>
</tr>
<tr>
<td>LOCATION</td>
<td>Public Christian gathering</td>
<td>Public Christian gathering</td>
<td>In present sphere of history</td>
<td>Public Christian gathering</td>
<td>Public Christian gathering</td>
<td></td>
<td></td>
</tr>
<tr>
<td>AUTH REG</td>
<td>(Gender-appropriate dress &amp; prophesying activity impact relationships of authority)</td>
<td>(Gender-appropriate dress &amp; prophesying activity impact relationships of authority)</td>
<td>Moderated by ἐκ μέρους</td>
<td>More than other spiritual gifts</td>
<td>(Comparatively more than tongues)</td>
<td>Moderate as impacts church of 1 Cor. 14:29</td>
<td></td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>D R</td>
<td>D R</td>
<td>C D</td>
<td>D</td>
<td>C D</td>
<td></td>
<td></td>
</tr>
<tr>
<td>MANNER</td>
<td>With head covered brings dishonour to ‘head’ (i.e. Christ)</td>
<td>With head uncovered brings dishonour to ‘head’ (i.e. man/husband)</td>
<td>‘In part’ (cf. ἐκ μέρους)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PURPOSE</td>
<td>Learned: building up comm. (qualitative &amp; quantitative)</td>
<td>(Learned: possibly edification, exhortation, &amp; comfort)</td>
<td>(Learned: possibly edification, exhortation, &amp; comfort)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CONSEQ OF L/NOT</td>
<td>T</td>
<td>T</td>
<td>T</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ADDITIONAL OBSERVATIONS</td>
<td>1. Ἰπροφήτευος in noun phrase as subject to verb: shame (cf. κακοπροφήτευος) 2. Suggestion any/every man might prophesy in public gathering 3. Paul instructs Cors. re appropriate dress during activity 4. Men &amp; women to dress differently during activity 5. Prophecy is different from praying 6. Dress of man able to bring dishonour to Christ during activity</td>
<td>1. Provisional incomplete nature of prophecy means it will be nullified &amp; succeeded when ‘the perfect’ comes 2. Its obsolescence with full eschatological knowledge indicates its didactic &amp; authoritative nature (albeit partial/inadequate)</td>
<td>1. Paul commands Corinthians to pursue spiritual gifts, especially prophesying 2. Description is functional rather than office-based &amp; sets no limits as to whom it may apply.</td>
<td>1. Chief point here is audience. Result is obviously point of contrast in 14:4. 2. Description is functional rather than office-based &amp; sets no limits as to whom it may apply.</td>
<td>1. Contrasts tongues where speaker only edifies themselves 2. Description is functional rather than office-based &amp; sets no limits as to whom it may apply.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

1. Provisional incomplete nature of prophecy means it will be nullified & succeeded when 'the perfect' comes. 2. Its obsolescence with full eschatological knowledge indicates its didactic & authoritative nature (albeit partial/inadequate). 3. Chief point here is audience. Result is obviously point of contrast in 14:4. 4. Description is functional rather than office-based & sets no limits as to whom it may apply. 5. Contrasts tongues where speaker only edifies themselves.
### 'WORSHIPPING' WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>ἐπισκόπευ/προφέτησε</th>
<th>ἱκανοποιεῖν/προφέτησεν</th>
<th>1 Corinthians 14:6</th>
<th>1 Corinthians 14:6b</th>
<th>1 Corinthians 14:24</th>
<th>1 Corinthians 14:31</th>
<th>1 Corinthians 14:39</th>
<th>2 Corinthians 11:4</th>
</tr>
</thead>
<tbody>
<tr>
<td>ADDR/S</td>
<td>All Corinthian Christians</td>
<td>The one prophesying</td>
<td>Everyone (Cor. Christians)</td>
<td>Corinthian Christians</td>
<td>Cor. Christians (cf. ἄδειλοι)</td>
<td>Every husband/man praying &amp; prophesying with his head covered</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ADDRESSEE/S</td>
<td>Those present (believers &amp; unbelievers)</td>
<td>Those present (believers &amp; unbelievers)</td>
<td>All those present – specifically unbeliever</td>
<td>All those present (believers &amp; unbelievers)</td>
<td>(All those present)</td>
<td>(Those present)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>MESSAGE</td>
<td>(Implicated: edification)</td>
<td>(Secrets of heart revealed)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LOCATION</td>
<td>Public Christian gathering</td>
<td>Public Christian gathering</td>
<td>Public Christian gathering</td>
<td>Public Christian gathering</td>
<td>Public Christian gathering</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>AUTH REG</td>
<td>(Comparatively more than tongues)</td>
<td>(Comparatively more than tongues cf. 14:29)</td>
<td>Moderate cf. 14:29</td>
<td></td>
<td>(Comparatively more than tongues cf. 14:29)</td>
<td>(Nil over God: but gender-appropriate dress &amp; prophesying activity impact relationships of authority)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>D</td>
<td>D</td>
<td>C D</td>
<td>D</td>
<td>D</td>
<td>D R</td>
<td></td>
<td></td>
</tr>
<tr>
<td>MANNER</td>
<td>All one by one (so all might learn &amp; be encouraged)</td>
<td>Purpose of prophecy &amp; order together: So all might learn &amp; all might be encouraged</td>
<td></td>
<td></td>
<td></td>
<td>With head covered brings dishonour to 'head' (i.e. Christ)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PURPOSE</td>
<td>Learning: building up (qualitatively &amp; quantitatively)</td>
<td>Learning: repentence &amp; worship of unbeliever</td>
<td>Learning: learning the content &amp; being encouraged</td>
<td></td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>CONSEQ OF L/NOT</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TEACHING</td>
<td>T</td>
<td>T</td>
<td>T</td>
<td>T</td>
<td>T</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ADDITIONAL OBSERVATIONS</td>
<td>1. Paul is happy for Cors. to speak in tongues, but wants them all to prophesy 2. Description is functional rather than office-based</td>
<td>1. Paul considers the person who prophesies greater than the person who speaks in tongues. 2. Description is functional rather than office-based</td>
<td>1. Breaking in of God's eschatological verdict on unbeliever 2. Reveals secrets of own heart to unbeliever</td>
<td>1. Principally about ensuring maximum educational benefit for addressees 2. If everyone prophesied at once, not all would learn and be encouraged</td>
<td>1. A test of authenticity was acknowledging the divine provenance/authority of what Paul had written 2. Both content &amp; conduct of prophets must be evaluated 3. Prophecy to be sought; tongues not to be forbidden</td>
<td>1. προφέτησεν in noun phrase as subject to verb: shame (cf. κατασχονται) 2. Suggestion any/every husband/man might pray in public gathering 3. Paul instructs Cors. re appropriate dress during activity 4. Men &amp; women to dress differently during activity 5. Praying is different from prophesying 6. Dress of man able to bring dishonour to Christ during activity</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>WORD</strong></td>
<td><strong>REF</strong></td>
<td>ADDRESSER/S</td>
<td>ADDRESSEE/S</td>
<td>MESSAGE</td>
<td>CONTENT</td>
<td>LOCATION</td>
<td>AUTH REG</td>
<td>AUTH INDICATOR</td>
</tr>
<tr>
<td>---</td>
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<td>---</td>
</tr>
<tr>
<td>1. <strong>WORSHIPPING</strong>  WORDS</td>
<td>1 Corinthians 11: 1-8 1 Corinthians 11:13 1 Corinthians 14:13 1 Corinthians 14:14ab 1 Corinthians 14:15a 1 Corinthians 14:15b</td>
<td>Every wife/woman praying &amp; prophesying with her head uncovered</td>
<td>God (Primary: God; Secondary: those present)</td>
<td>That the tongue-speaker might interpret</td>
<td>P</td>
<td>(Public Christian gathering)</td>
<td>(Nil over God: but gender-appropriate dress &amp; praying activity impact relationships of authority)</td>
<td>D</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Wives/women</td>
<td>(God) (Secondary: those present)</td>
<td></td>
<td></td>
<td>(Privately)</td>
<td>(Nil over God: but gender-appropriate dress &amp; praying activity impact relationships of authority)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>The person speaking in a tongue</td>
<td>(Hypothetically: God Secondary: believers &amp; unbelievers)</td>
<td></td>
<td></td>
<td>(Privately cf. 14:19, 28)</td>
<td>(Nil to God or to hearers)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Paul (as explanatory example)</td>
<td>(God: Those present: believers &amp; unbelievers)</td>
<td></td>
<td></td>
<td>(Public Christian gathering cf. 14:16–17)</td>
<td>(Nil to God: but authority conferred on content by hearers saying ‘Amen’)</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>'I' (Paul as an example)</td>
<td>(Those present: believers &amp; unbelievers)</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>'I' (Paul as an example)</td>
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</tbody>
</table>
### ‘WORSHIPPING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>προσεύχομαι</th>
<th>ψυλλεῖς</th>
<th>δειχνεῖνε</th>
<th>προσεύκηξις</th>
</tr>
</thead>
<tbody>
<tr>
<td>REF</td>
<td>1 Timothy 2:8</td>
<td>1 Corinthians 14:14c</td>
<td>1 Corinthians 14:16d</td>
<td>1 Corinthians 14:16d</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>(Believing) men</td>
<td>‘I’ (Paul as an example)</td>
<td>‘I’ (Paul as an example)</td>
<td>(Not all believers)</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>Interpretation of tongues</td>
<td>Interpretation of tongues</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CONTENT</td>
<td>Spoken words</td>
<td>Spoken words</td>
<td>Spoken words</td>
<td>Spoken words</td>
</tr>
<tr>
<td>MODE</td>
<td>(Spoken words)</td>
<td>Spoken words (in tongues)</td>
<td>Spoken words</td>
<td>Spoken words</td>
</tr>
<tr>
<td>AUTH REG</td>
<td>(Nil to God or to hearers)</td>
<td>(Nil to God: but authority conferred on content by hearers saying ‘Amen’)</td>
<td>(Uncertain: prob subject to assessment i.e corporate Amen as for prayer)</td>
<td>(Uncertain: prob subject to assessment i.e corporate Amen as for prayer)</td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>C D</td>
<td>D</td>
<td>D</td>
<td></td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td>‘In/with the spirit’ (i.e. innermost being)</td>
<td>‘In/with the mind’</td>
<td>Gift of the Spirit</td>
<td>(Ability given by God)</td>
</tr>
<tr>
<td>MANNER</td>
<td>1. Without anger or disputing</td>
<td>2. With upraised holy hands</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PURPOSE</td>
<td>(In manner: didactic)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EVID OF L/NOT</td>
<td>1. Learning: edification (14:17)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CONSEQ OF L/NOT</td>
<td>1. Learning: edification (14:17)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TEACHING</td>
<td>X</td>
<td>T</td>
<td>(T)</td>
<td></td>
</tr>
<tr>
<td>ADDITIONAL OBSERVATIONS</td>
<td>1. Public prayer was part of community gathering</td>
<td>1. It is possible to pray &amp; sing praise in the spirit (tongues)</td>
<td>2. Intelligibility required that the mind was active</td>
<td>3. Prayer and praise have didactic function (14:17)</td>
</tr>
</tbody>
</table>
### 'WORSHIPPING' WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>1 Corinthians 14:27</th>
<th>1 Corinthians 14:29</th>
</tr>
</thead>
<tbody>
<tr>
<td>REF</td>
<td>'One' (i.e. believer)</td>
<td>'Others' (i.e. whole assembly)</td>
</tr>
<tr>
<td>ADDRESSEE/S</td>
<td>Those present (believers &amp; unbelievers)</td>
<td>(Those present: believers &amp; unbelievers)</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>'One' (i.e. believer)</td>
<td>'Others' (i.e. whole assembly)</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Those present (believers &amp; unbelievers)</td>
<td>(Those present: believers &amp; unbelievers)</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>Interpretation of tongue</td>
<td>Weighing of prophecy</td>
</tr>
<tr>
<td>CONTENT</td>
<td>(D)</td>
<td>(D)</td>
</tr>
<tr>
<td>MODE</td>
<td>Spoken words</td>
<td>Spoken words</td>
</tr>
<tr>
<td>LOCATION</td>
<td>Public Christian gathering</td>
<td>Public Christian gathering</td>
</tr>
<tr>
<td>AUTH REG</td>
<td>(Uncertain: prob subject to assessment i.e. corporate Amen as for prayer)</td>
<td>High (cf. 14:33–35 prohibition of women participating)</td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>(D)</td>
<td>(D)</td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td>One only; after two or at most three tongues</td>
<td>After two or three prophets</td>
</tr>
<tr>
<td>PURPOSE</td>
<td>Evaluate/sift prophecy for its didactic/edification benefit to comm.</td>
<td></td>
</tr>
<tr>
<td>EVID OF L/NOT</td>
<td>Learning: edification 14:28</td>
<td>(Edification 14:3, 4, 8, 28: qualitative &amp; quantitative comm. growth)</td>
</tr>
<tr>
<td>CONSEQ OF L/NOT</td>
<td>T</td>
<td>T</td>
</tr>
<tr>
<td>TEACHING</td>
<td>T</td>
<td>T</td>
</tr>
<tr>
<td>ADDITIONAL OBSERVATIONS</td>
<td>1. Details about process of interpretation not given 2. Tongues are useful to comm. when interpreted 3. Tongue speaker &amp; interpreter are not same person 4. If no interpreter present, tongue speaker is to be silent in assembly</td>
<td>1. Details about process of 'weighing/sifting' not given 2. Edification depended on recognition of true content 3. Prophecy not authoritative but needed to be assessed by this process before becoming didactic/edification 4. Women are prohibited from participating in activity</td>
</tr>
</tbody>
</table>
### Appendix 7: ‘COMMANDING’ WORDS

