

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *Irish Biblical Studies* can be found here:

https://biblicalstudies.org.uk/articles_ibs-01.php

The Use of the Old Testament in the Pastoral Epistles

A.T. Hanson

Anyone who writes about the Pastoral Epistles must begin by stating whether he believes they are Pauline or not, and, if not, in what circumstances he believes they were written. I state therefore at the outset that I do not regard the Pastorals as Pauline at all, in the sense that I do not believe that we have any of Paul's own writing included in them. /1 They were written, I believe, at about the end of the first century by an author who wished to claim Paul's authority for his material. He knew of certain historical details about Paul's life and he was well acquainted with most of the Pauline epistles. It is also relevant to indicate the way in which I believe the author of the Pastorals put together his material. Most of his material, I hold, is not his own. He has utilized matter from various sources, such as liturgical and credal formulae, pieces of Christian midrash, and even possible excerpts from homilies. We must therefore in analysing the author's material be careful to indicate whether it is original to him or not. He is capable sometimes as we shall be seeing, of going direct to the OT for his material, but more often his OT references come to him pre-digested, that is, already encapsulated in the material he is using. We must also seek to distinguish in the latter event whether or not the author is aware that he is quoting from Scripture. /2

V. Hasler, in his recent commentary on the Pastoral Epistles, claims that the author assumes the OT can be christianized by means of allegory, and that like Clement of Rome, he sees it "not as a document of messianic promises, but as a handbook of Christian piety". /3 This is a judgement which Hasler does not proceed to justify by means of evidence, and I hope this paper will show that it is very far from being accurate. We begin therefore with one very straightforward category of OT reference in the Pastorals, those places where the author uses material in which a reference to scripture is incorporated, without, as far as we can judge, being aware that it is a scripture reference. I can give two fairly clear instances of this, and a third which is open to dispute. The first comes from 1 Tim. 2.5. In the course of what is probably a credal formula the author writes,

εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπου, ἄνθρωπος Ἰησοῦς
χριστός,

'And there is one mediator between God and man, the man Christ Jesus". I have argued in my book Studies in the Pastoral Epistles /4 that this formula is based on the LXX rendering of Job 9. 32-33, in which the words μεσίτης and ἄνθρωπος occur in significant juxtaposition. It is however very unlikely that the author of the Pastorals knew this. It is much more likely that he incorporated the credal formula which he had received in his tradition without being aware that it had originally been composed by some Christian scholar who read the Book of Job in the LXX version.

A second example occurs in Titus 2.14 where we read:

ὧς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρωσῆται ἡμᾶς ἀπὸ
πάσης ἀνομίας καὶ καθαρῶσιν ἡμᾶς ἑαυτῷ λαὸν περιούσιον,
ζηλωτὴν καλῶν ἔργων.

"Who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good deeds." We probably have here at least two echoes of the OT. The first is the LXX of Psalm 130.8 (LXX Ps. 129.8): λυτρώσεται Ἰσραὴλ ἔκ πασῶν τῶν ἀνομίων αὐτοῦ and the second is from Exodus 19.5; Deut. 4.20; 7.6; 14.2. But once again these quotations occur in a passage which is certainly a piece of liturgical material not original to the author. Indeed I have argued in the work already referred to that it is common to 1 Peter and Ephesians as well. /5 It is most unlikely that the author was aware of the scriptural background here.

The third example is 1 Tim 3.15: in introducing a quotation from an early Christian hymn the author describes the Christian Church as στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας. The phrase is to be rendered, "the pillar and foundation of the truth", not as in the RSV, "the pillar and bulwark of the truth". It is a densely packed phrase. ἐδραῖωμα is an echo of 1 Kings 9.13b, where the MT is correctly translated "a place with thee to dwell in for ever." The LXX has mistranslated this completely, but some Greek versions render it ἔδρασμα τῆ καθέδρα (lit. "a seat to sit on"?). In effect, therefore, Solomon's temple is called God's

ἔδρασμα, a word closely cognate to ἔδραλωμα here. When we find the word ΣΤΥΛΩΣ coupled with it here in 1 Timothy, we are reminded of the pillar of cloud which filled the temple after Solomon's dedication of it. /6 We have therefore an early Christian midrash on 1 Kings 8.13, in which the glory of God filling Solomon's temple is seen as a type of the glory of God in Christ filling the true temple in the new dispensation, the Christian Church. Whether the author of the Pastorals was aware of the rich scriptural background in this phrase must remain in doubt. His use of ΣΤΥΛΩΣ to mean "supporting pillar" rather than "pillar of cloud" makes one suspect that he did not see the scriptural reference.