| WORD | 
| 'παρακαλέω' | 
| ADDRESSER/S | Paul | Paul & apostolic band (‘we’) | Paul | (People prophesying cf. 14:28) | Paul | Paul |
| ADDRESSEE/S | Corinthians (cf. ημῶς, αδελφοί) | Opponents/persecutors | Corinthians (ημῶς cf. 4:14 τέκνα μου ἄγγελον) | Those present (believers & unbelievers) | Apollos ‘our brother’ | Corinthians (cf. ημῶς, αδελφοί) |
| MESSAGE | ‘Agree with one another’ | ‘Become imitators of me’ | (Content of orderly/weighed congregational prophetic act) | ‘To come to [Corinthians] with the brothers’ | Submit to those who labour in Chr. leadership |
| CONTENT | D B | B P | (D B) | P | E P |
| LOCATION | Current letter | Human sphere of relat’ships | Current letter | Gathered Christian assembly | Personal interaction | Current letter |
| AUTH REG | High | High | High | Moderated (dependent on community weighting) | (cf. betw equals; no conseq; despite P’s disappointment) | High |
| AUTH INDICATOR | S C D R | S R | S C D R | C D R | S (appeal) | S C D R |
| AGENT/MEANS | ‘Through the name of Jesus Christ’ | | | | | |
| MANNER | (Antithetical response to slander cf. ξυστημένοι) | | | | | |
| PURPOSE | (Cor. would be unified) | | | Required response is not learning. Paul was expressing opinion/desire & Apollos was free to decide | Learning: community/indiv. submitting to Chr. leaders |
| EVID OF L/NOT | Learning: no divisions amongst Cor. Chr. | Learning: Cor. transformed indiv/corporately to be like Paul | Required response is not learning. Paul was expressing opinion/desire & Apollos was free to decide | |
| TEACHING | T | T | (T possible) | T |
| ADDITIONAL OBSERVATIONS | 1. παρακαλέω: authoritatively appeal (incl. command, correction & encouragement) | 1. παρακαλέω: authoritatively appeal (incl. command, correction & encouragement) | 1. παρακαλέω: authoritatively appeal (incl. command, correction & encouragement) | 1. παρακαλέω: emphatically exhort/encourage | 1. παρακαλέω: authoritatively appeal (incl. command, correction & encouragement) | 1. παρακαλέω: authoritatively appeal (incl. command, correction & encouragement) |
| 2. Existing relationship | 2. Relationship building; honest, appealed directly to addressee/s | 2. Existing relationship | 2. Existing relationship | 2. Existing relationship | 2. Existing relationship | 2. Existing relationship |
### ‘COMMANDING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>παρακαλέω</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SEP</strong></td>
<td></td>
</tr>
<tr>
<td>ADDRESSEE/S</td>
<td>Paul</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Timothy &amp; Ephesian young men</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>5. Result: beneficial change to behaviour</td>
</tr>
<tr>
<td>CONTENT</td>
<td>P</td>
</tr>
<tr>
<td>MODE</td>
<td>Spoken (and written) words</td>
</tr>
<tr>
<td>LOCATION</td>
<td>Prob. privately in Ephesus (before Paul left for Macedonia) &amp; current letter</td>
</tr>
<tr>
<td>AUTH REG</td>
<td>High</td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>S C D R</td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td></td>
</tr>
<tr>
<td>MANNER</td>
<td>(Repeats past παρακαλέω command in present)</td>
</tr>
<tr>
<td>PURPOSE</td>
<td>Instruct Tim. to stay in Ephesus for ministry &amp; response to false teachers: (to command not to teach falsely)</td>
</tr>
<tr>
<td>EVID OF L/NOT</td>
<td>Staying in Ephesus &amp; opposing false teachers</td>
</tr>
<tr>
<td>CONSEQ OF L/NOT</td>
<td>Learning: False teachers would be stopped/fatalistic protected</td>
</tr>
<tr>
<td>TEACHING</td>
<td>T</td>
</tr>
<tr>
<td>DIST. CONTRIB</td>
<td>1. παρακαλέω: auth’ly appeal (incl. command, encourage, poss. correctus)</td>
</tr>
<tr>
<td>2. Existing relationships</td>
<td>2. In contrast to false teachers (6:3-6)</td>
</tr>
<tr>
<td>3. Context/authority: Paul’s apost calling; Tim emissary; paternal/filial relationships</td>
<td>3. Shaped by familial relationships</td>
</tr>
<tr>
<td>5. Result: beneficial outcome for Chr. community &amp; Tim.</td>
<td>5. Educ &amp; conduct for indiv. &amp; Chr. comm’ity</td>
</tr>
<tr>
<td>7. P instructs Tim. to do this</td>
<td>7. P instructs Tim. to do this</td>
</tr>
</tbody>
</table>
### ‘COMMANDING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>παρακαλέω</th>
<th>παρακαλέω</th>
<th>παραγγέλλω</th>
</tr>
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<tbody>
<tr>
<td>SHF</td>
<td>Titus 2:6</td>
<td>Titus 2:18</td>
<td>1 Timothy 4:13</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Titus</td>
<td>Titus</td>
<td>Timothy</td>
</tr>
<tr>
<td>ADDRESSEE/S</td>
<td>Young men</td>
<td>Cretan Christians</td>
<td>Ephesians (believers &amp; poss. unbelievers)</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>“To be self-controlled in all things”</td>
<td>“These things” (prob. whole letter)</td>
<td>(Based on Scripture)</td>
</tr>
<tr>
<td>CONTENT</td>
<td>B</td>
<td>D B E</td>
<td>B</td>
</tr>
<tr>
<td>MODE</td>
<td>(Prob. spoken &amp; enacted)</td>
<td>Spoken words</td>
<td>Spoken words</td>
</tr>
<tr>
<td>LOCATION</td>
<td>In person</td>
<td>(Public Chr. gathering &amp; poss. in private)</td>
<td>Public Christian gathering</td>
</tr>
<tr>
<td>AUTH REG</td>
<td>High</td>
<td>High</td>
<td>High</td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>S C D R</td>
<td>S C D R</td>
<td>S C D R</td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td>1. Provide model</td>
<td>1. ‘With full authority’</td>
<td>2. Distinguished from &amp; accompanied by teaching (cf. 2:1) &amp; ‘rebuking’ (cf. 1:9)</td>
</tr>
<tr>
<td>MANNER</td>
<td>1. For benefit of addressees</td>
<td>2. For reputation of WOG</td>
<td>1. Discharge responsibilities of his ministry (cf. 4:14)</td>
</tr>
<tr>
<td>PURPOSE</td>
<td>1. Learning: Christians not separating/divorcing spouse</td>
<td>Learning: correction of aberration</td>
<td>Learning: gaining Paul’s praise</td>
</tr>
<tr>
<td>EVID OF L/NOT</td>
<td>(Young men being like Tit)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CONSEQ OF L/NOT</td>
<td>(Not learning: dishonour brought to WOG)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TEACHING</td>
<td>T</td>
<td>T</td>
<td>T</td>
</tr>
<tr>
<td>DIST. CONTRIB</td>
<td>1. Meaning παρακαλέω: authoritatively urge &amp; teach &amp; provide a model</td>
<td>1. Meaning παρακαλέω: authoritatively appeal/urge &amp; correct in pastoral address &amp; provide a model</td>
<td>1. Paul repeats desus-tradition</td>
</tr>
<tr>
<td></td>
<td>2. Existing relationships</td>
<td>2. Existing relationships</td>
<td>2. Command deals directly with family relationships</td>
</tr>
<tr>
<td></td>
<td>3. Tit’s character/behaviour to be shaped by educational purpose &amp; resp’nt’ of WOG</td>
<td>3. Result: beneficial transformation towards Chr. maturity</td>
<td>3. Disobedience to command does not = disobedience to Christ/Paul as parenthetical statement indicates separation could occur &amp; be managed acceptably</td>
</tr>
<tr>
<td>‘COMMANDING’ WORDS</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>WORD</strong></td>
<td>ἡσυχία</td>
<td>θέλω</td>
<td></td>
</tr>
<tr>
<td><strong>REF</strong></td>
<td>1 Corinthians 11:34</td>
<td>1 Corinthians 16:1</td>
<td>Titus 1:6</td>
</tr>
<tr>
<td><strong>ADDRESSER/S</strong></td>
<td>Paul</td>
<td>Paul</td>
<td>Paul</td>
</tr>
<tr>
<td><strong>ADDRESSEE/S</strong></td>
<td>Corinthian Christians</td>
<td>‘The churches of Galatia’ (i.e. believing communities)</td>
<td>Titus</td>
</tr>
<tr>
<td><strong>MESSAGE</strong></td>
<td>‘The rest’ (cf. poss. more instructions re. treatment of ‘have-nots’; &amp;/or response to reports)</td>
<td>On first day of week set aside money for giving in collection for the saints (16:2)</td>
<td>‘Straighten out what was left unfinished &amp; appoint elders in every town’</td>
</tr>
<tr>
<td><strong>CONTENT</strong></td>
<td>(Prob. B E)</td>
<td>B E</td>
<td>B B F</td>