We now turn to a second category of OT material in the Pastorals, deliberate citation by the author himself. This consists of two almost conventional citations and two others that imply more considered usage. The two conventional citations occur in 1 Tim 5.18-19:

"for the Scripture says, 'You shall not muzzle an ox when it is treading out the grain', and 'The labourer deserves his wages'. Never admit any charge against an elder except for the evidence of two or three witnesses."

The first of these comes from Deut.25.4. It is also quoted in 1 Cor 9.9, and is by this time the obvious text to quote in a context of discussion about the payment of the clergy. The text quoted in vs 19 occurs in Deut 17.6; 19.15. It is a well-known maxim in the early Church, reflected also in Matt 18.16 and 2 Cor 13.1. It is interesting that the dominical precept, found also in Matt 10.10 and Luke 10.7, is treated exactly as if it was scripture.

The other two explicit quotations occur in 2 Tim 2.19:

"But God's firm foundation stands, bearing this seal: 'The Lord knows those who are his', and 'let everyone who names the name of the Lord depart from iniquity' ".

The first of these two quotations is from the LXX of Numbers 16.5: ἔγνω ὁ θεὸς τοὺς ὄντας αὐτοῦ. This is in fact an inaccurate rendering of the MT which uses the hiphil of יָדָע (know), i.e. "cause to know" and thus, instead of "The Lord knows those who are his", we have "The Lord shows (causes to know) those who are his". But the context from

which the citation is taken is very suitable from the point of view of the author of the Pastorals. He is engaged in his all-absorbing task of warning again false teachers. Numbers 16 relates the story of the revolt of Dathan and Abiram against Moses and Aaron. What could be more suitable as a text to use against false teachers, who no doubt were opposing the authority of the ordained ministry, than this one?

The second citation is more complicated. It might have been suggested by the narrative in Numbers 16, for in 16.27 Moses calls the faithful in Israel to separate themselves from the rebels. But it seems to be in its actual constituents a conflation of Isaiah 52.11 with a tag from Leviticus 24.16. Isaiah 52.11 runs thus:

"Depart, depart, go out thence;
Touch no unclean thing;
Go out from the midst of her, purify yourselves,
You who bear the vessels of the Lord".

There are several echoes of this in II Tim 2. 19-21. The LXX of the opening words is ἀπόστητε, ἀπόστητε. This is echoed in the ἀποστήτω of 2 Tim 2.19b. The reference to "Touch no unclean thing" (ἀκαθάρτου μὴ ἄπτεσθε) is taken up in 2 Tim 2.21, "If anyone purifies himself from what is ignoble" (ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων). And the reference to "you who bear the vessels (τὰ σκεύη) of the Lord" is echoed in the retreatment of Paul's figure about vessels of wrath and vessels of mercy (σκεύη) in II Tim 2. 20-21. The "naming the name of the Lord" is found in Leviticus 24.16: "He who names the name of the Lord shall surely die." It is possible that we have a deliberate reference in this passage in II Tim 2.19; the implication would be that Christians, unlike the Jews of old, can name the name of the Lord Jesus Christ with impunity, since God has fully revealed himself to them.