</tr>
<tr>
<td><strong>MODE</strong></td>
<td>Spoken words</td>
<td>Spoken words</td>
<td>Spoken words</td>
</tr>
<tr>
<td><strong>LOCATION</strong></td>
<td>Gathered Chr. community</td>
<td>Gathered Chr. community</td>
<td>Personal contact</td>
</tr>
<tr>
<td><strong>AUTH REG</strong></td>
<td>High</td>
<td>High</td>
<td>High</td>
</tr>
<tr>
<td><strong>AUTH INDICATOR</strong></td>
<td>S C D R</td>
<td>S C D R</td>
<td>S C D R</td>
</tr>
<tr>
<td><strong>AGENT/MEANS</strong></td>
<td>When P came to Corinth</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>PURPOSE</strong></td>
<td>(Correct conduct; complete Cor. understanding)</td>
<td>To direct Gal. practice re. collection for saints</td>
<td>To order/direct Tit’s activities/ministry</td>
</tr>
<tr>
<td><strong>EVID OF L/NOT</strong></td>
<td>(Depends on content)</td>
<td>Learning: Gal. Chr. putting aside money as P directed</td>
<td>Learning: Tit. putting into effect P’s command re estab. communities &amp; leadership</td>
</tr>
<tr>
<td><strong>CONSEQ OF L/NOT</strong></td>
<td>T</td>
<td>T</td>
<td>X</td>
</tr>
<tr>
<td><strong>ADDITIONAL OBSERVATIONS</strong></td>
<td>1. Seems to concern ordering of community life 2. Refers to future face to face event (3. Learning response would be obedience) 1. P’s command for Gal. Chr. is same content &amp; manner (Σωτηριών τις) he gives Cor. 2. Uniformity in P’s teaching practice 3. Suggestion Gal. obeyed P’s command 4. Refers to earlier face to face event 5. Common experience among churches of P’s min. creates non-geographic community of churches, which exerts own didactic force of conformity 1. Tit given commands by P for ordering of comm. &amp; ministry he was to establish 2. Tit. ministry is under P’s authority 3. P repeats/expands part of earlier command (cf. 1:6–9) 4. Refers to earlier face to face event 1. Θέλω not for didactic activity, but expressed P’s desire 2. Is introductory explanation for following teaching 3. Did not want Cors. to be ignorant about dangers of continued disobedience 1. 1. Θέλω not for didactic activity, but expressed P’s desire 2. Perlocutionary effect of making known in letter: P’s desire became didactic apostolic command 3. Wanted Cors. to know about order in Godhead, &amp; men &amp; women</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>WORD</strong></td>
<td><strong>ΘΕΛΩ</strong></td>
<td><strong>ΒΟΥΛΟΜΑΙ</strong></td>
<td><strong>ΒΟΒΛΟΜΑΙ</strong></td>
</tr>
<tr>
<td>-----------</td>
<td>-----------</td>
<td>----------------</td>
<td>----------------</td>
</tr>
<tr>
<td><strong>REF</strong></td>
<td>1 Corinthians 12:1</td>
<td>1 Timothy 2:8-9</td>
<td>1 Timothy 5:14</td>
</tr>
<tr>
<td><strong>ADRESSER/S</strong></td>
<td>Paul</td>
<td>Paul</td>
<td>Paul</td>
</tr>
<tr>
<td><strong>ADDRESSEE/S</strong></td>
<td>Corinthians</td>
<td>Believing men &amp; women in every place</td>
<td>Young widows</td>
</tr>
<tr>
<td><strong>ADDRESSEE/S</strong></td>
<td>Believers (&amp; poss. false teachers) in Crete</td>
<td>Believers (&amp; poss. false teachers) in Crete</td>
<td>Believers (&amp; poss. false teachers) in Crete</td>
</tr>
<tr>
<td><strong>MESSAGE</strong></td>
<td>Men: pray without anger, lifting holy hands</td>
<td>To marry</td>
<td>To assert ‘these things’</td>
</tr>
<tr>
<td><strong>CONTENT</strong></td>
<td>P</td>
<td>(B E) P</td>
<td>(B) P</td>
</tr>
<tr>
<td><strong>MODE</strong></td>
<td>Spoken words</td>
<td>Spoken words</td>
<td>Spoken words</td>
</tr>
<tr>
<td><strong>AUTH REG</strong></td>
<td>Erroneously high</td>
<td>High</td>
<td>High</td>
</tr>
<tr>
<td><strong>AUTH INDICATOR</strong></td>
<td>S C</td>
<td>S C D R</td>
<td>S C D R</td>
</tr>
<tr>
<td><strong>AGENT/MEANS</strong></td>
<td>Confidently asserting despite error (irony)</td>
<td>Confidently &amp; forcefully assert</td>
<td>Confidently &amp; forcefully assert</td>
</tr>
<tr>
<td><strong>PURPOSE</strong></td>
<td>Obedient &amp; practical Chr. living</td>
<td>Learning: obedient Chr. living &amp; good works</td>
<td>Learning: obedient Chr. living &amp; good works</td>
</tr>
<tr>
<td><strong>EVID OF L/NOT</strong></td>
<td>Learning: wandering from true gospel/faith</td>
<td>Learning: wandering from true gospel/faith</td>
<td>Learning: wandering from true gospel/faith</td>
</tr>
<tr>
<td><strong>CONSEQ OF L/NOT</strong></td>
<td>(Learning: wandering from true gospel/faith)</td>
<td>(Learning: wandering from true gospel/faith)</td>
<td>(Learning: wandering from true gospel/faith)</td>
</tr>
<tr>
<td><strong>TEACHING</strong></td>
<td>X</td>
<td>X (perlocutionary T)</td>
<td>X (perlocutionary T)</td>
</tr>
<tr>
<td><strong>ADDITIONAL OBSERVATIONS</strong></td>
<td>1. Θέλω not for didactic activity, but expressed P’s desire 2. Is introductory explanation for following teaching 3. Did not want Cors. to be ignorant about spiritual gifts</td>
<td>1. Βοβλομαί not for didactic activity, but expressed P’s desire 2. Perlocutionary effect of making known in letter: P’s desire became didactic apostolic command</td>
<td>1. Βοβλομαί not for didactic activity, but expressed P’s desire 2. Perlocutionary effect of making known in letter: P’s desire became didactic apostolic command</td>
</tr>
</tbody>
</table>
## Appendix 8: ‘CORRECTING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>ئیشلاکی</th>
<th>یشلاکی</th>
<th>یشلاکی</th>
<th>یشلاکی</th>
<th>یشلاکی</th>
<th>یشلاکی</th>
</tr>
</thead>
<tbody>
<tr>
<td>REF</td>
<td>1 Corinthians 11:32</td>
<td>1 Timothy 1:20</td>
<td>2 Timothy 2:25</td>
<td>Titus 2:12</td>
<td>2 Timothy 3:16</td>
<td>2 Timothy 2:23</td>
</tr>
<tr>
<td>ADDRESSEES</td>
<td>‘The Lord’</td>
<td>Christians (cf. first person plural pass. ισχυρὸς ὑμεῖς)</td>
<td>Hymenaeus &amp; Alexander</td>
<td>Timothy’s opponents (cf. truth)</td>
<td>Christians (cf. ὅραν)</td>
<td>Anyone addressed by it (incl. person of God cf. 3:17)</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>(God cf. passive)</td>
<td>(God cf. 2:22)</td>
<td>(God cf. 2:22)</td>
<td>(God cf. 2:22)</td>
<td>(God cf. 2:22)</td>
<td>(God cf. 2:22)</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>Not to blaspheme</td>
<td>Not to blaspheme</td>
<td>Not to blaspheme</td>
<td>Not to blaspheme</td>
<td>Not to blaspheme</td>
<td>Not to blaspheme</td>
</tr>
<tr>
<td>MODR</td>
<td>(Physical experience)</td>
<td>(Physical experience)</td>
<td>(Physical experience)</td>
<td>(Physical experience)</td>
<td>(Physical experience)</td>
<td>(Physical experience)</td>
</tr>
<tr>
<td>CONTENT</td>
<td>(B B)</td>
<td>(D B)</td>
<td>(D B)</td>
<td>(D B)</td>
<td>(D B)</td>
<td>(D B)</td>
</tr>
<tr>
<td>AUTH REG</td>
<td>High</td>
<td>High</td>
<td>High</td>
<td>High</td>
<td>High</td>
<td>High</td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>S C D R</td>
<td>S C D R</td>
<td>S C D R</td>
<td>S C D R</td>
<td>S C D R</td>
<td>S C D R</td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td>Physical suffering</td>
<td>Physical suffering</td>
<td>Physical suffering</td>
<td>Physical suffering</td>
<td>Physical suffering</td>
<td>Physical suffering</td>
</tr>
<tr>
<td>MANNER</td>
<td>(Disciplined/corrected)</td>
<td>(Disciplined/corrected)</td>
<td>(Disciplined/corrected)</td>
<td>(Disciplined/corrected)</td>
<td>(Disciplined/corrected)</td>
<td>(Disciplined/corrected)</td>
</tr>
<tr>
<td>T/L</td>
<td>T</td>
<td>T</td>
<td>T</td>
<td>T</td>
<td>T</td>
<td>T</td>
</tr>
<tr>
<td>DIST. CONTRIB</td>
<td>1. Only speech instructed by God’s truth is constructive/beneficial</td>
<td>1. Only speech instructed by God’s truth is constructive/beneficial</td>
<td>1. Only speech instructed by God’s truth is constructive/beneficial</td>
<td>1. Only speech instructed by God’s truth is constructive/beneficial</td>
<td>1. Only speech instructed by God’s truth is constructive/beneficial</td>
<td>1. Only speech instructed by God’s truth is constructive/beneficial</td>
</tr>
</tbody>
</table>