I do not think that the author of the Pastorals took these two quotations direct from scripture himself. I think that he found them already united in a baptismal context. If one considers them apart from their setting in II Timothy 2, it is not difficult to see how suitable they would be to a baptismal milieu. The first, "the Lord knows who are his", would emphasize the objective side of baptism, the

call and initiative of God. The second one, especially if the echo of Leviticus 24.16 is correct, would bring out the subjective side, both the responsibilities of baptism and the fact that God's revealed name has now been invoked over the newly baptized Christian. I believe that the author of the Pastorals knew of these two scriptural quotations (and knew that they were from scripture) in his baptismal tradition, and decided that they were useful to him in his struggle with false teachers. His problem is that these heretics have arisen from inside the Church; they are baptized Christians. These two quotations, combined with his transposition of the Pauline figure from Romans 9. 19-24, help him to some extent to understand God's providence in his perplexing situation: it is true that rebels and apostates can arise from the very bosom of the Church, but God will show them up and deal with them adequately. We must not conclude that baptism is therefore a useless formality: God's calling and man's response are still truly expressed by means of it. When we unravel what lies behind this passage, we come to see that the author of the Pastorals was no neophyte in the handling of scripture. /7

The third category of OT allusions takes the form of Haggada reproduced, or referred to, in the text of the pastorals. There are two such passages: 1 Tim 2.13-15 and II Tim 3.8. The first of these runs as follows:

"I permit no woman to teach or to have authority over men; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet the woman will be saved through bearing children, if they continue in faith and love and holiness, with modesty." /8

The Greek of the words underlined is:

καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξηπατηθεῖσα
ἐν παραβάσει γέγονεν

It is important to realize that the author of the Pastorals is here following Paul's treatment of Genesis 3. In II Corinthians 11.2-3, 14, Paul compares the Corinthian Church to a virgin espoused to Christ. He fears that the devil may have seduced them as Satan seduced Eve. Sine he refers to the propensity of the

devil to transform himself into an angel of light, he must have known the same haggadic tradition as we find in the Books of Adam and Eve, in which Satan is described as disguising himself as a radiant angel before beginning to tamper with Eve's innocence. Since Paul uses the word ἔξουσιάζω which can mean "seduce", it seems likely that he was familiar with the tradition that the serpent seduced Eve sexually, though that tradition is only explicitly mentioned first in extant literature in the Protevangelium Iacobi of the second century AD. /9 Paul does not draw any theological conclusions from this legend; he merely uses it as an analogy for the way in which, as he fears, the Corinthian Church is being led astray. The author of the Pastorals, on the other hand, does use it in a theological context. In the first place as Brox points out, /10 he regards the fact that Adam was created before Eve as a sign of male superiority. Here Paul would have agreed with him; see 1 Cor 11. 8-9. Next, he concludes that woman is more easily deceived than man. Here both Jewish and Hellenistic sentiment would have supported him, /11 but Paul probably would not. Paul describes Adam as having been deceived also; see Rom 7.11. Thirdly, according to the Pastorals, the original sin seems to have been sexual: this appears to be implied by 1 Tim 2.14. Here again Paul would not have agreed. According to him, the original sin was disobedience: see Rom 5.19.

Thirdly, the author of the Pastorals believes that woman can be rehabilitated by carrying out the duties of a wife and mother. That at least is how I understand v15, in agreement with Bürki, Bartsch /12, Brox and Hasler among the moderns. In this respect the author was being true to the tradition of Judaism. The Targum of Palestine on Genesis 3.16 runs: "Thou shalt bring forth sons in pain; thou shalt turn towards thy husband, and he shall have power over thee for thy justification as for thy sin." /13 The Targum of Pseudo-Jonathan likewise has "he will have rule over thee unto righteousness and unto sin". /14 The Aramaic of this last phrase ("unto righteousness and unto sin") is "בְּיָמֵינוּ וְעַד הַיּוֹם" /15 Ginsburger gives a cross-reference to Gen 4.7, where God addressing Cain says: "And into thy hand have I delivered the power over evil passion, and unto thee shall be the inclination thereof, that thou mayest have authority over

it to become righteous or to sin. /16 Thus both these Targums agree with the author of the Pastorals that woman's duty, for good or ill, lies in domesticity and obedience to her husband. Paul would no doubt have agreed that a wife's duty was to obey her husband, but he would certainly not have admitted that woman can be saved by accepting her God-given vocation. He did not hold that we can be saved by anything we do or suffer.

This first piece of Haggada has therefore told us quite a lot about how the author of the Pastorals handles scripture. He can use Haggada, especially if it is a piece of Haggada that has already been used by his revered master Paul. But he uses it in what we can only call a crude and conventional way: he is deficient however more in his theological perception than in his ability to integrate scripture into his material.

The second piece of Haggada occurs in II Timothy 3.8, the reference to Jannes and Jambres:

As Jannes and Jambres opposed Moses,
so these men also oppose the truth

In the next verse he adds:

Their folly (ἄνομοι) will be plain to all,
as was that of those two men

Jannes and Jambres are figures of Jewish legend, identified with Pharaoh's magicians who opposed Moses, as related in Exodus 8. 18-19. The earliest reference to them occurs in the Qumran documents, by which time the name of Jambres had not apparently yet been invented (it was probably originally "Mamrey", an epithet of Jambres, and meant "the opposer"). After the time of the Pastorals the legend grew luxuriantly. The Talmud furnishes us with all sorts of details about their subsequent career. /17 The author of the Pastorals is of course anxious to associate the heretics whom he is opposing with these notorious baddies.

In 3.9, the author accuses Jannes and Jambres of "folly" (ἄνομοι). This may be merely a stock accusation brought against every form of heresy. But it is also possible that a passage in the Book of Wisdom throws light on the author's meaning here. The point in the scripture

narrative where the magicians of Pharaoh come off worst is in Exodus 8. 18-19, where they find themselves unable to turn the dust into gnats as Moses had done. In Wisdom 15.18-16.1 it is suggested that the plague of vermin was an appropriate punishment for Egyptians who actually worship vermin. 15.18 runs:

καὶ τὰ ζῶα τὰ ἐχθίστα σέβονται·
ἀνοία γὰρ συγκρινόμενα τῶν ἄλλων ἐστὶ χεῖρονα.
("The enemies of thy people worship even the most
hateful of animals,
which are worse than all others when judged by
their lack of intelligence")

It is likely that τὰ ζῶα τὰ ἐχθίστα ('the most hateful of animals') is intended to include the vermin which formed the material of some of the plagues. If this suggestion is correct, then the comment on Jannes and Jambres in the Pastorals follows on appropriately from the comment in Wisdom: the whole people of Egypt were shown up as senseless, in that they were plagued by the very creatures which they worshipped. The magicians were shown up as senseless because, having undertaken to rival Moses in wonder-working, they failed when they were unable to manufacture vermin. The application to the false teachers in the time of the Pastorals is plain enough: just as Jannes and Jambres could not compete with Moses in an exhibition of superhuman power, so the author's opponents do not possess the power of religion (τὴν δύναμιν εὐσεβείας, 3.5). Here the author has used a piece of Haggada in a fairly conventional way.

The fourth and last category into which the author's use of scripture falls is in some ways the most interesting because it seems to exhibit more originality on the part of the writer: it is the use of scripture in order to provide a structure for his narrative. I believe I can distinguish four examples of this in the Pastorals, all of which we must examine.

1. 1 Timothy 1. 14-16 and Exodus 34.6

The passage in 1 Timothy describes how God in Christ showed mercy and forbearance to Paul. In a fine phrase the author claims that Paul received mercy in order that "in me.....Jesus Christ might display his perfect

patience". If we put these two passages side by side we see a remarkable resemblance both in sentiment and vocabulary:

Exodus 34.6 (LXX)

ὁ θεὸς οἰκτιρῶν καὶ ἐλεήμων
μακρόθυμος
καὶ πολυέλεος
καὶ ἀληθινός

(God, compassionate and merciful,
longsuffering
and of great mercy
and true)

1 Timothy 1. 14-16

ἡ χάρις τοῦ κυρίου
μετὰ πίστεως καὶ ἀγάπης
ἤλεήθη
τὴν ἅπασαν μακροθυμίαν

(The grace of the Lord..
..with faith and love...
I received mercy.....
..with all longsuffering)