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1. Failure to change will result in discipline when Paul arrives in Corinth. 
2. Israel’s history/Scripture are expressions of Paul’s fatherly relationship with Cor. 
3. Confession and conversion of unbelievers. 

Purpose & Evidence of Learning/Not Learning/Consequence of Learning/Not Learning

Purpose: To equip Timothy to teach ‘these things’ & be a good servant of Christ Jesus. (Avoid judgment) (Repentance) (By-product of all prophesying is rebuke, conviction, confession, conversion of unbelievers) 
Evidence of Learning/Not Learning: (Sound doctrine & lifestyle) 
Consequence of Learning/Not Learning: Timothy will be good servant of Christ Jesus, equipped for his ministry. 

T/L: T (metaphorical) T T T T 

Implic/S Dist. Contrib

1. Training can be an activity of self-teaching. (2. Individuals have a personal responsibility for increasing their knowledge) 
2. Timothy to train himself in doctrine & knowledge 
3. Paul expected Timothy to train himself in doctrine & knowledge 
4. Conscious self-discipline & instruction requires effort 

1. Training can be an activity of self-teaching. (2. Individuals have a personal responsibility for increasing their knowledge) 
2. Timothy to train himself in doctrine & knowledge 
3. Paul expected Timothy to train himself in doctrine & knowledge 
4. Conscious self-discipline & instruction requires effort 

1. Paul concerned not only to communicate truth but correct error in belief & behavior. (1. Scripture’s method/content of instruction incl. correction & admonishment) 
2. Israel’s history/Scripture is a warning for Christians about behavior and belief 
3. Correction of behavior could occur within/prior to discipline 

1. Impact of prophecy is quasi-legal (cf. 1:10–12) 
2. Rebut is dependent on prophecy (God’s revealed truth but not Scripture of other refs.) 

Message: Gospel and apostolic teaching (cf. τοῖς λόγοις τῆς πίστεως καὶ τῆς κοινῆς διδακτικῆς) 

Mode: Written words 

Content: Written words 

Agent/Means: Scripture 

Manner: With fatherly affection 

Ref: 1 Timothy 4:6 

Addresser/S: God 

Addressee/S: Timothy 

Purpose: To equip Timothy to teach ‘these things’ & be a good servant of Christ Jesus. 

Evidence of Learning/Not Learning: (Sound doctrine & lifestyle) 

Consequence of Learning/Not Learning: Timothy will be good servant of Christ Jesus, equipped for his ministry. 

T/L: T (metaphorical) T T T T 

Implic/S Dist. Contrib

1. Training can be an activity of self-teaching. (2. Individuals have a personal responsibility for increasing their knowledge) 
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1. Impact of prophecy is quasi-legal (cf. 1:10–12) 
2. Rebut is dependent on prophecy (God’s revealed truth but not Scripture of other refs.) 

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### ‘CORRECTING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>ΕΛΕΓΧΟΣ</th>
<th>ΕΛΕΓΧΟΣ</th>
</tr>
</thead>
<tbody>
<tr>
<td>REF</td>
<td>1 Timothy 5:20</td>
<td>2 Timothy 4:2</td>
</tr>
<tr>
<td>ADDRESSEES</td>
<td>Timothy</td>
<td>Timothy</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Elders who sin (cf. τοὺς διοίκητας ἀμαρτούντας τοὺς ἄγαλματος)</td>
<td>Christians in Ephesus (possibly also unbelievers cf. 4:5)</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>(Not to sin)</td>
<td>(Scriptural base)</td>
</tr>
<tr>
<td>MODE</td>
<td>Spoken words</td>
<td>Spoken words</td>
</tr>
<tr>
<td>CONTENT</td>
<td>(B)</td>
<td>(D B E)</td>
</tr>
<tr>
<td>AUTH REG</td>
<td>High</td>
<td>High</td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>S C D R</td>
<td>S C D R</td>
</tr>
</tbody>
</table>

### MANNER
1. Publicly
2. With all patience
3. During public gathering
4. From times are coming when sound teaching will be rejected (cf. 4:3)
5. With all authority (incl. with teaching & encouraging)
6. In public gathering

### PURPOSE
1. To correct/prevent sin
2. To rebuke those in error (cf. Titus 1:10)
3. To rebuke those in error (cf. Titus 1:10)
4. To rebuke false teachers being silenced & turning from falsehood
5. To rebuke false teachers being silenced & turning from falsehood
6. To rebuke false teachers being silenced & turning from falsehood

### EVIDENCE OF LEARNING/HOW
1. Elders: Repent from sin (cf. Titus 1:5)
2. Congregation: not following elder’s sin (cf. Titus 1:5)
3. Elders: turning away, rejecting false teaching & following myths (cf. Titus 1:5)
4. Elders: turning away, rejecting false teaching & following myths (cf. Titus 1:5)
5. Elders: turning away, rejecting false teaching & following myths (cf. Titus 1:5)
6. Elders: turning away, rejecting false teaching & following myths (cf. Titus 1:5)

### CONSEQUENTIAL OF LEARNING/HOW
1. Amending doctrine, life and church practice (Titus 1:5)
2. Amending doctrine, life and church practice (Titus 1:5)
3. Christ’s teaching ministry has been rejected (Titus 1:5)
4. Christ’s teaching ministry has been rejected (Titus 1:5)
5. Christ’s teaching ministry has been rejected (Titus 1:5)
6. Christ’s teaching ministry has been rejected (Titus 1:5)

### T/L
1. Paul commands Timothy to rebuke false teachers and silence them (cf. Titus 1:5)
2. Paul commands Timothy to rebuke false teachers and silence them (cf. Titus 1:5)
3. Paul commands Timothy to rebuke false teachers and silence them (cf. Titus 1:5)
4. Paul commands Timothy to rebuke false teachers and silence them (cf. Titus 1:5)
5. Paul commands Timothy to rebuke false teachers and silence them (cf. Titus 1:5)
6. Paul commands Timothy to rebuke false teachers and silence them (cf. Titus 1:5)

### IMPLIC/S
1. Elders who sin (cf. Titus 1:5)
2. Elders who sin (cf. Titus 1:5)
3. Elders who sin (cf. Titus 1:5)
4. Elders who sin (cf. Titus 1:5)
5. Elders who sin (cf. Titus 1:5)
6. Elders who sin (cf. Titus 1:5)