In this juxtaposition the LXX ἀληθινός could correspond to πίστεως in 1 Tim 1.14, because the Hebrew behind ἀληθινός is אֱמֻנָה, a word which could as well be rendered with πιστις as with ἀλήθεια. In any case, אֱמֻנָה means the reliability of God and God's reliability is implied in the πιστός λόγος of v15. Similarly ἀγάπης in 1 Tim 1.14 could very well correspond to what lies behind πολυέλεος (of great mercy) in the LXX, since the Hebrew word is רַחֲמִים ("mercy", "love" or "steadfast love"), the nearest equivalent in Hebrew to the great NT word "love" (ἀγάπη). /18 Thus we can find in this passage in 1 Timothy an equivalent for every phrase in the description of God's self-disclosure in Exodus 34.6. If this comparison is valid, the author of the Pastorals is boldly claiming that Christ's revelation of himself to Paul was in fact a revelation of God's own nature, akin to that which occurred on the classic occasion on Mt Sinai related in Exodus 33-34. Such a claim might seem perhaps beyond the range of the author, but we must bear in mind that one of his great constructive insights is the universality of God's love declared in Christ, an insight called forth no doubt by the exclusive tendency of the Gnostic teaching which he was opposing. I do not think it impossible that he should have deliberately modelled his account of Christ's revelation to Paul on the biblical account of God's revelation to Moses. If so, we must admit that he has proved himself here well able to handle his scriptural material in order to set forth his theology.

2. 1 Timothy 2. 3-5 and Isaiah 45. 21-22

The passage from 1 Timothy itself certainly contains a credal formula, as we have already noted, part of which may go back to Job 9.32-33. But the context in which the author places it reminds one of the LXX of Isaiah 45.21-2. The LXX is as follows:

Ἐγὼ ὁ θεὸς καὶ οὐκ ἔστιν ἄλλος πλὴν ἐμοῦ,
δίκαιος καὶ σωτὴρ οὐκ ἔστιν πᾶρεξ ἐμοῦ

(I am God and there is none other apart from me,
there is none just or a saviour except me)

What these two passages have in common is an emphasis on the unity of God, a declaration of God as saviour, and a proclamation that his salvation is intended for the whole world, not for Israel only. Isaiah 45.22 continues with the words:

"Turn to me and be saved
All the ends of the earth".

And there is evidence that in Rabbinic tradition this passage in Isaiah was understood as foretelling the eventual conversion of all the Gentiles to Judaism. /19 It seems to me probable that we must attribute this use of scripture directly to the author of the Pastorals himself. Vss 3 and 4 will then be his own composition, inspired by the Isaiah passage, which had originally perhaps caught his eye because of its link with the opening clause in the credal formula in vs 4. It is in a passage such as this that the author's use of scripture shows to best advantage.

3. II Timothy 3.11 and Psalm 34.19

Dornier /20 and Hasler detect an echo of Psalm 34.19 in this passage. The Psalm reference runs as follows in the LXX, where it is Ps 33.18

ἐκέκραξαν οἱ δίκαιοι, καὶ ὁ κύριος εἰσήκουσεν αὐτῶν
καὶ ἐκ πασῶν τῶν θλίψεων αὐτῶν ἐρρύσατο αὐτούς

(The righteous cried and the Lord heard them
and delivered them from their afflictions)

This is certainly reminiscent of καὶ ἐκ πάντων με ἐρρύσατο

ὁ κύριος in II Tim 3.11b. This sentiment that the Lord rescues the righteous out of afflictions, runs like a refrain through the Psalm: see vss 6b,7b. And v21 (LXX 20) runs thus in the LXX:

πολλὰι αἱ θλίψεις τῶν δικαίων,
καὶ ἐκ πασῶν αὐτῶν ῥύσεται αὐτός.