### DIST. CONTRIB
1. Elders who sin (cf. Titus 1:5)
2. Elders who sin (cf. Titus 1:5)
3. Elders who sin (cf. Titus 1:5)
4. Elders who sin (cf. Titus 1:5)
5. Elders who sin (cf. Titus 1:5)
6. Elders who sin (cf. Titus 1:5)
### ‘CORRECTING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>εἰσπραγμένος</th>
<th>εἰσπίπτω</th>
<th>εἰσείδει</th>
<th>εἰσπέμμενος</th>
<th>εἰσπαίρομαι</th>
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</thead>
<tbody>
<tr>
<td>REF</td>
<td>2 Timothy 3:16</td>
<td>1 Corinthians 14:34</td>
<td>1 Timothy 2:12</td>
<td>2 Timothy 4:2</td>
<td>1 Timothy 5:1</td>
</tr>
<tr>
<td>ADDRESSEE/S</td>
<td>ὁ τοῦ θεοῦ ἀνδρόκος</td>
<td>Ἰνδεδέ - Γ.Ο.Σ.</td>
<td>Πάου</td>
<td>Ἱστότημα</td>
<td>Ἰονέτου</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Τιμ./ποσ. άλλοι Χρ. καγ.</td>
<td>(cf. Divine passive)</td>
<td>Πάου</td>
<td>Τιμόθεος</td>
<td>Τιμόθεος</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>(Christians &amp; pos. non-believers: cf. 4:6)</td>
<td>Women in church</td>
<td>Women in church</td>
<td>Ephesian Christians</td>
<td>Older men, prob. also older women, younger men, younger women</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>All Scripture</td>
<td>‘Women are not permitted to speak’ (cf. weigh prophecy)</td>
<td>‘Not permitted to speak or have authority over men’</td>
<td>Unspecified (based on Scripture/gospel cf. τὸν λόγον)</td>
<td>(Not to do certain things/stop doing certain things)</td>
</tr>
<tr>
<td>MODE</td>
<td>Spoken words</td>
<td>Written words</td>
<td>Written words</td>
<td>Spoken words</td>
<td></td>
</tr>
<tr>
<td>CONTENT</td>
<td>B E E</td>
<td>E</td>
<td>B</td>
<td>(B E E)</td>
<td></td>
</tr>
<tr>
<td>AUTH REG</td>
<td>High</td>
<td>High</td>
<td>High</td>
<td>High</td>
<td></td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>S C D R</td>
<td>S C D (R)</td>
<td>S D E R</td>
<td>3 (G) D R</td>
<td></td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td>Σ</td>
<td>The Law</td>
<td>1. With all patience</td>
<td>(2. With right doctrine</td>
<td>3. Poss. during public gathering)</td>
</tr>
<tr>
<td>PURPOSE</td>
<td>(1. For times are coming when sound teaching will be rejected cf. 4:3)</td>
<td>(1. Absence of sin that is being stopped/prevented)</td>
<td>(1. Absence of sin that is being stopped/prevented)</td>
<td>(1. Absence of sin that is being stopped/prevented)</td>
<td>(1. Absence of sin that is being stopped/prevented)</td>
</tr>
<tr>
<td>EVIDENCE OF LEARNING/NOT</td>
<td>(Be corrected &amp; therefore wise for salvation cf. 3:15; 4:3)</td>
<td>1. Women not speaking</td>
<td>1. Women not teaching or having authority over men</td>
<td>1. Women not speaking</td>
<td>1. Women not teaching or having authority over men</td>
</tr>
<tr>
<td>CONSEQUENCE OF LEARNING/NOT</td>
<td>1. Not learning: if women do the opposite - is a disgrace (1)</td>
<td>1. Not learning: if women do the opposite - is a disgrace (1)</td>
<td>1. Not learning: if women do the opposite - is a disgrace (1)</td>
<td>1. Not learning: if women do the opposite - is a disgrace (1)</td>
<td>1. Not learning: if women do the opposite - is a disgrace (1)</td>
</tr>
<tr>
<td>T/L</td>
<td>T</td>
<td>T</td>
<td>T</td>
<td>T</td>
<td>T</td>
</tr>
<tr>
<td>IMPL/S</td>
<td>1. Participation in Christian assembly is governed by Law</td>
<td>1. Participation in Christian assembly is governed by Law</td>
<td>1. Participation in Christian assembly is governed by Law</td>
<td>1. Participation in Christian assembly is governed by Law</td>
<td>1. Participation in Christian assembly is governed by Law</td>
</tr>
<tr>
<td>DIST. CONTRIB</td>
<td>2. Paul expects Corinthian Christians to be instructed by what is, not permitted in Law</td>
<td>2. Paul expects Ephesian Christians to be instructed by what he allows, does not allow</td>
<td>2. Paul expects Ephesian Christians to be instructed by what he allows, does not allow</td>
<td>2. Paul expects Ephesian Christians to be instructed by what he allows, does not allow</td>
<td>2. Paul expects Ephesian Christians to be instructed by what he allows, does not allow</td>
</tr>
<tr>
<td></td>
<td>1. Prohibitions/rules are means of instruction</td>
<td>2. Paul reiterated rules as part of his instruction</td>
<td>3. Women are to learn how to conduct themselves in church by obeying prohibitions</td>
<td>1. Prohibitions/rules are means of instruction</td>
<td>2. Paul included rules as part of his instruction for the church</td>
</tr>
<tr>
<td></td>
<td>3. Women are to learn how to conduct themselves in church by obeying prohibitions</td>
<td>3. Women are to learn how to conduct themselves in church by obeying prohibitions</td>
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<td>3. Women are to learn how to conduct themselves in church by obeying prohibitions</td>
</tr>
<tr>
<td></td>
<td>1. Paul concerned not only re truth, but to prevent sin</td>
<td>2. Instruction could include preventative element (i.e. negative instruction).</td>
<td>3. Tim. is to know congregation adequately to censure belief and behaviour</td>
<td>1. Paul commands Tim to censure those in error</td>
<td>2. Censure can accompany preaching of Word</td>
</tr>
<tr>
<td></td>
<td>2. Instruction could include preventative element (i.e. negative instruction).</td>
<td>3. Tim. is to know congregation adequately to censure belief and behaviour</td>
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<td>1. Paul commands Tim to censure those in error</td>
<td>2. Censure can accompany preaching of Word</td>
</tr>
<tr>
<td></td>
<td>3. Censure involved preventing/cessing of error</td>
<td>5. Censure is to be dependent on Scripture</td>
<td>5. Censure is to be dependent on Scripture</td>
<td>3. Censure involved preventing/cessing of error</td>
<td>5. Censure is to be dependent on Scripture</td>
</tr>
<tr>
<td></td>
<td>1. Tim. is not to do this</td>
<td>2. This activity does not acknowledge familial nature of Chr. community</td>
<td>3. Activity is destructive of Chr. community</td>
<td>1. Tim. is not to do this</td>
<td>2. This activity does not acknowledge familial nature of Chr. community</td>
</tr>
<tr>
<td></td>
<td>2. This activity does not acknowledge familial nature of Chr. community</td>
<td>3. Activity is destructive of Chr. community</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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Appendix 9: ‘REMEMBERING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>1 Corinthians 11:2</th>
<th>1 Corinthians 4:17</th>
<th>2 Timothy 1:6</th>
<th>2 Timothy 2:14</th>
<th>Titus 3:1</th>
<th>2 Timothy 3:8</th>
</tr>
</thead>
<tbody>
<tr>
<td>ADDRESSER/</td>
<td>Corinthian believers</td>
<td>Corinthians</td>
<td>Timothy</td>
<td>Timothy</td>
<td>Titus</td>
<td>Timothy &amp; (secondary audience)</td>
</tr>
<tr>
<td>ADDRESSER/</td>
<td>Corinthian believers</td>
<td>Corinthian believers</td>
<td>Timothy</td>
<td>Ephesian believers</td>
<td>Cretan believers</td>
<td>Timothy &amp; (secondary audience)</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>Paul ‘in everything’ (cf. ποιήσων his cruciform life &amp; traditions be passed on to them)</td>
<td>Paul’s ways in Christ Jesus as he teaches in all the churches</td>
<td>Paul is laying on of Paul’s hands</td>
<td>‘These things’ (cf. τὸν ἔλεγεν 2:8–15 i.e. the need to persevere faithfully)</td>
<td>Submit to &amp; obey governing authorities; do good; be peaceable; considerate; patient with all (outsiders)</td>
<td>Christ Jesus, raised from dead; seed of David, which is P’s gospel; &amp; P’s service in gospel for God’s people</td>
</tr>
<tr>
<td>CONTENT</td>
<td>D B E P</td>
<td>D B E</td>
<td>D B E P</td>
<td>B</td>
<td>D P</td>
<td></td>
</tr>
<tr>
<td>MODE</td>
<td>Poss. spoken words, conduct &amp; personal recollection</td>
<td>Spoken words &amp; embodied/enacted</td>
<td>Written words</td>
<td>Spoken words &amp; poss. embodied/enacted</td>
<td>Spoken words &amp; poss. embodied/enacted</td>
<td>Mental activity</td>
</tr>
<tr>
<td>AUTH REG</td>
<td>High</td>
<td>High</td>
<td>High</td>
<td>High</td>
<td>High</td>
<td>High</td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>C D (consequences)</td>
<td>C D R</td>
<td>C D R</td>
<td>C D R</td>
<td>C D</td>
<td></td>
</tr>
<tr>
<td>MANNER</td>
<td>On basis of God’s faithfulness to P &amp; Tim’s mother &amp; grandmother</td>
<td>Continually – not once-off activity</td>
<td>Part of Tit ongoing teaching ministry (cf. 2:16)</td>
<td>Continually</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PURPOSE</td>
<td>(Facilitate imitation of Paul)</td>
<td>Strengthen Tim’s faith &amp; resolve, in order to proclaim &amp; defend gospel</td>
<td>Strengthen Tim’s faith &amp; resolve, in order to proclaim &amp; defend gospel</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CONSEQ L/NOT</td>
<td>1. Paul’s praise (NL: withholding of Paul’s praise)</td>
<td>NL: P will discipline (4:20)</td>
<td>(L: Tim would not be afraid or ashamed to testify about Jesus cf. 1:8)</td>
<td>(L: Salvation: dying &amp; reigning with Christ)</td>
<td>(L: Would not be afraid or ashamed to testify about Jesus cf. 2:11–13)</td>
<td></td>
</tr>
<tr>
<td>TEACHING</td>
<td>T</td>
<td>T</td>
<td>T</td>
<td>T</td>
<td>T</td>
<td></td>
</tr>
<tr>
<td>ADDITIONAL OBSERVATIONS</td>
<td>1. Follows/associated with imitation of Paul &amp; Christ (cf. 11:1) 2. Also used in 2 Tim. 1:4 for Paul’s recollection of Tim</td>
<td>1. Associated with call to imitation of Paul &amp; Christ (cf. 4:17 εἰς Χριστόν) 2. Tim being sent by P to do this: recognised part of Tim’s ministry 3. Based on Tim &amp; Cors shared knowl &amp; history with Paul</td>
<td>1. Associated with call to imitation of Paul &amp; Christ (1:8; 2:3; 8) 2. P is encouraging &amp; obliging Tim not rebuking 5. In context of P’s own reminiscences of Tim</td>
<td>1. Reminding is recognised part of Tim’s ministry 2. P wants Tim to do this 3. Continual activity because truth about Christ and gospel does not change: there is not new content, but familiar content in danger of being forgotten</td>
<td>1. Associated w presentation of Paul &amp; Christ as example for Timothy (i.e. imitation) 2. Not just content about Christ, but shared history &amp; experience of Christ 3. P wants Tim to do this 4. Tim own equipping for his ministry 5. Tim to get what he needs to sustain/shape his min from existing knowl</td>
<td></td>
</tr>
</tbody>
</table>
### ‘REMEMBERING’ WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>1 Corinthians 12:3</th>
<th>1 Corinthians 18:1</th>
<th>1 Corinthians 4:16</th>
<th>1 Timothy 4:12</th>
<th>1 Corinthians 11:1</th>
<th>1 Corinthians 10:6</th>
</tr>
</thead>
<tbody>
<tr>
<td>ADRESSER/S</td>
<td>Paul</td>
<td>Paul</td>
<td>Timothy</td>
<td>Paul</td>
<td>Timothy</td>
<td>Paul</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Corinthian believers (cf. oı̇δελημοι)</td>
<td>Corinthian believers (cf. oı̇δελημοι)</td>
<td>Corinthian believers</td>
<td>Corinthian believers &amp; (poss. unbelievers)</td>
<td>Corinthian believers</td>
<td>Christian believers</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>Ort. to: no one speaking by Holy Spirit says ‘Jesus be cursed’ and no one can say ‘Jesus is Lord’ except by the Holy Spirit</td>
<td>The gospel which P preached to Cors (18:3-11)</td>
<td>‘of me’ (cf. 14:20 i.e. belief &amp; life shaped by cruciform suffering, weakness &amp; shame 1:10-4:13)</td>
<td>In speech (incl. teaching); conduct; love; faith &amp; purity (poss. esp. in sexual matters)</td>
<td>‘of me’ (cf. 14:20 i.e. P’s cruciform self-denial of rights &amp; self-sacrifice for sake of others; as P imitated Christ 5:1-10:32)</td>
<td>Israel’s experiences of blessings &amp; judgement of God i.e. 10:1-5</td>
</tr>
<tr>
<td>MODE</td>
<td>Written words</td>
<td>Written words</td>
<td>Embodied in F, &amp; written words</td>
<td>Embodied/enacted &amp; spoken words</td>
<td>Embodied in F &amp; (Christ); &amp; written words</td>
<td>Embodied in Israel’s history &amp; written words</td>
</tr>
<tr>
<td>AUTH REG</td>
<td>High</td>
<td>High</td>
<td>High</td>
<td>High</td>
<td>High</td>
<td>High</td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>S C D R</td>
<td>S C D R</td>
<td>C D R</td>
<td>C D R</td>
<td>C D R (i.e. God)</td>
<td>C D R</td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MANNER</td>
<td>Poss. sense of rebuke</td>
<td>Sense of rebuke</td>
<td>As faithful children</td>
<td>As P himself does with Christ</td>
<td>Purpose of giving example: 5. Instruction by imitation</td>
<td>Purpose of example: Warning to Christians not to be like Israel</td>
</tr>
<tr>
<td>PURPOSE</td>
<td>P does not want Cors to be ignorant</td>
<td>P does not want them to believe in vain</td>
<td>Purpose of giving example: 1. Prevent people despising Tim’s youth 2. Provide model for children</td>
<td>Purpose of giving example: As faithful children</td>
<td>1. Prevent people despising Tim’s youth 2. Provide model for children</td>
<td>Purpose of giving example: Warning to Christians not to be like Israel</td>
</tr>
<tr>
<td>EVID L/NOT</td>
<td>L: 1. Cors living cruciform lives; not driven by desire for status, power &amp; wisdom 2. Removal of divisions in Cor. Chr. community</td>
<td>L: 1. Cors living cruciform lives; not driven by desire for status, power &amp; wisdom 2. Removal of divisions in Cor. Chr. community</td>
<td>L: 1. Eph believers belief &amp; lives being consistent with Tim’s example</td>
<td>L: 1. Eph believers belief &amp; lives being consistent with Tim’s example</td>
<td>L: 1. Cors living cruciform lives; sacrificing rights; not puffed up with wisdom; self-centered, elite 2. Cors behaviour shaped by concern for salvation of others</td>
<td>L: 1. Not presume on being God’s people 2. Cors not engaging in idolatry/sexual immorality/ grumbling/testing God etc</td>
</tr>
<tr>
<td>CONSEQ L/NOT</td>
<td>L: Cors being able to identify true spiritual activity</td>
<td>L: Cors not being able to identify true spiritual activity</td>
<td>L: 1. Cors would be faithful children of P 2. P would not discipline</td>
<td>L: 1. Cors would be faithful children of P 2. P would not discipline</td>
<td>L: 1. Eph believers/Tim’s detractors not despising min (2. Save self &amp; hearers)</td>
<td>L: 1. Paul’s praise</td>
</tr>
<tr>
<td>TEACHING</td>
<td>T</td>
<td>T</td>
<td>T</td>
<td>T</td>
<td>T</td>
<td>T (negatively: i.e. not to do)</td>
</tr>
</tbody>
</table>
| ADDITIONAL OBSERVATIONS | 1. Content concerns Holy Spirit: true spirituality already addressed in letter (1 Cor. 1:2; 2:8, 14; 8:4-6; 10:20–22) & prob in P’s ministry in Corinth 2. In response to enquiry from Cors (cf. 13:1–6) | 1. Content already given by Paul (emph in vv. 1–9) 2. In response to denial by some of resurrection of dead | 1. P is both addresser & content 2. Core to learn from observing/remembering/reading about P (not simply P’s self-presentation in letter, but their personal knowledge of him also) 3. P also follows Christ in his cruciform manner | 1. Addresser & content are the same i.e. Tim himself 2. Doctrine/fact, speech & conduct involved 3. Positive example of how to live – v. broad ranging (note P’s absence) 4. Intended to be seen by believers (4:18) 5. Instruction by imitation usually with seniority | 1. P is both addresser & content 2. Core to learn from observing/remembering/reading about P (not simply P’s self-presentation in letter, but their personal knowledge of him also) 3. P also follows Christ in his cruciform manner | 1. God’s actions in Israel’s history are the addresser & content of activity 2. This is a negative example: Cors are NOT to be like Israel
**‘REMEMBERING’ WORDS**