(Many are the afflictions of the righteous
but he will deliver out of them all)

This Psalm is quoted extensively in 1 Peter 3. 10-12. There can be no doubt that this scripture reference is of the author's own devising. It may be no more than a tag. And if it has any more profound intention behind it, then the author is using the Psalms in an unpauline manner. Paul always sees Christ as the primary speaker in the Psalms, whatever secondary application there may be to those who are in Christ. The author applies the language of Psalm 34 directly to Paul. It does not seem likely that he regards the Psalm as a prophecy of Paul's career. He uses it rather as an appropriate quotation illustrating Paul's case.

4. I Timothy 4. 16-18 and Psalm 22

It was apparently Lock who first suggested that Psalm 22 lies behind this passage. /21 The suggestion is welcomed by Spicq. We can point to the following parallels:

II Tim.4. 16-18

πάντες με ἐγκατέλιπον
ὁ δὲ κύριός μοι παρέστη
καὶ ἀκούσουσιν πάντα τὰ
ἔθνη
ἔρρύσθην ἐκ στόματος λέοντος
ῥύσεται με ὁ κύριος ἀπὸ πάντος
ἔργου πονηροῦ

(All left me but the Lord
stood by me
And all the nations will hear.
I was delivered from the lion's
mouth.
The Lord will deliver me
from every evil work)

Psalm 21 (LXX)

ἵνα τί ἐγκατέλιπές με;
μὴ ἀπόστης ἀπ' ἐμοῦ
προσκυνήσουσιν ἐνώπιόν σοι
πᾶσαι αἱ πατριάι τῆς γῆς
σῶσόν με ἐκ στόματος λέον-
των συναγωγῆ πονηρευομένων^{των}
περὶ σῶσόν με

(Why did you leave me?
Do not depart from me
All the tribes of the earth
will worship before you
Save me from the lion's
mouth
A group of evildoers sur-
rounded me)

On the whole it seems probable that these parallels are not accidental and that the author of the Pastorals thought it appropriate that Paul's sufferings and his unflinching faith that God would rescue him ultimately should be expressed in the language of the innocent sufferer in one of the most famous psalms of suffering. If so, he has worked the scriptural phrases skilfully into his narrative. But, as in the case of the last citation, this is not Paul's technique. Paul would certainly have applied this Psalm of all others primarily to Christ. If it applied to his own sufferings at all, it would have applied to them as part of Christ's sufferings. The author of the Pastorals, who does not have Paul's deep theology of being crucified with Christ, makes the application directly.

The author of the Pastorals has actually given us his views on the various uses to which scripture can be put. It is therefore worthwhile examining the passage in which he does this, and asking ourselves how far he is true to his own principles. The passage is II Tim 3.16: "All scripture is inspired by God and profitable for teaching (πρὸς διδασκαλίαν), for reproof (ἐλεγμόν), for correction (ἐπανόρθωσις), and for training in righteousness (παιδείαν ἐν δικαιοσύνη). /22

Here we have four uses of scripture. Let us try to see how far the author has exemplified them in his own work:

διδασκαλία: This would presumably include instruction in the Christian faith. We certainly can find him using scripture in this way: his use of the two citations in II Tim 2.19 fall into this category. We suggested in our exposition of that passage that the author found the citations threw light on the nature of baptism. The piece of haggada in 1 Tim 2. 13-15 would also qualify for this description. The author finds in the Eden story useful teaching about the nature and vocation of women in God's design.

ἐλεγμός: Certainly the author is very much aware of the need for the ordained minister to exercise this function in order to ward off the attacks of heretics, though it cannot be said that he carries it out with any great subtlety or learning himself. However he would probably regard II Tim 2.19a as a form of ἐλεγμός since the citation comes from the

narrative of the rebellion against Moses, and he surely wished to associate his opponents with the rebels. In the same class would come his reference to Jannes and Jambres in II Tim 3.8. Neither example of this class could be described as a subtle or effective use of scripture, and neither could be put on the same level with Paul's brilliant and profound handling of his scriptural materials.

ἐπανόρθωσις; this is a vague category, indeed it may be merely lifted from Stoic models; /23 but probably the author would regard his treatment of the haggada about Eve in 1 Tim 2.13-15 as a suitable passage for the reformation of women's morals in the Church, especially if some of them were tending to assume too much authority.