<table>
<thead>
<tr>
<th>WORD</th>
<th>Ἱματιον</th>
<th>Ἰματιῳς</th>
<th>Ἰματιῳς</th>
</tr>
</thead>
<tbody>
<tr>
<td>REF</td>
<td>1 Corinthians 10:11</td>
<td>Titus 2:7</td>
<td>1 Timothy 1:16</td>
</tr>
<tr>
<td>ADDRESSEE/S</td>
<td>The events of God’s dealings with Israel’s in history</td>
<td>Titus</td>
<td>Patient forbearance of Christ in P’s salvation</td>
</tr>
<tr>
<td>ADDRESSEE/S</td>
<td>Israel</td>
<td>Cretan believers poss. esp. young men (&amp; unbelievers)</td>
<td>Those who would believe after Paul</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>Israel’s repeated experiences of judgement of God against their repeated sin (10:7–10)</td>
<td>'Good works' i.e. integrity &amp; dignified in manner of teaching; sound &amp; beyond reproach in content of teaching &amp; speech</td>
<td>The patient forbearance of Christ</td>
</tr>
<tr>
<td>CONTENT</td>
<td>D B E</td>
<td>D B F</td>
<td>D B F</td>
</tr>
<tr>
<td>MODE</td>
<td>Embodied in Israel's history</td>
<td>Embodied/enacted &amp; spoken words</td>
<td>Embodied &amp; spoken/written words</td>
</tr>
<tr>
<td>LOCATION</td>
<td>Own experience</td>
<td>Titus' life &amp; ministry</td>
<td>P’s life/speech &amp; current letter</td>
</tr>
<tr>
<td>AUTH REG</td>
<td>High</td>
<td>High</td>
<td>High</td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>C D R (i.e. God)</td>
<td>C D R</td>
<td>C D R</td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td>'In me first' i.e. Paul’s experience of God's mercy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>MANNER</td>
<td>(Contrast to false teacher who lack any good deeds 1:16)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PURPOSE</td>
<td>Purpose of example: Warning to Israel not to continue obedience</td>
<td>1. Opponents silenced 2. (In absence of P cf. 1:8) 1. Salvation of those who would believe in Christ for eternal life</td>
<td></td>
</tr>
<tr>
<td>EVID L/NOT</td>
<td>L: 1. Not presume on being God’s people 2. Israel not engage in idolatry/sexual immorality/grumbling/testing God etc</td>
<td>L: Cretan believers belief &amp; lives being consistent with Tis’s example</td>
<td></td>
</tr>
<tr>
<td>CONSEQ L/NOT</td>
<td>L: Not judgement of God – cut off from blessings – perished in wilderness</td>
<td>L. Unbelievers ashamed &amp; have nothing bad to say about ‘us’ i.e. believers</td>
<td>L: Understanding of patience of Christ in salvation</td>
</tr>
<tr>
<td>TEACHING</td>
<td>T</td>
<td>T</td>
<td>T</td>
</tr>
<tr>
<td>ADDITIONAL OBSERVATIONS</td>
<td>1. God’s actions in Israel’s history are the addresser &amp; content of activity 2. This is a negative example: Israel were NOT to continue disobeying God i.e. learn from own experiences of God’s judgement</td>
<td>1. Addresser &amp; content are the same i.e. ‘in me himself’ 2. Doctrine/faith, speech &amp; conduct involved 3. Positive example of how to live – v. broad ranging (note P’s absence) 4. Intended to be seen by unbelievers 5. Instruction by imitation usually with seniority</td>
<td>1. Addresser &amp; content are the same i.e. patient forbearance of Christ demonstrated by Christ in Paul’s experience 2. Discourse context of P as example to those who would believe</td>
</tr>
</tbody>
</table>
## Appendix 10: ‘FALSE TEACHING’ WORDS

| WORD | ΕΙΔΩΛΟΔΙΑΔΟΚΑΛΕΩ | βλασφήμειο
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>MEANING</td>
<td>Teach false/different/other doctrine</td>
<td>Blaspheme, revile, defame, mock, damage reputation</td>
</tr>
<tr>
<td>REF</td>
<td>1 Timothy 1:3</td>
<td>1 Timothy 6:3</td>
</tr>
<tr>
<td>ADDRESSE/S</td>
<td>Certain people (cf. τισίν)</td>
<td>Anyone who fits the description (cf. εἰς τίνα)</td>
</tr>
<tr>
<td>ADDRESSE/S</td>
<td>Ephesian believers (poss. unbelievers)</td>
<td>Ephesian believers (poss. unbelievers)</td>
</tr>
<tr>
<td>CONTENT</td>
<td>D B</td>
<td>B B</td>
</tr>
<tr>
<td>MODE</td>
<td>Spoken words</td>
<td>Spoken words</td>
</tr>
<tr>
<td>LOCATION</td>
<td>(Poss. inside &amp; outside gathered Chr assembly)</td>
<td>(Poss. inside &amp; outside gathered Chr assembly)</td>
</tr>
<tr>
<td>AUTH REG</td>
<td>(Wrongly) high</td>
<td>(Wrongly) high</td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td>S C D</td>
<td>S C D</td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>MANNER</td>
<td>6:3b: does not agree with sound teaching from/about Lord Jesus Christ &amp; what promotes godliness. 2. Envy, quarrelling, malicious talk, evil suspicions &amp; friction 6:4-6</td>
<td></td>
</tr>
<tr>
<td>PURPOSE</td>
<td>(Poss. to promote controversies)</td>
<td>1. Promote controversies &amp; divisions cf. 6:4</td>
</tr>
<tr>
<td>EVID OF L/NOT</td>
<td>(Accepting &amp; following false teachings/teachers)</td>
<td>(Accepting &amp; following false teachings/teachers)</td>
</tr>
<tr>
<td>CONSEQ OF L/NOT</td>
<td>1. Promote controversies 2. Contrary to God’s work:</td>
<td></td>
</tr>
<tr>
<td>TEACHING</td>
<td>T (false)</td>
<td>T (false)</td>
</tr>
</tbody>
</table>
| * Where the activity is not to occur, or is to be prevented, this is underlined for ease of recognition.
<table>
<thead>
<tr>
<th>'FALSE TEACHING' WORDS</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>WORD</strong></td>
<td>Μηδεπημένο</td>
<td>Μηδεπημένο</td>
</tr>
<tr>
<td><strong>MEANING</strong></td>
<td>Α/Α</td>
<td>Α/Α</td>
</tr>
<tr>
<td><strong>ADDRESSER/S</strong></td>
<td>Cretan Christian believers</td>
<td>Unspecified (prob. poss. others)</td>
</tr>
<tr>
<td><strong>ADDRESSER/S</strong></td>
<td>(Any who heard)</td>
<td>Corinthian believers</td>
</tr>
<tr>
<td><strong>MESSAGE</strong></td>
<td>Deceiving that wicked will inherit KOG; belief &amp; conduct</td>
<td>Deceiving about effects of wickedness on good character &amp; salvation/resurrection; both belief &amp; conduct (Fee, Corinthians, 773)</td>
</tr>
<tr>
<td><strong>CONTENT</strong></td>
<td>B B</td>
<td>B B</td>
</tr>
<tr>
<td><strong>MODE</strong></td>
<td>Spoken words</td>
<td>Spoken words; thought</td>
</tr>
<tr>
<td><strong>LOCATION</strong></td>
<td>Anywhere</td>
<td>Poss. inside &amp; outside public Chr. gathering, private thought</td>
</tr>
<tr>
<td><strong>AUTH REG</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>AGENT/MEANS</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>MANNER</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>PURPOSE</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>EVID OF L/NOT</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CONSEQ OF L/NOT</strong></td>
<td>1. Consequences of being deceived incl. disobedient lifestyle &amp; loss of salvation (cf. 6:9–11)</td>
<td>1. Consequences of being deceived incl. disobedient lifestyle &amp; loss of salvation (cf. 15:33–34)</td>
</tr>
<tr>
<td><strong>TEACHING</strong></td>
<td>T (false)</td>
<td>T (false)</td>
</tr>
<tr>
<td><strong>ADDITIONAL OBSERVATIONS</strong></td>
<td>1. Titus to remind Chr. believers not to do this* (cf. ἀμβέλεται)</td>
<td>1. P instructing Corinthian Chr. not to do this (cf. μὴ)</td>
</tr>
<tr>
<td>2. Part of description of unbeliever's behaviour</td>
<td>2. Being deceived affected belief &amp; conduct</td>
<td>2. Being deceived affected belief &amp; conduct</td>
</tr>
<tr>
<td>3. Ironic that their educational progress is in deceiving others (cf. κροκωθοῦντι)</td>
<td>3. Irony their educational progress is in being deceived (cf. κροκωθοῦντι)</td>
<td></td>
</tr>
</tbody>
</table>