παιδεία ἐν δικαιοσύνη: This most unpauline phrase could cover most activities within the Christian Church, but perhaps the most appropriate example among the scripture citations which we have reviewed are I Tim 5.18-19, II Tim 3.11 and II Tim 4.16-18. The first would give two distinct rules about the payment of ministry and the administration of discipline. The author had a liking for rules, and would welcome rules which could be supported by scripture. Both II Tim 3.11 and 4.16-18 are scriptural echoes used to adorn the account of the life of the greatly admired master Paul, and could therefore well be thought of as contributing towards training in righteousness.

Thus the author may be said to have vindicated his neat classification of the uses of scripture in II Tim 3.16. At the same time however it is interesting to note that three of his most remarkable and profound examples of using scripture do not fit into his classification at all; these are the midrash in 1 Tim 3.15 and the two passages I Tim 1.13-14 and 2.3-5, in which I have detected the author using scripture as a background to his narrative or discourse. This suggests that his list of uses of scripture in II Tim 3.16 is drawn up primarily with an eye to public usage, or usage in the context of the pastoral ministry. He does not intend to exhaust the possible ways of using scripture and he demonstrates in his own work that he can employ it more subtly and effectively than at least his way of using haggada would suggest.

As we review the author's use of scripture in his three brief letters we might begin by asking how far Hasler's stricture which we quoted at the very outset of this paper can be said to be justified. Hasler claims the author assumes that the OT can be christianized by means of allegory and that, like Clement of Rome, he sees it "not as a document of messianic promises, but as a handbook of Christian piety". We may admit indeed that the author, in common with every other writer in the NT, believes that the OT can be christianized, in the sense that he can find frequent references to Christ in it, and that he can use it as scripture in the Church. But the suggestion that he uses allegory in order to do so is quite unjustified. It may be that Hasler is confusing allegory with typology. The author of the Pastorals uses typology as in 1 Tim 3.15, where the Temple of the old dispensation is the type of the Church. /24 He also uses it in II Tim 2.19, with its echoes of the rebellion of Dothan and Abiram as a type of the rebellion of the false teachers in the author's own day. But neither of these examples is verging towards allegory, as Paul's typology sometimes does. I suppose his quoting "Thou shalt not muzzle the ox...etc", in 1 Tim 5.18 could be called allegory. But it had become conventional by the author's time and in any case was borrowed from his master, Paul.

Is it true to say that the author fails to see the OT as a book of messianic promises? Hardly, in view of I Tim 3.15; II Tim 2.19 and I Tim 1.13-14,2,3-5, all full of messianic interpretation. And did the author view the OT as a "handbook of Christian piety" as Clement does in his Letter to the Corinthians? I think the comparison with Clement is most unfair. We have nothing in the Pastorals comparable to Clement's list of OT characters portrayed as decent, moderate Roman gentlemen; and nothing like the long quotations from Job which Clement provides. It is perhaps in his use of Haggada in I Tim 2.13-15 and II Tim 2.19 that the author of the Pastorals is most vulnerable to the accusation of using the OT as a handbook of Christian piety. Hasler has also failed to observe the passages in which the author uses scripture more profoundly, such as I Tim 3.15 and II Tim 2.19; and, probably, I Tim 1.13-14 and 2.3-5. All in all, we may surely acquit the author of the charge which Hasler brings against him.

If we look at the Pastoral Epistles in their historical context, and compare them with those parts of the NT that are nearest them in time, they do not emerge from the comparison very badly as far as the use of scripture is concerned. It is true that the author does not use scripture with the skill and theological insight of Paul, or John, or the author to the Hebrews. Nor would he perhaps have been capable of the erudite midrash on Psalm 68 which one of Paul's successors provides in Ephesians 4. 8-10. But he might be allowed to appear in the same category with the author of 1 Peter as a handler of scripture, though not, I must admit, as accomplished as he. On the other hand he is clearly superior to the author of the Epistle of James, and equally so to the writers of Jude and II Peter. He is still in touch with Jewish exegesis; he can go to the scriptures directly for his material when he chooses to; he is not in danger of lapsing into the elaborate allegorisation of the Epistle to Barnabas, and he nobly resists the temptation to hold up OT characters as models of Christian behaviour, as Clement of Rome unhappily does not. When we compare the author of the Pastorals as an expounder of scripture with Paul, we rightly conclude that he is greatly inferior. But we should compare him not with Paul but with his contemporaries and immediate successors. And when we do this we find that he was no amateur, but one who was well able to use scripture effectively enough for the purposes which he intended.