* Where the activity is not to occur, or is to be prevented, this is underlined for ease of recognition.
### 'FALSE TEACHING' WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>MEANING</th>
<th>REF</th>
<th>ADDRESSEES</th>
<th>ADDRESSER/S</th>
<th>MESSAGE</th>
<th>CONTENT</th>
<th>MODE</th>
<th>LOCATION</th>
<th>AUTH REG</th>
<th>AUTH INDICATOR</th>
<th>AGENT/MEANS</th>
<th>MANNER</th>
<th>PURPOSE</th>
<th>EVID OF L/NOT</th>
<th>CONSEQ OF L/NOT</th>
<th>TEACHING</th>
<th>ADDITIONAL OBSERVATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>FALSE</td>
<td>EJXAPA</td>
<td>1 Timothy 2:14</td>
<td>(The serpent in Garden)</td>
<td>Adam</td>
<td>Gen. 3:1—7; serpent's temptation &amp; false promise</td>
<td>D B</td>
<td>Spoken words</td>
<td>Garden of Eden</td>
<td>1. Adam did learn/accept content but was not deceived</td>
<td>T (false)</td>
<td>1. Implicit reference to false teaching methods of Satan</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TEACHING</td>
<td>WORD</td>
<td>1 Corinthians 3:18</td>
<td>Corinthian believers</td>
<td>Corinthian believers</td>
<td>Inflated opinion of self: denying God's wisdom &amp; ownership of church, &amp; coming judgement</td>
<td>D B</td>
<td>Spoken words</td>
<td>Garden of Eden</td>
<td>1. Eve believed the serpent's promises &amp; ate the fruit</td>
<td>T (false)</td>
<td>1. Cor. Chr. were not to do this*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WORD</td>
<td>1 Timothy 2:14</td>
<td>1 Timothy 2:14</td>
<td>The serpent in Garden</td>
<td>Eve</td>
<td>Gen. 3:1—7; Serpent's temptation &amp; false promise (cf. intensive compound)</td>
<td>D B</td>
<td>Spoken words</td>
<td>Garden of Eden</td>
<td>1. Forgetting/denying sovereign rule of God</td>
<td>T (false)</td>
<td>1. Cor. Chr. were not to do this*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WORD</td>
<td>1 Timothy 2:7</td>
<td>Titus 1:9</td>
<td>Paul</td>
<td>Timothy (&amp; secondary audience)</td>
<td>Paul's appointment teacher of Gentiles in order to bear testimony to saving work of God in Christ was NOT a lie (Fee, Timothy, Titus, 67)</td>
<td>D B</td>
<td>Written words</td>
<td>Current letter</td>
<td>1. Forgetting/denying world's wisdom is foolishness in God's sight</td>
<td>T (false)</td>
<td>2. Forgetting/denying need for sober assessment of self</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WORD</td>
<td>Titus 2:9</td>
<td>Titus 2:9</td>
<td>Slaves</td>
<td>(Any who heard)</td>
<td>What was contrary to sound teaching of apostolic gospel</td>
<td>D B</td>
<td>Spoken words</td>
<td>Inside &amp; outside public Chr. assembly</td>
<td>1. Forgetting/denying need for sober assessment of self</td>
<td>T (false)</td>
<td>2. Forgiven/contradict masters (i.e. insubordination)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WORD</td>
<td>1. Adam did learn/accept content but was not deceived</td>
<td>1. Eve believed the serpent's promises &amp; ate the fruit</td>
<td>1. Forgetting/denying sovereign rule of God</td>
<td>1. Eve's response is intensified contrast to Adam's</td>
<td>1. Formula of affirmation: Jos. Pit. 296; Rom. 9:1; 2 Cor. 11:31; Gal. 1:20 (BAGD s.v.)</td>
<td>1. It is contrary to Chr. faith &amp; conduct &amp; without educational benefit</td>
<td>1. It is contrary to Chr. faith &amp; conduct &amp; without educational benefit</td>
<td>1. slaves' conduct not to bring dishonour on Chr. message from outsiders cf. 1 Tim. 6:1</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>WORD</td>
<td>2. Forgetting/denying world's wisdom is foolishness in God's sight</td>
<td>2. Forgetting/denying need for sober assessment of self</td>
<td>2. Forgiven/contradict masters (i.e. insubordination)</td>
<td>2. Forgiven/contradict masters (i.e. insubordination)</td>
<td>2. Paul did not do this</td>
<td>2. Titus was to rebuke &amp; refute those who contradict i.e. prevent impact of their teaching</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>WORD</td>
<td>3. Forgetting/denying need for sober assessment of self</td>
<td>3. Forgiven/contradict masters (i.e. insubordination)</td>
<td>2. Paul did not do this</td>
<td>2. Paul did not do this</td>
<td>3. Forgiven/contradict masters (i.e. insubordination)</td>
<td>2. Titus was to rebuke &amp; refute those who contradict i.e. prevent impact of their teaching</td>
<td></td>
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</tr>
</tbody>
</table>

* Where the activity is not to occur, or is to be prevented, this is **underlined** for ease of recognition.
### 'FALSE TEACHING' WORDS

<table>
<thead>
<tr>
<th>WORD</th>
<th>λογομαχία</th>
<th>λογομαχίας</th>
<th>μισομαχία</th>
<th>αποστίβοιας</th>
</tr>
</thead>
<tbody>
<tr>
<td>MEANING</td>
<td>BAGD s.v. dispute about words</td>
<td>BAGD revile, abuse someone</td>
<td>BAGD s.v. 2., fig., fighting w/out weapon; fight, quarrel, dispute; be quarrelsome</td>
<td>BAGD oppose oneself, be opposed</td>
</tr>
<tr>
<td>REP</td>
<td>2 Timothy 2:14</td>
<td>1 Corinthians 4:12</td>
<td>2 Timothy 2:24</td>
<td>2 Timothy 2:25</td>
</tr>
<tr>
<td>ADDRESSER/S</td>
<td>Ephesian Chr. believers (Marshall, Pastoral Epistles, 745)</td>
<td>Apostles' opponents</td>
<td>Servant of the Lord</td>
<td>Noun phrase for those who oppose the gospel &amp; the servant of the Lord</td>
</tr>
<tr>
<td>ADDRESSEE/S</td>
<td>Each other, poss. anyone who heard</td>
<td>Any who heard</td>
<td>(Any who heard)</td>
<td>(Any who heard)</td>
</tr>
<tr>
<td>MESSAGE</td>
<td>(Contrary to P's gospel &amp; sound teaching; profitless &amp; contrary chatter)</td>
<td>Reviling &amp; abuse against apostles</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CONTENT</td>
<td>D B</td>
<td>(P)</td>
<td>(D B)</td>
<td>(D B)</td>
</tr>
<tr>
<td>MODE</td>
<td>Spoken words</td>
<td>Spoken words</td>
<td>Spoken words</td>
<td>Spoken words</td>
</tr>
<tr>
<td>LOCATION</td>
<td>Prob. inside &amp; outside public Chr. assembly</td>
<td>Prob. only outside public Chr. assembly</td>
<td>Prob. inside &amp; outside public Chr. assembly</td>
<td>Prob. inside &amp; outside public Chr. assembly</td>
</tr>
<tr>
<td>AUTH REG</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>AUTH INDICATOR</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>AGENT/MEANS</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MANNER</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PURPOSE</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EVID OF L/NOT</td>
<td>Activity is educationally useless cf. οὐδὲν γνώσεως (Towner, Letters, 519)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CONSEQ OF L/NOT</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TEACHING</td>
<td>Potentially (false)</td>
<td>1. Opponents characteristically do this: apostles in return, bless i.e. apostles (as exemplary believers) do not do this</td>
<td>1. Contrast to false teachers who do this (2:23)</td>
<td>1. It is contrary to Chr. faith &amp; conduct &amp; without educational benefit; false teachers did this (2:23)</td>
</tr>
<tr>
<td>ADDITIONAL OBSERVATIONS</td>
<td>1. Problem is that it is contrary to Chr. faith &amp; conduct &amp; without educational benefit</td>
<td>2. It is contrary to Chr. faith &amp; conduct &amp; without educational benefit</td>
<td>3. Servant of the Lord not to do this</td>
<td>2. Timothy as servant of the Lord is gently to instruct/correct/discipline opponents not to do this. (Contra. Fee, Timothy, Titus, 267, who considers Tim's activity to be directed at those misled by false teachers)</td>
</tr>
</tbody>
</table>

* Where the activity is not to occur, or is to be prevented, this is underlined for ease of recognition.
## APPENDIX 11: QUANTITY AND QUALITY OF VOCABULARY

<table>
<thead>
<tr>
<th>SEMANTIC GROUPING</th>
<th>GREEK WORD</th>
<th>COGNATES &amp; COMPOUNDS</th>
<th>1 COR.</th>
<th>1 TIM.</th>
<th>2 TIM.</th>
<th>TITUS</th>
<th>TOTAL</th>
</tr>
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<tbody>
<tr>
<td>Teaching</td>
<td>διδάσκω</td>
<td>καλοδιδάσκαλος</td>
<td>2/2</td>
<td>3/3</td>
<td>1/1</td>
<td>1/1</td>
<td>7/7</td>
</tr>
<tr>
<td></td>
<td></td>
<td>διδασκαλία</td>
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<td>1/1</td>
<td>1/1</td>
<td>5/5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>διδακτικός</td>
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<td>1/1</td>
<td>1/1</td>
<td></td>
<td>2/2</td>
</tr>
<tr>
<td></td>
<td></td>
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The first figure is the tally of occurrences for didactic activities, and includes activities with slight or potential didactic results, or that did/were not to occur, or that had false content. The second figure is the total number of occurrences of the lexeme in the letter.

* These verbs are not used for didactic activities but have didactic perlocutionary force. They are aligned to the right hand margin to distinguish them from vocabulary that denotes didactic activities.