Notes

1. In this respect I have changed my view from that which I presented in my small commentary on the Pastorals (Cambridge 1966)
2. My reasons for holding this view about the nature and composition of the Pastorals are set out at length in my forthcoming commentary on the Pastoral Epistles in the New Century Bible .
3. See V. Hasler, Die Briefe an Timotheus und Titus; Zuercher Bibel Kommentar (Zürich 1978), in loc. II Tim 3.15

4. Studies in the Pastoral Epistles (London 1966) 56-62
5. op.cit. 78-96
6. I have worked this out in detail in Studies in the Pastoral Epistles, 5-20
7. For a fuller discussion of this passage see Studies 29-39
8. I follow the RSV mg here, which translates the $\mu\epsilon\lambda\upsilon\omega\sigma\iota\nu$ correctly.
9. The evidence is clearly set out in Studies, 65-77.
10. N. Brox, Die Pastoralbriefe, Regensburger NT, Vol 7 Regensburg 1969, ad loc
11. For reference see C. Spicq, Les Épîtres Pastorales Vol I, 381, Paris 1969, 4th edit
12. H. Bürki, Der Erste Brief des Paulus an Timotheus Wuppertal 1974, in loc; H-W Bartsch, Die Anfänge Urchristlichen Rechtsbildungen, Hamburg 1965, 71
13. I translate from the French rendering of R. Le Déaut, ed. Targum du Pentateuque, Vol I Genèse, Paris 1978
14. J.W. Etheridge, The Targum of Onkelos and Jonathan ben Uzziel on the Pentateuch, (New ed. NYork 1968), in loc
15. See N. Ginsburger, ed. Pseudo-Jonathan, Hildesheim and NYork 1971, 6
16. Ginsburger, op.cit. 8; the Aramaic of the last phrase is "עדין כי יבנה ביתך"
17. For further information on this subject see H. Odeburg art. 'Iavvñs, 'Iavbñs, in TWNT III, Stuttgart 1950 ed R. Bloch, art. Note Méthologique pour l'Étude de la Littérature Rabbinique" in RSR 43 (1955) 213-224; M. McNamara, The NT and the Palestinian Targum to the Pentateuch, Rome 1966, 85-6; K. Koch, art. Das Lamm das Aegypten Vernichtet, ZNW 57, 1966, 79-93; C. Burchard, art. "Das Lamm in der Waagschule" in ZNW 57, 1966, 219-228; also Studies, 25-28
18. I argue in my book The NT Interpretation of Scripture that the phrase πλήρης χάριτος και ἀληθείας

Hanson, Use of OT, IBS 3, October 1981

of John 1.14 is in fact a translation of the MT of Exodus 34.6: וַיִּשָׁחַתְוּ עֵינָיו London 1979, 97f; see also my Grace and Truth, London 1975, 14-16

19. See W.G. Braude, The Midrash on the Psalms, New Haven 1959, Vol I, 142 and Vol II, 146
20. P. Dornier, Les Épîtres Pastorales, Paris 1969
21. W. Lock, The Pastoral Epistles, ICC, Edinburgh 1924.
22. I do not think that the RSV translation of πᾶσα γραφή θεόπνευστος is a correct one but it does not affect the point I am making.
23. Epictetus described the Eleusinian mysteries as having been instituted for the purpose of παιδεία and ἐπανόρθωσις. See M. Dibelius, ed. H. Conzelmann, Die Pastoralbriefe, HNT, Tübingen 1955, in loc
24. But I doubt whether he is aware of the scriptural background here.